



A COMPARISON OF PATHAYA AND APATHYA RULES AMONG HYP, GS AND YTU

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ABSTRACT

Hatha Yoga Pradeepika (HYP), Gherand Samhita (GS) and Yogattvopanishad (YTU) are very profound 'WE ARE WHAT WE EAT' Diet is an important aspect of our daily life. Life can not be sustained without adequate nourishment. Food has been much insisted upon by the scriptures of Hinduism, as the Physical, Mental and Spiritual. The present time science of food about nourishment has little, if any, knowledge about the contribution of food towards mental culture. It emphasizes merely the physical well-being. Yoga teaches us that the cause of disease is due to Under (Ajirnatvam), Over (Atijirnatvam), Wrong (Kujirnatvam) digestion. Yoga also teaches about the approach to food, the types of food as well as the importance of timing and moderation in diet. Pathya (wholesome diet and regimen) is defined as the Ahara (Diet) and Vihara (regimen) that give proper nutrition to body and mind, clear the micro channels of Body (Pantha/Marga/Srotas), and provide happiness; that opposite is Apathya (unwholesome diet and regimen).

Keywords: Pathya (Wholsome Diet), Apathya (Unwholesome Diet), Ahara, Bhojan, Annam (Food), Yoga Sadhaka (Yoga Practitioner), Hatha Yoga Pradipika, Gheranda Samhita, Yogattatva Upnishad, Prohibited Foods while Yogic Practice.

PURPOSE

To Understand similarities about Food (Diet) in Yogic Scriptures. Specifically, Hatha Yoga Pradipika, Gheranda Samhita & Yogattatva Upnishad Foods while Yogic Practice.

To find the interconnection & intercorrelation of Wholesome food and Unwholesome food in Yogic scriptures.

RESEARCH METHODOLOGY

It is comparative and analytical study of Pathya - Apathya (Food Regime) among HathaYoga Pradipika, Gheranda Samhita, Yogattatva Upnishad, Bhagavad Gita, Taittiriya Upanishad

PREFACE

Yoga is one of the oldest sciences which is about 5000 years old. References of yoga are even found in Vedas and Upanisads. In yoga there is a concept of diet which is helpful in spiritual growth it is said that food has effect on our mind (यथा अन्नं तथा मनः) so, Yogis used to eat only that food which is helpful for their spiritual growth, this food was called Sattvic food. Sattvic food is wholesome. Gross physical world is made of packets of energy says modern science. According to Taittiriyaopanishad it is made of Annan. So Annam is our food. According to our mental activity and attitude, foods are classified into three gunas (categories) in the Bhagavad- gita namely Tamasikaguna, Rājasikaguna and Sattvikaguna foods. How much food should we eat to maintain the good health avoiding the disease? That is called Mitahara. Nature gives food according to season (in winter sour fruits and summer sweat fruits etc.) to maintain good health. This is discussed under Ritāhāra or seasonal diet. Which food is good to cure which disease and what diet is to be avoided for that particular disease? That is called Hitāhāra. Vegetarian food which doesn't agitate your mind and nourishes your consciousness. A balanced diet according to the modern concept is a diet which includes all the five basic food groups and the given amount of energy required by a healthy individual /day, as each food group has an essential role to play. Apart from this, Yoga gives a better solution for suffering community, which will help them to lead their life more conveniently with the outer world.

Diet plays an important role to maintain the perfect health (Physical, mental, social and spiritual). Sattvika Ahara helps to develop our all-round personality. A brief outline of general principles and considerations that govern the planning of satisfactory diets is given in the following pages. In the section dealing with dietary



principles, information is given on the importance of food, as described in various Indian ancient Yoga Scriptures. A brahmachari (YOGI) should eat moderate and pure food. He is supposed to take regular and intent on Yoga. If he renounces attachment to sensual experience, he becomes perfect (siddha) after a year.

INVESTIGATION

पथ्यम्

मुस्निग्धमधुराहारश्चतुर्थांशविवर्जितः ।

भुज्यते शिवसंप्रीत्यै मिताहारः स उच्यते ॥ (HYP 1.58)।

मिताहारं विना यस्तु योगारम्भं तु कारयेत् ।

नानारोगो भवेत्तस्य किञ्चिद्योगो न सिध्यति ॥ (G.S 16)

According to yogic scriptures discussing about the Mitahara..

"Mitahara is defined as agreeable and sweet food, leaving one fourth of the stomach free, and eaten (as an offering to please lord This sloka defines Mitahara as the food which is sweet (fresh, pleasant, tasting food) and taken only three-fourth the capacity of stomach should never be overloaded, leaving one-fourth empty & by offering to god Siva. This means that taking food, the yogi should not feel that he is eating for himself. He should cultivate the nourishing attitude, which is known as mitähara.

प्रसाद - Śiva is the inner consciousness, the atma. Everything the yogi eats should be considered as prasada or an offering from the supreme being.

A yogi should always regard food as a medicine which will purify and fuel the body and mind for the maintenance of life and progress in sadhana. Thus, at all times he will eat cautiously, with awareness and with a higher purpose than sensual pleasure.(3)

कट्वम्लतीक्ष्णलवणोष्णहरीतशाकंसीवीरतैलतिलसर्षपमद्यमत्स्यान् ।

अजादिमांसदधितक्रकुलत्थकोलपिण्याक हिङ्गुलशुनाद्यमपथ्यमाहुः ॥ HYP 1-59II

लवणं सर्षपं चाम्लमुष्णं रूक्षं च तिक्ष्णकम् ।

शाकजातं रामठादि वहनिस्त्रीपथसेवनम् ॥ YTU. 47II

लघुपाकं प्रियं स्निग्धं तथा धातुप्रपोषणम् ।

मनोऽभिलषितं योग्यं योगी भोजनमाचरेत् ॥ G.S 5-29 II

Here, according to Yogic Scriptures talking about prohibited food while yogic practice

Apathya or the food articles which are contraindicated, those are bitter, sour, pungent, salty, heating, green vegetables other than ordained, sour gruel, oil, sesame and mustard, alcohol, fish, flesh foods, curds, butter milk, horse gram, jujube, oil cakes, asafoetida and garlic.

A Yogic diet should be simple and bland. Anything that is highly concentrated, cause acidity in the stomach and overheats the whole system, should be avoided i.e., greasy, spicy, and stale foods. Foods which create toxins and purify in the intestines, such as meat, should definitely be avoided. Asafoetida and garlic are considered as aphrodisiacs as they supposedly stimulate the production of sex hormones. Of course, they are not harmful and in small quantity they are medicinal, but they are strong and leave an odour in the body. In particular it is said that garlic should not be taken at night, because it arouses sexual fantasies. One who is trying to maintain awareness of higher aspects of reality should definitely refrain from taking such substances until he is established in that state of awareness.

Alcohol should surely be avoided, not specifically because it intoxicates the mind, but more for the reason that it destroys liver and brain cells, which do not reproduce themselves. Once liver cells are destroyed, they are replaced. In hathayoga one aims at maintaining and sustaining the body, alcohol substances intake is better left untouched.

गोधूम-शालि-यव-षहाष्टिक-शोभनान्नकण्ठीराज्य-खण्ड-नवनीत-सिद्धा-मधुनि ।

शुण्ठी-पटोल-कफलादिक-पञ्च-शाकमुद्गादि-दिव्यमुदकं छ यमीन्द्र-पथ्यम् ॥ HYP 1.62II

बालशाकं कालशाकं तथा पटोलपत्रकम् ।

पञ्चशाकं प्रशंसीयाद्वास्तूकं हिलमोचिकाम् ॥ G.S 20II

गोधूममुद्गशाल्यन्नं योग वृद्धिकरं विदुः ।

ततः परं यथेष्टं तुक्तः स्याद्वायुधारणे ॥ 49II

Here in Yogic scriptures talking about specific types of vegetables and fruits for Sadhaka

The most conducive foods for the Yoga are: good grains, wheat, rice, barley, milk, ghee, brown sugar candy (crystallized sugar), honey, dry ginger, patola fruit (species of cucumber), five vegetables, moong and such pulses, and pure water."

Whole grains and rice supply essential carbohydrates vitamin B complex. Fresh milk and ghee maintain the mucous lining of the digestive tract and alimentary canal. Sugar is necessary for brain functioning as well as other bodily function. Honey is recommended as it is a predigested and whole food. Dried ginger is also agreeable.



'Five vegetables are said to be *balasaka*, *kalasaka*, *patolapatraka*, *vastaka* and *himalochika*. These are leafy vegetables which are similar to spinach. Light, easily digestible pulses such as moong, red lentils, etc. are recommended as they supply protein but pulses and gram such as horse gram, which are hard to digest and create flatulence, are to be avoided. Easily digestible, agreeable and cooling foods which nourish the body, a Yogi may eat according to his desire."

This verse describes the quality or nature of the food which is good for Yogi.

YOGIC APPROACH for food

Yogic Texts have been guidelines regarding various food articles and diets for a Yoga practitioner (Sadhaka) interested in fruitful practice of Pranayama and other higher practices of Yoga

A) For Yogis

The important references on recommended diet and food articles in Above Yoga Texts as are as follows:

He who begins the practice of yoga without controlling the diet suffers from many diseases and does not make progress in yoga.

A Yoga practitioner should eat food prepared from rice, flour of barley and wheat, green gram, black gram, horse gram etc which should be clean and free from husk He should eat *patola*, *surana*, *mana kakkola*, *sukanaka*, *dradhika*, *karkati rambha*, *dumbari*, *kantakataka amarambha balarambhu*, *rambhadanda mulaka*, *vartaki* and *riddhi* as well as the five recommended leafy vegetables *balaska kalasaka*, *pasola-paraka vastuka* and *himalocika*, *Mitahars*

A yoga practitioner should eat fresh butter, ghee, milk, sugar, sugar-cane, Jaggery, ripe plantain, coconut fruit, pomegranate unseed, grapes. rice which is not sour, cardamom, nutmeg cloves, pears, ne apple, jambala, *haritaki* and dates. Similarly, he should eat food which is easily digestible agreeable, well lubricated with ghee and which nourishes the elementary substances of the body and which will be pleasing for mind. In the hedging for the practice of pranayama one should take milk and ghee daily and food twice a day, once at noon once in the evening.

Eating sweet and soft food first offered to the Almighty leaving one quarter of stomach empty is known as *Mitahara* Wheat rice, barley and saskita, milk, ghee, sugar, butter, sugar candy, honey, dry ginger, paravara kind of cucumber, the five leafy vegetables and green-gram are considered to be wholesome food for advanced Yogis. Sadhaka should eat food this is nutritious sweet and unctuous (soft), products of cow's milk and nourishing food of their own choice suitable for the practice of Yoga

B) The important references in Yogic scriptures for the diet and food articles to be avoided by Sadhaka.

In the beginning of yogic practices one should avoid bitter, sour, salt, pungent, scorched food-such as cards, buttermilk, heavy vegetables, liquor, plamnats, jack fruits, *Antanha*, *masura* vegetable stems, gourds, berries, *kapicha*, *kanta-bilva*, *palaska*, *kadamba jambira*, *bimba*, *lakocha*, *sana*, lotus stalk fibres, *kamarunga piyala*, *hingu*, *solmali* and *kemuka*. He should avoid a food that is hard, polluted, putrid, producing heat inside the body, stale extremely cold and extremely hot. Eating in excess the food which bitter, sour, pungent, salty or hot, oil unustard and rema) and consuming alcohol, fish, meat, curds, buttermilk *kalattu*, (wood apple).

Berries, all-cakes, *asafoetida*, garlic (even in small quantities are said to be unwholesome Similarly food that is heated over again dry and excessively salty or sour is wholesome and should be avoided.

Thus, A bland diet comprising of simple vegetable proteins, low in salt content and moderately rich in cereals; lacto-vegetables and fruits that are adequate in minerals and vitamins seems to have been prescribed in Yoga Thus A bland diet comprising of simple vegetable proteins, low in salt content and moderately rich in cereals; lacto-vegetables and fruits that are adequate in minerals and vitamins seems to have been prescribed in Yoga

The whole subject of yoga deals with the realization of oneself through the 'nir' or 'nizoh of china e complete cessation of various disturbances and turbulences of mind and consciousness. It is, therefore, a subject type of an experimental science, at and philosophy Sensory inputs from numerous objects through the five senses of organs and systems of the body disturb using many ways in the form of stimulation irritations etc. in yogic terminology disturbed awareness of this type is called *Vyunhita Chi* and through proper diet, physical activities, attitude of life and thinking one is expected to reduce this state of disturbed awareness and experiences a state of equilibrium or undisturbed awareness termed as "*Samhitha Chitta*

Following are some of the reasons why the diet plays a central role in Yoga.

1. Practices of various postures ie Asanas is expected to release tensions without exertion and give rise to a sense of stability in the individual. Therefore, there is no wear and tear of muscular tissues even though there is definite influence on the nervous system through increased sensory inputs.
2. Practice of pranayama involves manipulation of breathing which is directly related to the nervous system. Either slow or fast type breathing activity of breath holding, or suspension of breathing involves high activity in the nervous system.
3. Cleansing process related with like oesophagus, stomach, small intestine, colon, bladder, nasal cavity essentially works on the autonomic nervous system

4. Recitation of murals involves increased activity of brain, even though the body may remain at rest and even in a relaxed condition

5. During various practices, sensory inputs from within the body go on mounting up and this can lead to a nervous system, even though the individual may look sitting idle with eyes closed without any emotional or intellectual disturbance.

In the light of these reason, we can say that-

Because of intimal stimulation of nervous system, it is wise to with draw external stimulating and irritating factors in the form of salt. condiments, and wines, smoking and eating very hot and cold articles. Rock salt advocated in fastening is rich in potassium which is known to have tranquillizing effect on the nervous system.

The Ahara which does not adversely affect the body and mind are regarded as wholesome those which adversely affect them are considered to be unwholesome. The way includes Dhatus Dosa as well as their channels. The purpose of intake of wholesome diets etc, is to maintain normal health and alleviate the various diseases

Ayurvedic literatures support this view by saying that a healthy body and mind depends upon the healthy food. (ref) Hence, the food we take should be wholesome the wholesomeness in the Intake of food is explained while dealing with Dinacharya, Rucharyas etc

As it is essential to take into account the psychological aspect of the treatment, the determination of wholesomeness also includes personal liking of the patients. That is to say, a given diet or drug will not be affective if it is taken unwillingly by the individual person, it will more effective only when the individual has a fooling that by taking it he will be able to maintain his normal health

The Aahar-vihara which is beneficial and nutritional to the body and also give the happiness to the mind is known as Pathycond opposite to that is known as Apathya

PATHYA	APATHYA
Good grains	Bitter, sour, pungent , salty
Wheat, Rice, Barely	Oil, sesame and mustard
Milk, Ghee	Alcohol, curd, buttermilk,
Honey, Dry ginger,	Horse gram
Five Vegetables	asafoetida
Moong	Garlic

PLACE OF NUTRITION IN YOGA

Nutrition plays a very vital role in our life. Yoga and Ayurveda bad laid down the foundations of dietetics. The valuable guidelines regarding various food articles and diet for Yoga Sadhaka, achieve main benefit, are given in rational yoga tests in yogic scriptures, New is the time to evaluate the place of marathon in Yoga and to study how the dietetic principles in yoga will help to eradicate the national problem of Mal-nutrition and poverty which is the pressing need of the moment.

EPILOGUE

The ANNAMAYA KOSHA, Food dimension, is the physical frame which is the grossest of the five Koshas. Food Sheath is the physical body. The five organs of perception and the five organs of action are a part of it.

It is called Food sheath because it is caused by food, maintained by food and finally ends up as Food. The physical body is mistaken for the pure Atman by false identification on account of ignorance. In order to make progress in yoga one should seriously ponder over one's own diet. An improper diet is an obstacle to the study of yoga. Like –

सत्त्ववर्धककर्माणि, धर्मो भवति देहिनाम्। तमोवर्धककर्माण्यधर्मो भवति देहिनाम्॥

Means – Sattva-varadhak work is the Dharma for man. Tamo-varadhak work is Adharma for man. (This Shloka is made by Dr. Nehal Dave.)

If any Sadhak eats Tamoguna food, it will make Sadhak Tamoguni. And Tamas creates diversion in Sadhana, So only Sattvik-food is allowed to eat. Yoga-Sadhak does

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