

A REVIEW ON PATHYA-APATHYA OF SOPHA

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Article Received on
23 Nov. 2023,

Revised on 13 Dec. 2023,
Accepted on 03 Jan. 2024

DOI: 10.20959/wjpr20242-30950



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ABSTRACT

Sopha is explained as *Utsedha* or bulging from the skin. *Shotha*, *Shvayathu* are also used as synonyms. *Sopha* is explained under *Santarpanajanya Vyadhi* which is caused due to over nourishment which may be due to the faulty lifestyle including *Ahara Vihara*. *Acharya* have classified *Sopha* on the basis of the cause, the predominance of *Dosha*, etc. Among the *Nidana* mentioned in *Sopha*, various *Aharaja* factors like consumption of uncooked food, *Viruddhahara*, etc play an inevitable role in the manifestation of the disease. While describing the treatment aspects in *Chikitsasthana*, *Pathya-Apathya* which is to be adopted is also described. *Pathya Apathya* mentioned for *Sopha* can be incorporated along with the treatment for adjuvant effect. So, an attempt is made in this article to compile various *Pathya-Apathya* of *Sopha*.

KEYWORDS: *Shotha, Shvayathu, Sopha, Pathya, Apathya.*

INTRODUCTION

Acharya Charaka defines *Shvayathu* as bulging (*Utsedha*) from the skin.^[1] The words *Shvayathu*, *Shotha* and *Shopha* are used as synonyms and all denote edema or swelling. Descriptions regarding the disease *Sopha* is found in various *Samhita* – *Astanga Hridaya*, *Caraka Samhita*, *Susrutha Samhita*, *Bhaishajya Ratnavali*, *Yogaratanakara*, *Madhava Nidana* and *Vangasena*.

Sopha is also considered under *Santarpanajanya Vyadhi* i.e, diseases occurring due to over nourishment along with *Prameha Pidaka*, *Pandu*, *Kusta*, etc.^[2]

As per *Taitthareeya Upanishad* food is the supreme or *Brahma*. *Acharya Charaka* emphasizes on importance of food and have explained *Ahara* under the *Trayoupasthambha*. *Ayurveda* have given prime importance for *Ahara*- detailed descriptions about *Ahara Vargeekarana*, *Hita-Ahita Ahara* and rules related to dietetics have been explained in the classical *Samhita*. *Acharya* have explained *Pathya Apathya* along with the *Chikitsa* in *Chikitsasthana*.

AIMS AND OBJECTIVES

To explain the role of *Pathya* and *Apathya* of *Sopha* with special focus on *Ahara* enumerated in ancient *Ayurvedic* literature.

METHODOLOGY

Classical *Ayurvedic* texts, websites related to this are critically reviewed for the preparation of this review article.

Nidana for sopha

Aharaja Nidana - Excessive intake of *Ahara* having *Amla* (Sour), *Teekshna* (Sharp), *Ushna* (Hot) and *Guru* (Heavy) *Guna* by a *Krishha* (Emaciated person) or *Abala* (Weak) especially due to excessive *Sodhana* (Purificatory procedures like *Vamana*, *Virechana*, etc). Also excessive intake of *Dadhi* (curd), *Ama* (uncooked/raw food), *Mrit* (soil), *Shaka* (leafy vegetables), *Virudhahara* (mutually contradictory food articles) are explained in *Aharaja Nidana*. In addition to these, *Acharya Sushrutha* have explained *Pistanna*, *Lostaka*, *Sarkara*, *Anupa*, *Oudaka Mamsa*, *Ajeerna*.

Among *Vihara Acharya Charaka* mentions *Achesta* (having sedentary life style), *Vishama Prasuta* (abnormal delivery), *Mithya Upachara* (improper treatment and improper purification treatment). *Acharya Sushrutha* explains *Gramyadharma* (excessive coitus) *Ati Adhwagamana* (walking long distance), *Hasti-Asva-Ustra-Ratha-Ati Sankshopana* (excessive travelling by elephant, horse, camel, chariot or by walking). In addition to this *Swapna-Jagara* (improper sleeping pattern) explained by *Acharya Vagbhata*.

Samprapthi

The vitiated *Pitta*, *Rakta* and *Kapha Dosha* is moves into the *Bahi Sira* (External channels) by the vitiated *Vata*, which inturn obstructs the *Vata*, and gets localised in *Twak* and *Mamsa* resulting in swelling.^[8]

Types/Classification

Acharya Caraka has classified *Sopha* as three types according to *Dosha* as, *Vata*, *Pitta* and *Kapha*; two types as *Nija* (Endogenous) and *Agantuja* (Exogenous) as well as *Ekanga* (Local) and *Sarvanga* (Generalized) types.^[9]

Acharya Sushruta has added *Raktaja Sopha* as a separate type.^[10] *Acharya Sushruta* while mentioning treatment has also emphasized on *Vishaja* (caused due to poisons) as another type.^[11]

Acharya Vagbhata has explained types as *Abhigataja* (caused by injuries) and *Vishaja* (contact with poisons). Further he has mentioned two types of *Shotha* on the basis of distribution in body as *Sarvanga* (Generalized) and *Ekanga* (Localized). According to its manifestation he has described three categories as *Prathu* (diffused spread), *Unnata* (elevated) and *Grathita* (nodular).

In *Madhava Nidana*, *Shotha* is divided into three on the basis of prognosis as *Urdhvagata* (in upper part of body), *Madhyagata* (in the middle part) and *Adhogata* (in the lower part).

Pathya - Apathya Ahara in Sopha

Acharya Caraka has explained *Pathya* in *Sutrasthana* chapter 25 as any drug or therapy that is not harmful to the channels and which is pleasing to mind. And *Chakrapani* have further elaborated in the commentary that *Pathya* refers to those diets and regimens that gets absorbed into the body and subsequently does not harm the body.^[14]

The detailed description of *Pathya* can be found along with the treatment in various Ayurveda classics which has been compiled in the following table.

Table 1- List of *Pathya Ahara* of *Sopha*.

<i>Pathya</i>	<i>Caraka Samhita</i> ^[15]	<i>Yoga Ratnakara</i> ^[16]	<i>Bhaishajya Ratnavali</i> ^[17]	<i>Vangasena</i> ^[18] and <i>vrinda Madhava</i> ^[19]
<i>Suka Dhanya</i>	<i>Purana Yava, Shali</i>	<i>Purana Shali, Yava</i>	<i>Purana Yava, Shali</i>	<i>Purana Yava, Shali Prepared in Dasamula Kwatha</i>
<i>Shami Dhanya</i>	<i>Kulatha, Mudga</i>	<i>Kulatha, Mudga</i>	<i>Kulatha, Mudga</i>	
<i>Mamsa Varga</i>	<i>Kurma, Godha, Shikhi, Sallaka,</i>	<i>Godha, Shallaka, Bhujangabukti, Tittiri, Tamrachuda, Lava, Jangala, Viskira, Kurma</i>	<i>Godha, Shallaka, Bhujangabukti, Tittiri, Tamrachuda, Lavaka, Jangala,</i>	

	Vishkira, Jangala		Viskira, Kurma	
ShakaVarga	Grinjanaka, Patola, Vayasi, Mulaka, Vetra, Nimba, Suvarchala	Nispava, Katillaka, Raktashigru, Rasona, Karkotaka, Balamulaka, Grinjanaka, Punarnava, Patola, Vetrakra, Sringhi	Nispava, Katillaka, Raktashigru, Rasala, Karkotaka, Grinjanaka, Patola, Vetrakra, Vatinga, Mulaka, Suvarchala	
Kritanna Varga	KulattaYusha, MudgaYusha, MamsaRasa			
Madhya Varga		Sura, Asava	Sura, Asava	
Ikshu Vikara		Makshika	Makshika	
Gorasa		Prapurana Sarpi, Takra		
Aushadha			Punarna, Chitraka, Paribhadra, Nimba Dala, Bhallataka, Guggulu, Loha Bhasma, Kasturi, Shilajatu. Hareetaki,	
MutraVarga			Gomutra, Ajamutra, Mahishamutra	

Table 2- List of Apathya Ahara of Sopha.

Apathya	Caraka Samhita ^[20] and Astanga Hridaya ^[21]	Susruta Samhita	Yoga Ratnakara ^[22]	Bhaishajya Ratnavali ^[23] and Chakradatta ^[24]	Vangasena ^[25] and Vrinda Madhava ^[26]
MamsaVarga	Gramya, Anupa, Apja	Ajangala	Gramya, Anupa	Gramya, Anupa	Ajangala
ShakaVarga	SushkaShaka			Sushka Shaka	
Kritanna Varga	Tilannam, Pistanna, Dhana, Vallura	Pistanna	Navannam, Vallura, Krishara	Navannam, Pistanna, Krishara, Dhana, Vallura	Pistanna
Madhya Varga	Amla Madya	Madya	Amla Madya	Amla Madya	Madya
Ikshu Vikara	Goudam		Goudam	Guda	Guda
Ahara Upayogi	Lavana	Taila	Lavana		Taila, Lavana
Gorasa	Dadhi	Ghrta	Dadhi	Dadhi	Paya

DISCUSSION

The fundamental treatment principle of Ayurveda is *Nidana Parivarjana*, avoiding the causative factors like improper Ahara, Vihara which are the root causes for any disease to

occur. *Acharya Charaka* have explained *Sopha* as one among *Santarpanajanya Vyadhi*. While analysing the *Nidana* of *Sopha*, we come across various faulty eating behaviours like consumption of not properly cooked food, *Virudhahara*, *Vishamasana*, etc.

Under *Suka Dhanya* *Acharya* have explained *Purana Shali*, *Yava as Pathya*. *Kulatha*, *Mudga* have been explained under *Shami Dhanya*. The age of food grains helps determine the quality as well as digestibility of food. *Shuka Dhanya* (Monocotyledons) and *Shami Dhanya* (Dicotyledons) that are old /aged are easy to digest and are dry in property as compared to new ones.^[27] *Nava anna*, or fresh, non-aged rice, millet, etc. increase *Kapha* and are heavier than old grains. All the new and fresh grains are heavy and induce *Santarpana*, while aged grains are lighter to digest. Under *Mamsa Varga -Godha* (iguana lizard), *Shallaka* (Pangolin or Scaly ant eater), *Tittiri* (partridge), *Tamrachuda* (chicken), *Lava* (common quail), *Jangala* (animals of dry land), *Viskara* (Gallinaceous birds), *Kurma* (tortoise) etc have been described as *Pathya*, while *Gramya* (domestic)- *Apja* (aquatic)-*Anupa* (animals of marshy region) are explained under *Apathya*. *Gramya-Apja-Anupa Mamsa* are *Kapha Vardhaka* in nature, so can contribute to the *Samprapthi* by leading to obstruction. Under *Shaka Varga- Nispava* (a variety of pea), *Katillaka*, *Raktashigru* (A variety of drumstick), *Rasona* (Garlic), *Karkotaka* (A vegetable belonging to cucurbitacea family), *Suvarchala* (Tilaparni), *Grinjanaka* (Carrot), *Patola* (snake gourd), *Vaatignana* (Brinjal), *Mulaka* (Radish) etc are mentioned as *Pathya* and *Shuskashaka* is mentioned as *Apathya*. Under *Kritanna Varga- Kulatha Yusha*, *Mudga Yusha* are mentioned as *Pathya* while *Apathya* includes *Navannam* (freshly harvested crops), *Pistannam*, *Krishara* (Kichadi), *Dhana* (parched grains), *Valluram* (dried meat). Under *Gorasa Varga* only *Takra* is indicated as *Pathya*, *Dadhi* and *Paya* are *Apathya*. In *Aharaupayogi*, *Prapurana Sarpi* is *Pathya*. *Lavana*, *Ghrita* and *Taila* are *Apathya*.

CONCLUSION

Unhealthy lifestyle and dietary habits can act as triggering factor for the pathogenesis of various diseases and it holds true in case of pathogenesis of *Sopha*. *Pathya Apathya* of *Sopha* described in the literature can be adopted along with the treatment for an adjuvant action and will contribute to the cure of the disease, along with the medications.

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