

Yoga and Positive Psychology for Managing Career and Life
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Food as the First Intervention for Managing Self
Lecture - 64
Eight Factors about Food

(Refer Slide Time: 00:16)

Ashta Ahara vidhi vishesha :
8 factors to be considered while taking food are as below



- Prakriti**- Qualitative characteristic of food
- Karana**- Processing of food
- Samyoga**- Combination/ mixing
- Rashi**- The Quantity
- Desha**- Habitat
- Kala**- Time & Seasonal variation
- Upayoga-Samstha**- Classical Ayurvedic Rules of eating
- Upayokta** -The person who takes the food/ User

www.dharmawiki.org/index.php/Healthy_food_habits

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Let us look at what are the predominant factors which govern the digestion and assimilation of food. So, that is captured in the concept called asht ahar vidhi vishesh. Asht meaning eight, ahar is food, vidhi means method vishesh means specific method. So, what are those factors? Those factors are prakriti, karan, samyog, rashi, desh, kal, upayog, samstha and upayokta.

Prakriti, what is the quality and characteristic of food? Karan, how the food is being processed? Samyog, how the combination or mixing is done? Rashi, and how much quantity that food is taken? Desh, in which desh in which habited that food is used or consumed? Kal, what time of the day, what kind of the year that food is taken?

Upayog-samstha, classical ayurvedic rules of eating, how to set, when to use water, when to drink water, what should be followed by what, there is a excellent beautiful protocol given in ayurveda

about what to eat, how to eat in one sitting that is upayog-samstha. Upayokta, the person who takes the food because the person also has its individual agency, its own capability.

So, these are the 8 factors to be considered while taking food. You can imagine, now you can see that how evolved the food science has been, the ahar vijnan food science has been in the yogic tradition and in the Ayurvedic tradition.

(Refer Slide Time: 02:10)

Prakriti-Vikriti and General Food Recommendations

KAPHA
Water Earth
Kapha: governs the structure of the body

VATA **PITTA**
Air Ether Fire Water

Vata: like the wind, is light, cool, dry and mobile

Pitta: hot, sharp, and penetrating, volatile and oily.

Kapha

Vata
Choose warm nourishing cooked food that is moist, mildly spiced, cooked with oil so that it is lubricating and comforting. The diet must include fresh or cooked fruit, grains, dairy that are sweet in taste, sour foods like lemons and limes and salty foods that are warming and moistening. One with Vata Dosh should drink warm teas regularly, preferably non-caffeinated. Herbal teas are great for the Vata Dosh.

Pitta
Dairy products such as fresh milk, and cottage cheese, cream cheese or fresh goat cheese are soothing to Pitta but they must avoid mixing dairy and fruit. Consume foods that have tastes that are sweet (diary, fresh fruits and vegetables, whole grains), bitter (all greens except spinach) and astringent (legumes, apples, potatoes). Pitta Doshas can enjoy Dandelion tea regularly to cool and soothe themselves.

Kapha
Tastes that are balancing to Kapha are fresh and dried ginger, onions and peppers - that are pungent in nature, all greens and all vegetables - bitter in nature and astringent (legumes, all except soy) and dried foods. Kapha dosha must choose foods that are dry, light and warm. They can enjoy abundant vegetables, herbs and spices.

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So, first is prakriti, we discuss there are predominantly three types of vikritis or prakriti found. And all of us have all three having one or two dominant over other, one or two. These are kaph, vat and pitt. Pitt is considered to be the combination of fire and water, vat is the combination of akash the ether and air, kaph is predominantly the combination of water and earth.

So, kaph governs the structure of body, vat is like wind, it is light, cool, dry, mobile. So, it governs the movements including neurotransmitters, pitt is hot, sharp, penetrating, volatile and oily and this governs the digestion system. So, vat, pitt, kaph prakriti or vikriti they decide the kind of food person should take up. You might recall that you all were given an assessment, you are asked to take the assessment on these prakriti.

And if you have taken that you might be having some idea what is predominant vikriti in your body and mind. So, vata people choose warm nourishing cooked food, that is moist, mildly spiced,

cooked with oil so that it lubricating and it is lubricating and comforting. So, vata people choose that kind of food.

The diet of for the vata people must include fresh or cooked food, grains, dairy that are sweet in taste, sour food like lemons and limes and salty food that are warming and moistening. One with the vata dosh should drink warm teas regularly preferably non-caffeinated tea and herbal teas are great for the vata dosha, people with the vata dosh.


People with the pitt dosh they need dairy products such as fresh milk, cottage cheese, cream cheese or fresh goat cheese and the these are the soothing to pitta. But they must avoid mixing dairy and fruit. Pitta predominant people consume foods that have taste that are sweet dairy, fresh fruit, vegetable, whole grain and not the refined sugar, but sweet naturally sweet food, bitter means all green except spinach, estrogenic legumes, apples, potatoes.

Pitta dosha can enjoy dandelion tea regularly to cool in soothe themselves. People suffering from kapha dosha. So, they need to consume the food which taste that are balancing to kapha are fresh and dried ginger, onions and peppers that are pungent in nature.

And all greens and all vegetables bitter in nature and astringent like legumes or except soya and dried food that is good for the people suffering from kapha dosha. Kapha dosha must choose food that are dry, light and warm and they can enjoy abundant vegetable, herbs and spices.

(Refer Slide Time: 05:39)

Requirements of Transformation of Food into Bio-available Nutrients



तत्र तु खल्वेषाम्भेदीनामाहारपरिणामकराणां भावानामिमे कर्मविशेषा भवन्ति। तद्यथा- उष्मा पचति, वायुपकर्षति, क्लेदः।
शैथिल्यमापादयति, स्नेहो मार्दवं जनयति, कालः पर्याप्तमभिनिर्वृतयति, समयोगस्त्वेषां परिणामधातुसाम्यकरः सम्पद्यते ॥
(Char Samh. 6.15)

tatra tu khalvesāmābhēdīnāmāhārapariṇāmakarāṇāṃ bhāvanāmimē karmavīśeṣā bhavanti | tadayathā- uṣmā pacati, vāyupakṛṣati, kleḍaḥ śāithilyamāpādayati, sneho mārdavam janayati, kālah paryāptimabhinirvartayati, samayogastveṣāṃ pariṇāmādhātusāmyakaraḥ sampadyate || (Char Samh. 6.15)

Optimum heat energy: Uṣmā pacati,
Optimum movement: vāyurapakarṣati,
Mucous loosens: kleḍaḥ śāithilyamāpādayati,
Lubrication gentles: sneho mārdavam janayati,
Sufficient time: kālah paryāptimabhinirvartayati,
Combination of above: samayogastveṣām

<http://www.ayurveda.com>
413/gastron_ayurveda.htm

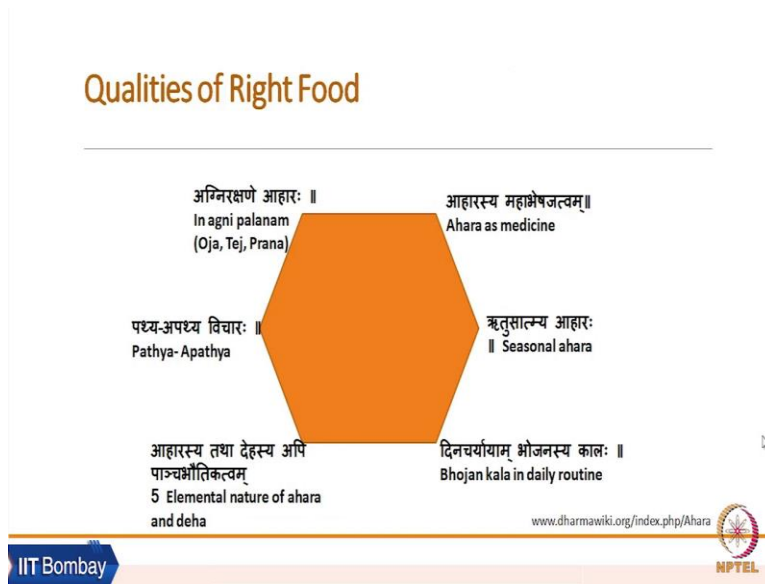
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Then comes a transformation of food. What ayurveda says about it? Ayurveda says that transformation of food into energy is based on optimum heat energy, that is usma, usma pachati. The role of usma is to digest, optimum movement a movement of the different parts, different parts of the intestine.

Vayurapakarsati that so vayu causes the movement in the different parts of the intestine. Mucous loosens, kledah is called mucous and that gives saithilyam means looseness. Lubrication gentles, and lubrication is given by ghee, lubrication is also generated by the body itself. So, sneho mardavam janayati that which does the lubrication.

Sufficient time, kalah pariman must be followed until one diet is out of the system the next full diet should not be taken. Combination of above samayoga of all these. So, the conversion of the food into energy happens with optimum heat energy, optimum moment, mucous, lubrication, sufficient time and combination of all these.

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What are the qualities of right food? So, right food is agni rakshane ahara that which enhances oja, teja and prana, we are going to discuss what is oja, teja and prana. [FL] Ahara is also like a medicine. Ahara must be taken according to the suitability [FL]. So, the quality of good quality food means that is taken after sufficient thoughts about what should be taken what should not be taken. [FL] the food which is according to the season [FL] means five elemental nature of Ahara and Deha.

So, Deha the body is made up of five elements, Ahara is also made up of five elements, there has to be a right equilibrium of these elements in Ahara and these elements in the body. [FL] and according to the daily routine. So, these are the qualities of right food. There are few other qualities as well given in great detail on this website of dharmawiki dot org. dharmawiki dot org is our own website, this is development of one of the IIT Bombay research project and you will see lot of these concepts are given in great detail.

So, you can use this website as like notes for many of the topics and the topics which are well developed there where much very well presented there in the dharmawiki. We have also given the reference behind those topics on those slides of the reference of that particular page of dharmawiki.