ABSTRACT:
Ayurveda is science of life which is magical effect in all disease since ancient era to present scenario. It's still test to the time. In Ayurveda, all skin disorder can be included under the heading of ‘kushta’. Sometimes it's 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 panchakshana nidana. Knowledge of panchalakshana is very important to diagnosis of any kind of disease. 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: KushthaVyadhi, Aaharaj Hetu Adhyayayana

INTRODUCTION: Tryaupastambhaeti aaharswapnobrahmacharyameti

In above shlok, Acharya Charak has explained Ahara, Swapna (Nidra), and Brahmacharya as Trayopasthambha 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 -

<table>
<thead>
<tr>
<th>AharaPrakar</th>
<th>Improper dietary habits.</th>
</tr>
</thead>
<tbody>
<tr>
<td>AharaMatra</td>
<td>Excessive intake of AharaDravya.</td>
</tr>
<tr>
<td>AharaGuna</td>
<td>Properties of AharaDravya</td>
</tr>
</tbody>
</table>

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. AcharyaCharak has described 18 types of Viruddha for e.g: Fish and milk – Samayog and veeryaviruddha.

VidhagdhaAhara: VidhagdhaAhara is over heated food articles causes aggravation of tridoshas and rakta producing dhatushushti.

VidhahiAhara: VidhahiAhara causes dusti of RasavahaSrotas.

AbhishyandiAhara: AbhishyandiAhara is guru, snidha, pichil in nature causing kledavruddhi and strotodushti.
Ajirnashana[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 Annavahastrotasdushti.

Vishamashana[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 tridoshsahiti and grahahiti.

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 Kushtha.

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

Navanna[6]: Kledakara, Abhishyandi, Vistambhakara causing kapha and raktaadushti.

Dadhi[6]: Maha-abhishyandi, Amlapakicauses aggravation of Kapha, Medadushti and Kustakara

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

Mulaka[6]: Tridoshakara, Abhishyandi, Vistambhakara

Tila[6]: Pitta Prakopa, Kuskhakara

Pishtanna[6]: Guru leading to aam.

Guda (Jaggery)[6]: Krimikara, Medakara, Agnimandayakara, 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 Grahan and produce Aam.

Excessive Guru, Snigdha and Drava[7]: GuruAgnimandyakara, Ajirnaka; Snigdha Abhisheyandi, Agnimandyakara, Kaphakara DravannaKledakara, Agnimandyakara. Taking excessive Guru, SnigdhaAhara produces dusti in Rasavahara Srotas. Acharya Charak has also described - “GurubhojanjaDurvipakakaranam”. Guru Ahara also causes Dusti of Mamsavahara Srotas. Excessive Drava Cause dusti in Raktavahara Srotas.

Amla[8]: Raktadushthikara, Raktaprakopaka, MamsaShaithihlya 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).

Kulitha[8]: Ushna, Amlapaki, causes kapha and pitta aggravation.

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

Ikshu and Ikshuvikar[8]: Increases parasites in body and quantity of Rakta, Meda, Mamsa, Fanita is abhisheyandi 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 kushtha so if we concentrated in aharajhetu than we can handle kushta like disease. its one attempt to present all Aaharaj hetu of kushta under one roof.

REFERENCES:

Corresponding Author :
Vd.Deepali Subhash Pisal.
Rognidan vikruttividyay department
Tilak Ayurveda mahavidyalaya, pune.
Email id : deepalipisal711@gmail.com

Source of support: Nil
Conflict of interest: None
Declared