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

Vd.Rahul Ramesh Chaudhari
Assistant Professor, Dept. of Sanskrit-samhita-siddhnata
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 shaman for only vata vikara ani pittashrita vata vikara 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 vigraha-tveva- tu evam!
5. samas- pittanilasya- pittena sah anil:!

Main type of samas- tatpurush samas
Subtype- trutiya tapurusha samas

6. Grammer
1. bruhanam-bruha – akaranta napusaekling prathama ekavachan
2. shamanam- shaman- akaranta napusaekling prathama ekavachan
3. tu, eva, ch- avyarupi
4. vayo: vayu- akaranta pullingi shasthi ekavachan
5. pittanilasya- pittanil – akaranta pullingi shasthi ekavachan

7. Tantrayukti- Pradesh- ’ pradesho naam yat bahutvaat arthasya kartyen abhidhatum ashakyaem ekadeshen abhidheeyatel- 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 Prades

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

8. Teeka-

a. Ashtangahrdaya

*sarvangsundar vyakhya(arundatta)*
‘ tu shabdo visheshvisheshastu langhanapekshayashodhanam shamanam ch iti dvidha langhanam uktam! bruhanam api shodhanam bhavatiyatha-dugdhi dravyam, shodhansvahbara dravyatvatiten tathavidhen dravyen kevalasya vatasya pittayuktasya va kop aashankyatelya-langhanen shodhandravyen hariyadina! tato bruhanstu vishesharthstu shabda: kru: bruhanam yatvashodhanam tanmaruta: kevalasya pittasahaitya va shamanam, na tu langhana shodhanvatkopanam! evkaravavahaNarth! bruhanam shodhanrupam vatasya pittayuktasya va shamanam eva uktam, na kopanam jatuchit iti arth: llanghanen tu ubhay rupam api vatasya vatpittayo: va kopanam eval- ashtang hridaya tika.14/7

*Ayurved rasayana (hemadri)*
‘shodhana shaman vyatiriktasya oushadhasya abhavat tayoshch langhanabhedvat bruhanasya anoushdhatve prape,bruhanam shamanam eva iti aah- bruhanam shamanam tu itil Shuddhasya pittasansrushtasya ch vayo: vishamsasya simakoti shamam!’ ashtang hridaya sootrethan tika 14/7

9. Meaning of tika

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

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

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

Shodhan bruhana creates only shaman of kevala vata dosha and pittashrita vataadosha 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... thats why there are 7 types of langhana and 5 types of shodhana, total 12 type of langhana includes all treatment due to this bruhana considering not as a medicine... if bruhana is not a medicine then what is requirement of bruhana in all treatment?? For this question granthakarta specifies that bruhana is only shaman. here bruhana of kevala vata dosha and pittashrita vata dosha creates equalisation thats why it is shaman.

Here hemadri not concludes about bruhana shodhana.

2. Ashtang sangraha

*Indu tika

‘shamanam puna: yat oushadha anantar ukten prakaren doshannashayati! Samashch doshn na udairayati na utkleshayati! Vishaman pravruddhan samikaroti svarupen shapayati! Tat shamanam! Vishamshabd saman n udairayati iti vakyasamarthhyat vruddhav eva vartate! Taccha shamanam saptabhi: prakarai: pachanvatadibhi: bhavati! Pachanatvadimash dosh shamanatvam utkatam ! taccha vayo vatpitte ch asoumyatvanna sambhavati iti aah- bruhanam ityadi! Yadyapi shamanam langhanam tathapi vayou vatpitte cha bruhanam eva yathoktalashanam shamanam! Pitasaya tu kevalasya asvarupatvata langhanam eva shamanam! Vatshleshmanastu vayo: shityat yogvahitavaccha 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 samyavsth. Vishama word is about vruddhi that shaman can not create udirana in samyavastha. 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. langhana is shaman 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. thats 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 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.

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 asvarupatvata ’ means sasnehadi sapt a guna vikruti of pitta. For that langhana is only solution. bruhana 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

<table>
<thead>
<tr>
<th>Sr.no.</th>
<th>Condition of dosha</th>
<th>upakrama</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kevala vata</td>
<td>Bruhana shaman,bruhana shodhana</td>
</tr>
<tr>
<td>2</td>
<td>Pittayukta vata</td>
<td>Bruhana shaman,bruhana shodhana</td>
</tr>
<tr>
<td>3</td>
<td>Kevala pitta</td>
<td>Langhna</td>
</tr>
<tr>
<td>4</td>
<td>Kevala kapha</td>
<td>Langhna</td>
</tr>
<tr>
<td>5</td>
<td>Vatakapha</td>
<td>Langhna</td>
</tr>
<tr>
<td>6</td>
<td>Pittakapha</td>
<td>Langhana</td>
</tr>
</tbody>
</table>

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 kevala 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 pittasrita 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.

References-


6. grammer book-ashtadhyayi-panini kruta