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## CLASSICAL REVIEW ON BASIC FUNDAMENTAL IN ASHTANG HRUDAYA: BRUHANAM SHAMANAM TU EVA VAYO PITTAANILASYA CH...(BRUHAN SHAMAN-BRUHAN SHODHANA)

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SHREE SAPTASHRINGI AYURVED MAHAVIDYALAYA AND RUGNALAYA ,NASHIK

### Abstract

In day to day practice ayurveda practitioner practices on the basis of basic principles like Langhana, Bruhana, Shodhana, Santarpana, Apatarpana according to dosha, dushya, mala, strotasa, avastha, upakrama. After proper diagnosis vaidya think about various upakramas for scientific and authentic treatment like langhana, bruhana, shodhana etc. at that time if vaidya don't get proper meaning of sootra or hidden meaning of sootra then vaidya fail to doing a proper treatment.

Title of article is one of basic principle from ashtang hridaya. It is one of chikitsasootra from ashtang hridaya which i will try to define with hidden meaning.

**Keyword-** *bruhana, shaman, santarpan, apatarpan, shaman, langhana*

### Introduction

Title of article is bruhanam shamanam tu eva vayo pittanilasya ch...ashtang hridaya sootrasthan 14/7 having a meaning that bruhana is only shamana for only vatavikara ani pittashrita vatavikaara but here i try define another hidden meaning from actual ashtang hridaya tika with vyakarana, sandhi, samas. and try to take classical review of this basic principle.

### Material and methods-

1. **sootra-** 'bruhana shamanam tu eva vayo pittanilasya ch !'—ashtang hridaya sootra.14/7
2. **anvaya-** bruhana tu vayo pittanilasya shamanam eva!----ashtang hridaya sootra.14/7grammer
3. **proper wording and meaning-** bruhana is only shaman for vata dosha and pittashrit vata dosha
4. **sandhi vighraha-tveva-** tu evam!
5. **samas-** pittanilasya- pittena sah anil:!

Main type of samas- tatpurush samas

Subtype- trutiya tapurusha samas

6. **Grammer-** 1. bruhanam-bruhan –akaranta napusaklingi prathama ekavachan

2. shamanam- shaman- akaranta napusaklingi prathama ekavachan

3. tu, eva, ch-avyayarupi

4. vayo:- vayu- akaranta pullingi shasthi ekavachan

5. pittanilasya- pittanil –akaranta pullingi shasthi ekavachan

7. **Tantrayukti-** Pradesh- ‘ pradeshonam yathahatvatharthasya karyen abhidhatum ashakyam ekadeshen abhidheeyate!- chakrapani teeka, siddhisthan 12/42

**Meaning of tantrayukti-** when meaning of sootra can not be explained in broad aspect and granthkara tell it by small part or its own part that is called as Pradesh

In these sootra only bruhana shaman explained but vagbhatacharya also explain its hidden meaning by actual teeka grantha.

## 8. Teeka-

### a. Ashtanghridaya

#### \*sarvangsundar vyakhyaya (arundatta)

‘ tu shabdo vishesh! visheshastu langhanapekshaya! shodhanam shamanam ch iti dvidha langhanam uktam! bruhanam api shodhanam bhavati! yatha-dugdhadhi dravyam, shodhansvabhavadravayatvat! ten tathavidhen dravyen kevalasya vatasya pittayuktasya va kop aashankyate! yatha-langhanen shodhandravyen harikyadina! tato bruhanstu vishesharthstu shabda:krut:! bruhanam yatchshodhanam tanmaruta: kevalasya pittasahitasya va shamanam, na tu langhana shodhanvatkopanam! evkaro avadharaNarth:! bruhanam shodhanrupam vatasya pittayuktasya va shamanam eva uktam, na kopanam jatuchit iti arth:! langhanam tu ubhay rupam api vatasya vatpittayo: va kopanam eva!- ashtang hridaya tika. 14/7

#### \*Ayurved rasayana (hemadri)

‘shodhana shaman vyatiriktasya oushadhasya abhavat tayoshch langhanbhedvat bruhanasya anoushdhatve prapte, bruhanam shamanam eva iti aah- bruhanam shamanam tu iti! Shuddhasya pittasansrushtasya ch vayo: vishamasya samikaroti shamam!’ ashtang hridaya sootrasthan tika 14/7

## 9. Meaning of tika

\* **Arundatta-** ‘tu’ word is very important in sootra ‘bruhanam shamanam tu eva vayo: pitta anilasya ch!’ ‘tu’ word related to just before sootra of bruhanam shamanam....i.e.related to langhana karma i.e. ‘na shodhayati....aatapa maruta:!’ (ashtang hridaya sootrasthan 14/6). There is 2 types of langhana karma- shodhana langhana and shaman langhana. but may be bruhana is also shodhana. for example. Prakruti of shodhana of dugdhadi dravyas. there is always vat prakop and pittashrit vatprakopa due to excessive langhana. for example haritaki (excessive use of haritaki as a shodhana word in shloka.

Bruhana dravya which create shodhana is always create shaman of kevala vata dosha and pittashrit vatadosha. but it not cause any prakopalike langhana shodhana creates.

Here ‘evam’ word is show very specification and firmness of bruhana shodhana.

Shodhan bruhana creates only shaman of kevala vata dosha and pittashrita vatadosha. it not create prakopa like langhana.

**\*Hemadri-**

Medicine is only form of shaman and shodhana. and also shodhana and shaman is type of langhana according to work...that's why there are 7 types of langhana and 5 types of shodhana, total 12 type of langhana includes all treatment. due to this bruhan considering not as a medicine..if bruhan is not a medicine then what is requirement of bruhan in all treatment?? For this question granthakarta specifies that bruhan is only shaman. here bruhan of kevala vata dosha and pittashrit vata dosha creates equalisation that's why it is shaman.

**Here hemadri not concludes about bruhan shodhana.****2.Ashtang sangraha****\*Indu tika**

'shamanam puna: yat oushadha anantar ukten prakaren doshannashayati! Samashch doshn na udirayati na utkleshayati! Vishaman pravruddhan samikaroti svarupen sthapayati! Tat shamanam! Vishamshabd saman n udirayati iti vakyasamarthyat vrudhdav eva vartate! Taccha shamanam saptabhi: prakari: pachanatvadibhi: bhavati! Pachanatvadinam dosh shamanatvam uktam ! taccha vayo vatpitte ch asoumyatvanna sambhavati iti aah-bruhanam ityadi! Yadyapi shamanam langhanam tathapi vayou vatpitte cha bruhanam eva yathoktalashanam shamanam! Pittasya tu kevalasya asvarupatvata langhanam eva shamanam! Vatshleshmanastu vayo: shityat yogvahitvaccha langhanam eva kaphe api ch ! subodham!!'----(Ashtang sangraha tika sootra 24/7)

**Meaning of Indu tika-**

Shaman means medicine which destroy dosha by other methods ,do not create udirana and utkleshana of sama doshas.it process visham and pravruddha dosha in samyavstha.vishama word is about vrudhhi that shaman can not create udirana in samyavastha dosha.this shaman is of 7 types i.e. pachanadi.doshashamanatva explain in pachana.due to reason of asaumyatvat bruhan not help to irana of vata and vatapitta.langhan is shamana but bruhan is also shaman about vata dosha and vatapitta dosha if vikruti happen and all lakshanas seen.but if in pitta dosha gunatmak vikruti happen then langhana is only shaman.that's why bruhan is only shaman for kevala vata and vata pitta.keval kapha and vatakapha in this condition due to shita guna and yogavahi guna of vayu langhana is only option in the form of shaman.

**9.Discussion**

**a.In prakopa of kevala vata and pittashrita vata drug can be use in the form of shaman bruhan or shodhana bruhan.both types use in one time or in single form. In this shodhan bruhan used for treatment not mentioned in any textbook.**

**b.Here upakrama discussed in above point related only to kevala vata and pittashrita vata.but it is not mentioned for kevala pitta which is clearly stated by granthakarta by word 'asvarupavata ' and 'pittasya tu kevalasya avarupatvata ' means sasnehadi sapta guna vikruti of pitta. For that langhana is only solution.bruhan is not indicated in this condition.(Ref.in chakrapani jvara tika 3/283- 'kaphe pitte drave dhatu sahete langhanam mahat')**

**c.kevala kapha and vatakapha ,in this condition langhana is only shaman**

## 10.Conclusion

| Sr.no. | Condition of dosha | upakrama                        |
|--------|--------------------|---------------------------------|
| 1      | Kevala vata        | Bruhana shaman,bruhana shodhana |
| 2      | Pittayukta vata    | Bruhana shaman,bruhana shodhana |
| 3      | Kevala pitta       | Langhna                         |
| 4      | Kevala kapha       | Langhana                        |
| 5      | Vatakapha          | Langhana                        |
| 6      | pittakapha         | langhana                        |

Here we discussed classical review of 'bruhanam shamanam.....'and also discussed hidden aspect of bruhana shodhana.

Bruhana shodhana is hidden aspect which is used in different diseases treatments like udara,vatarakta,halimaka,gulma,keval vatavyadhi,vataja kasa,kShayaj kasa,madatyaya like multiple diseases.

In last,

'bruhanam shamanam tu eva vayo: pittanilasya ch!'

means keval vata and pittasrita vata in this condition bruhana is only shaman which is mentioned in all text .....but basic meaning is that-

**In prakopa of kevala vata and pittashrita vata drug can be use in the form of shaman bruhana or shodhana bruhana.both types use in one time or in single form. In this shodhan bruhana used for treatment not mentioned in any textbook.**

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