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INTRODUCTION AND RELATIONSHIPS BETWEEN AYURVEDIC AND MODERN NUTRITION



INTRODUCTION-AYURVEDIC NUTRITION

Ayurveda is an ancient practice that originated in India about 5000 years ago.

Ayurvedic diet provides guidelines to encourage mindful eating and consuming foods that are appropriate for your dosha.

The energy of dosha determine what to eat to boost health, prevent diseases and maintain overall health. Ayurvedic diet focuses on eating whole foods which are minimally processed



INTRODUCTION-MODERN NUTRITION

Modern nutrition focuses on amount or ratio of different nutrients while planning a diet.

Most dietitians and nutritionist use RDA to plan a diet. It works on One size fits all approach.

Diet planning involves maintaining adequate levels of energy and nutrients, balancing food groups.

It involves appropriate consumption of calories depending to the body needs.



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UNDERSTANDING DIFFERENT PERSPECTIVES ACCORDING TO MODERN AND AYURVEDIC NUTRITION



UNDERSTANDING OF BALANCED MEAL

AYURVEDIC PERSPECTIVE- In Ayurveda the concept of 6 tastes inspire the well balanced meal, six taste has a role and a action. Also prakriti , season, age is also taken into the consideration.

MODERN PERSPECTIVE-There is no particular agreement between the experts on recommended daily ratios of essential nutrients . Three decades ago fat was bad now carbs are bad. Infact , RDA are also not made according to the individual's need.

UNDERSTANDING OF NUTRIENTS IN FOOD

AYURVEDIC PERSPECTIVE- Ayurveda says that one food can act nectar for one person and poison for other depending upon the body type and digestive fire, the main focus of ayurveda is not on amount of vitamins and minerals in our food rather it focuses on Agni or 'digestive fire'

MODERN PERSPECTIVE-Depending upon the vitamins and minerals in the food modern nutrition divides food into 'good' or 'bad'.



UNDERSTANDING EFFECT OF FOOD ON MIND AND EMOTION

AYURVEDIC PERSPECTIVE- Ayurveda believes food is broken down into Sattva, Rajas and Tamas. Either it helps to create clear perception and stable mood, invoke aggressiveness and ambition or lead to depression and lack of mental sharpness.

MODERN PERSPECTIVE- Modern nutrition has recently started the in depth research on food psychology, connection of processed food and depression and brain disorders

UNDERSTANDING FOOD COMBINATIONS

AYURVEDIC PERSPECTIVE- Ayurveda believes that we should avoid combining hard digesting food together, by doing this we can support optimal digestion and elimination.

MODERN PERSPECTIVE- there is no such concept in modern nutrition, biochemical approach doesn't consider poor food combinations or various digestive powers of an individual.



WRONG FOOD COMBINATIONS ACC TO AYURVEDA

- MILK WITH FRUITS
- GRAINS WITH FRUITS
- BEANS WITH EGGS, MILK, FISH, FRUITS, YOGURT AND MEAT
- FATS AND PROTEINS- they are mismatched because they have different digestive juices
- NIGHTSHADES (TOMATO, POTATO ETC) WITH FRUITS
- According to Ayurveda by avoiding these combos you can avoid fermentation and indigestion.

UNDERSTANDING FACTORS

INFLUENCING THE DIETARY NEEDS

AYURVEDIC PERSPECTIVE- According to Ayurveda various factors play role such as type of dosha, climate, age, activity, current imbalances.

MODERN PERSPECTIVE- Modern approach takes a generalized approach and has created standard recommendation for every individual.



	Incompatible food	Supprotive combination
Beans	Milk, meat, yogurt, eggs, fish, cheese, fruit	Seeds, bean, grains, vegetables, other nuts
Butter & Ghee	Butter may not combine with other foods as universally as ghee	Grains, vegetables, beans, nuts, seeds, meat, fish, eggs, cooked fruit
Cheese	Hot drinks, eggs, fruit, beans, milk, yogurt	Grains, vegetables
Milk	Any other food (especially BANANAS, eggs, cherries, meat, melons, sour fruits, yeasted breads, yogurt, fish, kitchari, starches)	Milk is best enjoyed alone... Exceptions: rice pudding, oatmeal, dates, almonds
Eggs	Milk, cheese, yogurt, fruit (especially melons), kitchari, potatoes, meat, fish, beans	Grains, non-starchy vegetables
Fruits	Any other food (aside from other fruit) *Exceptions: dates with milk, some cooked combinations	Other fruits with similar qualities (i.e. citrus together, apples with pears, a berry medley, etc.)
Lemons	Cucumbers, tomatoes, milk, yogurt Note: lime can be substituted for use with cucumbers and tomatoes	Usually ok with other foods, if used in small amounts as a garnish or flavoring.
Melons	EVERYTHING (especially dairy, fried food, grains, starches, eggs) *More than most fruit, melons should be eaten alone or not at all.	Other melons (in a pinch)... But it's better to have each type of melon on its own.
Grains	Fruit	Beans, other grains, cheese, eggs, meat, fish, nuts, seeds, vegetables, yogurt
Vegetables	Fruit, milk	Grains, other vegetables, yogurt, meat, fish, nuts, beans, seeds, eggs, cheese
Nightshades	Fruit (especially melon), cucumber, milk, cheese, yogurt Note: potatoes, nightshades include peppers, eggplant and tomatoes.	Seeds, other vegetables, grains, beans, meat, fish, nuts



UNDERSTANDING THE CONCEPT OF ENERGY

AYURVEDIC PERSPECTIVE- Ayurveda relies on Prana or life force present in the food. Prana is a life energy that comes from fresh, Local and seasonal food and food which are pre-packed or frozen are considered void of prana in ayurveda.

MODERN PERSPECTIVE-Modern nutrition relies on calories and it also depends on packaged foods, low calorie bars, snacks, frozen meals for nutrients and energy.



PRINCIPLES OF AYURVEDIC NUTRITION

- Intake of six rasas or taste at each meal is beneficial.
- Begin your meal with sweet tasting foods like sweet fruit
- Finish with pungent food like onion , pepper, astringent like green apples.
- Eat mindfully with concentration avoid distractions.
- Eat slowly to savor the taste of the food
- Eat only when your previous meal is digested , it does not recommend eating in every 3 hours.





PRINCIPLES OF MODERN NUTRITION

- Choose variety of food and eat grains as the largest portion of each meal
- Eat lots of fruits and vegetables
- Eat moderate amount of meat, fish and egg.
- Reduce intake of food with high fat/oil.
- Drink adequate amount of fluid every day.
- Have regular meal at regular time



Asht ahar vidhi vishesh ayten

1. Prakriti – Nature of the food Prakriti means natural quality which is inborn. Here Prakriti denotes the natural quality of the food (and medicines) like Guru (heaviness), Laghu (light) etc.

Masha or black gram is said to be Guru or heavy in nature, therefore it is heavy to digest. Similarly Mudga or green gram is laghu or light in nature; therefore it is light and easy to digest

Knowing the nature of the food or medicine will help in choosing the foods according to our digestion capacity and also to eat the foods which are easily digestible and hence conducive to our health.

This also depends on one's constitution. If your digestion capacity is good, you can take laghu as well as guru ahara. If your digestion is poor, guru ahara may cause difficulty in digestion and cause many disorders pertaining to errors of digestion and metabolism like indigestion etc.



ASHT AHAR VIDHI VISHESH AYTAN

2. **KARAN:** Karan (processing) is the making or refinement of the Dravya, or the samskara that are added to the properties of those substances. These properties are imparted by contact of water and fire, by cleansing, churning, place, time, infusing, steeping, etc. and also by the medium used for storage or processing (e.g., copper vessel, or earthen pot), etc. For example Crud obstruct channels, yet if churned, buttermilk enhances Agni. In another example when we make chapati from wheat and apply some ghee over it, it becomes Laghu in nature whereas if we make Parantha from the same or Puri it becomes guru in nature. Even Visha can be consumed after Samskara. i.e., after its Gunaantardhan. Pure Visha (poison) is fatal. Visha and Upvisha can be used in medicinal preparations as well.
3. **SAMYOGA:** Samyoga (combination) is the aggregation or combination of two or more dravya. This exhibits peculiarity that are not seen in case of individual substances, such as combination of honey and ghee, and that of honey, fish and milk. Milk and fish are good for health if taken separately but its Samyoga is vast for health. Samyog sometimes cause Virruddha Ahaar, when Virrudha Ahaar is consumed it functions as Dhatu Guna Vipreet and hence causes disease. Therefore, combination of Viruddha Guna Ahaar should be avoided for healthy and disease-free life.



- 4. RASHI:** Rashi (quantity) consists of Sarva Graha (account of a whole amount or unit) and Parigraha (account of part of a substance, or of individual parts (in case the substance is a combination of multiple ingredients or parts)) which ascertain the effect of any food article taken in proper or improper quantity. If fewer amounts than required is consumed, it will not fulfil the body needs. If consumed in excess, it can cause body disorders. Because Ahara Matra should be consumed according to Agni bala when Agni is Manda, it become the cause of many diseases “Rogasarveapiagni mandyo cha” which cause many diseases related to Mandagni like Arsha, Atishar, Grahani etc. so as to prevent oneself from these diseases proper amount of food should be consumed as per their digestive power.
- 5. DESHA:** Desha denotes the geographic region relating that the substance(s) are local or endemic to, and thus, are suitable. There are basically three types of Desha explained in ayurvedic texts i.e., Anoop, Jangala and Sadharan. Every specific desha has specific environment and specific food according to the environment. The people who live in the particular region become Satmya to Ahar and Vihar of that region and hence they are not vulnerable to the diseases of the particular area.



6. KALA: Kala is time. It can be taken to be the evermoving time, as in seasons (e.g., suitable to seasons), or as duration from the standpoint of a condition (e.g., a condition that does not get treated within a specific duration becomes incurable). There are two types of kala i.e., one is Nityagaand other is Awasthik. The Awastha is divided into three kala i.e., Bala(childhood), Yuva(adulthood) and Vriddha (old age). In Balya Awastha, Kapha is predominant whereas in Madhyam Awastha pitta is predominant and in Vriddha Awastha Vata is predominant. If one wants to remain free from disease that person should consume food of Vipret Guna of their Awastha so as to maintain equilibrium of Dosha in the body. In another type i.e., Nityyag kala it means diet according to seasons. During Sheeta Kala (Hemanta) due to the contact of cold wind, the Agni (digestive fire) of strong/healthy individuals gets trapped in the body (like in a closed chamber) and becomes strong or powerful. So, the Agni becomes powerful enough to digest food that is heavy not just in quantity as well as in nature. So, person should consume the heavy food in Sheeta Kala. Whereas in GrishmaRitu (summer season), the Sun, by its rays, excessively dries up the environment. So, in this season food and drinks having sweet, cold, liquid and unctuous qualities are considered wholesome.



7. **UPAYOGA** -SAMSTHA Upayogasamastha denotes the rules for dieting. This depends on the digestible features (of the food). Basically, it indicates when to eat and when not to eat. It is expected that one should eat only when previous diet is digested.
8. **UPAYOKTRA:** Upayoktra is the one who consumes the food. On him depends the Oka-satmya (i.e. habituation developed by practice). Thus, are described the specific factors of the method of dieting¹⁰. One should think of own constitution and eat accordingly. Basically, denotes who eats who. Okasatmya directs towards the eating habits of the person which are developed according to ones likes and dislikes, constant consumption of any food item etc. By following all these Ashtavidha AharVidhi Visheshayatan, one can enjoy health out of eating food. If not properly consumed, food can vitiate Dosha that can affect body and mind.
- ? **MIND:** One should take food consisting of the items that are non-antagonistic in nature to ensure one is not afflicted with the disorders caused by food that is unsuitable to the individual. One should eat in a favorable place and with favorable accessories because it is important to feel comfortable and satisfied while eating. One should not eat too quickly to ensure the food does not get into the wrong passage, and that the person is able to ascertain the qualities and taste of the food or even detect any defects in the food. One should not eat too slow, because by eating too slow, one does not get satisfaction, eats much, and the food becomes cold and is digested irregularly.



- ? One should eat with utmost concentration on the food, while not talking or laughing. By taking food while talking or laughing or with mind elsewhere, he is inflicted with the same defects as by eating too fast. One should eat with due consideration to self, i.e., knowing one's own constitution and tastes.
- ? **Vishamaashana (irregular diet)** is one of the cause of Sosha. When a person takes food – drinkable, eatable, chewable and likable – irregularly in terms of nature, preparation, combination, quantity, place, time, and various dietary rules (do's and don'ts) appropriate for his constitution, his Doshas get imbalanced. These imbalanced Doshas spread in the body, obstructing the openings of various channels and the flow of dhatus. In such cases, the body survives on the support of Malas. Hence mala should be protected, particularly in case where individual is emaciated or very weak. The vitiated Vata causes pain, body ache, irritation of throat, chest pain, pain in shoulders, hoarseness of voice and coryza. Vitiated pitta causes fever, diarrhea, internal heat and vitiated Kapha causes coryza, heaviness of head, anorexia and cough. After observing many troublesome diseases caused by irregular dieting, the wise should eat wholesome, measured and timely food with self-restraint. By following Ashtavidha Aahar Vidhi Visheshayatan, one can restrain the unhealthy diet and promote balanced diet and healthy life



Thank You

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