

THE CONCEPT OF *TAILA BINDU PARIKSHA* – AS A DIAGNOSTIC AND PROGNOSTIC TOOL

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ABSTRACT

Taila Bindu pariksha is an ancient technique described in medieval *Ayurvedic* texts by which prognosis and diagnosis can be predicted. This study aims at using this ancient wisdom to diagnose the medical conditions and to study about their prognosis, and studying about how it can be applied to modern medical practice and its limitations. Prognosis is an important aspect of diagnosis and treatment. Patient want to have access to accurate prognostic information. Knowing prognosis plays an important role in end of life decisions and it helps to determine whether it makes more sense to attempt certain treatments or to withhold them. If we look into *Ayurvedic* texts then we will find that art of prognosis and diagnosis was well developed in ancient

times. In this test, urine is taken in a glass vessel over which a drop of oil is dropped from certain height and characteristics of oil spread(rate, shape and direction of spread) is noted down. These parameters are indicative of prognosis of diseases. They were popular diagnostic and prognostic tools in the past but now a days they are not specifically used, so there is need to re-establish their results so that they can be used in future. In the present article *Taila Bindu Pariksha* in various aspect of the disease, as diagnosis and prognosis approach are described.

KEYWORDS: *Taila bindu pariksha, prognosis, diagnosis, re-establish.*

INTRODUCTION

Taila bindu pariksha is described in number of Ayurvedic texts like *vangasena samhita*, *vasavarjiyam*, *yogaratnakar*, *yogatarangini* etc., It was very popular in the medieval period, but after 17th century AD its use became obsolete. *Mutra* (Urine) is another important waste product of the body and its examination yields valuable informations for the determination of both health and ill health. Ayurveda considers it as the *mala* (waste) of *ahara*(food) and states that the *antras* are the sites for its production, from where it is brought by innumerable invisible channels to the *basti* (bladder) and stored there till it is thrown out. This concept has to be discarded now in view of the established fact that urine is formed in the kidney(*vrkkas*) from the circulating blood (*ras-rakta*) and it passes down through the ureters (*Gavinis*)and is collected in the urinary bladder(*basti*). It is a *drava mala* (liquid waste) possessing properties such as *Isat pitavarna* (light yellow colour), *apichila* (non-greasy), *anavila* (clear), *usna*, *tiksna*, *kshara gunas*, hence *aaptejo mahabhuta bhuta pradhana*. Its quantity is recorded as *4 anjalis* (50-60-ounces/ 1000-1500 ml) per day, voided 4-6 times in 24 hours.

REVIEW OF LITERATURE

Method of taila bindu parikshana

The sample of Urine is collected in a clean vessel preferably in a sterilised glass jar, or a test-tube directly at the time of elimination, avoiding the first few drops. If the patient is unable to eliminate the urine or is suffering from some diseases of the urinary passage a sterilised rubber or metal catheter is carefully introduced into the bladder and the specimen is drawn through it. The collected specimen should not be allowed to stay on for a long time. It is preferable to collect the first morning urine but may be collected at any time of the day or night. When it is necessary to determine the total quantity eliminated, a 24 hour collection is to be made and measured accurately called *bindu parikshana*, which is one part of *mutra pariksha*. It shows the vitiated *dosha*, *sadhyaasadyata*(curability), *kula dosha preta dosha*, *bhuta dosha* of disease. Then a drop of oil is dropped in the collected urine very lightly with the help of grass (*trina*). As oil is lighter than urine, oil spreads over the urine. Observation & conclusions are made on the basis of direction, shape & speed of spreading of oil drop. That's why this test is called *taila bindu parikshana*.

Advantages of this mutra pariksha (ayurvedic urine examination)

- Very easy to perform,
- Cost effective
- Require less time, equipment
- Give instant result
- Give information about vitiated dosha, prognosis diagnose disease, arishta etc.

Diagnosis of diseases by the examination of urine**By appearance of urine****1. Diagnosis of Dosha involvement**

- a. In *vata* aggravated diseases, urine of the patient appears as *Pandu varna*(whitish) or slightly *Nilam*(bluish).
- b. In *kapha* dominated conditions urine becomes *phenyukta* i.e.frothy or *snigddha* (cloudy).
- c. In *pitta* aggravation urine appears yellowish or *rakta varna*(redish).
- d. In case of *rakta* aggravation urine becomes *snigdha*, *ushna*, and resembles blood.
- e. In *dwandaj*, i.e. is state of combined *dosha* aggravation, mixed colours are seen in the appearance of urine as per the *dosha* involved in the causation of diseases.
- f. In *sannipata* state urine becomes *Krishna varna* (blackish)

2. Diagnosis of disease involvement

- a. In the case of diseases related to *Ajirna* (Indigestion), urine appears like *Tandulodaka* (rice water).
- b. In *Navina jwara* (acute fever) urine appears smoky and affected person passes more urine (*Bahu Mutrata*).
- c. In *vata-pitta jwara*- urine is smoky, watery and hot
- d. In *vata shlesma jwara* urine is whitish with air bubbles.
- e. In *shleshma pittaja jwara* urine is polluted and is mixed with blood.
- f. In *jeerna jwara* urine becomes yellowish and red.
- g. In *sannipataj jwara* urine appears in mixed sheds depending on the dosha involvement.

Prognosis of disease by the examination of urine**1. By spreading nature of the oil**

- a. If inserted oil spreads quickly over the surface of urine, that disease is *Sadhya*(curable or manageable).

- b. If the oil does not spread it is considered as *Kastha sadhya* or difficult to treat.
- c. If the dropped oil directly goes inside and touches the bottom of the vessel, then it is regarded as *Asadhya* or incurable. Also, in another text it is mentioned that if the oil does not spread and remains as a droplet in the middle of the urine the disease is considered incurable.

2. By spreading direction of the oil

- a. If the oil spreads in the direction of *purva* (east) the patient gets relief.
- b. If the oil spreads in the direction of south, the individual will suffer from *jwara* (fever) and gradually recovers.
- c. If the oil spreads in the northern direction, the patient will definitely be cured and become healthy.
- d. If the oil spreads towards the west, the person will get *Sukha* and *Arogya* i.e happy and healthy life.
- e. If the oil spreads towards the *ishan kon* (North- east), the patient will die in a month time, similarly.
- f. If the oil spreads into *Agneya*(southeast) directions, or when the instilled oil drop splits, the patient is bound to die.
- g. If the oil spreads on to *Vayavya* (Northwest) direction, he is going to die any way.

3. By spreading shapes of the oil

- a. It is a good prognosis if the oil spreads like the images of *Hamsa* (swan), *lotus*, *chamara*(chouri composed of the tail of yak), *Torana*(arch), *parvata* (mountain) elephant, camel, tree, umbrella and house.
- b. If the *taila* spreads shape of a fish, then the patient's *dosha* will subside and the disease can be treated easily.
- c. If the drop of the *taila* spreads like the shape of *Valli* (creeper), *Mrdanga* (a kind of drum), *Manushya* (Human being), *Bhanda* (Pot), *Chakra* (Wheel) or *Mriga* (deer) then the disease is considered as the *Kashtasadhya*(difficultly curable).
- d. If the spreading oil makes the shapes of tortoise, buffalo, honey-bee, bird, headless human body, *astra*(instrument used in surgery, like knife etc), *Khanda* (piece of body material) physician should not treat that patient as that disease is incurable.
- e. If the shape of the drop of *taila* is seen as four-legged, three-legged, two legged that patient will die soon.

- f. If the shape of the drop of *taila* is seen in the shape of *Shastra* (sharp instruments), *Khadga* (sword), *Dhanus*(bow), *Trishulam* (type of weapon with three sharp edges)*Musalayudham* (pestle), *Sarpa*(snake), *Vrishika* (scorpion) *Mushika*(rat), *Majara*(cat), arrow, *Vyaghra* (tiger), *Markata* (monkey)or *simha* (lion), then it is understood that the patient will die.

DISCUSSION

Diagnosis of a disease involves clinical assessment of the patient and laboratory investigations. The latter, especially the examination of the excretory and secretory products of the body, has always been important for the diagnosis of the disease from the ancient to the modern day times. Now a day, with the advancement of modern technology, clinical assessment is clouded by the diagnosis, age old practice like *Tailabindu pariksha* mentioned in the Ayurvedic classical texts can be employed.

Though *Tailabindu pariksha* seems to be a crude method, but it has its own importances in diagnosing the disease and prognosis of the patient's condition. It may be an age old method, however, it is time tested and has been proved successful by corroborating the modern knowledge to this age-old method, its efficacy can be enhanced and new horizons can be explored.

Tailabindu pariksha is used on the consistency, thickness, density of urine and by seeing the shape of a spread oil drop on the urine as compared to normal occur due to the release of various excretory substances in the urine in different disease conditions which can be assessed by the oil drop during the *Tailabindu pariksha*, and thereby the diagnosis and prognosis can be assessed. According to Ayurveda, due to alteration of the body's normal physiological functions during disease and the production of *Vata*, *Pitta* and *Kapha*, the chemical composition of urine also changes which ultimately changes the pattern of *Tailabindu pariksha*.

CONCLUSION

The present study was a preliminary effort to assess the utility of *Taila bindu pariksha* as a prognostic tool in the utility of *Taila bindu pariksha* as a prognostic tool in the many disease like *kamala pandu* etc. The findings with respect to the nature of spread, direction of spread and patterns created by the spread of oil drop in majority of the patients matched with the description given in classical literature of Ayurveda.

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