Bruhaniya Mahakashaya Described in Charaka Samhita – A Review Article

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ABSTRACT
Drug is an important part of chikitsa chatushpada, which has been mentioned next to the physician in Charak Samhita. Without knowledge of the drug, the patient can’t be treated properly. Bruhaniya mahakashaya is one of the 50 mahakashayas, which have been mentioned in Charak samhita sutrasthana. Bruhan is that which is useful for enlarging the body, promotes the volume as well as weight of the body. Each mahakashaya contain ten drugs.

Ksirini, Rajksavakak, Ashwagandha, Kakoli, Kshirkakoli, Vatayani, Bhddraudani, Bhardwaji, Payasya, Rsyagandha are included in Bruhaniya mahakashaya. The present paper deals with the review of above ten drugs, controversies and mode of action of drug.

KEYWORDS: Bruhan, Bruhaniya mahakashaya

INTRODUCTION:
The knowledge about medicinal plants in the early age was documented systematically and organized scientifically in Ayurvedic Samhitas, Nighantas and other texts. In which we can get so many references of medicinal plants. Among all this Samhitas of Ayurveda Charaka Samhita is a vast treasure of knowledge regarding medicinal plants Charaka is the first person who could classify the existing plants, into pharmacological categories and given 50 mahakashaya. According to Acharya Charaka it is only a guide line for Vaidyas but they have full freedom to add any new drug or remove the non available drugs from this. Charaka stressed to utilize the knowledge and experience in drug identification resorting to the help of cowherds, hermits, huntsmen forest dwellers etc. Bruhaniya Mahakashaya is One of the fifty mahakashaya given one of them.

This work comprises the detailed description of the drugs under Bruhaniya Mahakashaya, an effort to rule out the controversies regarding some of the drugs under this varga with the help of available literatures, commentary on Charaka samhita, Nighanus and explain Bramhana karma and their mode of action in body.

1. KSHIRINI
According to Chakrapani Kshirini comes under the climber which have milky exudates. If we go though the climbers described in our nighantu and Samhita we find that Sariva is most acceptable as kshirini, because Sariva is a climber and possess milky latex and properties like madhura rasa, madhura vipaka, guru and snigdha guna. Kshirini², Dugdhavalli³, and Dugdhaagarbha⁴ are the synonym given for sariva.

Botanical name - Hemidismus indicus R.Br
Family – Asclepiadaceae

Botanical description
Ariva associate Indian medicative plant is found within the land regions up to a height of 1400 m and within the forest areas of Western Ghats.

The species is distributed throughout the tropical and subtropical parts of India, especially in upper Gangetic plains, Bengal, Madhya Pradesh, and South India. It is a perennial, slender, twining undershrub with woody and fragrant rootstock. Stems are numerous, slender, wiry, and laticiferous. Leaves are simple, opposite, variable, elliptic-oblong to linear–laceolate, variegated, and white above and
silvery-white pubescent beneath. Flowers are greenish purple, crowded in axillary cymes in small compact clusters. Fruits (follicles) are paired, cylindrical, pointed, and slender. Seeds are oblong in shape. Flowering is usually sparse and occurs in October, while fruits mature in January.5

Upuykata - Root
Therapeutic uses - Jwara, Aghinamundya, Prameha, kasa, aruchi, Tridoshahar

2. RAJAKSAVA

Kaidева nighantu have mentioned Rajaksava as a synonyme of Dugdhika6 and as well chacprani dutt commentary on Charaka samhita also accepted rajaksava as Dugdhika. Dugdhika means one which has milk or latex. In Bhavapaksh Nighantu Source of Dugdika are Euphorbia hirta, Chhoti Dudhi (Euphorbia thymifoliaot Euphorbia microphylla Heyne7, Euphorbia hypericifolia). By comparing the property of these 4 species Euphorbia microphylla, Heyne is more appropriate for the Brmhana action, because in practice it is given as a stanyavardhak drug.

Euphorbia microphylla B. Heyne
Botanical name - Euphorbia microphylla, Heyne
Family - Euphorbiaceae

Botanical description
Found all over the waste lands in India. Softly hispid prostrate herbs. Stem puberulous, slender, cylindrical, pale green but often pink in color when fresh, becoming grayish green or dark purplish on drying. Stems are with white latex, spreading on the ground. Leaves are simple, opposite, elliptic, oblong or ovate. The petiolate, 3-6 mm long, 2-4 mm wide, mostly green, but often coppery red when fresh, becoming grayish green or dark purplish on drying. Apex is obtuse or rounded. Veneration is reticulate. Petiole is small, thin, slender, pale green and often pinkish in color. Fruits are ovoid-globose, acutely 3-lobed, almost sessile capsule 1 mm × 1 mm base truncate, short-hairy. Seeds are conical, log, ovoid and obtusely quadratic, up to 1 mm long, acutely 4-angled, reddish brown without caruncle.9

Upuykata - whole plant,
Therapeutic uses - Svasa, Krmi, Kusta, Prameha, Raktapitta, Pravahika, Raktarasa, Palita, Danta-ghuna, Dadru, Sphota, stana, stanyashaya (swarasa is used)

3. ASWAGANDA

Botanical name - Withania somnifera Dunal.
Family - Solanaceae,

Botanical description
A perennial shrub, found in waste land, widely cultivated in certain areas of Madhya Pradesh and Rajasthan, roots collected in winter, washed and cut into short pieces. An erect branching undershrub reaching about 5 cm in height usually clothed with minutely stellate stomenum leaves ovate up to cm long, flower greenish or lurid yellow in axillary fascicles, fruit globose berries which are orange coloured when mature enclosed in a persistent calyx. The fleshy roots when dry are cylindrical gradually tapering down with a brownish white surface and pure white inside when broken.9

Upuykata - Dried mature roots
Therapeutic uses - Sotha, Kshaya, Daurbalya, Vataroga, Klaibya, Excessive emaciation, balasosa, Insomnia.

4. KAKOLI

Botanical name - Lilium polyphyllum D.Don
Family - Liliacceae

Botanical description
Distribuion – A plant found growing in Western temperate Himalayas from 1800-3600 m from Kumaon to Kashmir. The bulb of L. polyphyllum is morphologically an underground stem with fleshy conical, translucent scale-leaves and roots attached with basal plate. L. polyphyllum is a perennial bulbous herb grows up to 1m in height and possesses hollow stem. leaves in whorls, many nerved narrowly lanceolate or linear, margins papillose, flowers 4-10, pendulous fragrant dull yellowish or greenish out side, white within speckled with long purple streaks in racems raised on the naked top of the stem parlanth recurved when fully expanded fruit a capsule.10

Upuykata -- Dried tuberous root
Therapeutic uses – Kshaya, Raktapitta, sosa, Jvara, Swasa, Kasa, Daha.

5. KSHIRAKAKOLI

Botanical name - Fritillaria roylei Hook.
Family - Liliacceae

Botanical description
A glabrous herb 6-24 m in height, found in Western temperate Himalayas from Kumaon to Kashmir.The leaves are opposite or whorled, linear-lanceolate, flowers are solitary and yellowish-green to brownish-purple. Flowers are bell shaped, hanging looking down, borne singly on the stem but sometimes in a group of two or more. Petals are narrow ovate 4-5 cm long.11

Upuykata - Dried whole bulb
Therapeutic uses - sosa, Daha, Hrdroga, Jvara, Kasa, Kshaya, Raktdosa, Raktapitta, Raktaroga, sávasa, Vaatarakta, Yoni Vyapad, Vatvayadhi, Vatapittaruja

Both kakoli and Kshirakakoli are endangered Himalayan species. These are important constituent of Astavarga, Chyavanprasha and other ayurvedic formulations. According to Bhavapraksha nighantu Ashwagandha is used for the Substitute for both the drugs.12

6. VATAYANI -BALA (ROOT)

Botanical name – Sida cordifolia Linn
Family - Malvaceae

Botanical description
Distribution - Found throughout the Warmer parts of India as a weed of waste land. A small downy erect herb up to 1.5 cm in height, with long branches, sometimes rooting at nodes. Tap root long thick Yellowish Brown in colour. Leaves cordate, oblong ovate or ovate oblong, petiole as long as the blade. Flowers yellow or white. Fruit a depressed globose schizocarp type. Seeds are smooth grey.13
Upyuktanga - Moola
Therapeutic uses - Vatavyadhi, Kshaya, Krushata, Prameha, Hrddaurbaya

7. BHADRAUDANI
The exact source of this drug is not known. In some book Bhadrodani is given synonyms of Bala (Sida cordifolia) 14

8. BHARDWAJI (VANAKARPASA)
Vanakarpasi is kown as Bhardwaji since its name is given by Rishi Bhardwaji15
Botanical name - Thespiesia lampas
Family - Malvaceae

Botanical description
Common through in india. It is an erect slightly branched shrub 2-3 m in height. The leaves are alternate, simple, ovate, 10-20 cm long somewhat 3-lobed or nearly entire, green and nearly smooth on the upper surface, somewhat hairy beneath. The flower is regular, bisexual, hypogynus. Calyx- sepals 5, corolla petals 5, yellow with purple center. The capsules are ovoid and about 3 cm long with 4-5 valves16.

Upyuktanga - Mula, fruits
Therapeutic uses - Daha, Srama, Bhrami, Murccha, Stanyakysya.

9. PAYASYA (VIDARIKANDA)
Botanical name- Pueraria tuberosa DC.
Family Fabaceae

Botanical description
Distributed all over India. It is a large, perennial climber with tubercous roots, upto 60 cm long and 30 cm thick, even weighing upto35 kg, from about 5 or 10 kg. Leaves 3 foliie leaflets broadly ovate or rhomboid subcoriaceous glabrescent above and silky beneath. Flower blue or purplish blue in colour. The fruit pods are linear, about 2-5 cm (0.79–1.97 in) long and constricted densely between the seeds. They have silky, bristly reddish-brown hair. Seeds vary from 3 to 6 in number17.

Upyuktanga - Tubercous root
Therapeutic uses – Sula, Daha, Kasa, Kshaya, Mutrakrcchra, Raktadosa, Raktapittha, Visamajara, Visarpa, sukraaksya

10. VRSYAGANDHA (VRIDHADARU)
According to bhavaprakasha nighantu Vrsyagandha is the synonyms given for vrudhadoru18 and chakrapani confirmed it as Shatavari. But according to synonym and botanical description here Vrsyagandha taken as a Vrudhadoru19.

Botanical name- Argyreia speciosa Roxb
Family- Convolulaceae

Botanical description
It is woody climber found throughout India, up to an altitude of 300 m. Common in Assam, West Bengal, Bihar, Orissa and South India. The roots of Argyreia speciosa are varying in size as well as in thickness. The thin roots are usually 2-4 mm in diameter and show somewhat smooth brownish exterior. The stem is white and tomentose in young stages. The older stem (25 mm) is so thick that it shows vertical ridges and numerous lenticels, which are mostly transversely elongated. The lower surface of the leaf is entirely covered with hair, which gives the leaf a silvery soft wooly appearance. The upper surface of the leaf is green, glabrous and shows the markings of nerves by slight depressions. The margin is entire but slightly wavy near the base. Lateral nerves 14-20 pairs arise alternatively on the midrib; the single nerves bifurcate before reaching the edge; the anterior branch unites with the posterior one of the neighboring nerve; an arched nervele connecting the two branches reach the margin. Petioles stout and cylindrical, a little shorter than the length of the blade are completely covered with wooly tomentum. The seeds are more or less triangular

Upyuktanga - Roots
Therapeutic uses – Rasayana, vrsya, balya Amavata, Arsas, Sotha, Prameha Agnimandya

KARMA
The word karma is a very comprehensive term denoting all the actions for the maintenance and promotion of health as well as prevention and eradication of all diseases. It denotes Pharmacodynamics of a drug. Bruhana property belong to the bruhaniya mahakashaya.

BRIMHANA KARMA
It is an important upakram in shadupakrama & Dwividopakrama and a important treatment modalities for many diseases. The niruki of bruhanama karma is to More increase. Purposeful increase, to make body stout.20 Anything which increase the size of body or whatever adds to the corpulence of the body is bruhanama or nourishing therapy21. Bruhanama is that which is useful for enlarging the body, promotes the volume as well as weight of the body. (Gangadhar). Guru, Sita, Mrudu, Bahal, Sthula, Picchila, Manda, are the properties of bruhanama dravya.22 This bruhanama guna also similar to the Ojas guna.23 Ojas is the Sira of all the Dhatu. Therefore we can state that bruhanama dravya nourishes all the Dhatu. The panchabhatautik composition of Bruhanama dravya is Pruthvi an Aap mahabuta.24 Bruhanama is samana for vata and vatapatia combination.25 Person requiring this therapy are Krusha, Kshina due to vyadhi, excess intake of madya, who indulge in lifting heavy weights, garbhini, bala, vrudha etc. such person need this therapy all the more during summer26. Bruhanama of body increase in size & weight of Body By increasing Carbohydrates, Protein & Fat content in our body.
**ANALYSIS OF BRMHNAMA DRAYVAS THROUGH RASAPANCHAKHA**

<table>
<thead>
<tr>
<th>DRAVA</th>
<th>RASA</th>
<th>GUNA</th>
<th>VIRYA</th>
<th>VIPAKA</th>
<th>KARMA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kshirini (Sariva)(^{27})</td>
<td>Madhura</td>
<td>Guru, snidgha</td>
<td>Shita</td>
<td>Madhura</td>
<td>Dipana</td>
</tr>
<tr>
<td>RAJKAVAKAKA (Dugdhika)(^{28})</td>
<td>Madhura, Lavana, Katu, Tikta</td>
<td>Guru, Ruksa, tiksa</td>
<td>Ushna</td>
<td>Katu</td>
<td>Vrsya Dhatuvrdhdkara, stnyavardhak</td>
</tr>
<tr>
<td>ASHWAGANDHA(^{29})</td>
<td>Tikta, Kashaya</td>
<td>Laghu</td>
<td>ushna</td>
<td>Madhura</td>
<td>Rasayana, Balya, Vajikaran</td>
</tr>
<tr>
<td>KAKOLI(^{30})</td>
<td>Madhura</td>
<td>Guru</td>
<td>Shita</td>
<td>Madhura</td>
<td>Brmhana, Sukraka</td>
</tr>
<tr>
<td>KISRASKOLI(^{30})</td>
<td>Madhura</td>
<td>Guru, Snidgha</td>
<td>Shita</td>
<td>Madhura</td>
<td>Rasayana, Guru, Balya, Vrsya, Brmhana, Stanyajarmana sukradhak</td>
</tr>
<tr>
<td>VATYAUYA (Bala)(^{31})</td>
<td>Madhura</td>
<td>Guru, Snidgha, Pichchila</td>
<td>Shita</td>
<td>Madhura</td>
<td>Vrsya, Balya, Rasayana, sukrala</td>
</tr>
<tr>
<td>BHADRUDANI (Bala)(^{31})</td>
<td>Madhura</td>
<td>Guru, Snidgha, Pichchila</td>
<td>Shita</td>
<td>Madhura</td>
<td>Vrsya, Balya, Rasayana, sukrala</td>
</tr>
<tr>
<td>BHARADWAJI (Vanakarpasa)(^{15})</td>
<td>Madhura</td>
<td>Guru, Snidgha</td>
<td>Shita</td>
<td>Madhura</td>
<td>Vriny, Stanyajarmana, Kaphakara</td>
</tr>
<tr>
<td>PAYASDA (Vidarikanda)(^{32})</td>
<td>Madhura</td>
<td>Guru, Snidgha</td>
<td>Shita</td>
<td>Madhura</td>
<td>Balya, Brmhana, Vrsya, Stanyadu, Rasayana, Jivaniya</td>
</tr>
<tr>
<td>RYSYAGANDHA (Urudhdaru)(^{33})</td>
<td>Knt, Tiktha, Kasaya, Madhura</td>
<td>Sara, Laghu, Snidgha</td>
<td>Usna</td>
<td>Knt, Madhura</td>
<td>Rasayana, Virshya, Balya, Aghvadhakara</td>
</tr>
</tbody>
</table>

**DISCUSSION**

From the above table it is clear that almost all the drugs mentioned in the Bhrmhanaya mahakshaya have Madhura rasa, Guru, Snidgha guna, Seeta Virya and Madhura vipaka Except Dugdhika, Ashwagandha, Vruddhharu Considering each one in detail

**Functions of Madhura rasa**\(^{34}\) – Madhura rasa is rasadi saptata dhatu vardhaka, ojovardhaka, nourishing the sence organs, Balakara, Bruhna, Sthirikaran and stnyavardhaka. Panchbhattic composition of madhura rasa is Prithvi and jala

**Function of Seetha Virya**\(^{35}\) – It is Pralahadana, Sthirikaran, jeevan, balya, prasadan, stambhana and kledana. Panbhattic composition of Shita virya is Jala mahabhuta predominance

**Functions of Madhura vipaka**\(^{36}\) – On dhatu it acts as a shukral, on Dosha it acts as Vathapitthaara, kaphavardhana. Panbhattic composition of Madhura vipaka Prithvi –jala predominance

**Function of Guru-snidgha Pichchila guna**\(^{37}\) –
- **Guru** – Guru guna is bruhana, balakarat, pustikrit, vrushya, kaphavardhaka. Panchbhattic composition of Guru guna is Prithvi jala predominance

Snidgha – Snidgha guna is balya, snehana, mardavavrushya and kaphavardhaka. Panchbhattic composition of snidgha guna is jala predominance

Pichchila guna – Pichchila guna is Jeevaniya, Balya, guru, and kaphavardhaka. Panchbhattic composition of pichchila guna is jala predominance Properties of drugs according to bhatic composition. Parthiva drayvas - Upchaya (Development), sanghata (compactness), guruuta (heaviness), sthita (firmness) Apya drayvas - Sneha (unction), mardav (softening). From these details we got a conclusion showing how these drugs under brmhana Mahakshaya showing brmhana action.

**PROBABLE MODE OF ACTION OF BRMHNAMA DRAYVA’S**

Probably mode of action of Brmhana Dravya’s can be accessed on the ground of its Gunapanchakha. It is found that majority of ingredients have predominance of Madhura Rasa, Shita Virya, Madhura Vipaka, Guru snidgha guna and Vatapitta Shamaka, these all properties noursies all Dhatus and enhancement of Dhatu-poshaka Tatva, results in correction and promotion of the Dhatus causing Brmhana effect.

**Probable Mode of action Dugdhika, Ashwagandha, Vruddhharu**

Agnimandya, production of Ama, Srotorodha, and vitiatiation of Vata Dosh are the major events in the pathogenesis of Dhatu Kshaya. Drugs having pharmacodynamics Ie. Tikta-Katu Rasa, Ruksha-Laghu Guna, Ushna-Virya, Katu Vipaka and Kapha-vatahara properties which all are useful in breaking of etiopathogenesis of Kshaya. Tikta, Katu Rasa, Ushna Virya and Snidgha Guna (from other 7 drugs) that might have provided in normalizing the Agni, the movement of vitiatiated Vata Dosh.

Sara guna due to the anulomana nature attained by the laxative action, it helps to alleviate apavanavayu which further normalizes vata. This in turn helps in the homeostasis of the three humours of the body, which regularize the digestive fire leading to a proper metabolism.

UshnaVirya, Laghu Ruksha, Tikhsa guna- helps to alleviate srotopalepa and with the help of sara guna the action of the drug becomes more rapid and easier

**CONCLUSION**

- Brmhana Dravya predominantly comprises of Parthiva and Apya Bhavas.
- Vatapita hara properties.
- Brmhana means proportionate body composition mainly through Kapha, Mamsa and Meda that leads to proper development and enhancement of different body part.
- Probably mode of action of Brmhana Dravya’s can be accessed on the ground of its Gunapanchakha. It is found that majority of ingredients have predominance of Guru, Snidgha, Shita and Manda Guna, Madhura Rasa and Madhura Vipaka causing Brmhana effect.
- Apart from this with some drugs in brmhaniya dashaimani are Tikta kasaya rasa, Laghu, Tiksa guna, UshnaVirya, kau vipaka help in regularize the Agni
leading to a proper metabolism and alleviate srotapalepa. During the treatment of Karshya one should be cautious that Brimhana Dravya’s used in such instances should be Laghu Santarpana in nature because already in an emaciated person Sharirbala and AgniBala are reduced. So over all action – brimhana. Some act by – clearing the sotas and Correcting agniBala. Others nourishes all dhatu.

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