

An understanding of Aruchi a Ras Pradoshaj Vikar w.s.r. to Eating Disorders



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Introduction: Arochak/Aruchi is considered as ras pradoshaj vikara, the state in which person begins to show indifference towards eating or "Anna." It is referred to as "Bhaktopghat" by Sushrut. According to NIHM "Disorders involving irregular or disordered eating patterns are collectively referred to as eating disorders (ED). What distinguishes them is that they either consume "too much or not enough food." According to American Psychiatric Association "Eating disorders are behavioral problems defined by severe and ongoing disruptions in eating behaviors, together with the accompanying negative thoughts and feelings". Children might have a wide range of food-related problems, from mild food preferences and difficulties with particular foods to more serious FDs that go beyond normal changes in eating habits. Studies indicate that between 18% and 50% of children with typical development experience feeding difficulties. Nonetheless, FDs are significantly more common in kids with developmental disabilities; up to 89% of them have these more serious problems.

Relationship of mind and body in disease: The most important of the seven Dhatus is Rasa Dhatu, which is made up of the essence of food that sustains the other Dhatus and the fetus in the womb from conception to death and circulates in the Shareera. Similar to how Manas adhisthana is Hrudayam, its primary location is Hrudayam and Dasha Dhamanya (the 10 big arteries).

Hrudaya, Rasavaha Srotas, and Rasa Dhatu are all directly impacted by a Manas ailment. Emotional variables that cause vitiation of Rasavaha srotas include fear, wrath, grief, and excessive thoughts and stress. When it comes to Rasapradoshaja Vikaara (diseases caused by vitiated Rasa Dhatu), unhealthy diet and lifestyle choices account for the

majority of the contributing variables. The Manas and Rasavaha Srotas have a strong relationship that allows them to influence one another. In Ayurveda, the idea of Satvavajaya Chikitsa focuses on the mind by encouraging a person to feel well. According to Ayurveda, a person should be treated as a whole, treating their body and mind as one.

Agni dushti and Dhatu pradoshaj vikar: The circumstances of Vishamagni, Tikshnagni, and Mandagni are included in Agnidushti, also known as the "Vigunata of Agni." Acharya Charak states in Viman sthana that "Agnivaigunya" is a contributing factor to "Annavaahasrotodushti," which causes pathological manifestations in the "Amashya" and "Annavahini dhamnis" (GIT), which are the locations of "Annavaahasrotas" (digestive system). Ayurvedic scriptures list general diseases that Agnidushti is said to treat. These include the following: aversion to food (Anannabhilasha), anorexia, dyspepsia (Pipasa), vomiting (Chhardi), digestive fire insufficiency (Agnimandhya), flatulence (Adhman & Atopa), constipation, pain (Shool), Andhyta and so forth.

When Ahar and Vihar, which are associated with Doshprakop, are consumed either alone or together, they vitiate Vatadi dosha and create Agnidushti, which in turn forms "Apakva Anna Rasa." This is why Arochak is referred to as "Ras pradoshaj vikar". Another method that patients experience Mansika hetu is through feelings of grief, fear, anger, etc. Mansik dosh additionally builds up in the heart, that is the centre of consciousness (Chetna). Manas is described as "Ubhayatmaka", or a dual faculty with both sensory and motor abilities. As a result, it is regarded as a superior faculty since it unifies and regulates all other faculties, uniting them to the soul.

As a result, the Apakva annrasa is circulated

by heart. The site of Bodhak kapha, Jivha, is where "Dosh-dushya sammurchhana" occurs, which hinders Bodhak kapha's functions and thus the patient experiences imperception regarding food. Nowadays, a hectic lifestyle that includes junk food consumption, inactivity and an overwhelming workload lowers happiness and increases the risk of numerous ailments. In the Rasa Rakta dushti hetu, Acharyas have stated hetus such as guru, snigdha, vidahi, ushna ahar sevana and so on. There are suitable conditions for the growth of Rasa pradoshaj vikara, including Aruchi, Jwara, Pandutva, Srotorodha, etc. After food digestion, the Rasa Dhatu is produced. A normal Koshtagni is accompanied by a normal Rasa Dhatu. Rasa Pradoshaj vikara results from aberrant Koshtagni.

Factors that lead to Agnidushti: 1. Abnormal Agni Type and related eating disorder:

Agni type	Vata	Pitta	Kapha
	Vishamagni	Tikshnagni	Mandagni
Common Food allergies	Vegetable Protein- Soy, wheat & dairy product, May also have gluten sensitivity	Yeasts, nuts, blue cheese, spicy & greasy food- like walnut, food colorings	Wheat, gluten, bovine dairy, thick slimy sticky food
Stress Response	Under Eater	Resilient, unless extreme trauma, may full tendency to overeat	Over eater
Weight	Underweight	Overweight	Obese
Common eating Disorders	Anorexia/Bulimia drive and binge, forget to eat	Bulimia following extreme stress sugar addiction, difficult to abstain from eating	Overeating Sugar/ wheat/carb addiction Binges at home it excessive eating during kapha period, eat out of habit or emotion.

Treatment: According to Ayurveda, most mental and physical illnesses are generally caused by an imbalance of the doshas. Diminishing the excess dosha is the first step towards restoring the system's equilibrium. The desire to be out of balance decreases when the doshas are in equilibrium. It is crucial to address all dimensions of being in a patient with a severe eating disorder, offering access to therapy, group work, meditation and relaxation as well as nutritional and herbal therapies.

The desire for a vata-driven eating disorder will eventually decrease when vata is calmed with the use of appropriate dosha pratyanka medicines, oleation,

eating patterns, prolonged fasting, or consuming meals without fully digesting the prior meal 2. Consuming an unhealthy diet and Virudha Ahara (improper food materials), that is, a harmful combination of food items 3. consuming large amounts of food too rapidly or engaging in unsuitable activities during the eating process. 4. A diet that is not in accordance with a person's Prakriti (Prakriti virudh or Asatmya bhojan). 5. Consumption of excessive cold, heavy food, contaminated food. 6. Suppression of natural urges like- urination, defecation, vomiting, sneezing, cough etc. Irregular sleeping habits. 7. Additional emotional factors that might contribute to stomach issues include fear, greed, fury, sorrow, and depression. 8. Consuming food in an unhygienic environment might lead to illness.

and sudation. A pitta person with a modest eating disorder needs to know is that there are alternative ways to give themselves the desired cooling, pleasant feeling. The sweet tooth can be adjusted to a more normal level with the help of dosha pratyanka medicines, moderate purgation, and a good diet to manage tikshnagni. In the case of kapha, allergies to gluten and cow's dairy are so strongly linked to eating disorders and obesity that they frequently go away instantly when those foods are removed from the diet. To enable long-lasting transformations, it is also critical to appease Kapha and heal Agni. Those with a lengthy history of bulimia, however, have severely

harm the sensitive stomach and oesophageal tissues. According to observations, there may be long-term effects on digestion even with the greatest application of herbs to repair these tissues. To repair the damage, a permanent, gentle, pitta-soothing diet and routine will be required.

Conclusion: It is feasible to draw the conclusion that although the heart is responsible for psychological processes, particularly those related to emotion, the brain is responsible for the mind's sensory and motor abilities. The physical structure that the qualities of mind are imprinted upon is known as the brain. Thus, there is a close and intricate interaction between the mind and the brain. It is necessary to develop environments and living conditions that support mental health and enable people to adopt and maintain healthy lifestyles in order to promote mental health and prevent sickness. There are several benefits that Ayurveda can provide for those with eating issues. As we've seen, the primary causes of eating disorders are severe dosha imbalances and disorders related to the agni. Therefore, we may treat the underlying causes of the uncomfortable disease and offer the possibility of healing by restoring dosha

equilibrium and repairing agni.

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प्रा.डॉ. विनया दीक्षित आणि डॉ. वैष्णवी जोशी यांना पेटंट

पुणे येथील टिळक आयुर्वेद महाविद्यालयातील प्रा.सौ. विनया दीक्षित व त्यांच्या विद्यार्थिनी डॉ. वैष्णवी जोशी यांना mother tincture of Nagvalli Patra and Compositions thereof या अविष्कारासाठी भारत सरकारद्वारा पेटंट प्रमाणपत्र प्राप्त झाले आहे. दोघींचेही हार्दिक अभिनंदन.

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