

Simply Ayurveda

The Philosophy of Life & Health

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“I am Dhantvantari who eliminated senility, disease and death among the beings on the higher planets, born on earth to expound surgery and allied branches of knowledge.”
(Susruta)

‘Acintya bhedaabheda tattva’

**The truth is inconceivably
simultaneously one,**

&

different!

Earth, Water, Fire, Air and Space.

When you can see (with the minds eye)
these five sublime elements and therefore
the three
functional elements (doshas) on the front
cover,

Then you are living,

Ayurveda!

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Diseases have their seat in the mind and the body!

**The way of disease control is purification, pacification, diet and lifestyle,
all properly given and observed.**

**One who lacks self-discipline and gorges on food regardless of
incompatible tastes and potency, falls victim to diseases, enfeebled sense
organs and death. (Susruta)**

THE QUALITY OF KNOWLEDGE

Many students of Ayurveda might wonder, ‘Why on earth is another text on Ayurveda necessary? Surely the market place is flooded with books dealing with exactly the same subject?’

The etiquette of this philosophical work however, is to avoid repetition and to deal with concepts and philosophies not elaborated in the Ayurvedic literature to date. Such discussions are for the sole purpose of understanding the intricacies of clinical Ayurveda. The clinic may be your home or you may be a professional practitioner. However students beginning Ayurvedic studies will need to have a few Ayurvedic texts on hand to establish a general knowledge base to build from. (See the list on the back page)

Ayurveda relies on the greats of the past, the saints, devotees and healers whose knowledge of life (Ayurveda) has been handed down since time immemorial. This knowledge never changes; the foundation is the same as it was over 2400 years ago in the days of Caraka muni and Susruta.

In 2009 we accept as truth, a vast array of medical knowledge, yet every now and then that knowledge is turned on its head and rolled in the dust. Any honest scientist or medical professional would agree that a volume of unlimited pages could be compiled listing the upgrading of medical science in different departments. There is always an entire process of improvement; therefore we must conclude that this knowledge, although vast and wondrous, is nonetheless partial, and therefore incomplete. That imperfect knowledge constantly requires revision and re-calibration. That type of knowledge system is a little transient, like a mirage in the desert or the end of the rainbow. The process of discovery and learning is necessary and valid but it reveals an imperfect system. And of course in the twenty first century we have the harsh reality of business and money over humanity and culture.

The two famous Vedic texts namely the Susruta and Caraka Samhitas, have mentioned three principles, Firstly, how to judge a medical text,

If economical rationalism is the prime consideration, it becomes no longer, rational!

Secondly, how to choose a teacher and thirdly the qualifications of the student. These remain full of meaning even today and are worthy of inspection and contemplation. After all, over 2000 years you would expect these standards would have been validated and refined to the present day. But sadly you may find the concepts overflowing with humanity, culture and science being almost totally absent in present day medical practice.

Ayurveda is an ancient set of philosophical, spiritual and cultural principles. The next time you meet a medical professional ask them their philosophy and principles, and then you may know if they are qualified. Strangely enough the World is not square nor flat and it appears that many mainstream doctors have a profound leaning towards the natural with excellent philosophical, spiritual and cultural principles while possibly several natural health professional may be sadly lacking these sublime traits. In other words you may find a GP who thinks like a Naturopath (ND) and you may find an ND who thinks like a GP.

The point is, the modality does not matter, rather it is the set of philosophical, spiritual and cultural principles, that is the defining foundation. What is the consciousness of the health professional. As mentioned this consciousness was documented long before we were in nappies, A health practitioner of any modality is a health practitioner firstly and a business person secondly. A health practitioner of any modality is a human being firstly and a business person second. A health practitioner of any modality is a merchant of knowledge firstly and all else is second.

Because the greatest disease is that of lack of knowledge.

Let us thank great but lesser know persons of Ayurveda such as Dr M S Valiathan, Vaidya V. M. Gogte, Vaidyaratnam P. S. Varier, Prof. Dr. Yogesh Chandra Misra, Prof. C. Dwarkanath and Ayurvedic Homeopath Benoytosh Bhattacharya for their generous contributions to this science. Also profound thanks to Dr Sreeraj, Dr Meera, Dr Subaida, Dr Rajesh and Dr Acyutam of Rajah Ayurvedic Hospital, Kerala, South India for their generous teachings and willingness to share the secrets of Ayurvedic science.

Knowledge is not invented, it is carefully passed down from the top to the ground like a ripe fruit

In honour of KASIRAJ DIVODAASA

Previously Lord Brahma (the creator – see page ???) had composed 100,000 Sanskrit verses of Ayurveda and placed into 1000 chapters. Seeing the shortness of human life increasing he re-arranged and abridged the work into eight sections.

Note; The decrease in the duration of human life is written in the Vedas, it is called the cycle of Yugas. Now human life span is decreasing compared to past ages. Despite the juggling of the figures by scientific tally, lifespan has decreased well below 100 years and we shall see in the future lifespan diminish still further. This is despite the empty promises of the materialistic modern age of chemicals with little real intelligence. In the future people will live to a whooping 30 years old and science will no doubt tell everyone how lucky they are.

Kasiraja Divodaasa was teaching around 1000 BC, Susruta was one of seven disciples of Divodaasa,

Susruta quotes Divodaasa in his Samhita;

“I am Dhantvantari who eliminated senility, disease and death among the beings on the higher planets, born on earth to expound surgery and allied branches of knowledge.”

Kasiraja Divodaasa had appeared on earth to teach the eight branches of Ayurveda given by Lord Bramha. This Ayurveda was previously practised by Dhantvantari amongst the gods.

This is called parampara or disciplic succession. Knowledge is not something dug out of a fertile brain but it comes down from guru or teacher to worthy student. It does not change in foundation, philosophy or principle. Sometimes it may appear new but at a closer look we see that it is simply the old in new dress. Dhantwantari is the preceptor of Ayurveda who emerged from the ocean of milk with a pot of nectar (page???? The epic of the gods and demons churning the ocean of milk is found in Srimad Bhagawatam (read pages)).

Divodaasa explains the eight branches and he especially praises the first branch of salya for which Susruta became famous for;

The eight branches of Ayurveda;

1. Surgery - Salya
2. Management of disease of head and neck - Saalaakya
3. General medicine - Kayacikitsa
4. Diseases caused by the supernatural - Bhutavidya
5. Healthcare of children - Kaumaarabhrtya
6. Poisoning - Agadatantra
7. Rejuvenation - Rasaayana
8. Vitalisation - Vaajikarana

Divodaasa then explains the four causes of disease namely;

1. Extraneous factors, a blow, fall etc
2. Physical, diet, lifestyle, poor blood etc
3. Mental, excess anger, greed, aversion etc
4. Natural, hunger, senility and decay etc

Divodaasa then explains the management of disease namely;

1. Pacification and elimination of the perturbed doshas
2. Dietary regime and appropriate activities and conduct
3. Herbal medicine from many Earthly (mother) sources.
4. According to season and time which are extremely powerful.

Doshas are often times disturbed by foods and drinks because they contain six tastes. Each rasa or taste affects the doshas because of certain qualities they possess therefore dietary observances are paramount for maintaining health.

External factors may cause a disease of both the body and the mind. The body may be treated as above and the mind with pleasurable experiences for the senses. This would include beautiful fragrances, flowers, sounds, atmosphere, foods and drinks.

SIMPLY AYURVEDA 'THE PHILOSOPHY OF AYURVEDA'

This short text is dedicated to fostering an understanding of Ayurvedic principles so that the reader may be able to grasp and apply the ancient concepts with profound improvement to their health. The basic Ayurvedic concept embodies simplicity with the five cosmic elements, namely, earth, water, fire, air and space as the foundation. These simple yet sublime elements of the universe are the underlying structure of all that we know. Grossly, there is nothing beyond these five. Mind, intelligence, ego and consciousness are the finer ingredients.

The square Western mind wants Ayurveda totally spelled out, black and white, in boxes, carved in stone, but in truth the world is round and always moving. In reality Ayurveda can't be boxed in, put into rigid concepts or taught by a mono-formula. Further, one needs a physical teacher so as to learn the finer concepts of Ayurvedic philosophy and practice because the texts are in codes of philosophy rather than rigid boxed in formulas.

You may want to find the dose of a herb. In the ancient texts you will come across a chapter entitled, 'Dose of Medicine'. Naturally you are looking for an exact amount, but you will not find it. You will find many techniques and philosophies to determine dose. For example, individual nature, power of drug, strength of digestion, disease type, strength of body, acute or chronic, age, weight and stage of pathology. The point is, you will not be 'told' the exact dose, however by adopting the philosophy and principles of Ayurveda you will safely be able to determine an effective dose. The books may give you a very rough dose along with the knowledge required for an individual adjustment.

Reading a section entitled 'The Wholesomeness and Unwholesomeness of Food', from Charaka Samhita highlights this philosophical broadness. Only a few foods are mentioned, however it is a theme, a philosophy that binds the text. After all, a book 2400 years old is not going to list processed food as unwholesome.

Sublime knowledge manifests as good health, whereas ignorance as disease!

The Charaka Samhita declares with a ‘sutra’ or philosophical sentence in short,

‘That food which nurtures all the tissue of the body, and which puts the body into balance, is wholesome’.

Ayurveda is not a block formula but a science and science requires contemplation of a theme, a philosophy! Vedic philosophy is explained in a sentence called a ‘sutra’. Ayurveda, yoga and Vedic texts are in sutras. A sutra is a condensed essential philosophical truth in few words, like a zip file on your computer that expands into vast variegated files. A teacher is the un-zipper of the sutras.

CHANGEABLE CONCEPTS- LIKE THE MIND AND WEATHER

The concepts of the knowledge of the utility of a substance (padartha vijnana) explains a pair of qualities of a substance like hot and cold (gunas) namely superior (paratva) and inferior (aparatva). For example a ripe sugar banana has qualities (gunas) of being cold, wet and heavy so naturally banana is superior (paratva) in the summer, morning and noon and to a person with good digestive fire (agni). The same banana is inferior (aparatva) in winter, on a rainy evening and to a person with poor digestive fire (low agni). Superior (Paratva) and inferior (aparatva) are two qualities (gunas) of a substance (dravya) in an interesting category, because their nature is relative to the time of year, day and life, the place, variables and the individual and is therefore transient. Generally a banana may therefore be said to be, ‘as valuable as gold for breakfast, silver for lunch and finally lead for dinner’. This concept of changeable superior and inferior qualities is the unique contribution of Ayurveda. After-all, life is never stagnant, rather it is always dynamic and changing.

Philosophy is a symptom of consciousness and it is with consciousness supported by philosophy that the individual acts or does various karmas (activities). When you meet someone, the best way to get to know them is to ask, “What is your philosophy?” So what is the philosophy of an advanced civilization which pollutes the planet in too many ways? What is the philosophy of the big pharma companies which simply produce many drugs

Giving a name to a disease is not as important as understanding the doshic imbalance.

that simply block disease, are required to be taken for years or the rest of your life, with side effects that are another disease?

Philosophy is the air or environment in which we live, it is the foundation of the way we think and the actions we undertake. Philosophy is perceived like the scent of a flower while strolling past a garden, it is a fine air adorning human life. A superior way to judge a health system is by understanding its philosophy, not by measuring drugs, outcomes or the number of beds!

UNDERSTANDING THE DOSHA CONCEPT

There are now many Ayurvedic texts available in English, and to some extent they all cover exactly the same subject matter, with emphasis on individual nature (prakruti), and also the five great elements (earth, water, fire, air and space), the three doshas (vata, pitta and kapha), (rasa) taste, (guna) qualities and (karma) actions of herbs. After regularly pondering the pages of ‘Simply Ayurveda’, Ayurvedic Philosophy, it is our wish that these texts will become new and bright with each adventure through their pages as Ayurveda unfolds for you.

In Ayurveda the concept of tridosha stands out as the dominate concept, like yin yang and qi of Chinese medicine. Tridosha simply means three doshas. A dosha is an interesting idea, which can be seen through many eyes or angles of vision. Nature, constitution, type, characteristic and strength are a few descriptions. A person with a strength of digestion who has a powerful stomach will naturally over eat. Therefore our nature is also a type of fault. There may be good body heat to protect us from snow and cold but if subjected to hot weather for a time one will suffer. One may have cold or low body heat and they therefore very much like the warm weather, but when the days become cold and dark they suffer from chill and depression. Nothing is absolute or pure in this material world, all joy must carry some sorry, and all sorry must give birth to some joy. Our body type is a strength as well as a fault or weakness. This is called prakruti or nature in Ayurveda.

LIFE AND THIS BODY AS A ‘BAD-BARGAIN’

Good and bad will always be mixed no matter how hard we try for one, two will always appear! So you could call our body type a bad bargain.

There is a very fine line between your strengths and your faults!

Our bodies are a bargain because human life is so grand and priceless, try buying some if you get a chance. Also this body is considered bad because along with birth is death for sure, there are no exceptions. And by the way, every body type has a down side so be happy with your nature, that mother nature gave you, well, we have no choice anyway! So to be happy or unhappy with who we are, our faults and strengths, our body type is simply an illusion, this is a reflection, a dim thought.

Rather, finding our point of balance is the key. Ayurveda is all about how to manage our strengths, nurture our faults and how to balance our life, for enjoyment, work, fulfilment and liberation.

The universe is simply composed of space, air, fire, water and earth these are the ingredients of the cosmos. These five elements in different combinations and permutations are the construct of the entire physical world. They also combine to become these three doshas.

Vata is compared to actions of air and space and generally is simply known as **air**.

Pitta can be compared to actions of fire and water and generally is simply known as **fire**.

Kapha can be compared to actions of water and earth and generally is known as **water**.

Vata, pitta and kapha are the three Ayurvedic doshas which have certain qualities or gunas. Guna means rope, these qualities are tied with steady and strong ropes and therefore cannot be separated from the three doshas vata (air), pitta (fire) and kapha (water) or any substance in the world.

Qualities (Gunas) of the doshas;

Vata (**functional air**) is basically dry, rough, light mobile and generally cool.

Pitta (**functional fire**) is basically hot, wet, light and immobile.

Kapha (**functional water**) is basically cold, wet, heavy, smooth and immobile.

When we call vata, pitta and kapha air, fire or water respectively it is not

Balancing these three doshas is the 'science of life', that is Ayurveda!

the elements we see around us, but more to do with the intelligence, qualities and activities of these doshas. Dosha is concerned with how the elements behave, basically their qualities (guna) such as hot, cold, wet and dry. Every cell in the world as well as the universe is composed of the five elements and function as the three doshas, VPK, (air, fire and water). Food and medicine contain the same five elements and three doshas, therefore prolonged intake of foods, liquids and lifestyles which are not in elemental balance will push these doshas out of balance. When the elements or doshas are excessive or deficient, ill-health follows. That is the Ayurvedic concept of disease.

Ayurveda simply means - life's knowledge – to know the ‘Art of Living’

Ayurveda affords the wisdom of how to bend, move and dance to the flow and ebb of life, and how to weave a healthy, prosperous and meaningful life. The key of Ayurveda is understanding the energies around us, the potencies that govern every bodily cell as well as every planet in the universe. Therefore Ayurveda begins with the five great elements that make up the universe and whose energies regulate every cell.

The universe is constructed of five basic elements, as you know, earth, water, fire, air and ether (space). Everywhere we cast our senses we perceive the five great elements functioning as the three doshas. There is no exception.

With our nostrils which are empowered with the sense of smell, we perceive the fragrance of the **earth**. With our tongue which is empowered with the sense of taste, we perceive the sweet, pungent, bitter, sour, salty and astringent flavours with the help of saliva (**water** element). With our eyes which are empowered with the sense of sight, we perceive the colors of the world by the grace of **fire**. With our tactile sense which is empowered with the sense of touch, we perceive the textures of life only through the existence of **air**. With our ears which are empowered with the sense of hearing, we perceive the many sounds which travel with the permission of **space**. If there is no earth element, there can be no fragrance, when water is absent there can be no flavor, when fire is missing, colors and sight disappear, remove the air and touch is lost, and without space, sound cannot function.

Pancakarma therapy is the unique contribution of Ayurveda

Without fire or sun, with no reflection of fire, namely, the moon, our days and nights have no color and our eyes have no colors to see. Electricity is nothing but the storage of the sun's energy. Our eyes see the colors of the day only after the great fire ball has risen, therefore the Vedic texts describe the Sun and Moon as the two eyes of the universal God and all creatures are secondary seers! After the universal form of the cosmic lord has cast a vision on the world by opening an eye, the sun rising, then you may see. The sun rises and our vision manifests.

In other worlds the entire gross world that we perceive is nothing but the manifestation of the five great elements, earth, water, fire, air and space. This world of cosmic elements we perceive with our eyes, only as secondary seers. One can see only after the universal lord whose eyes are the sun and moon has cast a transcendental vision over the world.

The mind, intelligence, ego and living force as different aspects of the atma or soul will be discussed later on, but let us begin with what we can smell, taste, see, hear, and touch.

THE DIFFERENCE BETWEEN STRUCTURE AND FUNCTION

The five great elements can be perceived as the structure of the universe. Ayurveda has further grouped the elements into a functional category. What do the elements do? How do they function? What is their general behavior? In order to understand the five great elements and apply them to the functioning of life's processes, the greats of Ayurveda have grouped these five elements into three divisions called doshas (elemental functional tendency or constitution).

Kapha (water) dosha consists of earth and water and is involved in anabolic (building, increase) functions in the body.

Pitta (fire) dosha consists of fire and water and is involved in the metabolic (conversion, digestion) function in the body.

Vata (air) dosha consists of space and air and is involved in the catabolic (decrease of tissue) function of movement and clearance in the body.

“Our eyes are secondary seers after the great universal eyes!”

These three doshas exhibit three processes which are the three biological processes that support life, nay, these three processes are life! Every cell of the body, of every variety of life is engaged in building (anabolic), converting (metabolic) and moving or clearing (catabolic) functions. Take your bones as an example. Stem cells in bone tissue divide into osteoblasts and osteoclasts. Every three to five years the osteoclasts have demolished the bones and the osteoblasts have rebuilt the bones. Growth, conversion and demolition (the function of VPK) pervade every cell and tissue in every living creature.

Yang can be compared to pitta with the heat of conversion, yin to kapha with the coolness of water and growth while Qi is compared to vata the moving and balancing principle with a tendency for decrease. Qi is the point where yang and yin meet, the place of harmony. Qi or vata is the principle that gives yang or pitta and yin or kapha the ability for movement. The Chinese yin/yang design looks like only two items, but Qi is the balancing line between the two. So all in all, Chinese medicine is based on three energies.

QUANTUM PHYSICS

You may have been fond of physics at School or you may be a Physics graduate so you are aware of the elemental table of the elements like hydrogen etc. You may pose a question, or make a comment that there are over 92 elements known in physics and many more elemental particles so why Ayurveda is so retarded to only speak of five elements? According to Dr John Hagelin, Quantum Physics has grouped all elements into five groups or spin types.¹ Further, the five groups have been divided into three superfields, corresponding to the three divisions of Ayurveda namely kapha, pitta and vata.

PRAKRUTI – WHAT TO TREAT!

Each person has a **tendency** to a certain dosha or doshas, either pitta metabolic, kapha anabolic or Vata catabolic. This simply tells us a person's **tendency** or nature.

No need to name a disease, name the imbalanced dosha(s)!

¹ Cited in Hari Sharma and Christopher Clark, *Contemporary Ayurveda, Medicine and Research in Maharishi Ayur-veda*, Philadelphia USA, Churchill Livingstone, 1998

This **tendency** is a person's strong point: however as time passes a strength becomes a weakness. A good clinical example is a person who has all the metabolic signs of pitta, full and regular bowel movement every morning, good appetite, mentally fixed, sharp and intense, generally excessive in habits with a redness around the eyes. Such an individual with a pitta tendency is going to throw boots and all at their digestion. Therefore over time that powerful metabolic energy will often become damp and sluggish. As babies (kapha time) their mothers were busy feeding them, as teenagers (pitta time) they devoured the world with vigour, now at the later stages, 50 years plus, (vata time) their pitta is often hiding under a cold sludge (ama) collected from over eating improper foods according to time, place and circumstance. Over time any sludge collected from poor digestion will be driven deep into the tissues of the body to cause many diseases. To treat their prakruti, nature or tendency with cooling bitters could be a big mistake, the imbalance observed at a particular time is what needs to be addressed. In this case, treatment requires warming digestives, say pepper. If we follow a blanket square formula by simply treating a one hundred year constitution or prakruti, it will not be very Ayurvedic nor successful.

An Ayurvedic practitioner treats a unique individual at a certain time, circumstance and place with different variables to consider.

THE FIVE ELEMENTS HAVE CERTAIN QUALITIES.

Substances of the world have meaning because they support qualities and actions. For example we take ginger because the substance ginger has qualities of pungency and sweetness. The actions which follow are warming digestive, salivary stimulant and anti-inflammatory. Qualities cannot be separated from a substance. If a substance has no qualities then the substance has no meaning. Take warming, unctuous and heaviness from fresh ginger and it is no longer ginger. The five elements have qualities, and these five great elements functioning as the three doshas in the body have qualities with actions that follow.

Ayurveda is concerned with the balance of the doshas, which is the balance of earth, water, fire, air and space. The balance of these five elements as the

To understand like increases like, and unlike items decrease, is sublime!

three doshas is what we call health. Knowing the qualities (gunas) of substances tells us how these substances will affect the doshas.

SIMPLE RULES OF AYURVEDA.

Like will increase like.

For example chilli, pepper and garlic are hot so they will naturally increase hot energies and therefore Pitta will increase.

Unlike will decrease unlike.

For example chilli, pepper and garlic are hot so they will naturally decrease cold energies or energies which are unlike or different and therefore kapha and vata will decrease.

Ancient cultures know the tridoshic (balance the three doshas) secret of how to adjust the energies of substances. By blending substances a person can attain equilibrium. Yoghurt is a wonderful substance for its probiotic effect but is known in Ayurveda as abhisyandi a channel blocker. So the art is when and how to take yoghurt, what quality and quantity and how to change any faults by adding such substances as garam masala, pippali or salt.

Remember how the three elements (doshas) function.

Vata (air) is basically dry, rough, light, mobile and generally cool.

Pitta (functional fire) is basically hot, wet, light and immobile.

Kapha (water) is basically cold, wet, heavy, smooth and immobile.

Simply, we require the understanding that the universe is built or structured with five great elements; earth, water, fire, air and space. Those five combine to function as three doshas VPK. All substance contains these elements as the three doshas and therefore have qualities called gunas, like hot, cold, dry, wet, heavy, light, rough and smooth.

Life is a balance of these energies. Balance in such an environment is different for every individual, time, circumstance and place.

How the elements behave is called dosha!

AYURVEDIC BEGINNINGS - OBSERVATION OF THE UNIVERSE

STRUCTURE AND FUNCTION EXPLAINED

The ancients gathered knowledge. One process was observation of the world around them. Not only did they learn from animals like the Cobra, Mongoose and Monkey, but also from the very fabric of the cosmos; the threads that compose matter and the structure that life rests on, namely the five great elements. Earth, water, fire, air and space!

‘An intelligent person accepts the universe consisting of twenty-five elements, including the five great elements as their teacher, while the foolish accept the same as an enemy to be exploited and therefore they remain foolish!’ Charaka Muni 460 bc

Every Ayurvedic book begins with the universe and creation. The cosmic manifestation consists primarily of five great elements; namely, space, air, fire, water and earth. This is called sankhya (counting the ingredients) philosophy. We may ask, “Why is this? Why such emphasis on these five great elements?”

It is because the external world and the body consist of identical material. The same earth, water, fire, air and space make up the world matrix, the planets, our bodies and all substances (food and medicine).

If you know how the body is constructed, how it is created and how it therefore functions, then you understand the underlying cause of the malfunction and how to remedy different situations. It is no surprise that the five elements play a major role in Ayurvedic diagnosis and treatment. Balance of the three functional elements, the doshas means health while an excess or deficiency precipitates imbalance, disease and eventually death. Too much stomach acid (pitta) causes ulcers, too little (pitta) causes indigestion and fatigue. The underlying energies (guna or qualities) of the imbalance are identified. It maybe a cold, wet indigestion, a low pitta condition or possibly an excess pitta condition of acidic hot nature.

When the universal structural elements are in a functional stage they are called VPK!

When the underlying energy of the imbalance is understood then the food or herb can be selected. Cool and dry digestive bitters for excess heat or pungent digestives for low pitta condition. Or in cases both bitter and pungent mixed.

These foods and herbs are nothing but the great earth, water, fire, air and space. Cool and dry digestive bitters will pacify pitta like dandelion root which consist of ether and air and will naturally be cooling and drying. Warming digestives like ginger and pippali have the fire element but also a certain amount of water or earth due to a sweet after taste. Chili on the other hand, is very much dry sharp cutting fire with no water or earth. Chili is rarely used in Ayurveda. Which digestive to choose is the subject of 'understanding the energies of substance' or (dravyagunavijnana).

If one feels heavy after a meal, a glass of cold water will aggravate the heaviness. Water is naturally heavy and being cold is a double heaviness to consider. Alternatively if one takes a little hot water with ginger, or many warming spices, the heaviness will be improved. Fire is warm, sharp and light which decreases the cold, heavy and the dullness of overeating or improper cold, raw, heavy selection in a meal. Avocado is an example of a cool, moist and heavy snack; therefore generally a little salt, pepper and lemon juice are added. By application of this knowledge of VPK, by understanding the energies of substance, the three doshas are balanced, a point of equilibrium and health can be attained.

The Western idea of not drinking with meals is bazaar. If this concocted illusion were true then eating dry powder would be very healthy. The Ayurvedic concept divides the stomach into quarters, two quarters are reserved for masticated food, one quarter is for a warm digestive liquid and one quarter for space. This concept provides the conditions for efficient digestion. If the above Western liquid concept were true, soup would be the most unhealthiest meal to choose. We all know from personal and clinical experience this is not the case. Soup is always the best choice of a meal for recovery from illness as well as maintenance of good health. Soup is warming, nutritious and easy to digest, as well as stomach friendly. Baby food textures are naturally warming, moist and soft for ease of digestion and are the best choice when ill or cleansing.

Warm digestive liquids in required amounts are best taken with meals!

FURTHER CONCLUSION

The idea of cold, ice or sugar drinks with meals is the most an alien practice. Like trying to light a fire while extinguishing it simultaneously.

UNDERSTANDING VPK, AIR, FIRE AND EARTH

In full the doshas are called vata, pitta and kapha but for ease of understanding they are simply called air, fire and water. In other words Vedic texts will simply mention AIR in a doshic context. This means Vata, or simply V, thus primarily air and space, and implies all the qualities and actions of air and space like dryness, lightness, movement and generally coolness. Space automatically accompanies air even though it is not mentioned. So for ease of understanding the three doshas are simply known, as air, fire and water or V, P, K. Therefore in Ayurveda a V or a P or a K, means much more than the three letters of the alphabet. A world of knowledge, of primordial energies, with their qualities and actions are revealed to an Ayurvedic student simply with three letters or the singular words air, fire and water.

V = Vata – primarily Air and space- **SIMPLY AIR** -Dry, generally Cool, Mobil, Rough, Light

P = Pitta – primarily Fire and water- **SIMPLY FIRE** -Hot, Light, Wet, Light, Sharp

K = Kapha – primarily Water and earth- **SIMPLY EARTH** -Cold, Wet, Heavy, Smooth

Tridoshic (three doshas) is knowing how to harmonise the three functional elements of life! Something, a food, herb or lifestyle is tridoshic when it balances all three doshas. A banana is K, cool, wet and heavy, mixed with honey and pepper it becomes VPK= balancing for all three doshas or tridoshic, as a general rule.

A meal is tridoshic when it is spiced and balanced so that it will not disturb or aggravate any element and is good for the entire family!

The five great elements are the vehicle for the expression of life.

THE CONCLUSIVENESS OF SAMENESS AND DIFFERENCE! The Ayurvedic Science of Substance

The Vedas (knowledge) are vast books, they are written in Sanskrit codes which are precise condensed verse, known as a sutra. A sutra is a compact statement which presents the very thread of understanding that underpins a science, like a thread that binds a cloth. A sutra is a central philosophical theme. We may ask “Is there a thread (sutra) to encompass Ayurvedic philosophy?” Is there a verse from the Vedas that gives a central theme a thread that touches and supports the entirety of Ayurvedic wisdom? The following Vedic sutra is central to Vedanta (Vedic knowledge);

‘Acintya bhedaabheda tattva’¹

The truth is inconceivably simultaneously one, and also different!

This condensed philosophical code can be expanded (unzipped) to encompass Ayurveda, and life itself. Inconceivable, simultaneous oneness, and difference is an invisible matrix which supports Ayurvedic clinical and philosophical thought and the very paradox of life and existence!

The Science of Substance (Padartha Vijnaana) is an Ayurvedic work², which basically means ‘Practical Realization and Utility of Essential Substance’. This knowledge or science of substance (food, herbs, and minerals) is essential for the application of Ayurvedic knowledge.

The Science of Substance (Padaartha Vijnaana) has **six divisions**;

Substance (Dravya)

Quality (Guna)

Action (Karma)

No two drops of water are identical they each must occupy a different position in space! (Gogte)

¹ From Sri Caitanya Caritaamrita translated by A.C, Bhaktivedanta Swami Prabhupada

² Padaartha Vijnaana by Prof. Dr. Yogesh Chandra Mishra

**Sameness (Saamaanya),
Difference (Visesa),
Inseparability (Samavaaya)**

UNDERSTANDING THE SCIENCE OF SUBSTANCE (PADAARTHA VIJNAANA) ³

SUBSTANCE (DRAVYA)

Substance is the abode of qualities and actions. Qualities and actions have no separate existence from substance. This shows Inseparability.

Therefore substance (dravya) is superior to qualities (guna) and actions (karma). However without qualities (guna) and actions (karma) a substance (dravya) has no meaning, therefore a substance (dravya) is dependent on qualities and actions. This shows both the superior and inferior (Sameness and Difference) position of dravya.

Sameness and Difference

If a substance (dravya) can balance the elements (doshas), also a substance (dravya) can cause an imbalance to the elements (doshas). Naturally this balanced two sided view is necessary for Ayurvedic understanding.

This sameness and difference with inseparability is the Ayurvedic understanding of food, herbs, minerals and other substances.

QUALITY (GUNA)

Qualities (gunas) consist of taste (rasa), post digestive effect (vipak), potency (veerya) and unexplainable quality (prabhav) in order of power. Prabhav is the most powerful. In other words, taste, post digestive effect, potency and unexplainable quality are simply a brilliant tool for understanding quality (guna) at different stages, potencies and manifestations.

The body is composed of no more than doshas, dhatus and malas. (Susruta)

³ From Dravyagunavijnana by Vaidya V. M. Gogte

QUALITIES ARE SUPERIOR AND INFERIOR TO ACTIONS

Without quality (guna), there will be no action (karma), because qualities are necessary for action, thus qualities are superior. Yet because qualities (guna) are inactive (they depend on karma for action) they are subordinate to actions (karma). However if a quality (guna) does not introduce an action (karma) it has no meaning, therefore guna is also dependent on action.

This sameness and difference with inseparability is the watermark of Ayurveda.

An elemental (doshic) imbalance has six stages. The doshic imbalance will be incurable if left too long. This is because **time** is a substance containing guna and karma. Naturally once the tissue has undergone radical change, and the disease is at stage five or six, it is far more difficult to reverse.

IMPORTANCE OF UNDERSTANDING THE ACTIONS OF SUBSTANCES

Without vast knowledge of substances and qualities with their actions Ayurveda has no meaning. This is the science of the qualities of substance (Dravyagunavijnana).

ASPECTS OF GUNA

Ten pairs of **samanya gunas** e.g. hot-cold, wet-dry, heavy-light, dull-sharp, fixed-fluid mobile, soft-hard, toning cleaning-mucilaginous, smooth-rough, fineness-gross, viscous thick-fluid.

Rasa- A quality perceived by taste, **mild guna**, e.g. sweet therefore cool, wet

Vipak- *Post digestive guna*, a guna converted by (agni) digestion, at the tissue (dhatu) level. How a guna or quality finally acts on the body. Hot-cold

Veerya- *Vibrant guna*, present from rasa to vipak, e.g. that which brings action, hot/cold, heavy/light, rough/soft, sharp/unctuous

Unless the tricks of a magician are understood it remains magic or prabhav.

Prabhav – *unexplainable guna*, two substances may have the same taste, potency, and post digestive quality however one may have a distinct pharmaco-dynamic action. This is called prabhav. Prabhav may at times be discovered by chemical analysis. Prabhava is accepted as the strongest guna. A dravya with the same rasa, guna, vipak and virya can be substituted;

However when it comes to prabhava there is no alternative choice.

For example, ghee despite having a cooling energy improves digestive fire (agni) by its prabhav (with appropriate dose application). Therefore ghee is the oil of choice to increase digestion. Other oils generally require digestion and are therefore not used as a digestive. Ghee has a sweet taste (madhura rasa) which gives it a cooling energy, whereas oils in general except for coconut oil are warming. Ghee will therefore improve digestive fire by prabhav without disturbing pitta dosha (because of sweet taste). Professor Manfred Junius, an Ayurvedic alchemist declared at my Ayurvedic College, that ghee, by its prabhav bypasses the liver and is the oil of choice for digestion.

Prabhav is the unique way the ancients explained those unexplainable qualities. Science may present a diagram and explanation of the atom, and as time unfolds serious examiners of this minute particle also may use the prahav concept in order to accommodate the unknown as well as the ever increasing understanding because no one has actually seen an atom?

Prabhav of Amrta

Guduchi, Amrta (nectar) is known as tinosporia cordifolia, a leafy vine – it's taste (rasa) is slightly bitter which pacifies water K by drying, and pacifies fire P, by cooling, yet it has a warming potency (veerya) which pacifies V, therefore Guduchi decreases the three doshas. Amrta has a sweet post-digestive effect which makes it a vitaliser. Generally bitter herbs are not accepted as tonics in Ayurveda because they deplete body tissue (dhatu), however a sweet vipak renders guduchi the ability to increase tissue which makes it a perfect increasing bitter for vata or persons in catabolic condition.

‘A person is called gorgeous by her parents, sweetheart by her husband, mum, sister, the same person has many names depending on varying relationships’. Similarly, qualities are known by taste, potency, digestion and special power!

Guduchi has a prabhava which makes it effective for gout. Guduchi is used as a liver, kidney, digestive, immune, metabolic and reproductive herb. Bitter herbs have an affinity for the liver, they are generally cold and drying which will disturb air V over time, and kapha by cooling energy. Guduchi's has a tridoshic effect, (pacifies all three doshas) and is the herb of choice when a person is sensitive to cold.

ACTION (KARMA)

Action causes either **increase**, adhesion of **sameness**
Or **decrease**, separation by **difference**.

SAMENESS AND DIFFERENCE AND ACTIONS

This karma or action takes place because of the sameness and difference in quality (guna) and the elements (dosha). Vibrations of variety of types either increase (adhesion) or decrease (separation) bringing health to the diseased or disease to the healthy. The common understanding of Ayurveda which permeates a practitioners consciousness is that any food or medicine can give health as well as illness. The idea of this medicine is an absolute miracle is a Western idea born of imagination and commerce it is advertising only.

QUALITIES AND ACTION ARE INSEPARABLE THEY ARE THE SAME BUT DIFFERENT!

Action is always in accordance with qualities (gunas), as guna is perceivable through action. Action (karma) is the cause of increase or decreasing principles of sameness and difference.

ACTION - A CHANGE IN ELEMENTS

Action is perceived to have taken place only when the potential energy of a substance has made a change to the (doshas) elements of the body. If there is no change to the energy vibrations of the body, no change is perceived

FIVE GREAT ELEMENTS AND ACTION!

The energy of the five great elements (pancamahabhutas) is expressed in the form of action. (Gogte)

It is all one, agreed, but at the same time there is a difference!

Substances, qualities and actions are the first three items of Ayurveda in “The Science of Substance” (Padartha Vijnaana). This elaborate arrangement aids in the identification of the possible results on the body when a substance is taken as food or medicine.

The Sameness and Difference of GINGER and Chilli,
Ginger is pungent so therefore heat will increase in the body, but because ginger has a sweet post digestive effect it is considered a tonic that will increase tissue and less likely to disturb heat-P. Chilli is pungent and will naturally disturb heat and with use over time will have a decreasing or drying effect on the tissue therefore chilli is not considered a tonic. The idea is chilli and ginger have sameness. They are both hot, yet they are quite different. Ginger has a tendency to tonify the body and not disturb P or V because of sweetness. However chilli by heat will disturb P and by dryness disturb V with mono overuse over time.

THE SCIENCE OF SUBSTANCE-CONTINUED

We have denoted (Padartha Vijnaana) as “The Science of Substance” which has six divisions **substance, qualities and actions**. Also **sameness and difference** with **inseparability** with a discussion to follow. However we must inform the reader of a fuller meaning of Padartha Vijnaana. Pada means a clear word which can be fully understood; Artha can denote the aim. Vijnaana is to realise. Therefore the Padartha Vijnaana is to fully realise and utilise the aim of words and substances. This is a great Ayurvedic science which also involves dravyagunavijnana {understanding and realising (vijnana) the qualities and energetics (guna) of foods and herbs (dravya)}.

This understanding of substance (dravya) is a prerequisite for an Ayurvedic practitioner without dravyagunavijnana Ayurveda has no meaning!

*In Ayurveda conclusive knowledge (siddhant) of sameness (saamaanya) and difference (Visesa) is termed **Saamaanya Visesa siddhant**.*

THE SCIENCE OF SUBSTANCE - Saamaanya Visesa Siddhant

Saamaanya (Sameness-Oneness) Bestowal
Generality, augmentation, similitude, **increase**.

A dravya with the same elements (bhutas) will **increase** a particular dosha with those bhutas in all circumstances. When the dosha is affected then also waste products (mala) and body tissue and organs (dhatu) are affected.

Visesa (Difference)Procurement
Variety, individuality, diminution, dissimilitude, **decrease**.

A substance (dravya) with different qualities (guna) to the dis-equilibrium will **decrease** the excessive qualities, thus giving equilibrium. When there is an interaction between opposites, the particular gunas, elements and therefore dosha are diminished.

For example oil, ghee and honey alleviate vata, pitta and kapha respectively. Oil alleviates vata which is cold, dry and light by the qualities of hot, unctuous and heavy. Ghee alleviates pitta which is hot and sharp with qualities of cold, sweet and dull. Honey, which is un-unctuous, sharp and warm, alleviates kapha which is dull, unctuous and cold.

Samavaaya (Inseparable) Permanent Relationship - Joining factor,

A quality which cannot be taken from a substance - **Dharma**

Two separate items that cannot be separated are life and the five elements. The knowledge of a inseparable quality (guna) in a substance (dravya), e.g. softness in oil, plays an important role in treatment. Inseparability (samavaaya) gives rise to a steady chain of logic which is invaluable in treatment with substance. Dosha, Dhatu (tissue) and Mala (waste) reside in the body together. They consist of nothing but the five elements functioning and appearing at different levels. Therefore they cannot be separated, although they appear separated. If either one is disturbed, all will be affected! Further, substances hold the elements, where there is earth or water there is naturally guru (heaviness). So therefore where there is heaviness there is naturally earth or the water elements. This is Ayurvedic inseparability.

‘The physician amuses the patient while nature cures’! (Voltaire)

SAMAVAAAYA (INSEPARABLE) PERMANENT RELATIONSHIP

Philosophy is an intrinsic part of consciousness. It cannot be separated. If you say, “I have no philosophy”, that is a philosophy in itself! Also Health and balanced elements (doshas, dhatu and mala) cannot be separated!

Health is permanently attached to life. Disease is only a temporary disturbance. As we witness the body is always striving for balance, homeostasis. Blood, kidneys, lungs, heart and liver are all striving to balance various aspects of millions of metabolic, catabolic and anabolic processes.

As the universe works, similar substances tend to cause increase in similar objects and dissimilar substances tend to cause decrease in dissimilar objects. Sameness and difference and inseparability with increase, decrease and a permanent relationship are the basis of Ayurveda and the study of herbs. This study is termed Dravya-guna-vijnana. (Dravya, **substance**, guna, **qualities**, vijnana, **realized knowledge**).

The revolving world of increase and decrease requires a point of equilibrium or balance. Disease is an imbalance of these two, namely increase and decrease. Death is a gross imbalance and balance is different for all life. Therefore substances and factors causing imbalance must be avoided and factors aiding balance increased. Thus the natural tendency to equilibrium is encouraged by the knowledge saamaanya-visesa siddhant.

In Ayurveda, conclusive knowledge (siddhant) of sameness (saamaanya) and difference (viseasa) is termed **Saamaanya Visesa Siddhant**.

And that is why we have eulogized the (verse) sutra;

‘Acintya bhedaabheda tattva’

The truth is inconceivably simultaneously one, and also different!

*(From Sri Caitanya Caritamrita by A.C, Bhaktivedanta Swami)
(from Brahma Samhita by Srila Bhaktisiddanta Saraswati)*

Nothing is true for everybody in all situations!

One may ask, “How can I apply this wisdom in my life and Ayurvedic practice?”

Medicine may become poison if it contains inappropriate qualities or elements or consumed at the wrong time, improper amounts, or if not digested. So that magic ambrosia which you saw on television, which is costing you a fortune, may be expensive ama (undigested toxins).

Poison may become medicine if it contains appropriate qualities or elements for balance and if consumed at the right time, dose, with a suitable procedure and to the proper person with digestive and bodily strength. Medicine in the hands of an expert is pure nectar the same medicine in the hands of a fool is poison!

We require a change in our thinking from square, namely the thoughts of this is so good and this is so very bad, this is medicine and this is poison, to cyclic or double sided thoughts of;

A medicine can give you health and balance you and a medicine can make ill and sick,

Because,

‘Nothing is good

Nothing is bad,

Because it is time (kala), place (diks), qualities (guna), variables,

digestion (agni) and individual (dosa) which determine so!’

(Jay d. Mulder)

Samanya-Visesa-siddhant (the conclusion of sameness and difference) does not belong to Ayurveda. It is the law of nature! (Vaidya V. M. Gogte)

DUALITIES, EQUILIBRIUM & THE THREE DOSHAS OF AYURVEDA?

This world is described as the abode of duality. This is not difficult to see and understand, day and night, black and white, female and male, dry and wet, hot and cold. Many opposites form the entire universe. Basically the world appears to be a decorative swirling design of polarities. We may include the polarities of the atom, magnets and the earth. We generally never realize that along with birth is born death. Within the polarity of birth hides death, and the distance between birth and death is called life. The three are interlinked, inter-related and inter-dependent. For life to be, birth is a must, and with life, death is for sure. Without one, there is none, with one there is all three. These are the three doshas, two poles with an energetic point where equilibrium or life occurs.

‘Two opposing forces with the principle of equilibrium’

K **V** **P**
Birth **Life** **Death**

Does only heat exist? And cold is simply an absence of heat? Is cold a temporary manifestation when heat is reduced? The sun goes down and the coolness of night appears! The sun rises and warmth begins the day. Our conclusion is, for an equilibrium to be found between cold and hot, ***both must exist as independent energies***. We know that human life cannot exist on the sun planet, because cold has become almost absent. However when heat is balanced by cold, to different levels, life on many platforms is manifest. After observation of the universe of dualities, one easily concludes that heat exists with an antagonizing energy cold that neutralizes it and achieves equilibrium to support many species under different circumstances.

3 Doshas ‘Two opposing forces with the principle of equilibrium’

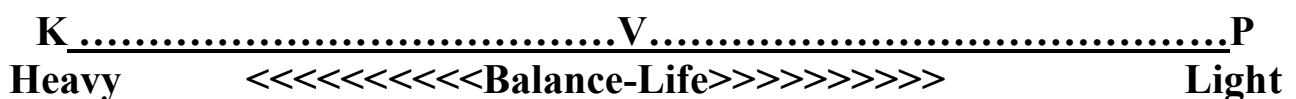
K **V** **P**
Cold **Relative Balance** **Hot**

There is no such thing as absolute heat, there must be cold for balance!

The universe consists of opposites which balance each other, and that balance is relative to each living creature. Some creatures thrive in an icy cold land and others in tropical forests. The dualities of energy, heat and cold, dry and wet, rough and smooth, heavy and light, etc, keep a check on each other and establish a balance. That equilibrium is also called health. The point of equilibrium differs from person to person, season to season; no two people or body types are exactly the same. The world consisting of time and the five great elements (earth, water, fire, air and space) never stands still and waits for us to catch up. In other words, that point of health and equilibrium, is always shifting for each individual. Just as time, the seasons and life are constantly changing, so does the point of balance or health forever change.

The point of equilibrium differs, with seasons, time of life and individual.

Every quality (guna) in the material world requires two other aspects to function. For example heaviness requires lightness with a point of equilibrium; therefore no quality is absolute. Take an object which is heavy. In that object, there must also be some lightness. It is not possible to be absolute or unlimited in heaviness; there is also some lightness which limits the heaviness. These two balancing principles exist in every object, substance and energy in the universe. In other words, opposite qualities (gunas) exist together, and the point of balance is the point of balanced utility. The equilibrium is where we identify each item for what it is. This point is relative to time, place, qualities, balance, digestion and variables.



Vata and the Universal Mother-Father

The cold and wet energy, lunar mother force Kapha is responsible for bestowal, increase and growth. The hot and moist energy Pitta, the male solar potency, is responsible for metabolism, conversion and decrease. The third energy Vata (which is generally said to be cold), is the mixing principle responsible for equilibrium, adjustment and movement. Vata actually does not have its own cold nor heat and therefore strictly speaking may exhibit either quality.

Through these three, nature attempts to rectify disharmony.

Because of being the moving (vibrational) principle between opposites, Vata is said to be generally of dry, rough, light, mobile and cool in nature just as much as a pleasant mild breeze on a perfect spring day. On a very hot day at the beach, the wind is stirred and the air moving over the water develops a definite chill. Yet closer to the road as the air moves over the heat rising from the bitumen, the air is very hot. Vata is said to be generally cool of nature but that is relative to what energy Vata associates with.

Dr Benoytosh Bhattacharya writes, “The Vat element has wonderful mixing properties according to the ancient Indian view. Vat has high mixing qualities, and by mixing it helps the other two elements. When Vat joins with fire, it produces heat waves, but when it joins with water, it produces intense cold”.⁴

According to Vaidya V. M. Gogte,⁵ “Sheeta (cold) and ushna (heat) and the third balancing force vayu (**YOGAVAH**) form the great processes into which the idea of the five great elements (pancamahabhuta) was included to form a triad. Vayu (air) does not have its own heat or cold and is basically not aligned. This is the basis of tridosha-tridhatuvad. It is through these three basic elements that nature tries to rectify the dis-equilibrium caused by constant transitions”.

According to Dr M. S. Valiathan⁶ “In practice, the disturbance of vata may not occur in isolation and may be accompanied by the perturbation of the other doses. When vata is hindered by pitta, burning sensation, pain, thirst, dizziness, desire for cold things and seeing darkness may occur. When vata is hindered by kapha, coldness, heaviness, pain, desire to avoid food, or eat rough or hot items may present”.

The conclusion according to Ayurvedic authorities is, vata is yogavahi a non-aligned mixing principle. This actually aligns with the Chinese concept of yin and yang with Qi, the two poles with an energetic moving force.

The body is mainly liquid, solid foods are converted to liquid during digestion, therefore liquid foods can be easy to digest!

⁴ The Science of Tridosha, ch 1, The Theory of Tridosha Dr Benoytosh Bhattacharya

⁵ Vaidya V. M. Gogte in Ayurvedic Pharmacology, Ch.1 p.6 Dravyagunavijnana.

⁶ Dr M. S. Valiathan⁶ The Legacy of Charaka, (ch.62 p.483 Disorders of perturbed Vata

Dr Rajan Coopan of South Africa has taught his students that pitta and vata are lame. Any P or K disorder is usually therefore preceded by the moving force V (vata), therefore disorders are generally not considered P or K alone, but rather are VP and VK or VPK imbalances. Also P or K may disturb V thus creating PV, KV type imbalances. The involvement of Vata at some level is always considered by the Ayurvedic practitioner.

‘The mobile Vata mixes with the other two doshas causing disharmony’.

VK.....	V.....	VP
Water	<<<<<<<<<Air>>>>>>>>>>	Fire

As Vata becomes aligned with kapha, intense cold, heaviness and dullness is generated. So does one treat the vata or the kapha? The answer is one needs to treat the most powerful dosha first. Firstly the medicine and treatment must be warming to be successful because both V and K are cold. Vata mixed with kapha will need to be decreased by a warming energy. If with severe cold kapha has become stronger than vata with symptoms of dampness, loss of appetite with thick white coated tongue, then the treatment requires to also be drying. If vata is stronger than kapha, with the cold there are signs of dryness, lightness and roughness then the treatment and herbs are required to be warming and wet. So in this way the herbs or formula of choice are selected to address the particular dosha or doshas concerned.

The universe is simply made up of the doshas, food and medicine are nothing but the three doshas, our bodies are similarly nothing but the three doshas, it is naturally concluded that every cell (dhatu and mala) in our bodies function under tridoshic laws. Every cell is undergoing the three functions of the three doshas namely converting, growing and dissolving Therefore the three doshas, VPK cannot be different from bodily tissue (dhatu) nor waste products (mala) because all are made of the three doshas. Yet of course you will not be confused when it is explained that they are actually different, (simultaneously one, and also different!). Dosha, dhatu and mala consist of nothing but the five elements manifested on different universal levels, they are the same and different.

YOGA VAHI; A substance when combined with another substance imbibes within itself the properties and actions of the other substance.

THE THREE MODES (TRIGUNA) THE THREE QUALITIES OF THE MIND!

Beyond the three doshas, on the level of the mind are the three qualities called triguna (three ropes). Every thought and conscious or sub-conscious action or impulse is born of these three modes. Whenever the term **Triguna** is applied in the Vedas it means the three modes of the mind, **goodness, passion and ignorance**. How the world is permeated with these three modes is elaborately explained in the most famous Vedic text Bhagavad Gita where an entire chapter is dedicated to discussing triguna with the following points;

By understanding the modes one gains a transcendental existence. (14.2)

The modes condition everyone who comes in contact with nature. (14.5)

The mode of goodness sometimes defeats passion and ignorance. (14.10)

If passion increases there is great attachment, hard work, intense endeavour and uncontrollable desire and hankering. If ignorance increases there will be inertia, darkness, madness and illusion. (14. 12 & 13)

Goodness (sattva) is considered the balancing guna because goodness balances and purifies ignorance (tamas) and passion (rajas). Vedic culture and every religion and spiritual culture radiates this concept of goodness. That goodness which controls and balances the ignorance and passion of existence. Vedic culture with the epics of avatars, sages (munis), great kings and personalities like Lord Rama and Lord Krsna, deliver a vibration of pure goodness which purifies the base modes of ignorance and passion. Goodness illuminates even the darkest place, gives the lamp of knowledge in the deepest of mental caves. Everyone appreciates goodness, everyone loves a hero, whether we realize it or not we are always hankering after goodness.

Tamas.....SattvaRajas

Ignorance<<<<<<<<<<<Goodness balances >>>>>>>>>>>>>>>Passion

Ignorance gives birth to intoxication and madness, passion produces intense activity, greed and disease while goodness, gives illumination, knowledge and attachment to happiness.

COMPARING THE THREE MODES WITH THE THREE DOSHAS?

Students and Western Ayurvedic texts to date make the same mistake of trying to compare the three modes to the three doshas. This comparison according Charaka Muni the original Ayurvedic Herbalist is not possible.⁷

Why does Charaka discourage this mental exercise? Ayurveda is based on science with a scientific thread of logic. If we compare items that have some similarities there is a chance of gain by comparison. However to compare modes of the mind, consciousness functioning on the level of acceptance and rejection with the function of the universal functional elements, defies intellect. There are basically no steady similarities to compare. There will be no gain, only confusion! What can be gained by comparing the function of a cup of water with a thought?

Certainly tridosha and triguna have elemental links through earth, water, fire, air and space, however a rigid comparison should be avoided according to Charaka Muni. More on triguna, the three modes of the mind in a few pages!

For further details on the three modes read Chapter 14 of the Bhagavad Gita As it Is, go to www.krishna.com (click right hand top corner **ebooks**)

Note on the meaning of Muni. Sages and saints, great persons who left a mark on humanity are sometimes called a muni. A muni is a word which means there is never two, for example for herbal medicine you go to Charaka, that is his specialty, he is unique in his area. For surgery in Ayurveda there is Sushruta. For sunlight you go to the sun. There is not a second one.

Another muni is Carvak muni (there is only one) who was the greatest atheist of ancient times who became very famous for his philosophy involving ghee, he was known to have said;

“There is no supreme or god to punish you, so do what you like, beg, borrow, and steal but just bring ghee. Because with ghee you can enjoy life.”

Strictly comparing the three doshas (tridosha) with the three modes(triguna), is over intelligent and under productive!

⁷ The Legacy of Charaka by Dr M. S. Valiathan

THE GREATEST MEDICINE

The role of choices and polluted consciousness in health.

According to Ayurveda three important, yet simple causes of imbalances and disease are documented. The first are the choices we make, the second is how we execute actions! The third is change of season which we will discuss later in the next section entitled, ‘Moving the Goal Posts of Health’.

TWO PRIMARY CAUSES OF DOSHIC IMBALANCE!

1. Improper choices or to offend your intelligence.

Source of health is therefore intuitive proper choices!

2. Over-use, under-use and mis-use of the senses.

Source of health is therefore balanced execution of actions!

1. IMPROPER CHOICES THAT OFFENDS INTELLIGENCE

Ayurveda calls this ‘a mistake of the intelligence’ (prajnana aparadha) or to offend your intelligence in other modern words ‘being bloody stupid’. One makes a choice which is not for ones benefit. Many examples are there in all lives, of course there are the big mistakes, smoking, drugs, alcohol addictions but then there are the little things, those habits that build up over time. Fried food, acidic and fast processed foods and sweet foods in excess overtime cause many diseases. According to Charaka Muni, wholesome is not a fixed quantum, **‘That food which nurtures all the tissue of the body, and which puts the body into balance, is wholesome’.**

So also wholesome choices are,

‘Those choices which nurture all the tissue of the body, and which puts the body into balance, is wholesome’. Those choices which balance our body and mind are the correct choices in tune with the intelligence.

Ours crimes against intelligence are born of a fault of the mind in contact with excessive ignorance and passion!

2. OVER-USE, UNDER-USE AND MIS-USE OF THE SENSES.

How we perform activities, like eating for example can cause disease, such as eating on the run, ice drinks with meals, eating when the stomach has not finished digesting the previous meal as well as skipping meals can cause health issues over time.

Imbalanced doshas and disease can be precipitated simply with over indulgence in one taste. Over-indulgence in sweet, sour and salty food in Ayurveda describes diseases which is due to over nourishment. Diseases such as, obesity, deposition of excessive fat around the neck, diabetes mellitus, fever, ascitis, anal fistular, cough, stuphor, obstruction of urine, ama (mucus, blockages of channels), skin diseases.

Over use of sweet taste leads to: Aggravated medas (fat) and kapha (water), obesity, reduced digestive fire, diabetes mellitus, depression, stupor, tumours all over the body, Thyroid enlargement and deposition of fat around the neck.

Over use of sour taste leads to: Looseness of the body, various eye diseases, giddiness, itching all over the body, anaemia, acidity, vesicles all over the body, fever, swelling all over the body, burning sensation and increased thirst.

Over use of salty taste leads to: Inflammatory arthritis, baldness, greying of hair, wrinkles on the skin, excessive thirst, various skin diseases, vesicles all over the body, fatigue.

Over use of raw and cold food in the cold season also overuse of yoghurt and nuts are common causes of a doshic imbalances. When we over-do an activity the good can become bad, walking, horse-riding, swimming, and kissing; try kissing your beloved for a full twenty four hour day. Not performing or being neglectful of an activity may cause imbalance, not using salt at all, not cleaning your teeth properly is to under-do. Cleaning your teeth with the toilet brush is a clear case of miss-do.

A source of health is therefore using the senses of body in contact with the world in balance according to time, place and variables.

WHY?

One might pose the question as to why humans are so capable of making such intellectual insulting choices and to misjudge activities that cause ultimate self harm. We have various sensual information and input that affords us a certain scope of thought. You cannot cook a vegetable dish from simply dirt and water, even though the basic ingredients of a vegetable are soil and water. We need fresh vegetables and ghee and spice to cook a delicious dish. So with the sensory input of our environment, the news (old and stale), war, local violence, politicians and their talk, business pressure with internal politics, loud meaningless music, mindless reality TV and many addictions, the result is ominous. The outcome in our consciousness will be a similar vibration and to build healthy choices and balanced action on such mental conditioning is not such a natural course. The concept is;

If you feed a cow newspaper you are not likely to get quality milk!

The ingredients require to have potential to create something of **goodness**. Some higher conditioning is required, for example yoga, prayer, mantra, spiritual music, Vedic and spiritual philosophy, charity, meditation, reflection, health study, touching the bare-feet on the earth, the list is great!

THE THREE MODES OF THE MIND

Previously we have discussed the three doshas, VPK, air, fire and water which are the functional energies controlling the body. We have now come to the understand the three modes or as sometimes known, the three doshas (faults) of the mind!

Triguna is Ignorance, passion and goodness the three modes of the mind are an important Ayurvedic concept. All consciousness acts through these modes. These modes are invisible, but they are in every aspect of life. Every action, thought, word and deed are subject to these modes, the greatest authority Lord Sri Krsna states in the Bhagavad Gita, in the chapter entitled, The Three Modes, “**There is nothing beyond these modes, in the material world**”. Sankhya philosophy states the world is a manifestation primarily

Goodness is the ingredient required to balance passion and ignorance!

of the soul in material consciousness, or ego mixing with the different modes. These modes pervade the entire creation!

Excessive **ignorance** will give birth to sleep, inertia, intoxication and madness.

Excessive **passion** will generate anger, intense activity, greed, desire and disease.

Goodness will generate knowledge, illumination, happiness and attachment.

Proper culture of goodness is thus the best assurance for good health!

These modes develop by association, conditioning and our habits. These modes are always changing, moving from weak to strong and visa versa. The modes greatly influence our choices and actions.

The mode of ignorance accumulates intoxication and madness, passion develops dissatisfaction and disease, and goodness breeds happiness and attachment.

As mentioned, the three modes (triguna) of the mind cannot be compared with the three doshas of the body (tridosha) for any good reason.

HOW GOODNESS CONTROLS IGNORANCE AND PASSION

When the modes of ignorance and passion are stronger than goodness they do not afford choices in tune with the higher intelligence of the body. These two base modes condition the mind to ignorant and passionate choices and actions. Ignorant and passionate choices and actions without a touch of goodness are generally not in tune with the intelligence nor regulated actions of the body. Goodness being connected to knowledge and illumination rectify the faults of ignorance and passion. Ignorance delivers madness while passion simply supplies an abundance of disease. Goodness is required, there is no doubt. When you see the world functioning, think of the three modes.

The cultivation of goodness is paramount to happy human existence?

The cultivation of goodness is the key to healthy life. The cultivation of knowledge and wise choices in time with the intelligence and intuition affords a healthy and happy life.

Clinical example of ignorance, passion and goodness

1. Patient A does not want to know why they are ill, nor do they think of changing their diet. They just want someone to fix them, they do not care to know how the medicine works. They simply want a magic bullet.
2. Patient B wants a medicine pronto, and wants to know when it is going to work, and where they pay the bill.
3. Patient C wants to know why they are ill, how diet can help, how the medicine works and how to avoid this in the future.

Which patient A, B or C, is more influenced by the ignorance, passion and goodness?

The potential for disease lies in passion and ignorance because passion and ignorance without a connection to goodness fuel improper choices and actions. Improper choices and actions are the major cause of imbalanced doshas, imbalanced doshas cause health problems, and health problems develop into disease over time. Therefore goodness is the key to good health!

Ayurveda mentions many procedures for cleansing the body by addressing and cleansing of VPK imbalances. The Vedas mention many processes for cleansing the lower modes namely ignorance and passion and cultivating goodness in the mind-consciousness. Both levels are as important as each other. Together they both treat the whole you, the body-mind complex.

MIND AND BODY THERAPY

One may go to an Ayurvedic health retreat for therapy undergoing vigorous procedures to improve health for twenty one days, Dietary routine of tasty yet moderate food taken according to personal nature and goals, a medicine routine four to eight times per day, medicated oil massages daily by two or three practitioners, steam baths with afternoon head massage, basti and many

Ignorance baths in sleep, passion swims in gain and goodness is illuminated with knowledge.

procedures to prepare the body to clear any imbalanced doshas. And to compliment that bodily therapy is realization, awareness and knowledge that goodness is the key to freedom from disease!

Yet if one does not gain knowledge, awareness or wisdom, the imbalance may return. For example one is being treated for high acidity which has began to effect the small intestines with hard air pockets, pain and fatigue. If the knowledge which affords control of acidic diet is not achieved then the treatment is only partial. Upon return if the realization that dietary and lifestyle choices which are more alkaline balancing are not added while acidic items are controlled then the treatment is only a temporary, almost palliative care. The conclusion is that a change of consciousness, an input of goodness and knowledge, illumination is a greatest compliment to medicine and treatment.

Therefore Possibly the greatest medicine is a change of consciousness!

If one goes to an Ayurvedic retreat and watches movies all day without cultivating knowledge and awareness, if a little spark of goodness has not been ignited on the horizon of the mind, then ignorance and passion will simply reweave their intensity, madness and disease.

THE POWER OF KNOWING!

Knowing a herb or medicine is as important as the herb itself!

Here is a scenario: You are very very rich, famous and the possessor of incredible wisdom, millions of people want to meet you, but there is one problem, you have forgotten!

You are not knowing these things any longer, you are angry and sad because you have nothing. But the only thing which is stopping you from such opulence and happiness is a memory, a thought. The point is, if you know about something, your subjective reality is more important than the world of objects. Knowledge compliments reality and gives fullness.

Knowing gives a completeness to that object we know!

HEALTH AS NATURAL

The other side of the coin is the placebo, when someone recovers from illness with white powder pills of a neutral substance. Why? According to Ayurveda, health is an inseparable attribute of life (samavaaya). No matter how hard one unknowingly pushes tolerances and boundaries by excess and choices, the body miraculously bounces back. The body is always moving towards health, there is a natural inborn drive towards equilibrium. Despite incredible unhealthy diets and lifestyle some people still manage something vaguely resembling health. This shows the resilience of the body systems and it's attraction for balance or homeostasis. **Obviously placebo is greatly influenced by the natural inclination of the body for homeostasis.**

A cat will naturally always land on their feet!

The mind also has great power, if we think we have a nice medicine, even though it may be sugar pills, a positive effect can be recorded. If our body-mind complex was compared to a pot of milk, we could say that the mind is the milk and the cream on top is the body. Consciousness which includes the mind, intelligence, ego and soul in Ayurveda is the majority of life. The body is only the thin layer of cream on top, the world of objects, the great minority.

The world of objects has no value without conscious thought or knowledge.

Besides the natural inheritance of the body to health there is another point at hand, the importance of knowing. I may be thrown out of balance into a health crisis, my body is striving to correct the situation but needs some temporary help, all I need is a particular energetic of a substance to set myself back into health, but I do not know that energetic nor herb which possesses that vibration. That medicine may be sitting on my kitchen bench, in my herbal pharmacy or in my pocket. But unless I know the attributes and idiosyncrasies of the substance, there is no gain, because I do not know to take it.

Knowledge gives a herb its completeness. When I see the unpredictable surprising effects of herbs go beyond book or personal knowledge I am no longer surprised. Herbs (dravya) with guna and karma can be our teachers.

The only limit to a medicine or herb is our knowledge of such a herb!

THE IMPORTANCE OF KNOWING,

How important is it to know, to be aware, and possess understanding? You are a multi-millionaire, with vast bank balances and capital there is one big fault you do not know. The fact is you have no knowledge of your grand success, power and control.

What value does your fortune have? To you, it has absolutely no value. Knowledge of your fortune is required.

Similarly for life to have value and full potential, we need knowledge of life, and that is called ‘Ayurveda’.

For life to be fruitful, magical and potentiated, we also require the knowledge of life. That is called the Vedas and Ayurveda.

Ayurveda could be called, ‘The handbook of life’!

THE ROLE OF CONSCIOUSNESS

You have acquired a vast fortune and now you are aware of it, but because your habits are poor, with poor choices and imbalanced-actions, your judgements are affected. Due to knowledge distorted by poor habits your fortune is transient, very shortly it is gone. We must realize that our subjective consciousness plays a vital role in our health and destiny. Remember correct choices, actions and boundaries are afforded from the mode of goodness. When the base modes of ignorance and passion are too powerful, goodness is overcome and defeated.

KNOWLEDGE OF SIMPLE QUALITIES

Here is a crude example, winter has shown a glimpse of its face, the nights are crispy and the days, fine and dry, the children have developed phlegm on the chest and both have developed coughs and have slight redness in the cheeks. At the shop they both spark up when it is time to have a drink, they desire a banana yoghurt smoothie! Yoghurt is called a channel blocker in

Veda means to know! Ayus means life! Ayurveda means to know life!

Ayurveda, because of being slimy, heavy, unctuous and building. Banana is also heavy and sweet which adds to already blocking qualities of yoghurt. Add some sugar to that, and the scales just tipped towards a phlegm producing elixir. Now the grand item is a little ice blended in. Water is certainly nectar but when taken as ice at an in-appropriate season, it is like poison. Now the simple rule of Ayurveda is **like increase like**, so naturally as the heavy, cold season of winter approaches and the children have developed a heavy clogging phlegm that a drink of the same heavy, cold and clogging nature will increase all the qualities involved. Therefore after the delicious drink the children need to go to bed for a week and moan and groan.

Now, what drink could the children have taken which would have used the Ayurvedic rule, **difference causes decrease**, thus improving their condition? Best warm lemon or lime water, warm honey drink with garlic, ginger drink with honey. The qualities needed to improve the condition need to be different from the condition, so warm, light, cutting, moving and scrapping. (Please note honey is a sweet substance which has an opposite energy to sugar, honey moves mucus, is light and warming. Sweet is cooling, mucus producing and heavy).

Knowing the qualities of substances is an Ayurvedic study called dravyagunavijnana or realization of the qualities of substances. With knowledge and realization of the qualities of substances one can live a balanced life.

KNOWLEDGE IS THE GREATEST MEDICINE!

Possibly knowledge may be the greatness medicine! This knowledge could be accepted as a type of ethereal nectarine cure-all herb. The memory of comfort to relieve worldly stress, the recollection of self-love to warm the depression of a dark time, the understanding that lightens your life with knowing. This ethereal knowing could be a great and inexpensive medicine that surpasses all others. Let the modern magazines print up the grand headlines, THE MIRACLE OF KNOWING!

Ayurveda is the art of applying knowledge of life to achieve a state of equilibrium.

Knowing what dormant qualities (gunas) and hidden karmas (actions) are the property of a certain herb (substance) also when, where and how the body and mind require these energetic substances is the great study of Ayurveda!

In other words the weed growing from your tombstone may have saved your life! Had you known!

If you have knowledge then that affords you many embellishments of knowing, such as respect for nature, balanced life, healthy life and possibly (destiny affording) long life.

Knowing the energies, hot, cold, wet, dry, light, heavy, rough and smooth and therefore the elements of food and herbs opens a treasure chest. It is ours, but if we do not know, the magic has no reality for us.

A DISEASE OF CONSCIOUSNESS!

‘An intelligent person accepts the universe consisting of twenty five elements, including the five great elements as their teacher while the foolish accept the same as an enemy to be exploited and therefore they remain foolish!’ Charaka Muni 460 bc

In conclusion the above verse of Charaka confirms that the consciousness of exploitation alienates the individual from the elements and creates destructive cycles. Also one becomes a fool, not a pandit. The elements are our teacher when we accept them as such, superior instructors to be respected, our line of Ayurvedic knowledge opens. Exploitation is driven by passion and ignorance, accepting a teacher with honour and respect is a symptom of the mode of goodness.

After all every nanometre of existence is permeated with the elements, every movement, increase or decrease of energies flows from the five great elements. If we accept these five great teachers with humility and service they will award us the path of health.

The fine line between exploitation and service is the subject of the Vedas!

KNOWLEDGE OF SUBSTANCE

The bathroom crystal is an example of a wonderful everyday item, which we have little knowledge of. The modern under arm application works well but little do people know the wide spread applications of this mineral.

Potassium Alum Crystal

Potassium alum crystal is a pure product made without the addition of chemicals, fragrances, oils or alcohol. Potassium alum is a colourless substance that forms octahedral or cubic crystals. Bauxite is the ore from which alum is drawn. It is formed by the rapid weathering of granite rocks in warm, humid climates and can be purified and converted into alum.

If an aluminium compound, such as aluminium chlorohydrate or aluminium zirconium, which is very soluble, is used as an antiperspirant, that compound is readily absorbed. Once in the body, the aluminium portion of the molecule ionizes, forming free or radical aluminum (Al^{+++}). Aluminum passes freely across cell membranes, and forms a physical plug, that when dissolved is selectively absorbed by the liver, kidney, brain, cartilage and bone marrow. **Potassium alum** molecules have a negative ionic charge, making it unable to pass through the cell wall. **They are not absorbed.** This is why these crystals are safe to use and will not cause high levels of ALUMINUM in your system. ALUM and ALUMINUM are two different substances, with distinct chemical signatures. Potassium Alum is safe. The ancients considered it an essential, they would not travel without an alum crystal wrapped in their cloth.

Natural potassium alum mineral salts are in no way comparable with aluminum. When rubbed on the skin, a microscopic antibacterial film is left that will not absorb into the skin. This natural anti-biotic has been used in India for thousands of years.

Simply run water over the crystal and apply that moisture to the required area. Alum can be used

A substance is only as good as our knowledge of it!

- As an astringent for cuts, a natural aftershave, stops bleeding.
- As a skin toner (based on its ability to shrink the skin).
- Pimples, tinia, infections, burns, bites, skin inflammation, ulcers & cuts (acts like a skin antiseptic)
- Used in India in cases of severe dysentery and internal bleeding (not recommended)
- As a temporary deodorant used in conjunction with alkaline dietary changes.
- Alum is very drying therefore at alternate times a moisturiser is needed!

AYURVEDIC MINERALS-SHILAJIT

Shilajit is an important mineral used in Ayurvedic medicine. In the raw form it is a bituminous substance, which is a compact mass of vegetable organic matter. The botanical name of Shilajit (stone of victory) is *Asphaltum* (mineral pitch).

Origin of Shilajit

Many researchers claim that Shilajit, exuding from the rocks of mountains is basically derived from vegetative source. According to *Sushruta (Ayurvedic text)*, in the months of May-June, the sap or juice of plants comes out as a gummy exudation from the rocks of mountains due to the strong heat of the sun. Due to microbial action and the tremendous pressure from the weight of the Himalayan mountains, the ancient humus was transformed into a dense, viscous, mineral rich mass. This is Shilajit. The trapped layers of Shilajit become exposed due to the freezing winters, hot summer sun and erosion from monsoon rains. Shilajit will “flow” out from between the cracks in the layers of rock during the summer when the temperature of the mountains becomes warm enough and the Shilajit becomes less viscous. The native people compete with the local monkeys to climb the mountains, move up and down cliffs to collect this humic substance.

*Charaka wrote, 400 BC There is hardly any curable disease which can not be controlled or cured with the aid of shilajit.
(Indian Materia Medica)*

AYURVEDIC WISDOM, SALT, PEPPER, GHEE & YOGHURT!

AYURVEDIC SALT

Salt has certain a distinct taste and qualities (gunas) due to the presence of the water and fire elements. Naturally salt will disturb pitta because pitta dosha consists of fire and water also. Like increases like, is the Ayurvedic rule.

Ayurveda has six salts of which Saindava is considered the top most because of having a cooling vipak or total cooling effect on the body after digestion. All other salts possess a heating energy.

According to Caraka the actions of salt are;

Facilitates evacuation, digestion, helps separation process in chyle, moistens and loosens, hot, prevails over other tastes, clears body channels.

However when used in excess or by itself produces, itching, urticaria, swelling, change in complexion, impotence, sensory malfunction, inflammation in mouth and eyes, internal bleeding and acidity.

It is unhealthy to overuse salt and yet it is equally unhealthy to underuse salt. In Western countries some under developed brain creates a book, entitled ‘The great poison SALT’. But they forgot to mention that all nutrients are poisons at high doses. Iron, magnesium and vitamins in general are poisons in certain high doses. Does that mean people should stop these nutrients? Choosing which salt to use and how much is the key.

If your diet consists of processed foods, breads, cereals and canned items, chances are your salt intake of salt needs monitoring. But if you are a fresh fruit and veggie person who also consumes whole grains, according to modern nutritional information you need at least a heaped teaspoon of salt per day.

Salt is like nectar in the correct amount and poison in the wrong amount. Removing salt totally from the diet or over indulgence has the same outcome, illness.

What is night for one person is day for another.

AYURVEDIC SALT

References

“Saindava, this term is applied to rock salt which is the best of all salts. The pure white crystalline salt is preferred for medical use.”

Indian Materia Medica by Dr A. K. Nadkarni

“Sainddhav is the rock salt given preference over other salts. This salt is slightly sweet and not hot.”

Ayurvedic Pharmacology & Therapeutic Uses of Medicinal by Vaidya V. M. Gogte

“Salt is essential to life in the right proportion. Saindhava rock salt comes from the open mines inland. It is considered the best of all salts as it is easy to digest, and does not cause water retention as readily as other types. it is classified as netrya and is beneficial to the eyes.”

Ayurvedic Medicine by Sebastian Pole

Charaka has said that salt helps with the **separation process in chyle**. When food is masticated by the mouth, then churned by the stomach and acted upon indirectly by hormones then directly by enzymes and acids the result is a substance called **chyle**. In other words **chyle** is the reward of digestion. This nutrient substance permeates the mucous walls of the GIT and enters the plasma. In the plasma Ayurveda calls this substance **rasa**, in the plasma the **rasa** is once again digested by **agni** and sent to the blood. Thus blood, muscle, fat, bone, marrow and reproductive system are nourished.

As Dr Valiathan translates in Susruta Samhita, ‘**The growth and decline of body parts, testify to the penetration or otherwise of rasa (chyle)**’.

Saindhava is extremely high in minerals and is used in Ayurveda as a digestive medicine because of its superior qualities. It is cooling, sweet and easy to digest and balancing to the three Doshas (tridoshic). As a **muscle relaxant**, Saindhava is applied in a **warm bath** which is also used to treat **rheumatism**, contracted joints and stiff shoulder. It can also be used in **nasya**.

Too much salt will kill a person as much as no salt will.

GHEE - anhydrous milk fat

Article

Hypocholesterolemic effect of anhydrous milk fat ghee is mediated by increasing the secretion of biliary lipids

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Abstract

The anhydrous milk fat ghee is one of the important sources of fat in the Indian diet. Our earlier studies showed that rats fed diets containing greater than 2.5 wt% of ghee had lower levels of serum cholesterol compared with rats fed diets containing groundnut oil. To evaluate the mechanism of the hypocholesterolemic effect of ghee, male Wistar rats were fed a diet containing 2.5 or 5.0 wt% ghee for a period of 8 weeks. The diets were made isocaloric with groundnut oil. Both native and ghee heated at 120°C containing oxidized lipids were included in the diet. The ghee in the diet did not affect the 3-hydroxy-3-methylglutaryl coenzyme A (HMG CoA) reductase activity in the liver microsomes, but it significantly increased biliary excretion of cholesterol, bile acids, uronic acid, and phospholipids. The rats fed ghee had lower levels of cholesterol esters in the serum as well as in the intestinal mucosa. Both native and oxidized ghee influenced cholesterol metabolism. These results indicate that supplementation of diets with ghee lipids would increase the excretion of bile constituents and lower serum cholesterol levels.

Moderate use of ghee lowers cholesterol by two mechanism firstly the liver uses cholesterol more abundantly in producing bile and secondly more bile is produced from cholesterol. Notably Ayurvedic texts denote that ghee has a non-taxing effect on digestion in small doses.

Even if you may be taking poison daily, do not stop immediately, stopping abruptly may have negative side effects.

YOGHURT

Terribly bad—wonderfully good!

Knowledge certainly plays a major role in our health; according to the Science of Life or Ayurveda.

Ayurveda is the ancient wisdom of India that embraces health knowledge from more than 2000 years of experience. The expertise on how to use yoghurt is a case in point. According to Ayurvedic understanding—yoghurt is really not a food, but an adjunct to food. It is a great probiotic in small amounts, but a channel blocker in larger quantities. Hence, those of us who are eating large meals of yoghurt with a sweet taste will, ultimately cause the finer channels in our bodies to be blocked.

The penalty for over indulgence is congestion that can take the form of coughing, wheezing, mucus discharge from the mouth, chest infection, halitosis (bad breath), poor appetite, headaches, fungal infections and fatigue. Strangely enough despite the Western health idea, Ayurveda considers yoghurt as a body builder great for adding bulk to the body. So those who are over-weight and indulging in that healthy breakfast with a bucket of yoghurt you are up the wrong tree. Ayurveda recommends taking yoghurt in small amounts; say a few tablespoons, with salt or pippali, once or twice a day as a digestive probiotic.

Yoghurt consumption needs to be decreased in cold, damp weather. Over brewed yoghurt with a tart or sour taste is considered ‘evil’ in the Ayurvedic tradition as, inevitably, there will be a severe acidic effect on the body.

Notably, we should also avoid yoghurt with added milk solids or sugar, as it increases the channel blocking power. People love the heaviness caused by adding powered milk, they accept that as a treat and luxury not knowing the price their channels have to pay. Only yoghurt made from fresh un-processed whole milk is best for digestion. Be careful of yoghurt after dark; especially in winter, and never mix milk at the same sitting as this may cause flatulence or indigestion.

We are as healthy as our channels!

Your expensive probiotic powders and capsules are less effective than a dash of several brands of yoghurt; according to a study by Australian Naturopath J. Hawrelak, and published in the *Journal of the Australian Traditional Medicine Society* March 2002 (Volume 8, Issue 1). Also people with lactose intolerance can take this recommended amount of yoghurt with no problem, because the lactose has been converted. However, if the yoghurt has added milk solids then there may certainly be a severe reaction.

In conclusion: avoid sweet meals with large amounts of yoghurt. Save money and have a dollop of yoghurt with pippali and/or salt for an excellent probiotic and digestive effect. Avoid yoghurt that has sugar, added milk solids or is too sour. Eat less than two tablespoons of yoghurt at a sitting. Even if you are lactose intolerant; try a dash of pure yoghurt like 'Paris Creek' with pippali and a warm, savoury meal.

Please remember: Yoghurt in the hands of a person with knowledge is nectar and in the hands of a person who lacks knowledge, yoghurt is poison.

PIPPALI-INDIAN LONG PEPPER

Western life is full of hot, drying and acidic foods and many love over indulging in these very heating foods. The result after some time is ulcers, gastritis, IBS, painful joints and inflammation. According to Ayurveda over indulgence in these foods dry up rasa, or bodily moisture. Rasa feeds the body and all tissue including the reproductive system. In other words over indulgence in these hot, dry and acidic items harms strength and libido by drying up the very fluids that feed the reproductive system.

Pippali is an extremely interesting spice. It is, as expected, warming but also has a very sweet grounding energy, digests toxins and has a cooling after energy. In India it is used as a liver tonic and tasty, digestive that is unlikely to aggravate heat at reasonable amounts. Pippali even though hot has a general sweet vipak and cools the body post digestively. Pippali is used in many ayurvedic formulas because of its prabhava, un-explainable energy of not disturbing pitta or vata dosha in small doses. Pippali is considered a tonic for the reproductive system and is considered a rejuvenative (rasayana).

In nature there are no straight lines!

SUSTAINABLE BALANCED PURIFICATION

A VEDIC CONCEPT OF 'DETOX'IFICATION'

Because the world is permeated with dualities, wherever there is detoxification; side by side there must exist re-toxification. This is the Vedic concept of Bhoga-Tyaga which could be compared to the Western health habit of detoxification and re-toxification.

Bhoga (toxification) refers to that item which is not purified, sanctified or blessed. Bhogi means enjoyer, the prime idea is simply enjoyment, concepts such as time, place, digestive capacity, suitable combinations and health are vague concepts only. Naturally after some time of crimes against wisdom, improper choices, over doing, under doing and mis-doing, as well as not adjusting to the seasons, the elements of the body are tipped and a health problem develops. Generally a person is ones own greatest enemy because usually it is that mindless habitual choice or repetitive action which has caused our own diseases.

Tyaga is like the Western health concept of detoxification, which means to renounce or give up. We see many detoxification processes like drinking your own urine, taking salt water until it comes out your anus, fruit juice diets, taking maple syrup and lemon juice until you despise it, fasting, and also many expensive packs full volcanic substances can be purchased for this periodic detoxification. Unfortunately the starved senses cry because there is little joy in such procedures which are soon followed by toxic enjoyment.

Bhoga-Tyaga is compared to the swinging of a pendulum of a clock, neither extreme is a natural resting condition, and therefore one cannot remain there. One moves from over-indulgence to under-indulgence to over-indulgence and so forth. This system of swinging continually from under-indulgence to over-indulgence we have termed detox-retox, or tyaga-bhoga. Each de-tox is rendered useless by the following re-tox. What is the remedy to this dizzy situation on the swing of **Bhoga-Tyaga**?

Because the living entities are Ananda cin maya - pleasure seeking, Ayurvedic Detox called Pancakarma is enjoyable and sustainable.

After every severe detox one will return to a severe retox, bhoga-tyaga!

We must have pleasure, to renounce it is artificial, therefore enjoy a healthy life. Don't make health so un-enjoyable troublesome, a task!

ENJOYABLE AYURVEDIC SUSTAINABLE DETOX THERAPY

What is needed? An enjoyable attitude, have some fun, give yourself time! Health has got to be more enjoyable than ill-health? Dance around the kitchen!

Health is the basis of enjoyment! Cultivate that healthy enjoyment!

With Medicine? Take essentially what you need, need what you take!

Goals? To explore new realms of food, taste and health. **Improve digestion!**

THE ESSENCE – IMPROVE DIGESTION

When agni, the digestive fire glows, consuming life to give you life, your channels are cleansed and you glow. Your blood becomes rich with nutrients and feeds all level of tissue. When the channels are cleansed you are cleansed, when your blood is rich you are rich. Improve digestion with knowledge of taste, food, energies, cooking and fun!

Remember no health, no life!

DEVELOP HOLISTIC JUDGMENT OF HEALTH AND FOOD?

It tastes absolutely lovely, digests well, makes you feel great, gives you energy, nurtures the body, balances all the energetics of the body and comes out the other end nicely, now that is good, holistic, healthy food! Get the whole picture.

Enjoyment is more than taste!

Firstly of course cleansing is the priority, no need to fast for 10 days. Just begin an Enjoyable Sustainable Detox Therapy. Make it that enjoyable and sustainable that it becomes part of your life. Isn't that what life is supposed to be?

Enjoyable and Sustainable! Is that different from life itself?

Ayurveda is a consciousness, a way of thinking!

AYURVEDA'S PANCAKARMA THERAPY

(Translated as simply five activities)

Sustainable detoxification called pancakarma is available in India at Rajah Healthy Acres. Pancakarma (according to Caraka Muni) consists of five evacuative therapies which are;

1. Vamana or vomiting therapy (rarely used, but profound when applied at the correct time to a suitable individual).
2. Oil basti or nutritive enema.
3. Kashayam basti or cleansing enema with herbal decoctions.
4. Virechenan? or purgation with appropriate herbal formulas for different individuals.
5. Nasya or cleansing of the nasal passage with steam and oil.

PURVAKARMA

Preliminary preparation for detoxification or pancakarma is called purvakarma this consists of hundreds of procedures like the application of oil massage, steam bath, gentle pounding with herbal bags. To see or experience many of the procedures it is best to acquire the DVD Pancakarma or visit India, one needs to stay a minimum of 15–21 days and longer for chronic pathologies. Generally fasting or missing meals is not part of the regime. Daily warm oil massage is applied by two technicians under the eye of an Ayurvedic doctor. Afternoon treatment, acupuncture, yoga and juice therapy with an occasional steam bath are all part of the cleansing therapy.

Not all procedures are heaven, but at least not all procedures are hell. Overall all, at the end of Pancakarma, there is feeling of purification and realization that was more a pleasure than a pain.

Even a dry stiff twig becomes soft and supple with judicious application of oil and heat. (Caraka)

RASAYANA THERAPY?

(Translated as a therapy that increases the essence of the body)

For healthy individuals or persons who are detoxified, or undergone purva and pancakarma Ayurveda has a unique therapy to offer, rejuvenation with vitalization. This building therapy is recommended when digestion is good and the channels cleansed. Substances, minerals, herbs and preparations are given to regenerate the body, mind and vital energy. If vaajikarana rejuvenate therapy is given prematurely, given to a person before purification the dravyas or herbs given to embellish the body with strength and vitality will simply turn to poison. All substances are required to be converted or metabolized, transported and build upon in the body. If these processes are inhibited not even nectar can be appreciated. In the Western countries it is common place to take a cupboard full of life-saving elixirs daily, but the notion that these elixirs require to be digested is not popular. The idea that these expensive supplements if not absorbed or metabolized are simply expensive poison is not advertised.

The point is, cleansing and purification, then supporting digestion and metabolism by different dietary, lifestyle and herbal regimes and by undergoing Pancakarma and purvakarma prepares the body to digest items in rasayana therapy which are wonderful for the body and mind.

It is interesting the more building and nutritious an item is, the harder it is to metabolise. In Ayurvedic home and clinical practice this is a very important point, you may have the perfect item to help someone but we need to prepare that person to be able to digest that item.

Caraka points out further that we also need to rejuvenate the mind, rejuvenation is not simply taking some elixir, but also our character needs rejuvenation. If one has gained truthfulness, cleanliness, charity, pleasant speech, freedom from anger, lust and greed and has brought the sense under control and turned towards spirituality that is whole rejuvenation.

*The embodied soul may be restricted from sense enjoyment though the taste remains, but ceasing such engagements by experiencing a higher taste one becomes fixed in consciousness. **Bhagavad Gita***

THE THIRD CAUSE OF DISEASE

Nature - Moving the Goal Posts of Health

Seasonal influence and change is the third cause of imbalance of the doshas. At change of season nature shifts the point of balance thus making it easy to over expose to heat, cold, moisture and wind, thus disturbing the doshas and becoming ill. It's somewhat like moving the goal posts and throwing the game into confusion! You thought you had your health managed but nature shifted and good became bad. That item you preformed in the summer which gave you vitality and strength now may knock you senseless in the cold season. For example netti pot, museli, bananas, yoghurt, excessive raw and cold foods. On the other hand excessive pungent, astringent and bitter foods in dry summer season will cause an imbalance of the vata and pitta doshas.

Basically all life and time is controlled by the Sun, and there would be no life without the Moon which is the counterpart of the Sun. The Sun energises while the moon nurtures, the sun draws moisture upwards while the Moon redistributes that moisture downwards. After a sunny day the earth is parched yet in the morning dew covers the ground. This is compared to yang and yin in Chinese medicine.

Rain with winds come and go either giving new life or if ferocious destroying life. The seasons whether six in number like India or three, according to where you may live, vary, as they come and go. The seasons are nothing but the movement of the Sun, Moon, rain and wind and their energies. In other words the movement of pitta, kapha, vata respectively.

Caraka writes; 'the world and the body are derived from the five elements, healthy life is dependent on the equilibrium of these elements'.

'However the world is in constant flux therefore this mandates adaption to change as the essential condition of life.'

Caraka concludes, "Seasons come and go and signify changes in bodily strength."

The morning sun increases life while the afternoon sun decreases life.

**The Moon gives moisture, the
Sun dries and the air mixing
with both gives life.**
(Sustruta)

Susruta writes, **‘The rise and fall of the sap of life (rasa) which determine the various qualities of living forms, and the life and death of human beings no less, are brought about by time.’**

Rasa is the first dhatu or level of tissue of the body. Rasa is nurtured by good digestion and diet. When rasa or plasma flows and is rich, the blood is equally nurtured, as is muscle, fat, bone, marrow and reproductive fluids. Naturally the decrease of rasa in the dry hot summer spells bodily weakness on all levels of the dhatus.

Movements from hot to cold, signify a gradual increase of bodily strength with a peak of libido at the cold season. As weather moves from cold to hot, strength is gradually diminished culminating at the height of summer to its lowest level. Autumn to winter is generally a time of renewal with early Autumn or late summer rains returning moisture and therefore strength to the world. Bodily rasa increases and therefore strength increases.

On the opposite side rasa diminishes as the weather becomes warm and dry, moisture and therefore bodily rasa are lowest in the dry heat of mid summer. Therefore in dry intense heat of summer, lesser amount of food, mild exercise, minimum sex and light work are recommended. Sweet, cool and fatty foods are appropriate in reasonable portions because they have a cooling nature.

Susruta, **"When the characteristics of the seasons such as heat, cold and wind with rain are excessive, deficient or out of turn, they are likely to perturb the three doshas in an individual."**

The seasons can go topsy turvy *at any moment* causing the doshas to be disturbed, however generally it is vata in winter, kapha in spring and pitta in autumn which are generally disturbed.

Movements of weather are constantly in a state of change, seasons come and go, winters turn to spring then summers. The wind and rains come and go. The three doshas are affected either causing disequilibrium or equilibrium. Each place on earth has a unique climate, not all have six seasons like India.

Urine alleviates K, facilitates the passage of V and removes excess P!

In Australia seasons will vary greatly from the tropics to subtropics to inland to Perth, and Melbourne with bipolar weather and chilled island of Tasmania. An Ayurvedic seasonal philosophy requires a global all-inclusiveness therefore we are understanding the changes not in the limited or relative concepts of local seasons but energetic or gunas like hot and cold with wet and wind or movement. Even though this is out of step from contemporary Ayurvedic literature to date it is certainly well in tune with the timeless writings of Caraka and Susruta.

Ayurveda recommends seasonal activities to help maintain doshic equilibrium during changes of weather.

To repeat Caraka Muni,

‘However the world is in constant flux therefore this mandates adaption to change as the essential condition of life.’

Seasonal disturbance of the doshas according to Susruta and Caraka;

1. Vata is deranged in winter: when the season is intensely cold.
2. Pitta is aggravated in autumn: after the intense summer heat.
3. Kapha is accumulated in spring: after heavy eating of winter.

1. Vata is deranged in winter: when the season is intensely cold.

In cold weather the chill and winds retard the release of body heat and this centres agni or digestive fire in the stomach. Heavy and large quantities of food become digestible.

If intake of food is insufficient agni consumes body liquids causing vata disturbance which is common in cold weather.

Oily, salty and sour foods which are heavy by nature can be taken, followed by wine or vinegar. Dairy products, oil and heavy foods as well as hot water do not harm in this cold season. Oil massage, warm clothes and shelter from weather extremes are recommended. Things to avoid are the vata disturbing items such as cold drinks, insufficient food, eating excessive pungent, bitter and astringent foods. The digestive fire in winter

What one does and does not do is also a healing modality!

is naturally good therefore excessive pungent is not required as this may aggravate vata by over stimulating agni and causing dryness. Ayurveda is tridoshic, always attuned to equilibrium of the three doshas. Therefore bitter, pungent and astringent tastes are generally consumed in balanced formulas with harmonising regimes. It is difficult to find an Ayurvedic medicine with chilli, that is not to say the pungency of chilli cannot be used as a medicine, but that is to say chilli too easily aggravates pitta and vata.

For pungency Ayurvedic formulas usually contain pippali and ginger which have a secondary sweet taste and therefore a cooling vipak or after digestive effect and therefore less likely to aggravate pitta.

Pungent, bitter and astringent are all decreasing tastes, in other words the season from end Winter to mid Summer is that of cool to intense heat, the gradual increase in heat dries the earth. That does not mean to not have pungent, bitter and astringent foods but rather to be moderate during the decreasing solar phase of the season which is generally from Late Autumn to mid-summer or from cool to extreme dry heat.

The general Ayurvedic rule for good health is to daily experience the entire six tastes, in the correct proportions according to individual, dosha and time.

Abhiyanga or self massage with black sesame oil, nurtures the skin making it warm and soft. Save that winter dryness of skin, by reducing the shower heat from boiling to pleasantly warm or just above body temperature. Have you ever thought that those shower saunas were the cause of your winter itchy dry skin?

When windy conditions prevail dropping warm medicated oil in the ears, protects and cleanses. Nasya or oiling the nostrils with anu-thailam maintains clear passages. Daily routines such as nasya, ear oiling and abhiyanga or self massage are implemented for protection from cold and dry

Tastes that pacify vata are; **Sweet, Salty and Sour**

Tastes that aggravate vata are; **Pungent, bitter and astringent**

Gunas that pacify vata are **warm, moist, heavy**

An aphorism is to an Ayurvedic practitioner as a seed is to a farmer.

Note; because sweet rasa is cooling and heavy it is best to always have it with warming spices like cardamon, cinnamon, ginger, pepper or pippali.

2. Pitta is aggravated in autumn: after the intense summer heat.

In mid-summer the sharp rays of the sun rob the earth of moisture changing all substances. Cool, sweet, liquid foods like cucumber or watermelon or fatty foods like avocado and ghee are then indicated for a cooling energy. Intense physical exertion, wine, salty, sour, pungent and hot foods are better avoided. Sleep and exposure to moonlight is recommended as well as walking in the forest and lakes. Abstinence from sex is also recommended because of low strenght. Low digestion in the summer season is due the summer heat drawing bodily pitta from the stomach to the outer body.

The heat of the summer accumulates and can travel to various channels, systems and organs in the body. Excess pitta cannot be seen on an ultra sound or x-ray, but possibly may be picked up by thermo-imaging. The accumulated heat of a tissue at the cellular level will be felt, subjectively with discomfort, pain, indigestion, constipation or diarrhea. If the slight symptoms of doshic imbalance in the beginning are ignored, the accumulated heat may increase further over time (that incredible substance again) manifesting as a tissue change and a diagnosable disease.

Beacaase Ayurveda is concerned with the three doshas as the basis of health and therefore disease, it is the basis of preventative medicine. Increasing the amount of health funding, hospital beds or ambulances will not help improve preventative health. What warped society is it when an increase in the number of hospital beds and rooms is considered primary preventative care. Rather to balance the doshas according to individual, season, time and place is the foundation of preventative medicine. When the doshas are imbalanced for a long time, local tissue is aggravated and may undergoe change (histology). Therefore some diseases at the later stages become difficult to cure or are incurable. If the original source of disease, the five imbalanced universal elements, functioning as water, fire and air can be changed into harmony, prevention becomes reality.

Mind controlled is a friend, same mind uncontrolled is an enemy!

In the autumn when pitta heat manifests one can purge the heat from the bowels with suitable Ayurvedic formulas like thrivruth, adipathy or triphala. This is an excellent time for some bitter cooling foods like brussel sprouts, cucumber or sweet liver herbs like guduchi. Ayurveda has formulated hundreds of preparations for specific effect on individual dosha, tissue, waste products, channels, (organs, systems,) and which house various vibrational energetics which may be appropriate as different seasons come and go and effect different individuals. Vasa-gulochyadi is a terrible tasting bitter herbal blend which pacifies liver heat. Information of these preparations can be studied from the Ayurvedic books which have a material medica, see last page.

Tastes that pacify pitta are; **Sweet**, except honey, **Bitter** and **Astringent**

Tastes that aggravate pitta are; **Pungent**, **Sour** except lime, lemons and amalaki, **Salty** except ayurvedic rock salt, saindhaiva

Gunas that pacify pitta are **light** and **cool**.

Exceptions to the pungent taste aggravating heat are pippali, long pepper and a little fresh ginger, because of there sweet after taste and grounding nature.

Herbs, Amalaki in chyavana pras. Guduchi in amrutharistham

3. Kapha is accumulated in spring: after heavy eating of winter.

The dampness and congestion (ama) of winter accumulates in the channels and tissue as the weather warms. In early Spring Ama and Kapha liquify and congest the body. Sweet taste except for honey greatly aggravates ama accumulation, so to clear congestion simply avoid all sweet items except honey. If you do eat something sweet like a sweet potatoes sprinkle over pepper, salt and garam masala to give a warming digestive energy. Heavy items like bananas, nuts, cold and raw food, especially yoghurt all greatly increase ama. In early Spring the accumulation of that heavy winter eating, of stocking up on warm grounding foods manifest as ama or a sticky substance

Life can be said to be a product of rasa!

blocking the channels. Ama is often the source of chills and fevers and the source of flu and cold like symptoms. Also bacteria and fungus are attracted to ama. So moving the ama at the entrance to Spring is an important annual ritual.

Drinking hot water, assuring full bowel movements before breakfast, avoiding heavy foods like museli, nuts, bananas, cheese, yoghurt, cold liquids and avoiding the sweet tastes except for a little honey, avoiding excess raw cold food, eating while still digesting the previous snack or meal, also raising digestion and cleansing the body is the theme. Fasting may be beneficial for kapha individuals but not recommended for vata and pitta. Pungent, bitter and astringent herbs like the ama or mucus moving Pancakoolam is recommended. Pancakoolam is a powder (churna) for ama (toxic mucus) moving, a fine blend of mildly pungent and bitter herbs, roots and spices with a warming, moving, dissolving and scraping energy. Indian long pepper of pancakoolam dissolves toxins and rekindles digestive fire while bitters tone digestion and cleanse the bowels and blood.

Tastes that aggravate mucus and ama are; **Sweet**, except honey, **Sour** except lime, lemons and amalaki.

Tastes that pacify Ama and K are; **Pungent, Bitter and Astringent**

Susruta states;

Therefore it is prudent to check and treat, accumulated ama in the spring, aggravated pitta in autumn and deranged vata in the cold season.

Adjustment Saatmya allows humans to live in incompatible circumstances!

SEASONS ARE RELATIVE AND VARIGATED

Everyone in the world will experience seasons according to their nature and geographic position. A person born in the snow will have a natural tolerance of cold more than an individual born on a tropical island. So the season may slightly vary according to our natures. Some places like Melbourne have four seasons in a day. As we all experience, seasons change within themselves, sometimes summer runs past and is hardly summer, sometimes the winters are greatly varied. Within these incredible variations are common energies, the movement of hot to cold and cold to hot, with changes of dry to wet, and windy to calm. And it is these movements which can push the doshas out of balance

TIMING OF A BOWEL MOVEMENT

WHO IS CONSTIPATED?

The Indian village wisdom is such that a bowel movement after breakfast is said to make the local doctor a rich person while a full bowel movement before breakfast makes the doctor a poor individual.

Therefore you could say that this is the Ayurvedic concept of correct bowel movement and that strictly speaking passing after breakfast could be considered slightly constipated!

Generally passing more than once per day or too loose also shows an imbalance of pitta dosha. The system is generally acidic, hot and aggravated. Over time such conditions evolve into irritable bowel syndrome where the acidic faecal flow has damaged the mucous lining of the GIT.

What one does and does not do is also a healing modality!

AYURVEDA AND THE BLOOD GROUP DIET!

Ayurveda has a foundation, firstly food and herbs, secondly lifestyle practices and thirdly diet. All play a supporting role in health and therefore disease. As you have read, our habits, choices and execution of actions play a major role in our health and disease.

Therefore when a person takes a little moment to plan and execute a different and improved diet, chances are, most or any change, will be for the better.

To focus our consciousness on what we eat and drink, in itself would be the most profound, natural and intuitive action we could execute as a prime and first remedy for any malady!

This amounts to replacing several foods which have the incorrect energetics according to the moment and our individual needs with energetics that pacify any imbalance. If the body is cold, warming is required, heavy then light, wet then drying foods. If there is indigestion then that which lights the digestion is used. There is no question of a diet, the only goal is to choose the right food, prepared, seasoned and consumed to balance the bodies energetics. Remember the Ayurvedic concept according to Charaka about what is wholesome!

‘That food which nurtures all the tissue of the body, and which puts the body into balance, is wholesome’.

Therefore in Ayurveda the most important knowledge and study is of the tastes, qualities, potencies, post digestive effects and special attributes of substances. Namely medicine, herbs and foods, basically all items organic and in-organic consumed by humans. This study and knowledge is what modern medicine, both whole and unwholesome, call ‘Materia Medica’. In Ayurveda this major science of substance is called ‘understanding the attributes of substances’ (dravyagunavijnana). The science of substance is a major and significant study. The philosophical aspects of the ‘science of substance’ is also vast and is called ‘Understanding the utility and purpose of word’ (padartha vijnana).

Sanskrit words have more than a mono meaning, they are a philosophy!

Padartha vijnana basically means every category that exists, which can be named and which can be known. In other words items which do not exist, have no name and cannot be known are not included in padartha vijnana. Padartha vijnana could be called the ‘complete science of category’.

The Ayurvedic idea is to take food and drink, and lifestyle according to individual body type, age, time of year, time of day, strength of digestion, how food is prepared (digestibility), grown and stored. Also according to evacuation habits, bodily strength, individual needs and health goals. And most importantly the needs to balance the body at that particular moment.

In his book the Blood Group Diet, Dr D’Adamo begins by quoting his father James,

*‘I believed that no two people on the face of the earth were alike; no two people have the same fingerprints; lip prints, or voice prints. **No two blades of grass or snowflakes are alike.** Because I felt that all people were different from one another; I did not think it was logical that they should eat the same foods. It became clear to me that since each person was housed in a special body with different strengths, weaknesses, and nutritional requirements, the only way to maintain health or cure illness was to accommodate to that particular patient’s specific needs’.*

James D’Adamo

Yes, Ayurveda agrees.

And since time immemorial Ayurvedic stalwarts have implemented many diets or food regimes. These food regimes are according to individual variables as mentioned. Also Ayurveda considers the energetics (guna) of the food and herbs, potency (virya), post digestive effect (vipak) and also special potency. An example of special potency is a lime, lemon, amalaki or apple cider vinegar, even though they are acidic in nature generally they alkaline the system.

The energetics of substances culminates in karma or action which is either desirable or undesirable according to time, place, individual, variables and

Water can be nectar or poison, depending on different variables!

qualities. Therefore in Ayurveda understanding of the energetics of substances is a most important study and understanding.

It is not so easy, that one finds a diet, a personal food regime, that one repeats for life and has bounding health from such a practice. Seasons change as time changes and individual balance changes. What was wholesome in Spring may not be wholesome in the Winter. What was wholesome this morning may not be wholesome in the late evening. What was wholesome before you were stressed may not be wholesome after that stress has manifested as a physical strain or imbalance. When stress ties that knot in the stomach all generality is tossed in the dust.

Actually diets are a Western idea of the right food regime, they do work to some extent in a few individuals for a short period. Overall you could say, long term, according to most they do not work.

Basically rigid diets do not work!

Ayurveda has diets which change according to season, time of day, individual need and desired effects. A food regiment may change from day to day, week to week or month to month. Eating museli for breakfast everyday for seventeen years is a good example of a health diet devoid of philosophy which is more like a blind habitual motion. Museli may be wholesome for a few individuals in summer, with a strong digestive power, prepared correctly with digestive spices. Remember even the best herbal medicine, high nectar can be poison, if you cannot fully digest it or it mixes with toxins in the body. Therefore before many Ayurvedic herbal tonifying medicine are given, digestion and detox therapies are preformed.

Therefore Ayurvedic science displays true individualism, which is not simply four diets for all people but an unlimited combination of food regimes. How can we accept the above statement of D'Ádamo then proceed to chalk in four diets for the human race? Only persons who have not exercised their intelligence accept these four rigid regimes as individual.

Ayurvedic diets are really 'No Diet Diets', they are formulated using philosophies of Ayurveda . They are truly individual and can change everyday, from morning to evening. Knowledge of the energies of substances

An Ayurvedic diet is a 'No Diet Diet, an adaptable food regime!

is required. Take ghee for example, Ghee has a special potency that it is cooling and therefore pacifies pitta, at the same time it is the only oil which is a digestive because in reasonable amounts it improves digestion. In other words of all oils ghee is the one with a special digestive potency. Ghee is unctuous therefore it pacifies vata. Ghee in reasonable amounts mixed with a little chili or pippali will not disturb kapha. Ayurveda is a science of energetics, of blending substances to give a balancing effects.

After all if the words of Dr James D'Ádamo are carefully understood word for word, he must be talking Ayurveda! Because if no two people are alike how can the billions of the world have only four diets? Ayurveda has a diet for every individual, time of day, life and season, according to health goals and imbalances.

BITTER AS A NATURAL ANTI-ACID,

The Ayurvedic way of balance.

To eat the six tastes with every meal or at least every day.

Sweet, salty, bitter, pungent, sour and astringent food require to be consumed with each meal or each day. The reason being, one needs to receive a mixed quantity of the five great elements acting as the three doshas. Because when the doshas are imbalanced disease follows.

Bitter we know as cooling, cleansing, alkaline, lowering of blood sugars, and balancing for over indulgent in sour, salty and sweet taste. Modern society has lost the connection with natures alkaline herbs and instead eats meals of predominately sweet, sour, salty, pungent tastes with little astringent and no bitter.

So eat a bitter leaf with as many meals as possible, the ancient would chew a neem leaf which is a simple way to have bitter in our life. Also to avoid excess fried food, cheese, chilli, sour foods and processed foods helps as well! Bitter breeds a healthy dissatisfaction, which aids growth!

The basic Ayurvedic teaching for good health is to take the six tastes every day!

THE ACID-ALKALINE STORY

Acid is considered as important as alkaline!

Acid is not the big bad boggy-monster!'

In elementary chemistry there are fluids, powders, gases or liquids which are either acid, alkaline or neutrals. Of all living biological systems 98% are acidic, 2% are either neutral or alkaline. A grape, or grape leaf, lettuce, pineapple, all fruits basically contain a total acid content. Grains are generally slightly acidic and flesh is on the acidic. In good health saliva and urine are slightly acidic. However blood is slightly alkaline. In conclusion the body cells and tissue are all basically acidic.

Many drugs derived from natural substances are extracted alkaloids like opium derivatives and quinine. Even though they are produced of acid plants they are alkaline and slightly poisonous because of being extracted concentrates.

In conclusion it appears that acids are the life sustaining chemicals of human life and that alkaline is the balancing agent.

Dr Jarvis has compiled his book Folk Medicine in 1960 which is primarily the application of acetic acid or apple cider vinegar for balance and health. Vaidyaratnam (jewel of a doctor) P. S. Varier in his book of Ayurvedic treatments Chikitsa Samgraham describes a process for producing a medicine known as dhanyamla (wealth sour). A vinegar of different rices, horsegram, lime juice, ginger and ajwan seeds. This was prepared in large quantities with a ceremony of incense, ghee lamp and accompanied with mantras.

If we become excessively alkaline or acidic both are toxic condition.

Most clinical presentations are of an alkaline nature, low stomach fire, damp spleen, dullness, constipation or diarrhea, reflux, stomach ulcers or irritable bowel syndrome. The tongue is usually thick and swollen, pale, coated with crinkled indents in the side. Appetite and interest in food is weak.

Life is a balance of opposites, health is never a one-sided affair!

In Ayurveda we have four stages of pitta in the stomach know as jathara agni, namely 1. Fast fire 2. Slow fire 3. Erratic fire and 4. Balanced fire

Fast fire may cause ulcers if excessive acids erode the tissue. Slow and erratic fires may cause ulcers as the digestive bolus sits in the stomach too long and collects improper acidity and fermentations. So we have two types of acidity, One is caused from high acid or over production.

The other is caused from low acid or erratic acid production.

In fourteen years of clinic only one high acid individual with several thousand low or erratic acid tell the story.

Most modern acidic conditions are due to a low acid stomach!

Take reflux, one eats, the foods sits too long, acids and fermented substances bubble back into the throat and erode the valves and tissue.

How to treat reflux,

1. Change diet, fruits, vegetables and whole grains, limit processed food.
2. Improve digestive capacity with the appropriate digestive aids like apple cider vinegar, aasha churna, trikatu, triphala and spices.
3. Incorporate appropriate habits at meal times, no cold drinks, no snacking on nuts between meals, eat when digestion is available.

The modern system of indulging fanatically in alkaline items while demonizing acidic items can only be described by the unkind words as the system of the square Western blockheads because it holds no resemblance to how nature actually works! The idea of anti-acids is a modern fallacy.

One interesting point is saliva is supposed be slightly acidic, in a clinical situation I have never seen a person which such a reading the saliva is slightly alkaline. Alkaline is not bad in itself but when acid items are deficient in the diet and the body, alkaline disease manifest or poor digestion and this causes secondary acid conditions. After reading this book that should make sense to you!

Indigestion and constipation will cause many unfriendly acids to form even if the diet is alkaline.

Let us take a look at what acid achieves in the body, and after learning this you will be able to understand that alkalizing your stomach around meal times or over alkalising your body in general can make you very sick indeed. In Ayurvedic medicine pitta is considered the functional acidic element of the body responsible for conversion of nutrients, eyesight, digestion, maintaining body temperature, body radiance and cheerfulness. Iron, magnesium, calcium and many more nutrients are very alkaline and require an acid environment to be metabolized (acidified and dissolved into the bodies channels systems for further conversion). I have so many clinical presentations of anemia, bloating and indigestion, fatigued, halitosis, diarrhoea or constipation and dull brain. These conditions can be caused by over alkalizing or neutralizing the natural stomach acids at meal time. Modern anti-acid medications do just that, they over alkalise the stomach, blocking the absorption of vital alkaline minerals which require acid to be digested. The result fatigue, dull brain and bone and hip fracture. The research is in, anti-acids cause bone fracture, fatigue and mental dullness!

‘It is not so straight forward as alkaline or die, because acid can alkalise the system and alkaline can acidify the system!’

Ayurveda gives the concept of equilibrium of acid and alkaline for good health

Now the body will never be so simple, that by filling the stomach with alkaline water that all health problems will disappear. Why is it that when we take a lemon (citric acid) in warm water that our body becomes alkaline? The reason is the body has three acid buffeting systems.

The first one is breathing, Yes the exchange of air and waste from the lungs is a chief alkalizing agent. Second is the blood and bi-carbonate of soda which keeps a narrow balanced Ph in the blood and thirdly the kidneys with a certain hormone that triggers a ph adjustment. The body knows that balance is the key, an equilibrium between acid and alkaline, after all that is what ph means. Ayurveda is concerned with balance of all elements.

The scientific term Ph is not short for telephone, rather it means a balance between acid and alkaline!

AYURVEDA AS A CONSCIOUSNESS!

The Western hyped, dogmatic, stereotyped, monistic square mind-set is replaced with the Ayurvedic circular consciousness of simultaneously oneness and difference.

Ayurveda is a way of thinking, a consciousness based on logic, culture and science. You will not find unscientific proposals, irrational conclusions nor impure judgements.

Ayurveda is a balanced blend of mysticism and science. However we must mention that mysticism is only magic as long as one cannot understand it. There is much magic in front of our very eyes every day which can not be explained. A good example is “who is doing the seeing?” You have a set of eyes which are like a camera, taking millions of pictures every day. Those pictures are captured by the eye camera, so is it the eyes that see? Can a set of eyes actually see without a seer? Does a camera ‘see’ the subject of the shot? Those pictures are sent down nerves channels, is it the nerve channels that see? Those picture impulses go to the brain, can the brain see? Images of severe violence or love affect the endocrine and adrenal systems, can they see? The heart, is affected as blood pressure rises, is it the heart that sees? Our health can be tipped by what we see and the emotions we experience. But the point at hand,

Who is the seer? You, But who is you, who is that seer? What is the seer?

Who actually does that seeing?

Who can answer this question?

Can Science!

Can Religion?

Can You?

Mysticism is alive and well if you can perceive it!

Science cannot say the answer to such a simple thing, science is imperfect!

Don't let your sense of wonder go under!

Who does the seeing from your eyes, who is that eternal seer who reads the pictures, who can say?

FURTHER UNDERSTANDING THE THREE DOSHA'S

Some Ayurvedic commentators have equated pitta with liver bile, kapha with phlegm and vata with wind.

This concept is not an Ayurvedic concept but a view of Ayurveda from the Western idea. In other words when early European scholars interpreted Ayurvedic concepts they adopted the above idea as a tool to give understanding of the element-dosha concept. Unfortunately this fertile invention does not complement Ayurveda according to Ayurvedic authorities.

Prof. C. Dwarkanath, comments on this;

“Such an equation namely, pitta with liver bile, kapha with phlegm and vata with wind, made by early orientalists, has not only stood in the way of proper understanding of the Science and art of Ayurveda and made the doctrines basic to this system appear rather primitive and infantile but also prejudiced a proper enquiry into them, thus making the sublime look ridiculous.”

To adopt a tool to understand a concept may be of benefit or may be a great hindrance, if not understood to be simply a concocted device for a short specific purpose. Actually there is no gain in rigidly equating, pitta with liver bile, kapha with phlegm and vata with wind. However on the other hand, liver bile is certainly primarily a pitta substance, phlegm is primarily kapha in nature and wind may be closely associated with primarily vata dosha. But accepting pitta as liver bile, kapha as phlegm and vata as wind point blank is not productive to Ayurvedic understanding. Accepting vata as air, pitta as fire and kapha as water is also not productive. Remember vata is functional air, pitta and kapha as functional elements. The English words for the five elements and three doshas are by no means true to an Ayurvedic understanding.

Now the question may arise, how then can we describe the doshas? What is pitta, kapha and vata? There is no simple one word answer. We must

Within the simplicity of Ayurvedic thought is a vast complexity!

remember that Sanskrit words are philosophies, when you enter into a ancient word there is a world of hidden meanings and thought processes that unfold. So the point is our one word English type approach is not going to reveal the mysteries of Ayurveda. Let us begin with pitta!

WHAT IS PITTA? According to Prof. Y. C. Mishra;

1. To heat, (tap san-tap)
2. To digest (tap dahe)
3. To achieve, (tap aishwarye)

What does that mean? Certainly if we translate liver bile as pitta or the structural element fire as pitta this does not in any way convey the all pervasive nature of the above three concepts of pitta.

Charaka and Sushruta have both equated agni (metabolic fire on thirteen levels) in the body with pitta. We could therefore conclude that agni is recognised in the body by heat, digestion and achievement. And that agni is the name given to pitta functioning in the body. Remember the body must digest water with the help of fire in order to make it beneficial.

David Frawley has written one book totally dedicated to Agni, when you read this fascinating account of agni you may conclude, all you need is agni or pitta. Pitta is the basis of all life! But as usual there is more, without a cooling, lubricating, grounding, heavy energy, namely kapha, life has little hope. Without the point of equilibrium between pitta and kapha namely vata, life has no chance or a space in time to think of itself. Therefore the balance of dualities namely kapha and pitta can be said to be vata in a sense, which is called existence.

Pitta encompasses a connection with kapha and a point of movement or equilibrium called vata. Within the great triad of existence pitta is identified as;

1. **To heat**, the balance of heat within the body is the underlying support for life. Remove (tejas) heat and life is removed. When someone has a bright vibrant agni or pitta it can be called tejas. Tejas (metabolic), agni (digestive) and pitta are slightly different aspects of functional fire each can be interchanged to signify functional fire.

Tejas, agni and pitta are different aspects of metabolic processes, pitta!

WHAT IS PITTA...

2. **To digest**, enzymes, digestive juices and stomach acid, are pitta substances (agni) which burn (daha) and perform chemical actions (paka). Chemical actions (paka) are defined as conversion and mutation.
3. **To achieve**, What would you think if someone said to you, You achieved absolutely zero? Your endeavour was a waste of time? We measure the value of our life by our achievements, what was converted during our time and energy. Achievement is a sign of pitta balanced and functioning. When the agnis of the body are converting substances, the mind and thoughts are also bright and blazing with achievement. When the tongue is pale, swollen or heavily coated, pitta is low or covered and the mind is dull, motivation and achievement is therefore retarded.

Each dosha whether pitta, vata or kapha is life. Each appears to be the best, the most complete, the most indispensable. The Western idea of best has conditioned us with a concept of exclusiveness, there can only be one best. But, why can't there be three of the best? Best in Ayurveda means many not simply one. As with the three doshas they are all the very best and by the way the very worst. When the doshas are in balance they are the very best and when out of balance the very worst.

Comparing doshas as superior or inferior to each other, shows a great immaturity of Ayurvedic understanding. Understanding the three doshas can be afforded by Susruta's statement,

‘As the moon, sun and air support the universe by creation, assimilation and motion similarly the three doshas, kapha, pitta and vata support the body with the same processes’. Susruta Samhita 21.8

And further.

To describe the doshas as simply fire, air and water requires deeper clarification!

‘In the language of modern nuclear physics these three basic elements are known as Neutron (vata), Electron (pitta) and Proton (kapha).’ Dr Benytosh Bhattacharya, Tridosha and Homeopathy

And further.

In magnet therapy there is an interesting doshic aspect. Each magnet has positive and negative or north and south poles, positive is considered energising or warming and has a pushing out force (pitta). While negative is retarding has a pulling in cooling energy (kapha). These energies function when there is a space between them (vata).

For example.

If you apply the negative side of a magnet to an inflamed injury you will receive a general anti-inflammatory cooling effect. If you apply the positive heating side to the inflamed injury the inflammation will increase. One side is pitta, the other kapha while Vata is the space between the two. Without Vata there is no movement or space for energy to evolve or function.

IS PITTA ACTUALLY FIRE?

If you really want to know what Pitta is? Take out a pen and paper. Now write as much as you can about what would happen or not happen if the sun would fail to rise! Give careful thought to biological and ecological systems, when you have completed 100,000 words then you have just began to understand Pitta. Equating Pitta with fire is a token only, by understanding the functions of fire in biological and ecological systems the token word fire develops a true and sublime identity.

IS VATA COLD?

Ayurvedic authorities have classed Vata as yogavahi. Yoga means to join or unite. Our next question therefore will be, “To join or unite what?” According to Ayurvedic understanding that can only be, kapha or pitta, there is no other entity to unite on the doshic level. When vata unites with kapha, severe cold may manifest and with Pitta dry heat.

Air is characterised by touch and also sound in the body (which is neither hot nor cold) and with the quality of dryness, coarseness, motion and coolness.

AYURVEDA AND THE FULFILMENT OF LIFE

The ancient Ayurvedic text, Sushruta Samhita mentions in the first few pages a meeting of the universal god Indra with a number of famous sages, headed by Atreya Rsis. According to different texts such as the Bhagavat Purana, Indra controls heaven and water, and is known as the king of heaven. Indra is basically a powerful controller who lives within the material world. The Vedas call such empowered beings demigods or Devas meaning that they are generally very powerful people, they occupy a powerful universal position to conduct the affairs of the universe.

The sages headed by Atreya and Indra are discussing how to help the living beings fulfill the goals of life, namely to walk the path of **dharma, artha, kama, moksa**. These four signposts of life are considered in Vedic culture to mark a meaningful spiritual life. Dharma, artha, kama, moksa could be loosely accepted as dharma, religion or truth, artha, economic development, kama, sense enjoyment and moksa liberation.

DHARMA is often translated as ‘religion’ or ‘truth’ but according to A.C. Bhaktivedanta Swami whose translations are accepted by Sanskrit scholars alike, the meaning is far more elusive. Dharma can best be described in a philosophical sentence, ‘that quality which can not be separated from a substance’. So what is that intrinsic quality within our very being? That is dharma, that inseparable factor in the very core of the living beings which is the subject matter of endless texts, debates and religions. Can that inseparable part be named? According to Vedic science that nomenclature is ‘Seva’ or service. Can anyone separate ‘service’ from life, or the soul? Can any mother, father, son, daughter, or employer not serve? Service is such a part of ‘being’ that there is a choice of which service, but not a choice of ‘no service’. A person thinks, I am the enjoyer, the owner, I am in charge here, this is simply service to illusory ideas. Everyone serves and is subordinate to illusions and time, who is there who does not age even unwillingly? So the sages headed by Atreya and Indra want people to be healthy so they can lift their consciousness ultimately from material service to spiritual service. So service is the dharma of all beings, we serve our country, family, community

Dharma, artha, kama, moksa are natural progressions of human existence!

but dharma is matured by a service to the supreme soul of all souls. That is the goal of life, the soul and dharma according to Bhagava Gita, devotional service to the supreme Godhead, Sri Krishna, the chariot driver of Arjuna.

The sages headed by Atreya and the king of heaven Indra want to encourage service and devotion. They conclude that with ill health how can a person develop ones dharma. When health is missing how can the ill serve one's own body, occupation, family, community, country, ideals or supreme God?

ARTHA, is generally termed 'essentials', or the material objects we need for a happy and spiritual life. Too much or too little objects will of course cause difficulties in life. Extreme poverty brings malnutrition, unhygienic surroundings, sorrow, despair and hardship while extreme wealth may foster fear, greed, false prestige, attachment and illusion. Artha means to develop the material necessities so the mind will not be constantly engaged in accumulating piles of new inventions, which are really not necessary. The idea is to possess what is required for a happy progressive life.

KAMA, is enjoyment, we all have a certain amount of desires to enjoy. The Vedas encourage within Dharmic guidelines the enjoyment of love, family, property and life. The fulfilment of material desires is kama which can also be translated by some commentators as lust. This is normal as we all know, and the fulfilment of kama within social and cultural boundaries is encouraged.

MOKSA, (LIBERATION OR FREEDOM)

When in later life one has cultivated service and devotion, developed some wealth, enjoyed and been happy, then liberation is the next step. (read page 93). In Vedic society 'kings of the entire world' such as Maharaja Yudisthira as narrated in the Srimad Bhagawatam would retire to the forest, free of such power and wealth to simply concentrate on devotion and love to the supreme lord Sri Krishna.

Who is there, even in today's society who does not do some service and worship? Who does not, collect the essential paraphernalia, enjoy themselves

The purpose of Ayurveda is to help one attain the goals of life.

and then retire? Of course in Vedic times these four activities are centered around a spiritual foundation. Without a spiritual foundation, dharma, Artha, kama and moksha have no meaning. And because the four goals of life centred around spiritual culture are considered essential to give life meaning, Indra and Atreya are concerned that without health the four goals of life will be hindered. And thus these goals of life will not be accomplished by the general population of the universe.

If one's health is so poor, it is not generally possible to address these four essential issues. Poor health simply takes over life as the prime dictator of necessity. The only goal is to regain health. In other words health is generally required as a prerequisite for fulfilling the mission of life, namely dharma (spiritual service), artha (economic development), kama (enjoyment) and ultimately moksha (freedom). So in order that life can have fulfillment and spiritual meaning Indra and the sages headed by Atreya are meeting to discuss the important issues of Ayurveda or the science of life.

The idea of life is to fulfill the four goals namely to find our service which satisfies our soul, to develop some wealth, to enjoy life within certain boundaries then to become free of all bondage and gain realization and liberation. Health is generally required to achieve these goals.

Now it has become the fashion to retire sick to nursing homes, this is a miserable end of life that everyone fears yet may have to endure. Aging gracefully is a rare jewel, going to the forest is impossible for modern humans who cannot even toilet themselves. Dementia is as common as daytime and the prospect for satisfying the goals of life for modern humans looks grim.

Ayurvedic principles of diet, lifestyle and herbs are meant to help a person age gracefully, retain intellect, approach death with some dignity, and possibly 'die relatively healthy'! *Would you like to die healthy?*

Please note that we are not trying to establish some sectarian ideas, but the point is, if you are a Christian or you hail from Islam these same principles can be applied in your own religion and community if they are not already.

Possibly the consciousness of exploitation is the greatest disease of human existence!

TRANSCENDENTAL AYURVEDA - CREATION EXPLAINED

Every contemporary Ayurvedic text has a detailed explanation of creation of the universe.

Each year I ask students of Ayurveda who have pondered these elaborate descriptions of the unmanifested (pradhana), male principle (purusha), nature (prakruti), ego (ahankara), intelligence (buddhi), the mind (manas) and consciousness (atma) to please explain. No student to date despite extremely fertile intelligence has been able to make head nor tail of universal creation described in these texts.

These descriptions are certainly from the Vedas, however they deal with the concepts that are presented from an impersonal idea of sankhya. The sankhya system simply means counting the ingredients, it is a Vedic system used to do exactly that, tally the ingredients of creation. So the Ayurvedic texts to date have simply listed and explained the ingredients. However there is little joy or deeper Vedic understanding in simply counting the ingredients of creation in the profound Sanskrit language.

The texts of Srimad Bhagawatam and Sri Brahma-Samhita take the curious soul far beyond the impersonal mathematics of the universe to the realm of the personalities of creation. All energies begin from the energetic, the organic source of energy, not from objects. Vedic culture broadcasts histories of many personalities like the Goddess of learning Mother Sarasvati, Lord Brahma the first person and engineer of the universe, Mayadevi the illusory potency, Visnu the lord of creation and culminating in the supreme personality of Godhead Lord Sri Krishna.

Srimad Bhagawatam also known as the Bhagavat Purana is considered by Vedic authorities as the cream of Vedic literature. Bhagavat Purana means ancient histories about the greatest person who possesses unlimited beauty, fame, power, renunciation, knowledge and wealth. That is the Vedic definition of Bhagavan or God. That person possesses unlimited beauty, fame, power, renunciation, knowledge and wealth. The puranas are the histories of such a sublime individual. If you know such a person who possesses unlimited beauty, fame, power, renunciation, knowledge and wealth then you know God! But generally we find in this material world that

even a rich person of a limited three billion dollars, when investigated owes five billion.

One very important point to mention for the serious student of Vedanta (the conclusion of knowledge) is God is never alone. God means Goddess, where there is God there is a Goddess. This is the Vedic knowledge, whenever you address any incarnation of the Lord, the Goddess is addressed first, Sita-Rama, Laksmi-Narayana, Hare Krishna, Radha-Krishna. Goddess and the God are inseparable. The speculative mind absorbed in matter may separate the inseparable only in one single mind, not reality.

Goddesses and Gods also live in an abode, far from renting, their abode is glorious and unlimited. After all, if the limited souls within this material field have houses, should not Goddesses and Gods live in wonderful abodes? The abode or residence of such Goddesses and Gods is called Vaikuntha (no anxiety).

Sri Brahma-Samhita are the words of the great Brahma the engineer of the universe. What better authority would there be on the spiritual abodes of Goddesses and Gods, Vaikuntha and material creation than Brahma himself?

Lord Brahma is not God, but the creator demigod, an extremely powerful, spiritually evolved soul who carries the power of God. In his treatise Sri Brahma-Samhita he describes his search for the supreme Godhead and his realisations of Vaikuntha with abode of Lord Krishna called Goloka as the centre. The acts of creation are explained and documented.

Our narration begins with Lord Brahma sitting on a giant lotus flower, he is the only person in the universe. As a natural inclination he wonders of his origin. A physical inspection of his miraculous birth sheds no light on the subject. Lord Brahma sees nothing but gloom and darkness in all directions.

Mother Sarasvati the goddess of learning appears in the mind of Lord Brahma and gives him a mantra, by which he will attain all things. 'Klim krsnaya govindaya gopijana vallabhaya namah'. This is a sound which is said to cleanse the heart of any misgivings and prepare a soul to thirst for Lord Krsna the supreme godhead.

Insert picture Brahma on lotus from back cover

On back cover put bhuta man

Lord Brahma thus satisfies Govinda (the pleaser of the senses, Krishna) with his meditation, Sri Brahma Samhita verse 26 as follows;

TRANSLATION

Brahma, being desirous of satisfying Govinda, practiced the cultural acts for Krsna in Goloka, Lord of Svetadvipa, for a long time. His meditation ran thus, "There exists a divine lotus of a thousand petals, augmented by millions of filaments, in the transcendental land of Goloka. On its whorl, there exists a great divine throne on which is seated Sri Krsna, the form of eternal effulgence of transcendental bliss, playing on His divine flute resonant with the divine sound, with His lotus mouth. He is worshiped by His amorous milkmaids with their respective subjective portions and extensions and also by His external energy [who stays outside] embodying all mundane qualities."

Who is this external energy staying outside? This is Goddess Durga, who embodies ignorance, passion and goodness, she is the mother of this material world. The Lord in the form of Sambu, or Lord Shiva is the father. The mundane qualities ignorance, passion and goodness can not enter the abode of Vaikuntha nor Goloka, they are a cloud in the corner of the spiritual realm. Goddess Mayadevi (another name for Durga) stays outside of realm of Vaikuntha, as mentioned here Lord Krishna is worshipped by his external energy who stays outside. The object of worship for those full of material desires is said to be Mayadevi nevertheless according to Bhaktisiddhanta Sarasvati Maharaja, the fulfilment of ones hearts desires is achieved by worshipping the object of worship of Mayadevi (Lord Sri Krishna), and not the worship of Mayadevi herself.

In that cloud in the corner of the spiritual realm, Lord Brahma is the first created being born from a lotus flower, peering into darkness of matter, basically earth, water, fire, air and space. He has taken birth and the pradhana (unmanifested elements) are becoming prakruti (material nature) in other words unmanifested potential matter is becoming matter. When the total material nature is not manifested it is called pradhana and when it is manifested it is called prakruti.

The world of material elements will not function without consciousness, matter grows and develops when impregnated with life. When under the three modes, namely goodness, passion and ignorance, consciousness contacts

matter you have four kinds of consciousness. They are polluted consciousness, intelligence, false ego and the mind. When the consciousness contacts matter that spiritual spark is called polluted, when logical called intelligence, when identifying with the world, I, me and mine, false ego. And when the consciousness is accepting and rejecting on the level of the senses of the body that is the mind. Therefore there are four levels of consciousness in this material world, namely polluted consciousness (atma), intelligence (buddhi), false ego (ahankara), mind (manas).

The above four aspects are simply the expressions of the same pure soul under the three modes of nature, goodness, passion and ignorance in the material world, prakruti.

To consider atma, buddhi, ahankara and manas as separated entities to each other is not precise nor productive to any cognate understanding. You could imagine the same soul looking from different coloured glass windows. In other words atma, buddi, ahankara and manas are simply the pure soul in different conditions.

Lord Brahma continues meditating, after a long endeavour he hears the sound of Lord Krishna's flute, this is described in next verse of Sri Brahma Samhita and explained by Srila Bhaktisiddhanta Thakura as follows;

TRANSLATION Verse 27

Then Gayatri, mother of the Vedas, being made manifest, i.e. imparted, by the divine sound of the flute of Sri Krsna, entered into the lotus mouth of Brahma, born from himself, through his eight ear-holes. The lotus-born Brahma having received the Gayatri, sprung from the flute-song of Sri Krsna, attained the status of the twice-born, having been initiated by the supreme primal preceptor, Godhead Himself.

PURPORT by Bhaktisiddhanta Sarasvati Prabhupada

The sound of Krsna's flute is the transcendental blissful sound; hence the archetype of all Veda, is present in it. The Gayatri is Vedic rhythm. It contains a brief meditation and prayer. Kama-gayatri is the highest of all the Gayatris, because the meditation and prayer contained in it are full of the perfect transcendental sportive activities which are not to be found in any

other Gayatri. The Gayatri that is attained as the sequel of the eighteen lettered mantra is kama-gayatri which runs thus: klim kama-devaya vidmahe puspabanaya dhimahi tan no 'nangah pracodayat. In this Gayatri, the realization of the transcendental pastimes of Sri Gopijana-vallabha after perfect meditation and the prayer for the attainment of the transcendental god of love are indicated. In the spiritual world there is no better mode of endeavor for securing the superexcellent rasa-bedewed love. As soon as that Gayatri entered into the ear-holes of Brahma, he became the twice-born and began to chant the Gayatri. Whoever has received the same Gayatri in reality has attained his spiritual rebirth. The status of a twice-born that is obtained in accordance with one's worldly nature and lineage, by the fettered souls in this mundane world, is far inferior to that of the twice-born who obtains admission into the transcendental world; because the initiation or acquisition of transcendental birth as a result of spiritual initiation is the highest of glories in as much as the jiva is thereby enabled to attain to the transcendental realm.

TRANSLATION Verse 28

Enlightened by the recollection of that Gayatri, embodying the three Vedas, Brahma became acquainted with the expanse of the ocean of truth. Then he worshiped Sri Krsna, the essence of all Vedas, with this hymn.

PURPORT by Bhaktisidanta Sarasvati Prabhupada

Brahma thought thus within himself, "By the recollection of kama-gayatri it seems to me that I am the eternal maidservant of Krsna." Though the other mysteries in regard to the condition of the maidservant of Krsna were not revealed to him, Brahma, by dint of his searching self-consciousness, became well acquainted with the ocean of truth. All the truths of the Vedas were revealed to him and with the help of those essences of the Vedas he offered this hymn to the Supreme Lord Sri Krsna. Sriman Mahaprabhu has taught this hymn to His favorite disciples in as much as it fully contains all the transcendental truths regarding the Vaisnava philosophy. Readers are requested to study and try to enter into the spirit of his hymn with great care and attention, as a regular daily function.

TEXT

**cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami**

SYNONYMS

cintamani--touchstone; prakara--groups made of; sadmasu--in abodes;
kalpavrksa--of desire trees; laksa--by millions; avrtesu--surrounded;
surabhih--surabhi cows; abhipalayantam--tending; laksmi--of goddesses of
fortune; sahasra--of thousands; sata--by hundreds; sambhrama--with great
respect; sevyamanam--being served; govindam--Govinda; adi-purusam--the
original person; tam--Him; aham--I; bhajami--worship.

TRANSLATION

**I worship Govinda, the primeval Lord, the first progenitor who is
tending the cows, yielding all desire, in abodes built with spiritual gems,
surrounded by millions of purpose trees, always served with great
reverence and affection by hundreds of thousands of laksmis or gopis.**

PURPORT by Bhaktisidanta Sarasvati Prabhupada

By the word cintamani is meant "transcendental gem." Just as Maya builds this mundane universe with the five material elements, so the spiritual (cit) potency has built the spiritual world of transcendental gems. The cintamani which serves as material in the building of the abode of the Supreme Lord of Goloka, is a far rarer and more agreeable entity than the philosopher's stone. The purpose tree yields only the fruits of piety, wealth, fulfillment of desire and liberation; but the purpose trees in the abode of Krsna bestow innumerable fruits in the shape of checkered divine love. Kama-dhenus (cows yielding the fulfillment of desire) give milk when they are milked; but the kama-dhenus of Goloka pour forth oceans of milk in the shape of the fountain of love showering transcendental bliss that does away with the hunger and thirst of all pure devotees. The words laksa and sahasra-sata signify endless numbers. The word sambhrama or sadara indicates "being saturated with love." Here laksmi denotes gopi. Adi-purusa means, "He who is the primeval Lord."

TRANSLATION

I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.

PURPORT by Bhaktisidanta Sarasvati Prabhupada

The matchless beauty of Krsna, the Supreme Lord of Goloka, is being described. Krsna, the all-pervading cognition, has a spiritual form of His own. The form of Krsna is not a fanciful creation of imagination formed after visualizing the beautiful things of the world. What Brahma saw in his ecstatic trance of pure devotion, is being described. Krsna is engaged in playing upon His flute.

That flute by his enchanting musical sound attracts the hearts of all living beings.

Just as a lotus petal produces a pleasant sight, so the two beautiful eyes of Krsna who causes the manifestation of our spiritual vision, display the unlimited splendor and beauty of His moonlike face.

The loveliness that adorns His head with peacock feather figures, the corresponding feature of the spiritual beauty of Krsna.

Just as a mass of blue clouds offers a specifically soothing, pleasant view, the complexion of Krsna is analogously tinged with a spiritual dark-blue color.

The beauty and loveliness of Krsna is far more enchanting than that of Cupid multiplied a millionfold.

For the complete Sri Brahma Samhita, go to www.krishna.com
(click right hand top corner **ebooks**) Scroll down under **Classics**

George Harrison produced a very unique Radha Krishna Temple Album and the first track is Govinda from the Brahma Samhita!

Who am I?

Tattva-viveka

Commentary by Srila Bhaktivinoda Thakura

ko 'haà vā kià idaà viçvam
äyayoh ko 'nvayo dhruvam
ätmānā nivāto jēvau
pācchati jñāna-siddhaye

**Who am I? What is this world? What relation have I with this world?"
To learn the truth, a soul in this material world will always ask himself
these questions.**

Many days after their birth, human beings finally attain good knowledge of sense objects. The outside world perceived by the senses is called viñaya" (the world of sense objects). As sensory powers grow, a child becomes increasingly aware of the world of sense objects. Tasting pleasure there, they are drawn to the world of sense objects. Thus attracted to the world of sense objects, a human being thinks of and acts for nothing else.

Becoming a constant companion, sound, touch, form, taste, and smell gradually turn the human mind into their slave. In this way human beings are plunged in the world of sense objects. Death must come, and when it does, I will have no relationship with this world of senses objects." When this thought arises, a fortunate person turns from the world of sense objects and yearns to know the truth.

They then ask these questions: Who am I, the person who perceives this world? What is this world? What relation have I with this world?"

For the complete book **Tattva-viveka**, , go to www.krishna.com (click right hand top corner **ebooks**) Scroll down under **Spiritual Gems**
Srila Bhaktivinoda has written more than one hundreds books and songs.

The truth is inconceivably simultaneously the same yet different

Dear Student of Ayurveda,

What follows are a few verses with explanations taken from Srimad Bhagavatam. This text which is in excess of 10,000 pages is invaluable for gaining a glimpse into the Vedic world with its rich spiritual histories handed down from sage to sage over the ages.

Previously in order to attempt to understand the esoteric scenario behind creation we have suggested study of Sri Brahma Samhita. Then we suggested a sample of the writings of Srila Bhaktivinode regarding the peculiar predicament of the soul. Now we are suggesting Srimad Bhagavatam for understanding the fundamental principles of material nature. The study or regular recitation of these literatures are recommended as a means to further our knowledge on these very pertinent and delicate mysteries of existence. The reading of a few pages each day is said to satisfy the soul of the thirsty enquirer.

As mentioned Vedic authorities accept Srimad Bhagavatam as the cream of Vedic literature that is why we could not neglect to inform you of its existence. We trust your journey into this sublime world will be informative, inspiring and enlightening.

‘FUNDAMENTAL PRINCIPLES OF MATERIAL NATURE’.

Srimad Bhagavatam
Canto 3 Chapter 26 TEXT 3

**anadir atma puruso
nirgunah prakrteh parah
pratyag-dhama svayam-jyotir
visvam yena samanvitam**

anadih--without a beginning; atma--the Supreme Soul; purusah--the Personality of Godhead; nirgunah--transcendental to the material modes of nature; prakrteh parah--beyond this material world; pratyag-dhama--perceivable everywhere; svayam-jyotih--self-effulgent; visvam--the entire creation; yena--by whom; samanvitam--is maintained.

The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

The Supreme Personality of Godhead is described as being without beginning. He is purusa, the Supreme Spirit. purusa means "person." When we think of a person in our present experience, that person has a beginning. This means that he has taken birth and that there is a history from the beginning of his life. But the Lord is particularly mentioned here as anadi, beginningless. If we examine all persons, we will find that everyone has a beginning, but when we approach a person who has no beginning, He is the Supreme Person. That is the definition given in the Brahma-samhita. Isvarah paramah krsnah: the Supreme Personality of Godhead is Krsna, the supreme controller; He is without beginning, and He is the beginning of everyone. This definition is found in all Vedic literatures. The Lord is described as the soul, or spirit. What is the definition of spirit? Spirit is perceivable everywhere. Brahman means "great." His greatness is perceived everywhere. And what is that greatness? Consciousness. We have personal experience of consciousness, for it is spread all over the body; in every hair follicle of our body we can feel consciousness. This is individual consciousness. Similarly, there is superconsciousness. The example can be given of a small light and the sunlight. The sunlight is perceived everywhere, even within the room or in the sky, but the small light is experienced within a specific limit. Similarly, our consciousness is perceived within the limit of our particular body, but the superconsciousness, or the existence of God, is perceived everywhere. He is present everywhere by His energy. It is stated in the Visnu Purana that whatever we find, anywhere and everywhere, is the distribution of the energy of the Supreme Lord. In Bhagavad-gita also it is confirmed that the Lord is all-pervading and exists everywhere by His two kinds of energy, one spiritual and the other material. Both the spiritual and material energies are spread everywhere, and that is the proof of the existence of the Supreme Personality of Godhead.

The existence of consciousness everywhere is not temporary. It is without beginning, and because it is without beginning, it is also

without end. The theory that consciousness develops at a certain stage of material combination is not accepted herein, for the consciousness which exists everywhere is said to be without beginning. The materialistic or atheistic theory stating that there is no soul, that there is no God and that consciousness is the result of a combination of matter is not acceptable. Matter is not beginningless; it has a beginning. As this material body has a beginning, the universal body does also. And as our material body has begun on the basis of our soul, the entire gigantic universal body has begun on the basis of the Supreme Soul. The Vedantasutra says, janmady asya. This entire material exhibition--its creation, its growth, its maintenance and its dissolution--is an emanation from the Supreme Person. In Bhagavad-gita also, the Lord says, "I am the beginning, the source of birth of everything."

The Supreme Personality of Godhead is described here. He is not a temporary person, nor does He have a beginning. He is without a cause, and He is the cause of all causes. parah means "transcendental," "beyond the creative energy." The Lord is the creator of the creative energy. We can see that there is a creative energy in the material world, but He is not under this energy. He is prakrti-parah, beyond this energy. He is not subjected to the threefold miseries created by the material energy because He is beyond it. The modes of material nature do not touch Him. It is explained here, svayam-jyotih: He is light Himself. We have experience in the material world of one light's being a reflection of another, just as moonlight is a reflection of the sunlight. Sunlight is also the reflection of the brahmajyoti. Similarly, brahmajyoti, the spiritual effulgence, is a reflection of the body of the Supreme Lord. This is confirmed in the Brahma-samhita: yasya prabha prabhavatah. The brahmajyoti, or Brahman effulgence, is due to His bodily luster. Therefore it is said here, svayam-jyotih: He Himself is light. His light is distributed in different ways, as the brahmajyoti, as sunlight and as moonlight. Bhagavad-gita confirms that in the spiritual world there is no need of sunlight, moonlight or electricity. The Upanisads also confirm this; because the bodily luster of the Supreme Personality of Godhead is sufficient to illuminate the spiritual world, there is no need of sunlight, moonlight or any other light or electricity. This self-illumination also contradicts the theory that the spirit soul, or the spiritual consciousness, develops at a certain point in material

combination. The term svayam-jyotih indicates that there is no tinge of anything material or any material reaction. It is confirmed here that the concept of the Lord's all-pervasiveness is due to His illumination everywhere. We have experience that the sun is situated in one place, but the sunlight is diffused all around for millions and millions of miles. That is our practical experience. Similarly, although the supreme light is situated in His personal abode, Vaikuntha or Vrndavana, His light is diffused not only in the spiritual world but beyond that. In the material world also, that light is reflected by the sun globe, and the sunlight is reflected by the moon globe. Thus although He is situated in His own abode, His light is distributed all over the spiritual and material worlds. The Brahma-samhita (5.37) confirms this. Goloka eva nivasaty akhilatma-bhutaḥ: He is living in Goloka, but still He is present all over the creation. He is the Supersoul of everything, the Supreme Personality of Godhead, and He has innumerable transcendental qualities. It is also concluded that although He is undoubtedly a person, He is not a puruṣa of this material world. Mayavadi philosophers cannot understand that beyond this material world there can be a person; therefore they are impersonalists. But it is explained very nicely here that the Personality of Godhead is beyond material existence.

Canto 3 Chapter 26 TEXT 4

**sa esa prakṛtim suksmam
daivim gunamayim vibhuh
yadrccayaivopagatam
abhyapadyata lilaya**

sah esah--that same Supreme Personality of Godhead; prakṛtim--material energy; suksmam--subtle; daivim--related to Visnu; gunamayim--invested with the three modes of material nature; vibhuh--the greatest of the great; yadrccaya--of His own will; iva--quite; upagatam--obtained; abhyapadyata--He accepted; lilaya--as His pastime.

As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Visnu.

In this verse the word gunamayim is very significant. Daivim means "the energy of the Supreme Personality of Godhead," and gunamayim means "invested with the three modes of material nature." When the material energy of the Supreme Personality of Godhead appears, this gunamayim energy acts as a manifestation of the energies of the three modes; it acts as a covering. The energy emanated from the Supreme Personality of Godhead manifests in two ways--as an emanation from the Supreme Lord and as a covering of the Lord's face. In Bhagavad-gita it is said that because the whole world is illusioned by the three modes of material nature, the common conditioned soul, being covered by such energy, cannot see the Supreme Personality of Godhead. The example of a cloud is very nicely given. All of a sudden there may appear a big cloud in the sky. This cloud is perceived in two ways. To the sun the cloud is a creation of its energy, but to the ordinary common man in the conditioned state, it is a covering to the eyes; because of the cloud, the sun cannot be seen. It is not that the sun is actually covered by the cloud; only the vision of the ordinary being is covered. Similarly, although maya cannot cover the Supreme Lord, who is beyond maya, the material energy covers the ordinary living entities. Those conditioned souls who are covered are individual living entities, and He from whose energy maya is created is the Supreme Personality of Godhead.

In another place in the Srimad-Bhagavatam, in the First Canto, Seventh Chapter, it is stated that Vyasadeva, by his spiritual vision, saw the Supreme Lord and the material energy standing behind Him. This indicates that material energy cannot cover the Lord, just as darkness cannot cover the sun. Darkness can cover a jurisdiction which is very insignificant in comparison to that of the sun. Darkness can cover a small cave, but not the open sky. Similarly, the covering capacity of the material energy is limited and cannot act on the Supreme personality of Godhead, who is therefore called vibhu. As the appearance of a cloud is accepted by the sun, so the appearance of the material energy at a certain interval is accepted by the Lord. Although His material energy is utilized to create the material world, this does not mean that He is covered by that energy. Those who are covered by the material energy are called conditioned souls. The Lord accepts the material energy for His material pastimes in creation, maintenance and dissolution. But the conditioned soul is covered; he cannot understand that beyond this material energy there is the Supreme Personality of Godhead,

who is the cause of all causes, just as a less intelligent person cannot understand that beyond the covering of the clouds there is bright sunshine.

Canto 3 Chapter 26 TEXT 5

**gunair vicitrah srjatim
sa-rupah prakrtim prajah
vilokya mumuhe sadyah
sa iha jnana-guhaya**

gunaih--by the threefold modes; vicitrah--variegated; srjatim--creating; sa-rupah--with forms; prakrtim--material nature; prajah--living entities; vilokya--having seen; mumuhe--was illusioned; sadyah--at once; sah--the living entity; iha--in this world; jnana-guhaya--by the knowledge-covering feature.

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy.

Material energy has the power to cover knowledge, but this covering cannot be applied to the Supreme Personality of Godhead. It is applicable only to the prajah, or those who are born with material bodies, the conditioned souls. The different kinds of living entities vary according to the modes of material nature, as explained in Bhagavad-gita and other Vedic literature. In Bhagavad-gita (7.12) it is very nicely explained that although the modes of goodness, passion and ignorance are born of the Supreme Personality of Godhead, He is not subject to them. In other words, the energy emanating from the Supreme Personality of Godhead cannot act on Him; it acts on the conditioned souls, who are covered by the material energy. The Lord is the father of all living entities because He impregnates material energy with the conditioned souls. Therefore, the conditioned souls get bodies created by the material energy, whereas the father of the living entities is aloof from the three modes. It is stated in the previous verse that the material energy was accepted by the Supreme Personality of Godhead in

order that He might exhibit pastimes for the living entities who wanted to enjoy and lord it over the material energy. This world was created through the material energy of the Lord for the so-called enjoyment of such living entities. Why this material world was created for the sufferings of the conditioned souls is a very intricate question. There is a hint in the previous verse in the word lilaya, which means "for the pastimes of the Lord." The Lord wants to rectify the enjoying temperament of the conditioned souls. It is stated in Bhagavad-gita that no one is the enjoyer but the Supreme Personality of Godhead. This material energy is created, therefore, for anyone who pretends to enjoy. An example can be cited here that there is no necessity for the government's creation of a separate police department, but because it is a fact that some of the citizens will not accept the state laws, a department to deal with criminals is necessary. There is no necessity, but at the same time there is a necessity. Similarly, there was no necessity to create this material world for the sufferings of the conditioned souls, but at the same time there are certain living entities, known as nitya-baddha, who are eternally conditioned. We say that they have been conditioned from time immemorial because no one can trace out when the living entity, the part and parcel of the Supreme Lord, became rebellious against the supremacy of the Lord.

It is a fact that there are two classes of men--those who are obedient to the laws of the Supreme Lord and those who are atheists or agnostics, who do not accept the existence of God and who want to create their own laws. They want to establish that everyone can create his own laws or his own religious path. Without tracing out the beginning of the existence of these two classes, we can take it for granted that some of the living entities revolted against the laws of the Lord. Such entities are called conditioned souls, for they are conditioned by the three modes of material nature. Therefore the words gunair vicitrah are used here. In this material world there are 8,400,000 species of life. As spirit souls, they are all transcendental to this material world. Why, then, do they exhibit themselves in different stages of life? The answer is given here: they are under the spell of the three modes of material nature. Because they were created by the material energy, their bodies are made of the material elements. Covered by the material body, the spiritual identity is lost, and therefore the word mumuhe is used here, indicating that they have forgotten their own spiritual identity. This forgetfulness of spiritual identity is present in the jivas, or souls, who are

conditioned, being subject to be covered by the energy of material nature.

Jnana-guhaya is another word used. Guha means "covering." Because the knowledge of the minute conditioned souls is covered, they are exhibited in so many species of life. It is said in the Srimad-Bhagavatam, Seventh Chapter, First Canto, "The living entities are illusioned by the material energy." In the Vedas also it is stated that the eternal living entities are covered by different modes and that they are called tricolored--red, white and blue--living entities. Red is the representation of the mode of passion, white is the representation of the mode of goodness, and blue is the representation of the mode of ignorance. These modes of material nature belong to the material energy, and therefore the living entities under these different modes of material nature have different kinds of material bodies. Because they are forgetful of their spiritual identities, they think the material bodies to be themselves. To the conditioned soul, "me" means the material body. This is called moha, or bewilderment.

It is repeatedly said in the Katha Upanisad that the Supreme Personality of Godhead is never affected by the influence of material nature. It is, rather, the conditioned souls, or the minute infinitesimal parts and parcels of the Supreme, who are affected by the influence of material nature and who appear in different bodies under the material modes.

For further readings of Srimad Bhagawatam, go to www.krishna.com (click right hand top corner **ebooks**) Scroll down to Srimad Bhagawatam.

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It is recommended to first read and study Bhagavadgita, Then Srimad Bhagawatam and Brahma Samhita to help with gradual understanding of Vedanta.

Recommended readings; Ayurvedic Texts

Yoga of Herbs by Lad and Frawley

The Way of Ayurvedic Herbs by Tierra and Khalsa

Ayurvedic Medicine by Sebastian Pole

Life in Balance by Maya Tiwari

Tridosha and Homeopathy by Bhattacharya

Ayurveda Secrets of Healing by Maya Tiwari

Neem, The Ultimate Herb by Corrick

Ayurveda, The Science of Self healing by Lad

Ayurvedic Healing by Frawley

Ayurvedic cooking,

Vegetarian Cooking by Adiraja

The Complete Ayurvedic Cookbook by Jay D. Mulder

Diet and Philosophy,

Safe and Unsafe Carbohydrates(Dietary Philosophy) by Jay D. Mulder

Under the Deep Blue Sky (Philosophy) by Jay D. Mulder

Advanced study,

Legacy of Charaka by Dr M. S. Valiathan

Legacy of Susruta by Dr M. S. Valiathan

Ayurvedic Pharmacology by V. M. Gogte

Chikitsa Samgraham by Vaidyaratnam P. S. Varier