

A LITERARY REVIEW OF RUKSHAN KARMA AND IT'S APPLICATION

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ABSTRACT

Acharya Charak explain six basic principles or method of treatment which are called as "Sadvidhoparma". Whatever the disease the line of treatment lie within Sadvidhopakrma. The term upkrma refer to planning or application of medicine. Because of six branch for application of medicine it is called as Sadvidhoparma. It includes Langhan, Brimhana, Rukhsana, snehana, Sthambhana and Swedana. Acharya Vagbhatt divided these 6 principles into method of treatment, (1)-Santarpana and (2)-Aptarpana. Santarpana includes Brimhana, snehana and Sthambhana, where as Aptarpana includes Langana, Rukshan and swedana.. Ayurveda gives same importance to patient as well as a healthy person. Dhatusamyam is basic factor for a healthy life. These six Upakrama are path to achieve Dhatusamyam. The detail review of Rukshan karma will be given in this article.

KEYWORDS: Sadvidhoprama, upakrama, Rukshana, Langhana, Aptarpana, Panchmahabhut.

INTRODUCTION

Ayurveda is the science of life in which it is told that how to maintain the health of a healthy person and how to cure diseased person. Ayurveda includes both preventive and curative medicine. As in present time it is said that prevention is better than cure.

Upkramas or chikitsa are the procedures by which dhaatu Samya condition can be attained and also the procedures which manage or keep decreased or increased doshas in samyavastha. (balanced condition in which doshas are neither in increased state nor in decreased state).

To attain this samyavastha there are two types of treatments which are nicely elaborated in Ayurveda. These are sanshodhan and sanshuman. In present scenario sanshaman treatment can be performed which includes all shadupkramas. Acharya charak has described very well about them, he described all about materials being used, what are their properties, suitable person, signs of proper procedure, excessive procedure and less procedure off shudupkram i.e, langhana, brinhana, rukshana, Snehana, swedana & stambhana.

Among these rukshana plays a very important role in maintaining the health of a person and treating a patient.^[1]

Nirukti of Rukshana

Term rooksha is originated when "Ach" suffix is combined with the dhatu "rooksha"
- Rookshana means to make dry or liquidize.^[2]
- Amarkosh- "achikkadam"
- Sanskrit- hindi shabdakosh – "rooksha+lyut"
- The treatment to attenuate meda dhaatu.

Guna (property) of Rukshana materials

Rooksha, laghu, Khar, teekshana, ushna, sthir, apicchhil, kathin.^[3]

By studying these gunas we get to know that gunas of rookshana materials and langhana materials are same except sthira Guna. Langhana materials are devoid of sthira Guna while sat Guna is it present in it.

This sthira Guna in Rukshana materials is permanent and immobile due to which it creates steadiness in dhatus.

Due to immobilization of vata in body dryness and lightness of body occurs because it is having Ruksha & laghu guna. All other gunas are same as laghana materials. Sookshama guna is absent in Rukshana materials while opposite of it sthoola Guna is also absent. So, we can say Rukshana materials can be of either type sookshama or sthoola because Acharya Charak used term "Prayah"(often) during description of gunas.

Even after being similarity in *gunas* of both *rukshana* and *laghana* materials there is difference on the basis of dominance of these *gunas*. Due to these differences *Acharya charak* mentioned *rukshana* and *langhana* separately in spite of being same in *gunas*.

Relation between *Ruksha guna & rasas*

Rasas are of six types, these are *madhur*, *Amla*, *lavana*, *katu*, *tikta*, *kadhaya*

Among these *madhur*, *amla* & *lavana* mitigates *vata* & aggravate *kapha*. *Katu*, *tikta* & *kashaya rasa* mitigates *kapha* & aggravate *vata*. *Madhur*, *tikta* & *kashaya* mitigates *pitta* while *amla*, *lavana* & *katu* aggravate *pitta*.

On the basis dominance of *panch mahabhootas*, we can see *katu rasa* is having *rooksha & ushna guna* due to *vayu* along with *agni*. *Tikta rasa* is *rooksha & laghu* due to *vayu* along with *Akash*. *Kashaya rasa* is *Ruksha*, *laghu* & *vishad* due to *vayu* along with *Prithvi*. On the basis of these *gunas* we assess the strength of *Rukshata* in *rasas*, *Kashaya rasa* is of strongest *rooksha guna*, then *katu rasa* & *tikta rasa* is of least *Ruksha guna*.^[4]

Correlation between *Ruksha guna & Kala*

All the living beings of this world are affected by day, night and seasons. A change can be seen in nature and strength of these living beings full stop this change is because of rotation of the earth around the sun. The part of Earth which is nearest to the sun is hottest due to which *Saumya ansha* of living being is absorbed,^[5] and because of it *katu*, *tikta* & *kashaya rasas* are increased in plants & dryness occurs in animals due to decrease in *sheha*. The part of Earth which is far from sun or where sunlight reaches less there is an increase of *saumya guna* in living beings.

Application of *Rukshan karma*

For healthy people-*Ayurveda* gives similar importance to healthy people & patients both. For being healthy, our *Acharya's* make some rule according to weather & according to daily routine.

Rules for daily routine-The healthy person should get up from bed during *brahm muharat*. After getting up first thing to do is to eliminate the urine and stool, after that when the *kapha dosa* is predominant at that time a healthy person should clean his teeth with twig which is *katu-tikta-kashya* in nature. *karu-tikta-kashya ras* have properties to eliminate the *shelsma*.

- Eyes are full of *tejas*,^[6] and have risk especially from *shelsma*, hence *rasanjana* should be used once a week to eliminate *shelsma*.
- For being healthy we should do exercise regularly and after that we should do *udvartana*. Exercise & *udvartana* both have properties to mitigate *kapha* & liquefy the fat.

Principles according to body *Prakriti*-It's very important to know the body *Prakriti* for a healthy person & patient both. For being healthy the person should take food or to do activity opposite to their *Prakriti*, so the person whose body *Prakriti* is like *kapha* or *shelsma* should take food which are *rooksha* in nature or *katu tikta-kashya ras* dominant food & do exercise daily.

For the patients-*Acharya Charak* mention *rukshan karma* for the patients who have more *abhisyandi* body (like obese person), who have great aggravation of *doshas*, disease of *marma*, *urusthambha* & *aadhyavata*.^[7] Some diseases in which *rookshan karma* is main line of treatment are following.

***Sthoulya*-**Body of obese persons are more *abhisyandi*. In obesity there will be obstruction of passage of *vata* by morbid *medo dhatu*, that's why the next *dhatu* can't get nutrition. Thus *vata* moves abund... in *kostha* and increase *jatharagni* so the appetite increases and person takes food many times but because of *margavrodha* the *aahar rasa* gives all its nutrition to *medo dhatu*, that's why *medo dhatu* increase continuously,^[8] but the *dhatu* next to *meda* can't get nutrition.

The role of treatment *rukshan karma* is to liquefy the *aavrana* of *medo dhatu*, after getting rid of *margavrodha* *vata* goes to its regular passage and *aahar rasa* give nutrition to all *dhatu*s.

***Amavata*-**Due to low digestive fire there is unsuitable formation of *Annarasa*, it is called as *Aama*.^[9] When this *aama dosha* combines with vitiated *vata* results in stiffness in the joints, this situation called as *Amavata*. In this situation the line of treatment is *langhan*, *pachana* & *ruksha swedana* locally. *Langhana* helps to digest *aama* and *ruksha swedana* in early stage of disease helps in liquefaction of *aama* and releasing the stiffness.

***Urusthambha*-** By taking lots of *nidhana* like taking fatty, hot, heavy and cold food before the earlier food is digested or not and *vihara* like a day sleep and night vigils,^[10] by starving, by eating on a loaded stomach; by over exertion fear and suppression of the natural urges, *chyme* becomes accumulated in alimentary system and combining with the fat, obstruct the function of the *vata* and other humors and by reason of its heaviness, quickly goes down and settles in the thighs; through the downward-carrying vessels and the morbid humor, excessively provoked by the fat fills up the hip, thigh and calf regions and causes uncontrollable tremors and weakness of muscular movement, this condition called as *urusthambha*.

Panchkarma is prohibited,^[11] in *urusthambha* because owing to the quality of coldness of the seat of *vata*, the *chyme* and the fat, which have gone there and become fixed, cannot be easily eliminated, so in *urusthambha* *vamana* & *virechana* are not able to eliminate the morbid *dosha*. So the main line of treatment in *urusthambha* is to

subside kapha & amadosha, rookshan dravya have properties which are opposite to ama & kapha. To increase rukshan guna in body food made by barley, snwa millet and common millet with water & oil but without adding salt should be given to patient.

Vatavyadhi- Rukshan guna increases vata, so rukshan karma is not suitable for vata vyadhi, but Acharya Charak mention rukshan karma for vata vyadhi, so this indication is for the vata vyadhi which occurs because of obstruction in passage of vata due to meda & kapha. So the given rukshan karma in kaphavrut vata & medavrut vata clears the obstruction by liquefying kapha & meda. When the obstruction clears, vata goes to its natural passage and the patient got relief.

DISCUSSION

Rukshan dravyas have the qualities such as Ruksha, Laghu, Khara Teekshana, Ushana, Sthira, Kathin & Apicchila. Each quality has its own importance in treatment^[12] like Rooksha guna has properties of shoshana and its kapha-vatahara, Khara guna has properties of Lekhana and its also kapha-vatahara, Laghu guna has properties of Laghuta and its agnidepak so it helps in digestion and make the body light by removing kapha, Kathin guna has dominance of prithvi mahaboota so it causes dridhikarana in body. Ushna guna has dominance of Agni mahaboota so it has properties of pachana, Sthir guna has properties of Kshalana & Vatahara. So all these properties combinedly perform Rukshana Karma.

CONCLUSION

In Ayurveda the basic of treatment of any disease is just by balancing the dosas. Sadvidhokrama is a path for balancing the dosha in which Rukshan is a part, mainly brings Sneh abhava. Rukshan dravya due to their Ruksha & Ushna guna help in liquefying & clearing morbid kapha dosha & meda or sneha. The main difference between Rukshana & Langhana is that the Langhana can be done without any Dravyas but rukshana can't.

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