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Taila Bindu Pariksha: An Ayurvedic Prognostic Tool

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ABSTRACT

In clinical practice diagnosis of disease is a very important aspect. Its importance is underlined by the ancient scholars. In Ayurvedic classics there are various method described for the *roga-rogi pariksha* like *Trividha pariksha*, *Dashvidha pariksha* and *Astasthan pariksha* etc. The *Taila Bindu Pariksha* was described for the examination of urine to assess the prognosis as well as to diagnose the disease under *Astasthan Pariksha*. It is a cost-effective and very simple technique. The test is performed with the help of *Tila Taila* and urine of the patient. The first morning sample of urine is taken in a clean round glass container (Petri dish) and a drop of the oil is gently poured over it and characteristics of the oil drop like direction of spread, speed of spread, final shape attained and time of split etc were noted down. The *Taila Bindu Pariksha* was very popular tool to access the prognosis of the diseases in the medieval period but it became obsolete with time. In the Ayurvedic text there are very few laboratory techniques described and the *Taila Bindu Pariksha* is one of them, so it is need of time to reestablish this age old technique in the benefit of mankind.

KEYWORDS

Taila Bindu Pariksha, prognosis, Shape, direction



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INTRODUCTION

The importance of diagnosis *Acharya Charak* said that "*Rogamadou pariksheta tatoanantaramoushadham*"¹ i.e. diagnoses the disease first and then starts the treatment. In *Ayurveda* various methods of examination are described like *Dwividh Pariksha*, *Trividha Pariksha*, *Asthasthan Pariksha*, *Dashvidha Pariksha* etc. In *Asthastha Pariksha* different vital parts of body and related pathological conditions of patient are examined. It includes *Nadi Pariksha*, *Mutra Pariksha*, *Mala Pariksha*, *Jivha Pariksha*, *Shabda Pariksha*, *Sparsh Pariksha*, *Drik Pariksha* and *Aakriti Pariksha*. The *Mutra Pariksha* especially the *Taila Bindu Pariksha* is one which proves to be an important tool mainly for deciding the prognosis^{2,3,4} as well as for diagnosis of diseases. The *Tail Bindu Pariksha* is described in number of *Ayurvedic* texts like *Vangasena Samhita*, *Vasavarajiyam*, *Yogaratnakar* and *Yogatrangini* etc. In this procedure, the urine is taken⁵ in a clean broad mouth round glass container over which a drop of oil is poured and its character is noted down without causing any disturbances. The different features of oil drop like rate of spread, shapes attained etc are indicative of prognosis of diseases. Hence an attempt is made to understand the

significance of *Taila Bindu Pariksha* in the diagnosis and prognosis of disease.

AIMS

To evaluate the importance of *Taila Bindu Pariksha* in diagnosis of disease and deciding the prognosis as well.

OBJECTIVE

To evaluate the prognosis of disease and assessment of *dosha* involved in the disease.

MATERIALS AND METHODS:

The various classical texts of *Ayurveda* as well as the related modern texts along with different published articles, research papers and information available on internet were referred to collect the data to fulfill this paper. It consist subsections dealing with the procedure of collecting urine and the variables of *Taila Bindu Pariksha*. It is based on the assumptions of forming auspicious or inauspicious shapes or spread of oil drop to auspicious or inauspicious directions.

Time of Urine Collection:

About all the texts have stated that the collection of urine should be done in the early morning while *Yogratnakara* and *Vangasena* have clearly specified the ideal time for the collection of the sample i.e. it



should be when 4 *ghatikas* are left in the last *yama* of night.

Yama is a period equivalent to 8th part of a day-night i.e. 3 hours before sunrise. According to Ayurvedic Pharmacopoeia of India, *ghatika* is equivalent to 24 minutes as described in Monier William's Dictionary and thus the 4 *ghatika* means 1 hour 36 minutes. Hence the time of collection should be 1 hour 36 minutes before sunrise⁷. There is a rapid fall in the surface tension of urine before the so called static value is attained⁶.

Patra for the collection of Urine to perform Taila Bindu Pariksha: The scholars have instructed various *patra* for collection of urine such as – Glass or Bronze *Supatra* and *Shveta Kachamaye Patra*. *Vangasena* has mentioned that one can use either glass vessel or bronze vessel.⁸

Collection of urine: First voided midstream morning sample urine has to be collected for the examination.⁹

Selection of the oil: *Tila taila* was considered by many *Acharyas* like *Yogaratanakara* and *Vasavarajiyam*. According to *Acharya Sharngdhar*, if name of particular oil is not mentioned, then *Tila tail* should be taken⁵. Out of two types of *Tila* i.e. Black and White type, the black variety is more suitable to be used for this procedure.

Time of conducting Taila Bindu Pariksha:

The standard time interval between the collection and performance of the test i.e. is 2 hours.

Size of oil Drop: In classical description the *Trina* was used as a tool to drop the oil drop over the surface of urine¹¹.

Regarding the size of oil drop the standardization was done in Banaras Hindu University by Reetu Sharma et al 2009, which was published in different journals, the final size (volume) of oil drop was 12 µl in that experiment.

Procedure of Taila Bindu Pariksha:

Sufficient quantity (approximately 200 ml) of urine is taken in a glass vessel or in a petri dish and place in an area free from any kinds of disturbing factors like breezes and vibrations etc. Then a drop of *taila* (oil) with the help of a grass leaf or micropipette is allowed to fall, maximum height of 1 cm from the urine surface. The different parameters like rate of spread, patterns i.e. the shape gained and distribution etc of the oil drop on the surface of the urine sample are observed to determine the prognosis of disease and diagnosis as well. As per the classical description the shape of the oil drop indicates the *dosha* involved while the direction of the spread indicates the prognosis of the disease.⁶



OBSERVATION & RESULTS:

The nature of the oil drop is carefully observed for its rate of spread and finally attained shapes etc. The following points are noted in table no.1:

Table 1

(i) Time of spread	(ii) Direction of spread
(a) Immediate spread	(a) East (<i>Purva</i>) (b) West (<i>Pashchima</i>)
(b) Late spread	(c) North (<i>Uttara</i>) (d) South (<i>Dakshina</i>)
(c) Sinking down of oil drop	(e) North – East (<i>Ishana</i>) (f) North - West (<i>Vayavya</i>) (g) South – West (<i>Nairitya</i>) (h) South – East (<i>Agneya</i>)

(iii) Shape and pattern of oil drop on the surface of urine

Determination the prognosis of disease on the basis of observation of oil drop

Table 3

Direction of spread	Prognosis	References	
East (<i>Purva</i>)	Easily curable	<i>Yogaratnakara, Vangsen Samhita</i> ,	Sadhya conditions (Good prognosis)
West (<i>Pashchima</i>)	Patient will achieve health wealth	<i>Yoga-Tarangini</i>	
North (<i>Uttara</i>)	Undoubtly curable		
South (<i>Dakshina</i>)	If associated with fever it will cure gradually	<i>Yogaratnakara, Yoga Tarangini</i>	
Spreads in all direction		<i>Hansaraja Nidanam</i>	
South ward Spread		<i>Vangasena Samhita</i>	Asadhya conditions (Grave prognosis)
North – East (<i>Ishana</i>)	Death within one month	<i>Yogaratnakara, Vangsen Samhita, Yoga-Tarangini</i>	
North – West (<i>Vayavya</i>)	No chance of servility even if nectar is given		
South – West (<i>Nairitya</i>)	Spreading with appearance of hole, indicates surety of death		
South – East (<i>Agneya</i>)	Spreading with appearance of hole, indicates surety of death		

Shape and pattern of oil on the surface of urine:

Various shapes of oil spread are given in *Ayurvedic* texts for good as well as grave prognosis. Different *sanskrita* terms are

Table 4:

Shape	Means	Reference
<i>Hansa</i>	A goose, gander (male goose), swan, flamingo	<i>Yogaratnakara, Vangasena Samhita</i> ,

Results as per time of spread in table no.2

Table 2 *Yogaratnakara* and *Yoga Tarangini* have mentioned:

Time of spread	Results
If oil drop spread immediately	Easily curable disease
If oil drop spreads slowly	Difficult to cure
If oil drop sinks	Incurable disease

According to *Yogaratnakara, Vangasena Samhita, Vasavarajiyam, Yoga Tarangini* and *Hansaraja Nidana* if there is no changes in the oil drop or it does not spread and remain like a dot, the disease will be incurable.

Relation between direction of spread and prognosis¹³ in table no. 3

used to describe the shape and in present era it is very difficult to understand the exact meaning of these terms.

Shape related to *Sadhya* conditions (Good prognosis) in table no. 4:



(gal)		<i>Yoga Tarangiṇi</i>
Karanda	A basket of bamboo wicker work, honey comb, a sort of duck	<i>Yogaratnakara, Yoga Tarangiṇi</i>
Tadaga	A tank, pool	<i>Yogaratnakara, Vangasena Samhita, Yoga Tarangiṇi, Hansaraj Nidana</i>
Kamal	Lotus	<i>Yogaratnakara, Yoga Tarangiṇi</i>
Gaja	Elephant or a mound of earth sloping can be taken	<i>Yogaratnakara, Yoga Tarangiṇi, Vasavarajiyam</i>
Chamara	Belonging to <i>Chowrie</i> . <i>Chowrie</i> means a kind of plume on the heads of horses	<i>Yogaratnakara, Yoga Tarangiṇi, Vasavarajiyam</i>
Chatra	A mushroom, an umbrella, to spread as a cover are denoting semi circular shape	<i>Yogaratnakara, Vangasena Samhita, Yoga Tarangiṇi, Vasavarajiyam</i>
Torana	An arch, arched doorway, festooned decorations over doorways, a triangle supporting a large balance	<i>Yogaratnakara, Yoga Tarangiṇi, Vasavarajiyam</i>
Harmya	A large house, palace, mansion, any house or building or residence of a wealthy person	<i>Yogaratnakara, Yoga Tarangiṇi</i>
Parvat	Taken as mountain or any shape which looks like mountain	<i>Vasavarajiyam</i>
Vriksha	A tree, any tree bearing visible flowers and fruits	<i>Vasavarajiyam</i>
Matsya	Can be taken as fish	<i>Vasavarajiyam</i>

Shape related to *Asadhya* conditions

(Grave prognosis) in table no.5:

Table 5

Shapes	Means	Reference
Hala	A plough, It has a long wooden end with curved metal Blade on one end	<i>Yogratnakar, Vangsen Samhita, Vasavarajiyam</i>
Kurma	A tortoise, turtle	<i>Yogratnakar, Yogtarangiṇi, Vangsen Samhita, Vasavarajiyam</i>
Sairibha	Buffalo	<i>Yogratnakar, Yogtarangiṇi, Vasavarajiyam</i>
Sira vihina nara	To man without head	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam</i>
Gatra khanda	Refer to a part of body or A limb	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam</i>
Sastra	Knife, dagger, It is indicative of a weapon used for cutting or wounding	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam</i>
Khadaga	A sword, a long weapon.	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam, Hansaraj Nidana</i>
Musala	A pestle (especially) a wooden pestle used for cleaning rice	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam</i>
Pattisa	A spear with a sharp edge or some other weapon with three point	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam</i>
Sara	A sort of reed or grass, an arrow	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam</i>
Laguda	A stick, staff, club	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam</i>
Trichatushpath	A way, path, road	<i>Yogratnakar, Yog tarangiṇi, Vasavarajiyam</i>
Khara	Hard, harsh, rough, sharp, pungent, a donkey, a thorny plant	<i>Vangasena, Vasavarajiyam</i>
Vrishchika	A Scorpion, a caterpillar covered with bristles	<i>Vasavarajiyam, Hansaraj Nidan</i>

Another shapes related to *Asadhya* condition according to *Hansaraja Nidana* and *Vasavarajiyam* in table no.6:

Table 6

Hansaraja Nidana *Vasavarajiyam*



<i>Ksura,</i>	<i>Danda,</i>	<i>Dhanusa,</i>	<i>Srngala,</i>
<i>Kodanda,</i>	<i>Tunira,</i>	<i>Sarpa,</i>	<i>Marjar,</i>
<i>Gada, Chakra,</i>	<i>Vikrita</i>	<i>Vyaghra,</i>	<i>Markata,</i>
<i>akrti,</i>	<i>Bheri,</i>	<i>Singha,</i>	<i>Vanara,</i>
<i>Dundumbhi,</i>	<i>Shankha,</i>	<i>Vidala,</i>	<i>Nagavalli</i>
<i>Gomukha,</i>	<i>Turi,</i>	<i>dala, Kumbha,</i>	<i>Hasti</i>
<i>Mridanga and Vina etc.</i>		<i>balaka, Vrisha,</i>	
		<i>Manava,</i>	<i>and</i>
		<i>Manduka etc.</i>	

Shape related to *Kricchra-sadhya* conditions (Bad prognosis)

In *Vasavarajiyam* some shapes are written which are indicative of *Kricchra sadhyata*. The shapes are *Valli, Mridanga, Anuja, Bhandu, Chakra, Mriga*.

Relation between physical appearance of urine with the *dosha* involved in table no.7:

Table 7

Aggravated <i>Dosha</i>	Appearance of urine
<i>Vata</i>	<i>Pandu</i> (whitish) and/or slightly ' <i>Nilam</i> ' (bluish)
<i>Pitta</i>	Yellowish and/or <i>Rakta varna</i> (reddish)
<i>Kapha</i>	<i>Phenayukta</i> (frothy) or <i>Snigdha</i> (cloudy)
<i>Rakta</i>	<i>Snigdha, Ushna</i> (hot) and looks like blood
<i>Dwandaja</i>	As per the <i>Dosha</i> involved mixed colors in the diseases causation
<i>Sannipataja</i>	<i>Krishna varna</i> (blackish)

Relation between physical appearance of urine with the disease in table no.8:

Table 8

Appearance of urine	Disease
lemon juice, sandal water, rice water	Indigestion
smoke and excessive urine indicates	Acute fever
blood and yellowish colour	Chronic fever
smoky, watery and hot	In <i>Vata-Pitta jwara</i>
whitish and mixed with air bubbles	In <i>Vata- Shlesma jwara</i>
polluted and mixed with blood	In <i>Shlesma-Pitta jwara</i>
mixed shades depending on	In <i>Sannipataj</i>

the <i>dosha</i> involvement	<i>jwara</i>
<i>manjistha</i> colour, smoky, watery, cool, like root of <i>chitraka</i>	Physical disease

Besides it, some other findings like reddish sediment in the bottom of glass jar filled with urine indicates *Atisara* and ghee like droplets in the urine indicates *Jalodara* (Ascites). The urine appears like *Vasa* (fat) or *Takra* (buttermilk) in the patients of *Amavata* (Rheumatoid arthritis).

Relation between shape of oil drop and *dosha* involved¹¹ in table no.9:

Table 9

<i>Dosh</i> involvement	Shape of <i>Taila Bindu</i>
<i>Vata roga</i>	Snake like image
<i>Pittaja roga</i>	Umbrella
<i>Kaphaja roga</i>	Pearl (<i>Mukta</i>)

- It is also described that if *Vata dosha* is predominant, then the oil drop will attain *Mandala* (circular shape); in the condition where *Pitta dosha* is predominant then it attains *Budbuda* (bubbles) shape; where as in the *Kapha dosha* predominant diseases the oil drop becomes *Bindu* (globule or droplet) shape and in the *Tridoshaj* condition the oil drop sinks in the urine.
- If the *Taila bindu* takes a *Chalini* (sieve) shape on the surface of the urine sample and then spreads, it is a definite indication of '*Kuladosha*' (genetic disorder).
- If the *Taila bindu* takes the image of human being (*narakaram*) or its skull it



indicates 'Bhutadosha' and should be treated accordingly.

DISCUSSION

The proper treatment of disease depends on the accuracy of diagnosis. Prognosis is also an important aspect of disease along with diagnosis. It helps the physicians to modify the treatment according to the status of disease. Predicting prognosis is still a challenging task to the medical science in present era. In the ancient age the scholars have developed the methods to decide the prognosis. Among them the *Taila Bindu Pariksha* which was very popular in the 16th century. It is described in detailed number of *Ayurvedic* classical text like *Vangasena samhita*, *Vasavrajyam*, *Yogratnakar* etc. *Taila Bindu Pariksha* is based on the consistency, thickness, density of urine and observations like the shape of spreaded oil on the surface of urine. It can be though that the different clinical conditions or diseases may alter the chemical composition of the urine which can be evident by altered specific gravity, pH level, viscosity, and surface tension of urine, and can be assessed by the microscopic and chemical examination and it correlates the pattern of *Taila Bindu Pariksha*. The patterns and distribution of

oil drop on the surface of urine are considered to decide the prognosis of disease and up to some extent helps in diagnosis of diseases. Though being an old method it is a time tested and has its own importance in diagnosis and prognosis of disease. If this method tested and validated on the modern parameters then it can be a gold standard in future.

CONCLUSION

The *Taila Bindu Pariksha* has a significant role for the assessment of prognosis and diagnosis as well. Prognostic assessment based on *Ayurvedic* principals related to *Tail Bindu Pariksha* will help in providing better medical care to the patients as treatment, needs to modify with the status of disease. This method which is very cost effective may be proved to be useful technique in medical field. Interpretation of the available literature related to diseases in light of scientific knowledge, which can pave the way for the assessment of prognosis of diseases in future.



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