From Satvik Roots to Superfoods: Reimagining Yogic Ahar through the Lens of Indian Knowledge Systems and Modern Nutrition

Bhawna[1], Mala Tripathi[2]

ABSTRACT

This paper presents the philosophy of Yogic ahar (diet) through the dual lens of Indian Knowledge Systems and contemporary nutrition science. Drawing from classical Ayurvedic and Yogic texts like Charaka Samhita, Taittiriya Upanishad, HathaYoga Pradipika, and Gheranda Samhita, it portrays food as more than nourishment, it's seen as a source of healing, spiritual alignment, and emotional clarity. The concept of mitahara (moderation in diet) and pathya ahar (conducive foods) is explored not only for their cultural value but also for their verified nutritional properties. By mapping traditional yogic prescriptions onto modern data, macronutrients, micronutrients, calorific value, this study illustrates the biochemical substance behind age-old dietary wisdom. Rich tables provide botanical names, scientific validation, and nutritional profiles of recommended foods. Ultimately, the paper proposes an integrative approach where Yogic principles and modern science meet, encouraging mindful eating as a route to health, harmony, and spiritual growth.

Keywords**:** *Yogic ahar, mitahara, pathya food, Indian Knowledge Systems, Charaka Samhita, Ayurveda, annamaya kosha, HathaYoga Pradipika, Gheranda Samhita, sattva, ritucharya, medhya rasayana, nutrition, spiritual diet, holistic health, diet ethics, Pancha-kosha, macronutrients, micronutrients, dhatus, modern diet, sattvic food, ahar-niyama, prakriti, food and consciousness, integrative nutrition*

INTRODUCTION

Ahar (food) is the most essential component of life. Ahar provides nourishment and health to all of us. According to *Mahanarayanopanishad (79-15)*, ahar (food) is termed as the most important requirement without which the anatomical body cannot evolve. The body needs macronutrients like carbs, proteins, fats and micronutrients like vitamins, and mineral salts in the proper proportions. Also, the quality and quantity of food have a significant impact on digestion and absorption of nutrients in the body. This is why meals should be balanced in terms of both quality and quantity.

Within Indian Knowledge Systems (IKS), dietary discipline is not limited to nutrient intake—it extends to ecological mindfulness, seasonal compatibility (*ritucharya*), individual constitution (*prakriti*), and food ethics (*ahar-niyama*). Classical Ayurvedic texts like Charaka Samhita describe **ahara** not just as sustenance but as an instrument for *chikitsa* (healing), *sattva shuddhi* (mental clarity), and *karmic balance*, linking diet directly with longevity, vitality, and spiritual development.

When saliva isn't flowing freely in the mouth, it's a sign that the body doesn't need any more food. In *Taittiriya Upanishad*, the concept and significance of ahar is described in Annamaya kosha under *Pancha-kosha theory*. The word “Annamaya” is made up of two words “anna” which means food and “maya” means made up of. It means this kosha is consisted and persistent by anna (food). Annamaya kosha is the grossest sheath and represents the physical body. It means that our body needs food for everything, like for all life activities, for maintaining the health of internal body organs, cells, and etc.

The Pancha-kosha model itself forms a foundational epistemic element in IKS, illustrating that ahar affects not only physical layers (*annamaya*) but also emotional (*manomaya*), intellectual (*vijnanamaya*), and spiritual (*anandamaya*) dimensions. It aligns deeply with holistic paradigms seen in Yogic and Vedic traditions where ahar is seen as energy that shapes mind and consciousness.

[1] ✉ DPS R.N. Extension, Ghaziabad, Uttar Pradesh, India, bhawna23bhatia@gmail.com
[2] Assistant Professor, School of Yoga Sciences, Swami Rama Himalayan University, Jolly Grant Dehradun - 248140, Uttarakhand, India. malamdniy@gmail.com

In today's era, plant modification (genetic) entails inserting a specific stretch of DNA into the plant's genome to confer new or different characteristics in the plant. This could embrace altering the plant's growth pattern or making it resistant to a specific disease. It indicates that food can also be employed as medicine, as our yogis did with various foods.

In the IKS framework, such concepts resemble the ancient practice of medhya rasayana—intelligent bio-enhancing foods used to sharpen memory, intellect, and longevity. Yogic and Ayurvedic traditions have long considered food as medicine (*pathya*), emphasizing bioavailability, sattvic qualities, and digestive fire (*agni*)—themes now mirrored in nutrigenomics and functional medicine.

Concept of modern diet:

Modern diet concentrates on proper intake of food and its nutritive value. It deals with intake of total kilocalorie per day as per the need of person[i]**.** For example to maintain a proper healthy body weight an average male requires roughly 2,500kcal and females requires roughly 2,000kcal each day. It is also important to know that this required energy can be vary from person to person depending on their age, sex, level of energy expenditure, and other factors[ii]. It is simple to achieve proper nutrients by combining the two main fundamental dietary groups. Nutrients can be divided into two, macronutrients and micronutrients. Macronutrient includes carbohydrates, lipids (fats) and protein. Micronutrient includes vitamins and minerals. Macronutrients are required in large amount whereas, micronutrients substances required in less amount comparatively[iii]. Around 50-60% of total calories should come from carbs, preferably complex carbohydrates. Proteins account for 10-15% of calories, while visible and invisible fat account for 20-30%[iv]. All life activities are built on the foundation of these basic nutrients. Correct intake of nutrients can help in overall growth, promotes, reduce the risk of getting ill and maintain the well-being and health of the body. Even in ancient times, yogis understood and acknowledged the importance of diet. Therefore, sages emphasis the importance of diet to attain the good health.

Concept of ahar in Yoga:

Diet/ ahar have been given a lot of attention in Yoga. The concept of ahar is explained in many HathaYoga texts like HathaYoga pradipika (HYP) and Gheranda Samhita (GS) in the name of mitahara. In the word "Mitahara", "Mita" means moderate and "Ahar" means diet. So, mitahara means moderate or balanced diet[v]. Both the HathaYoga texts describe the concept of pathya (conducive food) and apathy ahara (non-conducive food).

सुस्निग्ध-मधुराहारश्छतुर्थांश-विवर्जितः |
भुज्यते शिव-सम्प्रीत्यै मिताहारः स उछ्यते || 60 || HYP

Susnighdha-madhurāhāraśchaturthāṃśa-vivarjitaḥ|
Bhujyate śiva-samprītyai mitāhāraḥ sa uchyate || 60 || HYP

शुद्धं सुमधुरं स्निग्धं उदरार्द्घविवर्जितम् ।
भुज्यते सुरसं प्रीत्या मिताहारमिमं विदुः ।। 21 ।। GS

*śuddha**ṃ** sumadhura**ṃ** snigdha**ṃ** udar**ā**rdghavivarjita**ṃ** /*
*Bhujyate surasa**ṃ** prītyā mit**āhāra**mima**ṃ** vidu**ḥ** // 21 // GS*

अन्नेन पूरयेदर्धं तोयेन तु तृतीयकम् ।
उदरस्य तुरियांशं संरक्षेद्वायुचारणे ।। 22 ।। GS

*Annena purayedardha**ṃ** toyena tu trit**ī**yakam /*

*Udarasya turiy**āṃśaṃ** sa**ṃ**rakshedv**ā**yuch**ā**rne // 22 // GS*

Here in these shlokas sage Sawatmarama and sage Gheranda explain that one should eat "susnighdha-madhurahara" "shuddham sumadhuram snigdham" it means food which is freshly prepared and pleasant in taste. It does not exactly mean oily and sweet food. One should leave ¼ of its stomach empty for proper movement. Stomach should not be overloaded with food. One should eat in such a way where half of the stomach fill with food, ¼ with water and leave ¼ for the movement of air. Now here "bhujyate śiva-samprītyai" means that one should eat food as prasada, see body as temple where lord Shiva is residing. It is of importance that while eating food one should cultivate the attitude that when he takes food he is nourishing his body for its maintenance in order to continue his unfoldment as a spiritual being[vi,vii].

मिताहारं विना यस्तु योगारम्भं तु कारयेत् ।

नानारोगो भवेत्तस्य किञ्चिद्योगो न सिद्धयति ।। 16 ।।

Mitāhāraṃ vinā yastu yogārambhaṃ tu kāray /

Nānārogo bhavetsya kinchidyyogo na siddhayati // 16 //GS

The concept of mitahara is also explained in Gheranda Samhita by sage Gherand. He explained that if a practitioner do yoga practices without considering or following mitahara (balanced yogic diet) then the practitioner agonizes from diseases and makes no development in yoga[9].

गोधूम-शालि-यव-षहाष्ट्टिक-शोभनान्नं
कष्हीराज्य-खण्ड-नवनीत-सिद्धा-मधूनि |
शुण्ठी-पटोल-कफलादिक-पञ्छ-शाकं
मुद्गादि-दिव्यमुदकं छ यमीन्द्र-पथ्यम || 65 ||

Ghodhūma-śāli-yava-ṣāṣṭika-śobhanānnaṃ
Kṣīrājya-khaṇḍa-navanīta-siddhā-madhūni |
Śuṇṭhī-paṭola-kaphalādika-pañcha-śākaṃ
mudghādi-divyamudakaṃ cha yamīndra-pathyam || 65 ||HYP

This shloka explains the pathya food (conducive foods). The conducive foods are wheat, rice, barley, shastik (a kind of rice), good corns, milk, ghee, sugar, butter, sugarcane, honey, dried ginger, Parwal (a vegetable) the five vegetables, moong, pure water. These food items are very beneficial to maintain a healthy body and mind[viii].

शाल्यन्नं यवपिण्डं वा गोधूमपिण्डकं तथा ।

मुद्गं माषचणकादि शुभ्रं च तुष वर्जितम् ।। 17 ।।

*Ś**ā**lyannaṃ Yavapiṇḍaṃ v**ā** Godhumpiṇḍakaṃ tath**ā** /*

*Mudgaṃ M**āṣa**chaṇk**ā**di **ś**ubhraṃ Cha tu**ṣa** Varjitaṃ // 17 //GS*

पटोलं पनसं मानं कक्कोलं च शुकाशकम् ।

द्राढ़िका कर्कटीं रम्भां डुम्बरीं कण्टकण्टकम् ।। 18 ।।

*Patolaṃ panasaṃ m**ā**naṃ kakolaṃ cha **ś**uk**āś**akaṃ /*

*Dr**ā**dhik**ā** Karkati**ṃ** Rambh**āṃ** ḍumbri**ṃ** Kaṇtkaṇtaka**ṃ** // 18 //GS*

आमरम्भां बालरम्भां रम्भादण्डं च मूलकम् ।

वार्ताकी मूलकं ऋद्धिं योगी भक्षणमाचरेत् ।। 19 ।।

Āmrambhāṃ Bālrambhāṃ Rambhādaṇḍaṃ Cha Mulakaṃ /

Vārtāki Moolakaṃ Riddhi Yogi Bhakshṇamācharet //19 //GS

बालशाकं कालशाकं तथा पटोलपत्रकम् ।

पञ्चशाकं प्रशंसीयाद्वास्तूकं हिलमो चिकाम् ।। 20 ।।

Bālśākaṃ Kālaśākaṃ tathā Patolpatrakaṃ /

Panchśākaṃ praśamsiyādvāstukaṃ hilmo chikāṃ //20 //GS

Gheranda Samhita also shares the list of pathya food. The explanation of pathya food is mentioned in 5th chapter of Gheranda Samhita. One should eat cleaned up rice, barley or wheat flour, pulses like green gram (mung), black gram (urad) and, horse gram (chane ki dal). Parval (**Pointed gourd**), jack fruit, cerain root vegetables and berries, bitter gourd (karela), cucumber, figs, plantain (banana), its stem and root, eggplant (brinjal), medicinal roots and fruits, seasonal fresh leafy green vegetables. Five leafy green vegetables similar to spinach (balashaka, kalashaka, patolapatraka, vashtaka and himalochika) are advised to eat[9].

Table 1. *Shows the pathya food with their respective English name and botanical/ scientific name[9 & ix-20].*

S.No.	Pathya food items	English Name	Scientific name
1.	Shaali/ Shalya	Rice	*Oryza sativa*
2.	Yava/ Yavapindam	Barley/ Barley flour	*Hordeum vulgare*
3.	Godhum/ Godhympindakam	Wheat/ Wheat flour	*Triticum*
4.	Mudga/ Mungdm	Green gram (moong daal)	*Vigna radiate*
5.	Maash	Black gram (urad daal)	*Plasoes mungo*
6.	Chanak	Split chickpea lentils (Chana daal)	*Cicer arietinum*
7.	Patol/ Patolam	Pointed gourd (parwal)	*Trichosanthes dioica*
8.	Pansam	Jackfruit vegetable (katahal)	*Artocarpus heterophyllus*
9.	Maanam	Alocasia- taro root/ giant taro (manakanda)	*Alocasia macrorrhizos*
10.	Kakolam	Tail pepper (sheetal chini)	*Piper cubeba*
11.	Shunthi	Ginger	*Zingiber officinale*
12.	Madhuni	Honey	-
13.	Navanit	Butter	-
14.	Khanda	Barbados sugar (khand)	*Saccharum officinarum*
15.	Kshira	Milk	-
16.	Ajya	Ghee	-
17.	Shashtika	Variety of rice	*Oryza sativa*
18.	Sita	Jaggery	*Saccharum officinarum*
19.	Balashakam	Raw vegetables (salad)	-
20.	Kalashakam	Seasonal vegetables	-
21.	Phala	Fruits (seasonal)	-
22.	Patolpatrakam	Pointed gourd	*Trichosanthes dioica*
23.	Vastukam	Goosefoot (bathua leaves)	*Chenopodium album*
24.	Divyam Udakam	Celestial water	-
25.	Shukashkam	Bitter gourd (karela)	*Momordica charantia*
26.	Dradhika or Adhaki	Pigeon pea (arhar daal)	*Cajanus indicus*
27.	Karkatim	Cucumber	*Cucumis sativus*

S.No.	Pathya food items	English Name	Scientific name
28.	Rambha	Banana	*Musa*
29.	Aamrambha	Banana flower (or center part)	*Musa*
30.	Baalrambha	Unripe banana	*Musa*
31.	Rambhadandam	Banana stem	-
32.	Moolakam	Banana roots	-
33.	Dumbari	Cluster fig(gullar)	*Ficus racemosa*
34.	Kantakatakam	Amaranth leaves (chaulai)	*Amaranthus*
35.	Moolakam	Radish (Mooli)	*Raphanus sativus*
36.	Vartaki	Brinjal	*Solanum melongena*
37.	Himlochika	Wild/Dog mustard (hurhur)	*Sinapis arvensis*

Integration of Yogic ahar and modern diet

Following mitahara means that one should never exceed or underestimate their dietary requirements. In simple words one should not eat more than the need or eat less than the need of bodily requirement. Foods quality should be good and easily digestible. It should be nutritious, pleasing in taste and should not irritate gastrointestinal tract. It is difficult to control over food which satisfies the sensory organs (tongue). But one should eat to provide correct nutrition to the body so that it can function properly and stays healthy. The stomach expands more when large quantities of food are consumed and this making digestion difficult and decreasing the muscle tone. Therefore, it results in indigestion and constipation. In addition excess food intake also causes an increase in mucus production and increase in energy to digest the food[21]. In HathaYoga Pradeepika, sage Swatmarama mentioned the benefits of eating healthy (mitahara and pathya ahara).

पुष्ट्टं सुमधुरं सनिग्धं गव्यं धातु-परपोष्ह्णम |
मनोभिलष्ह्तं योग्यं योगी भोजनमाछरेत || 66 || HYP

Puṣṭaṃ sumadhuraṃ snighdhaṃ ghavyaṃ dhātu-prapoṣaṇam |
Manobhilaṣitaṃ yoghyaṃ yoghī bhojanamācharet ||66 || HYP

The very first word of the verse says “Pushtam” which means nourishment. In other words it means it nourishes the body and contributing a good health. Milk and ghee is recommended but it doesn’t mean that one should take it too much of these. Too much of milk (digestive problem) and ghee (fat deposition) can also create problem in the body. Our body is made up of 7 types of dhatus known as saptathatu. These 7 dhatus are rasa (plasma), rakta (blood), mamsa (muscle), meda (fat), asthi (bone), majja (bone marrow) and shukra (reproductive fluid). Pathya ahar help to nourish these dhatus in the body when taken moderately (mitahara). Pathya food gives pleasing experience to one's body and mind[22]. It will not create any problem in the body. It is easily digestible and provides a sufficient amount of nutritional value to a person.

Table 2. *Shows the Nutritional value of pathya food mentioned in HathaYoga Pradipika and Gheranda Samhita[23-34].*

S.No.	Pathya food items	Macronutrients (per 100g)	Micronutrients (per 100g)	Energy
1.	Rice	Carbohydrate: 78.02g Protein: 6.8g Fat: 0.5g Fiber: 0.2g	Calcium (10mg) Phosphorus (160mg) Iron (0.7mg) Vitamin B1 (0.06 IU), B2 (0.06mg), B3 (1.9mg)	345 kcal
2.	Barley/ Barley flour	Carbohydrate: 69.6g Protein: 11.5g Fat: 1.3g Fiber: 3.9g	Calcium (26mg) Iron (1.67mg) Phosphorus (215mg)	336 kcal

S.No.	Pathya food items	Macronutrients (per 100g)	Micronutrients (per 100g)	Energy
3.	Wheat	Carbohydrate: 71.2g Protein: 11.8g Fat: 1.5g Fiber: 1.2g	Calcium (41mg) Iron (5.3mg) Vitamin A (64mg) Vitamin B1 (.45 IU), B2 (.17mg), B3 (5.5mg)	346 kcal
4.	Wheat flour (whole)	Carbohydrate: 69.4g Protein: 12.1g Fat: 1.7g Fiber: 1.9g	Calcium (48mg) Iron (4.9mg) Vitamin A (64mg) Vitamin B1 (.45 IU), B2 (.17mg), B3 (5.5mg)	341 kcal
5.	Green gram(moong daal)	Carbohydrate: 59.9g Protein: 24.5g Fat: 1.2g Fiber: 4.1g	Calcium (75mg) Iron (3.9mg) Vitamin A (49mg) Vitamin B1 (.47 IU), B2 (.21mg), B3 (2.4mg)	348 kcal
6.	Black gram (urad daal)	Carbohydrate: 59.6g Protein: 24g Fat: 1.4g Fiber: 0.9g	Calcium (154mg) Iron (3.8mg) Vitamin A (38mg) Vitamin B1 (0.42 IU), B2 (0.20mg), B3 (2.6mg)	347 kcal
7.	Bengal gram(Chana daal)	Carbohydrate: 59.8g Protein: 20.8g Fat: 5.6g Fiber: 1.2g	Calcium (56mg) Iron (5.3mg) Vitamin A (129mg) Vitamin B1 (0.48 IU), B2 (0.18mg), B3 (2.4mg)	372 kcal
8.	Pointed gourd (parwal)	Carbohydrate: 2.2g Protein: 2g Fat: 0.3g Fiber: 3g	Calcium (30mg) Iron (1.7mg) Phosphorus (40mg) Vitamin A (77mg) Vitamin B1 (0.05 IU), B2 (0.06mg), B3 (0.5mg)	20 kcal
9.	Jackfruit vegetable (katahal)	Carbohydrate: 9.4g Protein: 2.6g Fat: 0.3g Fiber: 2.8g	Calcium (30mg) Iron (1.7mg) Phosphorus (40mg) Vitamin B1 (0.05 IU), B2 (0.04mg), B3 (0.2mg) Vitamin C (14mg)	51 kcal
10.	Giant taro root (mankand)	Carbohydrate: 21.1g Protein: 3g Fat: 0.1g Fiber:1 g	Calcium (40mg) Iron (0.42mg) Phosphorus (140mg) Vitamin A (24mg) Vitamin B1 (0.09IU), B2 (0.03mg), B3 (0.4mg)	97 kcal
11.	Ginger	Carbohydrate: 12.3g Protein: 2.3g Fat: 0.9g Fiber: 2.4g	Calcium (20mg) Phosphorus (60mg) Iron (3.5mg) 12-O-Tetradecanoylphorbol-13-acitate (TPA)	67 kcal

S.No.	Pathya food items	Macronutrients (per 100g)	Micronutrients (per 100g)	Energy
			Total anti-oxidants (3.85mmol)	
12.	Honey	Carbohydrate: 79.5g Protein: 0.3g Fat: 0 Fiber: 0	Calcium (5mg) Phosphorus (16mg) Iron (0.696mg)	319 kcal
13.	Butter	Carbohydrate: 0 Protein: 0.9 Fat: 81g	Calcium (24mg) Potassium (24mg) Vitamin A (750mg)	729 kcal
14.	Barbados sugar (Khand)	Carbohydrate: 95g Protein: 0.4g Fat: 0.1g	Calcium (80mg) Iron (2.64mg) Phosphorus (40mg) Vitamin B1 (0.02IU), B3 (1mg)	383 kcal
15.	Cow Milk	Carbohydrate: 4.4g Protein: 3.2g Fat: 4.1g	Calcium (120mg) Iron (0.2mg) Vitamin A (53mg) Vitamin B1 (0.05IU), B2 (0.19mg), B3 (0.1mg) Vitamin C (2mg)	67 kcal
16.	Buffalo Milk	Carbohydrate: 5g Protein: 4.3g Fat: 6.5g	Calcium (210mg) Iron (0.2mg) Vitamin A (48mg) Vitamin B1 (0.04IU), B2 (0.1mg), B3 (0.1mg) Vitamin C (1mg)	117 kcal
17.	Cow Ghee	Carbohydrate: 0g Protein: 0g Fat: 100g	Vitamin A (600mg)	900 kcal
18.	Buffalo Ghee	Carbohydrate: 0g Protein: 0g Fat: 100g Fiber: 0g	Vitamin A (600mg)	900 kcal
19.	Jaggery	Carbohydrate: 95g Protein: 0.4g Fat: 0.1g	Calcium (80mg) Phosphorus (40mg) Iron (2.64mg) Vitamin B1 (0.02IU), B3 (1mg)	383 kcal
20.	Raw vegetables (salad)	-	-	Depends
21.	Seasonal vegetables	-	-	Depends
22.	Seasonal fruits	-	-	Depends
23.	Goosefoot (bathua leaves)	Carbohydrate: 2.9g Protein: 3.7g Fat: 0.4g	Calcium (150mg) Phosphorus (80mg) Iron (4.2mg)	30 kcal

S.No.	Pathya food items	Macronutrients (per 100g)	Micronutrients (per 100g)	Energy
		Fiber: 0.8g	Vitamin A (1740mg) Vitamin B1 (0.01IU), B2 (0.14mg), B3 (0.6mg) Vitamin C (35mg)	
24.	Celestial water	-	-	-
25.	Bitter gourd (karela)	Carbohydrate: 4.2g Protein: 1.6g Fat: 0.4g Fiber: 0.8g	Calcium (20mg) Phosphorus (70mg) Iron (0.61mg) Vitamin A (126mg) Vitamin B1 (0.07IU), B2 (0.09mg), B3 (0.5mg) Vitamin C (88mg)	25 kcal
26.	Pigeon pea (arhar daal)	Carbohydrate: 57.6g Protein: 22.3g Fat: 1.7g Fiber: 1.5g	Calcium (73mg) Phosphorus (304mg) Iron (2.7mg) Vitamin A (132mg) Vitamin B1 (0.45IU), B2 (0.19mg), B3 (2.9mg)	335kcal
27.	Cucumber	Carbohydrate: 2.5g Protein: 0.4g Fat: 0.1g (Crude) Fiber: 0.4g	Calcium (10mg) Phosphorus (25mg) Iron (0.6mg) Vitamin B1 (0.03IU), B3 (0.2mg) Vitamin C (7mg)	13 kcal
28.	Banana (ripe)	Carbohydrate: 27.2g Protein: 1.2g Fat: 0.3g Fiber: 2.6g	Calcium (17mg) Phosphorus (36mg) Iron (0.36mg) Potassium (326mg) Vitamin B1 (0.031mg), B2 (0.073mg), B3 (0.665mg), B6(0.367) Vitamin C (8.7mg)	116 kcal
29.	Banana (unripe)	Carbohydrate: 14g Protein: 1.4 g Fat: 0.2 g Fiber: 56g	Calcium (10mg) Phosphorus (36mg) Iron (6.27mg) Potassium (326mg Vitamin A(30) Vitamin B1 (0.05IU), B2 (0.02), B3 (0.3mg) Vitamin C (24mg)	64 kcal
30.	Banana flower	Carbohydrate: 5.1 g Protein: 1.7 g Fat: 0.7g	Calcium (32mg) Iron 1.6(mg) Vitamin A(27) Vitamin B1 (0.05IU), B2 (0.02), B3 (0.4mg) Vitamin C (16mg)	34 kcal
31.	Banana inner stem	Carbohydrate:9.7 g Protein: 0.5g Fat: 0.1g	Calcium (10mg) Phosphorus (10mg) Iron (1.1mg)	42 kcal

S.No.	Pathya food items	Macronutrients (per 100g)	Micronutrients (per 100g)	Energy
		Fiber: 1g	Potassium (62.5mg) Vitamin A(0) Vitamin B1 (0.02IU), B2 (0.01), B3 0.2(mg) Vitamin C (7mg)	
32.	Banana roots	Carbohydrate: 11.8g Protein: 0.4g Fat: 0.2g Fiber:1.1 g	Calcium (25mg) Phosphorus (10mg) Iron (1.1mg)	51 kcal
33.	Ficus racemosa (gullar)	Carbohydrate:15.84g Protein: 1.3g Fat: 0.6g Fiber:0.544 g	Calcium (7.62mg) Phosphorus (1312mg) Sodium (329mg) Potassium (49.3mg) Iron (315mg) Antioxidants – carotenoids (0.2gm), lycopene (0.85gm) , anthocynin (0.7gm)	68 kcal
34.	Amaranth leaves (chaulai)	Carbohydrate: 2g Protein:3 g Fat: 0.7g Fiber: 1g	Calcium (200mg) Phosphorus (40mg) Iron (0mg) Potassium (611mg) Manganese (0.885mg) Good source of carotenoids(antioxidant) Vitamin C (43.3mg) Vitamin A (2917IU) Vitamin K (1140microgram) Vitamin B1 (0.658mg), B2 (0.158mg), B3 (0.027mg),B9 (85 microgram)	26 kcal
35.	Radish (Mooli)	Carbohydrate: 3.4g Protein: 0.7g Fat: 0.1g Fiber: 0.8g	Calcium (35mg) Phosphorus (22mg) Iron (0.4mg)	17 kcal
36.	Brinjal	Carbohydrate: 4g Protein: 1.4g Fat: 0.3g Fiber: 1.3g	Calcium (18mg) Phosphorus (47mg) Iron (0.38mg) Vitamin A (74mg) Vitamin B1 (0.04IU), B2 (0.11mg), B3 (0.9mg) Vitamin C (12mg)	24 kcal
37.	Dog-mustard (hurhur)	Carbohydrate: 28g Protein: 9g Fat: 12g Fiber: 1g	Calcium (400mg) Vitamin A (360mg) Vitamin C (0.9mg) Iron (0.2mg)	260 kcal

CONCLUSION:

Food is a natural requirement of life; nonetheless, we should prioritise foods that are beneficial toour health in o ur diet. Both modern and ancient diet concepts are advised to take food which is full of nutrients, provides good health and easily digestible. Both encourage eating healthy foods to provide enough energy for body to work appropriately. Modern diet believes that eating healthy foods not only provides you a good health but also may help in reducing the risk of having lifestyle diseases. This paper shared a unique blend of traditional Yogic ahar (diet) and its correlation to modern diet. This study includes information on Yogic ahar, including their English and scientific names, as well as their nutritional worth (macronutrients and micronutrients). It disseminates the most up-to date information in the most straightforward manner possible. It conveys the most useful information in a tabular format (Table 1 and 2).

Traditional yogic ahar, or diet, is deeply rooted in the ancient wisdom of yoga, focusing not just on physical nourishment but also on the holistic well-being of an individual. The core principles of traditional yogic ahar in Hatha Yoga revolve around the concept of Pathya and Apathaya food, each believed to have distinct effects on the mind and body. In the traditional yogic context, pathya foods are those that align with the principles of Sattva, promoting balance, clarity, and spiritual growth. These include fresh fruits, vegetables, whole grains, and dairy products. On the other hand, apathya foods, associated with Rajasic and Tamasic qualities, are discouraged due to their potential to disturb the mind and body equilibrium. These may include heavily processed foods, stimulants, and certain types of meats. It offers a profound perspective on the correlation between diet and well-being, both in the ancient yogic tradition and its relevance in the modern diet. The pathya food encourages individuals to be discerning about their food choices, considering not only nutritional content but also the impact on mental and spiritual well-being. By incorporating more pathya foods into their diet, individuals can strive for a harmonious balance that aligns with both ancient yogic wisdom and contemporary nutritional understanding.

Modern nutrition science plays a crucial role in understanding the nutritional needs of the human body, which can help understanding the wisdom of traditional yogic ahar. In finding a balance between traditional yogic principles and the demands of a modern lifestyle, individuals can make conscious choices that align with both physical health and spiritual well-being. Incorporating more Sattvic foods (pathya food), practicing mindful eating, and being aware of the impact of food on the body and mind can bridge the gap between traditional yogic ahar and the modern diet.

In conclusion, while traditional yogic ahar provides valuable insights into the connection between diet and spiritual growth, adapting these principles to the modern context requires a thoughtful and individualized approach. By combining the wisdom of ancient yogic teachings with contemporary nutritional knowledge, individuals can strive for a diet that nourishes not only the body but also the mind and soul in today's fast-paced world. The principles of pathya and apathya in traditional yogic ahar provide a valuable framework for understanding the correlation between diet and holistic well-being. Applying these principles in the context of the modern diet encourages individuals to make conscious choices that support physical health and spiritual growth. By embracing a mindful approach to food selection, individuals can bridge the gap between ancient yogic traditions and the demands of contemporary lifestyles, fostering a harmonious connection between body, mind, and spirit.

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