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

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Received: May 20, 2018
Accepted: July 07, 2018

ABSTRACT
When we think about cause, prevention and cure of any disease as 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 Premea, pidika, kotha, pandu, jwara, Sthaulya etc. specially, inkaphajatytype. It might be used as preventive measure for some pathological condition like krishtha, bala-varnahani 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 the remedies i.e. Shodhan and Samshamanas are described from different point of view. Shodhanakarma removes vitiated mala etc. from body and samshamanas subside the vitiated components within the body. The five special procedure known as Panchkarma is recommended as Shodhana therapy while subsiding the aggravat on Doshas 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 “Langhanbrinhanviyada Adhyaya”, six types of special remedial 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, kaphapromoting 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 Bringhanakarma may become concised in the light of Gurvaadiguna and every concept could be studied under this.

Literature review:
Ayurvedic literatures related with Bringhanakarmawere studied and interpreted to explore the concept of Bringhana, it’s 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 Vaisheshik Darshan, 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 acharya Charaka, which shelter in Dravya with inseparable relation (SamvayaSambhandh) has no any type of activities (Nishcheata) property (Guna-heen) and AsamvayiKarana in performing any action, is guna. Acharya Charak has classified Gunas in 4 (four) groups.

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 Acharya Charak. Both these groups of Gunas, Gurvadi and Paradi are present in Panchmahabhutas i.e. Pritthi, Jala, Vayu etc. So these Gunas are important part in treatment part also while application of Samanya-YishaSiddhantetc. There are twenty GurvadiGuna appearing in ten pairs and each pair having opposite characteristics. Charaka, Sushruta and vagbhatta has mentioned the same number of GurvadiGunas but there are some differences in type of Gunas considered by these Acharyas. Following guna are in relation with bringhanakarma.

Gurugauna:
The Dravya having property of BringhanaKarma is known as Guru. GuruGuna is present in Dravas causing Brimhan (bulkiness). BrimhanDravyas according to AacharyaSushruta create-Awasadaka (depression), Uplepaka (covering), Balakaraka (strength), Tarpaka (fluidity), Brimhan (bulkiness) and Bhavprakash and says that GuruGuna is Pushitikaraka (providing nourishment) Kaphavardhaka and Chirpaaki (ripe in late). If the appetite is fulfilled with little consumption of Aahardravyas 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.

Mandaguna:
Pritthi and JalaMahabhutas contain MandaGuna. Hemadri stated that Dravya containing lassitude tendency or Shamana property (slowness) have MandaGuna. So MandaGuna is a characteristic of KaphaDosa. To maintain the Samyavastha of DosasShodhanShamana treatments are used in Ayurveda. Manda and Tiksha are counteracting Guna used in this treatment point of view i.e. MandaGuna containing Dravyas are mainly useful in Shamanchikita. The MandaGuna present in KaphaDosa opposes the Kinesity (Aashu) of Vata and Sarata of PittaDosa. It acts steadily, increases bulkiness, and decreases the excretion rate. Madhura-Tiktaka-KasayaRasa, SheetVeerya and MadhuraVipakiDravyas are also contains MandaGuna.

Snigdhaguna:
SnigdhaGuna is present in Jalamahabhuta, KaphaDosa. It is that property of Jalamahabhuta which causes clustering of particles (Samgraha) or softness (Mriduta) according to PrashastpaadBhashyaAacharyaSushruta has explained that SnigdhaGuna is responsible for improvement in Varna and Bala. Also it is Balavardhaka, Kaphavardhaka and Vrisya. Hemadri has given explanation of it as property for moistness or humidity.

Sheetaguna:
This common meaning of ShitaGunais cold. ShitaGuna causes StambhanaKarma. 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.

Shlakshnaguna:
AacharyaSushruta has stated that ShlakshnaGuna is same as that of PicchilGuna and Karkasa is its opposing property. AacharyaCharak has given that Shlakshna and Khara are relative to each other. Hemadri stated that it is responsible for healing of tissue (Ropana).

Mriduguna:
MriduGuna has power to generate Shithilta. MriduGuna generally known as softness resides in Jala and AakashMahabhutas. It creates softness, looseness and laziness in body. It is perceptible by Sparsha. Mriduguna is present in mamsa, Meda, Rakta, Majja, Nabhi, Antra, Yakrit, Plihaetc soft organs.

Shhiraguna:
ShhiraGuna resides in PritthiMahabhutta. Hemadri has stated that which has Dharas Shakti (holding capacity or retention) is ShhirAtma is called Dhari due to holding the life. Dhatu is called due to retaining Dosa and SaptDhatu which is due to ShhiraGuna. ShhirasGuna is used for retaining status assuch. It decreases or restricts movement of Vata and Mala leading to nil excretion out of body.

Shulaguna:
It has power generate Samvarana Karma.xxxiv SchulaGuna resides in PrithviMahabhuta. It increases KaphaDosa and Dhatus producing bulkiness in body.xxxv

PicchilaGuna:
While PicchilaGuna is opposite to VishadaGuna having shelter in JalaMahabhuta. It provides Lepana(painting) karma according to Hemadri.xxxvi According to AchryaSushrut it provides nourishment Balotpadak,Jeevanadharak(life supporting) Sandhankarak(jointing two things) and increases KaphaDosa.xxxvii According to Bhavmisha it is heavy and creates threads.xxxviii

Concept of Bringhana karma:
The procedure or process which promotes the body weight 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.xxxix 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, Sikshana.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 Drayyas which have this type of Gunas performs or results in BringhanaKarma.Commonly the GuruGuna is responsible for Bringhana due to its Mahabhutas. Fundamentally the Drayyas 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.xxxi

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 Adhesion and obstinate urinary disorder and to those who has corpulent body togethe.

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Persons advised for Bringhana 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, Mutarakriccha, 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 Dhatus as well. In order that the Dhatus 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 inSadaturChikitsa
The use of Langhaha and Bringhana is typically used in the treatment of Atishhala and Atikrisha persons. Atishhala and Atikrisha are told as Sadatur by Acharya.xxxvii

3) Persons advised to take Bringhana therapy
Ksheeda (emaciated),Kshata (injured),Krisha (lean and thin),Vriddha (old aged person),Durbala (weak), Indulged in sexual relation daily,Drinking alcohol daily.xxxviii

Again it is described that Krisha person who are Krisha due to some special reason, Sosha, Arsha, Grahani or due to any disease, specially need Bringhana with the help of KravyadaMansa.

4) Bringhana karma infwararoga
On the day of onset of fever (Vishamajwara) either Langhaha (fasting etc.) or Bringhana (nourishing foods etc) should be adapted first.xxxix

5) Bringhana karma inRaktapittaroga
On the basis of the condition of Desha and Kala, treatment of Raktapitta should be commenced either with Langhaha or Bringhana with either Sodhana or Shamana.xxx
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, *Kushtha* (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 *Yavagula* (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.\(^{xlxi}\)

In *Kshayajakasa*, *Bringhana* therapy should be done first along with increasing power of digestive fire.\(^{xlii}\)

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 *Krishtha* 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 Kshayajanyavayadhi 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 Shiroschula and Avabahuka

Bringhanānasya 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.\(^{[vii]}\)

Discussion-
The second procedure, among Sadopkrama, is entitled Bringhana which has meaning to promote the body weight or to promote the organ, oranganelle, (Sharīr, Dhatu) 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, (Dhatuvriddhi) to promote the body weight, height etc. In Kṣaya state of Doshā, Dhatu and mala this procedure is applied to reinforce them. Bringhanā 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 fulfill 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 GuruGaṇa 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 GurvaadinGunas. 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 OjasVridhahkar 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, Snehavastī 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 gaṇa have chief role in Bringhanakarma. GuruGaṇa 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, laghadravya 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 Laghadravas promotes Agni and the Bringhanakarma successfully performed. In reference of KarsyaChikitsa different process like non-pharmacological process, dietics regimens, life styles are mentioned which are supporting factors of Bringhanakarma.

Conclusion:
1. According to acharyaCharaka, all of the Ayurveda treatment principles are summed up precisely and grouped under Sadopkrama and these sadopkramamay 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 GurvaadinGunas. 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 thesegurvaadinGunas.

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