



CLINICAL APPLICATION OF GUNA SIDDANTHA WITH RESPECT TO SNIGDHA AND RUKSHA GUNA – A LITERATURE REVIEW

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ABSTRACT

Guna is one among Shadpadarthas, and it has its important role in Chikitsa to achieve the goal of Ayurveda i.e Dhatusamyata. 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.

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 with respect to Sthoulya and Vatavyadhi.

KEY WORDS: Shadpadarthas, Guna, Snigdha, Ruksha, Sthoulya and Vatavyadhi.

INTRODUCTION

To understand the basic principles of Ayurveda. Shatpadarthas are most important. Guna is one among Shat Padartha and placed at 3rd component according to Ayurveda¹ while describing in serial order as - Samanya, Vishesha, Guna, Dravya, Karma and Samavaya. As ultimate aim of the Chikitsa is Dhatusamyata, so these Shadpadartha helps to achieve it. Guna resides in the Dravya and it is a Padartha which has the capacity to attract. Though Guna is a Dravyashrita but it is Nirguna, it is directly not responsible for the action to happen. There are 20 Guruvadi Gunas, commonly found in Shareera as well as Dravya. Hence they are also known as Shareerika guna¹.

The Ahara Dravya possesses these 20 Gunas. According to its predominant Guna of Aahara 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 Ahara Dravya in order to maintain the

Prakruta gunas in Shareera Dhatu. Hence Gunas are helpful in Chikitsa aspect. The 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 therapeutic aspects.

AIMS AND OBJECTIVES

1. Analyze the concept of Guna Siddantha with reference to Snigdha and Ruksha Guna
2. Clinical Application of Snigdha and Ruksha Guna in Sthoulya and Vatavyadhi.

MATERIAL AND METHODS

Concepts related to Guna are analyzed with their relation to clinical application from Ayurvedic texts, internet source and various journals.

**NIRUKTI OF RUKSHA AND SNIGDHA GUNA**

Snigdha: According to *Amara kosha*: Unctuousness, slimy, binding agent, oil etc. The *Guna* that is responsible for *Kleda Vruddhi* 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*². It is the property of *Dravya* that brings dryness in *Shareera*.

IMPORTANCE OF SNIGDHA AND RUKSHAGUNA

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*³.

Snigdha Guna has the dominance of *Jala* and *Prthvi Mahabhuta*⁴. 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* increases 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*⁵. 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 *Vatavyadhi*. As it is *Kapha shamaka*, serves as *Chikitsa* in *Kapahaja vyadhis*.

Table 1: Physiological aspects of Snigdha and Ruksha gunas

Sl.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	Jangala
7	Prakriti	Kapha prakriti	Vata prakriti

Table 2: Actions of Snigdha and Ruksha Guna

Sl.no	Parameters	Snigdha	Ruksha
1	Dosha	Kapha vardhana Pitta vardhana Vata samana	Vata vardhana Kapha shaman
2	Dhatu	Poshana	Shoshana
3	Mala	Srusta vitmutra	Baddhavitmutra
4	Other actions	Mrudutva, Balya, Vrushya etc	Kharatva, Shoshana etc

APPLICATION OF SNIGDHA GUNA AND RUKSHA GUNA IN STHOULYA**Effect of Snigdha guna in samprapti of Sthoulya**

The *Aharaja* and *Viharaja Nidanans* which increases *Guru*, *Snigdha*, *Sheeta* and *Abhisyanidi*, *Drava*, *Picchila Guna* are responsible for increases of the *Soumya Bhava* in the *Shareera*, leading towards *Vruddi* of *Kapha* and *Pitta Dosha*. These *Gunas* obstructs the *Medovaha Srotas* and the movement of *Vata* in *koshtha* resulting in excessive stimulation of *Jataragni* and *Shoshana* of *Ahara*⁶. this *Jataragni* digests the

food quickly hence the person eats more food often which leads to the excessive increase in *Meda* and *Mamsa* in the regions of *Sphik*, *Udara* and *Stana*⁷, which become pendulous and suffer from deficient metabolism and energy. Then the person is considered as *Sthoulya*.

Application of Ruksha Guna as a main line of treatment in Sthoulya

Ruksha Guna does *Rukshana*, *Swedana* and *Langana*. *Rukshana Dravyas* due to their *Rukshadi Gunas* like *Ruksha*, *Laghu*, *Khara*, *Tikshna*, *Ushna*⁸ etc does *Vilayana* of *Baddha*



Dushita Doshas and removes Avarodha of Medovaha Srotas. Swedana helps to relieve stiffness and other symptoms caused due to excessive accumulation of Meda Dhatu⁹. Langana helps to relieve Shareera Gouravata and it does the Shareera Laghavakara¹⁰.

APPLICATION OF RUKSHA GUNA AND SNIGDHA GUNA IN KEVALA VATAVYADHI

Effect of Ruksha guna in Samprapti of Kevala Vata vyadhi

The Aharaja and Viharaja Nidana which increases Ruksha, khara, Laghu Guna increases the Ruksha Bhava in the Shareera and causes Dhatukshaya, which in turn responsible for aggravating Vata. The Prakupita Vata travels throughout the body and settles in Rikta Srotas and further deranges the Srotas leading towards manifestation of Vata Vyadhi¹¹. For example, in case of Sandhigata Vata, the will be Sneha Guna shoonyat in Sandhi due to Vata Dushti.

Application of Snigdha Guna as a main line of treatment in Kevala Vata Vyadhi

In case of Ruksha Pradhana Vyadhi imparting the Snigdha property is essential hence the Snehana karma is mainly indicated in Vata Vyadhi¹². Most of the Vatavyadhis usually are Ruksha Pradhana. Snigdha guna does Snehana and Brumhana. The Dravya that posses properties such as- Drava. Sukshma, Sara, Snigdha, Picchila, Guru, Sheeta, Manda, Mrudu does Snehana Karma¹³. It helps to reduce the Ruksha Guna in the Shareera. As Dhatukshaya being prime factor in Vatavyadhi Samprapti, so Brumhana is the main line of treatment and if the Agni is good one should adopt the Madhura, Amla, Lavana and Snigdha Ahara¹⁴.

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 Snigdhatu 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 Santarpanajanya Vyadhi¹⁵. 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 Yava¹⁶, Trunadhanya, TilaPinyaka, Takrapana, Madyapana, 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, Virechana¹⁷ 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 Abhyasa¹⁸, etc are adopted and Vihara which causes Snigdhatu 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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