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A Critical Review on *Tail Bindu Mutra Pariksha* in *Ayurveda*

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ABSTRACT

Ayurveda, as a comprehensive system of medicine, goes beyond merely treating diseases; it encompasses a lifestyle that emphasizes harmony between the body, mind, and spirit. Central to this approach is the concept of disease prevention, which is considered the primary goal of *Ayurvedic* practice. This preventive aspect is woven into every aspect of life, including diet, daily routines, and behavior. In *Ayurveda*, diagnosis and treatment are not limited to just addressing the symptoms; they involve understanding the root cause of the illness and restoring balance to the individual's constitution (*Dosha*). Prognosis prediction, therefore, becomes crucial in determining the course of treatment and the likely outcome of the disease. Historically, prognosis prediction has been a significant challenge in medicine, and *Ayurveda* is no exception. However, ancient *Ayurvedic* texts and practices reveal a sophisticated understanding of prognosis dating back thousands of years. *Tail Bindu Pariksha* is an ancient *Ayurvedic* diagnostic method used to determine the prognosis of a disease. The term translates to Oil drop test, and it involves the use of a single drop of oil in water to predict the nature and severity of a patient's illness. This method is based on observing the behaviour of the oil drop when it is placed in water and assess the progression of diseases and predict their outcomes.

Key words: *Ayurveda, Tail Bindu Mutra Pariksha, prognosis.*

INTRODUCTION

रोगमादौ परीक्षेत ततोऽन्तरमौषधम् | ततः कर्म भिषक्
पश्चाज्ज्ञानपूर्वं समाचरेत्^[1]

The recent decade has witnessed many landmark observations, which have added to the scientific credentials of *Ayurveda*. It is however believed that instead of a retrospective approach of looking into the

Ayurveda through the scientific reappraisals, a prospective approach through primary understanding of *Ayurveda* followed by a search into scientific linkage would be more appealing. *Roga - Rogi Pariksha* is very important factor for diagnostic as well as prognostic point of view. It incorporates various clinical as well as some laboratorial techniques for examination of patient through *Pratyaksha* and *Anumana Pramana*. One of these techniques is *Mutra Pariksha* which is included under *Asthasthana Pariksha* in some of the medical texts like *Yogaratanakar*, *Basavarajiyam*. In this technique, changes in the attributes of *Mutra* is mentioned which provides diagnostic and prognostic aid in the assessment of different diseases. *Tail Bindu Pariksha* an important prognostic tool of *Mutra Pariksha* has been described in very scientific manner.

Ashtavidha Pariksha include the following:

1. *Nadi* / Pulse
2. *Malam* / Stool
3. *Jihwa* / Tongue

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4. *Mutra* / Urine
5. *Shabda* / Speech
6. *Sparsha* / Touch
7. *Drik* / Eye
8. *Akrti* / Shape

Urine from the patient must be collected for this test in the early morning (about five o'clock) either in a clean glass vessel or an oval-shaped open earthen pot. This needs to be kept in a steady state and checked attentively and closely when dawn arrives. To do this, slowly and without disturbing the urine's surface, one drop of *Tila Taila* (Sesame oil) is applied. This is done in direct sunshine. The disease's diagnostic and prognosis characteristics are then ascertained by analysing the patterns and distribution of the oil drop on the urine.

AIM AND OBJECTIVE

To understand *Tail Bindu Mutra Pariksha* in Ayurveda.

MATERIALS AND METHODS

Review of literature regarding *Tail Bindu Mutra Pariksha* is collected from *Brihatrayi*, *Laghutrayi*, literature of modern medicine and available commentaries on it and research articles are also searched from various websites.

Characteristics of Normal Urine as described in Ayurveda

Though urine inspection has been accorded significant priority, characteristics of normal urine are not addressed individually in the writings from the medieval times. In *Ayurveda*, the detailed examination of urine plays a crucial role in understanding a patient's overall health and diagnosing diseases. By observing the colour, smell, clarity, consistency, quantity, and frequency of urination, *Ayurvedic* practitioners can gain insights into the balance of *Doshas* and the presence of any underlying health issues.

We can draw the following conclusions from the descriptions included in the texts, which are dispersed among the several *Ayurvedic* chapters.

Mahabhuta: *Charaka* states predominance of *Apya Bhava*.^[2] According to *Ashtanga Hridaya*, urine is *Ashraya* or seat of *Kapha*.

Rasa: According to *Charaka*^[2] and *Sushruta*,^[3] *Rasa* of normal urine is *Katu* and *Lavana* and according to *Acharya Harita*^[4], it is *Kshara*, *Katu* and *Madhura*.

Gandha: Only *Acharya Kashyapa* has mentioned about normal *Gandha* of urine. According to him, normally urine is *Natigandhi* i.e., an odour which is not irritating.^[5]

Sparsha: *Ushna* (when freshly passed it is slightly warm), *Tikshna Guna* (can be attributed to *Agneya* predominance), *Apichhila* and *Aruksha*.^[5]

Varna: Normally it is *Avivarnam* i.e., not having pathological colour. It refers to normal pale-yellow colour of urine.^[5] Roughly indicates the degree of hydration and urine concentration.

Ghanatwa: Normal urine is *Drava* (liquid), *Sara* (with low density) and *Laghu* (light).^[1] *Vishada:* It is *Vishada* i.e., transparent in nature.

Parimana: Four *Anjali* is the normal *Parimana* of urine as described by *Charaka*.

Methodology of Taila Bindu Pariksha

Almost all the texts describing this examination have stated the same basic concepts which can be put as *Taila Bindu Pariksha*.

Procedure

Midstream of first voided urine sample in morning will be collected in a clean container. *Taila Bindu Pariksha* will be performed within 02 hours after collection. A Petri dish (Dimension 08 inch diameter) will be kept on a firm surface with black background and will be filled with urine and test will be performed when urine surface becomes calm and quiet. Oil drop of 12 μ L volume will be dropped with a micropipette from a height of around 1 cm.

- i. Shape of oil after spread: Shape will be recorded after complete spread of oil over urine.
- ii. Direction of spread: Direction of spread will be recorded by magnetic compass.
- iii. Rate of spread: Time of spread will be calculated from the video clip with the help of digital clock.

Time will be recorded at the time of dropping of oil and then after complete spread.

- iv. Split time: After sometime the oil film splits. This time will be noted in all readings.

Diagnosis of the disease by the examination of urine

1. By appearance of urine^[11-13]

Diagnosis of <i>Dosha</i> involvement	Colour of urine
In <i>Vata</i> aggravated diseases	<i>Pandu Varna</i> (whitish) or slightly ' <i>Nilam</i> ' (Bluish).
In <i>Kapha</i> dominated conditions	<i>Phenayukta</i> i.e., frothy or <i>Snigdha</i> (cloudy).
In <i>Pitta</i> aggravation	Yellowish or <i>Rakta Varna</i> (reddish).
In case of <i>Rakta</i> -aggravation	<i>Snigdha</i> , <i>Ushna</i> (hot) and resembles blood.
In <i>Dwandaja</i> ,	combined <i>Dosha</i> aggravation, mixed colours are seen
In <i>Sannipataja</i>	<i>Krishna Varna</i> (blackish)

2. Diagnosis of disease involvement

Diseases	Urine colour
<i>Ajirna</i> (indigestion)	<i>Tandulodaka</i> (rice water)
<i>Navina Jwara</i> (acute fever)	'Smoky" and the affected passes more urine (<i>Bahu Mutrata</i>)
<i>Vata-Pitta Jwara</i>	Smoky, watery and hot.
<i>Vata Shlesmajwara</i>	whitish with air bubbles
<i>Shlesma-Pitta Jwara</i>	polluted and is mixed with blood
<i>Jirna</i> (Chronic) <i>Jwara</i>	yellowish and red
<i>Sannipata Jwara</i>	Mixed shades depending on the <i>Dosha</i> involvement.

By spreading shape and direction of the oil

The shapes related to good prognosis as described in various Ayurvedic texts are *Hansa*, *Karanda*, *Tadaga*, *Kamala*, *Gaja*, *Chamara*, *Chatra*, *Torana* etc. and can be broadly classified in to a geometrical shape as circular, semi-circular and triangular in nature. They are normally uniform in all directions. The shapes

related to bad prognosis as described in various Ayurvedic texts are *Hala*, *Sairibha*, *Kurma*, *Siravihina nara*, *Gatrakhanda*, *Shashtra*, *Khadga*, *Mushala*, *Pattisha* etc. and can be broadly classified as either irregular linear directing to specific direction or Irregular shapes with projections and so multi-directional in nature. Directions related to good prognosis include four basic directions i.e. east, west, north, and south (in case of *Jwara*) whereas directions related to bad prognosis are in between these four basic directions as well as southward direction in case of diseases other than *Jwara*.

Prognostic Importance

- **Good Prognosis:** If the oil drop spreads evenly and remains stable for a considerable time, it is considered a positive sign.
- **Poor Prognosis:** If the oil drop disintegrates quickly, shows rapid and erratic movements, or sinks immediately, it is often considered an unfavourable sign.

DISCUSSION

Taila Bindu Pariksha, an ancient Ayurvedic technique rooted in the principles of *Mutra Pariksha*, offers a unique perspective on disease prognosis. This method involves observing oil drops placed on the surface of urine to glean insights into an individual's health status. While promising, its reliance on extensive observations and skilled interpretation poses challenges in instant prognosis estimation for chronic diseases. Despite the absence of laboratory tests for immediate prognosis determination in *Ayurveda*, there's increasing interest in scientifically validating these traditional diagnostic methods within modern medical science. Through rigorous research, experts aim to assess the reliability and accuracy of *Taila Bindu Pariksha*, paving the way for its integration into contemporary medical practices.

CONCLUSION

Taila Bindu Pariksha is a fascinating example of ancient diagnostic wisdom in *Ayurveda*. It emphasizes the importance of natural observations and provides a non-invasive, cost-effective means of assessing health. Despite its simplicity, the insights gained from this

method are profound, reflecting the intricate understanding of the human body and its connection to the elements that form the basis of *Ayurvedic* medicine.

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