

A COMPARATIVE STUDY ON DIET IN THE YOGA, THE AYURVED, AND THE CURRENT WHO STANDARDS

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Abstract:

The diet is an integral part of all yogis, swastha purushas, and the healthy persons or diseased. We studied the principles, components, physiology, pathology, and management of diet in the Yoga, the Ayurved, and the current WHO standards. On comparison and summarization, we found-

Research parameters leans towards more subjective while choosing the diet material; but the diet principles become more philosophical while choosing the diet habits.

So is true about understanding the body, the nature and the balance, the interactions between them.

Under the parameters like expected effects or ultimate aim the body constituents, theories, and medium of transmission of power determines 'the path', and so the form of diet, therapy vehicles, and criteria of health etc.

So, the diet should be watched as philosophical entity to know or to aim at whilst proper materials are imperative to transfer specific thoughts.

Keywords: *Research-Parameters, Diet-Principles, Diet-Material Philosophical-Entity, Therapy-Vehicles, Health-Criteria, Yogis, Swastha-Purushas.*

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Aims and objectives:

1. To understand the differences of physiology of the Yoga, the Ayurved, and the current western medicine based modern western medicine (MWM).
2. To understand the importance of diet in the making of a *yogi*, a *swastha purusha*, and a healthy person.
3. To study the interrelation of diet principles in making of the above all.
4. To understand the changes in the diet with respect to the philosophy behind it in subjective and objective (the parameters) way.

Review of Literature:

A: MWM - The modern western medicine:

- The apex body of all countries viz the food and agriculture organization (FAO) and the World Health Organization (WHO) publishes advisories.
- The key factors of MWM regarding diet are energy in calories, BMR, single nutrient studies, animal experiments.
- Subdivision of nutrients energy (fat, carbohydrates, proteins, alcohol), water and electrolytes/elements, vitamins, fibers.
- Classification of nutritional diseases: undernutrition, malnutrition, obesity, effect of toxicants

- Studies can facilitate Dietary intervention, Pharmacological studies of Food additives, Food analysis, third world Food-habits and Industrial countries.

B: Ayurved:

- Ayurved is based on Charak, Sushrut, Vagbhat, etc. Samhitas and commentaries.
- The key factors of ayurveda theories viz, ‘shiryaate iti shariram’, ‘prakriti-purush’ etc.
- The definition of aahar in ayurveda says, ‘whatever is taken-in by mouth is diet.’
- The aim of the diet is to maintain the body and the life. In ayurveda the life ‘the ayu’ is defined as the collective association of the body, the senses, the mind, and the soul
- Classification of nutritional diseases: sam, niram, santarpanjanya, apatarpanjanya vyadhis.
- Studies can facilitate with the remedies viz, shaman, shodhan, akal dravya Chikitsa. The diet is from the swasthahitkar group of the dravyas.
- The components of both the aahar and the body (except the soul) are panchabhautik, triguni and fall under the umbrella of the prakriti. The transitional principle in between these siblings of the mother nature is the shadrasa (the 6 rasa); which follows the cyclic nature of seasons. (ritu-chakra). The total dravyas in the universe are the shaman the kopan, the swasthahitkar.
- Ayurveda also says to take care of aaharparinamkar bhava, aaharvidhi-vishesh-aayatane, trividh pak-avastha, kosht.

C-Yoga:

- ‘Pind utpatti vichar’ explained in ‘Siddha Siddhant paddhati’ shows the expected direction for the yogi. ‘The prakriti-pind which is originated from the gesture of the brahmadev; is explained as panchbhutatmak. Its relationship with the diet is too mentioned along with the names of all the organs.
- A Yogi must understand 9 chakras 16 kalas 3 lakshyas 5 vyuhas. Text also explains expected year wise achievements in yoga. Those who wander in forest eating wild food are said to be detached from the right path of yoga.
- Shiv Sanhita explains that the ling sharir is nourished by the first part of the digestion of chaturvidh anna. First two parts are nadi-rup and the nadis are being nourished by vayu.
- Patanjali Sutra which is the main text of yoga explains raj-yoga; but sparingly explains about the body or the food. Hath-yoga granth after Patanjali era explains these things along with the Shat-Karma in detail. Still, they say as yoga and raj-yoga are interdependent.
- SSP says the person living in family too can liberate himself with the help of satsang.
- In Upanishadas, Panchkosha are again the beautiful explanation of the human physiology.

Comparison and Summarization:

| Sr. No. | Diet peculiarity | MWM | AYURVED | YOGA |
|---------|---------------------------------|---|--|--|
| 1 | Form of diet | Calories, food web or chain | Whatever is taken-in by mouth | <i>Panchbhutatmak</i> |
| 2 | Body constituents | Carbohydrates, vitamins etc. | Collective association of the dosh-dhatu-mal, the senses, the mind, and the soul | <i>Chakras, kalas lakshyas, vyuhas, nadis, koshas</i> |
| 3 | Therapy vehicles | Pharmacological agents, Parenteral feeding, central venous line | Diet, pathya, aushadhi, achar rasayan, panchakarma | <i>Satsang, shat karm, ashtang yog</i> |
| 4 | Unit of expected effect | K.cal and positive negative charge | <i>sam, niram, santarpanjanya, apatarpanjanya</i> | Chitta expressions, liberation |
| 5 | Theories | Physics, chemistry | <i>prakriti-purush and tridosh</i> | Darshanas and trigun |
| 6 | Medium of transmission of power | charge | Shad-ras | Gun-nirgun |
| 7 | Criteria of health | Glycemic index, BMR, HEIGHT-WEIGHT standards, infection status, | Sam dosh, dhatu, agni, mal, and prasanna atma, indriya, man | Knowledge and experience of separate existence of purush from the prakruti |
| 8 | Ultimate aim | Long healthy life under normal vcalues | Long healthy life in samyavastha | Self-realisation |

Conclusion:

Trend we find are indicated in MWM->Ayurveda->Yoga forward direction

- Research parameters leans towards more subjective to reach the essence of studies.
- Diet principles becomes more philosophical. So is true about understanding the body too.
- Terminology of constituents turns from protein etc. turns to dosh-dhatu-mal ending in nadi-chakra.
- Aim turns from maintaining the body towards balance at visible and invisible world ending in liberating the self.
- Now a days, modern yoga institutes try to adopt the communicating channels in between the popular sciences and those documented in the ancient texts
- UNO accepted yoga for harmony.

Inference:

1. Diet principles becomes philosophical if we wish understanding and they turn towards objectivity if we wish to act for therapy.
2. The subjects like psychoimmunology, climate adaptations etc can be understood as they are part of nutrition

complex or as transition statuses of diet or as philosophical entity.

| Sr.No | Book-name | Written by | Language | Publication |
|-------|---------------------------------------|----------------------------|-------------------|-----------------------------------|
| 1. | Charak Sanhita | Atridev Gupta | Sanskrit, Hindi | Bhargav pustkalaya |
| 2. | Sushrut Sanhita | Ambikadattashatri | Sanskrit, Hindi | Chukhamba prakashan |
| 3. | Ashtang sangrah | Atridev Gupta | Sanskrit, Hindi | Nirnaysagar press, mumbai |
| 4. | Yoga Darshana | SwamiSatyapati Parivrajak | Sanskrit, Hindi | Darshan yoga mahavidyalaya |
| 5. | The science of yoga | I.K. Taimni | English | The Theosophical Publishing House |
| 6. | Patanjal Yoga Vidnyan nishtha Nirupan | Dr. Padmakar Vishnu Vartak | Sanskrit, Marathi | Mrs Shobhana Vartak |
| 7. | Hath Pradipika | V. G. Devkule | Sanskrit, Marathi | Sharada |
| 8. | Ghearn Sanhita | Swami Nirananand | Sanskrit, Hindi | Yoga Publication Trust |
| 9. | Eight Upanishadas. Vol 1 & 2 | Swami Gambhiranand | English | Adwait Ashrama |
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- हिताहितम् सुखं दुःखं... -च.सु. १/४१
- आयु इति जीवितकाल | एति इति आयुः | संततम याती इत्यर्थाः | -अरुणदत्त
- शरीर इन्द्रियसत्त्वात्मा संयोगो धरी जीवितम् | नित्यगश्च अनुबन्धस्य पर्यायैरायुच्यते || -च.सु. १
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