

A COMPREHENSIVE REVIEW ON THE CONCEPTS OF RUKSHANA**Bhavya B.S¹, Pampanna Gouda H²**¹P G Scholar, Department of Samhita, SDM College of Ayurveda, Udupi, Karnataka, India.²Associate Professor, Department of Samhita, SDM College of Ayurveda, Udupi, Karnataka, India.**ABSTRACT**

The Roga manifests in two forms either as Sama or Nirama, the treatment protocol varies depending upon Sama and Nirama Avastha of Roga. Rukshana is one such treatment modality primarily aims at converting the Sama into Nirama Avastha. Technically Rukshana is Sneha Abhava i.e. devoid of Snigdha Bhava. According to Astanga Hrdhyakara Rukshana is one among the Apatarpana Chikitsa which includes Langhana, Rukshana and Swedana. Rukshana and Langhana always goes hand in hand with a minor demarcation in practical approach, Ruksha Bhava is predominant in Rukshana whereas Laghu Bhava is predominant in Langhana, the effects of both these treatment modalities are one and the same i.e. the Samyak, Atiyoga and Ayoga Lakshana.

Key Words: *Rukshana, Langhana, Apatarpana*

INTRODUCTION

Ayurveda deals with both curative and preventive aspect. In both these grounds Rukshana plays very important role in treatment. The Chikitsa is of two types mainly Santarpana and Apatarpana¹. Santarpana comprises of Brimhana, Snehana and Sthambana; whereas Apatarpana comprises of Langhana, Swedana and Rukshana. Santarpana is the Chikitsa for Apatarpana Rogas and Apatarpana is the Chikitsa for Santarpana Rogas. In present era almost all the diseases are of Santarpana Roga mainly caused due to 1. Sedentary life style 2. Change in eating habits 3. Lack of appropriate physical excersises and 4. Undue mechanical life style. The Santarpana is contributed by the intake of more quantity of sweets, oily foods, lack of exercise, habit of day sleep and who lives with all comforts suffers from Santarpana Janya Rogas, here Apatarpana becomes the first line of treatment which includes Rukshana².

Overweight and obesity are leading risks for global deaths. Around 3.4 billion

adults die each year as a result of being overweight or obese. In addition, 44% of the diabetes burden, 23% of the ischaemic heart disease burden and between 7% and 41% of certain cancer burdens are attributable to overweight and obesity. Globally, an estimated 10% of school-aged children, between 5 and 17 years of age, are overweight or obese. India is the third most obese country in the world. In all these cases it's the Rukshana Chikitsa being ideal.

Review of Literature:

Rukshana

The treatment modality which causes dryness, roughness and non-sliminess is Rukshana³.

The Gunas of Rukshana are Ruksha, Laghu, Khara, Tikshna, Ushna, Sthira Apicchila and Kathina⁴. According to Astanga Hrudhyakara the Gunas opposite to Snehana is Rukshana i.e. Laghu, Ushna, Sthira, Ruksha, Tikshna, Sthula, Kathina and Sandra. There are few exceptions i.e. even though Sarsapa Taila, Chaaga Kshira (milk of sheep), Pratuda and Viskira

Mamsa are Laghu they act as Snehana. Matsya(fish) and Mahisa Mamsa(meat of buffalo) is Ushna but acts as Snehana. Yava and Raja Masha is Guru Sheeta and Sara but are Rukshana⁵. The Aghraya(best) Dravya for Rukshana is

Uddalakanna according to Acharya Charaka.

The Samyak, Atiyoga and Ayoga of Rukshana are described as similar to that of Langhana. Chakrapani has cited the difference between Langhana and Rukshana⁶ as stated in the Table 1

Table 1 Difference between Langhana and Rukshana

Sl. No.	Langhana	Rukshana
1	Laghu Guna is predominant	Ruksha guna is predominant
2	Dravyabhuta or Adravyabhuta	Mainly Dravyabhuta
3	Gaurava Abhava	Sneha Abhava
4	Sara guna	Sthira guna

Samyak Yoga of Rukshana- The signs and symptoms of proper administration of Rukshana Chikitsa⁷-

- Proper elimination of Vata, Mutra and Purisha (flatus, urine and faeces)
- Feeling of lightness of the body
- Feeling of purity of the chest, belching, throat and mouth
- Disappearance of drowsiness and exertion
- Appearance of sweat and taste for food
- Appearance of hunger and thirst

Ati yoga of Rukshana-

The signs and symptoms of excessive administration of Rukshana Chikitsa⁸-

- Pain in the joints
- Body aches
- Cough, dryness of mouth,

- Loss of hunger, anorexia and thirst,
- Weakness of the ears and eyes,
- Delusion
- Upward movement of Vata
- Loss of consciousness
- Loss of strength of body and Agni

Ayoga Lakshana of Rukshana-

The features of inadequate administration of Rukshana Chikitsa⁹-

- Non alleviation of Doshas and Dhatus
- Aggravation of diseases

Maha Bhuta Predominant- Agni, Vayu and Akasha Mahabhuta are predominant of Rukshana¹⁰.

Predominant Rasa in Rukshana- The three Rasas which acts as Rukshana are Kashaya, Katu and Tikta Rasas¹¹. The effects of Rasas are as shown in the table 2

Table No. 2 Predominant Rasa of Rukshana

Sl. No.	Rukshana	
1	Kashaya	Rookshatama
2	Katu	Rookshatara
3	Tikta	Rooksha

Means of attaining Rukshana

Rukshana is achieved by the intake of Katu, Tikta and Kashaya Rasas, Vyavaya, consumption of Khalli, Pinyaka and Madhu¹². Other means are Shodhana, Ruksha Sweda, Ruksha Lepa etc.

Indications of Rukshana

Patients suffering from diseases caused due to the obstruction of Srotas, due to Maha Doshas, affliction of Marma Sthana and diseases like Urusthamba, Vatarakta, Prameha etc¹³. Acharya Bhela has added few indications as in the case of Ati Snigdha and Kaphaja Rogas¹⁴. In all the

Kleda dominant disorder Rukshana is the prime Chikitsa.

Importance of Rukshana in Shodhana –

According to Astanga Hrudhyakara in the case of Mamsala, Medhura, Bhuri Shleshmala and Vishama Agni initially Rukshana Karma has to be performed followed by Snehana. Then, such persons will not suffer from diseases caused by excess Snehana. Sneha, administered in such a way doesnot get accumulated in the body and helps in letting out the Doshas smoothly¹⁵.

The Pachana Dravyas given in the Purvakarma acts as Rukshana¹⁶. Majority of Pachana Dravyas are predominant with Ruksha Guna thus acts as Rukshana. Rukshana is also adopted as the treatment for Vyapat i.e. in Snehana Vyapat¹⁷. Shodhana also leads to Rukshana it is stated in the Sneha Adhyaya of Charaka Samhita¹⁸.

Role of Rukshana in Dinacharya and Rutucharya

The Dinacharya procedures which acts as Rukshana are Vyayama, Udvartana, Tambula Sevana, Dhuma Pana etc. Also in the Nithya Sevana Dravyas Yava, Madhu and Amalaki constitute Rukshana¹⁹.

The Samvatsara is being divided into two as Uttarayana and Dakshinayana and they further classified into six Rutus i.e. Uttarayana comprises of Shishira, Vasant and Greeshma Rutu and Dakshinayana comprises of Varsha, Sharad and Hemanta Rutu . Shishira, Vasant and Greeshma by their nature are predominant with Ruksha Bhava thus leads to Bala Kshaya whereas Varsha, Sharad and Hemanta by nature are predominant with Snigdha Bhava. Thus Rukshana is ideal in Dakshinayana which is achieved by Ahara, Vihara having Ruksha Guna. Rukshana are achieved by Yava, Madhu, Madhya, Aristha Vyayama, Vyavaya, Udvartana²⁰ etc.

DISCUSSION

Rukshana is rightly pointed by Acharya Charaka by giving it as one among the Shadvidha Upakrama , play an important

role in Ayurvedic Chikitsa. It is the absence of Snigdha Bhava.

Rukshana may be an Avasthika Chikitsa which is mandatory in certain conditions or asole treatment in a given disease i.e. Snehana Vyapat wherin Kapha Pitta Dosha attain Utklesha Avastha one has to restore Rukshana in the form of Shodhana , Shamana, Ahara, Vihara etc. Also it is the sole treatment in the case of Urusthamba, Prameha, Vatarakta etc. According to Hemadri “Rukshe Shoshane²¹,” i.e. Ruksha Guna is responsible for Shoshana. Rukshana is contraindicated in the case of Vata Dosha as Ruksha is the predominant Guna of Vata Dosha . Always care should be taken during the Rukshana Chikitsa as there will be Vata Prakopa. In the Grahani Chikitsa Acharya Charaka has stated in a Krusha (emaciated) and in Bahu Shleshma one has to adopt alternate Snigdha and Ruksha Chikitsa to prevent loss of Bala (strength)²².

In the case of Ghritha Vyapat, Takra Siddha Yavagu is the treatment and in the case of Taila Vyapat Yavagu prepared with Takra and Pinyaka is the treatment²³. From this example it is clear that in the case of Vyapat of Ghritha it is treated with Takra, Takra is one of the form ,from which the Sneha Amsha is been extracted and similarly when Taila is extracted we get Pinyaka and in the case of Vyapat of Taila its constituent Pinyaka is used as treatment.

Langhana and Rukshana are both categorized under Apatarpana Chikitsa and their Phala Sruthi (effect of treatment) are one and the same but there is small difference in practical approach as in a patient, if Snigdha Bhava is predominant then Rukshana is ideal and results in Ruksha Pradhana effect and if Prithvi Bhava is predominant then Langhana is ideal and results in Laghu Pradhana effect. The three Rasas which acts as Rukshana are Kashaya, Katu and Tikta Rasas. In a condition of disease where requirement of Rukshata is maximum namely in the diseases caused due to Kapha Dosha,

Kashaya Rasa is the choice whereas in the diseases caused due to Vata Dosha, Tikta Rasa is the choice as there will be minimum Vata Prakopa by the usage of Tikta Rasas i.e. when compared with the other two Rasas Tikta Rasa is comparatively less Ruksha.

It is rightly said that Rukshana is Sneha Varjitha Kriya but in practice, Sneha is one among the Ahara Parinamakara Bhava²⁴ and also in the Ashana Pravichara i.e. the dietic rules it is said that one should consume Snigdha Ahara²⁵.

In practice Rukshana is implemented in the form of

1. Shamana
2. Bahirparimarjana
3. Ahara
4. Vihara

Shamana – Rukshana Dravya figures out in Lekhana Dasemani and specific Yogas are spoken in the context of Urusthamba like, Arishta and Kshara Prayoga, Samangadi Yoga, Srivestakadi Yoga, Murvadi Yoga, Swarnaksiryadi Yoga etc. Apart from this even Rasa Dravyas like Tamra Bhasma are Ruksha Dravyas. Even Asava and Arishta are potent Ruksha Dravya.

Bahir Parimarjana – Udvartana, Ruksha Kanji Seka, Ruksha Lepa etc.

Ahara – Kodrava, Uddalaka, Kulattha, Takra, Yava etc.

Vihara – Vyayama etc.

Ayurveda mainly stresses on Swasthya Rakshanam, in this regard it emphasis on Shad Rasopetha Ahara i.e. Ahara which contains all the six Rasas namely, Madhura, Amla, Lavana, Katu, Tikta and Kashaya which is considered as Satmya. Amla, Lavana, Katu, Tikta acts as Deepana and Pachana and Kashaya, Tikta and Katu Rasa acts as Rukshana and Kashaya stands first in the case of Rukshana. Madhura, Amla and Lavana are the Rasas having Snigdha Bhava and Katu, Tikta and Kashaya Rasas have Ruksha Bhava²⁶. If one indulges in the consumption of only Snigdha Bhava Rasas there will be Kledana of Dhathus thereby increase of Dhathus will be attained on

contrary to this is Ruksha Bhava Rasas which does the Shoshana thereby the balance of the body is achieved. Shad Rasopeta Ahara is considered as the balanced diet according to Ayurveda which fulfils all the requirements of the body.

Hemadri and Adhmalla have opined Pachana as Rukshana. According to Hemadri in the case of Kapha Prakopa, Ama Doshas etc Rukshana should be administered before Snehana in the form of Pachana Dravyas.

CONCLUSION

- In Rukshana the predominant Guna is Ruksha Guna .
- Langhana and Rukshana are the Apatarpana Chikitsa. Langhana should be followed where Laghu Guna is desired and Rukshana is adopted where Ruksha Guna is desired.
- In majority of the cases Pachana itself acts as Rukshana.
- Rukshana is mainly indicated in Kleda Pradhana Santarpana Janya Vikara with Pitta Kapha Samsrustha Avastha.
- The best Rasa for attaining Rukshana is Kashaya.

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