

Conceptual study of Bringhana Karma w.s.r. to GurvaadiGuna

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ABSTRACT

When we think about cause, prevention and cure of any diseases well asahara, vihara for healthy person, we think about various possible factors. Bringhanakarma is one of among them. It may be an important procedure in daily routine in various age of life in healthy persons and it might be the causative and contraindicated factor for some pathological conditions like Prameha, pidika, kotha, pandu, jwara, Sthaulya etc. specially, inkaphajatype. It might be used as preventive measure for some pathological condition like krishta, bala-varnahaani etc. and it is often used as treatment procedure in various diseases like ksheeda, kshata, krisha, sadatur, gulma etc. Various literature reviews revealed that Bringhanakarma is one of the two main pillars of Ayurveda regarding chikitsa karma- Aptarpana and Santarpana. Inside the body all the components have their own properties in form of Gurvaadiguna. Outside the body, in this world, various ahara, vihara and ausadha etc. also have Gurvaadiguna which are responsible for their functions. Therefore in this article it is tried to explore the various aspects of Bringhanakarma and its importance in chikitsasastra with the help of knowledge of Gurvaadiguna.

Keywords: Bringhanakarma, Gurvaadiguna, Aptarpana karma, Santarpana karma

Introduction:

Ayurveda has aim to achieve the balance status of *Doshas*, *Dhatus* and *Malas* for prevention of diseases as well as for cure of diseases. If *Dosha*, *dhatu* and *mala* increase or decrease from their normal values i.e. vitiates, an abnormal status will develop in body known as *Vikara* or disease. So the main aim of *Ayurveda* is to maintain these components of body in normal state and to bring the increased and decreased *Dosha*, *Dhatu* and *Mala* etc. in normal state i.e. to bring vitiated components in normal state. The principles of remedies i.e. *Shodhan* and *Samshamana* are described from different point of view. *Sodhanakarma* removes vitiated mala etc. from body and *samshamana* subside the vitiated components within the body. The five special procedure known as *Panchkarma* is recommended as *Shodhana* therapy while subsiding the aggravated *Dosha* through various procedures are known as *Shamana* therapy. These types of remedies are applied to manage the disease. In *Charaka Samhita*, in context of the 'basic principles of remedy', in the title of "*Langhanbringhaniya Adhyaya*", six types of special remedies are described:

(1) *Langhana*; (2) *Bringhana*; (3) *Rukshana*; (4) *Snehana*; (5) *Svedana*; (6) *Stambhana*

There is no any other remedy in *Ayurveda* which might be beyond of these remedies. All the remedies described in *Ayurveda* may be included under this. Among these, *Bringhanakarma* is described as a weight increasing, *dhatu* nourishing, *vata* subsiding/diminishing, *kapha* promoting procedure in different texts of *Ayurveda*. This procedure is described both as one of the causative factor of many diseases as well as curative procedure of many diseases.

The concept of *Guna* is described in *Ayurveda* from applied and therapeutic view. *Gurvaadiguna* are the group of 10 pairs of *gunas*. These *gurvaadigunas* perform specific karmas while residing in the *dravyas*. These *karmas* are the basis of treatment and cause of diseases. *Bringhanakarma* is performed through specific *ahara*, *vihara* and *ausadha*. And all these *ahara* etc. have specific type of *gurvaadigunas* responsible for *Bringhanakarma*. Thus *Gurvaadiguna* are the basis of karma of *dravya* used in treatment and *bringhana karma* is the one of the important component among six procedures of treatment.

Aims and Objectives:

The aim of this study is to collect, compile and explore the applied aspect of *Bringhanakarma* for healthy and diseased patient from various corners of *Ayurvedasastra*, so that the vast knowledge of *Bringhanakarmam* become concised in the light of *GurvaadiGuna* and every concept could be studied under this.

Literature review:

Ayurvedic literatures related with *Bringhanakarma* were studied and interpreted to explore the concept of *Bringhana*, its mode of action as causative as well as curative measure for various diseases in the light of *gurvaadiguna*. For this, *Ayurvedic* literatures, related with *Guna* and *gurvaadiguna* also were studied and analysed.

Concept of Guna:

In *VaisheshikDarshan*, *Guna* has been defined as – which resides in a *Dravya*, is *Nirguna* (Propertyless) and don't have any role in *Samyog* and *Vibhag*. According to *AcharyaCharaka*, which shelter in *Dravya* with inseparable relation (*SamvayaSambhandh*) has no any type of activities (*Nishchesta*) & property (*Guna-heen*) and *AsamvayiKarana* in performing any action, is *guna*.ⁱ *AcharyaCharak* has classified *Gunas* in 4 (four) groups.ⁱⁱ

Concept of Gurvaadiguna:

These are also known as *SharirGunas* as they are found in body tissues and substances influencing them. While describing *SamanyaGunas*, description of these *GurvadiGunas* along with *ParadiGunas* is given by *AcharyaChakrapani*. Both these groups of *Gunas*, *Gurvadi* and *Paradi* are present in *Panchmahabhutasi.e. Prithvi, Jala, Vayu* etc. So these *Gunas* are important part in treatment part of view also while application of *Samanya-VisheshaSiddhant* etc.ⁱⁱⁱ There are twenty *GurvadiGuna* appearing in ten pairs and each pair having opposite characteristics.^{iv} *Charaka, Sushruta* and *vagbhatta* has mentioned the same number of *GurvaadiGunas* but there are some differences in type of *Gunas* considered by these *Acharyas*. Following *guna* are in relation with *bringhanakarma*.

Guruguna:

The *Dravya* having property of *BringhanaKarma* is known as *Guru*.^v *GuruGuna* is present in *Dravyas* causing *Brimhan* (bulkiness). *BrimhanDravyas* according to *AcharyaSushruta* create-*Awasadaka* (depression), *Uplepaka* (covering), *Balakaraka* (strengthen), *Tarpaka* (fluidity), *Brimhan* (bulkiness)^{vi} and *Bhaavprakasha* says that *GuruGuna* is *Pushtikaraka* (providing nourishment) *Kaphavardhaka* and *Chirpaaki* (ripe in late). If the appetite is fulfilled with little consumption of *Aahardravys* and there is no immediate sensation of hunger then that *Aahardravya* is *guru*. It compensates wear and tear of tissues by adding built of tissues and averts the exhaustion of tissues. So this is the *GuruGuna* of the substance.^{vii}

Mandaguna:

Prithvi and *JalaMahabhutas* contain *MandaGuna*. *Hemadri* stated that *Dravya* containing lassitude tendency or *Shamana* property (slowness) have *MandaGuna*. So *MandaGuna* is a characteristic of *KaphaDosa*.^{viii} To maintain the *Samyavastha* of *DosasShodhanShamana* treatments are used in *Ayurveda*. *Manda* and *Tikshna* are counteracting *Gunas* used in this treatment point of view i.e. *MandaGuna* containing *Dravyas* are mainly useful in *ShamanChikitsa*.^{ix} The *MandaGuna* present in *KaphaDosa* opposes the Kinesity (*Aashu*) of *Vata* and *Sarata* of *PittaDosa*. It acts steady, increases bulkiness, and decreases the excretion rate. *Madhura-Tikta-KasayaRasa, SheetVeerya* and *MadhuraVipakiDravyas* are also contains *MandaGuna*.^x

SnigdhaGuna:

SnigdhaGuna is present in *JalaMahabhuta, KaphaDosa*. It is that property of *JalaMahabhuta* which causes clustering of particles (*Samgraha*) or softness (*Mriduta*) according to *PrashastpaadBhashya*. *AcharyaSushruta* has explained that *SnigdhaGuna* is responsible for improvement in *Varna* and *Bala*.^{xi} Also it is *Balavardhaka, Kaphavardhaka* and *Vrisya*.^{xii} *Hemadri* has given explanation of it as property for moistness or humidity.^{xiii}

Sheetaguna:

This common meaning of *ShitaGuna* is cold. *ShitaGuna* causes *StambhanaKarma*.^{xiv} *ShitaGuna* is present in *JalaMahabhuta*. It is commonly known as cold. *Madhura, Tikta* and *Kasaya Rasa* contains *ShitaGuna*. It reduces *DaahSweda* and *Trishna* by acting against *Usna, Gati*, and *Vega*.^{xv'xvi}

Shlakshnaguna:

AcharyaSushrut has stated that *ShlakshnaGuna* is same as that of *PicchilGuna* and *Karkasa* is its opposing property.^{xvii} *AcharyaCharak* has given that *Shlakshna* and *Khara* are relative to each other. *Hemadri* stated that it is responsible for healing of tissue (*Ropana*).^{xviii}

Mriduguna:

MriduGuna has power to generate *Shithilta*.^{xix} *MriduGuna* generally known as softness resides in *Jala* and *AakashMahabhutas*. It creates softness, looseness and laziness in body. It is perceptible by *Sparsha*. Also it is present in *mamsa, Meda, Rakta, Majja, Nabhi, Antra, Yakrit, Pliha* etc soft organs.^{xx'xxi}

Sthiraguna:

SthiraGuna resides in *PrithviMahabhuta*. *Hemadri* has stated that which has *DharnaShakti* (holding capacity or retention) is *Sthir*.^{xxii} *Atma* is called *Dhari* due to holding the life. *Dhatu*s are called due to retaining *Dosa* and *SaptDhatu*s which is due to *SthiraGuna*. The *SthirasGuna* is used for retaining status *assuch*. It decreases or restricts movement of *Vata* and *Mala* leading to *nil* excretion out of body.^{xxiii}

Sthulaguna:

It has power generate *Samvarana Karma*.^{xxiv}*SthulaGuna* resides in *PrithviMahabhuta*. It increases *KaphaDosa* and *Dhatu* producing bulkiness in body.^{xxv}

Picchilaguna:

While *Picchilaguna* is opposite to *Vishadaguna* having shelter in *JalaMahabhuta*. It provides *Lepana*(painting) karma according to *Hemadri*.^{xxvi} According to *AcharyaSushruta* it provides nourishment *Balotpadak*,*Jeevanadharak*(life supporting) *Sandhankarak*(joining two things) and increases *KaphaDosa*.^{xxvii} According to *Bhavamishra* it is heavy and creates threads.^{xxviii}

Concept of *Bringhana karma*:

The procedure or process which promotes the body weight or promotes the diameter of body or generates the body cells or promotes the whole body status is known as *Bringhana*. The word meaning of *Bringhana* is to increase, to promote etc.^{xxix}*GuruGuna* has been enumerated first but other *Gunas* are also mentioned which have important role in *BringhanaKarma* i.e. *Sheeta*, *Mridu*, *Snigdha*, *Bahala*, *Sthula*, *Picchila*, *Manda*, *Sthira*, *Slkshana*.^{xxx}

Properties of *BringhanaDravya*:

These *Gunas* have role in *Bringhana* directly or indirectly and *SthulaGuna* has meaning of gross or big so it has direct role in *BringhanaKarma*. *SnigdhaGuna* has role through its coating property etc. So the *Dravyas* which have this type of *Gunas* performs or results in *BringhanaKarma*. Commonly the *GuruGuna* is responsible for *Bringhana* due to its *Mahabhutas*. Fundamentally the *Dravyas* which contain *Prithvi* and *JalaMahabhutas* has capability of *BringhanKarma*.^{xxxi}*GuruGuna* is responsible to promote the strength and immunity and weight of body organs and it performs the *Tarpankarma* means it saturates body.^{xxxii}

Persons advised for *Bringhana karma*:

Reducing therapy is to be administered in winter to such of the patient as are suffering from skin disease and obstinate urinary disorder and to those who has corpulent body together with unctuousness and fluidity and even to those who suffer from diseases due to vitiation of *Vata*.

Signs and symptoms of *SamyakaBringhana Karma*:

Generation of strength, corpulence and disappearance of Karsyadosha are the symptoms of proper nourishing therapy.^{xxxiii}

Signs and symptoms of *Ati-Bringhana*(excess bringhana) karma:

Over corpulence is the result of excessive nourishing therapy.^{xxxiv}

Bringhanakarma as *Nidana* of various diseases:

If any person takes nourishing diet and avoid physical work and keep in rest himself/herself always, might suffer with following diseases-

Prameha, *Pidika*, *Kotha*, *Kandu*, *Pandu*, *Jwara*, *Kustha*, *AmaDosha*, *Mutrakriccha*, *Aruchi*, *Tandra*, *Klaivya*, *Atisthaulya*, Laziness, Heaviness in body, Adhesion in *Indriya* and *Srotas*, *Moha*, *Prameelaka*, *sopha*.^{xxxv} If the causative factors are not withdrawn, these diseases occur.

Bringhanakarma as treatment measure:

- 1) *Bringhanakarma* as *Pathyakarma* after *Samsodhan*-
Elimination therapy reduces *Dhatu*s as well. In order that the *Dhatu*s are restored to their normalcy, one should take nourishing diet together with ghee, meat soup, milk and vegetable soup which are good for the heart.^{xxxvi}
- 2) *Bringhana karma* in *SadaturChikitsa*
The use of *Langhana* and *Bringhana* is typically used in the treatment of *Atisthula* and *Atikrisha* persons. *Atisthula* and *Atikrisha* are told as *Sadatur* by *Acharya*.^{xxxvii}
- 3) Persons advised to take *Bringhana* therapy
Ksheeda (emaciated), *Kshata* (injured), *Krishna* (lean and thin), *Vridhdha* (old aged person), *Durbala* (weak), Indulged in sexual relation daily, Drinking alcohol daily.^{xxxviii}
Again it is described that *Krishna* person who are *Krishna* due to some special reason, *Sosha*, *Arsha*, *Grahani* or due to any disease, specially need *Bringhana* with the help of *KravyadaMansa*.
- 4) *Bringhana karma* in *Jwararoga*
On the day of onset of fever (*VishamaJwara*) either *Langhana* (fasting etc.) or *Bringhana* (nourishing foods etc) should be adapted first.^{xxxix}
- 5) *Bringhana karma* in *Raktapittaroga*
On the basis of the condition of *Desha* and *Kala*, treatment of *Raktapitta* should be commenced either with *Langhana* or *Bringhana* with either *Sodhana* or *Shamana*.^{xl}

- In case of downward directed *Raktapitta* there should be the use of sweet taste which is nourishing.^{xli}
- 6) *Bringhana karma* in *Gulmaroga*
Oleation and fomentation therapies, recipes of ghee, enema, powder, nourishing pills, emetic, purgation and oleation therapies for the treatment of *Vata-Gulma*.^{xlii}
 - 7) *Bringhana karma* in *Prameharoga*
Patients suffering from *Prameha* can be classified into two categories, viz. (1) those who are obese and strong, and (2) those who are emaciated and weak. Patients belonging to the latter category should be given nourishing therapy. Patients of the former category who are strong and who have more *Dosas* in the body should be administered elimination therapy.^{xliii}
 - 8) *Bringhana karma* in *Kshataksheedaroga*
Phalamla should be fried in ghee and boiled with the juice of *Vidari* and sugar-cane. The vegetable soup, thus prepared, is useful for a patient who is emaciated because of the excessive indulgence in women. This is an excellent recipe for the promotion of longevity and nourishment.^{xliv}
 - 9) *Bringhana karma* in *Grahaniroga*
Administration of this *Asava* (medicated alcoholic drink) stimulates the *Grahani* (enzymes in the duodenum and small intestine), promotes nourishment, alleviates *Kapha* and *Pitta*, and cures oedema, *Kustha* (obstinate skin diseases including leprosy), *Kilasa* (a type of Leucoderma and *Prameha*).^{xlv}
If the gastric fire gets suppressed because of fasting (*Upavasa*), then the patient should take ghee along with *Yavagu* (a type of gruel). The ghee should be added to the middle portion of the gruel while taking. This recipe promotes strength stimulates the power of digestion and enhances nourishment.^{xlvi}
 - 10) *Bringhana karma* in *Swaasroga*
Therefore, the patient suffering from hiccup and asthma should generally be treated with nourishing (*Brmhana*) or alleviating (*Samana*) therapy, irrespective of the fact whether he has undergone elimination therapy (*Suddha*) or not (*Asuddha*).^{xlvii}
 - 11) *Bringhana karma* in *Kaasroga*
If the *KsayajaKasa* is manifested with all the signs and symptoms, and if the patient is weak, then he should not be treated. However, if the disease has recently occurred (*navotthita*) and if the patient is strong, then such a patient may be treated even though the disease is incurable (because, occasionally such a patient may get cured). In the beginning, such a patient should be given nourishing therapy, and his *Agni* (power of digestion and metabolism) should be stimulated. If the *Dosas* are over-aggravated, then he may be given mild purgative along with unctuous ingredients (medicated Ghee).^{xlviii}
To the patient suffering from *Ksayajakasa*, *Dipana* (digestive stimulants), *Brmhana* (nourishing therapy) and *Srotas-Sodhana* (therapies which cleanse the channels of circulation) should be given alternatively. All the therapies that promote strength (*Balya*) are useful in this condition.^{xlix}
In *KshayajaKasa*, *Bringhana* therapy should be done first along with increasing power of digestive fire.^l
 - 12) *Bringhana karma* in *KshayajaTrishnaroga*
In thirst caused by *Kshaya* of all methods which are suitable to consumption such as nourishing foods and medicines should be adapted.^{li}
 - 13) *Bringhana karma* in *VataVyadhi*
Meat-soup, different types of milk, food ingredients which are sweet, sour and saline, and such other measures which are nourishing-all these are beneficial for the patient suffering from disease caused by *Vata*.^{lii}
 - 14) *Bringhana karma* in *Krishta*
Heavy and non nourishing diet is advised for making the obese person, slim. While light and nourishing diet is advised for making the lean and thin person, healthy.^{liii}
If *Krishta* is occurring in the body then a lot of substances are advised to take like *Payasya*, *Asvagandha* etc. And milk, curd, ghee, meat etc. along with these, also day sleep, celibacy, no exercise and nourishing enemas are advised.^{liv}
 - 15) *Bringhana karma* as a *Upakrama* of *Vrana* among *ShastiUpakrama*
Acharya has described 60 methods to treat wound and described the *Bringhana karma* among one of them.^{lv}
 - 16) *Bringhana karma* in *Bhagnarogi*
The surgeon who knows well about fractures, advise to take *Saali* rice, meat soup, milk, ghee, pea soups and nourishing food and drinks to patient suffering from fracture.^{lvi}
 - 17) *Bringhana karma* in *KshayaJanyaVyadhi* caused due to *Sirovirechana*
If *SirovirechanaVyapada* occurs due to excitation of *Doshas* then shaman *Aushdhi* is prescribed and when this *Vyapada* is due to decrease in *Doshas* then respective nourishing measures are advised.^{lvii}

18) *Bringhana karma* in *Shiroshula* and *Avabahuka*

Bringhana Nasya is recommended in pain of head caused by *Vata*, *Suryavarta*, defect of voice, dryness of nose and mouth, defective speech, difficulty in the movement of eyes and *Avabahuka*.^{lviii}

Discussion-

The second procedure, among *Sadopkrama*, is entitled *Bringhana* which has meaning to promote the body weight or to promote the organ, oraganelle, (*Sharir, Dhātu*) etc. The meaning of *Bringhana* is to increase or promote. This term is applied in different meaning in different reference-Commonly this term is applied for cell generation, (*Dhatuvridhhi*) to promote the body weight, height etc. In *Kshaya* state of *Dosha, Dhātu* and *mala* this procedure is applied to reinforce them. *Bringhan karma* is nourishing procedure for body so it can be helpful for both healthy and diseased person. In healthy person, *bringhanakarma* is helpful in maintaining the normal quantity and quality of *dhatu* to perform the functions and fulfil the requirements of body. Therefore in healthy person it is done only in that quantity in which metabolic reactions run smoothly. In diseased persons, there is highly specific indication and contraindications of *bringhana karma*. *Bringhanakarma* increases the kaphadosha and normalise the vatadosha normally. It increases the properties in the body similar to the properties of *Oja*. On the basis of above function, it is indicated in various pathological problems and contraindicated too.

This is performed through *GuruGuna* mainly. Along with *guru*, the other supporting *Gunas* like *Sheeta, Mridu, Snigdha, Bahala, Sthula, Picchila, Manda, Sthira, Slakshanare* also enumerated i.e. in reference of *BringhanaKarma* 10 *Gunas* enumerated among 20 *GurvaadiGunas*. While remaining relative *Gunas* are enumerated in *Langhana*. These *Gunas* are responsible to promote the strength also. So in *BringhanaKarma* such type of performance like vitality, strength etc. should be included. The *Gunas* enumerated in *BringhanaKarma* are also said as a *Gunas* of *Ojas* on maximum level. In other word, it may be inferred that 10 *Gunas* of *Ojas* is regarded as performer of *BringhanaKarma*. So *OjasVridhikar* process is maintained under the *BringhanaKarma*. Some supporting processes are also described which have role in *BringhanaKarma* directly and indirectly i.e. *Snehana, Utsadana, Sleep, sweets, Snehavasti* etc. *Nidra* has great role in both procedure *Bringhana* and *Langhana*. Proper sleeping is considered as great weight promoter and *Bringhana* except this stress free life, comfortable life, rich diet etc. supports *BringhanaKarma*. Mainly *guru guna* have chief role in *BringhanaKarma*. *GuruGuna* is the responsible for coating of body, to promote the strength and to nourish the requirements of body cells. Describing the principles of *BringhanaKarma* a specific instruction is given in *Charaka-Samhita* which is exceptions to above facts. It has been stated that for *Bringhana* procedure for emaciated person, *laghudravaya* should be applied. It is indicated on the basis of *Agni* because a poor digestive power can not digest the *GuruDravyas*. So the *Bringhana* procedure will be failed while *LaghuDravyas* promotes *Agni* and the *BringhanaKarma* successfully performed. In reference of *KarsyaChikitsa* different process like non-pharmacological process, dietic regimens, life styles are mentioned which are supporting factors of *Bringhana karma*.

Conclusion:

1. According to *acharyaCharaka*, all of the Ayurveda treatment principles are summed up precisely and grouped under *Sadopkrama* and these *sadopkramam* may be summed up in two procedures or *karma* named as *bringhana* and *langhanakarma*.
2. Any procedure has its own specific effects on components of body, so *bringhanakarma* also. The effect of *bringhana karma* is to nourish the body in many ways such as by increasing kaphadosha or by increasing *dhatu* or by increasing *oja*, if *agni* of body is maintained.
3. *Bringhanakarma* is useful as well as harmful procedure depending upon vitiated *dosha*, presence or absence of *Amadosha*, amount of *meda*, power of *Agni* in body, *prakriti* of person, *desha* and *kala*.
4. *Bringhanakarma* is performed through a group of 10 *GurvaadiGunas*. These *gunas* have the potential to help in specific function so as in *Bringhanakarma*. The effect of *bringhana karma* can be interpreted on the basis of these *gurvaadigunas*.

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