

A COMPARATIVE ANALYSIS OF THE PRINCIPLES OF A HEALTHY LIFESTYLE IN EASTERN AND WESTERN ANCIENT PHILOSOPHY

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Abstract:

This article explores the historical and philosophical foundations of human health and the formation of a healthy lifestyle. A comparative analysis is conducted on medical perspectives in Ayurveda, Taoism, "Avesta," and Islamic teachings, as well as the traditions of Hippocrates and Tibetan medicine. The author demonstrates the correlation between ancient concepts of biorhythms, physical and mental harmony, hygiene rules, and modern medical science.

Keywords: Healthy lifestyle, ayurveda, avesta, taoism, hippocrates, islam, biorhythms, human health, demonstrate, medical perspectives, traditions, eastern philosophy.

Introduction

In the "Sanskrit philosophy" of the Ayurveda, the sacred source of ancient India, the cosmic intellect is represented by the interconnection of consciousness and vacuum. The cosmic mind has created five senses: hearing, sight, smell, taste. The harmony of the mind, the senses, and the body created the "I" in man, consciousness created the basis for the development of the mind, and the mind correctly distributed the goals of the body, the mind formed the possibility of human life. In Ayurveda, the three basic principles of Vata, Ritta, and Karkha determine the state of the human body. The principle of Vata represents the circulation of blood in the human body, respiration, and the movement of substances through the intestines; the principle of Ritta manifests digestion, body temperature regulation, immunity, and the cognitive properties of the mind.

The Karkha principle, in turn, shapes all the aforementioned functions, strengthens the body, and strengthens immunity against diseases. In Ayurveda, it is argued that "three periods of 'calmness, tranquility, and moisture' are repeated throughout the day and night, each lasting four hours." [1] According to him, a person who wakes up between 6 and 10 a.m. maintains composure and tranquility throughout the day. During this period, mucus in the stomach becomes active, accelerating the digestion of nutrients. Between 10 and 14 o'clock, heat, vapour, movement, and lightness spread throughout the body, and the digestive organs combine with this type of energy to create a network, a process known as Ritta. The period from 14 to 18 o'clock is characterized by activity, a slight increase in airflow, and in this process, the

human body also becomes active, the speed of movement increases, the mood rises, and is called the Watta period. During the so-called Karkha period, from the 18th to the 22nd, humidity increases, the air becomes cooler, nature becomes calmer, and silence and tranquility prevail.

It is observed that the mind is awake, the body rests, and the most important thing is that a person is in the process of creative meditation. The ancient Indians divided the year into three seasons: moisture resistance, humidity, and dryness; in each of them, factors harmful to human health and prolonging life were identified, and the most important of these factors was defined as bodily movement. The ideas of the ancient Indians regarding a healthy lifestyle are still considered one of the important factors in maintaining body hygiene today, as they demonstrate that human existence is in harmony with the existence of nature, and it is based on the fact that natural change manifests in individual body changes.

In our opinion, the ideas of preserving and protecting human health and adhering to a healthy lifestyle are put forward in the sacred book of the Avesta as a result of the generalization of daily life and socio-cultural experience. Approximately 3,000 years ago, in the sacred book "Avesta," it was stated that "in order to protect and purify the natural environment and prevent various diseases, water must be purified, contaminated places buried, food disinfected, and vinegar, wine, and various herbs incense." [2] recommended. These traditions of Zoroastrianism continue in the lifestyle of modern Uzbeks in the ritual of incense burning, and in the customs of Indians in the ritual of incense burning sandals. In the "Avesta," "Pull it out before the disease touches you." [3]

The idea is a call to educate self-defense against diseases. Maintaining cleanliness in the home and in areas where pets live is also one of the rules for maintaining a healthy lifestyle. Traditions of healthy lifestyle in ancient China Taoism is fully and completely covered in his philosophy. The philosophy of Taoism is the theoretical foundation of Chinese medicine, in which special attention is paid to self-knowledge alongside world knowledge.

One of its most important aspects is the popularization of the so-called Zheng Zhuo terrarium. From the perspective of Eastern philosophy as a philosophy of essence, human health is linked to the internal energy "Si," which revitalizes the spleen and spleen, and their combined activity supplies energy to the heart, while the liver functions as a filter in the body. The movement of the inner energy begins in the back, and throughout the day and night, the "Si" moves throughout the body.

The cycle of energy "Si," which is considered the theoretical basis of traditional Chinese medicine, coincides with the data of the modern discipline "Biorhythmology." Chinese medicine paid special attention to achieving balance in the body's movements and ensuring the harmony of body, mind, and spirit.

The development of civilization necessitated the resolution of health problems in all regions. From this perspective, new traditions were formed in Ancient Greece under the influence of Egyptian Hermeticism, Indian, and Chinese medicine. In modern times, the father of medical science is recognized as Hippocrates, [4] who lived and worked in the 4th century BC. He

emphasized that one of the factors in ensuring the health of the body is that those engaged in physical labor consume less fluids during the winter season and eat less bread and fried foods. In such a situation, the body remains warm and dry, and a higher intake of fluids during the spring period ensures a moderate body temperature. People prone to obesity regularly consume dry food, thin people consume liquid food, young people consume liquid food, and the elderly consume thick food, which is a factor in maintaining body balance and preserving health. Girrocrates wrote recommendations on "bathing young children, the diet of women, losing weight in obese people, fattening thin people, and regulating physical exercise." [5]

Islam, as a religion of truth and humanity, promotes human qualities such as honesty, politeness, modesty, conscience, and patriotism. In the foundation of Islam, the fulfillment of five main duties is established: faith, prayer, fasting, zakat, and pilgrimage, and it is observed that those who pray regularly do not suffer from perforation of the rectum, rarrarctitis, and other purulent diseases, while the rhythm of deferral is maintained.

Prayer serves as physical education and prophylaxis for joint diseases, osteochondrosis, and other diseases in students, performing "5 conventional movements per day: turning the head to the right and to the right, raising the arms, wrestling, kneeling, and so on." [6] Once a year, during the fasting season, the method of treating obesity, cardiovascular diseases, and atherosclerosis with pilaf became popular among people. The thought of our Prophet (peace and blessings of Allah be upon him) that "Purity is from faith" is a call for people to keep their clothes, body, and seats clean, and ablution is in harmony with modern personal hygiene rules. An analysis of certain Islamic practices leads to the conclusion that they correspond to the rules of a healthy lifestyle. It is noteworthy that our great thinkers expressed their views on family upbringing in their works and in our sacred books. In particular, the Islamic teaching emphasizes the following about child upbringing: "In Islam, upbringing is more important and more comprehensive than education. Because upbringing establishes the child's manners at home, on the street, and at school, the hard work of acting with reason and subjugating their body and desires." [7]

It should be emphasized that the ancient Tibetan encyclopedic book "Jud-Shi" outlines the rules for maintaining a healthy lifestyle in youth to maintain a healthy mind, which are still important today; the most important idea in it is that achieving a balance of mental and physical development is an important factor in the upbringing of a perfect person, for which the observance of a healthy lifestyle is elevated from the theoretical level to the level of practical activity and is practiced in mahallas. health centers are being organized, which, on the one hand, ensures the physical and mental well-being of the population and, on the other hand, fosters a collective spirit.

After all, the disproportionate development of the mind and the body in relation to the mind causes the emergence of various moral defects, that is, with the birth of the fetus in the mother's womb, all qualities and vices are transmitted to it through genes, if the mother's body is properly fed, the infant's body is properly fed, and the child forms immunity to fight against various defects in the mother's womb. The central nervous system improves thanks to the information it receives about the state of the external environment through six types of sense

organs. Such improvement of the nervous system requires the physical improvement of all organs to reach a certain level. Thus, in our opinion, the thinking and speech abilities of such people are improved. A person achieves happiness through a rational lifestyle and rational labor.

According to Tibetan medicine, happiness is the achievement of a balance between physical and mental desire. If this is so, it is necessary to seek an answer to the question of what a rational life is. In Tibetan medicine, a rational life is explained as a person's ability to keep their mind and body clean, to restrain their desires, and to achieve mental and physical perfection. Rational labor is labor aimed at revealing the individual state of each person. Rational labor leads to a rational lifestyle; without rational labor, it is impossible to achieve a rational life.

Tibetan medicine promotes the idea that mental work should not exhaust the central nervous system as a part of the body, and physical work should not delay the manifestation of our mental abilities.

If physical labor is aimed at a specific goal and performed in the open air, the coefficient of useful labor increases. In Tibetan medicine, agricultural labor is evaluated as beneficial and educational, as it serves as a factor ensuring the balance between physical and mental labor. According to Tibetan medicine, if a person correctly understands the meaning of their life, uses it wisely, ensures the safety of their life, and refrains from marriage between blood relatives, they can achieve longevity. In our opinion, these ideas put forward in Tibetan medicine are consistent with the principles of a modern healthy lifestyle.

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