

## CONCEPT OF PATHYA &amp; APATHYA IN AYURVEDA: A REVIEW ARTICLE

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## ABSTRACT

Ayurveda's goals are to prevent and treat diseases in patients as well as keep healthy people healthy. Modern lifestyles and changing food cultures have given birth to various diseases. We consume a variety of instant foods that are not prepared in accordance with *Shastra*. It causes a wide range of diseases over a long period of time. In Ayurveda, broad range describes *Pathya* according to *Dosha*, *Dushya*, *Deha Prakriti*, and *Vyadhi*. According to Ayurveda, six seasons are considered, and *pathya - apathya* are described according to each season. When we choose a diet for a disease based on *pathya kalpana* that helps improve the action of the *aushadhi*, fight against pathogens, and clear the *shrotas*. Ayurveda also addresses other topics like the combination of food items, their quantities, how they are prepared, how they affect people's emotions, the nature of the consumer, and environmental factors. *Pathaya* is essential for maintaining human health and plays an important role in body nourishment. In this article, we are providing some necessary information about *Pathaya* for human wellbeing.

**KEYWORDS:** *Pathya*, *Apathya*, *Dosha*, Diet and Ayurveda.

## INTRODUCTION

Ayurveda in Sanskrit means 'Science of life'. This ancient science of medicine & positive health, first originated in India. *Acharya Charak* has also emphasizes on health, hygiene, medicine, prophylaxis, diet and life-style in *Sutra sthan*. Over the past few decades, the ancient system of medicine known as Ayurveda has experienced a healthy revival. Ayurveda aims to keep a person's physical, mental, and adhyatmik aspects in balance. The person develops health problems and diseases when this equilibrium is disturbed. For this maintenance of equilibrium *Aahar* is the best medium. In Ayurveda, *Aahar* is mentioned in *Trayoupsambh*, and it is called *Brahma* in *Shastra*. *Acharya Kashyapa* has said that food is *Mahabheshaja*. In this series, *pathya-kalpana* is the basic and most powerful component in the fight against disease. It is possible if one uses diet according to the *Tridosha*, *Deha prakriti*, *Satmya* of person as well as *panchabhautika* composition of dietary substances. *Pathaya Aahar*, based on *Panchabhoutic* principles and shows effect accordingly. पञ्चभूतात्मके देहे ह्याहारः पाञ्चभौतिकः (Su.Su.46/526). It can cure a wide range of diseases. *Pathya* is used during *Panchakarma* to boost the fatigued *Annavaha Srotas* (digestive system) and *Purishavaha Srotas* (excretory

system) to regain their healthy stage. It assists patients in keeping their dhatus (basic elements) in a healthy state, preventing dosha fluctuations. According to the disease, by selecting the *pathya*, detoxification can be done by opening the *shrotasa*. We use a variety of food additives and preservatives in our modern culture, which contribute to obesity, hypertension, diabetes, infertility, liver disease, and kidney disease. Although in Ayurveda, lifestyle disorders are often seen as a result of '*Pragyaparadha*' (intellectual blasphemy).

## NIRUKTI

*Pathya* is derived from the root word "*Patha*", which means "a way or channel."

## DEFINITION

पथं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम् यच्चाप्रियमपथं च नियतं तन्न लक्षयेत् (Ch.Su.25/45)

*Pathya*, which is the *Aahar-vihar* that calms the mind, is beneficial to the body, and provides nutrients, and *Apathya*, which is the opposite of *Pathya*.<sup>[1]</sup>

In M. Monier-Williams (582)

*Pathya* is a Sanskrit word that means: "belonging to a particular way" or being healthy, fit, suitable or appropriate.

They include

- Foods indicated for healthy people.
- Foods contraindicated for healthy people.
- Pathya-Apathya toward the patient.

### SYNONYMS<sup>[2]</sup>

**Pathya-** Satmya, Swasth-hitakara, Upshaya, Swavasthaparipaalaka, HitaAhara, Swasthaaurjaskara, Sharmakara, Dhatua- Avirodhi, Sukha-parinaamkara, Dhatu- Saamyakara.

**Apathya-** Asatmya, Swastha-Ahitkara, Ahitkara, Anupashaya, Asukha- Parinaamakara, Ashrmakara, Dhatu- Asamyakara.

Lifestyle diseases are those that are linked to how people live and how they live their lives. These are categorised under non- communicable diseases. They are commonly caused by lack of physical activity, unhealthy eating, stressful life routines, Tobacco, smoking, alcohol and drugs abuse. Which leading liver, kidney and lungs disease.<sup>[3]</sup>

प्रमेहपिडकाकोठकण्डूपाण्ड्वामयज्वराः॥५॥  
कुष्ठान्यामप्रदोषाश्च मूत्रकृच्छ्रमरोचकः। तन्द्रा  
क्लैब्यमतिस्थौल्यमालस्यं गुरुगात्रता॥६॥ इन्द्रियस्रोतसां  
लेपो बुद्धेर्मोहः प्रमीलकः। शोफाश्चैवंविधाश्चान्ये  
शीघ्रमप्रतिकुर्वतः॥७॥ (Ch.Su.23/5-7)

One may develop a variety of diseases if the effects of *Santarpana* are not properly addressed. Like- urinary disorders including diabetes, urticaria, itching, *Pandu* (anemia), *Amaja* diseases (due to formation of *Aama*), *Jwara*, persevering skin diseases, diseases secondary to vitiation of *Aama*, dysuria, anorexia or appetite related complaints, *Tandra* (drowsiness/sleepiness), *Klaibya* (erectile dysfunctions), obesity, laziness, heaviness of the body, adhesion or blockages in the channels as well as sense organs, delusion, various types of oedema, and other such diseases.<sup>[4]</sup>

### General Pathya and Apathya

*Acharya Charak* stated some diets which should always be consumed by healthy persons. These food articles include *Shashtika* (variety of rice), *Shali* (variety of rice), *Mudga* (*Phaseolus radiatus* Linn.), *Saindhav*, *Aamlaka* (*Embllica officinalis* Gaertn.), rain water, *Ghee*, and honey. Similarly, *Acharya Charak* has also mentioned some food articles which should be avoided by healthy persons. Such food articles are *Vallura* (dried meat), dried vegetables, lotus rhizome and stalk and one should never consume meat of diseased animals.<sup>[5]</sup>

### Importance of Pathya and Apathya

The importance of *Pathya* and *Apathya* in Ayurveda are often deduced from the very fact that *Acharya Charaka* had detailed *Pathya* as a synonym for treatment.<sup>[6]</sup>

He mention that when channels of circulation become hard by aggravated and *Pathya* helps to soften the *shrotasa* (channels of circulation) and alleviate vitiated *dosha*.<sup>[7]</sup>

*Acharya charak* providing a general list of *Pathya* and *Apathya* Dravya for patients and “*Sansarjana Karma*” for *Panchakarma* Therapy patients. *Acharya Sushruta* detail describe *Hita-Ahitiya Aadhyaya* in *Sutra Sthan*.

*Acharya Kashyapa* describes the therapeutic potential of *aahar* (food) and its preventative health benefits. He emphasized that food is the most effective medicine. No drug can match the benefits of food in diseased state. Only wholesome food can keep a person healthy.<sup>[8]</sup>

*Acharya Harita* emphasised the importance of *Pathya* and *Apathya* by stating that if a person ignores the concept of *Pathya-Apathya* and consumes *Apathya* (unhealthy), illness will never leave the body.<sup>[9]</sup>

According to *Yogaratanakara*, the aetiology of the disease, the drug to be used, and *Pathya* are three important aspects that should be investigated prior to beginning treatment. *Yogaratanakara* compares a progressive disease to an *Ankura* (seedling) for progressive form of the diseases. this *Ankura* will be dry and destroyed if it is not nourished by water; similarly, disease will be destroyed if a patient consume *apathya Aahara* and *Vihar*.<sup>[10]</sup>

*Vaidya Lolimbakra* indicated the essentiality of *Pathya Aahar* by stating that a patient does not require medication if they consume healthy food, and that a patient does not require medication if they consume *Apathya Aahar* on a regular basis.<sup>[11]</sup>

The *Charak Samshita* describes some of the important *pathyas* for disease as fallow.

### Pathya Ahara in Jwara - Ch.Ci.3/178

*Yavagu*, *Odana*, and *Lajaa* are used of a patient suffering from *Jwara*. *Rakta Shali* along with *shashtika* type of rice should be used only after they have become *purana*.

**Pathya ahar in Raktapitta** - Ch.Ci.4/36 *Shali*, *Shashtika*, *Nivara*, *Koradusa Prashantika*, *Shyamaka* and *Priyangu*.

**Pathya ahar in Gulma**- Ch.Ci.5/164-166 Old corns and cereals, meat of animals soups, *mudga* and *kulaththa* Vegetables dishes - prepared of *pippali*, *naagra*, *bilva*, and *chitraka* prepared by adding *bijapuraka*, *hingu*, *amlavetasa*, *khsara*, *dadima*, butter milk, oil and *ghee*.

**Pathya Ahara in Prameha**- Ch.Ci.6/20-21 *Barley*(*Yava*) should constitute the principal ingredient offood of the patient suffering from

*prameha*. Old *Shali* rice cooked and mixed with the soup of *mudga* etc.

**Pathya Ahara in Kustha**- Ch.Ci.7/82-83 Light and wholesome food. Vegetables having bitter taste. Food preparations and medicated *ghee* prepared by boiling *bhallataka*, *triphala*, and *nimba*.

**Pathya Ahara in Rajyakshma** - Ch.Ci.8/68-70 The soup of *mulaka* and *kulattha* should be properly prepared. The patient should drink the upper portion of *varuni* or water boiled with *panchamula*.

**Pathya Ahara in Unmad** - Ch.Ci.9/96 A Person who abstains from eating meat and drinking alcohol, and takes only wholesome food, who is disciplined and pure, and who has strong will power does not get affected by either endogenous or exogenous type of *unmada*.

**Pathya Ahara in Shvayathu** - Ch.Ci. 12/62-63 The soup of *kulattha* along with *pippali* or the soup of *mudga* along with *trikatu* and *yavakshar* is useful for the patient suffering from *shvayathu*. Preparations of jaggery, pastries, curd, sesame, slimy food and drinks, sour alcoholic preparations.

**Pathya Ahara in Arsh** - Ch.Ci.14/95 *Rakta Shali*, *Maha Shali*, *Sita*, *Sharada* and *Shashtika*.

**Pathya Ahara in Hikka & Shwasa** - Ch.Ci.17/100 Old *Shali*, *Shashtika*, *Godhum* and *yava*.

**Pathya Ahara in Visa** - Ch.Ci.23/224-227 Food- *Shali*, *Shashtika*, *Koradusa*, *Priyangu*, *Saindhava*. Vegetables- *Tanduliyaka*, *Jivanti*, *Vartaka*, and *Kulaka*. *Amladravya*- *Amalaki* and *Dadima*. *Mansarasa*- *Ena*, *Sikhi*, *Svavit*, *Lava* and *Tittiri*.

**Pathya in Urustambha** - Ch.Ci.27/26-27 The patient of *urustambha* should be constantly given ununctuous

regimens. *yava*, *shyamaka* and *kodrava* along with vegetables cooked with water and oil without adding salt.

**Pathya in Vatarakta** - Ch.Ci.29/50-51 Cereals like old barley, wheat and *Shali* as well as *shashtika* type of rice. Soup of the meat of *viskira* and *pratuda* birds. Soup of *adhaki*, *chanka*, *mudga*, *masura*, and *makustha* added with *ghee* in liberal quantity.

**Table No. 1: Pathya Ahara for Sthoulya<sup>[12]</sup> (Obesity).**

Varga	Aharadravya
Anna varga	Purana Shali, Raktashali, Shashtika shali, Yava, Chanaka, Kulatha
Jalavarga	Sheeta Jala, Panchkolosidhha Jala, Shunti siddha jala, Madhu
Madyavarga	Purana Sidhu
Mutravarga	Gomutra
Kanda varga	Ardraka, Lasuna, Sunthi
Ksheeravarga	Takra
Shakavarga	Patola, Karavellaka, Varthaka, Nimbapatra, Shigru

**Table No. 3: Pathya for Galganda.**

Pathya Ahara	Hypothyroid Diet
Saindhava salt	Iodine rich salt is advised
Rakta sali	Cereals are rich in selenium <sup>[14]</sup>
Rohitamatsya	Fish – rich in selenium and iodine <sup>[15]</sup>
Cow's milk and Ghee	Cow milk is rich in iodine and selenium <sup>[16]</sup>
Rain Water	Iodine rich water. Sea water contains 60ppb of iodine concentration. Iodine ends up in surface water through rains from evaporation <sup>[17]</sup>

**Table No. 2: Pathya for Madhumeha<sup>[13]</sup>**

Varga	Aharadravya
Shook Dhanya	Jeerna Shali, Shashtika, Kodrava, Yava, Godhuma, Uddalaka, Shyamaka
Shimbi Dhanya	Chanaka, Adhaki, Kulattha, Mudga
Shaka Varga	The leafy vegetables with a predominance of <i>tikta-kashayarasa</i> , <i>Patola</i> , <i>Karvellaka</i>
Phala Varga	Jambu, Amlaki, Kapitha, Talaphala, Kharjura
Taila Varga	Sarshapa Taila
Udaka Varga	Sarodaka, Kushodaka, Madhudaka
Kritanna Varga	Apupa, Saktu, Yavodana, Vatya, Yusha
Others	Madhu, Hingu, Saindhava, Maricha, Lasuna

**PATHYAAPTHYA ACCORDING TO RITUCHARYA****Regimen of Winter Season (Ch.Su.6/11-18)**

<b>PATHYA</b>
Take the unctuous, sour and salty juices of meat of aquatic and marshy which are fatty.
Drinks <i>madira sidhu</i> , and honey.
The meat of burrow-dwelling animals and prepared of animals of <i>prasaha</i> .
Take preparations of cow milk, cane juice, fat, oil, new rice, hot water.
Excessive sexual intercourse during winter.
Wear heavy and warm clothes.
Massage, application of Oil on the head.
Fomentations of <i>Jentaka</i> process.
<b>APATHYA</b>
One should not expose himself to cold
Avoid food and drink which are light and are liable to vitiate <i>vata</i> .
Underfeeding and intake of gruel are also to be avoided.

**Regimen of Dewy Season (Ch.Su.6/19-21)**

<b>PATHYA</b>
Similar to winter season.
The cloudy, windy, and rainy conditions prevail.
<b>APATHYA</b>
Avoid taking are possessed of pungent, bitter and astringent taste
Drinks, a light diet, and the cold should not be taken.

**Regimen of Spring Season (Ch.Su.6/23-26)**

<b>PATHYA</b>
With lukewarm water, the excretory orifices should be cleaned frequently.
At the advent of spring one should habitually resort to exercise, unction, smoking, gargling and collyrium.
Take food consisting of barley and wheat, meat of <i>sharabha</i> , <i>shasha</i> , <i>lava</i> and <i>kapinjala</i> .
<i>Lepa</i> his body with <i>chandana</i> and <i>aguru</i> .
<b>APATHYA</b>
Avoid heavy, unctuous, sour, and sweet diets.
Avoid sleep during day time ( <i>Diwaswapna</i> )

**Regimen of Summer Season (Ch.Su.6/27-29)**

<b>PATHYA</b>
During the night, after having besmeared the body with <i>chandana</i> paste, One should sleep on the house's open, airy roof, which is cooled by the moonlight.
During day time one should sleep in an air-cooled place.
One decorated with pearls should be comfortably seated on a chair enjoying fans and the touch of tender hand.
<b>APATHYA</b>
One should either drink alcohol in little

quantity or should not drink at all and even if one drinks, he should drink along with plenty of water.

Avoid exercise

Avoid taking diets which are excessive salty, sour, pungent or hot.

**Regimen of Rainy Season – (Ch.Su.6/35-40)**

<b>PATHYA</b>
One should generally use honey in preparing diets, drinks and other.
Take such of diets as are conspicuously sour, salty and unctuous.
Drink the <i>madhvika</i> or <i>arishta</i> type of liquor.
It is advisable to rub the body, apply unction, take bath and wear fragrant garlands during the season.
<b>APATHYA</b>
Avoid the taking <i>mantha</i> diluted in excess.
Day sleep, Frosts, Moving in sun, Water from river.
Excessive exercise
To avoid excessive sexual activity.

**Regimen of Autumn Season (Ch.Su.6/42-45)**

<b>PATHYA</b>
In this season sweet, light, cold and bitter foods and drinks which have potentialities to alleviate <i>pitta</i> .
The meats of <i>Lava</i> , <i>Kapinjala</i> , <i>Ena</i> , <i>Urabhra</i> , <i>Sharbha</i> and <i>Shasa</i> , rice, barely and wheat.
Intake of <i>ghee</i> prepared with bitter medicines, purgation and bloodletting.
Use <i>Hanshodaka</i> .
<b>APATHYA</b>
Avoid taking sun bath.
<i>Vasa</i> , <i>Tail</i> , Meat of aquatic and marshy land animals
Alkaline salt preparation, Curd, - Avoid the sleep during day time.

**Best among the wholesome in Charak Samhita<sup>[18]</sup>**

No.	Categories	-	Best among the wholesome
1.	<i>Shukadhanya</i>	-	<i>Lohitashalya</i>
2.	<i>Shamidhanya</i>	-	<i>Mudga</i>
3.	<i>Udak</i>	-	<i>Antariksha udaka</i>
4.	<i>Lavan</i>	-	<i>Saindhava</i>
5.	<i>Shaka</i>	-	<i>Jeevanti</i>
6.	<i>Mriga mansha</i>	-	<i>Aena</i>
7.	<i>Pakshi</i>	-	<i>Lava</i>
8.	<i>Bileshaya</i>	-	<i>Godha</i>
9.	<i>Matsya</i>	-	<i>Rohita</i>
10.	<i>Sarpi</i>	-	<i>Gavya Sarpi</i>
11.	<i>Ksheer</i>	-	<i>Goksheer</i>
12.	<i>Sthavar sneha</i>	-	<i>Tila taila</i>
13.	<i>Anupmrig vasa</i>	-	<i>Varah vasa</i>
14.	<i>Matsya vasa</i>	-	<i>Chuluki vasa</i>
15.	<i>Jalcharvihang vasa</i>	-	<i>Hans vasa</i>
16.	<i>Vishkirshakuni</i>	-	<i>Kukkuta vasa</i>

	<i>vasa</i>		
17.	<i>Shakkha meda</i>	-	<i>Aaja meda</i>
18.	<i>Kand</i>	-	<i>Shringvera</i>
19.	<i>Phala</i>	-	<i>Mridwika</i>
20.	<i>Ekshu vikar</i>	-	<i>Sharkara</i>

### The wholesome in Charak Samhita<sup>[19]</sup>

No.	Categories	-	Unwholesome
1.	<i>Shukadhanya</i>	-	<i>Yavak</i>
2.	<i>Shamidhanya</i>	-	<i>Masha</i>
3.	<i>Udak</i>	-	<i>Varshanadey</i>
4.	<i>Lavan</i>	-	<i>Ushar</i>
5.	<i>Shaka</i>	-	<i>Sarshap</i>
6.	<i>Mriga mansha</i>	-	<i>Gomansa</i>
7.	<i>Pakshi</i>	-	<i>Kankapota</i>
8.	<i>Bileshaya</i>	-	<i>Bhek</i>
9.	<i>Matsya</i>	-	<i>Chilichim</i>
10.	<i>Sarpi</i>	-	<i>Aavik</i>
11.	<i>Ksheer</i>	-	<i>Aaviksheer</i>
12.	<i>Sthavar sneha</i>	-	<i>Kushumbha</i>
13.	<i>Anupmrig vasa</i>	-	<i>Mahish vasa</i>
14.	<i>Matsya vasa</i>	-	<i>Kumbhirvasa</i>
15.	<i>Jalcharvihang vasa</i>	-	<i>Kakmdguvasa</i>
16.	<i>Vishkirshakuni vasa</i>	-	<i>Chatak vasa</i>
17.	<i>Shakkha meda</i>	-	<i>Hasti meda</i>
18.	<i>Kand</i>	-	<i>Aalu</i>
19.	<i>Phala</i>	-	<i>Nikuch</i>
20.	<i>Ekshu vikar</i>	-	<i>Phanita</i>

### Effect of Pathya In Ayurveda<sup>[20]</sup>

- It nourishes body (*Shareera Upachaya*)
- It provides vitality, complexion, and happiness. (*BalaVarna Sukha Ayusha*)
- Promote longevity (*Jivitham*)
- Enhances voice (*Sausvaryam*)
- Promote growth of tissue (*Shareera Dhatu Urjayathi*)
- Make your body workable and healthy (*Prashadan*)
- rovide nourishment and strength (*Tusti pushtirbalam*)
- Enhances intelligence (*Medha*)

Acharya Sushruta described the food as that which nourishes and directly increases the body's strength. It improves memory, digestive power, energy, strengthens the mind, increases 'Ojas' and increases the longevity of life.<sup>[21]</sup>

### DISCUSSION

The majority of disorders result from faulty eating habits. *Amlapitta* is one of them. Dietary factors may be considered the first and foremost group of *Amlapitta's* etiological factors. *Aharavidhividhana* and *Aharavidhivishayatana* is included.

*Pathya* is regarded as *Amlapitta Ahar*, with properties

like *Laghu*, *Snigdha*, *Shitaguna*, *Madhur rasa*, *Madhur Vipak*, and *Shitaviryaya*. *Ahar* having the above properties prevents aggravation of *pitta*, pacifies *samanavayu* and causes *agnidipana*, *amapachan* and *vatanulomana*. *Snigdhaahar* regulates *Vayu* and reduces *rukshata* in the intestinal mucosa. The diet planning that is mentioned in our classical literature is very logical and is based on a few fundamentals.

According to *Kashyapa samhita*, *puranashaali*, *mudra*, *masura*, *harenu*, milk and *gogrita*, *jangalamamsa*, *kalayashaaka*, *pautika*, flowers of *Vasa* are considered as *Pathya* in *Amlapitta*.

मनसोऽर्थानुकूल्याद्धि तुष्टिरूर्जा रुचिर्बलम्॥३३२॥  
सुखोपभोगता च स्याद्वाधेश्चातो बलक्षयः।  
(Ch.Ci.30/332)

Therapeutics measures pleasant to the brain and faculties advance *Tushti* (mental fulfillment), *Urja* (mental strength), and *Sukhopabhogata* as a consequence of which the strength of disease gets decreased.<sup>[22]</sup>

Importance of understanding "*PathyaKalpana*" can be observed from the following points.

- The ingredients in these preparations are minimal and readily available.
- Simple methods of preparation are very easy.
- These methods are very cost-effective.
- Very easy selection of ingredients for *pathyahaar* according to disease.

Practically, *Pathya Kalpana* is recommended as a diet for "healthy people" to keep them fit. patient who is getting ayurvedic medicine for the treatment of chronic disease *Ppathya ahar* promotes the efficacy of the medicine and normalises the *dhatu*s, *dosh*s, and *mahasrotasa*.

### CONCLUSION

*Pathya* and *apathya* are utilized for both disease prevention and treatment. In his book "*Vaidya-jeevanam*," *Vaidya Lolimbraj* describe a very important principle about *Pathya* and *Apathya*. The *pathyahaarvyavastha* (arrangement of diet) is mentioned in the Ayurveda in a very scientific way. The diet that is good for the mind and body is called "*pathya*" (healthy) *aahar*, while the diet that adversely affects the mind and body is called "*apathyaahar*" (unhealthy diet).

*Kala* (time) is the prime factor in dietary management which helps to bring normal stage of *Agni* and *amapachan*. Dietary habits play a significant role in both disease management and disease prevention.

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