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**Authors : Shikha Singh, PhD Scholar, Prasutitanta
department, Ayurveda faculty, IMS, Banaras Hindu
University,**

**Supervisor: Prof.ManjariDwivedi. H.O.D. Prasutitantra
department, Ayurveda faculty, IMS, Banaras Hindu
University**



Research Paper

Brinhan in pregnancy

Shikha Singh¹& Prof.ManjariDwivedi²

Declaration

The Declaration of the authors for publication of Research Paper in Asian Journal of Modern and Ayurvedic Medical Science (ISSN 2279-0772) : Shikha Singh¹& Prof.ManjariDwivedi² the authors of the research paper entitled Brinhan in pregnancy declare that , we take the responsibility of the content and material of my paper as we ourself have written it and also have read the manuscript of our paper carefully. Also, we hereby give our consent to publish our paper in ajmams , This research paper is our original work and no part of it or it's similar version is published or has been sent for publication anywhere else. we authorise the Editorial Board of the Journal to modify and edit the manuscript. we also give our consent to the publisher of ajmams to own the copyright of our research paper.

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Abstract:

In Shadavidha- chikitsa, Brinhan is one of them.Brinhan is beneficial in the persons who are weak, lean and thin, aged peoples, who always done heavy work, pregnant woman, puerperium period and in children.

Pregnancy is the state in which kaphadosha is increased normally because of Rasa vriddhi and kaphavardhakahar-vihar. Only a little change in ahar-vihar leads to alter the doshas state. Vatavardhakahar-vihar, Ratrijagran(less sleep common in pregnancy), seasonal changes, alpaahar, vomiting etc. leads to vitiate the Vatadosha.

Vitiated Vatadosha is the main reason for many physical and psychological abnormalities in pregnant woman. Like; PROM, IUGR etc.

In pregnancy Brinhan is also required for normal development of foetus and reduces complications in mother. If brinhandravya is used orally, it can induce nausea and vomiting, which is very common in pregnancy and orally used drugs goes into first-pass-metabolism, so its absorption is low, therefore basti is a good procedure for brinhan during pregnancy.

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kaphavardhakahar-vihar. Only a little change in ahar-vihar leads to alter the doshas state. Vatavardhakahar-vihar,



Ratrijagran (less sleep common in pregnancy), seasonal changes, alpaahar, vomiting etc. leads to vitiate the Vatadosha.

Vitiated Vatadosha is the main reason for many physical and psychological abnormalities in pregnant woman.

Increased vatadosha leads to Preterm delivery, premature rupture of membrane, Low birth weight baby, IUGR etc.

It also affects psychological condition of pregnant woman, in which Satva is decreased, Raja and Tama are increased. If Raja is increased, it leads anxiety, fear and intolerance of pain. If Tama is increased then it creates depression, negative thoughts, fear from delivery and intolerance of pain so that patient will not cooperate in labour and there are more chances of operative delivery.

There are more chances of Post-partum depression.

In pregnancy there is more need of food and nutrition for the growth of

foetus and development of mother's body for delivery.

So this is very necessary to keep Vata in normal State. Brinhan is the treatment to decrease the vata, strengthen the body and to increase the body weight and foetal weight. So brinhan is the treatment which is beneficial to the pregnant woman and her foetus, because foetus is totally depends on mother.

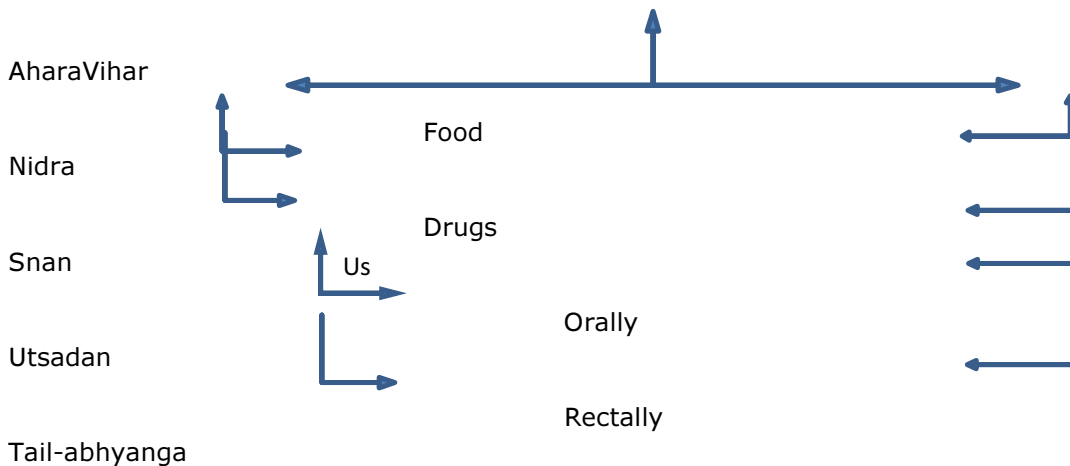
According to Ayurvedic literature, in pregnancy woman experience different signs and symptoms in different months:

In 5th month woman becomes emaciated, in 6th month suffers loss of strength and complexion, she feels more tiredness and in 7th month woman feels excessively exhausted and relatively more loss of flesh and blood. Therefore to compensate these losses Brinhan is necessary for pregnant woman.

Methods to use the brinhandravaya during pregnancy:

During pregnancy Brinhandravaya can be used by different procedures.

Use of Brinhandravaya



➤ **Brinhan:**

Acharya Charak has described 'Shadvidh-chikitsa' in which, 'Brinhan' is one of them.

“लंघनंवृंहणकाले रुक्षणंस्नेहनंतथा ।

स्वेदनंस्तम्भनंचैवजानीते यः स यै
भिषक् ।।” (च० सू० 22/4)

In 'Shadvidh- chikitsa', Charak has described 6 types of treatments, 'Langhan' , 'Brinhan' , 'Rukshan' , 'Snehan' , 'Swedan' and 'Stambhan'.

Acharya Vagbhatta also described 2 types of treatments: 'Apatarpan' and 'Santarpan'. In Santarpan, there are 3 types of treatments: 'Brinhan' , 'Snehan' and 'Stambhan'.

“वृहणं यद् वृहत्याय ।”

Nourishment and making body more muscular is called 'Brinhan'.

Charak also described 'Brinhan' in same manner:

“वृहत्त्वं यच्छरीरस्य
जनयेत्तच्चवृंहणम् ।।” (च० सू०
22/9)

Acharya Charak also described Brinhaniamahakashaya, in which ten drugs are present:

“क्षीरणी

राजक्षवकाश्वगन्धाकाकोलीक्षीरकाकोलीवाट्
यायनीश्वद्रौदनीभारद्वाजीपयस्यर्ष्यगन्धा

इतिदशेमानिवृंहणीयानिभवन्ति ।।” (च०
सू० 4/2)

These ten drugs are Ksheerani, Rajkshavak, Ashvagandha, Kakoli, Ksheerkakoli, Vatyayani, Bhadraudani, Bharadwaji, Payashya and Rishyagandha.

➤ **Properties of brinhaniyadravya:**

“गुरु

शीतमृदुस्निग्धं वलंस्थूलपिच्छिलम् ।

प्रायोमन्दंस्थिरं श्लक्ष्णंद्रव्यंवृंहणमुच्यते ।।”
(च० सू० 22/13)

Brinhaniyadravya mostly present with these qualities: Guru, Sheeta, Mridu, Snigdha, Ghana, Sthoola, Pichchhila, Manda, Sthira and Slakshana.

Acharya Sushruta said that Brinhandravya are rich in 'Prithvi-Mahabhoota'.

“वृहणं पृथिव्यभूयिष्ठम् ।” (सू० सू० 41)

➤ **Persons suitable for Brinhan:**

Brinhan is beneficial in the persons who are weak, lean and thin, aged peoples, who always done heavy work, pregnant woman, puerperium period, in children and useful for all in summer season.

“क्षीणाः क्षताः कृशा
वृद्धादुर्बलानित्यमध्वगाः ।

स्त्रीमद्यनित्याग्रीष्मे च वृंहणीयानराः
स्मृता ।।” (च० सू० 22/26)



“वृंहयेद्वयाषिभैषज्यमद्यस्त्रीशोककर्शितान्
।

भाराध्वोरःक्षतक्षीणरुक्षदुर्बलवातालान्

।।

गर्भिणीसूतिकांबालवृद्धान्

ग्रीष्मेऽपरानपि ।।” (वा० सू० 14)

➤ **Uses of brinhan:**

Brinhan can be done by various methods like by bathing, can be used in food or drugs, can be taken orally, rectal route, inhalation etc., sleep is also brinhan. Charak has described some uses of brinhan that are beneficial for all persons.

“स्नानमुत्सादनंस्वप्नो मधुराः
स्नेहवस्तयशर्कराक्षीरसर्पीषिसर्वेषांविद्धि
वृंहणम् ।” (च०सू०22 / 28)

● **Snan (bath):**

Bath is brinhaniya because it cleans our body, removes sweat, itching etc. It increases pachakagni, by which food digest easily and gives us strength.

“निद्रादाहश्रमहरं स्वेदकण्डूतूषापहम् ।
हृद्यंमलहरंश्रेष्ठंसर्वेन्द्रियविबोधनम् ।।
तन्द्रापाम्पोपशमनंतुष्टिदंपुंस्त्ववर्धनम्
।
रक्तप्रसादनंचापिस्नानमग्नेश्चदीपनम्
।।” (सु० सू० 25 / 57–58)

“पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम् ।

शरीरबलसंधानंस्नानमोजस्करंपरम् ।।
” (च० सू० 5 / 94)

● **Utsadan:**

“उत्सादनाद्भवेत्
स्त्रीणांविशेषात्कान्तिमद्वपुः ।
प्रहर्षसौभाग्यमृजालाघवादिगुणान्वित
म् ।।” (सु० सू० 24 / 53)

● **Nidra (sleep):**

Sleep is Vata-shamak and Kapha-Vardhak, it means kapha is increased when we sleep, so that its properties like guru, sheet, snigdha, sthira also increased and vataj properties like laghu, ruksha etc. are decreased. By this way sleep is brinhaniya.

“धातुसाम्यंतथा हृवेषांबलंचाप्युपजायते ।
श्लेष्मापुष्पातिचांगानिस्थैर्यभवतिचायु
षः ।।” (च० सू० 21 / 42)

“निद्रायत्तंसुखं पुष्टिः ।।”
(च० सू० 21 / 36)

● **Sweet Dravya:**

Sweet drugs are guru, snigdha and sheet. The properties of sweet drugs are similar to the brinhandravya, so that they act as branhaniya.

● **Sneha-Basti:**



Snehabasti is also called Anuvasanbasti.

“सस्नेहनवर्णबलप्रदंच ।” (च० सि० 1/29)

- **Sarkara (Sugar):**

Sugar is also branhaniya. It is used in weak persons and it gives strength.

“वृष्या

क्षीणक्षतहितासस्नेहागुडशर्करा ।।”

(च० सू० 27/241)

- **Ksheer (milk):**

Milk has same properties like brinhaniyadravya. It is Madhura, pichchhila, sheeta, snigdha, sara, mridu, guru, bahal, slakshana. So it acts as brinhaniya.

“स्वादु शीतमृदुस्निग्धंबहलं
श्लक्ष्णपिच्छिलम् ।

गुरु मन्दप्रसन्नं च गव्यं दशगुणंपयः ।।

तदेवंगुणमेवदौजः सामान्यादभिवर्धयेत् ।।” (च.
सू.27/217–218)

“मधुरंपिच्छिलं शीतस्निग्धंसंरमृदु ।

सर्वप्राणभृतांतस्मात् सात्म्यं
क्षीरमिहोच्यते ।।” (सु.सू.45/48)

Milk is also used after medicated with some drugs, it is called Ksheerapaka.

- **Ksheera-paka:**

Ksheera-paka is described in 'Sharangdhar-Samhita', according to this milk is taken 8 times of

drugs and water is 4 times of milk. it means drugs : milk : water = 1 : 8 : 32. It is boiled until only milk is left behind. Now it is filtered and used when it is lukewarm.

According to YadavjiTrikramji ratio is Drugs : milk : water = 1 : 15 : 15.

Ksheerapaka is more nutritious and more beneficial than milk, because drugs properties are also present in ksheerapaka.

- **Ghrita:**

Ghrita increases kapha and decrease vata and pitta. It gives strength to our body.

“घृतंपित्तानिलहरंसशुक्रौजसांहितम् ।

निर्वापणमृदुकरंस्वरवर्णप्रसादनम् ।।”

(च० सू० 13/14)

Except these drugs and procedure there are some other methods for the use of brinhan.

- **Dhoomrapan:**

Acharya Vagbhatta described 'Snehik-Dhoomrapan' which is Brinhan and mridu.

- **Tailapan:**

Drinking oil in small amount is brinhan and balya.

“परिहारेसुखाचैषामात्रा स्नेहनवृंहणी ।

वृष्याबल्यानिराबाधाचिरंचाप्यनुवर्तते ।

।” (च० सू० 13/40)

- **Stridugdha:**



Women (Mother) milk is brinhan, satmya, sneha, so that mother milk is best for the child.

“जीवनं वृंहणं सात्म्यं स्नेहनं मानुषं पयः ।”

(च० सू० 27 / 224)

▪ **Tail-abhyanga:**

Oil massage is also brinhan and gives strength to our body. Among all oil Til-tail is best for snehan.

▪ **Nasya:**

Charak described 'Snenan-nasya', which is used for 'dhatu-pushti'. Acharya vagbhatta described 'Brinhan-nasya' under the heading of 'tarpan-nasya', which is also used for 'dhatu-pushti'.

➤ **Brinhanchikitsa as Basti(per rectally):**

'Basti' is the principal treatment for the disorders of 'vata'. Acharya Charak mentioned that there is no cause greater than 'vata' in the manifestation of disease and there is no better remedy than 'Basti'.

“शरीरोपचयं वर्णबलमारोग्यमायुषः ।

कुरुते परिवृद्धिं च वस्तिः सम्यगुपासितः ।।” (सु.चि.35 / 4)

'Basti' can cure diseases of all the tridoshas, completely destroy the vitiated doshas by entering moolasthan of vata, which is supposed to be responsible for all diseases. Thus basti is

said to be the half of the whole treatment and sometimes complete treatment.

In pregnancy Brinhan is also required for normal development of foetus and reduces complications in mother. If brinhandravaya is used orally, it can induce nausea and vomiting, which is very common in pregnancy and orally used drugs goes into first-pass-metabolism, so its absorption is low, therefore basti is a good procedure for brinhan during pregnancy.

BruhanaBasti (nutritional enema):

Used for providing deep nutrition in selected conditions. Traditionally, highly nutritive substances have been used, such as warm milk, meat broth, bone marrow soup and herbs like shatavari, ashwagandha, yashtimadhu or vidarikanda etc.

Madhuraaushadha Siddha Ksheerabasti:

In this, milk is medicated with madhura, sheeta and vrnhanaaushadha. It is also vata-shamak and used in krisha, ksheena pt. gives anabolic effect.

Various Ksheerabasti are described in Charak Samhita Siddhistan chapter 13 as NiruhaYapanbasti. These can be given in all people. These are not harmful and beneficial to all person healthy, krisha, ksheena and others.

Ksheerabasti in garbhini is mentioned by Sushruta and Vagabhatta. Sushruta described ksheerabasti and medhyanna in Garbhakshaya.



Vagbhatta mentioned Yashtimadhu, Vidari siddha Ksheera and saindhavaksheerabasti in Upavishtakachikitsa.

“पित्तेमधुकविदारीनिर्यूहसिद्धदंपयः पिबेत्
।”(अ.सं.शा. 4/20)

“अथविशेषेणवातेपूर्वमेवसैन्धवोपहितं
क्षीरवस्तिदत्त्वा..... ।।”(अ.सं.शा.4 / 19)

“गर्भक्षये.....

क्षीरवस्तिप्रयोगोमेघान्नोप्रयोगश्चेति ।”(सु.
सू.15 / 12)

According to modern concept, Ksheerabasti is a retention enema. It is absorbed by rectal mucosa and carried in systemic circulation.

➤ **Ksheerbasti procedure:**

Purva karma :

Patient is advised to take light meal. 60 ml. of Ksheerapaka was taken in a 100 ml. syringe to which sterilized rubber catheter no. 9 was attached.

Pradhana karma :

Now the patient was advised to take left lateral position with left lower limb flexed at knee and hip joint. The patient was asked to keep his left hand below the head. Then lubrication is done at anus and catheter. The rubber tube was passed up to 4.5 inches

inside the rectum. While inserting the catheter, patient was advised to take deep breath and to relax his body. Then the ksheerapaka was pushed inside slowly with the constant speed without shaking then slowly catheter was removed.

Pashchat karma :

Tapping is done on the buttocks and patient was advised to lie in supine position for few minutes.

➤ **Importance of BrinhanBasti in pregnancy:**

Use of cold and sweet liquid and milk will prevent dehydration and supply required nourishment. In addition to this, the drugs of madhura group being anabolic will help in maintenance of proper health of mother and foetus. Garbhiniparicharya considers milk an ideal constituent of diet for pregnant women as it is a source of calcium, lactose and butter fat. Milk also has moderate amounts of protein with anabolic properties that give strength. Pregnant women should not get constipated. Therefore, mild laxatives and enema is recommended, if there is a tendency to constipation, ksheerabasti is sufficient to cope with the constipation. Milk and drugs of madhura group have been advised for entire pregnancy period. Milk is a whole diet and good source of calcium.



The drug of madhura group are anabolic, thus use of these will help in maintenance of proper health of mother and growth and development of foetus.

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