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Review Article

A utility of holistic health in shrimad bhagavad gita and patanjali Yog Sutra: A review

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ABSTRACT

Stress, poor eating, smoking, drinking, drug use, and malnutrition contribute to an unhealthy lifestyle. A harmful lifestyle results in medical issues such as metabolic disorders, joint and bone disorders, cardiovascular diseases, hypertension, obesity, and aggression. WHO states, "Health is a complete physical, mental, and social well-being and not merely the absence of disease or infirmity." Recently, a fourth dimension of spiritual health has also been suggested but has failed to define it in a way that distinguishes it from religion. The *Shrimad Bhagavad Gita* clarifies coping strategies for a variety of life circumstances. The dialogue between Lord Krishna and Arjuna demonstrates constructive coping mechanisms. The purpose of all these spiritual paths is known as yogas, which include *Gyan Yoga*, which focuses on knowledge, *Karma Yoga*, which emphasizes effort; and *Bhakti Yoga*, which emphasizes love and devotion. The *Bhagavad Gita* recommends specific foods (Sattvic, Rajasic, and Tamasic) to help us maintain our compassion after consuming them. The Gita claims that Lord Krishna informed us of the consequences of eating particular foods. Simultaneously, practicing the *Patanjali Yoga Sutra* develops a physically fit personality, emotionally stable, intellectually brilliant, and spiritually awakened nature. Patanjali mentions four *Yoga Padas*; *Samadhi Pad*, *Sadhan Pad*, *Vibhuti Pad*, and *Kaivalya Pad*. *Patanjali's Yoga Sutra* propounds the *Ashtanga Yoga* or eight parts or limbs. This review highlighted the concepts of holistic health limited to *Gyan Yog*, *Bhakti Yog*, *Karma Yog*, and the *Ahara* mentioned in the *Shrimad Bhagavad Gita* and *Ashtanga Yoga* in *Patanjali Yogsutra*.

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1. Introduction

Thousands of people live unhealthy lifestyles, contributing to sickness, disability, and even death.¹ A harmful lifestyle results in medical issues such as metabolic disorders, joint and bone disorders, cardiovascular diseases, hypertension, obesity, aggression, etc. In recent decades, researchers' interest in lifestyle as a crucial aspect of health has increased.^{1,2} Available literature has established the relationship between lifestyle and health, which should be highly considered. Stress, poor eating, smoking, drinking, drug use, and malnutrition contribute to an unhealthy

lifestyle.¹⁻³ The World Health Organization (WHO) estimates that lifestyle factors influence health and quality of life by nearly 60%.⁴ WHO defines "health as a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity."⁴ Recently, a fourth dimension of spiritual health has also been suggested but has failed to define it in a way that distinguishes it from religion. From a yogic perspective, it is encouraging that the WHO definition emphasizes "well-being," which is a crucial component of both "being" and "feeling" healthy.^{5,6} There isn't much use in a doctor advising patients that all their examinations are 'normal' whenever the patients themselves are still not feeling 'healthy'.^{5,6}

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Yoga is a spiritual science that promotes the comprehensive, integrated development of our moral, spiritual, and physical selves. The yoga way of thinking is valuable and adaptable to daily life. Yoga's ability to normalize physiological function has been shown, and current developments in the field of study have demonstrated its strong scientific foundation. Yoga is mentioned in ancient literature, such as the Vedas and Upanishads, as well as in the later classic *Bhagavad Gita*.^{6–8} Sage Patanjali deserves all of the credit for compiling the ideas and techniques of Yoga into a full yoga darshana, or philosophy, in the form of yoga sutras. The text comprises 195 aphorisms (sutras), known as the *Patanjali Yoga Sutra* (PYS).^{6,7} The sutras are a collection of briefs and pithy verses that are meaningful, experienced, methodically organized, and of a practical nature. With the aid of these sutras, a person can realize their full potential, much like a kite strung up with a thread soaring to new heights.^{8–10}

The *Shrimad Bhagavad Gita* clarifies coping strategies for a variety of life circumstances. The dialogue between Lord Krishna and Arjuna demonstrates constructive coping mechanisms. By this "case-oriented methodology," the *Bhagavad Gita* teaches us how to handle a difficult situation. The fears, inhibitions, and worries that people occasionally have in their daily lives are addressed in the *Bhagavad Gita*.^{11–15}

This review highlights the concepts of holistic health described in the *Shrimad Bhagavad Gita* and Patanjali yoga sutra.

2. Materials and Methods

Relevant literature is explored to find out the articles concerning holistic health limited to *Gyan Yog*, *Bhakti Yog*, *Karma Yog*, and the *Ahara* mentioned in the *Shrimad Bhagavad Gita* as well as *Ashtanga Yoga* in *Patanjali Yogsutra*. Several databases such as Cochrane, PubMed, Scopus, Embase, and Google Scholar were searched with keywords such as "lifestyle"[MeSH Terms] OR "aggression"[MeSH Terms] OR ("Ashtanga"[All Fields] AND ("yoga"[MeSH Terms] OR "yoga"[All Fields])) OR "Patanjali"[All Fields] OR ("Yogsutra"[All Fields] ("Bhagavad Gita"[All Fields] ("adaptation, psychological"[MeSH Terms] OR ("adaptation"[All Fields] AND "psychological"[All Fields]) OR "psychological adaptation"[All Fields] OR "coping"[All Fields] OR "coped"[All Fields] OR "copes"[All Fields] OR "copings"[All Fields]) AND ("mechanism"[All Fields] OR "mechanisms"[All Fields])) OR "yoga"[MeSH Terms] OR "acclimatization"[MeSH Terms] OR ("holistic health"[All Fields] OR ("Gyan Yog"[All Fields] OR ("Bhakti Yog "[All Fields] OR ("Karma Yog "[All Fields] OR ("Ahara "[All Fields] OR OR ("Food"[All Fields] OR ("Diet"[All Fields] OR ("Sattvic"[All Fields] OR ("Tamsic"[All Fields] OR

("Rajasic"[All Fields]).

2.1. Material

2.1.1. Holistic health description in the patanjali Yoga Sutra.

Yoga is one of the six orthodox classical Indian philosophies, the other five as Vedanta, Mimamsa, Nyaya, Sankhya, and Veisheshika. Yoga is practical to the core and founded upon the metaphysics of Sankhya philosophy.^{3,7,9} Yoga deviates from Sankhya by introducing the concept of spirituality. Yoga strives to make it possible for a person to achieve and maintain a dynamic sense of bodily, mental, and spiritual well-being, or *Sukha Sthanam*.^{7,9} Yoga is described as *Samatvam* in the *Bhagavad Gita*, meaning it is equilibrium on all levels. Physical stability and mental tranquility coexist in harmony and can also be considered perfect health. The Yoga poses designated as *Sthira Sukham* in the Yoga Sutra allude to this persistent condition of well-being at all levels of existence.^{3–9} Also, Patanjali claims that through engaging in asana practice, one might arrive at a state that transcends duality and experience serenity and contentment.

Yoga is an all-encompassing discipline that addresses the body, mind, way of life, and value system. Yoga, however, is currently exclusively practiced with asanas and pranayama or as an alternative medicine for treating illness and stress, diluting Yoga's fundamental core.^{11–13} Yoga is for holistic growth and can improve mental, emotional, and spiritual well-being and physical health. Each yoga sutra contains knowledge and insight that can jolt, arouse, and stimulate the intellect. The aphorisms are brief and to the point, yet they are powerful and influential.^{13–15} They are still as effective today as in ancient times. There are 195 aphorisms provided in four chapters, the contents of which are as follows:

2.2. Samadhi pada– first chapter of 51 sutras

Several of the sutras focus on concentration, as the chapter suggests. The main idea of this chapter is to silence the mind and realize oneself. It starts with the definitions of Yoga. The chapter discusses mental changes and ways to halt them. It explains the nine barriers, the four things they are accompanied by, and how to cope with and eliminate them. The chapter discusses the wide varieties of *Samadhi* and stresses the need to balance ongoing effort and the mindset of letting go to achieve mental quiet. The concept and emblem of Ishwar are also introduced in this chapter. Self-awareness is the central concept of this chapter.^{11–15}

2.3. Sadhan pada –second chapter of 55 sutras

This chapter takes a practical approach by outlining various methods for achieving mental stillness and concentration. The highlights of this chapter include *kriya yoga*, *kleshas*,

and the first five angas of *Ashtanga Yoga's bahiranga Yoga*. The chapter comprises the essential practices and strategies presented methodically to help achieve inner silence and remove mental disturbances.^{3,9,11–13}

2.4. *Vibhuti pada*—third chapter of 55 sutras

The chapter is all about the superpowers the *Sadhaka* acquires due to intense focus, as the title suggests. This chapter begins with the three *Angas* that make up *Ashtanga Yoga's Antaranga Yoga* and lists the siddhis and vibhutis that can be reached by meditating on various objects while in the *sabija Samadhi* state. To achieve the next stage, *nirbija Samadhi*, which comes after *sabija Samadhi*, these *siddhis/vibhutis* must be abandoned, according to the advice of the sage Patanjali.^{3,9,12–14}

2.5. *Kaivalya Pada*—fourth chapter of 34 sutras

In this chapter, various Buddhist philosophical doctrines are debunked while discussing *kaivalya*, or emancipation. Thus, the *sadhaka* distinguishes between the authentic self and the empirical self. After all, contaminants have been removed and latent inclinations eliminated, intelligence can show. The *sadhaka* is in the dharma magha samadhi stage, in which ignorance, the source of all suffering, is eradicated, and the mind is transcendent to reach self-realization (*kaivalya*).^{3,9,11,14}

The *ashtanga* of Patanjali might be viewed as one of his many ways, which range from comprehending the mind to transcending the mind.

The *ashtangas* address the eight facets of human personality—social, personal, physical, psychological, mental/emotional, intellectual, and spiritual. Each *anga* deals with a different aspect of personality and serves as a springboard for the following *anga* or level.^{3,9,12,15} The method recommended in the *Patanjali Yoga Sutra* is called *Ashtanga Yoga*, and it involves a clear transition from the exterior world of science to the internal realm of spirituality. Individuals may advance at varying rates on their inner quest for self-realization.^{8,9} The concept of spirituality gives the Indian perspective on personality a broader scope and more profound depth.

A person's personality can be developed at any age by practicing new skills and learning good character traits; socioeconomic status may not have much of an impact on personality development.^{3,8,9} The tri guna theory, the panch kosha theory, the chatur ashrama notion, and the purushartha model are only a few examples of how to understand and develop the personality that Indian philosophy advocated. According to the law of karma, a person's character can grow throughout several incarnations, and the efforts made during this lifetime are never in vain. Also, it was concluded that personality could be analyzed on two levels.^{3,7,12} One at a lesser level—the *apara* level—entirely depends on the

growth of good qualities and characteristics in the body, mind, and chosen. The second, or higher level, is based on developing the spirit or internal conciseness and good qualities and attributes of the body, mind, and intellect. In the Indian context, a wholly developed personality is defined as being fully "awakened" or "conscious" at all times. The goal of personality development is to come to terms with one's true nature.^{3,7,11,15} The *Patanjali Yoga Sutra* offers practical advice as well as several ready-to-use methods that can be used for personality development, including *chitta prasadana*, *manash sthiti nibandhini procedures*, *pratipaksa bhavana*, and *Ektattva abhyasa*. *Ashtanga Yoga* enables one to become aware of and aware of one's efforts and work on one's qualities and attributes. Discover their nature and, in each *anga* of *Ashtanga Yoga*, a person confronts and then surpasses the restriction of their soul, body, and mind to live at peace with themselves and connect with the sanctorum, the core of personality.^{3,7,16,17}

A person who practices the *Patanjali Yoga Sutra* develops a physically fit, emotionally stable, intellectually brilliant, and spiritually awakened essence.^{16,17}

Patanjali's *Yoga Sutra* propounds the *Ashtanga Yoga* or eight parts or limbs.^{8,15,18}

1. *Yamas* or social observance includes *ahimsa* (non-violence), *Satya* (truth), *asteya* (non-stealing), *brahmacharya* (moderation in sensual pleasure), and *aparigraha* (non-accumulation of unnecessary things)
2. *Niyamas* or personal observances include *shaucha* (physical and mental purity), *santosha* (contentment), *tapa* (austerities), *swadhyaya* (study to self), *ishvarpranidhan* (total surrender to *ishvara*)
3. *Asanas* (steady and comfortable posture)
4. *Pranayama* (control through breathing exercises)
5. *Pratyahara* (withdrawal of senses from the external world)
6. *Dharana* (concentration)
7. *Dhyana* (meditation)
8. *Samadhi* (perfection integration of personality on the empirical plane leading to spiritual liberation) (Fig. 1)

These eight parts or *angas* are hierarchical in nature, and the practice of each *anga* provides a unique benefit of its own.^{8,15,18} It does not fulfill its purpose fully if it does not lead the aspirant to the next *angas* and *Samadhi*. Its optimum effect can be seen when *Yoga* is incorporated into the daily lifestyle and not practice getting rid of some physical or mental ailment.^{8–15}

2.6. *The description of holistic health in the Shrimad Bhagavad Gita*

Holy Gita, regarded as one of the earliest revelations from God, is a world. The notion of absolute truth is found in the *Bhagavad Gita*. The most sacred metaphysical science is covered in the *Bhagavad Gita*. An ancient Hindu holy

ASHTANGA YOGA OR THE EIGHT LIMBS OF YOGA

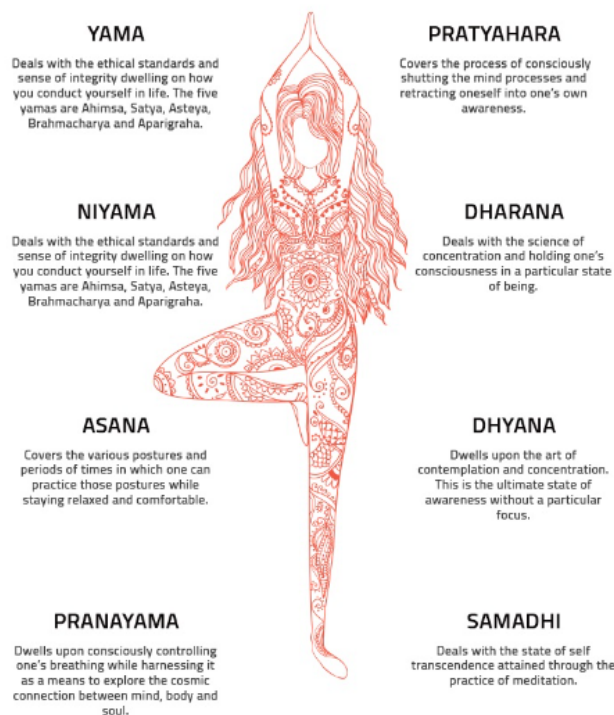


Figure 1: The eight parts of Ashtanga Yoga

Source: <https://www.gympik.com/articles/everything-about-Yoga/ashtanga>

text called the *Bhagavad Gita* is authored with people of all backgrounds and ages in mind.^{17,19} There is no need to explain the *Bhagavad Gita*, revered in both Eastern and Western cultures. The *Bhagavad Gita* addresses the daily concerns, inhibitions, and problems people occasionally encounter. Hence, it is also persons of any gender, ethnicity, religion, or culture can use it.^{20,21} The Vedas and Upanishads are summarized in the *Bhagavad Gita*. It is both a shastra of Yoga and Brahavidya. It imparts Brahma Vidyayam, *Yoga Sastre*, and *srikrishnarjuna samvade*. Theory, Practice, and Realization are what it denotes. Understanding theory, doing it in reality, and realizing it may help someone deal with life's daily stresses.^{17,19–21}

The *Bhagavad Gita*, in which Lord Krishna spoke during the battle of Kurukshetra in the Mahabharata, is the solution to all troubles and fears. The *Bhagavad Gita* offers real-world examples of how to deal with the difficulties that people encounter every day. The Gita is essentially a dialogue between Arjuna, who experiences despair at learning to fight his relatives, and Lord Krishna, who offers him support in dealing with his predicament and stress.^{21,22} The *Bhagavad Gita* is more than just religious or philosophical literature; its more than 700 verses provide wisdom on all facets of life and are generally applicable.

Understanding the *Bhagavad Gita*'s concepts and their application to daily life is crucial for using it as a stress-reduction and management technique.^{21,23} The Sacred Gita, regarded as one of the earliest revelations from God, is one of India's greatest gifts to the world. A global truth doctrine is found in the *Bhagavad Gita*. The most sacred metaphysical science is covered in the *Bhagavad Gita*. Since diabetes is a lifestyle condition, one's lifestyle must be altered entirely, including modifications to fundamental practices like nutrition and exercise.^{21–24} This concise communication uses *Bhagavad Gita* lessons to assist in dealing with diseases, particularly chronic illnesses like diabetes. To illustrate how one might handle the stress of a condition like diabetes, the essay quotes verses from the *Bhagavad Gita*.^{20–22}

The *Bhagavad Gita* seeks to liberate humanity spiritually. Lord Krishna has recommended several self-realization ways for this reason.^{15,18} The purpose of all these spiritual paths known as yogas, which include *Gyan Yoga*, which focuses on knowledge, *Karma Yoga*, which emphasizes effort; and *bhakti yoga*, which emphasizes love and devotion, is the soul's emancipation.^{15,23,24} The road of the Gita is a liberation route that travels from obscurity to illumination and from a constrained existence to limitlessness.¹⁵

Gyan Yog -The understanding of *Atma Gyan* or *Brahma Gyan* is called the "Gyan" in the *Bhagavad Gita*. The *Gyan Yoga* is described in the fourth chapter of the *Bhagavad Gita*. *Yoga* means "union," which further clarifies what the term "Gyan Yoga" means: the union of the human with the *Gyan* or knowledge. The ability to understand one's inner self and the universe is known as *atma gyan*.^{24,25} *Atma gyan*, or the inside of the universe, also known as emancipation, when concentrating in stillness and seven chakras begin to recite within us. Mind is the result of all the world's uncertainties and queries. It doesn't need any more clarification because there are no longer any questions in mind. It begins to regard this world as materialistic and lose interest in material things. Everything in this world appears to be an illusion or a delusion.^{26,27}

Thoughts travel into unbreakable, perpetual delight, grow unattached, and remain quiet and calm despite being constantly active. Our reactions to opposites like happiness and sorrow, success and failure, are no longer the same.

Finally, we achieve this soul's ultimate objective: to become one with God and be released from the cycle of rebirths.^{27,28}

Bhakti Yog- Arjun asks Shree Krishna about the two categories of yogis and which one he thinks is the most flawless at the beginning of the chapter. Devotees can reach Him through either route, according to Shree Krishna. He nonetheless regards those who worship his bodily form as the finest yogis. Shree Krishna highlights devotion as the best path among all spiritual practices in this short chapter

of 20 verses.^{17,20,28}

The unmanifest part of God is challenging to contemplate, and he continues to say to Arjun. As a result, worshipping the formless is a difficult road for embodied spirits to follow. On the other hand, those who adore Him in His form devote everything they do to Him. They reach Him by intentionally surrendering their thoughts and intellect. These souls quickly escape the cycle of life and death. As a result, Shree Krishna commands Arjun to cast aside all skepticism and submit his thoughts, keeping his focus centered on loving faith in God entirely. According to Shree Krishna, striving souls do not inherently possess such devotion to God.^{25–27} Dedication is not some mystical gift that one might acquire; it must be consistently nurtured. Shree Krishna advises Arjun to try to perform all of his tasks with devotion to God if he cannot immerse himself in God entirely. And he will become flawless with continued practice.^{20–22} If he can't even do this, Arjun should work for Shree Krishna's pleasure. And if he thinks that even this is challenging, he should give up the results of all his labors and stay grounded in himself.^{20–23}

In addition, Shree Krishna explains that knowledge is elevated beyond mechanical practice, and meditation is elevated above both. However, renaming the fruits of acts is superior to meditation because it immediately brings about enormous calm. The remainder of this chapter details all the great traits of God's devoted followers, who hold a special place in His heart.^{20–22}

Karma Yoga is the spiritual discipline of "selfless activity performed for the benefit of others," based on Lord Krishna's statement in the *Bhagavad Gita*. By labor, one can achieve moksha (spiritual emancipation) through *Karma Yoga*. In chapter 3, Shree Krishna elaborates on karma Yoga, often known as the Yoga of action. He emphasizes to Arjun that no one can remain still for even a little period. All beings are obligated by their fundamental natures to always participate in some work.^{20,22,23}

Those who engage in karma you are superior because they continue to work hard to meet their obligations on the outside while remaining detached from them on the inside. On the other hand, the hypocrites portray an outward renunciation while internally focusing on their senses' objects.^{11,12,17}

According to Shree Krishna, all living things are essential components of God's Creation and have obligations to fulfill. The Vedas advise doing 'yaja' to appease the celestial gods, who provide financial benefits. These *yajas* bring about rain, which facilitates the growth of food grains necessary for supporting life on Earth.^{11,12,25} Those who live just for their senses' enjoyment and refuse to recognize their part in this cycle, live a sinful and fruitless life. Yet, Shree Krishna asserts that performing activities or mandated obligations out of obligation to God qualifies them as yaja (sacrifice). He explains that

enlightened spirits are not required to carry out their bodily duties compared to the rest of humanity.^{11,12,17} They carry out higher duties of the soul and are positioned in self-knowledge. They do not, however, neglect their social responsibilities because doing so may upset the minds of the ordinary people who look up to them for motivation. To provide a good example for others to follow, the wise continue to work without any personal gain. According to Shree Krishna, one example of an enlightened ruler is King Janak, who fulfilled his earthly obligations as an ideal ruler and parent.^{11,12,25}

Afterward, Arjun queries Shree Krishna as to why sin is committed by humans even when they do not intend to. According to Lord Krishna, the evil, all-devouring foe is lust alone. Desire obscures knowledge and fools the brain, just as smoke confuses a fire or dust covers a mirror. Conclusively, Shree Krishna counseled Arjun to conquer the enemy known as desire, an embodiment of sin, by mastering the senses, intellect, and mind.

Shree Krishna counseled Arjun to conquer the enemy known as desire, an embodiment of sin, by mastering the senses, intellect, and mind.

Even if one's task lacks worth, it is preferable to another's well-executed responsibility. Death in one's duty is preferable; another person's duty is more dangerous (is productive of positive danger).

The *Bhagavad Gita* recommends specific foods to help us maintain our compassion after consuming them. The Gita claims that Lord Krishna informed us of the consequences of eating particular foods. The body and mind are directly affected by food consumption. Many of us rarely think about how our bodies are impacted by diet.^{11,12,20–22}

In the Gita, Lord Krishna distinguishes between three forms of food: sattvic (excellent), Rajasic (passionate), and (ignorant) Tamasic.

The *Bhagavad Gita* references how important eating is to daily life. Lord Krishna's statement in the *Bhagavad Gita* states that our foods reflect our personalities and directly impact our minds and souls. Eating improves health, lengthens life, and purifies the mind.

"There are three forms of natural faith in embodied beings: goodness, passion, and ignorance," responded Lord Krishna.^{11,12,20,21}

The Rajasic mode worships demons and supernatural rulers, the Tamasic way worships ghosts and spirits, and the Sattvic way worships heavenly lords. Every person has a natural religion that they are born into, which can be one of three kinds: Sattvic (mode of goodness), Rajasic (mode of passion), or Tamasic (mode of ignorance). This person's personality and diet go hand in hand or the other way around.^{11,12,20,21}

Nowadays, people discuss healthy eating, the keto diet, and numerous other diets, but they disregard Lord Krishna's declaration in the *Bhagavad Gita* on the three types of food.

3. Rajasic Food

According to the *Bhagavad Gita*, passionate people like things that are acrid, sour, salty, hot, pungent, dry, and burning, causing suffering, anguish, and illness.

For a happy and peaceful life, both aspects of health-mental and physical are more important. For a healthy mind, the food we eat reflects our inner state. Meals produced with kindness are pure and give a comfortable sensation without changing mindset. This can be felt by only starting to eat Sattvic cuisine and getting a taste of the essence of natural food.^{22,25,29}

Rajasic food is characterized by the extreme bitterness (katu), sourness, saltiness, and extreme heat that Rajasic eaters prefer. Food with a rajasic flavor is referred to as rajasic food. Pepper and other ingredients are quite sharp dishes, as is turmeric root (tikсна). Kodrava and hing are both extremely drying foods (*rukṣa*). They result in suffering (*dukkha*), lamentation (*soka*), and illness (*amayam*). The phrase "suffering" refers to discomfort after eating that affects the tongue, throat, or other organs. Future suffering will result from those foods. The Greek word "Amaya" signifies "sickness."^{22,25,29}

4. Sattvic Food

The sattvic (Pure) values the savory, oleaginous, filling, and pleasant foods that improve life, purity, strength, health, joy, and cheerfulness (excellent appetite).

According to Lord Krishna, the foods that foster long life, virtue, strength, good health, happiness, and joy are juiciness, smoothness, substance, and nutrition. People in a good mood are drawn to these foods.^{22,25,29}

Mental well-being is essential to overall health. It reflects enjoyment, a quiet mind, good health, a long life, and constant happiness if you eat sattvic food. Because it is simple to digest and maintains the body and mood at ease after consumption, sattvic food is the best. It also won't affect the physical state because the food is smooth, odorless, and juicy.^{22,25,29-31}

According to the sloka, sattvic meals increase lifespan (ayuh), willpower (sattva), physical stamina, disease resistance, and happiness. The meal must be juiced and placed in the shape. In this case, the sattvic diet should be modest and fatty (Snigdha). The benefits of a sattvic diet include long-lasting (sthira) effects on the body. The stomach, the heart (hrdya), and other internal organs benefit from sattvic food.^{22,25,29-31}

5. Tamasic Food

The food liked by the tamasic is stale, tasteless, putrid and rotten, refuse and impure.

According to the *Bhagavad Gita*, those who are ignorant like things that are stale, tasteless, putrid, rotting, dirty, and impure (such as meat and alcohol). God made nectar-like

foods, but by adding toxic ingredients, humanity made them poisonous. It's common knowledge that eating sattvic foods may advance spirituality, yet this is untrue.^{10,22,25,29-31} One needs to be very selective about the foods he includes daily. Now Lord Krishna brings up Tamasic food. Food that has lost its freshness after being stored for a long time is called stale (Yatayamam). Anything that lacks flavor is said to be tasteless (*Gatarasam*). A putrid odor is referred described as putrid (Puti). "Decayed" (Paryusitam) describes something that has aged and turned sour. Refuse is food left behind after being devoured by anyone other than Gurus (*Ucchistam*). These foods are inappropriate for sacrifice or devotion because they are filthy (*Amedhyam*).^{22,25,29-31}

Lord Krishna went into detail about the many kinds of food. Spiritual, bodily, and mental well-being needs to eat Sattvic food (as much as is practical).

There will be a response that claims that even those who are used to eating Sattvic food behave Tama guna-like. Hence, here is the explanation in addition to the verses.^{22,25,29-31}

Nobody who follows their desires and disobeys biblical prohibitions will ever reach perfection, happiness, or the Ultimate Abode.

To reach a more accurate scriptural conclusion, as Lord Krishna said, we must follow all of the scriptures' instructions. As opposed to Rajasic and Tamasic diets, the Sattvic diet calms the body and mind.^{22,25,29-31}

6. Discussion

6.1. Comparative study of shrimad Bhagavad Geeta and Patanjali Yog Sutra

In *Shrimad Bhagavad Gita*, Lord Krishna addresses humanity's social, mental, physical, and spiritual well-being like *Gyan Yog*, *Karma Yog*, *Bhakti Yog*, and what Krishna says about eating in the chapter. Three different forms of food exist. The three dietary groups, sattvic, tamasic, and rajasic, impact our overall physical, mental, and spiritual health. Maharshi Patanjali mentions this in the Patanjali Yoga Sutra. The yam, niyam, asan, pranayama, pratyahar, dharna, dhayana, and smadhi all contribute to a better quality of life and overall physical health. First was the Bhagavad-Gita. It was written near the end of the Dwaparayuga Yuga by Maharshi Vyasa. It dates back more than 5000 years. The Yoga Sutras of Patanjali were written during the Kali Yuga, between 800 and 1000 B.C.³¹⁻³⁵

The *Bhagavad Gita* is a discussion between Lord Krishna and his disciple and friend Arjuna that contains the teachings of Lord Krishna.

The Mahabharata contains the Bhagavad Gita. Sage Vyasa was the author of this epic. The *Bhagavad Gita* has 701 shlokas, or short poetry in Sanskrit, with few lines and fixed meters (changes). The Gita outlines how a person should live their life and how to stop reincarnating and

experiencing sorrow continuously. The *Gita* discusses a wide range of subjects, including how to worship, how to meditate, how to serve others, how to work, what *Sannyasa* is, what *bhakti* or true faith is, what knowledge is, how the universe is created, who God is, what Creation is.^{2,5,11,13}

Based on the *Shrimad Bhagavad Gita*, Yoga is a life lesson and a purification of our actions to control the mind and sense organs called indriyas. It is divided into eighteen chapters, all regarded as Yoga. Sage Patanjali wrote the *Patanjali Yoga Sutras* a great deal later. It has 196 sutras. Every sutra discusses Yoga, *sadhana*, how to reach higher states of consciousness, and ultimately how to attain salvation or *kaivalya*. Because of its depth and thoroughness, it is regarded as a Great Yoga Scripture. Sutras are succinct explanations of any philosophical topic.^{2,5,11,13} The 196 ancient Indian texts that make up the Yoga Sutras of Patanjali lay the groundwork for yoga practice and chart the way to enlightenment. The sutras touch on various subjects, including the nature of the mind, how to practice Yoga, and how to achieve spiritual emancipation.^{2,5,11,13}

6.2. The need for holistic health in the present time

People live unhealthy lifestyles, contributing to medical issues such as metabolic disorders, joint and bone disorders, cardiovascular diseases, hypertension, obesity, aggression, etc. A holistic approach to health is required to deal with the leading cause of the problem from the root rather than merely the symptoms. It gives people the power to govern their health and well-being.^{13,15} Self-analysis, comparison, and overthinking are fundamental causes of mental illness. Finding long-term treatments for current diseases and preventing new ones are equally important. Mental, physical, spiritual, intellectual, and social health are the five fundamental pillars of holistic health and living.^{28,30,31} The food we consume, how much exercise, whom we spend with, and where we work significantly impact our mental health. Since our minds and bodies are intertwined, maintaining a healthy sense will also keep a healthy body.¹⁰ We can accomplish several essential life goals with the aid of physical fitness. Various exercises can assist the body in finding the proper balance in life. Exercise routines should promote flexibility, blood circulation, stress reduction, improved sleep, and other health benefits.³⁶ Our body can produce any chemical that is relevant to our internal state. For example, if we are happy, sad, blissful, negative, or furious, our body will release the corresponding chemical. We are all made of energy, but we lose sight of them daily. Maintain faith, be optimistic, take tiny steps, practice mindfulness, allow for self-appreciation, and remain grounded and humble.^{36–38}

Five non-communicable diseases (NCDs) raise the chance of developing these illnesses. By its very nature, Yoga helps the body become energetic, reflective, and quiet.

It reduces non-communicable diseases risk factors by discouraging using trans fats and cigarettes. There is adequate evidence to conclude that Yoga is beneficial for conditions like heart disease, stroke, type 2 diabetes, and mental illnesses.^{39,40} One research also suggested that different local (oral) infections in older people directly affect several other health outcomes. The number of reviews has significantly increased, demonstrating that oral health can directly or indirectly impact an aged person's overall physical, mental, and social well-being.^{37,41–43} On the other hand, workplace conditions and pressure affect an individual's health holistically. The World Health Organization asserts that the occupational health of the population is compromised now more than ever and adopts a legally binding global plan for member countries and their occupational health experts to take immediate action to address the needs of working people's overall health.^{43,44} Occupational health's future orientation towards holistic medicine was crucial to benefit employees' health and improve the quality of their lives to develop a more compassionate society and professional validation. Salutogenic concepts and occupational health promotion may play essential roles.^{43–45} It has been proposed that the healthy settings approach still significantly improves overall health after reviewing the history, theory, and practice of settings-based health promotion and exploring implications, challenges, and opportunities arising from key issues influencing public health.⁴⁶ The *Shrimad Bhagavad Gita* makes coping mechanisms for various life situations clear—Gyan Yoga, which emphasizes knowledge. Karma Yoga, which emphasizes effort, and Bhakti Yoga, which emphasizes love and devotion, are the goals of all three spiritual disciplines. After consuming certain foods (Sattvic, Rajasic, and Tamasic), the *Bhagavad Gita* advises us to keep our compassion. The *Patanjali Yoga Sutra* promotes the simultaneous development of a physically fit personality, an emotionally stable nature, a bright mind, and a spiritually enlightened nature.

7. Conclusion

People live unhealthy lifestyles, contributing to medical issues such as metabolic disorders, joint and bone disorders, cardiovascular diseases, hypertension, obesity, aggression, etc. A holistic approach to health is required to deal with the leading cause of the problem from the root rather than merely the symptoms. It gives people the power to govern their health and well-being. The *Shrimad Bhagavad Gita* clarifies coping strategies for a variety of life circumstances. The dialogue between Lord Krishna and Arjuna demonstrates constructive coping mechanisms. By this "case-oriented methodology," the *Bhagavad Gita* teaches us how to handle a difficult situation. The fears, inhibitions, and worries that people occasionally have in their daily lives are addressed in the *Bhagavad Gita*. Lord

Krishna has recommended several self-realization ways for this reason. The purpose of all these spiritual paths is known as yogas, which include *Gyan Yog*, which focuses on knowledge, *Karma Yoga*, which emphasizes effort; and *bhakti yoga*, which emphasizes love and devotion. The *Bhagavad Gita* recommends specific foods (Sattvic, Rajasic, and Tamasic) to help us maintain our compassion after consuming them. The Gita claims that Lord Krishna informed us of the consequences of eating particular foods. Food consumption affects the body and minds directly. Simultaneously, practicing the *Patanjali Yoga Sutra* develops a physically fit personality, emotionally stable, intellectually brilliant, and spiritually awakened nature. Patanjali mentions four Yoga Padas. *Samadhi Pad*, *Sadhan Pad*, *Vibhuti Pad*, *Kaivalya Pad*. Patanjali's Yoga Sutra propounds the *Ashtanga Yoga* or eight parts or limbs. This review concluded the concepts of holistic health mentioned in the *Shrimad Bhagavad Gita* and *Patanjali Yoga Sutra* limited to *Gyan Yog*, *Bhakti Yog*, *Karma Yog*, and the *Ahara* in *Shrimad Bhagavad Gita* and *Ashtanga Yoga* in *Patanjali Yog sutra*.

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9. Conflict of Interest


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