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Role of *Manthana Samskara* in the preparation of *Khajitha Pinda Taila*

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ABSTRACT

The term "*Bhaishajya*" denotes "drug" or "medicine," whereas "*Kalpana*" pertains to "preparation." *Bhaishajya Kalpana* encompasses the application of various medicinal substances and adheres to specific principles outlined in ancient *Ayurvedic* scriptures. This discipline is divided into two primary principles: *Aushadha Nirmana* (the Principle of Formulation) and *Aushadha Prayoga* (the Principle of Therapeutic Application). A thorough understanding of these core concepts is vital for effective research and development in *Ayurvedic* pharmaceuticals. *Sneha Kalpana* is one among those preparations derived from the basic *Kalpanas* prepared using either *Ghritha* or *Taila*. The transformation of properties into the *Sneha Dravya* is made possible by the use of various *Samskaras*. *Manthana Samskara* is believed to help in the proper mixing of two substances and also imbibe *Sheeta Guna* to the formulation. It is considered to give a homogenous mixture thereby improving the product's stability to a greater extent. *Pinda Taila* is one such *Yoga* mentioned in our classics for the relief of *Daha* and *Shoola* developed in *Vatarakta* after subjecting it to *Khajitha Samskara/Manthana Samskara*.

Key words: *Sneha Kalpana, Manthana Samskara, Khajitha Pinda Taila*

INTRODUCTION

Bhaishajya Kalpana is considered as *Ayurvedic* Pharmaceuticals which plays an eminent part in the processing of the raw drugs into formulations for the treatment of numerous ailments. Along with the five basic *Kalpanas* explained as *Pancha Vidha Kashaya Kalpana*,^[1] we do get the description of certain other *Kalpanas* derived from the *Pancha Vidha Kashaya*

such as *Vati Kalpana, Avaleha Kalpana, Lepa Kalpana, Sneha Kalpana* etc. *Sneha Kalpana*^[2] is one among those preparations derived from the basic *Kalpanas* prepared using either *Ghritha* or *Taila*. Among the two bases used, *Taila Kalpana* is said to be predominantly used externally. The *Sneha* used in the preparation imbibes the qualities of the drugs used as *Kalka Dravya*, thereby making the *Sneha* therapeutically active. This transformation of properties into the *Sneha Dravya* is made possible by the use of various processing techniques.^[3]

This specificity in selecting ideal *Samskara* for *Dravyas*, played the key factor behind formulating an effective dosage form in classical *Ayurvedic* texts. One such *Samskara* explained in our classics is *Manthana Samskara* (Churning).^[4]

Manthana Samskara is adopted in formulations which are predominantly in liquid consistency i.e. either water as base or oil. *Manthana Samskara* is believed to help in the proper mixing of two substances. It is considered to give a homogenous mixture thereby

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improving the product's stability to a greater extent. Also, *Manthana Samskara* is said to imbibe *Sheeta Guna* to a formulation as *Sheeta Jala* is used in the process as seen in *Mantha Kalpana* by continuous rotation of the instrument placed inside the liquid media. So, to know the impact of *Manthana Samskara*, a combination of *Toya Sannikarsha* and *Manthana Karma*, in providing *Sheeta Guna* to a formulation, this study was taken up.

Pinda Taila is one such *Yoga* mentioned in our classics for the relief of *Daha* and *Shoola* developed in *Vatarakta* after subjecting it to *Khajitha Samskara/Manthana Samskara*. (i.e. churning).^[5]

AIMS AND OBJECTIVES

To provide a detailed description of *Manthana samskara* with special reference to *Khajitha Pinda taila*, including its etymology, ingredients & preparation.

METHODOLOGY

A detailed review of role of *Manthana Samskara* in *khajitha Pinda Taila* preparation is collected from various relevant textbooks, literatures and authorized sources.

DISCUSSION

Review on Samskara

Etymology: The word *Samskara* has been derived from the root word *Sam + Kru Dhatu* with *Ghanj Pratyaya* which means to form well or make perfect.

Importance of Samskara

The scholars in *Ayurveda* have described various techniques or pharmaceutical procedures which help in the transformation of a drug into desired forms or to make a drug therapeutically stronger by the use of one or more pharmaceutical procedures. These procedures are coined under the terms of *Samskara*. According to *Acharya Charaka's* opinion *Samskaras* are any procedures which bring about a change in the quality of a drug either physically or chemically. This change or transformation can happen by either completely destructing the present form of a drug or by the

addition of certain new properties in the drug. *Acharya Charaka* has given a detailed explanation about these *Samskara* in his treatise *Charaka Samhita* highlighting the characteristic feature or the change that is brought about in a drug or a formulation by the use of each *Samskara* with examples. The *Samskaras* explained by *Acharya Charaka* are enlisted below.^[6]

- **Toya Sannikarsha** - Soaking of *Kathina Dravya* like *Shali* in water makes it *Mrudu*
- **Agni Sannikarsha** - *Guru Guna Dravya* are transformed to *Laghu*. Eg *Shali* after boiling.
- **Toyagni Sannikarsha** - Combined action of *Toya* and *Agni* can be seen.
- **Shoucha** - Removing the physical impurities of a drug.
- **Manthana** - Transformation *Rasa* takes place
- **Kala** - The transformation of a fruit from unripe to ripe state.
- **Desha** - The drugs from certain geographical regions have better potency. Eg *Chandana* from *Malaya Parvata*.
- **Vasana** - Imparting fragrance to a drug.
- **Bhavana** - Helps in improving the absorption capacity of the drug.
- **Kala Prakarsha** - Placing a drug in a particular vessel or place to transform its properties.
- **Bhajana** - Particular vessels are considered to improve the *Gunas* of a drug when they are stored in them.

Review on Manthana Samskara:

Etymology

The word *Manthana* is derived from *Mantha Dhatu + Lyut Pratyaya* which means "*Manthanam Vilodanam*" i.e., to Churn or Mix.^[7]

The *Manthana Samskara* is done by churning a liquid in a narrow-mouthed vessel using a Churner. *Manthana Samskara* was extensively used in the olden days for the preparation of Butter from Butter milk wherein the butter milk was taken in a narrow-

mouthed mud pot and a churner was attached to it. When the churner was moved continuously/ rotated in both the directions, the liquid inside the pot gets agitated due to which, the fat content of butter milk starts to float over the surface of it. This was due the lightness of the fat content as compared to the buttermilk. In the similar way, the process of agitation was introduced in *Ayurveda* in *Mantha Kalpana*. Here, the ingredients are made into a fine paste and are added with sufficient quantity of water and churning is done using a hand churner until the mixture attains a consistency which is neither too thick nor too thin.

Although *Manthana Samskara* itself is considered as independent *Samskara*, it includes two *Samskara* in itself i.e. *Toya Sannikarsha* and *Manthana Karma*.^[8]

Toya Sannikarsha: *Toya* is the synonym of *Jala*. This *Samskara* allows the proper interaction of the medicament with the water. The *Jala Mahabhuta* in general is believed to possess *Sheeta Guna* and hence it helps in imbibing the same *Sheeta Guna* to the Drug as well.

Manthana Karma: *Manthana*, as already explained, is the process of continuous rotation or agitation of *Mathani* or the churner into the liquid until the liquid changes its consistency to neither too thick nor too thin. It mainly involves the continuous agitation of the liquid with the churner which disturbs the surface tension of the liquid and helps in proper mixing of the contents. As the procedure is done by using *Sheeta Jala*, the *Sheeta Guna* of *Jala* may also be imparted into the liquid media present in the mud pot.

Pharmaceutical Review of Pinda Taila and Khajitha Pinda Taila

The role of pharmaceutical aspect of a medicine is known when the different aspect of a single formulation explained by different classical books is studied thoroughly. To understand the same, the similarities and the differences in the pharmaceutical aspect of *Pinda Taila* and *Khajitha Pinda Taila* were studied by looking into different classical texts which have a mention about these two formulations. The distinctiveness and the resemblance along with the

method of preparation in both the formulations according to different authors have been dealt below.

- **Charaka Samhita:**^[9] The ingredients (*Kalka Dravya*) mentioned for *Pinda Taila* are *Madhuchishta*, *Manjishta*, *Sarjarasa* and *Sariva*; along with *Tila Taila* as the *Sneha Dravya* and *Jala* as the *Drava Dravya*. Although the method of preparation has not been mentioned elaborately by the *Acharya*, it is inferred to follow the general method of preparation of *Sneha Kalpana*. Also, *Acharya Jatukarna* explains about the preparation of *Khajitha Pinda Taila* in the commentary of *Pinda Taila* as to add ample quantity of water to the initially prepared *Pinda Taila* and subject it to *Manthana Samskara* until the oil turns into buttery consistency.
- **Sushruta Samhita:**^[10] *Acharya Sushruta* explains the ingredients of *Pinda Taila* same as that of *Acharya Charaka*. The only difference that can be traced is that *Acharya Sushruta* opines the use of *Ksheera* as the *Drava Dravya* instead of *Jala*.
- **Ashtanga Hridaya:**^[11] *Acharya Vagbhata's* opinion about the ingredients of *Pinda Taila* is similar to that of *Acharya Charaka*. The author's opinion differs in the method of preparation of *Pinda Taila* i.e. *Acharya Vagbhata* explains to initially prepare *Taila Paka* with just *Sarjarasa* as the *Kalka Dravya* and *Aranala* as the *Drava Dravya*. Later, to this prepared and filtered oil if the fine powders of *Manjishta* and *Sariva* and small pieces of *Madhuchishta* are added, then it is called as *Pinda Taila*.

Acharya Vagbhata also mentions about the preparation of *Khajitha Pinda Taila* wherein the procedure is similar to that of *Charaka Samhita*. *Acharya Vagbhata* also does not specify the exact quantity or the ratio of water to be taken to prepare *Khajitha Pinda Taila*.

- **Sharangadhara Samhita:**^[12] According to *Acharya Sharangadhara's* opinion, along with the four ingredients mentioned in *Charaka Samhita*, the author makes an addition of *Yashtimadhu* as the fifth ingredient. The method of preparation is told

to be the general *Sneha Paka* method. The author also opines the use of *Eranda Taila* instead of *Tila Taila* as base for the preparation of *Pinda Taila*.

- **Yogaratanakara,^[13] Sahasrayogam,^[14] Bhaishajya Ratnavali:^[15]** The method of preparation followed for *Pinda Taila* in the above-mentioned treatise is similar to that of *Charaka Samhita*.
- **Bhavaprakasha Nighantu,^[16] Gada Nigraha:^[17]** The authors of both the books, *Acharya Bhavamishra* and *Acharya Shodhala* have the same opinion on the ingredients of *Pinda Taila*. They add *Yashtimadhu* as the fifth ingredient along with *Sariva, Manjishta, Madhuchishta and Sarjarasa*. Acharyas have also mentioned the use of *Ksheera* as the *Drava Dravya* and *Eranda Taila* as *Sneha Dravya* for the preparation of *Pinda Taila*. We do not get any reference regarding *Khajitha Pinda Taila* in both the treatise as well.

CONCLUSION

Sneha Kalpana and its therapeutic utility are widely explained and documented in the classical text books of *Ayurveda*. The references of *Pinda Taila* were traced in 9 authentic books like *Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Sharangadhara Samhita, Yogaratanakara, Sahasrayogam, Bhaishajya Ratnavali, Bhavaprakasha Nighantu* and *Gada Nigraha* whereas references for *Khajitha Pinda Taila* were traced only in *Charaka Samhita* and *Ashtanga Hridaya*. *Manthana Samskara* was observed to imbibe *Sheeta Guna* in *Khajitha Pinda Taila* which was very much essentially required in reducing symptoms like *Daha*. The same was substantiated by its effectiveness in subsiding *Daha* predominantly.

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