

**CONCEPTUAL STUDY OF GUNA IN THE MANAGEMENT OF DISEASE WSR TO
SNIGDHA AND RUKSHA GUNA****Dr. Ajit Jangonda Patil***

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ABSTRACT

The concepts of Ayurveda are expressed with Gunas. Samanya and Visesa are usually expressed in terms of Gunas. The classification, description, and function of Dravyas depend upon Guna. Karmas are manifested forms of Guna and Samavaya is the eternal, intimate relation of Dravya and Guna. Ayurveda is a science which has many basic principles which are fruitful even today. One of the basic principle for diagnosis and treatment of disease is based on Swaroop, Guna and Karma of Dosha, Dhatu, Mala. Guna Vichara is useful in understanding the pathogenesis of Roga (disease) by Vikalpa Samprapti and pharmaceutical action in Aushdha (drug). Guna resides in Dravya by Samvaya Sambandha (inseparable relation). Even Dosha, Panchmahabhuta which are essential in basic understanding of disease are described in terms of Guna. Basically Guna present in Dravya acts upon the body hence provide the same effect as per Dravya. Hence it is very essential to study Guna to understand pathophysiology and to cease and treat disease. Snigdha and Ruksha are important pair of Guna. In normal state both have their role on Dosha and Dhatu level. When these Snigdha and Ruksha Guna get disturbed then they leads towards manifestation of many Vyadhis. The most of the Chikitsa aspects in clinical practice are based more on Snehana & Rukshana. Hence the main Aim of the study is to compile and analyze the Hetu, Lingha and Aoushadha aspects of Snigdha and Ruksha Guna individually.

KEYWORDS: Ayurveda, Dravya guna, Guna, Disease, Snigdha Guna and Ruksha Guna.**INTRODUCTION**

Guna is one among Shadpadarthas, and it has its important role in Chikitsa to achieve the goal of Ayurveda i.e Dhatuamyata. The word meaning of Guna is "it is a Padartha which creates attraction". These Gunas are present in Dravya as well as in Shareera. So it has to be understood in a proper manner, to utilize for therapeutic measure. Because, Guna is in inseparable relation with Dravya and Dravya imparts Guna in Shareera. These Gunas are found in Ahara dravya and when they come into contact with Shareera then the Pachakagni and Dhatvagni disintegrate it into Gunas and they are going to nourish particular Deha dhatu possessing similar Guna. So according to need one has to use the Aahara dravyas to maintain the Prakruta guna of Shareera. In the context of Hetu, Lingha and Chikitsa, Guna has an important and relevant role. The role of Guna is visualized in entire aspects of Ayurveda narrated in Trisutra form. So Guna is the basic pillar of Chikitsa. Gurvadi Guna (Dravyaguna / Shareerika guna) are more importance because of its pharmacological and therapeutic application.

Aacharya Susruta also mentioned that the Guna present in the drugs and the body are one and the same, hence

the drugs having these Guna are responsible for the normalcy and abnormalcy of the body constituents. Gunas are the tools for understanding the properties of drugs and it's Karma. Every Guna has its own definite Karma thus because of Guna, Dravya or Aushadh performs different functions in body. So studying Guna helps to understand and treat the disease. Knowledge of Guna is very much essential for finding out the causative factor for the proper diagnosis according to the Anshansa Kalpana (Vikalpa Samprapti) for specific treatment or for advising preventive measures. Extensive classification of Guna's done on the basis of their utility in Astang Hridaya. Every Guna has its own importance from treatment point of view. So Guna's are having the central role in understanding the physiology, pathology and the therapeutic applications of the drug.

MATERIAL AND METHODS

The basic and conceptual materials were collected from the Ayurvedic classics viz. Brhatrayi and Laghutrayi with their available commentaries.

Nirukti of Ruksha and Snigdha Guna Snigdha

According to Amara kosha: Unctuousness, slimy, binding agent, oil etc. The Guna that is responsible for Kleda Vriddhi in Shareera is Snigdha.

Ruksha

According to Amara kosha: Un – unctuous. The other meanings are Snehashoonya i.e. devoid of Sneha or absence of Sneha. It is the property of Dravya that brings dryness in Shareera.

Importance of Snigdha and Ruksha Guna

Action of drugs is explained on the basis of these Guna. There is influence of Gurvadi Guna in Triskandha, which is the basic pillar of Chikitsa. Hetu is narrated in the form of Ahara and Vihara. These Mithyaahara and Vihara possess certain Guna which can make changes in body. Linga is the reflection of status of Guna in body elements. Chikitsa is nothing but balancing of these Gunas in the body. Aoushada is selected based on the veerya and these two Guna are considered as Veerya

according to Ashtanga Hrudaya. Snigdha Guna has the dominance of Jala and Prthvi Mahabhuta. It is responsible for the Bala of the Shareera, Varna, Prabha, Mrudutva and Indriyaprasadhakara etc. It exhibits the Laksanas similar to the Lakshans present in Twaka Sara, Rakta Sara, Meda Sara and Sukra Sara. It has the characteristic of binding i.e. Pindibhava. Madhura, Amla and Lavana Rasas increase the Snigdha in the body, which causes easy passing of Mutra, Mala and Vata. It nourishes the Dhatu, it increases the Kapha and Pitta Doshas. So, Snigdha Guna serves as Hetu for the diseases which involve these two Doshas. As it is Vata Shamaka, serves as Chikitsa in Vataja Vyadhis. Ruksha Guna has the dominance of Agni and Vayu Mahabhuta. It is responsible for Rukshatva, Kharatva and Shoshana etc. Kashaya, Katu, Tikta Rasas increases the Rukshata in the body, which causes difficulty in passing of Mutra, Mala and Vata. It diminishes the Dhatu, it increases Vata dosha. So, Ruksha guna serves as Hetu for the Vata Vyadhi. As it is Kapha Shamaka, serves as Chikitsa in Kapahaja Vyadhis.

Physiological Aspects of Snigdha & Ruksha Gunas

S.NO.	PARAMETERS	SNIGDHA	RUKSHA
1	BHUTA	JALA, PRUTHVI	AGNI, VAYU
2	DOSHA	KAPHA, PITTA	VATA
3	DHATU	RASA, RAKTA, MAMSA, MEDA, MAJJA, SHUKRA	ASTHI
4	RASA	MADHURA, AMLA, LAVANA	KASHAYA, KATU, TIKTA
5	KALA	VISARGA KALA	ADANA KALA
6	DESHA	ANUPA	JANGLA
7	PRAKRITI	KAPHA PRAKRITI	VATA PRAKRITI

Actions of Snigdha and Ruksha Guna

S.NO.	PARAMETERS	SNIGDHA	RUKSHA
1	DOSHA	KAPHA VARDHANA PITTA VARDHANA VATA SAMANA	VATA VARDHANA KAPHA SAMANA
2	DHATU	POSHANA	SHOSHANA
3	MALA	SRUSTA VITMUTRA	BADDHAVITMUTRA
4	OTHER ACTIONS	MRUDUTVA, BALYA, VRUSHYA	KHARATVA, SHOSHANA

DISCUSSION

The Ahara Dravya when they come in 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. It enriches the property of that Dhatu. Similarly Ruksha Pradhana Ahara is going to maintain the normal level of Snigdha in Shareera by imparting Ruksha property wherever necessary. 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. Increase in the Snigdha Guna is the main cause for Santarpanjanya Vyadhi. In such condition either Langhana or Rukshana are the main line of treatment usually adopted. For example, in case of

Medodushti, Atisthoulya, Prameha etc the main line of treatment is Langhana or Rukshana. Langhana is also responsible for Rukshana, because Samyak Yoga Lakshan of both is same. In these conditions Ruksha Ahara like Yava, Truna dhanya, Tila Pinyaka, Takra pana, Madya pana, Jangala Mamsa Abhyasa, etc adopted and vihara that cause rukshata like Ratrijagarana, Udwarthana, Atapa Sevana etc and Manasikabhavas such as Shoka, Chinta, Bhaya etc are advised. Aushadha such as Nimba, Jambvadi Kashaya, Vamana, Virechana are main Rukshana line of treatments. Increase in the Ruksha Guna is the main cause for Apatarpana janya Vyadhi. Here Snehana is the main line of treatment to be adopted. For example in case of kevala Vata vyadhi, Dhatukshaya janya pakshaghata, sandhigata vata etc, Snigdha Ahara like Gorasa, Paishtika, Guda Vikara, Navanna, Navamadya, Anupa Mamsa Abhyasa, etc are adopted

and Vihara which causes Snigdha like Divaswapna, Cheshta Dhvesha, Avyayama and Manasikabhavas such as Ashoka, Achinta etc are advised. Aushadha such as Bala, Atibala, Ashwagandha, Mrudhvika, Kakoli, Ksheerakakoli, Anuvasana Basti are Main Snehana line of treatments.

CONCLUSION

The main aim of Ayurveda is to maintain the Swasthyata of Swastha and eliminate the diseases of Atura by practicing the balanced Ahara, Vihara, Achara and Vichara. Thus Snigdha and Ruksha Guna have the most practical scope in maintaining Swasthya Avastha. These 2 Gunas being Dwandwa Guna, they maintain the state of equilibrium of Deha Dhatu. Even Deha dharaka Doshas get nourished by these two Gunas. Excessive consumption these Gunas will act as cause for many diseases. So by adopting Hetu Viparita Chikitsa, if Snigdha Guna has increased in the Shareera, the Ahara and Aoushada which increases Ruksha Guna are advised and vise versa. The same principle is adopted in Sthoulya and kevala Vata Vyadhi Chikitsa. As Sthoulya is the kleda Pradhana Vyadhi, Rukshaguna Pradhana pathyakara Ahara and Vihara are mentioned and Kevala Vata Vyadhi is Ruksha Pradhana Vyadhi, Snigdha Guna Pradhana Pathyakara Ahara and Vihara are advised.

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