

A SYSTEMATIC REVIEW ON DIET FOR YOGA SADHAK**Vd. Rupali P. Pawar^{1*}, Vd. Vrushali Khandekar² and Vd. V. G. Patrikar³**¹P. G. Scholar, Dept. of Swasthviritta and Yoga, Government Ayurved College, Nagpur.²Assistant Professor, Dept. of Swasthviritta and Yoga, Government Ayurved College, Nagpur.³H.O.D & Professor, Dept. of Swasthviritta and Yoga, Government Ayurved College, Nagpur.Article Received on
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Swasthviritta and Yoga,
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College, Nagpur.**ABSTRACT**

Yoga is a complete wellness system, it is thought to be based itself on various aspects of life such as *Aahar* (diet or food habits), *Vihar*, *Aachar* (lifestyle), *Vichar* (positive thoughts). Human beings are continuously bombarded with stimuli, and these make up the regime of our lifestyle. The food that we eat, the air we breathe, the things we see in turn intensely influences and shapes our internal environment. According to Yogic thinking, mind is formed by the core of food. Healthy eating is essential for healthy mind and body. Peaceful and focused mind is necessary to achieve perfection and success in *Yoga*. It is fact that our mind is under switch of our physical body. It is

therefore proposed that, we first discipline and control the physical body. Diet play a key role in this process. A yogic diet leads to peace and progress in spirituality. So in this article we will go through detailed about diet mentioned for *Yoga Sadhak* in yogic literature.

KEYWORDS: Yogic diet, Mitahar, Trigunatmaka Aahar, Pathya Aahar. Apathya Aahar.**INTRODUCTION**

Yoga is an integrated way of life in which perception and mindfulness play a great part in guiding our spiritual advancement. *Yoga* is the science and art of right usefulness of body, emotions and mind. Food we eat plays a key role in the maintenance of health. The choice of food reflects level of mental and spiritual purity. If one's choice of food is right, the life changes in a positive way. As well as being simple, natural and wholesome, the diet takes into account the indirect effect of food has on mind and the *Prana*. The digestive system is one of the most important systems in body and links all other systems together. It is affected not just by what we eat but, also by our emotions. An awareness of the digestive process and

the choices we make in eating can help to achieve both physical and mental balance, bringing peace and well-being. In this article an effort has been made to understand the concept of Yogic Diet.

AIM AND OBJECTIVES

To study in detailed about diet mentioned in yogic literature of *Yoga* for *Yoga Sadhak*.

MATERIAL AND METHODS

Following traditional texts have been reviewed critically

1. Bhagavatgeeta (B.G.).
2. Hathapradeepika (H.P).
3. Gherand samhita (G.S.).
4. Charaka samhita.
5. Sushruta samhita.

General concept of Diet (Aahar)

Food has been given prime importance since *Vedic* period. Food is supreme or *Bramha*.

Food is the best among things which sustain life and it is one among the three pillars supporting life (*Trayo upstambh*) as per *Ayurveda*.^[1] All living beings originate from food. Food is responsible for life of all living beings. Food helps in sustaining life of living beings. Food enhances vitality, strength and makes the body strong. It also boosts enthusiasm, memory, *Agni*, life span, luster and oja.^[2] Food is necessary for healthy life and living.

Aahar-vihar- key moderation

To attain success in Yogic practices, much more importance has been given to proper diet, activities and regimen of life in ancient and traditional texts on *Yoga*.^[3]

Yukta aahar viharsya, refers to one whose eating habits and movements are regulated. *Aahar* includes mental “food as well”, and the impressions we draw in through our sense organs. *Vihara* means moving about, and *yukta-cestasya*, refers to one whose efforts are moderate, *Karmasu* refers to one who works in moderation and is not workaholic. Similarly *yukta-swapna -avbodhasya* refers to one to sleeps in moderation and is wakeful. Such a person can overcome all worldly pains and sorrows. One who is devoted to *Yoga*, practicing continence, moderation in diet and renunciation, attains success in one year or little more.^[4]

Yogic Diet

Diet is an integral part of Yoga. Much of the yogic prescriptions for food comes straight from the *Yama's* and *Niyamas*, yoga's do's and don'ts articulated in *Patanjali's Yoga sutra*. The first *Yama* and foundation of all Yoga practice is *Ahimsa*, not harming. You don't want to eat food that harms you or others. Yogic diet involves following of the principles of a balanced diet. However, in Yogic terms food is classified on the basis of its effect on body and mind, using the three *Gunas*.^[5]

1. Satvik.
2. Rajasik.
3. Tamasik.

1. Satvik

Yogic literature generally promotes a diet that is *satvic* in nature. The diet which enhances vitality, energy, vigour, health, joy and cheerfulness, life, purity, strength, health, joy and substantial features and agreeable is *Satvik*. Consumption of pure food i.e. *Satvik aahar* makes the mind clear. When mind is devoid of blemishes, memory power enhances. It is conducive to meditation.^[6] The true taste of food comes when we meditate. If we want to be able to quiet the mind and maintain our alertness to explore our subtle nature, we need to follow the Satvik diet, when *Sattv* predominates, the light of wisdom shines through every gate of the body.^[7]

2. Rajasik

Foods that are bitter, sour, salty, excessively hot, pungent, dry and burning are productive of pain, grief and diseases.^[8]

3. Tamasik

The food which is stale, tasteless, putrid, rotten and impure is *Tamsik*.^[9]

Mitaahar (The Measured Food).

A moderate or self-disciplined diet which satisfies three-fourth of ones hunger with well-cooked food, containing ghee and sweets and which is unctuous food taken after offering it to Lord Shiva(one fourth part should be kept empty). This is called *Mitahara*, the limited food.^[10] *Yoga sadhak* should eat strength giving, well sweetened, lubricated food, and full of minerals products of cow's milk and nourishing food of their own choice suitable for yoga practice. This is the fundamental principle of Yoga.^[11]

Aahar matra (Quantity of Food)

While eating it is important to fill the stomach half full with food. A quarter should be left for water or liquids. The last quarter should be left empty for digestion to take place.^[12] The parallel physiological principle is that nature has kept a great reserve everywhere. Therefore the appetite has been adjusted to a much higher level as compared to need of body. We can reduce the diet by half or even one fourth of felt appetite. The *Yogasadhak* should take diet in proper quantity because as per *Yogic* text *Atyahar* is prime obstacle in the path of Yoga. Because food in excess quantity disturbs digestive system which causes many disturbances.

Pathyaaahar (Wholesome food)

Wheat, rice, barley and *Shastika* (a special variety of rice), milk, ghee, sugar, butter, sugar candy, honey, dry ginger, the *Patolaka* (*paravara*- a kind of cucumber) the five leafy vegetables(*Panchshaka*), green gram and rain water collected when the Sun is in *Magha* (i.e. the 10th lunar mansion) etc. are considered to be wholesome food for advanced yogis.^[13]

Yoga sadhaka should eat food which is nutritious, sweet, and unctuous, products of cow's milk and nourishing food of their own choice suitable for practice of Yoga.^[14]

Massaging of the body with oil and a hot water bath are advised and *Yoga* should be practiced after light food with milk and ghee.

Apathya aahar (Unwholesome food)

Eating food which is bitter, sour, pungent, salty or hot. green vegetables, oil, mustard and sesame and consuming alcohol, fish, meat, curds, buttermilk, *Kulattha*, oil cakes, asafetida, garlic, are said to be bad for *Yogsadhaka*.^[15] The food that is heated over again is dry, is excessively salty or sour and food with excess of vegetables is unwholesome and should be avoided.^[16] *Yoga sadhak* should evade *Pratahsnana*, *upavas*, *Eka aahar*.

DISCUSSION

As per the classical text of Yoga consumption of food in excess quantity is act the obstacle in the pathway of yogic practices. *Trigunas* like *Satva*, *Rajas* and *Tamas* influences *chittapraravutti*. Due to predominance of *Tamas guna* mind will be in dormant, inactive state which will lead to sleep and laziness. On the other hand if there is predominance of *Satva* mind will become stable, peaceful which is necessary to achieve benefits of Yoga. Also mentioning *Pathya aahar* and *Mitaahar* beneficial for *Yoga Sadhak*.

CONCLUSION

In this review, to attain spirituality and peaceful mind, to fulfill the basic principle of Yoga, to achieve success in *Yoga*, hence *yoga sadhak* should be follow *Satavik aahar* and *Mitaahar*.

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