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## REVIEW ARTICLE ON ROOKSHANA KARMA

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### ABSTRACT

*Rookshana* is one among the *Shadvidha Upakramas* and Charaka has compassed all the therapeutics or treatment principles under six categories i.e., *Langhana*, *Bramhana*, *Rookshana*, *Snehana*, *Swedana* and *Stambhana*. Whereas Vaghata has divided under two categories i.e. *Santarpana* and *Apatarpana*. Under the *Santapanana* he has included *Snehana* and *Stambhana* and given the synonym as *Brumhana*. Under *Apatarpana* called as *Langhans* he has included *Rookshana* and *Swedana*. The Physician should know timely application of these *Upakramas* to achieve aim to keep health of Healthy and cure the Diseases, study is planned to view in detail about *Rookshana Karma*.

**KEY WORDS:** *Rookshana*, *Shadvidhopakrama*, *Langhana*, *Apatarpana*, *Upakrama*.

### Introduction

Ayurveda, which is been considered as an immortal and sacred science of life is composed of three most important principles also called as *Trisutra* or *Tripoid* which are *Hetu* (etiological factors), *Linga* (*Lakshana* of *Swastha* and *Atura Purusha*) and *Aushadha* (knowledge of therapeutics) as means to well-being par excellence to healthy and disease. Among the *Trisutra* Ayurveda, two principles i.e. *Hetu* and *Aushadha* are based on the *Dravya* means are *Dravya Pradhana* and *Karma* and influence of the any *Dravya* depends on the *Gunas* only related to the specific drug.

Though we say that specific *Rasa* exhibit specific *Karma* on the body but it is not basically due to *Rasa* rather it is due to the *Gunas* which takes the shelter in the *Rasa* and exhibits specific *Karma*. For example, *Madhura Rasa* does the *Prinana* and *Tarpana Karma* due to its *Snigdha Guna*, Sushruta has also specified that the influence of any *Karma* depends on the *Gunas* of the *Dravya* only. Thus, some *Dravya* may act by *Rasa*, some through by *Vipaka*, some by *Veerya* but all are based on the *Gunas* only. So *Rookshana* which is been considered as one among the *Shadvidha Upakramas* is the treatment principle based on the *Guna* only.

**Nirukti (Defination)**

Word *Rooksha* is originated when suffix “Ach” is combined with the *Dhatu* “*Rooksha*”

*Rookshana* means to make dry or liquidize<sup>[1]</sup>.

Amarkosh- *Aprama, Achikkane*

The *Dravya* or *Karma* which produces roughness, coarseness and non-sliminess is called as *Rookshana*

**Synonyms**

*Rookshana, Snehaviparita Karma, Sneha Abhava* etc.

**Guna (properties)**

*Rooksha* (Rough), *Laghu* (light), *Khara* (coarse), *Tikshna* (sharp), *Ushna* (hot), *Sthira* (stable), *Apicchila* (nonslimy), *Kathina* (hard) are the *Gunas* of *Rookshana*<sup>[2]</sup>.

**Table No.1 Therapeutic action of Rookshana Guna**

<b>Guna</b>	<b>Pradhana Mahabhuta</b>	<b>Pramukha Karma</b>	<b>Action on Dosha</b>	<b>Example</b>
<i>Rooksha</i>	<i>Vayu, Agni, Prithvi</i>	<i>Shoshana</i>	<i>Vatakara Kaphahara</i>	<i>Yava, Vacha,</i>
<i>Laghu</i>	<i>Akasha, Vayu, Agni</i>	<i>Laghuta, Dhaturkarshana</i>	<i>Vatakara Kaphahara</i>	<i>Mudga, Laja</i>
<i>Khara</i>	<i>Vayu, Prithvi, Agni</i>	<i>Lekhana</i>	<i>Vatakara</i>	<i>Karkotaki Phala</i>
<i>Tikshna</i>	<i>Agni</i>	<i>Shodhana, Mamsadi Lekhana</i>	<i>Pittakara Kapha Vatahara</i>	<i>Chitraka, Bhallataka</i>
<i>Ushna</i>	<i>Agni</i>	<i>Pachana</i>	<i>Pittakara Kapha Vatahara</i>	<i>Chitraka, Maricha</i>
<i>Sthira</i>	<i>Prithvi</i>	<i>Dharana</i>	<i>Kaphakara</i>	<i>Pruthuka</i>
<i>Vishada (Apicchila)</i>	<i>Vayu, Prithvi, Agni, Akasha</i>	<i>Kshalana, Kleda Achushana, Ropana</i>		<i>Nimba, Kshara</i>
<i>Kathina</i>	<i>Prithvi</i>	<i>Drudheekaran</i>	<i>Vatakara</i>	<i>Pravala, Mukta</i>
<i>Sandra</i>	<i>Prithvi</i>	<i>Prasadhana</i>	<i>Kaphakara</i>	<i>Navaneetha</i>

While explaining the *Rookshana Guna* Vagbhat says that aopposite qualities of *Snehana* should be considered. Aruna Dutta explains *Laghu, Ushna, Sthira, Rooksha, Tikshna, Sthula, Katina* and *Sandra* are the *Gunas* of *Rookshana*. He also explains opposite qualities of these can also have *Rookshana Karma* like *Yava* and *Rajmash* is having *Guru, Sheeta, Sara Gunas* etc but it is *Rookshana drug*<sup>[3]</sup>. Roukshya Vaishadyakara (non-sliminess)

and is Katu, Tikta, and Kashaya Ras Pradhan Dravya. The different *Ahara*, *Vihara* and *Aushadha* having the Property of *Rookshana* are mentioned below.

**Table No.2 Ahara Vihara and Aushadha having the property of Rookshana** <sup>[4]</sup>

<i>Ahara</i>	<i>Vihara</i>	<i>Aushadha</i>
<i>Yava</i>	<i>Vyayam</i>	<b>Bahya:</b> <i>Rooksha Udvartan with Triphaladi Churna etc</i>
<i>Khali- Sarshapa</i>	<i>Vyavay</i>	<b>Abhyantara:</b> <i>Triphala, Trikatu</i>
<i>Pinyaka-Tila khali</i>	<i>Chinta</i>	<i>Vidanga,</i>
<i>Takra</i>	<i>Shoka</i>	<i>Kshara, Arishta, Gomutra</i>
<i>Madhu</i>	<i>Ratro Jagran</i>	<i>Pippali, Shyamak</i>
<i>Madhya Nitya Sevan</i>		<i>Nagara, Kodrav</i>
<i>Uddalak- Vanakodrava</i>		<i>Bilvadi Panchmula,</i>
<i>Shyamaka</i>		<i>Lekhniya Gana -Musta</i>
<i>Patola</i>		<i>Kushta, Kshadra</i>
<i>Mudga</i>		<i>Ativisha, Katurohini</i>
<i>Kulatha</i>		<i>Chitraka, Karanja</i>
<i>Chkramudgaka</i>		<i>Chandan, Guggul</i>
<i>Adakibeeja</i>		<i>Haridra,</i>
<i>Chanaka</i>		<i>Vacha, Gomutra</i>
<i>Hastimamsa</i>		<i>Guduchi</i>

**Table No.3 Rasa, Guna, Veerya and Vipaka for Rookshana** <sup>[5]</sup>

<i>Rasa, Veerya, Vipaka</i>	<i>Guna</i>
<i>Kashayras</i>	<i>Rukshtam</i>
<i>Katurasa</i>	<i>Rookshtara</i>
<i>Tiktaras</i>	<i>Rooksha</i>
<i>Ushnaveerya</i>	<i>Rooksha</i>
<i>Katuvipak</i>	<i>Rooksha</i>

**Table No. 4 Comparison of *Langhana* and *Rookshshana***

S. No.	<i>Langhana</i>	<i>Rookshshana</i>
1	<i>Laghu Guna Pradhan</i>	<i>Rooksha Guna Pradhan</i>
2	<i>Langhana</i> can be achieved <i>Adravya rupi</i> also Eg. <i>Upavasa</i>	<i>Rookshana</i> is mainly achieved through <i>Dravyas</i>
3	Absence of <i>Guruta</i> is <i>Langhana</i>	Absence of <i>Snigdhatata</i> is <i>Rookshana</i>
4	<i>Sara, Sukshama, Drava Guna Pradhana</i>	<i>Sthira, Sthula, Sandra guna Pradhana</i>

Other than the above said qualities rest of the qualities are common between the *langhana* and *rookshana* I.e., *rooksha, laghu, khara, teekshana, ushna and kathina*

### Conditions suitable for *rookshana*

1. *Abhishanda* (disease caused by blocking of channels) i.e., *Drava Pradhana Shleshma Vikara* like *Prameha, Mahadosha* (Strong Doshas) i.e., *Kapha Vriddha* state of *Bahudosha* like *Prameha, Udara* etc, *Marmstha Vyadhi* (located in vital parts) like *Hridroga, .Kaphasthanagata Vikara, Urusthamba, Adhyavata. Prameha, Ati Snigdha, .Krimikoshta* person *Sneha Vyapath*<sup>[6]</sup>, *Rookshana Karma* is indicated as *Poorvakarma* before administration of *Snehapana* for *Shodhana* in conditions such as *Mamsala (Upachita Mamisa), Medura (Medswina), Bhurishleshma,* and *Vishamagni* because they are *Sneha Satmya* persons. If it is not performed then it results in *Snehavyapat*. In *Sneha Satmya* condition if *Sneha pan* administered then there will be *Anuthkleshana*. Here *Pachana* is indicated which also has *Rookshana* action. Moreover, in *Snehavyapat* also the treatment explained is *Rooksha Annapana* which may be considered as *Abhyantara Rookshana*<sup>[7]</sup>.

### *Ayoga Atiyoga and Samyak Yoga of Rookshana*

*Ayoga, Atiyoga* and *Samyak Yog Lakshanas* explained for *Langhana Upakrama* are same to be considered for *Rookshana* also. So, the symptoms that can be seen in *Ayoga* are; No relief from the disease treated from the *Upakrama* while increase in the symptoms (*Roga Vriddhi*) observed. In condition of *Ati-Rookshana* pain in the joints, Bodyache, cough, dryness of mouth, loss of hunger, anorexia, thirst, weakness of the hearing and vision, confusion of mind, frequent upward movement of *Vayu*, feeling of darkness, loss of weight, digestive power and strength. Where as in *Samyak Yoga of Rookshana*, proper excretion of flatus, urine and feces, *Gatra Laghuta* (lightness in the body), *Hrudaya, Udgara, Kanta, Asya Shuddhi* (cleansing of heart, eructation, throat and mouth), *Tandra* and *Klama Nasha* (disappearance of drowsiness and exertion), Appearance of sweat, relish, feeling hunger and thirst together and feeling of wellbeing<sup>[8]</sup>.

### *Rookshana aocoding to season (Rutu):*

*Rookshana* is indicated in *Vasantha Ruthu* in which *Udvarthana* with *Rooksha Dravya*, which are having *Kaphagna* property, is beneficial<sup>[9]</sup>.

Modes of administration *Rookshana* can be broadly classified as:

### 1. *Abhyantara Rookshana*

### 2. *Bahya Rookshana*

1. *Abhyantara Rookshana* can be achieved by administering *Pana* like *Takrapana*, *Madhudak* etc., *Anna* like *Yava*, *Mudga*, *Kulatha* etc., *Beshaja* like *Triphala kwatha*, *Takrarishta* etc. and *Beshaja upakrama* like *Rooksha/Lekhana basti*.

### 2. *Bahya Rookshana*

*Bahya rookshana* can be achieved by doing *Udvarthana*, *Valuka Sweda*, *lepa*, etc.

#### *Udvarthana as Rookshan*

Giving friction to the body by *Choorna* is called as *Udvarthana*, it normalizes *Vikrutha Kapha* and *Vaat* and liquefies the *Medas*. It provides firmness to body, smoothness to skin and increases the complexion of the skin.

*Udvarthana* can be classified as two types<sup>[10]</sup>

1. *Udgharshana*: rubbing the body with powdered medicine without mixing oil or other *Drav Dravya* Benefit *Vata Shamana*, *Kandu Spota- Pidika Nashka*, *Sira shodhaka*, *Twak gat Agni Vardhaka*, stimulates *Bhrajaka Pitta*  
Friction of body with brick powder excites the heat of skin, destroys itching and rashes
2. *Utsadana*: friction of body with drugs containing *Sneha* or medicine mixed with oil or other *Dravya* in the form of *Kalka*.

#### *Swedana as Rookshana*

*Swedana* is one among *Shadupkramas* which eases stiffness, heaviness, coldness and that which produce sweating. In Ayurveda, there are two types of *Swedan* i.e *Sagni* and *Niragni Sweda* there are thirteen types of *Sagni Sweda* and ten types of *Niragni Sweda*, another classification of *Swedana* is *Rooksha Sweda* and *Snigdha Sweda*<sup>[11]</sup>. *Rooksha Sweda* is preferably done where pain and symptoms which are due to *Aama*, or *Kapha*. *Valuka Sweda* is a *Rooksha Sweda* in which sand is used for local fomentation of painful parts. Especially in diseases like *Amavata*, *Urustambha*, etc.

### Application of *Rookshana* as a main line of treatment in different disease conditions

#### 1. *Sthaulya*

Due to the obstruction of the passage by the *Meda Dhatu*, the movement of *vata* is specially confined to *Koshtha* (abdominal viscera) resulting in the stimulation of the digestive power and absorption of the food. So, the patient digests food quickly and becomes a voracious eater. The *Agni* (pitta responsible for degestion) and *vata* are the two most troublesome factors causes *Dushti* of *Medovaha Stotas* leading to an excessive increase of fat (*Meda Dhatu*) and muscle tissue (*Mamsa Dhatu*), the buttock, abdomen and breast become pendulous and his strength is rendered disproportionate with his physical growth. *Diet (Aahar)* and drink (*Paan*) that alleviate *Vaat* and

*Kapha* and which can reduce fat (*Meda*). *Udvarthana*, it normalizes *Vikrutha Kapha* and *Vaat* and liquefies the *Medas*, hence useful in *Sthaulya* <sup>[12]</sup>.

## 2. Aamavata

Due to the low digestive fire (*Agnimandya*) there is inappropriate formation of First *Dhatu Rasa*, the *Anna Rasa* undergoes fermentation or putrefaction (*Dusta*) settles in the *Amashaya* termed as *Aama* <sup>[13]</sup>, it. When this *Aama Dosha* combines along with vitiated *Vata Dosha* results in Stiffness in the joints, this situation is called as *Aamavata*. the line of treatment for this is *Langhana*, *Deepana*, *Pachan* and *Swedana*. Among these *Langhana*, *Deepana*, *Pachan* helps to digest *Aama*. *Rooksha swedana* is the another *Upkrama* helps in liquefaction of *Aama* and releasing the stiffness <sup>[14]</sup>.

## 3. Urustambha

The disease is called *Urustambha* because *kapha* with *medas* subduing *Vata* and *Pitta* stiffens thighs with immobility and coldness. Acharya Charaka contraindicated five evacuative measures (*Panchakarma*) in this disease. Because *Snehana* and *Basti* leads to aggravation of *Kapha Dosha*, *Vamana* and *Virechana* are also not able excrete *Kapha* situated there <sup>[15]</sup>. Therefore, in *Urustambha Shamana chikitsa* i.e, *Kshapana*, *Shoshana* and *Rookshana* are useful. *Kshapana* of *Kapha* and *Meda Dhatu* (complete extraction) and *Shoshana* (Absorption / drying of the liquid fraction with *Yava* (barley), *Shyamaka* (millet), and *Kodrava*, use of Alkalis (*Kshara Pana*), *Arista*, *Haritaki*, honey water and *Pippali* alleviate *Urustambha* <sup>[16]</sup>.

## DISCUSSION

*Rookshan dravyas* have the qualities such as *Rooksha* (Rough), *Laghu* (light), *Khara* (coarse), *Tikshna* (sharp), *Ushna* (hot), *Sthira* (stable), *Apicchila* (nonslimy), *Kathina* (hard) in addition to this Aruna Dutta explains one more quality of *Rooksh Dravya* i.e *Sandra*. Each quality has its own importance in treatment like *Rooksha guna* has property of *shoshana* and it's *kaphahar- Vaatkar*, *Khara guna* has property of *Lekhana* and it's also *kaphahar-vatacara*, *Lagu guna* has property of *Laghuta* and its *Agnideepak* so it helps in digestion and make the body light by removing *kapha*, *Kathin guna* has dominance of *prithvi mahaboota* so it causes *drudhikarana* in body. *Ushna guna* has dominance of *Agni mahaboota* so it has properties of *pachana* and *Sthir guna* has properties of *Dharan & Kaphakara*. So, all these properties combinedly perform *Rookshana Karma*.

## CONCLUSION

The basic line of treatment of any disease in Ayurveda is just by balancing the increased and decreased *Dosha* by *Shodhan* and *Shaman Chikitsa*. *Rookshana* which is been considered as one among the *Shadvidha Upakrmas* is the treatment principle based on the *Guna* i.e due to their *Ruksha & Ushna guna* help in liquefying and clearing the stagnant *Kapha Dosha* and *Medo Dhatu* or *Sneha*. *Rookshana* is mainly achieved through *Dravyas* while *Langhana* can be achieved *Adravya rupi* also Eg. *Upavasa*.

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