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# AYURVEDA COURSE 20HRS (MANUAL)

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**AyurGyan**

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## Introduction

### Shanti mantra (Peace Chanting)

Devanagari	English Transliteration	English Translation
ॐ सह नावतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥	<i>Oṃ saha nā vavatu saha nau bhunaktu saha vīryaṃ karavāvahai tejasvī nāv adhītam astu mā vidviṣāvahai   Oṃ śāntiḥ śāntiḥ śāntiḥ   </i>	Om! May nature protect us both together; May nature nourish us both together; May we work conjointly with great energy; May our study be vigorous and effective, and may we not mutually dispute (or may we not hate any); Om! Let there be peace in <b>me</b> ! Let there be peace in my <b>environment</b> ! Let there be peace in the <b>forces</b> that act on me!

ॐ असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मांसमृतं गमय ॥ ॐ शान्तिः शान्तिः शान्तिः ॥	<i>oṃ asato mā sad gamaya tamaso mā jyotir gamaya mṛtyor mā 'mṛtaṃ gamaya oṃ śāntiḥ śāntiḥ śāntiḥ</i>	Lead us from the unreal to the real Lead us from darkness to light Lead us from death to immortality Om peace, peace, peace!
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### Introduction to Ayurveda and its historical background

Ayurveda is a system of healing that has its roots in south east asia. It is thought by many scholars to be the oldest healing system extant on our planet. Ayuh means life and veda means knowledge.

The knowledge contained in Ayurveda deals with the nature, scope and purpose of life, and includes its metaphysical and physical aspects— health and disease, happiness and sorrow, pain and pleasure. Ayurveda defines life as the conjunction of body, mind and spirit found in Cosmic Consciousness and embracing all of Creation. Ayurveda states that the purpose of life is to know or realize the Creator, both within and without, and to express this Divinity in one's daily life.

According to Ayurveda, every individual life is a microcosm of the Cosmos. Ayurveda is a medical science and its purpose is to heal and to maintain the quality and longevity of life. It is an art of daily living that has evolved from practical, philosophical and spiritual illumination, rooted in the understanding of Creation.

It offers a profound understanding of each person's unique body, mind, and consciousness, which is the foundation of health and happiness.

It is called a "living" science since it incorporates modern developments and techniques along with ancient wisdom. It is uniquely capable of suggesting a treatment regimen appropriate to each



individual. Most other medical disciplines are too specialized to design a plan that includes elimination of the cause(s), treatment of the condition, rebuilding of the body and the continuing support of a rejuvenation program. In Ayurveda, all these elements are of paramount importance in the treatment process.

Every healing system has a basic foundation of philosophy. Ayurvedic philosophy is based on the Shad Darshan, the Six Philosophies of life, which developed from the ancient sages and scriptures of India.

\*Sankhya (The 24 tattvas are listed below.)

Prakriti, the Primal Nature (1)

Mahat, the Great One, The first evolute of Prakriti (2)

Buddhi, discriminating, reasoning, and causative intelligence (2)

Ahamkara, ego or ego-principle (3)

Manas, the physical mind or brain (4)

The five panchendriyas, sense organs (9)

The five karmendriyas, the organs of action (14)

The five tanmatras, subtle elements or sense perceptions (19)

The five Mahabhutas, gross elements, namely the earth, water, air, fire, and ether (24)

Many of these scriptures are known as Vedas, or bodies of knowledge. The Vedas are timeless; some say more than 10,000 years old. The four main Vedas— Rigveda, Yajurveda, Atharvaveda, and Samaveda are among the oldest bodies of recorded/written knowledge in human culture.

### Ayurveda in Vedas

In the **Rik Veda's** (1800 – 1100 BCE)

10,572 hymns are discussions of the three constitutions (doshas): air (Váyu), fire (Pitta), and water (Kapha). Topics comprised organ transplants, artificial limbs, and the use of herbs to heal diseases of the mind and body and to foster longevity.

In the **Atharva Veda's** (1000-800 BCE)

5,977 hymns are discussions of anatomy, physiology, and surgery.

The Charaka Samhita, compiled approximately 400 C.E., is the oldest ancient Sanskrit Ayurvedic text still in existence and describes the five subdoshas of vata.

The Sushruta Samhita text, compiled by the sage Nagarjuna, first described surgery, blood, and the five pitta subdoshas.

Vagbhata was a famous Ayurvedic physician from the 6th century C.E. who wrote the Ashtanga Hridayam and the Ashtanga Sangraha.

Earlier sages in the oral lineage of Ayurveda were Lord Brahma, who taught Prajapati, who passed it to the Ashvin twins. They, in turn, taught Indra, who passed it to Atreya (6th century B.C.E.), who taught Agnivesa, who in the 5th century B.C.E. wrote the first major Ayurvedic treatise, which is no longer in existence.



## Introduction to Diagnostic Tools

The Doshas – Deciding the Cause of Disease:

General Approach

1. Authoritative Instruction (Aptopadesh) 2. Direct Observation (Pratakshya) 3. Inference (Anuman)

1. Authoritative Instruction comes from a teacher who has had much experience in determining the cause and nature of constitutions and illness.

2. Direct Observation (Pratakshya)

Observation includes visual analysis of the face, finger nails, eyes, tongue, urine, stool, complexion, and shape; it also includes auditory observations of the tone of voice, listening for intestinal gurgling, cracking sounds of bones and fingers, coughing or hiccups, as well as by palpation, most notably the evaluation of the pulse. By noticing certain characteristics, the practitioner begins to learn the dosha or prakriti (constitution) and the dosha imbalance that may be causing the illness (vikriti).

Āyurvedic observation is a threefold approach: questioning, observing, and palpating (touch). To gain information that is not readily observable, the practitioner addresses questions directly to the patient and also asks the patient to complete a questionnaire or self-test.

Discussion with the patient helps reveal the prakriti and vikriti. Discussing one's family and personal health history, and learning of the patient's symptoms round out the consultation. Questionnaires are self-tests which ask a series of mental and physical questions that help the practitioner decide a person's mental and physical dosha and illness.

3. Inference Through reasoning the practitioner gains indirect knowledge about the state of various health conditions. The situations learned through inference are summarized in the following table:

SN	Condition	Inferred From
1.	agni ( digestive fire )	digestive power
2	strength	exercise capacity
3	sensory abilities	capacity to correctly perceive
4	mental abilities	Understands instructions
5	Mental guna ( sattwa , rajas , tamas )	expression ( e.g. gentle , harsh , angry )
6	anger	revengeful
7	grief	sorrowful
8	fear	apprehension
9	joy	happy mood
10	pleasure	satisfied face & eyes
11	courage	resolute mind
12	mental stability	expressing balance , lack of mistakes
13	desire	amount of requests the client makes
14	intelligence	comprehension of spiritual discussion
15	deception	subsequent actions



## Pulse (Nadi) Analysis

Two Āyurvedic texts deal exclusively with the intricacies of pulse analysis:

**NadiVigyanam** (meaning the science or knowledge of pulse diagnosis), by Maharishi Kanada (circa 7th century B.C.), and **NadiPrakasham** by ShankarSen (19th-20th Century AD).

The basic belief is that the pulse reveals different qualities, rates, and temperatures, and appears stronger in different positions for each dosha.

The ideal constitution (dosha) pulse is read upon waking in the morning (before 10:00 a.m.), after expelling stool and urine, and before eating

If a person's pulse is continuously cool and slow in the morning, hot at noon, and fast in the evening, It is a healthy pulse

**Vata Pulse** :- The pulse of vata is typically described as being that of a snake sliding along the ground: thin, subtle and empty. The pulse volume is low and difficult to detect, slipping and sliding beneath the palpating fingers.

**Pitta Pulse** :- The pulse of pitta is described as a hopping frog: wiry, strong and abrupt. The pulse volume is high and tense, and feels hard and wiry.

**Kapha Pulse** :- The pulse of kapha is described as a swan swimming through the water: wide, deep, and slippery. The pulse volume is full, wide and soft, gently rolling under the palpating fingers.

Accurate Pulse Taking	
Take Pulse	Do Not Take Pulse
between meals	after meals
when rested	after exercise or strenuous work
after bathroom	when nature calls
	with fever
	during or after bath
	after sunbathing
	after sex
	after massage
	while sitting near fire

One method is to lightly place fingers on the pulse positions until a pulse is first felt under one finger.

If the pulse is first noticed under the index finger, this shows a Vāyu dosha (before 10 a.m.) or Vāyu imbalance (after 10 a.m.).

The middle finger suggests a Pitta dosha or Pitta imbalance.

A Kapha dosha pulse is first felt under the ring finger.

Sometimes this method is inaccurate because of the pulse being more easily felt closer to the wrist.

Some practitioners believe that whichever finger the pulse is first felt (i.e., index/Vāyu, middle/ Pitta, ring/Kapha) will tell whether an illness is located in a Vāyu, Pitta, or Kapha organ (or the prakriti before 10 a.m.).

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#### Nature of Pulse Depending Upon Diet Intake Foods and Qualities

Food	Pulse		
		Milk	slow
Oils	thick, wide	Molasses	snake/frog
Sweets	wide, frog-like	Liquids	hard
Banana	snake/frog	Dry Foods	snake/frog
Fried Foods	snake/frog	Hard Foods	flowing (liquid or soft)
Fasting	weak, accelerated	Small Foods	knotty, separate
Meat	wide, hard, jumps up	Nourishing	developed

#### Outer Conditions for VPK

Frame: V- tall or short, thin, bony P- medium, average development K- wide, stocky, stout, big, well-developed body

Weight: V- low, protruding veins and bones, can't keep weight on; may be heavy but with fluctuating weight and spongy tissues. P- moderate, muscular; excess red meat and greasy foods add excess weight. K- heavy, hard to keep weight off, obesity

Head: V- thin, long, small, unsteady, stiff necks P- moderate K- stocky, large, square-ish, steady

Hair: V- curly, brown, dry, coarse, sparse, full bodied P- straight, blond or reddish, early gray or bald, soft, fine K- oily, thick, very wavy, dark brown or black, lustrous, abundant

Forehead: V- small, wrinkles P- moderate with folds K- large and broad

Face: V- long, thin, wrinkled, small, dull P- moderate, sharply contoured K- large, round, fat, pale, softly contoured

Skin: V- thin, cold, rough, cracked, dry, prominent veins P- warm, pink, freckles, acne, moles, moist, rashes, easy sunburn, delicate, sensitive K- thick, cold, smooth, white, soft, moist, oily, edema, fatty

Complexion: V- dull, darkish brown, lackluster P- flushed, reddish, freckled, glowing, discoloration K- pale, whitish

Eyes, Lashes, and Brows: V- small, dry, brown, unsteady P- medium, red, thin, green, piercing, light sensitive K- wide, oily, white, attractive, prominent, cry easily, discharge in eyes, steady but dull focus

Nose: V- thin, long, and pointed, small, dry, crooked P- average, sharp, and pointed K- thick, firm, big, oily



Lips: V- thin, small, dry, unsteady, darkish, biting P- medium, soft, red K- large, thick, oily, smooth, firm, attractive

Teeth/Gums: (varies according to hygiene) V- thin, small, dry, rough, crooked, spaces, buck teeth, receding gums P- medium, soft pink, gums bleed easily K- large, white, attractive, thick, soft pink, oily

Neck: V- thin, long, loose tendons P- moderate K- large, thick, square Shoulders: V- small, thin, flat, hunched P- medium K- broad, thick, firm

Frame: V- small, thin bones P- average K-large bones Upper

Torso: V- small, thin, narrow, underdeveloped, doesn't gain weight easily P- moderate, wiry K- large, broad, well developed, overdeveloped, gain weight easily

Arms: V- small, thin, long, low development, bony el bows P- moderate, wiry K- large, thick, round, well developed, fleshy

Hands: V- small, narrow, dry, rough, cold, unsteady, fissured, lines, bony knuckles P- moderate, warm, pink K- large, thick, cool, firm, oily, square, unlined

Legs: V- very short or long legs, thin, bony knees, runs and walks a lot, walking coordination is unsteady P- average K- large, stocky, can stand for long periods

Thighs: V- thin, narrow P- moderate K- fat, round, well developed, cellulitis Calves: V- small, tight, hard P- soft, loose K- firm, shapely

Feet: V- small, thin, rough, long, dry, unsteady, fissured, need to be oiled daily P- moderate, soft pink, good circulation and complexion K- large, thick, firm

Joints: V- small, thin, dry, unsteady, cracking, prominent P- moderate, loose, soft K- large, thick, well built

Nails: (mineral absorption) V- small, thin, dry, rough, cracked, fissured, dark P- medium, soft, pink K- large, thick, white, smooth, oily, firm

Sweat/Odor: (vegetarians sweat less than meat eaters do) V- odorless, scanty P- strong smell, profuse, hot K- pleasant smell, moderate when exercising, cold

Feces: V- scanty, dry, hard, painful, or difficult, gas, constipation P- abundant, loose, yellowish, burning diarrhea K- moderate, solid, pale, mucus in stool

Urine: V- scanty, colorless, bubbly, difficult P- profuse, yellow, red, burning K- moderate, whitish, milky

### Inner Conditions for VPK

Appetite/Food: V- erratic, variable, eats quickly, likes warm, oily food P- sharp, strong, eats moderately fast, likes cold food K- low, constant, eats slowly, likes warm, dry food

Taste: V- sweet, sour, salty, oily, spicy foods P- sweet, bitter, astringent, raw or steamed, bland foods K- pungent, bitter astringent, spicy, non oily foods

\* Áma (toxins) in the system causes one not to follow the above natural inclinations.



Circulation: V- low, variable, palpitations, aggravated by wind, cold, and dryness P- excellent, warm, aggravated by heat, fire, and sun K- slow, steady, aggravated by cold and dampness

Life Pace: V- fast, unsteady, erratic, hyperactive P- moderate, purposeful, goal-oriented K- slow, steady, regal

Endurance: V- low or fluctuating P- moderate to high, heat intolerance, pushes until one burns out K- strong, steady, slow starters, moderate performance

Disease Tendency: V- nervous and immune system diseases, pain, arthritis, mental, bones P- infections, febrile, blood, inflammatory diseases, yellow or green mucus K- respiratory diseases, clear or white mucus, edema, and obesity

Disease Resistance: V- poor, weak immune systems P- moderate, infections, bleeding K- good, strong immune system, consistent

Medicinal Healing Tendency: V- quick, low dosages, nervous reactions P- moderate K- slow, higher dosages

Pulse: (quality is the most important thing) V- 80-100, irregular, rapid, snake-like quality P- 70-80, wiry, frog-like quality K- 60-70, slow, warm, steady, wide, swan-like quality

Sexual Nature: V- variable, strong desire but low energy, few children P- moderate, passionate, domineering, quarrel some K- constant, low, devoted, many children

Pain: (blocked or wrong movements in the srotas cause the severest pain) V- severe - sharp, shocking, disruptive, churning, beating, throbbing, tearing, variable, colic, migratory, intermittent P- moderate - burning, steaming, swelling, bleeding K- mild - heavy, dull, constant, congestion

Fever: V- moderate heat, variable, irregular, thirst, anxious, restless P- highest heat, burning, thirst, sweating, irritable, delirious K- lowest heat, dull, heavy, constant

Discharges: V- noises (joint cracking, moaning, sighing), gas P- blood, bile, yellow or green pus K- mucus, clear or white pus, salivation, water

Mouth: V- dry, astringent taste P- bitter, pungent taste, salivation K- sweet, salty tastes, excess salivation, discharge of mucus

Throat: V- dry, rough pain, constricted esophagus P- sore, inflamed, burning K- swollen, dilated, edema

Stomach: V- frequent belching, and/or hiccuping, feeling a sense of constriction, variable appetite, less secretions P- cancer, ulcers, burning, sour or pungent (eructations) belches or hiccups, excess appetite, heart burns K- slow digestion, sweet or mucoid belching, nausea, vomiting

Liver/ Gall Bladder: V- dry, rough, irregular activity, scanty secretions P- soft, inflamed, abscesses, increased activity, excess bile, gall stones (most liver and gall bladder problems are Pitta related) K- enlarged, heavy, firm, little bile, lower activity

Intestines: V- dry, distention, gas, constipation, disorders of peristalsis P- excess secretions, inflamed, ulcers, abscesses, tumors, cancer, bleeding, perforation, rapid peristalsis K- coated with mucus, obstructed, edema, tumors, distention, slow peristalsis



Initial Signs of Disease: V- variable, irregular rapid onset P- high fevers, moderate onset K- constant, slow onset from congestion

### Mental Traits in VPK

Sensitivities: V- noise P- bright lights K- strong odor

Voice/Speaking: V- low, weak, whining, monotone, quick, talkative, rambling, imaginative P- high, sharp, clear, precise, organized, detailed, orators, moderate, argumentative K- deep, tonal, singers, slow, silent

Dreams/Sleep: V- flying, running, fearful, light sleep P- fighting, in color, moderately deep K- romantic, water, few, heavy, deep sleep

Mind/Senses: V- fear, anxiety, apathy, sorrow, delusion, unconsciousness, insomnia, needing heat, strongly dislikes cold things, loss of coordination indecisive P- violent, delirious, dizzy, fainting, needing cold, poor senses, intoxicated, restlessness, heated head, impatient, hot tempered, critical K- calm, lethargic, stupor, excessive sleep, slow perception, desires heat, dull, inert

Memory/Learning: V- quick to learn ideas but also forgets quickly, likes to study many things but becomes unfocused, learns by listening P- focused, penetrating, discriminating, goal oriented, learns best by reading and with visuals K- slow to learn but never forgets, learns by association

Nature: V- adaptable, quick, indecisive P- penetrating, critical, intelligent K- slow, steady, dull

Memory: V- understands ideas quickly, then forgets quickly P- clear, sharp K- slow to learn, but once learns, never forgets

Faith: V- erratic, rebellious, changeable P- leader, goals, fanatical K- loyal, constant, conservative

Emotions: V- anxious, nervous, fearful P- angry, irritable, argumentative K- content, calm, sentimental

Habits: V- travel, culture, humor, eccentric P- politics, sports, dance, competitive K- water sports, flowers, cosmetics, business, lazy

Mental Disorders: V- anxiety attacks, hysteria, trembling P- rage, tantrums, excess temper K- depression, sorrow, lethargic

### Examination of Face

**Face:** The face offers various clues to help the practitioner determine the disorder.

A thin facial structure is an indication of a Vāyu prakriti. A wide structure is more of a Kapha constitution. Strong muscular or moderate facial structure suggests Pitta dosha. The picture of a face (below) shows which organs may be imbalanced or diseased

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FACE ANALYSIS



## Examination of Tongue

The tongue also offers many signs about health.

Its size, shape, and coating help the practitioner decide the humor causing the illness.

Coating: Suggests áma or toxin in the system.

When only a little coating is on the tongue, the person is generally healthy.

A thick, white coating indicates áma (Kapha).

Thick, greasy, yellow, or inflamed tongues suggest áma fermentation (Pitta).

### Color:

A blackish brown color shows Vāyu disorders.

Yellow, green or reddish suggests Pitta problems in the liver or gall bladder.

Kapha problems are revealed by a whitish color.

Blue may suggest heart problems, blue or purple would indicate stagnation or liver disorders.

Vāyu problems yield a dull or pale color. Kapha conditions are pale colored.

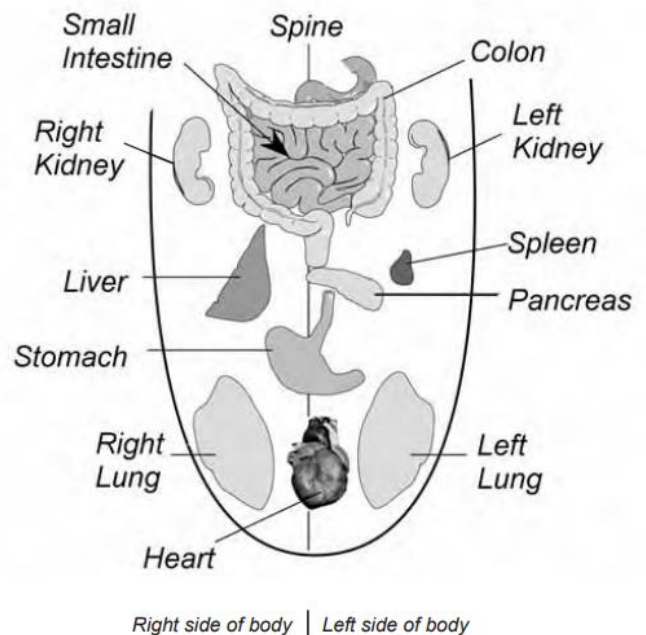
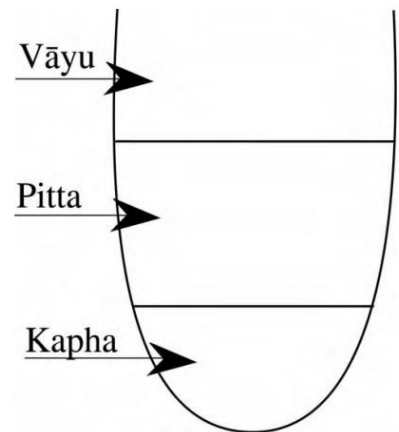
**Size:** Vāyu doshas have a small, long, thin, or trembling tongue.

Pitta doshas have a medium tongue with a sharp tip.

Kapha people have large, thick, round tongues with thick lips.

**Marks:** Teeth-like marks around the front arc/ edge of the tongue means that nutrients are not being absorbed.

A line down the middle of the tongue suggests immune problems. Cracks in the tongue show Vāyu imbalances



## Examination of Eye

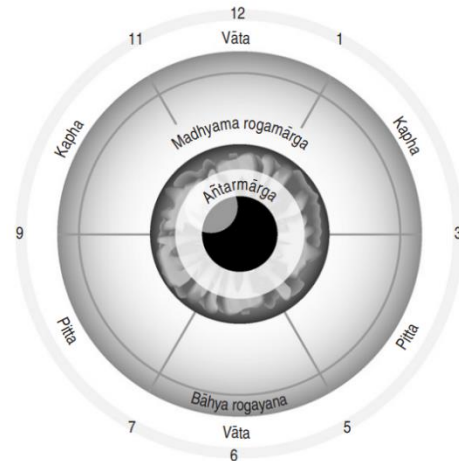
The eyes also help show an individual's dosha.

Generally, Vāyu eyes are small and unsteady.

Pitta eyes are sharp and piercing, and reddish or bloodshot.

Large, wide and white eyes suggest Kapha dosha.

Healthy eyes are serene, cheerful, and beautiful



## Examination of Nail

The nails also help reveal one's dosha and illness.

Vāyu nails are thin, brittle, and cracking.

Biting the nails shows Vāyu nervousness.

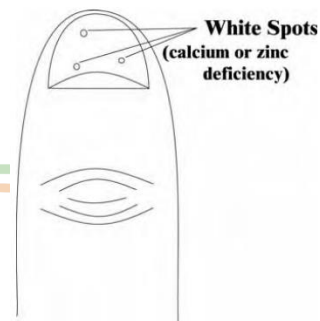
Lines in the nail show malabsorption.

Pitta nails are medium in size and pinkish in color.

Wide, strong, white colored nails suggest Kapha dosha.

Small white spots on the nails reveal calcium or zinc deficiencies, or calcium deposits in certain organs.

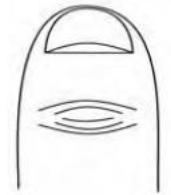
Spots on the ring finger suggest calcium deposit in the kidney. If the spots are on the middle finger nail the deposit is in the small intestine. When spots are on the index finger, the deposits are in the lungs.



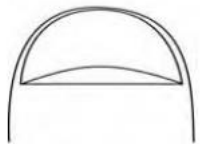
**Vāyu**



**Pitta**



**Kapha**



## Srotamsi - Bodily Channels and Systems + Aama

What is Srotamsi(Plural.) (or Srotas(singular.))

We have examined the three biological organizations: vata, pitta, and kapha. These doshas move from one part of the body to another along channels— both physical and energetic— called srotamsi

The largest srotas is called maha srotas, which is the gastrointestinal tract. Maha means large.

Synonyms for srotas are marga (passage), nadi (channel), and patha (path). The English word path comes from the Sanskrit word patha.

Other Sanskrit words for specific srotas include dhamini (arteries) and siraa (veins).



Each srotas has a sroto mula (root), a sroto marga (passage), and a sroto mukha (mouth or opening). For example, in the urinary system \ the kidney is the sroto mula; the two ureters, the urethra and the bladder form the sroto marga; and the urethra opening is the sroto mukha.

<b>SROTAS</b>	<b>ORIGIN</b>	<b>CAUSES OF VITIATION</b>
Pranavaha srotas	Hriday, mahasrotas (Gastrointestinal system)	Emaciation, kshudhita (excessive hunger), darunata (roughness), suppression of urges
Udakavaha srotas	Talu, kloma	Excess heat, ama (a toxic product formed due to imbalanced digestion and metabolims), excess dry food intake, excess alcohol intake.
Annavaha srotas	amashaya, vamaparshva	Overeating/excess intake of food, untimely/irregular eating, intake of unwholesome food
Rasavaha srotas	hriday, dasha dhamani	Heavy to digest food, cold food/drinks, excessively unctuous/fat rich food, persistent stress or worry
Raktavaha srotas	Yakrit, pleeha	vidahi annapana food and drink which cause burning sensation), excess exposure to sun and heat.
Mamsavaha srotas	Snayu, tvak	abhishyandi bojan (heavy food), divaswapna (day sleep)
Medovaha srotas	Vrikka, vapavahan	avyayam (no exercise), divaswapna (day sleep), atibhakhshana (excessive intake of food).
Asthivaha srotas	Medamoolam, jaghanam	ativyayama (excessive exercising), excess intake of vata aggravating food, atisankshobh (jerkful joint movements).
Majjavaha srotas	Asthimoola, sandhi	utpeshad, abhighat (injury), viruddha anna sevana (intake of incompatible food).
Sukravaha srotas	Vrushana, shefa	akala maithuna (untimely sexual intercourse), faulty surgical procedures, exposure to kshar (alkali), agna karma (cautery).
Mutravaha srotas	Basti, vankshana	drinking water, eating during urge of micturition, mutra nigrhat (suppressing urge) especially on kshina and kshata (emaciated and in trauma).
Purishavaha srotas	Pakvashaya, sthoolaguda	excess eating during indigestion, sandharanat (suppressing faecal urge) etc.
Swedavaha srotas	Romakupa	ativyayama (excessive exercise), atisantapa (excess heat exposure), excess krodha (anger), bhay (fear) etc.

As seen from the table, the srotamsi are:

Anna, the food carrying channel; Prana, the channel carrying prana (the life force); ambu/udaka, the water channel; rasa, the plasma channel; rakta, the blood channel; mamsa, the muscle; meda, the fat; asthi, the bones; majja, the bone marrow and nerve tissue; shukra/artava, the reproductive tissue; purisha, the feces; mutra, the urine; sveda, the sweat; and mano vaha srotas, the srotas which carries the mind.

There are three srotamsi to receive— prana, water, and food;



seven srotamsi to nourish and maintain the body— rasa, rakta, mamsa, meda, asthi, majja, and shukra/artava; and

three to eliminate— urine, feces, sweat.

### **Sroto Dushti**

All srotamsi are made of dhatus and dhatus are nourished by srotamsi.

A defective space (khavaigunya) will primarily affect the dhatu or srotas, depending upon whether it is within the structure of the dhatu or a functional defect. Often it affects both.

When a srotas is flowing normally, it is in a state of health. Disease begins if the srotas becomes imbalanced.

Disease is often classified as inflammatory (which is pitta), infectious (pitta), congestive (kapha), anabolic (kapha), or catabolic/ degenerative (vata). However, we can also categorize disease according to four types of imbalance in a srotas.

### **Four Types of Sroto Dushti**

- a. Overflow of a srotas is one disease condition. The srotas begins flowing too much, as in the case of diarrhea, which is abnormal.
- b. The opposite of diarrhea is constipation, which is an example of stagnation. The feces do not move. Stagnation also includes varicose veins, blood clots, and tumors. The thickening of srotas, as in arteriosclerosis or enlarged lymph nodes, is also stagnation.
- c. Dilation means too much expansion or enlargement. The srotas can undergo a radical change and create a tumor, which is a localized dilation. If someone has varicose veins, the vein is dilated, as well as stagnated.
- d. Sometimes the content of a srotas goes the wrong way. symptoms of false passage are bleeding gums or hematoma, in which the blood vessel is ruptured and blood accumulates under the skin. False passage also includes perforation, such as an ulcer.

### **Introduction Ama**

Ama is one of the most discussed terms in Ayurveda. The term Amaya is a synonym of disease. It means *‘that which is caused by ama’*.

Ama is a product of indigestion formed in the stomach, which tends to cause many systemic diseases.

When vitiated doshas come in association with ama they are called sama doshas. These sama doshas are very tough to handle as they produces serious symptoms and are root causes for many diseases.

Similarly sama dhatus (tissues associated with ama) and sama malas (waste substances associated with ama) too cause many diseases.

### **What is the root cause for “Ama”?**



The weak action of Agni resulting in immature undigested food which is not assimilated and is the prime cause for diseases is Ama.

A few scholars consider indigested and improperly formed essence of food (apakva ahara rasa) as Ama, while others assume it to be the accumulation of waste products in the body (mala) and a few others consider it as an early stage of dosha vitiation (dosha dushti).

The first product of digestion is the nutritive part of the food. This is the first tissue formed in the body.

In Ama, it is incompletely processed due to the debility of digestive fire located in the stomach is called ama.

**Causative factors for Ama** (Charaka Samhita Vimanasthana 2/8)

<b>Causes related to food (Ahara) –</b>	<b>Mental factors (Manasika Karanas) –</b>
Guru bhojana – intake of foods that are heavy to digest	Kama – desire
Ruksha bhojana – dry foods	Krodha – anger
Sheeta bhojana – cold foods	Lobha – greed
Shushka bhojana – dried foods	Moha – confusion
Dvishta bhojana – disliked foods	Irshya – jealousy
Vishtambhi bhojana – foods that cause	Shoka – grief
Vidahi bhojana – foods that cause burning sensation	Mana – arrogance
Ashuchi bhojana – contaminated foods	Udvega – agitation
Viruddha bhojana – incompatible foods	Bhaya – fear
Akala bhojana – untimely food intake	

**Sama and nirama conditions. (General)**

<b>Sāma conditions</b>	<b>Nirāma conditions</b>
Circulatory congestion, feeling of coldness	Circulation normal
Loss of strength	Normal strength
Lethargy and lassitude after eating	Energised and revitalised after eating
Poor appetite	Good appetite
Indigestion	Good digestion
Constipation	At least two bowel movements daily
Sinking stools with mucus congestion	Normal stools
Increased urination	Normal urination
Joint swelling and inflammation	Absence of joint swelling and inflammation



Headache	No headache
Thick tongue coating	Clear or thin white coating
Orbital oedema, eyes appear dull, poor vision	Eyes bright, shining, good vision
The above conditions made worse with cold and damp weather or climates, and worse at night	Health unaffected by changes in weather or climate

### Vata (sama and nirama)

<i>Sama Vata</i> – signs and symptoms	<i>Niram vata</i> – signs and symptoms
Obstruction of channels. Lack of appetite. Drowsiness. Borborygmi Oedema Pricking sensation. Pain in joint and all the body parts. Constipation	Clearing and cleaning of channels Dryness Mild pain Treatment plan- Oleation.

### Pitta (sama and nirama)

<i>Sama Pitta</i> – signs and symptoms	<i>Niram Pitta</i> – signs and symptoms
Static Foul odour Acid eructations Burning sensation in the throat and the region of the heart. Green colouration Heaviness	Static Without bad odour Pungent taste Improvement in the digestive power

### Kapha (sama and nirama)

<i>Sama Kapha</i> – signs and symptoms	<i>Niram Kapha</i> – signs and symptoms
Obstructed channels Foul smell Appetite is nearly lost Prevents normal bleaching  <b>Treatment plan-</b> Shodhana Chikitsa(Purification therapy) vaman(Therapeutic emesis) langhana(Fasting etc.).	Regaining of homogeneous consistency Relieving from foul smell Relieving from stickiness  <b>Treatment plan-</b> Removal of vitiated qualities of kapha.



## Mala (Faeces) (sama and nirama)

Sama Mala – signs and symptoms	Niram mala – signs and symptoms
Profuse in quality Very foul smelling Sticks to the pot Unformed Sinks in water	Normal in quantity Well formed Normal faecal smell Non sticky Floats in water

## Treatment of Ama

The first foremost fundamental treatment for ama is langhana- (Fasting) till the normal agni is maintained. This normal agni reduces the obstructions in the channels and digests the ama and all signs and thus symptoms produced by ama are reduced.

Dry sudation therapy is the second line of treatment which is given baluka bags(Boluses made by a variety of sand). This therapy relieves the obstructions in the channels pain and swelling. (Oleation therapy is contraindicated because application of this therapy increases the signs and symptoms of ama).

Then the indicated therapies are emesis and purgation herbs which helps to combat ama are- Shunthi/Ginger (Zingiber officinale) eranda/castor (Riscus communis) Guduchi(Tinospora cordifolia) bhallataka(Semicarpus anacardium) Kuchala Kuchala(Strychnus nexvomica) etc.

## Importance of Ama

According to Maharshi Charaka. First sama, nirama condition should be examine and than treatment should done.

In samavastha – Apatarpana(depleting treatment) is main treatment where as in niramavastha – samtarpana(constructive/nourishing) is advised. samavastha is first treated with Langhan and Pachan.

The knowledge of sama & nirama is necessary to avoid all kind of vyapad while treating the patient.

After all it is said that – The medicine used in a Nirma deha works like Amrita.

## Agni The Digestive Fire

Agni is the Fire element, which governs all transformation.

The primary function of agni is the digestion, absorption, assimilation, and transformation of food and sensations into energy.

Agni is the main source of life.

Without agni, life is not possible.

In Ayurveda, we say a man is as old as his agni. If agni is in optimal condition, a person's immune system is healthy.



When the metabolic fire is robust, a person can live a long, healthy life.

When agni becomes slow, the person's health deteriorates.

When this vital fire is extinguished, death soon follows.

Dead bodies are cold because there is no agni. A living body is warm.

A yogi in samadhi and a dead person look alike. In both, the heart and the breath stop.

In samadhi, a person looks unconscious and the pupils are dilated.

But there is one difference: even in deep samadhi, the body is warm due to agni, whereas a dead body is dead cold

### **Agni in vedas**

The concept of agni is very old, dating back to the Vedic deities.

The main three deities in recent times are Brahma the creator, Vishnu the sustainer, and Shiva the destroyer.

If you study the ancient Vedic literature, there are other deities, including Indra, who is cosmic prana, and a deity of fire called Agnideva.

If we say that God is pure awareness, then agni is the mouth of pure awareness. Even awareness is nourished by agni, which is a bridge between lower consciousness and higher consciousness.

Agni is the expression of Purusha as concentrated, condensed awareness, which becomes the flame of light, the flame of attention.

There is agni when we burn a candle or a ghee lamp. Agni is physical fire, but the energy of the physical fire is Agnideva. There is a beautiful picture of Agnideva in Vedic mythology. He has two faces; one is creation, the other is destruction.

Ayurvedic medicine focuses on the quality and status of agni.

Ayurvedic internal medicine is called *kaya chikitsa*, or treatment of diseases affecting the body, mind, and consciousness.

*Kaya* means body and *chikitsa* means therapy. *Kaya* comes from *ka*, which means earth, and *ya* meaning circulation; so *kaya* is that in which nutrients circulate.

Agni performs the role of maintaining that circulation in conjunction with the three doshas.

If our agni is robust and healthy it brings fragrance to life. When agni is imbalanced, the opposite occurs.

When a person has a foul smell or bad breath, that indicates impaired agni. Such a person may use perfume, but there is a perfume in your body, a fragrance of the body, which is agni.



## A.G.N.I.

The Latin word "ignis", from which the English word "ignite" is derived, has a common root with the Sanskrit word "agni".

Agni means that which ignites, which is fire.

**Awareness:** each cell is a center of awareness. That awareness is governed by agni.

**Governor:** of digestion, assimilation, and transformation of matter into energy. Agni also governs the structural and functional activities of all cells and tissues.

**Nutrition :** of all bodily tissues; also neutralization of toxins (ama) in the tissues.

**Intelligence:** cellular intelligence and cellular selectivity and choice.

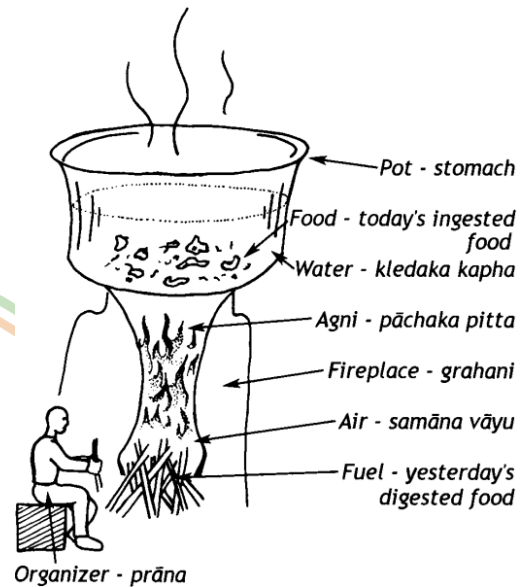
## The Role of Agni in Digestion

The concept of digestion in Ayurvedic medicine is comprehensive.

Digestion can be compared to the external preparation and cooking of food.

The basic requirements for this are a fireplace or stove, a pot, fuel, air, fire, water, food (the raw material), and an organizer.

The same things are needed for internal cooking or digestion.



## Subtype of Vata Pitta and Kapha

### Five Airs of Vata

The five sites or centres of operation and systemic outreach through which Vata casts its influence on the entire organism are called the five airs of Vata, namely: prana, udana, samana, apana and vyana

**Air of Respiration: Prana** Prana means 'life' is the first air of the universe and of the body. Although located in the body between the diaphragm and throat, it not only pervades the region of the heart and chest, but also up into the face and brain. Prana aids in the chewing and swallowing of food and provides immediate nourishment to all vital tissues of the body. The system is constantly being rejuvenated through the natural rhythm of the breath's inhalation, exhalation, and timely retention. The activity of the colon is attuned to the respiration's rhythm; the main function of prana is extracting 'prana' i.e life from the digested food and diffusing it into all of the tissues in the body. When the colon is disturbed and unable to fulfil its natural ability to extract and diffuse prana, this unused prana becomes waste. Prana facilitates all movement in and out of the body. It moves in the region of the heart, causing it to beat. It carries food through the oesophagus into the stomach. Prana sustains the



heart, arteries, veins, senses, and our wisdom faculty, (buddhi). When prana cannot function properly our very life force is threatened. Respiratory ailments such as bronchitis and asthma result. Heart ailments and the impulse to vomit are also related to prana's imbalance.

**Air of the Throat: Udana** Udana, the second air of Vata, which means "rising air," flows upward from the umbilicus through the lung and into the throat and nose. Known as the air of ejection, it provides us with our vocal powers and clarity of sense perceptions. It also preserves our body's natural forces, such as its strength of will and capacity for effort. Udana has the supreme task of keeping track of the number of breaths we expend. An equally supreme task is udana's capacity to preserve memory, both experiential (memories gathered within a present lifetime) and cognitive (cumulative memories carried into all lives from the beginning of creation through all time). Impairment of udana can result in loss of memory, impaired speech, giddiness or heaviness in the head, deep-seated fears, and a shortened life span).

**Air of the Stomach: Samana** Samana, the third air of Vata, is located between the diaphragm and navel. It aids the movement of food through the stomach and small intestines, fans the fires of digestion by stimulating the production of gastric juices and digestive enzymes and helps in the assimilation of nutrients extracted from our food. Samana is the moving force that transports these nutrients to the various tissue elements and discharges wastes into the colon. When the samana air is disturbed, it can cause mucus accumulation in the stomach called 'ama', indigestion, poor assimilation, and diarrhoea.

**Air of the Colon: Apana** The fourth air of Vata, apana, is located in the colon and the organs of the pelvic region. Also known as the air of elimination, apana's primary function is to relieve the body of feces, urine, flatus, semen, and menstrual waste. Its down ward pressure maintains position of the foetus and the flow of its eventual birth. Apana is the most dominant of the five airs, situated as it is in Vata's primary location. Apana maintains the delayed nutrition of prana in the organism. When apana is impaired, diseases of the bladder, anus, testicles, uterus, menstrual problems and obstinate urinary diseases, including diabetes, prevail.

**Air of Circulation: Vyana** Vyana is the fifth and final air of the Vata and is located in the heart. It diffuses the energy derived from food and breath throughout the entire organism including the skin. Circulatory in nature, Vyana functions in the body's circulation channels, such as the blood vessels, to transport nutritive juices and blood throughout the body. Vyana also carries sweat from the glands to the skin and is the force behind bodily expressions such as yawning and blinking. When vyana malfunctions, there is dryness of the skin and other body extremities, poor circulation, and diseases such as fever.

### **Five Fires of Pitta**

Pitta, formed from the elements of fire and water, also is said to reside in five sites. These sites are the centers of operation and systemic outreach through which the Pitta dosha influences the entire organism; they are: pachaka, ranjaka, sadhaka, alochaka and bhrajaka.

**Fire of the Stomach: Pachaka** Pachaka is referred to in Ayurveda as the first fire of the body. It exists in the small intestine, duodenum, gall bladder, liver, and pancreas, and supports the remaining four fires, to be discussed below. Pachaka's main action is to dissolve and digest the food we eat. It also regulates body temperature. Once digestion has taken place, pachaka separates the food's nutritive elements



from its waste elements. An imbalance in this first fire, pachaka, causes indigestion as well as a revulsion for food.

**Fire of the Blood : Ranjaka** True to its name, ranjaka, the second fire of Pitta, controls the formation and preservation of blood. Located in the liver, spleen, and stomach, ranjaka provides the blood with its colour and oxygen. When ranjaka is impaired, bile compounds may appear in the blood and diseases such as anaemia and jaundice may follow.

**Fire of the Heart: Sadhaka** The finest of the fires, sadhaka, the third fire, is central to the activity of Pitta. It reigns, along with prana, in the heart. With udana, it governs memory and the retention and wellness of all mental functioning. When sadhaka is impaired, there may be psychic disturbances, mental disorientation, extreme emotional states, and craving for extreme foods, drugs, and so on.

**Fire of the Eyes: Alochaka** Alochaka, the fourth fire of Pitta, exists in the pupils of the eyes. It gives the eyes their lustre and diffuses light and its spectrum of colours throughout the body, When the fourth fire is vitiated, there is impairment of vision and yellowness may appear in the eyes.

**Fire of the Skin : Bhrajaka** The fifth fire, bhrajaka, is located in the skin, given the skin its lustre and gleam. Bhrajaka protects the body from extreme atmospheric conditions and facilitates the assimilation of light, wind, water, and oil through the skin. When this fire is disturbed, skin diseases such as psoriasis, eczema, and leukoderma may result.

### **Five Waters of Kapha**

Kapha, formed from the elements water and earth, also manifests in five doshic sites, through these centres of operation and systemic outreach it influences the entire organism. The five waters of Kapha are: kledaka, avalambaka, bodhaka, tarpaka and slesaka.

**Water of the Stomach: Kledaka** The first water of Kapha, kledaka, originates in the stomach. It is the cause of mucus formation in the body. Most important of the waters, kledaka's moist foamy liquid aids digestion, liquefies foods, and nourishes the remaining waters of Kapha. When the first water is aggravated, the digestion process becomes impaired, heaviness of the abdomen prevails, and nausea may also occur.

**Water of the Heart : Avalambaka** The second water of Kapha, avalambaka, resides in the chest and heart. It provides a plasmic ( fluid ) tissue covering to the heart, thus insulating it from heart & acting as a shockabsorber. Avalambaka also provides the limbs with their energy. When this water is disturbed, laziness and lethargy ensure. Heart originating diseases such as rheumatic fever and pains in the pericardium(tissue around the heart) may also occur.

**Water of the Tongue: Bodhaka** Bhodhaka, the third water of Kapha, is the one which joins the five waters of body's river. It sends water to the tongue and palate and gives the perception of taste. It registers each of the six tastes in nature and sends the appropriate impulses to the receiving tissue long before the food is ingested. Bodhaka water also liquefies the food. When this water is disturbed, crimes against the body's natural instincts are committed, due to the impairment of taste. This creates Ama, the foul undigested remnants of food which stick in the tissues and promote diseases such as obesity, bulimia, and anorexia. Generally, a thick white coating on the tongue indicates the presence of ama in the body.



Water of Head: Tarpaka Tarpaka, Kapha's fourth water, flows in the brain and spinal cord. It soothes the sense organs and, as a result lubricates and protects the nervous system. When this water is out of balance, the sense organs become impaired. Loss of memory and dullness of sensory perceptions are the natural result.

Water of the Joints: Shlessaka The fifth water of Kapha, slesaka, is located in the joints. It lubricates the joints and gives them their solidity. Slesaka's unctuous gel protects the joints from heat, and gives ease and flexibility of movement. When this water is impaired, the joints may become swollen, painful, and dysfunctional.

### **The Doshas and Agni**

Agni is hot, sharp, dry, light, mobile, and subtle.

Vata gives dry, light, mobile, and subtle qualities to agni, and pitta gives hot and sharp gunas.

However, the qualities of kapha are totally opposite to those of agni. Kapha is heavy, dull/slow, cold, oily, slimy, gross, cloudy, and static, all of which slow the action of agni.

In the body, there is no agni without pitta and there is no pitta without agni. Pitta is a container and agni is the content. Relatively speaking, pitta is matter and agni is energy.

At a more subtle level, agni is matter and tejas is the pure essence of agni. So one could say that pitta is the gross matter, agni is the energy or subtle matter, and within agni is the subtler energy of tejas

All three doshas can affect agni when they are aggravated.

Vata, by its cold quality, can decrease agni, but can also kindle agni by the dry, light, mobile, and subtle qualities. Agni affected by vata is called vishama agni, irregular agni. Vata can quickly slow agni but can also quickly kindle it.

Agni affected by kapha is called manda agni, slow or dull agni. It will often produce long-standing effects and can be slow to return to balance.

Pitta can both increase or decrease agni. Agni affected by an increase of the hot and sharp qualities of pitta is called tkshna agni, sharp agni. However, if pitta is increased by liquid or oily qualities, it can lead to manda agni.

Pitta, when increased by the liquid quality, becomes like hot water. Pouring hot water on a fire slows the fire and can even snuff it out, so pitta can also slow agni.

So vata aggravation creates vishama agni, increased pitta can create tkshna agni, and aggravated kapha causes manda agni.

However it also works the other way around. Vishama agni leads to vata disorders, tkshna agni to pitta disorders, and manda agni to kapha problems. Cause becomes effect and effect becomes cause.



### **Importance to have balanced (sama) agni**

Many factors, such as detrimental lifestyle, diet, bad food combining and repressed emotions, can cause the bodily doshas to become aggravated.

This soon disturbs agni, with the result that food cannot be properly digested.

The undigested food turns into a morbid, toxic sticky substance, called ama.

Ama is the root cause of many diseases. The presence of ama in the system leads to fatigue, and a feeling of heaviness. It may induce constipation, indigestion, gases, diarrhea, bad breath, perverted taste, and mental confusion.

The tongue gets a thick coating and there may be generalized body ache and stiffness.

Because of the critical importance of agni in maintaining health, it is important to have a balanced agni, called sama agni.

### **The Four Varieties of Agni**

#### **Sama Agni (balanced metabolism).**

When all the doshas are in balance according to the constitution, then agni maintains its state of equilibrium and provides a balanced metabolism.

A person having balanced agni can eat almost any type of food in any season without any adverse signs and symptoms.

Digestion, absorption, and elimination are all normal.

This is the state of perfect health. Neither food nor environment upsets those people with the gift of sama agni.

They have a calm, quiet, loving mind, and great clarity of awareness and bliss.

Good health, longevity, a surplus of ojas, tejas, and prana, and good immunity are all virtues of balanced agni.

#### **Vishama Agni (irregular metabolism).**

As a result of aggravated vata, agni can undergo drastic changes.

It becomes erratic and produces irregular appetite, variable digestion, abdominal distention, indigestion, gases, constipation, and colicky pain. Even a small quantity of food turns into gas.

At times, it may lead to diarrhea, a feeling of heaviness after eating, and gurgling of the intestines.

The individual may get dry skin, cracking joints, sciatica, low backache, or insomnia.

Emotionally this can result in anxiety, insecurity, fear, and other neurological or mental problems.

The person can get cravings for fried and hot, spicy food.





The cold quality of vata slows down agni, and the mobile quality makes it fluctuate, resulting in irregular metabolism.

Eventually ama is produced and can be seen on the tongue as a brownish-black coating.

Dry mouth, receding gums, muscle spasm, and most other vata disorders take place because there is vishama agni.

### **Tikshna Agni (sharp; hypermetabolism ).**

Due to the hot, sharp, and penetrating attributes of pitta, agni can become intense when pitta dosha is increased.

This causes hypermetabolism. In this condition, the person has the desire to frequently eat large quantities of food.

After digestion, one gets dry throat, lips, and palate, as well as heartburn, hot flashes, and acid indigestion.

The liquid, sour and hot qualities of pitta may produce hyperacidity, gastritis, hypoglycemia, colitis, diarrhea, and dysentery.

Pain in the liver, nausea, vomiting and various inflammatory conditions may occur.

Tikshna agni in some may lead to anger, hate and envy.

The person becomes judgmental or critical toward everyone and everything. The subject can have intense cravings for sweets.

According to Ayurveda, most pitta disorders have their origin in tikshna agni.

### **Manda Agni (dull; hypometabolism ).**

The water and earth molecules of kapha dosha are heavy, slow and cool, which inhibit the light, sharp, and hot qualities of agni.

As a result, excess kapha can cause agni to become dull, leading to slow metabolism.

A person with manda agni can fast on only water for a few days and still put on five pounds in weight.

The individual with this type of agni cannot digest even a normal diet properly.

Even without eating, there is heaviness in the stomach, cold, congestion and cough.

Over-salivation, loss of appetite, allergies, nausea, and mucoid vomiting can result.

Some people may show edema, obesity, hypertension, and diabetes.

There will be lethargy, excessive sleep, cold clammy skin, and generalized weakness of the body. Mentally there can be attachment, greed, and possessiveness.

The subject may have a strong craving for hot, sharp, dry and spicy food.

Almost all kapha ailments are rooted in manda agni.



## Jathara agni

Jathara agni is also called koshta agni, kaya agni, or maha agni, as well as antara (internal) agni.

It is the central fire and it includes agni in the amashaya (stomach) and grahani (small intestine).

Jathara agni is the functional integrity between the agni components of kledaka kapha, pachaka pitta, ranjaka pitta, prana vayu, and samana vayu.

It includes gastric mucus secretions (kledaka), the stimuli from the hunger center in the brain (prana vayu), peristalsis and opening of the pyloric valve (prana and samana vayu), and the various gastric and intestinal enzymes (pachaka pitta).

Jathara agni governs initial digestion. Once we chew and swallow food, it comes into the stomach and kledaka kapha liquefies the food.

From a medical standpoint, jathara agni is very important because it is the gate or doorway of the digestive system.

Any physical substance that passes through this gate or that is absorbed through the skin on its way into the body has a much better chance of being digested than something absorbed through other means.

## Bhuta agni (Elemental agni)

Bhuta agni is the agni (fire component) of the liver, which manifests as the liver enzymes.

Bhuta means element or “that which manifests as matter” .

The five basic elements— Ether, Air, Fire, Water, and Earth— are present in our food as well as in all other substances.

According to Ayurveda, the flame of jathara agni goes into the liver and manifests as the agni relating to these five elements.

There are five bhuta agnis: Nabhasa agni, the fire component of Ether; Vayavya agni, the fire component of Air; Tejo agni, the fire component of Fire; Apo agni, the fire component of Water; and Parthiva agni, the fire component of Earth.

## How elemental fire work

This process can be studied at the cellular level.

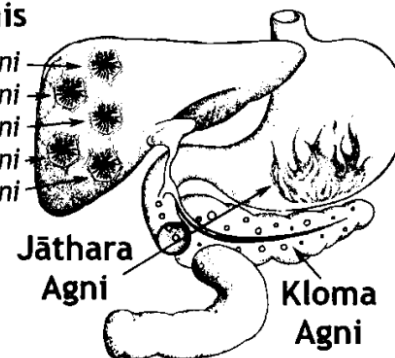
Nabhasa agni maintains the shape of cells, vayavya agni regulates cellular respiration, and tejo agni maintains cellular metabolic activity.

Apo agni maintains the cytoplasm, and parthiva agni governs mineral regulation.

The bhuta agnis yield the twenty gunas (qualities) from the foods and thoughts we consume and these in turn nourish the body and mind.

## Bhūta Agnis

Nabhasa Agni  
Vāyavya Agni  
Tejo Agni  
Āpo Agni  
Pārthiva Agni





Nabhasa agni yields clear, light, subtle, and soft qualities;  
vayavya agni yields mobile, dry, light, cold, rough, and subtle qualities;  
tejo agni yields hot, sharp, light, dry, and subtle qualities;  
apo agni yields liquid, cold, oily, dull, soft, and smooth qualities;  
and parthiva agni yields heavy, dull, static, hard, gross, and dense qualities.

Any food we eat is composed of all five elements.

For example, an apple has all five elements, but is predominately Air and Water.

The apple is crunchy, astringent, and yields gases, due to the Air element, and is juicy due to the Water element.

However it also has a particular form due to the Ether element.

It ripens due to the Fire element, and it has minerals, which are Earth element.

The job of bhuta agni is to transform these elements of ingested food into a form the body can use, so they can become the biological elements of the seven dhatus.

For instance, parthiva agni transforms the prithivi (Earth) element of food, which is heavy, dull, static, hard, gross, and dense, into biological Earth element, with the help of the dhatu agni at the tissue level.

### **Dhatu agni.**

Every dhatu has its agni component.

The metabolic fire of rasa dhatu is rasa agni, and that of rakta is rakta agni.

Similarly, there are mamsa agni, meda agni, asthi agni, majja agni and shukra/artava agni.

Dhatu agni can correspond to amino acids and special enzymes necessary for nutrition of the respective tissues.

All metabolic transformations of the tissues are governed by the seven dhatu agnis.

The food for each dhatu agni is the unprocessed dhatu component called asthayi dhatu.

Asthayi means immature or unprocessed.

The unprocessed tissues are food for the processed tissues and each dhatu agni transforms unprocessed, immature tissue into processed, mature tissue called sthayi dhatu.

Between two dhatus there is a membranous structure called dhatu dhara kala, which separates one dhatu from another.

A srotas is a channel and it is made up of its own related dhatu (tissue).

Within this specialized kala, the dhatu agni, ojas, tejas, and prana govern the functions of that particular dhatu.

Sroto agni is the name given to the agni of a particular srotas and it maintains the functional activity of the channel.



Sroto agni is part and parcel of the dhatu agni present in the root of each of the seven srotamsi related to the seven dhatus, and in the case of the three channels to eliminate wastes from the body, it is the same as the mala agnis.

So at the root of rasa vaha srotas, in the rasa dhara kala, is rasa dhatu agni; at the root of rakta vaha srotas is rakta dhatu agni; and so forth. Similarly, at the root of purisha vaha srotas, in the purisha dhara kala, is purisha agni, and likewise for the other malas.

**In Summary** :- Agni works at many levels. Agni as a whole is regulated by jathara agni. At a systemic level, agni works in the GI tract as digestive enzymes, hydrochloric acid, pepsin, rennin, gastric intrinsic factor, and so on. Jathara agni does grosser digestion and creates three mala— urine, feces and sweat— which each have their own agni to carry out their excretory functions.

The elements of the food— Ether, Air, Fire, Water, and Earth— are transformed into the biological elements by the five bhuta agnis, and the nutrition of the tissues and cells is governed by dhatu agni.

On a tissue level, bhuta agnis nourish dhatu agnis.

Agni is the governing principle that operates throughout the digestive process and transforms food and sensations into consciousness.

## Meaning of Dhatu (Tissues)

The Sanskrit word dha means holding, placing, containing, causing.

Dhatu means tissue, that which holds the organ together, the constructing, cementing material of the body.

The body is made up of atoms. Many atoms gather together to create molecules, and many molecules come together to create tissues of blood, muscle, bone, etc.

There are seven dhatus (bodily tissues): rasa, rakta, mamsa, meda, asthi, majja, and shukra/artava.

Dhatu	Related to
Rasa Dhatu	Body fluids (Serum, White Blood Cell, Lymphatic System)
Rakta Dhatu	Blood
Mamsa Dhatu	Muscular tissue
Meda Dhatu	Adipose tissue
Asthi Dhatu	Bony tissue and Cartilage
Majja Dhatu	Bone marrow and nervous tissue and connective tissue
Shukra Dhatu	Generative tissue (including semen and ovum constituents, stem cells)

Rasa means the juice of life, which is exemplified by plasma or serum. Rakta is the color red and is also red blood cells, the liquid tissue, or blood. The Western concept of blood includes plasma, but in Ayurveda blood means the red blood cells, RBC. Mamsa is muscle tissue. Meda is adipose tissue, fat or lipid. Asthi is bones and cartilage. Majja includes bone marrow, nerve tissue, and connective tissue. Shukra is the male reproductive tissue and artava the female.



## Nutrition and Structure of the Dhatus

When we consume food, it undergoes the process of digestion in the stomach, small intestine and colon.

This process is governed by jathara agni, the central digestive fire, and bhuta agni, the digestive principle present in the liver.

The nourishment of the tissues of the body actually occurs in stages through each of the dhatus successively.

The nutrition of each dhatu is governed by agni or digestive fire, and every dhatu has its own dhatu agni.

This fire principle of every dhatu must be strong in order to maintain the physiological functions of that dhatu.

As each dhatu receives the nutrients, it processes and digests these nutrients and produces two results. One result is the mature, fully formed tissue and the other is a precursor or immature, raw form of nutrition for the next level of tissue formation.

### Time taken to convert

Within five days, the nutrient precursor (ahara rasa) becomes mature rasa dhatu and asthaya (immature) rakta, the second dhatu.

Then rasa is transformed into sthaya (mature) rakta from asthaya (immature) rakta dhatu.

It is rasa that nourishes rakta and all successive dhatus.

From the initial formation of ahara rasa, it takes 10 days to create mature rakta dhatu.

There are seven dhatus and each stage of dhatu nutrition takes an additional five days.

Seven multiplied by five is 35 days, so rasa dhatu becomes mature shukra or artava dhatu (reproductive tissue and the seventh dhatu) in 35 days.

### Dhatu Byproduct

In this transformation of immature dhatu (asthaya dhatu) into mature dhatu (sthaya dhatu), three types of products are created for each dhatu.

The first is sara, which means pure essence. This is the pure, stabilized, mature tissue (sthaya dhatu) itself.

The other two are byproducts.

The superior byproduct is called upadhatu, and the inferior byproduct is called mala.

Mala is also known as kitta, which means inferior.

DHATUS	Upadhatu	And their respective MALAS
Rasa	Stanya (breast milk) and Aartava (Menstrual blood, ovum)	Kapha (phlegm)
Rakta	Siras (blood vessels, veins) and Kandaras (tendons)	Pitta (bile)
Mamsa	Vasa (muscle fat) and Twak (skin)	Karna mala (ear wax); Netra mala (eye discharges); Nasa mala (nasal discharges); Asya mala (oral discharges); Roma Kupa Mala (sebum); Prajanana mala (smegma)
Meda	Snayus (ligaments, nerves), and Sandhis (bone joints)	Sweda (sweat)
Asthi	-nil-	Roma (body hair); Nakha (nails)
Majja	-nil-	Charma sneha (sebaceous secretion); Netra vit (thick secretion from the eyes); Pureesha sneha (fecal mucus)
Shukra	-nil- ? Ojus	No mala.

### How Upadhatu are nourished?

We don't have a straight reference in the treatises indicating the formation of Upadhatu. But upadhatu are nourished by the dhatus. We can infer with 2 types of hypothesis related to the origin of upadhatu:

#### **Hypothesis of Upadhatu nourishment – 1**

The upadhatu are independently formed during the formation of the body components in the garbhavastha (intra-uterine life). After the birth of the child, the upadhatu are nourished and nurtured from their respective dhatus.

Example: Stanya or Artava are formed independently but are later nurtured by Rasa Dhatu and not any other dhatu. Thus Rasa and Artava are under the care of Rasa Dhatu. Since they are under the patronage of Rasa dhatu they are considered as upa-dhatu of rasa dhatu.

Though they are formed independently, their health and functioning much depends on the quality and quantity of nutrition they obtain from their parent dhatu (rasa dhatu in this example).

If Rasa dhatu is good in terms of quality and quantity, artava and stanya too get their optimum share of essence and they too are at the best of their health.

If Rasa dhatu is scantily produced or is contaminated by doshas, or if there is obstruction in the channels leading to the nourishment of rasa dhatu or rakta dhatu (blood tissue, the 2<sup>nd</sup> tissue to be formed in sequence after rasa dhatu, rakta dhatu, like the upadhatu of rasa dhatu is also formed from rasa dhatu in the same axis), stanya or artava are also scantily formed. This may lead to deficit production of breast milk and menstrual blood, leading to many forms of related morbidity.

Thus upadhatu are dependent on their parent dhatus for survival and performance.

### **Hypothesis of Upa dhatu nourishment – 2**

The Updhatu are formed from their respective dhatus in the sequence of the formation of dhatu. According to Ayurveda, the ahara rasa or essence of nutrition or nutritional juice which is formed after the digestion of food in turn nourishes the dhatus. Rasa Dhatu is the first dhatu formed in the sequence.

When the ahara rasa reaches the Rasa dhatu, the tissue fire within it i.e. Rasa Dhatwagni further acts on the ahara rasa, digests and processes it into micro-components of nutrition such that the ahara rasa becomes compatible with self. During this process, Poshya rasa dhatu (the local rasa dhatu or lymph or plasma or essence of nutrition), poshaka rasa dhatu (that part of rasa dhatu which nourishes the next dhatu i.e. Rakta dhatu or blood tissue and helps in its formation) and mala or waste / excreta is formed in the form of Kapha. In this context, Ayurveda has not explained the formation of upadhatu (stanya and artava in this context). If we stick to hypothesis 1, we need to believe that the upadhatu are independently formed.

Coming to hypothesis 2, we can infer that the upadhatu are formed along with the successive dhatus in the same lineage or axis, i.e. From the poshaka rasa dhatu (in this example), rakta is formed (nourished) as the next dhatu in the sequence along with artava (which is also a type of rakta) and stanya as upadhatu and kapha as mala.

*Thus we can conclude that Upadhatu are nourished by their dhatus rather than being formed!!*

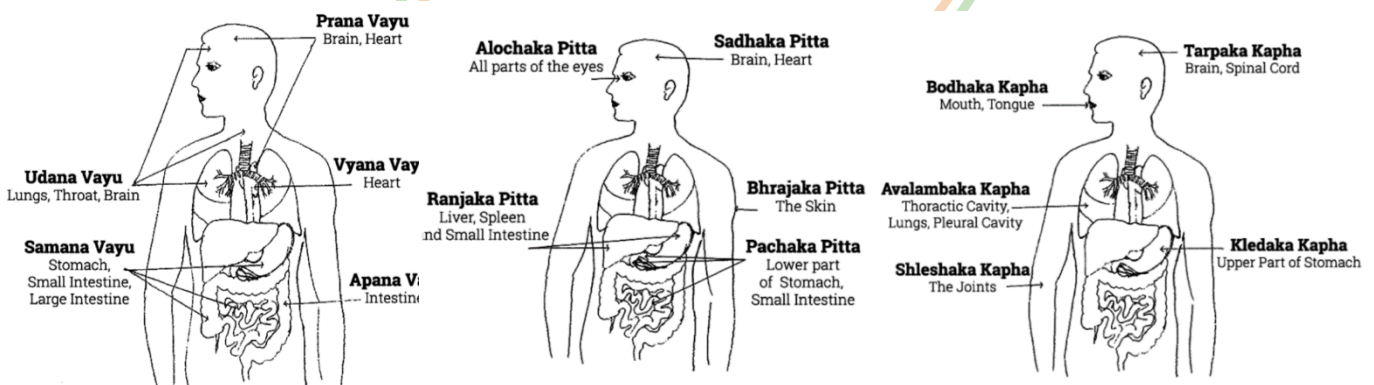
### **Disorders of the Dhatu**

Disorders of a dhatu are caused by the entry of a dosha into the dhatu. This can cause quantitative or qualitative changes in the dhatu.

Qualitative change is called dhatu dushti.

Either asthaya (immature) or sthaya (mature) dhatu (tissue) can be affected. Asthaya dhatu dushti manifests as an acute condition. Sthaya dhatu dushti is usually longer lasting.

Increased quantity of a dhatu is called dhatu vrudhi. Decreased quantity is dhatu kshaya.





## Rasa Dhatu: the Plasma Tissue

Rasa dhatu is the first and foremost juice of all life— from the amoeba to the human being— and is associated with plasma.

Ahara rasa is the asthaya form of rasa dhatu and forms within 12 hours of the intake of food.

Rasa agni, the fire principle of rasa, transforms ahara rasa into sthaya rasa (mature rasa) and asthaya rakta (immature rakta).

This transformation, from food to plasma, takes five days.

Within rasa dhatu are the five elements— Ether, Air, Fire, Water, and Earth— and six tastes— sweet, sour, salty, bitter, pungent, and astringent. Rasa has mainly sweet and salty tastes, but the other four tastes are minutely and subtly present.

The function of rasa dhatu is prinana, which means nutrition.

The ancient rishis declared the amount of rasa in the body to be nine anjali, which is approximately 6L.

This amount may vary from person to person, depending on diet, water intake, and body weight and size. If the amount is increased or decreased, it can create problems or disease.

### **Byproducts of Rasa Dhatu**

The superior byproducts of rasa are the top layer of the skin, lactation and menstruation.

After a woman delivers a child, it takes three to four days for her to develop milk, because rasa dhatu takes that amount of time to create lactation.

The inferior byproduct, or mala, is poshaka kapha.

When rasa dhatu is fully mature and has superior quality, it is called rasa sara.

A person with rasa sara has beautiful, soft, smooth skin. The hair is soft and wavy. The skin has good complexion, uniform color, with no moles or pimples. Such skin is absolutely healthy. A rasa sara person has strength and stamina, great love, compassion, and profound faith. The concept of sara indicates the superior and obvious expression of that tissue's presence

Udaka (water fluid compartment) – 10 Anjali

Ahara Rasa (nutritional fluid formed after the digestion of the food in the stomach and intestines) – 09 Anjali

Shonita (blood) – 08 Anjali

Pureesha (stools, feces) – 07 Anjali

Shleshma (phlegm) – 06 Anjali

Pitta (bile etc digestive juices) – 05 Anjali

Mutra (urine), Raja (artava, menstrual blood in female) – 04 Anjali

Vasa (muscle fat) – 03 Anjali

Medas (fat), Stanya (breast milk in women) – 02 Anjali

Majja (Bone marrow) – 01 Anjali

Mastishka (brain matrix) – ½ Anjali

Shukra (semen, reproductive fluid) – ½ Anjali



Shleshma (lubricants) – ½ Anjali

Ojus (essence of the tissues) – ½ Anjali \*(1 Anjalai = 1 Kudava = 4 pala i.e. 192 grams )

### **Disorders of Rasa Dhatu**

Taste is a function of rasa dhatu, and experiencing a salty or sweet taste in the mouth can indicate an issue with rasa dhatu.

Imbalanced rasa can manifest as lack of faith, lack of clarity, and nausea.

Kapha symptoms associated with imbalanced rasa include excess salivation, heaviness, stupor, generalized body ache, water retention, and swelling.

Anemia symptoms may first appear due to an adverse effect on rasa dhatu, leading to water retention, a pale complexion, and tight rings and clothes.

Premenstrual symptoms like water retention, tender, swollen breasts, and heaviness may be linked to an imbalanced rasa dhatu in women.

Sexual debility can result from an imbalanced rasa dhatu since rasa nourishes shukra (male reproductive tissue), leading to issues like improper erection, premature ejaculation, and low libido.

Inferior rasa dhatu can cause wrinkling of the skin, emaciation, weight loss, and an aged appearance. Low rasa agni can result in cold hands and feet.

Rasa dushti, or vitiation of rasa, can lead to severe dehydration, dry tongue, lips, and skin, as well as dizziness.

Irritation caused by loud noise may indicate an affected rasa dhatu, affecting a person's vigor and vitality.

### **Balancing Rasa Dhatu**

To maintain the health of rasa, ensure adequate hydration by drinking a minimum of five to seven cups of water daily.

The required amount of water varies based on factors such as constitution, diet, lifestyle, physical activity, job, weather, and season.

Kapha individuals should aim for approximately four to five cups of water daily, pitta individuals five to seven cups, and vata individuals six to eight cups.

Pitta individuals may need more water, especially in hot summer weather due to the excess heat in their bodies.

Vata individuals, especially if they are lean, should be cautious not to become dehydrated and may require more water intake.

Insufficient water intake can deplete rasa dhatu. Use plain water at a warm or room temperature; avoid iced water, as it can contribute to rasa dushti (vitiation of rasa). Iced water can slow the movement of the srotas (pathways), impede agni (digestive fire), and produce ama (toxins).

For a Rasa dhatu imbalance, one might be advised to consume hydrating foods and herbs like cucumber or licorice.



## Rakta Dhatu: the Blood Tissue

Although rasa and rakta dhatus are integrated and function together, they are considered separate systems in Ayurvedic theory.

From ahara rasa (the nutrient precursor), it takes five days for sthaya rasa dhatu to be formed. Sthaya (mature) rasa and asthaya (raw) rakta are formed at the same time.

After 10 days, sthaya rakta is formed.

Rakta dhatu is the red blood cells in the heart and blood vessels, and it provides a bridge between the body's internal and external environments by carrying nutrients to the tissues.

It transports nutrients from the gastrointestinal tract, prana from the lungs, and vyana from the heart to the cells of the body.

The waste products from the cells in the form of carbon dioxide are carried to the lungs. Other waste products are carried by the blood to other excretory organs and are related to apana vayu.

In addition, while rasa dhatu provides nutrition (pridana), rakta dhatu provides life function (jivana) and gives oxygen to every cell, a function of prana. Thus, rakta dhatu provides vital life support for cellular activities. Ranjaka pitta is present in rakta dhatu, as is prana vayu and vyana vayu, and together they are responsible for circulation.

Rakta dhatu gives energy, life, warmth, and color to the complexion. Healthy blood gives longevity. Rakta has a typical fleshy smell and is associated with spanda dhamani (pulsating arteries), due to the presence of prana, the vital life force.

The superior byproducts of rakta dhatu are sira (blood vessels) and kandara (small tendons and sinews, such as the hamstring muscles).

The inferior byproduct of rakta is bile, poshaka pitta, and that pitta nourishes all pitta systems in the body.

When rakta dhatu is optimal, it is called rakta sara. A person with rakta sara has a healthy complexion and warm, delicate skin, with rosy cheeks, red lips, and lustrous eyes. He has pink nails, a pink glans penis, and pink hands and feet. A rakta sara person is sensitive and reactive and doesn't tolerate the hot sun. This type of person is happy and bright, but may be judgmental, critical, and a perfectionist. In a way, this person has a highly developed pitta personality, with happiness, joy, wisdom, intelligence, and brilliance. In addition, rakta sara promotes longevity. These are the superfine qualities of rakta dhatu.

### **Byproducts of Rakta Dhatu**

The superior byproducts of rakta dhatu are sira (blood vessels) and kandara (small tendons and sinews, such as the hamstring muscles).

The inferior byproduct of rakta is bile, poshaka pitta, and that pitta nourishes all pitta systems in the body.



The concept of waste in Ayurveda is different from western ideas. Bile has a vital role in the body. Even the presence of feces has a function and supports the colon.

Sweat is also a waste product, but sweat gives softness and oiliness to the skin by retaining sebaceous secretions.

Rakta dhatu is hot, sour, and slightly pungent to the taste. Rasa dhatu has all six tastes— sweet, sour, salty, pungent, bitter, and astringent— but rakta dhatu is predominantly sour and has a metallic taste because of hemoglobin.

### Blood Types Correlated to the Doshas

Blood Type	Dosha	Holds True % of the Time
o Rh positive	Pitta or Pitta-Kapha dual	65%
o Rh negative	Pitta predominant	70%
A	Vata predominant	80%
B	Kapha predominant	80%
AB	Vata-Kapha dual	65%

### The Health of the Blood Vessels

Our blood vessels constantly change their diameters, depending upon our emotional states.

In anger they dilate and there is increased blood flow. But in fear they constrict and cause decreased blood flow.

Therefore, fear makes the person cold and anger makes the person hot. Alcohol dilates the blood vessels (stimulation) and increases the blood flow, because alcohol relaxes the muscles.

That effect continues for six to eight hours.

However, the next morning the blood vessels constrict and, because of the constriction, the brain receives insufficient oxygen and prana, and the person feels drowsy (depressant).

Anything that dilates the blood vessels is addictive, including caffeine.

Many tranquilizers relax the musculature of the blood vessels but have an aftereffect of constriction.

Marijuana also dilates the blood vessels and relaxes the muscles, creating a tranquil state. However, drug-induced tranquility is not true tranquility.

Research has also found that meditation dilates blood vessels, relaxes muscles, and creates a tranquil state.



## Mamsa Dhatu: the Muscle Tissue

The fully processed sthaya mamsa is created from asthaya mamsa, which is formed at the same time as sthaya rakta. The transformation from ahara rasa to sthaya mamsa takes about 15 days.

Mamsa dhatu is the muscle tissue. The muscular system accounts for nearly half of the body weight. If a person weighs 80KG, nearly 40 KG belong to mamsa dhatu.

Muscles are derived from Earth and Water molecules, both of which are heavy. Fire molecules are also present in mamsa dhatu to a lesser degree. Ninety percent of mamsa dhatu is Earth and Water elements and 10 percent is the Fire element

### Byproducts of Mamsa Dhatu

The superior byproducts of mamsa dhatu are tvacha (the skin) and uasa (subcutaneous fat).

Ayurveda says there are seven layers of the skin.

The topmost layer is connected to rasa dhatu and the byproduct of Rasa.

The inferior byproducts of mamsa are nasal crust, earwax, sebaceous secretions, tartar on the teeth, and smegma. These inferior byproducts are called khamala.

Kha means space; mala means impurity. Khamala is the nasal crust in the nose; the surface of the skin has sebaceous secretions and dandruff, which are khamala of the skin.

These are impurities accumulated in the larger and smaller spaces.

### Balancing Mamsa Dhatu

#### Vata Imbalance in Mamsa Dhatu

- **Diet:** Stabilize agni through regular eating and sleeping routines. Consume heavier foods like grains, meats, nuts, and legumes.
- **Taste:** Sweet and sour tastes contain the earth element. Warm these tastes with spices.
- **Herbs:** Consider using sweet herbs like ashwagandha, shatavari, licorice, and mixing them with warmer spices like ginger, cumin, or cinnamon.
- **Exercise:** Perform exercise in proportion to the need for nourishment.
- **Breathing and Yoga:** Engage in practices that balance agni, like alternate nostril breathing, and choose restorative yoga practices.

#### Pitta Imbalance in Mamsa Dhatu

- **Diet:** Opt for cooling foods like milk, bitter vegetables, wheat, and oats.
- **Taste:** Bitter taste quickly reduces agni; sweet taste helps in the long-term by reducing heat.
- **Herbs:** Bitter herbs like kutki, gentian, and barberry for quick inflammation reduction. For long-term treatment, consider licorice root, shatavari, or slippery elm.
- **Exercise:** Avoid exercise initially as it can increase agni, but slowly reintroduce it after inflammation reduces.

#### Kapha Imbalance in Mamsa Dhatu

- **Diet:** Reduce heavy foods like nuts, grains, meats, and legumes. Increase lighter foods like vegetables and seeds.
- **Taste:** Favor pungent tastes to reduce Mamsa Dhatu and enhance metabolism.
- **Herbs:** Consider using hot and spicy herbs like the trikatu combination.
- **Exercise:** Engage in aerobic exercises and yoga to enhance muscle metabolism.



## Meda Dhatu: the Fat Tissue

Meda is adipose tissue, a loose connective tissue that includes fat, phospholipids, steroids such as cholesterol, and other types of lipids.

During the creation of processed muscle tissue, unprocessed fat molecules are also formed. The fatty tissue is watery and unctuous. It is slimy, soft, and has typical oily characteristics.

Adipose tissue has a vital function in the cell. It participates in the formation of cell membranes, other structures of the cell, and also helps to nourish the cells.

One of the functions of meda dhatu as adipose tissue is snehan (lubrication), which provides freedom of movement.

Fats are used to build the cell and to store and supply energy for all cellular activity. Meda dhatu also gives groundedness.

### Byproducts of Meda Dhatu

In a healthy condition, meda dhatu takes 20 days to be formed. Kledaka kapha is predominately present in meda dhatu. Meda dhatu gives energy and stamina, while the superfine molecules of meda bring love and compassion. According to Ayurveda, the upadhatu (superior byproduct) of meda dhatu is snayu, the flat muscles, sinews, tendons and ligaments. The mala of meda is sveda (sweat).

Two anjali is the ideal measurement of fat in the body, though the amount varies according to the size of body frame.

One thing is important. When the metabolism is normal, if you take your body weight before food and again after food, the weight should be about the same, even after a heavy meal. That indicates your jathara agni is strong. If a person weighs more after consuming food, his agni is slow.

A person who has superfine quality of meda dhatu, called meda sara, has beautiful eyes, beautiful hair, and a melodious voice. A good singer is usually meda sara. The skin is soft and shiny, the joints are flexible with no cracking or popping, and there is good endurance, energy, vitality, and longevity. Such a person rarely gets arthritis or osteoporosis. The superfine molecules of meda dhatu help to retain healthy and blissful memories. The spiritual function of meda dhatu creates bliss molecules, such as endorphins.

### Balancing Meda Dhatu

#### Vata Imbalance in Medas Dhatu

- **Diet & Spices:** Regular routines, heavier foods, warm but not very hot spices.
- **Taste:** Sour taste stabilizes fire while nourishing; use warm spices with sweet taste.
- **Exercise & Practices:** Adjust exercise based on depletion, practice restorative yoga, use bija mantras 'lam' and 'vam'.
- **Pitta Imbalance in Medas Dhatu**
  - **Diet:** Opt for cooling foods like milk, butter, bitter vegetables.
  - **Taste:** Bitter taste for quick effects, sweet taste if in a state of depletion.
  - **Herbs & Mantras:** Bitter herbs like kutki, gentian, neem; use sweet herbs and bija mantra 'vam'



### **Kapha Imbalance in Medas Dhatu**

- **Diet:** Reduce heavy fatty foods, increase lighter options like vegetables and seeds.
- **Taste:** Pungent and bitter tastes reduce medas; pungent taste also enhances agni.
- **Herbs & Supplements:** Consider hot spicy herbs like the trikatu combination.
- **Exercise & Practices:** Vinyasa yoga, sun exposure, heating pranayamas decrease medas

### **Asthi Dhatu: the Bone Tissue**

The next dhatu is asthi, the bone tissue, which is the densest tissue in the body.

According to Ayurveda, asthi dhatu is predominately made up of Earth, Air, and Water. Earth is about 80 percent, Air about 15 percent, and Water, found in the periosteum, around five percent.

Due to the Air molecules, bones are porous.

Because asthi dhatu is composed primarily of the Earth element, the intracellular matrix of asthi dhatu is rich in iron, copper, zinc, other minerals, and mineral salts.

The full transformation of asthaya asthi into sthaya asthi requires 25 days. Therefore, if there is a fracture of a bone, it takes a minimum of 25 days to heal.

### **Byproducts of Asthi Dhatu**

Danta (teeth) is the upadhatu (superior byproduct); kesha (hair) and nakha (nails) are mala (inferior byproducts).

There are no nerve endings (majja dhatu) in the nails and hair, and for that reason they do not have sensation of pain.

However, majja dhatu is present at the root of the hair and nail; if you pull the nail or hair, it will cause pain.

By looking at the nails, we can understand the condition of asthi dhatu. If asthi dhatu is brittle, the nails are brittle. If asthi dhatu is strong, the nails are strong.

In certain cultures, the nails are thin and brittle because of diet and certain environmental conditions. Some people get a fungus growth in their nails, which may be due to external or internal causes.

### **Asthi sara person**

An asthi sara person has strong bones, good height, strong teeth and thick, strong nails. This person has great endurance, strength, vitality and stamina. A man is as old as his bones, so an asthi sara person has a long life. Asthi sara people are also forgiving, hardworking, and honest. Desires, emotions, and unresolved hurts are accumulated within the matrix of asthi dhatu. These emotions can affect the function of the parathyroid and thyroid glands as well as formation of bone tissue. Severe bone disorders can indicate a great deal of unresolved and unexpressed emotions.

### **Treatment of Asthi Dhatu.**

- **Diet:**

**Vata Imbalance:** Increase earth element (sweet foods, grains, meats, nuts, bones).



**Kapha Imbalance:** Decrease earth element, emphasize air (fruits, leafy greens, caution with excessive fruit).

**Pitta Imbalance:** Emphasize cooling foods (milk, wheat, grains), avoid hot spices and cooked oils.

- **Exercise & Yoga:**

**Building Asthi Agni:** Exercise strengthens bone tissue.

**Exercise Caution:** Weak asthi dhatu increases fracture risk. Start with mild weight-bearing exercises.

**Yoga's Role:** Designed yoga can stress joints, strengthen asthi dhatu, and promote relaxation.

- **Meditation & Chanting:**

**Asthi Dhatu Healing Meditation:** Grounding practices, muladhara chakra focus, chanting "lam."

**Excess Earth Element:** Meditations on anahata and vishuddha chakras, chanting "yum" and "hum" respectively.

- **Herbs:**

**Bone Weakness (Vata Dosha):** Comfrey, oatstraw, amalaki.

**Pitta Dosha:** Bhringaraj for bone tonification.

**Kapha Dosha:** Guggul and kutki for bone purification.

## Majja Dhatu: the Nerve Tissue and Bone Marrow

Majja dhatu includes both the nerve tissue and the bone marrow.

Every bone has a little foramen, a small hole, through which the nerves and blood vessels enter the bone tissue.

Therefore, the bone tissue has a sense of pain, pressure, and position of the joint.

Whenever your joint is flexed or extended, you know its position because of majja dhatu.

Majja dhatu also has an important function of communication.

It is present in the brain, hypothalamus, spinal cord, and in all interspinal nerves and cranial nerves, including subcutaneous nerves.

### The Functions of Majja Dhatu

Sthayi majja dhatu is formed from asthayi majja dhatu via majja agni.

Majja agni is composed of enzymes, amino acids, and neurotransmitters necessary for the nourishment and metabolism of nerve cells.

In general, the main function of majja dhatu is communication.

Because of majja dhatu we have collective experience and the physical awareness of "This is my finger; this is my hand." Majja dhatu brings all the organs together through conscious awareness.

Through the motor nerves, majja dhatu responds to stimuli. Through the sensory nerves, majja dhatu carries the stimuli from the periphery to the center of the brain.

### Byproducts of Majja Dhatu

The upadhatu (superior byproduct) of majja dhatu is ashru (lacrimation or tears).



The mala (inferior byproduct) of majja dhatu is akshi vitta sneha (oily secretions from eyes).

Scanty lacrimal secretions in the eyes indicates inferior majja dhatu.

The initial function of tears is to lubricate the eyeball and keep the cornea clean.

Majja dhatu tries to discharge emotions in the form of tears, so tears are liquefied crystals of emotions.

### Dreams

One of the important functions of majja dhatu is to create dreams.

Dreams are a discharge of the nerve cells, the drainage of incomplete thoughts, actions, and feelings.

Many times thoughts come during our daily activities, but we are not completely aware of them.

The brain cells pick up that incomplete thought, and because incomplete thoughts stay in the brain cells, our brain has to complete these thoughts to restore order.

Väta Dreams	Pitta Dreams	Kapha Dreams
Falling, being attacked, being pursued, doing something, sex, frozen with fright, death of loved one, being locked up, flying, snakes, autumn, fulfillment.	Schooling, teaching, studying, sex, arriving too late, eating, fire, failing an examination, killing someone, being inappropriately dressed, being nude in public, summer, problem solving.	Swimming, finding money, eating candy, sex, doing the same thing again and again slowly, arriving too late, seeing self as dead, snow, spring, winter, satisfy unconscious needs.

### Treatment for majja dhatu

- **Diet:**

**Vata Imbalance:** Increase water element (moist, oily foods, milk, ghee).

**Pitta Imbalance:** Cool dhatu with sweet taste, milk, and ghee, avoiding warming sesame oil.

**Kapha Imbalance:** Increase prana flow, decrease water qualities, light and dry diet, fasting may be appropriate.

- **Exercise, Yoga:**

**Vata Imbalance:** Avoid vigorous activities, prefer swimming and gentle yoga.

**Pitta Imbalance:** Emphasize slower, gentler activities that cool and stabilize.

**Kapha Imbalance:** Increase activity, prefer mindful movements like yoga or running.

- **Herbs:**

**Vata Imbalance:** Ashwagandha, shankhpushpi, jatamansi, bala for tonification and sedation.

**Pitta Imbalance:** Brahmi, shankhpushpi, kapikachhu for cooling and sedating effects.

**Kapha Imbalance:** Calamus, bayberry, tulsi, sage for purification, light, and mobile qualities.

- **Lifestyle:**

**Vata Imbalance:** Rest, avoid stress, minimize travel, establish consistent routines, seek support.

**Pitta Imbalance:** More rest, avoid conflict, focus on lighthearted and fun activities.

**Kapha Imbalance:** Active lifestyle, less sleep, spontaneity, engage in regular active routines.



## Shukra and Artava Dhatus: Male and Female Reproductive Tissues

Shukra dhatu is the male reproductive tissue and artava is the female.

Prajanana means producing, generating, bringing forth, and procreating.

Both male and female reproductive tissues are specialized to produce a new life and their vital function is the continuation of the human species.

One of the vital functions of the reproductive tissue is to create offspring.

It takes approximately 35 days after the ingestion of nutrients for sthaya shukra or artava to be formed.

The upadhatu of shukra and artava is ojas.

Ojas is produced during the nutrition of all the dhatus, but it is the byproduct of shukra/artava dhatu in particular.

This ojas goes to the heart and nourishes para ojas.

Some people say there is no mala for shukra/artava dhatu, whilst others say that secondary sexual characteristics (pubic and axillary hair) are the mala.

### Signs of best quality Reproductive tissue (Sukra Sara)

The below mentioned are signs of high quality shukra dhatu in the body –

- Gentleness – sowmya
- Gentle look – soumya prekshina
- Milky white eye/sclera – kshirapurna netra
- Good sexual capacity and competence – praharsha bahula
- Unctuous, round, firm, even and compact teeth – snigdha vritta sara sama samhat danta
- Teeth resemble Arabian jasmine – Shikhar danta
- Pleasant, unctuous complexion and voice – prasanna snigdha varna swara
- Lustrous – bhrajishnuta
- Prominent gluteus region – mahasphik

### Principles of management

- Aphrodisiac therapies (vajikarana) is beneficial in the case of diseases of semen. The medicines pacifying bleeding disorders (raktapittahara) and those indicated in the management of disorders of the female genital tract (yoni vyapat) are prescribed in vitiation of shukra dhatu. Jeevaneeyaghritam, chyavanaprasha and shilajatu are specially indicated to treat diseases of virile semen. [
- Ghee(sarpi), milk(payas), meat soup (mamsarasa), shali rice, barley (yava), shashtika rice, and especially therapeutic enema (basti karma) are advised in the disorders of semen.



## Concept of Diet in Ayurveda

1) Definition : Diet is that – what we eat. It includes everything we eat or drink. Diet is the cause of the very existence, Energy , Colour & 'Oja' (immunity/Ultimate purified form of all the Sharir Dhatus i.e Body tissues) of every living being on this earth.

2) 'Diet' is the cause of the birth, maintenance, & destruction of all forms of life on this earth. From 'Diet' only we acquire following things – constant growth, unhampered growth , Energy , Wellbeing – Health, Colour, Proper functioning of the Indriyas (Sense Organs). Improper diet is the major cause of all illness according to Ayurveda. From all above statements one can say that' In short everything depends on diet.

### AYURVEDIC CONCEPT OF FORM OF DIET

According to Ayurveda Body is said to be made up of Panch Mahabhutas (Pentads) & hence the food also needs to be Panchbhautic (Made up of Panch (five) Mahabhutas) then only food can get digested & be utilized for the growth of Panchamahabhutas (the basic constituents of body) which in turn results in growth of body. The diet should be made up of all the six tastes i.e. Sweet, Sour, Salty, Hot, Bitter, Astringent. It has also been stated that according to the properties diet again can be of 2 types i.e. Heavy to digest , & Easy or light to digest .

#### Ideal Diet

The ideal diet should have following properties:-

- 1) It should increase the strength of body.
- 2) It should be tasty/it should be such that it should be liked by the one, who is taking it.
- 3) It should give energy instantaneously / immediately after taking it.
- 4) It should have the capacity to withhold the body & give its strength & energy to carry on its regular functions.
- 5) It should satisfy the one taking it .
- 6) It should be hot, unctuous ,not dry when taken.
- 7) Should be taken in proper quantity. 8) It should not be incompatible .(mentioned in uneasy combinations below) The food (Diet) with all above properties is said to be Ideal diet. The Diet which is of all the properties explained above can only do the functions prescribed to it.

### 3) FUNCTIONS OF DIET (food)

- 1) Instantly satisfying.
- 2) Gives strength/energy.
- 3) Maintains the body & maintains the functions of the body .
- 4) Increases longevity.



5) Increases the Digestive fire , Vitality , Recollecting Power , & Oja .

4) TYPES OF DIET There are four types of diet

i) That which can be drunk

ii) That which can be licked

iii) Easily chewable e.g. Rice etc. iv) Hard food substances which need to be chewed e.g. Sugarcane, meat. Some have given 6 types in addition to the four stated above :

v) which should be sucked e.g. Mango.

vi) Which needs mastication by teeth, these include very hard food materials e.g. various nuts. Some have stated 8 types / forms of food / Diet. In addition to the above 6.

vii) Those which can only be eaten after being grinded into powder, various pastes etc.

viii) Food substances like Sugar candy etc.

5) According to Nature – Diet has been classified into 2 types Heavy Diet & Light diet.

Rain water, Raktashali (Red rice), Sathe Sali (Old rice), Mudga, Eina (black deer) & lava (kind of bird und in airid regions) are light / laghu. Milk, sugarcane, fresh Rice, Udad( black gram) & meat of the animals from Anoop Desh – land with abundant water & plantation (Marshy lands, equatorial Rain forests) are considered to be Guru (Heavy)

6) Seven Concept of Diet The following points are important in the making the Diet complete – (promoting health) or improper- (giving Rise to various diseases).

1) Basic nature / properties of the food

2) Combination of 2 or more food material changes the qualities / properties of food material.

3) Due to boiling, roasting etc. there is change in the properties of the food.

4) Quantity of food we take.

5) Region has 2 meanings – the region where the food is being taken & Secondly region means the area the food is been produced affects the properties of food material.

6) The time when one takes the food.

7) The order in which one takes the food.

7) TIME OF TAKING DIET Proper excretion of urine & Stools, Doshas go to the there respective sthanas i.e sites, strotasas are clean and free from blockage & indriyas i.e. sense organs are sharp and attentive, one feels lightness of body , Belching with proper smell to it. With proper excretion of 'Apan vayu' , Heart becomes Nirdosha i.e. we feel like eating & drinking. When all the above signs are present then only one should eat; as this is the proper time for taking the diet. It is said that when the Doshas go to their own respective places & the Strotaras (channels) become clean then only one should take Food.

QUANTITY OF FOOD TO BE TAKEN It is decided according to digestive capacity of Agni. If Agni is weak then one should take food only once or should take food in less quantity. Food taken once i.e. at one time which gets digested completely & properly , is said to be Matra/Quantity of food to be taken. Considering four parts of the Stomach, one should take food such that 2 parts of the Stomach get filled by the food taken, one part to be filled by water or other liquid matter & one part should be kept free for the 'Vayu' / Gas to move . One should take diet in proper quantity. The quantity of diet to be taken depends on the digestion capacity of the person which varies from person to person & so does the Matra.



The amount of food, which without disturbing the equilibrium of dhatus & doshas of the body gets digested as well as metabolized in proper time is to be regarded as the proper quantity. The proper quantity of food does depend upon the nature of food articles. If the food article is heavy only three fourth or half of the stomach capacity is to be filled up. Even in the case of light food articles excessive intake is not conducive to the maintenance of the power of digestion & metabolism.

#### IMPORTANCE OF FOOD TAKEN IN PROPER QUANTITY

Taken in Appropriate quantity, food certainly helps the individual in bringing about strength, complexion happiness & longevity without disturbing the equilibrium of dhatus & doshas of the body.

Indicated Food :- One should regularly ( can take everyday) take Shastika (a kind of rice harvested in sixty days), Sali (oryza sativum), yellow gram , food cooked in Rock Salt, Amalaka (emblica officinalis), Rain Water, Ghee, Meat of animals dwelling in arid climate & Honey.

Contradicted Food : One should not regularly take heavy articles such as dried meat, dry vegetables, lotus rhizomes & lotus stalk. One should never take meat of a diseased animal. Moreover, one should not regularly take boiled buttermilk, inspissated milk with pork, beef, meat of buffalo with fish curd, & barley.

#### ORDER IN WHICH ONE SHOULD TAKE THE DIET

First, one should eat food of sweet taste for the purpose of Vata Pitta pacification. Sweet taste is helpful for pacification of vata dosha present in the digestive tract or intestines. Then one should take sour & salty substances for they do the function of increasing the digestive juices. Lastly one should take food of bitter and pungent taste for the purpose of pacification of 'Kapha' . One should take fruits like pomegranate first in the diet. Then one should take liquid material & then lastly semisolid & solid food.

#### EIGHT FACTORS DETERMINING THE UTILITY FOOD.

The Eight factors which determine the utility or otherwise of various types of food are.

- 1) nature of food articles
- 2) method of their processing
- 3) combination
- 4) Quantity
- 5) Habitat
- 6) Time
- 7) Rules governing intake of food.
- 8) Wholesomeness to individual who takes it.

#### RULES FOR TAKING FOOD Healthy

individuals as well as patients should observe the following: While having food articles which are most wholesome by nature; one should eat only that food in proper quantity which is hot, unctuous & not contradictory in potency & that too after the digestion of the previous meal, food should be taken in proper place with all the accessories, without talking & laughing with concentration of mind & paying due regard to oneself , not too fast or too slowly.

#### Important Rules And Regulations Related to Diet



- 1) Eat to live but don't live to eat.
- 2) Eat food which is beneficial.
- 3) Eat food in a moderate quantity.
- 4) Don't eat food, properties of which are not known to you.
- 5) Don't eat food in a hurry or when you are in a disturbed state of mind, full of tensions, strains, and emotional outbreaks. Regain peace of mind and then enjoy food with happy and hearty mood.
- 6) Wash your hands, feet and mouth, using clean utensils in a clean place which is well lighted and well-ventilated.
- 7) Fill half quantity of stomach with food, one fourth quantity with water and liquid substances and keep the remaining one fourth for air.
- 8) A person who takes only one full meal a day is called Yogee (or Yoga – practitioner). He takes light breakfast in the morning and the healthy and happy life.
- 9) A person who takes two full meals in a day is called 'Bhogi' i.e. a lusty and greedy person who lives mostly to eat and suffers from illness and or ill health from time to time.
- 10) A person who takes full meals more than two times is called Rogee or a sick person. He a gluttonous person and lives only to eat. He is always sick and away from health.
- 11) Don't do yogic exercises immediately after taking food. It is safe to do them three hours after taking food. It is better therefore to do Yogic exercise early morning or in the evening when the stomach is empty.
- 12) Don't take food immediately after doing yogic exercises, but one hour after doing them.
- 13) Don't go to bed immediately after taking supper wait for a minimum of one hour after it.
- 14) According to Ayurveda well balanced diet consists of food stuffs having six tastes namely Sweet, Sour, Salty, Pungent, Bitter and Astringent.

### **Diet and Mind :**

Yogic and Ayurvedic aspects.

Modern Dietetic consideration is only related to body. But it is a uniqueness of Yogashastra and Ayurveda which shows intimate relationship between diet and mind. Both the sciences assert with proofs that diet affects mentality of a human being. Satva (virtue), Raja (Aggressive desire) and Tama (Ignorant sloth) are the basic qualities of mind. Satvaguna is always strengthening, invigorating and vitalising. Satvaguna expresses essence, understanding, purity, clarity, compassion and love. Rajoguna implies movement, aggressiveness and extroversion and it operates on a sensual level. Tamoguna manifests ignorance, inertia, heaviness and dullness. Satvaguna is a positive virtue and it strengthens and stabilizes mind. Rajoguna and Tamoguna are negative attributes which destabilise and weaken the mind. Yet all the three attributes are required of course in a balanced state and having a strong control of satvaguna are necessary for normal functioning of the mind. As the final goal of yoga practitioner is elevation and uplifting of mental faculties to attain eternal bliss or moksha he/she should do everything to go on increasing his satvaguna through proper diet and good behaviour. Yoga becomes the destroyer of all woes and sorrows and can be accomplished only by him who is regulated and moderate in diet and recreation, regulated in speech and actions, and regulated in thinking and sleeping too.



## Eastern Philosophy and Ayurveda

- Every healing system has a basic foundation of philosophy.
- Ayurvedic philosophy is based on the Shad Darshan, the Six Philosophies of life, which developed from the ancient sages and scriptures of India.
- Many of these scriptures are known as Vedas, or bodies of knowledge.
- The Vedas are timeless; some say more than 10,000 years old. The four main Vedas— Rigveda, Yajurveda, Atharvaveda, and Samaveda are among the oldest bodies of recorded/written knowledge in human culture.

### Six Eastern Philosophies

1. Nyaaya (550 BC) – Realism and Pluralism
  2. Vaishesika (600BC) – Realism and Pluralism
  3. Saamkhya (700BC) – Rationalism and Dualism
  4. Yoga (200BC) – Rationalism and Dualism
  5. Mimaamsa (400BC) – Realism to Ritualism
  6. Vedanta (500BC) - Dualism to Non Dualism
- The entire Vedic tradition is composed of highly spiritual wisdom and pure knowledge revealed through the hearts of enlightened rishis (seers).
  - It is not a creation made by the mind of man but rather a revelation from the hearts of meditative sages.
  - This ancient wisdom came from the caves and mountains of India where the rishis had ashrams and disciples.
  - Students came to study with them, and the rishis imparted knowledge as they experienced it in a deep state of meditation.
  - These early teachings were an oral tradition and, because there were no books, the students stored the knowledge in their minds and it became a part of them.
  - As written music has no melody, so the written mantra has little energy.
  - For that reason, the rishis believed that mantras should not be written down.
  - They tried to impart this knowledge from one soul to another soul through the oral tradition
  - The knowledge of Ayurveda has been passed down to us in sutras or small phrases and the wisdom these sutras contain is there to be unlocked by the inquiring mind.
  - Much of the information in this book is based upon the truths contained in these sutras, composed in the form of poetry during ancient times, more than 5,000 years ago.
  - The words of a sutra bring hidden knowledge to consciousness. However, the understanding of this knowledge and its hidden meaning needs the guidance of a teacher.
  - The Sanskrit word sutra means to suture with a thread.
  - The small phrase of the sutra is analogous to a thread passing through the eye of a needle.
  - The eye of the needle is small but the trail of the thread leads to great hidden wisdom waiting for interpretation.
  - A seed is a tree in minute form.
  - A sutra is analogous to the seed.



- The seed can have many meanings and can describe a variety of forms: a small sapling, a mature tree, flowers, fruits, acorns or nuts.
- It is clear that the seed embraces the totality.
- It is the microcosm within the macrocosm. The same is true of a sutra.

### **Shad Darshan**

- Ayurveda incorporates the Shad Darshan, the six systems of eastern philosophy.— Sankhya, Nyaya, Vaisheshika, Mimamsa, Yoga, and Vedanta.
- Shad means six.
- The Sanskrit root of the word darshan is drish, which means “to see.” In this sense, darshan is inner vision as well as outer vision.
- The six systems represent six visions of life.
- They are ways of orienting with reality
- Darshan is translated as direct perception or philosophy, which is love of truth.
- While darshan is not philosophy, philosophy comes from darshan. Therefore, we translate Shad Darshan as Six Philosophies that Ayurveda accepts for the healing of mankind.

### **Why do we study the Shad Darshan?**

- Three of these systems— Sankhya, Nyaya, and Vaisheshika— predominantly deal with the material world.
- These philosophies try to understand and explain everyday experience on the level of the physical.
- Knowledge about physical creation was most important to them.
- Logical reasoning, understanding cause and effect, or experiences one can reduce to cause and effect, are the focus of Nyaya.
- This system is also concerned with the means of knowing and right knowledge.
- Vaisheshika is also focused on the level of the physical world without concern for what created it, or where it came from.
- It is really more a model of physics, of particle interactions, than a philosophy of speculative thought.
- In contrast, Sankhya states that we need to consider the origin of the world.
- Moreover, it is important to see how the theme of microcosm and macrocosm (as above, so below) plays out.
- In Sankhya, physiology is expressed as a model of evolving Consciousness.
- Non-material in nature, Consciousness expresses itself in an evolutionary scheme, as the entire diversity of material creation.
- These three paradigms— Sankhya, Vaisheshika, and Nyaya— form a natural grouping for understanding the physical universe
- The other three— Yoga , Mimamsa, and Vedanta— observe inner reality as an attempt to understand outer reality.
- They are concerned more with pure philosophy and are less concerned about understanding the physical interaction of things. Their emphasis is on how we can evolve.
- All six systems lead to evolutionary fulfillment and self-realization.
- What these philosophies are fundamentally trying to do is to alleviate pain and suffering, a common rallying point for all of them.



- They all want to bring us to a cessation of pain and suffering, which is a way of looking at them in relation to Buddhism.
- Buddhism and its Four Noble Truths specifically deal with this subject,
- In studying the Shad Darshan, we try to understand “what is” and how to relate to it in order to achieve self-realization.

### **Sankhya**

- The most notable proponent of Sankhya philosophy was Kapila, one of the great enlightened rishis (seers).
- The word Sankhya comes from san and khya. San means Truth. Khya means to realize, to know, to understand.
- Sankhya is a philosophy to discover and understand the Truth of life.
- Kapila discerned 24 principles in the manifestation of the Universe.

### **Relating Sankhya darsan to life**

- We can put our knowledge of the philosophy of Sankhya into our daily lives and relationships in moment to moment existence. The moment we look at our bodies in the mirror, we start judging. Many of us don't like the face, hair, nose, or color we have. But we are not nose, face, or body; we are the dweller dwelling in this body. We are something higher and nobler. We are Purusha. We are Shakti.
- In this way we can apply the philosophy of Sankhya in our daily lives for self-healing. We all must heal ourselves. The same thing applies when your wife is yelling at you or your husband is criticizing and you become upset and angry. You are not anger, you are the watcher of anger. you are not fear, you are the witness of fear. You are not bored or tired, you are the pure observer of the tiredness. Self-acceptance and self-love are the first steps to bliss.

### **Nyaya and Vaisheshika**

- The philosophies of Nyaya and Vaisheshika are represented by the writings of Gautama and Kanada, respectively.
- Nyaya means logic and Vaisheshika means to specify the important aspects of concrete reality.
- The proponents of Nyaya and Vaisheshika believed in obtaining knowledge through observation and critical logic.
- They were like modern scientists.
- They found that certain principles which can be experienced with sensory perception are real—pratyaksha, that which can be seen and experienced.
- Pramana means proof.
- The proponents of Nyaya and Vaisheshika discovered ways of investigating the truth and they stated that truth could be proven.
- Nyaya and Vaisheshika go together.
- While Vaisheshika speaks about nine causative substances of the universe, called nava karna (cause) Dravya, Nyaya deals with how to think about them — the reasoning. Nava means nine, karna means causative, dravya means substances.
- These nine causative substances are **Ether, Air, Fire, Water, and Earth**; the soul, **atman**, which is spirit or self; **mind**, manas; time, **kala**; and **dig**, direction.
- Vaisheshika holds to the atomic theory of existence that claims the entire universe is composed of atoms.



- Vaisheshika believes the union and separation of atoms is guided or directed by the will of the Supreme Being.
- Ether, Air, Fire, Water, and Earth are eternal atoms. The union of atoms in twos, threes, etc., created universal elements at the time of creation and these atoms will separate at the time of pralaya, disintegration or annihilation.
- There are three sources of non-valid knowledge:  
संशय samshaya (doubt), भ्रम bhrama (faulty cognition) and तर्क tarka (hypothetical argument),
- and four sources of valid knowledge:3  
Pratyaksha (Perception)  
Anumana (Inference)  
Upamana (Comparison)  
Shabda (Testimony)
- Nyaya states that any reality can be understood by these four methods of understanding, comprehension, and perceiving.

### Pratyaksha

- Nyaya classifies perception as laukika (ordinary) and alaukika (extraordinary).
- Pratyaksha (perception) is knowledge produced through contact of the senses with objects of the world. This contact must be clear.
- When in the twilight one perceives a rope as a snake, it is false and invalid perception.
- There are five ordinary external perceptions— hearing, touching, seeing, tasting, and smelling.
- Extraordinary perception is based upon association and intuition and includes perception of the qualities of soul, thought, desire, aversion, pleasure, pain, and cognition.
- Ayurveda uses both ordinary and extraordinary perception as diagnostic tools.
- When a patient has a fever, it is measured with a thermometer.
- The skin looks red and feels hot.
- Ordinary pratyaksha is that which can be experienced by direct perception through the senses.
- Extraordinary perception through association and intuition is developed through persistent yogic and Ayurvedic practice in daily observation.

### Anuman

- The second proof is anumana.
- Anumana involves inference and cognition based on some previous knowledge or experience.
- Wherever there is smoke, there will be fire. Ten miles away behind the mountain, there is a big cloud of smoke.
- We have not seen the fire but have previous experience that smoke and fire go together.
- We have seen people dying. Hence we draw the inference that man is mortal.
- Ayurveda can use inference to see which dosha is aggravated. For example, we can say that wherever there is inflammation, there is pitta.

### Upaman

- The third proof is upamana.
- Upamana relies upon comparison.
- There is a kind of knowledge that comes when one perceives the similarity between the description of an unfamiliar object and something already known.



- Doctors compare disease processes and pathological conditions as one way of understanding.
- Ayurveda uses comparison to understand the different diseases in terms of their doshas.
- For instance, a pitta-type cold will show thin, yellow mucus, a sore throat, and fever while a Kapha-type cold will present thick, white, copious mucus, chest and bronchial congestion, and chills

### Shabda

- The fourth pramana is shabda, which means verbal testimony, that which is authentic and truthful.
- The Bible, the Koran, and the Vedas are sacred texts.
- They are authority, which gives them authenticity and validity.
- These sacred texts receive the status of authority from people who regard them as authority.
- These authorities are called apta, those whose thoughts, feelings and speech/actions are consistent.
- These people have told us that the Vedas are true.
- X-rays, electrocardiograms, and MRIs are also objective observations, shabda.
- If an ultrasound shows that there are gallstones, we must believe it. The patient is one who knows the truth that he/ she has a tummy ache, so we must believe the patient and listen with great respect.

### Five Elements

- The five elements normally support life and maintain harmony in the world but, when they are out of balance, they can cause discomfort and threaten life.
- The predominance of each element changes continuously, modifying temperature, humidity, and seasons.
- People must strive to accommodate these changes in order to survive.
- Having intelligence, human beings use knowledge of the elements in order to create optimal environmental conditions. For example, they build brick (predominance of Earth elements) houses to protect themselves from changes in air, heat, and water
- All the elements are present in each individual but the proportions and combinations vary from person to person.
- Keeping one's individual qualitative and quantitative balance of these five basic elements is necessary for total health.
- When your own unique combination of the elements is maintained, your health is good.
- But when the combination is upset, disease may result.
- For example,  
an increased Earth component can result in obesity;  
increased Water can lead to edema;  
Increased fire can cause fever, ulcers, and burning sensations such as heartburn, conjunctivitis, or burning urination.
- Subtle changes in the mental faculties may also appear when the equilibrium is upset. For example,  
an increase in the Air element may cause fear and anxiety;  
increase of Fire elements can lead to anger and hate;  
increase of Earth may bring depression and dullness.



- All five elements play an important role in the formation of the structure of the tissues and in maintaining their functions.
- Relating this to cause and effect— function is the cause, and structure is the effect. The five elements form the basic foundation of Ayurveda out of which come the three doshas— vata, pitta, and kapha.
- Ether and Air together constitute vata; Fire and Water, pitta; Water and Earth, Kapha.
- The word Vaisesika is derived from word, vishesha which means particularity or distinguishing feature or distinction.
- So, Vaisesika is a philosophy of pluralistic realism that emphasizes on the concept of plurality of being or soul in the universe.
- Particularity.
- Based on Concept of Padarth (Groups) 7 padartha. In other words, it means, all objects can be thought (jneya) and can be named (abhidheya) - Dravya Guna Karma Samanya Vishesh Samavaya, Abhav.

#### Dravya ( Substance)

- Substance signifies the self-subsistence, the absolute and the independent nature of things.
- It is the co-existent material cause of the composite things produced from it.
- So, the substance is the basis of the premise of qualities and actions, actual or potential, present or future.
- In short, substance cannot be defined apart from qualities and actions.
- **Ultimate substances (Simple Substance)** are eternal and independent in nature. They are individual and infinite or infinitesimal. They are material causes of compound substances and are not subjected to production and destruction. (9 objective realities – ultimate substances)
- **Compound substances** are made up of parts and arise out of simple ultimate substances. They are transient, impermanent, and subjected to production and destruction.

#### Important points

- Earth, water, fire, air, and manas are atomic and eternal in nature.
- Earth, water, fire, and air produce composite dravya.
- Earth, water, fire, air, and ether are the panca-bhutas.
- Earth, water, fire, air, ether, and mind are physical in nature.
- Soul on the other hand is spiritual in nature.
- Time and space are objective realities.
- Ether, space, time, and soul are all-pervading and eternal.
- Earth, water, fire, air, mind, and soul are infinite in number.
- On the other hand, ether, space, and time are one each.

#### Soul

- We have discussed the five elements.
- Now we will shift our attention to soul, the sixth of the nine causative substances according to Vaisheshika.
- According to Vaisheshika, the soul is eternal; universal; of two kinds, individual and supreme (jivatman and paramatman); inferred; and indivisible.



- It is a substratum or phenomenon of Consciousness.
- Consciousness evolves because the soul or spirit exists.
- Individual souls do not perceive other souls but they do infer their existence.
- Sankhya talks about Purusha, which is pure awareness, the highest principle.
- Modern science takes seriously only what can be seen, measured, or put on the observation table. Ancient Vedic philosophy speaks a great deal about the soul as one's true identity and true Self. Self can exist without the body, Self can exist without the mind.
- In a deep sleep, one forgets the body and mind. but in a dream state, the Self still functions through the mind.
- The Self is still there enjoying the pure presence, the pure existence. Without that Self, consciousness is not possible.
- Atman cannot be seen but it can be experienced. It cannot be measured but one can merge into it.
- Vaisheshika's definition of atman is as a material, causative factor of creation

### **Mind (Manas)**

- The seventh causative substance is mind, manas.
- Mind is universal, atomic or indivisible, and is not directly perceivable.
- Mind directs experience. It is awareness functioning through the senses.
- Mind directs awareness to an object or goal and then perceives the outer object.
- The content of mind may be either conscious or subconscious. For example, the cellular mind (atomic mind) is subconscious.
- The subconscious mind working through the autonomic nervous system directs most of our bodily functions.
- The beating of the heart, the breathing of the lungs, and the movement of liver cells, cells of the intestinal wall, of the ovaries, and fallopian tubes, are all under autonomic control, which is the subconscious mind.
- Actually, there is no line of demarcation between the conscious and subconscious mind.
- Mind is one, but it operates on levels that we call conscious and subconscious.
- For the convenience of understanding we have created this division.
- Mind is a wonderful vehicle.
- Meditation is probing into the subconscious.
- In meditation, thoughts of the past come up, and feelings and emotions surface.
- When we meditate, our cells become aware and conscious of thoughts, of stress being released. We can begin to talk, share, and communicate with each cell

### **Time (Kala)**

- The next causative substance is time, kala, which is movement and change.
- Time is a force that can produce change and we use it as a marker for change.
- When we measure time, we measure change.
- The function of the doshas is also related to the time of day. For example, 5:00 AM or PM is associated with vata, and 9:00 AM or PM is associated with kapha.
- The time of the day produces a different style of function.
- Time is a cause of change, creation, maintenance, and destruction.



- The Earth rotates on its axis and also revolves around the sun. When the Earth completes one rotation, it is one day. When the Earth completes one revolution around the sun, it is one year. Chronological time is based upon the movement of the Earth
- Time can be measured in terms of prana.
- One prana is one breath.
- One breath is one inspiration and one expiration.
- Fifteen prana is said to make one minute; 900 prana, one hour; 21,600 prana, one day.
- The faster the rate of respiration, the shorter the span of life.
- The slower the rate of respiration, the longer the span of life.
- There is chronological time and there is psychological time.
- Thought takes place in psychological time.
- Since thought builds on memory, and memory is accumulated past experience, time is the movement of the past into the present and the future.
- Therefore, thought is the linear movement of time, because of the sequential change of events.
- Psychological time is the movement of thought.
- If one enters the inner space beyond thought, one goes beyond psychological time

### Direction (Dik)

- The last of the nine causative factors is direction, dig.
- Direction is an important concept in Ayurveda.
- Up, down, and lateral movements describe doshic function and are referred to as dosha gati.
- Internal and external movements also give a sense of direction.
- East, west, north, and south, are four directions also used by Ayurveda.
- East is hot, sharp, bright. It has more solar energy.
- West is cool and has more feminine, lunar energy.
- In the northern hemisphere, the more you go to the north, the colder it is.
- The more you go to the south, the hotter it is.
- Ayurveda has used direction for healing purposes— for example, selecting the proper directional axis a person should sleep.
- **Southeast is the direction of Fire, southwest is the direction of Earth, northwest the direction of Air, and northeast is the direction of Water. Ether is the center.**
- This is the natural order of direction and the elements.
- Therefore, the kitchen should be located in the southeast part of the house in order to take advantage of the Fire element.
- Earth will bring sound sleep in the southwest portion.
- Fresh air should enter through the northwest.
- The Water element is located in the northeast, providing a good space for meditation and an altar.
- The middle area, Ether, should be left empty.
- Arranging a house in this way helps us bring the blessing of all five elements so that we will be blessed by our environment.





- This Vedic understanding of arrangement is called Vastu shilpa shastra
- Southeast is the direction of Fire, southwest is the direction of Earth, northwest the direction of Air, and northeast is the direction of Water. Ether is the center.

### **Mimamsa Darshan**

- The fourth philosophy is Mimamsa, which means to analyze and thoroughly understand the truth.
- This is a philosophy of attaining freedom through the performance of duty or dharma (action in the light of awareness).
- The proponent of Mimamsa was Jaimini, one of the great philosophers.
- It is a positive way of logic and Mimamsa proves that there is a God. Mimamsa says that there must be a nonmoving mover who moves every object and that non-moving mover is God.
- Mimamsa emphasizes the teaching of the Vedas from the perspective of rituals. Purva Mimamsa is based on the initial teachings of the Vedas, while Uttara Mimamsa uses the later, higher teachings of Vedanta, which are the Upanishads.
- Mimamsa believes that the ultimate creator of the universe is God and that God is eternal, timeless, pure existence.
- It says God is both personal, incarnating in human form to bring peace, love, and order, and impersonal as Brahma.
- Mimamsa believes in many deities and says that each deity has some significant blessing to offer mankind
- In Mimamsa, God as a universal being and as a totality is here in the present.
- God is reflected in every human being as the sky is reflected in water. In the ocean there is a vast sky. In the river there is a tiny sky.
- In a small container of water there is a yet smaller reflection.
- Mimamsa says that reflection is incarnation.
- In some persons the reflection of God is 90 percent.
- In other persons it may be only 10 percent.
- Mimamsa says that in reality, every individual reflects God.
- Every individual is a complete phenomenon, but the completeness of this individual reflection is difficult to realize.
- Mimamsa says that to understand our individuality, to truly know ourselves, is to know God.
- Mimamsa says there is a lower self, jivatman, and a higher Self, paramatman.
- Through meditation the lower self merges into the higher Self.
- The knowledge of Mimamsa is vast and cannot be covered in a few brief paragraphs.
- These teachings include many methods and means of attaining God through rituals, ceremonies, and fasting.
- Also included are instructions for different ways of puja and sacrifice. This philosophy is quite complex.
- Ayurveda has accepted Mimamsa for healing purposes and incorporates rituals such as burning candles, offering flowers, sprinkling holy water, and burning incense, all of which have healing power.

### **Yoga**

- The fifth philosophy is Yoga.



- Yoga means union— the union of the lower self with the higher Self, 'the union of man with God.
- It is a practical discipline for knowing the self.
- Yoga comes from yuj that means to unite.
- When you control your thought waves, you can go beyond thought.
- Thought is a barrier, an obstacle, and a block.
- Yoga is one of the ways to go beyond.
- Patanjali was the pioneer who organized yogic discipline as a science through his Yoga Sutras and Ayurveda has accepted this philosophy for healing purposes.
- The Yoga system provides a methodology for expanding one's individual consciousness to the universal Consciousness.
- There are various schools of Yoga — Bhakti Yoga (path of devotion), Jnana Yoga (path of knowledge), Karma Yoga (path of action), etc.
- Patanjali's Yoga Sutras give eight methods to attain enlightenment:
  1. Yama (five restraints)
  2. Niyama (five observances)
  3. Asana (postures)
  4. Pranayama (control of the vital force)
  5. Pratyahara (withdrawal of senses)
  6. Dharana (focusing attention on an object or mantra; one-pointed awareness)
  7. Dhyana (meditation; a continuous flow of attention without words or thoughts; moment-to-moment awareness without judgment)
  8. Samadhi (balance of body, mind, and consciousness; an expansive state of choiceless, passive awareness; spiritual Bliss)
- Patanjali's system has great therapeutic value and discipline.
- The yogasana is a way of bringing awareness into action in a particular position.
- Control of the mind is established by quieting and stilling the mind so that the object of perception becomes the Self.
- In the broadest sense, Yoga brings attention back to the Self and creates the value of self-referral.
- When one sits in the lotus pose, one becomes like a lotus. When in a cobra pose, one becomes like a cobra. When in a tree pose, one becomes like a tree.
- There is a communion between body, mind and consciousness.
- Standing on one leg for 10 minutes, 15 minutes, even one hour, will bring siddhi, the benefit of that asana.
- Every asana has a siddhi, a benefit, which creates biochemical changes in the body.
- Patanjali made a science of yoga and the ultimate end of yoga is samadhi, the merging of the lower self into the higher Self, where body, mind and spirit become one, and that is the state of liberation.
- Ayurveda classifies yoga asanas according to vata, pitta, and kapha, utilizing yogic science for healing purposes.

#### Vedanta

- The sixth philosophy is Vedanta, which was established by Badarayana.
- Veda means knowledge and anta means ending, so Vedanta means the ending of knowledge.



- Knowledge is necessary for learning, inquiring and investigating.
- But to fully realize life, the merger of the lower self into the higher Self, knowledge becomes a barrier.
- If one has tremendous knowledge, that knowledge blinds. The person becomes prejudiced and preoccupied with the knowledge.
- One cannot find God or one's true Self by reading books.
- We all have to read our own book, which is our daily operating consciousness.
- We have to read ourselves, our thoughts emotions, reactions and feelings in every aspect of life and inquire of ourselves what we are.
- Vedanta is a profound philosophy that Ayurveda has accepted.
- This philosophy is also referred to as Upanishad. Upa means near, nishad means to sit in the vicinity of the enlightened one, the teacher, master, guru, and listen to him or her without any doubt, delusion or comparison.
- Vedanta, the entire teaching, is upanishad.
- Vedanta uses another word for God called Brahma, which means the expansion of consciousness.
- The only thing that exists in Vedanta is Consciousness.
- There is nothing else.
- There is a tendency toward dualism in Sankhya and Vaisheshika.
- However, in Vedanta, there is only one principle, and that is called Consciousness.
- Ayurveda has accepted his philosophy for healing purposes.

#### Buddhism

- Later, Ayurveda incorporated the philosophy of Buddhism, founded by Lord Buddha.
- The essence of Buddha's teachings is condensed within the Four Noble Truths:
  - 1) suffering exists;
  - 2) there is a cause of suffering;
  - 3) there is cessation of suffering;
  - 4) there is a means to cease suffering.

<p>According to Buddhism there are 12 causes of suffering:</p> <ol style="list-style-type: none"> <li>1 Avidya Ignorance</li> <li>2. Samskara Past Impressions</li> <li>3. Vignana Initial Consciousness</li> <li>4. Nama Rupa Mind/Body</li> <li>5. Shadayatana Six Organs of Cognition</li> <li>6. Sparsha Contact of Senses with Objects</li> <li>7. Vedana Sensation, Feelings, Pain/Pleasure</li> <li>8. Trushna Thirst to Enjoy</li> <li>9. Upadan Mental Attachment</li> <li>10. Bhaka Becoming</li> <li>11. Janma Birth</li> <li>12. Jara Marana Old Age, Death</li> </ol>	<p>And there are eight ways to overcome suffering:</p> <ol style="list-style-type: none"> <li>1. Right Perception and Observation</li> <li>2. Right Thinking</li> <li>3. Right Speaking</li> <li>4. Right Conduct</li> <li>5. Right Living</li> <li>6. Right Doing</li> <li>7. Right Mindfulness</li> <li>8. Right Meditation</li> </ol>
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- Lord Buddha was born in Nepal about 800 BC.
- He was highly enlightened. He never used the word God.
- He felt God as a pure Presence, pure Existence.
- Buddhist philosophy encourages entering into that pure existence by emptying our minds of their contents.
- Buddha said that in order to hold the contents of our minds and our consciousness, we have had to establish definite borders around them.
- Containers and contained are the same and we live in the tiny enclosures we call consciousness.
- Buddha said that if we empty our consciousness of its contents, then we dissolve our borders.
- At that moment we enter nirvana, which is the state of pure Existence.
- Buddha called this state nothingness or no-mind state

#### Summarize

- The creators of these philosophies were great pioneers and have given us profound insights into the truth of life.
- Each of these philosophies has contributed to the thought of Ayurveda. if;-
- Sankhya gave Ayurveda the theory of evolution and a theory of cause and effect,
- Nyaya and Vaisheshika gave Ayurveda logical and sequential thinking. The body is a material machine and this machine should be corrected. This approach is reflected in modern physics.
- Mimamsa is about action, the path of life, and freedom through performance of duty (dharma).
- Its teachings include methods and means of attaining God through rituals, ceremonies, and fasting,
- Vedanta gave profound thinking to Ayurveda about eternal, changeless Brahma, the ultimate achievement of each human being.
- To achieve that goal each person needs perfect health,
- Ayurveda uses Yoga therapeutically and indeed each of these systems has great value.
- And finally, Buddhism. Buddha says everything is going to end. Do not worry about disease, because the disease is going to end.
- Have patience. Buddhist philosophy says there is suffering and a simple way to go beyond suffering is to have patience, to give time for samprapti to eradicate itself. That is what Buddhism has given to Ayurveda.

AyurGyan



## Ojus Tejas Pranas

### Ojus

- The three doshas are combinations of the five elements. Ojas, tejas, and prana are the subtler, energetic forms of the doshas. As with the tridosha, ojas, tejas, and prana are comprised of all five elements. However, each relates to the more subtle of the two predominant elements that make up the corresponding dosha.
- Ojas is the pure essence of kapha dosha, and of the Water element in particular.
- Tejas is the pure essence of pitta dosha, and of the Fire element in particular.
- Prana is the pure essence of vata dosha, and of the Ether element in particular

### Tejas

- Tejas is the burning flame of pure intelligence.
- The principle of tejas embraces both light and heat.
- The illumination of the sun is tejas, which is also responsible for heating the Earth.
- In our food there is also solar energy (tejas) as well as life energy (prana) and vital protective energy (ojas).
- Tejas is the primary energy involved in the digestion and transformation of everything that we take in and experience. This includes food, liquids, thoughts, actions, emotions and all else that comprises our human life

### Tejas and Kundalini

- Kundalini is the bio-spiritual combination of tejas, ojas, and prana.
- When a person meditates, the energy rises up from the root chakra to the crown chakra along the ascending track of tejas.
- The kundalini shakti has ascending and descending tracks along the spinal cord.
- It is a dormant neuro-electricity potentially present at the root of the spine.
- Shakti awakens and moves up by the grace of the guru, kundalini yoga, pranayama, meditation or prayer. There are certain signs of the awakening of kundalini.
- A person develops goose bumps, spasms, or a surge of energy moves up.

### Pranas

- Prana is the life energy that performs respiration, oxygenation, and circulation.
- It also governs all the motor and sensory functions.
- Prana governs all higher cerebral activities, including the functions of the mind, memory, thoughts, and emotions.
- Prana governs the biological functions of the two other subtle essences, ojas and tejas.
- During pregnancy, the navel of the fetus is the main door through which prana enters the womb and the body of the fetus.
- This prana also regulates the circulation of ojas in the fetus.
- Thus, in all human beings, even in the unborn, a disorder of prana may create an imbalance of ojas and tejas, and vice versa.

### The Functional Integrity of Prana, Tejas, and Ojas

- From the time of physical birth until physical death, we are faced with the aging process.
- Because the continuous breakdown of the bodily tissues and organs causes deterioration and degeneration at the cellular level, it is at the cellular level that rejuvenation must take place.



- The tridosha play an important role in the maintenance of cellular health and longevity. Each dosha plays a vital part in upholding the function of each of the billions of cells that constitute the human body. Kapha maintains longevity. Pitta governs digestion and nutrition. Vata, which is closely related to the pranic life energy, governs all life functions.

#### **Ojus Tejus and Pranas and Aura**

- A balance of ojas, tejas, and prana constitutes one's aura, the defense shield against any intrusions from outside.
- Ojas is the substance of the aura, tejas is the color of the aura, and prana is the movement in the aura.
- The stronger the aura, the more the things of this world can be thrown off and one can be happily and joyously "in the world but not of the world." Weak ojas hinders the proper transmission of tejas. This in turn weakens the digestion and aids in the production of ama.
- Too much ama seals out prana, which weakens the entire system and opens the door for disease

#### **Conclusion**

- The Ayurvedic Definition of Health
- sama dosah samagnis ca sama dhatu mala kriyah
- prasannatmendriya manah svastha ityabhidhyate

(Sushruta Samhita, 15.38)

- One who is established in Self, who has balanced doshas, balanced agni, properly formed dhatus, proper elimination of malas, well functioning bodily processes, and whose mind, soul, and senses are full of bliss, is called a healthy person

#### **Factor that affect our health**

Most people find that diet is the best place to begin an Ayurvedic lifestyle. To this end, there are ten important dietary habits to avoid:

1. Overeating
2. Eating without real hunger
3. Emotional eating
4. Drinking fruit juice or excess water or no water during a meal
5. Drinking chilled water at any time
6. Eating when constipated or emotionally disturbed
7. Eating before 7 A M or after early evening
8. Eating too much heavy food or too little light food
9. Snacking on anything except fruit between meals
10. Eating incompatible food combinations, such as fruit with a meal