

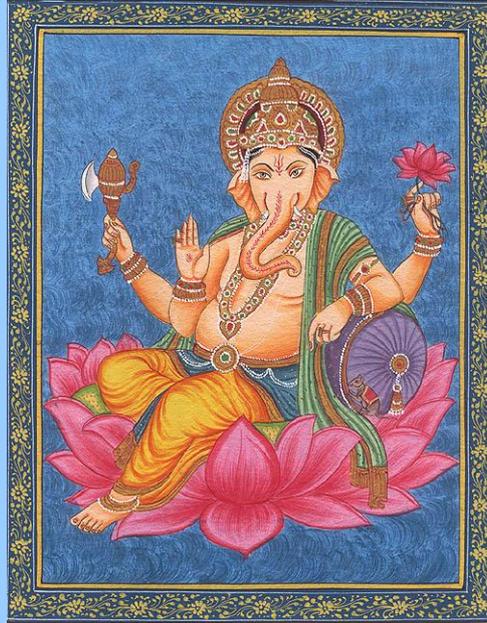
In Search of Harmony
Conceptual Ayurveda



*Selected Articles written by
Jyotikar Pattni*

In Search of Harmony
CONCEPTUAL AYURVEDA

© Jyotikar Pattni @ www.hanss.co.uk © 2009



This publication may not be traded, or otherwise be lent, re-sold, hired out, copied, published, scanned, in any form whatsoever. The entire whole publication in which condition it is published herewith is protected by the International Copyrights Law. All intellectual property rights including full copyrights, Database Right, First Publication Rights, patents, Registered Trade Marks, know-how, intellectual or industrial property rights including format, art direction, look and feel and content subsisting throughout the World shall vest in this publication. None of the data or content found on the Website may be reproduced, published, distributed, posted or transferred modified or linked to another website or otherwise copied in any form whatsoever. The whole entire publication except last chapter eleven (11) shall remain the full copyrighted property of Mr. Jyotikar Pattni at all times and no licence or right to use any of the same shall be granted or implied in any way. Users may not modify copy, distribute, transmit, display, reproduce, publish, licence or create derivative works or sell any information obtained from the Website. Users may not download any part of the publication, or any information or images for private non-commercial purposes or otherwise for commercial purposes.

The author reserves full copyrights © 2009.

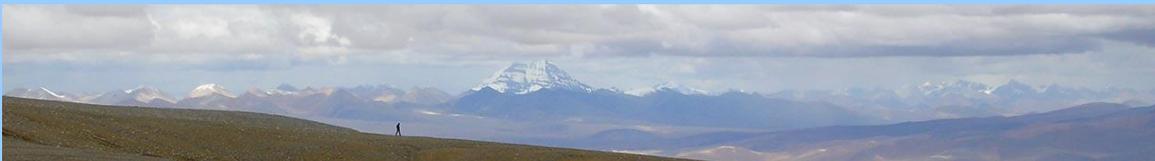


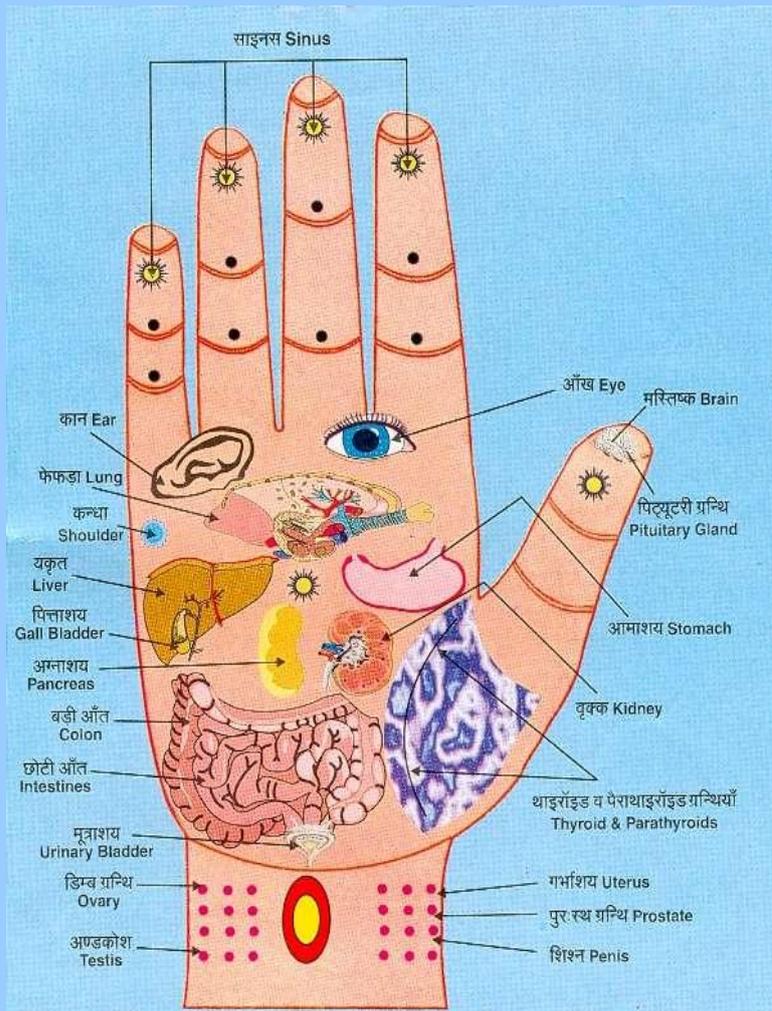
In Search of Harmony

CONCEPTUAL AYURVEDA

Table of Contents

	Page:
1. Prologue	4
2. In Search of Harmony – Overview	7
3. Ayurveda – Its origins, history and progression	12
4. Sankhya theory of creation & Vedantic theory of creation	21
5. Shad Darshanas – Basis of Ayurveda	35
6. Mind-Body Interaction Principle of Ayurveda	46
7. Tridosha theory of Ayurveda	60
8. ‘Dhatus’ & ‘Malas’ parallel to anatomy and physiology	88
9. Living according to our quota	120
10. Basic principles related to human body	122
11. Clinical Ayurveda: From: Kerala University: Doctors	129
12. Conclusion	141
13. References	159
14. Acknowledgements	164





1. Prologue

Aum shree Ganeshaya namoh namah.

Obeisance to Lord Ganesh, the inspirational author of the Vedas.

Amidst all of the noise (falsehood), haste (uncertainties), and waste (warfare), whilst the intellectual world of human survival perpetuates in karma (deeds, actions, and cycles), the spirit of life is in constant search for harmony, wholesome health, and happiness. Hope implies that in due course of time, we will discover nature's way and realise that the real true help is within our reach, within us, within our spirit.

The true self – the spirit of life, albeit infinitely mystically unknown is the real origin of hope. Hope gives a solace without intellectual conditions, to heal with nature and to discover nature's imbalances.

Absolute total perfect balance of harmony, happiness, and, wholesome health is NOT possible in the age of falsehood ('kaaliyug'). However, attaining optimum harmony, happiness, health, and peace is the ultimate goal of every life spirit. Pleasure and pain, sorrows and happiness, losses and gains, ups and down, success and failures, fortune and misfortune, are transient experiences of the mortal finite world of existence embodied within ego (illusion) and mind (memories of experiences).

Disease/ ('Rogg') is a state of imbalance/ fault/ disturbance ('dosha'). Imbalance/ fault/ disturbance can exist at the gross physical level of the elemental body, physical level of the organic performance, subtle tissues of the body, subtle systems of the body and metaphysical mind psychologically. Understanding profoundly, rather than knowing intellectually requires us to realise that there are various limitations imposed by the age of falsehood ('kaaliyug'). Pollution, contamination, chaos, mass poverty, mass ignorance, are a direct result of overuse and abuse of material resources, human beings, and time.

The aim of Vedic life science is to find a balance in life that is the basis for harmony between the society, the individual, the divine laws, and the karmic purpose of every life spirit. Therefore, whatever act, practice, or thought, does not lead to social good/ social harmony, that act, practice or thought is considered selfishness and egoistic. The individual is the self – atman (spirit of life) not the ego.

Vedic life science is concerned with finding harmony between the animate and inanimate existence, between the individual self and the society, between the individual self and the entire world. Imbalance and lack of harmony at the gross physical level affects the subtle spiritual level and vice versa.

To live in harmony with nature, we do not only need to study and know the physical principles to conquer nature but an insight to understand it with profound wisdom of discovering it in divine experiences of self-realisation. Institutional education is conscious learning information of knowing matter as it were found and seen. Self-discovering quest for harmony is a conscientious illumination of seeing the same matter from a different perspective – from a spiritual sense.

‘Yato vacho nivartante aprapya manasa saha anandam brahmano vidvan na bibheti kutas – chaneti’ (‘Taittiriya Upanishad B-Valli 2-9’)

“Who so ever discovers and realises the bliss of eternal supreme infinite cosmic soul, becomes infinitely happy together with the mind and is anxiety free.”

The imbalance in the gross physical body cannot manifest without a disturbance or vitiation in the mind and karmic cycle. An imbalance in the karmic misfortune cannot manifest without a physical disorder or imbalance between the mind and the body. This is the truth of the Vedas, which we realise in experience. The root of holistic health and healthy life is in the harmony between the terrestrial the celestial and the spiritual planes. Harmony is in the right relationship between the humans and the celestial, between the individual and the family, between one family and another, between communities and between nations.

The purpose of writing this publication is to highlight some of the more relevant elements of the Vedas and the Vedic wisdom of Ayurveda to the core issue of becoming truly humane and generating universal concourse through evolution.

The future of health care without a doubt is in the integration, union, and togetherness of the traditionally allopathic medicine and spiritually holistic medicine; call it naturopathy, ayurveda or natures’ medicine. However, for this to happen successfully, persons all over the world need to awaken and be aware of all the fragmentation, distortion and commercial propaganda promoting individualisation of Ayurveda. When the fashion trends and conveniences transform from ‘money-making’ schemes into self-development holism, we will experience humanity, well being, care, lesser pollution, dissolution of diseases, lesser aggression, and greater universal peace. Love begets love. Beauty begets beauty. When we become internally - beautifully wholesome, we generate transcendental love and we become magnet-like. Our ancient ancestors were more virtuous, more wisely aware, and more spiritually learned than most of us who claim to be intellectuals and experts. There is no doubt about this statement. The world we are living in is much worse than the world 3000 years ago. The collective human ego purports a history filled with epiphanies, tragedies, upheavals, self-destruction, power, wars, discrimination, manipulation, commercialism, and material imperialism. Increase in diseases is a direct result of the increase in the pollution, contamination, and depletion of essential spiritualism.

Watching the sunset and the swans making their way home on the running river, there is serenity in the golden leaf that flew away herewith a prayer, a sincere wish, and an unconditional love, to give hope. The dusk invites the nightfall in quintessence. All said and done, what really matters in 'all this, that and the other'? Time flies, suns rise and suns set. The soft pebbles on the shores touch our feet; the music of the night consoles without any instruments, the stars in the nightingale brings us a solace without words. Life is a moment. A moment to live, a moment to laugh, a moment to lean, a moment to learn, a moment to listen, a moment to lend, a moment to love, a moment to lead, a moment to last, and a moment to leave. Time flies fast. Nothing ever remains the same. The entire universe – terrestrial, the celestial world, and the spiritual world congregate in togetherness at the dawn and the dusk when the night meets the day and the day meets the night. Love is the most wonderful expression of human life. My mind perches on the Vedic lore to find solace. Never failing, the Vedas are ever enriching to read and the celestial words of wisdom from the Vedas give me hope when all else fails.

Here on the human earth we are numbed, almost unfulfilled in spirit, yet we continue to engage in the constant survival of 'all this, that and the other'. Life goes on. Time flies. The 'me', 'i', 'mine', 'my' eventually disperse in due course of time with the elapsing world leaving behind the conquests of ego as a mere illusion/ maya. Happiness is a state not a condition. Peace is a state not a condition. To reach this state, we have to experience life in its moments. Only in experience can we evolve from the gross physical condition to the subtlest mystical state of supreme eternal being Brahman-atman (spiritual self). A healthy person is happy and a diseased person is unhappy. No one likes to be ill. No one likes to be helpless.

When we value ourselves profoundly, with greater respect to our beautiful existence rather than to our surviving intellect, we will leave behind 'all this, that and the other' and become happy. The real thing in life is this basic truth. Let us laugh and be happy! Let us realise from an innocent child that laughters bring extra ordinary special joy and good health! Happiness is the grandest miracle of life. When we become beautiful from within, it reflects on our outer personality eventually. May the dawn and the dusk forever remind us of the greatness of communion of silent prayer between the terrestrial, the celestial, and the spiritual worlds, in the serene beauty of the sunrise and sunsets. May there be enough rain and harvest. May there be enough sunshine and clouds. May there be enough air and breath of life in the air. May there be enough rest in the night. May there be enough clean water. May there be enough life breath in the atmosphere. May there be enough life breath in all the harvests. May the world of human never abuse food. May there be goodwill, love, compassion, and righteousness all over the world. May there be virtue all over the world. May the glory of truth triumph, in all this that and the other. May I never cease to love and to give selflessly.

2. In search of harmony – A self-healing Vedic wisdom

Beyond the five elements (namely earth, water, fire, air and ether), the senses, the mind, the intellect, and the ego, there is a harmony-stillness-balance ('satt-chidd-ananda') that is unperturbed by 'all this, that and the other' noise, haste and waste. Finding an optimum pivot is tantamount to harmony – that which demands wholesome health maintenance. It demands attention, time, constancy, consistency, and the willingness to listen to nature's ways. According to Isa Upanishads we need to deliberately divide our attention at all times so that a portion of attention/ time is devoted to the self, into self-discovery. This entails self-observation, self-awareness, watchfulness, mindfulness, and essential spiritualism based on nature's ways and essential experience of nature's healing energies. The Vedas say that the spirit of life (jivatman) is superior to the ego (ahamkar).

Disease is a manifestation of long term oppression/suppression, over indulgence/inactivity, imposition/submission, abuse/ignorance, and, misuse/ over-use/ under-use of the senses, the body and the mind. Self-healing requires us to re-educate ourselves in the nature's health maintenance.

Amidst all the noise (falsehood), haste (uncertainties), and waste (warfare), whilst the intellectual world of human survival perpetuates in karma (deeds, actions, and cycles), the spirit of life is in constant search for harmony, health, and happiness. Longevity implies life. Life/ Ayush without 'svastha' / health and 'svastha pranna' / healthy life breath is a life filled with disease, either at the gross physical level, physical level, mental level or emotional level. Hope implies that in due course of time, we will discover nature's way and realise that the real true help is within our reach, within us, within our spirit. The true self – the spirit of life, albeit mystically unknown is the real origin of hope without a shadow of doubt. Hope gives solace without intellectual conditions, to heal with nature and to discover nature's imbalances.

Absolute total perfect balance of harmony, happiness, and, wholesome health is NOT possible in the age of falsehood ('kaaliyug'). However, attaining optimum harmony, happiness, health, and peace is the ultimate goal of every life spirit. Life is to enjoy, to love, to nurture, to be healthy, and to be happy.

Sound practical judgement (the consciousness to refine conscience), natural sagacity of the nature ('prakruti'), social awareness of modesty ('Anutssekah'), spiritual knowledge/ ('adhya-atma-adhyayanam'), and righteous action ('dharma- satt-karma'). These are the pre-requisites of longevity, health, and enjoyment of life.

Deviation or vitiation results into disturbance – pollution ('vissama-kshaya'). Vitiation is a diseased state of prakruti [entity of human].

Pleasure and pain ('kaamah cha pidhah'), sorrows and happiness ('dukhah cha sukhah'), losses and gains ('bhrassah cha labhah'), ups and downs ('pragattih cha viklavah'), success and failures ('vijayah cha parajayah'), fortune and misfortune ('bhagah cha vyasanah'). These are transient experiences of the mortal finite world of existence ('Mrityoorlokka'), embodied within the ego/illusion ('aham eti maya') and the mind/memories of experiences ('manas eti anubhava'). Whatsoever is born out of karma must dissolve in karma. Matter ever changing; never remains the same with the elapsing time. This is the common sense of the Vedic life science that is based on normal logic, good practical sense, and truth by experience.

Disease/ 'rog' is a state of imbalance/ 'kshyah-vyadhi'. Imbalance/ 'asthaya' can exist at the gross physical level of the elemental body, physical level of the organic performance, subtle tissues of the body, subtle systems of the body and metaphysical mind psychologically. Short term imbalance results in lowered immune system, long term Imbalance results in inefficient functioning of living organism / 'kosha', tissues/ 'dhatus', channels/ 'Shrotras'.

Furthermore, when the immune system goes down, the hormone distribution to essential parts of the body is disturbed causing imbalance between the systems of the body and the organs of the body. This imbalance results in disease or failure in the normal healthy function of cells, tissues, systems, and body parts. Imbalance or disease is a result of breakdown in normal growth, normal maintenance, and normal nourishment. Breakdown in normality can be due to suppression, oppression, abuse, misuse, morale wrong, misappropriation, over indulgence in ego dwelling, superiority of the mind power and superficiality of the unfair, unscrupulous and selfish life. This is the Vedic truth of health life science.

'Sin' in the Vedas does not have literal implication. Sin or 'Assatt-karma' implies a friction or a negative karma that gives rise to dosha-fault or vitiating. When gunas or the qualities of nature are vitiating, there is friction in the normality or the momentum of 'saama-svastha'/ collective health, 'pushthee-ananda-svastha'/ normality. The state of perfect harmony is normality that which in Sanskrit is beautiful, truthful, blissful, and happy, beyond the qualities of nature and beyond the karmic manifestations into the unmanifested sublime state of being ('satt-chidra-ananda-aum-tat-sat-svaha-hari-aum-chidra-anandam-aum-sohum-aum-sohum-hamnsa-sohum').

The Vedas speak of transformation from the gross state to the subtlest state. When a humanbeing in his/her self-realisation experience reaches the final beatitude, the spirit of life, causes dissolution to gross states, like all the habitual attachments ('kaal-samnsahr'), false desires ('moha-prarthitah'), illusion (maya), ego (ahamkaar), and the falsehood ('asattmya').

From the dissolution of the mortal state of form ('saar-guna') which is like a mirage (maya) to the immortal state of formlessness (nir-guna), the transformation takes place in divine self-realisation. The sublime state is a divine spiritual state and it is known as the swan personality ('hamnsa'). A stable, harmonious, happy, healthy state is "satt-chidd-ananda aum".

The authentic Vedic life science was written for the 'kaaliyug'/age of falsehood when 'Prithvee-mata'/ mother earth shed tears of 'pidha'/ physical sorrows and sufferings, 'dukha' /torment, 'vyaddhi' /anxiety, and 'vismayah'/ astonishment at the 'assatt-varadhayatti'/ increase in human wretchedness. It is believed to be the celestial wisdom for satt-karma/ righteous act, satt- karanna/ righteous karmic cause, satt-kriya/ righteous rites, and satt-jivan/ righteous life. Therefore, whatever act, practice, or thought does not lead to social good/ social harmony is considered selfishness and egoistic.

The individual is the self – atman. Vedic life science is concerned with finding harmony between the animate and inanimate existence, between the individual self and the society, between the individual self and the entire world. Imbalance and lack of harmony at the gross physical level affects the subtle spiritual level and vice versa. What is divinely good for the self is good for the world, what is painfully hurtful, helpless, and dismally hopeless, is the same for the world at large, and vice versa. This is the basis for harmonious society 'idamn-nanm-maama' (unselfish).

To live in harmony with nature, we do not only need to study and know the physical principles to conquer nature but an insight to understand it with profound wisdom of discovering it in divine experiences of self-realisation. Institutional education is conscious learning information of knowing matter as it were found and seen. Experiential wisdom comes from self-discovering process of learning about life, its qualities, its nature, its constituents, its karma and its destiny.

Self-discovering quest for harmony is a conscientious illumination of seeing the same matter from a different perspective – from a spiritual sense, from an experiential sense. One has to experience, understand it from the experience, and then realise the divine truth. Divine truth cannot be realised merely by reading scriptures. To be obsessed with the academic Vedic knowledge and the power of it eventually leads to unhappiness, for it is abused, misused, misappropriated for propaganda and commercialism but not for self-development. When our perception is untainted, uncoloured, non-manipulated, non-biased, impersonal, and impartial, our higher consciousness sees things as they are not as they could be. When we see things as they are, we are able to see other people's viewpoint without full-scale egotistical wars.

In a war, no one person is absolutely right or absolutely wrong.

Moving alone does not imply moving in smaller circles of people! Aloneness connects our energies to the higher plane the outermost divine planes of existence. Sacred spiritual energy is very hard to build up and very easy to loose. When we loose spiritual energy, we feel drained, angry, frustrated, confused, tired, and irritated. It takes many hours and days to build up spiritual energy. It takes only seconds and minutes to loose it.

We loose most energy when we speak in the wrong times, at the wrong place, to the wrong person, for the wrong reasons, on the wrong issues (never argue!), for the wrong cause and of the wrong accord. That is why, there is an ancient Vedic wisdom - 'speak little, speak softly, speak clearly, speak the truth, think twice before you speak, and if you are not sure take time to think things through'.

Every spirit of life has a purpose to life. Life purpose could either be 'kaama' (pleasure/enjoyment), 'artha' (proliferation), 'dharma' (righteousness), 'moksha' (liberation and detachment for nirvana).

According to the Vedic life science, each individual is born with a 'janma-karma rashi prakruti' (karmic life birth chart at the time water bag breaks). Prakruti means elemental physical constitution. 'Rashi prakruti' does not change throughout the life. It is the karmic birth chart, which depicts the life purpose of the soul. However, when conflict is suppressed, buried subconsciously, or distressed, the gap between the true spirit of life and the ego (intellectual mind) increases thence causing imbalance in the gunas (qualities) of the mind or the doshas (humours) of the sharira (body). This is the Vitiation State or the 'virkruti kshaya'. In Vedic-jyotisha, we correlate the transit chart to the varsha- yearly chart, to determine the imbalances in the rashi-prakruti.

Remedial Ayurveda is therefore valid only after deducing an appropriately correct Vedic birth chart to determine imbalances/ruin (kshaya-vruddhi), fault (dosha), karmic qualities (gunas), and Vedic astrological remedies. Only after determining the 'janma-rashi-karma-prakruti-pattrikka' (individual karmic life birth chart), a 'virkruti-prakruti guna-dosha kshaya' is detailed over factors like the 'manas-gunas' (mind qualities), 'sharrir doshas' physical humours, 'karma-nakshatra' map of habits, patterns, lifestyle, environment, social and others. Only a highly qualified Ayurvedic medical physician is allowed to diagnose disease. Ayurvedic medicine is an intensive seven years training after which one is qualified to work in the hospitals along with other medical doctors. ¹

The purpose of writing this book is to highlight some of the more relevant elements of the Vedas and the Vedic wisdom to the core issue of becoming truly humane and generating universal concourse through evolution. I am an imperfect talent of imperfect lyrics.

¹ Reference: Act of Ayurveda education in India published by the Central Council of Indian Medicine.

In search of harmony is about soul searching experiential Vedic wisdom that discusses significant principles and relevant issues that render good health, longevity, happiness, and well being. It is wisdom of self-development, spiritual evolution, and self-healing. It speaks of basic conceptual Ayurveda.

When the intention of this self-development spiritualism turns into material proliferation of ego power, politics, greed, and selfish desires of reaping more money than necessary, there is great progeny and great fame in the short term. However, experience shows that such progeny is only short lived in as much as the intention for the purpose is not a self-less sacrifice towards the attainment of the supreme truth. I believe from my experience, that one who nurtures humanity, truth, and righteousness, triumphs in the end. Tragedy, crises, conflict, loss, hurt, and upheaval render us an opportunity to become spiritually aware. It is arduous.

Materialism has saturated to its highest peak. It cannot grow anymore. When materialism has saturated, there begins a general slow down of economies, decrease in economic growth, increase in the gap between the rich and the poor, increase in world crises, and more disturbances or vitiation in the known materialism. There are no more solutions or remedies available from the advanced information technologies, computers, and modern science because of newer diseases manifesting every decade.

3. Ayurveda – Its origins, history and progression

“Aum is the sound of eternity that echoes undyingly in benign silence”

Ancient mysticism of India

On the ancient Himalayas mountain slopes of great spiritual India (Bharat) echoes the distant sound of AUM across the resonant valleys of Tibet and Nepal. The eternal sound of Vedic Godhead reposes in its final beatitude on the trine Himalayas Mountain peaks. The Atman (soul) is illumined wholesome, when ‘pranna’ (life breath), Purushas (existential sublime spirit of life) and Prakriti (physical and mental being) unite together as ‘form’ with the formless celestial in a grand fusion of oneness, (in AUM).

As antique as 12000 BC, mythological presumptions of the mystical formula one and two believe that, ‘life wisdom’ or ‘composite life wisdom’ or ‘absolute life wisdom’, had been narrated by Brahama (the creator) to Surya Narayana (the Sun God). Fifteen thousand years ago, just before the time of Ramayana (epic), Varuna (the cosmic compassionate Proliferator) and Indra (the cosmic pious illuminator) were both attending this divine discourse of Brahma. However, Lord Indra (the cosmic pious illuminator) returned to the Sun abode after the completion of the divine discourse with many puzzling questions and in quintessence, listened over and again. In the process of becoming a perfectionist by transcendental listening, **Indra** became the soul embodiment cosmic illuminator. Some ten thousand years ago, almost as ancient as 8000 BC, the profoundest sages and the seers of the great Himalayas witnessed an extra ordinary profound dialogue between ‘Surya-narayan’ (the Sun God or Agnee Brahma) and ‘Indra’ (the cosmic illuminator). Amongst the foremost seers were Rishi Vishwamitra, Sage Vyasa, Rishi Vasishtha Valmiki, and Sage Bharadvaja.

The celestial preceptors and the translators of this sacred dialogue of life wisdom (Brahma-Vidya) were Brahma (the creator), Vishnu (the preserver) Shiva (the transformer). The seers around 3000 BC referred to it as Veda (eternal wisdom), Ved-puranas (Encyclopedia of eternal wisdom) and Shastra (scripture).

It was believed per the Puranas (ancient Encyclopedia) that the Vedas have been orally narrated. Daksha-Prajapatti (the king of cosmic deities), Indra (the cosmic illuminator), Ashwinis (the twin messengers), Sanakumaras (the four cosmic creators), Narad (the cosmic communicator), and Lord Brihaspatti (the lord of nine planets) were pioneer reciprocators of Vedas in oral Sanskrit.

From ‘insight’ comes inspiration. From inspiration comes expression. Shiva’ or ‘Rudra’ is construed as ‘param-tattva’ guru seer (eternal cosmic guru trinity) that which in mantra is also ‘AUM TAT SAT’ (Aum is the self-same sound, word, and mantra upon which the beauty of final beatitude of truth illumines forever). Shiva took a divine glimpse (through his insight) at the imperfect self-proclaiming mortal human entity, the mortal human mind (man), the ego (ahamkar), and the human passion (desires). Shiva’ shed tears.

Every tear that fell on the slopes of the Himalayas transformed into 'RUDRAKSHA'. Shiva puranas (Encyclopedia) states that there will be no end to sufferings and sorrow on the human earth (manushya-lok) created by Brahma. However, moksha (total spiritual liberation) may be attained by fulfilling Karma (act of doing) in progressive stages of self-realisation experience. Shiva is the 'Moksha datta' (liberator of mortal life). Through Shiva's insight (divya-drashtee), this beautiful most extra ordinary wisdom known as 'Brahma-Vidya' (Sun wisdom) and 'Divya-tantras' (Soul guide), became INSPIRATION to the transcendental seers and sages of the Himalayas. 'Sanskrit' the divine language of the cosmic deities was born out of the self-same 'AUM'. From sound, came symbol - expression by hands (mudras). From sound and mudra came holistic body expression ('Shiva tandav' and 'yoga-asanas').

From wholesome expression came the profound holistic mind expression (man-samhita-kavita). From wholesome insight, came inspiration. From inspiration came wholesome expression of lyrics, 'shlokas' (hymns) and composite texts (srutees). It is from the collective synchronisation of profoundest combinations of the sound of music; mudras, yoga, poetry, and philosophy, the perception of divine wisdom and anthology of the Vedas were formed foremost in 'Sanskrit'. Sages and seers witnessed these profound classical compilations through their 'divya-drashtee' (divine transcendental insight). It was a dialogue of "DIVINE LIFE" on human earth (manushya-loka).

Seed of Ayurveda

ATMAN (omnipotent power - Hari) vibrates with AUM to generate ENERGY. The fundamental principles of Ayurveda are known as 'samkhya' (the wholesome absolute infinite knowledge of the true self). This principle according to the Sadhus and sages of Himalayas is the life consciousness and spiritual awareness. 'Jivan-atman' individual soul and 'param-atman' eternal cosmic soul is one infinite existential state.

To realise atman (soul) wholesome is to holistically realise param-atman (divine omnipotent cosmic soul of God). To understand the pure **existence** in wholesome, is the science of life (ayusha). 'Atman-Vidya' or spiritual wisdom is a collective classical composition (samhitas) based on subtle spiritual experience (adhya-atman-anubhaviti). Experiential and enlightening divine wisdom grows and develops through the seven causative chakras of the individual human form (manush-swaroop).

The individual chakras (yoni-coccyx, spleen, solar, heart, throat, third eye, and crown) are co-related like to like with the universal cosmic form (vishwa-swaroop) in seven layers known as 'bhuh', 'bhurvah', 'swahar', 'maha', 'janah', 'tappah' and 'tat'.

Ayurvedic principles and practices are focused upon one truth 'TAT SAT'. Spiritual experience leads us toward that truth (tat-sat) sublime truth oneness without a second.

Ayurveda is a divinely spiritual medicine.

Health is firstly meant to be gross physical health that encompasses good healthy food (ANNU). Health secondly is meant to be physical health that encompasses healthy nourishment, vitamins, and healthy lifestyle (SAN-JIVAN). Health thirdly is meant to be mental health free from bad thoughts, fears, phobias, mental worries, anxiety, and worries ('SAT CHIT ANANDA'). Health fourthly implies emotional health that extends the environment, families, immediate social structures, lifestyles, and karma (SAMNSAHAR). Health fifthly implies spiritual health (ATMAN-BHOG). The spiritual health is a karmic phenomenon whose hypothesis implies that an individual soul is born in karma. In karmic yogs (conditions of life), the soul transmigrates and evolves. The ultimate aim of every life spirit is to attain moksha (spiritual liberation). In other words, the maya (matter) and the kaya (substance) are impermanent features of this swaroop sharir (individual personality). The terrestrial is mortal (karmic, causative energy cycles). The celestial is immortal (sublime primordial energy).

THE VEDAS

By the close of 3000 BC, the purest nectar of ancient Indian wisdom of the celestial comprising many sacred discourses (Srutee's) and anthology of divine compositions (Smritis) of 'life wisdom' (ayush-gnanna/Vidya) were found in fragmentation. The Vedas do not have one author or a claimant. Lord Ganesh and Goddess Saraswatti together gave inspiration to Rishi Vyasa to narrate it. Almost like music compilation, it is divya-gnanna (divine wisdom) of the divya-drashtee (divine insight) that manifests in divya-swaroop (profoundest inspiration). Srutees and Smritis together correlate the individual cosmic personality (jivatman) to the collective cosmic existence. Vedas are an insight, a composite wholesome guide, and a classical holistic philosophy (sanhitaa) of altruism of the soul (atman) that encompasses its karmic (experiential) journey in time (kaal). A composite science and philosophy of life.

Around 2500 BC, the Vedas were a compilation of such a sacred insight and classical anthology, of the philosophy and the science of life (Ayush). According to Ved-Puranas (ancient encyclopaedia), there are five classical Vedic srutees:

- Rig Veda (Hymns and poems) (11000 hymns)
- Yajur Veda (Shukla the bright white mystical formula and Krishna the purple mystical formula of the rites, rituals and ceremony) (11K)
- Saman Veda (Mantras and chanting of the sound of music) (21K)
- Athar Veda (Practical arts and science, charms and medicine, nature and time, life and death, field, survival) (7000 hymns).
- Upa Veda (Limbs of Vedas - the material nature – maya)
 - Ayur-Veda dealing with science of life and medicine

- Dhanur Veda dealing in military and nuclear technology, information Technology and computers
- Ghandarva Veda deals with fine arts, music, and dance
- Sthaptya Veda deals with maths, physics, chemistry, engineering, Architecture, sculptures, and fitnesses painting.
- Vedangas are also limbs of the Vedas. Vedangas comprise the following: Jyotisha (science of astrology), Kalpa (rites and rituals), Shiksha (pronunciation), Vyakarna (grammar), Nirukta (etymology), Chandas (metrics)

Garuda Purana contains the most ancient verses of Ayurveda as narrated by Vishnoo God - Antique most Purana.

The historical heritage of Ayurveda

The inertia of Ayurvedic history 2700 BC to date

- The harappa civilisation (2500 BC)

Around 2500 BC, Ayurveda, in its fragmented compilations and transliterations began its karmic journey on the inspirational land of Bharat – divine nectar (mother India). ‘Mohenjodaro’ and ‘Harappa’ are foremost underground cities with wealthy royal and noble dynasty of Rajasthani, Sindhi, and Punjabi kings.

Foremost school of Ayurveda (in an ancient guru-disciple mode) has been around the 2000 BC. Bharadvaja (a rishi, sage, and a seer) transcended divine discourse to Dhanwantaree.

From the punarvasu atreya (ancient school of traditional guru-disciple school of physicians), Dhanwantaree narrated Ayurvedic wisdom to Sushruta a renowned surgeon.

Punarvasu atreya comprised of tantras (treaties of ayurveda) and amongst the scholars, Agnivesa, Tantras, Bhela, Parasara, Harita, Jatukarna, Ksarpan, and others were founders.

Charaka, a disciple of Agnivesa first formed Ayurvedic srutees and called it Charaka Samhitas around 1800 BC.

By 1700 BC, there were three classical ayurvedic srutees:

The Sushruta Samhitas (dealing with surgical and operational medicine)

The Charaka Samhitas (dealing with internal medicine, tantras, and cikitsa-treatment).

Ashtanga samgraha (dealing with wholesome medicine namely internal general medicine, surgery, ophthalmology, paediatrics, toxicology, psychology, rejuvenation-revival, and aphrodisiacs).

Sushruta samhita details sophisticated and profound ways of surgery, surgical equipment, classifications of abscesses, burns, fractures, wounds, amputations, plastic surgery, anal and rectal surgery, abdominal, and others which are validated my modern medical science.

Furthermore, it details human anatomy, the bones, joints, nerves, heart, blood vessels, and circulatory system, corroborating marma point theory.

Charak samhitas are compilations of the Atreya School of physicians. It contains sections about physiology, anatomy, aetiology, pathogenesis, Symptoms, and signs of diseases, methodology of diagnosis, treatment and prescription, patient charter, prevention and longevity, food and nutrition, lifestyle and life including intrinsic and extrinsic causes of illness.

- ***Aryan invasion of the Ganges and the Indus valley (1500 BC to 1000 BC)***

The Aryans invaded India around 1500 BC. They spread and took the nectar of Vedic wisdom from the slopes of Indus valley (known as the Himalayas) to Afghanistan, Tibet, across Iran into the Middle East and Europe. Taken away from Indus valley, Ayurveda rapidly came to Europe and the first translation of Charak Samhita in German language.

- ***Mahabharat epic (900 BC)***

Srimad bhagwattam, Mahabharatas, and Gita were compiled.

- ***Spread of Buddhism and Lord Buddha's nirvana (544BC)***

Between 500 BC and 600 AD, there was also an intense spread of Buddhism by Buddhist monks into Tibet, China, North India, Southern India and Sri Lanka. In awakening Buddhism, most Buddhist monks were Ayurvedic scholars and thus spread Ayurveda.

- ***Composition and compilation of the Upanishads (550 BC)***

- ***Invasion of Alexander (327 BC)***

- ***Reign of Ashoka (272 BC)***

Ayurveda and Indian Vedic heritage flourished for nearly 500 years building various foundations. Ayurveda was transported to China and Chinese Medicine became from Vedas and acupuncture is fully adopted from Vedas.

- ***Rise of Islam and suppression of Vedic heritage and temples (700 AD) Decline of Ayurveda.***

- ***Colonisation by Europe and British (1288 AD to 1930 AD) and the decline of Indian royal dynasty, Indian heritage and culture and Indian wealth. Spread of Indian heritage into Spain and Germany.***

- *Pre-independent India and Hindu-Muslim wars (1500 AD to 1950's) – destruction of Ayurvedic schools and hospitals.*
 - *Independent India (1950's) Ayurveda awakens across India in many foremost schools in Gujarat, Banares, Calcutta, Bombay, Poona, Sri-Lanka, Ceylon, and South India.*
 - *India-China war (1962) Spread of Ayurveda to Burma and China*
 - *India-Pakistan war (1965-1971) Formation of various councils of Ayurveda across India*
 - *Modern India (1971 to date) Increase in Universities and Ayurvedic Medicine courses across India and the spread of Ayurvedic Medicine courses in west.*
- Ayurveda comes to the west in a big way*
Ayurveda becomes known in the USA, Europe (especially Spain and Germany), and now in the United Kingdom.

Ayurveda, the oldest medicine of Mother India suffered an adverse karmic journey of being fragmented by foreign invasions and foreign anguish for nearly 3000 years.

Understanding history of India is like a gospel of man made historical events, none of which will sustain justification. One true historical fact emanates from the transpiring India is that it has suffered karmic adversities over the last 5000 years in conflict of constant invasions, ruin of royal and noble Indian dynasty, and political epiphanies.

Indian history brings deep sombreness and moving emotions. Astonishing and amazing is one set of emotions that feels the suffering and pain of all that has been taken from Mother India through invasions, Islamic camouflage, colonisation, and foreign anguish.

Courageously, serene is yet another set of emotions that gathers a momentum of divine integrity, reaching out to the very lands of Himalayas almost like a crying child wanting to suck a mother's breast milk. This inner voice is the hunger of a spirit of life that perches on true divine nectar of Ganges. Such is Bharat's laps (India's laps) 'Himalayas' – It is a land of sovereignty that never ceases to give divinity. 'Maa' (mother) gives endlessly, selflessly and divinely.

The future of Ayurveda

Last 60 years have been the awakening of Ayurveda. Ayurveda is being rediscovered with a grand quest in India, USA, Europe, and the world.

The world health science may be able to unite the healing practices of Ayurveda with the curative medicine. **By far the biggest problem Indian heritage of Ayurveda** has faced is that of protection of copyrights and patent protection of intellectual property.

Furthermore having more than one association renders conflict and bureaucracy and therefore, there is a need for uniformity in policies and institutionalisation of the grand faculty. Whilst in the USA and Europe, we have uniform medical councils and associations, and intellectual copyright protection and brand patent trademarks, India did not register Ayurveda for copyright protection and intellectual protection rights. The current state of Ayurveda is that whilst many different schools and practices are offering their own versions of Ayurvedic courses across the USA, Europe and in the UK, there is **no coalition of togetherness** between various Ayurvedic schools in the USA, Europe and the UK. The professional medical association in the USA, EUROPE, AND UK are based on very strong politics, consistent and progressive policies, uniformity, long term and short term strategies, progressive education systems and curriculum's, progressive governmental coalitions, and international charters. The consequential transpiration of a weak foundation of the Ayurvedic Medicine has given rise to fragmentation. For example, Chinese medicine of acupuncture and herbs based on five elements has its roots from the Vedas. For example, Greek medicine of body humours and Reiki has its roots from Vedas. Fengshui (Vastu-shastra in Vedanta) is growing rapidly. Other alternative medicines have arisen under varying names of political associations because of this fragmentation. Some of them are Iridology, Electro-magnetic healing in the USA, Naturopathy (growing rapidly in the UK), Alternative holistic medicine (growing rapidly in the UK), Holistic therapy based on detoxification (Ayurvedic roots) and many more.

Over the next ten years, there is a desperate need for a world Ayurvedic association to be formulated in India as soon as possible. The control and accreditation of Ayurveda has to become uniform, consistent and without egocentric power politics that thrives on discriminative bureaucracies. Unless we mould the foundations of the Ayurvedic Medicine in polices, strategies and uniform association, there is a critical problem of fragmentation and eventual breakdown of root INHERITANCE. Conclusively and concisely, rediscovering Ayurveda brings hope to a world in a state of polluted influx. Ayurveda is going to grow in the west because of the increase in the number of western subjects believing in the preventative and healing aspects of Ayurveda. Most of the western medicines comprise metal substances like lead, magnesium, iron phosphate, and others. ***The ayurveda and the Vedas cannot be owned by systems of discriminative political bureaucracies under different covers and different titles. This is fragmentation and fragmentation only enriches the few bigger players of the competitive western markets. Fragmentation cannot produce an industry with standardised practices and standardised practitioners who are working for the same goals in togetherness, in coalition and in alliance with one another. Integrated Medicine is therefore the way forward. AUM TAT SAT.***

Annex one – History of Authentic Ayurvedic Medicine

Adapted from Shiva Tirtha Swami's model

Brahma – Surya-narayan

↓

Daksha Prajapatti (Cosmic King)--Brihaspatti (lord of nine planets)

↓

Ashwini kumaras (Celestial Physicians)

↓

Indra (Cosmic illuminator)

(Sat Yug > 5000 years)

↓

Divodasa Dhanwantari

Kashyap

Bharadwaj

↓

↓

↓

↓

Paediatrics

Father of Ayurveda

↓

Gynaecology

Sushrut samhita (4th-5th century BC)

Comprehensive Surgery compendium

Atreya Punarvasu (ancient classics)

↓

School of physicians (6th Cen. BC)

||

Charak Samhita (1st century BC)

Comprehensive General Medicine

Compendium

↓

Madhava Nidan (9th century AD)

Treaties on diagnosis

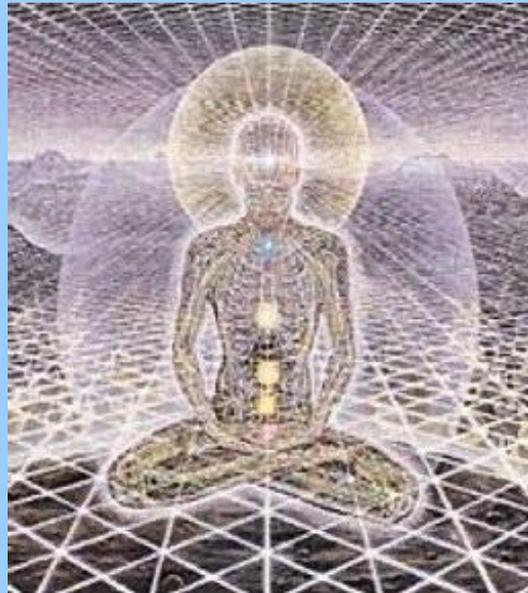
↓

Sharangadhara Samhita (1300 AD)

Ayurvedic herbal recipes compendium

References:

- Lecture notes by Doctor Athique
- Readings by Doctor Athique
- Internet research on History of Ayurveda
- www.itihasa.com/
- www.heall.com/
- A flight of Delight by Jyotikar Pattni
- Ayurveda by Judith Morrison
- Ayurveda by Doctor Pandey
- Ayurveda – Doctor Frawley and Doctor Ranade
- Ayurveda Encyclopedia by Dr. Lad
- Discourses by Swami Sada Shiva Tirtha www.holistic.ie



4. Sankhya theory of creation & Vedantic theory of creation

Aum echoes, dances, rhymes, moves, creates, rotates, revolves, perpetuates, and causes eternal energy of SUBTLE creation to transcend out of pure sublime existence to the gross earthly planes of life (pranna).

Sankhya means sublime wholesome metaphorical perception of creation that manifests beyond the finite into the infinite. Sankhya denotes logic of thought in a philosophy that is rationale and divinely inspirational. It is an innate wisdom or atman-jnanna based on the atman-divya-drashtee (insight).

Manifestation of **pranna (life breath)** can only be perceived through insight. No thesis or anti-thesis of creation can endeavour to elucidate in absoluteness the manifestation of transformation from Nirr-guna 'formless' to the Sarr-guna 'form'.

Scientific postulates of Quasars and Cosmologist Herman Bohm, have established that light manifested from the subtle cosmic light that is beyond the atmospheric orbit of the universal earth, and the wholesome atmospheric orbit of the galaxy. This subtle cosmic light mystical as it may seem is a pure existential eternal celestial light of omnipotent God.

'One universal soul permeating all things, which in substance resembles sublime infinite molecule of infinite light' - Pythagorean hypothesis of light and energy.

Absoluteness is an infinite state of existence wherein there is vacuum and total formlessness. Aum has neither beginning nor an end but perpetuation that is beyond time and space. Aum in the sublime most state is absolute infinity. Aum is the metaphorical representation of divine cosmic soul.

The law of karma (causation) TRANSMIGRATES in experiential time (kaal) and causes pure existence to manifest in form. 'Vayau' (air/wind) is the VATA (pure) life force of cosmic pranna (life breath) that emanated from pure Akash (space). There is no life without Vayau (air) and the orbit of existence will cease in the infinite Akash (space).

Kundalini is primordial energy and cannot be appropriately elucidated in words. Vibration of primordial energy causes transmigration of pure existence.

Pure awareness is static pure existence of sublime divine light that only observes, knows, sees, or watches. When power is ignited with the inertia of energy, current is formed. Similarly, when pure existential awareness mode initiates a circumference with primordial energy, the dance of cosmic creation happens mysteriously and mystically.

From this extra-ordinary fusion, **MAHATT-TATTVA** (pure intelligence) manifests.

The mahatt-tattva has a higher form manifest which is 'param-atman' or the astral body of the cosmic soul and a 'consciousness or pure intelligence'.

Garuda Purana speaks about the cosmic dance of karma and how the macro [universe] and micro [human entity] are similar. This is the basis of Ayurveda.

From further exuberant contemplation of the vibrations, ‘AHAM-TATTVA’ is manifested. The higher form of aham is the spiritual sense of self-identity (a true sense of identity) and the lower form of aham is the ego-sense of identity (egocentric) self-importance.

When ‘Aham-tattva’ and ‘mahatt-tatva’ united, the ‘**trigunas**’ three qualities of nature became imminent. **SATTWA – RAJJAS – TAMMAS (pure conscious intellect, motion, and inertia).**

No single **Guna** can act on its own without the primordial energy. Gunas intercepted with cosmic energy, mahat-tattva, and aham-tattva gives rises to ‘**mannas**’ (eleven gods and cognitive mind). The eleven gods in the human entity that act with kaall (time) in the mannas are Dik, Vatar, Arka, Prachetas, Ashwin, Vanhi, Indra, Upendra, Mirta, Prajapatti, Chandra, and Manas.

Mannas have two forms. The higher form, which is discriminative subjective form and a cognitive form. The lower form is functional operational cognitive form.

From the interception of the Tri-Gunas (three subtle qualities of nature) Aham and mannas, energy created the five composite elements of matter.

The great pancha-mahabhutas (the great five elements) of matter are:

ETHER, AIR, FIRE, WATER AND EARTH

Indriyas (Senses organs) are karmen indriyas and janen indriyas. Karmen indriyas are the motor organs of senses namely hands, legs, anal, genitals, and vocal chords. The janen indriyas are proper senses organs namely the nose, the tongue, the eyes, the ears, and the skin.

The five senses that emanate from the interaction of the indriyas with pancha-mahabhutas are:

Sound, touch, sight, taste and smell.

The five functions that emanate from the karma kriya (inter-action) or dynamism of kinetic kundalini energy are tanmantras:

Speech, Grasp, Motion, Procreation, and Excretion.

Extension of the gunas into the modes of elemental creation (doshas)

When the first two elements of the pancha mahabhutas namely Akash (space) and Vayau (air) combine it yields VATTA. When the Tejas (fire) and the Apah (water) combine, it yields PITTA. When prithvee (earth) and the fourth element of pancha mahabhutas apah (water) combine it yields KAPHA. These three doshas, gravitate, gauge and matter rotates, revolves and perpetuates in causative cycles of karma. The sharir (body) is in perpetual flux or dynamic equilibrium or changing mode. Every mode alters the state of pancha-mahabhutas (five elements) and consequently yields a manifestation of doshas (state of elemental creation), the dhatus (tissues), and the malas (excretion).

The food we eat also comprises pancha-mahabhutas (elements). Food has a taste (rasa), guna (virtue), virya (potency/fresh), and vipaka (after digestion smell).

The digestion process is initiated by the agnis (various digestive acids and alkaline) and enzymes. The food either becomes a contribution Dhatu (tissue and cells) as a VATA, PITTA or KAPHA effect or otherwise it becomes Mala (waste excretion).

Ayurveda correlates the rog (disease) and the metaphysical state of human body. The aim of Ayurvedic Medicine is to treat the wholesome microcosmic human individual rather than just the matter. **When a human being realises that beyond the sharir** – (body/matter), ahamkar (ego), and mann/budhee (mind/intelligence), there is a cosmic consciousness or metaphysically phenomenal intelligence, illumination of inner wisdom or insight or divya drashtee happens in progressive stages from the gross to the subtle.

Inner wisdom comes through subjective filtration of aham-tattva (ego) and mahattattva (intelligence) through mannas (mind) and sharir (body). Consciousness or intelligent force manifests in all things, shapes, and all forms in one way or another including herbs, plants, and environment. ***This is the basis of Ayurvedic Medicine.***

Albert Einstein was staggeringly amazed at the Vedic philosophies of creation and commented: ‘It is far more important to have wholesome imagination than merely knowledge.’ Pythagorean said: ‘In the universe, nothing really dies, it simply transforms itself.’ According the Sankhya-Yoga, there are three main sources of inner wisdom namely the PERCEPTION, INTER-CEPTION, AND REVELATION. In my imagination, from deep constant insight comes inspiration. From inspiration comes perception. From perception comes experiential interception. From experiential spiritual interception comes divine expression. From divine expression comes revelation.

Abstracts are metaphorical representations of what manifests beyond the surface of naked vision. Inner vision is abstruse to the external materialistic mind. The greatest scientists and philosophers of our times have used their inner most imagination to reach or arrive at a true postulate upon which a verification program of testing transpires. Scriptures or srutees are a guide. They are not an end. They are the means to understand and comprehend beyond the cognitive mind. Only in sublime, subtle experience can we become aware of the sublime and subtlest existence. Therefore, reasoning existence, imagining logically, and making rationale interpretation of our inner wisdom is centrifugal to pure divine experience of preventative and curative medicine.

Various many scholars and philosophers have made a critical review of the Sankhya philosophy of creation. It is not so important to debate upon the mechanism of primary imagination of the ancient Sankhya, as it is important to enhance it further into our pure creative imagination of the wholesome creation process of the karmic cycles.

The individual microcosmic personality is identical to that of the collective macrocosmic universal existence. Inherent in every human being are the three gunas and the three doshas in percentages of manifestations. Therefore, whilst the theory of creation is not perfect absolute personification of the true representation of the reality, it may give us light into understanding that the nature is embodied with the three gunas. That the three gunas of sattwa—rajjas-tammas exist in every atom, nucleus, molecule, electron, and micron. Tammas is gross material earth. Tammas and Sattwa intercepted together is Apah (water). Rajjas is Vayau (air). Sattwa intercepted with Rajjas is Tejas (fire). Sattwa is Akash (ether).

Vedantic creation is based on omnipotent divine God HARI

Pure sublime existence is God 'Ishwaar' (Nirguna-formless), whose mantra representation is 'HARI AUM TAT SAT – SAT CHITT ANANDA – AUM TAT SAT SWAHA'. This is the invocation mantra to creation. The celestial is eternal bliss. Bliss is a perfect state of existence. When pure existence merges with 'AUM-MAA-AUM AA' or shaktee (that which is construed as kundalini or primordial energy), a fusion of MAHA-JYOTI – delight/ meeting of two lights transpires into Tejas (energy). Brahma (satt) (is the omnipotent god), Vishnu (raj) is the dynamic force of creation and Shiva (Tamm) is the dissolution destruction and liberator of matter. Brahma is pure sattwa pure existential pure awareness. Vishnu is the pure rajjas pure preserver pure dynamism and Shiva is the pure tammas pure potentially static, dark potential kinetic force, pure destroyer and dissolver of atoms, molecules, nucleus, and electrons with the vibrating primordial energy. **Sage Kapil's ancient Sankhya philosophy became the premise upon which Ayurvedic medicine was developed.** Vedantic theory of creation begins with the omnipotent God. From Brahma emanates the great MAYA (illusion). From chaos and motion of the energy of MAYA with the help of GAYATREE - triguna adi-shaktee (the mother of creation SARASWATTI-LAXSHMI-KALI) came about BRAHMA VISHNU AND SHIVA. From the Brahma-Vishnu-Shiva were created the cosmic Purushas – the seer and the cosmic prakriti – the seen. From the fusion of the seer and the seen in a camouflage of kriya's (motions), mahatattwa (intelligence) was born. From the interception of the maya-purush-prakriti-mahatattwa, omnipotent god gave birth to 'Shuksh-mata' (the subtle power of cosmic density) as the nucleus of karmic action. The prakriti comprises three gunas created by MAYA - Sattvic, rajasic, and tamasic.

Followed by further kriya (chaotic motion), Aham-tattva was created as cause of delusion in mahat-tattva (cosmic mind). Followed by further kriya, the pancha mahabhutas, the tri-guna swaroop (three forms of gunas), mannas, devas (deities), indriyani's (karmen and janen), gross tanmantras and subtle tanmantras were created.

From further kriya, 'Lingha-sharir' (cosmic orbit) was created. From the lingha-sharir, 'Bramanda' (enormous gigantic egg) was created. All the gods entered the egg to become 'Vairaja purusha' (enthroned life soul – spirit of life). Hari thus became Narayana.

From the navel of Narayana was created the lotus of Brahma. From the interception of three forces and three energies the lokas (spheres of existences) became.

Lord Vishnu and the Vedas repose on GAYATREE MATA as the final beatitude. Therefore: AUM IS INFINITE PURE EXISTENCE THAT IS OMNIPOTENT AUM TAT SAT – SAT CHIT ANANDA- HARI AUM TAT SAT is the invocation of creation in mantra. Aum is that infinite eternal bliss ‘formlessness’ (nirgun-atman) from which the infinite came (jiva) and from the infinite came the form (swaroop). ***When this infinite is taken away from that infinite what remains is formless infinite.***

Gunas were inherently transcended from the conscious level to the gross physical level in their existential state. Therefore, beyond the conscious level of existence, manifestation cannot justifiably be shown in black and white except in divine perception with divine insight. ‘Kall’ (eternal time) conforms to the principles of gunas. The Vatta or the Vayau times are 3-5 a.m. and 3-5 p.m. The Vatta/Kapha times are 5-7 a.m. and 5-7 p.m. The Kapha times are 7-9 a.m. and 7-9 p.m. The Kapha/Pitta times are 9-11 a.m. and 9-11 p.m. The Pitta times are 11 a.m. - 3 p.m. and 11p.m. – 3 a.m. From pure Akash (space), emanates Vayau (air) that which spreads life or life breathe. Vayau in human being relates to the nerve force, nerve motor, inertia, and reflexes. Its inertia regulates Pitta (fire+water) and Kapha (earth+water). The circulatory system, the digestive system, the endocrine system, the reproductive system, the nervous system, the respiratory system, and the mental systems are regulated by Vayau.

According to the Swami Sada Shiva Tirtha, people may fall under seven different physiological constitutions. They are:

VAYAU (VATTA) – governed predominantly by air element

VAYAU-PITTA – Two doshic (AIR PLUS (FIRE + WATER))

PITTA - (FIRE + WATER)

KAPHA – (EARTH AND WATER)

KAPHA-VAYAU – Two doshic (Air plus (EARTH + WATER))

KAPHA-PITTA – Two doshic (Water plus (EARTH + WATER))

VATTA-PITTA-KAPHA (TRI-DOSHIC) EQUAL AMOUNTS OF EACH DOSHA.

Conclusion:

When power is ignited with the inertia of energy, current is formed. Similarly, when pure existential awareness mode initiates a circumference with primordial energy, the dance of cosmic creation happens mysteriously and mystically. Pure awareness is sat-chitt-ananda (a perfect state of happiness and bliss in which sheer observation in silent quintessence reveals the wholesome pure nectar of divine immortal light (Amrutt-jyoti) of omnipotent God (‘Hari’). Light never failing always illuminates in the typological heaven – celestial. Amrutt (immortal nectar) is similar to pure awareness.

Being aware of the immortal soul of infinite existence, in purest sublime most existence, the human being (manushya) rises above the mundane gross physical level of survival mode and transforms itself into an existential spiritual being.

Cosmic consciousness or metaphysically phenomenal intelligence illumines a seeker with inner wisdom or insight or divya drashtee happens in progressive stages from the gross to the subtle. Firstly, the divine seeker or spirit of life becomes 'Arta' (depressed mode). Ayush seems full of Dukha (sorrows). He has realised that life is full of sorrows. Having experienced mundane life, struggles, and sorrows, adversities and losses, he transforms into 'Jinasu' (enquirer and researcher). 'Jinasu' wants to know innately, divinely, wholesome. 'Jinasu' then becomes 'Arthar'thi' (seeker of true spiritual wealth). In yagnas (self-sacrifices), he conquers. He experiences 'divya adhya-atma jyoti' (soul enlightenment). In time, he becomes Atman-Jnani (wise man).

No one can almost perfectly 'absolutely' elucidate the creation save for its perception in profound imagination. To the agnostic, the intuition cannot manifest beyond the mundane levels of survival, cognitive and animal instincts. However, the manifestation of ayush (life) cannot just be mundane gross physical survivor.

The extrinsic pain has an intrinsic root, and a spiritual link. The pain in the mind (that which is invincible intrinsic suffering or traumatic stress) may be primarily due to suppression, oppression, fear, grief, ego imbalance, wrath, desires, envy, greed, lust, affection. Secondary contributors of pain include ambitious urge, ignorance, egocentric, revulsion, obsession, & attachment, over indulgence of senses. Ayush (life) is causatal, sacrificial, purposeful spiritual life whose ultimate aim is moksha-muktee (freeing from the vicious cycles of sorrows). Dhukha (sorrow) arises when our mannas (pure mind) drift away in the illusion of MAYA. 'Rog' or disease is 'piddha' (physical suffering). To diffuse the rog or disease, the Vedic rishi/ sage looked at the janma lagnesha (Vedic jyotisha birth chart). Based on this, determined the karmic pictorial view of the overall punarvasu-karma (previous karma that has resulted into the specific anxiety, loss, destruction, adversity, disease, sufferings, etc).

Based on this, Upayas (remedies) are drawn. Vedic Upayas (remedies) are of the following groups: YAGNA (SACRIFICIAL AGNEE RITUAL), MANTRA MANJAREE (MANTRA CHANTING OF SPECIFIC MALEFIC COSMIC ENERGY), FASTINGS TO PROPITIATE AND CALM CERTAIN COSMIC ENERGIES, PUJA (RITES AND CEREMONIAL VEDIC SHLOKAS AND HYMNS), ANUSHTHAN DANN (CHARITY), VEDIC GEM THERAPY, SPECIFIC DETOXIFICATION PROGRAM LIKE PANCHA KARMA, ETC. DIETETICS (PATHYAPATHYA), MEDICINAL HERBS AND NATURAL COMPOUNDS OF POWDERED, CLOSE MONITORING OF THE SHORT TERM AND LONG TERM PROGRESS, YOGA, MASSAGE, MEDITATION, RELAXATION THERAPIES.

The most important aspect of Ayurvedic medicine is the detoxification. Detoxification is not merely purification of the body, but also of the mind, the conscious, the spiritual composition, the emotional and the psychological. Detoxification is the purification of the PRANNA that becomes the digestive, the circulatory, the respiratory, PRANNA. Once the Pranna is purified/ cleansed, Vayau (air) begins to synchronise. Then the Agnee (the fire) begins to settle and synchronise. Then the Apah (water) begins to normalise. Then the bhumi (earth) begins to normalise in dhatus (tissues), malas (waste) and slowly the body resumes its peak functional performance.

The root of an illness therefore is a karmic manifestation. To dissolve the adverse karmic habituation or lifestyle or (adverse thought and outlook) achi, punarvasu karma (previous life karma), rtu-sharir rog (invasive bacteria, fungi and poison), or 'VYADDHI' (illness) is the aim of a sound Ayurvedic physician. *This is drawn from the Samkhya-yoga in Vedas.* Our own ignorance of not understanding the conceptual framework of existential atman brings us misery and rog (disease). Most karmic activities of greed, lust, desires, anger, lust, self-importance, emanate from ignorance and stubbornness. Like Aparadha (wrongful act), asatya (black lie), Aparinam (non-compliance with nature's rhythm), are some examples of adverse karmic actions.

Being ignorant can be overcome by awakening insight and spiritual awareness in subtle spiritual experiences. However; being stubborn can only be overcome by collective EXPERIENCE, which extends to more than one life. Individual human has a vikrutti-doshabhediya (current cyclical constitution of cosmic nature) in an inherent rashi prakrutti-doshabhediya (inborn elemental physical constitution). The later is considered karmic dosha-bhediya or a result of previous life karma. The interaction of tridoshas -Vatta-Pitta-Kapha (the energising forces of nature) and the tri-gunās – Sattva-Rajjas-Tamasas, produce cycles of kriya-karma (life process) namely speech, grasp, motion, procreation, and excretion, under varying vikrutti-yogs (life conditions). Karma-Kriya (action) can damage, produce, recreate, evolve, rejuvenate, or preserve dhatus (bodily tissues, cells).

Dhatu (tissue) is a formation of bodily cell like the plasma, blood, muscle, fat, bone, nerve and marrow, and reproductive and endocrine tissue. Dhatu is not excreted. Mala is excreting substance like semen, stool, urine, saliva, enzymes, acid, bile, and so forth. Ayurveda encapsulates a wide perspective of physiological perspective. This includes the natural physics, and chemistry, the meta-physics and the ethical aspect of the karmic spiritual entity. The wholesome human entity (prakrutti) is treated in relation to the yogs (life conditions), vikrutti (the current climatic conditions), and punarvasu karma (previous karma). The karmic element is a manifestation of the spiritual consciousness and the Sages are of the view that when the consciousness is in harmony, the mind and the body is in axiomatic harmony of dosha-bhediya.

An Ayurvedic physician will educate us profoundly that the root cause of illness (VYADDHI) is Ama (toxins) that accumulates from undigested foods. Ojas, which is the sap like substance that coats the immune system and protects the dhatus, can decrease because of imbalance in agnee. Because of low immune system, the body becomes prone to germs, bacteria, and fungi.

Ayush (life), Ayush-karma (life process), and yogis (living states) are the three subjects of the objective Ayurvedic rog-moksha (emancipation from disease). Core identification and remedying of the dynamic imbalance in tri-doshas (the three states of creation) is the root basis of the Ayurvedic Medicine. This is the core essence of the roots of Ayurvedic medicine drawn from the Sankhya-Yoga philosophy of creation.

A Rog (disease) is manifestation of VYADDHI-UTPADDHI (stress) ACHIT (non-peacefulness) and PIDDHA-DUKHA (unhappiness). Unless we minimise and undo the vicious cycles of root causes of the disease itself; we pump the human body with series of white, blue, and pinks tablets and eventually make a disease worst.

Aum namo Narayanayeh.



ANNEX – MODEL OF CREATION ADAPTED FROM VEDIC PHILOSOPHY

↓

INFINITY-INFINITE AUM

(celestial SUN)- COSMIC SOUL (ABSOLUTE FORMLESS) - **Nirguna**

↓

SATYA AUM TAT SAT SWAHA (1)

(PURE AWARENESS ‘BLISS’) – PURE EXISTENCE (Purushas)

Pure existence of Brahma Omnipotent Ishwarya God (Dristha) Seer

↓

(2) (PRIMORDIAL ENERGY GAYATREE) (Prakriti) (Drishtam) Seen

Mother of tri-gunas (three gunas and three states)

Created Brahma-Vishnu-Shiva (3 pure existences)

Saraswatti-Laxshmi-Kali (3 primordial energies)

Subtle Cause and subtle effect transcendental karmic dance

MAYA (COSMIC ILLUSION)

↓

MAHA-TRI-GUNAS = SATTVA RAJAS TAMMAS (3 pure sublime gunas)

|

SHUKSHMA (SUBTLE DENSITY OF ENERGY) (NUCLEUS OF KRIYA/ACT)

PRANNA (COSMIC SUBTLE EXISTENTIAL LIFE)

↓

MAHA-TATTVA------(3)

INSIGHT PURE COSMIC CONSCIOUSNESS – thousand petal lotus

META PHYSICAL COSMIC CONSCIOUSNESS – Maha-Tattva

CELESTIAL SUPER COSMIC CONSCIOUSNESS

Maha-Tattva

ASTRAL ASTRAL CONSCIOUSNESS

Tattva - Existence

DUALISTIC ATMOSPHERIC CONSCIOUSNESS

Tattva- Existence manifestation

FORM PHYSICAL CONSCIOUSNESS

AHAM-TATTVA------(4)

|

JIVATMAN (INDIVIDUAL SOUL) Narayana (sublime form) Nara (form)

↓

The Human Body - Prakruti

Garuda Purana describes the human Body. The human body is formed of skin(charma), blood (rakta), flesh (mamsa), fat (meda), marrow (majja), bones (asthi), and life (jivana). The five elements are the earth (kshit), water (apa), energy, (teja), wind (vayu) and the sky (akasha). Each of these elements goes into the constitution of the human body. The earth forms the skin, the bones, the veins (nadi), the hair (roma) and the flesh. The water forms parts like saliva (lala), marrow and blood.

Energy gives rise to hunger (kshudha), sleep (nidra), thirst (trishna), lassitude (alasya) and lustre (kanti); the wind produces anger (raga), spite (dvesha), modesty (lajja), fear (bhaya) and ignorance (moha). The sky gives rise to holes (chhidra), gravity (gambhirya), hearing (shravana) and mind (sattva). There are several senses or faculties (indriya). The sense of intelligence (buddhindriya) are the ears, the skin, the eyes, the tongue and the nose. The senses of action (karmendriya) are objects like the hands, the feet and speech. There are ten veins in the body. Their names are ida, pingala, sushumna, gandhari, hastijihva, pusha, yasha, alambusha, kuhu and shankhini. There are ten types of breath in the body. Their names are prana, apana, samana, udana, vyana, naga, kurma, krikara, devadatta and dhananjaya. The body-hair on a human body number three and a half crores and there are three lakh hairs on the head. Teeth number thirty-two and nails twenty. Pala is an unit of measurement. There are one thousand palas of flesh in the body, one hundred palas of blood, ten palas of fat, ten palas of skin and twelve palas of marrow. So say the learned men.

There is a complete correspondence between the human body and the universe. The portion below the waist corresponds to the underworld and the part above the waist to the upper regions. The balls of the feet correspond to the underworld region tala, the ankles to vitala, the calves to sutala, the knees to talatala, the thighs to rasatala and the waist to patala. The navel corresponds to bhuloka (the earth), the stomach to bhuvraloka, the heart to svarloka, the throat to maharloka, the face to janaloka, the forehead to tapaloka and the top of the head to satyaloka. All fourteen worlds are thus to be found in the human body.

The energy known as 'prana' is the force of Gayatree (mother of cosmos). Kundalini is primordial energy and cannot be appropriately elucidated in words. Vibration of primordial energy causes transmigration of pure existence.

In pure consciousness, the primordial energy is ABSOLUTE AWARENESS. Reciprocating with an open mind, the co-relationship of the cosmic micro human entity to that of the cosmic macro existence, the seven levels of KUNDALINI ENERGY are as follows:

<u>HUMAN ENERGY CHAKRAS</u>	<u>COSMIC LEVEL</u>
BASE YONI - COCCYX	AUM BHUR (GROSS-PHYSICAL)
SPLEEN AND SEX ORGANS	AUM BHUVAH (PHYSICAL)
SOLAR PLEXUS	AUM SWAHAR (META-PHYSICAL)
HEART	AUM MAHAR (CONSCIOUS)
THROAT	AUM JANNAH (SUPER CONSCIOUS)
THIRD EYE	AUM TAPAH (COSMIC CONSCIOUS)
CROWN	PURE CONSCIOUS - AUM TAT SAT (PURE COSMIC CONSCIOUS OR CELESTIAL)

There are seven 'Narak' (hell) levels below the 'bhur' (material manifestation) and is gross darkness. There are seven astral levels in between the Narak and Bhur known as nether spiritual zones names Atala, Patala, Rasatala, Mahatala, Talatala, Sutala, and Vitala. Vedanta or the Vedic philosophy is based on wholesome cosmic metamorphosis of existence. Shiva (that which is construed as pure sublime most existence cosmic power whose mantra representation is 'AUM TAT SAT') merges with MAA or shaktee (that which is construed as kundalini or primordial energy) in a fusion of MAHA-JYOTI – delight/ meeting of two lights. When power is ignited with the inertia of energy, current is formed. Similarly, when pure existential awareness mode initiates a circumference with primordial energy, the dance of cosmic creation happens mysteriously and mystically.

Pure awareness is sat-chitt-ananda (a perfect state of happiness and bliss in which sheer observation in silent quintessence reveals the wholesome pure nectar of divine immortal light (Amrutt-jyoti) of omnipotent God ('Hari'). Light never failing always illuminates in the typological heaven – celestial. Amrutt (immortal nectar) is similar to pure awareness. Being aware of the immortal soul of infinite existence, in purest sublime most existence, the human being (manushya) rises above the mundane gross physical level of survival mode and transforms itself into an existential spiritual being. When a human being realises that beyond the sharir – (body/ matter), ahamkar (ego), and mann/budhee (mind/intelligence), there is a cosmic consciousness or metaphysically phenomenal intelligence, illumination of inner wisdom or insight or divya drashtee happens in progressive stages from the gross to the subtle.

In the beginning was Brahma (absolute pure awareness). Maya was created and the omnipotent atman (cosmic soul) split into two seer (Purusha) and the seen (Prakriti). Causation and effect of energy produced three gunas (subtle qualities of manifestations) namely the sattwa-rajastamas. The three Gunas gave birth to 'Shukshmata' (subtle power of cosmic galaxy). 'Shukshmata' created 'kriya' and 'karma'. From Jnana; shaktee (energy).

SPIRITUAL AYURVEDA IS BASED ON SPIRITUAL INSIGHT

AUM		LIGHT OF SUN
AUM TAT SAT		PURE AWARENESS 'BLISS'
AUM TAT SAVITUR VARENYAM		PRIMORDIAL ENERGY GAYATREE
BHARGO DEVASYA		
DHIMAHI		
DHIYO YO NAHA		
PRACHODAYATT		
AUM TAPPAH		COSMIC CONSCIOUSNESS
AUM JANNAH		META PHYSICAL CONSCIOUSNESS
AUM MAHAR		SUPER CONSCIOUSNESS
AUM SWAHAR		ASTRAL CONSCIOUSNESS
AUM BHUVAH		ATMOSPHERIC CONSCIOUSNESS
AUM BHUR		PHYSICAL CONSCIOUSNESS
AUM PRANNA	MAYA	PHYSICAL
	KAYA	GROSS PHYSICAL
	AHAMKAR	FORM AND IDENTITY
	GUNAS	SATTVA – RAJAS – TAMMAS
	MANNAS-BUDDHI	MIND AND INTELLECT
	INDRIYAS	SENSES OF TOUCH, SIGHT, TASTE, SMELL, AND SOUND
	SHARIRA	ORGANS EARS, SKIN, EYES, TONGUE AND NOSE VOCAL CHORDS, HANDS, FEET, GENITALS, ANUS

TANMANTRAS	ELEMENTS: ETHER, AIR, FIRE, WATER AND EARTH
KARMA	SPEECH, GRASP, MOTION, PROCREATION, EXCRETION
DOSHAS	VATTA - PITTA - KAPHA (AIR+ETHER), (FIRE+WATER), (WATER+EARTH)

'One universal soul permeating all things, which in substance resembles sublime infinite molecule of light' - Pythagorean hypothesis of light and energy.

Absoluteness is an infinite state of existence wherein there is vacuum and total formlessness. Aum has neither beginning nor an end but perpetuation that is beyond time and space. Aum in the sublime most state is absolute infinity. Aum is the metaphorical representation of divine cosmic soul. The law of karma (causation) TRANSMIGRATES in experiential time (kal) and causes pure existence to manifest in form.



References:

Doctor Athique notes

Some concepts of Hinduism by Doctor Ramnarine

Flight of delight by Jyotikar Pattni

Module one readings

Self-expressions based on my experience

Garuda Purana.

5. Shad darshanas - the basis for Ayurveda

“A mathematician formulates and equates. A physicist extrapolates the quantum existence. A doctor knows the known form and its functional cause and effect. A scientist proves the known phenomenon. A spiritualist perceives the unknown phenomenon. A therapist knows the physiological behaviour. A psychologist knows the conscious thought. All these qualities put together makes a one wholesome Vedic scholar in whose mind Life is, a moment in time, an Idea, an ideal, a goal, a reason to discover, a logic, a rationale, a cause, a journey of experiences. All things relate and inter-relate elementally.”

- Jyotikar

Ayurveda is a spiritual medicine of the great Himalayas that is based on great philosophies of Indian sages saints and seers of Himalayas.

Vyakta (known material manifestation) is perceivable by the senses and the direct interception of the mind and the senses. However, Avyakta (the unknown material manifestation) can only be comprehensible through inferential intuition and metaphysical perception (divya-drashtee).

‘Darsana’ is the divine revelation through the insight. The profound seers like Kapila, Kanada, Goutama, Brihaspatti, Vyas, Vashisthe, Bharadwaja, and others authored various Vedic darsanas.

Shad darsanas (the six main foundation of the philosophical framework) expound upon ‘Vyakta’ and ‘Avyakta’ ayurvedic doctrines.

Of the shad darsanas, Ayurvedic medicine draws greater inference from the Nyaya, Vaisesika, and Sankhya-Yoga doctrines. Science is based on a philosophy, theory, concept, or postulate. Indian sciences emanate from intricate understanding of the entire universal philosophies of existence, function, and evolution. This means that each profound insight or profound intuition develops into a fully blown thought process that finally becomes experiential, applicable, and scientifically tested.

Ayurvedic medicine is primarily concerned with ‘Ayush’ (life), ‘Ayush-prabhava’ (life process), and yog-paristithi (living states).

Holistically it refers to and from the subject, the environmental influence, interception of the subject with the lifestyles and the cognitive and intuitive mind. Phenomenon and the metaphorical hypothesis both form part of a wholesome philosophical thought of ayurveda.

Sage Charak perceived the Ayurvedic medicine based on the following philosophical framework:

- Phenomenon (Vyakta) and the Metaphorical (Avyakta)
- Micro cosmic universe and the macro cosmic individual
- Life (Ayush) and Rog (mortal)
- The tripod of mortal man (manushya):
 - Subject (purusha-atman)
 - Mind (Manas)
 - Body and senses (Shareer)
- The cohesion and co-relationship of the environmental space (Akash), and the air, water, fire and earth, to the atoms, molecules, protons, and electrons. Panchamahabhuta Darshanas.

Shad Darshanas (revelation of the seers) are referred to as six great modes of philosophical anchor upon which the Ayurvedic medicine extend wisdom and discourses. Shad Darshanas are Vedic philosophies that have their roots in the Vedas. They are:

Nyaya

Vaishashika

Sankhya

Yoga

Purva-mimimsa

Vedantas

Nothing with a form and predicament (padartha) ever dies, it simply transforms and dissolves in cycles of time.

Sankhya philosophy is based on causation and effect of state from the absolute formless to the absolute form and from the absolute form to the transformation of the form. The matter principal prakriti transforms under 'change mode' 'vrakriti'. However, the spirit principal 'purusha' or 'atman' remains unaltered.

Under the Sankhya philosophy of creation, the 'prakriti' transforms in 'three qualities' tri-gunas – sattwa-rajjas-tammas. The pancha-mahabhutas or the five elements of creation are namely, Akasha (ether), Vayu (air), Apah (water), Agni (fire), and Prithvi (earth).

These five elements emanate from the transformation process of the 'tri-gunas'. Like 'sattwa' brings ether. Rajjas brings Vayau or air. Rajjas and Sattwa combined bring 'Agni' or fire. Rajjas and Tammas bring about apah or water. Tammas gives rise earth.

The three main forces of transformation predominant in bringing about transformation in nature are sun, moon, and wind. The wind is the principle of motion and inertia and relates to Vatta. It is the propulsion energy. The sun is the energy of transformation represented by fire 'agni' and relates to the 'Pitta' agency of transformation. The moon nurtures and cools water and emotional influences and is the agency of cohesion. The cohesion is Kapha.

Transformation processes (kriyas) happen in cycles of creation, preservation, and dissolution. The same principle that applies to the macrocosmic universe applies to the microcosmic human entity.

The 25 'tattwas' principles of creation under the Sankhya philosophy of creation mentioned by Charaka make the prakriti transform. The doctrines of Ayurvedic medicine principles and practice are founded on the principle of five elements namely air, ether, water, fire and earth. The ayurvedic medicinal PHYSIOLOGY, PATHALOGY, PHARMACOLOGY, GENERAL MEDICINE, AND THERAPEUTICS substantially perch upon the Shad Darshanas (ancient Vedic philosophy of existence). These are referred to as "PANCHABHUTA DARSANA".

Disease (rog) is caused by poor digestion, incorrect digestion, inappropriate digestion, and imbalance in Agni (fire). Imbalance in Agni brings about imbalance in Vayu and Kapha. When tissues (dhatus) are damaged and ojas (the protective life sap) diminish, the immune system goes down and therefore the Ama/ malas (waste) is excessive. Health is maintained when malas are properly eliminated. The seven main dhatus (tissues) are plasma, red blood cells, muscles, fats, bones, nerve, marrow, and reproductive tissues. When toxin (Malas/ Ama) exceeds and Ojas (life sap) decrease, the sharir (body) immune system goes down. Ayurveda medicine begins by determining a subject's elemental constitution (doshas/prakriti = Vatta-Pitta-Kapha), the qualities, and the constitution of gunas (namely sattwa-rajjas-tamas). Followed by the elemental diagnosis, the root cause of rog (illness) is assessed based on the current state of imbalance (vrakriti). The elemental constitution is then brought to a state of balance or functional harmony. For example:

The skeletal system, the nervous system, and the respiratory system are primarily affected by Vayau controlled by ether and air. Pitta comprising Agni (fire) and air primarily controls the digestive system and the endocrine system. Kapha comprising water and earth primarily controls the structural formations like tissues (dhatus), ojas (protective plasma).

Rasas (tastes) increase or decrease doshas, dhatus, and malas. Sweetness increases Kapha, sour and salty aggravate Pitta-Kapha, pungent aggravates Pitta-Vatta, and, bitter and astringent aggravates Vatta.

Each taste of hot and cold nutrition either brings virya (potency) or otherwise malas. Vipaka (after taste) affect the doshas and vrakriti. Disease (rog) may be caused by excessive seasonal changes like under-heating (example too much wind and cold in winter) or over-heating (excessive fire in summer), over-eating, under-eating, over-indulgence, over-exercise, and excessive toxins (malas).

Health (arog'ya) is the harmony between prakriti (nature), the ahamkar (ego), the manas (mind) and the sharir (body). The body, comprises kamanindriyas (the five sense organs), jnanen-indriyas (five senses) and the tanmatras (five sense actions), and pancha-mahabhutas (five elements). Eating freshly prepared hot foods and properly cooked vegetables and nutrition are essential in building up the Ojas (life sap substance). Detoxification (pancha-karma) is the elimination of amas (excess toxins), and malas that block the building of the dhatus (tissues) and Ojas (life sap).

The Nyaya-Vaisheshika and the Sankhya-yoga system of Vedic philosophies are core to its conceptual framework.

Nyaya and Vaisheshika are referred to as classical logic philosophies similar to the classics of Plato and Aristotle. In a Vedic perspective, unless we can see the beauty of it 'all' there is no truth manifesting in the theory or a problem or an issue. The idea is to see wholesome truth. Thought processes stretch from the origin to the apprehension or the essential critical issue to the final truth or the solution. Upayas (remedies) are not based on just the matter. Vedic remedies touch the astral, the spiritual, and the karmic symptoms as well. 'Rog' (disease) in Ayurvedic medicine is not just a physical manifestation of imbalance. 'Rog' is physical, mental, emotional and spiritual manifestation of karmic imbalance because of previous life birth, and this life birth kriya (action). Ayurvedic Medicine acknowledges Nyaya philosophy as a basis to any medical issue. Under the Nyaya philosophy, knowledge of the medical issue or the 'issue' implies means, evidences, logic, rationale, and reason. Knowing an issue can be via:

1. Pratyaksha (direct perception or examination with mind and senses)
2. Anumana (inference based on logic and reason)
3. Upamana (Analogy based evidences and means derived through experience)
4. Shabda (Testimony of word, spoken or otherwise acting as authenticity)

5. Furthermore, an issue, a rog, a problem, or a subject can be known by means of saramga (insight). Insight is based on gathering information about a subject through jyotisha charts and analysis.

Knowing a problem, 'rog', issue, disease, or a subject is through observation and inference. Charak Samhita, Shushruta Samhita, and the Ashtanga hridayam are the authentic srutees of references upon which the knowledge can be relied. The Nyaya is a guide to salvation of the subject matter or issue.

To know an issue or subject matter fully each subject matter must have the following attributes (source: Dr. Athique notes):

- Pramana (means of a valid definition and identification like scriptures, analysis based on historical cases, and researches)
- Prameya (objects of valid knowledge)
- Samsaya (doubts and shortfalls)
- Payojana (purpose)
- Drstanta (example like historical cases)
- Siddhanta (conclusion)
- Avayava (the constituents of a syllogism), Tarka (argumentation), Nimaya (Ascertaining), Vada (Debate), Jalpa (disputations), Vitanda (destructive criticism), Hetvabhasa (fallacy), Chala (quibble), Jatti (refutation), Nigrahasthana (points of the opponents defeat), Nirnaya (resolution).

Perception of an issue is to and from the cause and the effect. In comparative terms, it is in relation to a similar cause and effect. Comparison is based on valid well-known issue as well as valid well-known knowledge of a similar case study. Existential life object has a functional kriya. Existential life can be thought of in terms of concrete purpose, use, co-relationship, and thus become subject of existence.

All things connect somehow, in somewhat profound sense. This abstract applies to the most concrete micro living protoplasm (14 ethereal atoms). Ojas (the life sap) is the essential micro-protection of all dhatus (tissues). It pervades every part of the body. It is believed to be micro-plasmic aggregation of eight drops of pineal liquid. Ojas can be depleted by excessive sex, drugs, talking, loud music, insufficient rest, burnout physical energy, high technology, and toxic pollution. Depleted Ojas reflect fear, anxiety, organic pain, poor complexion, cheerless, immune system disorders, and diseases (rog).

Syllogism or medical hypothesis has to have a pratijna (a perceived statement to be proven), hetu (a statement of reason), Udaharana (a statement of general rule), upanaya (application of the rule), and nigamana (drawn conclusion).

Hetu (statement of reason) may be inconclusive (savyabhicara), contradictory (viruddha), controversial (prakaranasama), counter-active (kakatita). Word (shabda) is a conventional composition of structure, universal, and the individual identity. **‘Nyaya’ is to resolve an ‘issue’ justifiably, rationally, and rightfully.**

Every thesis, anti-thesis, and synthesis are therefore universal, individual, and structural. Like for example desire, avarice, greed, lust, pleasure, and cognition are self-individualistic lower forms of ego, mind, and body. The body is defined in gestures, senses, sentiments and every act is either cognitive or non-cognitive synthesis of the three conventional composition of structure (body), universal (ego) and the individual (mind) uniting in one word or act.

Vaiseshika system

Vaiseshika means distinctive specific, particular, and pre-eminent. It implies ‘the difference between’ (like difference between an object and a subject, a subject and another subject, etc). It is characteristic difference and it implies specific properties of the subject. Kanada and Gouttama claimed that the root cause of universe is the atoms (paramanus). Every causatal cycles and effect (kriya- karma) results into properties of the atoms, molecules, nucleus, protons, and electrons to combine, unite, break, infuse, diffuse into combinations. Per the Vaiseshika philosophy, proof or pramanas may be by observation (prathyaksha), and inference (anumana). Under observation and inference, causatal matter (padarthas) is of seven modes:

- Substance, material thing, or form (Dravya).
- Predicament or behavioural (Guna)
- Action, reaction, causation (kriya-karma)
- Genus, description, community, Environmental, (Samanya)
- Special property or particular attribute or specific relate (Visesha)
- Clutter, coherent inter-relationship, or coefficient constitution (Samavaya)
- Further to the above six bhava padarthas (house of existence of substances of matter), we also have the ‘abhava’ or ‘non-existential’. This seventh mode may also be referred to as para-physical or meta-physical. Within the para-physical or metaphysical, there are koshas and sheathes of subtle spirit.

Dravya or substance comprises nine padarthas (material elements):

- Pancha-mahabhutas or the five elements
 - Prithvi (earth)
 - Apas (water)
 - Tejas (fire)
 - Vayu (air)
 - Akasha (ether)
- Kala (time)
- Dik (astral space)
- Atma (celestial spirit)
- Manas (mind)

The atomic comprises Prithvi, Apas, Tejas, Vayu and Manas whilst the omnipotent comprises Akasha, Dik, kala, and atman.

The phenomenon of light rays yields multiple variety of causatal effect under different conditions. When anu (atom) is divided down to the most micro-cosmic state, such that it no longer is further divisible, it becomes paramanus (micro-atom).

Evolution and process of creation yet remains unproven in exact sense and it is only in a manner of speaking that we have to perceive that the stages of causation and effect began under specific condition (prayog).

Gunas are the predicament of a thing. An idea is an intellectual representation of a thing. Ideas, judgements, and expression are representative attributes of the inherent and coherent properties of a thing. Akasha/vibhu (ether) corresponds to shabda or sound and ear. Vayu (air) corresponds to sparsha and shabda (skin/touch). Tejas (fire) to ruba, sparsha and shabda (eyes). Apah (water) corresponds to rasa, rupa, sparsha, and shabda (tongue). Prithvi (earth) corresponds to gandha, rasa, rupa, sparsha, and shabda (nose). There are 24 aggregate gunas or qualities of elemental nature per Vaiseshika philosophy and these qualities are either gross physical, physical, mental, or metaphysical. Like for example the excretion of stool comprises gandha (odour), vipaka (after digestion smell), rupa (shape), and sparsha (sensation of tough). Like for example food can be either garuthwa (heavy) or laguthwa (Light), depending on the rasa (taste), sneha (oliness), and sparsha (sensation of tough). As for example dukha (sorrow) and rog (disease) are a transpiration of iccha (desires), dwesha (avarice), adharma (non-religiousness), irrcccha (jealousy), krodha (anger), and egocentriciy (ahamkarya).

Light and heat are different forms of the same substance. Electricity and magnetism are the different forms of the same energy like sound and vibration is. Every guna is either heavy (garuthwa) or light (laguthwa), depending on the mode of influx.

Kala is the measurement of transformation and change. Charaka views kala as relativity to the karma/kriya. It is causatal and described as past, present, and future. Physical, chemical, and micro-physical reactions of the atoms and molecules are measured in kala (time). Kala has cycles of entities. Each cycle of kala bears a dosha-bhedya and guna-bhedya. Each cycle of time is 'tri-gunic' and 'tri-doshic'.

	Vatta	Pitta	Vatta-Kapha	Pitta-Kapha	Kapha
A.M.	3AM-5AM	11PM-3AM	5AM-7AM	9AM-11AM	7AM-9AM
P.M.	3PM-5PM	11AM-3PM	5PM-7PM	9PM-11PM	7PM-9PM

[Source: The Ayurvedic encyclopedia by Swami Sada Shiva Tirtha]

The Vedas detail how each cycles of time precisely create, transform, evolve, and change matter body and mind. Study of time (kala) is a Vedanta in its own right and a deep study in its own right. I understand it from the Vedic astrology/ astronomy point of view, as would a chemical engineer or a physicist understand it from their point of views. Ayurveda considers the moon cycles to be very significant in the tri-doshic and tri-gunic behaviour in relation to kala. Furthermore, cusps in time and changeover in the seasons form a significant mode of chemical and physical transformation. Karma-Kriya is action that either transforms or changes the mode of substance (Dravya) under specific time mode 'kala-chakra'. '**Karma**' is a composite word with constitutes the action and reaction of the atoms and molecules under integration, differentiation, disintegration, or fusion. Causatal effect of karma in relation to kala may be a result of friction. Friction arises due to 'Pradj-Aparada' (crime/volition of bliss), 'Asatmya-indrya-artha-samyoga' (unaccustomed sensory interaction together), and parinama (a force of natures rhythm).

Karma is of five kinds when friction takes place:

- Gamanagamanam (all motions in general)
- Prasaranam (spread or dilation)
- Akunchanuum (contraction or narrowing)
- Apakshepanamm (downward motion)
- Utkshepanamm (upward motion)

Karma is the reason to life, karma is the cause of life, and karma is the link from the past to the present and the present to the future. Karma brings about peelupaka (chemical) or pitarapaka (physical) or adhyattmic (spiritual) changes.

Samanya implies community or the general group to which Dravya (substance) belongs. Our notion of the genus and is also 'Jatti'. Samanya connotes the qualities, features, and properties shared in a common mannerism of gunas by many objects or things under the same modes. According to Charaka, the cause of increase of all things and at all times and the general metamorphosis combine for the element of agreement is the general norm of sankarma (together group karma). The term Samanya is therefore used to reflect identity or sameness between concepts and things or behaves (collective behaviour). 'Para-Samanya' is higher set of genus that applies to higher species and humans whereas 'apara-samanya' is the lower set of genus that applies to lower species and lower life forms. For example, most persons would prefer drinking soup in winter and eating salads in summer because of the jatti (genus) the seasonal impact upon the sharir (body).

Visesha is the singular mode of identity or Jatti. It constitutes the real distinction or the negation of identity or sameness between things in their true nature of existence. The identity of one is different to the identity of another albeit the ahamkar collectively is a collective ego. For example, the roots, the bark, the branches, the leaves, the fruits, the flowers, and the seeds all form constituent part of the grand one collective tree. However, each constitution component 'visesha' has its own separate entity of structure, form, and identity. For example, within a house, bricks, mortar, plaster, wood, all have their own individual characteristics and classification within a Samanya.

Samavaya is co-inherence. An inseparable union in which the parts of things are held together in their proper position as quality and the qualified. Samavaya (co-existence) is defined as that inseparable relationship which exists between pancha-mahabhutas and their co-existing predicament. This relationship is eternal. Whatever substance exists the co-existent predicament is never absent. For example, a destruction in the necessary gunas or doshas that maintain and upkeep the Ojas will have an axiomatic co-existing destruction in the dhatus, and excessive malas.

Yoga is a way of life. Longevity and sukha depend on the harmony of the mind-body and soul. Such a harmony cannot manifest without yoga. Yoga involves regimen like physical asanas, postures, breathing exercises, meditation, music, mudras (tai chi), and all the spiritual practices. Yoga also involves ethical lifestyle principles like non-violence, truthfulness, self-lessness, cleanliness, contentment, and simplicity. Yoga is composite part of ayurveda and without Yoga, ayurveda is not complete. Ayurveda is a yogic medicine.

Ayurveda substantially depends on bhakti-yoga (devotional), jnanna-yoga (wisdom of life) and karma-yoga (righteous action). Yoga and ayurveda is a deep configuration part of the grand ayurvedic medicine.

Purva-mimamsa and Vedanta are the limbs of the Ayurvedic medicine and without the rites and rituals, ayurvedic medicine is somewhat incomplete. These sacrifices are geared towards elimination of disease and diffusion of negative karma.

The Vedanta are the sarguna (with form) rites, rituals, and sacrifices involving padarthas and wholesome composite karmic picture. Whereas the Buddha looks at the same issue with a nirguna (without form) and strives to question the karmic way of life and the karmic journey of the soul in the moment of time.

Conclusively, medicine without compassion cannot cure the root cause of the disease (that which is a result of anxiety, fear, poverty, rejection, hatred, violence, anger, and greed). The world we are in today is a result of collective action of egocentricity that has resulted from accumulation of power, politics, and destruction. As such, the mass poverty, mass ignorance, mass unrest, and mass chaos results from such egocentricity.

Disease or illness is a collective resultant form of the collective resultant karma that has manifested in collective cycles of time. Such a collective cycle of karmic action and reactions, need collective wholesome diffusion that encompasses mantra, thought, deed, lifestyle, diet, human compassion, quintessence, and profoundness.

Disease is not merely a physical manifestation as presented by the western medicine. The physical disease or the mode of behaviour resulting from the collective disease has deep rooted karmic cause and effect that undoubtedly goes beyond the present lifetime. Unless we rectify and diffuse the 'collective karma' wholesome, the disease will re-appear. Diffusion of collective adverse karma encompasses total detoxification, total rejuvenation, total resolution, and total transformation. 'Total' means 'thought', food, lifestyle, habits, emptiness, awareness, awakening, and evolution towards the blissful state.

In conflict if the whole world is in chaos and there is upheaval, then the same conflict exists in an individual person. This conflict is between the egocentricity and the spiritual sublimate. When the tension in this conflict saturates, it erupts in an illness. In fear, the world has travelled in time. Out of fear has come disease. Fear is not just fear of mind or fear of something in relation to another. Fear is stress, compulsion, suppression, depression, rejection, competition, insecurity, and frustration, material infrastructure and much more. Fear makes a child fragmented just as the collective world is fragmented today. Fragmentation of ego leads to many psychological conditions.

The whole world, the grand cosmos and the universal humankind teaches us grandest lessons every second, every minute, every hour, every day, every month, every year, every decade. We collectively just never seem to find the silent moments of serenity and divinity to listen profoundly and to understand profoundly the many root causes of traumatic diseases. In gross egocentricity or gross ignorance, we seem to either be collectively thriving to survive as a diminishing human integrity or otherwise engaged in the warfare's of political powers. According to Charak Samhita and Ashtanga-hridayam, understanding the root cause of disease entails deeper awareness that is more profound and more profound diagnosis of the disease and the behaviour of the disease. Addressing the metamorphosis of the disease thus, the karmic root would establish whether the disease is a result of previous life, past life or a combination of both. Karma may affect the subjective recipient of the 'hurt' as well as the subjective giver of the 'hurt'. 'Hurt' is greater than mere medical pain. Hurt cannot be dissolved by mere drug treatment.

Aum Shanti

References:

1. Doctor Athique notes and lecture brief
2. Ayurveda by Swami Sada Shiva Tirtha
3. Ayurveda natures medicine by Dr Ranade & Dr Frawley
4. Fundamental principles of Ayurveda by V Lad
5. Internet research on All India Ayurvedic studies

Diploma in Ayurvedic Medicine College of Ayurveda.



6. MIND-BODY interaction - principle of Ayurveda

Body (Sharir) is a vessel of the mind (Mannas), a shrine of the soul (Atman), and a form (swaroop) of the ego (ahamkar). The stubborn intellectual mind (budhi) justifies the ego pride (ahamkar), in constant murmur of 'all this, that and the other'. The super-conscious mind (Divya-Mannas) wonders sublimely in profound human experience to conquer the self (purusha) in a karmic journey. Brahma-Purusha-Param-Atman-Ishwaar (the transcendental divine supreme God) sends the mind in wonder almost mystically, in cycles of karma-kriya (deeds-actions). Hari Aum Tat Sat-Tat tvam asi- Satt-Chitt-Ananda-Aum swaha. (Omnipotent, Aum is that truth – Thou art that divine truth – Truthful-blissful-transcendental – Glory to that one AUM). Aum shanti/ Peace.

Dynamic equilibrium between the Tri-Dosha Vatta-Pitta-Kapha² verily implies ayush-aurogya-sukha (life-health-happiness). As the mind (Mannas)³ thinks in the tri-guna modes of statva-rajjas-tammas, so the body (sharir) becomes⁴ in the tri-doshic states of Vatta-Pitta-Kapha. As the ego (aham) traverses through all the systems of karmic circulation, so the Soul (atman) evolves. Prelude to the manifestation of the Tri-Dosha in the dravya-sharir (human life-matter)⁵, the Sattva-Rajjas-Tammas is the Tri-Gunas of the denser subtler mind (Mannas)⁶.

P Ouspensky (Mathematician): 'Cognition of space and time⁷, arise in our intellect, during the touch with external world by means of the organs of senses and do not exist in the external world apart from our contact with it⁸.

² Vatta-Pitta-Kapha (Vatta = ether+wind); (Pitta =wind+fire); (Kapha = Earth + water)

³ A wise man has arisen beyond doubts and realises that there is no difference between soul and God, as if there were no difference between water and its ripples. Atman-Brahman Soham.

⁴ Sharir = pancha-mahabhutas 'matter' comprising ether, wind, fire, water and earth.

⁵ Dravya-shareer = DIK- (space) + Kal-pranna (time) + Atman +Mannas (Mind) + 5 mahabhutas

⁶ Mannas= Sattvic (pure), Rajjasic (active), Tammasic (stale)

⁷ (it may be noted here that kala and Dik or time and space are considered as dravyas or substances by the vaisheshikas)

⁸ Ayurveda states that there are three main causes of kriya-karma: Prad-ja-aparada (crime against wisdom and good), AsatmyaIndriyarthasamyoga (unaccustomed sensory interaction altogether) and Parinama (natural rhythm, vibration, energy chaos, all of which comply within the rttu-sandi rttu-charya-rrtu-dosha.

Kayachikitsa (internal medicine) is related to the Sam-dravya-manushya-swaroop (wholesome human being). The wholesome human being is a composite of SOUL- MIND AND BODY (ATMAN-MANNAS-SHARIR/KAYA).

It was recognised beyond doubt that there is psychosomatic relationship retrospectively, introspectively and respectively between the mind and the body, and vice versa.

The idea of finding the root cause of the illness is at the core of Ayurveda since 4000 years, whereas modern allopathic medicine continues to cure the symptoms in physiological isolation at a structural organ level.

Ayurveda is wholesome, looking at the cause of disease (rog) in a progressive build up stages.

1. The aggravation of the tri-doshas and the dhatus resulting into imbalance in the normal functions of one of the bodily tissues (dhatus)⁹
2. The accumulation of the Ama (toxic/impurity) and excessive malas (waste),
3. The overflow of pancha-mahabhutas (elemental distribution)
4. The relocation of imbalances
5. Build up in a new dhatu site and spreading into the organ and the organ systems.
6. Manifestation into a recognisable perceptible disease formation due to deformation or dysfunction of an organ or organ system.

Whereas the modern allopathic medicine detects an illness at the organ level and the structure level of the body¹⁰, traditional Ayurvedic doctors look at the scientific Vedic birth charts¹¹ firstly and preliminary to determine the Karmic constitution. Secondly based on the spiritual constitution of the karmic personality, the MANNAS Dosha is established so that the life-patterns, lifestyles, habits, thinking, living, diet, nutrition and the rest is established. Based on the gunas of the mannas (the psychological constitution), the traditional ayurvedic doctor further looks at the parallel paradigm of the physiological constitution, which is rarely different to the mental constitution or even the spiritually karmic constitution. Detection of imbalance in doshas under specific dhatus and the prevention of relocation of the imbalances the dhatus is the main aim of ayurveda.

⁹ SEVEN MAIN BODY TISSUES ARE RASA (plasma), RAKTA (blood), MAMSA (muscle), MEDHA (fat), ASTHI (bone), MAJJA (nerves), SHUKRA (semen).

¹⁰ Final stages of the disease becoming manifested in the organ like acute pain, organ failure, swellings, etc.

¹¹ In my experience as a scientific Vedic Jyotisha, I have known 10 out of 10 case studies of fatal diseases to be shown in the extrapolation of birth charts. Those that are curable and those that are not curable. These show up without any doubt on the Vedic birth charts. Life span is a karmic phenomenon without a doubt.

Mind thinks (kaarana-perpetrator) the body does (doer).

Any Sattvic-Rajassic-Tamassic harmony/balance, excessiveness, deficiency, and perverted conjunctions of the mind gunas will be reflected in the normality or abnormality of its karmen and jnanen indriyas (sense perceptions). Imbalances beyond threshold will be reflected chemically in the electrolytes, hormones and enzymes, and, bio-chemically in the dhoshic/faulty-dhatus/tissues-malas/waste-amas/toxin-pranna/lifebreath-tejas/fire-ojas/life sap.

The aim of the ayurveda is to find out the root cause of the elemental illness and the imbalances of the biological humours. Imbalances happen in the tri-gunas of the mannas and manifest in the tri-doshas of the body simultaneously and vice versa. The mannas cannot be separated from the sharir, as the sharir cannot exist in isolation of the mannas. Constitutional make up of the Mind is seldom different to that of the Body. To some, the cause of birth is a genetic mixture of the 'yy' chromosomes and the 'xx' chromosomes of the mother (she) and the father (he). To others, it may be a chance of spontaneity. Yet, to others it may be a manifestation of karmic journey. Rebirth or re-incarnation is beyond the reference of senses and the intellect. An unknown mythological mystery to the agnostic/stubborn egocentric materialistic personality.

The wholesome aim of ayurveda is to maintain homeostatic balance between the mental-physical-spiritual constitution/ Prakruti; to create strong life-support-Ojas; and; to dissolve/destroy the excessive malas/waste, amas/toxin-and tejas/fire from the dhatus (tissues). To heal from the wounds (hurt) and damaged life-sap (ojas), a **Sattvic lifestyle** is recommended¹². Sattvic Mannas is pure and sublime implying an optimum balance in Vatta. Vatta is the life sustainer and controller of the nerves in the entire body.

¹² Sattvic life = Sadhana, meditations, eating freshly cooked organic food, ojas building nutrition, bland diet, honey, ginger, cardamon and herbs promoting clarity of mind, compassion, music, recitals, mantra-manjaree, and much more. Reference is made to Charaka Samhitta by P Sharma pages 56 to 57 where in a detailed account of a sattvic lifestyle is given. I particularly like to mention some of these because some of them are relevant to my/our daily regime:

- Constant and consistent spiritual practice (sadhana), divinity, compassionate thinking
- Worshipping of Gods, Brahmans, Preceptors, Elderly persons, Accomplished and learned teachers
- Giving compassion, companionship and support to children
- Agnee/ fire worship, Oblation to the divine light in Deep/ Wick made of cotton-ghee
- Sacrificial ceremonies of giving charity. Charity of Wealth, Charity of Knowledge, Charity of Cloths-Shelter-food, Charity of instruments, Charity of rites and rituals to the dead, Charity of peace oblation to the spiritual world, Charity of cow, Charity of part of the hard earned sweated income from good action, and beyond all charity, the giving away of daughter (kanya-daan).

Rajjas is the kriya-karana (affecto-activator). Rajjas in the purest state brings about praptti-pragatti/proliferation of adhyattmic-bhumika-kriya-karma (good life actions based on good conduct and religion). Rajjas is the inertia from the sublime most Dik (space) to the gross pancha-mahabhutas and tri-dosha Vatta-Pitta-Kapha. In the Bhaumika/bhautika-Sharir (material body), it is the ambition, drive, determination and eagerness of the mind/Mannas to do and the strength of the physical body to carry out an act.

Tammas is the darkness, night, lethargy, cloudiness, rest, sensuous pleasures, and egocentricity. Ahamkar/Ego can be the white ego- the will to fight for righteousness or the black ego-the desire to cling to the falsehood.

Kriya-karma (deed-action) is a motion or movement that transforms one original state of prakruti (body-constitution) into another state of vikruti (current state because of inter-action between Dik/space-kaal/time-mannas/mind). Verily, Prakruti and Vikruti to be in harmony and balance imply sukha-happiness and arogya-disease free life. Kriya-karma constantly and consistently perpetuates in creation-maintenance-dissolution of Dik/space – kaal/time – mannas/mind. Through the tri-gunas Sattva-Rajjas-Tammas, it is possible for the day and night to give three different modes of awareness: THE SLEEP MODE, THE SUB-CONSCIOUS MODE, AND THE CONSCIOUS ACTIVE MODE.

-
- A mind free from: jealousy, envy, avarice, greed, lust, aggression, egocentricity, desires that cannot be accomplished, pleasures that bring disappointment, illusions, fear, anxiety, worthlessness, forthrightness, stubborn-ness, agnosticism and irreligious company, and conflicting conditions.
 - Daily regime of cleanliness – Bathing twice a day, putting oils on the head, face, body and hands and feet; wearing clean cloths preferably cotton rich, cleaning of excretory passages, cutting of hair and nails frequently, shaving, use fragrance and oils, basti and chandanam on the forehead, apply oil to head, exercises and surya-yoga, music, writing, creativity, cleanliness in environment, mindfulness, and keeping the pranna at optimum by pranayam-mantra-sadhana.
 - Charaka specifically mentions about not indulging in exercise when in Fatigue/exhausted State.
 - Counsel the frightened, depleted, defeated and broken persons
 - To be truthful, peaceful, and non-materialistic
 - Avoid illicit sexual indulgences
 - Avoid laughing loudly with mouth open
 - Wear appropriate gems

Madhava Nidanam: Persons whose vatta is balanced is supposedly blessed with the longest life.

Karma causes the conjunction and dissociation of the pancha-mahabhutas-dravyasharir (elemental body), pranna (life breath), ayush (life), to move in kaal (eternal time) and Dik (eternal space). For an agnostic who disclaims karma, there is no room for ayurvedic wisdom as there is no point in reading the Gita to the bull. Stubborn-ness and ego-pride is upheld by agnostic-materialistic for the purpose of defending all that is “known” material science and slamming all that is unperceived to be “mystical unknown”.

Ignorance/agjnann is not being aware. From ignorance emanates asukha-ashanti-rog/sorrow-unrest-diseases, and darkness. When ignorance shifts to intellectual mode to accommodate the ego-power that reign in “I”, “ME”, “MINE”, it becomes half-knowledge (knowledge of the all known manifestations). The intellectual person looking at the world of existence purely from the manifestation of the form-swaroop, matter-Dravya and direct evidence-Pramana looks from the eyes of the ego-ahamkar with a somewhat narrow vision. The wise person having known all the visible and directly perceptible manifestation understands in profoundness that the very senses by means of which we comprehend and perceive the visible matter are themselves invincible.

A transformation of the Inferior mind/Maya-Mannas progressively transpires in profound holistic life experiences to the Superior mind/Daya-Mannas, PROFOUND WISDOM of the Atman brings wholesome perception – a perception of the seen and unseen. The fools argue without logic, the egoists argue with self-made logical reasons but the wise understands in reason, logic, and rationale. Where there is camouflage of intellectual rampage between the agnosticism and spiritualism, the wise meditates in profound silence. In profound silence not in stubborn futile arguments does insight manifest.

Thought is invincible but it exists just as the sensory cognitive reflex of sight, touch, smell, hear, taste, and intuition. These become eminent through eyes, skin, nose, ears, tongue and INNER-VOICE. The mind-body cognitive interaction becomes imminent from the feet (mobility), hands (manipulation), voice (speech, genitals (reproduction), and anus (excretion). At a much subtler level, these cognitive and operational interactions become invincible yet the mechanism of operation still manifests. The invincible doshas (homeostasis), the sapt-dhatu (tissues), the tri-malas (wastes), amas (toxin), agnis (the stomach as the centre of over-under-abuse of senses/sense organs), ojas (life sap), and Shrotras (channels of body systems).

At the roots of Ayurveda, every human life spirit – soul (dehi-manushya-atman) has a unique, somewhat intricately made to measure constitution (Prakruti). Every constitution is a synchronised combination of the vital life energies - Qi-Pranna within the body-sharir and the mind-mann. The vital energy ‘Qi’ or Pranna vary from one body constitution to another in their pancha-mahabhutas (elemental-physical), Body types Tri-doshic, tissues (dhatu), waste (malas), toxic (amas), life-sap (Ojas), and organ-systems (Shrotras).

A human constitution (prakruti) as unique as a star of destiny (Nakshatra) is determined from precise time of birth.

There is a karmic purpose to every life breath (pranna). Artha-kaam-dharma-moksha are four seasons of karma¹³. Based on purva-karma (previous life embodiment of collective karmic seasons), the Soul transmigrates into the present life for a purpose.

The aim of every life principal is to emancipate from the impermanence of all materialism and the illusion of the mortal earth.

To perform ones dharma and to elevate from the gross attachments and material things (maya and kaya are tamasic). The biggest difference between the modern allopathic medicine and the ayurvedic medicine is in the SPIRITUAL essence of the prakruti/body constitution. Allopathic medicine focuses purely on the structural and the operational organ level. Ayurvedic medicine focuses on the functional, QUALITATIVE, and the composite integration of the MIND-BODY-SOUL.

Each human life structure is allopathic generic to the chromosomes and the genes of the male sperms and female egg. Genetically the individual human constitution - prakruti will have a hereditary inheritance of certain magnitude. Ayurveda, further considers the generic mechanisms of habits and diseases to be indirect influences from the 'samnsahar' (family, and environment into which the prakruti is born into).

The phenomenon of karmic destiny and fate remains a paradoxical psychological mystery in allopathic medicine. Unknown as it may seem to the western allopathic mind, the mind still wonders who makes it wonder afar. Subtle truth of Ayurveda is perceived as a metaphor by the modern allopathic materialistic doctor. Having known all the known knowledge of the academic institutional allopathic medicine, the agnostic stubbornly refuses to understand the truth of the mind-body interaction and integration in karmic phenomenon of cosmic existence. At the centre of Ayurveda is the conceptual 'Karma'. This is a major drift/ shift from the allopathic medicine.

The chain of conceptual ayurveda is in the light of mind-body integration:

TRIPOD-PERCEIVED LIFE:

Atman (Purusha)-Mannas (Purusha-Prakruti-guna)-Sharir (pancha-mahabhutas)

Atman= karmic being; Mannas = Inferior and Superior mind

Sharir = Pancha-Mahabhautic/ 5 elemental + Ahamkar/ ego + Karmen & Jnanen indriyas + tanmatras (receptors & effectors & organs)

¹³ ARTHA=CHILDREN, WEALTH, ASSETS, SHELTER, FOOD, CLOTHING, ETC; KAAM = PLEASURE, ENJOYMENT AND SENSUALITY; DHARMA = DUTY, RELIGION, RIGHTEOUSNESS, OBLIGATION TOWARDS OTHERS, SOCIAL CONTRIBUTION, AND HUMANITY; MOKSHA = EMANCIPATION IN BONDAGE FROM THE GROSS MATERIAL TO THE SPIRITUAL.

TRI-MANNO-GUNAS:

Sattva- Rajjas- Tammas

TRI-DRAVYA-SHARIR GUNAS:

Vatta-Pitta-Kapha

TRIPOD OF BASICS:

- PRANNA-TEJAS-OJAS

Meta-physical

- DOSHA-DHATU-MALAS

- Physical

TRIPOD-AYUSH: (PRANNA)

- The will to live the manushya-loka – human plane in enjoyment (kamma), righteousness (dharma) and purposefulness (karma).
- The drive and the desire to prosper and proliferate (arthath-reaping the rewards and kamma-enjoying life)
- The aspiration for the world beyond (life hereafter the manushya-loka –earthly plane).

TRIPOD OF KARMA:

- Sanchitta karma is an inheritance of the bank of actions and deeds from the previous embodiment and our past until today. The moment a spirit is born, it brings with it the previous embodiment of karmic storehouse, and this is evident from the Vedic birth chart.
- Parabdhha karma is the karma of the present life embodiment because of the previous life embodiment. The fate has drawn a map or karmic journey for the spirit, which more or less can be altered by Kriyamana karma (present-future karma) and adhyattmic-sadhana (rites, rituals, oblation, sacrifices, ceremonial customs, meditation, and mantra-manjaree-chanting of mantras). However the destiny of the life and death is unchangeable and destiny cannot be altered. Every life spirit on the manushya-loka – the human plane is destined to be mortal.
- Kriyamana karma is the most important of the three karma. It is actually ‘choice’ that we make. Given the para-evidential past and the present, the human being is an intelligent conscious being that is able to distinguish between the stagnancy and evolutionary change. Evolution is the prime focus of every Kriyamana karma.

TRIPOD OF LIFE SUPPORT

Food; Sleep; Chaste life (balances natural urges in conformity to good life).

TRIPOD OF STRENGTHS

Inherited strength, Strength that matures in time with good karma and good life support, and, the Strength is worked at consciously with effort.

TRIPOD OF SOURCES OF DISEASES:

Overuse, under-use and abuse of the pancha-mahabhutas, the tri-doshas, the sapt-dhatus (tissues), the tri-malas (wastes-urine, faeces, sweat), the ojas (life sap), and the Shrotras (channels of body systems).

TRIPOD OF CAUSES OF VYADDHI-ROG/ DISEASES:

- ❑ Internal. Imbalance in the body humour.
- ❑ Invasion from the external influence, environment and the creatures, poison, wind, fire, or wounds.
- ❑ Mental/ Mannas: Not getting what one aspires for hence in gruelling frustration of unfulfilled aham becomes suppressed and depressed. Otherwise, getting what one does not want by being oppressed, victimised, and tormented psychologically, or fragmented in manipulations of egocentric power wars.

TRIPOD OF PATHWAYS TO DISEASES:

- ❑ Perceptible outer pathway such as rasa, rakta, mamsa, medha, majja, asthi, shukra dhatus.
- ❑ Lethal points: Like the Vatta-Pitta-Kapha in the organ functions of the heart, brain, bladder, liver, kidney, intestine, pancreas, etc.
- ❑ Inner pathway – STOMACH. The cavity of digested and undigested food.

TRIPOD OF PHYSICIANS:

Virtuous scientist, egocentric in disguise, and self-sponsored tradesman.

TRIPOD-UPAYAS/REMEDIES:

Sacred – spiritual, remedy based on reason, rationale, logic, and remedy that triumphs through good character and conduct.

TRIPOD-THERAPIES:

- ❑ Internal cleansing (detoxification, herbs, etc)
- ❑ External cleansing (pancha-karma, oil baths, snehas steam baths, etc).
- ❑ Application of sharp instruments – operational as a last resort.

According to the allopathic western medicine, the body is treated under physiological symptoms and the mind is treated under the psychological symptoms. The soul remains a salient feature of the ‘maybe’ or ‘maybe not’ unknown mysticism. Everything is operational in relation to the organs and the body structural systems. The mind is a faculty of its own right without the composite wholesome inference to the higher mind or the karmic spiritual self or the soul.

The ultimate aim of the western allopathic medicine is the release of the pain from the symptom.

Ayurveda looks beyond the structural and operational, physical human being and considers plain medical pain to be 'karmic suffering' in qualitative gunas and doshas emanating from the Mind/Mannas and karma of the Atman. The aim of Ayurveda is to aspire to the unknown alias moksha spiritual emancipation. The above chain of conceptual medical approach appears consistent, constant, appropriate, scientific, and most integrated within the wholesome framework of the human being as a manushya avatar.

Many physiological disorders like diabetics, cancer, coronary heart conditions, lumber spinal deformity, neurological disorders like epilepsy, trapped nerve, etc leave a lasting psychological scar on the mental level. From experience, the mind (Mannas) becomes weaker as the confidence level decreases in the physical agility and mobility. Serious illness can adversely affect the emotional patterns of 'feeling good' factor on a daily basis. When physiological imbalances result into operations and cuts in the body, the mind (mannas) becomes afflicted with disturbing emotions and conflicts.

Likewise, when the mind (mannas) becomes afflicted with conflicting disturbances, the physical physiological constitution shows related signs of weakened tissues (dhatus) and reduction in the life-sap immune (Ojas). The western allopathic medical practitioners acknowledge this fact. However, the system of institutional western medicine does not permeate a composite wholesome integrated mind-body treatment of the reported symptom in preventative terms. The gap between the physiological aspect and the psychological aspect can be minimised by incorporating curriculum of mind-body and karma in institutional academy of western psychologists and physicians.

Movement and inertia is the very nature of consciousness and therefore karma is inseparable between the mind and the body inter-action in parallel. What the body does without the link of the conscious is abuse, indulgence, and excessive use of the senses and the sensory reflexes. Hence, it affects the mind.

Kriya-Karma of the consciousness results into self-same reality of the motion in physiological pancha-mahabhutas, tri-Gunas, and vice versa.

The Gunas and the Doshas are nothing more than manifestation of the movement in the energy. Energy is invincible yet energy is vital life force and vital life substance. Without prana (life force), no karma is possible and prana is not visible. Realisation of the latent cosmic energy – Shakti or the kundalini Shakti leads to emancipation and hence dissolution of sorrows and sufferings. The mind (Mannas) in the superior mode has the conscious energy kundalini- prana-vital life breath. The mind (Mannas) in the inferior mode has the mental and emotional conditions (prayogs-vasanas), which is deep rooted in the karmic experience. Elevating from the inferior mode into the superior mode thus, releasing the prana in progressive stages of spiritual emancipation, manushya (human being) reduces and dissolves the samnsaric misery.

When hurt is transformed into compassion and retribution; rog (disease), asukh (unhappiness), agjnann (ignorance), and egocentricity (desires, lust, anger/aggression, greed, envy, jealousy, avarice, material attachments, and frustration), diminish progressively towards the light of truth.

As long as the mind is not quiet, it will not be ready to listen and learn the ways of the spirit (atman). When the digestive system is maintained in the correct balance, the mental afflictions may not have as much influence over imbalance of pranna. Therefore, the seat of the Pitta and the Agni are primary to maintaining equilibrium between the Vatta and the Kapha.

The mind (Mannas) has three agents namely the pranna (life energy), Tejas (fire) and ojas (life-sap). When there is imbalance within these three agents, there is resulting imbalance in the mental and psychological function. Because of excess or deficiency in the pranna, tejas, or Ojas, the digestive system is disrupted resulting into imbalance in the dhatus (tissues).

For example, excessive pranna will result into anxiety, worry, insomnia, loss of memory, inability to concentrate, depression.¹⁴ Excessive pranna dries up the Ojas (life-sap). By constant consistent meditation and mantra-manjaree of ishtha mantra (incantation of sacred mantras personalised for the specific prakrutti), the Ojas is restored back into life energy – kundalini Shakti.

Spiritually speaking, the sushumna (channel of invincible tube), the Ida-left side (moon), and the pingla-right side (Sun) carry cosmic energy to and from the kundalini. The Nada's (nerve endings) twirl in knots of chakras. From the base chakra to the crown chakra, thus the kundalini travels to and from¹⁵.

Over activation of the kundalini leads to exhaustion and burning of the bodily fire in as much as under activation of the kundalini leads to lethargy. Samma (homeostasis) is maintained when the body (sharir) and the mind (mannas) is in harmony.

¹⁴ PRANNA = KUNDALINI SHAKTI, LIFE FORCE, SPIRITUAL ENERGY

¹⁵ SEVEN CHAKRAS:

BASE CHAKRA –MULADHARA CHAKRA– YAMMI POINT – BASE OF COCCYX

SECOND CHAKRA – SWADHISTHAN CHAKRA – YONNI/SEXUAL ORGANS

THIRD CHAKRA – MANIPURA CHAKRA – NAVEL

FOURTH CHAKRA – ANAHATA CHAKRA – HEART AND CHEST

FIFTH CHAKRA – VISHUDDHA CHAKRA – THROAT

SIXTH CHAKRA – LALANA /PALATE – AJNANA CHAKRA – MIDDLE OF THE EYE BROWS

SEVENTH CHAKRA – MANNAS/ FOREHEAD - CROWN CHAKRA SOMMA

The Seventh chakra is also referred to as the bindu point or the cosmic infinite point whereat the 5 mahabhutas disperse into just dik (space)

When there is a conflict between the body (sharir) and the mind (mannas), there is sanpraptti-rog (build up of disease). Bad environment can bring as much dissonance in electrolytes, hormones, and enzymes as the bad mind (stress).

Dukha – rog (sorrow – disease)

Karmic picture of the Vedic birth chart will show the level of the sorrow or misery in one's life. Blockage/ suppression/ disturbance of free flowing happy harmonious kundalini can be a result of threefold aspects:

Self-inflicted over/under indulgence, environmental and lifestyle, and thirdly from the malefic planetary combustion in the birth chart that clearly shows invasions by negative spirits, negative energies, and negative planetary configurations. **The later is an inherited karmic constitutional imbalance**, which the modern allopathic medicine can offer NO, helping remedy whatsoever.

Bhutas/Dravya/matter is a composite wholesome of manifest/vyakta (matter) and non-manifest/avyakta (ENERGY). Energy is electromagnetic and gravitational. Matter comprises gas, liquids, and mass. When there is imbalance in the energy, it is considered an imbalance in the gunas of the mind/mannas. When there is imbalance in the matter, it is considered an imbalance of the doshas of the body/sharir. Imbalance in the energy fields will result into imbalance in the density and field of cells and vice a versa. The kriya-karma-karana (deeds-actions-reason) on the mortal Manushya-loka (human plane of existence) ideally ought to be for Sukha-Shanti-Sammgat (happiness-peace and togetherness) of the universal mankind. **Universal environment** cannot manifest without dharma (righteousness, right conduct, right ethics, humanity, self-same sacrifice) and adhyattmic-jagrutti (spiritual awakening). Hence, Mind (mannas) is that consciousness that distinguishes between the gross ugly darkness comprising ignorance and the divine sublime beauty comprising knowledge, wisdom, cosmic spiritualism, and self-worthiness. Rajjas and Tammas gunas of the mind/mannas dwell in the twirls of karma-kriya-karana in cycles in perpetuity. Rajjas without the tammas causes the drive to sattvic action. Sattva detaches the mind from the gross material and material physical things.¹⁶

“Integrity” and “Self-worth” belong to consciousness. When a human being loses these two psychological qualities, the physiological body has fallen to the gross material egocentric level together the mind/Mannas¹⁷.

¹⁶ 5000 years ago people lived longer, healthier, and happier than today because of minds that are more conscious.

¹⁷ C.S: The intellect is recognised by the sense organ based on which it emanates. That emanated through mind is known as mannobhava. Due to contact of each of the self, sense organs, mind, and sense objects, and, according to difference of the act, sense organs and objects there are numerous products of intellect- Sattva-Rajjas-Tammas

The three gunas namely the tammas, the rajjas and the sattva are represented by material, astral, and causatal bodies respectively. These three bodies are related to five cells at subtle level. They are the annamaya-kosha, the prannamaya kosha, the mannomaya kosha, the vignanamaya kosha, and finally the anandamaya kosha¹⁸.

Conclusion:

The universal material body of the human being (manushya-sharir) is born of knowledge of material things and existence in combination. This is called consciousness. Consciousness is a wholesome composite existence in all human beings. Consciousness is multifarious in manifestations. The human being is born with consciousness to awaken the composite material human being from the gross physical level to the sublime spiritual emancipation. Here (on earth), there is all the ‘known’ materialism pulling the senses and the ego to become grossly attached to it as if it were permanent. There (in the mystical celestial) the unknown spiritual voice calls. The mundane dreary ‘known’ material life is impermanent, mortal, and elapsing with time and space. *Neti, Neti. Maya. Hari Aum Tat Sat-Tat tvam asi- Satt-Chitt-Ananda-Aum swaha. (Not this, not this, illusion. Oh the Omnipotent, Aum is that truth – Thou art that divine truth – Truthful-blissful-transcendental – Glory to that one AUM).*

Jyotikar Pattni
College Of Ayurveda (GB),
Year One Module Two
2001-2 intake
December 25th, 2001

¹⁸ Note here that KOSHA = macro and micro atomic CELL; ANNAMAYA = FOOD; PRANNAMAYA = LIFE; MANNOMAYA =MIND; VIGNANMAYA = CONSCIOUSNESS; ANANDAMAYA=BLISS MAYA ON ITS OWN= MORTAL MATERIAL MANIFESTATION THE SEEN AND THE UNSEEN FORM

Annex one: The Vatta-Pitta-Kapha seats in the human anatomy:

VATTA/VAYUA	PITTA	KAPHA
Colon and the Anus	Small Intestine	Stomach
Brain and Nerves cognitive	Liver	Lungs
Thighs	Spleen	Pericardium
Bones	Gall Bladder	Triple warmer
Kidneys	Kidneys	
Urinary bladder	Heart	Urinary bladder
Pancreas	Pancreas	Pancreas
	Uterus	Uterus

Source: Page 23 of The Ayurveda encyclopedia By: Swami Sada Shiva Tirtha

Annex two: Jjanen indriyas and Karmen Indriyas

SENSORY REFLEX	COSMIC ENERGY	SENSORY ORGAN
<i>Jjanen</i>		
Sight	Sun - fire	Eyes
Hearing/ Sound	Dik – space	Ears
Smell	Ashwini kumars – earth	Nostrils/nose
Taste	Varuna – water	Tongue
Touch	Vyana – air/wind	Skin
<i>Karmen</i>		
Speech •¶	Agnee	Organ of speech
Grasp	Indra	Palm
Walk	Upendra	Feet
Excretion	Yamma	Anus
Urination/Semen/	Prajapatti	Genitals

¶ heart-throat-cerebellum-upper & lower lips-two palates-tongue

Source:

Adopted from the page 344 of The Ayurveda encyclopedia

By: Swami Sada Shiva Tirtha

Annex three: COSMIC HUMAN BEING

ASPECT	QUALITY/NATURE
ATMAN – PARAM-ATMAN SOUL	SELF SOUL – UNIVERSAL SOUL A KARMIC PRESENCE IN DIK – SPACE + KAAL – TIME
ENERGY	SHAKTI – COSMIC PRANNA
MANNAS – MIND	SUPERIOR RESOLUTE
	INFERIOR IRRESOLUTE
BUDDHI – INTELLECT	DISCRIMINATORY REASONING FACULTY
	INCRIMINATING DEFENCE FOR EGO
HEART	INQUISITIVENESS
EGO	WHITE EGO = SPIRITUALLY ASTUTE
	BLACK EGO= MATERIALIC STUBBORN
TRI – GUNAS SATTVA-RAJJAS-TAMMAS	CAUSATAL
PANCHA MAHABHUTAS	ELEMENTAL
TRI-DOSHA	FUNCTIONAL
INDRIYAS	KRIYA
TANMATRAS	KARMA

MIND-BODY interaction in relation to principles of Ayurveda

Jyotikar Pattni, College of Ayurveda, Class of 2001, December 2001.

References:

1. Charaka Samhitta by Sharma
2. Doctor Athique Notes and lectures
3. Self experiences and self knowledge of spiritual ayurveda
4. The Ayurveda encyclopedia By: Swami Sada Shiva Tirtha
5. Roots of Ayurveda by Dominik Wujastyk

7. Tri-dosha theory of Ayurveda

Prelude

Aum ekam Brahma Sat-chitt-ananda. Aum tat-twam-asi. Hamnsa Aum soham. Aum Atman Param-atman ekam jyott.

'Aum' is the universal truth of one universal Brahma (universal cosmic spirit – purusha), that is the absolute infinite truth prevailing in the absolute sattwic state of divine truth, divine light and divine blissfulness. Aum is that divine cosmic self. Aum is the universal sound, light, and energy of that divine transcendental universal cosmic spirit that which is the manifestation of atman (human soul) itself. The atman (human soul) and the cosmic soul (param-atman) are therefore the same divine light of truth.

A perfect balance is absolute vacuum in the Akash-ether-space-infinity-Sattwa-pure-sublime-atman-cosmic purusha-cosmic bliss-SAT-CHIT-ANANDA.

Imbalance in the purest Sattwic State will give rise to karma (action - rajjasic) in cycles of rotation (night-day) and revolution (seasons) and dosha (fault in perfect momentum).

For karma to manifest there is eternal time (kaal), eternal nature (cosmos made of tri-gunas sattwa-rajjas-tammas), eternal cosmic body (five elemental matter ether-air-fire-water-earth), eternal cosmic life (pranna), eternal cosmic mannas/mind and cosmic agnee.

Karma-manushya (karmic being) creates, procreates, re-creates, resolves, dissolves, perishes, re-incarnates, and renews.

Each human entity/ manushya-prakruti is a unique genetic code, a unique star of constellation, a unique individual, a unique personality, a unique mind, and a unique biological constitution, that which in ayurveda is dosha-PRAKRUTTI.

Sukha/ happiness and Arogya/ disease-free, is, truthful, divinely virtuous, and blissfully balanced state of ayush-life. Ashukha-dhukha/sorrows imply rog/diseases. Rog-pidha bring adversities, obstacles, restrictions, penance's, abstinence, studiousness, celibacy, religious observances, and brings one closer to ones true karmic life purpose (that of salvation) knowing and realising that the human life is mortal. Rog is imbalance/vikarma in the subtle qualities/ gunas of the nature/prakruti. Manushya-purusha/ sentient human being functions under the tri-gunas/three qualities of the mannas/mind (sattwa-rajjas-tammas). The dravya kaya karmic manushya sharrir/ physical sentient human body functions under the tri-doshas/three bodily humours (vatta-pitta-kapha).

Dravya (substance) functions with kaal/time, swaroop/form, mannas, panchamahabhutas (akasha-space, vayu-air, tejas-fire, apah-water, and prithvi-earth), indriyanis (five senses touch, sight, smell, hear, and taste), five tanmatras (sensory energies), and five organs of senses/ indriyas.

Function is karma. Karma causes koshas/cells, dhatus/tissues, and malas/wastes to become balanced/dushya or imbalanced/doshic. Vikarma/inappropriate karma is a result of overuse, under-use, or misuse of kaal/time, manna/mind, and sharir-indriyas/senses. Imbalance in the manno-gunas/psyche-mind will cause imbalance in the sharrir-doshas body humours and vice versa. **Vatta/(air + ether) - Pitta/(fire + air) - Kapha/(water + earth) comprises the tri-doshic physical manifestation of the tri-gunas Sattwa/divine - Rajjas/karmic - Tammas/stagnant in pancha-maha-bhautic form.** The inspiration to go back to the basic roots of human existence in its essential elemental nature of vatta-pitta-kapha 'VPK' is the profoundest insight of ayurveda in tri-doshic constitutional mode. Tri-doshas prevail in all atoms, molecules, cells, tissues, and matter alike.

The human entity verily exists as a cosmic entity under the umbrella of each Astro-cosmic-constellations (nakshatras). Even the cosmic planets are divinely sattwa-rajjas-tammas. At the subtlest level of perception, the human body is viewed at three levels namely the shthulla sharrir/ physical body, the sukshma sharrir/ astral body, and the karrana sharrir/ causatal body.

The physical body is the matter, the earth, and the anna/food, whose elements are essentially, water and earth. The astral body is the substance, life, knowledge, ego, mind, water, fire, and air. The causatal body is the delight, the divine jivan-atman (spirit of life – hamnsa), the super-conscious (param-chitt/satt-chitt/atti-chit/shubha-chitt/abhaya-chit/), the infinite, and the ether and air.

The Cosmic wisdom/ the Vedas are based on science and scientific principles of the cosmology, life, and matter. **Ayurveda is a constitutional medicine** based on the fundamental principle of the tri-guna-tri-dosha theory. Constancy of tri-gunas and tri-doshas prevail in the human body and the cosmic nature alike. Dynamic equilibrium in the gunas and doshas is imperative for perfect balanced health in a celestial sense.

When karrana causatal reason for life seed becomes karma-kriya, the purusha/atman/self manifests in the subtlest form in the energies of life namely pranna (life breath)-tejas (life light)-ojas (life-sap) and tri-gunas namely the sattwa-rajjas-tammas. The sukshma sharir/ subtle body manifests in the shthulla sharrir/physical body in the form of life humours namely the vatta-pitta-kapha doshas, the dhatus (cells & tissues), and the malas (wastes). The jivan-atman-hamnssa/individual spirit of life is born with astrological constellations based on the TIME of birth (water bag breaking) and it is called 'janma-pattrikka-kundallini'/ karmic map of the seed of karma (life-ayush) with specific reference to time/kaal. Traditional ayurvedic physicians would draw a karmic Vedic birth chart to understand the profoundness and the root causes of the disease by determining the predominant karma-dosha-prakruti.

The gunas of the Vedic birth charts will be almost a true reflection of ayurvedic dosha-prakruti charts.¹⁹

The mind and the body are inter-linked, inter-connected, co-related, and associated in karma/(action). Karma is the sensory perception, sensory action, sensory reaction, functional dhatus, and functional sense organs. Vitiating in gunas will result into consequent vitiation in the doshas and vice versa.

Basic discussion

The body humours of koshas and dhatus (cells and tissues) are doshic (faulty) in their dynamic state and dushya (unfaulty) in their kinetic matter state. The human body kaya-sharir is a prakruti/constitution of vatta-pitta-kapha in its entirety.

Vatta comprises ether and air elements of the nature. Pitta comprises fire and air elements of the nature. Kapha comprises water and earth elements of the nature.

Ayurveda co-relates the ADHRSHTTA (unmanifest meta-physical) to DHRSHTTA (manifest –physical) and vice versa. We become that what we eat what we think and what we say or do. The body is only a kaya-sharir/material embodiment of five elements functioning under the influence of mind/sensory perception and karma/sensory action. Healthy Diet, healthy lifestyle, and healthy environment play an integral role in the balanced functioning of the senses and the sensory organs.

Vatta-Pitta-Kapha are the drshtta/manifested biological humours of the three adrshtta/ unmanifested bodily energies namely Prana/life breath-Tejas/life heat-Ojas/life-sap. Biological bodily humour will control the physical function of the dhatus/tissues, the malas/proper evacuation, and the indriyanis (sensory functions). Any malfunction in the indriyanis (sensory functions) and the indriyas (senses) will imply imbalance and vitiation in the dhatus, malas and ojas.

Vitiating in dhatus, malas, and ojas will imply imbalance in the organs and the circulatory functions of the body.

Depending upon which doshas have been vitiated, the particular local areas will get vitiated and eventually damaged, inflamed, defamed or obstructed with pain.

Before a physician can diagnose any disease, it is imperative to determine the body constitution of the patient. This is the prakruti constitution. It is the state normally a person will be in. **Vikruti is the vitiated state and the state in question.**

¹⁹ In my experience over the last 15 years, 190 to 200 case studies have been undertaken to observe the similarity between janma pattrika (Vedic birth charts) and dosha-prakruti pattrika (medical charts). Gunas=doshas in similar manner of comparative study. The dushtta (spoiled/malefic) and dushya (unspoiled/benefic) characteristics of each koshas/cells, dhatus/tissues, and malas/wastes in the physical form were corresponding to the quality of the prana/life breath, tejas/life heat, and Ojas/life-sap. These were manifested in the birth chart as planetary influences.

Determining one's prakruti will help in assessing whether there is excess or deficient in a particular dosha/(s). **See annex PRAKRUTTI CHART based on vital factors.** Each dosha governs a particular function of the body, a particular organ site (receptacle-sthanya), and a particular organ function. **See annex two.**

In ayurveda, imbalance, or vitiation in the doshas, the dhatus, and the malas are the starting points in determining the local area of disease. Diseases, qualitative functions of the organ sites and the organs are linked to the doshas. Any improper evacuation of the stool and urine will result into kitta/non-evacuated waste collating as toxin or amas. Amas/toxins causes the immune system or the life-sap of the healthy/ virya cells/koshas and the dhatus/tissues to degenerate thereby invoking germs that are bacterial, fungal, and viral. When the amas is allowed to sit in the channels/srotras, they become blockages to healthy nutrition and protein. Amas/toxins and degeneration of the life-sap Ojas are the root causes of invoking any disease either as an infection, or otherwise as deterioration in the functional quality of the tissues and related organ sites.

Ayush implies jivan-sharrir (live body). A live body is a combination of sharrir and pranna-jiva. Pranna-jiva is the superior vatta that is equivalent to "QI" or life-breath. Pranna-jiva is adhrshtta (unseen). Pranna-jiva has tri-gunas/three psychological humours (sattwa/pure-rajjas/karmic-tammas/gross), the tri-doshas/three biological humours (vatta/wind-pitta/bile-kapha/mucous), indriyas (senses), tanmatras (sensory energies), mannas/mind and atman. When pranna-jiva combines with pancha-mahabhatus and tri-gunas, rajjas generates three karmic doshas (vatta-pitta-kapha) of the kaya-karmic-bhautic-sharrir/ the physical functional body. Live functional body comprises the atman/soul, mannas/mind, three manno-gunas (sattwa-rajjas-tammas), tri-doshas (vatta-pitta-kapha), sapt-dhatu/7 essential vital tissues (rasa-plasma/lymph, rakta-blood, mamsa-muscles, medha-fat, asthi-bone, majja-marrow, shukra-semen), tri-malas/three vital excretion (urine, faeces, sweat). Agnee helps to carry live energy and live protein through to koshas/ cells and dhatus/tissues via srotras. There are three vital srotras /three vital channels (respiratory, digestive and metabolic), seven vital dhatu-vaha srotras, three vital Mala/evacuators srotras (sebaceous, rectum, urinary), three extras in women (breasts, womb). There are three vital maha-marmas (heart-head-bladder), vital receptacles (neck, chest, stomach, and small & large intestines), and, the secondary body which comprises the rest of the anatomy and physiology.

Vatta with the help of agnee helps to push subtlest digested foods through the channels right through to the bones. Pitta/bile, transforms anna/food into live blood sustaining longevity/health (nutrition) and strength (protein) in cells and tissues. Mucous/ Kapha protects the cells and tissues from diseases. Kapha protects membranes of the essential tissues.

Agnee of the stomach therefore plays a very crucial part in understanding the persons health. A healthy digestion of the healthy food in a healthy mind in a healthy environment, under healthy karma will result into a wholesome healthy humanbeing. Agni is like a live current or content of positive electricity that is necessary in every koshas/cells, dhatus/tissues, and srotra-vahas/channels of distribution to maintain the nutrition, protein, and energy mechanism. It is with the help of Agni that foreign bacteria, micro-organisms, and toxins are depleted or diminished. Agni becomes impaired by imbalance in the tri-doshas thereby depleting the Ojas and the immune resistance. The subtle energy of Agni is Tejas.

Constitutional doshas/humours in a scientific dialogue:

Vatta is the pranna/ vital life breath in the five constitutional properties. Breathing pranna is the vital intake of life oxygen whose cardiac function sustains the vital oxygen in the body through the heart. The seat of vatta is the small and large intestines albeit it controls the nervous system, the sensory functions, and respiration.

Vatta-Pranna has vital manasic-shakti/ mental energy that sustains the core functions of the sensory organs through the sensory energies of the mind. Pranna in this cycle of operational structure becomes the vital life breath facilitating the effectors and reflectors of the senses and the sense organs to function neurotically and sensory. Pranna-pranna supports the entire nervous system and the entire sensory functions through the movement of appropriate gases in the tubes and vessels of the bones. The vital pranna is seated in the head and the heart. It is the neurone-control central energy for all sensory functions.

Vatta is the apana pranna moving downwards to facilitate digestion and successful healthy elimination of digested food in faeces.

Vatta becomes the Udana pranna of the throat that facilitates the effective exchange of air between the environment and the body.

Vatta Hridaya/ Heart is the seat of consciousness as cardiovascular activity is the centrifugal life activity. Circulation of the blood is facilitated by this essential cardiovascular pranna. Ayurvedic Hridaya/ heart is linked with the brain just as the consciousness is linked with the superior mind.

Pranna becomes the pranna samana in the navel that helps in the digestion process and metabolism. Pranna Samana helps in the swallowing of the food, and processing of the food with the help of the four essential gases. Pranna samana becomes the pranna apana in the excretion of the digested food through the colon and the anus.

Pranna becomes the pranna-vyanna in the transportation of protein, energy, and ojas (life sap) throughout the body.

According to Charaka Samhita, there are ten vital seats of prana.

- Two temples region where the prana is inhaled and exhaled (2).
- The three maha-marmas or the three vital organs namely the heart, the bladder or the navel region, and the head (3).
- The throat, the blood, the semen/ scrotum, the ojas/immune system, and anus/faeces excretion (5).

Vatta controls the pitta and kapha thus and it comprises three gunas (sattwa-rajjas-tammas), the tri-doshas (vatta-pitta-kapha), five senses, and Hridaya/ heart as the seat of consciousness. Vatta is dry, rough, light, cold, irregular, mobile, non-slimy, and subtle.

Functions of Vatta are:

- Respiration and breathing
- facilitation of digestion process, evacuation and excretion of digested foods
- performance of heart beat cardiovascular movement
- performance of nervous system and skeletal systems, distribution of oxygen and energy through the nerves, marrow tubes, and bones
- Functioning of the sensory organs and senses, are some of the actions of basic vatta dosha like opening and closing of the eye lids, hearing, touch.
- Manno-gunas sattwa-rajjas-tammas and the manno-vaha srotas

Vatta vitiation implies vitiation of the prana, asthi-dhatu, nervous system, and sensory functions. High blood pressure, constipation, amas in colon, and aggravation in the manno-gunas (sattwa-rajjas). Excessive vatta will show the following signs and symptoms: drooping, dilation, loss of sensation, all over weakness, pain, and pricking-crushing-cutting-splitting pains. Obstructions, contractions, spasms, twirl & twisting (collation of gases), constriction, thirst, tremors, roughness, dryness, throbbing, curvatures, gaseous farting and burping, stiffness, rigidity, astringent taste in mouth, discoloration (blue), partial vacuums in bodily fluids. Under allopathic medicine, of vatta vitiation in dhatu sthanayas/ receptacles of organ sites are lumber (spinal, coccyx), Cranial, joints, hips, pelvic, nerves (excessive nervous tensions), brain (all mental and psychological disorders like insomnia, schizophrenia, manic depression, and paranoia).

Vatta vitiation will disturb all the channels of distribution of energy and protein because of collation of poisonous gases and toxins.

Obstruction and constriction in the channels may cause blotting, spasms or contractions of muscles.

The tongue may show a coloration of blackish-brown tint and coating at the back of the tongue will be eminent implying vatta disorder. Excessive Vatta mouth will smell foul. Excessive Vatta will show horizontal lines of worries on the forehead.

Excessive vatta will also imply insomnia, nervousness, and hypertension. On testing a sample of urine with a blotting drop of sesame oil, vatta urine will show oil spreading quickly.

Deficient vatta will show signs of breathing abnormality with shortness of breath and sound or painful breathing that will cause chest pains. The nervous system will be frail and fragile. The bone structure will be weak. Teeth will be deformed. The bone and tooth tissues and cells will be deficient. Cracking sensations will be felt in teeth. Bones will ache with throbbing pain in the body; discoloration and loss of hair, nails, and osteoporosis will be eminent. Constipation will occur regularly with painful excretion of the stool, uncomfortable evacuation, and smelly faeces. Joint pains will be imminent because of lack of air between the spaces. Giddiness and fainting will result because of lack of all over body pranna (de-oxygenation). Abscesses and cysts will be formed on the joints. Nerve numbness and blood clotting. Parkinson's disease may become imminent.

Causes of vatta vitiation:

- Overexposure, to cold dry wind, and excessive air-conditioning.
- Over use of sensory organs and physical body
- Over use of mental faculties
- Under-rest, restlessness and lack of sleep
- Drinking too cold liquids. Drinking and eating refrigerated and cold foods like green salads, too much dry foods, dry barley, millet or corn
- Irregular eating habits
- Lack of nutrition and minerals
- Oxidation of channels and cavities.
- Collation of wind because of improper abuse of the body movements
- Emotional distress and psychological distress
- Over exercise
- Dry weather and dry atmosphere without moisture and excessive humidity
- Insufficient intake of fluids (dehydration)
- Excessive travelling
- Excessive talking, excessive speech.

Cells and tissues have to be built with the help of tonics and nutrition; avoidance of high vatta foods, with rest and oil baths. Light yoga therapy with massage and pranayam improve vitiated conditions. Ginger mixed with honey and pinch of ghee with crushed ajmeen seeds has proven very beneficial. White wines are good in small quantity before meals. White grapes mixed with ginger in small quantity are good with food. Ashwagandha and bala are tonic ayurvedic herbs for vatta vitiation. I found fennel and caraway seeds crushed with aniseed boiled in water with glucose left overnight and drunk in the morning helps. Cumin with bio-yoghurt and pinch of ginger is good with food.

Jaggery water, herbs, pinch of grape-seed oil, castor oil, olive oil, and peppermint oil has helped young children suffering from vatta vitiation. Detoxification on fruits, glucose water, wholemeal fibre and yoga exercises are experienced remedies for vatta vitiation.

Pitta is Agnee. Pitta transforms gross material food into proteins by the digestion process. Digested food (gross mass-gas-liquid) undergoes metabolism, catabolism, and anabolism to produce energy, proteins, cells, tissues, and waste. Pitta governs all the metabolic activities. Like the secretion of enzymes, bile, and catalysts in the gastro-intestine. Pitta dosha as a biological humour governs the body temperature, the homeostasis, the hunger, the thirst, and the haemoglobin. On a subtler level pitta is the tejas that is responsible for fear, anxiety, anger, sexual desires, and ambitions. Tejas is associated with the ego. Psychologically it is responsible for the courage, will power, determination, aggression, and discriminative assimilation of the knowledge.

Pitta sthanya/receptacle in the body: The original seat of Pitta is the small intestine.

Pacchakka pitta is the main processing transforming constitution of the stomach the small intestine and the duodenum. It comprises the bile, enzymes, digestive juices, various intestinal gases, and salts. The hot and penetrating pitta disintegrates and divides the food juice into the gastro-intestinal tracts for useful/protein and waste parts. Pacchakka pitta also governs the Ranjakka pitta/ agnee for blood formation, the Alochakka pitta/ agnee for eyes and vision, the sadhakka pitta/ agnee for sensory functions and the bhrajakk pitta/ agnee for homeostasis, in their functions and regulation. Agnee is the fire the body heat and the cosmic fire in the mind.

The Pacchakka pitta transforms food into absorbable energy and nutrients to lacteal. Partially digested food “CHYME” is digested by pancreatic juice and bile, usable by-product of which is chyle, lymph, and fatty matter. Chyle moves through lacteal, channels, vessels, and ducts. Chyle is sent into blood. Enzymes are the most important secretions that nourish blood.

Enzymes nourish ranjakka pitta (liver & spleen, pancreas), sadhakka pitta (heart), alochakka pitta (retina of eyes), and bhrajakk pitta (skin).

Ranjakka pitta aids in the secondary digestion of the primarily digested food. It gives colour to the digested food juices. These food juices are transported to the liver in the formation and assimilation of blood, cells and tissues in the liver. In the liver, there is the main process of blood formation and elimination of the waste in bile secretions.

Alochakka pitta assimilates and converts the visual stimuli in the retina. The sensations of sound, touch, taste, and smell require proper co-ordination of the alochakka pitta. Thus, alochakka pitta may be said to be responsible for sensory functions.

Sadhakka pitta has its seat in the Hridaya/heart. It is the subtlest of pitta. This agnee/fire helps in the proper functioning of the memory, intellect, and the mind.

The brain works through this pitta. The brain transmits signals and receives signals through the nervous system because of this agnee. For example after sensing a visual object or sense object, its recognition is dependent on the specific sequence of effectors and transmitters in digesting the idea, perception, and experience in the brain. Bhrajakka pitta maintains body temperature. It is situated under the cover of the skin and is responsible for governing the protection, homeostasis, and pigmentation. This pitta governs the digestion of the sunlight, ointments, and oils through the skin pores. Pitta is slightly unctuous, hot, sharp, sour, mobile, liquid, and pungent. **Pitta vitiation implies mainly the vitiation of the tejas**, the pancreas, the liver, the gall bladder, the stomach acids, and the blood/Rakta dhatu. Examples of excessive vitiation of the pitta dosha are as follows: Heart burns and acidity. Skin rashes and disorders in the skin pigmentation. Spleen enlargement may become imminent. Bleeding, inflammations and ulceration may arise. Jaundice is a disease of pitta vitiation. Excessive menstruation, haemorrhoids, piles, nausea, hyperacidity, diarrhoea, ulcers, perspiration, debility, fainting, toxicity, bitter and sour tastes in the mouth, oozing, fungus, and thrushes are classic signs. Liver, gall bladder, spleen, stomach, and pancreas are the essential areas of pitta dosha vitiation. The tongue will be yellowish. The middle part of the tongue will be patched with coatings of ama/toxin. The discoloration of the tongue will be reddish yellow. A tongue with greenish tint over the yellowish and reddish coating will imply problems with the liver or gall bladder. A coating of reddish yellow will imply spleen problems. The eyes will be reddish. Vertical lines between the brows will appear prominently on the forehead showing excessive tejas. Excessive pitta will show anger, jealousy, envy, possessiveness, and aggression. Deficient pitta will show signs dry tongue, palate, and lips. Throat will feel dry and prickling. Pancreas will be dry. There will be excessive thirst and loss of appetite. Skin pigmentation will become rough with pimples, fissures cracks, lack of lustre, dry. Veins and arteries may weaken. Heart will be under pressure. There will be excessive desire to eat cold and sour things. Anaemia may result. Hormones will become imbalanced. The life tejas will become aggravated and there will be lack of drive and motivation and determination. The mind will be blocked and vague, fearful and timid. Agnee is the digestive fire that which in allopathic terms are enzymes. Sammagnee is healthy normal agnee produced when the three doshas are not vitiated beyond their threshold levels. When agnee causes poor digestion due to excessive vatta, it is visham-agnee. The stools produced by vatta disorders and visham-agnee is hard, constipated and brownish colour and hard to pass. The urine passed is brownish white. When agnee becomes over-heated furnace and burns food rapidly, it is tikshna-agnee. This agnee burns food too quickly and causes burning sensation, thirst, acidity, indigestion, and even cause ulcers and inflammation of the oesophagus, duodenum, stomach and intestines.

The stool produced by excessive agnee are soft, yellowish and irregular. Tikshna-agnee gives rise to pungent, sharp smelling stools.

When there is excess mucous in the digestive tracts the digestive fire also becomes slow. This state of agnee is called manda-agnee. The general feeling of lethargy and poor, inadequate digestion results. The stomach feels heavy and filled with blotting sensation. Stools produced by manda-agnee will be whitish creamy and moderately slow.

Healthy stool is moderate, easily eliminated and evacuated once or twice. The second evacuation may be little.

Thirteen agnees are responsible for good healthy digestion from the gross state to the subtlest state of energy and proteins. They are:

Base jathar-agnee that is responsible for break down of foods and liquids into the digestive juice. This governs the basic digestive function and the twelve other agnees below. It is associated with the Pacchakka-agnee and resides in the gastro-intestinal tracts.

Five bhutta-agnee that metabolises the pancha-mahabhutas in cells and tissues. These five bhutta-agnees namely prithvee-agnee, jaal-agnee, tejja-agnee, vayu-agnee, and akash-agnee maintain the life and longevity of the cells and tissues.

Seven dhatta-agnee that metabolises the sapt-dhatu. These seven agnees facilitate anabolism, catabolism and biochemical synthesis.

First aid treatment for vitiated pitta:

When eyes and skin burn, stomach acid erupts, urine and faeces show yellowish colour, pitta needs to be cooled by milk, Ghee, kanji-kheer (milk + ghee + rice + ice-cream + coconut). Lassi (made from whole bio yoghurt + fresh coriander leaves, bay leaves + cumin powder + pinch of fresh garlic and ghee) will pacify hot burning pitta. My recipe of Raittu made from grated cucumber, bio whole yoghurt, coriander, pinch of ghee, turmeric, cumin, black pepper, and salt is cooling and comforting with food. Bathing and swimming in cool waters followed by light oil massage of rose wood oil and sandalwood oil with coconut oil can be applied. Rose water can be applied to head, face, nose, and chest. Turmeric, mixed with hot milk and ghee will make the irritation less at night before going to sleep. Avoid uncooked food. Coconut water is good. Mung beans, whole wheat, and sweet-bitter-astringent taste in freshly cooked vegetable (except aubergines and okra). Cold freshly grated carrot juice mixed with coconut water and glucose will pacify the hot burning sensation of the heart. Half bow, fish, cobra, sea-saw, and lotus stretches will help in light yoga exercises twice a day. Yoga, good healthy pitta-pacifying diet and nutrition, and detoxifying agents like vitamin E should be taken in conjunction with milk shakes. Diseases of the digestive systems emanate from the long-term aggravation of pitta from excessive enzymes and bile. It is usual and more normal to find vatta and pitta vitiated together or pitta and kapha vitiated together.

Few examples of pitta dominant diseases are Ulcers, haemorrhoids, piles, ama in colon, inflammations, infections, hyper-acidity, jaundice, and acid gastritis. In such cases, the aggravation of pitta in the pancreas, the liver and the stomach must be pacified constantly, regularly, and consistently with the right food and nutrition.

Kapha is the cohesive fluid. Kapha/ Membrane is the coating of the internal organs, channels, stomach, and small and large intestines. It is the kapha whose subtle energy is Ojas. Ojas is the life-sap, life support sticky fluid that keeps the vatta and pitta together in cells and tissues so that there is virility, potency, and resistant to diseases. Kapha is the water and the earth elements. It is the membrane protection and the cohesion of dhatus. The primary seat of kapha is the shukra/ semen. It's prevalent in every part of the body as life-sap and holds together all the tissues of the body. Kapha governs the strength and the mass of the cells and tissues. It lubricates the joints, holds together the muscles, the adipose tissues, and the marrow tissues of the body. There are five types of kapha doshas. They are the Kledakka kapha/stomach membranes, the Avalmbakka kapha/lungs and heart, the bodhakka kapha/tongue, the tarpakka kapha/the head, and the sleshakka kapha/joints.

Kledakka kapha resides in the stomach protecting the upper and the middle abdomen from hot, irritant or cold food. Kledakka kapha secretes alkaline digestive juice to form mucous membranes in the mouth, the oesophagus, stomach, and intestines.

Avalambakka kapha supports the heart and the lungs and upper portion of the intestines. Fine, slimy and smooth secretions of fluids create balance in muscular contractions and expansion such that it facilitates cardiovascular function.

Bodakka kapha governs the taste buds of the tongue and protects the tongue from acutely pungent, hot and overly cold or irritating foods and drinks. It also protects the membranes of all the sensory organs.

Tarpakka kapha governs the fluid that protects the brain cells. It gives lubrication and protects the brain cells from stress and harm. It cools the senses and sense organs especially the sense of sight and sense of hearing.

Sleshakka kapha governs all the lubrications of the joints and helps to keep together the muscle tissues, the adipose tissues, and the marrow tissues so those limbs can move properly. The fluid reduces the wear and tear of the joints.

Kapha is heavy, slow, soft, unctuous, sweet, immobile, and slimy.

The food we eat may increase or decrease a particular dosha depending upon its taste/rasa. Like for example sweet, sour and salty foods will decrease vatta whereas bitter, pungent and astringent foods will increase the vatta dosha. For example, sweet-bitter-astringent foods will decrease the pitta dosha whereas sour, salty, pungent-sweet will increase the pitta dosha. Like for example sweet, sour and salty foods will increase kapha whereas pungent-bitter-astringent will decrease kapha.

Kapha vitiation implies vitiation of the Ojas. Oiliness on the skin may be accompanied by hardness, irritation, and itchiness. Coldness will be felt with heavy sensations, obstruction, and mucus collation in the srotas/channels. Tissues and cells may swell. There may be loss of movement, oedema, swelling, excessive sleep, whitish complexion, pale skin, sweet and salty tastes in the mouth. Kapha vitiation will affect the palate and pancreas, the heart and the blood vessels, the ligaments and the skin, the kidneys and the organ membranes, external genitals, fatty tissues, and urinary bladder. There will be hunger and hypoglycaemia. Oedema, swollen glands, and lymphatic overflow may be imminent. Tremors of the muscles and body may result because of excessive fatty tissues. Obesity, excessive oily sweat, and smelly sweat may be imminent. Premature ejaculations and sexual urges may be imminent. Excessive or frequent urination may result. Sesame oil dropped on a urine sample will show a pearl-like droplet formed on the surface, indicating kapha disorder.

Deficient kapha is very dangerous because kapha is the life-sap Ojas. Many diseases result from the collapse of the immune system. Loss of hunger, anorexia, indigestion, depression, nausea, vomiting, hyperglycaemia may become eminent. When plasma is affected adversely, there may be heaviness, drowsiness, fever, and fainting coupled with anaemia, circulatory blocks, impotency, emaciation, poor digestion, early greying, wrinkles, dehydration, and loss of youthfulness. Muscles will be aggravated, inflamed. Uvula and cervix inflamed. Tonsillitis, boils, goitres, inflamed epiglottis, haemorrhoids, rectal tumours, mucous secretion, mucous build up, muscular tremors, granular tumours, peeling skin, muscular spasms, poor muscle tone, loss of rigidity and flabbiness may result. Incubation and urinary disorders are prominent. Diabetes is the classic illness of kapha deficiency and it is a fatal illness of the fatty tissues and cells. Mellitus is another classic disease of the excessive fatty tissues. Matted hair, emaciation, and dry sticky skin may become eminent. Impotency, sterility, and painful ejaculation may become eminent. Lack of sweating and smelly sweat with burning sensation may be imminent. Lack of breast milk and ovary eggs.

When there is excessive kapha in a body, the body will become obese. Excessive kapha can be reduced or controlled by an anti-kapha diet like cutting down fatty foods and increasing high fibre, high tonic diet. Fasting on fruits and fibre with dry foods can help. Detoxification with vitamin C and E will help. Exercise and physical fitness of any kind will reduce the fat to muscles. Usually high kapha will produce ama in the arteries and veins of the heart and cholesterol levels will become very high. Low cholesterol diet needs to be observed. Strain on the heart will increase if the fat level increases in the body because of which heart failures may become imminent. When there is too much fat, there will be angina and all heart and coronary diseases. When passage of blood becomes obstructed there will be congestion of blood and oxygen hence the brain will be affected resulting into headaches, convulsions, and strokes.

Kapha represents all the bodily fluids, plasma, lymph, chyle, hormonal fluids, semen, Ojas (life-sap), and mucous. Kapha facilitates movement of limbs, bones and protection of sensory organs. When kapha is strong, it maintains the well being of the body parts and youth. To increase kapha, heavy, sweet, slimy, foods have to be taken. For example, jaggery mixed with ghee and honey, eggs, whole milk mixed with honey, ghee, saffron, and husks. Control of sexual energy and sexual yoga (tantras-sutra) together with diet control will increase or normalise deficient kapha and hormonal imbalances. Spices like black pepper, ginger, turmeric, cardamon, cinnamon, and cloves will increase digestion power and bring virility/heat to male sexual energy. Resting is essential for lowered immune system. Chicken and eggs have proven useful.

Rog/Disease

The nature, type, and form of diseases will be primarily based on Prakruti/ individual constitution and secondarily based on the critical life factors namely pranna (life breath), tejas (agnee), and Ojas (immune system). Vatta type persons are more prone towards gas disorders, lower back pain, arthritis, sciatica, paralysis, neuralgia, insomnia, marrow, bone calcification, and constipation in the large intestines.

Pitta type persons will be prone to bile, acid, liver disorders, ulcers, gastritis flux, inflammations, piles, abscess skin disorders, and small intestines. Kapha persons will suffer more from sinus, breathing, tonsillitis, bronchitis, congestion, catarrh, and stomach lining. Over, under or abuse of senses, time, karma (use of sensory organs), food, time (non-observance of seasonal time), mind, desires, and urges will result into imbalance of manogunas (rajjas-tamas), doshas (vatta-pitta-kapha), dhatus (tissues and cells), and malas (waste). When imbalance persists, pranna-tejas-ojas will be vitiated forming non-evacuated amas/kittas or toxins in the body.

Vitiation or aggravation will manifest in the srotra-vahas (systems of channels of protein and energy) after high accumulation of ama-kitta/ toxin in particular dosha and dhatu sthanya/ receptacles of biological humour or tissues. In the process of accumulation of amas-kitta/ poisonous toxins, certain receptacles will weaken consequence of which, bacteria, fungi, and viruses will seat and grow. Bacteria, fungi, and virus grow in localised dhattu-sthanyas/receptacles of organs where the immune pranna-tejas-ojas is weakest and where the threshold of ama-kitta/toxin has been greatly over.

Disease is a result of imbalance in Vatta-Pitta-Kapha doshas and Pranna-Tejas-Ojas. Imbalance in the biological humours and the physiological humours will also result into imbalance in dhatus/cells & tissues - sthanyas/receptacles (vital organ seats and maha marmas organs) - malas/waste & toxins. Imbalance in tri-doshas will create toxin or vitiation in the tissues, channels, and organ sites. Diseases can be internal, external, or centrifugal.

Internal diseases are found in the tracts/ srotra-vaha systems like the digestive system, the respiratory system, the endocrine system, the circulatory system, the nervous system, the skeletal system, the lymphatic system, the blood system, the cardiovascular system, and so forth. Examples of some of the internal diseases are: Fever, cough, flu, hiccups, enlarged inflammations of intestines, inflamed stomach, aggravated liver, inflamed gall bladder, spleen, kidneys, infections of the blood, internal oedema, vomiting, hard stools, impure urine, chest congestion's, sinus, migraines, insomnia, fear, anxiety, insecurity, excessive nervousness, trauma, psychological discouragement, etc.

External diseases show signs on the surface level of the skin, blood, and superficial tissues. Blood and skin diseases are harder to heal because the removal of anti-bodies from the tissue is much more difficult than removal of anti-bodies from the channels and organ sites. Diseases like aids, and leprosy, hepatitis c, and leukaemia are few examples. Cancer is a difficult disease of the cells and tissues. Tumours and cysts can be traumatic, malignant, and difficult. Haemorrhoids can recur.

Centrifugal diseases are centrifugal to the cells and tissues of the muscles, fat, bone, marrow, and nerves. The deterioration of central nervous system and the cardiovascular system weaken the heart, the head, the joints, the cohesion of muscles-fat-marrow, and the urinary bladder. The most difficult diseases develop under acute conditions like arthritis; lumbago, heart failures, cancer, brain strokes, and paralysis are few examples of such diseases.

Healing in ayurveda is similar to cure. Western medicine use pain as pain and cure as curing pain. Ayurveda uses pain as suffering/piddha-dhukha and upayas as healing measures to minimise suffering/pidha-dhukha.

Traditional ayurvedic physicians treated illnesses/ rog/ sharrir-pidha by analysing Vedic karmic birth chart, the prakruti-dosa constitutihon chart, and examining the condition of the vitiation. A more wholesome picture is formed of a persons illness and condition then just the local area pain. For example, a person's habitat, strength, digestive powers, vitiation of dosha-dhatu-malas, mind, lifestyle, diet, environment, season, stage of the illness, nature of the samnsahar/social association, and the persons overall ability to cope with stress are all taken into consideration before recommending treatment, hospitalisation and healing.

In most cases when the diseases is curable, ayurveda will encourage detoxification and rehabilitation program prior to rejuvenation. This will involve plenty of massage, sweat therapy, herbal tonics, ghee, basti, food, lifestyle, meditation, and yoga. The famous and the most crucial therapeutic measures for mild and chronic curable diseases are called PANCHA-KARMA. It means detoxification of five amas. Brimhana therapies involve Snehana (oil therapies), and will detoxify earth and water amas.

Langhana therapies will involve Ruskhana (drying)-Swedana (sweating)-Stambhana (astringent), and will detoxify the water-fire, fire-air and ether elements respectively. Vaman is therapeutic vomiting induced by drinking two glasses of salt water and rubbing of tongue. It removes all the mucous ama in the nasal, oesophagus, and lungs. Vaman is also good for skin disorders, asthma, diabetes, cold, lymphatic obstruction, chronic indigestion, oedema, sinus, and tonsillitis. Virechan/ purgatives based on one's dosha prakruti cleans all vital organs and, srotas of the pitta amas.

Good purgatives are castor oil, husk with milk, psyllium seeds, papaya, raisin and flannel water, senna herbs, dandelion root, warm cows milk mixed with pinch of ghee and oil in equal proportions, mango juice and prunes are few purgatives. Enema/basti, cleanses the vatta ama collected in the rectum and colon. Nasya/nasal administration is good for cleansing prana in the head. Blood letting is beneficial for skin disorders and blood impurities (pitta). Palliation is another process that neutralises the agnee. Yoga, diet, nutrition, sleep, environment and lifestyle are central to ayurvedic healing.

Vital optimum health is a result of overall wholesome balance in gunas (psychological humours) - doshas (physiological humours)- dhatus (cells & tissues) –srotravahas (channels carrying energy and protein) – malas (evacuation of digested food). Balance in prana/life-breath-tejas/life-heat-ojas/life-sap will develop when there is appropriate healthy intake of Anna/healthy food-Vissramma/healthy sleep-ayush/healthy lifestyle. The prime objective of every human entity is to realise god. This self-realisation process implies that the human life is life of opportunity to evolve and to grow spiritually in progressive stages. Changing from the gross tamasic to the subtle Sattvic State may be more than one lifetime process.

Sufferings, pain, and sorrows bring one in close association with ones collective life karma. Diseases emanate due to previous life karma, present life karma, or combination of both. Third scenario is severe, and more prominent. Remedies and cures to diseases are discussed in altogether separately. Disease may manifest because of vitiation and imbalance in one dosha, two doshas, or three doshas. Over, under or abuse of lifestyle, diet, senses, environment, and MIND, bring dismal disease. Ayurveda classifies diseases under four groups, those that are healed, those that are difficult to heal those that are controllable but cannot be healed, and those that cannot be healed at all. Healable diseases are mostly due to imbalance in one dosha. Rarely two doshas.

Controllable diseases are mostly due to imbalances in two doshas and rarely three doshas. Uncontrollable diseases are mainly due to imbalance and aggravation in all three doshas simultaneously.

Karma, desires, and ignorance are the three main root causes of all life sufferings, unhappiness, and diseases.

Life is a moment to live (healthily-happily-humbly), to love (compassionately), to laugh (self-acceptance), to let go (of the past), to learn (reflect on soul), to listen (awaken), to leap into the unknown (self-realisation). Life is only a moment in time. Jyotikar

Jyotikar Pattni © March 14th 2002

College of Ayurveda, Module two - Year one of the 2001-2002 intake

Annex one: Dosha-prakruti

PART ONE: BODY TYPE

1. PHYSICAL PRAKRUTTI	VATTA	PITTA	KAPHA
HEIGHT	VERY SHORT/THIN-TALL	MEDIUM/ ATHELATIC	TALL/ STURDY/MASCULINE/ STOCKY SHORT
WEIGHT	LIGHT/HARD TO GAIN	MEDIUM	HEAVY/CAN GAIN EASILY
BODY FRAME	THIN/NARROW/SMALLISH HIP AND SHOULDERS	MEDIUM	LARGE/BROAD SHOULDERS & HIPS
BODY STRUCTURE	LONG-DELICATE-BONY	MEDIUM-RED FLESH	PLENTIFUL MASCULINE AND HEFTY
JOINTS	PROMINENT, DRY, KNOBBY & CRACKLING	WELL PROPORTIONED	BIG, WELL DEVELOPED AND LUBRICATED
MACULATURE	SLIGHTLY FLESHY PROMINENT TENDONS	MEDIUM, FIRM TENDONS	PLENTIFUL
SKIN	THIN, DRY, DARK, COOL, MOIST, LESS MOLES, ROUGHISH, LESS HAIRY	FINE, SOFT, REDDISH, OLIVE, WARM, MANY MOLES AND PIMPLES CAN BE EASILY FORMED	THICK, OILY, PALE, WHITTSH, COLD, SMOOTHISH, HAIRY AND MOIST
HAIR	THIN, DARK, COARSE, DRY, AVERAGE AMOUNT, STRAIGHT OR WAVY	FINE, SOFT, FAIRISH, EARLY GREYING, EARLY THINNING, BALD	PLENTIFUL, THICK, WAVY, CURLY, LUSTROUS, BROWNISH, GROW

		PATCH	EASILY
NAILS	THIN, CRACKING	MEDIUM, PINK, SOFT	THICK AND WHITTISH
SHAPE OF THE FACE	LONG, ANGULAR, SMALL CHIN	HEART SHAPED, POINTED CHIN	LARGE, FULL FACE, ROUNDED, FLESHY
FOREHEAD	SMALLISH-NARROW	MEDIUM	LARGE WIDE
NECK	THIN OR TALL/ SHORT	MEDIUM AVERAGE	SOLID TREE-TRUNK LIKE BIG, WIDE & FOLDED
NOSE	CROOKED, SMALL, NARROW, LONG POINTED	NEAT, SHARPISH, AVERAGE WIDTH	LARGE, ROUNDED, FULL, WELL SHAPPED
EYES	SMALL, SUNKEN, NARROW, MELLOW,	REDDISH AND PEIRCING	LARGE AND PROMINENT
EYE SHAPE AND LUSTRE	DULL-DREARY AND AIRY	INTENSE, FIERY, SHARP	ATTRACTIVE- ALLURING
EYES COLOUR	DARK BROWN, GREY, AND GREEN	LIGHT BLUE, HAZEL, TWO TONE REDDISH BROWN	MEDIUM BROWN, SKY BLUE OR LIGHT GREY
TEETH	IRREGULAR PROTRUDING	MEIDUM SIZE WITH CANNINE	WHITTISH, SOFT, BIG, STRONG AND WELL FORMED
GUMS	RECEDING	YELLOWISH-PALE	STRONG
MOUTH	SMALLISH	MEDIUM	LARGISH
LIPS	SMALLISH- THINNISH	MEDIUM	BIG-THICKISH
CHEST	FLAT OR SUNKEN	MEDIUM	LARGE , ROUNDISH AND PROTRUDING
TOTAL SCORE:	OUT OF 21	OUT OF 21	OUT OF 21

BODY TYPE

V

P

K

PART TWO: PHYSIOLOGY

1. PHYSIOLOGY	VATTA	PITTA	KAPHA
TEMPRETURE ADAPTATION	CRAVES WARMTH, HOT TEMPRETURES	COMFORTABLE IN COOLNESS AND PLEASANTISH WEATHER	DISLIKES COLD
SWEAT	MINIMAL	PROFUSELY IN HEAT	MODERATELY BUT PRESENT EVEN WHEN NOT DOING ANY SPORT
STOOL & BOWELS	IRREGULAR, CONSTIPATION, HARD, ERATIC, DRY, GASSY	REGULAR AND LOOSE WITH POSSIBLE BURINING	SLOW, ELIMINATION, PLENTIFUL AND HEAVY, MOIST
ACTIVITY	FIDGITIVE, ACTIVE, HIGH METABOLIC RATE, DOING TOO MANY THINGS AT ONCE, QUICK MOVEMENT	MODERATE MEDIUM PACED	LACKADAISICAL, LETHARGIC, COUCH POTATOES, DISLIKES ACTIVITY AND MOVES SLOWLY AND PACEFULLY
ENDURANCE	EXPENDS ENERGY QUICKLY AND SINKS INTO DEPRESSION EASILY. FEELS DRAINED AFTER HEAVY WORK	MANAGES ENERGY WELL WITH MODERATE FATIGUE BUT GETS TIRED VERY QUICKLY IN HEAT	GOOD STAMINA, ALL ROUND
SENSE AROUSAL	INTENSE, QUICKLY, EXPNDED, FANTASIES, IMAGINATIVE, PASSIVE	STRONG, DESIRES, ACTIVE	SLOW AND STEADY BUT WHEN PASSION IS AROUSED HIGHLY SENSUOUS AND RECIPROCATIVE
FERTILITY	LOW	MEIDIUM	HIGH
PULSE RATE	80-100	70-80	60-70

TOTAL			
Remarks:			
PART THREE: PSYCHOLOGICAL			
	VATTA	PITTA	KAPHA
TEMPERAMENT	NERVOUS FEARFUL AND ANXIOUS AND ERRATIC	IMPATIENT, TEMPERAMENTAL AND SHORT FUSED	EASY GOING BUT GETS UPSET WHEN EGO PROVOKED
EMOTIONS	ENTHUSIASTIC, WORRIES, FEELS LONELY, INSECURED, ANXIOUS, AND FEARFUL	WARM, CAN GET FIERY, ANGRY AND JUDGEMENTAL EASILY	CALM AND ATTACHED LOVES TO CARE, BUT LIKES TO POSSESS AND BE GREEDY
SPEECH	FAST TALKIN	SHARP CLEAR PRECISE	SLOW MAYBE LABOURED

STRESS RESISTANCE	MEDIUM	VERY LOW GETS ANGRY QUICKLY AND SHOWS REDNESS ON FACE	GOOD-HIGH RARELY GETS UPSET
FINANCES	SPENDTHRIFT	LOVES LUXURIES	SAVES MONEY
MIND	QUICK	PENETRATING & CRITICAL	SLOW & LETHARGIC
HABITS	TRAVELLING NATURE , WONDERING AND ERRATIC LIFESTYLE	LOVES SPORTS AND POLITICS, LIKES TO KEEP MIND PLANNING	LOVES TO SIT BACK AND RELAX TO WATCH T.V. OR DAY DREAM OR THINK
BELIEF	CHANGES THESE FREQUENTLY ACCORDING TO THE LATEST MOODS MOOD SWINGS	EXTREMELY STRONG, STUBBORN, STRONG CONVICTIONS AND MAY EVEN GOVERN THE BEHAVIOUR	DEEP STEADFAST, NOT EASILY CHANGEABLE, FIXED IN PURPOSE
TASTES	LOVES ASTRINGENT, HOT FOODS Astringent and bitter foods will increase vatta. For example bitter and constricting quality with tannin. These foods have air and ether	LOVES MEDIUM FOOD, PUNGENT SMELLS, AND AVOIDS ACETIC FOODS. Pungent, sharp, salty-sour. Spicy, acidic, aromatic, salty, alkaline, fermented,	LOVES WELL-COOKED FOOD THAT IS SWEET AND SOUR. Sugar and starch.

PART FOUR MISCELLENOUS:			
	VATTA	PITTA	KAPHA
ELEMENTS	ETHER AND AIR	FIRE AND WATER	WATER AND EARTH
KAAL/TIME CUSPS	3-7AM; 3-7PM VK: 5-6AM; 5-6PM VP: 1-3AM; 1-3PM	11AM-3PM; 11PM-3AM PK: 9.30-10.30AM; 9.30-10.30 PM	7-11AM; 7-11PM VPK: 12.30PM-1PM; 0.30AM-1AM; 6.30PM-7PM; 6.30AM-7.00AM
LIFE COVERAGE	OLD AGE WHEN THE BONES AND STRUCTURE HURT AND ACHE AND WEAKEN	MIDDLE AGE WHEN THE DIGESTION SYSTEM SLOWS AND BILE BECOMES IMMINENT	CHILDHOOD, YOUTH WHEN GROWTH AND HORMONES PRODUCE CELLS AND HEALTH AND IMMUNE SYSTEM
PLANETS	SUN = SOUL OF GALAXY, FATHER OF ALL PLANETS, PURUSHA. MOON = PSYCHE, MIND, SATTWIC IN ITS PUREST STATE JUPITER = INTELLECT, AND IS THE PRANNA VYAYANNA AND PRANNA SAMMANA	MOON = INTERTIA SENSORY ENERGY IN THE ROTATION AND REVOLUTION HENCE RAJASIC WHEN THE PUREST SATTWA AND INTERTIA COMBINE. MARS = FIERY, RELATED TO THE BLOOD IN RAKTA, MAMSA, MEDHA, ASTHI, MAJJA DHATUS. IT IS "PK"	VENUS = SHUKRA (K) SATURN K-V
TRIDOSHIC	MERCURY = NUETRAL	MERCURY = NUETRAL	MERCURY =NUETRAL
TWO DOSHIC	SATURN IN NERVOUS SYSTEM &		SATURN IN THE SECRETIVE IS

	BONES, NAILS, HAIR, TEETH, NERVES, WIND. IN THE SUBLIMEST STATE SATURN TAKES THE MIND TO THE GODHEAD BECAUSE IT BRINGS PERFECTION, DICCIPLINE, AS HAS BEEN SEEN IN MOST ELEVATED SOULS.		STALE, TAMMASIC AND DARK. IT HOLDS TOGETHER THE MOMENTUM BY CUTTING EXTREMISM. IN THE STALE STATE, SATURN FACILITATES THE NIGHTFALL, CHANGE, AND DESTRUCTION OF THE OLD.
DESIRES	SELF-REALISATION-BHAKTI/DEVOUTION (PLASMA)(PRANNA)	WEALTH-KARMA (RED BLOOD)(TEJAS)	HEALTH-LONGEVITY (SHUKRA-OJAS)
SEASONS	Autumn-Early Winter Vatta energy is generally increased by the dry, cold, rough weathers. All bone and nerve related diseases would become more prone to disturb vatta person.	SPRING-SUMMER HEAT MAKES BODY EXPAND. Cells and tissues retain more	Late Winter – Early Spring Blood circulation; Pressure on cardiovascular, and lack of humidity cause dryness. Hypothermia, depression, headaches, chest flu, coughs congestion’s result.
Continued: Prakrutti	VATTA	PITTA	KAPHA
Ascendants	Gemini, Virgo, Libra, Aquarius	Aries, Leo, Sagittarius, Scorpio	Taurus, Cancer, Capricorn, and Pisces
More than one Doshas	Virgo	Virgo	Virgo
	Pisces	Pisces	Pisces
Dual Doshas	Libra	Libra	

		Sagittarius	Sagittarius
	Gemini	Gemini	Gemini
Ascendants have to be studied in conjunction with nakshatra (constellations) and rasi (time of birth)	<p>3-7 (am & p.m.) (9 constellations of the east-south east and north east)</p> <p>Houses 3rd (courage), 6th (calamities), 7th (steadfast soul-mate-ship), 9th (religion-devotion) 12th (moksha) are connected with proliferation of servitude and devotion.</p>	<p>11-3 (am & p.m.) (9 constellations of south, south west and north west)</p> <p>Houses 2nd (wealth), 4th (assets), 5th (children), 8th (duty) & 10th (career) are connected with proliferation of rajjas and ambition and fiery inertia of normal society living.</p>	<p>7-11 (am & p.m.) (9 constellations of the west, Northwest, and north).</p> <p>Houses 1st (overall life sap happiness or unhappiness).</p>

ANNEX TWO: VPK PHYSIOLOGY			
	Vatta	Pitta	Kapha
1. Seat of origin	COLON, AND LARGE INTESTINE	Small intestines. Liver, Spleen, Gall bladder, Stomach, Duodenum, Pancreas, And Heart	Sinuses, Nostrils (mucous), Throat, Bronchi, Lungs, and stomach membranes.
2. Systems	Skeletal system, the passage of pranna and the maintenance of Nervous system. Co- ordinates all the sensory functions and all the sensory energies of the body. Assists the agnee in digestion, assimilation, and evacuation of the nutrition and food.	Digestive system, Endocrine system, the blood system and haemoglobin, Tejas. Renders life-heat in tissues and cells. Provides heat in the cavities and channels to destroy bacteria and anti-bodies.	Keeping together the rasa-mamsa-medhas- asthi-majja-shukra dhatus with the connective fluids like the mucous, synovel, and tendons. Shukra and the immune system, reproduction system. Also the lymphatic systems that is kapha-vatta
3. Tri-doshic systems	Skin and integumentary; Cardiovascular system	Skin and integumentary; Cardiovascular system	Skin and integumentary; Cardiovascular system
4. Organs	Colon, large intestines, Brain and spinal cord, Thighs, Bones, Kidneys, urinary bladder, pancreas,	Small intestines, liver, spleen, gall bladder, kidneys, heart, pancreas, uterus.	Stomach, lungs, pericardium, triple- warmer, urinary bladder, pancreas, testicles, ovaries, and

	heart, anus.		breasts.
5. Dhatus	Asthi/bones	Rakta/blood	Rasa/plasma, mamsa/muscles, medha/fats, majja/marrow, shukra/ semen-life-sap
6. Shrotras	Pranna-vaha (respiratory), Asthi-vaha (Skeletal) Majja-vaha (marrow tubes) Purisha-vaha (excretory)	Anna-vaha (Digestive), Rakta-vaha (Blood circulation system) Arta-vaha (women's menstrual and womb)	Rasa-vaha (lymphatic), Mamsa- vaha (muscular systems), Medha-vaha (fat-adipose channels, Shukra-vaha (reproductive), Sweda- vaha (sweat) Muttra-vaha (urinary)
7. Energies	Pranna	Tejas	Ojas
ANNEX THREE FOOD/ahara per Dr. Vasant Lad			
	Vatta	Pitta	Kapha
GRAINS	Barley, Buckwheat, corn, millet, oats, rye will increase. Oats, rice, and wheat will pacify.	Wheat, corn, millet, dry oats, brown rice, and rye will increase. Barley, cooked oats, cooked white rice, and cooked wheat will pacify.	Cooked oats, brown rice, white rice, and wheat will increase. Barley, corn, rice little with curds will pacify.
DAIRY	ALL DAIRY PRODUCSTS are ok in moderation	Buttermilk, cheese, sour cream, plain yoghurt, will increase. Unsalted milk, cottage cheese, and all low fat milk with ghee will pacify.	Most dairy products to be avoided. Ghee and eggs in small quantities are good.
OIL	All oils ok	No hot oils like	No oils

Condiments	All spices good	No spices except coriander, cinnamon, black pepper, cardamon, fennel, turmeric, small cumin, ginger, and small clove.	All spices are ok except too salt.
Nuts	All nuts ok	No nuts (nuts aggravate)	No nuts (nuts aggravate)
Lentils	Mung beans, black and red lentils, tofu, and small white lentils. No legumes.	White, green and red Lentils in small qty.	Kidney beans soybeans, black lentils, and Mung beans will increase. Legumes will pacify.
Vegetable	Raw vegetables, broccoli, sprouts, egg plant, cabbage, cauliflower, celery, leafy greens, lettuce, mushrooms, onions, parsley, peas, peppers, potatoes, spinach, tomatoes, and greens will increase. Well cooked vegetables asparagus, beetroots, carrots, cucumber, garlic, green beans, okra, onions, sweet potatoes, radish, zucchini, pacify.	Pungent vegetables, beetroots, carrots, eggplant, garlic, onion, peppers, radish, spinach, tomatoes will increase. Sweet & bitter vegetables, asparagus, broccoli, sprouts, cabbage, cucumber, cauliflower, celery, green beans, lettuce, mushrooms, okra, peas, parsley, peppers, potatoes, and leafy greens will pacify.	Pungent and bitter vegetables; asparagus, beetroots, broccoli, sprouts, cabbage, carrots, cauliflower, celery, eggplant, garlic, lettuce, leafy greens, lettuce, mushrooms, okra, onions, parsley, peas, peppers, white potatoes, radish, spinach, as long as cooked with mild fresh spices.
Continued	Vatta	Pitta	Kapha
FRUITS	Sweet fruits, bananas, berries, cherries, coconuts, fresh figs, apricots, avocado, grapefruit, grapes,	Apples, avocado, pears, figs, coconut, figs, red grapes, mango, prunes, raisins, red sweet	Avocado, banana, coconut, figs, grapefruit, grapes, lemon, melons, oranges, papaya,

	lemon, mango, sweet melon, sweet oranges, papaya, peaches, pineapples, plums, Avoid Dried fruits, apples, cranberries, pears, persimmon, pomegranate, and watermelon.	cherries, orange sharonfruits and pomegranates, pacify. Bananas, berries, cherries, all sour fruits, pineapple, plums and white grapes will intensify.	plums, and green apples will intensify. Red sweet apples, apricots, berries, cherries, cranberries, figs, mango, peaches, pears, pomegranate, prunes, raisins will pacify.
Meat	All meats will increase. White meats only chicken and eggs will pacify.	Chicken and eggs ok.	All meats will aggravate. Chicken and eggs will support. Low salt, low fat meat ok, provided well cooked.



REFERENCES:

Tri-dosha is the basis of constitutional Ayurveda
A SCIENTIFIC PERSPECTIVE

1. Lectures notes from Doctor M Athique
2. Ayurveda – The science of healing by Doctor Vasant Lad
3. The Ayurveda encyclopedia by Swami Sada Shiva Tirtha
4. Vedic wisdom from the A Flight of delight by Jyotikar
5. Ayurvedic massage by Harish Johari
6. The healing power of gem therapy by Harish Johari
7. Vedic wisdom from Sri Chinmoy swami
8. Charaka Samhitta by PROF. P V SHARMA
9. Vedic experience by Professor Pannikar
10. The Upanishads
11. Ayurvedic cures to common diseases by Dr N A Murthy and D P Pandey

8. 'Dhatu' & 'Malas' parallel to anatomy and physiology

A discussion of conceptual ayurveda – physiological view

Elemental constituents of the matter/prakruti (pancha-mahabhautic sharir), born out of the tri-gunas (sattva-rajas-tamas) form koshas/ cells and fields of energy in dhatus/tissues. Body/dehi sharir is the field/kshetra/prakruti-matter for the atman/purush/soul to manifest in manas/mind and aham/personal identity. To know the body constituents in structural and functional qualitative aspects comprising aggregate essential elements is the knowledge of dhatus (tissues).

Koshas/Cells make up dhatus/tissues, which in turn make up the structure of human anatomy. The tri-gunas make the kosha/cell structures of the dhatu/tissue function in the body.

Anna/Food undergoes metabolism via agni/digestion process THROUGH SROTAS (channels of transportation) to make active and non-active KOSHAS/cells AND DHATUS/TISSUES.

Our karana sharir/ causatal body²⁰ constituents are a representation of our food, nutrition, and diet. Material energy of the cells and tissues are derived from our anna/food.

Dhatus/tissues are made from material/bhautica anna koshas/cells. The dehi sharir/ karmic body is therefore a physical body made of gunas/humours, doshas/membrane humours, KOSHAS/CELLS, and dhatus/tissues. **Seven main dhatus/ tissues** are formed from the metabolism of anna/food in chronological order are RASA/ plasma/chyle; RAKTA/ blood; MAMSA/ muscle; MEDHA/ fat; ASTHI/ bone; MAJJA/ marrow; SHUKRA/ semen (**see annex one**). One is generated from another and one nourishes the other.

²⁰ Causatal body comprises tanmatras/primal sensory energies giving elemental energy to indriyanis/senses. The sheath of matter is divided into 16 physical potentials and 35 astral potentials all of which cause the body to move, to act, to behave and to function. Creation is a result of karana/action-reaction-inertia. Cells are created from energy. According to Ayurvedic Medicine, the ancient Rishis viewed koshas/cells as atomic micro-cosmic representation of the atomic macro-cosmic manifestation and these were viewed under five sheaths namely the ANNA-KOSHA/ GROSS PHYSICAL CELLULAR SHEATH, PRANNA-KOSHA/ PHYSICAL AND LIFE SUSTAINING CELLULAR SHEATH, MANNO-KOSHA/ THE KARMEN INDRIYANIS AND KARMEN TANMATRAS/ SENSES OF KNOWLEDGE, VIGNANA-KOSHA/ INTELLECT, AND ANANDA-KOSHA/ CONSCIOUSNESS OF THE SOUL. ETHER IS THE ELEMENT OF CAUSATAL BODY.

Energy comprises gross masses of solids, gases and liquids, subtle gravitational and electromagnetic fields. Vital energy prana causes kinetic stable energy to become dynamic inertia such that food and nourishment is transported to essential sapt-dhatu/ seven bodily tissues. Virya-Dhatu/ Good strong tissues have two main aspects namely Vyayama-shakti/ physical strength and Vyadhikshamatva/ disease resistance. Thus, life-sap immunity/ Ojas is par-excellent when all seven bodily tissues are strong, resilient, and healthy. Imbalance or vitiation in the tri-doshic pancha-maha-bhautic elements (ether-air-fire-water-earth) will cause vitiation and imbalance in the dosha-dhatu and vice versa.

Elementally the dhatu structurally support the healthy robust functioning of the indriyanis/senses and tanmatras/sensory energies. Healthy dhatu comprise virya **koshas**/ healthy cells comprising three qualities namely **prana (life air), tejas (life heat), and ojas (life support)**. Any decrease or increase in energy and protein at cellular level will directly affect the dhatu. Vitiation of the dhatu shows signs and symptoms that imply that the immunity is adversely/ inversely affected in specific dosha-shanyas/ areas like the vatta-pitta-kapha sthanya/original location. When energy is transformed from the gross physical mass format into the subtle vital energies of the body tissues and cells, it becomes tri-gunic (qualitative with three humours). Some learned Rishis believe that these three subtle energies are subtlest dhatu of the body that facilitate the transformation of anna (food) kosha (cells) into the prana kosha (life cells), tejas kosha (growth life cells), and Ojas-virya kosha (life-maintenance cells). **Vatta is the air and ether energy.** It governs the brain-heart movement of air, colon wind, kidneys (circulation), bladder, pancreas, bones, thighs, skin, and anus. **Pitta is the fire and air energy.** It governs the small intestine, liver, spleen, gall bladder, kidneys, heart, pancreas, and uterus. **Kapha is the water and earth energy.** It governs the stomach, lungs, pericardium, triple warmer, urinary bladder, pancreas, and testicles/ovaries. A human being is therefore regarded from the gunasidrashtee (guna based humour insight). The subtlest dhatu is kosha/cell in its tri-gunic/ tri-doshic state. The three manno-gunas/mental humours, namely, sattva/pure ether and air-rajjas/ inertia of air and fire –tammas/ gross earth and water are co-related to the Prana/life force-Tejas/life fire-Ojas/life-sap. When the gunas become the physical energy form, they become bio-energies of the physical body in the form of koshas/cells, doshas/vatta-pitta-kapha bio-energies, dhatu/ tissues, and malas/waste and toxins.

Vatta is the prana/ air-ether elements. Vatta relates to the NERVE FORCE, THE BONE STRUCTURE, and the movement of the entire body to and from the mind, in sensory reflexes, sensory organs, and senses. The inertia of Vayu is prana and it is the energy life force of pitta and kapha as well. Prana is therefore understood in the ayurvedic context to be the nerve force, the Electro-motor, the neurone, the reflexes, the physical movement, the response, the energy, and the electricity.

Albeit it controls the oxygen between the brain and the rest of the body as a subtle force, its sthanya/base is situated in the small and the large intestines as apaana-pranna (facilitating healthy evacuation of malas). The Shukshma/ subtle pranna of the finest ether and wind vatta becomes the pranna-udana (respiration) in the chest, when the senses in reflexes and effective sensory perform. In the stomach, it provides samaana-pranna to facilitate metabolism, catabolism, anabolism, and excretion. The pranna becomes the vyaana-vatta with its seat of origin in the heart. This is the pranna-life force of the entire body. It facilitates the blood and oxygen to be circulated throughout the entire body and governs the formation of sweat and lymph. When there is a vitiation of pranna, asthi dhatu will be deteriorated resulting into vitiation of nerves and bones.

Pitta is the agni/ fire and air elements. Pitta is the internal fire, bile, body heat, digestive enzymes, physio-chemical, biological, metabolic, and endocrine systems. From the allopathic viewpoint, the entire digestive system, the entire endocrine system, and the entire blood system are governed by the pitta dosha. The subtlest pitta is tejas/internal fire. Pitta is the bhraajaka pitta/ fire of the skin maintaining homeostasis and skin protection. Pitta is the aalochaka pitta / fire of the eyes, facilitating vision, and sight. Pitta is the saadhaka pitta/ fire of the heart governing the emotional and feelings (as unmanifest). Pitta is the ranjana pitta/ fire of the spleen, liver, and stomach facilitating evacuation of toxins and chemical wastes. Pitta is the paachaka pitta/ fire of the stomach facilitating digestion proper. Rakta dhatu is the most significant dhatu that carries haemoglobin and oxygen. Excessive vitiation of blood results into the deterioration of the vital organ functions like the liver and the spleen. Disturbance and vitiation in the endocrine system imply local areas of medical attention like the brain, the larynx, the heart, the kidneys, and the genitals. Ayurveda recommends regular blood testing and regular blood examination because impurities of the blood can affect the vital life sustaining qualities of sapt-dhatu because of which disease resistance is lowered and the pranna/ life heat and tejas/ life fire- agni are affected by indigestion.

Kapha is the Ojas/ earth and water based energies of the body. Kapha is the gross mass and strength of the mamsa, medha, asthi, majja, and shukra dhatus and through these, maintains the immune system of the body. Kapha also governs the cohesion and togetherness of rasa, mamsa, medha, asthi, and majja dhatu/tissues. Kledaka kapha in mouth-oesophagus-stomach-intestines protects the mucous membrane and helps the moistening of the food. Avalambaka kapha supports the heart in the thorax region and helps all kapha fluids to maintain equilibrium. Bodhaka kapha, is the taste bud fluid of the tongue. Tarpaka kapha is the fluid of the brain and helps in maintaining sinus and nerve/vein strength and the strength of the majja dhatu. An imbalance may cause headaches, nausea, insomnia, vertigo, diarrhoea, and mental disturbances. Sleshaka kapha is the lubricating fluid of the joints, and helps in keeping together the asthi-mamsa-medha dhatus.

Flabbiness, obesity, water retention, loose joints, weak body, soft body, impotence, slow digestion, excessive mucus, and debilitation are some signs of vitiated kapha dhatu.

Whereas allopathic medicine is organ and systems of organ related, ayurvedic medicine is dosha-dhatu/tissue and systems/srotras of energy related. How ayurvedic medicine looks at disorder, or imbalance or disease in the body, is somewhat different to allopathic medicine. Under allopathic medicine, a disease is detected from the point of view of structural organ systems and organ functions. This detection follows series of procedural tests like detailed blood tests, x-rays, CAT scan, ultra-sound, urine test, endoscopy, proctoscopy, and many others. However, such an investigation becomes eminent mostly at the time of organ failure or system of organ failure, by which time, the deterioration, or damage would have increased from cellular configuration to tissue configuration. In most western medical cases, contrary medications to lessen the deterioration are given at a stage when the tissue damage has prolonged in to the structure of the organs like gall bladder, liver, spleen, heart, kidneys, etc.

Ayurvedic medicine looks at disorder or disease from the doshic imbalances in kosha/cellular, dhatu/tissue, and dhatu-srotras, and disturbed malas (wastes). Any manifested imbalance implies perceived imbalance in subtle prana-tejas-ojas. Early detection of doshic imbalance in the dhatus will prevent prolongation or deterioration of koshas/cells at the organ level. Re-instatement of malefic doshic imbalances to bring back balance to dhatus and preventing further reoccurrence is essentially the core of ayurvedic medicine.

Dhatu is an aggregate of life supports cell/s that is functionally tri-doshic, VITIATED Vatta-Pitta-Kapha and structurally dushya/unfaulty koshas/cells. When a dushya dhatu/tissue is sthayi (stable), it becomes rasa/plasma, rakta/blood-haemoglobin, mamsa/muscle, medha/fat, asthi/bone, majja/marrow, and shukra/ semen cellular tissues comprising koshas of energy, protein, and bhautika/ elemental constitution. When dhatu/tissue is asthayi (unstable), it contributes to nourishment for example water fluids, gases, oxygen, amino acids, glucose, fatty acids, and minerals. Cells are active and non-active dependent on the gunas/qualities of their humours. **Cell becomes protein, adenosine, muscles, energy, anabolic, fats, adipose, waste/malas and toxins/amas. Each dhatu/tissue has a corresponding malas/waste. (See annex four).**

Gross imbalance/DOSHIC-Vikarma/ in dhatus/tissues result into rog/dukha/ disease/pain and gradual deterioration of the immune life support. Gross imbalance implies excessive or deficient vitiation in doshas and dhatus. Ayurvedic medicine sustains its conceptual framework within the pancha-mahabhutas/elements – dosha/humour – dhatu/tissue – malas/waste – amas/toxins – ojas/life-sap.

Body is structurally and functionally supported and sustained in strength and immune by balance and harmony in doshas and dhatus.

Anna-food undergoes through a process of digestion. By means of metabolism, it is transformed from the gross substance to finer subtle soluble form and eventually absorbed into the cells resulting into catabolism (breakdown of complex molecules) and anabolism (synthesis of new growth molecules). Throughout ayush/life, koshas/cells are perpetually generating Adenosine tri-phosphate 'ATP' from adenosine di-phosphate 'ADP' plus water to support and sustain vital tissue functions like synthesis/ exchange and contraction of muscle tissues.

Cytology in anatomy and physiology elucidates the detailed structural and functional constituents of the cell. Each cell performs according to the tri-doshic qualities of vatta-pitta-kapha in perpetual cycles. In a healthy body, that is disease free, these three gunas are not vitiated and hence the cells maintain an equilibrium homeostasis. **Histology** in anatomy and physiology is the study of tissues. There are four basic types of tissues namely the epithelial tissues, the connective tissues, the muscle tissues, and neural tissues. Epithelial tissues may be co-related to the rasa/plasma and the rakta/blood dhatus/ tissue under fluid connective tissues.

Blood and lymphatic plasma are fluid matrix of cells. The supporting connective tissues known as cartilage and bones may be co-related to asthi dhatus/ bone tissues because they support the structure of the entire body. Muscle tissues and lubrication membranes may be co-related to the mamsa dhatus/ muscle tissues and medha dhatus/ fat tissues. Neural tissues may be co-related to the majja dhatus/ marrow tissues because of the electrical impulses, cognitive and non-cognitive reflexes, and neurones.

Properties of the body constituents in koshas/cells and dhatus/tissues may be summarised as **gunas of the koshas and dhatus**. The are ten main gunas of the cells and tissues in contrary qualities in understanding qualitative functions of koshas and dhatus in ayurveda (**see annex two**).

Arogya/good health depends on good healthy freshly cooked suitable and appropriate anna/food²¹. Each anna/food type will correspond qualitatively in gunas similarly. In the same way as balanced constitution of cell, food must be balanced diet such that proteins and water form major constituents whilst other essential nutrients are aides to support and sustenance.

²¹ C.S.PAGE447: States that vitiation of one dhatu will affect adversely either excessively or deficiently other dhatus in contrary simultaneously. Vitiation of excessive/deterioration dhatu can be decreased/increased by food, nutrition, herbs, and yoga in composite administration.

These include carbohydrates, fats, minerals, fatty acids, glucose, and carbon-di-oxide excretory waste. In the equation form, ENERGY + HEAT + WATER + CARBON-DI-OXIDE is in equilibrium to carbohydrates plus oxygen. Protein is the source of cellular life support energy. Ayurveda recommends that the stomach should ideally have the capacity of one-third food, one-third water, and one-third space. This is the religion of eating. Over eating can produce disorders resulting into toxins and stale waste. Under eating can produce acidity, malnutrition, and gastric disorders.

Homeostatic regulation under the allopathic medicine refers to the balance, equilibrium, and harmony in the aggregate physiological systems of organs. **At equilibrium**, the rates of two opposing chemical reactions namely the exergonic/ realising energy and endergonic/ requiring energy reactions are in homeostatic balance. Ayurvedic and allopathic are two different eyes of conceptual anatomy and physiology. Ayurvedic medicine acknowledges that all the organ systems exist structurally but their functional composition is qualitatively evident from the tri-dosha and sapt dhatus.

Under ayurvedic medicine, root cause of disease is investigated from vitiated gunas and dhatus, with profound insight into the prakruti/wholesome humanbeing. The vitiated prakruti is the vikruti (vitiating state) under the circumstances/prayog, and karmic time cycle. The focus is on the person and the root cause of the symptom and condition rather than symptom cure attaching jargons of medicines and treatments to symptom. Most western medicines leave behind side effects and allergies because of the high chemical compounds of toxins and 'E' radicals. Complicated chemical reactions may result from suppression, oppression, and aggravation highly chemical acetic and alkaline medicines.

Prakruti/ divine human being encompasses pancha-mahabhutas/five elements, tri-gunas (sattva-rajas-tamas), tri-doshas (vata-pitta-kapha), sapt-dhatus (rasa-rakta-mamsa-medha-asthi-majja-shukra), dhatu srotas (channels), indriyas-tanmatras (sensory organs, sensory energies senses), and tri-malas. At a subtler level, the prakruti comprises Prana (vital life breath), Tejas (vital life heat), Ojas (vital life-support). Qualities of Prana-tejas-Ojas are dependent on kaal/time, vaasana/place, anna/food, and nutrition, buddhi/intellect, sudh-vichar-chit/good thought, and sudh karma/good conduct. Sudh karma/ good conduct includes daily regimen, yoga, meditation, physical and mental cleanliness.

When equilibrium is disturbed, the life sap 'ojas' will be affected. Vitiating and aggravation in the doshas will lead to disturbed dhatus and consequently disorder. Hence, if plasma dhatu is not healthy, the other dhatus will consequently be vitiated and unhealthy.

Each dosha type represents symptoms and causes to lead to diagnosis of disease from vitiation in gunas of the doshas. Prolonged use of heavy food substances will increase heaviness in the tissues and fatty acids and decrease lightness in the tissues. For example, Rasa/plasma tissue is increased more by use of nourishing nutrients, minerals, and herbs. For example, rakta tissue is increased most by blood and blood increasing liquid nourishment. For example, mamsa/muscle tissues are increased more by use of flesh protein. Medha/fat tissues are increased most by use of muscle fat or animal fat or dairy fat. For example, asthi/bone tissue is increased most by cartilage and calcium. For example, majja/marrow is increased most by bone marrow. For example, shukra/shukra tissue is increased most by semen increasing substance like eggs, milk, and ghee.

Virya/strength of dhatus depend upon the following significant factors:

- Observance of kaal/time, maintenance of equilibrium in doshas/humours, natural process of agni/ digestion, par excellence in food and nutrition.
- Absence of damage in koshas/cells,
- Preventative health care including healthy regimen/, yoga, exercise, purva and pancha karma, detoxification, abhyanga/massages, gandharva/music & mantras, and gem therapies.

Let us look at the sapt-dhatus/ seven body tissues in the light of characteristics, qualities, vitiation, and remedies for vitiation:

Rasa dhatu/ Plasma/ chyle: Liquid matrix fluid containing nutrients after digestion process that is absorbed from the intestines. Gunas/Qualities are light, unctuous, mobile, slow, white.

Good healthy plasma implies good complexion, healthy hair, vitality, compassionate, and happy personality with good auras around the eyes because of the healthy plasmatic fluid. Rasa/plasma nourishes all the pancha-mahabhautic elements throughout the body, renders cellular growth, maintains ojas and physical health, and rectifies wear and tear of tissues.

Excessive vitiated plasma will show saliva froths, mucous, phlegm, blocked srotas/channels, loss of appetite, nosebleeds, sinus and all KAPHA is Increased.

Deficient plasma will show dryness of skin, dry lips, dehydration, weariness, tiredness, exhaustion and fatigue after little activity, intolerance to noises and tremors, palpitations, heart pain, sense of emptiness, poor nutrition, poor morale.

Vitiation of the rasa dhatu is typically a Kapha disorder. The local areas to pay particular attention are sinuses, nostrils, throat, bronchi, lungs, heart -palpitations, and brain.

Remedies of vitiation in rasa dhatu include sugarcane extract, meat soup, honey, ghee, jaggery water, blood transfusion, and meat for all deficiency. Increased vitiation requires blood transfusion, detoxification, and pancha-karma.

Rakta dhatu/blood/haemoglobin: Is formed from the fire of the blood circulation. Through the blood, oxygen is supplied to every part of the body. Oxygen is vital for cells and tissues. Local areas of location are liver and spleen. Qualities or gunas include, warm, penetrating, bad odour, mobile, liquid, light, pulsating, reddish colour, salty. Good healthy rakta dhatu will show good colour cheeks, hands and feet, reddish lips and tongue, lustrous whitish eyes, warm skin, vital yet sensitive and sensuous complexion, and vitality in passion.

Excessive vitiated rakta/ blood, will show signs of inflammation, tenderness, swell, skin disease, skin rashes, pimples, abscesses, liver problems, spleen enlargement, hypersensitiveness, tumours, boils, delirium, poor digestion, jaundice, burning sensation, bleeding, redness, burning eyes and urine, kidneys. Deficient rakta/blood/haemoglobin, on the other hand will show signs of low blood pressure, defective circulation, pallor, skin lustre dull, paleness, dry skin, cravings for certain foods, blood clots, blood vessels collapsing, convulsions, anaemia, hallucinations, bad dreams, loose and dry hair. Vitiation of rakta dhatus is a typically pitta disorder. Local areas to pay particular attention are liver problems, spleen, gall bladder, stomach, duodenum, pancreas, and kidneys. Remedies for increased vitiation include bloodletting, fasting, purgation, and sweet sharp nutritional herbs like amalaki-harithaki mixture. Remedies for decreased vitiation when dry skin condition and excessive desire for cold things emanate, include grapes, pomegranate, boiled meat and pitta reducing cooling remedial herbs like shatavari, amalaki or chyavanprasha.

Mamsa dhatu/ muscle tissues: From the elemental air, water and fire constituents combining with proteins and energy are cellular formation and growth of the elemental earth. These koshas/cells form muscles of the body. Muscles support, maintain, and sustain the physical strength of the body. Mamsa dhatu is located in the tendons and skin. It is the mainframe of body brevity. Gunas/ qualities include gross, static, unctuous, and slimy. Good healthy muscles would indicate desire to exercise, ability to exercise, strong stature, adaptable movements, well-developed neck, shoulders and thigh muscles, courageous personality, integrity, fortitude, and strong character. Muscles cover the body and bones, give strength to the movement and vitality, and nourish the fatty tissues. Good muscles imply regular exercise and healthy circulation of the rasa and rakta dhatus.

Excessive mamsa dhatu will show enlarged liver, swellings, tumours, spasms, heaviness of swellings of glands, obesity or fatty blots, irritability, aggression, fibroids, miscarriages, low sexual vitality, lack of drive, and laziness.

Deficiency of mamsa tissues would show signs of tiredness, weariness, loose limbs, lack of co-ordination, emaciation of hips, back of neck and abdomen, fearful, emptiness, and insecurity.

Remedies of excessive vitiation in muscle tissues include surgery, use of caustic alkaline, dissolution coterie anti-fat treatment, fasting, and exercise. Ginger, pepper, and turmeric are recommended. Remedies for decreased kapha related mamsa dhatu include intake of sour curds, meat, milk, sugar, ghee, oil massages, marma therapy, sleep, comfort, rest, eating regularly.

Medha dhatu/ fatty tissues: From the combination of the water and earth elements, are generated fatty tissues. Fatty tissues result from mamsa dhatu and its location site is the kidneys. Gunas/ qualities include unctuous, smooth, heavy, thick, liquid, soft, yellowish. Its prime dosha is kapha. Fatty tissues provide lubrication, oil, gives stability to mamsa and asthi dhatu, gives nourishment to asthi dhatu, and sweating. When medha dhatu is healthy, all the tissues are lubricated and the hair appears oily, eyes watery and shiny, faeces and sweat is produced healthily, ample body protection in fats (not excessive), melodious voice, loving, joyful, humorous, affectionate and compassionate.

Excessive medha dhatu implies overweight, obesity, and lack of activity. The body will lack mobility, and breathing will become heavy resulting into asthma, fatigue, and short breath. Sexual drive will be lowered. Thirst will be lowered. Diabetics can emerge. Life span can be shortened. Hypertension in daily life, breasts developing, buttocks drooping and belly protruding are other signs. Obsession, emotional fears, and insecurity would show.

Deficient medha dhatu will show tiredness, weary eyes, fatigue, cracking joints, enlarged spleen, limb emaciation, thinning abdomen, brittle or weakening hair, bones, nails and teeth, and frail voice. Loss of sensation in the waste region will be felt.

Remedies for increased medha include activity, pancha karma, honey with boiled water, avoidance of daytime sleep, high fibre and protein - no fat diet. Remedies for vitiated decreased medha dhatu include sweet foods, ghee, meat, comfortable resting, more sleep, avoidance of worry and stress, more use of nutritious foods, spiritual devotion, remaining happy, and observing good conduct.

Asthi dhatu/ bone tissues: Bone and nerve tissues are formed from air and earth elements and vatta is the predominant dosha. It provides structure, frame, and support for the entire body.

Centre of asthi dhatu is pelvis and all the bones, together with all the nerves collectively form the asthi dhatus. Its gunas/qualities include heavy, stable, rough, hard, white, and large. Good healthy asthi dhatu shows large joints with predominant bone structure. Good flexibility, long legs joints, and large feet, strong, white teeth, patient, consistent, stable and hard working, are imminent qualities of good healthy asthi dhatu. Asthi dhatu nourishes the majja dhatu. Constipation, loose motion, and indigestion of the colon and lower back pains are local areas showing vitiation in the asthi dhatus.

Excessive asthi dhatu shows spurs, extra bones or overgrowing bones and toe nails, extra teeth, larger frame, joint pains, low stamina, calcification, anxiety, arthritis, bone cancer, gigantism in joints resulting into surgery.

Deficient asthi dhatu shows painful joints, loose joints, falling of teeth, hair and nails, poor bone structure, poor tooth formation, fatigue, dwarfism, and lack co-ordination.

Remedies include all vatta-related disorders like enema, use of boiled milk, ghee, meat soup, and calcium for deficiency.

Majja dhatu/ marrow tissues: From the water is formed the marrow. The primary function of the majja dhatu is to fill hollow spaces between the interior of the bones and inter-connecting asthi with mamsa, medha, and rakta. It produces essential fluids throughout the entire body systems. It is the fluid of the moistened eyes, skin, and stools. Majja dhatu is located in the asthi. Its gunas/ qualities include thickness, unctuous, smooth, soft, yellowish in colour, and slimy. It is a nourishing dhatu for the shukra dhatu and gives strength to the body. When majja dhatu is healthy, we have strong joints, clear eyes, good speech, immunity, sharp focus, clarity of mind, sensitive mind with good recall memory, openness, feeling of security and receptive in feelings of love and affection. The marrow matter sustains all srotas/ channels of energy, and main dhatu sthanya sharir/ organic body.

Excessive majja dhatu will show heaviness of the eyes and body. Limbs, eyes and joints become heavy, deep non-healing sores develop, eyes become cloudy, and infections spread, including ulceration and aggravation of the stomach. Deficient majja dhatu will show weakened and porous bones, small joints, painful joints, spotty visions, dizziness, low sexual vitality, feeling emptiness, and fearful. Vayu becomes aggravated from low nerve tissue supply hence immunity is lowered. Decrease in quality of shukra and ojas result. Convulsions may result. Remedies of vitiation in excessive majja dhatu include intake of sweet and sour things. Remedies of vitiation in deficient majja dhatu include bone marrow transplant.

Shukra dhatu/ Semen: Principle function of this tissue is life creation and life giving.

It is the essence of Ojas (life sap) and the nourishment dhatu to life support immunity. Shukra means semen, but the ayurvedic emphasis is placed upon the Ojas and the vitality of the body. The waste product of shukra dhatu is smegma/oily mucous. Shukra is very vital for life. Shukra in male is semen and in female, it is the ovarian eggs. The shukra dhatu controls the effectiveness of the body immunity and life sap Ojas to safeguard and protect all the other six dhatus from diseases, infections, and pollution. Ayurveda believes that excessive sex will lead to exhaustion and lowered sperm count, and lowered immunity. Kundalini yoga controls and develops the shukra dhatu such that it becomes nourishment to the Ojas and optimum immunity is maintained to promote yoga activities, and mental activities.

When shukra is healthy, the body will be attractive, eyes lustrous, good hair growth, well functioning sexual organs, charm, charisma, loving passionate personality, empathetic, and compassionate.

Excessive shukra will show excessive desires for sex, leading to anger, excessive semen, semen stones, swollen prostate, and aggravated bladder. Excess produces kapha.

Deficient shukra will show low vitality, lowered sexual desires, impotence, sterility, difficulty and slow ejaculation, bloody semen, and one may also experience lassitude, weariness, dry mouth, lower back pain, fear, anxiety, lack of love and insecurity. Deficiency produces vitiation in vatta, debilitation in kapha and pitta.

Remedies of vitiation in shukra dhatu include intake of eggs of hen, eggs of duck, eggs of peacock, and plenty of milk with ghee and honey. Curd with cucumber and black pepper, turmeric, sugar, ghee and cumin powder is good for lowered shukra.

The basis of Ayurvedic principle is the GUNNA-DOSHA-DHATU-MALA-AGNI-PRANNA-TEJAS-OJAS concept. One is inter-linked to another. Humour and cellular function in mental and bodily humours sattva-rajjas-tamas and vatta-pitta-kapha respectively, are inter-linked with the functional sapt dhatus and tri-malas (purisha/faeces-mutra/urine-sweda/sweat). Healthy balanced malas imply clearance of waste and purification of the dhatus (tissues) and srotas (channels). Ingested food and drink becomes waste excretion when tri-doshic function of the sapt-dhatus is in balance. Imbalance in the humours and tissues will also imply excessive or deficient waste and toxins. This is so because dhatus become deteriorated and damaged if prolonged disturbance in excretion prevails. Ama/ toxin will also contribute to the Kita (waste residues of the dhatus). When dosha – dhatu- malas-amas are functioning in harmony to their desirable levels of tolerance and necessity, the body will have optimum ojas or life sap.

Malas/ excretory wastes in faeces, urine, and sweat may also contain eliminated molecular substances from the cells and tissues. Diseases like lumbago, rheumatism, sciatica, paralysis, bronchitis, asthma, arthritis, gastritis, liver problems, kidney inflammation, and abnormal blood pressure can prevail if evacuation is disturbed for long. Very foul smelling malas/wastes imply disturbances in the evacuations like stool, urine, and sweat and as such demand prompt medication.²²

Pranna, tejas, and ojas are three mental qualities of the body. Doshas, dhatus, and malas are the three physical qualities of the body. Vitiating pranna dries up the ojas as vitiating tejas diminishes the immunity. Vitiating doshas will aggravate the dhatus and improper disturbed malas will deteriorate the good humour of the dhatus. Ayurveda identifies diseases from the evaluation of doshas-dhatus-malas, and pranna-tejas-ojas inter-linked to one another.

Under Ayurveda, the human body anatomy and physiology may be construed as comprising the following (refer: Sarangdhara's compendium):

PANCHA MAHABHUTAS: ETHER, AIR, FIRE, WATER, AND EARTH.

TRI-GUNAS/Mental humours: Sattva-Rajjas-Tamas (**Pranna-Tejas-Ojas**)

TRI-DOSHAS/ Body humours – Vatta-Pitta-Kapha (wind, cholera and phlegm respectively). Each dosha governs the vital organ sites. Like, for example vatta governs the brain in total respiratory and neurological functions. It governs the asthi dhatus and the nervous system. It nourishes the mamsa dhatus with vital energy. It acts as the Vayu of the small intestines, colon, and urinary bladder in ensuring proper evacuation of malas/wastes. It governs the vital functioning of kidneys and pancreas in the exchange processes. Like pitta governs the digestive system covering the stomach, the liver, the spleen, the gall bladder, the liver, the stomach, the duodenum, the pancreatic fire, the endocrine system, and the small intestines. Like for example kapha governs the shukra, the reproductive system, and the life-sap Ojas sustaining the whole body in the immune system. It also governs the lining of the stomach, the lungs, bronchi, throat, nostrils, sinuses, pericardium, triple warmer, walls of the urinary bladder and pancreas.

Ayurveda enumerates following bodily wastes: Faeces, urine, sweat; Faecal fat, flatus, and bile; The excretion of the sense organs like the ear, skin, nasal discharge, mouth and eyes; The excretion of the genitals, hair follicles, hair of the head, hair of the body, nails, and facial hair.

KOSHAS/ Cells. They are: Anna-kosha (material pancha-mahabhautic cells); Pranna-kosha (five vital life breaths and fire organs of actions); Manno-kosha (knowledge senses and cognitive senses); Vignana-kosha (sense of discrimination between the right and wrong, between dharma/religion and adharma/irreligious, between maya/illusion and param-divya/divinity; and Ananda-kosha (consciousness). Koshas/ Cells get nourishment, protein, and energy to become stable dhatus/ tissues.

DHATUS / TISSUES (Rasa/chyle/plasma, Rakta/blood, mamsa/muscles, medha/fats, asthi/bones & nerves, majja/marrow, shukra/semens & life sap). UPA-DHATUS/ subsidiary tissues (breast milk, menstrual blood, flesh, sweat, teeth, hair, and Ojas). Dhatus transport energy and nourishment through dhatu-srotras with the help of Agni.

SROTRAS channels

Manno-vaha srotras: Neuro-chemicals and Neuro transmitters

Receptors and effectors are our sensory channels

Three matter-oriented bhautic srotras: Anna-vaha srotra (solid foods), Udaka-vaha srotra (liquid), and Pranna-vaha srotra (gas).

Sapt-dhatu srotras (Rasa, rakta, mamsa, medha, asthi, majja, and shukra)

Three Mala srotras/ waste channels: anus, urethra, and skin pores.

Women have two extra: Artha-vaha srotras (menstrual), and stannya-vaha (mammary glands breasts)

MEMBRANES – Flesh, blood, fat, liver & spleen, intestines, fire of digestion, and the semen scrotum.

AGNI is the choler and main processor of energy from food. All the koshas and dhatus move, grow, increase, decrease, and vitiate because of the fire from the Agni. Ayurveda considers stomach to be the centre of the process of food and energy. As such, freshly cooked, warm, healthy, nourishing, and vital food will be digested successfully. When the stomach does not process healthy food for prolonged period, it creates amas/toxins and amas invite fungi, bacteria, and viruses because of stale or tamasic amas/toxins.

IMPURITIES OF THE DHATUS are Phlegm, cholera, orifices, sweat, hair and nails, eye mucous, and oil on the skin.

MALAS: Healthy evacuation of waste in faeces, urine, and sweat imply healthy function of both five AGNIS and PRANNA/5 vital life breaths.

STHANYAS /RECEPTACLES (Chest for phlegm; Duodenum for fire, stomach for matter; liver for fire; lungs for wind; intestines for impurities, and rectum & bladder for malas). Women have in addition, the womb (receptacle for foetus), and two breasts (receptacles for breast milk). Ten receptacles/ seats for vital life breath are head, throat, heart, navel, anus, bladder, ojas, semen, blood, and flesh.

KAYA-ASTHI-SAMGHATTI: 210 ligaments and 300 bones comprise the framework of the body. Nine hundred sinews (that hold the flesh, bone and fat together)

MARMAS According to ancient Rishis of the Himalayas there are 107 vital body parts. These vital body parts each have a lethal points (where life is chiefly maintained) or marma points where life force pranna could be ended and that is why they are also know as fatal points. Marmas are major and minor. **There are three Maha-marmas known in allopathic terms as vital organs of the functional body. They are THE HEART, THE HEAD, AND THE BLADDER. These are the sthanya for vital life breaths, and hence can cause immediate death if wounded.** Marmas are grouped as shankha marmas (leg and feet), Madhyamanga marma (trunk), and jatururdhva marma (neck and head).

Vital intestinal internal organs are NAVEL, HEART, LIVER, SPLEEN, KIDNEYS, BLADDER, STOMACH, SMALL AND LARGE INTESTINES, DEUDONUM, RECTUM AND ANUS, OMENTUM AND CAECUM.

Ducts: 700 ducts (cause the joints to bind together and the humours and the body tissues flow through them).

Pipes: 24 pipes (carry chyle and blow wind throughout the body).

Muscle filaments: 500 muscles (520 muscles for women) provide strength and support, 16 tendons enable stretching, contraction and flexing of limbs.

Indriyas and tanmatras: 10 Orifices for male (12 for female). Nose, eyes, ears, have two apertures. Anus, urethra, and mouth have one. The tenth is said to be in the crown of the head. Two breasts are extra apertures in females.

Under conventional medicine, the Shukra dhatu does not manifest as a life-sap tissue phenomenon. Ayurveda considers shukra to be the essence and life-support to Ojas that is the life sap to the entire body.

ENERGY Ojas is the vitality of the entire body. Energy nourishes the entire body and is tri-doshic. Balanced energy implies equal proportion of vatta-pitta-kapha in the right places.

Skin It is said that seven layers make up the thickness of two grains of rice. First layer has shine. Second layer has reddish tint. Third layer is whitish. The fourth layer is coppery. The fifth layer is feeling and it is pale. The sixth layer is ruddy and the seventh layer is thick. Skin is tri-doshic according ancient Rishis. It is vatta on the outer surface, pitta for the homeostatic heat, and kapha for the rasa-rakta-mamsa-medha tissues. All skin diseases involve tri-doshas. Furthermore, the cardiovascular rakta/blood dhatu is kapha, the energy circulating the nutrients is vatta force, and the vital heat is the balanced 'pH' created in the dissolved proteins, nutrients, gasses, and wastes.

Hriday/ heart is the seat of consciousness and receptacle for ENERGY. The ducts and pipes for this energy are based in navel. The breath of life-holding energy (samma-pranna) is located in the navel. It is seat of nectar of Brahma (creation) and the pranna circulates via the heart to through the throat and the eternal nectar of sky ether & air to bring pranna to the digestive, respiratory, cardiovascular and immune systems. If this link is separated, one can die.

Ayurveda is the science of life/nature. Eternal nature is motiveless, conscious and blissful – Sat-Chit-Ananda. Manushya loka (human world) is mortal, impermanent, and full of sufferings and diseases. No one humanbeing is immortal. Death is unavoidable. Disease brings one into association with sufferings and karma. Health brings happiness and bliss. Sufferings are awakening opportunities to come closer to the spiritual essence of life. When body is nourished and protected from worries and diseases, the body will become a dependable vessel for the consciousness and spiritual growth.

Western medicine considers disease to be a result of the structural deficiency of organs and organ systems. The root cause of many diseases according to ayurveda emanates from the vitiation of the manno-gunas (mental worries and mental stress). Western medicine anatomy and physiology isolates the study of the physical body under the 11 organ systems, cytology, and histology²³. Ayurveda is wholesome because the body functions with the command of mind and vice versa.

²³ Organisation of the human body: Organ systems include Integumentary system (protection and sheath cover), skeletal system (support & structure), muscular system (locomotion & support), nervous system (reflexes), endocrine system (hormone changes & activity), cardiovascular system (cellular & tissue nutrient), lymphatic system (immunity), respiratory system (blood circulation),

Closer examination and understanding of Ayurveda will reveal that the Ayurvedic anatomy and physiology covers every part of the body as much as the western anatomy and physiology albeit some agnostic western medical practitioners consider it mythological. Scepticism towards ayurveda only implies gross rajasic/ egocentric ignorance on the part of allopathic doctors. Western medical practitioners do not endeavour to understand in fuller terms the comprehension and effect of ayurvedic preventative health care, ayurvedic anatomy and physiology, and ayurvedic holistic approach to healing the human body.

The ayurvedic manner of examining the body is from the perspective of manno-gunas, pancha mahabhautic five elements, the doshas/ humours, dhatus/ tissues, and malas/ wastes/impurities, in the receptacles, srotras/ channels, sinews, ligaments, lethal points, muscular movements of the senses and sense organs.

Under ayurveda, something that affects or vitiates the dosha will effect the receptacles, the dhatus, and the srotras and hence the organ concerned will axiomatically be vitiated and disturbed.

The root cause of the vitiation is firstly in the imbalance of manno-gunas (sattva-rajjas-tamas), secondly in the doshic bodily humours and elements, thirdly in the dhatus, fourthly in the srotras/ channels, fifthly in the receptacle organs concerned, sixthly in the malas, and seventhly in the Ojas/ Life sap. However, the allopathic physiology regards the systems of organs as vital point of examination and consideration. There are similarities in that both medicinal aspects regard the integration of systems and composite web of cells and tissues for the entire body. Blatant look at ayurveda by ignorance would undermine its total comprehension in entire body coverage. Ayurveda is a wholesome constitutional medicine that looks at the wholesome prakruti under its vikruti (vitiating state under circumstances, condition, time, and lifestyle). Stubborn slapping of the spiritual essence by certain allopathic practitioners only entails gross ignorance of the ayurvedic medicine. Ayurvedic medicine does not demand that it operates in isolation of western medicine but rather western medicine integrates with the science of life and incorporates ayurveda as part of preventative medical health care practice. Particularly realising that shukra dhatu that we are referring to, is not just semen, but the vital life nourishment of all the other dhatus.

The good healthy OJAS LIFE SAP as such is the immunity that is embodied with healthy prana and healthy tejas. Prana, is not merely the oxygen supply. Prana in ayurvedic anatomy refers to vital vatic-vayu nerve force of the entire body by which reflexes, movements, impulses, respiration, digestion, and all other sense organs function.

digestive system (food processing), urinary system (elimination), reproductive system (sex cells & hormones).

(See annex five for pranna). Ayurvedic experts claim that persons whose Vayu-vatta is in balance and harmony will live a 100 years without disease ²⁴. Under the regime of preventative health care, the ayurvedic way of looking at human body does bring more rationale especially to the qualitative regimens, observance of time, and karma as good conduct.

***Aum prannaya swaha, aum apannaya swaha, aum vyannaya swaha, aum udannaya swaha, aum sammannaya swaha.* Pranna is insight to elemental constitutional ayurveda.**

Karma is an ayurvedic phenomenon that is linked to the creation of the manushya sharir – human body and the prakruti (constitution) and prayog-vikruti (circumstantial condition). Karma is associated with the ahamkar and mannas.

Ayurveda acknowledges the fact that the body is a functional mechanism under circumstances and certain conditions of the collective life karma of the astral spirit of life. Therefore, the anatomical perspective of ayurvedic physiology does not preclude the UNMANIFEST.

The core essence of ayurvedic physiology is togetherness of ‘MANIFEST’ (five elements, the doshic humours, dhatus, srotas, receptacles, senses, sense organs, malas, amas, and membranes), and ‘UNMANIFEST’ (pranna, tejas, ojas, ahamkar, mannas, and, atman). The problem is NOT in the issue of factual ayurvedic anatomy and physiology that is co-related to the science of the existential nature. The problem is in the gap between the eastern ayurvedic anatomy and physiology and the western anatomy and physiology. This gap can only be shortened by means of understanding the fuller more wider perspectives of conceptual phenomenon like Pranna, Tejas, Ojas, Mannas, Ahamkar, Karma, and the principles underlying the extension of basic roots of ayurvedic physiology. For example, western medicine practitioners need to understand the chakra system and the kundalini system that is inter-linked and connected to the Ojas, the Tejas, and the Pranna. For example, each dosha controls receptacles of organs and organ sites and as such merely by knowing which dosha is related to the which tissue and which receptacle we can identify disturbances and imbalances/vitiation hence remedying health problems of the crucial dhatu related organ systems.

Western medicine is vital, impressive, and crucial in emergencies and surgical operations. Western medicine is equipped with high technology and super intelligence. However, under certain circumstances, the attitude of the western medical practitioners can be rather intimidating and stubborn.

²⁴ Madhava Nidanam

Ayurveda is focused on the correction of the karmic, doshic, and dhatu constitution. The comprehensive prakruti or karmic Vedic birth charts evaluate wholesome collective comprehensive human being rather than correction of the organ structure and behavioural function.

The human body is a divya-sharir (divine body). When in a prakruti/constitution, the kosha/cells - gunas/mental humours - doshas/physical humours – dhatus/tissues – malas/wastes – Pranna/ life breath – Tejas/life heat – Ojas/life-sap are in harmony and balance, the person comprising the mind, body, and the soul is said to be karma-yogi (acting according to his conscious), healthy (arogya), happy (sukha), and strong (virya). When imbalance in either one of them prevails, there is vitiation (vi-karma), ill-health (rog), sorrow (dukha), and weakness (dushttanvasna-enemity). Through ignorance, identity dwells in the material embodiment. The identity strives to survive the regime of gross egocentricity and the gross powers of intellectualism in ‘all this, that and the other’. However, realising that the disease is an association with KARMA as BODY is an association with impermanence of material mortality, the individual ego shifts from the IDENTITY MODE to the SPIRITUAL MODE.

Ayurveda is a holistic medicine. It is a spiritual medicine. Its core essence is that of the essential eternal nature whose macro elemental and cosmological constitution is the same as micro physiological and anatomical constitution.

Rog and Asukha (ill health/disease and unhappiness) are mainly caused by poor digestion, poor Agni, or excessive Agni. When digestive fire is not sufficient the food is not digested through metabolism and bio-chemical synthesis is inadequate. Mitochondria = energy + pranna + control matrix fluid + Agni. Material energy is carbohydrates plus oxygen that is equal to energy (vatta-pranna) plus heat (pitta-tejas) plus water (kapha-ojas) plus carbon-dioxide (malas). Physiologically, therefore, a cell is adenosine, adipose, protein, or toxin. Undigested food becomes prone to the breeding bacteria, fungi, and virus, the three western medicinal perspectives of infections. In curing the disease, the ayurveda considers that toxin to be chiefly responsible for aggravation in the vatta and kapha disorders. Agni is the root elemental source of healthy metabolism as is Pranna the root elemental source of healthy circulation of the digestion process and nutrition. Healthy Ojas is the result of healthy robust pranna and Agni.

Successful healthy digestion creates nutritional essence chyle or plasma – rasa dhatu. When Ojas is weak, the prakruti (entire body constitution including the mind) is prone to all sorts of diseases from simple colds to multiple sclerosis and aids. It is in the integration wholesome human embodiment that ayurveda thrives to find balance between the prakruti (whole humanbeing) and atman (soul).

Curing the symptom with highly chemically induced drugs and painkillers gives short-term relief from the disease. However, without finding the root causes of the anatomical and physiological imbalances, in bodily humours, tissues, channels, malas, and ojas, we cannot endeavour to bring long term preventative health regime.

Pathogenesis can be suppressed chemically. However, suppression only entails that the toxins in the body will be increased. The curative process of western medicine sometimes leaves side effects and eventual deterioration of other organs functions. For example, in curing the lumbago lumber four & five calcification, coccyx and arthritis, the chemical drugs have been found to cause gall bladder inflammation, gall stones, ulcers, raptures of the intestines, and liver damage (causing jaundice and pancreatitis).

Balance in tri-guna, tri-dosha, Agni, sapt- dhatu, and tri-malas bring prolific balance in the pranna-tejas-ojas. When the manifest and unmanifest are in harmony within a wholesome divine being, there is health in the channels, the veins, the arteries, the pipes, the ducts, the receptacles, the organs, the vital marmas, and all the marmas. Spiritual and mental harmony will result into a HEALTHY WHOLESOME HUMAN BEING with healthy physical body that is disease free and disease resistant. A happy spirit of life has recognised beyond doubts, that the root cause of any disease is a result of, unfulfilled desires, conflict between the gross ego and the divine spirit, and, karma. Sufferings and pain, sorrows and grief, unhappiness and diseases, adversities and obstacles come to a microcosmic human being because of 'collective-aggregate life karma'. Karma associates a human being to its divine self.

The wise person is an awakened soul who recognises the subtle elements of sound, touch, sight, taste, and smells in pancha-mahabhatus namely the space, air, fire, water, and earth. The wise person is a karma-yogi who hears the profoundest wisdom, grasps and feels the subtlest nectar, regulates the life fire, the life sap and the tri-gunas-tri-doshas-sapt-dhatu-tri-malas, sees the true nature of the existence in the soul, observes a healthy life style, and eats healthy, nourishing food.

The divine cosmic human being is an embodiment of nature in 24 elemental principles. Connected to the gross senses and sense organs and sensory energies are the pancha-mahabhutas, koshas, tri-gunas, tri-doshas, sapt-dhatu, malas, pranna, tejas and ojas. The kayasharir (elemental body) is the kurukshetra/ field of karma of the mannas (mind); the mannas (mind & ego) is the chariot for the jivan-atman (living soul), and the soul is the charioteer of the chariot. Through knowledge of the self, one is emancipated towards spiritual liberation and only through self-realisation regulating the pranna-tejas-Ojas, one accomplishes true real, everlasting happiness, health, and karmic balance in the doshas, dhatus, and malas. Aum namoh namah shivaya shivambhavayacha. Aum tat sat.

Relationship between Dhatus and Malas parallel to anatomy and physiology

ANNEX ONE: SAPT-DHATUS AND UPA-DHATUS

DHATU TYPE	Guna & Element	Character	Function	Location
RASA/ plasma	Kapha Water	Circulation nutrient	nutrient	10 connecting vessels of Heart/ Heart
Upadhatu Rasa: Secondary plasma				breast milk, menstrual fluid, and phlegm in malas.
RAKTA/ blood	Pitta Fire	Haemoglobin	oxygenation	Yakrut/Liver/; Phila/Spleen;
Uparakta dhatu Secondary blood				Sira/ Blood vessels; Kandara/ big tendons;
MAMSA/ muscle	Kapha Earth	protein-muscle	motion/inertia	Snaya/tendons; Tvak/skin
MEDHA/ fat	Kapha Earth	adipose	lubricate/protect	Mamsa/muscles; Kidneys;
ASTHI/ bone	Vatta Air & Ether	support & structure	support/hold	Pelvis;
MAJJA/ marrow	Kapha Fire-earth	nerve & bone marrow	link/reflex	Bones; Grey matter
Upadhatu Majja				Head hair and sclerotic fluid
SHUKRA/ semen	Kapha Water	reproductive	reproduce/ojas	Scrotum; penis

Relationship between Dhatus and Malas parallel to anatomy and physiology

ANNEX TWO:

Qualities/Gunas of the dhatus conceptually outlined:

STHAY/gross stable	ASTHAY/subtle unstable
GURRU/HEAVY –	LAGHU/LIGHT
MANDA/SLOW –	TEKSHNA/FAST
HIMA/COLD -	USHNA/HOT
SNIGHDA/OILY –	RUSHA/DRY
SLAKSHNA/SMOOTH –	KHARA/ROUGH
SANDRA/SOLID –	DRAVA/LIQUID
MRIDU/SOFT –	HARD/KATHINA
STHIRA/KINETIC –	CHALA/POTENTIAL
STHULA/ LARGE –	SUKSHMA/SUBTLE
VISHADA/NON-SLIMY-	PICCHALA/SLIMY

ANNEX THREE:

DHATU TYPE	Guna & Elements	Qualities
RASA/ plasma Upadhatu Rasa Secondary plasma	Kapha Water & earth	soft/smooth/cold/lagut-oily/unctuous/snigdha-mobile/chaal-slow/mand-
RAKTA/ blood and subtle. Uparakta dhatu Secondary blood	Pitta Fire & air	warm, penetrating, bad odour, mobile, liquid, light, pulsating, red colour, salty, fast,
MAMSA/ muscle	Kapha Earth & water	gross, stable, heavy, hard, unctuous, slimy, and slow
MEDHA/ fat	Kapha Earth & water	gross, static, unctuous, slimy, liquid, soft, heavy
ASTHI/ bone	Vatta Air & Ether	heavy, stable, rough, hard, white, dry and cold
MAJJA/ marrow Upadhatu Majja	Kapha	thick, unctuous, smooth, soft, yellow, holding together
SHUKRA/ semen	Kapha Water	liquid, smooth, soft, slimy, cold, milky

Annex four: MALAS of each dhatus:

Dhatu/tissue:

Malas/Waste:

Rasa/plasma/chyle

Mucus/phlegm

Rakta/blood/haemoglobin

Choler

Mamsa/ muscle

impurities in the orifices

Medha/fat

sweat

Asthi/bone

hair and nails

Majja/Marrow

eye dirt

Shukra/Semen

oil on the skin

ANNEX FIVE: PRANNA

VATTA-VAYU

STHANA/ RECEPTACLE

CONTROLS

PRANNA VAYAU

HEAD, CHEST THROAT,
TONGUE, MOUTH AND NOSE

DIGESTION, BREATHING

BELCHING, SNEEZING,

SPITTING, HEART BEAT,

OXYGEN SUPPLY TO/FROM BRAIN

UDANA VAYAU

NAVEL, CHEST, THROAT

SPEECH, EFFORT, ENERGY,

COMPLEXION, ASPIRATION, MEMORY

VOCAL, AND HARMONY OF EMOTION.

SAMANA

SWEAT, DOSHAS, FLUID, SMALL INTESTINES

DIGESTION, HEALTHY IMMUNE

VYANNA

ENTIRE BODY

CIRCULATION, MUSCLES, JOINTS,

MOVEMENTS, BLINKING, SECRETIONS,

APANA

COLON, GENITALS, URINARY BLADDER,
NAVEL, THIGHS, ANUS,

SEMEN, URINE, STOOL, MENSES,

FETUS, AND OJAS.

ANNEX SIX: VATTA PITTA KAPHA STHANYAS – SEATS AND RECEPTACLES:

KAPHA SINUSES, NOSTRILS, THROAT, BRONCHI, LUNGS

PITTA LIVER, SPLEEN, GALL BLADDER, STOMACH, DUODENUM, PANCREAS

VATTAINTESTINES, HEART, BRAIN AND NERVES

Qualities/Gunas of the dhatus conceptually outlined:

STHAY/gross stable	ASTHAY/subtle unstable
GURRU/HEAVY –	LAGHU/LIGHT
MANDA/SLOW –	TEKSHNA/FAST
HIMA/COLD -	USHNA/HOT
SNIGHDA/OILY –	RUSHA/DRY
SLAKSHNA/SMOOTH –	KHARA/ROUGH
SANDRA/SOLID –	DRAVA/LIQUID
MRIDU/SOFT –	HARD/KATHINA
STHIRA/KINETIC –	CHALA/POTENTIAL
STHULA/ LARGE –	SUKSHMA/SUBTLE
VISHADA/NON-SLIMY-	PICCHALA/SLIMY

WESTERN ANATOMY AND PHYSIOLOGY
Cell – molecular – atomic –CYTOLOGY
TISSUES – HISTOLOGY
GROSS ANATOMY – STRUCTURAL
SYSTEMATIC ANATOMY = ORGAN SYSTEMS THEY ARE integumentary, skeletal, muscular, nervous, endocrine, and cardiovascular, lymphatic, respiratory, digestive, urinary, reproductive.
PHYSIOLOGY = FUNCTIONAL = CHEMICAL AND BIO-CHEMICAL REACTIONS LIKE METABOLISM, CATABOLISM, ANABOLISM.
Special physiology = specific physiology of an organ system
Systematic physiology = specialisation of all organ systems
Pathological physiology = study of diseases of organ systems

Dhatus & Malas parallel to anatomy and physiology

Jyotikar Pattni

February 14th, 2002

References:

Charak Samhita by P V Sharma

Roots of Ayurveda by Dominik Wujastyk

The handbook of Ayurveda by Dr. S Godagama

The Ayurvedic encyclopedia by Swami Sada Shiva Tirtha

Practical Ayurveda by Atreya

Fundamentals of Anatomy and Physiology by Martini fourth edition

Ayurveda Natures medicine by Dr. David Frawley

Lecture notes of Doctor Mauroof M Athique taken in classroom discussions

Physical characteristics of vata pitta and kapha prakruttee is enlisted as follows in pages 113 to 116

VATA**V.SHORT/ THIN TALL****LIGHT/HARD TO GAIN****LIGHT/ NARROW HIP-SHOULDER****DELICATE****PROMINENT, DRY, KNOBBY****SLIGHT, PROMINENT TENDONS****THIN, DRY, DARK, COOL,MOIST****LESS MOLES****THIN, DARK,COARSE, CURLY****DRY, AVERAGE AMOUNT****THIN****LONG, ANGULAR,SMALL CHIN****THIN & VERY LONG / SHORT-****PITTA****MEDIUM****MEDIUM/CAN GAIN - LOOSE OK****MEDIUM****MEDIUM****NORMAL WELL PROPORTIONED****MEDIUM - FIRM****FAIR, SOFT, LUSTROUS, WARM****MANY MOLES****FINE, SOFT, FAIR, REDDISH****EARLY THINNING, GREYING****MEDIUM****HEART SHAPED, POINTED CHIN****AVERAGE PROPORTIONAL****KAPHA****TALL-STURDY/STOCKY-SHORT****HEAVY/ CAN GAIN QUICKLY****LARGE/ BROAD SHOULDERS****BROAD HIP/****BIG, WELL FORMED, LUBED****PLENTIFUL - SOLID****THICK, OILY,PALE,WHITTISH****COLD****PLENTIFUL, THICK, WAVY,****LUSTROUS, BROWN, GROWTH****THICK****LARGE, ROUNDED, FULL,****SOLID TREE TRUNK - THICK**

CROOKED, SMALL, NARROW
SMALL, SUNKEN, NARROW, MEL
DULL-DREARY
DARK BROWN, GREY, GREEN
IRREGULAR-PROTRUDING
RECEDING
SMALL
THIN, NARROW, TIGHT
VATA

NEAT, POINTED, AVERAGE SIZE
AVERAGE PROPORTIONAL
INTENSE
LIGHT BLUE, HAZEL, TWO TONE
MEDIUM SIZE WITH CANINE
YELLOWISH-PALE
AVERAGE PROPORTIONAL
AVERAGE PROPORTIONAL
PITTA

LARGE, ROUNDED, FULL,
LARGE AND PROMINENT
ATTRACTIVE - ALLURING
MEDIUM BROWN BLUE
WHITE-BIG-STRONG
STRONG
LARGE
BIG, FULL
KAPHA

craves warmth, hot
minimal
some with sports
light, fitful, sound

coolness, pleasant
profuse, especially when hot
strong fleshy or sour smell
sound but short

dislikes cold
moderate but present even
when not doing sports
deep likes plenty of sleep

*irregular, constipation, hard
eratic, hard, dry*

fidgetive, active, many things

quick thinking

expends energy quick & sinks

intense, quicky, expended,

fantasizes, and imaginative

low

fast talking

70-80

excitable

VATA

regular loose

moderate

moderate

manages energy well

strong, desires, and actions

matched with desires

average

sharp, clear precise

60-70

quick tempered

PITTA

*slow elimination, plentiful and
heavy*

lackadaisical

deep thinker with planner

good stamina

slow then passion maintained

low desires high drive

good

slow, maybe laboured

50-60

not easily irritated

KAPHA

superficial, many ideas, more thoughts than actions
poor long term

changes these frequently according to latest moods
fearful, anxious, insecure, lone
creative, artistic, inventive
erratic
changes these frequently

vata

precise, logical, good planner
gets plans carried out thorough
good and quick

extremely strong convictions
they may govern behaviour
angry and judgemental
intellectual, construct, positive
busy, plans to achieve
changes slowly

PITTA

calm, slow, cannot be rushed
good organiser
good long term but takes time to learn new concepts
deep steady beliefs that are not easily changeable
greedy and possessive
caring, reliable, variety
steady and regular stuck in rut
generally steady

KAPHA

vata

ether and air

MERCURY

VENUS

Mercury-Sun-Moon

Venus-Mars-Jupiter

Moon-Venus-Jupiter

Mercury-Saturn-Sun

Venus-Mars-Jupiter

Pitta

fire and water

SUN, MARS

JUPITER

Sun-Venus-Mars-Moon

Jupiter-Venus-Saturn

kapha

water and earth

MOON AND VENUS

SATURN AND VENUS

Mercury-Saturn-Moon-Venus

Saturn-Venus

9. Living according to our quota

“IshAvAsyam idam sarvam yat kincha jagatyAm jagat tena tyaktena bhunjIthA mA gRidhah kasya svid dhanam”. (Sri Isha Upanishad)

“Everything animate or inanimate that is within the universe is controlled and owned by the LORD – eternal divine spirit (iswhaara-param-brahman-narayan-svarroppam-PARAM-ATMAN). One should therefore accept only those things necessary for oneself, which are set aside as his/her quota. One should not accept other things knowing well to whom they truly belong”.

Earth, water, fire, air, ether, mind, intelligence, and false ego altogether these eight constituents comprise the dravya prakruttee (cosmic nature). This is the inferior nature or the physical and the psychological nature. Beyond the eight material and psychological constituents, manifests the SUPERIOR ENERGY OF THE spirit of life. It is the superior cosmic nature where ego is no more. The reasoning of all this, that and the other perish from the grossness to the sublicense.

The existential nature belongs to God. The quest to conquer the infinite cosmic nature beyond the material plane for control and power only renders the collective egocentric human person more miserable. Control is NEVER permanent!

We are not material entities undergoing a mystical experience; rather we are divine entities experiencing paradox of surviving the grand collective ego. The humankind is a divine entity that is journeying in the passage of time to experience the collective hurt, sorrow, adversity, suffering, pain, and grief to associate itself back to its true essential spiritual existence. Beyond the boundaries of the pains and pleasures, all, this, that and the other illusions of the ego and the mind power manifests that true subtlest most divine essential nature of the humanbeing. When we realise that truth (without fear, inhibitions, and mind techniques), we do not need various intellectual platforms, numerous institutional man made techniques, and different pathways. We have found our true essential nature. We become peaceful.

The universal oneness of the divine truth is simple, unbiased, non-conforming, and beautiful. Truth is in the profoundest silence. It is as if the dawn and the dusk whispers silently without words. The sunrise and the sunsets are most beautiful moments whereat the sun greets the earth in silent prayers of unspoken words.

When the true divine essence of the human entity unites in oneness with the essential cosmic spirit, there is harmony, peace, happiness, health, and spiritual wealth.

However, when there is a gap between the divine spirit and the gross collective ego, there is imbalance, pain, afflictions, and disease.

Conflict means **‘dualism’**. Truth, Divinity and beauty cannot manifest in dualism.

There is the similar conflict in every one of us. The degrees of conflict may vary from one individual to another. This conflict is a conflict between the gross collective ego and the true divine self. The divine self (spirit of life) wants to be simple, loving, childlike, beautiful, compassionate, caring, affectionate, and truthful. The spirit wants to give selflessly! However, we spend half of our lives worrying and surviving the mundane monotonous financial crises of every day. In dismal escapes, we resort to various escapes. The gross collective ego wants to be complex, manipulating, hypocritical, biased, adult-like powerful, ugly in wrecking other persons feelings, non-sensitive, selfish, deceiving, pretending and non-virtuous. **Sorrows and happiness** in quotas are allocated to each one of us according to our purva karma (previous karma/collective deed/act/life-time). When we try to claim more than our allocated quota of happiness by taking from someone or something that which does NOT belong to us, we have violated the conduct of the higher order (call it what you may). We must take and accept only what we can give back on to others. If we take something that does NOT belong to us because we have NOT earned it or because we have NO inheritable right over it then it must be dispensed off on to others who are lesser fortunate otherwise we become diseased. The root cause of disease in Ayurvedic perspective therefore is vikarma (or wrongfulness). Wrongfulness may be collectively accumulated from previous life into this life and forwards. Only satt-karma [righteousness], satt-sauchana [right intentions], satt-vichaar [right thoughts], satt-bhavna [right love], satt-drishtee [right vision], satt-dharma [right religion]; satt-sadhana [right devotion]; satt-ayush [right life]; satt-anna [right food]; satt-samng [right company], and truthfulness [sarwam-satyamm] throughout one's life can diminish our foes [enemies] and dukham cha pidham [diseases and sorrows]. **Love begets love. Compassion begets compassion. Silence begets peace.**

“Satyam eva jayate nAnrtam” (Truth alone triumphs, not falsehood)

(Munakopanisad 3.1.6)

“Dukham-pidham-ashantim-mrrityum-mayahim api manushya-lokasyehi nitti-bhavam. Asti-bhUmaiva kevalamhi param-sukham, param-jyottim, param-amaram, param-shantim, param-jayate, param-atamanlokam, eniathat moksha-dhamam.”

Sorrow-disease-unpeace-mortality-illusary impermanence are the qualities of the human world – the earth. The world beyond all this, that and the other earthly survival is an existential world of peace, immortality, victory, dwelling of the spirits, and dwelling of the final beatitude DESTINY.

Just as the rivers merge in the grand ocean of compassion loosing their names, ego, and personal identity, our paths may be different but our destiny is one. All rivers eventually merge into that divine oneness of the teeming vast sky and the grandeur compassion of the ocean.

10. Basic Principles Related to Human Body

Deviating from the known approaches of our times to human body, Ayurveda studies the human body more from a functional point of view. In Ayurveda, human body is not considered just as a mass of organs, systems and tissues; but the complex mechanism' of myriad functions taking place both at physical and mental level are evaluated and described.

In order to explain the functional complexity of human body, Ayurveda propounded few basic doctrines. These doctrines visualize the functional units of the body to be formed by three *Dosha* (humours), seven *Dhatu* (tissues) and *Mala* (metabolic end products) which are in equilibrium during health. The human body is more complex than any other form of life as on date. *Purusha* –the Human body is the aggregate of 25 elements, together with *Atma* –the spirit or soul.

DOSHAS

Ayurveda identifies that, the functional integrity of human body is governed by a balance of three specific humors, termed as Doshas. Practically speaking, their equilibrium is not a static one but dynamic in nature. The word Dosha is derived from the root *dus*, which sounds similar to the English prefix 'dys'. If translated, the word *dosha* would mean a "fault", "stain", and "transgression" against the cosmic rhythm or an inaccuracy that leads to chaos. However, in the context of Ayurveda philosophy, doshas are not per se harmful. Rather, they seem to be called doshas for they are prone to undergo chaos or aberrations under disturbed circumstances.

VATA DOSHA

If *Doshas* are considered to be manifestations of energy, Vata dosha can rightly be equated to a Kinetic Energy. The origin of the word *Vata* can be traced to "that which moves" and it fits the dosha to the letter.

Vata is the initiator of all life processes that are dynamic in nature. It represents the impulse in the communication network of the body – from brain to periphery, from tissue to tissue and cell to cell.

Vata is responsible for perception (pain), transmission and reaction. It brings a thought from the memory to consciousness, and transfers current experiences into memories. It inspires speech and is the base for laughter and exaltation.

In human physiology Vata governs all such functions that involve somatic initiation and dynamism:-

- * Vata initiates and transmits all stimuli.
- * Vata governs the intestinal motility facilitating the downward movement of food we consume.
- * Vata governs whole process of respiration.
- * Vata governs the movement of heart. Thus, it takes off delivering the nutrients to all cells in our body. It governs the collection and transport of carbon dioxide and other wastes from body.
- * Vata governs our intellectual perception, imagination and motivation.

In order to explain more intricate details of these doshas, Ayurvedic doctrines classified each of them in five sub-doshas; like Vata dosha in "*Prana, Udana, Vyana, Samana, Apana*"

PITTA DOSHA

Pitta represents the somatic energy in all living forms. In a living cell, it converts the ingested food into energy. Pitta maintains the natural pigmentation/colour of cells. Pitta is primarily distributed in the regions of umbilicus, the stomach and small intestines, sweat, lymph, blood, plasma, eyes and skin.

Pitta dosha, as the name suggests, is responsible for all types of transformation in the body. Pitta controls digestion of food in the gut as well as the conversion of light rays which fall on the retina to electrical impulses which in turn are carried by the optic nerve for processing in the brain. A strong Pitta in the brain allows good processing of the information, thereby leading to a certain maturity in comprehension.

If Vata dosha controls exultation and laughter, Pitta dosha controls emotions like anger, fear and bravado. In keeping with its effect on the brain, Pitta is responsible for positive and action-oriented emotions. Because it hones the intelligence, Pitta gives rise to greed and may be said to be responsible for Machiavellian tendencies in humans. In human body, it governs an array of complex activities concerning digestion and metabolism;

- * Pitta generates and maintains some natural urges, like hunger, thirst.
- * Pitta represents various secretions, responsible for digestion.
- * Pitta regulates the complexion and suppleness of skin
- * Pitta is instrumental in the maintenance of vision.
- * Pitta supports certain mental phenomena like intellectual comprehension, Conviction, courage and valour.

* Human body is maintained at a constant temperature of 37° C irrespective of temperature in outer environment. This phenomenon is called as "Thermo-regulation" and constitutes an important function of Pitta.

In order to explain more intricate details of these doshas, Ayurvedic doctrines classified each of them in five sub-doshas like pitta dosha in "*Pachaka, Ranjaka, Sadhaka, Alochaka, Bhrajaka*"

KAPHA DOSHA

In human body, Kapha is primarily distributed in chest, throat, head, plasma, fatty deposition and tongue. If Vata is kinetic energy then Kapha is potential energy.

It gives mental strength, as well as resistance to disease. It gives firmness to joints while keeping them lubricated. It also imparts sexual potency.

* Like in living cell, Kapha maintains the structural integrity and confines Individual organs to their specific location.

* It protects the bodily organs against physiological injury.

* Kapha imparts immunity against diseases.

* It maintains the fluid balance.

* Mental phenomenon like, intellectual stability, determinations are governed by Kapha.

In order to explain more intricate details of these doshas, Ayurvedic doctrines classified each of them in five sub-doshas like kapha dosha in "*Avlambaka, Kedaka, Bodhaka, Tarpaka, Sleshaka*".

DHATUS

Dhatus are structural blocks of the body. They constitute the body -termed as *S'areera*. The most important difference between the *Doshas* and the *Dhatus* is that the latter perform functions under the influence of the *Doshas*. The word Dhātu means 'support', in Sanskrit. Tissues therefore form the infrastructure of the body. There are Seven types of such structural elements that, constitute human body.

Rasa :- It represents the primary constitution of human body. Water is a major constituent of human body. Such water is present in human body, both as extra cellular and intracellular fluid content. *Rasa dhātu*-the first of seven structural elements refers to both extra cellular and intracellular portions of fluid in the body.

Rakta :- The word *Rakta* refers to Blood. Thus, *Rakta dhatu* represents the blood, which includes its cellular components. Blood is perceived as a special type of tissue, in modern concepts of physiology also.

Mamsa :- The muscular tissue, which constitutes many internal organs as well as the muscles, is referred to as *Mamsa*.

Medas :- *Medo-dhatu* is referred to as adipose tissue. Commonly, adipose tissue comprises of all deposits of fat-distributed in the body.

Asthi :- All the bones in human body are composed of a tissue termed as osseous tissue. All such tissue is termed as *Asthi dhatu* in Ayurveda. *Asthi dhatu* also include all cartilaginous structure in the body.

Majja :- *Majja* is bone marrow. A special type tissue called myeloid tissue forms bone marrow.

Sukra :- *Sukra* represents the reproductive elements. This includes the sperm in males and ovum in females. Apart from these elements, *Sukra* also refers to cellular reproductive elements.

TISSUE NUTRITION IN AYURVEDA

The mechanism involved in the maintenance of nutrition to these 7 structural elements is explained in a concept; known as "*Dhatuparinama Vada*".

As per this concept, the ingested food is digested in digestive tract and nutrient and waste parts are segregated. This kind of digestion is carried out primarily, by *Pachaka Pitta*-which is the digestive moiety of Pitta.

Samana Vata and *Kledaka Kapha*, which are the functional moieties of Vata and Kapha respectively, located in digestive system, support *Pachaka Pitta* in this process. In view of its fire like role, *Pachaka Pitta* is referred to as "*Pachakagni*". This process can be explained very simply, with an analogy of "Cooking". We need the help of air, fire and water to cook food properly, in our day today practice. In our body, functions of air, fire and water are played by *Samana Vata*, *Pachaka Pitta* and *Kledaka Kapha* respectively. A right degree of cooking is possible when the air, fire and water are just, at optimal level. After digestion, the nutrients and wastes from ingested food are segregated. The digested food, termed as "*Ahar Ras*" is a blend nutrients needed for all 7 dhatus. Nutritional demands of different *dhatus* are variable and each *dhatu* derives its selective nutrients, as this "*Ahar Ras*" is circulated through out the body through circulatng channels. The selective nutrient, picked-up by each *Dhatu*, undergoes further metabolism in respective tissues.

Such metabolism, within a *Dhatu* is carried out with the help of specific moieties of *Pitta* located in respective *dhatu*s. The *Pitta* element, working within a particular *dhatu*, is called as *Dhatwagni*. During this process, each *Dhatu* produces some kind of metabolic waste again, from its selective nutrients. Such wastes produced by a *Dhatu* are called *Dhatumala*. If not eliminated from time to time these wastes from tissues become toxic. Therefore, Ayurveda recommends periodical "cleansing" of body

MALAS

Mala's are excretory elements. These are three and termed as *Thrimalas*-

(1) *Pureesha* (The Faeces)

(2) *Mutra* (The Urine)

(3) *Sweda* (The Sweat)

The word *Thrimala* is used, to refer 3 types of excretory systems present in the body and not just the excreta. Mala can be translated as metabolic end products. This means that each cell which is a living factory will produce, under the influence of the *Doshas*, wastes (mala) which in turn influence adversely the functions of the *Dhatu*s that produce them. Thus *Dosha*, *Dhatu* and *Mala* form a tripod of health.

GAYANENDRIYAS

Gyanendriyas are sensory organs. They are the organs of perception. Since they are the tools to acquire –"gyana" –the knowledge or information, they are termed so. They are five in numbers; namely:

Akshi (The Eyes)

Karna (The Ears)

Nasika (The Nostrils)

Jihwa (The Tongue)

Twacha (The Skin)

These five are termed as *Indriyadhithana*. It means, the prime location of sensory perception. Every *Gyanendriya* is a complex system and not just, one or two organs. Each of these *Gyanendriyas* have a definite object of perception. This object of a sensory organ is termed as *Indriyārtha*

KARMENDRIYAS

Pada (The Feet)

Hasta (The Hands)

Vagindriya (The sense of speech)

Paya (The Anus)

Upastha (The Genitalia)

The name of *karmendriya* includes the entire structure and functional mechanism of that particular organ. The function of a *karmendriya* is referred to as *Indriyārtha*.

MANAS

Manas or the mind is considered as 11th Indriya by Ayurveda. By virtue of its functions, Manas performs the functions of both Gyanendriya, the sensory organs and Karmendriya, the motor organs. It has two specific characters, viz. *Ekatwa* (solitude or seclusion) and *Anutwam* (subtleness). Because of its Subtleness, *Manas* can move swiftly. For its swiftness, Manas is considered as the fastest object in the universe. Manas are an entity that is responsible for generation of knowledge. It plays an instrumental role in the perception of *Indriyārtha*. For this purpose, it conjugates itself, with the respective '*Gyanendriya*' and receives sensory signals. *Gyanendriya* can't perceive any type of knowledge on its own, without conjugating itself, with Manas or Mind. Also, it is important to note that, *Manas* can conjugate itself, with only one sense organ at a given point of time and not more than one. But, it can move from one organ to the other, swiftly-within a split second. Functioning of *Karmendriyas* also needs a conjugation with *Manas*. Apart from such dual role, *Manas* is also responsible for some more faculties. Analysis, Thinking, Imagination are some of such special functions of *Manas*.

BUDDHI

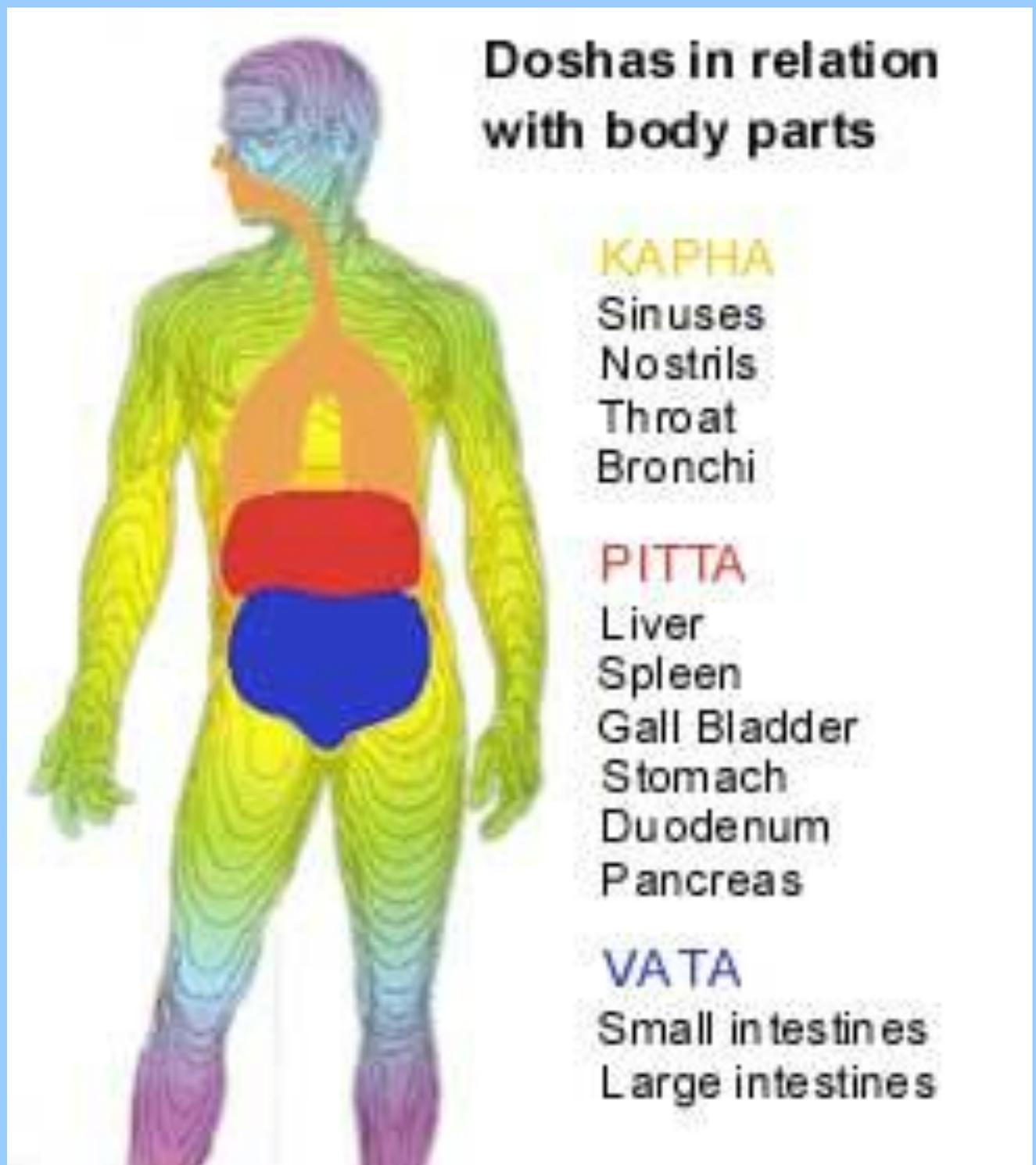
Buddhi is another constituent of Purusha. In terms of modern Psychology, *Buddhi* comprises intellect and will. It contemplates the circumstances that call for an action and provides rule of conduct. Will controls the disposition, in harmony with the dictum from *Buddhi*. Manas has an ability to perceive various stimuli through *Indriyas*. Also, it can analyze them in terms of merits & demerits. Based on such analysis, *Buddhi* produces a decisive knowledge. Thus, *Buddhi*-the intellect is ultimate decision-maker

ATMA

The word *Atma* can be literally translated as Soul. Concept of *Atma* has been the central dogma of Indian Philosophy.

Atma conjugates with all the constituent elements of human body, which is eternal. Such conjugation of *Atma* is only restricted to the instruments (such as sensory organs, mind & intellect) but, not their functional intentions with their deeds. *Atma* is omnipresent. It is constituent among all forms of life. The biological functions of all living systems are attributed to the presence of *Atma*, in a body-where all other constituents are incorporated.

Above brief composition forms the brief physiognomy in Ayurveda.



11. Clinical Ayurveda: From: Kerala University: Doctors

Srotas: Channels [Notes given by Doctor Verma]: Channels or body passage ways present throughout the visible and invisible body of the cells and tissues made of cells, molecules, atoms and membranes. The body channels food carry's solids, liquids, gases, nerve impulses, nutrients, waste, products and secretions, in and out of the human body physiologies. The human body is a network of appropriate nutrients and energies through the channels resulting into healthy mind and body. When channels or shrotras are blocked, disease will manifest from the vitiation state of excess or deficiency in the food being transported to the base cells. We can co-relate the shrotra's to the lymphatic system but not quite as Lymphatic system is only one part of shrotras that are visible. Ayurvedic Sharir (Body) has internal and external channels. There are thirteen internal channels. Amongst the thirteen, C.S. suggests three are for inhaling and exhaling respiratory system, lymphatic system, and lungs and the air passages:

Pranna-vaha-shrotra carries the oxygen to all the parts of the body from the exchanges taking place by the inhalation and exhalation of the breath.

Anna-vaha-Shrotra carries and transports chewed foods and liquid foods to the cells.

Udaka-vaha-Shrotras transports water and minerals to the cells.

Seven other shrotras are associated with the seven dhattus that Ayurveda believe make the constitution of the physical anatomy of the human body: They are in accordance with the name of the dhattus as follows: Placing "vaha-shrotras" after each dhattus.

Rasa vaha-shrotra

Rakta vaha-shrotra

Mamssa vaha-shrotra

Medha vaha-shrotra

Asthi vaha-shrotra

Majja vaha-shrotra

Shurka vaha-shrotra

Channels or shrotras for elimination of waste and excretion are three namely Purisha-Vaha-Shrotra (faeces-stool) ; Mutra-vaha-shrotra (urine) and Sweda-vaha Shrotra (sweat). There are three more shrotras: namely: Artava-vaha-shrotras that carry menstruation impurities; Sthanya-vaha-shrotras that carry breast milk during lactation; and Mana-vaha-shrotras that carry ideas, emotions, thoughts, impressions, visions, and vibrations and reflex cognitive and in cognitive channels of reflex actions associated with the veins, nadas and chakras.

Assessment of shrotras form part of main diagnosis of the “vikrutee” or vitiation of the human body imbalances and diagnosing dosha or fault in particular specific area and diagnosis is usually carried out in composite observation rather than symptoms based disease tracking.

Treatments in Ayurveda:

The principle of treatment in Ayurveda focuses on bringing back the normalcy of functions of systems by various methods. The method is a process of changing the condition through different steps and there by establish the equilibrium of doshas (humours). In fact treatment is directed to perform a well-planned re-arrangement in the subtle plane according to Ayurveda. There are eight divisions of treatments in Ayurveda

- (1) Kaya chikitsa (General treatment)
- (2) Bala chikitsa (Pediatrics)
- (3) Urndhanga chikitsa (ENT & eye diseases treatment),
- (4) Grahachikitsa (Psychiatry),
- (5) Salya chikitsa (Surgical procedures)
- (6) Visha chikitsa (Toxicology),
- (7) Rasayana chikitsa (Geriatrics).
- (8) Vajeeakarana chikitsa (Aphrodisiac treatment).

Treatments includes various types of therapies like medicated oil massage, preventive aspects like daily and seasonal regimens, curative /curative purification process using herbal preparations like juice of wet herbs, herbal pastes (kalka), kashayams (herbal decoctions) medicated oils, medicated butter and ghee preparation, Arishtams (fermented preparations) etc.

Among the various therapies, Panchakarma (purification therapy) is the specialty of Ayurveda treatments that consists of Snehana (oleation), Swedana (sudation), Vamana (inducing emesis), Virechana (inducing purgation), Nasya (medication through nostrils), Kashaya Vasti (enema using medicated decoction) and Snehavasti (enema using medicated oils). These treatments help cleanse the systems to maintain perfect health.

The inconsistency developed and lodged in Dhatus (tissue spaces) due to the vitiation of doshas (humours) gets eliminated by the panchakarma therapy.

Ayurvedic pharmacology is based on a sophisticated indigenous knowledge category called ' DRAVYAGUNA SASTRA' consisting of the study of a drug in relation to its Rasa (tastes), Guna (properties), Veerya (potency), Vipaka (biotransformation) and Prabhava (special therapeutic action). Ayurveda takes into serious consideration the Prakruti (body constitution- see chart), Agni (digestive fire), Ahara (food habits), Ritu (seasonal changes) etc. while selecting the drug and therapy for the particular disease. Ayurvedic pharmacology considers the overall systemic effect of any plant in terms of its effect on physiological balance (equilibrium of doshas), body tissues (dhatus) and the excretory system (malas).

Usually, Ayurveda works best in combination of “Pancha-karma”; YOGA, health and diet regiment, Daily regiment, freshly made herbal medicine.

Note: The powdered medicine churnas that are imported from India: Most of these churnas have become a commercial commodity and therefore, the guarantee of pharmacological reliability has decreased to virtually uncertain. To undertake churna medicine, one must be vigilant and risks associated with these medicines are high. If the medicines have no seal of approval from the Indian Pharmacology association, then one must not prescribe them nor take them as the side effects are difficult to reverse in many cases. Therefore, Ayurveda in the west is a very commercialised practice whereas in the south India one can still attain some integrity in the Ayurveda and its curative methods of massage, pancha-karma, yoga, detoxification, mud therapy, acupressure, champissage, reflexology, herbal applications of freshly made ointments, regular diagnosis of the pulse and observations, etc.

Ayurvedic Diagnostics:

Pulse Diagnosis

Pulse Diagnosis is a very important tool used by all Oriental Medical Practitioners. It is a very important tool used by Chinese and Tibetan Health Practitioners as well as Conventional medical doctors. To a skilled practitioner, taking your pulse is more than counting the beats. The functioning and health of the entire mind body constitution can be determined from the pulse, including the balance of the doshas, the health of the various organs, advance warning signs of potential problems that may crop up later etc. By detecting early symptoms of imbalance and disease reaction in the body, one can take preventive steps to correct the problem before it manifests into a major one. Radial pulse is felt with the first three fingers, the index, middle and ring fingers. Pulses from both wrists are taken. To get an accurate pulse, the patient should be as close to his norm as possible. Taking pulse after strong exertion, after exposure to a severe environment etc. will give wrong indications.

The position of the index finger denotes the Vata dosha. When vatta is strong in the constitution, the index finger will feel the pulse strongly. The pulse will be irregular and thin moving in waves like the motion of a serpent. This type of pulse is called a snake pulse. The middle finger denotes the pulse corresponding to the Pitta dosha. When the person has a predominant pitta constitution, the pulse under the middle finger will be stronger. Ayurveda describes this pulse as "active, excited, and move like jumping of a frog." This pulse is called frog pulse. When the throbbing of the pulse under the ring finger is most noticeable, it is a sign of Kapha constitution. The pulse feels strong and its movement resembles the floating of a swan. Hence, this pulse is called swan pulse.

Tongue Diagnosis

The tongue is the organ of taste and speech. Size, shape, contour, surface, margins, and colour are the characteristics one can observe on the tongue. A pale tongue may indicate an anaemic condition or lack of blood in the body. A yellowish tongue may suggest that excess bile present in the gallbladder or a possible liver disorder. A blue tongue is normally an indication of problems with the heart. Different areas of the tongue correspond to different organs of the body. Hence by correlating the location of the blemishes on the tongue, the Ayurvedic practitioner can determine which organs of the body are out of balance. A whitish tongue indicates Kapha imbalance and mucus accumulation. A red or yellow green tongue indicated a Pitta imbalance. A vatta imbalance is manifested by a black to brown coloration on the tongue. If the tongue is covered by a coating, it may indicate the presence of toxins in the stomach, small intestine or large intestine. If the posterior part of the tongue is coated, it will indicate that toxins are present in the large intestine. If the middle of the tongue is coated, the toxins are present in the stomach and in the small intestine

Facial Diagnosis

Ayurveda teaches that face is the mirror of the mind. Disorders and disease is manifested on the face in the form of lines, wrinkles, etc. For example, horizontal wrinkling on the forehead indicates the presence of deep-seated worries and anxieties. A vertical line between the eyebrows on the right side indicates repressed emotions in the liver. On the other hand, the presence of a vertical line between the eyebrows on the left side will indicate that the spleen is holding in emotions. A full and fluffy lower eyelid is an indication of impaired kidneys. A butterfly-like discoloration on the nose or on the cheeks may signal mal-absorption of iron or the folic acid and the sign of a low Agni (fire).

The nose can be used to determine the dosha of a person. Vata persons have crooked nose. Kapha persons have a blunt nose. On the other hand, a sharp nose may denote a person with Pitta dosha.

Nail Diagnosis

Ayurveda considers nails as the waste product of the bones. If the nails are dry, crooked, and rough and break easily, it indicated a predominance of the vatta constitution. Soft, pink, tender nails that are easily bent are indication of a Pitta constitution. When the nails are thick, strong, soft and very shiny, then Kapha predominates.

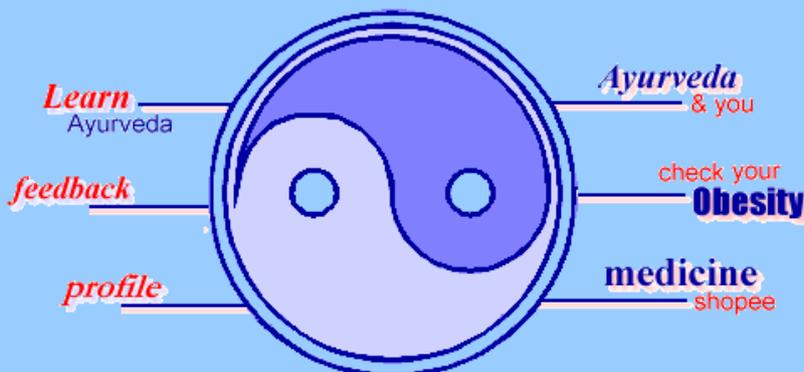
Longitudinal lines on the nails indicate mal-absorption in the digestive system. Transverse grooves on the nails may indicate the presence of long-standing illness or malnutrition. Yellow nails indicate a delicate liver or jaundice. Blue nails are manifestation of a weak heart. Undue redness shows an excess of red blood cells.

Lip Diagnosis

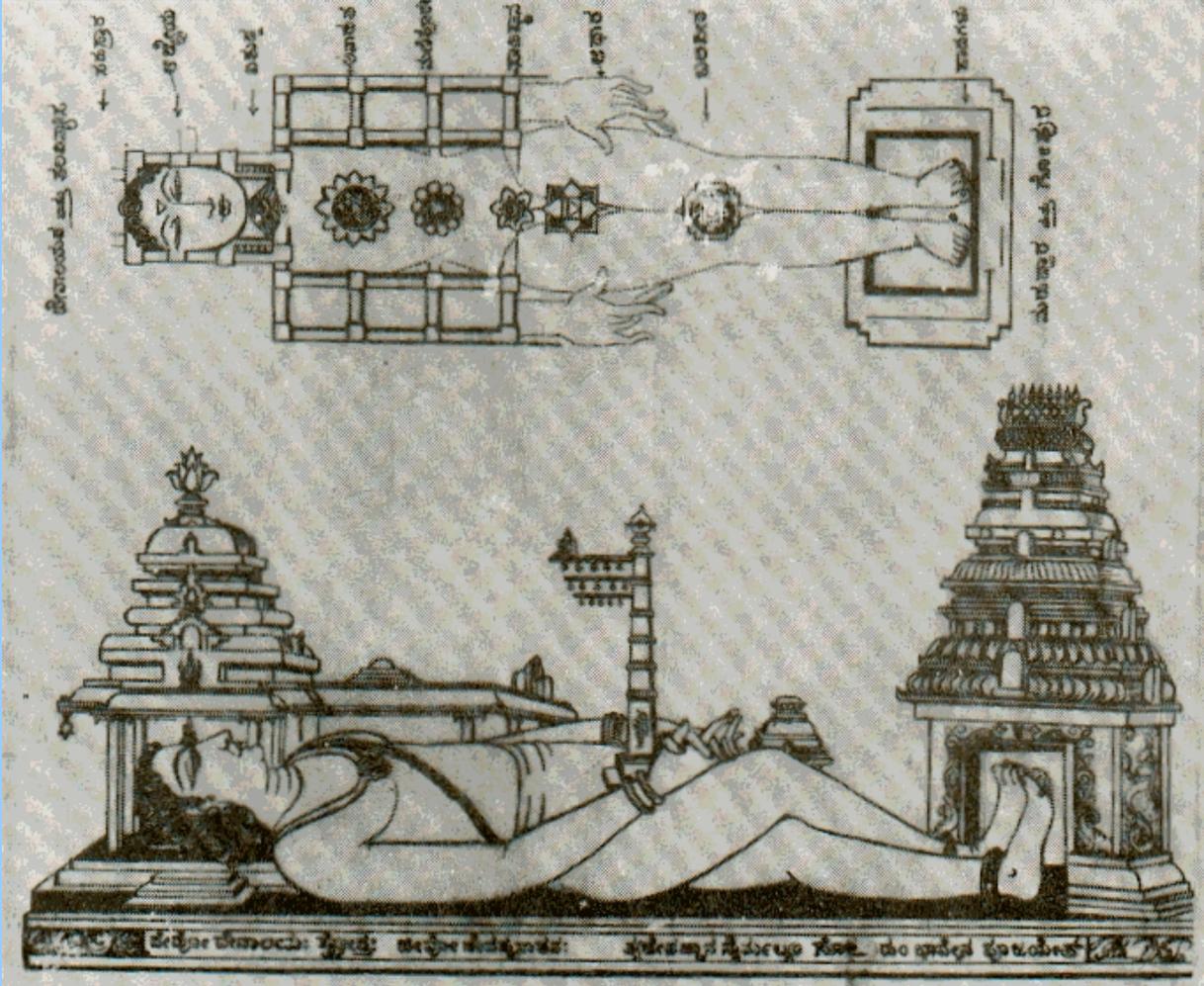
If the lips are dry and rough, it may indicate dehydration or vatta imbalance. Pale lips indicate anaemia. Repeated attacks of inflammatory patches along the margins of the lips indicate the presence of herpes and a chronic Pitta derangement. Poor digestion of worms in the colon are indicated by the presence of multiple pale brown spots on the lips. A person with jaundice will have yellow lips. Blue lips may signal heart problems.

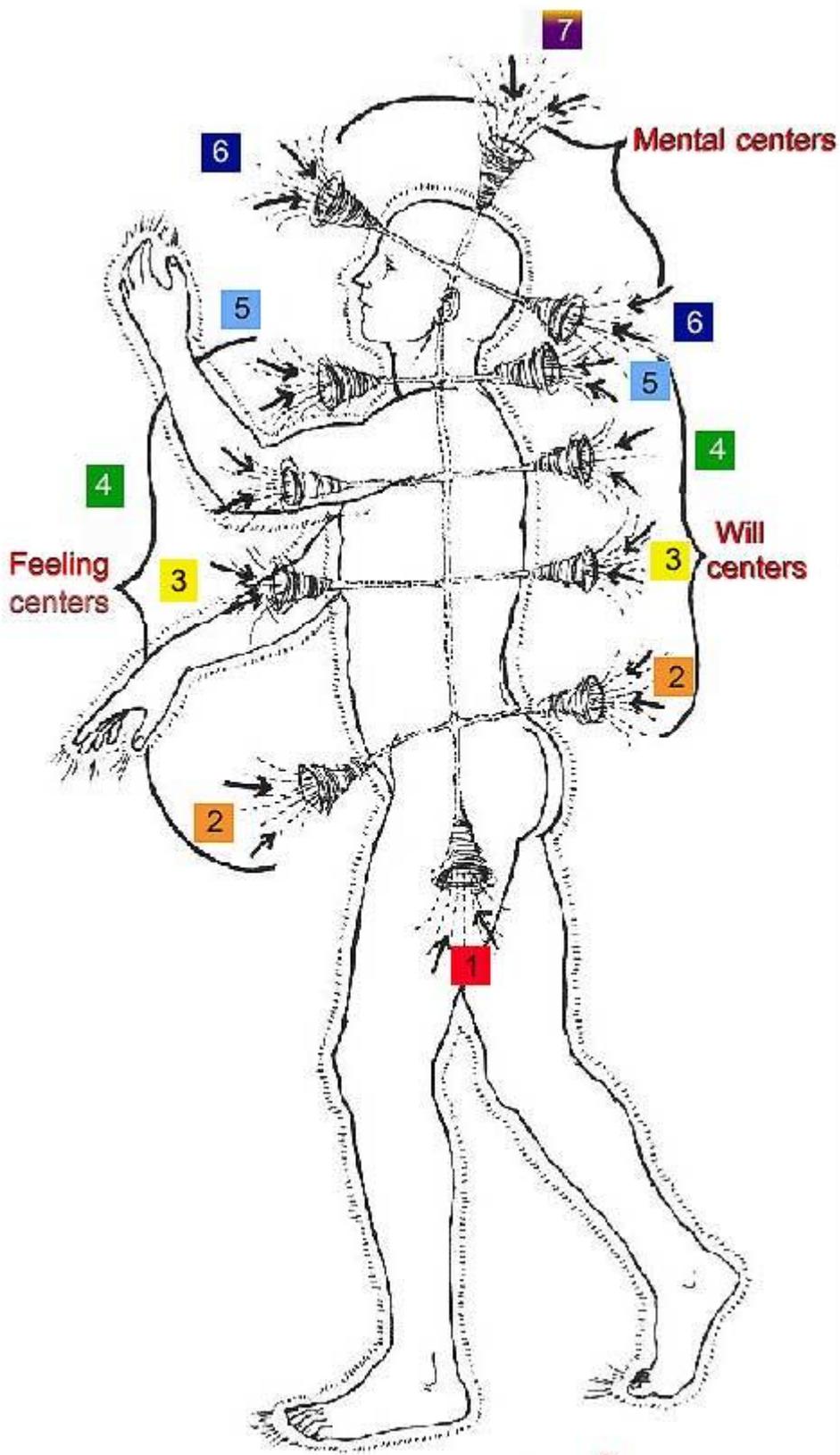
Eye Diagnosis

Vata eyes are characterized by small, nervous, with drooping eyelids and dry, scanty lashes. The white of the eye is muddy, while the iris is dark, gray-brown or black. Pitta eyes are moderate in size. They are sharp, lustrous, and sensitive to light. The lashes are scanty and oily. The iris is red or yellowish. Kapha eyes are large, beautiful and moist. They have long, thick, oily lashes. The white of the eye is very white. The iris is pale, blue or black. Excessive blinking is a sign of nervousness, anxiety or fear. A drooping upper eyelid indicates a sense of insecurity, fear or lack of confidence. These are all signs of vata imbalance. Prominent eyes indicate thyroid gland dysfunction. An yellow conjunctiva may signal a weak liver. A small iris indicates weak joints. A white ring around the iris may mean an excessive intake of salt or sugar. If the white ring is very prominent and very white, it is an indication of joint degeneration with potential for arthritis and joint pain.



Ayurveda: Patient is analysed as a prakruti: Observed in many dimensions: Herewith is a traditional panchakarma setting.





ตำแหน่งจักระทั้ง 7

Panchakarma

Panchakarma', as the name indicates is a method of treatment, which includes five (Paanch) basic procedures (Karma). Through these different procedures are put under the umbrella term 'Panchakarma" different medicines are used for the different procedures depending upon the constitution of the patient. The physician determines the kind of procedure and the types of medicines to be used after examining the patient. It is not necessary that a patient should undergo all the five procedures of treatment used in Panchakarma. Panchakarma should not be administered to those below seven years and those above 80 years. If it is done properly healing of the disease treated, along with clear intelligence, alertness of the senses, stability of the body, efficacy of digestion and absorption, prolongation of youth are all achieved. The panchakarma method of medication mainly involves two processes- anabolic (reduction) and catabolic (building up). Medicated emesis (vamana), medicated purgation (virechana), nasal medication (nasya), medicated enema (vasti) and blood letting (raktamoksha) are the five purification procedures for removing accumulated toxins and other waste materials in the body.

Abhyanga – Massage:

Of the many methods that are described in Ayurveda for externally oiling the body, the one that is used for this purpose in Poorvakarma is known as Sneha Abhyanga. It is worthwhile to know something of the etymology of this term. Sneha, we may recall, means oil, or unctuousness. Abhyanga is derived from the root ang meaning "movement" and the prefix abhi meaning "into" or "toward". Thus the word "abhyanga" has the meaning of moving energy into the body or, alternatively, moving toxins towards the alimentary canal for elimination. The main purpose of massaging the body with oil is, like the internal oleation procedure, to encourage the detachment of toxins (including vitiated doshas) from the deeper tissues and the subsequent movement of these toxins back to their origins in the gastrointestinal tract where they can be efficiently eliminated with the help of the main panchakarma (pradhanakarma) procedures. Massage has an obvious added benefit in this regard namely the stimulation of the circulatory systems of the blood and lymph tissues which is a natural result of this therapy. Abhyanga is traditionally performed by one, two, four, or more therapists simultaneously. We will review a few other important aspects of Abhyanga karma.

Position of the Patient

According to the classic texts, the patient adopts five different positions (or postures) during the course of each massage session. Two of the postures are repeated, making a total of seven postures for each massage. These seven postures are:

1. Seated with both legs extended
2. Lying on the back
3. Lying on the left side
4. Lying on the stomach
5. Lying on the right side
6. Seated with both legs extended (a repeat of #1)
7. Lying on the back (a repeat of #2)

In clinical practice, an approximately equal amount of time is given to each position, with perhaps a little more time allocated to the front of the body and the back of the body (positions #2 and #4). The physician may also indicate which positions to emphasize for a given patient. By adopting these simple postures throughout the massage procedure, together with the actual "downward" pressure of the massage being applied by the therapists, the patient is forced to bring into contact with the massage table certain joints and bony areas of the body. These areas are several examples of a group of coetaneous energetic points known as marma sthula, the famous marma points of Ayurveda.

Other Ayurvedic treatments:

PIZHICHIL - In this therapeutic process, lukewarm herbal oils are applied all over the body by two or four trained therapists in a special rhythmic way. This is done continuously for about 60 to 90 minutes per day for a period of 7 to 21 days. This treatment is very useful for rheumatic diseases like arthritis, paralysis, hemiplegia, paralysis-agitanus, sexual weakness, nervous weakness and nervous disorders.

NJAVARAKIZHI - It is a course by which the whole body or any specific part of the body is made to perspire by the external application of certain medicated puddings. These healing puddings are in the form of boluses tied up in muslin bag. Two or four therapists apply this for about 60 to 90 minutes per day for a period of 14 days. This treatment is beneficial for all types of rheumatism, joint pain, emaciation of limbs, high blood pressure, cholesterol and certain kinds of skin diseases.

DHARA - In this process, herbal oils, medicated milk, medicated butter milk, etc., are poured on the forehead in a special manner for about 45 minutes in a day for a phase of 7 to 21 days. This treatment is mainly for insomnia, Vata-predominant diseases, mental tension and certain skin diseases.

VASTHI - Certain herbal oils, herbal extracts etc. are applied through the rectum daily for a period of 5 to 25 days. This treatment is for arthritis, paralysis, hemiplegia, numbness, gastric complaints associated with rheumatism and constant constipation.

SIROVASTHI - Special lukewarm herbal oils are poured into a cap fitted on the head for 15 to 60 minutes per day according to the patient's disorder for a period of 7 days. This treatment is highly effective for facial paralysis, dryness of the nostrils, mouth and throat, severe headaches, and other Vata-originated diseases.

UDVARTHANAM -This is a typical massage with herbal powder done for about 30 to 45 minutes daily for a period of 14 to 28 days. This treatment is for the diseases like hemiplegia, paralysis, obesity (excessive fat) and certain rheumatic ailments.

ABHYANGAM -A special type of oil massage in which the body is stroked in different ways according to the diseases. This is done for 45 minutes a day for 14 days. This treatment is very useful for obesity, especially for diabetic gangrene and the like.

NASYAM - Herbal juices, medicated oils etc., are applied through the nose for 7 to 14 days. This treatment is highly effective for certain types of headaches, paralysis, mental disorders, some types of skin disease, etc.

SNEHAPANAM - Medicated ghee is given internally in a proportionally increasing quantity for a period of 8 to 12 days. This treatment is excellent for osteoarthritis, psoriasis, leukaemia etc.

KIZHI - Leaves of herbs as well as whole herbs and herbal powders are applied to the entire body in boluses along with hot medicated oils for 45 minutes per day. This continues for a period of 7 to 14 days. This is an excellent therapy for osteoarthritis, arthritis with swelling, spondylosis, sports injuries, etc.

DHANYAMLA DHARA - Warm herbal liquid is poured all over the body in a rhythmic way through a special vessel for 45 minutes to an hour daily. This treatment is extremely effective for hemiplegia, paralysis, rheumatic complaints, etc.

YONI PRAKSHALANAM -Herbal oils and decoctions are applied through the vagina. This treatment is good for gynaecological disorders. It is also a process of purification for genital organs.

KATIVASTHI - In this procedure, specially prepared warm medicated oil is placed over the lower back with herbal paste boundary. This treatment lasts for 45 minutes to 1 hour and it is good for any type of back pain and spinal disorders.

UROVASTHI - Like Kativasthi, warm medicated oil is kept over the chest for 45 minutes. This is an effective treatment for asthma, other respiratory problems, heart diseases and muscular chest pain.

KSHEERADHOOMAM -This comprises a fomentation with medicated cow milk. This treatment is good for facial paralysis, Bell's palsy, speech disorders and other nervous disorders of the face.

THALAM - Special powder is mixed with medicated oil and applied on the top of the head for 20 to 45 minutes. This treatment is useful for ENT problems, insomnia, migraine, etc.

LEPANAM - This is a process by which medicated herbal paste is applied on the affected part. This is excellent for the different kinds of inflammatory conditions.

PRIME BODY CARE IN AYURVEDA

REJUVENATION THERAPY (Rasayana Chikilsa) - This treatment includes body massage using hands and feet by two therapists with medicated oil and cream, internal rejuvenative medicines and medicated steam bath. This therapy lasts for 90 minutes to 2 hours per day for 7 to 14 days. This therapy helps rejuvenate the mind, body and soul; to tone the skin; to strengthen all body systems in order to achieve ideal health and longevity.

BODY PURIFICATION THERAPY (Shodhana Chikilsa) -It is a process of purifying the whole body to attain proper balance of Vata, Pitta and Kapha based on Panchakarma and Swedhakarma treatment. The 15-day package includes body massage, snehapanam, nasyam, virechanam (medicated purgation), snehavasthi, dhara, pizhichil, njavarakizhi, karnapooranam, tharpanam, sirovasthi, steam bath and internal herbal medicines.

BODY IMMUNIZATION / LONGEVITY TREATMENT (Kayakalpa Chikilsa) - 28 days - This is the most effective age-reducing treatment in Ayurveda, which arrests the degeneration of the body cells and immunization of the system. Taking Rasayana (potent Ayurvedic Medicine) internally is the main part of this programme, based on the Panchakarma and swedakarma treatment. The 28-day package programme includes body massage, snehapanam, virechanam, nasyam, snehavasti, dhara, pizhichil, njavarakizhi, tharpanam, sirovasti, karnapooranam and medicated steam bath. This treatment is most effective if taken before the age of 60.

PSORIASIS TREATMENT PROGRAM (Sidhma chikilsa) - 21 days. This is an effective treatment for all types of psoriasis. This special Ayurvedic treatment programme lasts for 21 to 28 days. This programme includes special lepanam, abhyangam, snehapanam, pizhichil, medicated steam bath and sirovasthi along with exclusively prepared internal herbal medicines.

SLIMMING PROGRAMME - 28 days - This includes two types of massages.

(1) Medicated herbal powder massage

(2) Medicated herbal oil massage.

These two massages are given for 28 days. This programme also includes medicated steam bath, intake of herbal juices and herbal tea. A very special Ayurvedic diet is advised during the treatment period.

BEAUTY CARE PROGRAMME - 10 days - In this programme, herbal face pack, herbal cream massage, herbal oil massage, intake of herbal tea and steam bath are included. This treatment increases the skin complexion, skin tone and beautifies the figure.

SPINE AND NECK CARE PROGRAMME - 10 days - This is a special treatment to keep the spine and neck healthy and to cure the problems related with these organs. This programme includes special massages, kativasthi, snehavasthi, kashayavasthi, pizhichil, njavarakizhi, special exercises, etc.

KARNAPOORANAM - This is a process wherein medicated fumes are applied to the ears for 5 to 10 minutes. This process helps clean the ears and averts ear ailments.

THARPANAM - This process cleans the eyes, imparts a cooling effect, prevents eye diseases and strengthens the optic nerve.

MUKHALEPAM - This is a herbal face pack prepared with specially made herbal powder and fresh cream. This prevents the formation of wrinkles and improves the skin tone. This is also beneficial for the eyes.

REJUVENATION MASSAGE - This includes a whole body massage with herbal oil or herbal powder by hands and feet for 90 minutes. This is excellent for rejuvenating the body, reducing mental tension, fighting sexual weakness, improving vitality, etc.

GENERAL MASSAGE - Body massage for 60 minutes with herbal oil or herbal powder by the hand to tone up the body and to improve the blood circulation.

MEDICATED STEAM BATH - Certain herbal leaves, herbs are boiled, and the steam is passed over the entire body for 10 to 20 minutes. This is good for certain skin diseases, to eliminate impurities from the body, to improve the tone of the body, to reduce fat, etc.

YOGA AND MEDITATION - These exercises are not just a method of toning the body physically and mentally but also help in realizing the Inner Consciousness.

Copyrights disclaimed for chapter 11 in full. The author disclaims full copyrights of chapter 11 of this publication as the works are the full copyrights of Inter-natural Health centre in Kerala. Chapter eleven is contributed by professional doctors.

12. Conclusion

According to Ayurveda to achieve the fourfold objectives of life we must have good health. Those objectives are: Dharma (virtuous duty); Artha (wealth); Kama (enjoyment); Moksha (salvation). In Ayurveda, hygiene, lifestyle and diet are crucial to good health. To attain perfect state of health Ayurveda prescribes the specific daily routine the dincharya, which includes all aspects of regimen and diet, to stay healthy and happy. In the dinacharya or daily routine, it is most important that food is taken in a proper way, with regard to quality, quantity, and frequency because food is the basic element. The total health structure depends on it. Diseases are believed to result from impaired nutrition. Food that is digested in due time without disturbing the equilibrium of doshas and dhatus, and without impairing one's health, is regarded as the proper quantity of food. Ayurveda classifies food products according to their nature and qualities. Some foods are of vatika type (vata), so if a vatika individual consumes more vatika food, there is a possibility of increased vatika activity. Similar rules follow for the kaphaja (kapha) and paittika (pitta) types of food and individual. Perfect health according to Ayurveda is a state of balance between the mind, body, spirit, and environment. This balance, or harmony, is achieved through diet, exercise, lifestyle, meditation, the maintenance of psychological well-being, and the serenity that comes with self-acceptance. Moreover, dietary rules need to be considered in relation to the seasons and times of the day. Perfect health can be achieved if the daily routine is followed accurately, which includes early rising, cleanliness, exercise, satisfying natural urges and mental and moral discipline.

According to Ayurveda, there are positive and negative attributes of diet. Food that is conducive to wellbeing are freshly prepared food, foods that give rise to the Sava guna and Raja Guna and balance the body with Tama-guna. In Ayurveda food is not only a mixture of all the basic ingredients like proteins, vitamins, fats and carbohydrates, but it is something, which serves as a source of energy for mind and soul. Food is considered to be one of the most important aspects of Ayurveda as it provides the basic nutrients, which are necessary to carry out the basic activities of digestion and metabolism. Ayurveda has categorised personality traits into three different kinds, based on the food habits the Satvic or spiritual quality, Rajasic or active quality, and Tamasic or material quality of the mind is all affected by the food we eat. The activating Rajasic quality may dominate or combine with the other two qualities to form different mental tendencies in man; spiritually active, intellectually active, or materially active. Satvic food is elevating while Rjasic foods lead man to a materialistic, selfish way of living. Tamasic food is one, which leads to a devilish streak in a person.

The natural quality of each food it should be full of all the nutrients, minerals, proteins, and necessary carbohydrates to hep digestion. The main emphasis is NOT to let those natural qualities of foods get altered by leaving it overnight or uncooked or overcooked. The effects of combining foods means those proper acceptable combinations are encouraged and unacceptable combinations to be avoided. The quantity of food intake is the measure of two hands open palms. Individual differences in food intake may vary between prakrutis and foods have to be conducive to good thoughts and good complexion. The places and climatic condition where the food is grown prepared and consumed. The effects of the seasons and time of day is relevant for the consumption of healthy food. Ayurveda discourages artificial flavours, chemicals, preservatives and artificial colours. If proper and regular eating habits are not followed like if the food is taken in excess and before the normal time and interval than it may lead to indigestion, obesity, and anorexia, etc. Similarly if food is not taken in time; then it may cause Hyperacidity, Gastritis, Gastric and duodenal ulcers.²⁵

²⁵ In olden days the Rishis initiated the science of Ayurveda for the general awareness of the public. Public Svasthavrtta is a very important subject in Ayurveda, Attempts were made on a large scale to apply the knowledge of Ayurveda and collect medicinal substances to be used in days of scarcity. The authorities of Ayurveda, as a general rule, declare it their business to solely relieve the public in distress caused by diseases. They consider this to be their religious duty. Ayurveda also offers spiritual and mental treatments for ailments in which no physical relief can be offered. The treatments consist of two parts:

Daivavyapasraya: through methods of propitiation of supernatural elements like:

- Mantras;
- Specially qualified medicinal stones and charms;
- Religious and auspicious practices of worship;
- Offerings to superhuman beings;
- Offerings to Fire-God by way of sacrifices;
- Services of vows;
- Donation to worthy men in atonement of the wrong done by the donor;
- Observance of fasts;
- Svastyayana i.e. invocation of favors of supernatural beings, through the medium of blessings solicited from worthy and pious human beings who are supposed to be mediators;

Pranipatagamana i.e. prostrating one-self several times, before the-deities, per day, for several days, months and years. **Sattvavijaya**, it helps to control the desires for unnecessary worldly objectives, which are the cause of all types of mental worries. The Mental Svasthavrtta is a very important aspect not only in the case of an individual but also in that of public.

Limitations of Ayurvedic Medication:

Ayurveda includes many types of therapies and is used for many health issues. Health officials in India and other countries have expressed concerns about certain Ayurvedic Medicine Practices, especially those involving herbs, metals, minerals, or other materials. Here are some of those concerns: Ayurvedic medications have the potential to be toxic. Many materials used in them have not been thoroughly studied in either Western or Indian research. In the United States, Ayurvedic medications are regulated as dietary supplements (a category of foods; see box below). As such, they are not required to meet the rigorous standards for conventional medicines. An American study published in 2004 found that of 70 Ayurvedic remedies purchased over-the-counter (all had been manufactured in South Asia), 14 (one-fifth) contained lead, mercury, and/or arsenic at levels that could be harmful. Also in 2004, the Centres for Disease Control and Prevention received 12 reports of lead poisoning linked to the use of Ayurvedic medications. Most Ayurvedic medications consist of combinations of herbs and other medicines, so it can be challenging to know which ones are having an effect and why. Whenever two or more medications are used, there is the potential for them to interact with each other. As a result, the effectiveness of at least one may increase or decrease in the body. For example, it is known that guggul lipid (an extract of guggul) may increase the activity of aspirin, which could lead to bleeding problems. Most clinical trials of Ayurvedic approaches have been small, had problems with research designs, lacked appropriate control groups, or had other issues that affected how meaningful the results were.

According to proper health bodies all over the world, the dietary supplement of Ayurveda products must meet all of the following conditions:

It is a product (other than tobacco) that is intended to supplement the diet and that contains one or more of the following: vitamins, minerals, herbs or other botanicals, amino acids, or any combination of the above ingredients. It is intended to be taken in tablet, capsule, powder, softgel, gelcap, or liquid form. It is not represented for use as a conventional food or as a sole item of a meal or the diet. It is labeled as being a dietary supplement. Other important information about dietary supplements: They are regulated as foods, not drugs, so there could be quality issues in the manufacturing process. Supplements can interact with prescribed or over-the-counter medicines, and other supplements. "Natural" does not necessarily mean "safe" or "effective." Consult your health care provider before starting a supplement, especially if you are pregnant or nursing, or considering giving a supplement to a child. An Ayurvedic health cure is a preventive measure for the preservation of durable health up to old age.

It also cleanses the body and is appropriate for wellbeing during post-convalescence and recuperation from acute or chronic illness. Consequences of Ayurveda are clear eyes, a refined skin tone, a robust nervous system, revitalization and regeneration with an increased zest for life. Conditions successfully treated by Ayurveda include; Diabetes, Stress, Migraine, Headaches, Overweight, Skin problems, High Cholesterol, High Blood Pressure, Bronchial Asthma, Arthritis, Sleep Disorders and illness of the Respiratory Tract, Heart & Circulation, Rheumatism, Acne, Nicotine Addiction etc.

The basic principle of Ayurveda treatment shows that by changing of food habits and the way of life, you can achieve internal harmony of both the body and the mind. Ayurveda gives you a base to manage your daily life better, as you will develop the power to reject negative and disturbing forces of all kinds.

What Can Ayurveda do and cannot do

While the Western Medicine treats only the symptoms, Ayurveda treats the person as a whole, taking in to consideration his/her activities and the environment. According to Western Medicine the diagnosis is focused mostly on the identification of a disease. In Ayurveda the diagnosis is much deeper. It is believed that each person has varying degrees of VATA, PITTA and KAPHA (the Doshas). The process of a disease is the reaction in the body between VATA, PITTA, KAPHA and the organs. Good health means the steady control of a person's VATA- PITTA -and KAPHA, and the bringing about a balance or harmony into one's lifestyle (good health). The imbalance brings about disharmony (disease) in the body. The symptoms are always connected with the imbalance of the Doshas. Only if one understands the natural, basic principles of the fluctuation of the Doshas (disharmony) can one restore the balance by treatment.

Integrated Medicine means combination of Medical science systems of the west and the east to analyse and evaluate the medical condition much more appropriately. To have a good healthy lifestyle is of paramount in integrated medicine. ²⁶

²⁶ In addition to determining the constitution, there are a number of important factors for maintaining good health, related to the diet. This includes foods eaten, time difference between two meals, combination and quantity of foods, cleanliness and proper eating.

- Food should be fresh, hot, tasty and easy to digest.
- There should be at least a four hour difference between any two meals.
- Restrict the number of items in one meal. The items taken in one meal should not contradict each other. For example, (milk and orange juice).

-
- A feeling of tiredness or heaviness in the stomach after eating, indicates improper eating practices.
 - Food should be taken only when hungry and strictly according to digestive power.
 - Do not eat while watching television or while reading. Eat in peaceful and pleasant surroundings.
 - Do not rush eating or eat too slowly. Chew the food thoroughly.
 - Fruits should not be mixed with meals. Either take a separate meal constituted only of fruits or eat fruits as a snack between two meals.
 - Do not drink water one hour before or after meals though it is fine to drink it in small quantities with meals

Proper sleeping

Proper, regulated sleep is very important to maintain the balance of functions in the body. "Early to bed and early to rise" is the key to good health. For an average person, six hours sleep is sufficient. Excessive sleeping contributes to disease. Adequate exercise

Regular exercise according to your constitution is extremely beneficial for good health. **Yoga** is advised as the best type of exercise as it takes care of physical, mental and spiritual health. **Yoga** and **Ayurveda** go hand in hand, as the aim of both these sciences is to give perfect health and attain liberation through God consciousness.

Cleansing

Even after strictly following the above mentioned procedures, some toxins still accumulate in the body as a result of various metabolic activities. It is necessary to eliminate these toxins from the body, as they foster many diseases specially when their quantity increases beyond a certain limit. To maintain efficient physical functioning and to stay healthy, regular elimination of these toxins is required. Ayurveda recommends fasting for one day, and the Panch karma elimination therapies.

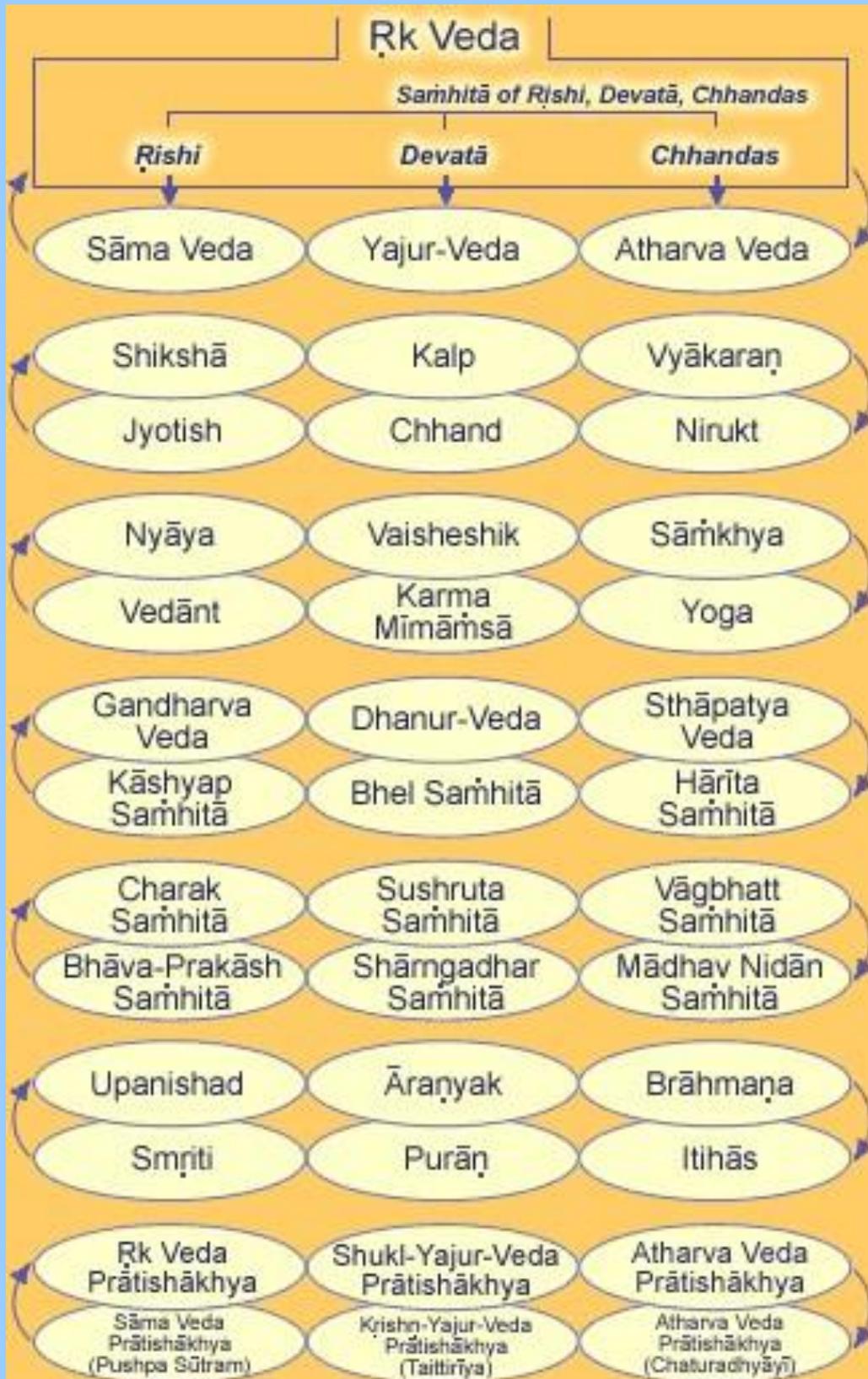
Rejuvenation

Rejuvenation therapies are prescribed to maintain optimum health and an active lifestyle even in old age. There are many Ayurvedic rejuvenation preparations available, which can be taken according to season and personal constitution.

In daily life, many activities act as rejuvenating tonics in themselves. Good social conduct, morality, good manners and good character are some important factors.

Overall, these guidelines offer an easy way to stay healthy. Whats more is that following these guides does not cost anything and helps you lead a more productive life.

VEDIC PHILOSOPHY



DIET, BEHAVIORS, AND PURIFICATIONS BY THE SEASONS

Season	Ahara (Diet)	Behavior	Purification Measure
Hemant (Early)& Sisira (Late) Winter	Sweet, Sour and Salty tastes, rich diet	Massage, Exercise Wool blankets, Protection against cold	
Vasanta (Spring)	Pungent, Light and Dry foods especially most types of grams)	Massage, Exercise, fomentations	Vamana
Grisma (Summer)	Sweet, Bitter and Unctuous substances, cooling to the digestion	Cooling fruits and like amra (mango), coconut, jambu (Jamun), cool air	
Varsa (Rainy Season)	Sweet and Astringent tastes, Light digestive substances, boiled and clean curds, whey, lemon, and ksara (salt) preparations	Avoid sleeping on the ground, or performing Bastis, remove standing water from the living area	Basti
Sarada (Autumn)	Sweet, Astringent, and slightly unctuous foods especially ghee and milk, rice and its, preparations.	To sit in moon light in the first quarter of night, exercise, avoid excess curd in diet.	Virecana & Blood – letting.

Yoga and Ayurveda

According to Ayurveda, all disease and misery ultimately is caused by an imbalance of the three subtle energies and three bio-energies known as the tri-gunas and the tri-doshas. The tri-gunas are namely the sattva [purest form of satt-karma like devotion]-rajjas [ambitiousness, drive, aggression, desires, formulating artha and kamma or drive and desire]-tammas [gross like sexual desires, sleeping, laze, stale, left over, etc].

Like all energies (gravity, electromagnetic, subatomic forces), the doshas too ultimately arise from the field of pure consciousness. If the mind is pure, the energy of pure consciousness flows through us permeating our reality and brings the experience of well-being, eternal peace, and wisdom. However, when the mind becomes impure due to attachment to external objects and desires, the connection to the source of pure consciousness is lost and we experience pain and fragmentation. In Ayurveda we recognize that the mind is mirror-like in nature wherein are reflected the objects seen by the physical eyes, heard by the physical ears, tasted by the physical tongue, and so on. But even more fantastical than the most imaginative fairy tale, the images reflected in the mirror of our minds take on a life of their own! So, within our minds there evolves an imagined world—a world of images of things seen, heard, tasted, smelled and touched. A world which compares and contrasts images, remembers them, forms ideas around them. Quickly, there arise desires, aversions, ambitions, envy, hatred, attractions, plans, theories, and an entire imagined universe. The practice of Yoga, or unification, re-establishes the connection between the individual and the universal field of pure consciousness. Yoga removes the attachment to external objects and false knowledge and corrects psychological trauma by merging the mind with the real, the virtuous, and the wellspring of harmony. It really is true. Since the mind plays such an important role in creating health, Yoga plays a vital role in Ayurvedic medicine. Patanjali, the compiler of the original Yoga Sutras, lived approximately between 900-800 B.C. at a time when Ayurveda was flourishing. This profound piece of writing is comprised of merely 195 short aphorisms which would take up no more than twenty pages or so in modern typewritten pages. Yet the Ayurvedic scholars who were contemporaries of Patanjali recognized the practical wisdom in these lines: the attainment of spiritual reality through the purification of the physical and mental bodies. Patanjali is quite detailed and clear as to how mankind can shed the veils and vestures of his emotional and intellectual mind. It is interesting to note that the Yoga teaching, like all true teachings, rests on a solid and strong foundation of spiritual rules which include honesty, truth, cleanliness, discipline, and obedience.

It is these ethical laws of human conduct which are almost completely ignored in the majority of the so-called “yoga centers” which have sprung up throughout the world over the past few decades.

The original teaching of Patanjali’s system of yoga describes a consecutive sequence of eight stages, ashtanga yoga, to achieve unification with pure consciousness (ashta = eight). Although many volumes can be written on each of these stages, it is here sufficient to point out that Ayurveda has adopted aspects of each of these eight steps. In the following section, we will summarize these eight steps.

The Eight aspects of Yoga

1. Yama - Right Conduct Towards Others
2. Niyama - Right Conduct Towards Oneself
3. Asana - Physical Postures
4. Prannayama - Control of the Breath
5. Pratyahara - Control of the Mind and Sense Organs
6. Dharana - Concentration and Control of the Attention
7. Dhyana - Meditation
8. Samadhi - Perfect Balance and Unification

The first two aspects, Yama and Niyama, define the moral and ethical principles of human life—how we should conduct ourselves. Together they constitute the instructions for Dharma, or right living. Realizing one’s dharma means understanding what behaviours are appropriate for one both as an individual and as a member of society. No authentic or permanent progress can be made spiritually without firmly establishing correct inner and outer conduct.

1. Yama – Right Conduct towards Others from the Purana and Srimad Bhagavad Gita:

Yama (Sansk. root, *yam*: self-restraint, rein, curb), has been distilled by the ‘*Vaidyas*’ into a list of behaviours as relevant today as when they were originally conceived. This list has become known in Ayurveda as ‘*sadvritta*’, or the ethical guidelines:

- Avoid anger at all times and avoid angry persons, loud and vexatious negotiations.
- Avoid violence in any form and avoid violent persons and being in their company.
- Do not over-exert the physical body. Rest is important because it re-builds cells.
- Observe celibacy and enjoy sexual acts according to law. Purity of sexual acts.

- Do not indulge in alcoholic beverages. Keep away from drugs and alcohol.
- Promote calm and peace of mind. Spread goodwill, friendship, and avoid enmity.
- Never utter words which are hurtful to others.
- Do not steal in any form. Do NOT take the proprietary rights of a humble saint.
- Bath and clean the body regularly. Never let sweat become inset with the skin.
- Behave with courage and patience in all matters. Observe silence and patience.
- Give freely to others. Do not regret having given to someone. Give your best.
- Observe religious acts according to your faith. Believe in the faith of GOD.
- Respect your teachers, elders, guru, and priests. Respect guides, spiritual people.
- Respect all animals. Give respect to all animals.
- Never act in a cruel manner towards any living thing.
- Show mercy to all those who are in need. Never turn your back on to anyone.
- Maintain the proper balance of waking and sleep. Sleep as necessary.
- Respect those who have mastered the control of their senses. Respect the wise.
- Maintain your religious practices. Respect others religious practices.
- Act in an appropriate manner, time, and place. Speak lesser, speak clearly.
- Resolve to follow reasonably made plans. Do not promise if you cannot keep it.
- Turn your back on the ego. Ego is the root cause of all diseases.
- Cultivate the attainment of pure awareness.
- Do not Mimic the behaviours of the great sages and Sadhus of society. Listen to sages.
- Study philosophy, science, and the arts and use your knowledge for the benefit of all mankind.

2. Niyama -- Right Conduct towards Oneself

The second limb, Niyama, (Sansk. roots, ni: within, down, back, into; yam: self-restraint, rein, curb) turns the attention inward to the thoughts and feelings in the different levels of one's own mind. It involves keeping one's mind free from anxiety, sadness, depression, low self-esteem, doubt, worry, and fear and negative states such as hatred, anger, jealousy, avarice, and pride. It also implies eliminating these negative qualities and re-establishing positive ones: contentment, purity, self-discipline, scriptural study, and devotion to god.

According to Vedic philosophy, negative thoughts and feelings are like mirages in the desert; they are only illusions. The reality is the supremely positive presence of the One Self within you.

3. Asana -- Physical Postures

Having achieved purity and steadfastness of mind during these first two limbs, the third limb, the Asanas, are used in Ayurveda to develop strength and flexibility of the physical body as well as to promote the unimpeded flow of energies throughout the mind-body. Various postures also help to release and move stagnant energies, tensions, and impurities which have accumulated in the marma points and chakras. When allowed to remain stagnant these energies often give rise to physical and psychological disorders.

There are also specific asanas which are most suitable for individuals of each constitutional type. These should be prescribed individually by an Ayurvedic practitioner completely familiar with the science of yoga asanas and with the medical condition of the patient.

4. Pranayama -- Control of the Breath

The word pranayama means "control or regulation of the breath". Breathing is a natural, automatic activity for almost everyone most of the time. Ayurveda emphasizes the connection between breathing correctly and the vital energy of an individual. In fact in the Sanskrit language the word for "breath" and the word for "life force" is the same: *prana*. Some people do unfortunately develop breathing disorders or suffer from diseases which affect the breathing. These disturbances in breathing may affect the strength of an individual's will-power, mental alertness, sleeping pattern, and mental stability. You can understand, in light of this, why breathing is so vital to health. Fortunately, most people can learn to improve their breathing with very little effort. Specialized breathing techniques can be used especially by individuals of different constitutions. Ayurveda borrows a number of highly specialized techniques from the Yoga tradition which have been adopted for specific health issues. However, before moving into the practice of these specific techniques, Ayurveda generally recommends that all people first master a technique known as *purakarechaka* (*puraka* means inhalation, *rechaka* means exhalation). To be certain, all the other pranayama techniques are merely variations upon this fundamental exercise.

This technique is nothing more than full, natural breathing through the nose. In natural breathing, inhalation causes the middle ribs, i.e. those located just beneath the breasts, to expand more than the upper and lower ribs. The abdomen expands too, but only slightly; the sternum moves out and away from the spine. Exhalation involves a relaxation of the muscles of inspiration. The diaphragm releases its tension and the outflow of air is not willfully modified by the respiratory muscles.

Between inhalation and exhalation there is a brief interval during which there is no movement of air. Actually, there are two of these periods: one just after full inhalation and one just after full exhalation. The duration of these intervals are controlled unconsciously and should be manipulated only with extreme care.

Purakarecheka Pranayama: "Deep Breathing Technique"

1. Sit in a balanced, upright posture in a chair with a straight back. Feet should be flat on the floor about shoulder width apart; remove the shoes and socks. Place hands on the lap, palms up. Mouth should be closed. All breathing is through the nostrils.
2. Exhale whatever air is in the lungs.
3. Take a normal inhalation observing the following:
 - the initial movement is that of the abdomen expanding slightly.
 - the chest expands next starting in its lower zone, followed by the middle zone, and finally the upper zone.
 - do not constrict the throat in any way or make any sound during inhalation
 - the sternum (breast bone) moves out away from the spine.
 - do not strain to fill the lungs; the inhalation will stop naturally at the precise lung volume which is required. Observe this as it happens.
 - at the end of inhalation, a brief interval of no air movement occurs. Observe this without in any way interfering or prolonging it.
4. Exhale normally observing the following:
 - do not force the exhalation or use extra effort or undue haste.
 - as you observe the breathing the exhalation phase naturally becomes slightly longer and deeper than inhalation phase. Allow this to occur.
 - relax the abdominal muscles as you exhale.
 - do not allow the head and chest to slouch forward during exhalation.
 - at the end of exhalation, a brief period of no air movement occurs. Observe this without in any way interfering or prolonging it.
5. This completes one cycle. It is recommended to complete 16 cycles per session. Perform this exercise twice a day, morning and evening. It requires approximately 90 seconds to complete each session.

It is usual for most individuals to use Purakarechaka as their pranayama exercise for six to eight weeks before advancing to the more specific exercises described for each constitutional type which are beyond the scope of this page. This will be time well invested. Pranayama is a conduit leading to deeper levels of consciousness; it is a key to release energies and impressions held in the subconscious mind. After these energies are harmonized, we can dive deeper towards the source of all.

5. Pratyahara -- Control of the Mind and Sense Organs

This commonly overlooked fifth stage of Yoga creates control and integration of the five senses and prevents fragmentation and disassociation. Fragmentation of the root of the five senses leads to distraction in whichever direction the senses lead us. A person under the control of the senses has no true established inner strength or stability because he becomes an instrument which reacts only to the environment.

Pratyahara (*prati* = towards, beside, near; *hri* = to keep back, dispel, to avert) is the discipline of withdrawing the senses from the sense objects. It is often mis-translated as "e;withdrawing the senses,"e;but this is not precisely what is meant. The senses do not stop operating. It is their connection with their *sense objects* which is broken. It is a technique of maintaining a kind of neutrality between the senses and the sense objects and being in control of their input.

Ayurveda cites three main causes of human disease. Among them is *asatindriyasamyoga* which literally means "e;"inappropriate connection of the senses with the sense organs."e; Inappropriate operation of the senses may include either excessive, insufficient, or inappropriate use. The way we use our five senses determines the forms of energies we assimilate from the outside world and creates, in large part, who we are.

There are classically two main approaches to pratyahara and both are extremely useful. The first is to simply remove sensory stimulation. This can be accomplished by being in a very quiet, darkened room with no artificial smells and very little if any clothing on the skin. Abstaining from sensory stimulation in this way will allow the mind to clear and detoxify itself. It also permits the usually drowned out subtle, deep, subconscious memories, impressions, and "mental and emotional residues" to float up to awareness where they can be digested and processed.

The second approach to pratyahara is executed during normal acts of sensory perception. It involves perception with an aloofness and non-involvement of what is perceived. We do not judge, measure, or even name what we perceive—we simply allow our sensory apparatus to operate in their role of receiving appropriate impressions. We are then perceiving external object for exactly what they are without projecting our own subtext onto them.

This form of pratyahara can inform the student about the play and interactions of various energies and can be a profound and reorienting experience. Although no special environment is required, it is important for aspirants to be under the guidance of a guru to discuss questions which may arise. Ayurveda incorporates this knowledge into its medical tradition through the prescription of mantras, yantras, essential oils, colors, massage techniques (touch), and tastes.

6. Dharana -- Concentration and Control of the Attention

Attention is the cornerstone of knowledge. Dharana is the capacity to focus the attention on a given object or region and steadfastly hold it there. Dharana, (from the Sanskrit root dhri, meaning to hold, to keep fixed, to direct towards, to confer) consists of different techniques for developing one-pointed concentration. The methods of Dharana and Pratyahara are outwardly very similar, hence the confusion regarding the latter. In Pratyahara the attention is focused through the senses but the energy is drawn inward into the mind. In Dharana, the energy is focused on various objects, which can be external or internal.

Dharana techniques include fixing the gaze on the flame of a ghee lamp or candle, on a yantra, on an image of a deity or guru, on a mountain, tree, or other natural object. It can also involve focusing the mind on an internal point, light, sound, or concept.

Only if the mind can be properly focused can there be the establishment of personal aims, disciplines, pursuits, or spiritual development. Dharana brings about the capacity to control the mind instead of the mind controlling you. The antithesis of this state is the condition known today as ADD, or attention deficit disorder. It is increasing worldwide in prevalence in both children and adults. Have you ever read a paragraph with your mind on something else and then realize that you have no idea what you just read? So you read it again with your mind still on something else, with the exact same result. This is also a common form of attention deficit disorder, only it doesn't have a medical term. Rather than administering harmful drugs like Ritalin, the Yoga system provides a method of approaching this condition in a very effective and natural way. In fact, Dharana methods are useful in many psychological conditions as well as in learning any new material or strengthening the memory. In order to develop spiritual knowledge, one must first be able to master spiritual attention.

7. Dhyana – Meditation

Meditation is the single-minded, sustained attention resting on one object. While Dharana develops the ability to focus the attention on an object for some short time, Dhyana is the ability to fix it there. One can gradually extend periods of Dharana practice and it will eventually mature into Dhyana.

When the mind is able to sustain its attention on a particular object, it receives the essence of that object. The true significance of the object is revealed as if a strong constant light were shining upon it until all of its previously hidden details were now uncovered. Meditation can be dynamic or passive. Dynamic forms of meditation involve effort by which we reflect upon aspects of the Self. These techniques can illuminate cosmic intelligence. Passive meditation is effortless and involves a detached witnessing of the workings of the mind without any involvement. These techniques can create a vacuum into which flows the light of pure consciousness.

Whichever technique one utilizes, the ultimate purpose of meditation is to transcend all thought. This cannot be achieved by a mind which is distracted by an agitated, frustrated, or otherwise disturbed energy. It requires that an individual has maintained the Yamas and Niyamas, has controlled his breath, and physical body, and that he has learned the secrets of the senses and the attention. Otherwise all attempts at meditation will mutate into something quite different and will ultimately fail. Much of what is called meditation in the modern world is merely relaxation, visualization, or stress reduction—all useful and valid techniques but not true meditation. For the true meditative state to emerge, a person must already have released all worldly attachments and be free of all the usual and distracting problems of human life. This is even more difficult for the modern aspirant than it was for the original sages. Perhaps that is why they retired to live in total seclusion after reaching the age of seventy.

8. Samadhi - Perfect Balance and Unification and Sadhana (worship)

Samadhi, the final stage of Yoga, is defined in Patanjali's Yoga Sutras as the state in which the perceiving consciousness totally merges with the object of perception and becomes free from any sense of separateness or individuality. In other words, Samadhi is the unification of one's consciousness with Universal Consciousness. This brings a permanent state of consciousness (sat), knowledge (chit), and bliss (ananda).

The physical benefits of Yoga asana practice are well-recognized. Yoga asanas are a set of physical movements which when practiced regularly stretches, lengthens, and tones the muscles, ligaments, and connective tissues. It also improves circulation, promotes mental calm, reduces stress hormone levels, and is physically and mentally restorative. All of these are the general effects of a yoga practice experienced by almost everyone. But what about a more individualized use of a Yoga asana practice. Yoga Therapy has been practiced for at least three thousand years in India but it is a somewhat new discipline here in the West where it is offered by relatively few Yoga centers. This is because it requires the joint participation of a very experienced senior Yoga teacher and a physician who is Yoga-knowledgeable and personally practicing.

FOR HOME REMEDIES: http://www.allayurveda.com/home_remi.htm
 [adapted from]

AILMENT	REMEDY
Acne	Grated cucumber applied over the face, eyes and neck for fifteen minutes are very much beneficial for acne and blackheads.
Asthma	Take a teaspoon of fresh ginger juice mixed with a cup of fenugreek decoction and honey to taste. This mixture acts as an excellent expectorant in the treatment of asthma. Avoid heavy foods like dairy, cheese, full milk, and take fresh vegetable and fenugreek and coriander mixture.
Backache	Garlic is the most important home remedy for backache. Two or three cloves should be taken every morning. An oil prepared from garlic and rubbed on the back will give a good result in backache.
Bad Breath	Wash your mouth with lime juice mixed with water. This will prevent bad breath.
Bleeding external	Apply ice cube or sandalwood paste.
Bleeding internal	Drink a glass of warm milk with a 1/2 teaspoon of saffron & turmeric powder.
Boils	Betel leaves are a valuable remedy for boils. A leaf is gently warmed till it becomes soft. It is then coated with a layer of castor oil.
Burns	Add coconut oil to the paste of fresh gel of aloe vera blended with a pinch of turmeric powder and apply.
Cold	Boil teaspoonful of ginger powder or eucalyptus leaves in one quart of water & inhale the steam. Congested nose? Apply eucalyptus oil to the sides of your nose! Or inhale a pinch of calamus root powder in each nostril. Take fresh Ginger with honey and burnt brandy. Take black tea with lemon and fresh ginger juice.
Constipation	Don't forget to take in a glass of hot milk with a teaspoon of clarified butter at bedtime. Or Drink a glass of boiled water with one teaspoon of flax seed.
Cough	Add a pinch of salt with two pinches of turmeric powder to one glass of warm water and gargle. Or chew a clove with a piece of rock candy. Take basil decoction or basil juice with honey. Fresh Ginger juice with honey and turmeric. If your cough has been troubling you for long, try this : Take a half teaspoonful of ginger powder, a pinch of clove with a pinch of cinnamon powder and honey in a cup of boiled water and drink it as tea.
Ear ache	Use 3 drops of garlic oil in your affected ear. Make a mixture of a teaspoon full of onion juice with a half teaspoon of honey. And use 5 to 10 drops into affected ear.
Ears (ringing)	Use 3 drops of clove oil in your affected ear.

Exhaustion (heat)	Consume a glass of coconut water or grape juice. Or Churn out a juice of three dates with eight ounces of water and drink.
Eyes burning	Apply castor oil to the soles of the feet. Or put 3 drops of pure rose water into the affected eye. Apply aloe Vera gel.
Gas	Consume a cup of water with a pinch of baking soda & lemon juice.
Gums (bleeding)	Massage the gums lightly with coconut oil. Squeeze a half lemon into a cup of water and drink.
Headache	Dilute a paste of ginger powder (half teaspoon) with water & apply to the Forehead. A burning sensation may persist. But it's not harmful. Temporal headaches: It's related to Kapha . Hence apply ginger paste to the forehead and Sinuses. Occipital headaches: It is because of the aggravated Pitta in the stomach. Make tea with cumin & coriander seeds in a cup of hot water & consume it. Also apply a sandalwood paste to the temples Sinus headaches: Indicate toxins in the colon. Take one teaspoon of flax seed at bedtime With a glass of warm milk. At the same time, apply ginger paste behind the ears.
Hemorrhoids	Down a cup of aloe vera juice thrice a day. Take two parts honey with one part castor oil.
Insomnia	Card is very useful in insomnia. The patient should take plenty of curd and massage in on the head. This will induce sleep. Honey is a very useful in Insomnia. It should be taken with water ,before going to bed ,in doses of two teaspoons in a large cup of water.
Menstrual cramps	Have a tablespoon of aloe vera gel with two pinches of black pepper thrice a day.
Muscle Strain (upper part of the body)	Apply warm ginger paste with turmeric to the affected area twice a day. Try to avoid it. As it disturbs the nervous system, specially the intelligence.
Overeating	Consume a cup of warm water squeezed with a half lemon juice & a pinch of baking soda. Or roast fennel & coriander seeds (one teaspoon each) with

	pinch of salt.
Pain (external)	Blend 2 teaspoon of ginger powder with 1 teaspoon of turmeric powder with enough water. Warm the paste and spread it evenly on a piece of cotton cloth. Then the gel is ready for a ginger compress.
Rash	Apply the pulp of cilantro leaf to the affected area. Or drink coriander tea.
Lack of Sleep	Gently massage the soles of the feet with sesame oil. Rub oil into the scalp. Introduces 5 to 10 drops oil into each ear. Drink a cup of piping hot cow milk with rock candy or honey.
Excess Sleep	Take black coffee, gotu kola or calamus root tea at bed time. Go for an early dinner and eat less.
Swelling	Drink barley water or coriander tea For external. Swelling : Apply two parts of turmeric powder with one part salt to the affected area.
Toothache	Apply 3 drops of clove oil to the affected teeth.
VATTA-PRAKRUTI	AVOID FOODS LIKE PEAS, POTATOES, CHANNA, BEANS, AND LENTILS. If they are eaten cooked with Ghee, then the vatta vitiation will diminish and can be enjoyed. Avoid eating rice on its own, and avoid taking gassy sodas and drinks containing carbon dioxide. Try to take one teaspoon of ghee every morning without anything. Then wait for few minutes to drink boiled water and then start the day. Avoid eating heavy meals and avoid eating pungent stale foods. MEDITATE AND AVOID FEARFUL ANXIETY.
PITTA PRAKRUTI	Avoid acidic foods; avoid being hungry for long. Eat at short intervals small quantity. Avoid spices and fried foods. Avoid dairy uncooked products. Avoid cold foods. Eat fresh cooked foods and fenugreek and coriander are good with fresh ginger and lemon grass. Avoid bitter and sour things at night or evenings. Avoid anything too hot and heavy to digest in oil and yeast. Alcohol and smoking are worst enemies. Avoid getting angry. Drink Lassi and coolants like fresh juices (non-citric fruits).
KAPHA PRAKRUTI	Avoid sitting idle. Exercise regularly. Eat fresh foods, salads and reduce intake of sweet to avoid diabetics. Avoid eating red meats and meats in general. Avoid fried foods and foods that are cold. Eat lesser than necessary quantity of food but drink more water when eating dinner. Regularly sweat out the excessive water in the body.

References

- Barnes PM, Powell-Griner E, McFann K, Nahin RL. Complementary and alternative medicine use among adults: United States, 2002. *CDC Advance Data Report #343*. 2004.
- Bhatt AD. Clinical research on Ayurvedic therapies: myths, realities, and challenges. *Journal of the Associated Physicians of India*. 2001;49:558-562.
- Centers for Disease Control and Prevention. Lead poisoning associated with Ayurvedic medications--five states, 2000-2003. *Morbidity and Mortality Weekly Report*. 2004;53(26):582-584.
- Centers for Disease Control and Prevention. Agency for Toxic Substances and Disease Registry. *Lead Toxicity: Physiologic Effects*. Agency for Toxic Substances and Disease Registry Web site. Accessed on September 1, 2005.
- Chopra A, Doiphode VV. Ayurvedic medicine--core-concept, therapeutic principles, and current relevance. *Medical Clinics of North America*. 2002;86(1):75-88.
- Courson WA. State licensure and Ayurvedic practice: planning for the future, managing the present. *Newsletter of the National Ayurvedic Medical Association* [online journal]. Autumn 2003. Accessed on February 22, 2005.
- Dodds JA. Know your CAM provider. *Bulletin of the American Academy of Orthopaedic Surgeons/American Association of Orthopaedic Surgeons* [online journal]. December 2002. Accessed on September 12, 2005.
- Fugh-Berman A. Herb-drug interactions. *Lancet*. 2000;355(9198):134-138.
- Gogtay NJ, Bhatt HA, Dalvi SS, et al. The use and safety of non-allopathic Indian medicines. *Drug Safety*. 2002;25(14):1005-1019.
- Lodha R, Bagga A. Traditional Indian systems of medicine. *Annals of the Academy of Medicine, Singapore*. 2000;29(1):37-41.
- Mishra L, Singh BB, Dagenais S. Healthcare and disease management in Ayurveda. *Alternative Therapies in Health and Medicine*. 2001;7(2):44-50.
- Saper RB, Kales SN, Paquin J, et al. Heavy metal content of Ayurvedic herbal medicine products. *Journal of the American Medical Association*. 2004;292(23):2868-2873.
- Shankar K, Liao LP. Traditional systems of medicine. *Physical Medicine and Rehabilitation Clinics of North America*. 2004;15:725-747.
- Subbarayappa BV. The roots of ancient medicine: an historical outline. *Journal of Bioscience*. 2001;26(2):135-144.
- Szapary PO, Wolfe ML, Bloedon LT, et al. Guggulipid for the treatment of hypercholesterolemia: a randomized controlled trial. *Journal of the American Medical Association*. 2003;290(6):765-772.
- Thompson Coon J, Ernst E. Herbs for serum cholesterol reduction: a systematic review. *Journal of Family Practice*. 2003;52(6):468-478.
- World Health Organization Regional Office for South-East Asia. *Health and Behaviours Facts and Figures--Conquering Depression*. World Health Organization Regional Office for South-East Asia Web site. Accessed on February 16, 2005

Copyrights disclaimed for chapter 11.

The author disclaims full copyrights of chapter 11 of this publication as the works are the full copyrights of Doctor Varma from the Internatural Health centre in Kerala. As such, my only divine intention of putting his professional medical notes is that firstly they are very highly professional and secondly he is a great man. Therefore, any queries please direct it to him via:

Info@internaturalhealth.com and one can have a full Ayurvedic treatment at the centre.

During my study of Ayurveda, it occurred to me that there is a close parallel between naturopathy and Ayurveda and that there is a close similarity between Alternative Medicine and Ayurveda. In many instances, I found that the contents of Ayurveda were wonderfully enlightening in particular the spiritual aspect. **However, certain of the pharmacological aspects remained uncertain, unreliable and rather vague.** Furthermore, there are inconsistencies within the framework of the Ayurvedic diagnostics and it became more apparent that my focus and specialisation would be more beneficial if I remained at the helm of my gifts which are Vedic Astrology, Vedic Palmistry, Vedic Numerology, spiritual Vedic Wisdom, spiritual Vedic practice, and the progression on the Mantra-Yantra and Remedial Vedic Astrology. This became the reason embarking upon writing A Flight of Delight, enacting website www.hanss.co.uk and putting together voluminous information on Sanatana Dharma, Vedic wisdom, the Upanishads, the Vedas, Dharma Awareness, etc. The purpose of www.hanss.co.uk is to give light of Vedic Wisdom without the prejudices of commercialism. Its intentions are sincerely divine and enormous efforts and hard work have gone through to reach where www.hanss.co.uk is today in many sleepless nights of writing and formulating thoughts and strategies of putting lyrics together. The inspiration section of www.hanss.co.uk is section of poetry. Therefore, at the outset of this publication, I beg the reader's forgiveness for not being able to accomplish the medicinal aspects of the Ayurveda in full albeit being a spiritual Ayurvedic healer, as It is NOT my specialisation. My brother Doctor Bharat Pattni a medical doctor would have been more appropriate candidate for this works but he is no longer with us as he passed away into the spirit world in 1999 at the age of 42.

Cracked Pot

A water bearer in India had two large pots, each hung on the end of a pole which he carried across his neck. One of the pots was perfectly made and never leaked. The other pot had a crack in it and by the time the water bearer reached his master's house it had leaked much of its water and was only half full.

For a full two years this went on daily, with the bearer delivering only one and a half pots full of water to his master's house. Of course, the perfect pot was proud of its accomplishments. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do.

After two years of what it perceived to be a bitter failure, it spoke to the water bearer one day by the stream. "I am ashamed of myself, and I want to apologize to you." "Why?" asked the bearer. "What are you ashamed of?" "I have been able, for these past two years, to deliver only half my load because this crack in my side causes water to leak out all the way back to your master's house. Because of my flaws, you have to do all of this work, and you don't get full value from your efforts," the pot said.

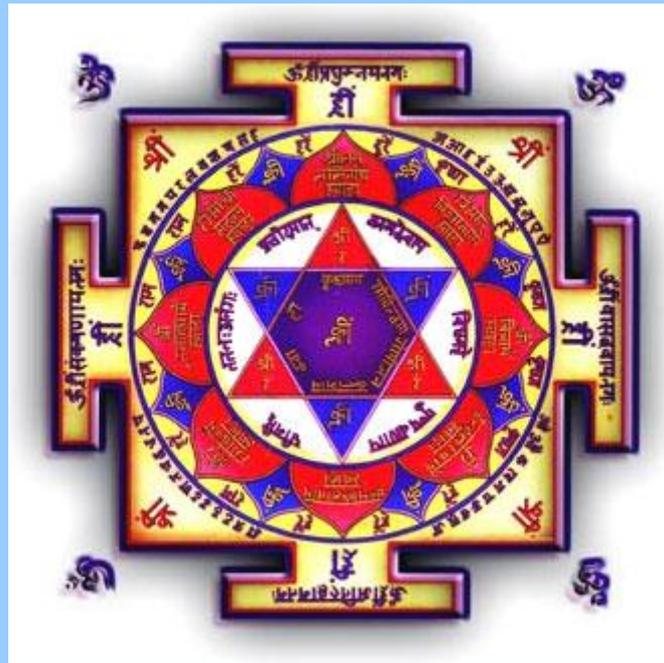
The water bearer felt sorry for the old cracked pot, and in his compassion he said, "As we return to the master's house, I want you to notice the beautiful flowers along the path."

Indeed, as they went up the hill, the old cracked pot took notice of the sun warming the beautiful wild flowers on the side of the path, and this cheered it some. But at the end of the trail, it still felt bad because it had leaked out half its load, and so again the pot apologized to the bearer for its failure.

The bearer said to the pot, "Did you notice that there were flowers only on your side of your path, but not on the other pot's side? That's because I have always known about your flaw, and I took advantage of it. I planted flower seeds on your side of the path, and every day while we walk back from the stream, you've watered them. For two years I have been able to pick these beautiful flowers to decorate my master's table. Without you being just the way you are, he would not have this beauty to grace his house."

Each of us has our own unique flaws. We're all cracked pots. But if we will allow it, God will use our flaws to grace his table. In God's great economy, nothing goes to waste. Don't be afraid of your flaws. Acknowledge them, and you too can be the cause of beauty. Know that in our weakness we find our strength.

Those that find it easy to criticise an honest integrity by being critical would find it very difficult to be correct and righteous anyway. So, when we give our best with the better than best intention, our results should not be anticipated but we must move on.



Let it be: If the sky above seems cloudy, and you are left out in the rain; as if you are searching for a rainbow; but the colours bring you pain; if your world is not revolving, and there is no end in the sight of worries; if you are looking for the sunshine, but all you see is night; if you are seeking light of hope but all you see is disillusioned dark tunnel of miseries; if all around are smiling and rejoicing in their glorious lives, but all you can do is frown and cry and hurt; if you are tired of all this living; when life just brings you down; then look beyond your teardrops, at the wonders of this land, the divine mother, the divine earth, the divine existence of seven earths, seven seas, seven rivers, seven mountains, seven wonders, the beauty of a flower, like velvet in your hand will never lie. Feel the air around you, the smell of new mown hay, hear the laughing children in the park, the innocence there at play; imagine floating with a butterfly as she flutters between the trees, listen to the rustle of the trees for long they stood to serve the mother earth. Listen to the whispers of the wind, the music of the night, or the whispers of the ocean, On warm hot summer's breeze, think of the taste of candy floss, as it melts upon your tongue, or the melody of morning birds, as they greet each day with song, remember words of beauty; told in your mother's embrace; feel the gentleness of her touch; as she softly kissed your face, Seek the good within you; cast the clouds from your sky; to look at the magnificent rainbow that has transpired beyond the grey clouds patching the water falls. Don't look toward the pavement; but hold your head up high; think not what life owes you; but of all you have to give to the life that you owe not to all this, that and the other but to the light of divine hope. Forget about tomorrow; then you can start to live. So bless this age you are living in, with the gifts you can bestow, don't disregard the stream of life; go gently with the flow. Go placidly, amid the noise and haste and remember that peace there is in stillness, in silence, in serene contemplation.



These discourses are my assignments that I compiled for College of Ayurveda for 2001-2002. It is with divine intention that I am hereby publishing all my assignments onto my website as a contribution to Ayurveda. These writings contain some basic wisdom of the Ayurveda in detail and would entice a reader into the gist of Ayurveda as it is directly from the Charaka Samhitta and Puranas including Garuda Puran, Sri-Bhagavad Gita, Vedas, and Shastras. I am more than grateful to Swami SivaAnanda for granting me the divinity to share herewith my knowledge with the world at large.

Divine Love Jyotikar Pattni

June 2007 [Updated March 2009]

This entire publication is dedicated to the spirit of my beloved deceased brother Doctor Bharat Kaku Pattni [MEDICAL DOCTOR].

Aum shantih shantih shantih

Fullest acknowledgements: To University of Kerala for the contribution of chapter 11 to this publication which is strictly a NON-COMMERCIAL publication utilised purely for dharma awareness and dharma wisdom through www.hanss.co.uk

www.hanss.co.uk is dedicated to Vedic Wisdom without commercial prejudices.

Acknowledgements:

Fullest acknowledgements and highest appreciations go to Doctor Athique, Doctor Palitha, Doctors who helped me understand technical terms and all the great Doctors of Kerala University and University of Manipal. Many thanks to: all the doctors at the Amrita Institute of Medical Sciences for granting me some of the more important illustration pictures.

The covers front and back have been designed by Kamlesh V Kotedia of Dubai, who has volunteered to afford his expertise and skills for this benevolent cause of putting the publication onto the website for public perusal for free. We are more than grateful to Kamlesh for putting together simple yet such wonderfully effective covers for the publication.

My deepest indebtedness goes to Yatindra Ranpura without whom I could not have managed to give in compassion.

These articles may have some grammatical errors, as the purpose of publishing them is not to make money but to give knowledge of Ayurveda to those seeking the introduction first year Ayurvedic Medicine course. Therefore, our purpose is to give light of Vedic wisdom.

I would like to thank my wife Hasmita Pattni for being encouraging and ever supportive during my late nights working and toiling after the scripts of this mammoth publications without prejudices.

Thanks to all the Brahmins who held highest self-respect in my integrity and suggested for me to never to stop writing.

At the Great feet of Shiva, I remain a servant of Humanity,

Jyotikar Pattni

Aum Tat Sat



"All of the existence, mountains, rivers, sun, stars, moon, nightingale, pastures, highlands, trees, flowers, fruits, seeds, water falls, seven seas, and the rainbow! is an expression of God!"

- Jyotikar Pattni