



Review Article

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DIFFERENT FORMS OF *RUKSHANA KARMA* IN METABOLIC DISORDER: A REVIEW

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ABSTRACT

Ayurveda is a science of life which emphasize on treating the disease as well as the prevention of disease. In present scenario due to sedentary life style, stress, improper food habits, environmental and genetic factors there is an alarming rise in metabolic disorders like *Sthoulya*, *Madhumeha*, *Prameha*, *Pidaka*, *arshas*, *jwara*. In these conditions there is involvement of *Mahadoshas* and *abhishyanda Srotas* due to which there will be excessive *kledata* in *Sarva Shareera*, to mitigate this and to avoid *snehavyapat* there is an essentiality of *Rukshana karma* before *Shodhana*. *Rukshana* is a modality which falls under *apatarpana* line of treatment, one which causes or increases the *rukshata* in *Shareera* and mitigates *kapha*, *medas*. It is adopted in both internal and external form. Internally in the form of *kashaya*, *arishtha*, *takrapana* and externally in the form of *Udvardana*, *Takradhara*, *Ruksha sweda*. In metabolic disorders the main culprits are *kapha* and *medas*. *Rukshana* adopted will be beneficial to do *vilayana* of *kapha*, *medas* and also helps in treating and counteracting the complications of metabolic disorders.

Keywords: Metabolic disorder, *Rukshana*, *Udvardana*, *Takrapana*

INTRODUCTION

The process of imparting *rukshata*, *Kharatva*, *vaishadhyata* to the body is called as *Rukshana*¹. According to *shabdakalpadhruma* word "*Ruksha*" means *aprema* or *sneha shoonya* in a note which means absence of *sneha* and the quality which is devoid of stickiness it is carried as *visheshha poorvakarma* for *Shodhana*. It is administered in various forms like *takra*, *pinyaka*, *madhva*, *arishtha*.² There is a prime importance for *Rukshana* in *kaphamedavruta vyadhis*. In metabolic disorders the line of treatment is *virukshana* as it told as *virokshanam medoghnam* and *gunas* of *Rukshana dravya* also initiates the *Medohara karma*. Among *shadrasa* mainly *kashaya*, *katu*, *tikta rasa* acts as *Rukshana*, *kashaya rasa* is said to be best *ruksha rasa*, *tikta* is least and *katu rasa* is moderate *rooksha*⁴ we have to adopt *Rukshana chikitsa* based on involvement of *doshas*.

Gunas of *Rukshana dravya*

Dravyas processing the *gunas* like *Ruksha*, *Laghu*, *Khara*, *Ushna*, *Sthira* and *Apicchila* does *Rukshana*.³

Rukshana in *Dinacharya*

Vyayama, *Udvardana*, *Tambula Sevana* Which are performed in daily routine is a part of *Rukshana*.⁴ *Rukshana* is ideal in *Dakshinayana* which is achieved by *Ahara*, *Vihara* having *Ruksha Guna*. *Rukshana* are achieved by *Dravyas* like *Yava*, *Madhu*, *Madhya*, *Arishtha*, *Vyayama*, *Vyavaya* and *Udvardana*.

Rukshana in *Panchakarma*

Importance of *Rukshana* in *Shodhana*: According to *Acharya vagbhata* in case of obese persons, having enormous amount of *Kapha dushti* and irregular digestive fire, initially *Rukshana Karma* has to be performed followed by *Snehapana* and *shodhana*.⁵ *Sneha* administered in such way does not get accumulated in the body and helps in putting out the *Doshas* easily. Many of the times during therapies such as *Snehapana* we often come across *Vyapats* (complications). It may be due to not following procedures or improper administration. In such conditions *Rukshana* can be used effectively, especially in *Sneha Vyapats*.

Ruksha basti

Ruksha Basti mainly aims to bring *Snehabhava*, there by useful in many *Santarpana-janya Vikaras*. In *Niruha Basti Vidhi Adhyaya* of *Sharangadhara Samhita*, He explained various *Basti* combinations for *Rukshana* effect.

Ruksha virechana

Ruksha Virechana is done using *Ruksha Guna Pradhana Dravyas*. According to *Sushruta*, the person having *Snigdha Shareera*, one whose body has aggravated *doshas*, are treated with *Ruksha Virechana*.⁶

Ruksha nasya

Shodhana Nasya involves *Dravyas* which are having *Karshana* properties. They are mainly having *Prithvi*, *Vayu* and *Agni Mahabhuta Pradhanata*. This acts as *Shodhana* and brings *Rukshana* in the *Urdhwa- Jatrugata* area and there by pacifying *Kapha* related disorders.

Rukshana in various forms

Takrapana

Takra is having *tridosahara* property one who consumes *takra* daily will never experiences any disease, *takra* by its *Strotovishodhana guna* removes *avarana* and it is indicated in *Margavarodha*, *Sthoulya*, *Agnimandhya*, *Meha*, *Shopha*, *Arshas*, *Gulma*, *Pandu*, *Gara*, *pleeha*. *Takra* is a *Drava Dravya* among *Ahara* mentioned to be consumed after food. It is also useful in many of the gastro-intestinal diseases as *Ahara*, *anupana* or *Sahapana*. *Takra* is told as *agrya* for *grahani dosha*, *shopha* and *arshas*⁷

Kashaya Rasa, *Ushna Virya*, *Vikashitwa* and *Ruksha guna* of *takra* will attribute for its *Medohara* and *Mehahara guna*, *Strotovishodhana* and *deepana guna* of *takra* helps in doing *Chedana* of *kapha* and acts as *Rukshana* and it is told as regular use of *takra* prevents *Santarpana janya roga* like *Prameha* and *Sthoulya*. Butter milk is considered as beneficial to health as it contains probiotic microbes sometimes termed as *grandma's* probiotic Hence it is beneficial in metabolic disorders.

Takrarishta

Takra prepared along with *yavani*, *amalaki*, *pathya*, *maricha*, *audbida lavana*, *samudra lavana* and *bida lavana* is administered in *prameha*, *udara*, *arshas*, *shotha* and one of its benefit is *deepana* action hence it corrects the *agni* and helps in *uttarottara dhatu Poshana* in metabolic disorders. *Takrarishta* is a classical formulation based on buttermilk. Its main action is observed on digestive system including stomach, intestines and liver. It acts as *deepana*, *rochana*, *kapha vatahara*. *Takrarishta* is mainly used for chronic diarrhoea and bowel disturbances including irritable bowel syndrome. Main action of *Takrarishta* is to do *deepana*⁸ by its *dipaniya* action it stimulates *agni* and does *ama Pachana* hence in cases like *grahani*, *arshas* and *Agnimandhya* *Takrarishta* can be advised.

Kashaya Pana

Kashaya pana acts based on its *tikta rasa dravyas* and *ushna veerya* specially in *Jwara Kashayas* like *kalingaka* (*Holarrhena antidysenterica*), *Patola* (*Luffa acutangula*), *kiratatikta* (*Swertia chirata*), *guduchi* (*Tinospora cordifolia*) these stimulate *agni* and does *amapachana* cures *Trishna* and *Asya vairasya* in *jwara*⁹. In *Prameha* variety of *Kashayas* have been explained for different type of *prameha* like *Parijata kashaya* for *Udaka meha*, *nimbi kashaya* for *sura meha*, *kadara kramuka kashaya* for *kshaudra meha*.¹⁰ *Stholyahara Kashayas* like *varunadi* and *Asanadi Kashayas* have edge over in *Sthoulya roga*.

Ruksha ahara

Among six *shadrasa* mainly *kashaya*, *katu*, *tikta rasa* acts as *Rukshana*, *Kashaya rasa* is said to be best *Rukshana rasa*, *Tikta* is least and *katu rasa* is moderate. In the management of *Sthoulya*, *Ruksha anna pana* which reduce the *vata*, *kapha*, *medas* and in *urustambha* Constantly *Rukshana chikitsa* should be performed with *Yava*, *Shyamaka*, *Kodrava* and administration of *Kshara*,

Arishtha, *Haritaki Madhu* and *Pippali* is indicated. *Vyoshadi saktu* by its virtue of *agni deepana* its administration regularly prevents *Prameha*, *Sthoulya*, *Moodhavata*, *Kushta*, *Arshas*, *Shwasa*, *Kasa*.

Different formulations of *Yava* like *yava*, *odana*, *yava saktu*, *apooa* are mentioned for *Prameha* and *Sthoulya*. Persons who are habitually taking roasted *yava*, *mudga* and *amalaki* do not suffer from *Madhumeha*, *Shwitra*, *Krichra mutrata* and *Kushta*.

Udvartana

Udvartana is one among the *bahirparimarjana Chikitsa* which is performed in the *Pratiloma gati* by applying the adequate pressure on the body. *Udvartana* is indicated under the concept of *Dinacharya*. Here *Charaka Acharya* while explaining the various *Viharas* in *Prameha Chikitsa* states the use of *Pragadha Udvartana*¹¹ and even *Ashtanga hridayakara* in the *Prameha Chikitsa* states the use of *Gadha Ruksha Udvartana* in the same context he opines that anything which is *Shleshma* and *Medoghna* should be used for *Bahir* or *Abhyantara Prayoga*. By taking all this in to consideration *Udvartana* which is having *Kaphahara*, *Medasaha Pravalapana* (*dravikaranam*), *Medasaha Shoshana*, *Vatahara*, *Siramukha Viviktatva*, *Dourgandhyahara*, *Tandrahara*, *Gauravahara* and *Stirikarnam Anganam* effect will be achieved. Hence *Sarvanga Udvartana* will achieve *Rukshana*. *Udvartana* ensures the *pachana* of *Dushita Doshas* and increases the *agni* at the level of *twak*. The *Bhrajaka Pitta* which is situated at the *twak* digests the *virya* of the *Udvartana Aushadhi* and carries its action to all over the body. Hence *Udvartana* due to its dominance in the *Ruksha guna* helps to decrease the *Kledata* in the *Sharira* thus targeting the main *Dushya* in the Metabolic disorders.

Takradhara

Takradhara is one of the forms of *Rukshana* which helps in *Madhumeha*, *Kushta* and other *mutra doshas* it can be done as *Sarvanga dhara*, *Shirodhara*, *Ekanga dhara*. It is effective in case of *anidra*, *avasada*, *prameha*, *raktagatavata*, *ekakushta*. *Takra* in combination with *Musta*, *amalaki* produces coolant effect on nervous system and relieves stress and anxiety, when stress is relieved psychosomatic disorders like psoriasis are subjected to healing. *Takra* does the *Strotovishodhana* and prevents in nerve damage and other complications in *Prameha*. *Takradhara* helps in *Strotovishodhana* by acting as *Chedana*, hence practically it is a very widely used procedure in case of *Madhumeha* and *Ekakushta*.

DISCUSSION

Rukshana in different conditions

While explaining *Bahya Upachara* in *Prameha Acharya Charaka* highlighted *vyayama*, *Pragadha Udvartana*, *Pariseka*, these protocols will help in preventing *Madhumeha* and all the *Rukshana Yogas* which are using for treating *Santarpanottha vyadhis* should be used in *prameha* also. Clinically in chronic diabetic patients *Udvartana* as a *Poorvakarma* to *Shodhana* is carried with *Triphala Churna*, *Kolakulathadi Churna*, *Asanadi Churna*. In *Sthoulya* main line of treatment goes as *Rukshana* it may be in the form of *Udvartana*, *ruksha annapana sevana*, *ruksha tikshna basti* like *lekhaneeya basti* *Ruksha annapana* internal in the form of *Vyoshadi Saktu* can be given. *Shilajatu*, *Guggulu*, *Gomutra*, *Triphala*, *Loharaja*, *Madhu*, *Yava*, *Mudga*, *Koradhuyusha*, *Shyamaka*, *Uddhalaka* and other *rukshaniya dravyas* should be used internally in *Sthoulya bahya Rookshana upakrama* like *lekhana basti*, *Udvartana* and *vyayama* should be implemented. In *Kushta* as it is a *kleda Pradhana bahudoshaja*

marmastha vyadhi Rookshana here plays a main role in *chikitsa* it can be done with *Aragvadhadi Churna*, *Lodhradi Churna* and also *Takradhara* acts as *Bahirmala nirharana* in *kushta* it is a *deerga roga* and disease of *bahya rogamarga* manifesting at *twak* as *vyakta sthana*, there is a need for *Bahir mala shodhana* which can be achieved by adopting *Bahirparimarjana chikitsa* such as *Udvartana*, *Pariseka*, *Lepa*. In *Aragvadhadi adhyaya* of *Charaka Samhita*. *Chakrapani* highlights the importance of *bahirparimarjana chikitsa* in *Kushta roga*. As *Ekakushta* presents with *mahavastu*, *sarvanga udvartana*, *sarvanga takrapariseka* can be adopted in order to exert *Bahirmala shodhana* effect. In *urustambha* condition as *kapha* and *ama* are conspicuous in the *Samprapti* of *urustambha*, physician should judiciously administer *Shamana*, *kshapana* and *shoshana chikitsa*. Here *Charakacharya* highlights the significance of *Rookshana* i.e., Constantly *Rookshana chikitsa* should be performed with *yava*, *shyamaka*, *Kodrava* and administration of *kshara*, *arishta*, *Haritaki Madhu* and *Pippali* internally indicated in *urustambha*. In *Visarpa chikitsa Langhana* and *Rookshana* are the first line of treatment in If it is dominated by *Rakta* and *Pitta-Rukshana*, *Langhana*, *Seka* and *Pradeha* with the decoction of *Pancha Valkala*. If the doshas causing *Visarpa* are of *Ama* nature and if these *doshas* are located in the abode of *Kapha tikta rasa dravya* to be given in this condition. *Pralepa* externally with *Rooksha* and *Sheeta dravyas*.

CONCLUSION

Rookshana is one of the important protocols embraced in *apatarpana chikitsa*, which can be implemented as *visheshha poorvakarma* to *shodhana* as well as *pradhana karma*. *Rookshana* is adopted in both preventive and promotive aspect. In *mamsala*, *medura* and *kleda pradhana bahudoshaja vyadhis* if proper *Rookshana* is not done priorly to *shodhana* it leads to *sneha Vyapats*. Hence especially in diseases like *prameha*, *kushta*, *sthoulya*, *urustambha Rookshana* is significant protocol and it should be adopted based on condition. In recent era patients are not ready to spare long time for treatment like *Udvartana*, *Takradhara*, *Lekhana basti* hence to counteract practical difficulties and to convenience the patient it is very easy and patient friendly procedures like internal *Rookshana* in the form of *takrapana*, *takrarishtha* or *asava*, *vyoshadi saktu*, *rookshana pana*, *vyayama* can be advised comparatively *Abhyantara Rookshana* is less time consuming and can be adopted easily in comparison to *bahya Rookshana*. Diseases like *prameha* and *sthoulya chikitsa* also signifies the need of *Rookshana ahara vihara* hence along with main line of treatment *Rookshana ahara*, *vihara* also needed for a better management. Based on condition and chronicity of

disease in case of metabolic disorders internal and external forms should be decided.

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