



E NEWS LETTER



“Jay Jalaram – AYU PARIWAR” “Jay Jalaram – AYU PARIWAR”

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- **Patron Message-** I am very happy that JJAMC team doing great work and good programmes like 15 day Orientation Programme for 1st year scholars (Batch 2020-2021) , Shishyopanayana Sanskara, Suvarnaprashan camps etc. Suvarna prashan camps organise on every Pushyanakshatra. I appreciate Dr Archana and Dr Supriya for organising successful orientation programme and Shishyopanayana Sanskara. The NSS activities on Womens day, Shahid Divas were timely executed with great enthusiasm under our NSS officer Dr Sheetal Parmar.

Dr. Vijay Patel, President Purna Charitable Trust.

From Editor's Desk –

The Importance of Sanskrit in Ayurvedic Literature.

Ayurveda exists within the language of God – Sanskrit. Rooted in poetic Sanskrit verses, Ayurveda had been passed down solely through the memorization of these sacred scriptures.

The meaning of so many Ayurvedic concepts is so deeply embedded in the language that it would be nearly impossible to teach Ayurveda without Sanskrit. Without the Sanskrit terms, you have to resort to lengthy explanation about Ayurvedic principle and practices. If we understand thoroughly the learning practices of ancient Indian medicine school- one has to understand very thoroughly

- Guru Shishya Parampara
- Shishyopanayana Sanskara
- Criteria of selection of Guru
- Criteria of selection of Shishya
- As a practical based medical science Shishya has to join the ashram (School) of respected

Acharyas and for period of “ One Tapa” (12 years) to acquire, understand the knowledge right from basic principles of Ayurveda.

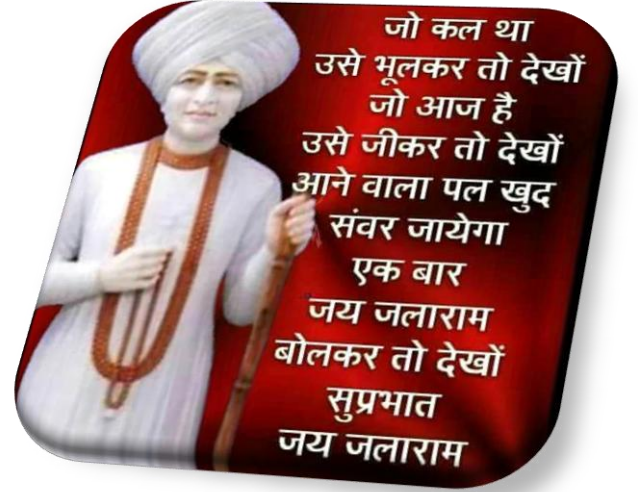
- Understanding practical use of medicinal plants, minerals, metals, preparation of medicines, examination of patients and treatment and surgical procedures and so on.

As far as printing writing material not so advance as today Guru / Acharya were delivering knowledge in Sanskrit which can easily recite and keep in mind in a prose was so popular in day to day practice. One can pen down and summarise nicely with a full meaning of subject is available in Sanskrit.

Ayurveda – Science of life has been banned down via Sanskrit Sloka and Sutra by chanting these slokas one can summarise louder, detail and broad aspect of Ayurveda.

Without knowing the language of Ayurveda there will always be a barrier between the original concept and knowledge and you. Sanskrit embeds universal truth within it; Sanskrit provides language for the deepest wisdom we could ever touch up on.

- **Dr Shyamsundar Kakani**; M.D. (Ayu);
Principal, J.J.A.M.C.



Blessings



Inspiration

ARTICLES

From Faculty

RELATION OF VIRUDDHAHAR AND RAKTADHATUDUSHTI AS A LIFESTYLE DISORDER

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Introduction

Ayurveda is one of the most ancient system of medicine in the world and is based on a very sound tradition of science and philosophy with its unique fundamental principles like *Samanya-vishesh*, *Panchamahabhut*, *Tridosha* etc. Over the long period of time, man has brought changes in its lifestyle habits to great extent, effect of which has started to arouse various disturbances in physiological activities in body resulting into various systemic disorders, because of which many people suffer with lifestyle disorders. One of the main cause of these disorders is the changes in diet habits.

Ayurveda has given prime importance to food. Food is considered as main cause of formation of human body and for formation of disease. Food is explained as one among three pillars of body(Cha.Su.11/35). Here Ahara has been enumerated first, which shows its importance. Hence rules and regulations are given in Ayurved text regarding to it, overriding these rules, there is formation of Aamadoshha in body leading to Raktadhatudushti. There is much prevalence of Raktadhatudushtijanyalakshanas in various peoples due to their changed lifestyle.

Food plays a decisive role in development, sustainance, reproduction and termination of life. Through centuries, Food has been recognized as an important factor for human beings, in health and diseased state. Man has always been interested in food and the history

of man to a large extent has been a struggle to obtain food.

Food (Ahara) supplies bio-energy to body. This bio-energy is supplied by proper and adequate nutrition in the form of its essential constituents viz. proteins, carbohydrates, fats, minerals, vitamins and water.

The practice of Aharavidhi (dietetics) is an ancient, empirical and elegant art and it is only in the early years of the last century that nutrition and dietetics have come to acquire the status of distinct discipline. Nutrition may be defined as the science of food and its

relationship to health. It is concerned primarily with the part played by nutrients in body growth, development and maintenance.

Dietetics is the practical application of the principle of nutrition. It includes the planning of meals for both the normal and sick persons. A set of fairly satisfactory dietetic codes has been identified and prescribed by Ayurveda. When the food (Ahara) is taken judiciously and according to the codes of dietetics then only the benefits of Ahara can be achieved. Any aberration in diets and even in their preparation style leads to ill health.

AIMS AND OBJECTIVES :

1. To study and evaluate the concept of Viruddhahara.
2. To study and elaborate the causativeness of Viruddhahara for disease Pathogenesis due to raktadhatudushti.

VIRUDDHAHARA : THE DESTROYER OF HEALTH

Man has a tendency to change in the life at every stage. The food and food habits are also changed over time. Unfortunately either by ignorance or by carelessness harmfulness of food and food habits has been ignored. As a result he may have to pay penalty for his non – judicious changes. According to Ayurveda the non-beneficial or the harmful food is termed as the AhitaAhara, which includes so many things.

Etymological description :

The word Viruddha is originated from the panini root “RUDHIR AVARNI” by applying the Prefix “VP”. This leads to two factors i.e. on combining two, three things; the stronger one shades or overpowers the weaker ingredients. This has been accepted principally in Ayurveda also. It has been stated that in a combination of so many opposite qualities the majority of the power packed qualities overpower the weaker qualities (Cha. Vi. 1/4, A. H. Su. 9/24).

The second meaning of Viruddha indicates the combination of two substances, which are not having an affinity for each other. So far this interpretation of Viruddha is concerned, it has been applied in Ayurveda in the context of dietetics and various combinations having no affinity for each other have been discussed at length. On this basis it may be concluded that such types of Ahara or the foodstuffs, which are composed of substances having no affinity at all may be defined as Viruddha or Viruddhahara.

In Ayurveda a concept of Viruddhahara has been condensed. Since the effect of this ViruddhaAhara is indifferent from the AhitaAhara, this ViruddhaAhara may be included under the AhitaAhara group. Caraka has mentioned “whatever articles of food, which

having dislodged the morbid humors do not eliminate them from the body, are to be regarded as unwholesome” (Cha. Su.26/85). Further he has said “Articles of diet that are inimical to the body-elements tend to disagree with the system (body).”

Viruddhahara is one potent causative factor for several diseases. Consumption of Viruddhahara gives rise to various disturbances of mild to violent nature and disease of acute to chronic nature including the eight Maharogas, genetic disturbances and even sometimes causes death of the person. This point towards the potency and lethal effect of ViruddhaAhara. This fact clearly indicates how far reaching effects can be produced by ViruddhaAhara. Food allergy can also be interpreted as Viruddhahara. There are 18 types of food incompatibility described in Charaka Samhita. They are

- | | | |
|-------------------|----------------------|----------------------|
| 1. Desaviruddha | 7. Samskaraviruddha | 13. Upacharaviruddha |
| 2. Kala viruddha | 8. Viryaviruddha | 14. Pakaviruddha |
| 3. Agni viruddha | 9. Kosthaviruddha | 15. Samyogaviruddha |
| 4. Matraviruddha | 10. Avasthaviruddha | 16. Hridayaviruddha |
| 5. Satmyaviruddha | 11. Kramaviruddha | 17. Sampadaviruddha |
| 6. Vatadiviruddha | 12. Pariharaviruddha | 18. Vidhiviruddha |

Due to the continuous use of incompatible food many diseases occur in our body like sterility, blindness, erysipelas, ascites, boils, insanity, fistula in ano, fainting, intoxication, distention of abdomen, spasmodic obstruction of throat, pallor, food poisoning, vitiligo, skin diseases, mal-absorption syndrome, edema, hyperacidity, fever, rhinorrhoea and congenital diseases of pregnancy. Many of these may ultimately lead to death. Food allergy may be considered as one of the main cause of autoimmune diseases such as rheumatoid disease and psoriasis(Cha. Su. 26).

VIRUDDHAHARAJANYA RAKTADUSHTI

Aacharya Acharaka has explained following diseases happening due to Raktadhatudushti. These are

- | | | |
|-------------------------------|-----------------------------------|---------------------------|
| - Oral ulcer | - Menorrhagia | - Indigestion of food |
| - Erythema of eye | - Gout | - Confusion |
| - Bad smell to mouth and nose | - Various Skin diseases | - Excessive salivation |
| - Gulma | - Acid peptic disorders | - Excessive sweating |
| - Upakusha | - Excessive thirst | - Bad odour to body parts |
| - Visarpa | - Feeling heaviness in body parts | - Tremours |
| - Raktapitta | - Irritability | - Hoarsness of voice |
| - Pramilaka | - Weakness | - Increased sleep |
| - Abscess | - Anorexia | - Itching |
| - Hematuria | - Headache | - Urticaria |
| | | - Papule |

Viruddhahara is mentioned as direct cause of following diseases in CharakaSamhita(Cha. Chi.)

- | | | |
|----------------|------------------------|---------------|
| - Raktapitta | - Udararoga | - Atisar |
| - Kushtharoga | - Arsha | - Visarpa |
| - Rajayakshama | - Grahaniroga | - Trushna rog |
| - Unmada | - Pandu roga | |
| - Apasmara | - Hikka and Shwasaroga | |
| - Shotha(nija) | | |

PRESENT FORM OF VIRUDDHAHARA

Substances like curd, paneer, fast foods, bakery products, salty diet which are contraindicated for regular use in diet are being regularly used in diet nowadays in large quantity which can be considered as viruddhahara in present day life. Various foods are also processed in wrong way as frying, vaporising, baking etc processes badly affect human digestive system leading to formation of Aama and vitiation of body ailments. hence as result, Vishuddharaktapurusha(Cha. Su. 24/24) are very rarely found today.

HOW VIRUDDHAHARA AFFECTS BODY

1. AacharyaCharaka has explained in detail the way of incompatible food causing harmful effects on body as all of the disorders are happening due to incompatible diet. It causes increased flaccidity of muscles, joints are dislocated, blood is vitiated, fat is stored in large amount, bone marrow is depressed, semen is not produced and Oja is reduced.(Cha. Chi.2/2/3)
2. Viruddhahara works as Dushivisha on continuous exposure to body. The action is carried out through vitiation of Raktadhatu.

DIAGNOSIS OF RAKTA DUSHTI

The disease or disorder, which is not responding to the Sheeta, Ushna, Snigdha, Ruksha treatment modalities can be diagnosed as raktadhatudushtijanya(Cha. Su.24/17).

Also various biomedical investigations of blood can also do contribute for diagnosing the disorders of raktadhatu.

- Full blood count:
 - To assess the effect of drug treatment
 - To exclude dietary deficiency
 - To assess effect of inflammatory conditions
- Urea, electrolytes and Liver function tests:
 - For assessing abnormal renal or liver functions
- Inflammatory markers: Commonly used to assess disease activity in RA
 - Erythrocyte sedimentation rate(ESR)
 - Plasma viscosity(PV)
 - C Reactive protein(CRP)
- Serum uric acid:
 - Suspecting gout and metabolic disorders
- Immunoglobulins:
 - Can be studied for illustrating relation with allergic and viruddhaharajanya effects over body

RESULTS

1. Today's changed diet habits are the main reason in many of the lifestyle related disorders.
2. Blood is commonly and most prone body ailment to get suffered by these diet habits.
3. Analysis and evaluation of vitiation of Raktadhatu can predict many of the disorders at subclinical level.

CONCLUSION-

1. Modern changing lifestyle has brought grievous changes in diet which are very harmful for human health.
2. Proper attention is required to save natural diet methods and natural food to restore human health.
3. Proper assessment of deterioration of health can be carried out through examination of vitiation of Raktadhatu.

RECOMMENDATIONS

1. To increase awareness, large propaganda, and proper policy making at National level.
2. Further, large scaled clinical study, to properly evaluate the role of blood investigations in lifestyle related disorders

Glimpse of 15 Days Transitional Curriculum Program for 1st year Students (2020-2021 batch)







Womens Day Celebration on 8th March 2021 under NSS Unit - JJAMC



Shishyopanayana Samskara For 1st year Students



Essay Writing Competition



Daily Yoga Session

