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ABSTRACT :

Ayurveda is science of life which is magical effect in all disease since ancient era to present scenario.its still test to the time.In Ayurveda,all skin disorder can include under the heading of 'kushta'.Sometimes its difficult to find out cause of kushta. In other medical sciences there is minimum availability of cause and treatment of each vyadhi. Ayurveda gives details of *panchalakshana nidana*. Knowledge of *panchanidana* is very important to diagnosis of any kind of disease. If *hetu* of disease is found then line of treatment can be decided easily.*Hetu* can be *Aharaj*, *viharaj* and *Mansik*. Through this paper we have made an attempt to re-evaluate the relation between kushta-vyadhi and its *Aaharaj hetu*.

Key words: *Kushtha Vyadhi , Aaharaj Hetu Adhyayayana*

INTRODUCTION: *Tryaupastambhaeti*
|aaharswapsnobrahmacharyameti ^[1]In

above *shlok*, Acharya Charak has explained *Ahara*, *Swapna (Nidra)*, and *Brahmacharya* as *Trayopastambha* of Ayurveda. Acharya Kashyap in *khilasthana* had mentioned that nothing is better than *Ahara* and there is no *Bheshajyam* which is equivalent to *Ahara*. In Ayurveda, all skin disease can be included under the term *Kushtha*. The disease *Kushtha* is characterized by discoloration, loss of sensation, appearance of rashes, excessive or no perspiration etc. Ayurveda has clearly described the causes

Aharajhetu: It can be classified as -

AharaPrakar	Improper dietary habits.
AharaMatra	Excessive intake of AharaDravya.
AharaGuna	Properties of AharaDravya

ViruddhaAhara: Viruddha is term for incompatible or antagonist. Such substances are unwholesome for normal *dhatu* and *dosha* of the body are in fact opposed to the proper growth of such tissue element and doshas. Acharya Charak has described 18 types of Viruddha for e.g: Fish and milk – Samayog and veeryaviruddha.

leading to *Kushtha* as *Aharaj*, *Viharaj* and miscellaneous. ^[2]

An objective of this review article is critically analyze *Aharajhetu* i.e *Nidan* in bringing the disease *Kushtha*.

Nirukti: The word “*Kushtha*” is derived from – ‘*Kusnishkarshane*’ + ‘*Kta*’ which implies ‘to destroy’, ‘to deform’ or ‘to scrap out’, by adding the suffix ‘*kta*’ which stands for ‘certainty’ or ‘firmness’. Thus, the word *Kushtha* means that which destroys with certainty.

Vyakhyā:

Kushnativapuetikushtam^[3]

i.e. that which disfigures the body is known as *Kushtha*.

VidhagdhaAhara^[4]: VidhagdhaAhara is over heated food articles causes aggravation of tridoshas and rakta producing dhatudushti.

VidhahiAhara^[4]: VidahiAhara causes dusti of *RasavahaSrotas*.

AbhishyandiAhara^[4]: *AbhishyandiAhara* is *guru*, *snigdha*, *pichil* in nature causing *kledavriddhi* and *strotodushti*.

Ajrnashana^[4]: Taking food even there is indigestion. This produces *Aam* causing *dushti* in *grahani* and *strotorodha*.

Adhyashana^[5]: Taking food before digestion of previous meal. This decreases secretion of digestive enzyme and disturbs digestion of food, produces *Aam*.

Atyashana^[5]: Taking excessive amount of diet is known as Atyashana which is best known to produce *dushti* of *Agni* and *Aam* leading *Annavahastrotas dushti*.

Vishamashan^[5]: Taking food at irregular time is called as *vishamashana*. It is known to produce *vishamagni*.

Samashana^[5]: Intake of wholesome (*pathya*) diet and unwholesome (*Apathya*) diet at the same time, this leads to *tridoshdushti* and *grahnidushti*.

Asatmyaahara^[5]: Taking food which is not homogenous and not pertaining to the person is called *Asatmyaahara*. Such foods can quickly produce and precipitate the symptoms of *Kushta*.

Apakva^[5]: Eatable which are not cooked fully are heavy in nature and takes long time to digestion leading to *Aamvisha* and *Grahnidushti*.

Navanna^[6]: *Kledakara, Abhishyandi, Vistambhakara* causing *kapha* and *raktadushti*.

Dadhi^[6]: *Maha-abhishyandi, Amlapakicauses* aggravation of *Kapha, Medadushti* and *Kusthakara*

Matsya^[6]: causes vitiation of *Rakta, Bahudoshakara* and it is one of contraindicated food in *Kushta*.

Mulaka^[6]: *Tridoshakara, Abhishyandi, Vistambhakara*

Tila^[6]: *Pitta Prakopa, Kusthakara*

Pishtanna^[6]: Guru leading to *aam*.

Guda (Jaggery)^[6]: *Krimikara, Medakara, Agnimandyakara, Kaphakara*

Continuous and excessive use of Madhu, Phanita, Mulaka, etc. in state of Ajirna:

Similar as above, *Madhu, Phanita, Mulaka* etc in state of *Ajirna* cause *dusti* of *Grahanai* and produce *Aam*.

Excessive Guru, Snigdha and Drava^[7]:

GuruAgnimandyakara, Ajirnakara; Snigdha Abhishyandi, Agnimandyakara, Kaphakara DravannaKledakara, Agnimandyakara. Taking excessive *Guru, SnidghaAhara* produces *dusti* in *RasavahaSrotas*. Acharya *Charak* has also described - “*GurubhojanaDurvipakakaranam*”. *Guru Ahara* also causes Dusti of *MamsavahaSrotas*. Excessive *Drava* Cause dusti in *RaktavahaSrotas*.

Amla^[8]: *Raktadushtikara, Raktaprakopaka, MamsaShaithilya Pittavruddhikara*, suppuration of wounds.

Lavana^[8]: It provokes the *Pitta* and aggravates *Rakta*, dryness and burning of the skin lesion, depletion of the Muscle tissue.

Yavak and Masha^[8]: *Guru, Snigdha*, causes vitiation of *kapha* and *pitta*. Considered as awardravya (low quality).

Kulika^[8]: *Ushna, Amlapaki*, causes *kapha* and *pitta* aggravation.

Madhu^[8]: *Guru* in nature, if used in excess it causes *Aam* owing to its heaviness, it aggravates *vata*.

Ikshu and Ikshuvikar^[8]: Increases parasites in body and quantity of *Rakta, Meda, Mamsa, Fanita* is *abhishyandi* in nature and accumulates *tridoshas*.

CONCLUSION : To understand any *vyadhi*, knowledge of its *nidanpanchak* is important. *Hetu* (Cause) have major role to treat the disease. If we findout the *hetu* then its *chikitsa* become easily. *Ahar* is common *hetu* of any disease. Now days this fast food and life style are main cause of the *kushta*. So if we concentrated in *aharajhetu* than we can handle *kustha* like disease. Its one attempt to present all *Aaharaj hetu* of *kushta* under one roof.

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