



Review Article

## THE EXPLORATION OF NUMEROUS DIMENSIONS OF *SNIGDHA* AND *RUKSHA GUNA* – A LITERATURE REVIEW

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### ABSTRACT

The *Srushti, Sthiti* and *Laya* of entire universe is under the control of *Snigdha* and *Ruksha guna*. *Srushtiutpatthi* is because of *Ruksha* and *Snigdha guna* together. *Sthithi* is because of the predominance of *Snigdha guna* and *Laya* is because of predominance of *Ruksha guna*. The entire universe is balanced by their equal participation. Based on *Loka Purusha Samya Siddhanta*, these *Gunas* in *Dravya* as well as in *Shareera* has to be understood and subsequently utilized. Because, *Guna* is in inseparable relation with *Dravya* and *Dravya* imparts *Guna* in *Shareera*. Hence the main Aim of the study is to compile and analyze the physiological pathological and therapeutical aspects of *Snigdha* and *Ruksha guna* individually and validate their combined effect based on the concept *Pravruttrubhaysyat*.

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### INTRODUCTION

*Guna* is one among *Shat Padartha*, and placed as 3rd component according to Ayurveda<sup>[1]</sup>. But according to *Tarka Shastra*, it is mentioned as 2<sup>nd</sup> *Padartha*.<sup>[2]</sup>

The *Padartha* which has the capacity to attract is called as *Guna*. The *Guna* though it is *Dravyashrita*, it doesn't have any property and it is also not responsible directly for the action to happen. There are 10 pairs of *Samanya guna* considered as *Gurvadiguna*<sup>[3]</sup>, commonly found in *Shareera* as well as *Dravya*. Hence they are also known as *Shareerikaguna*. Usually 2 *Gunas* which are opposite to each other are grouped together. These are the *Gunas* which are mainly focused in treatises which are more helpful in understanding the pathology and highly applicable in therapy.

The *Aharadravya* possess these twenty *Gunas* And the *Ahara* according to its predominant *Guna* increases their respective *Gunas* in *Shareera* after it attains *Paka*. Acharya Charaka and Sushruta have mentioned these *Shareerika gunas* while describing about *Ahara Sevana*. Hence according to the need, one can change the *Aharadravya* in order to maintain the *Prakrutagunas* in *Shareera Dhatu*.

### AIMS AND OBJECTIVES

- ❖ To collect and compile the information's regarding *Snigdha* and *Ruksha guna* from Bruhathrayee and available text books.
- ❖ To analyse the concept of *Ruksha* and *Snigdha Guna* and disseminate its physiological pathological aspects and practical utility.

### *Ruksha* and *Snigdha Guna*

These two are the *Adhibhouthika gunas*, which have wide range of application in the field of Ayurveda, and it is helpful in understanding of physiological, pathological and therapeutical aspects.

***Snigdha guna:*** *Snigdha guna* is one among 20 *Shareerika gunas*.

***Vyutpatti-*** The word *Snigdha* is derived from सिंह धातु: +क्त: प्रत्यय.<sup>[4]</sup>

***Paryaya:*** The synonyms of *Snigdha*.

According to Mahabharata- स्नेह युक्तः, अरूक्षः, (unctuous, absence of dryness.)

According to *Amara kosha:* वचक्कणम्, मसृणम्. (sticky, slimy)

*Snigdha* has the meanings such as- unctuousness, slimy, friendship, binding agent, oil etc. in general.

**Nirukti:**

यस्य द्रव्यस्य क्लेदने शक्तिः स स्निग्धः।<sup>[5]</sup>

The *Guna* that which is responsible for *Kleda Vruddhi* in *Shareera* is *Snigdha*.

**Rukshaguna**

**Nirukti and पर्यायः**

१) रूक्षपारुष्ये;। (चु. उ. से) पचाद्यच्।

२) रूक्षअप्रेम्णि- नि; स्नेहे अ

३) अचिककणे- मसृणे

४) रूक्षः पादपजातो स्याद्रूक्षः प्रमण्यचिककणे इति विश्वः।

The word meaning of *Ruksha* according to *Amara kosha* is, that which is non-unctuous. And the synonyms are *Parusha, Aprema, Achikkana*

५) यस्य द्रव्यस्य शोषणेशक्तिः सरूक्षः।<sup>[5]</sup>

The *Ruksha* is the property of *Dravya* that which brings dryness in *Shareera*.

Each and every *Guna* by residing in *Dravya*, imparts the *Guna* into *Shareera*. The *Snigdha* and *Ruksha* are the *Dwandwa gunas* they have their own importance in physiological pathological and therapeutically aspects.

**The effect of Snigdha Guna in Loka and Purusha  
Visarga kala (Varsha, Sharad, Hemantha)**

Snehaamsha of *Pruthvi, Aap* and *Oshadhi* increases

Consumption of such *Sneha Pradhana Oshadhi* and *Jala*

*Shareera Dhatu* attain *Snigdha* property and simultaneously *Rukshata* gets reduced.

**The effect of Ruksha Guna in Loka and Purusha  
Adana kala (Shishira, Vasanta, Greeshma)**

The *Oshadhi, Jala* and *Pruthvi* are dried up in these seasons

The *Oshadhi or Ahara* which have *Ruksha Guna* if consumed in these seasons the *Shareera Dhatu* will also attain *Ruksha Guna*

*Ruksha Adhikyata* in *Shareera* simultaneously reduces *Snigdha Dhatu*.

The below table clearly denotes the different physiological pathological and therapeutically aspects of *Snigdha* and *Ruksha guna*.

S.No.	Ruksha	Snigdha
1) <i>Vyakhya</i>	<i>Yasyadravyasyashoshane shakti</i>	<i>Yasyadravyasyakledane shakti</i>
2) <i>Guna</i> <sup>[6]</sup>	<i>Ruksha, Laghu, Khara, Teekshana, Ushna, Sthira, Apichcila, and Kathina</i>	<i>Drava, Snigdha, Sara, Sukshma, Pichchila, Guru, Sheeta, Manda and Mrudu</i>
3) <i>Karma</i> <sup>[6]</sup>	It brings <i>Roukshya, Kharatva</i> and <i>Vaishadya</i> in <i>Shareera</i>	It brings <i>Mardavata</i> to <i>Shareera, Snehana</i>

	It also responsible for <i>Stambha</i> . <i>Rukshana</i> is main <i>Karma</i>	
4) <i>Mahabhuta</i> composition <sup>[7]</sup>	<i>Vayu mahabhuta</i>	<i>Jala</i> and <i>Pruthvi</i>
5) In relation to <i>Dosha</i> <sup>[8]</sup>	<i>Vata</i>	<i>Kapha, Pitta (Eshath)</i>
6) In relation with <i>Dhatu</i>	<i>Asthi</i>	<i>Rasa, Rakta, Mamsa, Meda, Majja, Shukra, Ojas</i>
7) In relation to <i>Desha</i> <sup>[9]</sup>	<i>Jangala</i>	<i>Anoopa</i>
8) In relation to <i>Kala</i> <sup>[10]</sup>	<i>Adana</i>	<i>Visarga</i>
9) In relation with <i>Vaya</i>	<i>Vruddha</i>	<i>Balya</i>
10) <i>Dravya</i> :- <i>Ahara</i>	<i>Shushkashakha, Tilapinyaka, Madhu, Trunadhanya, Kashaya, Katu, Tikta rasa dravya, Rukshapana (Madya)</i>	<i>Stavara: Taila- Kusumbha, Eranda, etc.</i> <i>Jangama: Sarpi, Vasa, Majja</i>
11) <i>Vihara</i> in relation to <i>Guna</i>	<i>Ratri Jagarana, Sheeta Maruta Samsparsha, Ati Vyayama, Ati Sankshobha, Ati Bhara Harana, Ati Vyavaya, Plavana, Atiadhvagamana</i>	<i>Svapna, Abhynga,</i>
12) <i>Manasikabhava</i>	<i>Chinta, Shoka</i>	<i>Preethi, Harsha.</i>
13) In case of <i>Vyadhi</i>	<i>Vatapradhanavyadhi</i>	<i>Kledapradhanavyadi- Prameha, Pidaka, Kota, Pandvamaya Visarpa</i>
14) <i>Gunaas- Chikitsa</i>	<i>Udvartana, Shodhana, Rukshaniruha basti, Prajagara, Arishtapana</i>	<i>Abhyanga, Shiro pichu, Nasya, Sneha basti.</i>

### **Snehana and Rukshana karma**

According to Charakacharya in *Langhana Bruhmaneeya Adhyaya, Shadvidha Upakrama* are mentioned, where there is explanation of *Rukshana* and *Snehana karma*.

#### **Snehana**

The *Dravya* that which brings *Snigdha, Mardavata* to the *Shareera*<sup>[11]</sup> and responsible for *Dosha vilayana*. It also increases *Kledata* to the *Shareera*. In case of *Ruksha Pradhana Vyadhi* imparting the *Snigdha* property is essential hence the *Snehana karma* is mainly indicated in *Vata Vyadhi* because most of the *Vatavyadhis* are *Ruksha Pradhana* <sup>[12]</sup>.

The *Dravya* those which have the properties such as- *Drava, Sukshma, Sara, Snigdha, Picchila, Guru, Sheeta, Manda, Mrudu*, does *Snehana Karma*.

*Snigdham Ashneeyath* is one among the *Ahara Vidhi Vidhana*, but if the same *Snigdha Bhojana* becomes more than the normal *Ahara Matra* then it becomes responsible for *Snigdha Guna Vruddhi*. In *Shareera* by *Samanya Siddhanta*. And such *vruddhi* leads to *Kapha Medo Janya Vikara*<sup>[13]</sup>.

#### **Rukshana**

The *Rukshana* is the *karma* that which imparts *Khara* and *Vishadata* to *Shareera*<sup>[14]</sup> i.e., dryness in different levels in *Shareera*. In case of *Kleda Pradhana Vyadhi* the *Rukshana* is best line of treatment.

The *Dravya* possessing *Gunas* such as- *Ruksha, Laghu, Khara, Teekshna, Ushna, Sthira, Apichila, Katina* are responsible for *Rukshana karma*. In case of the *Ruksha ahara vihara* in excess will lead to *Dhatu Shoshana*.

*Snigdha* and *Ruksha* those which have opposite qualities they act as antagonists to each other. Physiologically they balance the metabolism. If one *Guna* becomes the cause for the manifestation of disease by *Samanya Siddhanta*, the opposite *Guna* becomes the cause for subsidence of such disease by *Vishesha siddhanta*.<sup>[15]</sup> For example the *Ruksha guna* or *Rukshana*, if becomes a *Nidana* for *Vata vyadhi*, Then *Snigdha guna/ Snehana* becomes the main line of treatment and vice versa.

#### **DISCUSSION**

*Samanya Vishesh Siddhanta* is the main *Siddhanta* which is the main base for the balance of *Dosha dhatu mala* in *Shareera*.

The *Ahara dravya* when they come into contact with *Dhatvagni* they disintegrate into *Gunas*

and they are going to nourish particular *Deha dhatu* possessing similar *Guna*.

Similarly the *Snigdha pradhana dravya* is going to nourish *Snigdha pradhana deha dhatu* by *Samanya siddhanta*. It enriches the property of that *Dhatu* and *Rukshapradhana ahara* is going to maintain the normal level of *Snigdha* in *Shareera* by imparting *Ruksha* property wherever necessary.

#### **Pravruttiubhayasya tu**

- To know the importance of these two *Gunas* in *Chikitsa*

These two are the main *Gunas* which have a wide range of application in *Chikitsa*. Most of the *Chikitsa* aspects in clinical practice are either *Snehana* or *Rukshana*.

In case of *Apatarpana Janya Vyadhi*, *Snehas* are used either in the form of *ahara* such as- *Ghrita*, *Taila*, *Mamsarasa*, *Veshavara*, *Dadhi*, *Mahisha Ksheera* etc; *Vihara* such as *Abhyanga*, *Utsadana*, *Diva Svapna*; *Manasika Bhavas* such as- *Tosha* (pleasantness), *Trupti* (satisfaction), calmness; *Aushadha- Snehana* with 4 *Mahasnehas*, *Shiropichu*, *Nasya basti* etc are commonly practiced clinically.

In case of *Santarpanajanya Vyadhi* even though *Langhana* is said to be a line of management, the *Rukshana* is the main line of treatment usually carried out. For example, in case of *Medodushti*, *Atisthoulya*, *Prameha* etc the main line of treatment is *rukshana*. Like *Ruksha Ahara-Yava*, *Trunadhanya*, *Tila Pinyaka*, *Takrapana*, *Madyapana*, *Jangala Mamsa Abhyasa*, etc. advising *Ratrijagarana*, *Udwarthana*, *Atapa Sevana* etc, *Manasika bhavas* such as *Shoka* (sorrow), *Chinta* (tension or over stressful thoughts), *Bhaya* etc; *Aushadha* such as- *Nimba*, *Jambvadi Kashaya*, *Vamana*, *Virechana* are main *Rukshana* line of treatments.

In few cases there is need of both *Snehana* and *Rukshana*, If in case of *Rukshana Sadhya Vyadhi*, *Rukshana karma* leads to *Vata prakopa* then *snehana* is to be carried out, example- continuous usage of *Niruha basti* may lead to *Rukshata* in *Shareera* and hence *Sneha basti* has to be adopted in between, in order to decrease *Ruksha guna vrudhi* in *Shareera* and also vice versa.

There is a concept of *Vyatyasa chikitsa* in few diseases where the *Snehana* and *Rukshana* are consecutively utilized according to the *Avastha Vishesha*.

#### **Example**

- In case of *Shwasa Hikka- Karyam Naikantikam-* is *Vyatyasa chikitsa* in order to maintain *Kapha* and *Vata*.

- In *Amashayagata vata*, the *Ruksha sweda* is first line of management followed by *Snigdha sweda*. And vice versa in *Pakwashayagata vata*.

Hence to attain *Dhatu samyata* the equal participation is needed. Either through diet and regimen or through administration of treatment they balance the body in equilibrium.

#### **CONCLUSION**

*Snigdha* and *Ruksha* being *Dwandwaguna* they maintain the state of equilibrium of *Deha Dhatu*, there with normal metabolism regulates. Even *Dehadharaka Doshas* get nourished by these two *Gunas*, the *Desha* and *Kala* are also not exceptional with these two *Gunas*. In other words, one may say "The outer environments as well as the *Shareera* both are balanced with these two *Gunas*". *Ayu* the life between birth and death is balanced by these two *Gunas*, because increased *Sneha* is responsible for *Srushti* where as increased *Ruksha* will lead to *Laya*. The main aim of Ayurveda is to maintain the *Swasthya* of *Swastha* and *Atura* by practicing the balanced *Ahara*, *Vuhara*, *Achara* and *Vichara*. Thus these two *Guna* has the most practical scope in maintaining *Swasthya*.

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