



REVIEW ARTICLE

## A REVIEW STUDY OF BRAHMI RASADI TAILA

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### Abstract

Kerala has its own traditional *vishachikitsa sampradaya*, including emergency management of bites and post-bite alignments. Many Malayalam visha chikitsa granthas contain abundant literature on treatment modalities used during that time. *Visha vaidya jyotsnika* is one among them, which comprises many *yogas* that were once effectively used and now remain less explored. Brahmi rasadi taila is explained in the sixth chapter *Mandali visha chikitsa* of *Visha Vaidya jyotsnika*. It is indicated for external application in *mandali damsta vrana*. Non-healing ulcers are a common complication of snake bites, that require more medical attention. This *yoga* contains 13 herbal ingredients, including *brahmi*, *durva*, *nalpamara*, *haridra*, *paranti* and *madhuka*. This article aims to discuss the probable mode of action of *Brahmi rasadi taila* in post-viper bite ulcers through its pharmacological properties. This article also aims to discuss the application of this *yoga* in other conditions like malignant ulcers, venous ulcers and so on.

### Introduction

*Ayurveda*, an ancient medical system, comprises eight branches, including *Agadatantra*, which specifically addresses poisons of animate or inanimate origin. Kerala had a well-established and glorified tradition of *visha chikitsa*. The geographical structure of this land favoured the growth of reptiles and thus bites were common during that time. There were many potent formulations to meet the emergency condition of envenomation and also to treat the complications. Most of them remained less explored along with the decline of this traditional *visha chikitsa sampradaya*. In India about 5 million snake bites occur each year, resulting in 2.7 million envenomation. Also, there are 400,000 amputations and disabilities<sup>[1]</sup>. Viperidae and Elapidae family members cause serious tissue damage including chronic ulcers. Delayed treatment and improper tourniquets increase the risk of tissue damage. This can be compared with *Vishaja Vrana* as described in traditional *Visha vaidya* practices. In Kerala, a unique *vishachikitsa sampradaya* thrived, and *Visha vaidya jyotsnika* is an important reference text. This article aims to review the *yoga Brahmi rasadi taila* detailed in *Visha Vaidya Jyotsnika*, in the context of *mandali visha* through analysing its pharmacological properties. Also, the probable mode of use of this *yoga* in other non-healing conditions like malignant ulcers, venous ulcer and so on.

## Materials and method

### Review of literature

Name of formulation: *Brahmi rasadi tailam*.

*Vishajyotsnika* consists of various traditional practices followed in the field of toxicology. In its sixth chapter, *mandalivisha chikitsa* various *yogas* for managing *mandali visha janya vrana* are explained. *Brahmi rasadi taila* is one among them.

The same *yoga* is told in *Prayoga samuchaya triteeya paricheda (mandalivisha chikitsa)* and in *kriyakoumudi mandalivisha chikitsa*.

### Method of preparation

*Visha Vaidya Jyotsnika* has not mentioned any specific method of preparation for *Brahmi rasadi taila*. It can be prepared according to general *taila paka vidhi*. 1 part of coconut oil is taken as *sneha dravya*. *Brahmi swarasa* and *durva swarasa* taken 4 times the coconut oil. The *kalka dravyas* together are taken as  $\frac{1}{4}$  th of *taila*.<sup>[15]</sup>

**Table 1:** Name of ingredients used as *Drava Dravya*

Drug	Botanical name	Family	Part used
<i>Brahmi</i> <sup>[2]</sup>	<i>Bacopa monnieri</i>	Scrophulariaceae	Whole part
<i>Durva</i> <sup>[3]</sup>	<i>Cynodon dactylon</i>	Poaceae	Whole part

**Table 3:** Pharmacological properties of ingredients

Sl no	Drug	Rasa	Guna	Virya	Vipaka	Karma
1	<i>Brahmi</i>	Tikta, kashaya	Laghu	Sita	Madhuka	Tridoshaghna, vishahara, kushtahara, Medhya, Rasayana
2	<i>Durva</i>	Kashaya, Madhura	Laghu	Sita	Madhura	Kapha pitta hara, kushtaghna
3	<i>Haridra</i>	Tikta, Katu	Ruksha, laghu	Ushna	Katu	Kapha-vatahara Kushtaghna, Vishaghna
4	<i>Udumbara</i>	Kashaya,	Guru, ruksha	Sita	Katu	Pitta kapha hara, vrana ropana sodhana, varnya
5	<i>Plaksha</i>	Kashaya	Ruksha, guru	Sita	Katu	Kapha pitta hara, mutrasangrahaniya
6	<i>Aswattha</i>	Kashaya, Madhura	Guru, ruksha	Sita	Katu	Kapha pitta hara, varnya, vrsya, vranasodhana, ropana.
7	<i>Nyagrodha</i>	Kashaya	Guru ruksha	Sita	Katu	Kapha pitta hara, mutra sangrahaneeeya, varnya, sthambana
8	<i>Madhuka</i>	Madhura, Kashaya	Guru, snigdha,	Sita	Madhura	Vata pitta hara, balya, sukrala
9	<i>Shunti</i>	Katu	Guru, ruksha tikshna	Ushna	Madhura	Vata-kaphahara, Deepana, Bhedana
10	<i>Maricha</i>	Katu	Laghu, tikshna	Ushna	Katu	Kapha-vatahara, Lekhana, Deepana, Pachana, Pramathi, Krimighna
11	<i>Pippali</i>	Katu	Laghu, snigdha, tikshna	Ushna	Madhura	Vata - kaphahara, Deepana, Kushtaghna, Krimighna, Rasayana, Yogavahi
12	<i>Chandana</i>	Tikta, Madhura	Laghu, ruksha	Sita	Katu	Kapha pitta hara, varnya, dahaprasamana
13	<i>Parantheni</i>	Kashaya, tikta, madhura	Grahi, laghu	Sita	Katu	Deepana, pacana, jwaranasana, soolghna, twachya, vranya

Another traditional method of preparation includes *brahmi* and *durva aswarasas* together 4 parts (4 *nazhi*), old coconut oil 1 part (1 *nazhi*), *kalka dravyas* 1/12 part (4 *kazhanju*). *Taila* cooked till attaining *khara paka*<sup>[16]</sup>.

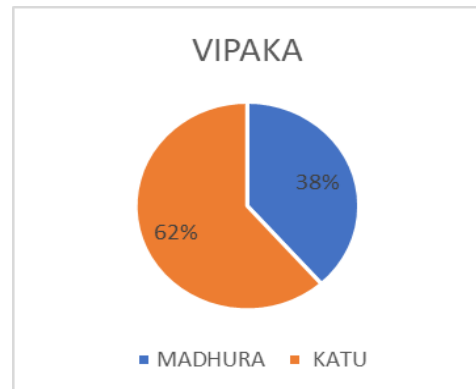
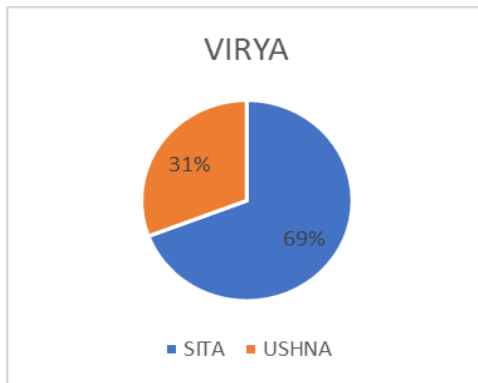
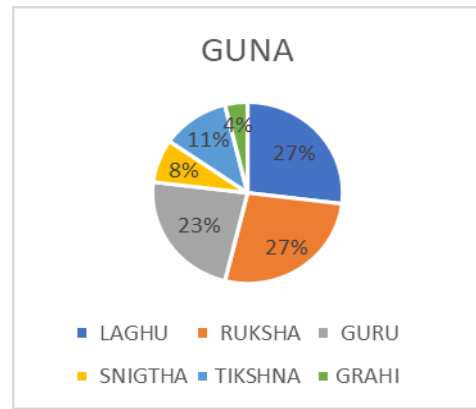
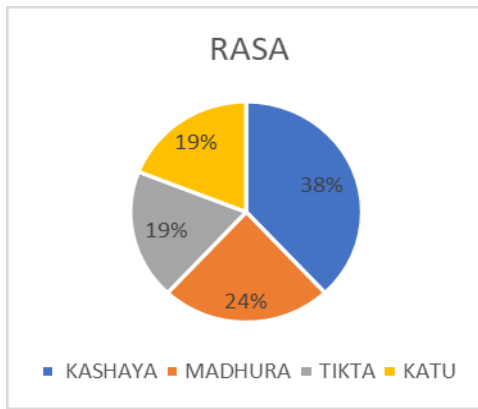
### Mode of administration

The *yoga* is mainly indicated in *mandali visha janya vrana*. The *taila* is advised for external application and *dhara* over *vrana*. Also, the remanent *kalka* after the preparation of *taila* can be applied over the *vrana*. The *yoga* is *vrana samana* and *visha nasana*.

**Table 2:** Name of ingredients used as *kalka*

Drug	Botanical name	Family	Part used
<i>Haridra</i> <sup>[4]</sup>	<i>Curcuma longa</i>	Zingiberaceae	Rhizome
<i>Udumbara</i> <sup>[5]</sup>	<i>Ficus racemose</i>	Moraceae	Bark
<i>Plaksha</i> <sup>[6]</sup>	<i>Ficus microcarpa</i>	Moraceae	Bark
<i>Aswattha</i> <sup>[7]</sup>	<i>Ficus religiosa</i>	Moraceae	Bark
<i>Nyagrodha</i> <sup>[8]</sup>	<i>Ficus bengalensis</i>	Moraceae	Bark
<i>Madhuka</i> <sup>[9]</sup>	<i>Glycyrrhiza glabra</i>	Fabaceae	Root
<i>Shunti</i> <sup>[10]</sup>	<i>Zingiber officiale</i>	Zingiberaceae	Rhizome
<i>Maricha</i> <sup>[11]</sup>	<i>Piper nigrum.</i>	Piperaceae	Fruit
<i>Pippali</i> <sup>[12]</sup>	<i>Piper longum.</i>	Piperaceae	Fruit
<i>Chandana</i> <sup>[13]</sup>	<i>Santalum album</i>	Santalaceae	Hard wood
<i>Parantheni</i> <sup>[14]</sup>	<i>Ixora coccinea</i>	Rubiaceae	Root

## Analysis



## Results and Discussion

The snake venom is a complex compound having many peptides and enzymes. Viper venom is mainly haemotoxic and produces burning pain within minutes followed by oedema, redness, haemorrhagic bullae, ulcers and necrosis. The tissue damage caused by cytotoxins in venom, the oxidative stress caused by venom, secondary infections and other factors related to improper management makes the wound chronic one. The *mandali damshta vrana* shows characteristics like a purulent smell, oozing, pain and burning sensation. Post-viper bite ulcers also show similar characteristics and are often having chronicity and recurrence. Thus, the drugs used to treat such *vrana* should possess *vrana shodhana* and *ropana* properties along with *vishaghna karma*.

While analysing the *yoga*, out of 13 ingredients 8 of them possess *kashaya rasa* followed by *madhura*, *tikta* and *katu rasa*. *Kashaya*, *madhura* and *tikta* are told to be the *pittasamaka rasas*. Except *madhura* other three reduce *kapha dosha*. As *mandali visha* is told to be *pitta pradhana*, the *vrana* generated also possesses *pittaja lakshanas*. Also, it alleviates the symptoms of *kapha prakopa*. *Kashaya rasa* is *pitta kapha hara*, *rakta vishodhana*, *ropanaa*, *kleda shoshana*, *grahi*, and *twak prasada*<sup>[17]</sup>. *Madhura* is *pitta hara*, *visha hara*<sup>[18]</sup>. *Tikta* pacifies *krimi*, *kushta*, *pitta* and *kapha*. It is *kleda shoshana*<sup>[19]</sup>. *Katu rasa* is also *kleda shoshna*, *srota shodhna* and *vrana avasadhana*. It is *kushta*, *daha*, *pitta kapha hara*<sup>[20]</sup>. Most of the ingredients are having *laghu ruksha guna*. The *kleda guna* helps in *kleda Shoshana* and the *laghu guna* by its nature is

light to get in the tissues. Among 13 ingredients 9 are having *sita virya*, which can pacify the burning sensation of *pitta*. The drugs possess *vishaghna kushtaghna* and *vrana sodhana* properties which aid in the healing process of *vrana*. The drugs with *bhedana*, *lekhana* and *pachana* properties will correct the *srava*, *vedana* and *gandha* of *vrana*. The *rasayana*, *varnya*, and *twachya* properties of certain ingredients helps in bringing back the normal colour and health of the tissue. Thus, can prevent the recurrence of ulcers. Drugs like *brahmi*, *durva*, *haridra*, *paranti* and *chandana* shows proven wound healing properties. *Nalpamaras* are clinically proven for their wound-healing properties.

In post viper bite ulcers, the prime cause is the venom that causes tissue damage. In malignant wounds the ulcers are caused by the infiltration of neoplastic cells to skin either locally or by and its blood and lymphatic system which eventually lead to tissue damage. Here cancer cells act like venom. The signs and symptoms are almost similar to that of *mandali damshta vrana* and thus the *Brahmi rasadi yoga* may yield good results in this condition. An arterial wound causes tissue damage due to a lack of oxygen supply to the site caused by conditions like atherosclerosis. The *kapha hara* and *srotosodhaka drugs* in this *yoga* may give good results in this. In venous ulcers the reduced venous drainage produces hemotoxins and results in chronic ulcers. The *vishaghna*, *shodhana* and *ropana* properties of this *yoga* can treat this pathology also.

## Conclusion

The ulcers resulting from snake bites require more medical attention as they may lead to certain surgical procedures like amputation of the affected part. *Ayurveda* can treat such non-healing ulcers without recurrence. While analysing the pharmacological properties of the ingredients of *Brahmi rasadi taila*, it is concluded that *yoga* can effectively cure the *vishaja vrana*. As it is taken from *Visha vaidya jyotsnika*, it is clear that this *yoga* was once effectively used for the management of *mandali damshta vrana*. The effect may be increased if used along with *antarparimarjana karmas*. The *yoga* can be subjected to laboratory and clinical trials to prove its efficacy in similar non-healing ulcers. The ingredients are easily available and have proven wound-healing properties. Further clinical studies can be conducted to gain a better understanding of its efficacy.

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