The Ayurveda Encyclopedia

Natural Secrets to Healing, Prevention, & Longevity

HERBOLOGY • NUTRITION • PANCHA KARMA
AROMATHERAPY • HATHA YOGA • PRANAYAMA
MEDITATION • SOUND THERAPY • COLOR THERAPY
GEM THERAPY • EXERCISE • LIFESTYLE COUNSELING
SPIRITUAL COUNSELING • CIRCULATORY SYSTEM
DIGESTIVE SYSTEM • RESPIRATORY SYSTEM
URINARY SYSTEM • NERVOUS SYSTEM
REPRODUCTIVE SYSTEM • IMMUNE SYSTEM
METABOLIC SYSTEM • INFECTIONS AND WOUNDS
SKIN • PET CARE • AND MORE

SWAMI SADA SHIVA TIRTHA
Professional Praise for the Āyurveda Encyclopedia
More than 14,000 copies sold!

Magazine Reviews
EDITOR’S CHOICE!
“...a comprehensive, detailed primer for serious students of Ayurveda, (yet) its design and layout is also “lay-person-friendly:” Indeed it is one of the better...texts...; clarif(ies)...Ayurveda for the Western readers ...provides a deeper insight into the spiritual foundations of Ayurveda; a complete analysis of how diseases are caused and...progress...Best of all (the) approach is refreshingly honest.”

The Bodhi Tree Review

“You could buy a half-dozen plus books on Ayurveda to start your reference library, or you could buy...(this) Encyclopedia. It’s detailed enough for the professional, but accessible to the lay person...It is useful and entertaining for any student of Ayurveda or as a home self-healing resource...(a) magnum opus.”

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Natural Pharmacy

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“The Ayurveda Encyclopedia is an important reference volume for all students of Ayurveda and Yoga, almost a complete course in Ayurveda in itself. Swami Sada Shiva Tirtha has done a monumental work in putting together so much material in such a concise and clear manner for the modern reader.”

Dr. David Frawley (Vamadeva Shastri);
Director: American Institute of Vedic Studies

Medical Professionals
For me, this is the next best book after Harrison’s Internal Medicine Text. I think every doctor should read this book for better insights into the entire psycho-physiologic makeup of his or her patients”

Patrick J. Conte MD; Radiologist - New Jersey

“...gives a (spiritual) perspective that is lacking in the current alternative literature.”

Robert Pincus, MD

“...a ‘must have’ reference for any health professional involved in integrative medicine. (The author) has brought an ancient complex teaching into a fully usable western form, that can aid both the practitioner and the patient to use Ayurvedic Medicine as part of a wholistic, life-enhancing program.”

Ellen Kamhi PhD RN HNC (“The Natural Nurse“)/Author

“This is an excellent reference book for the pharmaceutical industry for developing formulations to meet the rising demand of customers. It’s the Merck Manual of Ayurveda.”

Bharat Shulka, President - Pharm-Tech Industries
Dedicated to His Holiness 1008 Sri Sri Srimat Swami Narayan Tirthaji Maharaj
1915 - 2001
Dhanwantari: Divine father of Ayurvedic Medicine

Maharishi Bharadwaj: Human father of Ayurvedic Medicine
The Āyurveda Encyclopedia

Natural Secrets to Healing, Prevention & Longevity

Swami Sadashiva Tirtha

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Dedicated to my beloved baba, His Holiness 1008, Sri Sri Srimat Swami Narayan Tirthaji Maharaj, without whose Divine silence and blessings, this book could never have been written or published.
Ātreyā Punarvasu: Author of the Charak Samhitā
A Psalm of Dedication
(In memory of the Christmas in Montreal, 1952)
Who are Thou, Magnum Marvel
Hanging in the cross-bar of cruelty?
Veneration to Thee!
Does the soul of Eternal Pathos-Stalled
in the body of man
Role Defiance to Death?
A man never Thou art.
The petty strip of a loin-cloth
shies to bring Thy body bare to all eyes
But is forced to slip off Thy slim waist;
Thy arms wide apart,
Thy bellowing feet locked together,
For Thy palm and Thy soles to get
Teethed in canine hooks.
Thy sores drain Thy red hot blood.
And, what eyes are Thine!
Wide and Large azure pools,
Half-lid but flowing
The tears of mercy sublime
That roll down Thy sturdy cheeks
To mix up with Thy blood
And drench the arid bosom of Earth-with
the elixir of graceful piety.
And, here Thou art lofty-alone
Ignoring ignorance of Soul.
Thy golden curly locks
Spray the Spree of love sincere;
The crown of thorn about Thy head-Meant
to mean the message of Envy-Beams
luster of halo to clouds
As also to gloom and the glum;
And Thou stickest fast
As the scare-craft of Sin and the Devil.
Memory hits at the glimpses old.
I get to have seen Thee before-sometime
and somewhere else.
Pray wait till I may gather up.
Well perhaps Thou are the One
That on the beginning of the world
Cupped Thy palm to hold all the venom
And drenched Thy throat blue
To deliver the gods in heaven
As also all the beings of earth
Against the puff of poison.
It is Thine to keep everything
And every being playing pure-Pure
in form and in spirit.
Certainly yes I cognize Thee.
Thou art Civa the Benevolence.

And,
Did I not meet Thee once more yet
on the foot of a mighty oak
In the dense of a wood-Land hilly?
can it be a miss? Oh no.
These broad and big eyes
Shedding compassion of love
For all beings pining in penance
This pose of unstirring fortitude
of forbearing Forgiveness,
This untold agony of loving sacrifice
These cherry lips inviting
A thousand kisses of gratitude
And still tending a resolute vow-All
these were then and there-in.
There Thou satest stalled
To a humble seat of dried stalk,
As fixed as a doll divine,
And Thy lips muttering a stout oath—
I don’t fail to recollect it-This
sitting be mine Last
To soak me dry if
Knowledge unbound fling not its door
Open unto me and let me find
The means to free the soul
out of all coverings and bondage
Those eyes like the brightest stars
Glowed in the wild forlorn
Becoming the go to pilgrims fair.
Nothing can con nor whiff my ken
to find in Thee that one indeed-Buddha
Idol of Love Enlightened
It’s all the grace of Thy blessings
That my memory blooms to brighten
Thy vision in full splendor of glory.
I met Thee, to be sure,
Amidst the havoc of bloody Kuruxetra.
Hero of all heroes, Thou wert
In the driver’s box of a chariot-The chariot of mighty Arjuna
Drawn by four stallions white,
All brave, bold and proud-To drive Thy faithful through the killing spree
To Eternal Security.
The reins of the shooting chargers
Were in Thy fists fixed;
Sanguinity roared and danced
Before Thy graceful eyes
But could by no means disturb
Thy serene, care-free comfort;
The same unbridled locks
Dangled in the wind by Thy shoulders;
The same rosy resolute lips bore
The assurance of faith unvexed.
And how much blood Thou hadest
The selfish monsters to shed to turn
The yellow sandy breast of Kuruxetra
Into a wild stretch of a ruddy mud!
The pangs of the dying ones,
The tears of widows and mothers,
The loud roars of enmity
The deep sighs of the destitute
And all these violence
Thou hadst to nook in Thy breast.
Was that, the task, too much for Thee
And, is it why Thou shiftest Thyself
To this far and far distance,
To ride the cross, and
To drain Thy noble blood in drops
In atonement for what Thou hadst to course?
Thou winst Thy Self
And dost wean the children of God
To savour truth, purity and faith.
Certainly Yes, O Magnum Marvel,
Thou art He that buggied Arjuna,
Thy brother and Thy Lamb as well,
From the foul hell to Proud Paradise

Ah! Thy Supreme Holy Excellency!
Eternal Existence
Paramount Life-Intelligence-Bliss!
Amalgam of total Beauty- Harmony- Music!
Thou art Sole Energy to spring motion forth.
And Nature is Thy modus operandi.
Salutations to Thee.
Blow the blind off the sockets of sight
And jut Thy revelation
more solemn and profound.
I, the most petty and low of Thy Lambs
Beg to pray for riddance
From the dismal abyss of falsehood—
Boastful and selfish Ignorance.
Holdst me up.
Heedest my passion’s groan,
Bathest me in faith divine
Brushest all scars of violation off
With Thy breath and Thy glance.
And foundst in my heart my soul
Long forgotten to feel.
Be it Thou pleasure to accept
- My ovation to Civa in Thee
- My tributes to Buddha in Thee
- My homage to Krishna in Thee
And be it Thy kindness superb
To turn this dolt in me
Into a fair forehead Arya,
The holy and ever
progressive friar
To the goal of self-immolation-
Clear, complete and perfect-
Against the slips of whom
Fore-and-aft standst Thou
Ever and for-ever.

Bhikshu Suddev
May 20, 1994; Shankar Math
Uttarkashi, India
Foreword

I am happy to write these few words by way of introduction to, and appreciation of Shri Swami Sada Shivaji’s book entitled, *The Áyurveda Encyclopedia: Taking Control of Your Health; Natural Secrets To Healing, Prevention, & Longevity for Families and Practitioners*. Áyurveda is a science of life that deals with the problems of longevity, and suggests a safe, gentle, and effective way to rid diseases afflicting our health. Áyurveda is regarded as the fifth *Veda*—by its virtue—and has been practiced in India for thousands of years. Medicinal plants and their utility are widely described in the *Vedas*; especially in *Atharva Veda*. To understand Áyurveda, it is necessary that we should have a good knowledge of its basic principals. Swamiji has clearly described these basic principals in his book, *The Áyurveda Encyclopedia*. This book covers approximately two years worth of study at India government-recognized Áyurveda colleges and universities. I congratulate Swamiji for writing this magnificent work.

Dr. S.N. Srivastava  
B.A.M.S. (K.U.)  
Head of Department, Kayachikitsa  
Government Áyurvedic College  
Gurukul Kangri  
Hardwar, India
Aświna Twins: The Celestial Physicians

Uttarkaṣi: Himalayan Mountains and Ganges River
Acknowledgments

Ayurveda has come into my life through various teachers. First, studies were through two correspondence courses, by Dr. Vasant Lad and Dr. David Frawley. They were the first authors in the U.S. to present Ayurveda in a simple, thorough, and clear manner. Conversations with Dr. Frawley showed him to have a generous spirit of one who is a living example of Ayurveda.

Next, I went to India to get a deeper understanding and experience from the source. My teachers were Dr. R. H. Singh, department head of Kayachikitsa, at Benares Hindu University (BHU) and Dr. I. P. Singh, professor of Ayurveda at BHU, who generously shared some of their time to personally tutor and allow me to tour the BHU Ayurveda clinic with their students. Dr. I.P. Singh spent many days privately tutoring me on herbology and the spiritual foundations of the subject. It was a great blessing to have such esteemed teachers share their time, knowledge, and experience.

During my spiritual studies with my Guruji in the Himalayan town of Uttarkashi, I met Dr. Ram Chandra Uniyal, with whom I have studied for many years. He kindly allowed me to sit in on his consultations and gain greater practical experience of pulse analysis and treatment of disease. Dr. Uniyal, a recognized expert on Himalayan mountain herbs, took the photographs of the herbs in this book and reviewed the book for technical accuracy. Without his input on the herbal therapies in Section 4, it would have been impossible to complete this work.

Another peer review member, Dr. Satnam S. Sandhu, provided several insights on the tradition of Ayurveda, as well as some reflections in the realm of Western medicine. His assistance, technical and otherwise, has been crucial to the accuracy and authenticity of this book.

The third peer review member was Dr. J. Kishan Chandhok who has gone through many chapters with a fine tooth comb, helping to clarify many important points.

The author of the poem, A Psalm of Dedication (page ix), is Swami Suddev Tirtha, my elder guru brother, was an extremely learned man, yet simple and humble (even at age 92 he was the “stand-by” swami to replace the Shankaracharya [highest spiritual post in India] should his presence be required). I am honored to accept and print his wonderful poem about the universality of religion. The underlying theme of this book is the universality of Ayurveda as a healing science and how it integrates simply with all other forms of healing, including modern medicine. Swamiji expired several months before the publication of this book, and is dearly remembered.

Dr. Anil Kumar Darji also deserves recognition for providing some modern explanations for Ayurvedic pathologies, as well as some of the herbal energetics in the materia medica. Over the years he has taught me how to address many of the more serious health disorders. For example we successfully treated non-Hodgkins lymphoma along with western drugs - healing a condition that has a 50% survival rate. It is this deep level of Ayurvedic healing that I hope can be introduced in the West.

Special thanks to the hatha yoga models who generously donated their time and talents: Jeff Caughey, certified Ayurvedic Practitioner/certified hatha yoga instructor; Ray Pesonen, yoga teacher; Dr. Baldev Anand, Pañcha karma specialist; and Chris Deutsch, yoga student.

Countless thanks are also due to Guru Amrit Kaur Khalsa and Rob Paton of Caduceus Press, who edited this book. They worked above and beyond the call of duty, taking a personal interest in this project.

Also, I am grateful to my clients - true teachers - from whom I learned great lessons.

Finally, I am most grateful to my Guruji, His Holiness 1008 Sri Sri Srimat Swami Narayan Tirthaji Maharaj, without whose blessings and grace this task could never have been achieved.
Certification student practicing herb mixing
Ayurveda Holistic Center, Bayville, NY, USA

Dr. Satnam Sandhu

Two Ayurveda Holistic Center branches in Uttarkashi (Himalayas), India

Dr. Ram Chandra Uniyal taking patient’s pulse at the Uttarkashi center

Gurukul Kangri; Hardwar India
Ayurveda Government College
The knowledge of Áyurveda was handed down from Brahmá to Dakšha Prajāpati, onto the Aśhwins (the divine doctors), then passed to Indra. Sage Bharadvája volunteered to go to heaven to receive this wisdom from Indra, and so became the first human to receive the knowledge of Áyurveda. He passed it to Átreya, then onto Punarnavasu and finally Āgnivesha.

This book was written at the request of my students, who sought a deeper understanding of the Áyurvedic process. To that end I have endeavored to provide the following: deeper insight into the spiritual foundation of Áyurveda; and the cause and unfoldment of disease; photographs of the Áyurvedic herbs; a more comprehensive materia medica; diacritical marks to facilitate pronunciation of Sanskrit (Áyurvedic language) words; an expanded presentation of Áyurvedic hatha yoga and prāṅyāma with photographs; an expanded pañcha karma chapter; a discussion of current research on many of the Áyurvedic herbs; a discussion of the complimentary relationship between Western and Áyurvedic methods; and discussions based not only on traditional Áyurvedic thought, but also on the practical results of my experiences and those of other Áyurvedic doctors and practitioners.

To achieve these ends, the ancient Áyurvedic texts were consulted along with books by contemporary authors. The purpose was to synthesize ancient tradition with modern use. Authentic Vedic spiritual books have also been researched to better incorporate the spiritual dimension of Áyurveda.

An attempt has been made to present the material in a simple and instructive manner, accessible even to those with little prior knowledge of Áyurveda. It is also hoped it will help unite Western and Áyurvedic traditions.

This book is composed of four sections:
1. Áyurvedic Theory/Fundamentals
2. Constitution (Doṣha) and Illness Diagnosis
3. Therapeutic Modalities
4. Specific Illnesses and Diseases (Diagnosis, pathology, and therapies)

Through this 5th printing, the book has found a home with families, medical professionals, university courses and research departments.

Since I began practicing Áyurveda in 1988, Áyurveda’s popularity has grown. It is important to maintain its spiritual, intuitive integrity, trying not to force-fit it into the Western medical paradigm or chasing after ‘acceptance’ by Western medicine.

Áyurveda is first and foremost a ‘spiritual science’ - offering scientific insights how live in harmony with nature and to grow toward the realization of one’s true nature or Soul. Medicine is only one aspect of this science of compassion.

It is a science that must be lived as it is taught. It is not enough to say, ‘do as I say’. The best practitioner is one who is becoming more in harmony with their Soul and thus can lovingly teach how to heal by inspirational example.

Let us focus on using Ayurveda to help the needy help themselves in terms of spiritual, physical, mental, and ecological health, organic farming, and social equality. Let us share Ayurveda more from love and less for fame and fortune. Thereby, we can grow a truly healthy, peaceful world.

As with all areas of life, dear readers, you will succeed by following common sense, practicality, and intuition. For it is a love of life - of God (or spirit, nature, or ethics) that is the best medicine and also the goal of life.

Wishing you all health and peace.

This book is offered in devotional service. It is my hope that it will be read with devotion; knowledge without devotion is like driving a car without oil, or like growing a beautiful flower without a scent.

Bayville, NY, USA
December, 2005
Section 1
Ayurvedic Fundamentals

आयुर्वेद सूत्रस्थानम्
Ayurveda, the “science of life,” or longevity, is the holistic alternative science from India, and is more than 5,000 years old. It is believed to be the oldest healing science in existence, forming the foundation of all others. Buddhism, Taoism, Tibetan, and other cultural medicines have many similar parallels to Ayurveda. The secret of Ayurveda’s individualized healing method was preserved in India, whereas it has been lost or superseded in other cultures.

**The First World Medicine**

Ayurveda (pronounced Aa-yer-vay-da), said to be a world medicine, is the most holistic or comprehensive medical system available. Before the arrival of writing, the ancient wisdom of healing, prevention, and longevity was a part of the spiritual tradition of a universal religion. Healers gathered from the world over, bringing their medical knowledge to India. Veda Vyasa, the famous sage, preserved the complete knowledge of Ayurveda in writing, along with the more spiritual insights of ethics, virtue, and Self-Realization. Others say Ayurveda was passed down from God to his angels, and finally to humans.

The methods used to find this knowledge of herbs, foods, aromas, gems, colors, yoga, mantras, lifestyle, and surgery are fascinating and varied. The sage, physicians/surgeons of the time were the same sages or seers, deeply devoted holy people, who saw health as an integral part of spiritual life. It is said that they received their training of Ayurveda through direct cognition during meditation. That is, the knowledge of the use of the various methods of healing, prevention, longevity, and surgery came through Divine revelation; guessing or animal testing was unnecessary. These revelations were transcribed from oral tradition into written form, interspersed with aspects of mortal life and spirituality.

Originally four main books of Vedic spirituality existed. Topics included health, astrology, spiritual business, government, military, poetry, and ethical living. These are known as the Vedas: Rik, Sama, Yajur, and Atharva. Ayurveda was used along with Vedic astrology (called Jyotish, that is, one’s “inner light”). Eventually, Ayurveda was organized into its own compact system of health and considered a branch of Atharva Veda. This upaveda/branch dealt with the healing aspects of spirituality; although, it did not directly treat spiritual development. Passages related to Ayurveda from the various Vedas were combined into separate books dealing only with Ayurveda. Among the Rik Veda’s 10,572 hymns are discussions of the three constitutions (doshas): air (Vāyu), fire (Pitta), and water (Kapha). Topics comprised organ transplants, artificial limbs, and the use of herbs to heal diseases of the mind and body and to foster longevity. Within the Atharva Veda’s 5,977 hymns are discussions of anatomy, physiology, and surgery.

There were two schools of Ayurveda at the time of Ātreya, the school of physicians and the school of surgeons. These two schools transformed Ayurveda into a scientifically verifiable and classifiable medical system. Through research and testing, they dispelled the doubts of the more practical and scientific minded, removing the aura of mystery that surrounded Divine
History of Ayurveda

- Brahma
- Daksha Pradipati
- Ashwini Kumar (celestial physicians)
- Indra
- Kashyap (Dwarpur Yuga) (children/gynecological)
- Bharadwaj (Dwarpur Yuga) (human father of Ayurvedic medicine)
- Divodasa Dhanwantari (Treta Yuga) - develops school of surgery - 9-6th century BC
Section 1: Fundamentals

Chapter 1: Overview

Aśvaghosa Hridayam
(written 8th century AD)

Suśhrut
(Suśhrut Saṃhitā
written 4-5th century BC)

Ātreya Punarvasu
(Ātreya develops school of
physicians 8-6th century BC)
(Ātreya writes Charak
Saṃhitā - 1st century AD)

Aṣṭṭāṅga Hṛdayam
(written 8th century AD)

Mādhava Nidan by Mādjavakara
on diagnosis -9th century AD)

Śhāraṅgadhara Saṃhitā
(Āyurvedic recipes -13th century AD)

Mercury first used - 14th century AD)

Bhāvaprakāśha - by Bhāvamiśra
(Classifications -16th century AD)
revelation. Consequently, Ayurveda grew in respect and became a widely used system of healing in India. People from many countries came to Indian Ayurvedic schools to learn about this medicine in its entirety. Chinese, Tibetans, Greeks, Romans, Egyptians, Afghans, Persians, and others traveled to absorb the wisdom and bring it back to their own countries. India’s Silk Road, an established trade route between Asia (China, Tibet, etc.), the Middle East (Afghanistan, Persia, etc.), and Europe (Rome, Greece, etc.), provided a link between cultures. On this route travelers first discovered Ayurveda.

Charak and Sushrut are two reorganizers of Ayurveda whose works are still extant. The third major treatise is called the Ashtanga Hridayam, a concise version of the works of Charak and Sushrut. Thus, the three main ancient Ayurvedic texts still in use are the Charak Samhita (compilation), Sushrut Samhita, and the Ashtanga Hridayam Samhita. These books are believed to be over 1,200 years old and contain the original and complete knowledge of this Ayurvedic world medicine. Consequently, Ayurveda is the only complete ancient medical system in existence.

Charak represents the Átreya school of physicians, discussing physiology, anatomy, etiology, pathogenesis, symptoms and signs of disease, methodology of diagnosis, treatment and prescription for patients, prevention, and longevity. Internal and external causes of illness are also considered. Charak maintains that the first cause of illness is the loss of faith in the Divine. In other words, when people do not recognize that God dwells within all things, including themselves, this separation of vision creates a gap. This gap causes a longing or suffering for oneness of vision. This suffering then manifests itself as the beginning of spiritual, mental, and physical disease. External influences on health include time of day, the seasons, diet, and lifestyle. An entire section is devoted to discussions of the medicinal aspects of herbs, diet, and reversal of aging.

Sushruta comes from the Dhanvantari school of surgeons. In America, a society of surgeons named themselves the Sushruta Society in remembrance of the Ayurvedic father of surgery. This text presents sophisticated accounts of surgical equipment, classification of abscesses, burns, fractures, and wounds, amputation, plastic surgery, and anal/rectal surgery. Human anatomy is described in great detail, including descriptions of the bones, joints, nerves, heart, blood vessels, circulatory system, etc., again, corroborated by today’s methods of mechanical investigation. From the Sushrut Samhita, the first science of massage is described using marma points or vital body points, later adapted into Chinese acupuncture. Even the popular Polarity Massage Therapy in America was developed after advocates studied massage in India.

Eight Branches of Ayurveda

The ancient Ayurvedic system was astoundingly complete. In the colleges of ancient India, students could choose a specialty from eight branches of medicine.

1. Internal Medicine (Kāyachikitsā). This is related to the soul, mind, and body. Psychosomatic theory recognizes that the mind can create illness in the body and vice versa. The seven body constitutions and seven mental constitutions were delineated here: Vāyu (air/energy), Pitta (fire), Kapha (water), Vāyu/Pitta, Vāyu/Kapha, Pitta/ Kapha, and a combination of all three (tridoṣha). Although finding the cause of an illness is still a mystery to modern science, it was the main goal of Ayurveda. Six stages of the development of disease were known, including aggravation, accumulation, overflow, relocation, a buildup in a new site, and manifestation into a recognizable disease. Modern equipment and diagnosis can only detect a disease during the fifth and sixth stages of illness. Ayurvedic physicians can recognize an illness in the making before it creates more serious imbalance in the body. Health is seen as a balance of the biological humors, whereas disease is an imbalance of the humors. Ayurveda creates balance by supplying deficient humors and reducing the excess ones. Surgery is seen as a last resort. Modern medicine is just beginning to realize the need to supply rather
than to remove, but still does not know how or what to supply. Additionally, there are over 2,000 medicinal plants classified in India’s materia medica. A unique therapy, known as pańcha karma (five actions), completely removes toxins from the body. This method reverses the disease path from its manifestation stage, back into the blood stream, and eventually into the gastrointestinal tract (the original site of the disease). It is achieved through special diets, oil massage, and steam therapy. At the completion of these therapies, special forms of emesis, purgation, and enema remove excesses from their sites of origin. Finally, Āyurveda rejuvenates—rebuilding the body’s cells and tissues after toxins are removed.

2. Ears, Nose, and Throat (Śalākya Tantra). Suśhruta reveals approximately 72 eye diseases, surgical procedures for all eye disorders (e.g., cataracts, eyelid diseases), and for diseases of the ears, nose, and throat.

3. Toxicology (Vīṣha-vairōdh Tantra). Topics include air and water pollution, toxins in animals, minerals, vegetables, and epidemics; as well as keys for recognizing these anomalies and their antidotes.

4. Pediatrics (Kaumāra bhṛitya). In this branch prenatal and postnatal care of the baby and mother are discussed. Topics include methods of conception; choosing the child’s gender, intelligence, and constitution; and childhood diseases and midwifery.

5. Surgery (Śalyā Tantra). More than 2,000 years ago, sophisticated methods of surgery were known. This information spread to Egypt, Greece, Rome, and eventually throughout the world. In China, treatment of intestinal obstructions, bladder stones, and the use of dead bodies for dissection and learning were taught and practiced.

6. Psychiatry (Bhūta Vidvā). A whole branch of Āyurveda specifically deals with diseases of the mind (including demonic possession). Besides herbs and diet, yogic therapies (breathing, mantras, etc.) are employed.

7. Aphrodisiacs (Vājikarana). This section deals with two aspects: infertility (for those hoping to conceive) and spiritual development (for those eager to transmute sexual energy into spiritual energy).

8. Rejuvenation (Rasāyana). Prevention and longevity are discussed in this branch of Āyurveda. Charak says that in order to develop longevity, ethics and virtuous living must be embraced.

The Decline of Āyurveda
The alert person may now ask why, if Āyurveda is so exceptional, is it not widely practiced in India today. This is a valid question, which has an equally valid answer. Āyurveda, like all of Vedic philosophy, adheres to the belief in Sanātana dharma, or accepting everything in its appropriate time and place, and rejecting nothing. All aspects of medicine may be useful, but the appropriate treatment must be used when required. This is why Āyurveda does not reject modern medicine. The Indian temperament allows all religions to express themselves freely in India. Buddhism, Jainism, and other religions grew in India and influenced the thinking of many people. Eventually, a time came when all religions lost some degree of their spiritual link, and egos vied for first place. Gentle spiritual medicine lost ground. Divisiveness was followed by foreign conquest. Āyurvedic colleges
were closed and books destroyed. One nation forced Ayurvedic doctors to add information on meat to the translations of the Ayurvedic texts.

Another religion did not believe in harming the body in any manner and destroyed the books on Ayurvedic surgery. Nalanda, at Patna, India, a famous Ayurvedic university, was the main university at the center of the Silk Road, where students from China, Tibet, the Middle East, and Europe came to study. This institution was among those destroyed by various conquerors. During the nineteenth and early twentieth centuries, the British ruled India and closed the remaining Ayurvedic universities (although Ayurveda continued to be practiced in secret). The knowledge was preserved by the guru-shishya relationship (teacher-student) and passed from one generation to the next by word of mouth as it had centuries before. Finally, in 1920 Ayurveda reemerged and, with the help of the Indian government’s assistance, universities were rebuilt. Now more than 150 Ayurvedic universities and 100 Ayurvedic colleges are flourishing in India, with plans for more educational facilities in development. Thus, Ayurveda, without resisting or rejecting other systems, is slowly returning to recognition and reestablishing its true value.

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So we see the foundation for the integration of Ayurveda and modern medicine. Too many people on both sides of the holistic-vs-allopathic (modern) medicine debate want to deny the need for the other science. Because of Ayurveda’s all-embracing philosophy, we see how all types of healing are compatible. No one will be put out of a job.

Spiritual Ayurveda

We have discussed Ayurveda, the “science of life” as the original world medicine. Yet Ayurveda is more than this; it is a spiritual science. This is the most important aspect of Ayurveda.

Around 1500 B.C. the book, the Charak Samhitā discussed these spiritual principles. It said that even if Ayurvedic doctors had a complete knowledge of Ayurveda but could not reach the inner Self or soul of the patient, they would not be effective healers. Furthermore, if the practitioner were more concerned with fame and fortune, and not with spiritual development (Self-Realization), they would not be effective healers.

To understand the spiritual nature of Ayurveda, we must know something about the Vedic roots of philosophy, spirituality, and universal religion. According to the ancient Vedic scriptures of India there is a goal to life. We are not simply born, to live, and then to die without some meaning or purpose. Albert Einstein reflected this idea when he said God does not play dice with the universe. Order and reason exist in life. According to Vedic philosophy life is Divine and the goal of life is to realize our inner Divine nature. Ayurvedically speaking the more a person realizes their Divine nature the healthier they are. Thus it is the respon-
sibility of the Ayurvedic doctor to inspire or help awaken the patients to their own inner Divine nature. Positive thinking or love is the best medicine. When patients are taught they have this Divinity within themselves, they feel a connection to life and God (however each patient defines God). For atheists, we speak of the greater mystical power, which is synonymous to God. This connection allows patients to feel they have a handle on life and an ability to develop their own inner nature. After this, secondary therapies of herbs, diet, meditation, etc. are offered.

Even modern medical doctors are finding a link between their healthy patients and the patient’s degree of spiritual faith. Spirituality changes the definition of health, giving it an added dimension. Two types of health can now be seen diagnosed health and true health. Often when a patient is diagnosed as healthy, they still may not feel healthy or alive. This is due to psychosomatic conditions where a troubled mind affects the health of the body. The deepest level of mental agitation is the longing for a deeper spiritual connection.

Ayurveda suggests true health is based on the healthy functioning of four areas of life; physical/mental health, career or life purpose, spiritual relationships, and spirituality. First one needs to be physically and mentally able to do work and play. Then persons need to work to support themselves and afford a social life. Work however is defined as making a living doing something meaningful or purposeful. To do this type of work one needs to use their innate or God-given talents; they need to work at something they love to do. It is this love that cultures spirituality.

All too often we find people working at jobs that they dislike. Often people are forced into a “practical” career by parents or societal beliefs. Other persons lack the self-worth and confidence to challenge themselves to find and live their dreams. Working in meaningless, unfulfilling jobs can create mental and physical disorders.

The most extreme example of illness caused by lack of purpose is cancer. Ayurveda considers cancer an emotionally caused disease. By not having a purpose in life (i.e., suppressing life) people create life within their body—cancer. When seriously ill people discuss what they would love to do (instead of what they are told to do) life returns to their eyes. As they begin to follow up on these ideas, some remarkable recoveries are seen. Purposeful career is then an aspect of this new definition of health.

The third realm of health is spiritual relationships. When persons are healthy and purposefully working, they can now begin to truly enjoy their social life. These days we have become acutely aware of the emotional and physical abuses that exist in many people’s relationships. Codependency and enabling are often used terms to describe relationship diseases. From the spiritual standpoint if one is dependent on anything other than God, co-dependency exists. People look for something lasting or permanent; only God is eternal and everlasting. Spiritual development directs one to focus inwardly to discover their eternal nature instead of the ever-changing outer realm of life. For relationships to be healthy all people must continue to develop their individual inner spiritual lives. Then they are able to share their growing spiritual fullness with their spouse and others.

Too often individuals are attracted to one another because they see a quality that they think they do not have. In reality each person has all the human qualities within themselves because inner eternal Divinity, by definition, contains everything. Further, if one can see a quality in another they must have it within themselves in order to recognize it. When the main focus in people’s lives is the Divine, then troubles that seemed like mountains are seen as molehills. Thus the third dimension of health involves healthy spiritual relationships.

Once people are sound in body and mind, work in a purposeful career and have fulfilling spiritual relationships, life develops a state of grace. People then become eager to devote more time to spiritual development, the final dimension of health. Personal spiritual development is seen on many levels. The body becomes more relaxed, the mind more calm and alert; and one becomes more personable in relationships. Yet the most profound developments take place inwardly; Divinity grows
within. Gradually one also begins to see the Divinity in others and all of life.

This is the multi-dimensional definition of health according to Ayurveda. Life is composed of many elements; it is not seen as independent parts. If one aspect of life becomes imbalanced all the other aspects are affected. Rather than merely treating a symptom, Ayurveda looks to the root cause or underlying reasons of illness. The body may be sick because of mental or career stress. Rather than instruct the patient to merely take a drug or an herb to heal the physical condition, the practitioner of Ayurvedic medicine looks to restore balance within the patient (e.g., calming the mind or finding a more purposeful job). The deepest root level is spiritual development. Thus, all four areas of life must be cultivated; mind/body, career, spiritual relationships, and inner spiritual development.

The Development of Allopathic Medicine

Not long ago in America herbal and naturopathic medicines were the common healing modalities. Grandmothers and mothers gave family members natural or herbal remedies when they were sick.

Parallel to the onset of the industrial revolution, rose allopathic medicine—not because it was better, but because more money was available for its propagation. A chief developer of allopathic medicine was Andrew Carnegie, who saw a better financial future for himself in investing large sums of money to develop allopathic research and diagnostic machinery instead of encouraging natural medicine research. Thus allopathy had the backing to develop and surpass natural medicine.

This statement is not meant to discredit the effectiveness and usefulness of modern medicine, but merely intended to underline the point that herbal medicine was also an effective healing method, but it was swept under the rug in the name of progress and was viewed less enthusiastically. Now, due to difficult economic times, the high cost of medical care, and hazardous side effects from drugs, people have been forced to return to alternative measures for relief. As with any groundswell at the grassroots, when something works the word gets out. People are returning to alternative or complimentary healthcare in droves.

Self-Healing & Self-Realization

The main theme of Ayurveda is that people can adequately educate themselves to take control of their own health. This is achieved by monitoring and balancing one’s nutritional and lifestyle habits to heal, prevent illness, and develop longevity. Ayurveda teaches that people are their own best healers. One’s intuition is better at discerning subtle health imbalances than relying on another person. All that is needed is some basic guidelines offered by the Ayurvedic practitioner.

The ability to take control of one’s health inspires self-worth and self-empowerment. Faith in one’s intuitive abilities is further engendered when persons actually see the positive results from their efforts. Realizing one has the ability to take control of one’s own health is itself a key factor in healing.

Self-reliance is also the most important component in spiritual development. Individuals can learn to rely on their own intuition [along with guidelines laid out by one’s spiritual mentor or guru and from the scriptures]. As one begins to see positive results developing in their spiritual life, doubts begin to vanish: clarity, confidence, and mental peace begin to dawn.

The mental peace of Self-Realization is said to be the true state of life because it is eternal, non-changing. Vedic shastras (scriptures) speak of the three legs of truth; what the scriptures say, what the guru or spiritual guide says, and what one experiences for oneself. Only when all three sources are found to be saying the same thing is something accepted as truth. But it is personal experience that must also be known; it is not enough to follow something dogmatically with blind faith.

Doubts are mental agitation. When doubts are dispelled the mind gains a state of peace. In Self-Realization one knows truth in its eternal nature; they cannot be swayed or agitated. The first step
towards Self-Realization is developing the ability to not be swayed by others if you experience things differently. The American poet Thoreau, after reading the *Vedic* scriptures, expressed it this way:

> *If a man cannot keep pace with his companions,*
> *perhaps it is because he hears the beat of a different drummer.*
> *Let him step to the beat he hears,*
> *no matter how measured or far away.*

The Áyurvedic practitioner instills this philosophy in the patient, who then experiences and respects inner intuition and Divinity. When patients see that the practitioner believes they have such Divine qualities, they usually respond in kind.

A psychological study highlights the value of expectation. Two teachers were given classes of students with average abilities. One teacher was told their class was above average while the other teacher was told they had an average class. The first teacher went to class expecting exceptional work from the students and treated them accordingly. The other teacher just taught the average curriculum. The supposed above average class performed above average. Thus, when the Áyurvedic practitioner treats patients with respect, recognizing their inner intuitive abilities, the patients automatically develop a greater sense of self-worth and faith that they can take control of their health.

As self-worth develops, people are not as easily swayed by peer pressure, whether pressed to take drugs or lead an unethical life. Low self-esteem causes people to abuse themselves. Having someone recognize one’s inner Divinity and self-healing abilities develops confidence. Experiencing positive results from self-healing and spiritual development further generates confidence, health, mental peace, and Divinity.
Chapter 2
The Human Universe

The Vedic scriptures say that there is an inextricable link between humans and the universe. The very elements of human life exist outside in the cosmos as well. As the poet Walt Whitman said, “I believe a blade of grass is no less than the journey-work of the stars.” In order to understand the universe and environmental situations, and to understand human health concerns, one needs to appreciate the common link between them: the elements of creation.

The Vedas discuss the process of creation. First, there was the eternal, Divine, unmanifest existence: ever present. It is said that life was created from within the eternal, like a thread that comes from within a spider to be woven into a web. Creation eventually dissolves back into the eternal like the spider returning the web into itself.

One may ask how the nonmoving eternal can appear to move or create something. Here, the Vedic literature, known as the Upanishads, offers a metaphor: Just as the desert appears to create an oasis without moving to create it, so does the nonmoving eternity appear to produce this illusory creation. The creation is called illusory because it is not lasting; only eternity is real because it is everlasting.

There is not enough space in this book to justly discuss this topic. This is a mere offering into the insight of the origin of creation as explained by the ancient Vedic rishis (seers).

As creation developed, it formed three underlying principles that uphold all life: the laws of creation, maintenance, and dissolution. Everything in life is born or created, it lives, and then it dies. These principles are known as sattva, rajas, and tamas, respectfully, and are called the three gunas or tendencies. All of life, human and celestial, obey these laws.

The Elements: Building Blocks of Life
The creation principle developed five essential elements—or building blocks that all life forms contain: ether, air, fire, water, and earth. We can easily see how life was created from the subtlest to the grossest matter. From eternity, the subtlest form of matter is ether. Ether mixing with eternity creates air, a more observable or experiential element. As air moves, it eventually creates friction, which creates heat or fire. Heat produces moisture, thus creating water, the densest element yet: if one tries to walk through water, one is slowed by its density. Finally, water produces the densest form of matter, earth. The Vedas say that all of the creation, including humans, is made up of combinations of all five essential elements. These elements are the subtlest aspects of human life, finer than the molecular, atomic, or subatomic levels.

This is the level that Ayurvedic healing works on. Focusing on the cause of the grosser levels of life, the denser aspects will be taken care of since they are made up of these five elements. Just as a strong foundation supports a strong building, when the five elements (the foundation of all matter) are strong and balanced in a person, they will automatically balance the more material levels.

Thus, Ayurveda does not need to look at isolated parts of the human anatomy, or at the vitamin, chemical, or nutritional level of health. It simply balances the elements, and this balances the more physical levels.
A person diagnosed with a duodenal ulcer is an example of this balancing. Rather than create a name for a symptom, Ayurveda identifies the illness as an excess of the fire element. Acid is a by-product of heat. Ayurveda will look to see in what part of the patient’s life overheating occurs. It may be due to eating excessive fiery foods and spices like tomatoes and peppers. One’s career may be causing undue anger (i.e., hot temper). Perhaps the person drinks alcohol (firewater).

Once the cause is learned, suggestions for reducing a person’s excessive intake of fire are discussed. Simultaneously, the patient is advised to use more of the air and water elements to balance the heat with coolness (air cools heat, water puts out the fire). Thus, the holistic approach of Ayurveda seeks the cause of an illness and restores balance, using the insight of the elemental creation of the universe.

The Ayurvedic Body

Personalizing the healing process is a uniqueness that Ayurveda brings to the holistic field of health. From the insights of the Vedic sages, we learn that people are different and need to be individually treated.

Expanding upon this elemental view, the Ayurvedic practitioner understands that people are made up of various combinations of the elements. Some people have more air in their system; some people have a more fiery constitution. Others are predominantly made up of water. Still others are combinations of fire and air, fire and water, or air and water. Some people have an equal amount of all three elements (ether is combined in air and earth within water).

Thus a more air-predominant individual needs to take in less air and more fire and water. A water person already has an excess of water, so there is a need to reduce the intake of water and to increase the fire and air elements in the diet and lifestyle.

2. Learning the elemental cause of illness (vikriti), and
3. Applying therapeutic recommendations to balance elements causing the illness, without causing an imbalance to the doṣha (constitution).

This unique, personalized approach not only makes healing effective, but gentle as well. Other holistic measures may work, yet still aggravate the person’s doṣha. Ayurveda is the only holistic science that needn’t warn people that they may feel worse while the diseases or toxins are being removed before they will feel better. Because of its balancing approach, gentleness marks the entire healing process.

Qualities of the Three Doṣhas

Parallel to the three guṇas (sattwa, rajas, and tamas) in creation are the three doṣhas, or constitutions, in the human body: Vāyu (or Vāta), Pitta, and Kapha. Vāyu may be understood as nerve force, electro-motor, physical activity or that, which is responsible for motion. It is commonly called air. The root, ‘va’ means to spread. In Western terms, it is the electricity setting the organism into motion, maintaining the equilibrium between Pitta and Kapha (inerts).

Vāyu relates to the nerve-force.  
It is responsible for all movement in the mind and body.  
The movement of Vāyu even regulates the balance of Pitta and Kapha.

Pitta relates to internal fire, bile, body heat, digestive enzymes, physio-chemical, biological, metabolic and endocrine systems. It is responsible for digesting the chyle into a protoplasmic substance like sperm and ovum.
The nerve network of the mind and body.

The bones are primarily affected by Vāyu

Pitta relates to the circulatory, endocrine, and digestive systems.
Kapha fills the intercellular spaces of the body as connective tissue. Examples of these tissues include mucus, synovial fluid, and tendons. Kapha is responsible for the gross structure of the body (solid and liquid/phlegm-plasma). Each person is made up of a combination of these elements.

Vāyu is also found in (governing) the waist, thighs, ear, bones, and skin. Pitta also governs the navel, sweat, lymph, blood, eye, and skin. Kapha additionally controls the chest, throat, head, bone joints, small intestine, plasma, fat, nose, and tongue.

**Properties of the Three Doṣhas**

Vāyu: Dry, light, cold, rough, subtle, moving  
Pitta: Slightly oily, hot, light, odorous, liquid  
Kapha: Oily, cold, heavy, slow, smooth, slimy, static.

Each of the three doṣhas has five divisions or responsibilities.

5 Vāyus  
Each of the five Vāyus is responsible for various physical and mental functions of the cerebral-spinal and sympathetic nerves.  

Prāṇ is located in the head and governs the chest, throat, mind, heart, sense organs, intelligence, expectorating, sneezing, belching, inspiration, and swallowing of food—outward movement.  

Udān resides in the chest and controls the nose, navel, and throat, and is responsible for initiating speech, effort, enthusiasm, the capacity to work, complexion, and memory—upward movement.  

Vyān is found in the heart and rapidly moves throughout the body. It regulates all body movements, including walking, raising and lowering of the body parts, and opening and closing the eyes.  

Samān is located near the digestive fire. It works in the alimentary tract (absorbing nutrients and excreting wastes), and other abdominal organs. It holds food in the alimentary tract, helps digest it, separates nutrients from waste, and eliminates the waste—equalized movement.  

Apān is seated in the colon, and controls the waist, bladder, genitals, and thighs. Its main function is downward movement of wastes (feces, urine), reproductive fluid, menstrual fluid, and it also controls the downward movement of the fetus.
5 Pittas

*Pachaka* exists in the small intestine, stomach, and colon as non-liquid heat, bile, or digestive fire. The fire digests and transforms food, emulsifying food fats and separating absorbable nutrients from waste, so they may be passed to lacteals by absorption. [Food becoming partially digested in the stomach is known as chyme. This chyme passes into the small intestine where it becomes digested by the pancreatic juice and bile. The usable by-product is lymph and fatty matter, or chyle. The chyle moves through lacteals, or lymphatic vessels which carry chyle from the small intestine to the thoracic duct. From the thoracic duct, the chyle is sent into the blood.] *Pachaka* (digestive enzymes), through digestion, automatically nourishes the other four Pittas.

*Ranjaka* is located in the stomach, liver, and spleen, and gives color to lymph chyle when it is transformed into blood as it passes through the liver and spleen.

*Sadhaka* is found in the heart. It helps in performing mental functions such as knowledge, intelligence, and consciousness by maintaining rhythmic cardiac contractions.

*Alochaka* resides in the retina of the eyes and governs sight.

*Bhrayaka* resides in the skin. It regulates complexion by keeping secretions from the sweat and sebaceous glands of the skin active.

5 Kaphas

*Avalambaka* is found in the chest and creates cohesion, softness, moistness, and liquidity, which result in maintaining body strength.

*Kledaka* is in the stomach, liquefying hard food masses.

*Bodhaka* is found in the tongue and is responsible for taste.

*Tarppaka* exists in the head and nourishes the sense organs.

*Shleshaka* is located in the bone joints and lubricates them.

People who are predominantly an air (Vāyu) prakṛiti will have different experiences depending on whether their dosha is balanced or in excess. Balanced Vāyu-prakṛiti individuals will be adaptable, cheerful, have natural healing tendencies, be thin-framed, and very tall or very short. If there is excess Vāyu in their bodies, they may be very thin, have dry skin, gas, constipation, bone problems, or arthritis. They may talk very fast or become easily tired. Mentally, they may quickly grasp concepts but soon forget them; be anxious, worried, fearful, or nervous.

Pitta-dominant individuals, when healthy and balanced, will be warm, and have clear, penetrating thoughts. They will tend to be leaders and/or athletic. They will be of moderate, muscular build, and will be passionate. When they overheat, they may find themselves impatient, hot-tempered, or too critical. Physically, they will develop heat-related problems like ulcers, infections, rashes or acne, eye problems, or high blood pressure.

The Kapha-paramount individuals, when balanced, are loyal and calm. Physically, they are big boned and strong, with deep-toned voices. When Kapha is excessive, they tend toward water excesses like water retention, being overweight, or having bronchitis. Mentally, they will find themselves lethargic, too attached, and sentimental.

As we discussed earlier, each person is made up of a combination of these elements, yet each usually has a combination predominantly of two or all three of these elements. These elements in turn, form three physiological principles, Vāyu (ether and air), Pitta (fire), and Kapha (water and earth). Like the elements, people are predominantly made up of one or more or these doṣhas.

People fall into seven prakṛiti categories:

1. Vāyu 5. Pitta/Kapha
4. Vāyu/Pitta (combination)

These constitutions may be further subdivided, 8, 9. Vāyu/Pitta (with Vāyu or Pitta being predominant)
10, 11. Vāyu/Kapha (with Vāyu or Kapha being predominant)
12, 13. Pitta/Kapha (with Pitta or Kapha being predominant)
14-19. Tridóṣhic (six additional constitutions, with one or two doṣhas being more predominant: e.g., Vāyu predominance, Pitta and Kapha predominance, etc.)

Three external reasons cause doṣhas to become increased (imbalanced):
1. Time of day or season (e.g., around noon-time is ruled by Pitta; Fall is predominantly a Vāyu time)
2. From inadequate, excessive or untimely sensory experiences (e.g., excessive loud music, overeating)
3. Actions (e.g., excessive speaking, inadequate exercise, etc.)

Agnis: Digestive Fire (Enzymes)
Most diseases are due to poor digestion. Agni (enzyme) is found in the alimentary canal and digests food. *The normal digestion of the three doṣhas produces Samāgni*. Digestive activity (healthy, deficient or excessive) is governed by the doṣhas becoming aggravated. The three doṣhas produce three agnis (viṣhamāgni, tikṣhnāgni and mandāgni respectively). Excess Vāyu in the body produces weak, irregular digestion, and causes gas.

Excess Pitta creates a situation like an overheated furnace. Food burns up quickly, and persons experience burning sensations, thirst, acid indigestion, etc. In some cases the agni fire even burns up nutrients, causing malnutrition.

When excess Kapha is in the digestive tract, the digestive fire is low, making it difficult to digest any foods. As a result, a person feels dull, poor, inadequate, and lethargic; the stomach is heavy, or the person may experience constipation. Vāyu disorders produce hard stools from the dryness caused by gas. Pitta stools are soft or liquid due to excess heat. Kapha stools are moderate. A healthy stool is also moderate and easily eliminated once or twice a day.

Thirteen agnis reside in the body and are responsible for digestion,

- **Jatharagni**: Works at the gastrointestinal level, governing basic digestion and the 12 other agnis.
- **5 Bhutagnis**: Metabolize the five elements that are present in the body’s tissues. They are a form of heat that is always present in all the tissues that are responsible for proper function and development of the tissues.
- **7 Dhatagnis**: Metabolize in the seven tissues (dhātus). This is a biochemical process beyond food digestion. It includes anabolic and catabolic activity.

### Body Tissues and Wastes
(The 7 Dhātus and 3 Malas)
**Tissue Layers (Dhātus)**
The Áyurvedic view of the body has many similarities to modern beliefs. Seven tissue systems (dhātus) are in the body. Each tissue is primarily governed by one of the three elements. Each dhātu is developed or transformed out of the previous tissue layer, starting with *rasa* (plasma). If plasma

<table>
<thead>
<tr>
<th>Tissue Layer (Dhātu)</th>
<th>Governing Doṣha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Plasma (rasa)</td>
<td>Kapha/water</td>
</tr>
<tr>
<td>2. Blood (rakta)</td>
<td>Pitta/fire</td>
</tr>
<tr>
<td>3. Muscle (māṃsa)</td>
<td>Kapha/water</td>
</tr>
<tr>
<td>4. Fat (medas)</td>
<td>Kapha/water</td>
</tr>
<tr>
<td>5. Bone (asthi)</td>
<td>Vāyu/air</td>
</tr>
<tr>
<td>6. Nerves -fluid/marrow (majjā)</td>
<td>Kapha/water</td>
</tr>
<tr>
<td>7. Reproductive tissues (śhukra)</td>
<td>Kapha/water</td>
</tr>
</tbody>
</table>
With insight into the governing *doṣha*, the cause of a diseased *dhātu* is accurately determined. For example, if a person has cancer in the blood, we know that excess Pitta (heat, toxins) exists in the blood. If a person has osteoporosis, then too much Vāyu is in the bones. Muscular Dystrophy would be an example of a muscular or Kapha problem.

Once the elemental cause of the illness is known, therapies are used to balance the system through reducing the excess element(s) and increasing the deficient one(s). Therapies include the use of herbs, foods, and lifestyle variations.

### Signs and Symptoms of Vitiated Tissues (Dhātus)

<table>
<thead>
<tr>
<th>Tissues (Dhātus)</th>
<th>Signs &amp; Symptoms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plasma (<em>rasa</em>)</td>
<td>restlessness, palpitation, cardiac pain, exhaustion without cause, irritated by loud noises</td>
</tr>
<tr>
<td>Hemoglobin/Blood (<em>rakta</em>)</td>
<td>roughness, dryness, skin cracks, loss of luster</td>
</tr>
<tr>
<td>Muscle (<em>māṇsa</em>)</td>
<td>emaciation (especially of buttocks, neck, and abdomen)</td>
</tr>
<tr>
<td>Fat (<em>medas</em>)</td>
<td>cracking joints, eye lassitude, overly thin, exhaustion</td>
</tr>
<tr>
<td>Bone (<em>asthī</em>)</td>
<td>falling hair, nails, teeth; loose joints</td>
</tr>
<tr>
<td>Marrow (<em>majjā</em>)</td>
<td>thinness, weakness, bone lightness, Vāyu bone diseases</td>
</tr>
<tr>
<td>Reproductive essence (<em>śhukra</em>)</td>
<td>weakness, dry mouth, pallor, lassitude, exertion, impotence, non-ejaculation of semen</td>
</tr>
</tbody>
</table>

### Body Wastes (Malas)

Another important factor in health is the proper elimination of waste: feces, urine, and sweat (miscellaneous waste includes tears (eye), spit (tongue), oily secretions (skin), mucoid secretions (mucus membrane), and smegma (genitalia excreta). *Malas* (bodily wastes) help maintain the functioning of our organs.

Feces (*purīṣha*) provide support and tone, as well as maintaining the temperature of the colon. Improper functioning can lead to Vāyu illness like worry, fear, ungroundedness, nervousness, headaches, gas, distention, and constipation. Functioning of the feces is damaged by excessive use of purgatives, colonics, worry, and fear (fear can both create improper functioning or be a by-product of this dysfunction). It is also damaged by excessive travel, the wrong foods (such as “junk food,” or those foods that are too light or too heavy), oversleeping, coffee, drugs, antibiotics, insufficient exercise, and prolonged diarrhea. In Āyurvedic literature it has been clearly stated that debilitated persons suffering from tuberculosis should not be given any kind of purgatives, as it is the feces that preserve the temperature of such persons.

Urine (*mūtra*) expels water and other solid wastes from the body. Poor urine elimination results in bladder pain or infection, difficult urination, fever, thirst, dry mouth, or dehydration. Diuretic drugs, alcohol, excessive sex, trauma, fright, or too few liquids damage it.

Sweat (*sweda*) controls the body temperature by way of expelling excess water and toxins, cools the body, moistens the skin and hair, carried excess fat from the body, and purifies the blood. Excess sweating can cause skin diseases (usually Pitta related) like eczema, boils, fungus, burning skin, dehydration, fatigue, or convulsions (Vāyu-caused). Deficient sweating can result in stiff hair, skin fissures, dry skin, dandruff, wrinkles, or susceptibility to colds and flu (i.e., peripheral circulation). Too much dry food, lack of salt, excess or deficient exercise, and excessive use of diaphoretic herbs or excess sweating damage the sweating functions.

### Life Sap (Ojas)

*Ojas* (the life sap) is the essence of all the tissues (*dhātus*). It pervades every part of the body.
Some authorities believe *ojas* is a combination of eight different drops (*aśtabindu*) of liquid, secreted from the pineal gland. Excessive sex, drugs, talking, loud music, insufficient rest or burnout, and high technology deplete *Ojas*. Signs of diminished *ojas* are fear, worry, sensory organ pain, poor complexion, cheerlessness, roughness, emaciation, immune system disorders, and easily contracting diseases.

**Tastes (Rasas)**

Āyurveda says there is a total of six tastes. Each taste is governed by a *dośha*. These tastes may either aggravate or pacify the *dośhas*, *dhātus*, and *malas*.

<table>
<thead>
<tr>
<th>Taste (Rasa)</th>
<th>Dośha Aggravated</th>
<th>Dośha Balanced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sweet/swādu</td>
<td>Kapha</td>
<td>Vāyu/Pitta</td>
</tr>
<tr>
<td>Sour/āmla</td>
<td>Pitta/Kapha</td>
<td>Vāyu</td>
</tr>
<tr>
<td>Salty/lavaṇa</td>
<td>Pitta/Kapha</td>
<td>Vāyu</td>
</tr>
<tr>
<td>Pungent/katu</td>
<td>Pitta/Vāyu (in excess)</td>
<td>Kapha</td>
</tr>
<tr>
<td>Bitter/tikta</td>
<td>Vāyu</td>
<td>Pitta/Kapha</td>
</tr>
<tr>
<td>Astringent/kāṣhaya</td>
<td>Vāyu</td>
<td>Pitta/Kapha</td>
</tr>
</tbody>
</table>

Tastes provide varying degrees of nourishing strength. Sweet taste is the most nourishing, and as each taste becomes less nourishing, it becomes more bitter, until it is astringent—and the least nourishing.

This is also the order of tastes that get digested (so eating sweets first is better, and astringent foods last). Some authorities state that if one were to eat sweets last, the body would digest this taste first, letting the other tastes pass undigested through the system. By the time the sweets are digested, the other foods have passed through the system without being digested. Other authorities believe that a little sweet taste at the end of the meal stimulates digestion.

Every substance, including some foods, may have more than one taste (i.e., primary and secondary tastes). Substances alleviate *dośhas*, aggravate *dośhas*, or maintain health. When health is at least slightly in balance, persons are advised to have a little of each taste daily. *Rasa* is discussed in a Chapter 6, the chapter on nutrition.

**Potency: (Virya)/After Taste: (Vipaka)**

The qualities of substances are either hot (*ūṣhnā*) or cold (*sīta*). Hot tastes generally aggravate Pitta and mitigate Vāyu and Kapha. Cold tastes mitigate Pitta and aggravate the rest. After digestion, one experiences an aftertaste, which is either sweet, sour, or pungent. Again, this is important in balancing or imbalancing the *dośhas*. These aspects will also be discussed in the chapter on nutrition.

**20 Qualities (Guṇas)**

Each substance has qualities associated with one *dośha*. Again, like increases like and opposites reduce *dośhas*, *dhātus*, and *malas*. Āyurveda has developed a remarkably detailed and precise analysis of the qualities. These attributes are used in finding which qualities will heal or aggravate the *dośhas*. For example, substances that are heavy and cold are not suggested for those with weak digestion, such as Vāyu and Kapha *dośhas*. Foods that are hot and oily heal the Vāyu *dośha*.
In the table below the 20 guṇas or qualities are listed.

| 1. Heavy/guru | 11. Light/laghu |
| 2. Slow/manda | 12. Quick/tekšna |
| 3. Cold/hima   | 13. Hot/ūśhānā |
| 5. Smooth/śhlakṣhna | 15. Rough/khara |
| 6. Solid/sāndra | 16. Liquid/drava |
| 7. Soft/mṛidu  | 17. Hard/kathina |

Disease (roga) is caused by deficient, improper, or excess contact with 1) seasons (e.g., excess cold in winter), 2) sensory objects (e.g., overeating), and 3) activities (e.g., over exercise). Health (arogyā) is achieved through proper contact with the three.

Disease is caused by imbalancing the doṣhas. For example, if a Pitta doṣha (fiery person) eats much ginger, they will create excess fire in the body. This results in Pitta disorders like acid indigestion. Diseases occur due to internal or external factors, and reside in the body or mind. Disease is caused by rajas (over-activity) and tamas (lethargy) psychological/ spiritual factors.

Three Mental Qualities: Sattwa, Rajas, Tamas

The three guṇas, sattwa, rajas, and tamas are found in nature and in the mind, paralleling the three doṣhas of the body. Sattwa, or purity, is the preferred mental state because a person with this quality is calm, alert, kind, and thoughtful. A person whose mind is predominantly rajasīc (too active) is always seeking diversions (incessant activity). The tamasic-predominant mind is a dull, lethargic mind.

Just as combinations of Vāyu, Pitta, and Kapha exist for the body, the mind has combinations of sattwa, rajas, and tamas. Individuals whose minds are sattwic and rajasic are those who enthusiastically study spiritual and holistic measures to improve themselves. Rajasic/tamasic minded people will actively work and exercise to overcome their lethargy.

Mental balance and the development of purity and peace develop the mind towards a sattwic mind. This is the first stage of samādhi or spiritual realization.

To decide the cause of illness, the practitioner observes, questions, and takes the pulse of the patient. Illness can be understood by learning its cause, or seeing it in its incubatory, beginning, developmental, or advanced stages.

The Vāyu Mind

When Vāyu doṣha persons are balanced, they are cheerful, creative, and adaptable. When Vāyu doṣhas are imbalanced, they are worried, nervous, fearful, and giddy.

The mental constitution of Vāyu individuals tends towards fear, anxiety, and insecurity. They can easily be deceived with threats or promises. They do not have much courage, are of solitary nature, and possess few intimate friends (although they form friends with those in other social circles). Vāyu people do not make good leaders or followers and are not materialistic (as they spend and earn freely).

Sattwic influence creates comprehension, the need for unity and healing, and creates a positive mental outlook.

Rajasic influence creates indecisiveness, unreliability, hyperactivity, and anxiety.

Tamasic influence creates fear, a servile attitude, dishonesty, depression, self-destructiveness, addictive behavior, sexual perversions, animal instincts, or suicidal thoughts.
The Pitta Mind

When Pitta dośha individuals are healthy or balanced, they are goal-oriented, powerful, warm, athletic.

When Pitta dośhas are imbalanced, they are burnt out, angry, impatient, irritable, and critical.

Mental Pitta individuals possess fiery emotions like irritability, anger, and hate. Mentally, they have abilities of penetration, yet can be aggressive and seldom sentimental. They are determined, articulate, convincing, and yet may try to dominate others with their will and ideas. They are self-righteous and may become fanatical. Pitta people are good leaders, ambitious, and work hard to achieve great goals. They help their families and friends, but are cruel and unforgiving to enemies. Also, they are bold, adventurous, daring and enjoy challenges. Although they have much clarity, they lack compassion.

Sattwic influence creates clarity, intelligence, leadership, warmth, and independence. Rajasic influence creates willfulness, ambition, anger, manipulation, vanity, impulsiveness, and aggressiveness. Tamasic influence creates vindictiveness, violence, hate, criminality, and psychopathic behavior.

The Kapha Mind

When Kapha dośha persons are healthy they love to cook for others, are strong, and loyal. Imbalanced Kapha dośhas become lethargic, hoarding, overly materialistic.

These people are the emotional ones, full of love, desire, romance, and sentiment. However, they also have the negative emotions of lust and greed. Kapha dośhas find it hard to adapt to new situations, yet they are very loyal. They have many friends and are close to their families, communities, religions, and countries. They are more comfortable with practical knowledge than with abstract ideas.

Sattwic influence creates calmness, peace, love, compassion, faith, nurturing, and forgiveness. Rajasic influence creates greed for money, material luxuries, and comfort. They are too sentimental, controlling, attached, and lustful. Tamasic influences create dullness, sloth, lethargy, depression, lack of care and a tendency to steal.

Developing Samādhi: Divine Peace

Some patients have one type of physical constitution combined with another type of mental constitution (i.e., a heavy and nervous person has a Kapha body and Vāyu mind). Consequently, when suggesting healing measures for the Kapha body illness, the practitioner takes care not to aggravate the Vāyu mental constitution. In this example, fire-increasing measures are recommended, including herbs, foods, and aromas, but not air-increasing ones. Mental disease is related to rajas and tamas, the activity and lethargy principles of the three guṇas (qualities). The guṇas also reflect the level of the soul’s development. If the mind is sattwic, or pure, then clarity exists. A sattwic-minded person perceives the knowledge of Divinity. A sattwic mind is also the first stage of samādhi. Poor mental discrimination is the cause of all illness, making one dishonest, self-destructive, and hurtful to others. One would overindulge in “junk food,” entertainment, etc. The best way to heal is by following a sattwic lifestyle. This includes meditation, compassionate actions, ethical and virtuous behavior, healthy, organic foods, and living within the rhythms of nature. People in whom sattwa predominates, see the good in all things (including the value an illness may offer), and they are the healthiest people as well.

Tamas creates lethargy, dullness, and a cloudy perception. This is caused by fear and ignorance, and plays on one’s animal nature. A person with this frame of mind would choose not to do much of anything. When this mental quality is predomi-
nant, such persons will suppress their emotions. Emotional suppression is a major cause of severe illness, like cancer. Stagnancy describes their emotional makeup. Negative mindedness and self-destruction define their personality.

*Rajas* causes a turbulent, or distracted, mind. It makes one look outside for comfort and fulfillment. It causes one to seek external validation. *Rajas* makes one think love is derived from an external relationship, not from within. It makes one willful, egoistic, and manipulative.

When *rajas* and *tamas* exist in the mind simultaneously, activity is devoted to greedy purposes. These persons also overextend themselves for those ends. They blame others for their condition and expect others to cure them.

When *rajas* is free from a trace of *tamas*, it then can develop purer activities, like studying or learning about health and spirituality. Yet the *rajasic*-minded person may still burn out during the learning process.

Often, just as people have some qualities of all three *doshas*, that mind has some of each *guna*. Seven mental *guna* types exist: *sattwa*, *rajas*, *tamas*, *sattwa-rajasa*, *sattwa-tamas*, *rajas-tamas*, and *triguṇa* (equal amounts of the three *gunas*). Just as external factors may cause *doṣha* derangement, the *rajasic* nature of our modern technological society may cause mental *rajasic* derangements.

### Mental Qualities: *Prāṇa, Tejas & Ojas*

The mind has three governing agents similar to *Vāyu*, *Pitta*, and *Kapha*. They are called *prāṇa* (air), *tejas* (fire), and *ojas* (life sap). Again, it is the balance of these three elements that decide mental balance and clarity. Too much *prāṇa* will create anxiety, worry, insomnia, and loss of memory and concentration. (This *prāṇa* is different from the air we think of as respiration. Here, *prāṇa* means life-force, soul, or *kuṇḍalini shakti*). Excess *prāṇa* dries up *ojas*, the sap that creates one’s spiritual life sap. Through meditation, *ojas* becomes transmuted into life energy, or “*kuṇḍalini shakti,*” which develops one’s Self-realization. Spiritually speaking, an undetectable tube runs up the middle of our spine called the “*sushumna*” in which the *kuṇḍalini* energy travels. Without this *shakti* energy, not only is our physical and mental health used up, but also so is our spiritual development. Excess *tejas* also depletes *ojas* by burning it up, whereas excess *ojas* can create a lethargic person.

### *Doṣhas and the Organs*

Each organ is primarily governed by one *doṣha*. By knowing which *doṣha* controls which organs, one achieves the health of the appropriate organ, through balancing the elements (*doṣhas*)

<table>
<thead>
<tr>
<th>Vāyu</th>
<th>Pitta</th>
<th>Kapha</th>
</tr>
</thead>
<tbody>
<tr>
<td>colon*</td>
<td>small intestine*</td>
<td>stomach*</td>
</tr>
<tr>
<td>brain</td>
<td>liver</td>
<td>lungs</td>
</tr>
<tr>
<td>thighs</td>
<td>spleen</td>
<td>pericardium</td>
</tr>
<tr>
<td>bones</td>
<td>gall bladder</td>
<td>triple warmer</td>
</tr>
<tr>
<td>kidney</td>
<td>kidney</td>
<td></td>
</tr>
<tr>
<td>urinary bladder</td>
<td>heart</td>
<td>urinary bladder</td>
</tr>
<tr>
<td>pancreas</td>
<td>pancreas</td>
<td>pancreas</td>
</tr>
<tr>
<td>uterus</td>
<td>testes</td>
<td></td>
</tr>
</tbody>
</table>

* Origin Sites of the *doṣhas*
Health, Excess & Deficiencies of the Dhātus

Plasma/Rasa

**Excess:** Saliva, phlegm, blocked channels, loss of appetite, nausea, Kapha is increased throughout body.

**Deficient:** Rough skin, dry lips, dehydration, weariness and exhaustion after slight activity, intolerance to sound, tremors, palpitations, heart pain, a sense of emptiness, poor nutrition.

**Healthy:** Good complexion, healthy hair, vitality, compassionate, and happy.

Blood/ Rakta

**Excess:** Skin disease, abscesses, liver, and spleen enlargement, hypertension, tumors, delirium, poor digestion, jaundice, burning sensation, bleeding, redness in skin, eyes, and urine.

**Deficient:** Low blood pressure, pallor, low skin luster, blood vessel collapse, shock, desiring sour and cold foods, loose and dry hair, dry, rough, cracked skin.

**Healthy:** Good color in cheeks, hands, feet, lips, tongue lustrous eyes, warm skin, vital yet sensitive to sun and heat, passion.

Muscle/Māṇṣa

**Excess:** Enlarged liver, swelling, tumors in muscle sites, heaviness or swelling of glands, overweight or obesity, irritability, aggression, fibroids, miscarriage, low sexual vitality.

**Deficient:** Weariness, loose limbs, lack of coordination, emaciation of hips, back of neck and abdomen, fear, unhappiness, insecurity.

**Healthy:** Able to exercise, strong, adaptable. Well developed neck, shoulder and thigh muscles. Courageous, integrity, fortitude and a strong character.
Section 1: Fundamentals

Fat/Medas

**Excess:** Overweight and obesity, lacking mobility, asthma, fatigue, sexual debility, thirst, diabetes, shortened life span, hypertension, breast, sagging belly and thighs, emotional fear and attachment.

**Deficient:** Weary eyes, fatigue, cracking joints, enlarged spleen, limb emaciation, thin abdomen, brittle or weak hair, bones, nails, teeth.

**Healthy:** Lubricated tissues, oily hair, eyes, and feces. Ample body fat (not excessive). Melodious voice, loving, joyful, humorous, and affectionate.

Bone/Asthi

**Excess:** Spurs, extra bones and teeth, extra large frame, joint pain, low stamina, anxiety, arthritis, bone cancer, or gigantism in extreme cases.

**Deficient:** Pain or loose joints, falling of teeth, hair and nails, poor bone and tooth formation, fatigue, dwarfism in extreme cases.

**Healthy:** Large joints, and prominent bones, flexibility, long, feet, large, strong, white teeth, patient, consistent, stable, hard working.

Marrow/ Majjā

**Excess:** Limbs, eyes and joint (origin) heaviness, deep non-healing sores, cloudy eyes, and infections.

**Deficient:** Weak and porous bones, small joint pain, seeing spots or darkness before the eyes, dizzy, low sexual vitality, feeling emptiness, and fear. Vāyu becomes imbalanced from low nerve tissue supply.

**Healthy:** Strong joints, clear eyes, good speech, able to withstand pain, sharp, clear, sensitive mind with good memory, open, feeling, compassionate, receptive.

Semen/ Šukra

**Excess:** Excess sexual desire that leads to anger, excess semen, semen stones, and a swollen prostate.

**Deficient:** Low vitality and sexual desire, impotence, sterility, difficult and slow ejaculation, bloody semen. One may experience lassitude, weariness, a dry mouth, lower back pain, fear, anxiety, and lack of love.
Healthy: Attractive body, lustrous eyes, good hair growth, well-formed sexual organs, charm, loving, compassionate, empathic. Excess produces Kapha. Deficiencies produce Vāyu.

Srotas: Body Channel Systems

Other parallels exist between East and West concerning srotas. Srotas are the channels, pores, or systems that carry or circulate the doṣhas and tissues (dhātuḥ) or their elements to the various organs. During this process of circulation the dhātuḥ are transformed from the first to the last tissue layer (rasa through śukra). Each dhātuḥ has two aspects: nutrition for its own tissue layer, and sustenance for the next developing dhātuḥ.

Āyurveda notes 16 systems, several more than those that are currently considered. The origin sites, which carry each dhātuḥ, are listed on the next page.
From this chart we see that a Vāyu excess will create problems in the colon, rectum, skeleton, or nervous system. Pitta derangement occurs in the female reproductive, digestive, and circulatory systems. Kapha rules the remaining channels: metabolic, lymphatic, muscular, adipose, reproductive, sebaceous, and female reproductive subsystem (breast milk system). When these *srotas* are depleted, specific symptoms develop:
<table>
<thead>
<tr>
<th>Systems (Srotas)</th>
<th>Signs of Deficiency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vital Breath</td>
<td>Breathing abnormalities (e.g., shortness of breath) with sound or pain</td>
</tr>
<tr>
<td>Prāṇavāha</td>
<td></td>
</tr>
<tr>
<td>Digestion</td>
<td>Dry tongue, palate, lips, throat, pancreas, excessive thirst, low appetite</td>
</tr>
<tr>
<td>Annavāha</td>
<td></td>
</tr>
<tr>
<td>Water</td>
<td>Loss of hunger, anorexia, indigestion, nausea, vomiting, hyperglycemia</td>
</tr>
<tr>
<td>Udakavāha</td>
<td></td>
</tr>
<tr>
<td>Plasma</td>
<td>Loss of hunger, anorexia, nausea, heaviness, drowsiness, fever and fainting,</td>
</tr>
<tr>
<td>Rasavāha</td>
<td>anemia, circulatory blocks, impotence, emaciation, poor digestion, early gray hair</td>
</tr>
<tr>
<td></td>
<td>and wrinkles, dehydration</td>
</tr>
<tr>
<td>Hemoglobin</td>
<td>Rough skin, fissures, cracks, loss of luster, dryness, collapsed veins and arteries,</td>
</tr>
<tr>
<td>Raktavāha</td>
<td>desire for cold &amp; sour things, anemia, digestive disorders, purpura</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Muscle</td>
<td>Vitiation of muscle tissue, inflamed uvula or cervix, tonsillitis, boils, goiter,</td>
</tr>
<tr>
<td>Māṃsavāha</td>
<td>inflamed epiglottis, hemorrhoids (dilated blood vessels in the anal region or rectal</td>
</tr>
<tr>
<td></td>
<td>tumors of the mucous membranes), muscle tumors, granular tumors, peeling skin,</td>
</tr>
<tr>
<td></td>
<td>muscle spasms, poor muscle tone</td>
</tr>
<tr>
<td>Fat</td>
<td>Incubatory signs and symptoms of urinary disorders including diabetes mellitus,</td>
</tr>
<tr>
<td>Medovāha</td>
<td>matted hair, emaciation, dry skin</td>
</tr>
<tr>
<td>Bone</td>
<td>Weak bones and teeth, deficient bone and tooth tissue; cracking sensation in teeth,</td>
</tr>
<tr>
<td>Asthivāha</td>
<td>bone pain, discoloration and loss of hair and nails, osteoporosis</td>
</tr>
<tr>
<td>Marrow</td>
<td>Joint pain, giddiness, fainting, joint abscesses, nerve numbness, Parkinson’s</td>
</tr>
<tr>
<td>Majjāvāha</td>
<td>(nerves not firing to muscles)</td>
</tr>
<tr>
<td>Reproductive</td>
<td></td>
</tr>
<tr>
<td>Šhukravāha</td>
<td>Impotency, sterility, or sick progeny</td>
</tr>
<tr>
<td>Feces</td>
<td></td>
</tr>
<tr>
<td>Purīṣhavāha</td>
<td>Constipation (may occur with pain and sound)</td>
</tr>
<tr>
<td>Urine</td>
<td></td>
</tr>
<tr>
<td>Mūṭravāha</td>
<td>Scanty, difficult, or painful urination</td>
</tr>
<tr>
<td>Sweat</td>
<td></td>
</tr>
<tr>
<td>Swedavāha</td>
<td>Lack of or deficient sweat, rough skin, burning sensation, hair standing on end</td>
</tr>
<tr>
<td>Uterus</td>
<td></td>
</tr>
<tr>
<td>Artavāha</td>
<td>Scanty or delayed menses, hormone deficiencies</td>
</tr>
<tr>
<td>Breast Milk</td>
<td></td>
</tr>
<tr>
<td>Stanyavāha</td>
<td>Lack of breast milk</td>
</tr>
<tr>
<td>Channels (Srotas)</td>
<td>Causes of Srota Vitiation</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Vital Breath Prāñavaha</td>
<td>Suppressing natural urges, oils, when hungry, exercising</td>
</tr>
<tr>
<td>Water-Metabolism Udakavaha</td>
<td>Heat, indigestion, alcohol, dry foods, excessive thirst</td>
</tr>
<tr>
<td>Digestion Annavaha</td>
<td>Unwholesome/indigestible food</td>
</tr>
<tr>
<td>Plasma Rasavaha</td>
<td>Excess heavy, cold, oily foods, over worry</td>
</tr>
<tr>
<td>Hemoglobin Raktavaha</td>
<td>Hot, oily, irritating foods and drinks, sun and fire exposure</td>
</tr>
<tr>
<td>Muscle Māṃsavaha</td>
<td>Heavy foods, sleeping right after meals</td>
</tr>
<tr>
<td>Fat Medovaha</td>
<td>No exercise, day naps, fatty food</td>
</tr>
<tr>
<td>Bone Asthivaha</td>
<td>Exercise that irritates and rubs bones, Vāyu increasing foods</td>
</tr>
<tr>
<td>Marrow Majjāvaha</td>
<td>Crushing, excess liquids, injury and compression of bone marrow, dry foods</td>
</tr>
<tr>
<td>Reproductive Šukravaha</td>
<td>Untimely intercourse, suppression of sexual urge, excessive sexual indulgence</td>
</tr>
<tr>
<td>Urine Mātravaha</td>
<td>Suppressing urine urge, eating, drinking, and intercourse when there is an urge to urinate</td>
</tr>
<tr>
<td>Feces Purīshavaha</td>
<td>Suppressing the urge to defecate, eating overly large meals, eating before digesting the last meal</td>
</tr>
<tr>
<td>Sweat Swedavaha</td>
<td>Excess exercise, heat, anger, grief, fear, untimely eating of hot and cold things</td>
</tr>
<tr>
<td>Channels (Srotas)</td>
<td>Symptoms of Blocks</td>
</tr>
<tr>
<td>------------------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td>Vital Breath Prāṇavaha</td>
<td>cough, asthma, hiatal hernia</td>
</tr>
<tr>
<td>Water-Metabolism Udakavaha</td>
<td>diabetes, pancreatic cancer, dry tongue, palate, lips, and throat</td>
</tr>
<tr>
<td>Digestion Annavaha</td>
<td>tumors</td>
</tr>
<tr>
<td>Plasma Rasavaha</td>
<td>severe swollen glands, lymph obstruction, lymph cancer</td>
</tr>
<tr>
<td>Hemoglobin Raktavaha</td>
<td>arrhythmia, liver or spleen enlargement</td>
</tr>
<tr>
<td>Muscle Māṃsavaha</td>
<td>chronic inflammations, muscle tumors</td>
</tr>
<tr>
<td>Fat Medovaha</td>
<td>fat tumors (subcutaneous and usually benign), arteriosclerosis</td>
</tr>
<tr>
<td>Bone Asthivaha</td>
<td>calcification, spurs, cancer</td>
</tr>
<tr>
<td>Marrow Majjāvaha</td>
<td>convulsions, coma, MS</td>
</tr>
<tr>
<td>Reproductive Śhukravaha</td>
<td>impotency, swollen testes, prostate stones, uterine tumors</td>
</tr>
<tr>
<td>Urine Mītravaha</td>
<td>difficult or painful urination, obstructions or stones</td>
</tr>
<tr>
<td>Feces Purishavaha</td>
<td>tumors, intestinal blocks, diverticulitis, constipation or scanty stool, pain, sound</td>
</tr>
<tr>
<td>Sweat Swedavaha</td>
<td>no sweating</td>
</tr>
<tr>
<td>Uterus Artavaha</td>
<td>pain, dysmenorrhea, amenorrhea, chlorosis, tumors</td>
</tr>
</tbody>
</table>
| Breast Milk Stanyavaha | no milk, pain, swelling, mastitis, cysts, tumors, cancer | breast injury }
Using cross-referencing, by knowing a symptom, Ayurveda finds the imbalanced srota.

Srotas include, veins (śhirā), arteries (dhamanī), capillaries (rasavahini), ducts (nāḍī), passages (pantha), tracts (marga), spaces inside the body (śharirachidra), ducts [open at one end and closed at the other] (samvritāsamvrita), residence (sthāna), containers (āṣhaya), and abodes (niketa). They are the visible and invisible areas in the body’s tissue elements. Affliction of these srotas creates vitiation of the tissues that reside there or pass through them (i.e., vitiation of one, leads to depletion of the other). Vāyu and Kapha doṣhas cause vitiation of the srotas and tissue elements (Charak Samhitā - Vīmānasthāna Ch. 5 verse 9).

The 13 Natural Urges

Ayurveda, we have already said, emphasizes gentle and natural methods. To highlight this, Ayurveda notes that certain bodily urges are natural and necessary for proper health and functioning of the mind, emotions, and body. The result of suppressing these natural urges creates serious health problems.

13 Natural Urges and the Results of Suppressing Them

1. Sleep: Insomnia, fatigue, headache, deranges the vital force.

2. Cry: Eye disease, allergies, light-headedness, heart disease (suppressed emotions).


4. Breathe: Coughing, asthma, shallow breath, low vitality, heart disease.

5. Belch: Cough, hiccups, anorexia, difficult breathing, palpitations.

6. Yawn: Tremors, numbness, convulsions, insomnia, harms nervous system, deranges Vāyu.

7. Vomit: Nausea, anorexia, edema, anemia, fever, skin diseases, damages Kapha.

8. Eat: Low appetite and digestion, malabsorption, light-headedness, deranges the whole body and mind, suppresses the agni fire and Pitta.


10. Urinate: Kidney and urinary system derangement, difficult or painful urination, bladder pain, lower backache, headache, deranges Vāyu and Kapha.

11. Ejaculate: Weakens the reproductive and urinary systems, penis and testes pain, swollen prostate, difficult urination, cardiac pain, insomnia, malaise, Vāyu derangement.

12. Defecate: Weakens the colon, excretory and digestive srotas, causes constipation, abdominal weakness, abdominal distention, headaches, muscle cramps, deranges Vāyu.

13. Flatulate: Causes constipation, difficult urination, abdominal pain, distention, weakens Vāyu, air wastes are absorbed into the bones and marrow, aggravating arthritis and nerves.

It is for these reasons that Ayurveda advises that people follow nature’s call, living naturally and gently, without straining or forcing.

Four Disease Conditions

All diseases are said to fall into one of four categories: those that are easily healed, those that are difficult to heal, those that are controllable but cannot be healed, and those that cannot be healed. Each form of disease has specific features.
Easily Healed: People able to receive all therapies, adults, self-controlled persons, not having the vital organs affected, having mild or few causes, or are currently in the first three of the six stages of development (see second section following this). Other indications include no secondary complications or diseases; or the disease is different from the *doṣha*, *dhatu*, region, season and constitution. Further signs include, favorable planetary influence, having a proper practitioner and therapy, or disease arising from only one *doṣha*. Other signs include diseases that manifest themselves in only one disease pathway (i.e., inner, outer, central), or those that have recently begun to develop.

Difficult But Able to be Healed: Diseases requiring surgery, dual *doṣha* illness, or tridoṣhic illness (some believe tridoṣha belongs in the next category).

Controllable But Not Able to be Healed: Illness remaining throughout life, which have symptoms of easily healed description, are controllable through using appropriate foods, herbs, nutrition, and lifestyle regimens.

Unable to Be Healed: Symptoms that are the opposite of diseases that can be healed (described above), long lasting (and involving all seven *dhātus* and important vital organs), causing anxiety, delusion and restlessness, showing fatal signs, and causing loss of sensory organs.

### Requirements of the Practitioner & Patient

Practitioners are required to have both proper education and experience learned from a qualified teacher, to be ethical and virtuous, and to follow their own Ayurvedic lifestyle and spirituality — in actions, words, and thoughts.

Patients should want to be healed, and should be able and willing to take responsibility to heal themselves or to be open to the therapies administered.

The practitioner should be honest and tell patients when they are unable to suggest healing measures, and recognize a patient who does not really want to be healed. The practitioner is not advised to attempt healing persons who cannot be healed. They will gain a reputation as an unscrupulous pretender, just out to make money.

### Effects on Doṣhas: Time, Geography and Age

The environment also plays a role in the balance of the *doṣhas*. Each humor has certain times of the day when it is predominant. It is sometimes necessary to avoid imbalancing one’s *doṣha* by considering these effects.

<table>
<thead>
<tr>
<th>Prevailing Doṣha Times of the Day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapha</td>
</tr>
<tr>
<td>Kapha/Pitta</td>
</tr>
<tr>
<td>Pitta</td>
</tr>
<tr>
<td>Vāyu</td>
</tr>
<tr>
<td>Vāyu/Kapha</td>
</tr>
</tbody>
</table>

Thus, a Pitta *doṣha* person would not be advised to spend much time in the sun between 11:00 and 3:00 P.M. They should avoid working at this time as well, since they will be more susceptible to overheating their systems during this time of day.

### Geography

Geography affects a person in the same manner as the seasons. Hotter climates will aggravate Pitta *doṣhas*. Cold and damp northwest regions will bother the Kapha person. Dry and cold climates will aggravate the Vāyu *doṣha*. Consider this example of geographical therapy: If a person has a Kapha condition, he or she may be advised to visit the mountains or desert where it is drier. This climate causes the person to heal properly and quickly. (See Chapter 12 for a detailed discussion of seasons).
Age

Although a person’s *doṣha* generally does not change during their life, five stages need to be considered due to age.

The 5 *Doṣha* Stages of Life

<table>
<thead>
<tr>
<th>Age</th>
<th>Main <em>Doṣha</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Birth-15 years</td>
<td>Kapha</td>
</tr>
<tr>
<td>15-27 years</td>
<td>Kapha/Pitta</td>
</tr>
<tr>
<td>27-42 years</td>
<td>Pitta</td>
</tr>
<tr>
<td>42-56 years</td>
<td>Pitta/Vāyu</td>
</tr>
<tr>
<td>56+ years</td>
<td>Vāyu</td>
</tr>
</tbody>
</table>

Generally, we see a tendency for children to get colds and congestion, a Kapha condition, whatever their *doṣha*. During a person’s midyears, more Pitta illness occurs. In the later years, we see Vāyu attacking the bones and memory of the elderly. Simply by considering age factors, a person can stay healthy and balanced, avoiding the problems that come with age.

Humor-Imbalancing Priorities

We have discussed the situations that imbalance the humors: internal (foods, mind, emotions, and body) and external (i.e., environmental and the lifestyle). When two of these factors simultaneously affect an individual, one component will have more of an effect on one’s *doṣha* than the other will.

1. **Constitution outweighs environment**
   If the constitution is kept balanced, environmental factors will not aggravate a condition. For example, if children maintain a balanced constitution, they will be less susceptible to Kapha-type colds and flu in the winter. Environmental factors include spiritual (*karmic*) situations such as past life influences.

2. **Lifestyle outweighs environment**
   Following a lifestyle that balances their *doṣha* protects people from environmental aggravations (i.e., cold weather will not seriously affect Vāyu persons if they take measures to keep warm).

3. **Internal intake (of foods and drinks) outweighs external exposure**
   Seasonal temperatures cannot cause any imbalance if a person eats herbs and foods that balance one’s *doṣha*.

4. **Mind and emotions outweigh physical factors**
   A calm, peaceful mind and cheerful disposition will keep away physical imbalances. (Worry will cause physical illness. A clear, calm mind will prevent bodily disease).

5. **Degree of factors is most significant**
   An excess of any one cause of an imbalance will create an illness. Too hot a summer day, too much worries, too much junk food, etc., will override any other balancing measures.

6. **Combinations of factors outweigh individuals**
   Two or more agents acting on a person will be more problematic than just one component.

Three Desires

Intelligent persons are advised to pursue good health, wealth, and Self-Realization. Health is the basis of life, so living a healthy lifestyle (i.e., wholesome diet and lifestyle, and adequate rest,) is essential. Living a long life without adequate financial resources is sure to promote troubles. The goal of life, according to Āyurvedic precepts, is Self-Realization. By living a healthy life and not being troubled by financial matters, persons have the time to focus on the prime goal of life. Thus Āyurveda suggests people live lives of charity, compassion, nonviolence, celibacy, devotion to Divinity and *sādhanā* (meditation) or prayer (see the discussion on *Yama* and *Niyama* in Chapter 13). These measures help to develop one’s Self-Realization. By ignoring these principles, people are forced to be reborn repeatedly until they follow these measures and gain Self-Realization.
Management of the Doshas

Vāyu is reduced through heat and moistness.
Pitta is reduced through leisure and cold.
Kapha is reduced through heat, dry, and lightness.

Vāyu (Apān Vāyu) gathers and becomes excessive while food is in the large intestine (originating site). Western medicine has a parallel view. Carbohydrates become fermented and proteins become putrefied. This produces gas in the colon. Vāyu is alleviated when food is in the stomach. This is why it is suggested that Vāyu individuals have a meal every 3-4 hours. In this way, putting food in the stomach reduces the Vāyu accumulated since the last meal. Because the colon is the organ that is the main site of Vāyu and mostly affects air, Āyurveda recommends enemas (bastis) to cleanse the excess Vāyu from the colon.

Pitta gathers and becomes excessive when food is in the duodenum and small intestine (originating site). It is reduced when the food reaches the colon. Thus, an excess of Pitta may create heartburn about two hours after meals. Because the small intestine is the main site of Pitta, purgation (virechana) is recommended. From the western point of view, the Pitta (Pachak Pitta) is parallel to the digestive enzymes secreted by the pancreas, liver, etc. that are active in the duodenum and small intestine.

Kapha gathers and becomes excessive in the stomach just after eating (Kledaka Kapha). Kapha moistens the food and passes it on to the small intestine for the action of Pitta. It is the sluggishness of Kapha that causes one to feel sleepy after eating a meal. If an excess of Kapha develops, one may feel nauseous or want to vomit just after eating. Kapha is relieved when food is in the small intestine. The parallels to Kapha in western medicine are mucoid secretions and saliva. When food is eaten, secretions from the mucus membranes (in the intestines) moisten the food. These secretions from the lungs rise into the trachea (from the ciliary action) and move to the throat. Then the secretions are swallowed and move down the esophagus and finally, into the stomach. Āyurveda calls these excess secretions water, or Kapha. In Western medicine expectorants are used to remove the excess secretions. These expectorants have minor emetic properties. In large doses, these expectorants cause vomiting (emesis). Likewise, Kapha dosha is balanced by vaman (emesis). [See diagram below]

The Path of Food Moistening Secretions

1. Ciliary action moves secretions upward
2. Secretions move into trachea
3. Secretions are swallowed into the throat
4. Then, they move down esophagus
5. Finally, secretions move into the stomach

Underlying Causes of Health: Agni, Āma and Ojas

The main cause of illness is a poor digestive system. If the digestive fire (agni) does not burn strongly enough, foods do not get digested. If food is not digested, nutrients cannot be absorbed. When foods do not get digested, they sit and accumulate in the colon, becoming a breeding ground for yeast infections, toxins, gas, and constipation. Undigested foods are called āma. Āma is the root cause of most problems in the body, resulting from excess Vāyu or Kapha (or both). If the agni burns too much, heat and acid build up in the system, creating Pitta problems.

Digestion begins in the mouth and stomach as saliva acts upon the food to digest it. Prāna Vāyu moves the food from the mouth to the stomach (āmāśhaya). Once in the stomach the food takes on a predominantly sweet (madhura) taste. Food
mixes with the digestive enzymes (Pachaka Pitta). Samāna Vāyu moves the food to the duodenum (grahani) where digestion continues due to the digestive fire or āgni (koṭhāgni), assuming a pungent taste. The liver and pancreas are involved in the digestive process.

Finally, the large intestine (Vāyu) absorbs the air and ether elements. Here, undigested foods become feces, and water is absorbed, transferred, and eliminated through the urine.

Properly digested food creates nutritional essence, chyle, or plasma (rasa). Improperly digested food becomes undigested food toxins (āma) that are the cause of most diseases. Earth foods build protein bulk, such as muscles. Watery foods build vital fluids and fat. Fiery foods build enzymes and hemoglobin. Air foods build bone and nerve plexuses, and ether foods build the mind.

The health of the immune system determines whether diseases are warded off. Āyurveda notes that there is a sap-like material called ojas (perhaps analogous to pineal gland secretion) that coats the immune system and protects it from disease. If the āgni fire is too low or too high, this life sap will be diminished. Just like the tree that creates a sap over the bruise in the bark to protect and heal the bruise, our life sap (ojas) protects and heals us from illness.

Too much dryness or too much heat and fire eats away the life sap. A weak immune system is the cause of all illness, from colds to multiple sclerosis to AIDS. To heal the immune system, one needs adequate rest and pure (sattvic) foods and herbs that specifically rebuild the ojas (life sap). Examples include blanched almonds or tahini, and ojas building herbs like śatāvari and aśhwagandhā, respectively.

Summary

So, we have seen that by knowing the constitution and elemental cause of one’s illness (vikriti), by knowing which tissue layers (dhātu), systems, and organs are governed by which dosha, and by knowing how to balance the āgni fire and build the ojas, Āyurveda offers an individualized, simple, gentle, and effective form of healing.

All diseases can be caused by any of the humors, depending on which sites they relocate to, so the patient is examined completely, using all possible methods. Since disease development (pathogenesis) is the same for all doshas, only the humors, stages, sites, and directional movement of the humors are examined. Humors have to return to their origin sites to be eliminated.

Āyurveda emphasizes promoting health, preventing disease, and enhancing longevity (rejuvenation or age reversal). By using rasāyana-(rejuvenation) promoting herbs and diet, good conduct, daily routine, and seasonal living longevity is developed.
Section 2

Āyurvedic Analysis

आयुर्वेद निदानस्थानम्
The physician should examine the disease first, then the drug and finally the management. They should always proceed with prior knowledge.

Charak Samhitā

Chapter 3
Analyzing Constitutions and Diseases

Overview

Ayurveda, according to Charak Samhitā, was a scientific and logical interpretation, in which tridośha theory was enumerated along with management of Vāyu, Pitta, and Kapha. Nature was seen as uniform, and rational knowledge was emphasized over the supernatural. Symposia were held for practitioners to express opinions and to arrive at an accepted view of truth. Lord Ātreya presided over the talks.

Rather than analyze and name millions of body parts and diseases, Charak Samhitā holds that it is happiness and unhappiness that result in health and disease respectively. The healthy or holistic person is termed Puruṣha, or eternal Divinity. The causes of illness are deha-manasa, or psychosomatic reasons: mind affects body and body affects mind. Thus, the ‘partial’ view has no place and Sattwavajaya, or holistic psychotherapy, has its origins in the Ayurvedic science.

Ayurveda then, is seen as a highly accurate and personalized method of analyzing people’s constitutions and illnesses; it recommends and provides gentle, natural and effective therapies.

Ayurveda relies totally on nature to heal, while Ayurvedic therapies only help in the healing process. Swabhavoparama (recession by nature) is the method of using herbs, diet, lifestyle, and other therapies (discussed in the next section) to return the mind and body back to its natural state of balance.

The nature of an illness is learned through five methods.

1. Cause (nidāna)
2. Premonitory or incubatory signs (pūrvarupa)
3. Signs and symptoms (rupa)
4. Diagnostic tests (upāshaya)
5. Pathology or stages of manifestation (samprapti)

1. Nidāna or etiology (cause)—All diseases are caused by the aggravation of the doṣhas.
2. Pūrvarupa (hidden or incubatory signs)—Signs and symptoms cannot be attributed to any specific doṣha due to their mild nature. Two forms exist:
   a) Symptoms may occur due to one or more of the aggravated doṣhas and disappear when the disease manifests, or
   b) Symptoms that develop into the specific disease.
3. Rupa (signs and symptoms)—Manifestations of the disease are clearly observed.
4. Upāshaya (diagnostic tests)—When practitioners cannot determine the cause of the illness through the other methods they test with herbs, food, or habits. These therapies show whether they heal or aggravate the illness.
5. Samprapti or pathogenesis (disease development)—Not merely symptoms or signs, this is the actual manifestation of disease. Five kinds of development exist:
   a) The varieties of a disease.
   b) The different aspects of the doṣhas causing the illness.
   c) Whether a disease is of primary or secondary nature.
   d) The severity of the illness, strong or weak (e.g., due to age, general health, etc.).
e) Time of digestion, day, or season when the do\ṣha is predominant.

Etiology: Cause of All Disease

All diseases are caused by aggravation of the do\ṣhas. This aggravation of different do\ṣhas is caused by the intake of improper diet and leading an improper lifestyle (Mithya Áhar Vihar). The three causes of illness are excessive, insufficient, or improper use of,
1. The senses
2. Actions
3. Seasonal factors

1. Unsuitable use of the senses: Unwholesome contact of the senses (taste, touch, sight, sound, and smell) with objects. For example, sound (hearing loud voices, noise pollution cause serious mind and health problems). Touch (contact of the skin with chemicals, hot objects, or overly cold objects). Sight (exposure to too much light, such as staring at the sun).

2. Actions: Relate to body, speech, and mind. These include, conduct, urge, posture, concern, and emotions. Thoughts and decisions leading to harmful or unhealthy situations are said to be errors of the intellect. Spiritually speaking, the first intellectual error is to believe that anyone or anything is separate from oneself. The Áyurvedic texts say that this is the first cause of all diseases, the loss of faith in the Divine.

3. Seasonal factors: Váyu accumulates during the dry or dehydrating heat of the summer (Gríṣhma: mid-May to mid-July). It becomes aggravated during the rainy season (Varṣha: mid-July to mid-September), which causes weakened digestion, acidic atmospheric conditions, and gas produced from the earth.

Pitta accumulates during the rainy season due to the acidic conditions of the atmosphere and a weakened digestion. It is aggravated during autumn (Śharat: mid-September to mid-November) when the heat returns (perhaps equivalent to Indian Summer). This occurs after the cooling spell of the rainy season.

Kapha accumulates during the cold season (Śhi\ṣhira: mid-January to mid-March) due to the cold and damp caused by the winds, clouds, and rain. It gets aggravated during the spring (Vasant: mid-March to mid-May) when the warm weather liquefies the accumulating Kapha (from the cold season).

<table>
<thead>
<tr>
<th>Do\ṣha</th>
<th>Accumulate</th>
<th>Aggravate</th>
<th>Normalize</th>
</tr>
</thead>
<tbody>
<tr>
<td>Váyu</td>
<td>Summer/ Gríṣhma</td>
<td>Rainy/ Varṣha</td>
<td>Autumn/ Śharat</td>
</tr>
<tr>
<td></td>
<td>mid-May - mid-July</td>
<td>mid-July - mid-Sept.</td>
<td>mid-Sept.-mid-Nov.</td>
</tr>
<tr>
<td></td>
<td>heat is dry, dehydrating</td>
<td>weak digestion, acidic rain, earth gas</td>
<td>sun and warmth</td>
</tr>
<tr>
<td>Pitta</td>
<td>Rainy/ Varṣhā</td>
<td>Autumn/ Śharat</td>
<td>Winter/ Hemanta</td>
</tr>
<tr>
<td></td>
<td>weak digestion, acidic rain</td>
<td>sun and heat returns</td>
<td>cold, moist</td>
</tr>
<tr>
<td>Kapha</td>
<td>Cold/ Śhi\ṣhira</td>
<td>Spring/ Vasant</td>
<td>Summer/ Gríṣhma</td>
</tr>
<tr>
<td></td>
<td>mid-Jan.-mid-March</td>
<td>mid-March - mid-May</td>
<td>mid-May - mid-July</td>
</tr>
<tr>
<td></td>
<td>cold, damp</td>
<td>warmth, liquefies</td>
<td>warm, dry</td>
</tr>
</tbody>
</table>

Váyu Increasing Causes: Bitter, salty, and astrin-gent tastes, dry, light, cold foods, fasting, waiting longer than three or four hours between meals,
suppression or premature initiation of the 13 natural urges, staying awake late at night, prolonged high pitched speaking, excess emesis and purgation, sudden grief, fear, worry, or anxiety; excessive exercise or sexual intercourse; the end of the digestive process.

Pitta Increasing Causes: Pungent, sour, and salty tastes, foods causing heat and burning sensations, anger, autumn, the middle of digestion, sun or heat exposure, exhaustion, eating with indigestion.

Kapha Increasing Causes: Sweet, sour, and salty tastes, oils, heavy or indigestible foods, overeating, cold foods, lack of exercise, excess sleeping, naps, inadequate emesis and purgation, eating before hungry, in the spring, before noon and early night, the first stage of digestion.

Factors Increasing All Doṣhas: Eating excessively, improper diet, uncooked, contaminated or incompatible foods; spoiled food and drinks; dried vegetables, raw root vegetables. Other factors include eating fried sesame seeds and molasses, mud, barley beer, foul and dry meat, eating food out of season; direct breeze, negative thoughts, living in mountain slopes. Malefic positioning of the planets and constellations, improper administration of therapies, illegal actions, and being too inactive also increase all the doṣhas.

Food Intake and Doṣha Illness

Improper quantity of food results in impairing strength, complexion, weight, distention, longevity, virility, and ojas. It afflicts the body, mind, intellect, and senses, causing harm to the dhātus (tissues)—especially Vāyu. Food taken in excess aggravates all three doṣhas. Obstructions are produced in the stomach and move through the upper and lower tracts, producing diseases according to one’s doṣha.

Vāyu: Colic pain, constipation, malaise, dry mouth, fainting, giddiness, irregular digestive power, rigidity, hardening and contracting of vessels.

Pitta: Fever, diarrhea, internal burning sensation, thirst, intoxication, giddiness, and delirium.

Kapha: Vomiting, anorexia, indigestion, cold fever, laziness, and heaviness.

Disease Development: Six Stages

Earlier, it was briefly mentioned that six stages of disease development exist. However, modern medical technology can only see the last two stages of any illness. Áyurveda offers insight into the earlier stages and enables those monitoring their health to take care of any small imbalances well before developing any serious illness. The six stages of disease development are:

1. Accumulation: Illness begins in one of the three main doṣha sites: stomach (Kapha), small intestine (Pitta), or the colon (Vāyu). Excess Kapha in the stomach creates a blockage in the system that leads to lassitude, heaviness, pallor, bloating, and indigestion. Pitta accumulation creates burning sensations, fever, hyperacidity, bitter taste in the mouth, and anger. The collecting of Vāyu creates gas, distention, constipation, dryness, fear, fatigue, insomnia, and the desire for warm things. The value of monitoring these experiences within one’s body and mind leads to the earliest detection of an imbalance, while it is still in its hidden or incubatory stages.

2. Aggravation: As the imbalanced elements (humors) continue to increase, the symptoms mentioned above become more aggravated and will be noticed in other parts of the body as well. Kapha aggravation causes a loss of appetite, indigestion, nausea, excess saliva, heaviness in the heart and head, and oversleeping. The aggravated Pitta experience is one of increased acidity, burning sensations in the abdomen, lowered vitality, or insomnia. Vāyu aggravation results in pain and spasm in the abdomen, gas and rumbling in the bowels, and light-headedness.

3. Overflow: Once the origin site is full with the excess humor (element), it will begin to overflow...
into the rest of the body using different channels of transportation. The *doṣha*s begin to overflow into the GI tract, then join with the circulating plasma and blood. During circulation the humors then begin to seep into the organs, *dhatu*s (tissues), and *malas* (waste). Simultaneously, symptoms at the origin site continue to grow worse.

4. Moving and localization at a distant site: The humors will move to wherever a weak site exists in the body. This is where and when specific diseases begin to develop. For example, a Vāyu illness could move to the bones and begin to create arthritis. If the duodenum is weak, humors deposit themselves there and create an ulcer (usually a Pitta condition). Kapha moves to organs like the lungs when weakened. Healing is still simple, even at this fourth stage of illness.

5. Manifestation: This is the first stage of the development of illness for which Western science can detect signs of disease. Here, diseases become fully developed, showing signs of clinical features. Names are given to imbalances of the humors, such as cancer, bronchitis, arthritis, etc.

6. Distinction/Chronic Complications: In this last stage, the symptoms become clear enough so that the elemental cause may be determined. For example, Vāyu asthma will cause dry skin, constipation, anxiety, attacks at dawn, and the desiring of warmth. Pitta asthma will show yellow phlegm, fever, sweating, and attacks at noon and midnight. Asthma brought on by Kapha will create white phlegm, water in the lungs, and attacks during the morning and evening. Some practitioners describe this stage as the chronic phase of development. For example, if one develops an inflammation or abscess in stage five, in stage six, complications set in, and the abscess may burst and become a chronic ulcer.

**Three Disease Pathways**

In our consideration of the Āyurvedic view of the body, we also learn of the classification of illness and the healing process through the three paths that disease travels.

**Inner:** This is the digestive tract involving diseases of the GI tract. These diseases are easy to heal because toxins are expelled through the tract. Diseases of the inner path include fever, cough, hiccups, enlarged abdomen or spleen, internal edema, vomiting, and hard stools.

**Outer:** This path refers to the plasma/skin, blood, and superficial tissues. Toxic blood and skin diseases are harder to heal because removing an illness from the tissue is more difficult. Symptoms include abdominal and other malignant tumors, edema, and hemorrhoids.

**Central:** This path refers to muscle, fat, bone, marrow, and deeper nerve tissues. This is the most delicate area of the body, affecting the heart, head, bone joints, and urinary bladder. The most difficult diseases develop here, such as cancer or arthritis. These diseases develop between the inner and outer paths.

**Signs and Symptoms of Disease, by Doṣha**

**Excess Vāyu:** Drooping, dilation, loss of sensation, and weakness; continuous, cutting, pricking, crushing, or splitting pain; obstruction, contraction, or constriction; twisting, tingling, thirst, tremors, roughness, dryness, throbbing, curvatures, gas, winding, stiffness, or rigidity; astringent taste in mouth, blue/crimson discoloration, partial vacuums in bodily liquids.

**Excess Pitta:** Burning sensation, reddish discoloration, heat, high digestive fire, pus, ulcers, perspiration, moistness, debility, fainting, toxicity, bitter and sour tastes in the mouth, oozing, fungus.

**Excess Kapha:** Oiliness, hardness, itching irritations, cold, heaviness, obstructions, toxic or mucus coatings inside the *srotas* (channels), loss of movement, swelling, edema, indigestion, excessive
Three Kinds of Diseases

All diseases arise from bad actions occurring in one’s
1. Present life (finding a specific cause of the illness). These are healed with therapies of the opposite nature.
2. Past lives (no apparent cause for an illness). These are healed after the action has worked itself out.
3. A combination of both (diseases that suddenly manifest as terrible, profound and severe). These require a combination of therapies and the cessation of harmful activities.

Diseases are either primary (initial symptoms) or secondary (complications arising later). If the secondary complications of the doṣhas do not subside when the primary causes are healed, additional therapies must be administered.

Analysis of Factors

For healing to occur, the practitioner carefully studies and decides the condition of the vitiated tissues (dhatus) and wastes (malas), patient’s habitat, strength, and digestive power. He needs to learn the constitution, age, mind, lifestyle, diet, the stage of the disease, and the season, before recommending the appropriate therapy. (Symptoms may appear mild or severe, depending upon the patient’s total strength (mental and physical). Thus, the practitioner needs to make a careful and complete analysis).

After determining individual body type and the elemental cause and development of illness, the next step is to analyze the patient’s constitution and illness (prakṛiti and vikṛiti respectively).

The Doṣhas -
Deciding the Cause of Disease: General Approach

The practitioner has several methods of learning the prakṛiti (constitution) and the vikṛiti (illness) of patients:
1. Authoritative Instruction
2. Direct Observation
3. Inference

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

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

Āyurvedic observation is a threefold approach: questioning, observing, and palpating (touch). To gain information that is not readily observable, the practitioner addresses questions directly to the patient and also asks the patient to complete a questionnaire or self-test (see appendix 2).

Discussion with the patient helps reveal the prakṛiti and vikṛiti. Discussing one’s family and personal health history, and learning of the patient’s symptoms round out the consultation.

Questionnaires are self-tests which ask a series of mental and physical questions that help the practitioner decide a person’s mental and physical doṣha and illness.

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

<table>
<thead>
<tr>
<th>Condition</th>
<th>Inferred From</th>
</tr>
</thead>
<tbody>
<tr>
<td>agni (digestive fire)</td>
<td>digestive power</td>
</tr>
<tr>
<td>strength</td>
<td>exercise capacity</td>
</tr>
<tr>
<td>sensory abilities</td>
<td>capacity to correctly perceive</td>
</tr>
<tr>
<td>mental abilities</td>
<td>understands instructions</td>
</tr>
<tr>
<td>mental guṇa (sattwa, rajas, tamas)</td>
<td>expression (e.g. gentle, harsh, angry)</td>
</tr>
<tr>
<td>anger</td>
<td>revengeful</td>
</tr>
<tr>
<td>grief</td>
<td>sorrowful</td>
</tr>
<tr>
<td>fear</td>
<td>apprehension</td>
</tr>
<tr>
<td>joy</td>
<td>happy mood</td>
</tr>
<tr>
<td>pleasure</td>
<td>satisfied face &amp; eyes</td>
</tr>
<tr>
<td>courage</td>
<td>resolute mind</td>
</tr>
<tr>
<td>mental stability</td>
<td>expressing balance, lack of mistakes</td>
</tr>
<tr>
<td>desire</td>
<td>amount of requests the client makes</td>
</tr>
<tr>
<td>intelligence</td>
<td>comprehension of spiritual discussion</td>
</tr>
<tr>
<td>deception</td>
<td>subsequent actions</td>
</tr>
</tbody>
</table>

(i.e., there is no preferred constitution). What is important is that one’s constitution is balanced.

By observing, listening, and questioning, the practitioner learns of one’s constitution and illness. Below are general guidelines that show which dosha is in excess. Sometimes the patient may use words like “dry,” “hot,” or “lazy,” which alerts the practitioner to the dosha being deranged.

**Observation**

**Face:** The face offers various clues to help the practitioner determine the disorder. A thin facial structure is an indication of a Vāyu prakṛiti. A wide structure is more of a Kapha constitution. Strong muscular or moderate facial structure suggests Pitta dosha. The picture of a face (below) shows which organs may be imbalanced or diseased.

**Mouth:** Vāyu excess—foul and smelly, Pitta excess—bitter, Kapha excess—sweet, Tridoṣhic excess—all symptoms.

**Tongue:** The tongue also offers many signs about health. Its size, shape, and coating help the practitioner decide the humor causing the illness.

**Coating:** Suggests āma or toxin in the system. When only a little coating is on the tongue, the person is generally healthy. A thick, white coating indicates āma (Kapha). Thick, greasy, yellow, or inflamed tongues suggest āma fermentation (Pitta).
If a coating is on the front third of the tongue, this indicates Kapha toxins (āma), the middle third shows Pitta āma, and the back third suggests Vāyu āma. Should the coating be on two thirds of the tongue, or on the entire tongue, then there is a dual doṣha or tridoṣha āma excess.

Below is a diagram of a tongue, with the corresponding areas from which organ health can be detected.

Color: A blackish brown color shows Vāyu disorders. Yellow, green or reddish suggests Pitta problems in the liver or gall bladder. Kapha problems are revealed by a whitish color. Blue may suggest heart problems, blue or purple would indicate stagnation or liver disorders. Vāyu problems yield a dull or pale color. Kapha conditions are pale colored.

Size: Vāyu doṣhas have a small, long, thin, or trembling tongue. Pitta doṣhas have a medium tongue with a sharp tip. Kapha people have large, thick, round tongues with thick lips.

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

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

Brushing or scraping the tongue with a toothbrush or spoon removes excess mucus. This process releases repressed emotions as well.

The diagram below shows where on the tongue the doṣhas are reflected.

Eyes: The eyes also help show an individual’s doṣha. Generally, Vāyu eyes are small and unsteady. Pitta eyes are sharp and piercing, and reddish or bloodshot. Large, wide and white eyes suggest Kapha doṣha. Healthy eyes are serene, cheerful, and beautiful.
Nails: The nails also help reveal one’s dośha and illness. Vāyu nails are thin, brittle, and cracking. Biting the nails shows Vāyu nervousness. Lines in the nail show malabsorption. Pitta nails are medium in size and pinkish in color. Wide, strong, white colored nails suggest Kapha dośha.

Voice: Deep tonal voices are characteristic of Kaphas. A moderate speaker, with a tendency towards arguing, suggests a Pitta person. A person with a low, weak voice indicates a Vāyu individual.

Pulse Analysis

A healthy pulse is thick and strong
A sick pulse is thick and dull, or sluggish
- Nādiprakaśham: Ch. 2 verse 4

Pulse Analysis: This is a science in itself. Although it takes many years to become proficient in this practice, pulse reading offers many insights, including dośha knowledge, general health, and organ health. Since pulse reading requires much skill, one may decide the prakṛti (constitution) and vikṛti (illness) without even using pulse analysis.

Two Āyurvedic texts deal exclusively with the intricacies of pulse analysis: Nādīvijñānam (meaning the science or knowledge of pulse diagnosis), by Māhārishi Kanada (circa 7th century B.C.), and Nādiprakaśham by Śaṅkar Sen (19th-20th Century AD). The basic belief is that the pulse reveals different qualities, rates, and temperatures, and appears stronger in different positions for each dośha.

Pulse analysis takes a long time to master, and many factors may cause inaccurate readings, so it is advised not to take pulses under certain conditions.

Lips: Thin, dry, or cracked lips are signs of Vāyu excesses. Medium sized lips reveal a Pitta dośha. Wide, thick lips suggest a Kapha dośha.

Constitution Pulse: 6:00 - 10:00 a.m.
Illness (Imbalance) Pulse: 10:00 a.m. on.
Finding the Pulse

Two schools of thought exist on this subject. The author of Nāḍīvijñānam suggests that the index finger be placed on the radial pulse of the wrist, just under the thumb (see the diagram below). The middle finger is placed just under the index finger (but not resting on the bony protrusion [radial tubercle]), and the ring finger is placed closest to the elbow.

The practitioner’s left palm supports the patient’s elbow, with the right hand fingers pressing the artery. The patient’s elbow and wrist are slightly bent. Finger pad tops are soft and can easily read the pulses. Fingers are placed between the wide bone below the thumb and the thin bones (in the middle of the wrist).

Many factors may cause inaccurate readings, so it is advised not to take pulses under certain conditions.

<table>
<thead>
<tr>
<th>Accurate Pulse Taking</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Take Pulse</strong></td>
</tr>
<tr>
<td>between meals</td>
</tr>
<tr>
<td>when rested</td>
</tr>
<tr>
<td>after bathroom</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
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<tr>
<td></td>
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<tr>
<td></td>
</tr>
</tbody>
</table>

A second school suggests the index finger should be placed on the radial pulse below the flex in the wrist (i.e., two finger widths below the thumb root). As before, the other two fingers are positioned below it. In both cases, finger pressure on the wrist is applied lightly.

Some suggest taking the pulse of the right hand for men, and the left hand for women (except when they have a fever). Others suggest checking both pulses. When taking one’s own pulse, males use their left hand and take the right pulse. Females take the left-hand pulse with their right hand.

Finding the pulse of Vāyu persons may be hard due to the weakness of their pulse. Kapha pulses may also be difficult to find or read because of excess fat or thick skin. The pulse under the ring
finger may also be difficult to find because the pulse moves deeper into the arm as it gets farther away from the wrist. [Other positions to find the pulse include at the lower ankles and at the temples.]

Although the pulse becomes slower as one gets older, the general rule in deciding doṣhas is:

### Pulse Rate

<table>
<thead>
<tr>
<th>Doṣhas</th>
<th>Pulses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>80 - 100</td>
</tr>
<tr>
<td>Pitta</td>
<td>70 - 80</td>
</tr>
<tr>
<td>Kapha</td>
<td>60 - 70</td>
</tr>
</tbody>
</table>

### Pulse Quality

A most interesting and unusual method to learn the constitution (prakṛiti) or present imbalance (vikṛiti) is the quality of the pulse. When the doṣhas are aggravated, the pulse expresses itself in various ways.

Vāyu pulses have the personality or quality of a snake, feeling quick, thin, thready, irregular, and crooked, with symptoms of nervousness, indigestion, Vāyu fevers.

Pitta pulses feel like a frog: bounding or jumpy, regular (or if irregular, it has a consistent pattern), with symptoms of heat, insomnia, diarrhea, vertigo, hypertension, eye, or skin problems. When the pulse is also felt as wiry, hard, stiff, and fast, there are corresponding symptoms of Pitta asthma, rheumatism, gout, chronic headaches, and bleeding disorders.

Kapha pulses are swan-like: regal, slow, and constant. Some people say it is a warm pulse, while others say it is cold. Related symptoms are coughing, melancholy, constipation, bronchial disorders, and overweight.

Vāyu/Pitta pulses alternate between snake and frog qualities. The pulse feels knotty, restless, intermittent, imperceptible, thick, and thin. Health issues include thirst, vertigo, headaches, suppressed urine, extremity pain, and heat.

Pitta/Vāyu pulses feel jumpy and hard, with heat and blood related symptoms being predominant.

Vāyu/Kapha pulses alternate between snake and swan qualities: weak and forceful, vanishing, hollow, slippery, and irregular qualities. Symptoms include chills, extremity pain, frequent urination, cough, insomnia, drowsiness, feeling slow and fast, soft and expanded. Sometimes chronic complaints arise around the new and full moon.

Kapha/Vāyu pulses feel soft and slow.

Pitta/Kapha pulses alternate between frog and swan qualities, with symptoms of both fire and water excesses. Pitta concerns are more aggravated.

Kapha/Pitta pulses alternate between swan and frog qualities, with predominantly Kapha symptoms, and secondary Pitta complaints.

Tridoshic (all three doṣhas) pulses will show all three qualities: snake, frog, and swan. Pulse movements are periodic, quick, jumpy, and slow.

Healthy pulse has no signs of dullness. In the morning the pulse feels cool and steady, at noon it feels warm. The pulse moves quickly in the evening. These three pulses indicate the person has been healthy for a long while and will continue to be healthy for some time to come.

### Pulse-Doṣha Detection

One method is to lightly place fingers on the pulse positions until a pulse is first felt under one finger. If the pulse if first noticed under the index finger, this shows a Vāyu doṣha (before 10 a.m.) or Vāyu imbalance (after 10 a.m.). The middle finger suggests a Pitta doṣha or Pitta imbalance. A Kapha doṣha pulse is first felt under the ring finger. Sometimes this method is inaccurate because of the pulse being more easily felt closer to the wrist.

Some practitioners believe that whichever finger the pulse is first felt (i.e., index/Vāyu, middle/ Pitta, ring/Kapha) will tell whether an illness is located in a Vāyu, Pitta, or Kapha organ (or the prakṛiti before 10 a.m.). Should the pulse be felt
under two fingers simultaneously, then both *doṣhas* are imbalanced (or a dual-*doṣha prakṛiti* before 10 a.m.). Sometimes one may feel the pulse under one or two fingers strongly and yet feel a mild pulse under the second or third finger. The fainter pulses suggest a slight imbalance of the corresponding *doṣha*.

For example, a pulse is first felt under the index finger and then a milder pulse is felt under the middle finger. This shows a main Vāyu imbalance, with a secondary Pitta disorder. If the pulse is felt under all three fingers (either strongly or mildly), then all the *doṣhas* are imbalanced.

Pulse quality, position, and rate are the three best pulse methods to decide one’s *doṣha*.

<table>
<thead>
<tr>
<th>Condition</th>
<th>Pulse Quality Signs for Health and Disease</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abscess</td>
<td>agitated, fiery</td>
</tr>
<tr>
<td>Acidity</td>
<td>crooked, shaky, wide, slippery, slow</td>
</tr>
<tr>
<td>Anemia</td>
<td>faint, felt at intervals</td>
</tr>
<tr>
<td>Anger</td>
<td>accelerated</td>
</tr>
<tr>
<td>Appetite (loss of)</td>
<td>steady, slow, hard, mild</td>
</tr>
<tr>
<td>Asthma</td>
<td>thin, steady, accelerated, hard, speedy,</td>
</tr>
<tr>
<td></td>
<td>intense, felt under all three fingers, hollow</td>
</tr>
<tr>
<td>Bile</td>
<td>hot</td>
</tr>
<tr>
<td>Boils (hard)</td>
<td>bilious</td>
</tr>
<tr>
<td>Colic (pulse according to the <em>doṣhas</em>) (with abdominal worms)</td>
<td>expanded</td>
</tr>
<tr>
<td>Convulsions (wide and rapid (hysterical)-crooked and rapid)</td>
<td></td>
</tr>
<tr>
<td>Constipation</td>
<td>frog, strong</td>
</tr>
<tr>
<td>Cough</td>
<td>trembling, thin, restless, slow, hot, swan</td>
</tr>
<tr>
<td>Deafness</td>
<td>quick and spreading</td>
</tr>
<tr>
<td>Diabetes</td>
<td>knotty (mellitus)- thin</td>
</tr>
<tr>
<td></td>
<td>(insipidus) Vāyu: Crooked, thin.</td>
</tr>
<tr>
<td></td>
<td>Pitta: Fast.</td>
</tr>
<tr>
<td></td>
<td>Kapha: Slow</td>
</tr>
<tr>
<td>Diarrhea (chronic)</td>
<td>[after evacuations] gentle, weak.</td>
</tr>
<tr>
<td></td>
<td>Vāyu: Crooked.</td>
</tr>
<tr>
<td></td>
<td>Pitta: Fast.</td>
</tr>
<tr>
<td></td>
<td>Kapha: mild</td>
</tr>
<tr>
<td>Dysentery</td>
<td>(Vāyu)- crooked</td>
</tr>
<tr>
<td></td>
<td>(Pitta)- restless</td>
</tr>
<tr>
<td></td>
<td>(Kapha)- cold, slow, swan-like</td>
</tr>
<tr>
<td></td>
<td>(with mucus)- wide, inert, dull</td>
</tr>
<tr>
<td></td>
<td>(two <em>doṣhas</em>) both pulses, respectively</td>
</tr>
<tr>
<td></td>
<td>(caused by three <em>doṣhas</em>) disappears, or is</td>
</tr>
<tr>
<td></td>
<td>imperceptible (after bowel evacuation) energy-less</td>
</tr>
<tr>
<td>Dysmenorrhea</td>
<td>steady, quick</td>
</tr>
<tr>
<td>Edema</td>
<td>sometimes weak, thin, cold, stopping</td>
</tr>
<tr>
<td>Eye Diseases</td>
<td>hard, slow, slippery, crooked</td>
</tr>
<tr>
<td>Fainting</td>
<td>lightning-like</td>
</tr>
<tr>
<td>Fear</td>
<td>weak</td>
</tr>
<tr>
<td>Healthy/Nourished</td>
<td>rises or jumps upward, pure, stays in place, steady, not slow,</td>
</tr>
<tr>
<td></td>
<td>Feces (suppression)- hard, heavy, or frog</td>
</tr>
<tr>
<td>Fever</td>
<td>heated</td>
</tr>
<tr>
<td>Full-blooded</td>
<td>slightly hot and heavy</td>
</tr>
<tr>
<td>Fistula-in-ano</td>
<td>dull Kapha pulse</td>
</tr>
<tr>
<td>Gonorrhea</td>
<td>thin, knotty, inert; pulse at joint</td>
</tr>
<tr>
<td>Good Digestion</td>
<td>soft, mild, quick, not dull</td>
</tr>
<tr>
<td>Gout (acute)</td>
<td>slow, crooked, hard, mild</td>
</tr>
<tr>
<td>Headaches</td>
<td>weak, changeable</td>
</tr>
<tr>
<td>Heart diseases</td>
<td>swan</td>
</tr>
<tr>
<td>Hemorrhage</td>
<td>hard, slow</td>
</tr>
<tr>
<td>Hemorrhoids</td>
<td>(differs according to the <em>doṣha</em> de ranged)</td>
</tr>
<tr>
<td>Hernia</td>
<td>rises and jumps</td>
</tr>
<tr>
<td>Hiccup</td>
<td>much trembling and fast</td>
</tr>
<tr>
<td>Hoarse/loss of voice</td>
<td>thready, grave, twisting, tricky, thin, hard, inert</td>
</tr>
<tr>
<td>Hungry</td>
<td>restless, unsteady, wavering</td>
</tr>
<tr>
<td>Hystera</td>
<td>weak, fast</td>
</tr>
<tr>
<td>Indigestion</td>
<td>slow, hard, or inert; cool; swan-like</td>
</tr>
<tr>
<td></td>
<td>(Chronic)- under nourished, slow</td>
</tr>
</tbody>
</table>
Insanity- speedy and turning, crooked
Jaundice- weak, splitting, and expanded
Mucus- wide, hot
Negative Thoughts (evil spirits)- hot, curved
Nose Diseases- agitated, slowed
Obesity- thick, slow
Parasites- sometimes disappears, is slow, or fast
Phlegm- thick and slow
Pregnant- weak, slow
Rheumatism- thin, fast
Satiated- steady and slow
Sciatica- wide, crooked, slow
Sex (afterwards)- weak and accelerated (passion)- deranged
Sinus- agitated, fiery
Spleen enlargement- trembling, restless, and becoming speedy
Suppression of urges (repeatedly)- hard, heavy
Thirst- leech-like
Thyroid (enlarged)- wide, slow
Toxic blood (bile)- slow, hard, and mild
Tumor (abdominal)- restless, gyrates, quick
Tumor (throat)- wide, slow, trembling
Urine (suppressing or discharge pain) - heavy, hard, urgent
stones- frog, low, crooked
inability (obstruction)- frog
other diseases- thin, knotty, inert
Vāyu disorders- thin and fast
Vomiting- thick, slowed, disappears (elephant and swan-like)
Wasting- weak or differing movements

### Nature of Pulse Depending Upon Diet Intake

<table>
<thead>
<tr>
<th>Foods and Qualities</th>
<th>Pulse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oils</td>
<td>thick, wide</td>
</tr>
<tr>
<td>Sweets</td>
<td>wide, frog-like</td>
</tr>
<tr>
<td>Banana</td>
<td>snake/frog</td>
</tr>
<tr>
<td>Fried Foods</td>
<td>snake/frog</td>
</tr>
<tr>
<td>Fasting</td>
<td>weak, accelerated</td>
</tr>
<tr>
<td>Meat</td>
<td>wide, hard, jumps up</td>
</tr>
<tr>
<td>Milk</td>
<td>slow</td>
</tr>
<tr>
<td>Molasses</td>
<td>snake/frog</td>
</tr>
<tr>
<td>Liquids</td>
<td>hard</td>
</tr>
<tr>
<td>Dry Foods</td>
<td>snake/frog</td>
</tr>
<tr>
<td>Hard Foods</td>
<td>flowing (liquid or soft)</td>
</tr>
<tr>
<td>Small Foods</td>
<td>knotty, separate</td>
</tr>
<tr>
<td>Nourishing</td>
<td>developed</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>6 Tastes</th>
<th>Pulse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sweet</td>
<td>swan</td>
</tr>
<tr>
<td>Sour</td>
<td>bird</td>
</tr>
<tr>
<td>Salty</td>
<td>speedy, straight</td>
</tr>
<tr>
<td>Hot/Acidic</td>
<td>frog, warm, light</td>
</tr>
<tr>
<td>Bitter</td>
<td>worm</td>
</tr>
<tr>
<td>Astringents</td>
<td>hard, weak</td>
</tr>
<tr>
<td>Multiple tastes</td>
<td>several pulses</td>
</tr>
</tbody>
</table>

### Onset of Fevers

Depending upon the time and dosha causing fever, the pulse yields different readings.

Vāyu- generally a slow, weak pulse, especially when beginning during times of
(accumulation)- slow, weak [occurring during digestion, in the summer, and at noon, and midnight].
(excess)- heavy, hard, quick [after digestion, in the afternoon, end of night, and in the rainy season].

Pitta- (accumulating)- clearly felt under all three fingers, and quickens its pace [after meals, morning, evening, and during the rainy season].
(excess)- hard, quick, bursting pulse [occurs while digesting, at noon and midnight, and in autumn].

Kapha- (accumulating or in excess)- weak, thin, thready, cold [during digestion, evening, the end of night, in autumn and in winter].

Vāyu/Pitta Fever- thick, hard, undulating.
Vāyu/Kapha Fever- slow and hot.
Vāyu/Kapha Fever- dry and quick.
Pitta/Kapha- slow, thready, weak, sometimes cool, sometimes cold and slow.
Tridośhic Fever- the symptoms described above appear during their respective periods of excess.
Pulse Before Fever- a short period that exhibits a frog-like pulse.
Intermittent Fever- the pulse is felt at the root of the thumb or at its side, on alternating days. When fevers appear every three or four days, the pulse is hot, gyrating, and receding.
Fever with Hot and Sour Foods- raises the pulse rate.

Pulses That Determine Causal Dośha
Vāyu Fever with Air Accumulation: Soft, thin, steady, slow, and faint.
Vāyu Fever with Air Excess: Large, hard, and rapid.
Pitta Fever with Fire Accumulation: Full, straight, felt under all three fingers, and quick.
Pitta Fever with Fire Excess: Hard, fast, piercing, and pulsing upwards.
Kapha Fever with Kapha Accumulation: Hard, slow, and cool
Kapha Fever with Kapha Excess: Thread-like, slow, and cool.
Vāyu=Pitta Fever: Unsteady, wavy, thick, and hard.
Vāyu/Kapha Fever: Slightly warm, and slow.
Kapha/Vāyu Fever: Hard and rough.
Pitta=Kapha Fever: Thin, cool, and steady.
Fever Caused by Negative Thoughts (Spirits): Speedy, flowing, and hot.

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

Organ Pulses
Pulses at the three wrist positions also reveal the health of 12 different body organs. This information can be found by taking the pulse at a light and deep level. This is possible because certain “meridian” or energy lines connect the organ energy currents to corresponding wrist positions. Superficial or light pulses generally relate to the hollow organs, while the deep positions mostly reveal the solid organs.

The same three fingers and wrist positions are used as before, except the organ pulses are taken on both wrists. [Of the two finger placement systems described earlier, i.e., just under the thumb joint and under the bone, the latter positioning is used for taking the organ pulse.] The practitioner first gets a feel for the general pulse by using all three fingers. Then, they press one finger to an organ pulse site. The two pulses (general and specific) are then compared for strength (i.e., deciding if the organ pulse is stronger or weaker than the general pulse). Practitioners can even determine conditions such as noting smoke in the lungs. This may reveal that the person is a cigarette smoker. Fire organ positions, like the liver, spleen, and gall bladder can feel hot or electric when Pitta is excessive in these organs. The urinary bladder pulse may reflect an urgency or fullness if the blad-
The need for persons to attend to nature’s call.

Some practitioners use the right hand at superficial and deep positions to gain spiritual insights about the patient. (An approach used by some practitioners is mentally to ask the “pulse” what it is that the patient needs to hear right now. The first thought entering their head thereafter is the answer.) It is said that the various pulse methods take 10-15 years to master.

Again, no one indication is used by itself when deciding the health of an organ. Only after assessing the total person does the practitioner reach a decision as to the patient’s prakriti and vikriti. The practitioner looks at all the mental and physical traits found through observation, questionnaire, and discussion.

### Organ Pulse Positions

<table>
<thead>
<tr>
<th>Left Hand</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Position</td>
<td>Light</td>
<td>Deep</td>
</tr>
<tr>
<td>1st</td>
<td>small intestine</td>
<td>heart</td>
</tr>
<tr>
<td>2nd</td>
<td>stomach</td>
<td>spleen</td>
</tr>
<tr>
<td>3rd</td>
<td>urinary</td>
<td>bladder kidney</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Right Hand</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Position</td>
<td>Light</td>
<td>Deep</td>
</tr>
<tr>
<td>1st</td>
<td>colon</td>
<td>lungs</td>
</tr>
<tr>
<td>2nd</td>
<td>gall bladder</td>
<td>liver</td>
</tr>
<tr>
<td>3rd</td>
<td>pericardium</td>
<td>spiritual pulse</td>
</tr>
</tbody>
</table>

A more advanced determination of the organ pulse analysis also exists. The index, middle, and ring fingers relate to Vāyu, Pitta, and Kapha doṣhas respectively. The upper, middle, and lower areas of each finger tip show which doṣha is imbalancing which organ.

The index finger pressing at the superficial position of the right hand (colon) is such an example. If the pulse is felt in the middle of the index finger, a Pitta imbalance exists in the colon. If the pulse is felt on the upper portion of the index finger, Vāyu is causing the disorder. Colon disorders caused by Kapha are noted in the pulse felt at the lower portion of the index finger. Should the pulse be felt at two areas (e.g., the upper and middle of the finger tip), then two doṣhas are causing the excess.

### Questionnaire

Another Āyurvedic doṣha analysis tool is a self-test filled out by the patient. The self-test questions reflect the patient’s total life span (not just the new or current symptoms caused that day, week, or year). Some practitioners offer two different questionnaires, one to learn the prakriti and one to learn about the cause of the illness (vikriti). (During consultation discussions the current illness (vikriti) is discussed.)

To find out one’s doṣha, questions are asked about the patient’s mind, body, and emotional well being. Below is a sample of the questions that offer insight into the patient’s prakriti (nature).

[Note: V stands for Vāyu, P stands for Pitta, and K stands for Kapha.] After checking the category that best describes one’s total life experiences, the practitioner totals the number for each category V, P, K. The result will decide the doṣha. For example, if there are 10-V, 20- P, and 30- K, the person is a Kapha doṣha. If the sum is 25-V, 25-P and 10- K, the person is Vāyu/Pitta doṣha. If the sum is 20-V, 20-P, and 20-K, the person is Tridoṣhic. Separate totals for the mental and physical questions reveal any differences between the doṣhas of the mind and body.

### Outer Conditions

**Frame:**

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

**Weight:**

V- low, protruding veins and bones, can’t keep weight on; may be heavy but with fluctuating weight and spongy tissues.
P- moderate, muscular; excess red meat and greasy foods add excess weight.
K- heavy, hard to keep weight off, obesity
Head:
V- thin, long, small, unsteady, stiff necks
P- moderate
K- stocky, large, square-ish, steady

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

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

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

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

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

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

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

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

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

Neck:
V- thin, long, loose tendons
P- moderate
K- large, thick, square

Shoulders:
V- small, thin, flat, hunched
P- medium
K- broad, thick, firm

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

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

Arms:
V- small, narrow, dry, rough, cold, unsteady, fissured, lines, bony knuckles
P- moderate, warm, pink
K- large, thick, round, well developed, fleshy

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

* Nose, eyes, and complexion will vary depending on racial/cultural characteristics.
Legs:
V- very short or long legs, thin, bony knees, runs and walks a lot, walking coordination is unsteady
P- average
K- large, stocky, can stand for long periods

Thighs:
V- thin, narrow
P- moderate
K- fat, round, well developed, cellulitis

Calves:
V- small, tight, hard
P- soft, loose
K- firm, shapely

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

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

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

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

Feces:
V- scanty, dry, hard, painful, or difficult, gas, constipation
P- abundant, loose, yellowish, burning diarrhea
K- moderate, solid, pale, mucus in stool
* Pitta persons with fevers get constipation. Kaphas may get constipation but stool is not hard.

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

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

Taste:
V- sweet, sour, salty, oily, spicy foods
P- sweet, bitter, astringent, raw or steamed, bland foods
K- pungent, bitter astringent, spicy, non oily foods
* Āma (toxins) in the system causes one not to follow the above natural inclinations.

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

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

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

Disease Tendency:
V- nervous and immune system diseases, pain, arthritis, mental, bones
P- infections, febrile, blood, inflammatory diseases, yellow or green mucus
K- respiratory diseases, clear or white mucus, edema, and obesity
**Disease Resistance:**
*V-* poor, weak immune systems  
*P-* moderate, infections, bleeding  
*K-* good, strong immune system, consistent

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

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

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

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

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

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

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

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

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

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

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

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

**Mental Traits**

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

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

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

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

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

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

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

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

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

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

**Discussion**

Once the doṣha has been determined, the present illness or health concern (vīkṛiti) is discussed. Through a series of questions regarding the degree of air, fire, and water affecting the condition, the vīkṛiti will become clear.

It is more crucial to learn what the patient experiences than merely naming the illness. Another way of cross-referencing disease is finding the site of the condition. For example, dryness, or general weakness in the colon, bones, and thighs; anxieties; and worry are symptoms of Vāyu. Heat, infection or acid of the liver, spleen, heart, blood, gall bladder; yellow or green mucus, anger, impatience, and irritability are symptoms of Pitta. With dampness, water (e.g., in the lungs), white or clear, abundant mucus, overweight, and lethargy, Kapha is the cause. If symptoms include more than one doṣha, then it is possible that both doṣhas are the cause.

Different physical and mental imbalances may exist. The practitioner investigates “the cause of the cause.” For example, if a person wants to lose weight, therapy can begin in one of three ways. First, one may address the symptom with allopathic weight loss pills. Obviously, this is the most superficial method. Second, one may realize that the
cause of the weight is a Kapha tendency and follow appropriate Kapha-reduction therapies. Yet, a deeper level still exists. What is the cause of the overeating? Perhaps it is an Váyu-imbalanced mind, producing worry or anxiety. Kapha imbalances create a need for love and contentment. These factors may cause a person to eat more. Therapies include herbs and foods to reduce weight, calm the mind, and culture the heart. Sádhaná (meditation) is also advised to develop inner calm and Self-love.

When viewing weight gain from another vantage point, finding out what causes anxiety in the person may uncover dharmic (life-purpose), kamic (spiritual relationship), or spiritual situations, that are making the person unhappy.

The dharmic reasons are easily discovered when asking patients if they love the career in which they are presently working. They specifically need to say they love it. When they acknowledge that they do, the practitioner can focus more deeply into kama and mokṣha (Self-Realization) questioning. If they admit they are unhappy with their careers, a deeper question is asked: “What is it you would love to do if you could, regardless whether it seems possible or practical?” Often patients realize that once, before they stopped doing something they loved, they did not have a weight problem; only after they stopped doing what they love (e.g., teaching dancing) did the weight gain occur. Thus, the practitioner uncovers the ultimate cause of the weight problem. People doing what they love to do find their lives are transformed in a very short time.

Spiritual lacking is yet another dimension that may cause overeating and overweight. It is the cause of all causes of diseases. An inner lack of fulfillment may exist in one’s career, relationship or in their self worth. These persons are urged to begin taking small steps towards involving themselves in whatever they need for inner nourishment. These three topics will be discussed in detail later in the book.

So we see that the discussion portion of the consultation covers mind, body, career, relationships, and spirituality. This makes for a truly holistic investigation.

Nutrition
We have briefly touched upon the topic of tastes, as they are related to the seasons. This may seem quite an unusual way to look at the seasons, but nonetheless, a useful one when considering health. To better understand the idea of taste from the Áyurvedic viewpoint, it needs to be examined more deeply. These insights offer an explanation of the role of tastes in healing. Unique to Áyurveda is a scientific breakdown of tastes, discussed according to energies or energetics. Áyurveda classifies herbs, foods, and drinks into five categories. Each has its own therapeutic effects:

1. Taste
2. Element (property)
3. Heating or cooling effect
4. Post-digestion effect (final taste after digestion)
5. Special properties

**Taste:** Is considered therapeutic for several reasons. The Sanskrit word for taste is “Rasa”. It means delight or essence, both of which are healing. A nerve channel extends from the mouth into the head that brings the essence (one definition of taste) to the brain. This essence stimulates práòa, which in turn stimulates the agni or digestive fires. If the taste of the food is not pleasing, the gastric fires may not digest the food and one will not receive proper nutrition. That is why Áyurvedic cooking is a science unto itself, blending the right amount of herbs for the right taste. In our society, we have mixed our sense of taste with unholy (artificial) objects of food (one of the two fundamental causes of disease).

**Element:** Six tastes originate from the five elements, transmitting their properties: sweet sour, salty, pungent, bitter, astringent. All tastes essentially belong to the water element, having their origin here. No food consists only of one taste; all five elements are contained in all substances. So when it is said that a food has a certain taste (e.g., sweet), it means predominantly that taste. Similarly, no illness is caused purely by one dosha.
However, when a *doṣha* predominates, it is said that an illness is caused by that specific *doṣha*.

<table>
<thead>
<tr>
<th>Taste</th>
<th>Element</th>
<th>Food</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet</td>
<td>earth/water</td>
<td>sugar, starches</td>
</tr>
<tr>
<td>sour</td>
<td>earth/fire</td>
<td>fermented, acids</td>
</tr>
<tr>
<td>salty</td>
<td>water/fire</td>
<td>salt, alkaline</td>
</tr>
<tr>
<td>pungent</td>
<td>fire/air</td>
<td>spicy, acrid, aromatic</td>
</tr>
<tr>
<td>bitter</td>
<td>ether/air</td>
<td>herbs</td>
</tr>
<tr>
<td>astringent</td>
<td>earth/air*</td>
<td>constricting quality with tannin</td>
</tr>
</tbody>
</table>

*Astringents can either aggravate or pacify Kapha due to its earth and air elements, respectively.*

All persons need some of each of the six tastes in their daily diet. However, depending on one’s constitution, health condition, and the season, they will take varying amounts of the tastes to balance their *doṣha*. The key is to have a moderate amount of each taste.

The benefits listed on the next page result from ingesting foods that develop these healing measures. However, they relate primarily to the *doṣha(s)* listed. If used by a *doṣha* not listed, they will create excess.
<table>
<thead>
<tr>
<th>Taste (Rasa)</th>
<th>Physical Effect</th>
<th>Mental Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet VP-</td>
<td>builds &amp; strengthens tissues, life sap (ojas), bones complexion</td>
<td>contentment, pleasure</td>
</tr>
<tr>
<td>sour VK-</td>
<td>digestive aid, dispels gas, nourishes, relieves thirst, satiates, helps circulation and elimination, strengthens heart, aids all tissues but reproductive, maintains acidity</td>
<td>wakens mind &amp; senses</td>
</tr>
<tr>
<td>salty V-</td>
<td>softening, lubricates tissues, laxative, sedative, digestive aid, promotes sweating, purgative, emetic, softens hard tumors, decongests hard phlegm, maintains mineral balance, holdswater, improves taste</td>
<td>calms nerves, stops anxiety</td>
</tr>
<tr>
<td>pungent VK-</td>
<td>heals throat diseases and VK allergic rashes, skin diseases, counters water, grease, and fat; digestive aid, dispels gas, removes edema, improves taste, promotes sweat, improves metabolism and organic functions, breaks up stagnant blood or clots and other hard masses, clears channels, relieves nerve pain and muscle tension</td>
<td>opens mind and senses</td>
</tr>
<tr>
<td>bitter PK-</td>
<td>heals anorexia, thirst, skin diseases, fever, nausea, burning, parasites, and bacteria; blood purifier, cleanses, detoxifies, reduces fat, tissue, and water excesses; antibiotic, antiseptic, digestive aid, cleanses breast milk, digests sugar and fat</td>
<td>clears senses and emotions</td>
</tr>
<tr>
<td>astringent PK-</td>
<td>stops bleeding and cleanses blood, sweat, diarrhea, heals skin and mucus membranes, prolapse, and ulcers; expectorant, diuretic, tightens tissues, dries moisture and fat</td>
<td>cools fiery minds and clears senses and emotions removes lethargy</td>
</tr>
</tbody>
</table>

V = Vāyu, P = Pitta, K = Kapha, ‘−’ means reduces that *doṣha*
Negative Effects Due To Excess
In the table below are the diseases that result from ingesting foods that create excesses in the doṣhas. In excess, eventually any doṣha will develop these ailments.

<table>
<thead>
<tr>
<th>Taste (Rasa)</th>
<th>Physical Effect</th>
<th>Mental Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet K+</td>
<td>excess fat diseases; obesity, diabetes indigestion, malignant tumors, neck gland enlargement</td>
<td>Kapha: lethargy, Vāyu: anxiety</td>
</tr>
<tr>
<td>sour P+</td>
<td>flabbiness, loss of strength, fever, thirst, blindness, itching, pallor, Pitta anemia, herpes, smallpox</td>
<td>giddiness, anger, impatience, hot temper</td>
</tr>
<tr>
<td>salty PK+</td>
<td>hypertension, baldness, gray hair, skin diseases, wrinkles, thirst, herpes, loss of strength, abscesses</td>
<td>anger, impatience, lethargy</td>
</tr>
<tr>
<td>pungent P+</td>
<td>thirst, depletion of reproductive fluid and strength, fainting, tremors, waist/back pain</td>
<td>anger, impatience</td>
</tr>
<tr>
<td>bitter V+</td>
<td>tissue depletion, Vāyu diseases</td>
<td>anxiety, fear, insomnia</td>
</tr>
<tr>
<td>astringent V+</td>
<td>undigested foods, heart pain, thirst, emaciation, virility loss, constipation, blocked channels</td>
<td>anxiety, worry, fear, insomnia</td>
</tr>
</tbody>
</table>

It is interesting that Āyurveda is not concerned with naming diseases. It determines illness according to the excesses and deficiencies of the elements or doṣhas (air, fire, and water). When doṣhas are balanced, illness does not exist. From this point of view, one can see that by understanding the effects of the six tastes upon the doṣhas, nutrition becomes an elemental and effective measure in maintaining the balance of health. The charts shown above also reveal how various diseases are seen to be directly related to tastes and doṣhas. Thus, by following an appropriate food plan for one’s constitution, a person may maintain health and prevent future illness.

Energy (Virya)
This energy causes the activation of tastes. Foods and drinks possess either cool or hot energy (in the body). Each taste has an associated energy.

<table>
<thead>
<tr>
<th>Taste</th>
<th>Energy</th>
<th>Foods</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet</td>
<td>cold</td>
<td>sugar</td>
</tr>
<tr>
<td>sour</td>
<td>acidic*/hot</td>
<td>yogurt, wine, pickles</td>
</tr>
<tr>
<td>salty</td>
<td>hot</td>
<td>table salt, seaweed</td>
</tr>
<tr>
<td>pungent</td>
<td>hot</td>
<td>hot peppers, chillies, wine</td>
</tr>
<tr>
<td>bitter</td>
<td>cold</td>
<td>alum, golden seal, neem</td>
</tr>
<tr>
<td>astringent</td>
<td>constricting</td>
<td>alum, oak bark</td>
</tr>
</tbody>
</table>

* Yogurt is sour, sweet, and heavy. Pure forms of the tastes will aggravate one’s doṣha more easily than complex versions and thus should be used with care.
Post Digestive (Vipāka)

Tastes may change at the end of the digestive process. This is due to the digestive agni fire juices in the alimentary tract (metabolism). For example, foods or liquids, initially sweet, develop an after-taste. This taste may be any of the six tastes. These after tastes also affect a person’s constitution. Below is the general determination of vipāka tastes (however there are always exceptions).

<table>
<thead>
<tr>
<th>Aggravating</th>
<th>Pacifying</th>
</tr>
</thead>
<tbody>
<tr>
<td>sugar</td>
<td>complex carbohydrates</td>
</tr>
<tr>
<td>table salt</td>
<td>sea weed</td>
</tr>
<tr>
<td>hot peppers (e.g., cayenne)</td>
<td>mild spices (e.g., cardamom)</td>
</tr>
<tr>
<td>alcohol</td>
<td>yogurt, sour fruit</td>
</tr>
<tr>
<td>pure bitters (e.g., goldenseal)</td>
<td>mild bitters (aloe gel)</td>
</tr>
<tr>
<td>pure astringents (strong tannins)</td>
<td>mild astringents (e.g., red raspberry)</td>
</tr>
</tbody>
</table>

Sour P+ increases the tissues (except the reproductive dhātu, which is reduced). It produces bile, acid.

Salty P+ produces saliva.

Pungent P+ (in time) causes gas, constipation, painful urine, reduces semen with difficult discharge.

Bitter PK- V+ produces dryness and gas in the colon.

Astringent PK- V+ constricts, bothers Vāyu.

Emotions and Taste

Each of the six tastes produces or enhances a certain emotion when eaten. Thus, emotional disorders may be balanced by eating and avoiding foods according to their tastes.

<table>
<thead>
<tr>
<th>Taste</th>
<th>Emotions</th>
<th>Excesses</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet</td>
<td>desire</td>
<td>Kapha</td>
</tr>
<tr>
<td>sour</td>
<td>envy</td>
<td>Pitta</td>
</tr>
<tr>
<td>salty</td>
<td>greed</td>
<td>Kapha/Pitta</td>
</tr>
<tr>
<td>pungent</td>
<td>anger</td>
<td>Pitta</td>
</tr>
<tr>
<td>bitter</td>
<td>grief</td>
<td>Vāyu</td>
</tr>
<tr>
<td>astringent</td>
<td>fear</td>
<td>Vāyu</td>
</tr>
</tbody>
</table>

Doshas, Nutrition, and the 6 Tastes

Vāyu is balanced by supplementing with moist tastes, sweet, sour, and salty (balancing dryness), and some warm tastes as well. Pitta is balanced by using sweet (moist), and bitter and astringent (cooling) tastes. This helps counter heat-related illness (e.g., infection, rash, anger, impatience). Kapha diseases are removed by using sour and pungent tastes (i.e., they heat and burn up water). Bitter tastes, by causing a drying action, also reduce Kapha.

Sweet: Generally, food is sweet in taste, neutral in energy, and sweet in its post-digestive effect. It
decreases Vāyu and Pitta, and increases Kapha. It nourishes and maintains humors, dhātus (tissues), and malas (wastes).

**Sour:** Examples of sour tastes include sour fruit, tomatoes, and pickled vegetables. All tissues are nourished by sour tastes—except reproductive tissue (of the sour tastes, only yogurt nourishes all tissues).

**Salty:** Seafood or condiment. In moderation, salt strengthens all tissues. When used in excess, it depletes tissues.

**Pungent:** Spices and spicy vegetables do not offer much nutrition, but they stimulate digestion.

**Bitter:** Such vegetables offer little nourishment. They are useful in clearing and cleansing digestive organs, and in aiding digestion, especially if taken before meals (for Pitta and Kapha doṣhas).

**Astringent:** This is mainly a secondary taste. Astringent foods, like green vegetables or unripe apples, provide minerals but do not build tissue.

**Energy:** Most foods are neutral in heating and cooling effects. To apply hot or cold therapeutics, appropriate spices and foods are eaten cooked or raw.

**Heavy/Light:** Most foods tend to be heavy, though many light foods also exist. Spices can make foods lighter. Oils can make them heavier.

**Dry/Moist:** Foods are also dry or moist. Eating dry foods or toast can increase dryness. Frying foods or adding liquids can increase moistness.

Certain external actions affect the herbs’ *prabhāva*; mantras, gems, or just the intention or love imparted by the practitioner alters the herbs beyond the general classifications. For example, *āmalaki* (embellica officinalis) and *barhal* (a variety of ficus bengalensis, linn.) both have the same taste, property, energy, and post-digestive taste. Yet *āmalaki* alleviates the doṣhas and *barhal* aggravates the doṣhas. Also *til* (sesame seeds) and *madan* (randia dumetorum, lamk.) have predominantly sweet, astringent, and bitter tastes. Both are oily and sticky. Yet, *madan* is an emetic, while sesame is not. Similarly, wearing specific stones like to-paz, ruby, sapphire, etc. can heal different diseases.

**Dual Doṣhas**

It is simply a matter of balance. When doṣhas are not in a balanced state, one has to increase the depleted doṣha and/or decrease the aggravated doṣha. When a person has a dual doṣha (e.g., Vāyu/Pitta) they are advised to ingest foods and herbs that increase the third or deficient element (e.g., Kapha). Simultaneously, one reduces the intake of foods and herbs that increase the two excessive doṣhas (e.g., Vāyu and Pitta).

Foods affect the surface nutrition, while herbs aid the subtle nutrition. There also may be instances when one doṣha is greatly excessive, and a second is mildly aggravated. Thus, proper consideration of the degree of derangement is necessary as well.

**Tastes and Organs**

Each of the six tastes also produces effects on each of the internal organs as well. Again, through ingesting the proper tastes, the health of the organs may be maintained.

**Special Properties:** (*Prabhāva*)

Herbs also have some subtler, more specific qualities, beyond their traditional rules and definitions. For example, basil, although a heating herb, reduces fever. Herbs with similar energies will have different special properties.

**Physiology of the 6 Tastes**

Āyurveda says that each taste, when found in excess in the body will adversely affect certain organs in the body. This information is used as a cross-reference to the five-element view of health and balance, stated earlier.
Thus, Ayurveda offers a unique view of the energetics of taste: six tastes (the initial taste, its hot or cold energy, and its after taste), how tastes are related to the doṣhas, organs, diseases, and emotions and their special properties. It is a complete science of the mechanics and energies of nutrition. Further, it reveals a causal relationship between food and health; how one feels is greatly decided by what one eats.

As discussed earlier, Ayurveda aims to remove the cause of an illness. Rather than ‘curing’ a specific disease, this science addresses the balance of the whole individual. It always considers the three levels of health: body, mind, and external causes. This chapter has examined the Ayurvedic view of how the tastes and energies of foods play a direct role in creating health or illness.

Life habits (external) are considered another essential Ayurvedic healing measure when life style changes are gradually adapted. In the original Ayurvedic texts, people are cautioned to gradually change their habits. Starting or stopping habits (even healthy ones) too suddenly, causes shock to the system. In the chapter on the seasons, a subtle seven-day transition period between seasons is noted and utilized to help people avoid disease during the shift. In the spiritual texts, we find similar wisdom about the transition points at sunrise, noon, sunset, and midnight. It is suggested that these are points of weakness and that the person is better advised to spend these transitional times in sādhanā (meditation). [Astrologically, the 1st, 8th, 15th, and 16th days, starting with the new and full moon cycle, are also transitional days best suited for sādhanā—or at least reduced activity.]

Even for a healing science that suggests vegetarianism to those who are healthy, Ayurveda does not advise giving up meat “cold-turkey” (no pun intended). Even if a food is bad for one’s constitution (e.g., one’s favorite vegetables or desserts), or good for their doṣha, gradual stopping and starting of any life habit is advised. Gentleness is the key. Similarly, if one too radically undertakes a detoxification program, one may experience uncomfortable cleansing, like diarrhea or excess toxins aggravating the body as they come out. Ayurveda has the unique position of offering a healing process that does not have to make one feel bad before feeling better; one needn’t feel punished for changing to a healthier way of life. Thus, healing becomes enjoyable. It makes life better, simpler, more natural, and it enhances spiritual growth as well. It may take some months before a healing effect is felt. Making one or two changes for health, and consistently following them, is better than experimenting here and there without a foundation for growth and healing. The Ayurvedic motto is, “no pain - no pain.”

Also, people often look for quick healing—magic medicine that allows them to continue with their bad habits. In fact, illness is a sign (i.e., a teacher) that life is not being lived in balance. Herbs are a food supplement, not magic pills that instantly remove discomfort. Some people may be impatient with this ‘gradual’ lifestyle development, but it is enhanced lifestyle and not a quick, topical cure that Ayurveda achieves.

Chronic indigestion also needs a slow change. One week of kichari (rice and beans) may be needed for those with severe conditions. Again, some people may be disinclined to make changes, but the alternatives (i.e., illnesses) are less pleasant. Eventually one finds a food plan that feels comfortable.

As discussed earlier, food essence rises through the channel to the brain, so it is crucial that wholesome foods are taken for its sattvic (pure) essence. Organic is also very good. Sattvic essence posi-
tively affects the mind. A completely Sattvic mind is the first stage of samādhi (Saibikalpa).

**Suggested Reading**


Section 3

Āyurvedic Therapeutics

Each therapy discussed in this section reveals Āyurveda’s unique “personalized” approach, in the same way the fundamentals and analysis sections revealed individualization according to the three doṣhas. Once learned, all other healing therapies from all other cultures may be integrated into this Āyurvedic framework, and can be made more personalized.

This section will cover the following topics:

1. Herbology
2. Nutrition
3. Pañcha karma
4. Abhyāṅga
5. Aromatherapy
6. Haṭha yoga therapy
5. Sound Therapy: Mantras, Chakras, and Music
6. Color, Gem, and Ash Therapies
7. Lifestyle counseling and Exercise
8. Psychology, Ethics, and Spiritual Counseling
All our sorrows arise because we do not love or establish friendship with the One with whom we should. We place our love and friendship in people instead of God.
-Swami Shankar Purushottam Tirtha

Chapter 4
Herbology

Herbs represent the most effective Ayurvedic approach to healing illness. Their action is strongest when they are fresh, but they may also be used as decoctions, infusions, teas, powders, and pills. Pills have the least power, but retain their potency the longest. Below are some of the most commonly used Ayurvedic herbs available in America today.

Herbs are classified according to which dosha they decrease and increase. Decreasing a dosha is useful for a person of that body type, while an herb that increases one’s dosha will aggravate it. For example, a Vayu person will be helped by ginger, a warm herb, but be irritated by goldenseal, a dry, bitter herb. This is yet another reason the Ayurvedic paradigm is so extraordinary. This personalizing aspect of Ayurveda can be integrated into all other healing systems. Here we will see an example of this by classifying some Western herbs according to the Ayurvedic framework.

Ayurveda uses herbs according to their energies or “energetics.” The same five unique classifications discussed under nutrition in the last chapter also apply to herbs. Each herb has its own therapeutic effects.
1. Initial taste
2. Element
3. Hot or cold effect
4. Post digestion effect
5. Special properties

Taste is considered therapeutic for several reasons. The Sanskrit word for taste is rasa. It means delight or essence, both of which are healing. If the taste of the food is not pleasing, the gastric fires may not digest the food, and thus proper nutrition is not received. That is why Ayurvedic cooking is a science unto itself, blending the right amount of herbs for the right taste. In our society, we have confused our sense of taste with unwholesome (artificial) objects of food, thereby creating disease.

The Six Tastes

According to Ayurveda, all foods and liquids contain six tastes: sweet, salty, sour, pungent, bitter, astringent, or combinations. As discussed in the previous chapter, each of the six tastes either increase, or decrease, each dosha. To review:

- **Sweet**: Reduces Vayu and Pitta and increases Kapha
- **Sour**: Reduces Vayu and increases Pitta and Kapha
- **Salty**: Reduces Vayu and increases Pitta and Kapha
- **Pungent**: Reduces Kapha and increases Pitta and Vayu
- **Bitter**: Reduces Pitta and Kapha and increases Vayu
- **Astringent**: Reduces Pitta and Kapha and increases Vayu

Everyone needs some of each of the six tastes every day. Depending on one’s constitution, however, persons mostly eat from the tastes that balance their dosha. The key is moderation. In fact, a general rule of thumb in life is

*Everything in moderation, including moderation.*
Physical and Mental Properties of the Six Tastes

The symbols V, P, K stand for Vāyu, Pitta, and Kapha. For example, VP- K+ is read the following way: Vāyu and Pitta are reduced; Kapha is increased.

Sweet VP- K+

Physical: Strengthens tissues, good for complexion, hair, throat, sense organs, ojas, children, and the elderly. It heals broken bones, effects longevity, is an emollient, expectorant, and a mild laxative. Sweet tastes build the body, increase breast milk, and are difficult to digest.

Mental: Provides contentment and is harmonizing.

In Excess: Causes overweight, indigestion, diabetes, fainting, enlarged glands, and cancer.

Salty V- PK+ (V+ in excess)

Physical: Clears channels and pores, improves digestion, produces sweat, enhances taste, penetrates tissues, causes lacerations, and bursting of tissues and abscesses.

Mental: Sedative, calms nerves, stops anxiety

In Excess: Increases blood, causes balding, gray hair, wrinkles, thirst, skin diseases, herpes, weakens body strength.

Sour V- PK+

Physical: Good for the heart, digestion, relieves burning sensations, satiating, moistens, is easily digested, oily, dispels gas, nourishes, relieves thirst, aids circulation, aids all tissues except reproductive, maintains acidity.

Mental: Awakens the mind and senses.

In Excess: Flabbiness, loss of strength, blindness, giddiness, itching irritation, pallor, herpes, swellings, smallpox, thirst, fevers.

Pungent K- P+ (V+ in excess)

Physical: Heals throat diseases, allergic rashes, skin disorders, edema, ulcer swelling; dries oiliness, fat, and water; promotes hunger, taste, and digestion; eliminates dosha excesses, breaks up hard masses, expands body channels.

Mental: Opens the mind and senses.

In Excess: Causes thirst, fainting, tremors and pains, depletes reproductive fluid and strength.

Bitter PK- V+

Physical: Heals anorexia, parasites, thirst, skin disorders, fever, nausea, burning sensations, cleanses breast milk and throat, is easily digested, promotes intelligence, and is drying.

Mental: Clears the senses, the emotions.

In Excess: Causes gas, thirst, emaciation, loss of virility; obstructs channels, causes constipation and pain in the heart area, inhibits digestion.

Astringent PK- V+

Physical: Cleanses blood, stops bleeding, sweat, diarrhea, heals ulcers, is drying, difficult to digest, causes indigestion, tightens tissues, heals prolapse.

In Excess: Causes gas, thirst, emaciation, loss of virility; obstructs channels, causes constipation and pain in the heart area, inhibits digestion.

Tastes, Energy and Properties

| Tastes, Energy and Properties
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hot</td>
<td>Hotter</td>
<td>Hottest</td>
</tr>
<tr>
<td>salty</td>
<td>sour</td>
<td>pungent</td>
</tr>
<tr>
<td>Cold</td>
<td>Colder</td>
<td>Coldest</td>
</tr>
<tr>
<td>sweet</td>
<td>astringent</td>
<td>bitter</td>
</tr>
<tr>
<td>Dry</td>
<td>Drier</td>
<td>Driest</td>
</tr>
<tr>
<td>astringent</td>
<td>bitter</td>
<td>pungent</td>
</tr>
</tbody>
</table>

Causes Constipation

<table>
<thead>
<tr>
<th>Oily</th>
<th>Oilier</th>
<th>Oiliest</th>
</tr>
</thead>
<tbody>
<tr>
<td>sour</td>
<td>salty</td>
<td>sweet</td>
</tr>
</tbody>
</table>

Promotes elimination of feces, urine, and gas

<table>
<thead>
<tr>
<th>Digestibility</th>
<th>More Difficult</th>
<th>Most Difficult</th>
</tr>
</thead>
<tbody>
<tr>
<td>salty</td>
<td>astringent</td>
<td>sweet</td>
</tr>
</tbody>
</table>

Digestible Easy

<table>
<thead>
<tr>
<th>Easier</th>
<th>Easiest</th>
</tr>
</thead>
<tbody>
<tr>
<td>sour</td>
<td>pungent</td>
</tr>
</tbody>
</table>
With this information in mind, let us look at the various therapies, beginning with herbs. For each herb, the energetic description offers the trifold effect of ‘taste—energy—post-digestive taste.’ Below are 85 Áyurvedic herbs with uses.

### 85 Important Áyurvedic Herbs

<table>
<thead>
<tr>
<th>Herb Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akarkarā</td>
<td>Cardamom</td>
</tr>
<tr>
<td>Ād rak (Fresh Ginger) &amp; Šhuṇthi (Dry Ginger)</td>
<td>Fresh Ginger</td>
</tr>
<tr>
<td>Āµalakī</td>
<td>Indian Country Mallow</td>
</tr>
<tr>
<td>Apāmārga</td>
<td>Calamus</td>
</tr>
<tr>
<td>Arjuna</td>
<td>Castor Oil</td>
</tr>
<tr>
<td>Arka</td>
<td>Gold Thread</td>
</tr>
<tr>
<td>A¤hoka</td>
<td>Indian madder</td>
</tr>
<tr>
<td>A¤hwagandhá</td>
<td>Indian Bedellium</td>
</tr>
<tr>
<td>Ativißhá</td>
<td>Yeshtam (mineral)</td>
</tr>
<tr>
<td>Bákuchí</td>
<td>Sesame</td>
</tr>
<tr>
<td>Bhringgarā</td>
<td>Wild Violet</td>
</tr>
<tr>
<td>Balá (Indian Country Mallow)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Bhüṭrina (Lemon Grass)</td>
<td>Himalayan Cedar</td>
</tr>
<tr>
<td>Bhūṭāmalakī</td>
<td>Himalayan Cedar</td>
</tr>
<tr>
<td>Bibhítakī</td>
<td>Himalayan Cedar</td>
</tr>
<tr>
<td>Bilwa</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Bola</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Brāhmī (Gotu Kola)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Bṛihatī</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Chakra Marada</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Chāngerī, Amlikā</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Chiráyatā</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Chitrak</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Dāruharidrá/Dāruhaldí (Barberry)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Devadaru (Himalayan Cedar)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Dhányak (Coriander/Cilantro)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Dhātañkī</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Elā (Cardamom)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Eraòæa (Castor Oil)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Gauriphal (Red Raspberry)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Gokṣhura (Caltrops)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Guḍmār</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Guḍūchí</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Guggul (Indian Bedellium)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Haridra (Turmeric)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Harítakī</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Ůshabgol (Ispaghula or Spogel Seeds)</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Jaṭāmāṇḍhì</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Kākamāčhi</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Kākanāśhā</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Kañchanar</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Kāṭkāri</td>
<td>Holy Basil</td>
</tr>
<tr>
<td>Kapikachhū (Ātmaguptā)</td>
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<tr>
<td>Kuṭkā</td>
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<tr>
<td>Kuṣṭhtha (Kūt)</td>
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<tr>
<td>Laghu Patha (Jal Jamnī)</td>
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<tr>
<td>Mamirā (Gold Thread)</td>
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<tr>
<td>Maṇjīṣṭḥā (Indian madder)</td>
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<tr>
<td>Marīcha (Black Pepper)</td>
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<tr>
<td>Musta (Nutgrass)</td>
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<td>Nāgkeśhar</td>
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<td>Nimba (Neem)</td>
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<tr>
<td>Nirgundī</td>
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<tr>
<td>Paṣhana Bheda</td>
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<tr>
<td>Pippali (Long Pepper)</td>
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<tr>
<td>Pravāl (mineral)</td>
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<tr>
<td>Punarnavā</td>
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<td>Rasonam (Garlic)</td>
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<td>Rechanaka (Raktam)</td>
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<td>Sālama-Miśhri</td>
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<td>Sarpagandha</td>
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<td>Šhatāvari</td>
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<tr>
<td>Šhilājit (mineral)</td>
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<td>Tuls (Holy Basil)</td>
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<td>Vachā (Calamus)</td>
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<td>Vamśha Lochana (Bamboo Manna)</td>
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<td>Vārāhikand (Yam)</td>
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<td>Vāsāka (Vāsāk)</td>
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<td>Vatsnābh (Aconite)</td>
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<td>Vidārī Kanda</td>
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<tr>
<td>Yaṣṭīmadhu (Licorice)</td>
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Ten Traditional Herb Mixtures

1. **Triphalá-** VPK=, for all tridoßhic diseases, constipation, diarrhea, eyes, cleansing or detoxing the colon, good for Kapha conditions, gas, distention, diabetes, parasites.

2. **Trikatu-** VK- P+, for colds, flu, fevers, stimulates appetite, cough, congestion, for low *agni* and *áma*, thyroid, detoxification.

3. **Chyavan Práśh-** VPK=, general tonic, cough, strengthening lungs from asthma etc., long-term healing migraines, good for pregnant mothers, post-partum strength, and for babies; anemia, debility, T.B.

4. **Sitopaladi-** VPK=, colds, flu, fevers, increases appetite, reduces burning sensations in the extremities.

5. **Lavan Bhaskar-** VK- P+, stimulates appetite, malabsorption, constipation, abdominal pain, tumors.

6. **Mahásudarßhan-** P- VK+, for Pitta fevers, nausea, enlarged liver and spleen.

7. **Dashmúl-** VPK = V-, arthritis, strengthens tissues, debility, postpartum condition of females, cold, flu, body pain, and stiffness.

8. **Ávipattikar Chúròa-** P- VPK=, used for hyperacidity, heartburn, ulcers, colitis, stomach pains, indigestion, chronic constipation.

9. **Hiṅgwastāk-** VPK= mainly V-, indigestion, bloating (upward-moving *apāna*).

10. **Yogaraj Guggul-** VK- P+ (in excess), arthritis, joint pains, stiffness, cholesterol, arteriosclerosis, rheumatism, gout, lumbago, back pain, hernia, goiter, sciatica, acts on the pituitary gland and hormone swelling, immune system, all Váyu disorders including nerve disorders, depression, and insomnia; heals bone fractures.

   It is also good for circulation, blood purifying, reduces masses, breaks up stagnation, cardiac tonic (reduces myocardial necrosis), antiseptic, respiratory conditions, pulmonary TB, enlarged and inflamed lymph glands, urinary disorders, endometritis, hemorrhoids, inflamed colon, hepatitis, ulcerated mouth, throat, tooth, and gum problems (gargle), skin conditions, increases white blood cell count. Do not use with acute kidney infections or acute stages of rashes.

(*Kaißhore Guggul* is for Pitta-gout, inflammations, burning joints, herpes, and all blood diseases; Pure *Guggul* is for Kapha. They have similar actions). **Triphalá Guggul** is best for weightloss and cholesterol. **Kañchanar Guggul** is best for lymph glands

[VPK= means good for all doßhas]

**Empowering Herbs**

When herbs are mixed or prepared, a *bij* (seed) mantra is often recited to empower the herb’s properties by enlivening all five elements: ether, air, fire, water, and earth. *Bij* are the essence of all other mantras. Thus of all the mantras they have the most power. One such mantra is

\[
\text{Aum Íng Hríng Çhríng Klíng Sanga Çhamboah Namah}
\]

This mantra can be repeated once, seven, 31, or 108 times. It may also be repeated in intervals of 108 times. The number 108 is a mystical number in the *Vedic* sciences. Thus, chanting 108 times further empowers the herbs.

**An Áyurvedic Story**

Two brothers came to their guru. “Baba,” said one brother, “our Pitta is excessive in our mouths. Thus, we always argue with each other. Please give us some Áyurvedic medicine to relieve our aggravated Pitta.”

Their guruji responded, “Whenever you feel the Pitta rising, each of you are to take a mouthful of water. Neither swallow nor spit it out, as water calms fire and the fire is in the mouth. So long as you keep the water in the mouth, you will not be plagued by arguing.”

(Kaißhore Guggul is for Pitta-gout, inflammations, burning joints, herpes, and all blood diseases; Pure Guggul is for Kapha. They have similar actions). **Triphalá Guggul** is best for weightloss and cholesterol. **Kañchanar Guggul** is best for lymph glands

[VPK= means good for all doßhas]
Under the energetics category, the symbols V, P, K stand for Váyu, Pitta and Kapha respectively. A ‘+’ means an herb increases the doṣha, a ‘-’ means the herb reduces the doṣha. ‘=’ means it is good for all three doṣhas.

Sanskrit: Akarkāra
हङ्करकरा
Hindi: Akarakara
English: Pellitory
Latin: Anacyclus pyrethrum DC. (Pyrethrum radix)
Part Used: Root
Habitat: Himalayas: 3,000-12,000 feet; Bengal, Arabia
Energetics: pungent/hot/pungent
Tissues: Nerves, bones
Systems: Nervous, excretory, reproductive
Action: Stimulant, sialagogue, nerve tonic
Uses: Nerve disorders, bowel conditions, seminal debility, gargoyle for tooth problems (e.g., toothache), sore throat and tonsils; paralysis, hemiplegia, epilepsy, rheumatism, promotes talking in retarded children, with honey for epilepsy (internal and as snuff), diabetes. Promotes saliva.
Preparation: Powders, pills, paste

Sanskrit: Árdrakam/Ṣuṇṭha (Ṣuṇṭhi)
लाडकम II बुरड (बुरटी)
Hindi: Ádrak/Suṇṭh
English: Fresh Ginger/dry Ginger
Latin: Zingiberis officinale roscoe.
Part Used: Rhizomes
Energetics: Pungent, sweet-hot-sweet VK-P+
Tissues: All
Systems: Digestive, respiratory
Action: Analgesic, antiemetic, aromatic, aphrodisiac, carminative, diaphoretic, digestive, expectorant, nervine, sialagogue, stimulant.
Uses: Ginger is truly a wonder drug, having so many healing properties. It was called the universal medicine. Taken with rock salt it reduces Váyu; with rock candy it reduces Pitta; with honey it reduces Kapha.

Fresh: Mixed juice with water and cane sugar, boiled to a syrup—add saffron and powders of cardamom, nutmeg, and clove and preserve well. This ginger-jam, called Allaepauk, is useful indigestion, flatulence, colic, vomiting, spasms, stomach and bowel pains with fever, colds, cough, asthma, and increasing Pachaka Agni (responsible for digestion).

For indigestion, mix equal parts juice with lemon juice and rock salt (found in Indian groceries), and take just before meals. Taking the juice with rock salt, before meals, cleanses the throat and tongue, and increases the appetite. For bile and delirium due to biliousness, take ginger juice with cow’s milk (2:7 ratio), boil to half volume and add rock-candy powder, and take before bed. Or mix juice with mango juice, cane sugar, and cow ghee; mix and melt to half the quantity and take mornings and evenings.

For sore throats, hoarseness, and laryngitis, sometimes chewing a piece of fresh ginger produces saliva and soothes these conditions. Juice rubbed on navel relieves diarrhea. Ginger and on-
ion juice relieve nausea, vomiting, and retching. Juice with rock candy (twice daily) remedies diabetes (mellitus and insipidus). For nervous headache, mix ginger juice with milk, let dry, and use as snuff.

Dry: With black and long peppers (*trikatu*) it is a carminative. Added to purgatives, it prevents nausea and the grippe. For indigestion and low appetite, mix with *ghee* or hot water. With painful bowels or stomach make an infusion of dry ginger, and mix with 1-2 tbs. castor oil. Alternatively, mix some *asafoetida* with ginger powder. For chronic rheumatic pain (*Vāyu* or *Kapha*), colds, excess mucus, take ginger powder tea before bed, and cover up with blankets to promote sweating. In cases of headaches, make a paste of ginger and aloe gel or water, and apply to the head and take a nap or before evening sleep. The same paste maybe applied to the face for tooth or face aches. For headaches caused by nerves, mix a paste of ginger, cinnamon, castor root, and cloves (equal parts); and apply to the head.

For fainting, apply a thin paste of ginger and water to the eyelids, or place a mix of *sunth*, black pepper and *pippali* under the nostrils in small pinches. This will also help stupor, delirium and senselessness caused by brain fever.

Other uses: Arthritis, belching, heart disease, laryngitis (use as a tea and an external paste on throat), vomiting, constipation, strengthens memory, removes obstructions in the vessels, incontinence, flatulence, colic, spasms, fever, eye diseases, and asthma. Juice is better for colds, cough, vomiting, deranged *Vāyu*, and as a diaphoretic. Dry ginger is better for increasing *agni* and reducing *Kapha*.

*Spiritual Uses:* Most *sattwic* (spiritually pure) spice

*Precautions:* Aggravates *Pitta* (i.e., inflamed skin diseases, fever, bleeding, ulcers, etc.)

*Preparation:* Fresh juice, infusion, decoction, powder, pill, paste

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**Sanskrit:** *Āmalaki* (meaning: the nurse)

**Hindi:** Āmla

**English:** Emblic myrobalan; Indian Gooseberry

**Latin:** *Emblica officinalis*

**Euphorbiaceae**

**Part Used:** Fruit

**Habitat:** Himalayas, sea coasts, Kashmir, Deccan

**Energetics:** Mostly sour, but include all tastes (except salty)-cold-sweet VP- (K+ and āma in excess)

**Tissues:** All; increases ojas

**Systems:** Circulatory, digestive, excretory

**Action:** Aphrodisiac, astringent, hemostatic, laxative, nutritive tonic, refrigerant, rejuvenative (for *Pitta*), stomachic

**Uses:** All *Pitta* diseases, all obstinate urinary conditions, anemia, biliousness, bleeding, colitis, constipation, convalescence from fever, diabetes, gastritis, gout, hair (premature gray/balding), hepatitis, hemorrhoids, liver weakness, mental disorders, osteoporosis, palpitation, spleen weakness, tissue deficiency, vertigo; rebuilds blood, bones, cells, and tissues. It increases red blood cell count and regulates blood sugar; heart tonic, cleanses mouth, stops gum bleeding, stops stomach and colon inflammation; cleanses intestines, strengthens teeth, aids eyesight, highest natural source of vitamin C (3,000 mg. per fruit), worms, acidity, eye and lung inflam-
motions, ulcerations, G.I. disorders, painful urination, internal bleeding. Spiritual benefits: It is sattvic (pure) in quality, gives love, longevity, and good fortune. For mothers who behave angrily towards their children, it calms and balances their emotions. For children who have lost their mother, it fills them with the sense that their mother is there. Thus, āmalakī has another name, dhatri, meaning “mother” in Sanskrit.

Precautions: May cause acute diarrhea in Pitta doshas. Pregnancy
Prepared: Decoction, powder (1/4-3 tsp.), sweets

Sanskrit: Amla-vetasa, Aml Parni

Hindi: Revand-chini, Archu
English: Rhubarb
Part Used: Root (dried rhizomes)
Habitat: Himalayas: 8,000-13,000 feet; Kashmir, Nepal, Sikkim, Bhutan, China, Tibet, Russia, Turkey, and many other countries
Energetics: Bitter-cold-pungent PK- V+
Tissues: Plasma, blood, fat
Systems: Excretory, digestive

Action: Purgative, alterative, hemostatic, antipyretic, anthelmintic, stomachic, bitter tonic, cathartic, laxative, atonic indigestion
Uses: Constipation (with fevers, ulcers, infections), diarrhea, Pitta dysentery, jaundice, liver disorders. One of the best purgatives (milder than senna), protects colon tone, used with licorice and psyllium in older and dryer persons (ginger or fennel is added to remove griping action—4 parts rhubarb:1 part ginger or fennel); purges bile, āma, stagnant food and blood; reduces weight and fat; is safe for children (also for teething and nutritional balancing), atonic dyspepsia, or indigestion; duodenal catarrh. It is stronger when used with Epsom salt.
Preparation: Infusion, powder (1 gm.—laxative; 3 gms.—purgative), pill
Precaution: Pregnancy, chronic diarrhea, chills, not for Vāyu hemorrhoids; not used with gout, rheumatism, epilepsy, or uric acid diseases. It turns the urine yellow but there is no cause for concern
Uses: Decoction; diuretic for renal edema, stomach ache, hemorrhoids, boils, skin eruptions; with honey or rock candy for early stages of diarrhea and dysentery; leaves mixed with jaggery or black pepper into a paste as pills for fevers, cough, insect bites, and bee stings. Leaf juice applied to skin for overexposure to the sun. Leaves or seeds are used for poisonous animal bites. Seeds are used as an expectorant, or mixed with rice water for bleeding hemorrhoids. Khir or Payasam with seeds in milk for brain diseases. Seeds soaked in yogurt/water overnight and ground into an emulsion the next morning heals bilious complaints.

Preparation: Decoction, powder, paste, oil, infusion

Precaution: Do not use while pregnant

Sanskrit: Arjuna

Hindi: Arjun

Latin: Terminalia arjuna W. & A., Pentaptera glabra; P. angustifolia

English: Arjuna Myrobalan

Part Used: Bark

Energetics: Astringent-cold-pungent

VPK= V+ arrhythmia

Tissues: Reproductive, plasma, blood

Systems: Digestive, circulatory, reproductive

Action: Cardiac stimulant, rejuvenative, astringent, hemostatic, alterative

Uses: Best herb for heart disease (prevents and helps in the recovery of), angina, heals heart tissue scars after surgery, bile, edema, fractures, contusions, broken bones, diarrhea, malabsorption, venereal disease, heals tissues. Externally — ulcers, acne, skin disorders.

Spiritual Uses: May help the spiritual heart

Preparation: Decoction, herbal wine, powder (1/4-3 tsp.)

Precaution: May aggravate arrhythmia
**Precaution**: Special care is to be taken while using this herb, as it is poisonous. Do not use while pregnant. Use only with the advice of an Ayurvedic specialist.

**Sanskrit**: अङ्कोक

**Hindi**: अङ्कोक, अंगनप्रिया

**English**: Ashoka Tree

**Latin**: Saraca indica Linn.

**Part Used**: Bark,

**Habitat**: Found throughout India; cultivated in gardens for its beautiful flowers

**Energetics**: Bitter, astringent-cold-pungent

**Tissues**: Blood, fat, reproductive

**Systems**: Reproductive

**Action**: Astringent, sedative

**Uses**: A main herb for uterus health; uterine/ovarian fibroid and tumors, menorrhagia, dysmenorrhea, colic or abdominal pain, uterine prolapse, inflammatory conditions, colitis, urinary stones, bleeding hemorrhoids, bleeding dysentery. Bark for skin conditions. Prevents miscarriage (ghee-form) from 2nd trimester).

**Preparation**: Decoction, powder, pill, ghee, paste, herbal wine

**Sanskrit**: अश्वगंधा (vitality of the horse)

**Hindi**: अश्वगंधा

**Latin**: Withania somnifera dunal (Physalis flexuosa); Solanaceae

**English**: Winter cherry

**Part Used**: Root

**Habitat**: This shrub is in Himalayas, 6,000 feet; common in Bombay, Western India, sometimes in Bengal

**Energetics**: Astringent, bitter-hot-sweet VK- (P and áma + in excess)

**Tissues**: Mainly muscle, fat, bone, marrow/nerves, reproductive, but works on all.

**Systems**: Nervous, reproductive, respiratory

**Action**: Aphrodisiac, astringent, nervine, rejuvenative, sedative, tonic, antiinflammatory

**Uses**: A main immune-boosting and brain tonic herb. AIDS, general debility, nerve exhaustion, pain killer, convalescence, problems of the elderly, sexual debility, emaciation, memory loss, muscle energy loss, marrow, overwork, tissue deficiency (and promotes tissue healing), insomnia, paralysis, MS, weak eyes, rheumatism, skin afflictions, cough, difficult breathing, anemia, fatigue, infertility, swollen glands, immune system problems, alcoholism, lumbago. Known as Indian ginseng, builds marrow and semen; inhibits aging; one of the best herbs for the mind (clarity, nurturing). Externally—skin diseases, obstinate ulcers, carbuncles, rheumatic swellings. For women, it stabilizes fetus, regenerates hormones, cancer—strengthens one from and for chemotherapy.

**Spiritual Uses**: Sattvic, produces ojas
Precautions: Do not take if congested. For cancer and other serious illness, use one or more ounces daily
Preparation: Decoctions, ghee, oil, powder (1/4 to 3 tsp.) herbal wine

Sanskrit: Ativiśhā
हिंदी: अतिविशा

Hindi: Atiś; Atis
English: Indian Atees
Latin: Aconitum hetrophyleum Wall. (A. Cordatum.)
Part Used: Dried tuberous roots
Habitat: Sub-alpine and alpine regions; Himalayas from Indus to Kumaon
Energetics: Bitter, astringent VPK=
Tissues: Digestive, immune, respiratory
Action: Tonic, stomachic, antiperiodic, aphrodisiac, carminative
Uses: Hemorrhoids, vomiting, edema, liver disorders, Kapha and Pitta diseases; convalescing after fever, debility, diarrhea, dysentery, acute inflammations, cough, indigestion, chronic fevers, with honey for coryza.
Preparation: Tincture, decoction, powder

Sanskrit: Bākuchī
वाकूची
Hindi: Babchi
English: Babchi Seeds
Latin: Psoralea corylifolia Linn.
Part Used: Seeds
Habitat: Common herbaceous weed found in Bengal, Bombay, throughout the Indian plains
Energetics: Pungent, bitter-hot-pungent, bitter VKP= (P+ in excess)
Tissues: Muscles, plasma, blood
Systems: Respiratory, circulatory, muscular, lymphatic
Action: Aromatic, anthelmintic, antibacterial, antifungal, diuretic, diaphoretic, laxative, stimulant, aphrodisiac
Uses: A main herb for skin conditions—especially leukoderma, psoriasis (used both internally and as an external paste or ointment), fevers, internal ulcers, bile conditions, improves the color of skin (including removing white spots), hair, nails; tones liver, spleen, and pancreas; impotency, frequent or involuntary urine, cold or painful extremities, joints, or lower back; difficulty breathing, diarrhea, abdominal pain.
Precautions: May increase Pitta when taken alone; do not take with low body fluids; do not use with licorice root
Preparation: Five grams powder twice daily before meals with some coriander and honey (to taste); as an external paste

Sanskrit: Balā (meaning: strength giving)
वल्ला
Hindi: Bariar
English: Country Mallow
Latin: Sida cordifolia Linn. (S. herbacea, S. rotundifolia, S. althaeitolia.)
Part Used: Root
Habitat: Grows wild along roadsides throughout the tropical and sub-tropical plains of India and
Sri Lanka

**Energetics:** Sweet-cold-sweet VPK= (K and āma+ in excess)

**Tissues:** All—especially marrow/nerves

**Systems:** Circulatory, nervous, reproductive, urinary, respiratory

**Action:** Analgesic, aphrodisiac, demulcent, diuretic, nerve, rejuvenative, stimulant, tonic, vulnerary

**Uses:** A main herb for heart and body strength.

Heart disease and stimulant; facial paralysis, TB, urinary conditions, heals tissues of chronic inflammation, sciatica, insanity, neuralgia and nerve inflammation; removes deep seated, chronic, and intermittent fevers (with ginger), chronic rheumatism, asthma, bronchitis, emaciation, muscular strength, exhaustion, sexual debility, cystitis, dysentery, leukorrhea, convalescence, arthritis. Externally it is good for numbness, nerve pain, muscle cramps, skin disorders, tumors, joint diseases, wounds, and ulcers. For cancer, it strengthens persons before and after chemotherapy.

**Precautions:** Do not take in excess if congested

**Preparation:** Decoction, powder, medicated oil. For serious illness like cancer, use one or more ounces daily

**Sanskrit:** Bhṛṅgarāj (or Keśharāja)

**Hindi:** Bhangra (meaning, “ruler the hair”)

**English:** None

**Latin:** Eclipta alba Hassk. or Eclipta erecta Linn.

**Parts used:** Herb, roots, leaves

**Habitat:** Throughout India and the southwestern U.S.
Sanskrit: Bhūṭṛiṇ
पूँँूँ
Hindi: Gandhatrana, Hari-chaha
English: Lemon grass
Latin: Andropogon citratus DC. (A. Shoenanthus)
Part Used: Essential oil, herb
Habitat: Grows wild in gardens in India, Sri Lanka and other tropics, in cultivated areas
Energetics: Pungent, bitter-cold-pungent PK- (V+ excess)
Tissues: Fat, nerves
Systems: Nervous, metabolic
Action: Antispasmodic, diaphoretic, diuretic, emmenagogue, stimulant; oil—carminative, refrigerant, stomachic, tonic
Uses: Bowel spasms, colic, diarrhea, dysmenorrhea (neuralgic), fever, gas, colds, G.I. spasms, intestinal mucus membrane tonic and stimulant; vomiting. Oil/external—bath, perfume, and hair oils; with coconut for lumbago, rheumatism, neuralgia, sprains, pains, ringworm; excellent tea for Pitta and kidneys.
Precautions: None
Preparation: Infusion or decoction of leaves, powder

Sanskrit: Bhūyāmalakī
बूँलमलकी
Hindi: Bhūyāmalakī; Niruri
English: None
Latin: Phyllanthus niruri Linn. (P. urinaria)
Part Used: Leaves, root, whole plant
Habitat: A perennial herb in Central and Southern India, to Sri Lanka
Energetics: PK- V+
Tissues: Semen, plasma, blood, fat
Systems: Digestive, reproductive, urinary
Action: Bitter, astringent, de-obstruent, stomachic
Uses: The main herb for the liver; colitis, certain edema, gonorrhea, menorrhagia, urogenital diseases, dysentery, diabetes, dyspepsia; jaundice. Externally—poultice for ulcers, inflammations, sores, swellings, itch and other skin diseases; spongy and bleeding gums; uvulitis, tonsillitis.
Preparation: Infusion, juice, poultice, powder, pill

Sanskrit: Bibhītakī
बिब्हीतकी
Hindi: Bhaira
English: Beleric Myrobalan
Latin: Terminalia belerica Roxb.
Part Used: Fruit
Habitat: A tree found throughout the Indian forests and plains
Energetics: Astringent-hot-sweet KP- (V+ in excess)
Tissues: Plasma, muscle, bone
Systems: Digestive, excretory, nervous, respiratory
Action: Anthelmintic, antiseptic, astringent, expectorant, laxative, lithotriptic, rejuvenative, tonic
Uses: Nausea, cold, vomiting, cough, bronchitis, catarrh, chronic diarrhea, dysentery, eye disorders, laryngitis, headache, hemorrhoids, parasites, stones, Kapha digestive disorders, urinary tract stones, stomach, liver disorders, G.I. tract diseases, increases appetite; mixed with honey it is good for sore throats and voice (or used as a gargle). Brain
and stomach tonic, Part of the *triphalā* formula. Externally—as an antiseptic lotion; paste for Pitta swellings, eye diseases; dried ripe fruit—edema; with honey for ophthalmia.
Preparation: Infusion, decoction, powder, paste
Precaution: High Vāyu

**Sanskrit:** *Bilwa*

**Hindi:** Belaphal
**English:** Bael

**Fruit**
**Latin:** Aegle marmelos Corr.
**Part Used:** Fruit, root-bark, leaves, rind, flowers
**Habitat:** Throughout India from the sub-Himalayan forests to Burma (Myanmar)
**Energetics:** Sweet-cold-bitter, pungent (fresh juice)
**VPK:**
**Tissues:** Plasma, blood, nerves, semen
**Systems:** Circulatory, digestive, reproductive, nervous
**Action:** Aromatic, alterative, nutritive, astringent; hemostatic, tonic, laxative, digestive stimulant, stomachic, stimulant, antipyretic, aphrodisiac, antibilious, febrifuge, antiparasitical

**Uses:** A main digestive herb. Unripe is better than ripe; heart, stomach, Kapha disorders, intestinal tonic, chronic constipation and dysentery; some forms of indigestion; mucus membrane, chronic, obstinate mucus and catarrhal diarrhea; early stages of sprue and consumption; typhoid, debility, intestinal disorders, prevents cholera and hemorrhoids; intermittent fever (stem bark); hypochondria, melancholia, heart palpitation. Leaf poultice is applied to inflammations; with black pepper for edema, constipation, and jaundice; with water or honey it is good for catarrh and fever. Rind is used for acute and amoebic dysentery, griping pain in the loins and constipation, gas, and colic; sprue, scurvy. Pulp heals Vāyu, Kapha, āma, and colic, is constipative.

**Sanskrit:** *Bola*

**Hindi:** Bol
**English:** Myrrh
**Latin:** Balasmodendron myrrha Nees. (Commiphora Myrrha)
**Part Used:** Resin
**Habitat:** Indigenous to North-East Africa, collected in Southern Arabia and Iran
**Energetics:** Bitter, astringent, pungent, sweet-hot-pungent KV- (P+ in excess)
**Tissues:** All
**Systems:** Circulatory, lymphatic, nervous, reproductive, respiratory
**Action:** Alterative, analgesic, antiseptic, antispasmodic, emmenagogue, expectorant, stimulant, rejuvenative
Uses: Amenorrhea, anemia, arthritis, asthma, bronchitis, cough, dysmenorrhea, menopause, rheumatism, traumatic injuries, ulcerated surfaces, as an infusion with rose petals (50 parts) used as a mouthwash, mouth inflammations, as a gargle for spongy gums, used in tooth powder, indigestion, wasting diseases, prevents loss of hair, menstrual disorders, and chlorosis problems of young girls.

Precautions: Can create excess Pitta

Preparation: Infusion, powder, pill, paste

Sanskrit: Brāhmī

Hindi: Brahmananduk, Mandukaparnī

English: Gotu Kola, Indian Pennywort

Latin: Hydrocotyle asiatica Linn. Umbelliferae

Part Used: Herb

Habitat: Common throughout India and the world, in shaded, watery places.

Energetics: Bitter-cold-sweet VPK=

Tissues: All except reproductive; mainly blood, marrow, nerve

Systems: Circulatory, digestive, nervous, respiratory, reproductive, excretory

Action: Alterative, diuretic, febrifuge, nervine, rejuvenative

Uses: Best rejuvenative herb for brain cells and nerves, intelligence. Adrenal purifier, AIDS, blood purifier, eczema, epilepsy, insanity, hypochondria, fevers (intermittent), hair loss, immune system boost (cleansing and nourishing), liver, longevity, memory, nervous disorders, psoriasis, senility, skin conditions (chronic and obstinate), venereal diseases, tetanus, convulsions, rheumatism, elephantiasis, bowel disorders.

Spiritual Uses: The most sattvic herb

Precautions: Large doses may cause headaches, spaciness, or itching

Preparation: Infusion, decoction, powder, ghee, oil

Note: Similar use as Bacopa Monniera

Sanskrit: Brahma-manduki, Mandukaparnī

Hindi: Kaṇṭakārī, Birhatta

English: Indian Nightshade

Latin: Solanum indicum Linn.
Part Used: Fruit, root, plant, seeds  
Habitat: Common throughout India  
Energetics: Astringent  
Tissues: Plasma, blood, reproductive  
Systems: Respiratory, reproductive, urinary, circulatory  
Action: Plant—cordial, aphrodisiac, astringent, carminative, cardiac tonic, resolvent; root—diuretic, expectorant, stimulant, diaphoretic.  
Uses: Asthma, dry and spasmodic cough; difficult childbirth, chronic fevers, chest pains, colic, gas, worms, scorpion stings, difficult urination, edema, enlarged and spleen; catarrh. Burning seed smoke is used for toothache (it is usually used along with other herbs). The root is one of the dashmūl ingredients, and is usually mixed with other roots. It is good for edema, cough, mucus. Decoctions help dysuria.  
Preparation: Decoction, powder

Sanskrit: Chakra Marda (ringworm destroyer)  
चक्र मर्द

Hindi: Chakunda  
English: Cassia  
Latin: Cassia tora Linn.  
Part Used: Leaves, seeds, roots  
Habitat: Common weed throughout India  
Energetics: Astringent-cold-pungent  
Tissues: Plasma, blood  
Systems: Digestive, excretory, circulatory  
Action: Cold, refrigerant, antiscorbutic, appetizing, astringent  
Uses: Leaves—fever, inflammations, pain, appetite, scurvy, digestion, dyspepsia, intoxication, poisoning, difficult urination, bilious headaches, removes fibers over cornea or opacities of the cornea; Leaves boiled in yogurt/water (lassi), or mixed with honey or cane sugar for chronic dysentery, rectum prolapse, thirst and enteritis (small intestine inflammation), hemorrhoids; as a soup for convalescence from diarrhea. Juice—made into sherbet with honey or cane sugar for dysentery, rectum prolapse, thirst. Externally removes warts, ringworm (used externally). Leaf decoctions (1 part leaves : 10 parts water) given in two ounce doses to children, removes fevers during teething. Leaves boiled in castor oil are applied to foul ulcers and inflammations. As a poultice, leaves hasten suppuration. Warmed they reduce gout, sciatica, and joint pains. Seeds are used as a substitute for tea and coffee.  
Preparation: Decoction, paste, poultice, oil

Sanskrit: Chāngeri, Amlikā  
चांगेरी, अम्लिक

Hindi: Amrul  
English: Sorrel  
Latin: Oxalis corniculata Linn.  
Part Used: Leaves  
Habitat: Common weed throughout India  
Energetics: Astringent-cold-pungent  
Tissues: Plasma, blood  
Systems: Digestive, excretory, circulatory  
Action: Cold, refrigerant, antiscorbutic, appetite, astringent  
Uses: Leaves—fever, inflammations, pain, appetite, scurvy, digestion, dyspepsia, intoxication, poisoning, difficult urination, bilious headaches, removes fibers over cornea or opacities of the cornea; Leaves boiled in yogurt/water (lassi), or mixed with honey or cane sugar for chronic dysentery, rectum prolapse, thirst and enteritis (small intestine inflammation), hemorrhoids; as a soup for convalescence from diarrhea. Juice—made into sherbet with honey or cane sugar for dysentery, rectum prolapse, thirst. Externally removes warts, ringworm (used externally). Leaf decoctions (1 part leaves : 10 parts water) given in two ounce doses to children, removes fevers during teething. Leaves boiled in castor oil are applied to foul ulcers and inflammations. As a poultice, leaves hasten suppuration. Warmed they reduce gout, sciatica, and joint pains. Seeds are used as a substitute for tea and coffee.  
Preparation: Decoction, paste, poultice, oil
corns, etc.; applied locally as a poultice to inflamed areas and pain. Leaf juice with pepper and ghee are applied externally to red spots or other skin eruptions due to bile, removes warts. Mixed with onions and applied to the head for bilious headaches.

**Precautions:** Not taken with gout.  
**Preparation:** Juice, powder, paste, poultice, pill, soup, confection.

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**Chirāyatā (Kirata-tikta)**

**Sanskrit:** Chiráyatā (Kirata-tikta)

**Hindi:** Kiryat-charayatat

**English:** None

**Latin:** Swertia chirata Ham.

**Part Used:** Leaves and whole plant

**Habitat:** Himalayas; over 4,000 feet

**Energetics:** PK-V+ (King of the Bitters)

**Tissues:** Plasma, blood, muscle, fat

**Systems:** Circulatory, respiratory

**Action:** Anthelmintic, astringent, bitter tonic, febrifuge, stomachic, antidiarrheic, antispasmodic

**Uses:** Excellent for fever, skin diseases, blood purifier, worms, wounds, malaria; tonic for heart, liver, and eyes, cough, scanty urine, sciatica, a gentian substitute, toxic blood, enlarged spleen and liver, catarrh, intestinal spasms, anemia, indigestion, obstinate urinary disorders (some say diabetes also), cleanse ulcers; the best form is (Tinnevelly Nilavembu).

**Precautions:** High Vāyu

**Preparation:** Powder

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**Dāruharidrá, Dāruhaldí**

**Sanskrit:** Dāruharidrá, Dāruhaldí

**Hindi:** Kingor

**English:** Barberry

**Latin:** Berberis vulgaris Linn.

**Part Used:** Berries

**Habitat:** Found throughout the...
Himalayas, Nepal, Tibet, Afghanistan

**Energetics:** Bitter, astringent-hot-pungent PK-V+

**Tissues:** Blood, fat, plasma

**Systems:** Circulatory, digestive

**Action:** Diuretic, antibilious, refrigerant, stomachic, bitter tonic, antiperiodic, alterative, antipyretic

**Uses:** For bile and urinary conditions, Pitta detoxification, and congestion of abdomen and pelvic cavities; rheumatism, scarlet fever, brain disorders, heat, thirst, nausea; small amounts—tonic; large doses—purgative; excellent herb for jaundice, during pregnancy, mild laxative, periodic neuralgia, fevers, skin diseases, vomiting in pregnancy; fruit mild laxative/purgative for children, fevers, blood purifier, malaria, gastric and duodenal ulcers; sores, jaundice, enlarged liver and spleen, and regulates liver functioning, diabetes, and toxins/āma (with twice as much turmeric); destroys toxins, reduces body fat (with turmeric); renal calculi, abdominal and pelvic congestion; G.I. stimulant, reduces blood pressure.

**Precautions:** High Vāyu, tissue deficiency

**Preparation:** Decoction, powder, eyewash, medicated ghee, paste

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**Sanskrit:** Devadaru

**Hindi:** Deodar; Tūna

**English:** Himalayan Cedar

**Latin:** Cedrus deodara

**Part Used:** Leaves, wood, bark, turpentine

**Habitat:** Northern Himalayas

**Energetics:** PK-V+

**Tissues:** Plasma, blood, muscle, fat

**Systems:** Circulatory, respiratory

**Action:** Wood—carminative; bark—astringent, febrifuge; Leaves—mild turpentine properties

**Uses:** Inflammation, antispasmodic, anti-poison, paralysis, kidney stones, fevers, external injuries. Bark—bilious, remittent and intermittent fevers, diarrhea, dysentery. In powder form it is applied to ulcers. The dark oil, or tar from the leaves (turpentine), is applied to skin ulcers and other skin diseases. (It is also used for mange on horses and on cattle with sore feet).

**Preparation:** Oleoresin (oil or tar), powder

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**Sanskrit:** Dhānyak

**Hindi:** Dhania

**English:** Coriander/Cilantro

**Latin:** Coriandrum sativum Linn.

**Part Used:** Seeds, leaves

**Habitat:** Common throughout India

**Energetics:** Bitter, pungent-cold-pungent VPK=

**Tissues:** Blood, muscle, plasma

**Systems:** Digestive, respiratory, urinary

**Action:** Alterative, antibilious, aphrodisiac, aromatic, carminative, diaphoretic, diuretic, stimulant, stomachic, tonic

**Uses:** Main herb - digestive and skin/rash problems. Griping, flatulent colic, rheumatism, neuralgia, indigestion, vomiting, intestinal disorders, removes excess Kapha, eyewash, conjunctivitis, relieves internal heat and thirst, urogenital system (burning urethra, cystitis, infections, etc.), sore throat, allergies, for all Pitta disorders, burning,
juice for allergies, hay fever, and skin rashes (and externally as well); antidotes hot pungent foods, bleeding hemorrhoids. Externally—eye disorders.

**Preparation:** Cilantro juice, infusions (hot and cold), powder

**Precautions:** Not to be used in extreme Vāyu nerve tissue deficiency

**Sanskrit:** Dhātakī
dhātakī

**Hindi:** Dhai-phul

**English:** None

**Latin:** Woodfordia floribunda Salisb. (W. fruticosa; kurz; Lythrum fruticosum Linn.)

**Part Used:** Flowers, leaves

**Habitat:** Large shrub found throughout India

**Energetics:** Astringent, slightly pungent-cold-sweet

**PK- V+ Tissues:** Plasma, blood, reproductive

**Systems:** Reproductive, excretory

**Action:** Stimulant, astringent, tonic

**Uses:** Herpes, flowers in milk—dysentery, diarrhea, etc. Flower powder—mucus membrane disorders, hemorrhoids, liver disorders, internal hemorrhage; leukorrhea, menorrhagia. Leaves—biliousness, headache, fever. Externally, flower powder—ulcers, wounds; decoction as a lotion.

**Preparation:** Infusion, powder

**Sanskrit:** Elā
eḷa

**Hindi:** Elachi

**English:** Cardamom

**Latin:** Elatarria cardamomum Maton (E. repens)

**Part Used:** Seeds

**Habitat:** Found throughout Northern, Western, and Southern India, Sri Lanka, and Burma (Myanmar).

**Energetics:** Pungent, sweet-hot-pungent VK- (P+ in excess - Large elā) In the U.S. only the small or choti elā is available. Choti elā is slightly cold and better for Pitta than for Vāyu and Kapha.

**Tissues:** Blood, marrow, nerve, plasma

**Systems:** Circulatory, digestive, nervous, respiratory

**Action:** Carminative, diaphoretic, expectorant, digestive stimulant, stomachic

**Uses:** Main digestive herb. Absorption of nutrients, asthma, bronchitis, colds, cough, excellent for stomach complaints, hoarseness, indigestion, loss of taste, helps the spleen and pancreas, reduces Kapha in lungs and stomach, stimulates the mind, with milk it reduces mucus formation, detoxifies caffeine in coffee, nervous digestion, vomiting, headache, belching, acid indigestion, nausea, expels Vāyu in colon and digests foods in colon, convalescing from diarrhea, biliousness, respiratory disorders, involuntary urination.

**Spiritual Uses:** Sattvic, gives clarity and joy

**Precautions:** Ulcers, high Pitta

**Preparation:** Infusion (don’t boil seeds), powder, milk decoction
Sanskrit: Eranđa, Vātāri
हर्द, वातारी

Hindi: Rendi
English: Castor Oil Plant
Latin: Ricinus communis Linn. (R. ricococcus)
Part Used: [two varieties — perennial bushy plant with large fruits and red seeds—yield more oil; smaller annual shrub with small gray or white seeds with brown spots] oil, leaves, roots, seeds, fruit.
Habitat: Common throughout India
Energetics: Pungent, sweet-hot-pungent VPK+
Tissues: All Systems: Excretory, urinary, nervous, female reproductive, digestive
Action: Cathartic, demulcent, analgesic, nervine, purgative (in the duodenum); root bark—purgative
Uses: Main herb for swellings and purgation. Colic, headache, abdominal disorders, coagulates blood; fruit—enlarged liver and spleen; bark—nervous diseases, rheumatism, lumbago, sciatica; dried root—fevers; leaves—warmed and applied to nursing mother’s breasts acts as a galactagogue. When applied to the stomach, promotes menstrual discharge. Applied to painful joints, relieves pain; leaves internally—purgative. Seed decoction—lumbago, sciatica. Seed poultice is applied to mature boils to promote bursting and to reduce gouty and rheumatic swellings. Oil—the “king of the purgatives”, “king of Vāyu disorders”, inflamed bowels, infantile diarrhea, irritable conditions in debilitated adults and children; to facilitate delivery of baby; after childbirth to mother; in operations for urinary stones; peritonitis, jaundice, dysentery, urinary organ inflammation, articular rheumatism. For rectum disorders and hemorrhoids, it is given in small doses to soften feces and lubricate the passage. Also helps with ingested glass. As a purgative, it is taken with ginger or ḍashmūl teas. Externally used for sore nipples during breast feeding. In constipation it is used as an enema (2 oz.: 1 pint water). Dropped into the eyes for conjunctivitis and irritations. It increases cow’s milk when they eat the leaves. Externally—oil mixed with rice water for leg swelling; oil mixed with coconut oil and water (1:2:6) for itching skin.
Preparation: Oil doses: children- 1 tsp.; adults—2 tsp. - 3 tbs. in tea or boiled milk.
Decoction, infusion, poultice, leaf, paste
Precaution: Oil not used for kidney, bladder, bile duct, or intestine infections; jaundice, dysuria

Sanskrit: Gauriphal
गौरिफल
Hindi: None
English: Red Raspberry
Latin: Rubus wallichii
Part Used: Leaves
Habitat:
Energetics: Astringent, sweet-cold-sweet PK- (V+ in excess)
Tissues: Blood, muscles, plasma
Systems: Circulatory, digestive, female reproductive
Action: Alterative, antiemetic, astringent, hemostatic, tonic
Uses: Diarrhea, dysentery, female reproductive organs, heartburn, thirst, cholera hemorrhoids, hemorrhage in stomach, inflamed mucous membranes, intestinal flu, menstruation (irregular or excess), kidneys, liver, nausea, Pitta disorders, pre-childbirth toning, prolapse of uterus or anus, sores, spleen, vomiting, tones lower abdomen muscles, uterine bleeding, sore throats, wounds, ulcers, passive stomach hemorrhage, summer heat.
Precautions: Most varieties promote abortion except American red raspberry; Vāyu constipation
Preparation: Hot or cold infusion, powder, paste

Sanskrit: Gokṣhura (emphasize ‘go’. Meaning: shape of the cow’s-hoof)

English: Small Caltrops, Goats head, Puncture Vine
Latin: Tribulis terrestris Linn. (T. lenuginosus, T. aeylanicus)
Part Used: Fruit
Habitat: Trailing plant common in sandy soil throughout India, Sri Lanka, Madras.
Energetics: Sweet, bitter-cold-sweet VPK=
Tissues: Plasma, blood, marrow/nerve, reproductive
Systems: Nervous, reproductive, respiratory, urinary
Action: Analgesic, aphrodisiac, diuretic, lithotriptic, nerve, rejuvenative, tonic
Uses: Best herb for genitourinary conditions including difficult or painful urination, stones, bloody or burning urine, etc. Best herb to flush toxins from body. Back pain, cough, cystitis (chronic), diabetes, difficult breathing, Vāyu edema, gout, uterine disorders, hemorrhoids, impotence, infertility, kidney disease (acute inflammation), lumbago, nerve pain, Bright’s disease with edema, rheumatism, sciatica, seminal debility, kidney stones, venereal diseases. Strengthens the postpartum woman. Can be used with Punarnavā (boerhavia diffusa; nyctagineae) for kidney health.
Spiritual Uses: Sattwic, promotes clarity, opens crown chakra (energy center)
Precautions: Do not use if dehydrated
Preparation: Decoction, powder

Sanskrit: Sarpa-daruśhtrika
Hindi: Gudmār (meaning: sugar destroying)

English: None
Latin: Gymnemasylvestre
Part Used: Roots, leaves
Habitat: Climbing plant found in the Himalayas, Central and Southern India, and on the Western Ghats in Goa
Energetics: Astringent, refrigerant, tonic PK-V+
Tissues: Plasma, blood, fat, reproductive
Systems: Circulatory, urinary, reproductive
Action: Antiperiodic, diuretic, stomachic
Uses: A main herbs diabetes mellitus; removes sugar from pancreas, restores pancreatic function; leaves stimulate the circulatory system; increases urine secretion; activates the uterus; swollen glands; cough; fever.
Precautions: Leaves stimulate the heart
Preparation: Decoction, powder
Section 3: Therapeutics                                           Chapter 4: Herbology

Sanskrit: Gudúchi

Hindi: Amritā, Giloy
English: None
Latin: Tinospora cordifolia Miers; (Menisper mum
cordifolium, Cocculuc cordifolia, E. Tinospora)
Part Used: Roots, stems
Habitat: Himalayas, throughout Madras Presidency
districts
Energetics: Bitter, sweet-hot-sweet VPK=
Systems: Circulatory, digestive
Action: Alterative, antiperiodic, bitter tonic, di-
uretic, febrifuge
Uses: One of the few tridos̄hic immune-boost-
ing herbs (with Śhilājit). AIDS, Pitta diseases,
blood purifier, fever and convalescence from fe-
vers, jaundice, digestion, gout, chronic rheuma-
tism, constipation, hemorrhoids, dysentery, Kapha
jaundice, skin disease, chronic malarial fevers, tu-
berculosis, cancer (strengthens persons before and
after chemotherapy).
Spiritual Uses: Produces ojas
Preparation: Extract, powder, for serious illnesses
like cancer, use one or more ounces daily

Sanskrit: Guggul

Hindi: Gugal
English: Indian Bedellium
Latin: Balsamodendron mukul Hook. (B.
agollocha., Commiphora mukul; C. africana)
Part Used: Resin
Habitat: Eastern Bengal, Mysore, Rajputan, Sind,
Assam, Berars, Khandesh
Energetics: All but sour and salty-hot-pungent KV-
(P+ in excess)
Tissues: All
Systems: Circulatory, digestive, nervous, respira-
tory
Action: Alterative, analgesic, antispasmodic, astringent, expectorant, nerve, rejuvenative, stimu-
lation
Uses: Best herb for arthritis, hyper-cholesterol,
bronchitis, cystitis, debility, diabetes, disinfects
secretions (e.g., mucus, sweat, urination), endo-
metritis, fat reducing, gout, heals skin and mu-
cus membranes; hemorrhoids, increases white
blood cell count, indigestion, leukorrhea, lumbago,
menstrual regulator, nervous disorders, neurosis,
obesity, plaster for gums and throat ulcers, pus dis-
charges, skin diseases, sores, tissue regenerating
catalyst, heals bone fractures, toxin reducing, tu-
mors, ulcers, whooping cough, edema, enlarged
cervical glands, parasitic infection, abscesses, rheu-
matic disorders.
Precautions: Acute kidney infections and rashes;
avoid eating sour, sharp indigestible things; exhaus-
tion, sex, sun exposure, alcohol, and anger when
taking this herb
Preparation: Powder, pill

Sanskrit: Haridrā, Gauri

Hindi: Haldi
English: Turmeric
Latin: Curcuma longa Linn.
**Part Used:** Rhizome, tubers  
**Habitat:** Throughout India  
**Energetics:** Bitter, astringent, pungent-hot-pungent  
**K- (VP+ in excess)**  
**Tissues:** All  
**Systems:** Circulatory, digestive, respiratory, urinary  
**Action:** Alterative, anthelmintic, antibacterial/antibiotic, aromatic, carminative, stimulant tonic, vulnerary  
**Uses:** Amenorrhea, anemia, arthritis, blood purifier, blood tissue formation, circulation, cooking spice, cough, diabetes, worms, jaundice, eye problems, fevers, gas, hemorrhoids, edema, indigestion, ligament stretching, metabolism regulator; mucus relief, and hysteria (from inhaling fumes); pharyngitis, protein digesting, skin disorders, abscess, urinary diseases, wound and bruise healer; a natural antibiotic which also improves intestinal flora; inflammatory bowel syndrome (e.g., ulcerative colitis), Crohn’s Disease, chronic hepatitis, chronic bronchial asthma, psoriasis, all inflammatory conditions. External acne, insect bites, sore eyes, with honey or aloe gel for bruises or sprains.  
**Spiritual Uses:** Gives one the Divine Goddess’s energy and prosperity; chakra and subtle body cleanser; limbers for yoga āsana practice  
**Precautions:** Do not use if pregnant, with excess Pitta, with acute jaundice or hepatitis.  
**Preparation:** Infusion, decoction, milk decoction, powder, external paste (with sandalwood).  

**Sanskrit:** Harítakí  
हरीतकी  
**Hindi:** Hardh, Har  
**English:** Myrobalan, Indian Gall Nut  
**Latin:** Terminalia chebula Retz., (T. reticulata)  

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**Part Used:** Fruit  
**Habitat:** Tree grows wild in the forests of Northern India, central provinces, Bengal, Madras, Mysore, southern Bombay presidency  
**Energetics:** All except salty-hot-sweet VPK=  
**Tissues:** All  
**Systems:** Digestive, excretory, nervous, respiratory, female reproductive  
**Action:** Rejuvenative, tonic, astringent, laxative, nervine, expectorant, anthelmintic, alterative (unripe—laxative/ripe—astringent)  
**Uses:** Jaundice, colic, anemia, cough, asthma, hoarse voice, hiccup, vomiting, hemorrhoids, diarrhoea, malabsorption, abdominal distention, gas, fevers, urinary diseases parasitic infection, tumors, blood purifier, spleen and liver disorders; gargle for sore throat, mouth, or spongy, ulcerated gums; muscular rheumatism, with sugar water for ophthalmia; heart, skin, itching, edema, nervous disorders, rejuvenative, feeds the brain and nerves; small doses—good for both diarrhea and constipation (also chronic); digestion, atonic indigestion, bleeding hemorrhoids, longevity, paralysis, headache, epilepsy, melancholy, memory, wisdom, intelligence, organ prolapse, excessive discharges (cough, sweat, sperm, menorrhagia, leukorrhea); one of the three herbs in triphálā. Externally for Vāyu swellings, burns, scalds, skin disorders.  
**Spiritual Uses:** Gives pure awareness (Śhiva energy)  
**Preparation:** Decoction, powder, paste, gargle  
**Precaution:** Pregnancy, dehydration, severe exhaustion, emaciation, Pitta if taken in excess  

**Sanskrit:** Īshabgol, Snigdhajírá  
इशाबगोल, स्निघजीरा
Isapghul

English: Ispaghula or Spogel Seeds
Latin: Plantago ispagula; P. ovata Forsk.
Part Used: Seeds
Habitat: Throughout India
Energetics: Cold, astringent VPK=
Systems: Digestive/Excretory
Action: Demulcent, emollient, laxative, diuretic
Uses: Excellent for constipation (with warm water) and diarrhea (with cold water). Seed swell and thicken (mucilage) when soaked in water. It passes through the small intestine undigested, lining the mucus membrane (demulcifying and lubricating). May inhibit intestinal organism growth. The thickened jelly absorbs toxins (āma) and bacteria. It is useful for catarrh, chronic dysentery, intestinal problems, bladder, kidney and urethra problems (including inflammations and burning), digestive disorders, and fevers. Further uses include gonorrhea, gastritis, gastric and duodenal ulcers, cystitis, a demulcent for coughs and colds (especially for children).
Preparation: 1-2 tbs. in warm or cold water, stirred until it thickens into a gel

Jaṭāmānṣhī

Hindi: Jatamashi, Balchar
English: Muskroot; Indian Spikenard
Latin: Nardostachys jatamansi DC.
Part Used: Rhizome, rhizome oil
Habitat: Himalayas: 9,000-17,000 feet; India, Nepal, Bhutan, Sikkim
Energetics: Bitter, sweet, astringent-cold-pungent VPK=
Tissues: Blood, marrow/nerve
Systems: Circulatory, nervous, digestive, respiratory, reproductive
Action: Aromatic, antispasmodic, diuretic, emmenagogue, nervine, tonic, carminative, deobstruent, digestive stimulant, reproductive
Uses: Complexion, strength, kidney stones, jaundice, removes blood impurities, spasmodic hysteria and other nervous convulsive ailments; heart palpitations, nervous headache, flatulence, epilepsy, convulsions, respiratory and digestive diseases, skin conditions, typhoid, gastric disorders, seminal debility.
Spiritual Uses: Increases awareness
Precautions: None; its sedative properties increase awareness, whereas its cousin, valerian, dulls the mind
Preparation: Infusion, powder

Kākamāchī

Hindi: Makoy
English: Garden nightshade
Latin: Solanum nigrum Linn. (S. rubrum, S. incertum)
Part Used: Fruit, leaf
Habitat: Throughout India
Energetics: Bitter, sweet, astringent-cold-pungent VPK=
Tissues: Plasma, blood, bones, fat, reproductive
Systems: Circulatory, reproductive
Action: Leaf—alterative, sedative, diaphoretic, diuretic, hydragogue, expectorant; fruit—alterative, tonic, diuretic
Uses: Heart disease (with leg and foot swelling), skin diseases, fruit for edema hemmorhoids, gonorrhea, inflammatory swellings, enlarged spleen and liver, fevers, promotes perspiration, cough. External—painful, swollen testicles; poultice for rheumatic and gouty joints.
Precaution: Berries may be poisonous for some people
Preparation: Powder, extract, leaves, poultice, syrup, decoction

Sanskrit: Kāknāśā
caknaafaa

Hindi: Kakatundi
English: Blood Flower
Latin: Asclepias Curassavica, Linn.
Part Used: Leaves, root, flowers
Habitat: Bengal and throughout South India; West Indies, Jamaica
Energetics: Astringent
Tissues: Plasma, blood, muscle, reproductive

Systems: Circulatory, respiratory, excretory, reproductive
Action: Root—purgative, emetic, styptic
Uses: Organic muscular system (especially heart and blood vessels), dysentery hemmorhoids, gonorrhea.
Preparation: Juice, powder
Precaution: Difficult breathing, vomiting

Sanskrit: Kāñchanar
caknaanar

Hindi: Kanchnar
English: Mountain Ebony
Latin: Bauhinia variegata Linn. (B. racemosa)
Part Used: Bark, root, bud, gum, leaves, seed, flowers
Habitat: Sub-Himalayan tract, forests of India and Burma (Myanmar)
Energetics: Sweet, bitter, astringent
PK: V+
Tissues: Plasma, blood,
Systems: Digestive, reproductive
Action: Bark—alterative, tonic, astringent; root—carminative; flowers—laxative.
Uses: Best for lymphatic system/glands Worms, gargle with bark liquid for sore throat; bud decoction for cough, bleeding hemmorhoids, hematuria, menorrhagia. Bark emulsified with rice water and ginger for TB, enlargement of neck glands. Bark and ginger paste for TB tumors. Bark decoction for ulcer wash, skin diseases, diarrhea. Buds—diarrhea, worms, hemmorhoids, dysentery. Root decoction—indigestion, heartburn, gas, malaria, weight loss (anti-fat); flowers with sugar—gentle laxative; Kāñchanar guggul—TB tumors, ulcers, skin diseases, gonorrhea, edema, increase white
blood cells. [Ingredients; kañchanar bark (10 parts): ginger, black pepper, long pepper, cardamom, cinnamon, tejpatra leaves (cassia cinnamon), triphala (1 part of each of the above herbs)]. This is taken every morning with triphala or khadira/ (catechu/ acacia catechu, willd.) decoction.

Preparation: Emulsion, paste, gargle, decoction

Hindi: Kavach
English: Cowitch or Cowhage Plant
Latin: Mucuna pruriens Bak.
Part Used: Seeds, root, legumes
Habitat: Annual climbing shrub common in the tropics of India; legumes are eaten as vegetable
Energetics: Sweet-cold- sweet VP- K+
Tissues: Reproductive
Systems: Nervous, reproductive
Action: Anthelmintic, aphrodisiac, astringent, nerve, tonic, rejuvenative, (root is nerve/tonic)
Uses: Seeds—Main herb for Parkinson’s. One of the best tonics and aphrodisiacs for the reproductive system. Indigestion, colic, debility, edema, impotence, infertility, leukorrhea, menorrhagia, roundworm, spermatorrhea. Generally, it is used with āmalaki, aśhwagandhā, śhatāvari, gokṣhura, white and black musali to make pills and jellies. Roots—fevers, edema, elephantiasis (externally), nervous disorders, including facial paralysis.
Precautions: Do not use when congested
Preparation: Decoction, powder, confections

Hindi: Choti Katheri
English: None
Latin: Solanum xanthocarpum Schrad and Wendil
Part Used: Stems, roots, flowers, fruit
Habitat: Grows abundantly throughout India
Energetics: Pungent, bitter VP- K+
Tissues: Plasma, blood, marrow, reproductive
Systems: Respiratory, reproductive
Action: Aperient, digestive, alterative, astringent; stems, fruits, flowers—bitter, carminative; root—diuretic, expectorant, febrifuge.
Uses: One of the daśhmūl roots; fever, asthma, TB and other lung diseases; kidney disorders, cough, constipation, fumigation for toothache; juice with whey for diuretic; root with chirāyatā and ginger as a febrifuge, berry juice for sore throat, juice with black pepper for rheumatism; decoction for gonorrhea, conception; fruit powder with honey for chronic coughs in children; root decoction with gudūchī for cough and fever.
Preparation: Decoction, powder, juice, fumes

Hindi: Kapikachhū, Ātmaguptā
English: Cowitch or Cowhage Plant
Latin: Mucuna pruriens Bak.
Part Used: Seeds, root, legumes
Habitat: Annual climbing shrub common in the tropics of India; legumes are eaten as vegetable
Energetics: Sweet-cold- sweet VP- K+
Tissues: Reproductive
Systems: Nervous, reproductive
Action: Anthelmintic, aphrodisiac, astringent, nerve, tonic, rejuvenative, (root is nerve/tonic)
Uses: Seeds—Main herb for Parkinson’s. One of the best tonics and aphrodisiacs for the reproductive system. Indigestion, colic, debility, edema, impotence, infertility, leukorrhea, menorrhagia, roundworm, spermatorrhea. Generally, it is used with āmalaki, aśhwagandhā, śhatāvari, gokṣhura, white and black musali to make pills and jellies. Roots—fevers, edema, elephantiasis (externally), nervous disorders, including facial paralysis.
Precautions: Do not use when congested
Preparation: Decoction, powder, confections
**Hindi**: Kuṭki, Kaṭki  
**English**: None  
**Latin**: Picrorrhiza kurroa Benth.  
**Part Used**: Dried rhizome  
**Habitat**: North-Western Himalayas, from Kashmir to Sikkim  
**Energetics**: Bitter PK- V+  
**Tissues**: Plasma, blood, marrow/nerves, female reproductive systems  
**Systems**: Excretory, female reproductive, digestive, circulatory, nervous.  
**Action**: Small doses—bitter stomachic and laxative; large doses—cathartic; anti-periodic, cholagogue  
**Uses**: Metal toxicity, liver, epilepsy, paralysis, emmenagogue, emetic, abortifacient, skin diseases, improves eye sight, bilious fever, constipation due to small intestine secretion; with equal parts licorice, raisins, neem bark; with aromatics for worms in children, fever, malaria.  
**Preparation**: Tincture, extract, powder, pills

**Sanskrit**: Kumārī (Ghirita)  
**कुमारी**  
**Hindi**: Kumari, Gawarpaltra  
**English**: Indian Aces, Aloe Vera  
**Latin**: Aloe barbadensis Mill., Aloe Indica, A. Barbados, A. Vera, Varieties: Officinalis (Liliaceae)  
**Part Used**: Extract, dried juice of leaves and pulp root  
**Habitat**: Throughout India and the world  
**Energetics**: Bitter, astringent, pungent, sweet/cold/sweet VPK= (gel and small doses of powder; powder—PK- V+  
**Tissues**: All  
**Systems**: Circulatory, female reproductive, digestive, nervous, excretory  
**Action**: In small doses—stomachic tonic; large doses—purgative, emmenagogue, anthelmintic; laxative, refrigerant, bitter tonic; alterative, vulnerary, rejuvenative. Aperient, digestive, alterative, astringent; stems, fruits, flowers—bitter, carminative; root—diuretic, expectorant, febrifuge.  
**Uses**: Intestinal worms, hair dye and growth; eye problems, colds, hemorrhoids (confection of leaf pulp); pulp with honey and turmeric—coughs and colds; juice with _asafoetida_ gum—colic, infant pneumonia; external leaf juice for skin inflammations and chronic ulcers, brain tonic, Anti-Vāyu rib pain, heart pain, swellings from injury, enlarged spleen (internal and external paste); tender leaves with cumin and rock candy—dysentery with bloody stools; juice and ginger oil—hair oil for insomnia; leaf pulp—conjunctivitis; with small amounts of rock candy and cooked alum (in frying pan)—ophthalmia; with butter—applied to skin ulcers to relieve burning sensation; with turmeric—spleen disorders and enlarged glands; tuber paste with turmeric paste—externally applied to inflamed or diseased breasts; fever, constipation, bursitis, jaundice, hepatitis, enlarged liver, venereal diseases, herpes, amenorrhea, dysmenorrhea, menopause, vaginitis, tumors, regulates fat and sugar metabolism; blood tonic, tones digestive enzymes, kidney disorders, asthma, TB and other lung diseases, ear infections, obesity, Pitta reducing, wasting diseases. Externally for burns, herpetic ulcers, skin rashes, sores. One of the _dāshmūl_ roots. Fumigation for toothache; juice with whey for diuretic; root with _chirayatā_ and ginger as a febrifuge, berry juice for sore throat, juice with black pepper for rheumatism; decoction for gonorrhea, conception; fruit powder with honey for chronic coughs in children; root decoction with _gudūchi_ for cough and fever.  
**Precaution**: Do not use when pregnant  
**Preparation**: Confection, tincture, lotion, juice (gel), powder, decoction, paste, pulp, herbal wine, fumes
Sanskrit: **Kum Kuma**

*कुम्कुम*

Hindi: Zaffran, Kesar

English: Saffron

Latin: *Crocus sativus* Linn. (*C. saffron*)

**Part Used**: Dried stigmas

**Habitat**: Common wild dwarf-flower in India, U.S. and elsewhere

**Energetics**: Pungent, bitter, sweet-cold-sweet

**VPK**: T

**Tissues**: All, especially the blood

**Systems**: Circulatory, digestive, female reproductive, nervous

**Action**: Alterative, antispasmodic, aphrodisiac, carminative, emmenagogue, rejuvenative, stimulant, stomachic

**Uses**: Amenorrhea, anemia, asthma, cold, cough, depression, diarrhea, dysmenorrhea, hysteria, female reproductive blood circulator, food assimilation, impotence, infertility, headache, G.I. disorders, leukorrhea, menstrual pain and irregularity; liver enlargement/regulator, lumbago, menopause, neuralgia, Pitta reducer, rheumatism; seminal weakness, spleen regulator, tissue growth stimulator of the reproductive systems, uterus toner.

**Spiritual Uses**: Sattvic, develops love, compassion, and devotion

**Precautions**: Do not use when pregnant; large doses is narcotic

**Preparation**: Infusion, milk decoction, powder

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**Sanskrit**: **Kushā**

*कुषा*

Hindi: Dūrba

English: Sacred Creeping Grass

Latin: *Eragrostis cynosuriodes* Beauv.

**Part Used**: Grass, root

**Habitat**: Grows wild throughout the Himalayas

**Energetics**: Astringent

**Tissues**: Plasma, reproductive

**Systems**: Reproductive, urinary

**Action**: Grass—hemostatic, coagulant, diuretic; [note: even local grasses (without chemicals sprayed on them) are useful]

**Uses**: Root—dysentery, menorrhagia, other bleeding disorders like hemorrhoids, purpura, etc.

**Preparation**: Infusion
Sanskrit: Kuṣṭha

Hindi: Kūṭ
English: Costus, Kut Root
Latin: Saussurea lappa Clarke.
Part Used: Root
Habitat: Himalayas, Kashmir Valley
Energetics: Pungent, Bitter-hot-rasāyana VPK=
Tissues: Plasma, Blood, Bone
Systems: Circulatory, respiratory
Action: Anthelmintic, antiseptic, aphrodisiac, astringent, antispasmodic, alterative, aromatic, carminative, diuretic, expectorant, insecticidal, prophylactic, stimulant, tonic
Uses: Best for bronchial asthma (especially vagotonic), gas, phlegm, wasting, cough, loss of hunger (dyspepsia), rib pain, edema, skin diseases, jaundice, all diseases due to Vāyu and Kapha, and asthma; rheumatism (with choti elā), cholera, quai train malaria, leprosy, persistent hiccup, blackens gray hair; with musk for toothache, hair wash. As an ointment it is applied externally to wounds, severe ulcerations, tumors, angina.
Preparation: Powder, paste
Precaution: Narcotic effects when smoked. Use only under supervision of a qualified practitioner

Sanskrit: Laghu Pāṭā, Jal Jamnī

Hindi: Patha, Harjori
English: Velvet Leaf
Latin: Cissampelos pareira Linn.
Part Used: Root, bark, leaves
Habitat: Tropical and subtropical India (From Sind and Punjab to South India and Sri Lanka)
Energetics: Very pungent, astringent-hot VK- P+
Tissues: Plasma, fat, reproductive
Systems: Urinary, digestive, excretory, female reproductive
Action: Mild stomachic, bitter tonic, diuretic, lithotriptic
Uses: Fever, diarrhea, dysentery, acid indigestion, edema, kidney inflammation, Bright’s Disease, chronic cystitis, urethral discharge, urinary and bladder diseases, later stages of bowel complaints (taken with aromatics like cardamom); leaves and root paste with bland oil—topically for sores, sinuses, and itches. Recipe for colic; 4 parts laghu pāṭā: 5 parts pepper: 3 parts asafetida: 6 parts ginger; mix and add honey to make into a pill. The dose is three to five grains.
Preparation: Decoction, powder, extract

Sanskrit: Mamírā, Miṣhamitita

Hindi: Mamira
English: Gold Thread
Latin: Coptis teeta all.
Part Used: Dried root
Habitat: Himalayas, Mishmi mountains east of Upper Assam
Energetics: Bitter-cold-pungent PK- V+
Tissues: Plasma, blood, fat
Systems: Digestive, circulatory
Action: Bitter tonic, antipyretic, alterative
Uses: Improves appetite, restores digestion, gas, visceral obstructions, jaundice, improves bile flow, chronic gall bladder inflammation, debility, convalescence after fevers, debilitating diseases, atonic indigestion, mild forms of intermittent fevers, catarrhal and rheumatic conjunctivitis, dries excessive body moisture (e.g., water retention), all Pitta disorders, anal fissure, ulcerative colitis, inflammatory skin conditions; externally applied to sores (including mouth sores). Preparation: Paste, eye salve, powder, infusion, extract

Precaution: Drying; do not use with nausea or vomiting caused by a stomach hypoactivity or diarrhea due to spleen or kidney deficiency. Long term use aggravates the spleen and stomach.

Sanskrit: Mañjīṣṭhāḥ

मण्जिष्ठाः

Hindi: Maṇjiṭ

English: Indian Madder

Latin: Rubia cordifolia Linn. (R. manjishta, R. se-cunda)

Part Used: Root

Habitat: A climbing plant found in the North- West Himalayas, Nilgiris and other hilly districts of India

Energetics: Bitter, sweet-cold-pungent PK- V+

Tissues: Plasma, blood, muscles

Systems: Circulatory, female reproductive

Action: Alterative, antitumor, astringent, diuretic, emmenagogue, hemostatic, lithotriptic

Uses: The best herb for blood purification. Blood circulation, controls bleeding, mends broken bones, amenorrhea, cancer, cleanses and regulates liver, spleen, pancreas, and kidneys; diarrhea, dysentery, dysmenorrhea, edema, destroys kidney and gall stones, heart disease, hepatitis, herpes, jaundice, menopause, menorrhagia, painful menstruation, post partum uterus stimulation, paralysis, skin problems, tissue healing, traumatic injuries, skeletal disease, Kapha disorders, joint pain, rheumatoid arthritis, improves complexion and voice, helps destroy benign and malignant tumors.

Precautions: Severe chills, aggravates Vāyu

Preparation: Decoction, powder, paste, ghee

Sanskrit: Maricha (meaning: sun due to its large amounts of solar energy)

मरिच

Hindi: Gulmirch

English: Black Pepper

Latin: Piper nigrum Linn.

Part Used: Dried unripe fruit

Habitat: Perennial climbing shrub is found throughout India

Energetics: Pungent-hot-pungent VK- P+

Tissues: Plasma, blood, fat, marrow, nerve

Systems: Digestive, circulatory, respiratory

Action: Stimulant, expectorant, carminative, antipyretic, anthelmintic, antiperiodic; externally — rubefacient, stimulant, resolvent

Uses: Asthma, chronic indigestion, colon toxins, obesity, sinus congestion, fever, intermittent fever,
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cold extremities, colic, cooking spice, cholera, gastric ailments, gas, diarrhea, hemorrhoids, worms, sore throat; externally—applied as a paste to boils, skin diseases.

Preparation: Infusion, powder, milk decoction, medicated ghee
Precaution: Digestive inflammations, high Pitta

**Sanskrit:** Musta, Mustaka

**Hindi:** Mutha
**English:** Nutgrass
**Latin:** Cyperus rotundus Linn.

Part Used: Rhizome

Habitat: Found throughout the plains of India (especially South India)

Energetics: Pungent, bitter, astringent-cold-pungent PK-(V+ in excess)

Tissues: Plasma, blood, muscle, marrow/nerve

Systems: Digestive, circulatory, female reproductive

Action: Alterative, anthelmintic, antifungal, antiparasitic, antirheumatic, antispasmodic, aphrodisiac, astringent, carminative, demulcent, diaphoretic, diuretic, emmenagogue, stimulant, stomachic

Uses: Best herb for PMS, yeast, and candida. Parasites, menopause, menstrual disorders (including pain and cramps), dysmenorrhea, diarrhea, dysentery, fevers, gastritis, indigestion, liver (sluggish) harmonizes the liver, spleen, and pancreas; malabsorption, colic, bloody stool, urine, and vomiting blood, promotes memory, convulsions, moodiness, and depression, increases appetite, palpitation, vomiting, colds, flu, mucus, reduces breast tumors, lowers high blood pressure.

Precautions: Constipation and excess Vāyu

Preparation: Decoction, powder

Sanskrit: Nagakeshar नागकेशर

**Hindi:** Nagakesara
**English:** Cobra’s Saffron
**Latin:** Mesua ferrea Linn. (M. Roxburghii, M. coromandalina)

Part Used: Flower buds, flowers, fruit, seed, root, bark, oil

Habitat: Throughout India

Energetics: dried blossoms, root and bark—bitter; bark—mild astringent; dried flowers and blossoms—astringent; fruit skin—astringent

Tissues: Plasma

Systems: Respiratory, digestive, excretory

Action: Root—aromatic, sudorific

Bark—aromatic, sudorific,

Bark oleo-resin—aromatic, demulcent

Unripe fruit—aromatic, acrid, purgative

Fresh blossoms—stomachic, bitter, aromatic, sudorific

Dried flowers—stomachic, stimulant, carminative

Uses: Leaves—poultice for head colds. Bark and root—decoction, infusion, or tincture for gastritis and bronchitis. Seed Oil—externally for skin conditions (e.g., wounds, sore, etc.), and rheumatism. Dried flowers—oil or decoction fragrance; as a powdered paste or with ghee, they are used for bleeding hemorrhoids and dysentery with mucus. Flowers are also used for thirst, excessive perspiration, expectorating cough, indigestion.
Sanskrit: **Nimba**

निम्ब

**Hindi:** Nimb  
**English:** Neem  
**Latin:** Melia azadirachta Linn. (Azadiracta Indica)  
**Part Used:** All  
**Habitat:** This tree grows wild in Iran, the Western Himalayas of India, and is cultivated in other parts of India  
**Energetics:** Bitter/astringent-cold-pungent PK++ V++  
**Tissues:** Plasma, blood, fat  
**Systems:** Circulatory, digestive, respiratory, urinary  
**Action:**  
Root bark—astringent, antiperiodic (prevent recurrence of diseases), tonic  
Bark—astringent, antiperiodic, bitter, tonic, vermifuge, antiviral  
Fruit—purgative, emollient, anthelmintic  
Leaves—discutient, emmenagogue, antiviral, disinfectant  
Juice—anthelmintic  
Nut Oil—local stimulant, insecticide, antiseptic  
Flowers—stimulant, tonic, stomachic  
**Uses:** Arthritis, blood purifier and detoxifier, convalescence after fever, cough, diabetes, eczema, fever (used with black pepper and gentian), inflammation of muscles and joints, jaundice, leukorrhea, malaria, mucus membrane ulcerations, nausea, obesity, parasites, rheumatism, skin diseases/inflammations, cleanses liver, syphilis, thirst, tissue excess, tumors, vomiting, worms, drowsiness, loss of appetite. Leaves—heal ulcers in urinary passage, emmenagogue, skin diseases. Fruit—skin diseases, bronchitis. Kernel powder—washing hair. Effective as a pesticide.  
**Precautions:** Causes harshness for people on spiritual paths, Not with emaciation  
**Preparation:** Infusion, decoction, powder, medicated ghee, or oil

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Sanskrit: **Nirguṇḍi**

निर्गुण्डि

**Hindi:** Sambhalu  
**English:** Five Leafed Chaste Tree  
**Latin:** Vitex negundo Linn.  
**Part Used:** Roots, root, flowers, leaves, bark  
**Habitat:** Bengal, Southern India, Himalayas; Burma (Myanmar)  
**Energetics:** Leaves—bitter; flowers—cold, astringent P- V+ (K+ in excess)  
**Tissues:** Plasma, blood, marrow/nerve, reproductive  
**Systems:** Circulatory, female reproductive, nervous  
**Action:** Leaves—antiparasitical, alterative, aromatic, vermifuge, pain reliever. Root—tonic, febrifuge, expectorant, diuretic. Fruit—nervine, cephalic, emmenagogue. Dried fruit—vermifuge  
**Uses:** Hair, eyes, colic, swelling, worms, nausea, ulcers, ear disorders, malaria, hemorrhoids, spleen, uterus, removes obstructions, hemiplegia. External: leaves—inflammatory joint swellings in acute rheumatism and of the testes from suppressed gonorrhea or gonorrheal epididymitis and orchitis; strained limbs, contusions, bites (used as heated
leaves or as a poultice). Pillows stuffed with leaves are slept on to remove catarrh and headache (they are also smoked for relief). Crushed leaves or poultice is applied to temples for headaches. As a plaster on the spleen, it removes swelling; as a juice discharges worms from ulcers. A juice oil is applied to sinuses and neck gland sores (scrofula), or for washing the head for glandular tubercular neck swellings. Oil is also good for syphilis, venereal diseases, and other syphilitic skin disorders. A leaf decoction with *pippali* is used for catarrhal fever with heaviness of head and dull hearing. A warm bath in a leaf decoction removes pains after childbirth. For rheumatism it is taken as a juice, with the juice of *tulsi* and *bhringaraj* (eclipta alba), mixed with crushed *ajwan* seeds; or these persons can bathe in a *nirguna* leaf decoction. A tincture of root-bark is good for irritable bladder and also rheumatism. Powdered root—good for hemorrhoids and as a demulcent for dysentery. Root—dyspepsia, colic, rheumatism, worms, boils, skin disorders. Flowers—diarrhea, cholera, fever, liver disorders, cardiac tonic; seeds—cold for skin disorders; flowers and stalk powder—for blood discharge from stomach and bowels.

**Preparation:** Fruit powder—sugar/water or honey paste, decoction; powder, tincture, decoction, poultice

**Hindi:** Pakhanbed, Dakachru  
**English:** None  
**Latin:** Saxifraga ligulata Wall.  
**Part Used:** Rhizome  
**Habitat:** Found in temperate the areas of the Himalayas, from Bhutan to Kashmir and the Khassia Mountains.  
**Energetics:** Astringent, sweet-cold-sweet PK-V+  
**Tissues:** Plasma, fat, female reproductive  
**Systems:** Female reproductive, urinary  
**Action:** Astringent, demulcent, diuretic, lithotriptic  
**Uses:** Best herb for dissolving uric acid, urinary stones/gravel (especially phosphate; also oxalate); cough, diarrhea, safer (less irritating) diuretic, fevers, vaginal diseases, Vāyu tumors, pulmonary teething irritation, scurvy, tumors, enlarged prostate. External —paste for boils.  
**Precautions:** Amenorrhea  
**Preparation:** Decoction, powder, paste

**Sanskrit:** Pippali  
**पिप्पली**

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**Sanskrit:** Pāśhana Bheda  
**पष्णन भेद**

**Hindi:** Pippali, Pipal  
**English:** Long Pepper, Dried Catkins  
**Latin:** Piper longum Linn.  
**Part Used:** Fruit  
**Habitat:** Indigenous to North-Eastern and Southern India; Sri Lanka, cultivated in Eastern Bengal  
**Energetics:** Pungent-hot-sweet VK- P+  
**Tissues:** All but bone
Systems: Digestive, reproductive, respiratory  
Action: Analgesic, anthelmintic, aphrodisiac, carminative, expectorant  
Uses: Abdominal tumors and distention, to improve the digestive fire, Kapha disorders, asthma, bronchitis, colds, coughs, epilepsy, flatulence, gout, laryngitis, paralysis, rheumatic pain, sciatica, worms, immune system, for āma.

Sanskrit: Pravāl  
Precautions: Causes high Pitta  
Preparation: Infusion, powder, oil

Hindi: Pravāl  
English: Red Coral  
Latin: Corallium rubrum  
Part Used: Shell  
Habitat: Oceans, seas, and gulfs  
Energetics: Its red color is due to large amounts of iron content. Best for Pitta; VPK=  
Tissues: Plasma, blood, fat, muscle, reproductive  
Systems: Digestive, nervous, excretory, respiratory, circulatory, reproductive  
Action: Antacid, astringent, nervine tonic, laxative, diuretic, expectorant, rejuvenative, diaphoretic, emetic  
Root—purgative, anthelmintic, febrifuge; White—laxative, diaphoretic; Red—vermifuge.

Uses: A main herb for kidney stones. White—edema, anemia, heart disease, cough, intestinal colic, kidney disorders; same uses as red. Red—nervous system, heart disease, hemorrhoids, skin diseases, edema, rat and snake bites; chronic alcoholism, wasting diseases, insomnia, rheumatism, eye diseases, asthma (moderate doses), induces vomiting in large doses, jaundice, ascites due to early liver and peritoneal concerns; urethritis. Leaf juice— jaundice; Root—decocction or infusion as a laxative, gonorrhea, internal inflammations; Externally—edema, rat and snake bites. Leaf
Juice with honey, dropped into the eyes for chronic ophthalmia.

**Preparation:** Juice, decoction, infusion, powder, paste, oil, sugar water, or honey paste.

**Sanskrit:** Rasonam (lacking one taste)/Laśhuna

**Hindi:** Laśhan

**English:** Garlic

**Latin:** Allium sativum Linn.

**Part Used:** Bulb and oil

**Habitat:** Cultivated all over India, the U.S. and other countries.

**Energetics:** All except sour; pungent-hot-pungent

**VK:** P+

**Tissues:** All

**Systems:** Circulatory, digestive, nervous, reproductive, respiratory

**Action:** Alterative, anthelmintic, antiparasitic, antispasmodic, aphrodisiac, carminative, disinfectant, expectorant, rejuvenative, stimulant

**Uses:** Arteriosclerosis, asthma, blood and lymph cleanser (anti-āma); nerve and bone tissue rasāyana (rejuvenative); cholesterol, colds, colic, convulsions, cough, detoxifier, ear problems (external use), edema, flu, gas, heart disease, hemorrhoids, hypertension, hysteria, impotence, indigestion, lung/bronchial antiseptic and antispasmodic, memory, paralysis, rheumatism, skin diseases, T.B., tremor, tumors, Vāyu fevers, Vāyu/Kapha rasāyana, worms (round). Used effectively on parasites in dogs. Spiritual Uses: It is tamasic, and only suggested as medicine; not as a food for the healthy. **Haritaki** is its spiritual substitute.

**Precautions:** Hyperacidity, toxic blood heat, excess Pitta, cause mental dullness, not for spiritual devotees—except as medicine.

**Preparation:** Juice, infusion (don’t boil), powder, medicated oil.

**Sanskrit:** Rechanaka, Raktang

**Hindi:** Kamala

**English:** Kamala

**Latin:** Mallotus philippinensis Muell, Arg. (Croton philippinensis, C. punctatus, C. coccineum (Glandulae rottlerae)

**Part Used:** Glands and hairs from the capsules or fruits

**Habitat:** This small evergreen shrub of the Spurge family is found all over India, Sri Lanka, East Indies, Malay Archipelago, Australia, and more.

**Energetics:** VPK=, P

**Tissues:** All, blood

**Systems:** Digestive, excretory

**Action:** Cathartic, anthelmintic, aphrodisiac, lithotriptic

**Uses:** Tapeworms, aperient, purgative (may cause nausea or gripping before purging, but no after-effects; good for children, adults, and pets.

**Preparation:** Ripe fruits are placed in a cloth and beaten until the glandular pubescence is removed; or fruits are rubbed between one’s palms or feet.
Section 3: Therapeutics

Chapter 4: Herbology

**Sanskrit:** Sālam-miśhri

**Hindi:** Salabmishri

**English:** Salep Orchid

**Latin:** Orchis mascula Linn. (O. latifolia, O. Laxiflora, Allium Macleani)

**Part Used:** Root

**Habitat:** Iran, Afghanistan

**Energetics:** Sweet/sweet/sweet

**Tissues:** Blood, marrow/nerve, reproductive

**Systems:** Nervous, reproductive, excretory

**Action:** Restorative/invigorative tonic

**Uses:** Wasting diseases, diabetes, chronic diarrhea, dysentery, nervous or sexual debility, hemiplegia, paralysis, general weakness, impotence.

**Preparation:** One teaspoon of powdered root to one cup of boiled milk

**Precaution:** Avoid chilies, acids, very spicy foods, intoxicants, staying awake through the night, and sexual acts, when taking this herb

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**Sanskrit:** Sarpa-gandha (serpentine species)

**Hindi:** Nakuli, Chota-chand

**English:** None

**Latin:** Rauwolfia serpentina Benth.

**Part Used:** Root

**Habitat:** Climbing shrub in tropical Himalayas; moderate altitudes in Sikkim, North Bihar, Patna, Bhagalpur, Assam, Pegu, Tenasserim, Deccan Peninsula, Sri Lanka, Java, Malay

**Energetics:** Root—bitter

**Tissues:** Plasma, blood, marrow/nerve

**Systems:** Excretory, nervous, circulatory, respiratory

**Action:** Bitter tonic, sedative, febrifuge

**Uses:** It contains Reserpine alkaloid which is used for hypertension. This is the main herb for high blood pressure. Insanity with violent maniacal
symptoms (doses; 20-30 grains of root powder), insomnia, insect stings, dysentery, painful bowel disorders, fevers, insanity, sedative, hypochondria, irritative conditions of the CNS (central nervous system); leaf juice—in eyes heals cornea opacities.

**Preparation:** Decoction, powder, pills

**Precautions:** Lethal in large doses; not yet allowed in the U.S. Prolonged use over 10 years can cause sterility

**Sanskrit:** Śhaṅkh Puṣhpī
dr̥ṅk puṣpī

**Hindi:** Shankhini

**English:** None

**Latin:** Canscora decussata Roem. etc. Sch. P

**Part Used:** Entire plant and juice

**Habitat:** Found throughout India and Burma (Myanmar)

**Energetics:** Bitter-hot-pungent VPK=

**Tissues:** Mind, nervous

**Action:** Alterative, nerve

**Uses:** One of the main Āyurvedic nervines with brāhmī, jaṭāmāṇśī, and vachā. Juice for epilepsy, insanity, nervousness, memory.

**Preparation:** Juice, infusion, decoction, powder, paste

**Sanskrit:** Śatāvari, Śatamūli

**Hindi:** Śatāvari, Śatamūli

**English:** Hundred Husbands

**Latin:** Asparagus racemosus Willd. (A. sarmentosus, Willd; A. gonoclados, Baker; A. adscendens, Roxb.)

**Part Used:** Root

**Habitat:** This climber is found in the jungles around 8,000 feet throughout India, especially Northern India

**Energetics:** Sweet, bitter-cold-sweet PV- (K, āma + in excess)

**Tissues:** All Systems: Circulatory, digestive, reproductive, respiratory

**Action:** Mucilaginous, antidiarrhetic, refrigerant, diuretic, antidyserteric, nutritive, tonic, demulcent, galactagogue, aphrodisiac, antispasmodic, stomachic

**Uses:** A main herb for the immune and female reproductive systems. Cancer, convalescence, female organ debility, sexual debility, leukorrhea, menopause, impotence, infertility, cough, dehydration, diarrhea, dysentery, fevers (chronic), hematemesis, herpes, hyperacidity, lung abscess, ulcers, rheumatism, soothes dry, inflamed membranes of kidneys, lungs, sexual organs, and stomach. External application—emollient for stiff joints and neck, and muscle spasms. Increases breast milk and semen, nurtures mucous membranes, blood cleanser, supplies female hormones, nourishes the
ovum. Immune system boost—good for AIDS, Epstein Barr, etc., cancer—strengthens one from and for chemotherapy.

**Spiritual Uses:** Sattvic, increases love and devotion, increases ojas

**Precautions:** Do not use if congested or with āma

**Preparation:** Decoction, powder, ghee, oil; for serious diseases like cancer, use one or more ounces daily.

**Sanskrit:** Šhilājit (meaning: sweat of the rock)

It is expensive in comparison to herbs, it can heal most diseases.

**Production:** In the Himalayan region known as Gangotri (the northern region of the Ganga river), Šhilājit drips from the rocks. In other areas, foot-long scorpions sting the rocks. The poison from their stingers causes the Šhilājit to ooze from the stones. In still other places, it appears in coagulated form. Monkeys use this natural remedy for various health ailments. They stay healthy and live a long time

**Precautions:** Do not use with high uric acid count, or with febrile diseases

**Preparation:** Powder, with milk. 1 oz or more a day for severe diseases; 1/4-1 tsp.- 3 times daily, otherwise

**Sanskrit:** Šhweta Musali

**Hindi:** Šhilājita
**English:** Mineral Pitch; Vegetable Asphalt
**Latin:** Asphaltum
**Part Used:** The oozing from the rocks
**Habitat:** Himalayas, near the source of the holy Ganga river
**Energetics:** Pungent, bitter, hot-pungent VPK=, P+
in excess
**Tissues:** All
**Systems:** All, especially the urinary and nervous
**Action:** Alterative, diuretic, lithotriptic, antiseptic, rejuvenative

**Uses:** The main tridoshic immune-boosting herb (with Guḍāchī). A main herb for diabetes. Especially useful as a Vāyu tonic and rejuvenative, aphrodisiac, and for the kidneys; kidney, and gall stones, obesity, jaundice, dysuria, cystitis, edema, hemorrhoids, sexual debility, menstrual disorders, asthma, epilepsy, insanity, skin diseases, parasites, heals broken bones, mental work. Of the varieties of Šhilājit, the black is used for healing. Although
Precautions: Āma, congestion
Preparation: Milk decoction, powder, confection

Sanskrit: Snuhi, Thohar
स्नुहि, थोहर
Hindi: Thohar
English: Milk Hedge
Latin: Euphorbia neriifolia Linn. (E. lingularia)
Part Used: Stem
Habitat: Leafless shrubs are found in Northern and Central India
Energetics: Very hot VKP+
Tissues: Marrow/nerves, plasma, fat
Systems: Nervous, excretory
Action: Juice—purgative, expectorant; locally—rubefacient Root—antispasmodic
Uses: Milky juice—cathartic to relieve earache, liver and spleen disorders, syphilis, edema, skin diseases, asthma, cough, remove warts (externally used), with soot of ghee lamp as an eye salve for ophthalmia; externally with ghee applied to ulcers and scabies; glandular swellings—prevents pus formation and oozing; with turmeric—applied to hemorrhoids. Mainly used externally.
Preparation: Juice, powder, pill, syrup, paste, tincture, decoction, salve
Precaution: It is very irritant and strong alkalis use under the supervision of an Āyurvedic specialist

Latin: Valeriana wallichii DC. (V. leschenautic, V. brunoniana)
Part Used: Rhizome (root)
Habitat: Himalayan temperate regions, Kashmir, Bhutan; Afghanistan
Energetics: Bitter, pungent, sweet, astringent-hot-pungent VK- P+
Tissues: Plasma, muscle, marrow/nerve
Systems: Nervous, digestive, respiratory
Action: Stimulant, antispasmodic, stomachic, sedative, analeptic, carminative, nervine
Uses: Diminishes irritability of the brain and spinal marrow; nervous cough, dysmenorrhea, palpitations, migraine, chronic skin disorders, gas, colic, vertigo, nervous debility, failing reflexes, spasms, menopausal spasms, menstrual cramps, G.I. fermentation, insomnia, delirium, neuralgia, convulsions, nervous exhaustion, mental stress, and overwork; hysteria, epilepsy. One of the best herbs for Vāyu nervous disorders; cleanses undigested toxins (āma) from the colon, blood, joints, and nerves; clears nerve channels from excess Vāyu; fainting; mixed with calamus (vachā) it is less dulling (4:1). Its relative, jaṭāmāṇśhi, is triidoṣhic, also a sedative, but not tamasic spiritually dulling).
Spiritual Uses: It is tamasic, not recommended for meditation
Preparation: Infusion, decoction, powder, pills
Precaution: Excessive use may dull the mind. Excessive doses may cause central paralysis and other severe conditions. Use only under the supervision of a qualified practitioner

Sanskrit: Tagara
तागरा
Hindi: Tagar, Bala-tagra, Sugandh-bala
English: Indian Valerian
**Sanskrit:** Tejbal, Tumbru

**Hindi:** Tumbru

**English:** Toothache Tree

**Latin:** Zanthoxylum alatum Roxb.

**Part Used:** Bark, carpels (ovule bearing leaf of pistil on a flower), carpels of fruits, seeds

**Habitat:** Shrub common in the temperate Himalayas, Bhutan, Darjeeling

**Energetics:** Sweet, bitter-cold-sweet P- VK+

**Tissues:** Plasma, blood, bone

**Systems:** Excretory, circulatory, digestive, respiratory

**Action:** Bark and seeds—aromatic tonic; branches, fruit and thorns—carminative, stomachic

**Uses:** Bark and seeds—fever, indigestion, cholera; fruit, branches, and thorns are used to heal toothache and other diseases of the teeth. Good for asthma, bronchitis, Kapha disorders.

**Preparation:** Bark—infusion, decoction

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**Sanskrit:** Tila

**Hindi:** Til

**English:** Sesame

**Latin:** Sesamum indicum DC. (S. orientale, S. trifoliatum, S luteum)

**Part Used:** Seed, oil, leaf. There are three varieties; black, white, red (or brown). White has most oil, black is best for healing

**Habitat:** Small bush throughout India

**Energetics:** Sweet-hot-sweet V- PK+

**Tissues:** All, especially bone

**Systems:** Excretory, reproductive, urinary, respiratory

**Action:** Seeds—laxative, emollient, demulcent, diuretic, promote ojas, nourishing, galactogogue, emmenagogue, nutritive tonic, rejuvenative.

**Leaves—demulcent**

**Uses:** Seeds—excellent rejuvenative tonic for Vāyu doṣhas, bones and teeth; hemorrhoids, dysentery, constipation (decoction or sweets); decoction with linseed for cough, aphrodisiac; as a paste, with butter for bleeding hemorrhoids; powder for amenorrhea, dysmenorrhea (and a warm hip bath with a handful of seeds placed in the water); poultice applied externally to ulcers, burns, and scalds. Applying the oil to the body and head is useful for Vāyu doṣhas, calming, giving nutrition, antioxidant properties, dry skin, ulcers, oozing wounds, with equal parts of lime juice for burns and scalds, on eyelids for eye problems; cooking/frying. Ingesting oil—gonorrhea. Leaves—mucilage for dysentery, cholera infantum, etc. Decoction from leaves and root—hair wash, blackens hair, promotes hair growth. Sesame stalks are good food for cows.

**Spiritual Uses:** Sattwic (holy)—good for yogis (up to one ounce daily)
**Preparation:** Decoction, sweets, paste, poultice, powder, medicated oil  
**Precaution:** Large doses may cause abortion; obesity, high Pitta

**Sanskrit:** Trāymān  
**Hindi:** Vanpsa, Banaphsa  
**English:** Wild Violet  
**Latin:** Viola odorata Linn.  
**Part Used:** Flowers, root  
**Habitat:** An herb found in the Himalayas over 5,000 feet  
**Energetics:** Flowers astringent; bitter-cold-bitter  
**Tissues:** Plasma, blood, reproductive  
**Systems:** Respiratory, excretory, female reproductive, circulatory  
**Action:** Emetic, flowers—demulcent, diaphoretic, diuretic, aperient  
**Uses:** Decoction for cough, sneezing, flu, and other respiratory problems. Bile, lung disorders, rectum and uterus prolapse, stops oozing of pus, kidney and liver diseases; diaphoretic for pulmonary disorders, nauseating emetic, large doses—emetie, mixed with almond oil and senna syrup—excellent demulcent and aperient for children, petal syrup—infant coughs and chest tightness; flower infusion—fevers; root is emetic in larger doses.  
**Preparation:** Decoction, infusion, powder, pill, syrup

**Sanskrit:** Tulsi (Tulasí), Krishnamul  
**Hindi:** Kala Tulasí  
**English:** Basil, Holy Basil  
**Latin:** Ocimum Spp. or O. Sanctum or O. basilicum  
**Part Used:** Herb  
**Habitat:** Small herb found throughout India and cultivated near Hindu houses and temples  
**Energetics:** Pungent-hot-pungent VK- (P+ in excess)  
**Tissues:** Plasma, blood, marrow/nerves, reproductive  
**Systems:** Digestive, nervous, respiratory  
**Action:** Antibacterial, antiseptic, analgesic, antispasmodic, diaphoretic, febrifuge, nerve, vermifuge  
**Uses:** Coughs (including TB-caused), colds, excellent for fevers, lung/respiratory problems (prāṇavaha srotas)—liquefies phlegm, allergic bronchitis, asthma, eosinophilia. Abdominal distention, absorption/bioavailability, arthritis, colon (air excess), memory, nasal/sinus congestion, sinus headache (as snuff), blood and heart tonic; oxygenates the body, cleanses and clears the brain and nerves; strengthens nerve tissue, relieves depression and the effects of poisons; reduces pain, difficult urination, prevents the accumulation of fat in the body (especially for women after menopause), obstinate skin diseases, arthritis, rheumatism, first stages of many cancers, builds the immune system. Improves digestion and appetite and destroys āma, good for worms, empowers other herbs. It is chewed for gum infection. Tulsi contains trace mineral copper (organic form), needed to absorb iron. Helps prevent hair-loss and graying. Oil is used for earaches. Reduces swellings.
Purifies the air (when grown in the house—a natural negative ion machine); it frees ozone from sun’s rays

**Spiritual Uses:** *Sattwic, opens heart and mind, gives love, devotion, faith, compassion, and clarity; sacred to Viṣṇu and Kṛṣṇa; cleanses the aura and gives Divine protection. It increases prāṇa (life breath). One of the two most sacred plants in India. It develops pure awareness.

**Precautions:** Excess Pitta

**Preparation:** Juice, infusion, powder, ghee, shampoo

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**Sanskrit:** Tvak

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**Hindi:** Daichni, Daruchni

**English:** Cinnamon

**Latin:** Cinnamomum cassia Blume. (C. zeylanicum; C. saigonicum; C. aromaticum; C. laurus.)

**Part Used:** Bark

**Habitat:** Indigenous to Sri Lanka and Southern India

**Energetics:** Pungent, sweet, astringent-hot-pungent

**VK- P+**

**Tissues:** Plasma, blood, muscles, marrow/nerves

**Systems:** Circulatory, digestive, respiratory, urinary

**Action:** Alterative, analgesic, antibacterial, antifungal, antiseptic, antirheumatic, antispasmodic, aromatic, astringent, carminative, demulcent, diaphoretic, digestive, diuretic, expectorant, germicide, hemostatic, stimulant, stomachic

**Uses:** Absorption, *agni* (digestive fire) promoting, breathing difficulties, bronchitis, colds, congestion, circulation, generates energy and blood, strengthens one’s constitution, diarrhea, dysentery, edema, flu, gas, metabolic (spleen and pancreas) and heart strengthening, hiccup, indigestion, warms and strengthens the kidneys, liver problems, melancholy, muscle tension, for debilitating pain of the waist, knees, backaches and headaches; palpitations, toothache, uterine muscle fiber stimulant, nausea, vomiting. Assists uterine contractions during labor, menstrual pain from low metabolic function. External—headaches, pain.

**Spiritual Uses:** *Sattwic*

**Precautions:** Bleeding disorders, excess Pitta

**Preparation:** Infusion, decoction, powder, oil

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**Sanskrit:** Vachā (meaning: speaking)

**वचा**

**Hindi:** Bach

**English:** Calamus

**Latin:** Acornus calamus Linn.

**Part Used:** Rhizome

**Habitat:** A semi-aquatic perennial cultivated in damp marshy places, or by the edge of lakes and streams in India and Burma (Myanmar)

**Energetics:** Pungent, bitter, astringent-hot-pungent

**VK- P**

**Tissues:** Plasma, muscle, fat, marrow/nerve, reproductive

**Systems:** Circulatory, digestive, nervous, reproductive, respiratory

**Action:** Antispasmodic, decongestant, emetic, expectorant, nerve, rejuvenative, stimulant

**Uses:** Arthritis, asthma, brain rejuvenation, cerebral circulation promoter, colds, coma (as snuff), cough, deafness, detoxifies subtle channels, emetic, epilepsy, hysteria, insanity, memory, mental sharpness, nasal congestion, and polyps (as snuff); nervous system rejuvenation, neuralgia, shock (as
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snuff), sinus headaches/sinusitis, transmutes sexual energy to spiritual energy; gastritis, colic pain, laryngitis, Vāyu and Kapha rejuvenator. One of the best mind herbs. It removes the toxic effects of marijuana from the liver and brain. External—paste applied to head for headaches and arthritic joint pain. Powder may be sprinkled in home for removal of insects, fleas; keeps moths from woolens.

**Spiritual Uses:** Sattwic

**Precautions:** Not to be used with bleeding disorders (e.g., nosebleeds, hemorrhoids) and other Pitta conditions. Excess use may cause nausea, vomiting, rashes, and other Pitta conditions.

**Preparation:** Decoction, milk decoction, powder, paste

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**Sanskrit:** Vaṃśha (Lochana)

**Hindi:** Vamśh Lochan, Bans

**English:** Bamboo Manna

**Latin:** Bambusa arundinacia Retz. (B. apous, B. orientallis, B. spinosa)

**Part Used:** [Two varieties (blue, white)] Inner stalks or stems of female plant (silicous deposit)/ milky bark; leaves, young shoots, seeds, roots

**Habitat:** Himalayas; 4,000 feet, and throughout India

**Energetics:** Sweet, astringent-cold-sweet PV- K+

**Tissues:** Plasma, blood, marrow/nerve

**Systems:** Circulatory, nervous, respiratory

**Action:** Demulcent, expectorant, tonic, rejuvenative, antispasmodic, hemostatic; leaves—emmenagogue, anthelmintic; stimulant, febrifuge, tonic, aphrodisiac

**Uses:** Excellent for colds, coughs, fevers, and asthma; bleeding, emaciation, debility, dehydra- tion, vomiting, consumption, excellent Pitta reducing herb, lungs. Nurtures heart, liver, and soothes the nervous system; relieves thirst, anxiety, improves the blood, skin disorders, threadworms in children, palpitation, coma, rejuvenative, strengthening after chronic diseases, sedative, tissue deficiency. Leaves—eaten by pets. External poultice—dislodge worms from ulcers. Young shoots—ulcer worms (external—juice poured on bandage). Leaf bud—decoction for discharge of menses after delivery or when scanty.

**Preparation:** Decoction, milk decoction, powder

**Precaution:** Increases congestion if not balanced with pungent herbs like ginger

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**Sanskrit:** Vārahikand

**Hindi:** Gendhi; Zamin-kand

**English:** Yam

**Latin:** Dioscorea bulbifera Linn., var.: sativa

**Part Used:** Tubers
Habitat: Grows in UP, Bihar and Sub Himalayan region of India  
Energetics: Sweet, bitter-cold-sweet VP- (K+ in excess)  
Systems: Digestive, reproductive, nervous, urinary  
Action: Nutritive tonic, aphrodisiac, rejuvenative, diuretic, antispasmodic, analgesic  
Uses: Main male/female reproductive tonic. Impotency, infertility, increases semen, milk (progesterone), and other hormonal secretions (pituitary, thyroid, estrogen); syphilis. Hemorrhoids, dysentery, diarrhea, senility, hormonal deficiency, colic, nervous excitability, hysteria, abdominal pain and cramps; promotes body weight, and soothes digestive organs.  
Precautions: Glucoside in the plant is poisonous; creates excess mucus and congestion. Only use with the advice of an Ayurvedic specialist  
Preparation: Decoction, milk decoction, powder, bolus, candy  

Sanskrit: Vásāka, Vása  
वासाक, वासा  
Hindi: Adosa  
English: Malabar Nut  
Latin: Adhatoda vasika Nees. (or Adenanthera vasika)  
Part Used: Leaves, roots, flowers, bark  

Habitat: A bush growing throughout India, especially the lower Himalayan ranges  
Energetics: Bitter/astringent-cold-pungent PK- V+  
Tissues: Plasma, blood  
Systems: Respiratory, circulatory, nervous, elimination  
Action: Expectorant, diuretic, antispasmodic, alterative  
Uses: The main respiratory herb: asthma (bronchodilator), bronchitis, bronchial asthma, cough, voice, thirst, TB; a main herb for bleeding disorders, bleeding gums; vomiting, dysentery, diarrhea, hepatitis, wasting, rheumatic and general pain, swelling, urinary disorders, diabetes; neuralgia, skin disorders, fever, epilepsy, hysteria, insanity; repellent for fleas, mosquitoes, centipedes, flies and other insects; Kapha disorders, flu.  
Preparation: Infusion, extract, decoction, poultice, powder, cigarette  

Sanskrit: Vatsnābh  
वातस्नाभ  
Hindi: Mídhavis  
English: Aconite, Monk’s Hood  
Latin: Aconitum felconeri Stapf.  
Part Used: Leaves, seeds, roots  
Habitat: Throughout India
**Energetics:** VP+ K  
**Tissues:** All, mainly blood/nerves  
**Systems:** All systems, especially the nervous system  
**Action:** Small doses—Anodyne, antidiabetic, antiperiodic, antiphlogistic, antipyretic, diaphoretic, diuretic. Large doses—poison, sedative, narcotic; metabolized quickly. It is related to and acting with Vyān Vāyu.  
**Uses:** Enhances the properties of herbs, making them work faster (i.e., for emergencies and immediate relief). Leaves—indigestion, sedative; Externally—neuralgia (especially facial), tetanus (acute and chronic), rheumatism (articular and muscular), gout, erysipelas, heart disorders. Internally—fevers, pain, increase urine flow. Root (external)—lepa for neuralgia, muscular rheumatism, itching with erythema, nasal catarrh, tonsillitis, sore throat, coryza, acute gout, leprosy, paralysis (alterative and nerve tonic), spermatorrhea, incontinence, and diabetes (decreases urine and sugar quantity). Root (internal)—fever, rheumatism, cough, asthma, snake bites, inflammations of mucus membranes of the throat, nose, stomach, and intestines.  
**Preparation:** Tincture, extract from fresh leaves and flower tops; external liniment, poultice, homeopathic formula  
**Precaution:** Poisonous without proper purification. The root is not used internally with heart disease. May cause severe headaches. Use only with the advice of a qualified practitioner.

**Sanskrit:** Viđāṅga  
**Hindi:** Viraṅga  
**English:** None  
**Latin:** Embelia ribes Burm. (E. Indica, E. Glandulifera, E. Robusta, Roxb.)  
**Habitat:** Climbers in hilly parts of India; Central and Lower Himalayas, to Sri Lanka and Singapore  
**Part Used:** Berries (fruit), leaves, root-bark  
**Energetics:** Pungent, astringent-hot-pungent PK-(V+ mildly)  
**Tissues:** Plasma, blood  
**Systems:** Digestive, excretory
Action: Demulcent, emetic, expectorant, laxative, rejuvenative, sedative, tonic

Uses: Excellent for acidity, voice, and heart tonic
(with warm milk), Vāyu doṣha, bronchitis, colds, cough, laryngitis, general debility, emetic (in large doses), inflammation, mental calming, mucus liquefying and expectorating, mucus membrane toner and soother, muscle spasms, sore throat, ulcers (contains natural ulcer-healing steroid precursors), urination pain. Cleanses lungs and stomach of Kapha. For colds and flu, mix with ginger (1:1). Blood purification, abdominal pain, nourishes the brain—increasing cranial and cerebrospinal fluid. Improves complexion, hair, and vision.

Spiritual Uses: Sattwic; gives contentment and harmony

Precautions: Excess Kapha, edema, stops calcium and potassium absorption, not for osteoporosis, hypertension (increases water around heart). Precautions are removed when taken in boiled milk or de-glycerized (DGL) form is used. Do not use when pregnant.

Preparation: Decoction, milk decoction, powder, ghee

Conclusion
Herbs were chosen for this materia medica, based on those most commonly used, and those covering most disorders. Thousands of herbs could be added to the list, but it was felt that a simple, manageable list of herbs was more practical. Other outstanding herbs worthy of mentioning are Kūṭaj, the best antiparasitical herb, and Garcinia (Tamarind) an excellent weight loss herb for Kapha doṣhas (but can cause diarrhea in Pitta people if not blended with additional cold herbs). It is not recommended for Vāyu doṣhas. Tamarind is an inexpensive food supplement found in Indian groceries. It is also available in extract form in many new weight loss formulas, though it is more costly. The dose of Tamarind (Garcinia) extract is to be within the range of 100-500 mg. (9-45 grams) per use.

Chandan (Sandalwood) is excellent for spiritual practices, is an antiseptic, antibacterial, a sedative, and cools all Pitta conditions. It was omitted from this list at a time when it was becoming over-harvested and was banned from export from In-
dia. That situation has been corrected, and thus will be added to this list in a future edition.

Chandan’s energetics are PV-; K/ama +in excess. It is useful for bronchitis, cystitis, dermatitis, eye disorders, gonorrhea, herpes zoster, palpitations, sunstroke or when spending time in the sun (e.g., playing ball or working in the summer), urethritis, vaginitis. It relaxes and improves the functioning of the nervous, digestive, respiratory, and circulatory systems. It is not to be taken with excess Kapha conditions.

Spiritually chandan calms the mind and body and awakens spiritual intelligence. It opens the third eye (ājñā chakra or eye of intuition and spiritual sight), cultures devotion (bhakti), and meditation (sādhana).
Chapter 5
Herb Glossary

The following is a list defining the effects of foods, drinks, and herbs. You may reference them as you read through the herbal materia medica. ‘S’ stands for Sanskrit, and ‘H’ stands for Hindi.

Abortifacient: Induces abortion
Herbs: chitrak, aloe, sandalwood

Alterative: [S- Parivartakas or Rakta Shodhana Karma; H- Badal-de-ne-wali] PK- V+; cold, bitter, astringent
Uses: Cleanses and purifies the blood; heals sores, boils, tumors, cancers; reduces fevers and Pitta; detoxifies the liver, kills parasites and worms; helps in the treatment of infectious, contagious diseases and epidemics, flu, acne, herpes, venereal disease, lymphatics. Externally, used on wounds, sores ulcers, etc.
Cold Herbs: Aloe, neem, mañjiśthā, sandalwood, red clover, and burdock
Hot Herbs: Bayberry, black pepper, cinnamon, myrrh, and safflower

Amoebicidal: For amoebic dysentery (e.g., kuṭaj)

Analgesic: [S- Vedana shamana; H- Pidha harne wali]
Uses: Reduces or eliminates pain (e.g., digestive, circulatory, respiratory, nervous system, nerve, muscle, tooth pain, nervous digestion, headaches).
Herbs: Camphor, chamomile, cinnamon, cloves, and echinacea

Anesthetics: For surgical anesthesia
Herbs: Aśhok, calamus, guḍmar, jaṭamaṇśhi, katuṅkā

Anthelmintic: [S- Krumighana karma or Krimighna; H- Kire marne wali]
Uses: Destroys and dispels worms, (round, tape, broad, and thread worms), parasites, fungus, yeast (e.g., candida). See vermicide, vermifuge. Vāyu—in feces, Pitta in blood, Kapha in mucus.
Cold Herbs: Pau d’arco, goldenseal, wormseed, wormwood
Hot Herbs: Ajwan, cayenne, peppers, and pumpkin seeds

Antibiotic: PK- V+
Uses: Bitter, antibacterial, and antiviral infections.
Herbs: Turmeric and echinacea

Antidiabetic:
Herbs: Ámalakí, blackberry, fenugreek, gudūchī, guḍmar, mica bhasma, senna, shilājit

Antidiarrhea: An alterative,
Cold Herbs: Blackberry, comfrey, gentian, red raspberry, and yellow dock
Hot Herbs: Black pepper, ginger, haritākī, and buttermilk/lassi

Antidiarrhea: An alterative,
Cold Herbs: Blackberry, comfrey, gentian, red raspberry, and yellow dock
Hot Herbs: Black pepper, ginger, haritākī, and buttermilk/lassi

Antiemetic: [S- Chherdinashana]
Uses: Stops vomiting.
Herbs: Cloves, coriander, ginger, neem, raspberry, and vaṃśha lochana
**Antiperiodic**: [S- Visham Jvara har; H- Malarial Jvara’s]
*Uses*: Prevents the periodic return of attacks of diseases or fevers (e.g., malaria, neuralgia).
*Herbs*: Barberry, chirāyatā, guṇḍā, kuṭaj, and vachā

**Antipyretic**: [S- Jwarahara; H- Bukhar Ko Dur Karne Wa roknewali]
*Uses*: Dispels heat or fever (see bitter, febrifuge) by reducing production of heat at its centers; destroying fever toxins; sweating to increase the loss of heat; drawing out the heat (e.g., cold baths).
*Herbs*: Ámalakí, black pepper, bṛiháti, dashmúl, mañjiähóhá, nirguòæí, safflower, sandalwood

**Anodyne**: [S- Sula-orasa-mana; H- Sakornwali]
*Uses*: Provides relief from ill-defined pains and general discomfort. Its effects works mostly on the sensory nerves.
*Herbs*: Aśhok, barberry, cedar, ginger, kuśhthā, licorice, vatsnab

**Antiphlogistics**:
*Uses*: An external application to reduce internal and external inflammations.
*Herbs*: Aloe, barberry, white sandalwood, vatsnab

**Antirheumatic**: VK- P+
*Uses*: Relieves or heals rheumatism
*Herbs*: Hot diuretics: Juniper berries, guggul, ajwan, cinnamon, and parsley

**Antiseptic**: [S- Šodhaníya; H- Šharir Saph Karne Wali]
*Uses*: Removes infection or decay, which microorganisms live (but does not destroy the organisms themselves)—see bitters.
*Herbs*: Aloe, Chitrak, gokšhura, guḍmar, sandalwood, šhatāvari, šhilājit, turmeric

**Antispasmodic**: [S- Vikashti; H- Badan Ki Aินthan Wa Maror Ko Dur Wa Kam Karnewali]
*Uses*: Relieves or prevents spasms of the voluntary and involuntary muscles (also see nervines) by strengthening nerves and the nervous system; cramps, tremors, convulsions, prāṇa, bronchodilators, menstrual cramps, nerve pain, headaches, open mind and senses, high Vāyu, hypersensitivity, nervousness, lumbago, sciatica, paralysis, degenerative nerve disorders, Vāyu emotions cause weak kidneys, insomnia, mental instability, numbness, and ungroundedness.
*Herbs*: Vāyu and Kapha—Āśhwagandhā, basil (tulsi), calamus, guggul, licorice, myrrh, sage, and vāsāk

**Antisyphilic**: For relief of syphilis (usually alternatives).
*Herbs*: Black pepper, cedar, guṇḍā, guggul

**Aperient**: [S- Bhedaníya; H- Dast Khol Kar lane wali]
*Uses*: Mild purgatives or laxatives—see purgative.
*Herbs*: Rhubarb

**Aphrodisiac**: [S- Vajikarana; H- Namardi-kidawa]
*Uses*: Gives great power or vitality by reinvigorating the body and sexual organs, if directed spiritually (upward), body, mind, and spiritual growth is gained; revitalizes all seven dhātus.

Two types exist: a) tonics, b) stimulants.
*Tonics*: Develop tissue substance; *Stimulants*: increase the functioning of the reproductive organs. [Emmenagogues—more specific for women]
*Herbs*: Angelica, āśhwagandhā, asparagus, fenugreek, fo-tí, ginseng, gokšhura, hibiscus, kapikachhū seeds, pippalí, rose, saffron, and šhatāvari

Some enhance spermatogenesis (šukrala) or **Nutritive tonics**—increase semen and breast milk: āśhwagandhā, balā, fo-tí, ghee, licorice, marshmallow, sesame seeds, šhatāvari, and raw sugar

**Sattwic aphrodisiacs**—(enhance ojas): āśhwagandhā, ghee, lotus seeds, and šhatāvari
Appetizer: For stimulating the appetite.

Herbs: Cardamom, coriander

Aromatic: [S- Sugandhi-tadravya; H- Kushbuen] Uses: Provides fragrant, spicy tastes, and/or odors that stimulate the GI mucose membrane.

Herbs: Cardamom, cinnamon, cloves, fennel, musta, nágkešar, peppermint, and turmeric

Astringent: [S- Sankeshaniya or Stambhana karma; H- Bandhej-karnewali] PK- V+ cold

Uses: Dries secretions (i.e., bleeding), excessive wastes, heals tissues externally, diarrhea, sweat, seminal emissions, urine, (see hemostatic, vulnerary), anti-diarrhea herbs).

Herbs: Ámalaki, arjuna, aśhok, cinnamon, jasmine, sandalwood, and yarrow

Bitters: PK- V++

Uses: Reduces toxins, toxins in blood and weight; destroys infection and āma; high fever, heat, Pitta conditions, fever in blood, internal fever, heated liver, much thirst, sweating, inflammation, infection, bile regulator (hepatitis, jaundice), fat and sugar metabolism regulator (spleen-diabetes), antitumor (malignant and benign); use only until pathogens are destroyed.

Herbs: aloe, barberry, chirāyatā, gentian, golden seal, katukā, and neem. Three types of bitters:

Bitter aromatics have properties of both bitters (simple) and aromatics

Bitter simple herbs stimulate only the GI tract

Bitter styptic herbs add styptic and astringent properties to those of bitterness

Calmative: For soothing, sedating—see nervines.

Cardiac Stimulant: For promoting circulation when there is a weak heart.

Carminative: [S- Vata-anuloman or Dipaniya; H- Bao Haran]

Uses: Dispels intestinal gas and distention; increases absorption of nutrients, dispels water, mucus, and āma in the GI tract; promotes normal peristalsis; increases agni; cleanses srotas; relieves spasms and pain; promotes práòa flow; improves weak digestion from anxiety, nervousness, or depression. May aggravate Vāyu in long-term use.

Herbs: Cold Herbs: Chamomile, chrysanthemum, coriander, fennel, lime, musta, peppermint, and spearmint

Hot Herbs: Ajwan, basil, calamus, cardamom, cinnamon, ginger, and turmeric

Formulations: Hingwasták Chūrṇa, Lavan Bhaskar Chūrṇa, Tṛikatu, Triphalā

Cathartic: [S- Bhedana; H- Kara Julab]—see purgatives

Laxatives—(figs, prunes, olive oil)

Simple purgatives—(that stimulate the glands—senna, castor oil, aloe vera)

Drastics—irritate the intestinal mucus membrane

Hydrogogues—cause fluid motions—epsom salts

Cholagogue—purgatives that stimulate the liver—rhubarb, aloe vera

Cholagogue: [S- Mridubhedana; H- Halka Julab]

Uses: For stimulating liver action, emptying the gall bladder, and promoting or increasing bile secretion or excretion; resulting in free purgation.

Herbs: Arka, bhringarāj, guḍūchī, licorice, safflower, senna, and sesame

Cordial: For stimulating or exhilarating the heart—aromatic confections.

Decongestant: For relieving congestion—see expectorant.

Demulcent: [S- Mridukara or Kasa-Svasahara; H- Tarkarnewali]

Uses: For softening, soothing, and protecting mucous membranes and skin (i.e., protects stomach and urinary bladder lining).

Herbs: barley, licorice; linseed, olive, and almond oils—see expectorant—moistening.
Dentifrice: For cleaning teeth and gums

Deobstruent: For removing obstructions to the functioning of the body.

Diaphoretic: [S- Svedana Karma or Svedaniya; H- Pasina Lanewali]
Uses: For promoting perspiration, circulation; dispels fever and chills; for eliminating surface toxins; relieving muscle tension, aching joints, and inflammatory skin conditions; bringing water down through urine; cold and drying in nature; relieving diarrhea, dysentery (dispels damp heat), kidneys, liver, urinary, and gall bladder disorders; dispelling stones of kidney and both bladders (lithotropic); genitourinary disease (i.e., herpes), edema; painful, difficult, or burning urination or infections; first step in healing the disease.
Herbs: Two kinds exist: hot and cold: 
Hot: Raise body temperature, dispel chills and colds; stimulants, expectorants, antiasthmatic, and antirheumatic.
Hot herbs: Ajwan, basil, cardamom, cinnamon, eucalyptus, ginger, juniper berries, and parsley.
Cold: Bitter-pungent, high fever, sore throat, toxins in blood, alternative, diuretic, cleanses lymph and plasma, subtle channels and capillaries, lungs, respiratory, open mind, prāna, sinuses, stimulate nervous system, liver, moistens, soothes, and protects kidneys; fevers, infections, liver, gall bladder, steam bath, sauna (keep head out of box), hot bath, etc. Cold herbs: Asparagus, barley, burdock, chamomile, ehrsanthemum, coriander, dandelion, fennel, gokṣhura, marshmallow, punarnava, spearmint

Digestives: [S- Dipana-Pachana Karma]
Uses: For assisting the stomach and intestines in normal digestion.
Herbs: Coriander, cumin, rock salt, turmeric

Disinfectant: [S- Aguntaka-roganashaka; H-Urkar Lagnewali]
Uses: For destroying disease germs and noxious properties of fermentation; disinfectants, bactericides, or germicides destroy pathogenic microbes (that cause communicable diseases); some antisepsics are disinfectants; all disinfectants are antisepsics.
Herbs: Apāmarga, arka, guduchi, katu, sandalwood

Diuretic: [S- Mutrala Karma or Mutra-virehana; H- Peshabjari Karnewali] PK- V+
Uses: For increasing urination; promoting kidney and urinary bladder activity; reducing and removing toxins; reducing water in all tissues (dhātu).
Three forms of diuretics: 
stimulating: stimulates kidneys during their elimination (e.g., pepper, juniper) 
hydogogue: raises blood pressure in the glomeruli (e.g., digitalis, caffeine) 
refrigerant: washes out the kidneys (e.g., drinking lots of water)
Herbs: Apāmarga, aśhwagandhā, barberry, cardamom, cinnamon, ginger, gotu kola, gokṣhura, guduchi, licorice, musta, punarnava, sandalwood, shatāvarī, shilājit, vachā

Emetic: [S- Vamakraiyā; H- Qai Lanewali]
Uses: Including or causing vomiting by local action on the nerves of the stomach and mucus membrane.
Three types of emetics: 
central: Acts through the vomiting center of the brain (e.g., chamomile) 
local: Locally irritates the nerves of the gastric mucus membrane (e.g., mustard, salt water) 
general: Acts through the blood on the vomiting center (these are partly local emetics)
Herbs: Apāmarga, arka, chakramarda, chitrak, licorice, pippali, rock salt, vachā

Emmenagogue: [S- Rajastha-paniyā or Raktabhisarana]
Pungent and bitter
Uses: For promoting and regulating menstruation (including PMS, uterine tumors, or infections). Clears blood congestion, blood clot; builds the blood; moistens female reproductive organs; counteracts aging and poor nutrition;
Section 3: Therapeutics

**Herbs**: Aloe, angelica, hibiscus, jasmine, licorice, myrrh, peony, *rose*, saffron, *śhatāvari*

**Cold Herbs**: Menstrual or uterine infections, bleeding; anger, and irritability: Blessed thistle, chamomile, chrysanthemum, hibiscus, *maṇįśṭhā*, red raspberry, and rose

**Heating Herbs**: Delayed menses (from overexposure to cold), overexertion, nervous anxiety: Angelica, cinnamon, ginger, myrrh, safflower; used for antispasmodics, uterine cramps; diuretic for PMS, water retention; hemostatics tonic, rejuvenative.

**Emollient**: [S- *Snehopaga*; H- *Jalan Aur Sozish Ko Dur Karnewali*] Oils or fats—see demulcent

*Uses*: Externally—protect, soften, and relax the skin (e.g., oils, honey, bread or bran poultice, carrots, turnips, ointments, hot fomentations).

**Epispastic**: [S- *Dosha-ghanalepa*; H- *Uparnewali*]

*Substances* locally applied to the skin—see rubefacient

*Uses*: Produces blisters and redness on the surface (e.g., mustard).

**Errhine**: [S- *Śhiro-virechana*; H- *Chink Lanewali Ya Nazla Bahadenuwar*] herbs applied to the mucous membranes of the nose

*Uses*: Increases nasal secretion with or without causing sneezing.

*Herbs*: Āmalaki, apāmārga, arka, black pepper, ginger, *gudmar*, jasmine, pippali, *vachā*, *vidāṅga*

**Exhilarant**: Herbs that enliven and cheer the mind.

**Expectorant**: [S- *Kasa-Svasahara*; H- *Khansi Aur dame Ko Dur Darnewali*]

*Uses*: Promotes phlegm and mucus discharge; clears lungs, nasal passages, and stomach; respiratory (colds, flu, asthma, bronchitis, pneumonia), digestive problems (from mucus in GI tract) causing poor absorption of nutrients; removes phlegm and mucus that can accumulate and cause growths or tumors (usually benign) or nervous or circulatory ones.

*Herbs*: Two types: Drying (e.g., licorice) which liquefy—cold and sweet herbs. These are also demulcent and emollients—see demulcent—dispel heat and dryness; liquefy Kapha and āma for Vāyu and Vāyu/Pitta respiratory illness; lung tonics, nerves, and heart

**Dry herbs**: Calamus, cardamom, cinnamon, cloves, elecampane, dry ginger, *pippali*, and sage

**Moist herbs**: Bamboo, comfrey root, licorice, marshmallow, milk, raw sugar, slippery elm, cough relieving: bayberry, ephedra, eucalyptus, thyme, wild cherry. There are seven ways that they work:

1) Relieving bronchial tube spasms (lobelia, tobacco)
2) Through dislodging, by vomiting (see emetics—large doses)
3) Increasing the flow from the inflamed membrane (see emetics—small doses)
4) Promoting expectoration (onion, *asafoetida*/*see expectorant*)
5) By soothing the irritation in the respiratory center and promoting expectoration
6) Causing expectoration through stimulating the nerves of the mouth
7) By stimulating the respiratory center and strengthening the expulsive mechanistic muscles

**Febrifuge**: [S- *Jvarahar*; H- *Bukhar Ko Dur Karnewali*] reduces fever; (see antipyretic, antiperiodic, antiseptic)

**Galactogogue**: (S- *Stanya-janana*; H- *Dudh Barhanewali*) increases breast milk secretion (internally or externally applied)

*Herbs*: Cumin, fennel, *musta*, pippali, *śhatāvari*, white musali

**Germicide**: Destroys germs and worms [see disinfectant]

**Germifuge**: An agent that expels germs [see germicide]

**Hemostatic**: [S- *Shonitasthapana*; H- *Khun Band Karnewali*] astringent, alterative PK- V+

*Uses*: Stops bleeding, purifies blood (stypitics).
**Herbs:** Cold herbs: Dúrba, goldenseal, mañjishthā, red raspberry, turmeric  
**Hot herbs:** Cinnamon, ginger; used with nutritives and tonics  
**Irritant:** Causes irritation or inflammation  
**Herbs:** Arka, cinnamon, cardamom, ginger, myrrh  
**Laxative:** (S- Svalpabhedana or Virechanīya; H- Dast Khol Karlanewali) mild purgative that relaxes the bowels  
**Herbs:** castor oil, flax seed, psyllium, rhubarb, senna; and triphala (in large doses).  
**Lithotriptic:** Dissolves and prevents kidney, urinary and gall bladder stones (see diuretic;), nerve: nutritive, builds tissues  
**Herbs:** Arjuna, āmalakī, arka, gokșhura, pașhana bheda, punarnavā  
**Myotic:** [S- Netra-kașhtararoga; H- Ankhon Ki Putli Ko Sakornevali] agents that cause the contraction of the pupil and diminution of ocular tension  
**Nervine:** [H- Rag-aur-reshon Men Bal Karnewali] herbs that calm excited nerves and heal nervous diseases and the nervous system  
**Herbs:** Aśhwagandhā, balā, guďmar, šaňkh pusþpī  
**Parasiticide:** [S- Krimighna; H- Bahar Ke Kire marnewali] destroys parasites (see germicide, antiparasitic)  
**Parturifacient:** Herbs inducing childbirth  
**Herbs:** Barley, pippali, punarnavā root (wrapped around belly)  
**Purgative:** [S- Virecheniya; H- Kara Julab] produce, hasten or increase intestinal evacuation from the bowels  
**Herbs:** Aloe, apāpāmarga, balā, bhringarāj, bilwa, chitrak, epsom salts, išhabgol, kaṇṭakārī, kaťukā, licorice, punarnavā, rhubarb, safflower, senna  
**Refrigerant:** [S- Dahanaśhaka; H- Pias Bujhanewali]  
**Uses:** Cools and reduces fevers; quenches thirst and suppresses unnatural body heat.  
**Herbs:** Aloe, chitrak, coriander, ginger, hibiscus, orange, lemon, licorice, musta, pippali, sandalwood, śhatāvari, cane sugar, vachā, viďaŋga  
**Resolvent:** Causes the absorption of inflammations and other swellings by stimulating the lymphatics  
**Restorative:** Herbs, cordials or foods that restore nutritive deficiencies  
**Rubefacient:** [S- Barīyaalepana; H- Lal Chakatte Kar Denewali]  
**Uses:** An external remedy that irritates the nerve ends in the skin, causing distention of the capillaries, inflammation and reddening of the skin; increasing blood flow to that area.  
**Herbs:** Bākuchi seeds, black pepper, cayenne, chitrak, ginger, licorice, mañjishthā, mustard, pippali  
**Sialagogue:** [S- Lalavardhaka; H-Ral-barhanewali Wā Thuk Barhanewali]  
**Uses:** Increases or produces saliva, either by local mouth irritation; causing reflex activity of the glands; (e.g., mustard, tobacco), or by exciting the glands during their elimination.  
**Herbs:** Arka, black pepper, chitrak, chirāyatā, ginger, licorice, pippali  
**Stimulant:** [S- Agni-sthapaniya or Dipana; H - Uksanewali]  
**Uses & Herbs:** Increases agni, destroys āma, increases autoimmune system, drying (e.g., pepper, cloves, cinnamon, dry ginger, and ajwan).  
Numerous forms of stimulants exist:  
**arterial:** Cayenne  
**cardiac:** Camphor, cane sugar, ephedra, glucose  
**cerebro-spinal:** Jafāmānšhi, kuśhtā  
**circulatory:** Adrenaline  
**eyes:** Barberry extract, yellow thistle juice
general: a) Diffusible (e.g., antispasmodics), b) Permanent (i.e., tonics, astringents)
local: Laxatives, emetics, purgatives, diuretics, diaphoretics, rubefacients, expectorants, sialagogues, epispastics
nervine (i.e., exciting the nervous system): Musk, asafoetida, caffeine
respiratory: Bhúmiámalakí, cardamom, jaóámáò¤hí, mañjiähóhá, nirguòæí, tulsí
rheumatism etc: See rubefacient
skin: Cedar, chakra marda, sandalwood
spinal: Barley, dates, figs, pomegranate, rice, cane sugar
ulcers/abscesses: Gotu kola, nirguòæí
uterine: Cinnamon, guggul, myrrh, vaå¤ha lochana
vascular: Cayenne, cinnamon, ginger, kaóuká, nutmeg, pippali, vacha
stomachic: [S- Kshudha-vardhaníya; H- Bhuk Barhanewali] digestive stimulant (see stimulant, bitters, carminative)
Uses: Increases or excites gastric juice secretion; improves stomach tone, promotes appetite, and digestion.
Herbs: Ámalakí, balá, bh^i´garáj, bilwa, black pepper, cardamom, cedar, chiráyatá, chitrak, cumin, ginger, harítakí, katuká, licorice, musta, pippali, turmeric, vacha, viñañga
Stomachic: [S- Kshudha-vardhaníya; H- Bhuk Barhanewali] digestive stimulant (see stimulant, bitters, carminative)
Uses: Increases or excites gastric juice secretion; improves stomach tone, promotes appetite, and digestion.
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Styptic: [S- Raktha-sthambana; H- Khun Band Karanewali] (See hemostatic)
Uses: Causes vascular contraction of the blood vessels or coagulation of the albuminous tissues of the blood; checks hemorrhage
Herbs: Adrenaline, alum
Tonic (astringent): tissue builders; see nutritives
Herbs: Harítakí
Tonic (nutritive): [S- Bruhangana karma; H-Dhatu barane wale] VP- K+
Uses: Permanently increases the tone of a part of the body, or the entire system by nourishing and increasing weight. They are sweet, heavy, oily, or mucilaginous; increasing vital fluids, muscles, and fat; builds the blood and lymph; increases milk and semen; restoratives for weakness, emaciation, debility, and convalescence; soothing, harmonizing, dispels rigidity, and calms nerves. They are taken with stimulant or carminative herbs (e.g., ginger or cardamom) to assist in absorption; having expectorant, demulcent, and emollient properties; nurtures the lungs and stomach.
Herbs: Ámalakí, arka, a¤hwagandhá, balá, bhringarāj, bibhítakí, cane sugar, coconut, coriander, dates, ghee, gokßhura, guδuchi, guggul, harítakí, honey, jaóámáò¤hí, licorice, mañjiähthá, milk, raisins, sesame seeds, śhatávari, turmeric, vañša lochana, vidaña, vidári kand
Rejuvenative Tonics: [S- Rasáyana karma]
Uses: Regenerates cells and tissues (body and brain); promotes longevity—spiritual and physical. For young and old people.
Herbs:
Váyu—A¤hwagandhá, guggul, harítakí, calamus, and śhatávari.
Pitta—Aloe, ámalakí, gotu kola, śhatávari, saftron, and gokßhura.
Kapha—Bibhítakí, guggul, pippali, śhilájit, triphalá, and elecampane.
Vermicide: [H-\textit{Kiremarnewali}] that which kills intestinal worms (see anthelmintic)
Vermifuge: [\textit{Kiremarnewali}] Expels intestinal worms (but may not kill the worms). See anthelmintic
Vulneraries: Astringent, demulcent, emollient

PK- V+

Uses: Heals tissue via external use; cool as a plaster or poultice for cuts, wounds, burns, hemorrhage.

Herbs: Aloe, comfrey, honey, licorice, marshmallow, turmeric, and slippery elm.
The doctor of the future will give no medicine but will interest their patients in the care of the human frame, in diet, and in the cause and prevention of disease.

*Thomas Edison*

## Chapter 6

### Nutrition

We have briefly touched upon the topic of tastes, as they are related to the seasons. This may be quite an unusual way to look at the seasons, but nonetheless, a useful one when considering health. To better understand the idea of taste from the Ayurvedic viewpoint, we need to examine it in depth. Its insights explain the role of tastes in healing. Unique to Ayurveda is a scientific breakdown of tastes, discussed according to energies—or energetics. Ayurveda classifies herbs, foods, and drinks into five aspects. Each has its own therapeutic effects:

1. Taste
2. Element (property)
3. Hot or cold effect
4. Post-digestion effect (final taste after digestion)
5. Special properties

**Taste:** It is considered therapeutic for several reasons. The Sanskrit word for taste is “Rasa”. It means delight or essence, both of which promote healing. A channel extends from the mouth into the head and brings the essence (one meaning of taste) to the brain. This essence stimulates prāna, which in turn stimulates the agni or digestive fires. If the taste of the food is not pleasing, the gastric fires may not digest the food and thus do not provide proper nutrition. That is why Ayurvedic cooking is a science unto itself, blending the right amount of herbs for the right taste. In our society, we have adulterated our sense of taste with unwholesome (artificial) foods (one of the two fundamental causes of disease we discussed in volume one).

**Element:** Six tastes originate from the five elements, transmitting their properties: sweet, salty, sour, pungent, bitter, astringent. All tastes essentially originate in the water element, having their origin here. No food consists only of one taste; all five elements are contained in all substances. So when it is said that a food has a certain taste (e.g., sweet), that taste predominates. Similarly, no illness is caused by purely one dosha. However, when a dosha predominates, it is said that an illness is caused by that specific dosha.

<table>
<thead>
<tr>
<th>Taste</th>
<th>Element</th>
<th>Food</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet</td>
<td>earth/water</td>
<td>sugar, starches</td>
</tr>
<tr>
<td>sour</td>
<td>earth/fire</td>
<td>fermented, acids</td>
</tr>
<tr>
<td>salty</td>
<td>water/fire</td>
<td>salt, alkaline</td>
</tr>
<tr>
<td>pungent</td>
<td>fire/air</td>
<td>spicy, acrid, aromatic</td>
</tr>
<tr>
<td>bitter</td>
<td>ether/air</td>
<td>herbs</td>
</tr>
<tr>
<td>astringent</td>
<td>earth/air*</td>
<td>constricting quality with tannin</td>
</tr>
</tbody>
</table>

All persons need some for each of the six tastes in their diet. However, depending on one’s constitution and the season, one will adjust their tastes to balance their dosha. The key is to have a moderate amount of each taste. The benefits listed below result from ingesting foods that develop these healing measures. However, they relate primarily to the dosha(s) listed. If used by a dosha not listed, they will create excess.
### Negative Effects Due to Excess
The diseases listed below resulted from ingesting foods that create excesses in the *dośha*. In excess, eventually any *dośha* will develop these ailments.

<table>
<thead>
<tr>
<th>Taste <em>(Rasa)</em></th>
<th>Physical Effect</th>
<th>Mental Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet VP-</td>
<td>builds &amp; strengthens tissues, life sap (ojas), bones complexion</td>
<td>contentment, pleasure</td>
</tr>
<tr>
<td>sour VK-</td>
<td>digestive aid, dispels gas, nourishes, relieves thirst, satiates, helps circulation and elimination, strengthens heart, aids all tissues but reproductive, maintains acidity</td>
<td>wakens mind &amp; senses</td>
</tr>
<tr>
<td>salty V-</td>
<td>softening, lubricates tissues, laxative, sedative, digestive aid, promotes sweating, purgative, emetic, softens hard tumors, decongests hard phlegm, maintains mineral balance, holds water, improves taste</td>
<td>calms nerves, stops anxiety</td>
</tr>
<tr>
<td>pungent VK-</td>
<td>heals throat diseases and VK allergic rashes, skin diseases, counters water, grease, and fat; digestive aid, dispels gas, removes edema, improves taste, promotes sweat, improves metabolism and organic functions, breaks up stagnant blood or clots and other hard masses, clears channels, relieves nerve pain and muscle tension</td>
<td>opens mind and senses</td>
</tr>
<tr>
<td>bitter PK-</td>
<td>heals anorexia, thirst, skin diseases, fever, nausea, burning, parasites, and bacteria; blood purifier, cleanses, detoxifies, reduces fat, tissue, and water excesses; antibiotic, antiseptic, digestive aid, cleanses breast milk, digests sugar and fat</td>
<td>clears senses and emotions</td>
</tr>
<tr>
<td>astringent PK-</td>
<td>stops bleeding and cleanses blood, sweat, diarrhea, heals skin and mucus membranes, prolapse, and ulcers; expectorant, diuretic, tightens tissues, dries moisture and fat</td>
<td>cools fiery minds and clears senses and emotions, removes lethargy</td>
</tr>
</tbody>
</table>

*(V = Vāyu, P = Pitta, K = Kapha, ‘-’ means reduces)*
Section 3: Therapeutics                                           Chapter 6: Nutrition

It is interesting that Áyurveda is not concerned with naming diseases. Illness is determined according to the excesses and deficiencies of the elements or doseňas (air, fire, and water). When doseňas are balanced, illness does not exist. From this point of view, one can see how, by understanding which tastes mitigate or aggravate which doseňas, nutrition becomes an elemental and effective measure in maintaining the balance of health. Various diseases are seen to be directly related to tastes and doseňas in the charts shown above. Thus, by following an appropriate food plan for one’s constitution, a person may maintain health and prevent future illness.

Energy (Virya): This energy activates tastes. Foods and drinks possess either cold or hot energy (in the body). Each taste has an associated energy.

<table>
<thead>
<tr>
<th>Taste  (Rasa)</th>
<th>Physical Effect</th>
<th>Mental Effect</th>
<th>Energy</th>
<th>Foods</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet K+</td>
<td>excess fat diseases; obesity, diabetes indigestion, malignant tumors, neck gland enlargement</td>
<td>Kapha: lethargy, Vāyu: anxiety</td>
<td>cold</td>
<td>sugar</td>
</tr>
<tr>
<td>sour P+</td>
<td>flabbiness, loss of strength, fever, thirst, blindness, itching, pallor, Pitta anemia, herpes, small pox</td>
<td>giddiness, anger, impatience, hot temper</td>
<td>acidic*/hot</td>
<td>yogurt, wine, pickles</td>
</tr>
<tr>
<td>salty PK+</td>
<td>hypertension, baldness, gray hair, skin diseases, wrinkles, thirst, herpes, loss of strength, abscesses</td>
<td>anger, impatience, lethargy</td>
<td>hot</td>
<td>table salt, seaweed</td>
</tr>
<tr>
<td>pungent P+</td>
<td>thirst, depletion of reproductive fluid and strength, fainting, tremors, waist/back pain</td>
<td>anger, impatience</td>
<td>hot</td>
<td>hot peppers, chillies, wine</td>
</tr>
<tr>
<td>bitter V+</td>
<td>tissue depletion, Vāyu diseases</td>
<td>anxiety, fear, insomnia</td>
<td>cold</td>
<td>alum, golden seal, neem</td>
</tr>
<tr>
<td>astringent V+</td>
<td>undigested foods, heart pain, thirst, emaciation, virilityloss, constipation, blocked channels</td>
<td>anxiety, worry, fear, insomnia</td>
<td>constricting</td>
<td>alum, oak bark</td>
</tr>
</tbody>
</table>

* Yogurt is sour, sweet, and heavy. Pure forms of the tastes will aggravate one’s doseňa more easily than complex versions and thus should be used with care.

<table>
<thead>
<tr>
<th>Aggravating</th>
<th>Pacifying</th>
</tr>
</thead>
<tbody>
<tr>
<td>sugar</td>
<td>complex carbohydrates</td>
</tr>
<tr>
<td>table salt</td>
<td>seaweed</td>
</tr>
<tr>
<td>hot peppers (e.g., cayenne)</td>
<td>mild spices (e.g., cardamom)</td>
</tr>
<tr>
<td>alcohol</td>
<td>yogurt, sour fruit</td>
</tr>
<tr>
<td>pure bitters (e.g., goldenseal)</td>
<td>mild bitters (aloe gel)</td>
</tr>
<tr>
<td>pure astringents (strong tannins)</td>
<td>mild astringents (e.g., red raspberry)</td>
</tr>
</tbody>
</table>
Post-Digestive (Vipāka):

Tastes may change at the end of the digestive process. This is due to the digestive agni (fire) juices in the alimentary tract (metabolism). For example, foods or liquids, initially sweet, develop an aftertaste. This taste may be any of the six tastes. These aftertastes also affect a person’s constitution.

<table>
<thead>
<tr>
<th>6 Tastes</th>
<th>Post-Digestive Taste</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet, salty</td>
<td>becomes sweet</td>
</tr>
<tr>
<td>sour</td>
<td>remains sour</td>
</tr>
<tr>
<td>pungent, bitter, astringent</td>
<td>becomes pungent</td>
</tr>
</tbody>
</table>

[Throughout this text, the following abbreviations are used: ‘V’ ‘P’ ‘K’ stand for Vāyu, Pitta, Kapha; respectively. ‘-’ stands for reducing a dosha, and ‘+’ means increasing a dosha]

Sweet VP- K+ (moist) promotes secretion of Kapha, semen, easy and comfortable gas release, and helps the discharge of urine and feces. Produces saliva.

Sour P+ increases the tissues (except the reproductive dhātu, which is reduced). It produces bile, acid.

Salty P+ produces saliva
Pungent P+ (in time) causes gas, constipation, painful urine, reduces semen with difficult discharge. Bitter PK- V+ produces dryness and gas in the colon
Astringent PK- V+ constricts, bothers Vāyu.

<table>
<thead>
<tr>
<th>Taste</th>
<th>Emotions</th>
<th>Excesses</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet</td>
<td>desire</td>
<td>Kapha</td>
</tr>
<tr>
<td>sour</td>
<td>envy</td>
<td>Pitta</td>
</tr>
<tr>
<td>salty</td>
<td>greed</td>
<td>Kapha/Pitta</td>
</tr>
<tr>
<td>pungent</td>
<td>anger</td>
<td>Pitta</td>
</tr>
<tr>
<td>bitter</td>
<td>grief</td>
<td>Vāyu</td>
</tr>
<tr>
<td>astringent</td>
<td>fear</td>
<td>Vāyu</td>
</tr>
</tbody>
</table>

Doshas, Nutrition, and the 6 Tastes

Vāyu is balanced by supplementing with moist tastes, sweet, sour, and salty (balancing dryness), and some warm tastes as well. Pitta is balanced by using sweet (moist), bitter, and astringent (cooling) tastes. This helps counter heat-related illness (e.g., infection, rash, anger, impatience). Kapha diseases are removed by using sour and pungent tastes (i.e., they heat and burn up water). Bitter tastes also reduce Kapha by causing a drying action.

Sweet: Generally, food is sweet in taste, neutral in energy, and sweet in its post-digestive effect. It decreases Vāyu and Pitta, and increases Kapha. It nourishes and maintains humors, dhātus, and malas (wastes).

Sour: Examples of sour tastes include sour fruit, tomatoes, and pickled vegetables. All issues are nourished by sour tastes, except reproductive tissue (of the sour tastes, only yogurt nourishes all tissues).

Salty: Seafood or condiment. In moderation, salt strengthens all tissues. When used in excess, it depletes tissues.

Pungent: Spices and spicy vegetables do not offer much nutrition, but they stimulate digestion.

Bitter: Vegetables offer little nutrition. They are useful in clearing and cleansing digestive organs, and in aiding digestion, especially if taken before meals (for Pitta and Kapha doshas).

Astringent: This is mainly a secondary taste. Astringent foods, like green vegetables or unripe
apples, provide minerals but do not build tissues.

Energy: Most foods are neutral in heating and cooling effects. To apply hot or cold therapeutics, appropriate spices and foods are eaten cooked or raw.

Heavy/Light: Most foods tend to be heavy, though many light foods also exist. Spices can make foods lighter. Oils can make them heavier. Foods are also dry or moist. Dryness can be increased by eating dry foods or toast, or made more moist by frying foods or adding liquids.

Special Properties: (Prabhāva)
Herbs also have some subtler, more specific qualities, beyond their traditional rules and definitions. For example, basil, although a heating herb, reduces fever. Herbs with similar energies will have different special properties.

Certain external actions affect the herb’s prabhāva: mantras, gems, yantras, or just the intention or love imparted by the practitioner alters the herbs beyond the general classifications. For example, āmalaki (embellica officinalis) and barhal (a variety of ficus bengalensis, linn.) both have same taste, property, energy, and final taste after digestion. Yet āmalaki alleviates the doṣhas and barhal aggravates the doṣhas. Also til (sesame seeds) and madan (randia dumetorum, lamk.) have predominant sweet, astringent, and bitter tastes. Both are oily and sticky. Yet, madan is an emetic, sesame is not. Similarly, wearing specific stones like topaz, ruby, sapphire etc., can heal different diseases.

Dual Doṣhas
It is simple mathematics. When doṣhas are not in a balanced state, either you must increase the depleted doṣha or decrease the aggravated doṣha. When a person has a dual doṣha (e.g., Vāyu/Pitta) they are advised to ingest foods and herbs that increase the third or deficient element (e.g., Kapha). Simultaneously, one reduces their intake of foods and herbs that increase the two excessive doṣhas (e.g., Vāyu and Pitta).

Foods affect the surface nutrition, while herbs aid the subtle nutrition. There also may be instances when one doṣha is greatly in excess, and a second mildly aggravated. Thus, proper consideration of degree of derangement is necessary as well.

Tastes and Organs
Each of the six tastes also produces effects on each of the internal organs as well. Again, through ingesting the proper tastes, the health of the organs may be maintained.

Physiology of the 6 Tastes
Āyurveda says that each taste, when found in excess, will adversely affect certain organs in the body. This is used as a cross-reference to the five-element view of health and balance, stated earlier.

<table>
<thead>
<tr>
<th>Taste</th>
<th>Organ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sweet</td>
<td>spleen (pancreas)</td>
</tr>
<tr>
<td>Sour</td>
<td>liver</td>
</tr>
<tr>
<td>Salty</td>
<td>kidneys</td>
</tr>
<tr>
<td>Pungent</td>
<td>lungs</td>
</tr>
<tr>
<td>Bitter</td>
<td>heart</td>
</tr>
<tr>
<td>Astringent</td>
<td>colon</td>
</tr>
</tbody>
</table>

Thus, Āyurveda offers a unique view of the energetics of taste: six tastes (the initial taste, its hot or cold energy, and its aftertaste), how tastes are related to the doṣhas, organs, diseases, and emotions, and their special properties. It is a complete science of the mechanics and energies. Further, it reveals a causal relationship between food and health; how one feels is greatly decided by what one eats.
As discussed earlier, Áyurveda aims to remove the cause of an illness. Rather than ‘curing’ a specific disease, this science addresses the balance of the whole individual. Along with external causes it always considers the two levels of health: body and mind. In the last chapter, we discussed how the tastes and energies of foods play a direct role in creating health or illness, from the Áyurvedic point of view.

Life habits (external) measures are also considered another essential Áyurvedic healing measure, when lifestyle changes are gradually adapted. In the original Áyurvedic texts, people are cautioned not to start or stop habits too suddenly. In the chapter on the seasons, there was a subtle 7-day transition period between seasons to be noted and worked with to avoid disease during the shift. We find similar wisdom in the spiritual texts about the transition points at sunrise, noon, sunset, and midnight. It is suggested that these are points of weakness; the person is better advised to spend these transitional times in *sádhaná* (meditation).

Even for a healing science that suggests vegetarianism to those who are healthy, Áyurveda does not advise giving up meat cold-turkey (no pun intended). Even if a food is bad for one’s constitution (e.g., one’s favorite vegetables or desserts), or good for their *doßha*, gradual stopping and starting of any habits is advised. Gentleness is the key. Similarly, if one undertakes too radically a detoxification program, one may experience bodily discomforts from conditions such as diarrhea or excess toxins. Áyurveda has the unique position of offering a healing process that does not have to make one feel bad before feeling better. Healing is approached in that sense. It will make life better, simpler, and more natural, enhancing spiritual growth as well. It may take some months before the effects of healing are manifested. Making one or two changes for health, and consistently following them, is better than experimenting here and there without a foundation for growth and healing. The Áyurvedic motto is, ‘no pain—no pain’.

Also, people often look for quick, healing, magic-medicine that allows them to return to their self-harming (bad habits) ways. In fact, illness is a sign that life is not being lived in balance. Herbs are a food supplement and not magic pills that instantly remove discomfort. Some people may be impatient with this ‘gradual’ lifestyle development, but it is an enhancement of lifestyle and not a quick cure that Áyurveda achieves.

Chronic indigestion also requires slow change. One week of *kicharí* (rice and beans may be needed for those with severe conditions. Again, some people may be disinclined about making changes, but the alternatives are not pleasant. Eventually one finds a comfortable food plan.

As discussed earlier, food essence rises through the channel to the brain, so it is crucial that wholesome foods are taken for their *sattwic* essence. Organic is also very good. *Sattwic* essence brings the energy of *sattwa* directly into the mind. This is discussed, in detail, in another chapter as the final step before experiencing *samādhi  Saibikalpa*.

**Dietary Questions**

*Eat to 1/3 capacity of stomach, drink 1/3 and leave 1/3 for God.*

*Aṣṭāñga Hṛdayam*

The Áyurvedic determination of eating habits follows.

**Overview**

**Preparation** Eating warm (cooked) foods enlivens the enzymes for easily and quickly digesting food, promoting *Apāna Vāyu*, and removing *Kapha*. However, when food is overcooked, its life force becomes depleted. Further, cooking with too much heavy oil can weaken the digestive fire. Food is best eaten when cooked or steamed rather than uncooked; it is more nutritive and building. Also, persons on spiritual paths, (i.e., practicing *sādhanā* (meditation) and following a *guru* or spiritual guide), generally need not follow such drastic raw-food measures. Eating raw food causes roughness among persons on the spiritual path. It is true that raw foods have enzymes to remove toxins, but they do not adequately build the tissues. Fruit is better
fresh and uncooked. Microwaves damage the life-force. Restaurant food is generally over- or under-spiced, and not as good as a home-cooked meal. Cooking over a wood fire is best. Cooking on a gas stove is better than cooking on an electric stove.

**Quality** Sattvic: organic, fresh, homegrown, fresh-picked, and raw dairy foods are advised. It is not advisable to eat foods that are rotten, under or over cooked, burnt, unripe, over ripe, stale, or junk food. Other harmful foods include those that are canned, artificial, rancid, and prepared with additives, preservatives, or artificial colors. Finally, frozen foods that contain steroids and chemicals (milk and animal products usually have steroids, chemicals, and preservatives in them) should not be eaten.

**Quantity** A proper quantity of food is easily digested, promotes longevity without afflicting the *dośhas*, and helps *Apāna* Vāyu. Food, when eaten, should fill one-third of the stomach size or capacity. Liquid, when taken after meals, also should fill one-third the stomach size. The time to drink liquids at mealtime varies with the individual. Heavy or obese persons should drink before meals. Underweight or thin persons should drink liquids after meals, and persons of normal weight should drink with their meals. The remaining one-third of space in the stomach helps digestion. The key is moderation and regularity. Vāyu *dośhas* need to eat every 3 - 4 hours. Pitta persons generally have good digestive fire. Kapha constitutions need to eat less. Ultimately, the stronger the digestive fire, the more one can eat. (Less food is better with a fever.

**When Hungry** Eat only after the previous meal has been digested. Otherwise, the digestive product of the previous meal becomes mixed with the new food, instantly aggravating all the *dośhas*. The digestive fire/enzymes have to act upon the food for some time in order to digest the food. Then, the body needs time to restore the digestive fire/enzymes for the future. If a person takes food be-

**Combinations** Combining vegetables with fruit or milk can cause digestive problems. One needs to be careful while eating or choosing food. Different combinations may be harmful. Its not advised to combine sour tastes with milk, eat cold items after *ghee*, eat equal amounts of *ghee* and honey, or eat fish products along with dairy (these unhealthy combinations create subtle toxins). Other aggravating foods are too hot and too cold, or too light and too heavy. Stew and curry are more digestible than individual vegetables cooked and eaten separately.

Vāyu— the fewer combinations the better (they like combining foods, though it is not good for them).

Pitta— does best with combinations

Kapha— is between Vāyu and Pitta.

**Spices** Delicious tastes improve digestion, strength, senses, complexion, and a healthy weight. They are easily digested and help *Apāna* Vāyu. The use of spices stimulates the secretions of digestive enzymes. Over-salted, under-salted, or sour seasoning is to be avoided. Foods that are too tasty increase *rajas* (aggravating the blood). Foods that are too bland cause *tamas* (suppressing *agni*).

Vāyu—does well with rich and moderately strong spices.

Pitta—needs only mild spices.

Kapha—does best with light, strongly spiced foods.

**Frame of Mind** A relaxed, calm mind promotes easy assimilation of food. This makes the mind more sattvic. A nervous, anxious, angry, noisy, and rushed mind makes the food harder to digest. Smoky environments are also harmful when eating.
Silence is good, but there is no need to be too serious. A prayer of gratitude to the Creator and Supplier before a meal, or offering the food to benefit humanity and the creation of beings is advised. Chew food properly to digest and absorb nutrients.

**Time** daylight hours are the best hours to eat. Vāyu—dawn and dusk (smaller, more frequent meals—eat every 3 to 4 hours) Pitta—at noon, largest meal (three meals daily) Kapha—daylight hours, breakfast is skipped make lunch the large meal After meals, it is good to take a short, easy walk. Some say napping while lying on your left side helps digest foods This causes breathing through the right nostril or “solar” breathing, which increases the digestive heat or fire in the system. Other authorities say napping after meals is unwholesome. Activities such as exercise, swimming, or sex are not recommended just before or after meals. Smoking disperses and dulls the *agni* (digestive) fire.

**Season and Geography** Eat foods and herbs according to season (i.e., do not eat cold and dry items in the winter, or hot and pungent items in the summer). Eat foods and herbs according to geography (do not eat hot and dry items in a hot dry desert, or cold and oily items in cold and damp climates).

**Miscellaneous** Do not ingest equal amounts of *ghee* and honey simultaneously (it becomes a subtle toxin). Do not break with eating habits (e.g., someone who generally eats cold and sweet things should not suddenly start eating hot and pungent items). Herbs, diet, and lifestyle are recommended to balance the *dośha*, but also should be in harmony with one’s own habits. Intake of substances that aggravate the *dośha* and state of one’s strength is ill advised. Eat after clearing the bowel and urinary bladder, and only when hungry.

**Drinking** (except *lassi* buttermilk [yogurt and water], and medicated herbal wine to stimulate digestion) is not recommended during the meal, but is all right afterwards. Drinking alcohol after meals causes hyperacidity unless it is medicated herbal wines for Vāyu and Kapha. Astringent or herbal teas are all right after meals, but coffee promotes indigestion, hyperacidity, or ulcers.

**Desserts** (especially cold) are heavy and sweet, and suppress digestive fire, causing fermentation and indigestion. They are better before meals, as sweets are the first taste to be digested. Having raw foods and salads at the end of the meal is better for digestion. Other authorities say a little sweet after meals promotes digestion.

**Age/Gender** these characteristics may bring excess to one’s *dośha*. Therefore, reduction of *dośhas* may need to be considered at different ages, and for different genders.

Kapha reduction is predominantly used from birth to age 15, and for women. Pitta reduction is primarily from age 15 to 55 years old, and for men. Vāyu reduction occurs at age 55 and over.

**Āma:** For 1 or 2 weeks, spices and a light and cleansing diet are followed. Spices are given to digest the undigested food or āma and cleanse the entire body. Sugars, oils, meat, and dairy are avoided. Then, one returns to their *dośha* diet, staying on the light side until āma is completely gone. Different books offer varying *dośha* food lists. Ultimately, persons will have to decide whether any specific food is good or aggravating their *dośha*.

**Vegetarianism: Proteins, Vitamins, and Minerals**

Each year more and more people decide to become vegetarians. Yet the major question asked at our center is how one gets enough protein, vitamins, and minerals in their diet.

It is true that active people who follow a vegetarian diet need sufficient amounts of these nutri-
Section 3: Therapeutics                                           Chapter 6: Nutrition

Proteins are best derived from milk, yogurt, and high-protein content beans like garbanzos (channa dal) and tur dal (both found in Indian groceries). They can be mixed with mungdal, which also has high protein content, but not as much as the other two beans. Boiled milk can be taken once or twice a day. Yogurt/water (lassi) can be taken once or twice a day between 10 a.m. and sunset. Beans can be mixed together and eaten for lunch and dinner.

For an ample supply of vitamins and minerals, a mixture of green leafy vegetables, root vegetables, and colored vegetables (e.g., eggplant, yellow squash) need to be eaten daily. The amount of vegetables must be increased as well.

When all the beans and vegetables (each beneficial for various doṣhas) are eaten together in one meal, their properties balance, without aggravate any one doṣha. However, when a doṣha is severely unbalanced, certain foods may be required in smaller quantities—or not at all—until balance is restored.

**Foods** When no Sanskrit name exists and a Hindi name is available, it will be marked with an ‘H’. V, P, and K stand for Vāyu, Pitta, and Kapha respectively. Various books offer differing energetics for certain foods. In fact, the same food grown in different locations may develop different energetics. It is up to the individual to determine how each food affects them.

**Fruit**

*Taste:* Sweet and sour (sometimes astringent)  
*Energy:* Cold  
*Post-Digestive:* Sweet VP- K+ (mildly): Balances the three humors. The most sattvic food  
*Actions:* Relieves thirst, refrigerant, alterative, laxative, mildly cleanses and nurtures, āma only in excess  
*Elements:* Water, ether (more than any other food group)  
*Tissues:* Builds plasma (rasa), cleanses blood, reduces other tissues in excess, lightness and purity in body

*Precautions:* Its ether and cooling effects can cause spacey, ungrounded symptoms. It can overly diffuse our aura, becoming too sensitive and physically vulnerable (as when living in cities or having stressful lifestyles). Excess can aggravate Vāyu air and Kapha mucus, edema, fatigue

*Guṇas:* Fruit is the most sattvic of all foods, promoting lightness, clarity, harmony, content, intelligence, and sādhanā (though it does not stimulate us to do mental work)

*Preparation:* Dry: K- V+  
*Fruit Juices:* P- (sweet) KV+  
*Cooked:* VK- P+  
*Sour Fruit with Salt:* V- PK+  
*Sour Fruit with Sugar:* P ok  
*Sweet fruits:* VP- K+  
*Bitter fruits:* PK- V+  
*Combinations:* It is best not to combine certain foods. Sour fruits (lemons, grapefruit), pineapples, papaya, cranberries, may be taken with meals. Grains can be eaten with fruit, especially rice. Bananas are ok with milk  
*Time:* Sweet- afternoon  
*Kapha—fruit is not eaten in the morning, a Kapha increasing time  
*Season:* Fruit eaten in season and ripened naturally is best. It is too cold for a sole diet, especially in winter  
*Antidote:* Warm sweet spices, ginger, cardamom, cloves, cinnamon, and nutmeg. Cooking fruit also helps.

**Fruit List**

(The taste/energy/post-digestive effects will be listed in this fashion.). Where available, Sanskrit names will be provided for each food.

**Apples**

*Energetics:* Sweet, astringent, sometimes sour/cold/sweet. PK- V+ (in excess, cooked with cinnamon is neutral =)  
*Action:* Astringent, alterative, refrigerant  
*Indications:* Diarrhea, intestinal bleeding or ulcers (pectin binds the stool and promotes healing of damaged membranes), bleeding gums, gall blad-
der, inflammations, blood cholesterol, detoxifies, chronic enteritis, Pitta and Kapha arthritis, herpes, viruses, acid stomach, fiber, chelates metals, protects from x-ray radiation, blood pressure; baked apples or sour apples are better for Vāyu. Apple juice is good for gastritis, colitis, and burning infections. Apple skin is high in calcium.

**Apricots**
*Energetics:* Sweet, sour/hot/sweet VK- P+ mildly and in excess
*Action:* Relieves thirst, anti-cough
*Indications:* Fever, constipation, cancer, skin, muscle, and nerve disorders, fiber.

**Bananas**
*Energetics:* Sweet, astringent/hot/sour V- K+ P+ in excess or ulcers. (Unripe: astringent PK-, V+)
*Action:* Astringent, refrigerant, laxative, nutritive, tonic, heavy, strengthening, aphrodisiac
*Indications:* Unripe—diarrhea, dysentery, cough, lung bleeding, infants and young children, nerves, alcoholism, Vāyu hypertension, heart disorders, protects against strokes, diarrhea, hemorrhoids, high in potassium, vitamin C, and carbohydrates. When taken with ghee and cardamom, bananas alleviate hypoglycemia, constipation, and muscle cramps; also build muscle and fat; and nerve and reproductive tissues.
*Precautions:* Not used for Pitta with ulcers, hard to digest, do not drink liquids for one hour after eating a banana. They are not be eaten with milk or yogurt, or eaten when suffering from fever, edema, vomiting, or cough with mucus.

**Cherries**
*Energetics:* Sweet, sour, astringent/hot/ sweet V- K+ in excess P+ sour ones VK- P+
*Action:* Alterative (blood cleansing)
*Indications:* Mental fatigue, insomnia, stress, heart tonic, blood and plasma building, gout, lumbago, motion sickness, poor vision, rheumatism, paralysis, arthritis, stunted growth, obesity, (Black cherries *(Bipem kanta)* better for plasma, tooth decay or loose teeth, diarrhea, glands, detoxifies, gall bladder and liver disorders), juice is stronger. For PMS and menstrual flow, eat 10 cherries on an empty stomach for seven days before menstruation begins.

**Cranberries**
*Energetics:* Astringent, sour/hot/pungent. KVK+
*Action:* Diuretic, alterative, hemostatic
*Indications:* Excellent for kidney, urethra, and bladder disorders, asthma, intestinal antiseptic, high in vitamin C. Pitta conditions, burning urine, urinary tract stones and infections, skin rashes, toxic blood, edema, weight reduction (avoid store-bought juices with sugar).

**Dates (Kharjūra)**
*Energetics:* Sweet/cold/sweet VP- K+ in excess. V+ if dry
*Action:* Nutritive, tonic, aphrodisiac, one of the best fruit strengtheners, demulcent, laxative, refrigerant, febrifuge, expectorant
*Indications:* Tonic with almonds, restorative with milk or kefir, for weak children, lung disease, convalescence, febrile disease, asthma, increase semen, strengthens reproductive systems (may be added to herbal formulas as tonic). Good for wasting diseases and injuries. Date sugar is a good source of iron. Good for cough, gonorrhea. Plantain, Dates, Coconut: Sweet-cold-sweet. VP- K+. relieves burning, lungs, TB, bleeding; increases reproductive fluid, hard to digest.

**Figs (Anjīra)**
*Energetics:* Sweet, astringent/cold/sweet VPK+ Dry V+
*Action:* Nutritive, demulcent, laxative, antibacterial, aperient, emollient
*Indications:* Urinary tract and gall bladder stones, liver, kidneys, chronic cough, increase weight, destroys roundworms, hemorrhoids, cancer, digestive disorders, high in fiber. Figs are a good source of iron and an excellent blood builder. Taken in the morning with a pinch of pippali, help asthma. Chewing figs strengthens teeth, tongue, and gums. Research indicates figs shrink cancerous tumors.
More calcium than milk, more potassium than bananas.

**Grapes (Drakṣa, Mṛdviṅkā)**

*Energetics*: Green: sour/hot/pungent V- PK+ Purple, red or black: Sweet/cold/sweet V- PK+

*Action*: Refrigerant, thirst relieving, nutritive, demulcent, diuretic, and hemostatic, laxative, aphrodisiac

*Indications*: They are said to be the best of the fruits; and provide immediate relief from thirst, burning, fever, difficult or painful breathing,bleeding, consumption, wasting, Vāyu and Pitta feces retention, hoarseness, alcoholism, dry mouth, and cough. They help the eyes, blood (rich in iron), and elimination of urine and feces; lungs, TB. They help anemia, heart disease, and palpitations, difficult or burning urine, thrush in children, colds, jaundice, chronic bronchitis, Bright’s disease, gout, edema, cancer, detoxification biliousness, acidity, liver stimulant, energy, skin disorders, constipation, prevents gum disease and tooth decay; and cleanse all tissues and glands. Black grapes build blood. The juice is used for fevers. Raisins taken with herbs are a blood tonic; for debility, sweeten and harmonize stomach; less likely to aggravate Kapha; contains many vitamins and minerals. Eating a handful of raisins daily helps with enlarged liver and spleen. Drinking soaked raisin water and the raisins each morning improves digestion. Research indicates grapes and raisins may prevent cancer.

**Grapefruit**

*Energetics*: Sour/hot/sour V- P+ K liquefy/ discharge or +

*Action*: Stimulant, expectorant, astringent

*Indications*: Discharges phlegm when taken in the morning, digests sugars and fats, weight reduction, stimulates liver and pancreas, cardiovascular healing, protects the arteries, cancer preventive, cholesterol, high in vitamin C and potassium. Seeds heal candida and are an antibiotic.

**Guava (Peraḷa; Amruta-phalam; Anjīra)**

*Energetics*: Sweet/cold or hot

*Indications*: Excessive digestion and metabolism, anorexia, gout. As a jelly it is a heart tonic and anticonstitutive. Soaked in water—relieves thirst due to diabetes. Unripe—diarrhea.

*Precaution*: When the fruit is raw, the rind and the pulp should be eaten together to prevent constipation. Guava is heavy and hard to digest.

**Lemon (Limpaka)**

*Energetics*: Sour, astringent/hot/sour V- P+ excess K- fat K+ plasma

*Action*: Laxative, refrigerant, relieves thirst, expectorant, astringent, digestive stimulant (juice) stomachic, peel-digestive stimulant

*Indications*: Summer heat, sunstroke (especially with salt), fevers, hot-dry skin; thirst, stops bleeding of lungs, kidney, uterus, and GI tract; inflammation, colds, flu, sore throat, bronchitis, asthma, digestive disorders, diabetes, scurvy, fevers, rheumatism, arthritis, gout, neuralgia; juice—heartburn, sore throat gargle, swollen or bleeding gums; cleanses the blood stream; with honey—riads phlegm discharge and fat reduction; stimulates bile flow; dissolves gall stones; peel—regulates liver, spleen, and pancreas; digests sugars and sweets. It will detoxify balanced Pitta doṣhas. Lemon juice and honey relieve nausea, vomiting, indigestion, and mucus. Juice with baking soda and water relieves gas and indigestion. Juice with cilantro juice in water relieves kidney stones and urinary gravel. External use—insect bites, nerve pain, disinfectant.

*Precautions*: Do not take with milk, mangos, tomatoes, or when suffering from a peptic ulcer

**Lime (Karkatika)**

*Energetics*: Sour, slightly bitter/cold/sweet VP+ in excess—K+, fat, plasma

*Action*: Juice—digestive stimulant. Peel—stimulant, stomachic, expectorant

*Indications*: Counters the effects of alcohol, palpitations, malaria fevers, throat gargle, a glass of hot water and 1 teaspoon each of lime and honey, in the morning, relieves obesity and cholesterol.
Peel—increases energy to liver; with salt—sunstroke or summer heat.

**Mango (Āmra)**

*Energetics:* Yellow-ripe Mangos: Sweet/hot/sweet VP- K+. Green-unripe mangos: sour, astringent/cold/pungent VK- P+ (except when prepared as chutney)

*Action:* Demulcent, diuretic, astringent, refrigerant, skin-astringent

*Indications:* Nervous or weak digestion, constipation, vitality, strength, semen, skin, atonic indigestion. Bark infusions, or skin—diarrhea, dysentery, hemorrhoids, high in vitamin C. It is good for pregnancy and improves lactation. Drinking warm milk with *ghee* one hour after eating a ripe mango improves energy and vitality. Unripe or sour aids digestion. Pulp—diabetes, blood pressure. Pickled—for colds; seed powder—vaginal discharge; high in vitamin C. As chutney, they are eaten with meals, improving digestion and enhancing the food’s flavor.

**Melons**

*Energetics:* Sweet/cold/sweet P- K+ V+ (in excess)

*Action:* Refrigerant, febrifuge, diuretic, aphrodisiac

*Indications:* Watermelon (*Chayapula*)—summer heat, sunstroke, fevers, thirst, vexation, irritability, burning urine (taken with a pinch of coriander), or burning sensations; blood purifier, cleans tissues; bleeding gums, canker sores in the mouth; high in vitamin A and C. (with seeds V=); antiseptic for typhoid fever. With cumin and cane sugar the juice helps urinary conditions, intestinal catarrh, and congested liver; Cantaloupe—milder, is better for Vāyu. For acne and rashes, and to promote soft skin—rub melon rind on skin before bed. Watermelon binds the stool and flushes the kidneys, but only eat them 3 hours after meals.

*Contraindications:* Eat alone. Watermelon—do not eat at night or when cloudy (this causes edema or abdominal pain). Eating them in excess causes respiratory problems. Not eaten with glaucoma

**Oranges (Swadu-naringa)**

*Energetics:* Sweet or sour/hot/sweet or pungent V- K+ P+ excess or sour variety. Sweet is the best variety

*Action:* Stimulant, expectorant, appetizer, refrigerant, relieves thirst; peel—stimulant, carminative

*Indications:* Counters cough, diabetes, bronchitis, liver, heart disorders, vomiting, harmonizes stomach; high in vitamin C and A. A glass of fresh orange juice with a pinch of rock salt restores energy after exercising (Pitta *doṣhas* add 10 lemon drops). A blood purifier, with meals for bile and scurvy; For babies—equal parts with water every 3 hours with mother’s milk for stomach disorders. For children with anemia or nervous debility, mix grape and orange juice.

*Precautions:* Avoid with joint pain or bladder disorders

**Papaya (Papita - H)**

*Energetics:* Sweet, sour/hot/sweet V- PK+ P+ in excess

*Action:* Digestive aid, toning, demulcent, stimulant, laxative

*Indications:* Convalescence, digestive disorders, pancreas, regulates sugar metabolism, cough, worms, asthma, back pain, colon disorders, liver and spleen disorders; chronic illness, seeds—emmenagogue, for abortion; unripe juice—antiparasitical, blood thinner, prevents heart attack. Externally—the inner skin of the fruit is rubbed on one’s skin for eczema and dermatitis.

**Peaches (Aru - H)**

*Energetics:* Sweet, astringent, or sour/hot/sweet or pungent V- PK+ (V+ sometimes. One peach daily K-)

*Action:* Demulcent, laxative, refrigerant

*Indications:* Fever, cough, seeds—anti-cough/laxative, menstruation, colon worms, heal damaged tissues; leaves—allay nausea, vomiting; high in vitamin A, potassium, fiber; cancer, heart disease, Nectarines are safer for Pitta.

*Contraindications:* Skin aggravates in excess or acute Pitta conditions (i.e., rash)
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**Pears (Arūk)**

*Energetics*: Sweet or astringent/cold/sweet or pungent PK- V+ (unless baked) K+ (sweet)

*Action*: Nutritive, demulcent, laxative, tonic, febrifuge, anti-cough

*Indications*: Lung tonic, diabetes, diarrhea, convalescence from lung disease (with cardamom, cloves, ginger, cinnamon); fevers, poor appetite, biliousness, hyperacidity, chronic gall bladder disorders, excessive thirst, gout, stomach disorders, laxative (eaten on an empty stomach), enlarged liver, gonorrhea, hemorrhoids.

*Precautions*: Do not eat with arthritis, diabetes, dry cough or sciatica.

**Pineapple (Ananas-H)**

*Energetics*: Sweet or sour/cold or hot/sweet or pungent V- KP+ (sour or unripe) sweet in moderation

*Action*: Diuretic, refrigrent, laxative, digestive stimulant, anti-scurvy, diaphoretic

*Indications*: Cleanses the liver, biliousness, acidity, jaundice, counters the effects of alcohol. Juice relieves constipation and gastric irritability in fevers. To reduce cigarette smoking and nicotine toxicity, chew small pieces of the fruit with half a teaspoon of raw honey. It digests albuminous (protein) substances. Contains high amounts of easily assimilated manganese (which may prevent osteoporosis).

*Precautions*: Juice will aggravate Pitta. Not given to children under 7 years old. Not eaten on an empty stomach in the morning. Not taken within two hours of ingesting dairy products. Unripe pineapples may cause abortion

**Plums**

*Energetics*: Sweet, sour, astringent/hot/sweet VP-K+ P+ sour European—sweet, Japan sweet/sour Chinese black plum (*Umeboshi*)—sour (antiparasitical, anti-cough, digestion)

*Action*: Refrigerant, relieves thirst, alterative, laxative

*Indications*: Fever, dry cough.

**Pomegranate (Dāḍima)**

*Energetics*: Sweet, astringent, sour/hot, cold/sweet, pungent PK- V+ (sweet); (P+ sour)

*Action*: Astringent, alterative, hemostatic, rind antiparasitical

*Indications*: The sour, astringent, sweet variety is the best. Builds red blood cells (juice), cleanses bile, blood, bilious indigestion, gall stones, hyperacidity, fever, intermittent or malarial fever; diarrhea, dysentery, excessive perspiration, gargle for sore throats; leukorrhea, tapeworm. They are good for the heart, mind, anemia, and as a digestive aid. Pomegranate binds the bowels, cardiac tonic, hoarseness.

**Raspberries/Blackberries/Blueberries**

*Energetics*: Sweet, sour, astringent (unripe)/cold/pungent PK- V+

*Action*: Refrigerant, relieves thirst, astringent; unripe—astringent, leaf—astringent, hemostatic, Blueberries—alterative refrigerant, astringent (unrelated botanical family)

*Indications*: Unripe—excess urination, nocturnal emission, improves sexual vitality, liver tonic, diarrhea, Blackberries (*Jambul or Rajaphala*)—build blood, are good for dysentery and diarrhea; goiter, cholera, hemorrhoids, and insect bites/stings. The bark is used externally on inflammations. The seed powder is useful in diabetes, reducing sugar in the urine and excessive thirst. Raspberry leaf—miscarriage, morning sickness (nausea). For bleeding gums or excess menstruation, 10 to 20 raspberries are eaten on an empty stomach 2 to 3 times daily. Fruit is useful for obesity, gout, arthritis, diabetes, constipation, hypertension, kidney stones, and relieving the delivery pains of childbirth. Blueberries—regulate sugar metabolism and reduce fevers, diarrhea and dysentery; help bladder/urinary tract disorders, contain tannic acid (destroys viruses).
Precautions: Eating more than two handfuls of raspberries at a time may cause vomiting. Taken with dairy products, they can cause hemorrhoids, skin diseases, and ulcers.

**Strawberries**

*Energetics:* Sweet, sour, astringent (cold or hot/sweet or pungent VP- K (+in excess))

*Action:* Refrigerant, relieve thirst, alterative, leaf mild astringent, antacid as tea

*Indications:* Similar to raspberries; protects against viruses, cancer, DNA damage, herpes simplex, and skin disorders; high in vitamin C, fiber, potassium, antioxidant. Ten berries daily may help anemia and pulmonary TB. Useful for obesity, gout, arthritis, diabetes, constipation, hypertension, and kidney stones.

*Contraindications:* Their skin may aggravate Pitta. Eating too many can cause coughing and vomiting. They are eaten alone.

**Tangerine/Mandarin Orange**

*Energetics:* Sweet, sour/cold/sweet (more sour than oranges) VP- K+ P+ excess

*Action:* Refrigerant, relieve thirst, expectorant, stimulant

*Indications:* Peels—warm, aids appetite, settles stomach, vomiting, cough, discharge phlegm—especially mandarin peel

*Contraindications:* Aggravates acute Pitta conditions

**Vegetables**

*Energetics:* Pleasant/even/sweet

*Actions:* Generally sattwic (but less so than fruit)

*Indications:*
Root—heavier, nutritive, V- K+P= carrots, potatoes, sweet potatoes, artichokes, cauliflower (V+). Leafy Greens—(including cabbage family) lighter PK- V+ blood-cleansing, vitamins, minerals, not nutritive.

Pungents—onions, chilies VK- P+ rajasic.
Nightshades—tomatoes, potatoes, VP- may cause allergies, though if cooked they cause fewer problems.

**Diuretics—K-** Carrots, celery, lettuce, mustard greens, watercress, broccoli, potatoes.

*Preparation:*

Vāyu—cooked or steamed, oils and spices, salt and pickled (rajasic)

Pitta—raw or lightly steamed, vegetable juices, Kapha—cooked or steamed. Fresh, organic, home or locally grown is sattwic

Canned food is tamasic, aggravating all humors.

*Combining:* Combines well with other foods for one’s constitution. Does not combine well with fruit or sugars

*Season:* It is best to eat vegetables according to season (taking into account one’s constitutional requirements)

Spring, Summer—greens, leafy, raw
Fall, Winter—roots, cooked

Antidote—cold and raw—ginger, oil, vinegar (rajasic), garlic and onions (rajasic/tamasic)

Dry and light—(i.e., cabbage family) oil, butter, sour cream, cheese, whole grains, pasta

**Alfalfa Sprouts (Lasunghas - H)**

*Energetics:* Astringent, sweet/cold/pungent PKV+ decrease agni

*Actions:* Alterative, astringent, diuretic

*Indications:* Cleanse blood and lymph, reduce fat and tumors, acne, boils, skin cancer, arthritis, gout, obesity, edema, vitamins, and minerals.

**Artichoke (Globe) (Kunjon, Hatichuk - H)**

*Energetics:* Sweet, astringent/hot/sweet PK- V+ (butter or lemon is better for Vāyu)

*Actions:* Alteratives, hemostatics, diuretics

*Indications:* Cleanses liver, excess menstruation; high in calcium, phosphorus, iron, vitamin C, and niacin.

—Jerusalem Artichoke (Hastipijū)

*Energetics:* Astringent, bitter/cold/pungent PKV+

*Actions:* Tonic, rejuvenative

*Indications:* Rebuilds reproductive tissue, impotence, infertility, sexual debility, vigor, vitality, ojas, emaciation, convalescence.
Asparagus (Marchuba - H)

*Energetics:* Sweet, bitter, astringent/cold/sweet VPK=

*Actions:* Diuretic, alterative, mild laxative, demulcent, tonic, aphrodisiac, sedative

*Indications:* High Pitta, bleeding disorders or infections of urinary or reproductive systems (including venereal disease like herpes and for urinary stones), fever, edema (and cardiac edema), gout, arthritis. Drinking boiled asparagus water helps rheumatism.

Avocado

*Energetics:* Astringent/cold/sweet VP- K+ best taken with spices

*Actions:* Tonic, nutritive, demulcent, emollient

*Indications:* Nourishes liver, lungs, skin, builds muscle and blood, emaciation, convalescence, hypoglycemia reduces the risk of heart attacks; high in protein, contains vitamins A, D, E; high in minerals, especially copper and iron; rich in phosphorus, magnesium, calcium, sodium, and manganese; more potassium than bananas.

Beans/Greens

*Energetics:* Sweet, astringent/hot/sweet PK- V+ excess

*Actions:* Alterative, diuretic, astringent

*Indications:* Cleanses blood and liver, gout, normalize liver and pancreas; rheumatism, contain vitamins A, B-complex, C, chlorophyll, carbohydrates, calcium, phosphorous, copper, cobalt, trace source of inositol.

Bean (Mung) Sprouts

*Energetics:* Astringent, sweet/cold/sweet PKV+ excess

*Actions:* Alterative, antacid, febrifuge

*Indications:* Counter toxins, cleanses liver and bile; alcoholism, hyperacidity.

Beets (Chukander - H)

*Energetics:* Sweet/hot/sweet V- PK+ excess

*Actions:* Alterative, demulcent, laxative, tonic

*Indications:* Build blood, promote menstruation; juice more medicinal (and aggravate PK). Beet greens have same effects as spinach; lymph functioning, gall bladder, and liver; digestive disorders, anemia (build red blood cells).

Bell Pepper (Deshomaricha - H)

*Energetics:* Sweet, astringent/cold/sweet PKV+

*Actions:* Alterative, refrigerant

Bitter Melon (Karela)

*Energetics:* Bitter/cold/pungent PK- V+

*Actions:* Antipyretic, alterative, antacid, antiparasitical

*Indications:* Excellent for diabetes; kidney stones, intestinal worms, parasites, cleanses liver, bile, blood, reduces weight, tumors, fever, diarrhea, anemia, summer use, high in vitamin C.

Cabbage Family

*Energetics:* Astringent, sweet/cold/pungent PKV+ rajasic

*Actions:* Alterative, may prevent colon cancer

Broccoli—astringent/cold/pungent PKV+ —alterative, blood cleanser, lowers the risk of cancer of the esophagus, larynx, lung, prostate, mouth, colon, pharynx, cervix, and stomach, tumor.

Brussels Sprouts (Kobi - H)—astringent/hot/ pungent PK- V+—inhibits cancer of the G.I. tract, liver, stomach, and colon; liver tumors, promotes pancreatic insulin; rich in vitamins A, C, riboflavin, iron, potassium, fiber; depresses thyroid function.

Cabbage (Kobi - H) and Chinese Cabbage

—astringent/cold/pungent PK- V+—gas forming, Chinese variety is easier to digest. Heals ulcers, eczema, infections, heartburn, antibacterial, antiviral, prevents cancer, scurvy, eye diseases, gout, rheumatism, pyorrhea, asthma, TB, gangrene; blood purifier, rashes, high in calcium, vitamin C and A, sulfur. White cabbage juice removes warts.
Cauliflower (Phulkobi - H)—
astringent/cold/ pungent PK-V+—more sweet and sattwic
than the others, demulcent, nutritive, combines well with dairy;
reduces the risk of cancer (especially rectum, colon and stomach). It is better for diabetics than cabbage. Kale—blood cleanser, one of the best cancer fighting vegetables (lung, stomach, esophageal, colon, mouth, throat, G.I., breast, bowel, bladder, prostate); rich in vitamin A, C, riboflavin, niacin, calcium, magnesium, iron, sulfur, sodium, potassium, phosphorus, and chlorophyll; calcium is easily assimilated.

Carrots (Šikha-mulam)
Energetics: Sweet, astringent/hot/sweet or pungent VK- P+ excess; juice V+ due to its cold nature, sweet nature makes it hard to digest
Actions: Digestive, laxative, diuretic, appetite stimulant, alterative, antiseptic; seeds—stimulant, antispasmodic, emmenagogue
Indications: Increase blood flow, build blood, brighten eyes, rickets, colitis, gout, constipation, worms (eaten raw), arthritis, skin disorders, edema, jaundice, chronic hepatitis, antioxidant, heal skin and tissues; heart disease, reduce the risk of lung cancer; diarrhea, healthy teeth, colon disorders, dehydration, complexion. For chronic indigestion, a glass of juice is taken with a pinch of ginger powder. One half cup of juice mixed with one half cup aloe vera juice, and taken twice daily, helps reduce cancer. Externally—poultice for malodorous, ulcerative sores. Contraindications: May cause colic in babies.

Chilies—Hot Peppers (Jhal - H)
Energetics: Pungent/hot/pungent VK- P++ Agni++ (rajasic)
Actions: Stimulant, diaphoretic, digestive, decongestant
Indications: Burns āma, appetite, indigestion, parasites, lungs (asthma, bronchitis, emphysema, tracheal and bronchial cell swelling), blood clots, pain.

Cilantro (Coriander leaf) (Dhyanyaka, Kustombari)
Energetics: Sweet, astringent/cold/sweet VPK= (balanced) V+ excess
Actions: Stimulant, diuretic, diaphoretic, febrifuge
Indications: Skin allergies, hay fever, builds the digestive fire, sore throat, hyperacidity, nausea, fever, colds, thirst, cleanses blood, bile and urinary tract infections; juice—burning urine; antidote to hot and sour foods (i.e., salsa, chilies, curries, yogurt). Externally—pulp placed on eyelids relieves conjunctivitis; juice—skin diseases

Celery (Ajmoda)
Energetics: Astringent, sweet, salty/cold/pungent PK- V+ (needed minerals for all three humors)
Actions: Astringent, diuretic, nerve; seeds and roots—diuretic, seeds are hot, stimulant, carminative, emmenagogue, antispasmodic, (similar to ajwan—wild celery seeds)
Indications: Cleanses mind, emotions, perception, increases ether to promote meditation (Closely related to gotu kola/brähmi in this effect); dizziness, headache, eliminates carbon dioxide, Pitta and Kapha arthritis; adrenal disorders, weight loss, blood cleanser, urogenital infections, promotes digestion, kidney and liver disorders; regulates the nervous system, water retention, diabetes, cancer; lowers blood pressure; seeds and roots—dissolve stones, arthritis, gout.

Corn (sweet) (Yavanala)
Energetics: Sweet, astringent/hot/sweet or pungent K- VP+ excess
Actions: Balanced, corn silk- diuretic
Indications: Strengthening, corn silk—jaundice, hepatitis, gall and kidney stones; urinary tract in-
Cucumbers (Sakusa, Kíra)
Energetics: Sweet, astringent/cold/sweet VPK+
Actions: Refrigerant, diuretic; seeds—better diuretics, febrifuges
Indications: Eaten as a raw dessert mixed with lemon juice, pepper, and salt, enables the body to absorb the maximum amount of the cucumber's juice and vitamins. Summer food, thirst relieving, urinary tract infections—difficult or scanty urine, spleen and stomach disorders, acne, blood purifier; seeds—dispels phlegm and heat from the lungs. Antidote to heavy, sticky yogurt properties. Seeds are cooling, diuretic, and highly nourishing.

There is a poem in India about Kíra;

\[ \text{Kíra shuba me híra} \\
\text{Kíra dopaher me jíra} \\
\text{Kíra sham me píra} \]

Cucumber in the morning is diamond
Cucumber in the afternoon is cumin (digestive)
Cucumber in the evening is pain

Lettuce (Kahu, Salad - H)
Energetics: Pleasant, astringent/cold/sweet or pungent PK- V+
Actions: Alterative, astringent, diuretic
Indications: Calms and cleanses mind, emotions, blood, lymph, burning.

Mustard Greens
Energetics: Pungent, bitter/hot/pungent VK- P+ moderately
Actions: Stimulant, expectorant
Indications: Seeds discharge phlegm better than greens; high amounts of calcium, iron, vitamin A, and niacin.

Okra (Tindiśha)
Energetics: Sweet, astringent/cold/sweet PKV+ āma+ (tamasic)
Actions: Diuretic, astringent, hemostatic, Some Chinese and Japanese varieties; and wild mushrooms are less tamasic and more toning
Indications: Edema, overweight, antitumor, anticarcinogenic, reduce cholesterol, longevity.

Onions (Durgandha, Palandu)
Energetics: Cooked—sweet/hot/sweet VK- P+ Rajasic except when thoroughly cooked
Actions: Stimulant, diaphoretic, aphrodisiac, expectorant
Indications: Colds, flu, general debility, sexual debility; with oil or ghee strengthening properties of
meat, aid for physical exertion. Inhale raw onions (until tearing begins) for fainting and convulsions.

**Parsley**
*Energetics*: Pungent, astringent/hot/pungent VPK= P+ excess
*Actions*: Stimulant, diuretic, alterative, emmenagogue
*Indications*: Edema, oozing skin rashes, difficult or delayed menstruation; gall stones, vitamins, hypochondriac pain, kidney stones, minerals, blood and lymph cleanser; urinary tract disorders, kidney, bladder or prostate disorders; adrenal and thyroid gland conditions; corrects vitamin deficiency, high in vitamins A, B1, B-complex, C, potassium, manganese, phosphorus, calcium, and iron.

**Peas (Green or Snow) (Sahíla, Vartula)**
*Energetics*: Astringent/cold/pungent PK - V+ (green better for Vāyu)
*Actions*: Alterative, astringent
*Indications*: Blood cleanser, prevents appendicitis and ulcers, antifertility, lowers cholesterol, controls blood sugar, lowers blood pressure, low-calorie protein, anti-carcinogen, high fiber.

**Potatoes (Alu - H)**
*Energetics*: Pleasant, astringent/ cold/sweet PKV+ (curried is best) [may aggravate VP as a nightshade] V: Use ghee or butter
*Actions*: Nutritive, tonic, diuretic, sedative (grounds), produces breast milk
*Indications*: Strengthening, diarrhea, absorption, cancer, blood pressure, balances alkalinity and acidity.
*Precautions*: Avoid with diabetes, gout, stones, rash, arthritis.

**Radish (Múlaka)**
*Energetics*: Pungent, astringent/hot/pungent KP+; V- (long white variety).
*Actions*: Appetite stimulant, expectorant, anticough, diuretic, antiparasitical
*Indications*: Digests heavy food, colds, flu, respiratory infections, cleanses gall bladder and liver; headaches, laryngitis, sinusitis, gall stones, intestinal worms, contains vitamin A, B-complex, and C.

**Sea Vegetables**
Seaweed
*Energetics*: Salty, astringent/cold/sweet VPK= VP- K+ excess
*Actions*: Alterative
*Indications*: Minerals, plasma, edema, congestion, thyroid, cysts, benign tumors. Dulse; Rich in protein, fluoride, iron Irish Moss/Kelp; High in calcium, potassium, magnesium, iron; excellent for thyroid disorders Kuzu; Gives quick energy Nori; Good for prostate and thyroid disorders, high in protein, B1, B2, B6, B12, vitamins C, E

**Spinach (Palak - H) and Chard**
*Energetics*: Pungent, bitter, sweet, astringent/ cold/pungent or sweet K- PV+
*Actions*: Alterative, refrigerant, demulcent, laxative
*Indications*: Soothes mucus membranes, fever, cough, dry cough, burning lung sensation, blood cleanser, rich in minerals, intestinal tract disorders, hemorrhoids, anemia, vitamin deficiencies.
*Precautions*: Do not eat with liver diseases, gall or kidney stones or arthritis. It is difficult to digest

**Squash**
—*Acorn, Summer* (Heavy)
*Energetics*: Sweet, astringent/cold/pungent VPK= Actions: Demulcent, expectorant, nutritive
—*Winter*
*Energetics*: Sweet, astringent/hot/pungent VPK+
*Actions*: Demulcent, expectorant
*Indications*: More nutritive than summer variety, dry cough, laryngitis, high in vitamin A.
—*Zucchini and Yellow*
*Energetics*: Sweet, astringent/cold/pungent VPK; V+ excess
*Actions*: Alterative, diuretic, refrigerant, expectorant
*Indications*: Summer anti-heat food.

**Sweet Potatoes and Yams (Piñđālu)**
*Energetics*: Sweet/cold/sweet VP- K+ P+ excess
*Actions*: Nutritive
**Indications**: Convalescence, debility, reduces cancer risk (especially lungs), high amounts of vitamin A/beta carotene, antioxidant properties, high in vitamin C, low in calories.

**Contraindications**: Hard to digest, eat without other vegetables. Yams are easier to digest

**Tomatoes (Bilati, Baigun - H)**

**Energetics**: Yellow—sweet, sour/heating/pungent

**VPK+ Red**—sour, astringent/hot /pungent the stomach and heat the intestines/sour VPK+ (when raw), VK-P+ when steamed; Tridoshic when occasionally eaten along with cumin, turmeric, and mustard

**Actions**: Refrigerant, relieves thirst

**Indications**: Circulation, blood, heart, cholesterol, hypertension, lowers cancer risk; appendicitis, digestive disorders.

**Contraindications**: Aggravates toxic blood conditions, acidity, sciatica, kidney and gall stones, and arthritis. Raw seeds can cause abdominal problems.

A member of the nightshade family

**Turnips (Raktasarthapa) and Rutabaga**

**Energetics**: Pungent, astringent/hot/pungent KVP+ rajasic

**Actions**: Alterative

**Indications**: Blood and lymph cleanser, stops bleeding, Pitta or Kapha arthritis; uric acid, kidney stones, overweight, gout; rich in all vitamins (high in vitamin C) and sulfur.

**Watercress (Chandrasura, Ahaliva)**

**Indications**: Anemia, calcium deficiencies, blood purifier, catarrh, liver and pancreas disorders, stimulates the appetite, thyroid disorders, arthritis, emotional disorders, TB, high in potassium, sulfur, vitamin A, calcium, and iron; contains copper, magnesium, sodium, potassium, and iodine.

**Grain List**

Sweet/neutral/sweet Sattvic, VPK= aggravates in excess. Whole grain is the best staple for all climates and constitutions.

**Actions**: Gives bulk to stool, easy to digest

**Elements**: Earth

**Tissues**: Builds all

**Indications**:

Diuretics; nutritive, K+, discharge phlegm, barley, pearled barley, corn, rye, buckwheat.

Nurturives; V-, convalescence, wheat, oats, basmati and brown rice, (some say barley V-; others say barley V+)

**Preparation**: Steamed whole grains are balanced and easiest to digest

**Breads**: Hard to digest, yeast V+, toasted is easier to digest and makes them better for V and K

**Pastries**: More difficult to digest than bread, especially if made with refined sugars and flour.

Unleavened breads: Chapatis, tortillas, matzoh, etc., are better than yeast breads

**Pastas/noodles**: Good (especially whole wheat)

**Cut/ground**: Good—lose their properties quicker

**Oil Fried**: (deep fried) harder to digest, PK āma+

**Dried**: (granola, etc.) V+ K-, corn chips (fried in oil) PK+ & dryness V+, crackers better all around

**Antidotings**: Some spices may be helpful, use as necessary

**Combinations**: Do not eat bread with other foods; with steamed vegetables, oil or ghee, VPK=; all other grain combinations are ok, but make sure the other foods are combinable (i.e., grain and vegetables are ok, and grain and fruits are ok, but fruit and vegetables may not combine well.)

Season—good during any season due to holding their potency within the seed. Winter is especially a good time

Grains with pointed ends are best.

**Barley (Yāva)**

**Energetics**: Sweet, astringent/cold/sweet PK- V+ in excess

**Action**: Diuretic, demulcent, antirheumatic

**Indications**: Lung disease convalescence, cough, fevers, arthritis, edema, water retention, kidneys, absorption, diarrhea, cleanses urinary tract, increases and bulks stool; reduces body fat and mucus; helps difficult breathing, stiff thighs, throat and skin disorders. It is strengthening, stabilizing, heals infections, and removes toxins. Prevents cholesterol ab-
sorption in the intestines and aids the suppression of cholesterol in the liver. Stimulates the liver and lymphatic system. It contains calcium, iron, protein, and potassium.

**Buckwheat (Kaspat - H)**
*Energetics:* Astringent/hot/sweet K- VP+
*Indications:* It is not as nutritious as wheat, but is still considered helpful as a food. It is too heating and drying for Pitta and Vāyu doṣhas.

**Corn (sweet) (Yavanala)**
*Energetics:* Sweet/hot/sweet K- VP+ in excess
*Action:* Diuretic
*Indications:* Edema, kidney and gallstones, jaundice (corn silk especially), nutritive, liver, kidneys, spleen absorption, solar energy increases perception (especially with ghee).
*Contraindications:* Corn chips, VP+ (blue corn is colder and better for P); corn bread, tortillas, posole

**Millet (Soma; Rajika)**
*Energetics:* Sweet/hot/sweet K- VP+ mildly
*Action:* Demulcent, diuretic
*Indications:* Nutritive, convalescence, debility, wholesome but difficult to digest. Millet is high in iron, lecithin and choline, thus preventing some forms of gallstones. It is full of protein and nutrition. It is good for colitis, ulcers, and urinary disorders. Due to its alkaline nature it is good for the spleen, pancreas, and stomach.

**Rice (Vrihi, Dhanya)**
*Energetics:* Sweet, astringent/cold or neutral/sweet VPK=, K+ in excess (especially basmati) starch is easy to digest. Highly sattwic
*Action:* Tonic, nutritive, demulcent, laxative
*Indications:* V omitting, anorexia, poor digestion, harmonizes the stomach, builds all tissues through plasma, soothes the nervous system and the brain. Helps rid the body of toxins; high in B-complex.
*Rice pointed at both ends is best. It relieves thirst and is good for all three doṣhas. White basmati rice is best, as it is nutritious and easily digested. Brown rice may have more nutrition, but since it is harder to digest, one may not obtain any nutrition from it without an excellent digestive fire.*
*Contraindications:* Bleached, refined white- K+, āma +, brown short grain (warming), maybe P+, V- if it can be digested

**Rye**
*Energetics:* Astringent/hot/pungent PK- V+
*Action:* Diuretic
*Indications:* One of the best Kapha grains. Few allergic reactions, very high amounts of lysine, helps the glands, good for weight loss.

**Wheat (Godhūma)**
*Energetics:* Sweet, astringent/cold/sweet VPK+
*Action:* Nutritive, aphrodisiac
*Indications:* Strengthening, children’s growth, builds muscle tissue, energy, earth, heart, palpitations, calms mind, insomnia, ulcers, colitis, hemorrhoids, heals fractures; with milk and sugar for bleeding disorders (rakta Pitta). Taken as chapatis (unleavened bread pancake); wheat bran is a bulk laxative; used as coffee substitute. It is nourishing and strengthening. External poultice—astringent for burns, sores, skin rashes.
Whole wheat restores health and alleviates Vāyu. It is the best grain for Vāyu doshas. Pasta (carbohydrate) eaten without protein produces serotonin in the brain that is linked to calmness and cheerfulness. Pasta also contains iron, phosphorous, and magnesium.

**Contraindications:** Gluten may cause allergies, aggravate arthritis, gout or other āma conditions. White flour is an artificial and overly refined food (tamasic), K+ āma+, clogging channels and dulling mind.

**Legumes**

**Energetics:** Sweet, astringent/neutral/sweet PKV+ (except mung, soy) All beans are rajasic—causing gas and irritating body, mind, senses and emotions—and therefore not recommended for yoga since they vitiate sattwa by aggravating the mind. Mung beans and tofu are the only two exceptions. The mung bean is the only sattwic bean.

**Indications:** Energy for strenuous work

**Element:** Earth (protein) mostly, and air; heavy and dry, thus hard to digest

**Combination:** As a protein they combine well with grains for a staple food, containing all the eight essential amino acids; especially split mung bean with long grain or Basmati rice kichārī (see rice section on previous page). Combine well with vegetables. Legumes do not combine well with other beans, sugars, fruit or diary

**Preparation:** Well-cooked and properly spiced. Some need to be soaked in water overnight, especially whole beans. When prepared in lard or heavy oils, are hard to digest, PK+

**Season:** Hold their properties, so can be eaten year-round (because fruits and vegetables lose their energies quickly, seasonal eating is suggested for them) though better in winter

**Antidotes:** Parboiling and removing water once or twice removes some irritant properties (e.g., for soy or kidney beans); Spices—onions, cumin, asafoetida (hiṅg), cayenne, and salt help, but will aggravate Pitta

**Nutrition:** Proteins, iron, B vitamins, trace minerals; as a crop they nourish the soil instead of robbing it and absorb more than 100 pounds of nitrogen from the atmosphere yearly

**Bean List**

**Aduki**

**Energetics:** Sweet, astringent/cold/pungent PKV+ slightly rajasic

**Action:** Alterative, diuretic, heart tonic

**Indications:** Heart, blood, circulation, children, convalescence, edema from malnutrition, painful or burning urine; delayed or difficult menstruation; as paste with sugar for confections.

**Black Gram (Maśha)**

**Energetics:** Sweet, astringent/cold/sweet P- V+ K+ mildly

**Action:** Nutritive, demulcent, aphrodisiac, nervine tonic, lactagogue

**Indications:** The most strengthening bean, diarrhea, dysentery, indigestion, hemorrhoids, arthritis, paralysis, liver disorders, cystitis, rheumatism. Increases semen and breast milk. Externally —plaster for arthritis/joint pain.

**Chick Pea/Garbanzo (Chanaka)**

**Energetics:** Sweet/cold/pungent PK- V+ 

**Action:** Nutritive, aphrodisiac, diuretic, astringent

**Indications:** Strengthening, increases reproductive tissue, debility, brain, as humus it is easier to digest. Roasted—relieves gas, urine retention or excess; contains calcium, iron, potassium, vitamin A. [Indian name: Channa dal - many varieties]

**Fava/Broad (Bakla - H)**

**Energetics:** Sweet, astringent/cold/sweet PKV++

**Indications:** Not used as food because some get toxic reactions. Contains calcium, protein, iron, B vitamins.

**Flat Bean/Goya (Simbi)**

**Energetics:** PK- V+

**Indications:** Good for phlegm disorders

**Precautions:** Not good for the eyes, depleting properties
Green Peas
Energetics: PK- V+
Pinto: bitter, astringent/cooling (vipaka)
Indications: Cook well; eliminates gas and stool from colon

Kidney/Navy/Pinto (Makuşhtaka - S; Bakla - H)
Energetics: PK- V+
Kidney: Astringent/hot/pungent
Navy: Sweet, astringent/hot/pungent
Pinto: Astringent/cold/pungent
Action: Nutritive, digestive, aphrodisiac, cardiac
Indications: Bleeding disorders, bile, fevers, and other Pitta excesses. It is strengthening. Red kidney beans are rich in all nutrients, protein, and fibers.
Contraindications: Hard to digest

Lentils (Masura)
Energetics: PK- V+ (in excess)
Red: Astringent/hot/pungent
Sweet: Sweet, astringent/cold/sweet
Indications: Nutritive, strengthening. High in calcium, magnesium, phosphorus, iron, sulfur, vitamin A, proteins. They reduce fat and blood, and absorb water. Cleanses liver, helps flu and diarrhea.
Contraindications: Some lentils are hard to digest; though easier if sprouted. (There are differing beliefs on the use of various lentils.) They can cause constipation. High in uric acid - can aggravate gout.

Lima (Cimra - Bengali)
Energetics: Sweet, astringent/cold/sweet PKV+
Indications: Easier to digest, especially if fresh. Good for simple diarrhea (but not for Vāyu, Pitta, or mucus diarrhea), constipation. External poultice—cleanses foul ulcers. Rich in potassium, minerals, vitamins, fiber.

Mung (Green Gram) (Mada, Mudga)
Energetics: Sweet, astringent/cold/sweet VPK= K+ in excess Sattwic
Action: Refrigerant, antipyretic, alterative, hemostatic. Very nutritious and wholesome
Indications: Pitta disorders, summer food, convalescence from febrile or infectious disease (as kichari—see Basmati rice), relieves thirst during fevers, febrile disease, liver, drugs, smoking, or alcohol detoxification, cancer, enlarged liver or spleen, bleeding; Tea—high fevers or heat stroke. External paste—burns, sores, swelling, inflamed joints, draws out toxins, swollen breasts, mastitis, breast cancer. It is sometimes called mūng dal”.
Mūng dal comes with green skin on or peeled and split in half. The latter is easier to digest. It is found in Indian grocery stores.

Peanuts (Buchanaka)
Energetics: Sweet, astringent/hot/sweet K- VP+
Action: Oily and often classified as a nut
Indications: Strengthening, protein, use raw and cooked (not roasted), add honey or cane sugar
Contraindications: Dry roasted V++, peanut butter hard to digest K+

Soy/Tofu (Bhatwan - H)
Energetics: Sweet, astringent/cold/pungent PVK+
Rajasic
Tofu: Sweet, astringent/cold/pungent VP- K+
Soy cheese: Sour, astringent/hot/pungent VPK+
Action: Easier to digest as tofu (sattwic)
Indications: Easier to digest as tofu (sattwic)
Tofu after febrile disease, as milk for Kapha or āma, lung infections, lymph with fever; taken with kichari VPK=+. Tofu is rich in protein, calcium and potassium. It promotes female hormone balance.

Split Peas
Energetics: Sweet, astringent/cool/sweet PKV+
Action: Binding stool
Indications: Diarrhea.
Contraindications: Hard to digest, better as soup
Nuts & Seeds

Energetics: Sweet/warm/sweet V- PK+
Actions: Tonic, nutritive, strengthening, rejuvenative
Indications: The best source of protein and fat from vegetable sources; increase fat, marrow, nerve tissue, reproductive tissue, ojas, build blood and muscles, strengthen memory and creativity; sattvic—helps yoga and meditation. Seeds—similar yet lighter, less nourishing, easier to digest, V+ excess.
Preparation: Chewed well, not taken in excess drinks—nut milk is best, fermented nut drinks (amasake) easier to digest- use with fresh ginger salt—better for Vāyu; raw sugar—(sucanat, jaggery, dates, raisins) tonic, demulcent for convalescence and debility. roasting—heavy, oily, hard to digest, roast in takes out oil light roasting—better for Vāyu. Not roasted—better for PK but check that they are not rancid Nut butters are oily and used in small doses.
Season: Properties are stored well. Best taken in fall and winter—oiliness, K+ in spring, P+ in summer
Combination: Do not combine well with beans or starchy vegetables (potatoes); combine well with dairy, most fruit, grain, sugar (though heavier and harder to digest)
Antidote: Mild spices like ginger or cardamom

Almonds (Badama)
Energetics: Sweet, slightly bitter/hot/sweet VPK+
Actions: Nutritive, nerve, aphrodisiac, demulcent, laxative, rejuvenation
Indications: Cough, dry cough, increase marrow, semen, kidney, reproductive organs, brain, convalescence, debility, builds strong bones and ojas (life sap); good for the heart, lowers bad (LDL) cholesterol and raises good (HDL) cholesterol; cancer-fighting protease inhibitors. High in potassium, magnesium, phosphorus, protein, fiber, and the trace mineral boron (that may regulate calcium metabolism).

Brazil Nuts
Energetics: Sweet, astringent/hot/sweet; Oily, heavy V- P+ K++
Actions: Tonic strength, nutritive
Indications: Modern research suggests they may improve resistance to cancer and tumors.

Cashews (Šoephahara)
Energetics: Sweet/hot/sweet- see general notes above VPK+
Actions: Expectorant
Indications: Helps deeper tissues. High in potassium, magnesium, vitamin A.

Coconut (Dirghavrakṣa)
Energetics: Sweet/cold/sweet VP- K+
Actions: Refrigerant, diuretic, demulcent, emollient
Indications: High Pitta, lungs, skin, recovery from febrile and infectious disease.

Filberts (Askhotā)/ Hazelnut (Findak - H)
Energetics: Sweet, astringent/hot/sweet V- PK+
Actions: Lighter, easier for Kapha to digest
Indications: May help restore energy in chronic fatigue syndrome, hypoglycemia, yeast infections. High in potassium, sulfur, calcium.

Flax/Linseed (Uma)
Energetics: Warming VK
Actions: Antiinflammatory (internal & external)
Indications: Rich in fatty acids, bronchial congestion, constipation.
Contraindications: Taken with lots of liquids and digestive herbs

Lotus Seeds (Kamala - white; Padma; Kokonad - pink; Induvara - blue)
Energetics: Sweet, astringent/hot/sweet P- VK+ āma
Actions: Nutritive, tonic, calmative, aphrodisiac, rejuvenative
Indications: With sugar and ghee—good for Vāyu, increase deeper tissues including šhukra (reproductive) and ojas, nocturnal emission, leukorrhea, in-
fertility, neurasthenia; combines well with aśhwagandhā and śhatāvari.

Contraindications: Very hard to digest

Macadamia

Energetics: Sweet, astringent/hot/sweet V- PK+
Actions: Nutritive
Indications: May reduce weight.
Contraindications: Oily, expensive

Pecan

Energetics: Sweet, astringent/hot/sweet V- PK+
Actions: Nutritive, aphrodisiac, laxative, nervine
Indications: Nourishing the marrow and nerves, reproductive system, laxative for elderly, increases appetite, restores energy. High in potassium, vitamin A.

Pinon

Energetics: Sweet, astringent/hot/sweet Sattwic best of all nuts. V- PK+ (but less than other nuts)
Actions: Nutritive, tonic, demulcent, rejuvenative
Indications: Lungs, nerves, reproductive system, debility, wasting, convalescence. Good as flour.

Pistachio (Pista - H)

Energetics: Sweet/hot/sweet V- PK+
Actions: Tonic, sedative
Indications: Anemia, neurasthenia, builds muscles, energy, may help with alcohol recovery. They are rich in potassium, phosphorus, and magnesium salts; which when combined, help to control hypertension.

Psyllium

Energetics: Astringent/cold/pungent VPK=
Actions: Antiinflammatory for digestive tract, laxative; may cause gas initially
Indications: Constipation, hardens loose stool
Contraindications: Taken with lots of liquids and digestive herbs.

Pumpkin Seeds (Punyalatha, Dadhiphala)

Energetics: Sweet/hot/pungent PK- (light quality)
V+ excess
Actions: Antiparasitical
Indications: Parasites including tapeworm and roundworm; gout.
Contraindications: Reduces šhukra

Sesame Seeds (Tila)

Energetics: Sweet, bitter astringent/hot/pungent V- PK+
Actions: Nutritive, tonic, rejuvenative
Indications: Nourish all tissues, internal organs, and skin; growth of teeth, bones, and hair; debility, convalescence. Black—best for tonic, oil or butter; best used for nourishing effects; white seeds go rancid quickly. Build immunity and life sap (ojas); sesame seed milk relieves colitis, gastritis, heartburn, and indigestion.

Sunflower Seeds (Arkakantha, Suria-mukhi)

Energetics: Sweet, astringent/cold/sweet VPK=
Indications: Febrile or infectious disease, cleanse lungs and lymph.

Walnuts (Akṣhota)

Energetics: Sweet/hot/sweet V- PK+
Actions: Nutritive, aphrodisiac, laxative, nervine; unripe fruit and husk—antiparasitical
Indications: Marrow, calms the nerves, reproductive tissues, laxative for elderly, useful for parasites, ringworm (internal and external use), skin conditions. Leaves are used as a wash for malignant sores, and leukorrhea. High in potassium, magnesium, vitamin A, reduces serum cholesterol.

Dairy

Dairy is most beneficial when raw, from animals that are treated kindly (i.e., free roaming), and who receive no steroid injections or chemicals in their foods.

Energetics: Sweet/cool/sweet VP- K+ Sattwic
Tissues: Builds all seven tissues (sapta dhātus)—especially increase plasma, fat, reproductive
Indications: Calms the mind, nerves, and emotions. It is good for meditation and yoga; emaciation, debility, convalescence, wasting, bleeding, sexual debility.
Contraindications: Heavy, damp, sticky; increases mucus and āma. Raw and organic dairy products from healthy, happy cows are best (pasteurized and homogenized dairy products are more tama\(s\)ic)  
Preparations: Warm or room temperature, boiled milk. Refrigerated (i.e., cold) dairy increases āma. Milk is better raw and organic, after being boiled for one minute, and then cooled.  
Combinations: Dairy does not combine well with other foods (or salt). Having milk first thing in the morning is better before other foods are eaten. It is incompatible with meat, fish, yeast bread (which ferment the dairy), fruit, nuts, pickles, pickled vegetables, and green leafy vegetables. Yogurt does not combine well with fruit, nuts, meat, or fish. Dairy does combine well with whole grains and raw sugars.  
Season: Sour dairy (yogurt, kefir, buttermilk, etc.) are not to be taken as much in the summer due to their heating nature (except when taken as lassi). Cheese in abundance, and during the winter and spring is not suggested (which are Kapha increasing times). Cheese is also not recommended during the Kapha times of the day.  
Antidotes:  
Milk—ginger, cardamom, cinnamon; yogurt and cheese—mustard, cayenne, cumin

Dairy Foods

Butter (Navanita)
Energetics: Sweet/cold/pungent VP- K+  
Indications: Used with Pitta-reduction herbs, nourishing, strengthening, stabilizing, used for debility and convalescence. It improves digestion, complexion, and is an aphrodisiac. For consumption, hemorrhoids, facial paralysis, bronchitis. Suggested for the young and old. It heals Vāyu and Pitta concerns, blood, pulmonary TB, eye problems, and cough.  
Contraindications: Heavy, fattening, clogging, increases cholesterol, may be artificially colored, can cause constipation. With salt, it increases heaviness and clogging. Externally—burns

Buttermilk (Lassi, Takra)
Energetics: Sweet sour/cold/sweet V-PK+ (Homemade without salt. Store-bought has salt - better to avoid)  
Actions: Astringent, digestive stimulant, diuretic  
Indications: Appetite, indigestion, malabsorption, debility, emaciation, convalescence, one of the easiest foods to digest. It reduces edema, hemorrhoids, anorexia, phantom tumors, anemia, and nourishes the spleen. Yogurt is most easily digested when taken with an equal amount of water (and digestive spices), and drunk with meals. For Kapha doṣhas—1/4 cup yogurt and 3/4 water. This makes lassi. Shake the lassi in a covered jar for 1 minute to produce buttermilk. In this form, takra is easier to digest than lassi, and is even good for srota blockage where lassi is not. Some believe takra may be taken after sunset (lassi is not advised).

Cheese (Panīr - H)
Energetics: Sweet, sour/hot/sour Hard: V- PK+ (but still hard to digest for Vāyu) Soft: VP- K+  
Actions: Nutritive, astringent  
Indications: Diarrhea, bleeding.  
Contraindications: Constipation, congestion, mucus, clogs the channels, salted increases Pitta

Cottage Cheese
Energetics: Sour/hot/pungent VPK=  
Indications: Not too difficult to digest.

Cream
Energetics: Sweet/cold/sweet  
Actions: Rejuvenative, nutritive, aphrodisiac, calming, laxative  
Indications: Plasma, skin, nourishes all tissues (especially śhukra dhātu), lungs, stomach. It reduces bleeding, dry cough, dry throat, fever, thirst. Very similar to milk in its effects.  
Contraindications: Heavier and richer, thus, more mucus-forming and harder to digest. Use in small quantities, and avoid combining with other rich foods.

Ghee (Clarified Butter) (Ghrita)
Energetics: Sweet/cold/sweet VP- K+ mildly
**Actions**: Tonic, emollient, rejuvenative, antacid, nutritive  
**Indications**: Fattening, increases marrow, semen, and ojas. Improves intelligence, vision, voice, liver, kidneys, and brain. The best form of fat for the body. The best oil for Pitta. It balances all agnis (digestive fires). Good for memory and digestion. It is used in conditions of insanity and consumption. Ghee promotes longevity and reproductive fluid, good for children and the elderly, supple body, lungs, herpes, injury, Vāyu and Pitta disorders, fevers, TB, and is highly auspicious. Taken with herbs, it transports their nutrients and energies to all seven tissue layers. Ghee also reduces the desire for eating animal products. When special herbs like ašhwagandhā are made into medicated ghee, they remove harmful cholesterol from the body. Other herbs are made into medicated ghees to enhance their healing effects.

**Ice Cream (Kulfi - H)**  
**Energetics**: Sweet/cold/sweet P- VK+ āma+  
**Contraindications**: Not used with TB, Kapha diseases, āma, fever, constipation, alcoholism, cholera. It creates āma, weakens the digestive fire, clogs the channels, damages the spleen, pancreas, and deranges the sugar and water metabolism. It causes hypoglycemia, diabetes, tumors. Avoid in the autumn and winter (better in the summer and spring) Ice Bean is a little better, producing less congestion, but still not very healthful Frozen Yogurt is also not much better. The less sugar content, the better. Cold dairy and sugar together are not very healthy for the body and mind. [Indian kulfi is made with whole milk, without whipping air into it.]

**Kefir**  
**Energetics**: sour/hot/sour V- PK+  
**Actions**: Lighter than yogurt, heavier than buttermilk  
**Indications**: Improves digestion and absorption, low appetite, relieves anorexia. Fruit-sweetened is not as good.

**Milk (Dugdha, Kṣhira)**  
**Energetics**: Sweet/cold/sweet VP- K+ Highly satwic. It is invigorating, increasing the dhātus.  
**Actions**: May be taken in larger quantities than other dairy. It is a tonic, rejuvenative, nutritive, aphrodisiac, calming, laxative  
**Indications**: Nourishes plasma, skin, all tissues (especially śukra dhātu). It is a tonic for the lungs and stomach (reduces bleeding from these sites). Milk calms dry cough and dry throat, fever, and thirst. It is a mild laxative with ghee. For Pitta conditions. It is excellent for the children and the elderly, debilitation, convalescence, nourishing the brain, nerves, mind, and memory. Boiled milk builds ojas, promotes sleep (with warm nervine herbs). Boiled, it reduces Vāyu and Kapha. It produces semen.  
Cows: Promotes longevity and rejuvenation. It helps strengthen emaciation after injury, increases intelligence, strength, and breast milk. It is a natural laxative, relieves exhaustion, dizziness, toxins, difficult breathing, cough, severe thirst and hunger; chronic fevers, urinary, and bleeding disorders. It promotes auspiciousness. Cows' milk is said to be the best of the milks.  
Goats: Easily digested and heals pulmonary TB, fevers, difficult breathing, bleeding disorders and diarrhea.  
**Contraindications**: It is damp and can weaken agni. It generally contains residues of inorganic fertilizers, antibiotics, steroids; and is homogenized and pasteurized; and comes from mistreated cows. Thus, inorganic milk may cause side effects. Dairy allergies may be due to these inorganic substances. However, allergies may also be caused by its heavy nature. Do not take milk at night, unless it being used as a laxative or calming. Then boil and use the appropriate herbs and oils. May cause colds or rheumatism. Goats Milk has a warm energy K- VP+.  
**Antidotes**: To remove the heavy nature of milk, digestive herbs such as ginger and cinnamon are suggested. This may alleviate allergies.  
AM—aphrodisiac  
Noon—KP-; digestive stimulant  
PM—for children, calming, laxative  
Surface milk is good for all three doṣhas The foam is good for all three doṣhas.
**Sour Cream**

*Energetics:* Sour/hot/pungent V- PK+
*Actions:* Stimulant, nutritive
*Contraindications:* In excess it may cause acidity

**Yogurt (Dadhi)**

*Energetics:* Sweet, sour/cold/sweet Sweet yogurt VP- K+. Sour yogurt V- PK āma + Very sour yogurt causes bleeding disorders. Sweet and sour yogurt has mixed effects
*Actions:* Nutritive, digestive stimulant, astringent
*Indications:* Nourishes all tissues. In small amounts, it aids digestion of all other foods. It replenishes positive flora, decreases vaginal yeast infections and cancer; malignant tumors, boosts the immune system, promotes strength relieves the flu, colds, anorexia, emaciation, and diarrhea (take with appropriate spices); uric acid, digestive-tract infections, cholesterol, cholera. Yogurt, like milk, is considered sacred (*sattwic*). [See buttermilk]. Yogurt adds weight and fat; and improves digestion when taken during meals. The whey reduces anorexia, weakness, emaciation, malabsorption. Whey cleanses the *nāḍīs*, increases appetite, and reduces mental fatigue. Yogurt made by hand, mixed with pepper and cane sugar strengthens the body.

*Contraindications:* Heavy, in excess it causes constipation, clogs *srotas*, aggravates toxic blood (i.e., acne, skin rashes). Do not take after sunset. Yogurt or *lassi* is not to be taken with diseases involving blocked channels (*srotas*)
*Antidote:* Take with ghee, āmalakī and water

**Animal Products**

**Meat & Fish**

*Energetics:* Sweet/warm/sweet V- PK+ *tamasic*
*Indications:* Meat is the most nourishing food, excellent for debility, convalescence, lowering high Vāyu
*Contraindications:* Most potentially deranging food, breeds toxins or āma, feeds infections, fevers, tumors, dulls the mind and senses, reduces love and compassion
*Long term effects:* Creates bad *karma* (the higher evolved the animal, the worse the *karma*). Red meat of a cow is the most negative *karma*. Poultry yields less bad *karma*, fish even less, shellfish the least, eggs only very slightly.

The *Vedic* texts (*śastras*) state that it is acceptable to take the life of an animal in two instances: if it is your job, i.e., fisherman; and if one is weak and it is needed to preserve or save a human life.

Further, meat acts like a drug, inducing energy to get well, but it does not nourish and rebuild the subtler tissues.

Non-organic animal products are full of hormones, antibiotics, chemicals. The animals are often diseased and treated badly. Thus, when these products are eaten, the chemicals are ingested and affect one’s health Organs (i.e., liver) are very nourishing to their respective organs, but produce low tissue quality and dull the mind. Bones and bone soup nourish marrow but are heavy, causing toxic blood

*Preparation:* Cooked properly with digestive spices, raw or not completely cooked āma+ and aggravates blood *Salt* softens and tenderizes, MSG has many adverse effects
*Soups and stews* are easier to tolerate
*Deep fried* are more aggravating
*Canned* very *tamasic*

*Combinations:* Do not combine well with other foods, especially milk, bread, or potatoes. Milk is very toxic (mixing milk to nourish a young animal with flesh of one slaughtered)
*Season:* Avoid in summer due to its warm energy, morning and evening (Kapha times), better for those in high altitudes or northern latitudes

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*Take care of the Earth, it was not left to us by our parents, it was loaned to us by our children.*

Kenyan proverb
Antidotes: Raw vegetables, leafy greens, vegetable juices, bitter herbs (i.e., aloe gel) may somewhat antidote meat.

**Beef**
*Energetics:* Sweet/hot/sweet V- PK+
*Indications:* Nutritious, builds blood and muscles, strength, endurance
*Contraindications:* Aggravates toxic blood, reduces compassion, dulls the mind (*tamasic*).

**Chicken/Turkey**
*Energetics:* White—Sweet, astringent/hot/sweet PK- V+; Dark—Sweet/hot/sweet V- PK+
*Actions:* Dry, light
*Indications:* Easiest meat to digest, improves absorption, anorexia, debility, convalescence (especially as soup). *Tamasic.*

**Duck**
*Energetics:* Sweet, pungent/hot/sweet V- PK+
*Actions:* More nutritive
*Contraindications:* Harder to digest than turkey or chicken.

**Lamb/Mutton**
*Energetics:* Sweet/hot/sweet VPK+
*Indications:* Aphrodisiac.
*Contraindications:* Irritant, promoting sexual activity, with garlic aggravates the blood. *Tamasic*

**Pork**
*Energetics:* Sweet/hot/sweet VPK+
*Contraindications:* Dullness, heaviness of mind and senses, clogs *srotas* (channels)—bacon, particularly, is difficult to digest and is heavy because of high fat concentration. It increases fat tissue more than any other meat. *Tamasic ++*

**Venison**
*Energetics:* Astringent/cold/pungent V- PK+ *Tamasic*
*Actions:* Nutritive, aphrodisiac
*Indications:* Kidneys, bones, fertility, growth, or retardation in children.

**Fish**
*Energetics:* Sweet, salty/hot/sweet V- PK+
*Actions:* Tonic, rejuvenative, laxative, lighter than meat, not as dulling or grounding
*Indications:* Builds plasma; oil nourishes liver, skin, eyes, strengthens heart, reduces cholesterol and arteriosclerosis. Shellfish are generally good for the kidneys, reproductive tissue, and impotence. They reduce Vāyu and increase Pitta and Kapha.
*Contraindications:* May cause diarrhea or nausea
*Preparation:* Fresh is important; canned or salted aggravates humors and causes āma; steamed or baked is best
*Combination:* Does not combine well with milk, sugar, meat
*Antidote:* Mustard, horseradish, ginger, garlic, pepper (shisho), sour sauces P+ aggravate blood, may cause diarrhea

**Ocean Fish**
*Energetics:* Salty/hot/sweet V- PK+

**Freshwater Fish**
*Energetics:* Sweet, astringent/hot/sweet VPK= PK+ in excess; less salty, better for Pitta & Kapha
*Actions:* Trout easiest fish to digest

**Animal Oil**
Very hard to digest, P, K, āma cholesterol, toxic blood

**Lard**
*Energetics:* Sweet/hot/sweet K, āma ++
*Contraindications:* Clogs channels, promotes obesity, skin diseases, gallstones

**Eggs**
*Energetics:* Sweet/hot/sweet White VPK=; Yolk V- PK+ less *tamasic* than meat and fish because they are not killed. Better yet are the unfertilized eggs. Still, they are considered impure *karma*
*Actions:* tonic, nutritive, demulcent, aphrodisiac
*Indications:* Vigor, fertility, convalescence, sexual debility
Oils, Condiments, Spices

Sources: Nuts, seeds, beans, oily vegetables and animal fats like milk, butter, or animal tissue

Energetics: Sweet, bland/warm/sweet V-PK+

Actions: Internal—demulcent, laxative

Indications: Maintain fat, nerve, and marrow tissues, allowing for easy secretion and discharge. Use: Cooking—adjunct and flavoring

Massage—softens skin and muscles, dissolves toxins and congestion, absorbed into skin; thus lubricating lungs, large intestines, nourish the deeper dhātus. Needed by almost everyone, debility, convalescence, snehana (oleation therapy see Chapter 4—Pañcha karma)

Contraindications: Not used with āma, congestion, toxic blood; massage not done with red or oozing skin diseases; or with severe pain or palpitation — use light oil application to abdomen

Almond (Badam)

Energetics: Sweet, slightly bitter/hot/sweet VPK+

Action: Demulcent, expectorant, tonic, the same as the nut

Indications: Cough, wasting diseases of the lungs and kidneys; soothes skin and muscles; tension, pain, good massage oil—absorbs well, reduces wrinkles and stretch marks. Builds immunity and life sap (ojas).

Avocado

Energetics: Sweet/cold/sweet VP- K+

Action: Same as fruit only more nutritive

Indications: Strengthens muscles and liver, nourishes skin, good massage oil, good for salads.

Canola

Energetics: VK- P+

Indications: Lowers bad cholesterol; may lower blood pressure. Best oil to cook without destroying cholesterol-lowering properties.

Castor Oil (Erand)

Energetics: Sweet, bitter/hot/sweet VP- K+ in excess

Action: Purgative, antispasmodic, analgesic

Indications: One teaspoon with a cup of warm milk and 1/2 teaspoon ginger before sleep is a strong remedy for clearing srotas and cleansing āma. Best for constipation (1-2 tsp. in hot water before bed.), used on children, epilepsy, arthritis, nerves, and pain. External—Best for reducing swellings. In packs promotes healing sores, wounds, sprains, and injuries. It detoxifies, reduces abdominal tumors, swellings, and pain, menstrual cramps. Castor is the best Vāyu-healing oil to ingest and the best purgative oil, and has been dubbed, the “king of the oils”. An Āyurvedic analogy clarifies the role of castor oil. The lion is the king of the jungle. Wherever he goes, all other animals run away. Similarly, when castor oil reaches the internal body, all Vāyu disorders run away; it is one of the major remedies for Vāyu ailments. Taken internally, it heals enlarged prostate, hernia, fevers, pain and swellings of the waist, genitals, abdomen, and back. It is a good purgative (two teaspoons with warm water before bed).

Coconut (Nariyal)

Energetics: Sweet/cold/sweet VP- K+

Action: Tonic, emollient, refrigerant

Indications: Specific for Pitta, nourishes and softens skin, inflammatory skin, psoriasis, eczema, sunburn, burns, chapped lips, dry cough with fevers, burning in lungs, increases śhukra dhātu, one of the easiest oils to digest.

Corn

Energetics: Sweet, astringent/hot/pungent KVP+ mildly

Action: Demulcent, diuretic

Indications: Difficult urination, nourishes skin.

Flaxseed/Linseed

Energetics: Sweet/hot/pungent VK- P+ K+ in excess

Action: Expectorant, lubricating laxative

Indications: Cough, loosens phlegm, draws mucus from system.

Margarine

Energetics: P- V+ K+ mildly

Action: Depends upon vegetable oil used
**Indications:** Depends upon vegetable oil used.

**Mustard (Sarson)**
*Energetics:* Pungent/hot/pungent VK- P+
*Action:* Stimulant, demulcent
*Indications:* Excellent for Kapha and Váyu disorders. For Kapha external/internal, anticough, loosens lung mucus, congestion, cold, joint heaviness, arthritis, abdominal pain.

**Olive (Jaitoon)**
*Energetics:* Sweet/cold/sweet VP- K+
*Action:* Mild laxative
*Indications:* Liver, softens gallstones, bile, skin, hair, lowers bad cholesterol (cooking may increase cholesterol. Better to cook with canola.), salads, massage (particularly general use or day massage since it is lighter in property). It may help control blood pressure and diabetes. Causes cellulite

**Peanut (Múngphali)**
*Energetics:* Sweet/hot/sweet V- PK+
*Action:* Laxative, demulcent, diuretic
*Indications:* Cooking oil, not as nutritious as sesame.

**Safflower**
*Energetics:* Sweet, astringent/hot/pungent V- P+ K+ mildly
*Action:* Laxative, emmenagogue, difficult or delayed menstruation
*Indications:* Lighter—better for Kapha, circulation, heart, blood, immune boosting, contains vitamin E.

**Sesame (Til)**
*Energetics:* Sweet, bitter/hot/sweet V- PK+ highly sattwic
*Action:* Tonic, rejuvenative, sedative, laxative, nutritive
*Indications:* The best oil. When used externally for massage it penetrates into the skin, nourishing and detoxifying the deepest tissue layers. **Best for Váyu massage.** It aggravates Pitta skin and eye conditions as it is hot in potency. It builds thin people and thins heavy persons; is constipating, kills parasites, and when properly processed, it heals all diseases. Frying makes it unhealthy.
   
   Sesame aids all dhātuṣ, lungs, kidneys, brain, debility, convalescence, rejuvenation, calms nerves, relieves muscle tension, spasms, and pain, relieves anxiety, tremors, insomnia, convulsions, dry cough, chronic constipation, voice and vision, growth of hair, nails, teeth, bones, children elderly, most deeply penetrating oil, best for Váyu, best for yogic diet, improves immune system and ojas; antioxidant.

**Soy**
*Energetics:* Astringent/cold/pungent PK- V+
*Action:* Demulcent, diuretic
*Indications:* Skin, high in vitamin E.

**Sunflower (Súryamukhi)**
*Energetics:* Sweet, astringent/cold/sweet VPK=
*Action:* Nutritive
*Indications:* Skin, cough, lung heat, high in vitamin E.

**Sweeteners**
As discussed earlier, we need a certain amount of sweet taste to maintain tissue development. This is because the basic taste of our body is sweet.

White sugars are refined, which means they have been stripped of their nutrition. Thus, as they are absorbed into the body, the body expends nutrition and energy to digest the sugars but gains no nutrition from white sugar. Absorption actually may not take place, turning the refined sweet to āma in the tissues. Raw sweets (e.g., cane sugar, maple syrup, etc.) contain nutrition needed for helping the body. Sugars relieve burning, thirst, vomiting, fainting, and bleeding diseases.

**Energetics:** VP- K+ In excess they derange all humors. Dry sugars (i.e., cookies, dry fruit, dry pastries) derange Váyu
*Action:* Tonic, demulcent, diuretic, calmative, refrigerant, laxative, antiseptic, preservative
*Indications:* Debility, rejuvenation, external—sores, burns, wounds, rashes, inflamed eyes, nirāma Pitta and nirāma Váyu; when digestive system is not clogged (if there is significant coating of the tongue, i.e., sāma, only fresh raw honey should
be used). **Combination**: Generally, eaten alone—the first taste digested. Eaten after meals in large quantities, only sugar is digested (no foods), causing gas and áma from the undigested food. It does not combine well with salty tastes at all. With milk, ghee and ginger or cinnamon—nourishing **Antidote**: Spicy sweet spices (i.e., cardamom, ginger, cloves, fennel) bitters are ok but do not combine well directly (i.e., gentian, barberry, turmeric, kuṭki, neem)—it is better to take these herbs in capsules before or after sweets

**Brown Sugar**

**Energetics**: It is white sugar with syrup added

**Indications**: Slightly less deleterious effect.

**Cane Sugar**

**Energetics**: Sweet/cold/sweet VP- K+

Laxative, hard to digest, unctuous, builds the body tissues, increases Kapha and urine, an aphrodisiac. Sweet initial and post-digestive taste, cooling in energy. Modern cane sugars are found under the product names, Sucanat and Florida Crystals.

**Fruit Sugar**

**Energetics**: Sweet/cold/sweet VP- K+

They still derange sugar metabolism, weaken digestion, and promote áma in excess. Date sugar and grape sugar are two of the better fruit sugars. It is also believed that many fruit sugars are made from fruit from ‘third world’ countries that have bought the American-banned pesticides (like DDT) from the US and spray their fruit with these pesticides. So it is important to know the source of the fruit sugar as well.

**Honey** (best sweetener)[used raw] (Madhu)

**Energetics**: Sweet/hot/sweet VK- P+

**Action**: Demulcent, emollient, expectorant, laxative, nutritive, tonic, rejuvenative; external—demulcent, astringent, antibiotic

**Indications**: Has some of its flower properties (i.e., sage honey will be somewhat of a nervine, expel phlegm, fat, nourish mind, nerves, senses, immune system, ojas (royal jelly and propolis are even better for ojas), external—burns, wounds, sores, eyes. It is a vehicle (anupana) to bring herbs to the deepest tissue layers, and make tea a tonic, expectorant, or laxative.

Heals the eyes, breaks up hard masses, relieves Kapha, poison, hiccup, and diabetes (in small doses). It further heals skin conditions, parasites, difficult breathing, cough, diarrhea, cleanses and heals wounds, and aggravates Vāyu. It becomes toxic if cooked, if used in hot weather by people with Pitta diseases, if cooked, if used in hot weather by people with Pitta diseases, or with hot foods. Warm raw honey is acceptable (i.e., in warm water); it promotes vomiting, and is good for decoction enemas.

**Contraindications**: Heating destroys medicinal properties, aggravates Pitta, creates subtle toxins, so it is better not to cook or bake with it. Excess use will derange humors just like white sugar does. It is also a subtle toxin when taken with equal proportions of ghee (better to make it 1:2 or 2:1 proportions) which breeds toxins or āma, feeds infections, fevers, tumors

**Jaggery (Guda)**

**Energetics**: Sweet/hot/sweet V- PK+ Indian raw, natural sugar containing vitamins and minerals

**Action**: Rejuvenative, tonic

**Indications**: Difficult, painful, or burning urine, anemia, debility, rejuvenation. Any whole cane sugar such as the Sucanat and Florida Crystals brands of cane sugar are similar to jaggery, but are cooler for Pitta doḥas. Well washed and stored (old) only slightly increases Kapha, helps elimination of feces and urine.

**Lactose**

**Energetics**: Milk sugar

**Action**: Tonic

**Indications**: Empowers herbs.

**Maltose/Malt Syrup**

**Energetics**: Sweet/cold/sweet

**Action**: Tonic, demulcent, analgesic

**Indications**: Chronic colds, lungs, stomach, abdominal and intestinal spasms, colic, children, convalescence.
Maple Sugar
Energetics: Sweet/cold/sweet VP- K+
Action: One of the best natural sugars; nutritive, demulcent
Indications: Cough, fever, burning.

Molasses
Energetics: Sweet/hot/sweet VP- PK+
Action: Iron, nutritive, tonic
Indications: Builds blood, muscles, heart, debility, gynecological—pregnancy, postpartum.

Rock Candy (Mishri)
Energetics: Made from sugar—it gives energy
Action: Demulcent
Indications: Cough, burning in the chest, used in pujas or rituals to the Deities and then eaten as prasad (blessed food). Better than molasses, an aphrodisiac, for emaciation and reducing Vāyu. When taken with ginger in water, it relieves Pitta, a useful summer drink.

White Sugar
Energetics: Sweet/cold/sweet VPK+
It is artificial, overcooked, toxic, āma+, Tamasic, aggravates blood, feeds infections, leaches vitamins and minerals from the body, deranges water metabolism, upsets sugar and fat metabolism; weakens liver and pancreas; hyperactivity, addictive. In moderation it can build tissues, though better to use whole sugars listed.

Mayonnaise
Energetics: Sour, sweet/hot/sour VP- PK+
Indications: Used on salad as a balance for Vāyu.
Contraindications: Heavy, hard to digest

Salt (Namak/Lavaṇ)
Energetics: Salty/hot/sweet VP- PK+
Indications: A little softens food and makes more digestible, aids saliva and gastric juices, gargle, soothe and soften mucus membranes and muscles; draws out toxins, relieves muscle tension; large amounts are used in emesis to clear stomach.
Contraindications: Aggravates blood, excess deranges all humors, weakens digestion, nausea, heat, and heaviness; not good with heavy or moist foods (i.e., dairy products). Sea Salt is better than commercial, refined salt. Black Salt is better than sea salt; P+ Rock Salt is drier, lighter and a better digestive stimulant—better for Vāyu; Tridoṣhic/best Vegetable Salts are good, they contain many minerals

Condiments
Carob
Energetics: Sweet, astringent/hot/sweet VPK= Sattwic
Action: Nutritive, demulcent
Indications: Weakness, substitute for chocolate.

Chocolate
Energetics: Sweet, sour/hot/sweet VPK+; rajasic and tamasic
Action: Stimulant, calmative, aphrodisiac
Indications: Depression, hypotension, as herbal tea.
Contraindications: Usually prepared with white sugar so it deranges Kapha

Vinegar (Vikankar)
Energetics: Sour/hot/sour VP- PK+ (K mild)
Action: Digestive, circulatory stimulant
Indications: Aids secretion of hydrochloric acid, promotes and eases menstruation (natural forms like apple cider vinegar, are preferred to refined commercial brands. Extract alkaloids from herbs (acetic tinctures, i.e., lobelia), other sour condiments, lemon or lime juice, sour pickles, perform similarly to vinegar.

Liquids
Liquids are very important to our nutrition as we are mainly made up of plasma.

Milk: Is sweet in initial and post-digestive taste; cool in energy. VP- K+. It is invigorating, increasing the dhātuṣ.
Cows: Promotes longevity and rejuvenation. It helps strengthen emaciation after injury, increases intelligence, strength and breast milk. It is a natural
laxative, relieves exhaustion, dizziness, toxins, difficult breathing, cough, severe thirst and hunger; chronic fevers, urinary and bleeding disorders. It promotes auspiciousness. Cows’ milk is said to be the best of the milks.

Goats: Easily digested and heals pulmonary TB, fevers, difficult breathing, bleeding disorders, and diarrhea.

Butter (fresh): Is an aphrodisiac, improves complexion, strength, digestion, absorbs water, heals Vāyu and Pitta concerns, blood, pulmonary TB, hemorrhoids, facial paralysis, eye problems, and cough.

Ghee (clarified butter): Improves intelligence, memory, digestion, longevity, reproductive fluid, eyesight; good for children and the elderly, supple body, pleasant voice, lungs, herpes, injury, Vāyu and Pitta disorders, insanity, fevers, TB, and is highly auspicious.

Yogurt: (made by hand and mixed with pepper and sugar) strengthens the body. [Mixed with water it makes Lassi, which promotes digestion when consumed during the meal. One-half water for Vāyu and Pitta; 3/4 water for Kapha.] Yogurt or lassi is not to be taken with diseases involving blocked channels (srotas). [See the dairy section for further details—page 146]

Alcohol
Energetics: Pungent, sweet, bitter, sour/hot/sour V-PK+ rajasic
Action: Beer—diuretic
Indications: Small amounts of wine aid digestion and circulation (particularly medicated Āyurvedic wines, like drakṣha), relax nerves, promote menstruation; extracting herb properties (especially spicy or bitters). Beer causes kidney stones. Wine is the best form of light consumption. Hard liquor is very disruptive. Sweet liqueurs are deranging due to the combination of sugar and alcohol.
Contraindications: Excess aggravates all humors, aggravates blood, deranges liver, pancreas, kidneys, addiction, not for yoga or meditation; beer—long term—causes edema and overweight

Coffee
Energetics: Pungent, bitter/warm/pungent KVP+ Rajasic
Action: Nervine, cardiac stimulant
Indications: Occasional use for energy, hypotension, depression.
Contraindications: Mild narcotic, addictive

Fruit Juices
Energetics: Āma+
Action: Laxative
Indications: Sour or astringent are better (cranberry, lemon, lime, pineapple, pomegranate, Sour V-; astringent PK-).
Contraindications: Weaken digestive fire, not taken with or directly after meals or first thing in the morning

Herbal Teas
Energetics: spicy and astringent
Spicy- ginger, cinnamon, cloves, cardamom, orange peel, mint, chamomile, etc.—stimulate digestion VK Astringent—alfalfa, dandelion, chicory, strawberry leaf, hibiscus, etc.—antacid, alterative PK

Milk & Dairy
Energetics: See Dairy section (p. 135)
Milk VP- (with sugar or honey)
Buttermilk V

Mineral Water
Energetics: Carbonated PK- V+
Action: Oxygenates blood and cells
Indications: Circulation, some mineral supplementing

Soda
Contraindications: Both commercial (Coke, Pepsi etc.) and natural are sweet and usually taken cold. They do not combine well with other foods, weakens agni, weaken spleen and pancreas, derange sugar and water metabolism
Indications: Better in hot weather or when very thirsty.
Tea

**Energetics:** Bitter, sweet, astringent/cool/pungent
PK- V+ some feel it is sattvic

**Contraindications:** Refined teas may be artificial and damaging, excess causes insomnia, dry mouth and thirst, overly brewed causes constipation

**Indications:** Taken with milk and spices like ginger and cinnamon (Indian Chai) it is less aggravating to Vāyu. Best taken after meals, as astringent tastes are digested last. Counters hyperacidity, summer drink, counters heat, damp, and sun exposure; migraine headaches, overly brewed causes constipation (so it is good for treating diarrhea).

**Vegetable Juice**

**Energetics:** See the vegetable section

Sour (i.e., tomato) P+, blood aggravation
Salty V- (as soup is best)
Green (celery, parsley, comfrey leaf) detox, PKV+ Carrot- cleansing, strengthening (too sweet, may weaken digestion)
Wheat Grass- highly cleansing, good for āma, PK-, cleans blood, counters infection and tumors, V+ unless used with sours—lime, lemon, orange

**Water**

**Energetics:** Fresh spring or well is best. Tap water is chlorinated and devitalized; causes disease and āma aggravation.
Vāyu—warm or hot, better with milk or spiced due to its lightness
Pitta—taken a little cool or at room temperature
Kapha—warm or hot, not in excess
Cold—astringent—stops bleeding, relieve burning sensation
Warm—stimulant, laxative, promotes sweating, relieves cold sensation
Distilled—devitalized, depletes prāna, V++, drains toxins from system
Excess—(especially distilled) leaches nutrients and dilutes plasma
Spring—water is preferred over distilled water.

Āyurveda suggests that liquids are best taken in a form other than plain water as water leeches the body of its minerals and nutrients. For example, herbal teas are preferred over plain water.
Vāyu—drink between Pitta and Kapha, sweet, sour, fruit, vegetable juices, and herb teas
Pitta—more, sweet, bitter, astringent fruit or vegetable juices, herb teas
Kapha—drink less, bitter, astringent, diuretic, pungent herbal teas

Meals—1/2 to 1 cup with meals is ok (lassi is recommended) to wash and clear taste buds more than this dilutes digestive juices

Season—General—drink 3 to 5 cups warm (as tea) [summer—more; winter—less]

Water is the great healer described in the *Atharva Veda*. It should be obtained from clean sources: wells, rivers, etc. Āyurveda says that our bodies are mostly made up of plasma. Drinking too much plain water will deplete the minerals and nutrients. Autumn and summer are the two seasons that are best for healthy people to drink plain water (and drink less plain water in the other seasons). Therefore, drinking teas, and fruit and vegetable juice is advised. Some water is acceptable to drink at the beginning, the middle and end of the meal. Drinking water at the end of the meal will have no adverse effects on the person

**Precautions:** Do not drink water with a low digestive fire, abdominal tumors, or enlarged abdomen; anemia, diarrhea, hemorrhoids, duodenal ulcer, and pulmonary TB, or edema. Do not drink water at the beginning of the meal (causes stoutness), or at the end of the meal (causes emaciation)

Cold water: Relieves alcoholic intoxication, exhaustion, fainting, vomiting, debility, giddiness, thirst, sun heat causing burning sensations, Pitta excesses, blood problems, and poisoning.

Hot or warm water: Stimulates hunger, helps digestion and the throat, easily digested, cleanses the urinary bladder, relieves hiccup, gas, Vāyu and Kapha imbalances.

Boiled water: Does not overly increase the body’s inner moisture content. It is good for Pitta *doṣha*. Do not drink boiled water kept overnight; it becomes stale and aggravates all three *doṣhas*.
Coconut water: Relieves Vāyu and Pitta doṣha concerns.

Benefits of Drinking Water

Boiled Water: Tridoshic. It is light, a digestive stimulant; dispels gas, heals pain in the rib area; rhinitis, and hiccups. Boiled and reduced to 3/4—relieves Vāyu; reduced to 1/2—balances Pitta. It is useful in early and late winter, spring, and rainy season. When water is boiled and reduced to 1/4 it relieves Kapha (but it is also constipative). It is helpful in the summer and fall. When water is cooled after boiling it heals all doṣhas, and is wholesome. Boiled water is not to be kept overnight; it becomes stale and impure.

Hot Water: VK- Light. It stimulates digestive power, heals pains in the rib area; rhinitis, gas, hiccup, and cleanses the urinary tract. Taken before bed, it cleanses Kapha sticking to the inner body; eliminates Vāyu, and removes indigestion.

Warm Water: This is not advised for exhaustion, mental fatigue, convulsions, hunger, and bleeding in the upper body areas.

Water Digestion: Unboiled water takes three hours to digest. Water that is boiled and allowed to cool down is digested in 11/2 hours. Water that is boiled and drunk when warm is digested in 48 minutes.

Less Water Quantity: For certain diseases, it is advised to drink less water: anorexia, coryza, salivation, edema, consumption, poor digestion, obstinate abdominal diseases, fever, eye diseases, ulcers, and diabetes mellitus.

Antidote: Counters heaviness, dispels gas, eases digestion

Commercial spices: Most supermarket spices have been irradiated, destroying their prāṇa and adding the negative effects of radiation to the spices

Powders: Once powdered, energies begin to diminish after 6 months, although they have been found useful up to two years later

Combinations: Adding them to heated ghee or oils empowers spices, as does a bit of honey or raw sugar

Individual Spices

Anise (Sweet Fennel) (Shatapūṣhpa)

Energetics: Pungent/hot/pungent VK- P+

Actions: Stimulant, carminative, lactagogue

Indications: Similar to fennel but is more pungent and warm, abdominal pain, gas, indigestion, menstrual cramping, vomiting, dry cough.

Asafoetida (Hiṅg)

Energetics: Pungent/hot/pungent VK- P+ tamsic

Actions: Stimulant, carminative, antispasmodic, anthelmintic

Indications: Some consider it the best Vāyu spice, best for relieving abdominal distention, pain, cramping and gas, parasites, worms, candida, delayed or difficult menstruation, pain, anxiety, mental disorders—i.e., nervousness, vertigo, anxiety, hysteria, worry, depression, lethargy, cough, asthma, arthritis, headaches, nerve pain, paralysis, circulation; strengthens heart; palpatations, angina, exorcism.

Contraindications: Not for meditation or yoga; (tamsic), aggravates bile or acid conditions

Antidote: For beans

Basil/Holy Basil (tulsī) (see Chapter 4 materia medica)

Bay Leaves

Energetics: Pungent, bitter/hot/pungent VK- P+

mildly

Actions: Stimulant, carminative, analgesic
Indications: Cleansing, headaches, clear srotas, cough and congestion, diarrhea, hemorrhoids. Useful as an insect repellent in the kitchen.
Antidote: Dairy, meat, damp sticky food

Black Pepper (Maricha)
Energetics: Pungent/hot/pungent VK-P+ rajasic
Actions: Stimulant, carminative, decongestant, expectorant
Indications: Burns up āma very well, colds, flu, cough, gargoyle sore throat, fevers, colon cleanse, digests fat and obesity; metabolism, mucus, expectorant, sinus congestion, cold extremities, raises agni, epileptic seizures, with honey, clears Kapha from the system in the morning. External—inflammations, urticaria, erysipelas. [For full details see Materia Medica Chapter 4 - Maricha - page 95]

Caraway/Cumin (Jíraka, Jíra)
Energetics: Caraway—Sour, pungent/hot/sweet K-VP+ Cumin—Pungent/hot/pungent VKP=
Actions: Stimulant, carminative, lactogogue, diuretic (used like fennel and coriander)
Indications: Digests bread, like fennel and dill relatives; colitis, gas, digestion, abdominal pain, distention.
Antidote: Overeating, heavy foods

Cardamom (Elā) see Chapter 4 materia medica
Antidote: Ice cream, milk, cold or sweet foods like bananas, coffee

Cayenne (Marichaphalam)
Energetics: Pungent/hot/pungent VK- P+ hottest; most yang; rajasic
Actions: Stimulant, expectorant, diaphoretic, hemostatic, anthelmintic
Indications: A heart strengthener, circulation, gives energy after shock, heart attack or collapse; stops acute bleeding; absorption, chill, abdominal distention, worms, colds, flu, sinus congestion, cleanses colon, helps digest fats, burns āma.
Antidote: For raw food
Precautions: Very damaging to mucus membranes. Not an advised spice.

Chamomile (Babunikhe-phul - H)
Energetics: Pungent, bitter/cold/pungent PK- V+ in excess; sattvic
Actions: Stimulant, antispasmodic, emmenagogue, emetic, diaphoretic, carminative analgesic, nerve, calmitive
Indications: Pain, headaches; abdominal, children—nerves and digestion; colic, bile, blood, menstrual, ear, neuralgia, and injury pains; external use also; calms nervousness, anxiety, hysteria, insomnia, neurasthenia; poor digestion related to emaciation and nervousness.

Cinnamon (Thwak) see page 107

Cloves (Lavangaha)
Energetics: Pungent/hot/pungent; rajasic K- P+ V+ in excess
Actions: Stimulant, expectorant, decongestant, anthelmintic, analgesic, aphrodisiac
Indications: Gas, nausea, vomiting, toothache, hiccups, laryngitis, pharyngitis, headache, clears head, sinus and lungs, nerves, toothache, colds, cough, asthma, warms and disinfects the lymphatics, low blood pressure, impotence, indigestion, opens and clears srotas.
Precaution: Promotes sexual activity
Antidote: Sugars

Coriander (Dhānakā) (For full details see Materia Medica Chapter 4 - Dhānak - page 83)
Antidote: Hot foods and spices (i.e., as cilantro - coriander leaf)

Cumin (see caraway)

Dill (Misroya)
Energetics: Sweet, astringent/hot/sweet VPK=
Leaves cooler, seeds warmer
Actions: Stimulant, antispasmodic, lactogogue
Indications: Colic, cramps, and diarrhea for children; similar to fennel.

**Fennel (Methica, Sonph)**
*Energetics*: Sweet/cold/sweet VPK= perhaps the most sattwic spice
*Actions*: Stimulant, diuretic, carminative, stomachic, antispasmodic, lactagogue
*Indications*: Abdominal pain (gas or indigestion), menstrual cramps, hernia, diarrhea, colic, vomiting, morning sickness, nausea, anorexia, cough, dry cough, promotes semen, increases vision, raises agni, difficult or burning urination, digestion—children and elderly; promotes menstruation, nursing mothers—increases breast milk flow.

**Fenugreek (Medhika, Methi)**
*Energetics*: Pungent/hot/pungent VK- P+
*Actions*: Demulcent, diuretic, tonic, rejuvenative, aphrodisiac, stimulant, antirheumatic
*Indications*: Longevity, nerves, allergies, arthritis, skin, rejuvenation, diabetes, allergies, bronchitis, flu, chronic cough, dysentery, dyspepsia, convalescence, edema, toothache, sciatica, neurasthenia, counters cold (i.e., extremities, abdominal pain, indigestion, respiratory and reproductive systems, hair growth, promotes breast milk flow, liver hypo-function, seminal debility, debility, outdoor winter work). Do not use when pregnant.

**Garlic** see Chapter 4 materia medica

**Ginger** see Chapter 4 materia medica

**Horseradish (Sobhanjana, Sirgu)**
*Energetics*: Pungent, astringent/hot/pungent VKP+ like mustard
*Actions*: Stimulant, expectorant, diuretic, antispasmodic, antilithic (dissolves stones)

**Antidotes**: Fish and raw vegetables

**Marjoram (Sathra - H)**
*Energetics*: Pungent, astringent/hot/pungent VKP+
*Actions*: Stimulant, diaphoretic, expectorant
*Indications*: Colds, flu, weak digestion, promotes menstruation.

**Mustard (Rajika- Brown; Sarşhapah - Black)**
*Energetics*: Bitter (brown) Pungent/hot/pungent VK- P+; best Kapha spice
*Actions*: Stimulant, analgesic, expectorant
*Indications*: Laxative, 1 teaspoon ingested as an emetic for drunkenness, poisons. Clears head and sinuses, chronic colds and coughs. Hot mustard bath—as an emmenagogue. Ten-minute external paste—chest troubles, blisters, inflammatory nerve disorders, pain and swelling of the joints, edema, headache, abdominal colic and pain, obstinate vomiting; gout, sciatica, urticaria, arthritis.

**Nutmeg (Malathiphalam; Jati-phalam)**
*Energetics*: Sweet, pungent, astringent/hot/pungent VKP= best sedative of all spices; tamasic
*Actions*: Stimulant, carminative, astringent; use for abdominal pain, dysmenorrhea, insomnia, poor absorption (especially in the small intestine), abdominal distention, incontinence, diarrhea, dysentery, impotence, mental disorders (i.e., nervousness, anxiety, hysteria—prepared in milk decocction)

**Oregano**
*Energetics*: Sour, astringent/hot/pungent VKP+
*Actions*: Stimulant, diaphoretic, carminative, analgesic, antiseptic
*Indications*: Colds, cough, nausea, morning sickness, dysmenorrhea, gas, indigestion. Excellent for severe distention.

**Peppermint (Paparaminta - H)**
*Energetics*: Sweet/cold/pungent VPK=
**Actions**: Stimulant, diaphoretic, carminative, analgesic

**Indications**: Colds and flu, fevers, and sore throat; clears head, sinuses, allergic headaches, and hay fever; opens mind and senses; promotes emotional harmony.

---

**Poppy Seeds (Kasa bijam)**

**Energetics**: Sweet, astringent/hot/pungent VKP+

**Actions**: Stimulant, antispasmodic, astringent

**Indications**: Diarrhea, malabsorption, cramping pain, cough, aids digestion.

---

**Rosemary**

**Energetics**: Pungent, bitter/hot/pungent VK- P+ mildly

**Actions**: Stimulant, diaphoretic, excellent emmenagogue

**Indications**: Eases menstruation, headaches, harmonizes and strengthens heart and emotions.

---

**Saffron** see Chapter 4 materia medica

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**Sage (Salbia-sefakuss - H)**

**Energetics**: Pungent, astringent/hot/pungent VK- P+ in excess

**Actions**: Stimulant, diuretic, nervine, astringent

**Indications**: Opens the lungs, head, sinuses; sore throat; clears srotas, voice, perception, thought; relieves excessive sexual desire, calms heart, digests meat and dairy, reduces excess secretions in body (i.e., stops the flow of milk in nursing women, swollen lymph glands, dries excess mucus in lungs and nose, dries sores, ulcers, and bleeding; and night sweats), is a diuretic for urinary tract problems, calms the brain.

---

**Spearmint (Pahadi pudina - H)**

**Energetics**: Sweet/cold/pungent VPK= 

**Actions**: Stimulant, diaphoretic, diuretic, calmative

**Indications**: Painful, difficult or burning urine (cold), colic, indigestion, and sleep in children, nausea, vomiting, morning sickness.

---

**Thyme (Ipar - H)**

**Energetics**: Pungent/hot/pungent VK- P+

**Actions**: Stimulant, diaphoretic, anticough, anthelmintic, antiseptic

**Indications**: Severe cough, whooping cough, bad breath, indigestion, gas, menstrual disorders.

**Turmeric** see Chapter 4 materia medica

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**Vitamins**

Under normal conditions, Ayurveda suggests persons receive their vitamins through herbs and foods because they are easier to digest and absorb in these simple or elemental forms. Each dosha requires a few vitamins that may naturally become depleted more rapidly than the rest. If vitamin pills or liquids are taken, it is suggested coriander or cardamom be taken with them to help digest and absorb the vitamins and minerals. Pitta doshas have the strongest digestive system, and can better utilize supplements without weakening their digestive fire. Kapha doshas need the least amount of supplements, and more hot spices to raise their digestive fire. Further, oily vitamins (e.g., E, D, A) are not advised due to their tendency to dampen digestion.

**Dosha Vitamins Minerals**

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Vitamins</th>
<th>Minerals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>A, B3, D, E, C</td>
<td>zinc, calcium</td>
</tr>
<tr>
<td>Pitta</td>
<td>A, B, K</td>
<td>calcium, iron</td>
</tr>
<tr>
<td>Kapha</td>
<td>B6, D</td>
<td>none needed</td>
</tr>
<tr>
<td><strong>Vitamins</strong></td>
<td><strong>Symptoms of Vitamin Deficiency</strong></td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>-----------------------------------</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>dry, rough, scaly, itchy skin; wrinkles, pimples, premature aging, dandruff, split nails, night blindness, burning, itching eyes; thickening cornea</td>
<td></td>
</tr>
<tr>
<td>B1*</td>
<td>poor memory and digestion, fatigue, edema, ear problems, irritability, heart failure</td>
<td></td>
</tr>
<tr>
<td>B2*</td>
<td>itching, burning, bloodshot eyes; light sensitivity, hair loss liver disorders</td>
<td></td>
</tr>
<tr>
<td>B3*</td>
<td>poor memory, circulation and metabolism; fatigue, cholesterol</td>
<td></td>
</tr>
<tr>
<td>B5*</td>
<td>infections, poor digestion, nerve and heart disorders, hay fever, hair loss</td>
<td></td>
</tr>
<tr>
<td>B6*</td>
<td>poor digestion, hormone imbalance, eczema, anemia, water retention, PMS, dandruff</td>
<td></td>
</tr>
<tr>
<td>B9*</td>
<td>anemia, G.I. disorders, hair loss</td>
<td></td>
</tr>
<tr>
<td>B12</td>
<td>premature aging, fatigue, insomnia, poor memory/concentration; central nervous system disorders</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>bleeding gums, heavy metal poisoning, adrenal weakness, cellulite</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>weak teeth, nails, bones, hair</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>muscle/nerve weakness, weak adrenals, dry skin</td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>heart disorders, cholesterol, female disorders, skin disorders, yeast infections, hypertension, cystic fibrosis, liver disorders, malformed tissues, intestinal disorders</td>
<td></td>
</tr>
<tr>
<td>K</td>
<td>low energy, premature aging, bleeding</td>
<td></td>
</tr>
</tbody>
</table>

*B1- Thiamine, B2- Riboflavin, B3- Niacin, B5- Pathothenic Acid, B6- Pyroxidine, B9- Folic Acid
<table>
<thead>
<tr>
<th>Vitamins</th>
<th>Food Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>dark green or yellow vegetables, corn, soy, lentils, garbanzo beans, whole milk</td>
</tr>
<tr>
<td>B1</td>
<td>rice bran, whole grains, molasses, green vegetables, beans, soy flour, nuts</td>
</tr>
<tr>
<td>B2</td>
<td>millet, corn, soy, whole wheat, rye, wheat, germ, beans, milk, avocado, nuts, molasses, dark greens</td>
</tr>
<tr>
<td>B3</td>
<td>wheat, buckwheat, barley, wild rice, black beans, sesame seeds, nuts, dark greens, milk</td>
</tr>
<tr>
<td>B5</td>
<td>whole grains, corn, beans, broccoli, cabbage, cauliflower</td>
</tr>
<tr>
<td>B6</td>
<td>brown rice, buckwheat, beans, carrots</td>
</tr>
<tr>
<td>B9</td>
<td>whole grains, salad, green vegetables, wheat germ bran, sprouted grains, soy products, yogurt</td>
</tr>
<tr>
<td>B12</td>
<td>asparagus, alfalfa sprouts, cabbage family, potatoes, mustard greens, peas, okra, green peppers, mung beans, tomatoes, berries, citrus fruits, melons, mangoes, papayas, pineapple, dairy, āmalaki</td>
</tr>
<tr>
<td>C</td>
<td>whole grains, milk</td>
</tr>
<tr>
<td>D</td>
<td>sunlight, flax oil, whole grains, dark greens, butter</td>
</tr>
<tr>
<td>E</td>
<td>wheat germ, whole grains, dark greens, nuts, seeds, butter, milk, molasses</td>
</tr>
<tr>
<td>F</td>
<td>vegetable oils, linseed oil, olive oil, flaxseed oil, soy oil, safflower oil, seeds</td>
</tr>
<tr>
<td>K</td>
<td>yogurt, eggs, molasses, milk</td>
</tr>
<tr>
<td>Minerals</td>
<td>Symptoms of Mineral Deficiency</td>
</tr>
<tr>
<td>-------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Biotin</td>
<td>anemia, depression, poor metabolism, balding, adrenal/testosterone disorders, dermatitis, balding</td>
</tr>
<tr>
<td>Choline</td>
<td>fat, low immunity, weak nerves, premature graying</td>
</tr>
<tr>
<td>Inositol</td>
<td>eczema, hair loss, cholesterol, constipation</td>
</tr>
<tr>
<td>PABA</td>
<td>nervousness, fatigue, indigestion, premature graying, vitiligo</td>
</tr>
<tr>
<td>Bioflavonoids</td>
<td>varicose veins, bleeding gums, eczema</td>
</tr>
<tr>
<td>Calcium</td>
<td>weak hair, teeth, nails; PMS, insomnia, white nail spots, leg cramps</td>
</tr>
<tr>
<td>Chromium</td>
<td>arteriosclerosis, hypoglycemia, memory loss, fatigue, slowed growth, muscle growth</td>
</tr>
<tr>
<td>Chloride</td>
<td>pernicious vomiting</td>
</tr>
<tr>
<td>Copper</td>
<td>loss of hair color, poor skin tone</td>
</tr>
<tr>
<td>Iodine</td>
<td>thyroid disorders, dry skin, cold</td>
</tr>
<tr>
<td>Iron</td>
<td>anemia, low vitality, brittle hair, weak nails, frequent infections, itchy skin, short breath</td>
</tr>
<tr>
<td>Magnesium</td>
<td>low vitality, tense muscles, psoriasis</td>
</tr>
<tr>
<td>Manganese</td>
<td>diabetes, brain weakness, knee problems</td>
</tr>
<tr>
<td>Molybdenum</td>
<td>decreased growth, food consumption</td>
</tr>
<tr>
<td>Phosphorus</td>
<td>bone loss, muscle weakness, fatigue</td>
</tr>
<tr>
<td>Potassium</td>
<td>depression, arrhythmia, indigestion, dry skin</td>
</tr>
<tr>
<td>Selenium</td>
<td>premature aging, dandruff, skin elasticity loss</td>
</tr>
<tr>
<td>Silica</td>
<td>flabbiness, weak nails</td>
</tr>
<tr>
<td>Sodium</td>
<td>anorexia, weak muscles, nausea</td>
</tr>
<tr>
<td>Sulfur</td>
<td>eczema, weak nails, scaly skin</td>
</tr>
<tr>
<td>Zinc</td>
<td>white nail spots, night blindness, colds/infections, hair loss, loss of taste and smell</td>
</tr>
</tbody>
</table>
## Minerals in Foods

<table>
<thead>
<tr>
<th>Minerals</th>
<th>Foods</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biotin</td>
<td>whole grains, nuts, legumes, cauliflower</td>
</tr>
<tr>
<td>Choline</td>
<td>lecithin (in whole grains, nuts, soybeans)</td>
</tr>
<tr>
<td>Inositol</td>
<td>molasses, brown rice, barley, oats, legumes, seeds</td>
</tr>
<tr>
<td>PABA</td>
<td>brown rice, wheat germ, molasses</td>
</tr>
<tr>
<td>Bioflavonoids</td>
<td>the same herbs as vitamin C</td>
</tr>
<tr>
<td>Calcium</td>
<td>sea or dark greens, seeds, milk, nuts, dried fruit, yogurt, carob,</td>
</tr>
<tr>
<td></td>
<td>asparagus, broccoli, tofu, oats</td>
</tr>
<tr>
<td>Chromium</td>
<td>whole grains, corn oil, potatoes</td>
</tr>
<tr>
<td>Chloride</td>
<td>salt</td>
</tr>
<tr>
<td>Copper</td>
<td>kelp, legumes, grains, avocados, raisins, oats, nuts</td>
</tr>
<tr>
<td>Iodine</td>
<td>kelp, beans, carrots, tomatoes, pineapple</td>
</tr>
<tr>
<td>Iron</td>
<td>leafy greens, parsley, dulse, whole grains, potatoes, fruit, raisins,</td>
</tr>
<tr>
<td></td>
<td>seeds, nuts, milk</td>
</tr>
<tr>
<td>Magnesium</td>
<td>whole grains, yellow corn, soy, nuts, lentils, dried fruits, sea and</td>
</tr>
<tr>
<td></td>
<td>leafy greens, apples, celery, citrus, dairy, oats, cornmeal, rice,</td>
</tr>
<tr>
<td></td>
<td>apricots</td>
</tr>
<tr>
<td>Manganese</td>
<td>whole grains, green and sea vegetables, nuts, seeds, avocados,</td>
</tr>
<tr>
<td></td>
<td>blueberries</td>
</tr>
<tr>
<td>Molybdenum</td>
<td>legumes, whole grains, leafy greens</td>
</tr>
<tr>
<td>Phosphorus</td>
<td>whole grains, beans, nuts, dairy, all vegetables, sesame seeds,</td>
</tr>
<tr>
<td></td>
<td>sunflower/pumpkin seeds</td>
</tr>
<tr>
<td>Potassium</td>
<td>bananas, watercress, all vegetables, dried fruit, oranges, grains,</td>
</tr>
<tr>
<td></td>
<td>sunflower seeds, dairy, legumes</td>
</tr>
<tr>
<td>Selenium</td>
<td>whole grains, beans, tomatoes, broccoli</td>
</tr>
<tr>
<td>Silica</td>
<td>horsetail (herb)</td>
</tr>
<tr>
<td>Sodium</td>
<td>salt</td>
</tr>
<tr>
<td>Sulfur</td>
<td>nuts, cabbage family, apples, cranberries, beans</td>
</tr>
<tr>
<td>Zinc</td>
<td>pumpkin/sunflower seeds, grains, soy, vegetables</td>
</tr>
</tbody>
</table>
**Menus**

Below are sample menus for various health concerns, as well as daily meals for various *doṣhas*.

### Vāyu Doṣha
**Vāyu (eat every 3 - 4 hours)**

<table>
<thead>
<tr>
<th>Waking (1/2 hour before meal)</th>
<th>Spring/Summer</th>
<th>Winter/Fall</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>herb tea (cardamom, <em>aśhwagandhā</em>, triphálā)</td>
<td>hot milk with <em>ghee</em>, fresh ginger, turmeric, honey <em>chāyavān prāśh</em></td>
</tr>
<tr>
<td>Breakfast</td>
<td></td>
<td>Oatmeal or Cream of Wheat with <em>ghee</em>, cardamom, and maple syrup</td>
</tr>
<tr>
<td>Snack</td>
<td>sweet fruit or cane sugar sweet with cardamom</td>
<td>almond butter on <em>chāpatis</em> with cardamom and <em>ghee</em>; herb tea</td>
</tr>
<tr>
<td>Lunch</td>
<td>white <em>basmati</em> rice, split yellow <em>mūng dal</em>, <em>ghee</em>, sweet potato, <em>lāssi</em></td>
<td>same; add whole wheat <em>chāpatis</em></td>
</tr>
<tr>
<td>Snack</td>
<td>sesame seed butter, fennel, and <em>ghee</em> on <em>chāpati</em></td>
<td>baked apple with cinnamon and honey; herb tea</td>
</tr>
<tr>
<td>Dinner</td>
<td>artichoke pasta, <em>ghee</em>, squash, cardamom, <em>lāssi</em></td>
<td>barley/garbanzo soup, <em>ghee</em>, cabbage, lassi, cardamom</td>
</tr>
<tr>
<td>Snack</td>
<td>hot ginger, licorice tea with honey and <em>ghee</em></td>
<td>boiled milk, <em>ghee</em>, fresh ginger, honey</td>
</tr>
</tbody>
</table>

### Vāyu Arthritis

*Serves: 4-5 people*

*Preparation: 30 minutes*

*V, P; K +*

1/2 cup white *basmati rice*
1/2 cup split yellow *mūng dal*
3 medium zucchinis
1 tsp. cardamom
1 tsp. *balā* 1 tsp. *tulsi*
1 tsp. turmeric
1 tsp. *guggul*
5 tsp. *ghee* 2 cups water

Wash the rice and *dal* in water and place in a pot with 2 cups of water; heat until it boils. Reduce the flame to a slow boil and cook for 10 minutes (add more water if needed).

Add a little water in another pot and place a steamer inside. Slice the zucchini, putting the slices in the steamer and boil for 2 to 3 minutes. When the food is ready, put the *ghee* in a frying pan and turn the heat to high. Put a drop of water in the pan. When it sizzles, lower the flame and add the rest of the spices and stir until the aroma of the herbs is released. Add the rice and *dal* to the mixture in the frying pan and stir.

[For a Pitta- or Kapha-reducing meal, replace zucchini with celery. Add 1/4 tsp. neem to the herbal ingredients]
### Pitta Doṣhas

<table>
<thead>
<tr>
<th></th>
<th>Spring/Summer</th>
<th>Winter/Fall</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Waking</strong></td>
<td>herb tea (śatāvari, turmeric, fennel) with ghee, cane sugar</td>
<td>hot milk with ghee, turmeric, chyavan prāšh</td>
</tr>
<tr>
<td><strong>Breakfast</strong></td>
<td>puffed rice or wheat with ghee, coriander, coconut milk</td>
<td>Cream of Wheat or barley with ghee, coriander, soy milk</td>
</tr>
<tr>
<td><strong>Snack</strong></td>
<td>sweet or bitter fruit</td>
<td>apple or pear</td>
</tr>
<tr>
<td><strong>Lunch</strong></td>
<td>white basmati rice, split yellow mūng dal, ghee, broccoli, coriander, lassi, salad</td>
<td>same; add whole wheat chapatis</td>
</tr>
<tr>
<td><strong>Snack</strong></td>
<td>sunflower seeds; fennel; lemongrass tea</td>
<td>milk burfi; mint tea</td>
</tr>
<tr>
<td><strong>Dinner</strong></td>
<td>artichoke pasta, ghee, cauliflower, cilantro, lassi</td>
<td>barley/garbanzo soup, ghee, cabbage, lassi, cardamom</td>
</tr>
<tr>
<td><strong>Snack</strong></td>
<td>coconut macaroon</td>
<td>pumpkin pie, herb tea</td>
</tr>
</tbody>
</table>

### Liver, Spleen, Gall Bladder Disorders

**Serves:** 4-5 people  
**Preparation:** 30 minutes  

- V +, P, K -
- 1/2 cup basmati rice  
- 1/2 cup lima beans  
- 2 cups fresh corn  
- 2 cups green beans  
- 2 1/2 cups mūng bean sprouts  
- 1 tsp. turmeric  
- 1 bunch cilantro  
- 1 tsp. maṇjīshṭhā  
- 1 tsp. gokṣhura  
- 2 cups water  
- 1 tsp. bhūmīāmalakī  
- 5 tsp. ghee  
- 1 bunch dandelion root

Wash the rice and lima beans in water and place in a pot with 2 cups of water; heat until it boils. Reduce the flame to a slow boil and cook for 10 minutes (add more water if needed).

Put a little water in another pot and place a steamer inside. Place the corn and green beans in the steamer and boil for 2 to 3 minutes.

When the food is ready, put the ghee in a frying pan and turn the heat to high. Put a drop of water in the pan. When it sizzles, lower the flame and add the spices, stirring until the aroma of the herbs is released. Add the rice and dal to the mixture in the frying pan and stir for 15 to 30 seconds. Add a mūng bean sprout salad to the meal.

[Excellent for recovering from alcohol addictions]

### Heart Disorders

**Serves:** 4-5 people  
**Preparation:** 30 minutes  

- V +, P, K -
- 1/2 cup whole wheat  
- 1/2 cup aduki beans*
- 1 1/2 eggplants  
- 1 bunch cilantro  
- 1/4 tsp. turmeric  
- 1/4 tsp. arjuna  
- 1/4 tsp. guggul  
- 5 tsp. ghee  
- 3 cups water  
- tomato/cucumber/lettuce salad

Soak aduki beans and wheat overnight. Wash and peel eggplant and cut into slices. Pour salt on both sides of the eggplant and let it sit on a paper towel for about 1/2 hour. This draws out the alka-loid properties (which may cause allergies). Then cut the eggplant into pieces.
Wash the wheat and lima beans in water and place in a pot with 2 cups of water, heat until it boils. Reduce the flame to a slow boil and cook for 10 to 20 minutes (until soft). Add more water to the pot if needed.

Add a little water in another pot and place a steamer inside. Place the eggplant slices in the steamer and boil for 2 to 3 minutes. When the food is ready, put the ghee in a frying pan and turn the heat to high. Put a drop of water in the pan. When it sizzles, reduce the flame to low and add the spices, stirring until the aroma of the herbs is released. Add the wheat or beans to the mixture in the frying pan and stir for 15 to 30 seconds. Add cilantro on top of the meal, and lettuce, tomato, cucumber salad on the side.

[For Vāyu heart disease, replace aduki beans with műng beans]

### Kapha Doșhas

<table>
<thead>
<tr>
<th></th>
<th>Summer/Spring</th>
<th>Winter/Fall</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breakfast</td>
<td>ginger/licorice tea</td>
<td>chyavan prăsh, coffee with</td>
</tr>
<tr>
<td>(not required)</td>
<td></td>
<td>goats milk</td>
</tr>
<tr>
<td>Snack</td>
<td>cranberries</td>
<td>stewed apricots</td>
</tr>
<tr>
<td>(not advised)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lunch</td>
<td>barley, split yellow műngdal, ghee, celery, coriander, lassi</td>
<td>buckwheat chapatis, lima beans, brussels sprouts, ghee, pepper, mint tea</td>
</tr>
<tr>
<td>Snack</td>
<td>raspberries; lemongrass tea</td>
<td>pumpkin seeds, saffron tea with honey</td>
</tr>
<tr>
<td>(not advised)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dinner</td>
<td>artichoke pasta, ghee, burdock, cardamom, lassi</td>
<td>rye soup, garbanzo beans, beets, cardamom, cinnamon tea</td>
</tr>
<tr>
<td>Snack</td>
<td>cranberries</td>
<td>macintosh apple, chamomile tea</td>
</tr>
<tr>
<td>(not advised)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Kapha Diabetes

_Serves: 4 people_

_Preparation: 30 minutes_

V, K -, P + (moderately)

1/2 cup barley 1/2 cup műngdal
1/2 eggplant 1 bitter gourd (karela)
1 tsp. _guggul_ 1 tsp. turmeric
1 tsp. cardamom 1 tsp. mustard seeds
2 cups water mango _chutney_
3 tsp. _ghee_, mustard or canola oil
1 tsp. _guђmar_ (if there is pancreatic damage)

Wash and peel eggplant and cut into slices. Pour salt on both sides of the eggplant and let it sit on a paper towel for about 1/2 hour. This draws out the alkaloid properties (which may cause allergies). Wash the bitter gourd and cut the gourd and eggplant into pieces.

Wash the barley and dal in water. Place the barley and műngdal in a pot with 2 cups of water and heat until it boils. Reduce the flame to a slow boil and cook for 10 minutes (add more water if needed).
<table>
<thead>
<tr>
<th>Food</th>
<th>Antidotes For Indigestion</th>
<th>Food</th>
<th>Antidotes For Indigestion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alcohol</td>
<td>chew cardamom or cumin seeds</td>
<td>Lassi</td>
<td>black pepper, cumin, salt</td>
</tr>
<tr>
<td>Almonds</td>
<td>soak in water overnight and peel the skin. Take with cane sugar</td>
<td>Legumes</td>
<td>black pepper; cumin; salt</td>
</tr>
<tr>
<td>Apples</td>
<td>cinnamon</td>
<td>Marijuana</td>
<td>calamus, milk, ghee</td>
</tr>
<tr>
<td>Avocado</td>
<td>turmeric, lemon, black pepper</td>
<td>Meat (red)</td>
<td>cayenne; cloves, chili peppers</td>
</tr>
<tr>
<td>Bananas</td>
<td>dry ginger; raw honey and cardamom</td>
<td>Milk</td>
<td>cane sugar</td>
</tr>
<tr>
<td>Butter</td>
<td>raw honey; cane sugar</td>
<td>Mūng Beans</td>
<td>lemon</td>
</tr>
<tr>
<td>Cabbage</td>
<td>cook in sunflower oil, turmeric, and mustard seeds</td>
<td>Nuts</td>
<td>soak overnight</td>
</tr>
<tr>
<td>Caffeine</td>
<td>nutmeg and cardamom</td>
<td>Oats</td>
<td>turmeric; mustard seeds; cumin</td>
</tr>
<tr>
<td>Cauliflower</td>
<td>ginger</td>
<td>Oil</td>
<td>lemon</td>
</tr>
<tr>
<td>Cheese</td>
<td>black pepper; chili pepper; cayenne</td>
<td>Onions</td>
<td>well cooked</td>
</tr>
<tr>
<td>Chick peas (garbanzo or channadāl)</td>
<td>ajwan seeds</td>
<td>Popcorn</td>
<td>ghee</td>
</tr>
<tr>
<td>Chocolate</td>
<td>cardamom; cumin</td>
<td>Potatoes</td>
<td>warm water with ajwan seeds</td>
</tr>
<tr>
<td>Cucumber</td>
<td>ajwan seeds; salt</td>
<td>Radish</td>
<td>salt</td>
</tr>
<tr>
<td>Eggs</td>
<td>parsley, cilantro, turmeric, onions</td>
<td>Red Pepper</td>
<td>ghee</td>
</tr>
<tr>
<td>Fish</td>
<td>coconut, lime, and lemon</td>
<td>Rice</td>
<td>salt or black pepper</td>
</tr>
<tr>
<td>Garlic</td>
<td>olive oil with lemon juice</td>
<td>Sugar</td>
<td>lemon</td>
</tr>
<tr>
<td>Ghee</td>
<td>grated coconut and lemon</td>
<td>Tobacco</td>
<td>brāhmī, vachā root, ajwan seeds</td>
</tr>
<tr>
<td>Green Beans</td>
<td>ajwan seeds; salt</td>
<td>Tomato</td>
<td>lime; cumin</td>
</tr>
<tr>
<td>Green Salad</td>
<td>olive oil with lemon juice</td>
<td>Vinegar</td>
<td>sweets</td>
</tr>
<tr>
<td>Honeydew</td>
<td>grated coconut with coriander; lemon; honey</td>
<td>Wheat</td>
<td>ginger</td>
</tr>
<tr>
<td>Ice Cream</td>
<td>cardamom; cloves</td>
<td>Yogurt</td>
<td>cumin; ginger</td>
</tr>
<tr>
<td>Kidney Beans</td>
<td>cumin; rock salt</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Add a little water in another pot, place a steamer in the pot and put the eggplant and kerala in the steamer and boil for 2 to 3 minutes.

When the food is ready, add the ghee or oil and three mustard seeds in a frying pan. Turn the heat to high until the seeds pop. Then reduce the flame to low add the rest of the spices, and stir until the aroma of the herbs is released. Add the barley and dal into the frying pan and stir for 15 to 30 seconds. Serve sweet mango chutney with the meal (about 3 teaspoons per person). This is readily available at Indian grocery stores.

Overweight
Serves: 4-5 people
Preparation: 30 minutes

1/2 cup barley 1/2 cup garbanzo beans
2 1/2 cups peas 3 carrots
1 tsp. guggul 1 tsp. turmeric
1 tsp. cardamom 1 tsp. mustard seeds
1 tsp. triphalā 1 tsp. musta
3 cups water 3 tsp. mustard or canola oil

Soak the barley and garbanzo beans overnight in water. Wash the peas and carrots. Scrape off the carrot skins and slice into pieces. In separate pots, place the barley and the garbanzo beans. Add 11/2 cups of water to each pot and bring to a boil. Lower the flame to a slow boil and cook for 10 minutes or until soft. Then steam the vegetables for 2 to 3 minutes.

Place the oil and three mustard seeds in a frying pan and raise the flame to high. When the mustard seeds pop, reduce the flame to low and add the remaining herbs. Stir until the aromas of the herbs are released, and then add the barley.

Incompatible Foods
Many diseases are caused by combining foods that aggravate create harmful, subtle chemicals in one’s body. Below is a partial list.
1. Honey with ghee (in equal amounts)
2. Honey with radish
3. Yogurt with hot foods, milk, bananas, tea (except with balancing herbs)
4. Milk with oil, salt, vinegar, green squash, radish, bananas, lemons, oranges, plums, candy, sesame, yogurt.
5. Vinegar with sesame seeds
6. Honeydew melon with honey, yogurt, or water
7. Cucumber with water
8. Rice with vinegar
9. Meat with dairy, sesame, vinegar, or honey
10. Hot foods and drinks with cold foods and drinks
11. Cold drinks after cucumber or melons

(SEE CHART ON PREVIOUS PAGE)

Suggested Reading
yurveda offers unique therapeutic measures that heal mild and chronic diseases. Even diseases that are believed to be incurable by modern medicine have been healed. Stories abound of people being carried into pañcha karma centers, and a few weeks later, walking out on their own two feet, healthy and rejuvenated. Áyurveda is not based on magic; rather, it is based on understanding medical principles and the six stages of illness.

The most deeply seated toxins that cause disease layers are heavy and sticky, lodging in the deepest tissue layers. Pañcha Karma permanently eliminates these toxins from the body, allowing healing and restoration of the tissues, channels, digestion, and mental functions.

Six therapies are divided into two categories: 1) Toning or nourishing (brimhana or samatarpana), and 2) Reducing or detoxifying (laṇghana or apartarpana)—those that cause lightness.

Brimhana tones because it uses therapies that promote earth and water elements, while laṇghana lightens by using ether, air, and fire elements to reduce. Illness is relieved as dośhas become balanced through these therapies.

The six major therapeutic categories are either toning or reducing in nature. 1. Reducing (laṇghana or lightening) the body, making it light. 2. Nourishing (brimhana or expanding) the body by adding corpulence. 3. Drying (rūkṣhaṇa) or producing roughness in the body. 4. Oleation (snehana) or applying oil to the body creates softness, fluidity, and moistness. 5. Sudation (svedhana) or sweating, removes stiffness, heaviness, and coldness. 6. Astringent (stambhana) balances the flow (slow or fast) of bodily fluids (e.g., diarrhea, bleeding, etc.), and prevents mobility.

The therapeutic measures involved for each category primarily include herbs, foods, internal and external application of oils; fasting, and exercise. Below are listed the respective therapeutic measures,

1. Lightening (laṇghana)—light, hot, sharp, non slimy, rough, subtle, dry, fluid, hard.

Two forms of lightening exist: strong (shodhana) and mild (śamana). Shodhana expels the dośhas out of the body through decoction enema, emesis,
purgation of the body and head, and by bloodletting. Šhamana is a palliative approach that, rather than expel the doṣhas, merely normalizes them through seven approaches. 1) Digestive, carminative herbs, 2) Hunger-producing herbs, 3) Avoidance of food, 4) Avoidance of drink, 5) Physical exercise, 6) Sun-bathing, 7) Exposure to wind.

Palliative therapy is used by people with diabetes, poor digestion, excess watery conditions (e.g., congestion, overweight), toxic buildup (āma), and fevers. These measures are also used for stiff thighs, skin diseases, herpes, abscesses, spleen, head, throat and eye problems; and are provided to people during the cold season (Shiśhira—mid Jan. to mid March).

Pitta and Kapha disorders follow śhodhana (strong) therapies of purgation and emesis. Symptoms include the presence of toxins, obesity, fever, vomiting or nausea, diarrhea, heart disease, constipation, heaviness, and excess belching.

People with moderate symptoms of weight gain and medium strength are first given digestive herbs like ginger, cardamom, or cinnamon. Persons who need to boost their appetites are also given hunger-producing herbs like bibhítakí and guggul. Once the person is strengthened and digestion is improved, then both groups of herbs are administered, along with the other purificatory therapies, for a more thorough detoxification.

Those people who are only mildly overweight, and of medium strong, and those who have medium strength and have doṣha excesses, are advised to control their thirst and hunger. For people who are weak and ill, and are not yet able to withstand the stronger therapies, mild therapies are initially suggested (i.e., sun and wind bathing and mild exercise).

Excess use of reduction therapies cause joint pain, body aches, cough, dry mouth, thirst, loss of appetite, anorexia, weakened hearing and sight. Further disorders include mental instability, excess fasting, a desire to enter dark places, emaciation, weakened digestion and depleted strength. Other imbalances are giddiness, cough, indigestion, insomnia, depletion of life sap (ojas) and semen; hunger, fever, delirium, and belching. Additional disorders include pain in the head, calves, thighs, shoulders, ribs, fatigue, vomiting, constipation, and difficult breathing.

2. Nourishing (bṛiṃhaṇa)—heavy, cold, soft, unctuous, thick, bulky, slimy, sluggish, stable, smooth. This is also a śhamana (palliative) therapy because it alleviates and/or mitigates both Váyu and Váyu/Pitta imbalances. This is mostly applied to the very weak or those with Váyu excesses. Included here are the very young, very old, emaciated, people suffering from lung injury, those experiencing grief, strain, dryness, excessive emission of semen or excess travel. Nourishing therapies may be given to everyone in the summer, depending upon the condition of their health. Nourishing therapies include bathing, oil massage, oil enema, sleep, nutritive enemas, warm milk with whole sugar, almonds, tahini, organic dairy and ghee.

Excessive use of nourishing therapies causes obesity, congestion, difficult breathing, heart problems, diabetes, fever, enlarged abdomen, fistula-in-ano, and āma. Other developments include skin disorders, cough, fainting, dysuria, poor digestion, and scrofula (TB of the neck lymph nodes). Further, if toxins are in the body, they should be eliminated before toning.

To counter excessive use of nourishing therapies, antidotes include less sleep and the herbs guḍāchí, guggul, Šhilājit, āmalaki, vidāṅga, ṭrikatu, and chitrak, with honey.

3. Drying (rūkṣhaṇa)—rough light, dry, sharp, hot, stable, non slimy, hard. Herbs and foods having pungent, bitter, and astringent tastes produce dryness. Usually, this therapy is applied when there are Kapha excesses and obstructions in the srotas (channels). These therapies are also used with major diseases involving the heart, urinary bladder, spastic thighs, gout, urinary disorders.

Excessive use of drying therapies causes the same symptoms as excessive langhana therapies.
4. Oleation (snehana)—these qualities are liquid, subtle, fluid, unctuous, slimy, heavy, cold, sluggish, and soft. Medicated oils are used. Therapy lasts for 3 to 7 days. This is discussed later in the chapter (abhyaṅga section, p. 207).

5. Fomentation (svedhana)—these properties are hot, sharp, fluid, unctuous, rough, subtle, liquid, stable, and heavy. Sweating techniques such as warm water, poultice, and steam; and medicated lotions are used. This is discussed later in the chapter (abhyaṅga section, p. 207).

6. Astringent (stambhana)—qualities include cold, sluggish, soft, smooth, rough, subtle, liquid, stable, light VK+. Although this approach seems similar to lightening, astringents are used more for Pitta excesses, while lightening may be required for any doṣha.

   Indications for using this therapy include excess Pitta, blackish complexion, bradycardia (less than 60 heart beats per minute), alkali, diarrhea, vomiting, poisoning, and perspiration.

   Excessive use of astringents develops stiffness, anxiety, stiff jaw, cardiac arrest, constipation, cracked skin, dry mouth, thirst, and decreased appetite. Other conditions include memory loss, increase of upward moving Vāyu, and malaise.

   All therapies fall into one of two categories, nourishing (santarpana), and depleting (apartarpaṇa).

   Aṣṭāṅga Hridayam Sū: Ch 12 verse 1

   Generally speaking, Kapha doshas need reducing or depleting therapy to reduce earth and water excesses (toxic Pittas need a milder form of detoxification). Kaphas also need nourishing therapies for the ether, air, and fire elements of Vāyu and Pitta. In fact, each doṣha may need some form of detoxification, depending upon its condition.

   It is a unique insight of the Āyurvedic system that healing requires a removal of the toxins through one of the various reduction therapies.

   Then a nurturing therapy to build healthy new cells and tissues follows. To nourish before detoxifying would be adding to the preexisting toxins. In other words, nourishing therapies would only nourish the toxic condition. Only after toxins are removed can one begin to rebuild their system.

   Reduce - then Tone: Most people can use some degree of reducing, whether it is with herbs, fasts, sweating, etc., purifying the body, and preparing it for toning.

   When Not to Reduce: Some people, who are already weakened by illness—or the very old or very young—become even weaker through reduction. In these cases, a combination of the two methods is employed so the person’s strength is not depleted completely. Reducing and toning are used especially for long term therapies.

   Excess application of nourishing or depleting will cause diseases of the opposite nature. Generally, being too thin is better than being too heavy because gaining weight is easier than losing it.

Summary

<table>
<thead>
<tr>
<th>Doṣha</th>
<th>Main Use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapha</td>
<td>reduction</td>
</tr>
<tr>
<td>Vāyu</td>
<td>toning</td>
</tr>
<tr>
<td>Pitta</td>
<td>both</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Doṣha Reduction</th>
<th>Doṣha Therapy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapha</td>
<td>strong/fast, emesis</td>
</tr>
<tr>
<td>Pitta/Blood</td>
<td>moderate/purgation</td>
</tr>
<tr>
<td>Vāyu</td>
<td>mild/enema</td>
</tr>
</tbody>
</table>

Kapha is already heavy and needs to become lighter. Vāyu is already light and needs to develop.
Results of therapeutic reducing include sharp, clear senses, removal of toxins, light body, appreciating the taste of foods, normal hunger and thirst. Other results include normal or healthy feeling in the heart and throat, little or no belching, reduction of disease severity, more enthusiasm, and removal of laziness. Excess reducing produces emaciation, weakness, etc.

Results of therapeutic toning include strength, a nourished mind and body, and healing of diseases related to being underweight and to having a weak immune system. Symptoms of excess toning include profound obesity, diabetes, fever, enlarged abdomen, cough, toxins, skin diseases, fistula.

Note the difference between purification and palliation. If the aggravated humors are in the GI tract, they are ready for purification (pañcha karma). If they are still in the dhātus, malas or āma (tissues, waste or undigested foods) they cannot be directly eliminated and palliation or pacifying methods are first needed.

**Toning/Shamana, Brimhana, and Snehana**

For Vāyu and Pitta

---

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Type of Therapy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapha</td>
<td>mild/light herbs like elecampane, <strong>pippalī</strong></td>
</tr>
<tr>
<td>Pitta</td>
<td>moderate/cooling herbs like <strong>śhatāvāri</strong>, aloe gel</td>
</tr>
<tr>
<td>Vāyu</td>
<td>strong/ashwagandhā, ginseng, rich diet, oils</td>
</tr>
</tbody>
</table>

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**Reducing/Saṁśhodhana**

<table>
<thead>
<tr>
<th>Laṅghana</th>
<th>Saṁśhodhana</th>
<th>Saṁśhamana</th>
</tr>
</thead>
<tbody>
<tr>
<td>[purifying]</td>
<td>[strong]</td>
<td>[pacifying]</td>
</tr>
</tbody>
</table>

**Samśhodhana**

<table>
<thead>
<tr>
<th>Samśhodhana</th>
<th>Samśhamana</th>
</tr>
</thead>
<tbody>
<tr>
<td>blood letting</td>
<td>digestive stimulants</td>
</tr>
<tr>
<td>emesis</td>
<td>thirst</td>
</tr>
<tr>
<td>purge</td>
<td>wind</td>
</tr>
<tr>
<td>enema (dry)</td>
<td>air</td>
</tr>
<tr>
<td>naysa head purge</td>
<td>sun</td>
</tr>
</tbody>
</table>

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**Samśhodhana**, [bloodletting, emesis (vamana), purgation (virechana), dry enema (nirūha basti), and head purgation (nasya)] are all elements of the unique cleansing called *pañcha karma*. This will be discussed later as the main healing approach for chronic disease. It is used for excess Kapha, Pitta, fat, blood, wastes, minor Vāyu disorders, along with the other *doshas*. These therapies are useful with diabetes, āma, poor digestion, fever, water retention, obesity, and stiff thighs. They are also used for skin disorders, herpes, abscesses, spleen, throat, head, and eye disorders, and used by everyone in the cold seasons. For skin diseases, diabetes, and high Vāyu, reduction is not used between November and February. It is said that by undergoing *saṁśhodhana* treatments, disease will not recur.
Samshamana, [digestive stimulants (including spices, fasting, and exercise), thirst, sun or wind bathing, and fresh air] are gentler therapies to pacify mild disorders. Strong persons may be healed just from exercise, sunbathing, and fresh air. Those with moderate strength begin with digestive stimulants including herbs. These therapies are used for vomiting, diarrhea, heart diseases, cholera, intestinal disorders, fever, constipation, heaviness, belching, nausea, anorexia, Kapha, and Pitta.

Śodhana reduces excess wastes, while śamana heals excess doṣhas. These therapies eliminate the wastes and balance the doṣhas.

Summary
Preliminary Therapies (Purva Karma)

Before pañcha karma is employed, persons first reduce the excessed doṣhas and cleanse āma (toxins) from their system. This is achieved by eating lightly spiced meals according to their doṣha (see Chapter 6).

Ten therapies are useful in Purva karma, also known as palliation or Śhamana.

<table>
<thead>
<tr>
<th>Long term palliation</th>
<th>3 months</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moderate palliation</td>
<td>1 month</td>
</tr>
<tr>
<td>Short term palliation</td>
<td>1 week</td>
</tr>
</tbody>
</table>

Snehana & Svedhana (Oleation & Sweating Methods): After palliation therapies remove toxins, two main preliminary therapies are used, oleation and sweating. Both begin to unseat the toxins that have moved and situated themselves in places they do not belong. These relocated toxins are the cause of ill health or imbalance.

Below is an overview of the 10 therapies and what measures are suggested for each doṣha. Readers are advised to see their respective chapters for a complete understanding of their procedures.

Śamana - Palliation
1. Oil Massage [Snehana]
Vāyu—lots of sesame oil with mahānārāyan and castor oil are best. Massage should be warm, gentle and firm. Oils are only used after most of the āma is removed by eating hot spices.

Pitta—touch is soothing, light, gentle, slightly cool with a moderate amount of oil (cool cocoanut, ghee, safflower), brāhmī (goṣu kola), or mahānārāyan oil is also applied.

Kapha—strong, dry, or with light and hot oils (i.e., mustard, canola, olive), deep tissue, perhaps with some slight pain. Also, daśmūl oil is helpful for Kapha doṣhas.

2. Sweat Therapy [Svedhana]
Vāyu—(mild) brief steam baths or hot tubs (head is kept out of the heat), or ingesting mild diaphoret-
ics like *nirgunañi*, cinnamon, and ginger, or tonics like *balá*, comfrey, or *dashmúl*. They need to drink plenty of liquids to replenish the water (during and after sweating) or they will become too dry. Too much sweating may lead to dizziness, convulsions, fainting, or vertigo.

Pitta—cool or mild sweating using cool and dispersing herbs (i.e., *kuókí*, yellow dock, burdock) followed by a cool shower. During excess sweating one may feel thirsty, develop burning sensations, feel dizzy, or develop a fever.

Kapha—strong, dry heat, hot diaphoretics and expectorants (i.e., ginger, sage, *pippalí*, cinnamon). One sweats until one begins to feel uncomfortable, but not exhausted.

5. Exercise

Váyu—mild exercise, calming *yoga* postures (sitting or lying down) and gentle breathing exercises also strengthen (see the *hatha* yoga chapter). Mild sunbathing (avoiding wind and cold) and daily *sádhaná* (meditation) automatically heal the mind and body.

Pitta—moderate amount, in cool air or wind, walks taken during the full moon and other moderate activities like flower gardening. Cooling Yoga postures, like shoulder stands or sitting and lying down, and *prāṇāyām* are suggested. People with heart problems are advised not to do shoulder stands. The best *prāṇāyām* for Pitta is *śhitali* and lunar practices (see Chapter 9). Both are best taught by a qualified yoga or *prāṇāyām* instructor, rather than by clients trying on their own. Exercise that creates excess heat and sweating (i.e., aerobics, heavy exertion, exercising under a hot sun) are contraindicated.

Kapha—strong aerobics (e.g., jogging in the wind and sun), long hikes, camping, and strong physical labor. One must first be healthy and strong enough to exercise at this level. If persons sweat or exercise too much they feel tired afterwards.

6. Food

Váyu—adequate, nutritious, Váyu reducing (i.e., dairy, nuts, grains of *basmati* rice, oats, and wheat, root vegetables, sweet fruits, boiled milk with ginger, cardamom, cinnamon, fennel). One should eat nutritious; overeating should be avoided. Fasts for 1 to 3 days, with ginger and cinnamon tea, are all right for those who are strong enough. (Meat is used when one is recovering from a debilitating illness).

Pitta—moderate and cool Pitta reduction, sweet fruits, raw or lightly steamed vegetables, green vegetable juice, cool grains like rice, oats, and wheat, and yellow split *múngdal* (or whole *múng* beans). Spices include coriander, cumin, fennel—cool spices. Hot spices should be avoided, as are salt and vinegar. Moderate fasts with cool herbs (i.e., dandelion or burdock), green vegetable juices or fruit juices (i.e., pineapple or pomegranate) are also suggested. Weak Pittas may take more dairy (preferably organic—no drugs or steroids fed to the animals, and from contented animals—not factory-herded ones).
Kapha—light, anti-Kapha, steamed diuretic vegetables, diuretic grains, beans, hot spices, reduce water and juice consumption. Fasting on spices and honey from 3 to 7 days is suggested. Overall, sugar, sweet foods, dairy, heavy oils, and meats should be avoided.

7. Aromas
While aromatherapy is not technically a consideration of *samkhama*, it is incorporated here for additional therapeutic value. Aromas work more on the mind than the body, so they help balance psychological causes of illness.

Vāyu—sandalwood, frankincense, cedar, and myrrh, are calming and grounding.

Pitta (cool)—oils, incense, soaps, sachets of sandalwood, rose, geranium, and other flower scents open the heart and reduce fire.

Kapha—oils, incense, soap, sachets etc. of myrrh, frankincense, cedar, eucalyptus, sage.

8. Colors/Environment/Meals
Fresh air, wind, and sun help stimulate digestion in mild cases of illness. While color therapy is not technically a consideration of *samkhama*, it is incorporated here for additional therapeutic value. Colors work more on the mind than the body, so they help balance psychological causes of illness.

Vāyu—balancing therapies include short fasts (1 to 3 days), being warm and comfortable inside and outside the home, moist air (for one living in a dry climate), and mild sunbathing. Wear warm colors of red, orange, and gold. White (a moist color) also balances mild Vāyu excesses. The bed should be soft and comfortable. The environment should be pleasing. One must adopt measures for self-care.

Pitta—mild fasts (about one week), air and wind bathing reduce excess heat. Cool-colored clothing (i.e., white and pale shades of green, pink, and blue) are also balancing.

Kapha—sunbathing, fresh air, long fasts, warm color therapy—red, orange, yellow in clothes, furniture, and decor—in both home and office—balances excess Kapha.

9. Lifestyle
Vāyu—resting the body and mind. Excess traveling, noise, distractions are avoided, sleeping during the day, if tired, and having a secure and stable lifestyle—with happiness, contentment and joy—is suggested. Mild exercise (stop when perspiration begins) is useful.

Pitta—cool, pleasing environments, cool breezes, moonlight, avoiding sun, heat, and fire. Relaxation is advised, doing various or diverse things, allowing time for amusement and play, practicing sweet, affectionate, loving, friendly behavior; being near water and gardens. Conflict, arguments, aggression, ambition, strain, and overwork, and effort are avoided. Moderate exercise is useful (stop when perspiration begins).

Kapha—dry, rough clothes and environment (i.e., austere life—sleeping on the floor, physical labor, staying up late at night, not napping or sleeping late), avoiding cold and damp; and being in hot, dry, sunny, fiery, and warm breezy places. This is a time one when breaks attachments and habits—giving up the past (mentally) and possessions. Strong exercise is useful (exercise a little past the point of fatigue).

10. Sādhāna
Vāyu—for calm and peace—allows one to be less talkative, or even silent, emptying the mind of thoughts, worry etc.; surrendering fears, and anxieties is also practiced.

Pitta—one focuses on positive energies of love, peace, forgiveness, visualization, and artistic creativity.

Kapha—practices active meditation, (e.g., study, thinking, inquiring, reading scriptures, chanting aloud, dancing, and singing) stimulates and activates the mind until one feels strained.
Purification Therapy
(Şhodhana)

Unique to Ayurveda is a process of completely expelling toxins from the body. First, through palliation and purification, one loosens toxins lodged in the body. This allows the toxins to return through the bloodstream to their origin sites in the gastrointestinal tract. Once there, the toxins can be completely expelled from the body through five methods known as pañcha karma. Pañcha karma (five actions) actually includes three stages (see table below).

Therapy Description
1. Preliminary (palliative)
   employing oil and sweating methods (snehana and svedhana). [often used throughout the year as a general maintenance and preventive program]
2. Primary purificatory practices (pañcha karma)
   uses emesis, purgation, enemas, nasal therapy.
3. Post PK therapies
   rejuvenation and tonification.

Oil Therapy
(Snehana)

Using oils, both internally and externally, is a very important Ayurvedic therapy

Warm, medicinal oils are applied in large amounts all over the body. Some practitioners use sesame oil for all three constitutions. Others use medicated oils like mahānārāyana oil. Still others use medicated oils in specific body sites, such as on the chakras and marma points, or at specific trouble spots. Essential oils may also be employed according to the doṣhas. It is the use of the oil that is important, and not the massage technique or training. (Actually, a professional massage produces the same effects as snehana and svedhana). Specific Ayurvedic massage-like techniques (abhyaṅga) will be discussed later.
Along with the application of oil, intake of oil or ghee (snehapāna) is also recommended. Sesame oil or ghee is used for Vāyu, sunflower or ghee for Pitta, and mustard, canola, or flax seed oils for Kapha.

Oil Uses: Oils help loosen and liquefy toxins and humors in the skin and blood (called the outer disease pathway), dislodging and removing the heavy, sticky toxins from the smallest channels. Thus, toxins begin to drain from the central disease pathway (deeper tissues) and start to flow into the GI tract. Secretions are also activated, enabling easier doṣha transport of toxins (āma) and wastes (malas) as they return to the GI tract for elimination. Oil lubricates and protects tissues from damage, as āma returns to the GI tract. Finally, since Vāyu is responsible for movement, oil lubrication restores proper Vāyu functioning, allowing for proper flowing of wastes and toxins to their removal sites.

Special herbs blended with the oils enable the tissues to expel the oil from tissues. Therefore, oil does not accumulate in the body. Herbs like guduchi, katuka, haritaki, yashti madhu (licorice), and chitrak have bitter properties that cause oils to be expelled. Specific oil massage (abhyaṅga) therapies are discussed later in this chapter.

Oils and purificatory therapies are useful for arthritis, insomnia, paralysis, tremors, convulsions, nervous exhaustion, dry cough, constipation, and other Vāyu derangements. Oil is also useful for alcohol addiction, the elderly, children, eye problems, tumors, sinus conditions, worms, ulcers, memory, dryness, poisons, Vāyu, Pitta, and Kapha diseases. Such therapies promote alertness, slimming, toning, and studying the body; improving strength, voice, complexion, and they cleanse the female genital passage. Oil builds plasma, reproductive fluid and ojas (life-sap). Kapha doṣhas use oil for worms and gas.
Sesame is the best oil. Overall, oil reduces Vāyu, is neutral for Kapha, and increases Pitta. Oils are used during the rainy season.

Contraindications: There are some people for whom oleation is not recommended. They include people who have very weak or very strong digestion, who are very obese, who have stiff thighs, or who suffer from diarrhea and toxins (i.e., they must be expelled first). Oleation is also not used to treat throat diseases, enlarged abdomen, fainting, vomiting, anorexia, abnormal child delivery, Kapha excesses, or inebriation. Instead, clients are given nasal, enema, and purgative therapies. Charak notes that while oil reduces Vāyu, it does not aggravate Kapha (as long as oils are warmed).

Ghee Uses: Ghee is best used for improving intellect, memory, and intelligence; plasma, reproductive fluid, and ojas (life-sap). It helps soften the body, and promotes clear voice and complexion.

Vāyu: Medicated ghee, or ghee and black salt. Its moistness balances Vāyu.

Pitta: Plain ghee. Its cool and sweet nature balances Pitta.

Kapha: Ghee with barley and trikatu (empowers the herbs).

Ghee is used in the autumn. For Vāyu/Pitta imbalances in the summer, evening oleation is advised. For aggravated Kapha, and throughout the winter, unction on sunny days is advised. In emergencies, and for those with extreme Vāyu disorders, oleation may be used anytime. Ingesting ghee (snehapāna) follows the same schedule.

Precautions: Do not use snehana for ascites, fe-ver, delirium, drinking or with alcoholism, loss of appetite, vomiting, fatigue, on cloudy days, rainy season, after basti, purgative emetics or nasya, after premature birth, for too strong or weak digestion, stiff thighs, diarrhea, āma, throat diseases, artificial poisoning, enlarged abdomen, fainting. Do not use oil for coma, thirst, anal secretions, pregnancy, and excess salivation. Use drying herbs for 10 days following child-birth.

After taking ghee, one drinks hot water. After oil, one drinks boiled rice water. This should cause belching and a desire to eat. If one feels thirsty, they may stimulate the regurgitating reflex. Afterwards, cool baths, head plasters, or towels are used. Those with strong digestion can take more oleation. Those with moderate digestion can use moderate amounts of oil or ghee, and those with weaker digestion use less unction. Results of snehana include proper flow of Vāyu, improved digestion, proper feces, moistness, and initial fatigue.

As the snehana begins to get digested, one may experience thirst, vertigo, lassitude, mental disturbance, and burning sensations. After oleation, one needs to rest, get to sleep early, avoid exposure to wind and hot sun. One should observe celibacy, and eat light, simple foods, according to one’s doṣha, and not suppress bodily urges. If this is not followed, serious diseases may develop. After snehana is digested, one takes a hot shower, then eats a small portion of plain rice or barley (at room temperature).

Snehana therapy lasts an average of 3 to 7 days, or until the symptoms disappear. The elderly, the weak, the very young, and those with thirst should take such therapy with lunch. Persons currently drinking wine are not eligible for snehana. Vāyu doṣha follows snehana for 7 days, Pitta for 5 days and Kapha for 3 days.

<table>
<thead>
<tr>
<th>Doṣha</th>
<th>Days for Therapy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>7</td>
</tr>
<tr>
<td>Pitta</td>
<td>5</td>
</tr>
<tr>
<td>Kapha</td>
<td>3</td>
</tr>
</tbody>
</table>

Dose: There are 3 doses of drinking snehana, according to the strength of the doṣha.

Mild Strength: Vāyu—oil stays in the system for 9 hours. This dose is for slight aggravation.
Its application develops the appetite. Use for 3 days.

Medium Strength: Pitta—oil stays in the system for 6 hours. It is for moderate aggravation, and builds and tones the system. Use for 4 to 6 days.

High Strength: Kapha—oil stays in the system for 3 hours. It acts as an emollient for extreme aggravation. Use for 7 days.

<table>
<thead>
<tr>
<th>Doṣha</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>9</td>
</tr>
<tr>
<td>Pitta</td>
<td>6</td>
</tr>
<tr>
<td>Kapha</td>
<td>3</td>
</tr>
</tbody>
</table>

Doses: Depending upon the strength of the person and the severity of the disease, mild, moderate or high doses are used. *Snehana* is ingested either first thing in the morning or late in the afternoon (ideally 3:00 to 6:00 a.m. or p.m.) on an empty stomach. Only when the appetite returns does one eat.

**Mild:** One to 4 days. The diet during snehana involves 3 days of avoiding very fatty foods, eating simply, no food combining and eating warm, regular quantities (according to one’s constitution or doṣha). Before and after *snehana*, take warm baths and drink warm water; be celibate. Avoid becoming stressed, angry, or grief stricken. Avoid exposure to cold, sun, travel, talking, naps, and pollution. Do not suppress natural urges. Take the dose just after sunrise.

**Moderate:** Four to 6 days. Avoid sticky, oily, and incompatible foods.

**High:** Seven days/with hard bowels or until healthy symptoms appear. The high dose always causes intolerance, but persons are made to drink by holding their nose and closing their eyes while drinking.

Some authorities suggest always using 7 days of oleation in order to reach all 7 tissue layers. Others follow the mild, medium, and high doses, depending on which dhātuś are unbalanced. Signs of effective oleation include soft, shiny skin, softer skin and hair, healthy elimination of stool that looks yellowish, shiny, oily, and softer; urine may look brighter, and urine and stool smell like ghee. Eye, ear, and nose secretions shine slightly. Mental clarity, enthusiasm, energy, and strength increase.

If diarrhea results from *snehana*, then persons have only moderate or mild symptoms; for the 3rd and 4th days of *snehana*, lemon juice is added to the *snehana* formula (*ghee* with hot water may be used. Oil with vegetable soup or hot water is an alternative).

Various authors offer other suggestions.

```
Tryaheṇa śhleṣhmikaḥ snihyāt paṅcharātreṇa paitikah
Vatikah sapta rātreṇa sātmyatāṁ param

[Reference Bhog]
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Section 3: Therapeutics Chapter 7: Pañcha Karma

Shodhana (purification): Drink alone, soon after digestion, drink the large or maximum dose.

Shamana (removal of mild dosha/disease symptoms): Use a medium dose with fasting.

Brimhana (toning): Take the minimum dose (a small quantity) with food.

Precautions: Snehapāna is not used for indigestion, abdominal enlargement, acute fever, weakness, anorexia, obesity, fits, intoxication, immediately after basti (enema), vamana (vomiting), virechana (purgation), with thirst, fatigue, after premature delivery, or on rainy days.

Depending on when snehana is taken, different parts of the body will be affected.

<table>
<thead>
<tr>
<th>Meal</th>
<th>Body Part Affected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before</td>
<td>Lower</td>
</tr>
<tr>
<td>During</td>
<td>Middle</td>
</tr>
<tr>
<td>After</td>
<td>Upper</td>
</tr>
</tbody>
</table>

Unctuous Substances: Those who cannot comfortably ingest plain oil or ghee may begin by eating unctuous items. These substances include porridge (odana), gruel (vilepī—grain with 4 to 8 times as much water), gruel (yavāgu—grain with 6 times as much water), legumes, curry, vegetable soup, kāmbalika (curd, rock salt, sesame oil, and ghee), sesame oil or sesame butter, sugar, organic milk, ghee, lassi, pippali, and šhatāvari.

Vāyu doṣhas do well with a little rock salt.
Pitta doṣhas do well with ghee. Kapha doṣhas do well with trikatu. For worms, a large dose of sesame oil is used.

<table>
<thead>
<tr>
<th>Seasonal Use of Oil and Ghee</th>
</tr>
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<tbody>
<tr>
<td>Fall</td>
</tr>
<tr>
<td>Rainy</td>
</tr>
<tr>
<td>Summer</td>
</tr>
<tr>
<td>Winter</td>
</tr>
<tr>
<td>Cold Winter</td>
</tr>
</tbody>
</table>

Herbs for particular diseases may be cooked in the ghee or oil to apply snehana more effectively. For example, gokṣhura may be added to oil for urinary problems.

<table>
<thead>
<tr>
<th>Three Degrees of Boiling Oil and Ghee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boil</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>Errhines</td>
</tr>
<tr>
<td>Drinks/Basti</td>
</tr>
<tr>
<td>Anoint</td>
</tr>
</tbody>
</table>

Ghee is ready when froth and cooking sounds disappear, and the ghee emits an aroma. Oil is ready when it becomes frothy on the surface, and an aroma develops.

Sample Recipes
1. Pippali, rock salt, yogurt, sesame oil, or ghee. This sneha produces quick results.
2. Barley with milk, and a small amount of rice and ghee.
3. Milk, ghee, cane sugar. This is an instant emulsive preparation.
4. Barley fried in sesame oil, 1/2 boiled molasses, rice, green dal, milk, ghee, lassi, jaggery, and salt.
This preparation causes tissues to exude, entering minute pores, not drying, and spreading throughout the body warming and transforming [i.e., for immediate oleation effects].

**Precautions:** Do not use this formula for skin diseases, edema, diabetes. Instead use, 4a. _Triphalā, pippali, guggul, śhilājit, gokṣhura, ghee._

Oil _snehana_ is very good for tumors, sinus ulcers, worms, excess Kapha, fat, and Vāyu. It improves digestion, clears the digestive tract, strengthens the tissues, senses, slows the aging process, and improves complexion.

Other _snehana_ therapies include oil massage, enema, douche, gargoyle, nose, ear, and eye drops, (See pages 197 - 201 and 242 - 244)

**Inadequate _snehana_ administration:** Causes dryness, burning, weakness, and slower digestion.

**Excess _snehana_ administration:** Causes yellow complexion, heaviness, stuffiness, undigested food in the stool, dullness, anorexia, nausea, vomiting.

**Complications:** Indigestion, thirst, fainting, dullness, nausea, tympanitis (inner ear inflammation), fever, stiffness, anorexia, abdominal pain, slowed digestion. If _ghee_ causes abdominal pain, hot water should be drunk to produce vomiting. For severe thirst due to excessive digestive fire, cold water should be drunk after _sneha._

**Chronic Symptoms:** Dry skin, itching, anemia, edema, GI diseases, sprue (malabsorption of nutrients in the intestines, leading to diarrhea, emaciation, and anemia), hemorrhoids, numbness, difficult speech.

Other forms of oleation include _abhyaṅga, lepa, gandūśha_ (mouth gargling), head, ear, and eye baths. These will all be discussed later under _Kerala abhyaṅga_ (except for _gandūsha_, which is discussed in Chapter 19 under mouth conditions and therapies). Application of oil and oil pastes are discussed below.

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**Sudation or Sweat Therapy**

_(Svedhana)_

**_स्निग्धत्व सूष्णेश्व योनेश नीनेये**

स्वेदस्तु दोषम नयात्म द्वितत्वम्।

_Snisthya sūkṣmesvya yanesu līnām svedastu dōṣham nayatī drivatvām_

**Sweat applied to uncted persons liquefy impurities hidden in minute channels.**

_Charak: Sidd. Ch. 1, verse 8_

According to _Aṣṭāṅga Hridayam_, after oleation, steam or sweating therapies are employed for effective dislodging and liquefying of toxins and improving digestion. _Svedhana_ causes the body’s channels to widen, enabling āma to easily flow from the tissues back to the GI tract and improve circulation. Heat allows the skin and blood (outer disease pathway) to be cleansed. This relieves, cleanses, and reduces fat tissue and muscle tension.

Heat also restores balance to Vāyu and Kapha (i.e., removing coldness and stiffness) and reduces the heavy, sticky nature of āma. Once toxins are back in the GI tract, they are ready to be completely expelled from the body through _pañcha karma_ (five purificatory actions).

Internal (e.g., spicy herbs) and external (e.g., jacuzzi, sauna) heat are used to dislodge wastes and toxins. Castor, _arka, red punarnavā_, sesame, and barley all induce sweat.

Four types of _Svedhana_ therapies exist,

1. _Tāpa_ or fomentation—placing a heated cloth, a metal object or warm hands on the body. This therapy is best for Vāyu and Kapha _dōṣhas._

2. _Upanāha_ or applying a hot poultice to the body (before bed) made with the appropriate herbs and foods to reduce the respective aggravated _dōṣhas_. After the poultice is applied, an oiled and heated silk or woolen cloth is wrapped around the body, and the...
person goes to sleep for the night. It is removed in the morning (in the winter it may be kept on longer). This therapy is best for Vāyu disorders. General ingredients include wheat, barley, unctuous substances, kūṣṭha, kākolī, and kṣhīr-kākolī.

Vāyu: Poultices include vachā, aromatic herbs, yeast, licorice, cedar, castor oil, ghee, lassi, milk.

Vāyu/Kapha: Triphalā, tīkatu.

Vāyu/Pitta: Guæúchí, licorice.

_Upanāha_ Recipe: General suggestions include Vāyu-reducing herbs, sour juice, milk, and a little rock salt. Boil until it becomes a thick liquid and apply to the whole body (in the direction against the hairs). When it becomes cold, reapply. This process is repeated many times.

Other heating therapies include exercise, staying in warm, draftless rooms, wrapping oneself in heavy clothes, and sunbathing.

3. _Ūshmā_ or warm steam is used by boiling the appropriate foods and herbs for a _dosha_, and allowing the steam to surround the body. Steam may be applied with a sweat box (with the head kept free from heat) or apparatus like a pressure cooker. Appropriate herbs are added to the water in the pot. The steam is applied locally to an illness spot, like arthritis. This therapy is used for Vāyu and Kapha imbalances.

Stones, pebbles, mud, leaves, and sand are also heated and applied to specific body parts. They are more useful in Kapha disorders as they are a form of dry heat.

4. _Drava_ or _Dhāra_ means pouring warm, medicated liquid over the body. Again, herbs and foods are used to reduce the respective excessed _doshas_ (or for specific health concerns). This method is useful for āma, Kapha, and fat excesses, stiff thighs, and breast milk disorders. The part of the body needing attention is covered with a cloth, and then the medicated water is slowly poured over the cloth. When Vāyu disturbs the entire body, a medicated water bath is used. The water temperature is 85 to 100 degrees. This is also useful for all diseases of the rectum and urinary tract. _Drava_ is used for Vāyu/Pitta disorders. Useful herbs include castor, vāsā, vanśha, arka, turmeric, and licorice.

Two types of _drava_ exist,
1. _Parīsheka_: Medicated liquid is applied to specific body parts (that are covered in cloth).
2. _Avagāhan_: Persons soak in a tub filled with a medicated decoction.

_Svedhana_ is best used for Vāyu disorders (i.e., nervous conditions). It is used only after one has undergone _snehana_ (internal and external oil application), is in a warm room protected from breezes and has fully digested their last meal. Sudation is applied in strong, moderate, or mild measure, depending upon the strength of the person undergoing therapy.

Sessions last 5 to 10 minutes for Vāyu and Pitta _doshas_, and 10 to 15 minutes for Kapha _doshas_. Alternately, a strong intensity is used for strong persons or severe diseases; moderate intensity is used for persons with moderate strength or moderate diseases; and a minimum intensity is used for persons with minimal strength or minor diseases.

Kapha _doshas_ use a dry sudation (dry heat and warming oils—for example, sitting under a blanket with a space heater). Kapha/Vāyu _doshas_ use both dry heat and oily liquids (e.g., _ghee_). They can sweat in warm rooms or in the sunlight. _Ghee_ is used in situations such as a Vāyu excess in the stomach and a Kapha excess in the colon. If used, sudation should be administered very gently on the testes, heart, and eyes. A cool cloth should be placed over these areas to prevent exposure to heat.

For Vāyu/Kapha excesses, (e.g., Vāyu in the stomach) first clients sweat without oil, then with oil. For Kapha/Vāyu excesses, (i.e., Kapha in the colon) first clients are given oil/steam, then a steam treatment without oil).

_Svedhana_ is suggested for cough, cold, earache, headache, monoplegia, hemiplegia, paraplegia, constipation, absence or retention of urine. It is also indicated for stiffness and tetany arthritis (muscle
spasms and tremors caused by poor metabolism of calcium, and associated with poor parathyroid gland functioning). It is also good for enlarged spleen, fistula-in-ano, hemorrhoids, renal calculi, and before surgery. Svedhana is also advised after an operation that removes a foreign object, or after abnormal, premature or normal delivery.

Śhītaśūlavyūparaye stambhāgauravānigrahe

Sanghe maṁde ṣeṇde śvedanāḍhirımaṇaḥ 19311

Śhītaśūlavyūparame stambhāgauravanigrahe. Samjate mārdave svede svedanāḍhirirāmanā.

Svedhana is stopped only when cold, colic pain, stiffness and heaviness subsides in the body, or until softness and sweating are produced. Charak Sū, Ch. 14, verse 13

Three Types of Sweat

| 1 | External heat (e.g., steam)—use fire |
| 2 | Internal heat (exercise, warm clothes, etc.)—no fire |
| 3 | Whole body (external heat) |
| 4 | Part of the body (e.g., shoulder—nāḍi, pariśheka) |
| 5 | With oil (wet)—for Vāyu—fire/no fire |
| 6 | Without oil (dry)—for Kapha—fire/no fire |

13 Sveda Forms

According to Charak Samhitā, 13 forms of sveda (sweat) are available; some use fire to generate heat, some do not. Oil abhyaṅga is required before initiating any of the methods.

Whole Body Svedas

1. Sankara Sveda: (use of bolus). Pīṇḍa Sveda is such a therapy. It is discussed in detail on page 235.


4. Avagāhan Sveda: Persons lie in a tub filled with a medicated decoction, milk, oil, or ghee. It is administered every other day or every two days. This process dilates the veins, arteries, hair follicles, and strengthens the body. It is useful for Vāyu disorders, hemorrhoids, dysuria, and other painful diseases.

A person either sits in a tub filled with a decoction until they begin to sweat, or sits in a tub and has oil, milk, or ghee poured over their shoulders until the liquid reaches six inches above their navel.

After the medicated bath, persons are first massaged, then take a warm bath (in plain water), and eat nourishing foods according to their doṣha. They rest for the remainder of the day.

The therapy sessions cease after one feels relief from cold, pain, stiffness, heaviness, and develops a good appetite and softness of body parts.


Partial Body Svedas

12. Nāḍi Sveda: Herbal decoctions are heated over a low flame in a pressure cooker, steamer, or covered pot with a hose placed over a hole in the top, and pointed at the sore spot (e.g., bursitis), joint pain, or other local condition.
Sweat Box:
Woman with psoriasis undergoing svedhana in India

The tube has two or three curves to lessen the heat of the vapor. Traditionally, the hose lengths are either 91.44cm/@36” (high dose), or 45.86cm/@18” (low dose). The circumference of the tube is 22.86cm/@9” at the steamer and 11.43cm/@4.5” towards the body joint.

Aromatic, channel-clearing herbs (eucalyptus, cinnamon, camphor, calamus, sage, dashmūl (10 roots) are used with emollient tonics (i.e., shatāvari, balā, aśhwagandhā, comfrey root, or marshmallow). Emollients are used to soften, protect and heal. Steam burns up localized toxins and restores or stimulates circulation at these sites.

Vāyu/Kapha—dashmūl
Kapha—varuṇa, guḍūchāti, erand, vāsā, arka, and vaṃśha.

13. Parisheka Sveda: The specific body part that needs therapy is covered with a thin cloth. Then, a decoction made with herbs suitable for the condition is heated and poured into a pitcher that has small holes in its bottom. The pitcher is held over the body part and the decoction sprinkled over the cloth. Suitable ingredients include grape juice, sugarcane juice, rice water, sugar water, yogurt, honey water, barley, cedar, ghee, acidic herbs, milk, and sweet herbs.

Sveda Preparations: Vāyu people must drink enough fluids before sweating. Sour juices like lemon or lime with a little rock or sea salt prevent dehydration and excess sweating. Caution is advised not to allow the steam to create excess dryness for Vāyu doṣhas. Kapha prakṛiti can promote stronger sweating by the use of long pepper, black pepper, and ginger (trikatu), or some similar formulas. For Pitta
doṣhas who have no Pitta diseases, burdock, dandelion, or red clover teas are drunk. This helps cleanse the blood. Hibiscus or other astringents help prevent excess sweating or heat buildup. It is advised not to overheat the Pitta doṣha with steam. All are advised to keep the head (and eyes), heart, and groin cool throughout the therapy. Cold, wet towels may be placed on these sites to prevent them from becoming overheated. A pearl necklace may also be placed on these sites to keep them cool.

Signs of Proper Svedhana: Sweat, reddish skin, body warmth and lack of chill or stiffness. Persons will feel more enthusiastic and light.

Contraindications: Sudation is not administered to the very obese, dry, weak, those with debilitating chest injuries, those suffering from emaciation, or to those with diseases stemming from alcohol usage or with alcoholism. It is not used for blindness, abdominal disorders (udara roga), herpes, skin diseases, TB, gout, or administered to those who have just eaten dairy, fats, and honey; nor is it used after purgation or for prolapse and burns of the rectum. Further symptoms requiring avoidance of sudation include heart disease, high blood pressure, blood disorders (e.g., anemia, leukemia), exhaustion, anger, grief, fear, excess hunger, thirst, sweat; and jaundice, Pitta diabetes, or Pitta diseases (chemical). Sudation is also not administered to pregnant or menstruating women (or those who have recently given birth). It is not given to one who has fainted, undergoing sthambhana (astringent) therapy, wasting, bleeding, diarrhea, low ojas, starving. In emergencies, people with these diseases are given mild sudation or nāḍī sveda.

Uses: Svedhana is given to those suffering from difficult breathing, cough, runny nose, hiccup, constipation, or hoarseness. It is used for Váyu or Kapha diseases, āma/toxins, stiffness, heaviness, body aches, pain in the waist, ribs, back, abdomen, or lower jaw. Svedhana is used for an enlarged scrotum, toe or finger contraction, tetanus, sprains, or difficult urination. It is used for cancer or benign tumors, obstructions of semen or urine flow, obstinate Pitta urinary disorders, rigid thighs.

Although the main paṇicha karma practices may take only a few days, these preliminary practices require 3 days to 3 months to work the toxins to the GI tract.

Once persons feel that heaviness, coldness, pain, and stiffness have been removed, they should rest for at least 3/4 of an hour before eating or drinking. No physical exercise should be done that day.

Cautions: Heavy application of oils can depress the digestive fire and cause digestive disorders (i.e., loss of appetite, constipation etc.). Beyond moderate use of oil, digestion-promoting herbs are suggested, like ginger, fennel, cardamom, or pepper. Further, the same effects may be gained by mild, daily oil application, and mild sweating herbs like diaphoretics and expectorants (e.g., ginger, calamus, cinnamon). These methods may be used over a longer time. Even if one follows this life regime of oils and sweating, it is suggested that one occasionally have a major paṇicha karma therapy to. This can be done seasonally or yearly for to maintain good health.

Results of excess sweat therapy: Pitta and blood excesses, thirst, fainting, weak voice and body, giddiness, joint pain, fever, blue, black, or red skin patches, vomiting. To antidote the excesses, astringent therapy (i.e., light, cool, dry, bitter, astringent) and sweet therapy are used.

If one only follows the preliminary practices, then the toxins return to their site of accumulation, but are not removed. This may cause distress or disease as toxins can be reabsorbed and return to their site of accumulation.

For Váyu doṣhas, failure to follow oil and sweating with an enema may create a variable appetite, gas, distention, constipation, and insomnia. Incomplete Pitta practices may cause
irritability, fever, and hyperacidity. For Kapha *dosha*, it may cause loss of appetite, fatigue, or constipation.

**Post Svedhana**

After sudation, persons receive a slow and gentle massage followed by a warm water bath (to calm the person and to wash off the toxins that have been expelled through the skin). A wholesome diet is followed thereafter. Exercise and drinking of cold water is are avoided on this day. Fresh air, a warm bath or shower, and a nap after lunch is advised.

*Pañcha karma* therapies (see below) are begun a set number of days after *svedhana*,

- *Vamana*—second day after *svedhana*
- *Virechana*—third day after *svedhana Basti*,
- *Nasya, Rakta Mokṣha*—just after

*Pañcha Karma* (five actions) returns toxins to their sites of origin to be properly eliminated. This differs from most other healing systems that mainly flush the various organs or body systems regardless if the toxins are present. Once the toxins are removed from the organs and systems, no method exists to remove them from the body gently. Thus, many healers tell clients that they will feel bad for a few days as they detoxify, then they will feel better. With *pañcha karma*, the detoxification process happens without discomfort or withdrawal symptoms, and the body is completely rid of toxins.

**Primary Practices**

(Pradhana Karma)

*Pañcha karma* consists of five cleansing aspects: emesis, purgation, medicated enemas, medicated nasal oils, and toxic bloodletting. These therapies are employed for acute diseases as well. For example, emesis (vomiting therapy) may be used during acute asthma attacks, obesity, and acute Kapha disorders. As mentioned before, the person needs to be strong before undertaking *pañcha karma* because these reducing therapies temporarily weaken the system.

Additionally, *pañcha karma* is used to prevent the accumulation of the humors, or as a seasonal health maintenance and a longevity/rejuvenation program. What is unique about this Ayurvedic approach is that it is used not only for healing, but also for prevention and rejuvenation (longevity).

Enemas that include tonics and nutritive herbs are also used in supplementation therapy, as they build tissues rather than reduce humors. Thus, *pañcha karma* offers various therapies that may be used in various ways, depending upon the person, disease, season, culture, etc. The milder therapies may be used seasonally in self-healing, prevention, and rejuvenation.

**Therapeutic Vomiting**

(Vamana)

Of all the five *pañcha karma* therapies, this is the most dangerous; one can strain to vomit and damage the nerve reflexes. With proper guidance one learns the method for oneself or consults a qualified *pañcha karma* specialist. It is done regularly to cleanse the stomach and remove āma (toxins) and mucus from the nāḍīs (channels) and chest. It is used for relieving recent fever, diarrhea, pulmonary TB, and all lung
conditions, skin diseases (e.g., eczema, psoriasis, leukoderma), diabetes mellitus, goiter, tumors, cough, asthma, and difficult breathing. *Vamana* is also useful for nausea, herpes, head and sinus diseases, allergies, chronic colds, rhinitis, rheumatic diseases, arthritis, viral disorders (e.g., herpes zoster), insanity, parasites (filariasis), bleeding of a downward nature, and excess salivation. It helps heal hemorrhoids, anorexia, cervical adenitis, edema, epilepsy, confusion, abscesses, and sore throats.

*Vamana* helps heal obesity, ear discharge, epiglottis, uvulitis, stiff neck, acute fever, Kapha fever, and nasal discharge. It is also useful for indigestion, gastroenteritis, *alasaka*, poison, chemical burn, and diseases due to bad breast milk. When vomiting or heart diseases are due to Kapha, then *vamana* is also used (but never when Pitta causes these two diseases—as per the below caution).

*Vamana* is used with Kapha excesses alone, or when Kapha is predominant while being associated with Vāyu or with Pitta.

**Precaution:** *Vamana* is not recommended for pregnant women, with other Vāyu excesses, before oleation, when hungry, under constant grief, for children, elderly, emaciated, Vāyu obesity, wounded, heart problems, high blood pressure, and vomiting (Pitta or Vāyu imbalances). It is not practiced with weakness, enlarged spleen or abdomen, blindness, intestinal parasites, upward movement of Vāyu (reverse peristalsis) bleeding, immediately after an enema, loss of speech, urine retention, or abdominal tumors. *Vamana* is not for those having difficulty with emesis, with strong digestive fire, hemorrhoids, giddiness, enlarged prostate, rib and chest pain, catchexia, thrush, fatigue, with excess sex, study or exercise; neurasthenia, constipation, helminthiasis, G.I. disorders, prostatitis, aphonía, cataracts, headaches, ear-ache, eye pain, confusion, neuromuscular disorders, deficient emesis, or belching with edema.

Two types of *vamana* herbs exist:

1) Those that induce vomiting (*vamaka*). They are hot (circulating throughout the body, loosening and liquefying), sharp (separating qualities), and penetrating (throughout the body). Therapies include *kutaj*, salt water, licorice, and *vachā*.

2) Herbs that further help or enhance the inducing herbs (*vamanopaga*). Herbs include *pippali*, *āmalaki*, rock salt, neem, and *madana phal*.

**Time:** The best time to practice is during the late spring or early summer (Kapha-provoking time) and close to the full moon when the water element is high, one day after *snehana* and *svedhana*, after a good sleep, after food is digested, or after sunrise—6:00 to 9:00 or 10:00 a.m. (Kapha time).

After 7 days of oleation and sweating, the skin should look shiny, soft, and slightly oily. Feces also should look shiny and oily, and increased in quantity. The smell of oil should be emanating from the skin and stool. These are indications that persons are ready

<table>
<thead>
<tr>
<th>Disease Origin</th>
<th>Ingredients</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapha</td>
<td><em>pippali</em>, rock salt, warm water</td>
</tr>
<tr>
<td>Pitta</td>
<td><em>vāsā</em>, <em>neem</em>, <em>pātola</em> cold water</td>
</tr>
<tr>
<td>Kapha/Vāyu</td>
<td><em>madana phal</em>, milk</td>
</tr>
<tr>
<td>Indigestion</td>
<td>rock salt</td>
</tr>
</tbody>
</table>

**Method:** Two to three days after *svedhana* (and after oleation), the evening before *vamana*, one eats Kapha-increasing foods like sugar, dairy, bananas, sesame seeds, and *urad dal*; causing Kapha excesses that make *vamana* more easily applied. Just before sleep persons can take 1/2 to 3/4 gram of *vacha* to stimulate secretions, further increasing stomach volume
The heating effect of vacha begins to reduce the āma and, because heat rises, prepares the body for emesis.

The next morning the stomach remains empty (i.e., don’t eat), causing further secretions to develop in surrounding tissues, promoting secretion movement to the stomach. After meditation persons undergo mild snehana and svedhana, increasing body temperature and insuring expansion of tissues and subtle channels.

Next one eats 1 1/2 cups of a thin, sweet-tasting porridge of rice or wheat cooked with milk, salt, and a little ghee. The use of Kapha-increasing foods and liquids coats the inner membranes and induces the need to vomit. After about an hour, one prepares a strong emetic tea like licorice, calamus, chamomile, or madan phal. This will promote immediate emesis.

When the tea is properly prepared, persons will not feel sick or uncomfortable. The entire process lasts about one hour.

Recipe: The dose is 1 ounce of herbs to 2 cups of water. Alternatively, 2 tbs. of salt added to each cup of warm water may also be used. A third option is to soak madan phal powder in honey overnight and make into a paste. The next day 1/2 tsp. is licked with the tongue. These methods are emetic—or vomit-promoting. Vamana is not done on a full stomach (after eating). Another recipe using madan phal adds 4 parts of the herb with vachā (2 parts), rock salt (1 part), and is used with raw honey as its vehicle (anupāna).

If no urge to vomit exists, pippali, āmalakī, vachā and salt are added to the tea. The proper-ties of honey and rock salt liquefy the mucus. In order for vamana to proceed easily, persons can drink large quantities of licorice tea prepared the night before as a cold infusion (soaking the herb in room-temperature water). Licorice collects toxins from tissues without it being absorbed into the body itself.

a) Milder liquids include one or two cups of mild carminative tea (mint, fennel, etc.—2 tsp. herbs are infused into 1 cup of water). Children, the elderly, debilitated, impotent, and frightened people drink milk with raw sugar, honey, and rock salt. The amount ingested depends upon the severity of the illness. A moderate dose is 2 3/4 ounces of a decoction, fresh juice extract, or infusion; 1 3/4 ounces for powders or paste.

While facing the east, one should recite a prayer of health. (e.g., “May Brahma, Dakṣha, Ashwini, Rudra, Indra, Earth, Moon, Sun, Air, Fire, Sages, medicinal plants, and all the creatures, protect me. May this therapy prove an effective rejuvenative for sages, nectar for the gods, and ambrosia for the best among ser-pents.”) Then the liquid is drunk.

b) After drinking mild liquids the person waits 48 minutes before vomiting. Sitting on a seat parallel to the knees (some suggest squatting), one feels the reflex, then attempts to vomit. If unable to vomit, the person places a spoon or finger in the back of the throat (without harming the throat) to stimulate the emetic reflex. The head and ribs are supported by another person, and the navel and back are massaged in an upward direction. If excess Kapha exists, then Kapha-reducing herbs (e.g., hot or pungent) are also drunk. When excess Pitta exists, sweet and cold herbs are used. For Kapha/Vāyu diseases, salt, oily, and sour herbs are used. If Kapha is deficient, emetic herbs are used.

c) One makes sure the stomach is empty from vomiting. Once the vomit reflex occurs, it is advised to let it proceed all the way. Allowing for a few good reflexes is easier than many weak ones. This ensures the likelihood of not developing side effects. Four, six, and eight regurgitations define minimum, medium, and maximum bouts. Alternately, when the mucus and phlegm are released and bile begins to be expelled, or until there is a bitter, sour, or pungent taste in the mouth, one stops the process. If some of the licorice has entered the small intestine, persons may experience two or three loose stools over the next 12 hours.

The amount expelled during vamana is measured by the practitioner to determine proper
elimination. For example, if persons drink 2 quarts of licorice decoction and expel 3 quarts, this last quart is the āma and excess Kapha. The color, consistency, and odor are also observed to provide more information on the effectiveness of the treatment.

Persons can follow a long-term emesis alternative with the daily use of expectorants like ginger, cardamom, and calamus or trikatu. These herbs are taken with a mucus/Kapha-reducing diet and lifestyle.

Additional Decoctions
1. Triphalā may be added to the tea for excess salivation, gland disorders, fever, anorexia, and abdominal disorders.

2. Boiled milk is used for internal bleeding in a downward direction or burning sensation in the heart area.

3. Yogurt is used for Kapha-vomiting disorders, bronchial asthma, and salivation.

4. Cold yogurt (about 5½ ounces) is taken to reduce pain in the chest, throat, or heart.

5. Butter is added for low digestive fire due to Kapha or when the body is dry.

6. Neem, guduchi, bhṛṅgarāj, pippali, chitrak, ginger, sesame seeds, and rice flower are used to reduce Pitta in a Kapha organ.

Results/Post Emesis: Outcomes of correctly administered emesis include calmness, ease, clarity, improved digestion, absence of symptoms of the illness, and not too much discomfort. After emesis, persons wash hands, face, and feet; and inhale herbal cigarettes. Sleep or rest is very important. After sleeping, hands, face, and feet are again washed. If hungry, light food is taken in liquid form (solid food is not taken for at least 4 hours when manda or rice water is ingested).

1. Manda: Is drinking only the lukewarm water in which white basmati rice is boiled. Some authorities suggest that a small amount of ghee and a pinch of black salt may be added to manda.

2. Peyā: The next meal is taken two hours later. Peyā is a slightly thicker rice liquid made of 8 parts water to 1 part white basmati rice. Rice is cooked until it is very soft, thin, light, and porridge-like. (Two or three meals of peyā are taken depending upon the degree of purification used.)

   Rest is required for the remainder of the day, avoidance of speaking, strong emotions (e.g., worry), drafts, travel, sex, sun, and suppressing natural urges are required.

   For mild purification, only 1 meal of peyā is required.

   For moderate purification, 2 meals of peyā are required.

   For strong purification, 3 consecutive meals of peyā are required. Meals are taken only twice daily, lunch (noon) and dinner.

3. Vilepī: After this, vilepi or thick rice soup, is served, consisting of 4 parts water to 1 part white basmati rice. A little sugar cane powder (e.g., turbinado sugar or Sucanat) and a pinch of black salt can be added for taste. A small slice of fresh ginger can be sauteed with turmeric, cumin, coriander, or fennel in a small amount of ghee to build the digestive fire. This is taken in the same manner (once, twice, or thrice).

4. Odana: The next meal is soft, plain basmati rice (odana), and vegetable soups. (Some authorities suggest omitting the vegetables.)

5. Yusa: Or rice and split yellow mūng dal soup meals are next taken with ghee, rock salt, and sour tastes added (some practitioners suggest avoiding the sour tastes). This meal begins on the third day after vamana

6. Kicharī: Meals include ojas-increasing herbs (e.g., guduchi, balā, aśhwagandhā, śatāvarī), depending upon one’s doṣha. Kicharī starts thin (3 parts water to 1 part basmati rice and 1/4 part mūng dal). Next, it is prepared thicker using only 2 parts water to 1 part rice.
After this, regular meals are gradually introduced as the digestive fire grows stronger. Just as a fire is gradually increased from paper and twigs, to sticks, and then to logs until there is a strong flame, so then is food gradually increased after emesis naturally strengthening the digestive fire until it is strongly and healthily. The general rule of thumb is to eat only when hungry.

Alternative post-\textit{pañcha karma} or \textit{samsara-jana} diets are listed below.

<table>
<thead>
<tr>
<th>Meals</th>
<th>Food</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-3</td>
<td>thin gruel (\textit{manda/peyā})</td>
</tr>
<tr>
<td>4-6</td>
<td>moderate gruel (\textit{vilepi}-little or no ghee and salt with the meal. Drink warm water after the meal until the end of the 18 meals.</td>
</tr>
<tr>
<td>7-9</td>
<td>porridge and thin soup, \textit{ghee}, and salt (\textit{yuṣhal/odana})</td>
</tr>
<tr>
<td>10-12</td>
<td>thicker meal (grain and bean-\textit{kīcharī), ghee, salt; drink warm water after meals</td>
</tr>
<tr>
<td>13</td>
<td>same, and add a sweet taste to the meal</td>
</tr>
<tr>
<td>14</td>
<td>same, and add a sour taste to the meal</td>
</tr>
<tr>
<td>15</td>
<td>same, and add a salty taste to the meal</td>
</tr>
<tr>
<td>16</td>
<td>same, and add a pungent taste to the meal</td>
</tr>
<tr>
<td>17</td>
<td>same, and add a bitter taste to the meal</td>
</tr>
<tr>
<td>18</td>
<td>same, and add an astringent taste to the meal</td>
</tr>
</tbody>
</table>

resume normal meals

**Post-Strong Dose Purgation Meal Plan**

<table>
<thead>
<tr>
<th>Day</th>
<th>11:00 a.m. - Noon</th>
<th>4:00 - 6:00 p.m.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>\textit{vaman}</td>
<td>thin gruel (\textit{madan})</td>
</tr>
<tr>
<td>2</td>
<td>thin gruel/peyā</td>
<td>thin gruel/peyā or /\textit{vilepi}</td>
</tr>
<tr>
<td>3</td>
<td>Moderate gruel/\textit{vilepi} or \textit{odana}*</td>
<td>moderate gruel/\textit{vilepi} or \textit{odana}*</td>
</tr>
<tr>
<td>4</td>
<td>moderate gruel/\textit{odana}*</td>
<td>\textit{Mūng} soup/\textit{yūsha}+</td>
</tr>
<tr>
<td>5</td>
<td>\textit{Mūng} soup/\textit{yūsha}+</td>
<td>\textit{Mūng} soup/\textit{yūsha}+</td>
</tr>
<tr>
<td>6</td>
<td>thicker \textit{kīcharī}</td>
<td>thicker \textit{kīcharī}</td>
</tr>
<tr>
<td>7</td>
<td>thicker \textit{kīcharī}</td>
<td>taste 1-sweet**</td>
</tr>
<tr>
<td>8</td>
<td>taste-sweet</td>
<td>taste 2-sour</td>
</tr>
<tr>
<td>9</td>
<td>taste 3-salty</td>
<td>taste 4-pungent</td>
</tr>
<tr>
<td>10</td>
<td>taste 5-bitter</td>
<td>taste 6-astringent</td>
</tr>
<tr>
<td>11</td>
<td>normal meals from now on</td>
<td></td>
</tr>
</tbody>
</table>

\*Moderate thickness gruel (\textit{vilepi}/\textit{odana}) is taken with little or no ghee. Drink warm water after all meals from this point until the end of the seven days.

+ \textit{Mūng}/\textit{yūsha} soup is taken with a little ghee and salt; all remaining meals (of the seven days) will include ghee and salt.

** Some say to begin normal meals at this time.

**Inadequate \textit{Vamana}: If vomiting does not occur, or if it is only partially eliminated, symptoms develop such as itching, excess expectorating, itching, skin rashes, or fever.

**Purgation (\textit{Virechana})**: This is the simplest method of \textit{pañcha karma} and has most easily observed effects. It is an excellent method to heal various conditions, including abdominal tumors, hemorrhoids, smallpox, patches of skin
discoloration on the face, jaundice, chronic fevers, and enlarged abdomen. Virechana heals poisoning, vomiting, spleen diseases, abscesses, blindness, cataracts and other eye problems, colon pain, and colitis. It further heals vaginal diseases, diseases of the semen, intestinal parasites, ulcers, gout, bleeding diseases in the upward direction, blood toxins and diseases, suppression of urine, and obstructed feces.

Purgatives eliminate excess Pitta from its site in the liver, gall bladder, and small intestine (it does not deal with the large intestine). The bitter purgatives like rhubarb, senna, or aloe also clean the liver and gall bladder, decongest bile and remove obstructions to its flow. They are preferred for Pitta and liver disorders (e.g., gall stones). Because this cleansing weakens the digestive fire, it is not always recommended for Vāyu doṣhas. Kapha doṣhas, however, benefit from this therapy, as they have excess bile, congestion, fat, or phlegm. It also helps constipation, old fevers, acute diarrhea, dysentery, food poisoning, kidney stones, boils, carbuncles, excess bile, or toxic blood conditions.

For those who have not had vamana (emesis), there are 3 days of snehapāna, followed by 3 days of body oleation and sudation before beginning virechana (purgation). If virechana follows a vamana therapy, then after the 7 days of proper diet (samsarjana), 2 days of regular meals are eaten. On the 9th day, snehapāna (drinking ghee) is begun for 3 days. The following 3 days persons receives oil abhyānga and sudation for three additional days. On this 15th day virechana is begun after the third day of snehapāna (drinking ghee).

Precautions: Virechana is not recommended for those people with recent fevers, poor digestion, bleeding diseases of a downward nature (e.g., hemorrhoids), ulcers, rectum ulcers, and diar-rhea. Nor is it recommended for those who have recently received a decoction enema, have hardened feces, suffer from TB, and are greatly lubricated. It is not used for the very young or very old, the weak, debilitated or emaciated, while pregnant, during or immediately before menstruation, or with prolapse of the stomach or uterus.

Method: The stool is examined to determine the nature of the purgation therapy to be used. Soft stools suggest mild virechana (e.g., boiled milk, ghee, honey, and cinnamon), while hard stools will require stronger purgative herbs (like triphalā, castor oil, rhubarb, or senna). For Pitta disorders, herbs of astringent, and sweet tastes are added. Kapha excesses require pungent herbs. Vāyu disorders require rock salt, ghee, and hot herbs. It is important for persons to undergo 3 to 7 days of oleation (internal and external) before purgation if they haven’t already gone through the process for vamana.

Time: According to Aṣṭāṅga Hridayam, the time of purgation is after vamana (emesis), and after 9:00 a.m. (the end of the Kapha time of day). This is done with rapidly acting purgatives. Others suggest medium to mild doses to be taken just before sleep. Still others suggest eating dinner around 7:30 p.m. and taking virechana 9:30 p.m., then retiring to bed. Some pundits say food should be fully digested while others suggest waiting two hours after the meal, until food passes out of the small intestine (fasting is advised for stronger people). The best season for virechana is late spring to early summer.

Sample Ingredients: A strong purgative like rhubarb root (it may produce gripping). A mixture of rhubarb (4 parts), fennel, ginger, and licorice (1 part each), taken with 2 to 5 grams honey or warm water before sleep to prevent gripping). Castor oil is a moderately strong purgative (2 tsp. in warm water). Triphalā (10 to 30 grams with warm water, or boiled milk with ghee and cinnamon) is a mild purgative. The first approach is the strongest and not suggested for those who are somewhat weakened or of Vāyu doṣha. [The Sushrut Samhitā devotes an entire chapter of additional purgatives (Sūtrasthāna - Ch. 44).]
The next day (or later that morning), about five stools (movements) are passed, flushing toxins from the small intestine. The number of stools can range from 4 to 15, depending upon the doṣha, health condition, etc. If one has fewer than 4 stools, the process is repeated within a few hours. Stools may be loose, but if cramping or griping results, a little medicated ghee can be taken, and cardamom or fennel should be added to future purgatives. Traditional stool amounts are 30 (maximum or ideal), 20 (moderate), and 10 (minimum), or until Kapha is expelled in the stool. An example of a quick acting purgative is castor oil with two times as much triphalā. Purgation can be done for 2 to 3 days in a row in severe conditions, or 2 to 3 times every other day. If one can schedule this day for a weekend or other calm day, it will be more beneficial, practical, and more relaxing. Mild, short-term purgation may also be used, as needed.

**Successful purgation:** This results in clear mindedness, keen senses, stable tissues, strong digestion, light, clean, strong, removal of symptoms, and slowed aging.

**Abnormal Bouts:** These are noted by symptoms of abdominal and heart discomfort, anorexia, expectorating bile and mucus, itching, burning, skin eruptions, rhinitis, gas, and no elimination of stools.

**Excess Bouts:** Symptoms include watery stool that are white, black, or red in color, rectum prolapses, thirst, giddiness, and sunken eyes.

**Follow-up:** Purgation is followed by hot spices to increase the digestive fire (e.g., ginger, trikatū). They are especially useful in the winter or, if the appetite does not return to normal, after the therapy. Meals are given as described for vamana (emesis) on page 189. After purgation and before any other purificatory therapies, oleation is again given to strengthen the person.

**Lack of results:** The person eats that day, and purgation is given again on the next day. For weaker people or those with un lubricated alimentary tracts, oleation and sudation are given for 10 days, and then purgation is re-administered.

**Exceptions:** Vāyu doṣhas, people who exercise vigorously, those with a strong digestive fire and those with dry alimentary tracts find that purgatives are digested before they produce the desired results. For these people, an enema (basti) is given first (see below).

Those suffering from trauma, skin problems, edema, herpes, jaundice, anemia, poisonous intake, and diabetes are given mild oleation, as this alone may produce the purging action.

**Post-Virechana:** Symptoms of successful virechana include feeling lightness in body, calmness of mind and in whom gas moves in a downward direction. Rice and a lentil dal soup are suggested as restorative meals.

**Enema (Basti)**

*Enema is half of the medicinal therapy, or even the complete treatment.*

*Charak-Sid. Ch. 1 verse 39*

*Basti* therapy is primarily used for Vāyu
excesses, either alone, or as the predominant *dosha* deranged. *Basti* is the Sanskrit name for urinary bladder. Originally the bladders of larger animals, like buffaloes and goats, were used as enema bags. The colon is related to all other organs and tissues, so by cleansing and toning the colon, the entire body is healed and rejuvenated. The colon is the main organ that absorbs nutrients. A healthy, functioning colon is imperative for proper assimilation of nutrients.

*Basti* is unlike Western enemas or colonics. Enemas only cleanse the rectum and sigmoid colon (only the lower eight to ten inches of the colon) causing an evacuating effect. Colonics remove feces blocks but may weaken the mucus membranes and dry the colon. This further imbalances Vāyu’s normal elimination process. *Basti*, however, treats the entire length of the colon from the ileocecal valve to the anus. Not only is feces flushed from the system but also āma is removed from the tissues. Furthermore, balanced and healthy colon function is restored as tissues and organs are rebuilt.

**General Benefits:** *Basti* is useful for many disorders including chronic constipation, sciatica, lower back pain, arthritis, gout, and rheumatism. It also heals numerous neurological disorders like Parkinson’s, MS, muscular dystrophy, paraplegia, hemiplegia, poliomyelitis, osteoporosis, and muscle and nerve atrophy. Further, *basti* helps with mental conditions such as Alzheimer’s, epilepsy, mental retardation, and sensory disorders.

**General Precautions:** *Basti* is not used for babies, for diarrhea, colon cancer, diverticulitis, rectal bleeding, polyps, fever, and some forms of diabetes.

Three types of *bastis* exist:

1. **Anuvāsana (unctuous)—**this enema remains in the body for some time without causing harm. Mainly herbal medicated oils and ghee are used. The amount of oil used in anuvāsana *basti* is 48 or 96 grams (1.7 oz. or 3.4 oz.). It is administered through the rectum. It is given to all those who are suited for nirūha (non-unctuous *basti*), especially those having strong digestion, to those not receiving oleation, and those with Vāyu diseases (only). This form of enema is given before nirūha.

This enema moistens dry tissues and organs, reduces hyperactive digestion, and Vāyu disorders, including nervous conditions. It is done in the day during the spring and on colder winter days; and in the night during the summer, the rainy season, and on milder winter days.

### Anuvāsana Doses

<table>
<thead>
<tr>
<th>Strength</th>
<th><em>Basti</em> Dose</th>
<th>Rock Salt &amp; Fennel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maximum</td>
<td>10 oz.</td>
<td>4.5 gms.</td>
</tr>
<tr>
<td>Moderate</td>
<td>6.8 oz.</td>
<td>3 gms.</td>
</tr>
<tr>
<td>Minimum</td>
<td>3.4 oz.</td>
<td>1.5 gms.</td>
</tr>
</tbody>
</table>

The day after *basti* a warm ginger/coriander decoction is drunk to prevent any adverse effects from oleation.

2. **Nirūha or Āstāpana (non-unctuous)—** This is a highly beneficial herbal decoction enema mixed with milk and a little oil. *Nirūha* is given to those with abdominal pain, distention, tumors, gout, splenic diseases, diarrhea (without other associated diseases), chronic fever, runny nose, obstructed semen, gas, or feces; enlarged scrotum, urinary stones, amenorrhea, or severe Vāyu disorders. It provides health to the healthy and gives strength to the tissues that are weak.

<table>
<thead>
<tr>
<th>Strength</th>
<th><em>Basti</em> Dose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maximum</td>
<td>33.9 oz.</td>
</tr>
<tr>
<td>Moderate</td>
<td>27.7 oz.</td>
</tr>
<tr>
<td>Minimum</td>
<td>20.3 oz.</td>
</tr>
</tbody>
</table>

Symptoms of proper *basti* include feeling lightness in the body. Two, three, or four *nirūha bastis* can be given in a row.
3. Uttarabasti—is an upper-tract enema that uses a combination of decoction and medicated oils. It is delivered through the urethral and vaginal passages for the particular problems associated with these organs (page 197).

Precautions:

Enemas are not given for the following reasons, 

- **Nirūha**—This is not used for excess oleation, chest injury, severe emaciation, diarrhea with āma (toxins) or of a recent onset; vomiting, just after purificatory therapies, or just after nasya (nasal oil therapy). It is also contraindicated for asthma, coughs, salivation, gas, poor digestion, rectal swelling, taken before food is digested, or with an enlarged abdomen due to intestinal obstructions. This enema should not be used when clients suffer from perforated alimentary tracts and water, skin diseases, diabetes mellitus, or when women are in their seventh month of pregnancy. Other conditions when nirūha is not advised include after drinking ghee, with aggravated dosha, when fatigued, hungry, thirsty, overworked, angry, anxious, frightened, or drunk. It is also not used when there is difficult breathing, hiccup, alasaka, cholera, dysentery, urinary disorders, hemorrhoids, anemia, edema, anal inflammation, confusion, anorexia, coma, obesity dry throat, or lung injury. Nirūha is not used on the very young or very old.

- **Anuvāsana**—This is not for persons unsuited for nirūha, nor for anemia, jaundice, diabetes, rhinitis, fasting, splenic diseases, diarrhea, constipation, and an enlarged abdomen from Kapha excesses. It is not suggested for those with eye problems, obesity, intestinal parasites, gout, goiter, lymphatic TB (swollen lymph glands), blood or tissue parasites, or for those who have consumed poisons.

Anuvāsana basti can be done the same day as nirūha. If symptoms persist, a second application can be given the 2nd, 3rd, or 5th day. The second anuvāsana can be stronger if stool is not passed within 48 hours.

**Quantity:**

- Birth until 2 years old, 48 grams (@1.7 oz.) of liquid are used. [For emergency cases only]
- 2 to 13 years old, each successive year it should be increased by 48 grams (until it reaches 576 grams or about 20 oz.).
- 13 to 18 years old, each successive year by 96 grams/ @ 3.4 oz. (until it reaches 1,152 grams or approximately 41 oz.).
- 18+ years old, 960 grams (@34 oz.) are used.

The amount of oil used is 1/4 that of a decoction, according to each age group.

### Herbs

<table>
<thead>
<tr>
<th>Vāyu</th>
<th>cedar, licorice, vachā, bilwa, śhatāvari, aśhwagandhā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pitta</td>
<td>licorice, bilwa, śhatāvari</td>
</tr>
<tr>
<td>Kapha</td>
<td>cedar, vachā, bilwa, aśhwagandhā</td>
</tr>
</tbody>
</table>

Method: After oleation (snehana), sudation (svedhana), (and if necessary) emesis (vamana), and purgation (virechana); after elimination, on an empty stomach, after performing prayers; considering one’s dosha, the proper herbs, the practitioner, and having other basti experts present, basti (enema) is given. If a person is strong and is so suited, an oil enema is given first. [According to the Ashtāṅga Hridayam, from September through March, enemas are given during the afternoon. In the remaining months, bastis...
are administered in the evening. Some suggest it be always given in daytime. Regarding time of year, some suggest *basti* during the late summer or early fall. Charak says non-unctuous enemas can be given during the day in the winter and spring, and in the evening during the remainder of the year.

1. An oil massage (*abhyaṅga*) and bath are given, followed by an easily digestible meal (1/4 less the usual quantity). Afterwards, they drink a liquid then take a walk. Meditation or prayers are performed as well. Next the person evacuates stool and urine and then lies on a comfortable bed, neither too high nor low (Charak adds, on white sheets with head facing the East). They lie on their left side, with the left leg extended and the right leg bent (knee close to chest) for easier administration. A lubricated nozzle is inserted into the rectum, approximately six inches, after the air has been expelled from the enema bag. Fluids are slowly released into the colon. Some liquid is left in the bag to prevent air from passing into the rectum. Different herbs are made into a decoction to be used in the *basti* with the oil.

2. After the *basti* is administered and the nozzle is removed, the person lies on their back while the practitioner gently hits the person’s buttock several times. The person then slightly raises the heels and buttocks and gently pounds against the bed. Next, the foot of the bed is raised three times, followed by extending both legs. A pillow is then placed under the legs, and the person receives an oil massage, working out any painful or knotted spots. This helps the enema to stay in longer (if the enema is soon expelled, another oil enema is immediately given).

3. *Nirūha* or water-based *basti* is held in the body for about 48 minutes. *Anuvāsana* or oil *basti* must remain in the body for 9 hours. Should the elimination reflex cause early release of the fluids, they are reapplied.

If, after *anuvāsana*, the person has regained a strong digestive fire, they can eat a light meal in the evening. If the oil does not come out due to the excessive dryness inside the body, and the person feels good, it can remain inside overnight. It is expelled in the morning by drinking warm water. If it does not come out after 24 hours, the person is administered an herbal (fruit) rectal suppository or strong decoction enema. Signs of proper administration of enema include feeling relief from the toxins, and finding the oil being expelled along with the feces, followed by gas.

4. *Basti* is repeated on the 3rd or 5th day, or until the fat is well digested. Those with excessive dryness, or who exercise daily and have good digestion, receive daily oil enemas.

5. When the body becomes well lubricated, a purificatory decoction enema is given to clear the channels (*srotas*) 3 or 5 days after the unctuous enema (*Suśhrut* suggests the same day). It is given in the afternoon, after the person digests a light meal, and after oleation, sudation, elimination of feces, urine, and meditation. The strength of the decoction depends on the strength of the client.

If stool, urine, or gas blocks the *basti* flow, a smaller dose is given to ensure the oil enters into the body (and not just the water).

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After receiving an oil enema, a decoction enema is given to restore balance between toning and reducing. This balances all three *doshas*. Oil enemas are given after a span of three days so as not to impair the digestion. For extreme Vāyu excesses and dryness, oil enemas may be given daily.
Results of Nine Bastis

An ideal therapy consists of a series of nine enemas.
1st permeates the inguinal and pelvic region with demulcent properties
2nd restores Vāyu in the cephalic part of the head
3rd improves body strength and complexion
4th permeates the plasma (rasa)
5th permeates the blood (rakta)
6th permeates the muscles/flesh (māṃsa)
7th permeates the fat (medas)
8th permeates the bones (asthi)
9th permeates the marrow (majjā)

This series is repeated twice; once without oil, once with oil.

Non-unctuous (nirūha) enemas promote longevity, intelligence, voice, complexion, and draw out feces, mucus, bile, and urine. Unctuous (oil) enemas (used after non-oil enemas) help the complexion, strength, Vāyu, mental clarity, energy, and weight. After oil enemas, fasting is advised for the rest of the day. Oil enemas are best for conditions of the head, heart, bladder, and Vāyu excesses. Pain, numbness, and swelling may develop when Vāyu is obstructed by fat or Kapha. For these situations, unctuous enemas are not advised as they will aggravate the fat and Kapha conditions.

The number of enemas suggested are traditional, but in today’s fast-paced life, it may not be practical or necessary for persons to take so many enemas. Readers and practitioners are advised to use intuition and evaluate the results even one or two enemas produce before possibly forcing more sessions. Just as the dose of herbs has been found to be much less in the west than in India, so too vanama, virechana, and basti may need to be applied in moderation.

Post-Enema Precautions: It is always best to stay on a wholesome diet, but if this is not possible, persons should eat properly for at least double the length of the basti therapy. For example, if one undergoes a nine-day basti program, healthy foods should be eaten for at least 18 days immediately afterwards. Otherwise, persons may feel worse than they did before they began the basti therapy.

After basti one is also advised to avoid excesses of any kind, such as prolonged sitting, standing, speaking, travel, naps, coition, cold, sun, grief, wrath, and suppression of natural urges.

If too much oil has been administered during basti and excess pressure exists, one may experience aversion to food, an oily or greasy complexion, an oily smell in the mouth, coughing, difficult breathing, and dull senses. Also, each person may develop symptoms specific to their doṣha.

Vāyu— astringent taste in mouth, yawning, shivering, limb pain, Vāyu discharges, viṣhamsa fever (i.e., malaria, viral fever, or fever due to injury).

Pitta—fever, burning, thirst, perspiration, pungent taste; yellowish complexion, urine, and eyes.

Kapha—water brash, sweet taste in mouth, heaviness, vomiting, difficult breathing, mucus, fever, food aversion.

Receiving inadequate or cold enemas (either dry or oily) without proper pre-cleansing can produce scanty stools, cramps, heaviness, distended intestines, or constipation.

Enemas after a heavy meal cause cramps, a heavy stomach, no release of gas, heart problems, bad taste or food aversion. If oleation, sudation, proper diet, and elimination of stool have not been done properly, one may experience heavy limbs, colic, abdominal distention, difficult breathing, or heavy intestines.
Decoction Enema  
(Nirūha Dravya Kalpanā)

Preparation: (The recipe in Aṣṭāṅga Hridayam Ṣū.; Ch 19, verse 38½-40, is as follows),

- 960 grams (34 oz.) of the herbs appropriate for ones dosha (constitution) are made into a decoction.
- [Herbs are boiled with 16 parts water (approximately 4.2 gallons over a low flame) until 1/4 of the water remains (about a one-gallon decoction).
- Next oil or ghee is added to the decoction, in the amount of 1/4 of the decoction for Vāyu, 1/6 quantity for Pitta, and 1/8 quantity for Kapha.
- 1/8 quantity of medicated paste is sometimes added, making the decoction neither too watery nor too thick.
- Lastly, 48 grams (@1.8 oz.) of raw sugar cane (jaggery) or molasses is added, along with similar doses of honey and salt, depending upon the dosha.

Author, Vāghbhata, notes other views:

- Oil and honey are each 144 grams (5.1 oz.),
- Salt for the strong person is 12 grams, (.42 of an ounce) medicinal paste is 96 grams (3.4 oz.).
- All other liquids are 480 grams (17 oz.).

Further, Charak offers a breakdown similar to the Aṣṭāṅga formula for oil enemas:

- 1 year old 40 grams (@1.5 oz.).
- 2 to 12 years old—each year an additional 40 grams is added.
- 12 to 18 years old—80 grams (@3 oz.) are added each year until it reaches 960 grams (@34 oz).
- 18 to 70 years old—960 grams.
- 70 +— 800 grams (@28 oz.).

The order of mixing ingredients is honey, salt, oil (or ghee), paste, and decoction. The ingredients are well mixed and mildly warmed before being administered to the person.

The flow of the enema should be moderate (i.e., not too forceful). After receiving the enema, the person lies on their back with a pillow under their head, concentrating on the enema. When the elimination urge presents itself, they should squat on their heels to expel the enema and wastes. If the enema should stay in for 48 minutes, it becomes critical to expel it. Various substances, including oils, alkalis, hot and sour properties, are immediately given. Alternatively, an herbal (from fruit) suppository is given, along with sudation and—even frightening the person, so as to expel the enema.

Decoctions may be given several times until the person feels relief from the toxins. Once they are feeling better they take a warm bath to remove any lingering complications due to the enemas. Food consists of rice and soothing herbal teas with ghee. If the enema increases Vāyu, an oil enema is immediately given.

Charak suggests, that once the enema is expelled, the person should be sprinkled with cool water and given boiled rice. Later in the evening, after the earlier meal is digested, the person eats a small and easily digestible meal. Then an oil enema is given to restore bulk.

Herbs used in decoctions by Charak include guæucí, gokṣhura, sandalwood, triphalá, daśmūl, bilwa, vachā, musta, pippalí, also jaggery, honey, ghee, oil, and rock salt.

Sample Decoction Basti

Calamus, ginger, fennel, 1-2 tsp. rock salt, and up to 1/2 cup sesame oil, per quart of decoction. Licorice, other demulcents, or oil is used because the enema may be too drying or depleting. Cleansing enemas are followed with an oil enema (1/2 cup sesame oil in 1/2 cup warm water). This balances all three doshas.

Helps: Chronic constipation, colitis, arthritis, epilepsy, paralysis, anxiety, neurosis, insomnia, sciatica, lower back pain, kidney disorders, neuralgia, and Vāyu disorders.

Note: Vamana, virechana, and basti are not given to people before age 10 or after age 70.
Urethral Basti (Douche)

For complications of urine, genital tract pain, prolapsed uterus, urine retention or incontinence, menorrhagia, and during the menstrual cycle, douches are advised. During menstruation the uterus is not covered; therefore, it receives unction very easily. This allows for easy release of Vāyu.

After a meal (with ghee), passing stool, urine, and after bathing, a person sits comfortably on a straight, soft, knee-high seat. The catheter is introduced gently into the orifice, neither too deep nor too shallow. The nozzle is greased with ghee and 20 grams (.7 of an ounce) of a decoction and is inserted into the body. As the decoction is expelled, the process is repeated another two times. If the third decoction is not released, it is all right. Decoction herbs include pippalí, black salt, apāmárγa, mustard, nirgumdi, and cane sugar. The same procedures, restrictions, complications, and signs of proper application of unctions enemas apply to douching.

For women, the catheter is 10 finger-widths long. It is inserted into the genital tract up to four finger-widths deep. In the urethra, it is inserted up to about two fingers deep. The catheter is easily inserted while the woman lies on her back, with legs fully flexed. Douche is given 2 to 4 times over the course of 24 hours. After the douche, a somewhat thicker suppository is inserted. This therapy continues for 3 days, with the dose gradually increased. After a 3-day rest, the procedure is repeated.

Nasal Therapy
or Snuff (Nasya)

Āyurveda suggests that the nose is the gateway to the head. Thus, nasal herb therapy is used for healing diseases of the throat, neck, head, and senses (e.g., ears, nose, eyes, etc.). Nasya is also used for toning and strengthening these areas.

Nasya is useful in relieving stiffness in the head, neck arteries, throat, and jaw obstructions, coryza, uveitis, tonsillitis, cornea, vision and eyelid disorders, migraines, disorders of the neck, shoulders, ears, nose, mouth, head, cranium, and scapula. It helps facial paralysis, convulsions, goiter, pain, tingling sensation, loose teeth, tumors, hoarse voice, speech disorders, and Vāyu disorders of the mind, head, neck, and throat. Nasya is also helpful in head diseases caused by Kapha (e.g., stiffness, numbness, heaviness). Saturating nasyas are recommended for Vāyu disorders (e.g., facial paralysis, trembling head). Pacifying nasyas are useful for internal bleeding and other Pitta head and neck disorders.

Snuff is suggested three times daily in the rainy, autumn, and spring seasons when there are no clouds in the sky. Snuff is said to improve vision, smell, and hearing; keep hair from graying and falling out; prevent stiff neck, headache, and lockjaw. It is also said that snuff relieves chronic rhinitis, and head tumors. The veins, joints, ligaments, and tendons of the skull gain greater strength. The face becomes cheerful and well developed; the voice becomes more melodious. (See Charak: Sū. Chapter 5; verse 56-62 and Sushrut: Chapter 50 for further information.)

Nasya herbs include balā, viḍāṅga, bilwa and musta. They are made into an oil decoction with various other ingredients.

Three kinds of nasyas exist:

1. Virechana (purgatives)—for headaches, eye problems, throat problems, swellings, enlarged glands, parasites, tumors, skin diseases, epilepsy, rhinitis, and loss of head movement. Ingredients include the appropriate oil, herbal powders, pastes, or decoctions; and are mixed with honey and salt.

Virechana is of two types: avapída (fresh herb juices) and pradhāmana (blowing of herb powders through a tube). For formula, see below.
2. **Bṛiṃhana** (nourishers)—for Vāyu headaches, migraines, loss of voice, dry nose and mouth; difficulty speaking, opening eyes, or moving the arms. Medicated oils help with premature graying and hair loss; ringing in ears, neck, shoulder, and arm disorders; dental problems, and headache on either side of the head. It is also highly beneficial for degenerative brain disorders such as Alzheimer’s, MS, epilepsy, and mental retardation. Ingredients include medicated ghee and extracts from plants.

3. **Śhamana** (palliatives)—for discolored patches on the face, blue patches on the skin and for hair and eye diseases. Ingredients include medicated ghee, milk, or water.

There are two general methods to administer *nasyas*: powder form (blown through a tube); and liquid drops (4, 6, 8 drops—minimum, moderate, maximum). Traditional powder quantities are 6 grams, but even 1/2 gm. may be effective for Westerners. The tub length is 6 *āṅguli* long (6 finger widths).

Five forms of *nasya* are used: snuffing, pressing, blowing, smoking, and smearing. Two categories of snuff exist: uncting and evacuating. Also, 2 types of pressing are available: evacuating (*śhiro virechana*) and retaining (*nasya*). Blowing of powders into the nose cleans the body channels (*srotas*). Smoking has 3 categories: pacifying, evacuating, and saturating. Smearing promotes both evacuating and pacifying results. The two most effective methods are powder (inhaled through a tube) and liquid drops (4, 6, 8 drops—minimum, moderate, maximum).

<table>
<thead>
<tr>
<th>Ingredient</th>
<th>Dose</th>
</tr>
</thead>
<tbody>
<tr>
<td>pungent herb (e.g., <em>pippali</em>)</td>
<td>3 gms.</td>
</tr>
<tr>
<td><em>hiṅgu</em></td>
<td>31.25 mgs.</td>
</tr>
<tr>
<td>rock salt</td>
<td>750 mgs.</td>
</tr>
<tr>
<td>milk, water, or decoction</td>
<td>24 gms.</td>
</tr>
<tr>
<td>sweet: raw honey, or sugar</td>
<td>12 gms.</td>
</tr>
</tbody>
</table>

### Snuff—uncting (*nasya*) and evacuation (*śhiro virechana*)

Snuff is subdivided into five categories, as shown in the chart above.

1) **Unciting (**Sneha**):** Oil increases deficient oily matter of the brain, reduces feelings of void or emptiness, tones nerves and muscles in the neck, shoulders, and chest. It improves eyesight, balding, premature graying, loose teeth, earaches, cataracts, dry mouth, nose disorders, loss of voice, Vāyu-head disorders, and wrinkles. Vāyu- and Pitta-reducing herbs are used. Four, 6, or 8 drops constitute the minimum, moderate, and maximum doses. Other sources suggest using only 3 drops.

2) **Evacuating (**Śhiro-virechana**):** Powders of *pippali*, *vidanga*, *apāmārga*, or any oil mixed with these herbs, is used to reduce Kapha and mucus in the throat, palate, or head. This procedure helps with food aversion, headache, heavy head, cold, coryza, hemicrania (headache on one side of the head), edema, skin disorders, epilepsy, laryngitis, worms, and hysteric convulsions. Four, 6, or 8 drops are the minimum, moderate, and maximum doses.

3) **Pratimarṣha:** This is also an uncting procedure in which oil is dropped into the nose and expelled through the mouth. *Suṣhrut* says, 1 to 3 drops, or whatever amount it takes for the oil to move through the nose and reach the mouth. *Suṣhrut* also suggests that oil be used for Vāyu and Kapha *doṣhas*, and ghee be used for Pitta *doṣhas*. However, any medicated Pitta-reducing oil is also suggested by other writers.
(e.g., brāhmi oil). Pratimarśha is useful for those who are wounded, emaciated, children, and the elderly; and at all times and seasons (including rainy weather). It strengthens the senses, helps prevent premature graying and hair loss, thirst, head and mouth diseases, and all disorders above the shoulders.

4) Avapida: This is an evacuative procedure. Fresh pungent herbal juice is dropped into the nose. Then the nostrils are pressed with both palms. Four, six, or eight drops constitute the minimum, moderate, and maximum doses. This method helps with tridośhic fevers, throat disorders, excess sleep, parasites, and mental disorders (including epilepsy and insanity). Some ingredients, for example, are licorice, black pepper, vachā, and rock salt, made into a liquid with warm water.

5) Pradhama: This is another evacuative method. Here, evacuating six gms. of herbal powders are blown into the nostrils through a tube six aṅguli (six finger widths). It is useful for those with extreme doṣha imbalances (e.g., unconsciousness). Ingredients include rock salt and trikatu.

Precautions: It is not advised to take nasya when thirsty, after a meal or a fast, just before or after bathing, with acute rhinitis, the last few months of pregnancy, during menstruation, just after asthma attacks or with difficult breathing, colds or coughing. Nasya is also not used just after oleation, emesis, purgation, basti, after sex or drinking too much water or alcohol; on sun-less days, with acute coryza, anger, grief, fatigue, when excited or suppressing natural urges. Further, it is not used during bad weather or for children under 7 years old, and the elderly over 80 years of age.

Pratimarśha is not used after wine, when weak, with head-worms, and when doṣhas are greatly excessed and move around.

Time: Nasyas are taken before meals. Kapha doṣha take these nasyas in the morning, Pittas in the afternoon, and Vāyu doṣhas in the evening or night. Healthy persons take snuff in the morning in the summer, afternoons in the winter and rainy seasons (when it is not cloudy). Snuff is not taken during the early rainy season, fall, and spring, except during emergencies. Then, it is taken in the morning.

Nasya is taken daily, both morning and evening, for Vāyu head disorders, hiccup, tetanus, convulsions, stiff neck, and for a hoarse voice. For all other diseases it is taken only once daily for 7 days.

Method: Nasya is taken after elimination of stool and urine, brushing teeth, smoking herbs and receiving oleation (oil massage) to the neck, cheeks, and forehead. The palms are first rubbed together until warm and then placed over the face (as fomentation). Alternatively, a warm wash cloth may be placed over the sinuses. This process begins to loosen toxins and expand the channels for easier toxin elimination.

Next, the persons lie on their backs on a bed in a room with no drafts. Feet are slightly raised and the head is slightly lowered. The limbs are extended.

Nasya oil is slightly warmed and then inserted into the nostrils, (right nostril first), while the other nostril is kept closed. Oil is sniffed up into the head. To better achieve this effect, nostrils may be closed with the fingers while inhaling through the nose begins. Then fingers are released, causing a sudden rush of air into the nostrils. This process can be done five to ten times.

Afterwards, the soles, neck, palms, ears, and face are fomented again with warm palms, and gently
massaged. Turning to the side, persons spit out any oil that may have reached the mouth and throat. This procedure is taken two to three times. Should fainting occur, cold water is sprinkled over the body (but not the head). After a purgative *nasya*, a medicated oil *nasya* is administered (according to one’s *doṣha*). Persons lie on their backs for about two minutes, inhale smoke from various herbs, then gargle with tepid water several times to cleanse the throat from the *nasya*.

In the above chart, *Suśruta* suggests the number of drops applied in each nostril, for small, moderate, and high *nasya* doses.

### Results of effective *nasya*

- Feeling lightness in the head, clear passages, easing of the original symptoms, clear mind and senses.
- If *nasya* has been done in excess, dry foods are eaten to restore balance.
- If *nasya* has been insufficient, *ghee* is taken.
- For more serious health concerns, the process is followed for 7 days. After a few days rest, the process can again be repeated for 14 days. After a few days rest, *nasya* is again given for 21 days.
- Suggested times for therapeutic administration are shown below.

<table>
<thead>
<tr>
<th>Doṣha</th>
<th>Nasya Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>3:00 - 6:00 a.m./p.m.</td>
</tr>
<tr>
<td>Pitta</td>
<td>Noon and/or midnight</td>
</tr>
<tr>
<td>Kapha</td>
<td>6:00 - 9:00 a.m./p.m.</td>
</tr>
</tbody>
</table>

Results: Generally, all *nasyas* promote clarity, sharp senses, and improved sleep patterns. The use of purgatives includes relief of eye strain and tension, clean mouth, and clear voice.
### Specific Therapies

The Śāṅgadhara Saṁhitā outlines therapies for specific health concerns and their doses. Virechana, or evacuative nasya, is divided into two kinds, avapida (fresh pungent herb extract juice) and pradhamana (blowing pungent herbal powders in the nose).

**Ingredients:** Various cleansing herbs are used as snuffs, decoctions, oils, ghee, and smoking to heal the nasal passageways and head. Herbs used are calamus, cloves, gotu kola, bayberry, sage, and basil. Nasya works directly on the prāṇa and brain, and it is good for all doṣhas, though smoking may aggravate Vāyu or Pitta. It is useful in helping the sinuses by using expectorant herbs, including vāsāk, ginger, and black pepper.

- **Sinuses and brain:** Gotu kola or calamus oil, or ghee are used.
- **Nasal passages:** Cloves, calamus, and bayberry are smoked.

**Doṣhas:**
- Vāyu persons take nutritional nasyas. Pitta/Vāyu persons use herbal sedatives.
- Nasal massage is also suggested to release emotions that can be stored in the nose.

Kapha doṣhas use calamus or gotu kola to relieve headaches, heavy or lethargic heads, colds, running noses, sticky eyes, hoarseness, sinusitis, tumors, epilepsy, chronic rhinitis, attachment, greed, and lust.

**Nutritional Nasya:** For Vāyu doṣha. Ghee, oils, or salt are used for migraines, dry voice or nose, nervousness, anxiety, fear, dizziness, emptiness, negativity, stiff neck, dry sinuses, or loss of sense of smell.

**Sedative Nasya:** For Pitta doṣha. Use aloe vera juice, warm milk, aśhwagandhā, or gotu kola juice/oil; for hair loss, conjunctivitis, or ringing in the ear.

**Oil Nasya:** For all doṣhas. Decoctions and oils together are used.

**Complications:** Symptoms of inadequate nasya include deranged senses and dryness. As an antidote to this, nasya is repeated using the proper amounts. Excess, deficient, cold, hot, or sudden nasya may cause thirst, belching, and aggravation of the condition.

**Nasal Massage:** Pinky fingers are dipped into the oil needed and gently inserted into the nostrils (one at a time) as deep as comfortably possible. The passage becomes lubricated through a gentle massage.

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### Results of Pratimarṣha Nasya

<table>
<thead>
<tr>
<th>Time of Use</th>
<th>Benefits</th>
</tr>
</thead>
<tbody>
<tr>
<td>upon waking in the morning</td>
<td>removes waxy mucus in the nose, cheerful mind</td>
</tr>
<tr>
<td>after brushing teeth</td>
<td>sweet aroma, taste, firm teeth</td>
</tr>
<tr>
<td>before leaving home</td>
<td>safeguards from smoke, dust, pollution</td>
</tr>
<tr>
<td>after exercise, coition, travel</td>
<td>removes fatigue</td>
</tr>
<tr>
<td>after stool/urine</td>
<td>removes dull/heavy vision</td>
</tr>
<tr>
<td>after gargling, eye salve</td>
<td>invigorates the eyes</td>
</tr>
<tr>
<td>on an empty stomach</td>
<td>cleans/lightens inner channels</td>
</tr>
<tr>
<td>after emesis</td>
<td>cleans mucus in ducts, stimulates appetite</td>
</tr>
</tbody>
</table>
This relaxes the deeper tissues and can be done every day or whenever under stress. First the massage is done clockwise, then counter-clockwise.

**Blood-letting (Rakta Mokša)**

(Therapeutic toxic blood-letting) involves releasing toxic blood from various body sites, although mainly from the back. At first, blood should be dark or purplish. When it turns bright red, therapy is complete. Two to 8 ounces is the general amount of blood released. Sometimes various sensitive sites require only a prick to relieve problems. For example, at the eyebrow a prick relieves headaches, and eye inflammation. This process is no longer used in India as often as it once was. In some countries a professional license is required in order to practice this therapy. Blood-letting is useful when wishing for immediate results with Pitta disorders such as skin, liver, spleen, and conditions like gout, headaches, and hypertension. Late summer through early fall is the best time for this procedure.

**Precautions:** Rakta mokša is not used on babies, the elderly, during pregnancy or menstruation, or with anemia, edema, leukemia, bleeding, or cirrhosis.

**Smoke Inhalation Therapy**

**Dhūma**

Daily use of smoke inhalation is used for cough, asthma, chronic rhinitis, voice disorders, bad smell in the nose or mouth, pallor, hair disorders, mucus, itching, and pain. It is also used for loss of hearing, taste, or sight; stupor, hiccup, heavy head, head or neck pain, hemicrania, earache, eye pain, throat or jaw spasm, weak teeth or toothache, ear, eye, or nose discharges, worms, sneezing, fatigue, dull intellect, Vāyu or Kapha diseases, and excess sleep.

Vāyu doṣhas use lubricating smoke (snigdha), Vāyu/Kapha doṣhas use medium or madhyā smoke, and Kapha constitutions use tikṣha or strong smoke therapies. Like other therapeutics discussed, the categories of smoke fall into the categories of mild, palliative, purificatory, or purgative.

<table>
<thead>
<tr>
<th>Strength</th>
<th>Herbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mild (lubricate)</td>
<td>guggul, musta, bilwa, cardamom, madana phal, saffron, sesame oil, and ghee</td>
</tr>
<tr>
<td>Medium (palliative)</td>
<td>upala, licorice, kuṣṭha, aromatics</td>
</tr>
<tr>
<td>Strong (purgative)</td>
<td>frankincense, vachā, daśmūl, triphalā</td>
</tr>
</tbody>
</table>

Others suggest two medicated smokes, and one oil smoke daily. The result is the cleansing of the heart, throat, senses, lightness of the head, and pacifying of the doṣhas. For calming the mind, sandalwood, jañāmāṇḍī, etc. are useful.

**Mild** (lubricating) herbs are inhaled after sneezing, yawning, defecation, urination, copulation, surgery, laughing, and brushing teeth. It is done once a day. Ingredients include guggul, musta, sesame, and ghee.

**Medium** (palliative) herbs are inhaled at the end of the night, after meals, and after nasya therapy. Inhalation is done only once a day. Herbs include licorice and (naturally) perfumed scents.

**Strong** (purgatives) are used upon waking from sleep, after nasya, washing eyes, bathing, and vomiting. Smoke is inhaled four times daily. Herbs used include triphalā, vachā (calamus), and frankincense.
6 Forms of Dhúma

<table>
<thead>
<tr>
<th>Dhúma</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brīṃhaṇa</td>
<td>(toning)</td>
</tr>
<tr>
<td>Rechana</td>
<td>(purgative)</td>
</tr>
<tr>
<td>Kāsaghna</td>
<td>(cough-reducing)</td>
</tr>
<tr>
<td>Vamana</td>
<td>(emetic)</td>
</tr>
<tr>
<td>Vraṇadhūpan</td>
<td>(ulcer fumigation)</td>
</tr>
<tr>
<td>Šhamana</td>
<td>(palliative)</td>
</tr>
</tbody>
</table>

**Time:** The procedure is to take 3 puffs 3 times. Some authorities suggest smoking 8 times during the day for Vāyu and Kapha excesses, after bathing, meals, vomiting, sneezing, brushing teeth, after snuff, eye-salve application, and sleep. Others suggest two medicated smokes and one oil smoke daily. The result is the cleansing of the heart, throat, senses, lightness of the head, and pacifying of the doṣhas.

**Precautions:** Smoke inhalation is not recommended for people who have bleeding disorders, have completed purgation therapy (virechana), or enema (basti); or who suffer from enlarged abdomen, diabetes, blindness, Vāyu moving upward (e.g., belching), flatulence, or have just eaten fish, wine, yogurt, milk, honey, ghee, or oils, or have ingested poison, or have head injuries, anemia, and insomnia. Smoking at improper times results in bleeding disorders, blindness, deafness, thirst, fainting, delusions, and intoxication (they are countered by cold). Exhalation through the nose causes loss of vision; exhale only through the mouth.

Herbal smoke inhalation is not given until 18 years of age (some say after age 12). [Mouth gargle begins at age five].

**Excess/Untimely Smoking:** Symptoms include deafness, blindness, dumbness, vertigo, internal hemorrhaging. Antidotes include using ghee snuff, and eye salve. Cooling herbs are used for blood disorders. Rough herbs are used for Kapha and Pitta disorders (e.g., cardamom, kūṭ, black pepper).

**Preparation of Smoke Wick:** A reed, 12 finger-widths in length, is soaked in water for 24 hours, then wrapped in 5 layers of cloth and smeared with a thin paste of the appropriate herbs. The herbs are left to dry; then the reed and cloth are removed. Ghee or sesame oil is added to the herbs. Then, herbs are inserted into a pipe, and lit. Others suggest that the tube be in 3 pieces, one fitting snugly into the other, and that the inner tube be the thickness of the pinky finger. For coughs, powdered herbs are placed on hot coals, and a tube is used to inhale the smoke.

Pipe lengths vary. For evacuative purposes it is 24 finger-width long (aṅguli). For oil, it is 32 aṅguli. Regular therapies require 36 aṅguli. The pipe is straight, having three filters near the mouth, with a nozzle. Tube thickness is as wide as the little finger. Excess smoking may cause dryness and heat in the head and throat, fainting, thirst, bleeding, giddiness, and poor sense functioning.

Specific lengths of smoking tubes are assigned for the three types of herbs, and methods of soaking reeds (wicks).

**Method:** The person sits erect.

**Slight congestion** (movement): With the mouth open, as smoke is inhaled through the nose, alternating nostrils (one nostril open, the other closed). Inhalation is through the nose, exhalation is through the mouth. This is repeated three times.

**Clogged** (non-moving): Inhaled through the mouth (to decongest or create movement). Exhale through the mouth.

**Throat congestion:** First inhale through the nose, then later through the mouth. Exhale through the mouth.

The therapy used determines the reed length (see table below).
The tube needs to reach the ulcer

<table>
<thead>
<tr>
<th>Aṅguli</th>
<th>Therapy</th>
<th>Herbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>40</td>
<td>palliative</td>
<td>cardamom</td>
</tr>
<tr>
<td>32</td>
<td>nourishing</td>
<td>ghee, oil</td>
</tr>
<tr>
<td>24</td>
<td>scraping, cleansing</td>
<td>evacuates</td>
</tr>
<tr>
<td>16</td>
<td>cough suppressing</td>
<td>black pepper</td>
</tr>
<tr>
<td>12</td>
<td>emetics</td>
<td>vachā, neem</td>
</tr>
<tr>
<td>*</td>
<td>ulcers</td>
<td>appropriate herbs</td>
</tr>
</tbody>
</table>

* the tube needs to reach the ulcer

A length of two aṅguli (finger widths) must be left free. Paste is applied to the end of the nozzle and smoked.

A fetus is sometimes repeated, for it may take several times to cleanse deeply seated toxins. This is especially true when following short term methods. Also, it may be repeated after 1 to 3 months. Pañcha karma is recommended at least once a year.

2. It is important to resume or establish a diet and lifestyle that is harmonious with one’s constitution. If a person returns to old, bad habits, they may worsen their condition by suppressing the renewed healing energies. The toxins may then directly enter cleansed tissues and go deeper than before, causing severe diseases. During convalescence, persons avoid loud talking, bumpy rides, long walks, excessive sitting, and eating, if experiencing indigestion.

To avoid aggravating the humors, persons also avoid eating unwholesome food, day naps, and sexual relations. If any of these harmful experiences are followed, follow-up toning and rejuvenation processes are used to counteract the ill effects.

3. Once therapy is successful or complete, the next step is rebuilding the tissues damaged by the disease, giving them a new level of strength and purity. Oil or ghee is first taken with gradual reintroduction of the six tastes. First, sour, sweet, and delicious tastes are taken. Then one takes sour and salty tastes. Next bitter and sweet tastes are introduced. These dual tastes are used in these combinations to make food delicious. Lastly, astringent and pungent ones are taken in small quantities as a hygienic measure to clean the mouth and sliminess. Rebuilding the healthy cells and tissues is known as rejuvenation, and is the basis of the Ayurvedic approach to longevity. Deeper tissue rejuvenation is most important because this is the source of the body’s energy or life-sap (ojas). Herbs that increase ojas for each dhatu (tissue) layer are included in the chart at the top of the next page. Brāhma rasāyana, a mixture of gotu kola, ghee, and other herbs is an important rejuvenative.

Organs and Herbs

Herbs and foods can be used specifically to rebuild tissue layers, and herbs can also have a direct rejuvenative effect on the various body organs and tissue layers. (See lower chart on next page).

Life-Sap (Ojas) Increasing Herbs

To prevent future illness and develop a general sense of well-being or balance, rejuvenation may
### Organ-Building Herbs

<table>
<thead>
<tr>
<th>Organs</th>
<th>Herbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lungs</td>
<td>bibhitaki</td>
</tr>
<tr>
<td>Heart</td>
<td>cinnamon, drakshā, ginseng, hawthorn berries, lotus seeds, rose, sandalwood, saffron</td>
</tr>
<tr>
<td>Stomach</td>
<td>licorice, marshmallow, šhatāvari, vanśha lochana</td>
</tr>
<tr>
<td>Small Intestine</td>
<td>cardamom, cinnamon, drakshā, fennel, galangal, ginger</td>
</tr>
<tr>
<td>Liver</td>
<td>aloe gel (with turmeric), dandelion root, mañjishṭhā</td>
</tr>
<tr>
<td>Spleen</td>
<td>astragalus, balā, ginseng, licorice</td>
</tr>
<tr>
<td>Colon</td>
<td>triphala</td>
</tr>
<tr>
<td>Kidney</td>
<td>fo-ti, gokshura, brāhmi, śhilājit</td>
</tr>
<tr>
<td>Brain</td>
<td>calamus, brāhmi, haritaki, jatāṃaṇśhī, śanikh puśpi</td>
</tr>
<tr>
<td>Uterus</td>
<td>aloe vera gel, kapikachhū, saffron, šhatāvari</td>
</tr>
<tr>
<td>Testes</td>
<td>kapikachhū, balā, black musali</td>
</tr>
</tbody>
</table>

### Dhātu - Building Herbs

<table>
<thead>
<tr>
<th>Plasma</th>
<th>Blood</th>
<th>Muscle</th>
<th>Fat</th>
<th>Bone</th>
<th>Marrow</th>
<th>Semen</th>
</tr>
</thead>
<tbody>
<tr>
<td>comfrey root</td>
<td>āmalaki</td>
<td>āmalaki</td>
<td>ghee</td>
<td>comfrey root</td>
<td>ghee</td>
<td>fo-ti</td>
</tr>
<tr>
<td>marshmallow</td>
<td>chyavan prāsh</td>
<td>aśhwa-gandhā</td>
<td>aśhwa-gandhā</td>
<td>aśhwa-gandhā</td>
<td>aśhwa-gandhā</td>
<td>aśhwa-gandhā</td>
</tr>
<tr>
<td>irish moss</td>
<td>ghee</td>
<td>balā</td>
<td>balā</td>
<td>guggul</td>
<td>brāhmi</td>
<td>saw palmetto</td>
</tr>
<tr>
<td>slippery elm</td>
<td>saffron milk</td>
<td>ginseng</td>
<td>sesame oil</td>
<td>solomon’s seal</td>
<td>haritaki</td>
<td>lotus seeds</td>
</tr>
<tr>
<td>šhatāvari</td>
<td>šhatāvari</td>
<td>šhatāvari</td>
<td>šhatāvari</td>
<td>šhatāvari</td>
<td>sandalwood</td>
<td>šhatāvari</td>
</tr>
<tr>
<td>turmeric</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>myrrh</td>
<td>licorice balā</td>
</tr>
</tbody>
</table>
become a part of a person’s lifestyle. One should follow an appropriate nutritional food plan therapies of touch (abhyaṅga), the senses of (see Appendix 3). Āyurveda offers rejuvenative therapies that achieve balance through each of the five senses. Herbs and foods harmonize the sense of taste. The next few chapters describe therapies of touch (abhyaṅga), the senses of smell (aromas), sight, (colors), and sound (mantras and music).
Oil Application (Abhyañaɡa)

Other aspects of pañcha karma include śhiro dhārā (hot oil poured on the head), meridian cleansing, abhyañaɡa (pouring oil on the body), and marma balancing (applying oil on sensitive points). Because every practitioner has their own style of this traditional therapy, both traditional and modern approaches will be discussed.

History

More than 2,000 years ago in India, oils were found that not only healed illness, but also prevented future imbalances. These therapies were traditionally given (to oneself or to others) on a daily basis. Oil was poured onto the entire body (also called abhyañaɡa), head (śhiro bhyañaɡa and śhiro dhārā), ears (karna pūrana), feet (pāda bhyañaɡa), or specific sites that required attention (marma bhyañaɡa).

Lymphatic System: One important benefit from abhyañaɡa is the stimulation of the lymphatic system. The lymph system is pervasive throughout the body, except in the brain, bone marrow, and deep skeletal muscle (though some scientists believe they may extend there as well). The role of this system is to carry nutrients to and remove toxins from the cells. Some cells in the nodes destroy bacteria, viruses, and other potential harmful particles. Other vessels send fresh fluids from the other side of the node to the heart.

Lymph contains about half the concentration of proteins in the plasma, and returns the serum proteins to the blood. Thus, this is a sort of self-feeding, system that means the body prepares its own food and feeds itself. Additionally, it contains many white blood cells that help maintain the body’s resistance to immune disorders, forming these infection-fighting cells in the nodes.

This system contains various amino acids. One amino acid called tryptophan is needed for producing energy and balancing the hormonal and nervous systems. Melatonin a brain hormone synthesized from tryptophan within the pineal gland, is believed to be related to the thyroid, adrenals, and gonads. It has been found to help calm excess mental activity. Dopamine beta hydroxylase, is an enzyme believed to be related to schizophrenia and other mental disorders. Histaminase, another enzyme, breaks down histamine. If histamine is in excess, it may cause gastric acidity, lethargy, itching, headaches, pain in muscles and nodes; and allergies. Thus, abhyañaɡa may help the body produce its own natural antihistamines. Lymphs also play a role in the various forms of edema.

The lymph system is Kapha in nature. Śhleṣhaka Kapha is a mixture of lymph and synovial fluid found in the joints and also runs through the nervous system. Lymph provides the nerves with receiving and transmitting signals. It also helps develop antibodies that are important for the immune system.

By rubbing the joints in a circular motion, circulation is enhanced and rubbing the joints in a circular motion secretes fluid secreted from the lymph nodes. This causes more protein, glucose, minerals oxygen, and antibodies, involved with the lymphatic system, to circulate in the blood.

Benefits of Abhyañaɡa:

The Aṣṭaṅga Hridayam, one of the triad of the classical Āyurvedic texts, suggests abhyañaɡa be given on a daily basis to prevent and heal illness. Many benefits arise from daily abhyañaɡa. Let us look at each benefit individually.

1. Reverses/prevents aging and increases longevity
2. Removes fatigue and stress from work and life overall
3. Heals and prevents nervous system disorders
4. Promotes good vision
5. Nourishes the body and promotes sturdiness
6. Remedies insomnia
7. Creates an electrochemical balance in the body.
8. Oil rubbed into the skin prevents dehydration
9. Oil helps the electromagnetic field of the body.
10. Stimulates antibody production, thus strengthening the immune system.

Aging (Jarā) is a natural process of the body, and surely death is one of life’s certainties. Nevertheless, the diseases caused in the aging process are removed through abhyāna. Symptoms of aging include gray hair and wrinkles; loss of sleep, teeth, impairment of sight and hearing; weakened digestion and elimination; and brittle bones (osteoporosis, arthritis, weakened spine, calcification, stiffness, etc.). Other signs of aging include pain, giddiness, Parkinson’s disease, heart, artery, and blood pressure problems; decreased mental function (memory, concentration, etc.), and diseases of the various organs. Through daily abhyāna life is maintained and people can live a normal life span (longevity or Āyuṣṭh).

Method: Sesame, mustard, or almond oil, applied to the spine, head, and feet, remove effects of old age and increase longevity.

Fatigue (Śhrama) results from hard work, stress, poor diet, lack of exercise, not protecting oneself from the environment, etc. These habits weaken the muscles, nerves, and joints. Abhyaṅga provides a passive exercise, cleanses stress from the muscles, removes toxins from the organs, cells, tissues, and blood; and tones the muscles and nerves.

Method: Rubbing, patting, squeezing of muscles.
Add sandalwood oil to the oil mixture.
For fatigue caused by straining muscles add a pinch of salt to warm water and soak the limb.
Adding a heating oil such as mint, eucalyptus, or mustard helps fatigue due to toxin accumulation.

Nervous disorders (Vāyu Roga) occur due to excess air (Vāyu), which is the element that regulates sensory-motor skills. It is also the most important element because it regulates the other two doṣhas (Pitta regulates the metabolism and enzyme and digestive functioning. Kapha regulates the body organs). So, balancing Vāyu is necessary; daily abhyaṅga achieves this balance.

Method: Mahānārāyan oil removes air imbalances that aggravate the nervous system.

Eye (Drīṣṭi) sight is weakened by poor lighting, poor posture, reading print that is too small, excessive television, gazing at overly bright or flashing lights, (e.g., the sun, neon, and flashing signs), receiving excess sun, heat, or cold to the head; excess eating and drinking of pungent and oily foods. Additionally, old age causes impairments such as cataracts, near- and farsightedness, night blindness, optic nerve problems, etc. Poor or improper diet creates an inflamed or detached retina, atrophy of the optic nerve, etc. Āyurveda also believes that constipation causes various eye problems. Again, abhyaṅga heals these impairments and corrects the visual problems associated with the aging process.

Method: Attending the spine, neck, head, and feet. Before bed
a) massage the navel clockwise using sesame or coconut oil.
b) foot massage, including pressing between the big and index toes.

Other helpful measures for the eyes include staring at a candle flame (at eye level), massaging the temples, using a neti pot, massaging the nostrils with ghee, ingesting triphalā each morning, washing the eyes with ghee.

Nourishing (Puṣhti) the tissues (dhātu, i.e., plasma, blood, muscle, fat, bones, nerves/marrow, reproductive fluid), are affected by poor eating habits, digestion, and metabolic functioning. The result is that foods are not digested and properly eliminated. Undigested foods become toxic waste in the body (āma) and hamper the natural absorption of nutrients. Through abhyaṅga wastes are loosened, flow to their sites of elimination, and are expelled as urine, feces, and sweat.

Method: Rubbing, pressing, kneading.
Sturdiness (Dārdhya) Stress, trauma, shocks, and accidents diminish the body’s sturdiness. The inability to overcome these blows to the system results in many diseases and impairments. *abhyaṅga* relieves these problems, allowing persons to recover and heal, and prevents further weakening of their system. For those who are physically incapacitated *abhyaṅga* provides a passive form of exercise.

**Method:** Rubbing, pressing, kneading.

Sleep (Swapna) or rest is needed to recover from the mental, physical, and emotional activities of the day. Persons deprived of sleeping and dreaming develop physical and mental diseases. Some people sleep too much, some sleep too little. Sleeping pills, caffeine, etc. are artificial attempts to balance one’s unhealthy sleeping habits. Bad foods, overeating, drugs, overwork, worry, anger, lethargy, fear, etc. create these situations of insomnia and oversleeping. *Abhyaṅga* removes toxins, calms the nerves, brings the body and mind back into balance with nature, and helps the person naturally adjust to daily rhythms.

**Method:** Rubbing of oils to the feet and tense areas before bed.

*Abhyaṅga* and the Doshas:

Besides removing general aging problems, *abhyaṅga* provides specific benefits for people of different constitutions.

Vāyu *doṣhas* tend towards excess dryness, both on the skin (including wrinkles) and internally. They may develop nerve and bone disorders, constipation, anxiety, and weak immune disorders. Oil application restores moisture to the skin, soothes the nerves, strengthens the bones, and nourishes the tissues. Some authorities suggest *abhyaṅga* against the direction of the hair to open the pores, then reversing the direction. Others suggest *abhyaṅga* only in the direction the hair grows. Sesame oil is blended with general Vāyu-reducing herbs and essential oils or herbs and oils for a specific health condition.

Pitta constitutions generally have heat excesses such as skin rashes, ulcers, infections, eye, heart, and blood disorders; impatience, and hot temper. Applying oils that are sweet and cooling brings balance, and also heals and prevents further occurrence of these situations. Sesame oil is blended with general Pitta-reducing herbs and essential oils or herbs and oils for healing a specific condition.

Kapha people retain an excess of water, and tend to suffer from symptoms such as weight retention, edema, mucus, lung and sinus congestion; and sluggish minds. Warm oils help remove the excessive amounts of water and restore balance. *Āṣṭāṅga Hridayam* also mentions the applying of fragrant powders to reduce Kapha, liquefy fat, promote compactness strength of the body parts; and create good skin tone. Sesame, mustard, or canola oil is blended with general Kapha-reducing herbs and essential oils, or herbs and oils for specific health conditions.

Pressure during *abhyaṅga* varies according to one’s *doṣha*. Vāyu people need a light, gentle touch. Pitta *doṣhas* prefer a moderate touch. Kapha constitutions enjoy deep muscle *abhyaṅga*. Further, a slow, pressure is applied around the waist with slightly more pressure exerted around the face and neck. The head and feet receive even more pressure, and more time is spent on these two areas. Soft, less fleshy, and less muscular areas are also gently pressed (e.g., navel region, temples, heart, and ribs).

*Abhyaṅga* Time:

Daily *abhyaṅga* is done 1 to 2 hours after eating, preferably yoga or exercise (until persons break a sweat) is practiced after *abhyaṅga*. It is best to wait at least 1 hour after *abhyaṅga* before taking a bath to let the oil nourish and detoxify all the tissue layers. The oil also keeps the body and skin flexible. Oil is applied at room temperature in the summer and warmed in the winter. Herbal decoctions and essential oils, according to one’s *doṣha*, may be added to the oils.
Sesame oil (i.e., unscented), when used by itself, is best applied on Mondays, Wednesdays, and Saturdays, for auspiciousness, wealth, and longevity. *Abhyaṅga* with unscented oil or without herbal oil is not recommended on the lunar days, 3, 6, 8, 10, 11, 13, 14 (i.e., counting from the first day of the new moon to the full moon. It is also not recommended on the same days from the full moon to the new moon). Infants and elderly may receive care on all days.

*All days are favorable for abhyaṅga when the base oil is mixed with essential flower oils, herbal plants, or using mustard oil (for Kapha doṣha).*

*Abhyaṅga* is not given immediately after enemas, emesis, or purge therapy; during the first stages of a fever, or with indigestion. It should also not be given to persons with excess Kapha (āma or toxic) disorders, such as obesity, unless the oils or powders are specific to reduce āma and Kapha.

One unique advantage of medicated oil *abhyaṅga* is that their healing properties are absorbed into the system within two minutes. It nurtures all seven tissue elements in less than 14 minutes. Ingesting herbs takes a longer time because they pass through the digestive system.

**Specific Abhyaṅga Therapies:**

Besides the general benefits of healing difficult diseases and promoting longevity, each special *abhyaṅga* method offers unique therapeutic properties. Some of the approaches offer both traditional and modern uses. Traditional methods are used along with *pañcha karma* practices. Modern approaches are generally from India’s Kerala state. These modalities can be used for healing by themselves; there is no need for emesis, purgation, and enemas.

**Pressure:** Two views on *abhyaṅga* pressure exist: According to *doṣha* and according to *guna* (quality). As mentioned above, a person can receive *abhyaṅga* with light, moderate, or deep touch, depending on whether they are Vāyu, Pitta, or Kapha *doṣhas*, respectively. A second option is to apply pressure according to how much purity (*sattwa*), heat/energy (*rajas*), and grounding (*tamas*) one needs. For example, if a person is experiencing mild imbalances (e.g., the start of a cold), then a gentle, *sattwic* touch is used. If a moderate imbalance exists (e.g., a full-blown cold) then more heat and energy (*rajas*) is used. Lastly, if the imbalance is great (e.g., chronic bronchitis), then an even deeper pressure (*tamasic*) must be exerted.

Another dimension is also considered. If a person is experiencing a Vāyu (air) excess (e.g., constipation), then moderate, warming (*rajas*); and deep, grounding (*tamas*) pressures may be used. Likewise, if one’s imbalance is too grounded (i.e., excess Kapha/overweight) then moderate and light touches energize and enlighten the overly grounded imbalance. Lastly, if there is too much of the *rajasic* (heat) imbalance (e.g., skin rash), then cool (mild/*sattwic*) and moist (deep/*tamasic*) pressure is exerted. The practitioner chooses the most comfortable and balancing methods for each client.

Yet another view suggests that for serious disorders like high blood pressure, light *abhyaṅga* (done only with the fingers from the middle of the chest out to the sides), or no *abhyaṅga* at all is to be done over the chest. Persons with low blood pressure receive only foot *abhyaṅga*. *Abhyaṅga* is not advised for fevers or skin diseases. *Abhyaṅga* is avoided over troubled areas such as stomach diseases or bone injuries.

Āyurveda suggests that *abhyaṅga* be given and received by members of the same gender. This allows for a better exchange of energy. Of course, family members will enjoy giving and receiving *abhyaṅga* to each other. This develops a greater bonding experience.
One or Two-Person Abhyaṅga

One very popular Āyurvedic abhyaṅga is done with two practitioners. As one person works one arm (leg, head, or torso side), the second person works with the corresponding body part, with identical movements and pressure. Apart from receiving a harmonious or balancing session, the feeling is most pleasurable and pampering. Traditional abhyaṅga involves six people, four to give the abhyaṅga, one to keep the oil warm (and supply the practitioner with fresh warm oil) and one to supervise. The person receives abhyaṅga in seven positions for approximately 15 minutes per position.

### Abhyaṅga Sequence

| 1. Sitting |
| 2. Lie on Back |
| 3. Lie on Left Side |
| 4. Lie on Right Side |
| 5. Lie on Right |
| 6. Sitting Again |
| 7. Lie on Back Again |

As with all Āyurvedic abhyaṅga, the main emphasis is on feeding the skin rather than on massage techniques. Oil penetrates the skin, all the tissues are fed, and the toxins contained within the tissues are released. Oil takes five minutes to permeate the skin completely. Then it spreads through the seven dhātus (tissues). Oil moves through each dhātu in less than two minutes (100 seconds).

The method suggested below describes a general overview. For every practitioner differences in style will exist. As abhyaṅga is practiced on family members and clients, persons will slowly develop their own style.

Two-person abhyaṅga uses approximately 1 1/4 cups of oil (appropriate to one’s constitution). One method of abhyaṅga suggests a time schedule lasting approximately five minutes per set of body parts (i.e., both arms, shoulders, neck, torso, back, legs, and feet). This lasts about a 45 minutes.

Various techniques, such as rubbing, sliding, kneading, etc., may be employed. Joints are massaged in a circular motion. Generally, the hands follow the contour of the body. One view suggests massaging only in the direction of the hair. Another belief considers massaging in the direction that the blood flows. The key factor is that one practitioner determines the style, speed, and pressure, while the second practitioner mirrors these movements and amount of pressure.

When oil is applied and rubbed in, toxins are dislodged from the tissues and returned to the blood system. Certain abhyaṅga strokes match the movement of the five Vāyus.

1. Strokes that begin at the head and move to the navel remove excess Prāṇa Vāyu and improve the senses.
2. Strokes that start at the navel and end at the head remove excess Udāna Vāyu, carbon dioxide, mucus, and saliva.
3. Clockwise strokes around the navel balance Samāna Vāyu, improving digestion, metabolism, the small intestine, and liver.
4. Strokes that move from the heart to the periphery and back balance Vyāna Vāyu, improving blood circulation and the lymphatic system.
5. Moving the hands from the navel to the anus and urethra balances Apāna Vāyu, improving discharge of urine, feces, and menstrual fluid; and improving parturition in women.

### Alternative Abhyaṅga Sequence

| 1. Strokes begin from navel, moving to head |
| 2. Strokes return from head to navel |
| 3. Strokes move from navel to feet |
| 4. Strokes return from feet to navel |

* (the process is repeated three times: on the front, back, and sides of the body)

Steam therapy is employed immediately after abhyaṅga to sweat the toxins out through the skin.
The remaining toxins flow back to their sites of origin in the GI tract (stomach, small intestine, colon). From these sites the toxins are removed from the body through the various pañcha karma therapies discussed earlier in this chapter.

One needs to be very careful and gentle when working the temples, heart, and spine. It is also important not to get oil in the client’s eyes.

For healthy persons abhyaṅga begins at the feet and ends at the head. Some suggest that, for high blood pressure, abhyaṅga be done on the head for 20 minutes. Points 11 and 12 in the Head Abhyaṅga diagram [part 2 on page 214] reduce high blood pressure, along with gently rubbing up and down the sides of the neck. It is useful to place a cool towel on the head and heart during abhyaṅga. If any person’s pulse is 100 beats or more per minute, no abhyaṅga is given at all.

A third school of thought suggests moving from the soles of the feet and working toward the heart to move impure blood to the heart for better functioning.

<table>
<thead>
<tr>
<th>3rd Alternative Abhyaṅga Sequence</th>
</tr>
</thead>
<tbody>
<tr>
<td>feet</td>
</tr>
<tr>
<td>legs</td>
</tr>
<tr>
<td>arms</td>
</tr>
<tr>
<td>chest</td>
</tr>
<tr>
<td>abdomen</td>
</tr>
<tr>
<td>back</td>
</tr>
<tr>
<td>hips</td>
</tr>
<tr>
<td>head</td>
</tr>
<tr>
<td>neck</td>
</tr>
<tr>
<td>face</td>
</tr>
</tbody>
</table>

The person giving the abhyaṅga also needs to be comfortable, neither bending too low nor raising their arms too high. If abhyaṅga is done on the floor, then one should feel comfortable squatting or sitting in siddhāsana/siddha yoni āsana position. After the abhyaṅga, both people should feel recharged.

Oil should not be cold when applied to the person’s skin, or it will shock them, preventing relaxation. Also, the practitioner’s hands should not be cold. Rubbing the hands together will bring warmth and healing energy. Working the muscles relaxes and tones them, while working the bones strengthens the skeletal system.

**Techniques:** Tapping, kneading, rubbing, squeezing.

**Tapping** is first introduced to inform the body it is about to receive abhyaṅga. It increases circulation and strengthens muscles. Tapping is done with open palms and relaxed fingers.

**Kneading** is done as if kneading dough. It increases the energy flow, relaxes, removes stress, and rejuvenates the body.

**Rubbing** is best done with oils according to one’s dosha (only Kaphas can have a dry abhyaṅga); otherwise, dry rubbing creates friction and aggravates Vāyu. Gentle rubbing is more relaxing, whereas vigorous rubbing creates passive exercise. Oil rubbed under the joints works the lymph system. Circular motion on specific points (marmas—discussed later) releases growth hormones. Comfortable pressure is always be applied during abhyaṅga. Creating a rhythm is another important part of the rubbing technique.

**Squeezing** is the fourth phase in this abhyaṅga process. Both hands are used to squeeze all the areas that were rubbed using comfortable pressure. Cross movements are also employed. Hands slide in the opposite directions). Pressing special points (marmas) is also advised. Applying oil to the fingernails is the final stage in this process. Fingers are squeezed one at a time; this ensures that the oil seeps into the cracks between the nail and the cuticle.

**Āyurvedic Abhyaṅga Techniques**

Following one’s intuition during abhyaṅga is important; notice whether the client is comfortable.
Section 3: Therapies  Abhyaṅga/Marmas  Chapter 7: Pañcha Karma

Some authorities suggest that healthy persons can receive the circular portion of the *abhyaṅga* both clockwise and counterclockwise, while persons with an illness can receive only clockwise *abhyaṅga*.

Post *Abhyaṅga*: When the session is complete it is advised that both practitioner and client lie in the corpse āsana pose (Chapter 9) and rest for some time. Sādhanā (meditation) is recommended. *Aum*, the Gāyatrī mantra, personal mantra, or prayer may be used.

*Abhyaṅga* Length: Depends upon the health and age of the person.

<table>
<thead>
<tr>
<th>Age</th>
<th><em>Abhyaṅga</em> Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 days - 6 months</td>
<td>15 minutes</td>
</tr>
<tr>
<td>Infants (until 3 yrs.)</td>
<td>15 - 20 minutes</td>
</tr>
<tr>
<td>3 - 18 years</td>
<td>30 - 45 minutes</td>
</tr>
<tr>
<td>18 - 40 years</td>
<td>40 - 45 minutes</td>
</tr>
<tr>
<td>40 + years</td>
<td>according to health</td>
</tr>
<tr>
<td>People with diseases</td>
<td>15 - 20 minutes</td>
</tr>
</tbody>
</table>

**Lymph**: Working the areas where lymph glands exist will cleanse and stimulate this system. Circular motion all around joints stimulates the lymph.

**Pregnant Women**: *Abhyaṅga* is applied very carefully and gently. Traditionally, *abhyaṅga* was received on a daily basis during pregnancy. It was found that proper *abhyaṅga* would result in a painless delivery.

**Post Partum**: Traditional Āyurvedic care suggested that the woman who had just given birth would receive *abhyaṅga* for the next 40 days, while she rested. This *abhyaṅga* would help return the body to its normal size. Although this is not usually possible in today’s world, it is advised the new mother should receive *abhyaṅga* as frequently as possible.

**New Born**: Six days after birth, the baby would receive traditional Āyurvedic *abhyaṅga* when they were bathed. A dough ball of whole wheat flour was made (tennis ball size), mixed with sesame oil (mustard in the winter), and gently rubbed across the baby’s body. This cleansed and strengthened the child. Described below is a head *abhyaṅga* discussed in *Ancient Indian Massage*, by Hariṣh Johari.

*The hand contains all healing qualities; gentle touch brings wholeness.* - Rig Veda

**Head Abhyaṅga**

*Pour oil at point 1 (optionally point 2 also)*
*Spread with fingers only (not palms)*

1. Pour oil; then massage to both sides of head.
2. Twist cowlick; pour oil and massage into both sides of head.
3. Bend head forward and pour oil at this point and massage into back of head.
4. Next, press from point three and move hands and fingers up the head to the forehead and back again.

*The hand contains all healing qualities; gentle touch brings wholeness.* - Rig Veda
**Head Abhyanga - [part 2]**

5. Gently pound the top-middle of head from back to front, and back again. This stimulates the circulatory and nervous system's capillaries.

6. Twist and gently pull the hair in all three spots (see diagram 1) to increase the flow of the cerebral spinal fluid.

7. Press and rub forehead from the middle to the sides to improve alertness, memory and balance of the pituitary and pineal glands.

8. Rub Utkshepa marma counterclockwise to balance the eyes, lungs, and heart.

9. Gently rub the temples (Sthapani marma) counterclockwise to improve the colon, intestines and balance Vayu.

10. Rub behind the ear (clockwise) to balance the intestines, colon and brain.

11. Gently press at the junction of the neck and head to balance the nervous system, promote stability and lower high blood pressure.

12. Rub the Vidhura marma behind the earlobe (clockwise) to lower high blood pressure.

13. Rub finger tips along the top middle of the head (back and forth, pressing the skull (#5 line).

14. Twist and pull the hair in the three places, starting at the base of the scull and ending with the point eightangula above the forehead (see diagram 1).

**Head Abhyanga - [part 3]**

1. Gently rub and press the palms from the middle of the forehead, moving over the eyebrows, eyelids, nose and chin. Then move towards the jaws and up, in front of the ears.

2. Press along the sides of the head, behind the ears, to the lower back of the head. Then twist and gently pull the hair (see arrow #2).

3. Follow the arrows in the picture, twisting and pulling the hair where shown.

5. Gently clap over the top of the head.
Marma Abhyāṅga

Another form of abhyaṅga is the use of the major and minor marma points. Marma is discussed in one of the four main Vedas, and also detailed in the classical Ayurvedic text, Sushrut Samhitā. The marma points are similar to Chinese acupuncture, only no invasive use of needles is involved.

Marma points are positions on the body where flesh, veins, arteries, tendons, bones, and joints meet. They may be seen as the junctions where Vāyu, Pitta, and Kapha meet; where sattwa, rajas, and tamas meet; or where eternity and relativity meet. Some say they are also the points where the three aspects of Self-realization meet, i.e., inner Self, outer world, and between the two (knower, known, and process of knowing). They may also be the junctions between the physical, astral, and causal bodies. In short, they are points that have great importance to a person’s body, mind, and spirit.

Although the marmas are the junctions of all five principles (i.e., flesh, veins, arteries, tendons, bones, and joints), at each point a predominance of one principle exists. It is at these points where abhyaṅga can most effectively restructure or rebalance the system to function most healthily. Further, abhyaṅga helps develop the preventive health and longevity of the body and mind by ensuring the proper balance and flow of hormones, fluids, immune factors, etc.

One hundred seven marma points exist on the body. This makes it much easier to remember and work with, compared with the thousands of points in Chinese acupuncture. Āyurveda details major (mahā) and minor marma points. The major points correspond to the major chakras (secret energy points) on the body, while the minor points are found around the torso and limbs. Thus, healing through marma abhyaṅga affects the chakras, physical health, and the doṣhas.
The purpose of a marma abhyaṅga is to stimulate the various bodily organs and systems. Like acupuncture, these points are measured by finger units (āṅguli or aṅgula) to detect their correct locations. Many marma points are larger than acupuncture points. Thus, they can be found more easily.

One school of thought suggests that marmas are not so much points as they are circular bands around certain parts of the body. For example, a marma exists just above the knee (the width of the client’s four fingers above the middle of the knee), known as Ani Marma. This marma relates to the small intestine. It is also situated on the back of the leg, directly behind this spot. If one were to move the hands from the front Ani Marma, in a straight line to the back (i.e., by working the sides of the leg that are in line with Ani Marma) this marma would also be stimulated. So when one works a marma point, they can affect the front, sides, and back of a marma (i.e., encircling the area around the arm or leg).

In ancient India, it was cautioned that these marma points were to be guarded from harm. If these points were pierced by arrows or hit forcefully, it could result in disease, trauma or even death. Obviously, places like the heart, forehead, and throat are vulnerable areas, whereas sites on the arms and legs are less vulnerable to severe injury. When imbalances exist in the body, these same spots become sore. Through marma abhyaṅga health is restored.

Marma points are grouped according to the region of the body (arms [22 points] and legs [22 points] 11 per limb), abdomen [3 points], chest [9 points], back [14 points], and head and neck [37 points]). They are also grouped according to muscles [10 points], tendons/ligaments [23 points], arteries [9 points], veins [37], joints [20 points], and bones [8]. (Some group these points slightly differently.)

Traditionally, marma points are grouped into three categories: those on the legs and feet (Shankha Marma), those on the trunk (Madhāyamaṅga Marma), and those on the neck and head (Jatrārdhiva Marma).
Section 3: Therapies

Marma Points

Talah^idaya Kßhipra Kurchcha Kßhipra Stanyarohita Urvi Hridaya Apalāpa Kurpara Nābhi Basti Lohitākṣha Manivandha Kurchcha Kshipra Vitapa Guda Ani Janū Kurchcha Šhirah Kshipra Kurchcha Kurchcha Šhirah

Utkṣhepa Āvartas Apāngā Vidhura Mātrikā Adhipati Shankha Sthapani Phana Nilā & Manyā Apastambha

Kakśhadhara Stanyarohita Urvi Hridaya Apalāpa Kurpara Nābhi Basti Lohitākṣha Manivandha Kurchcha Kshipra Vitapa Guda Ani Janū Kurchcha Šhirah Kshipra Kurchcha Kurchcha Šhirah

Amsa Aṅsaphalaka Vīdhura Krikāti̇kā Aṃsā Nābhi Pārśvya Sandhi Nitamba Kukundara Urvi Ani Janū Indrabasti Gulpha Kurchcha Šhirah

Märma Points
<table>
<thead>
<tr>
<th><strong>Marma</strong></th>
<th><strong>Arm &amp; Leg Marma Location, Number, Size</strong></th>
<th><strong>Governs</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tāla Hṛdaya</strong></td>
<td>center of palms and soles (4 points/i.e., 1 per limb) 1/2 finger width</td>
<td>lungs</td>
</tr>
<tr>
<td><strong>Kṣhipra</strong></td>
<td>between big toes/fingers &amp; first toes/fingers (4 points) 1/2 finger width</td>
<td>heart, lungs</td>
</tr>
<tr>
<td><strong>Kurchcha</strong></td>
<td>2 finger widths (<em>aṅguli</em>) of client, above <em>Kṣhipra</em> of feet and thumb roots (4 points/i.e., 1 per limb) 4 finger widths</td>
<td><em>Alochaka</em> Pitta</td>
</tr>
<tr>
<td><strong>Kurchcha Śhirah</strong></td>
<td>just below the ankles (8 points/2 per limb) 1 finger width and sides of wrists</td>
<td>muscle spasms</td>
</tr>
<tr>
<td><strong>Indrabasti</strong></td>
<td>center of the calf muscle (in line with the heel-12 fingers above it) 1/2 or 2 finger widths (varying views)</td>
<td>digestion, intestines</td>
</tr>
<tr>
<td><strong>Ani</strong></td>
<td>four fingers above <em>Janū</em> (just above kneecaps) front and back. 1/2 finger width</td>
<td>muscle tension</td>
</tr>
<tr>
<td><strong>Urvi</strong></td>
<td>thigh center (front and back) 1/2 finger width</td>
<td><em>Udakavaha Srotas</em></td>
</tr>
<tr>
<td><strong>Lohitākṣha</strong></td>
<td>joint of groin and thigh (2 points) 1/2 finger width</td>
<td>leg blood supply</td>
</tr>
<tr>
<td><strong>Manibandha</strong></td>
<td>center wrist joint (2 points) 2 finger widths</td>
<td>relieves stiffness</td>
</tr>
<tr>
<td><strong>Kurpara</strong></td>
<td>on elbow joint (2 points) 3 finger widths</td>
<td>heart, spleen liver</td>
</tr>
<tr>
<td><strong>Kakṣadhara</strong></td>
<td>between chest and shoulder (2 points) 1 finger width</td>
<td>muscle tension</td>
</tr>
<tr>
<td><strong>Gulpha</strong></td>
<td>foot/calf junction (Achilles tendon area) 2 finger widths</td>
<td>relieves stiffness</td>
</tr>
<tr>
<td><strong>Janū</strong></td>
<td>calf/thigh junction (center of kneecap and directly behind it on the back of knee) (2 points) 3 finger widths</td>
<td>heart, spleen liver</td>
</tr>
<tr>
<td><strong>Vītapa</strong></td>
<td>between groin and scrotum (measure from <em>Lohitākṣha</em>, down &amp; angled towards scrotum, length-index finger tip to its midjoint-2 aṅguli) (2 points) 1 finger width</td>
<td>belly muscle tension, impotence, semen</td>
</tr>
<tr>
<td><strong>Marma</strong></td>
<td><strong>Trunk: Thorax/Back Marma Location, Size</strong></td>
<td><strong>Governs</strong></td>
</tr>
<tr>
<td>----------</td>
<td>---------------------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td><strong>Guda</strong></td>
<td>perineum, 4 finger widths (<em>anguli</em>)</td>
<td>reproduction, colon, urine, gas, stool, 1st <em>chakra</em> stimulation</td>
</tr>
<tr>
<td><strong>Basti</strong></td>
<td>between pelvis/navel, 4 finger widths</td>
<td>urinary, Kapha</td>
</tr>
<tr>
<td><strong>Nābhī</strong></td>
<td>navel, 4 finger widths</td>
<td>seat of all veins transfer points, small intestines</td>
</tr>
<tr>
<td><strong>Hṛidaya</strong></td>
<td>between nipples, 4 fingers widths</td>
<td>main Pitta <em>marma</em>, <em>Sadhaka</em> Pitta, <em>Vyāna</em> Vāyu</td>
</tr>
<tr>
<td><strong>Stanamula</strong></td>
<td>just below nipples, 2 points, 2 finger widths</td>
<td>Kapha, Pitta, blood circulation</td>
</tr>
<tr>
<td><strong>Stanarohita</strong></td>
<td>above breast nipple (from <em>Stanamula</em>, from the index finger tip to mid joint), 2 points, 1/2 finger width</td>
<td>Kapha, Pitta, arm muscles</td>
</tr>
<tr>
<td><strong>Apastambha</strong></td>
<td>either side of trachea base- mid collarbone area, 2 points, 1/2 finger width</td>
<td>blood, sympathetic/parasympathetic nerve, lungs</td>
</tr>
<tr>
<td><strong>Apalāpa</strong></td>
<td>the armpit, 2 points, 1/2 finger width</td>
<td>blood, sympathetic/parasympathetic nerve</td>
</tr>
<tr>
<td><strong>Katikataruna</strong></td>
<td>sacrum top by spine/lower buttocks, 4 points, 1/2 finger width</td>
<td>fat, constipation, Vāyu</td>
</tr>
<tr>
<td><strong>Kukundara</strong></td>
<td>just above buttocks, both sides of spine, 2 points, 1/2 finger width</td>
<td>reproduction, elimination, leg mobility, controls 2nd <em>chakra</em></td>
</tr>
<tr>
<td><strong>Nitamba</strong></td>
<td>5 fingers above &amp; lateral Kukundara, over hip bone (on back), 2 points, 1/2 <em>anguli</em></td>
<td>Vāyu &amp; Pitta digestion, vitality, RBC</td>
</tr>
<tr>
<td><strong>Pārśhva Sandhi</strong></td>
<td>from <em>Nitamba</em>, measure from the index finger tip to the mid joint, and lateral (about 1” up and 1” to the side), 2 points, 1/2 <em>anguli</em></td>
<td>Pitta, digestion, elimination</td>
</tr>
<tr>
<td><strong>Brihati Śhirah</strong></td>
<td>between shoulder blades, on both sides of spine (directly behind <em>Stanamula</em>), 2 points, 1/2 finger width</td>
<td>a major Pitta accumulation site. Controls 3rd <em>chakra</em></td>
</tr>
<tr>
<td><strong>AnsaPhalaka</strong></td>
<td>above <em>Brihati</em> (arm root - mid shoulder blade), 2 points, 1/2 finger width</td>
<td>Vāyu touch/sensation, atrophy, 4th <em>chakra</em></td>
</tr>
<tr>
<td><strong>Ansa</strong></td>
<td>5 finger widths above <em>AnsaPhalaka</em></td>
<td>between shoulder bones-between shoulder &amp; neck, 2 points, 1/2 finger width</td>
</tr>
</tbody>
</table>

The first eight are located on the thorax & trunk. The last seven are located on the back.
<table>
<thead>
<tr>
<th><strong>Marmas</strong></th>
<th><strong>Head &amp; Neck Marmas</strong></th>
<th><strong>Governs</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Dhamani (Nilā &amp; Manyā)</em></td>
<td>both sides of the trachea (posterior/anterior sides of larynx, respectively, 2 points, 4 finger widths)</td>
<td>speech, taste, perception, blood, transfer marma</td>
</tr>
<tr>
<td><em>Mātrikā</em></td>
<td>4 points on each side of the throat, 4 finger widths</td>
<td>blood circulation</td>
</tr>
<tr>
<td><em>Krikātikā</em></td>
<td>head/neck junction (back of head), 2 points, 1/2 finger width</td>
<td>tremors, disability, stiffness</td>
</tr>
<tr>
<td><em>Vidhura</em></td>
<td>just below the back of both ears, 1/2 finger width</td>
<td>hearing, head support</td>
</tr>
<tr>
<td><em>Phana</em></td>
<td>both sides of the nostrils, 1/2 finger width</td>
<td>smell, sinus, ears, stress</td>
</tr>
<tr>
<td><em>Apāṅga</em></td>
<td>outer corners of both eyes-ends, 1/2 finger width</td>
<td>vision, stress</td>
</tr>
<tr>
<td><em>Āvartas</em></td>
<td>above both outer eyebrows, 1/2 finger width</td>
<td>depression, vision, posture</td>
</tr>
<tr>
<td><em>Śhankha</em></td>
<td>temples-front bone (above eyebrows), 1/2 finger width</td>
<td>colon</td>
</tr>
<tr>
<td><em>Utkṣhepa</em></td>
<td>1 finger width above Śhanka, 2 points, 1/2 finger width</td>
<td>colon</td>
</tr>
<tr>
<td><em>Sthapani</em></td>
<td>center of eyebrows, 1/2 finger width</td>
<td>main Vāyu marma, mind, nerves, hypothalamus</td>
</tr>
<tr>
<td><em>Śhringataka</em></td>
<td>[4 points] cleft, under nose, outside eye bones, nose tip</td>
<td>eyes, ears, nose, tongue, nerves</td>
</tr>
<tr>
<td><em>Simanta</em></td>
<td>sideways and upwards on the skull, 4 finger widths</td>
<td>sanity, grounding, intelligence, blood</td>
</tr>
<tr>
<td><em>Adhipati</em></td>
<td>crown chakra (baby's soft spot), 1/2 finger width</td>
<td>mind, nerves, epilepsy</td>
</tr>
</tbody>
</table>
Marmas and Chakras

**Guda**
1st chakra - Mūlādhāra
reproductive, urinary, menstrual systems, obesity, prostate, excretory, Apāna Vāyu

**Basti**
2nd chakra - Swādhishṭāna
All Kapha functions, water metabolism, urinary system, pituitary, gonads (testes & ovaries), (main Kapha marma)

**Nābhi**
3rd chakra - Manipūra
small intestine, subtle body, Pachaka Pitta, adrenals, pancreas Samāna Vāyu

**Hridaya**
4th chakra - Anāhata
circulation, blood, spiritual goals, discrimination, thymus, Sadhaka Pitta, Vyāna Vāyu (main Pitta marma),

**Nilā & Manyā**
5th chakra - Viśhuddha
blood, liver, spleen thyroid

**Sthapani**
6th chakra - Āgni
lungs- respiratory system, mind, nerves, colon, heart, bones (main Vāyu marma) pituitary

**Adhipati**
7th chakra - Sahasrāra
mind, nerves, ether, pineal

**Adhipati**

**Adhipati**

**Adhipati**
# Marma Points and the Srotas (Bodily Systems)

The various bodily systems (srotas) are also balanced with marma work.

<table>
<thead>
<tr>
<th>Srotas</th>
<th>Marma</th>
<th>Governs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prāṇavaha</td>
<td>Sthapani</td>
<td>respiration, heart, lungs/asthma</td>
</tr>
<tr>
<td>Annavaha</td>
<td>Indra Basti</td>
<td>digestion/ indigestion, gas, nausea, diarrhea, stomach, intestines</td>
</tr>
<tr>
<td>Udaṅgavaha</td>
<td>Basti/Urvi</td>
<td>water metabolism, pancreas, diabetes</td>
</tr>
<tr>
<td>Rasavaha</td>
<td>Nilā/Manyā</td>
<td>lymphatic/lymph glands, Kapha disorders</td>
</tr>
<tr>
<td>Raktavaha</td>
<td>Hridaya/Nilā/Manyā/Brihati Śhira/Mātrikā</td>
<td>blood, hemoglobin/liver, spleen, skin rashes, bleeding disorders</td>
</tr>
<tr>
<td>Māṃsavaha</td>
<td>Tala Hridaya/Guda/Stanarohita/Indrabasti</td>
<td>water metabolism/pancreas, diabetes</td>
</tr>
<tr>
<td>Medavaha</td>
<td>Guda</td>
<td>fat (adipose)/ kidneys, visceral membrane</td>
</tr>
<tr>
<td>Asthivaha</td>
<td>Sthapani/Adhipati/Śhankha/Utkṣhepa</td>
<td>Skeletal/bones, colon, hair, nails</td>
</tr>
<tr>
<td>Majjāvaha</td>
<td>Simanta/Śhringataka/Sthapani/Adhipati</td>
<td>nervous system-marrow/ bones, joints, memory, insomnia, anxiety, worry</td>
</tr>
<tr>
<td>Śukravaha</td>
<td>Guda/Kukundara/Vītapa</td>
<td>male reproductive/genitals, impotence, prostate, TB</td>
</tr>
<tr>
<td>Mūtravaha</td>
<td>Katikataruna/Kukundar/Basti</td>
<td>colon, urinary bladder</td>
</tr>
<tr>
<td>Purishavaha</td>
<td>Krikātiśka/Guda/Sandhi/Urvi/Adpathi/Śhanka/Basti/Katikataruna</td>
<td>rectum, anus, diarrhea, constipation, colitis, blood in stool, hemorrhoids</td>
</tr>
<tr>
<td>Swedavaha</td>
<td>Stanamula/Stanarohita/Kakśhadhara/Basti</td>
<td>adipose tissue, skin pores, sweating</td>
</tr>
<tr>
<td>Artavaha</td>
<td>Katikataruna/Kukundar/Basti</td>
<td>Females—uterus, fallopian tubes/PMS, menstruation problems, menopause, fertility/Apāṇa Vāyu</td>
</tr>
<tr>
<td>Stanyavaha</td>
<td>Stanamula/Stanarohitam/Kaśhadhara/Basti</td>
<td>Females—breasts, nipples/lactation, breast tumors and abscesses</td>
</tr>
</tbody>
</table>
Three of the seven marmas relate specifically to the three doṣhas, and are the primary marmas worked with.

Doṣha Marma Points

We have detailed the three doṣhas, Vāyu (air), Pitta (fire), and Kapha (water). A doṣha excess means an increase of that element in the body and/or mind. These excesses or imbalances are mild or severe diseases (depending upon the degree of the excess). For example, excess Vāyu can develop into constipation, dry skin, anxiety, etc. Further, most illnesses can be caused by any doṣha excess (e.g., asthma can be caused by any of the doṣhas. Each doṣha has its own unique set of symptoms. This enables one to detect the doṣha causing the disease). This yogic or spiritual tool is unique to Āyurveda. Thus, one can fine tune or note distinctions instead of merely working with generalizations. This insight into individualized symptoms is an invaluable tool in determining the root cause of an illness.

Each doṣha has five aspects—or sub-doṣhas — that further describe the different activities that each doṣha performs. The sub-doṣhas govern various body functions. For example, we know that one function of Vāyu is related to stool elimination. One sub-doṣha exists to specifically govern the downward movement of the air, called Apāna Vāyu. This added insight allowed the ancients to know which marma points were related to downward moving air, and to properly stimulate or reset this downward flow. Through abhyaṅga and stimulating marma points the downward flow air flow can be restored or balanced.
Vāyu Major Marma Points

- **Sthapani**
  - mind, nerves, hypothalmus
  - (main Vāyu marma)

- **Adhipati**
  - mind, nerves, epilepsy

- **Nilā & Manyā**
  - (transfer point)

- **Nābhi**
  - seat of all veins and nerves; transfer point

- **Guda**
  - reproduction, colon, urine, gas
  - stool, 1st chakra stimulation
Secondary marma points exist for Vāyu; these points are used with the main marmas as assisting points. One traditional Vāyu method involves the use of one hand on the main Vāyu marma point (Sthapani), while the other hand is used on the minor Vāyu marma points.

This approach is similar to polarity therapy, which was derived from Ayurvedic marma abhyaṅga. Persons will also notice that a ‘mirroring’ effect occurs; some of the same points are sited on both the arms and legs.

Secondary Vāyu Marmas
Marma Points and the 5 Vāyus

Adhipati
Prāṇa- outward air: mind, nerves, senses/sneezing, belching, expectorating, inspiration, swallowing

Nilā & Manyā
Udāna- upward air: throat, speech, memory, complexion, will, higher aspirations

Nābhi
Samāna- equalizing air: small intestine, digestion, elimination

Hridaya
Vyāna- pervasive air: muscle joints, circulation, walking, lifting, body movements, opening/closing eyes

Basti
Apāna- downward air: anus, thighs, elimination (semen, ovum, feces, urine, fetus)

Guda

Major Pitta Marma Points

Sthapani
mind

Nilā & Manyā
blood

Hridaya
circulation, liver spleen, skin (main Pitta marma)

Basti
urinary
Minor Pitta Marma Points

- **Avartas**: vision
- **Apanga**: vision
- **Matrika**: circulation
- **Kakshadhara**: male reproduction
- **Urvi**: digestive fire, esophagus, stomach, small intestine
- **Stanamula**: small intestine, blood
- **Kurpara**: liver, spleen
- **Indrabasti**: digestive fire, esophagus, stomach, small intestine
- **Urvi**: blood
- **Ani**: blood
- **Kshipra**: vision
- **Vitapa**: male reproduction
- **Ani**: blood
- **Janu**: liver, spleen
- **Kshipra**: vision
- **Kshipra**: vision
- **Indrabasti**:
- **Brihati Shirah**: heat excess, blood
- **Pashva Sandhi**: small intestine blood in abdomen
- **Ansaphalaka**: small intestine
- **Katikataruna**: pallor from loss of blood
- **Minor Pitta Marma Points**
Final Abhyaṅga and Energy Transfer Marmas

After abhyaṅga the practitioner checks the major doṣha marma points (Sthapani—third eye, Hṛidaya—heart, Basti—below the navel) feeling for energy and heat comparisons. If one mahā marma still feels out of balance, additional time is spent balancing the transfer marmas, the throat (Nilā and Manyā), and navel (Nābhi) chakras.

The process begins with one hand on, or over the crown chakra (adhipati) and the other hand on, or over the main doṣha marma of the client. Next, one palm lightly rests on, or is held slightly above one of the mahā marmas. The other palm is placed on, or over the throat transfer point, then after a while, moves to the navel transfer point. For example, if there seems to be too much air in the region between the eyebrows (Sthapani Marma), the practitioner keeps one palm on, or over this marma. The other palm is on, or over the throat. This position is held for some time, then the hand over the throat moves on, or over the navel. When the hand is by the throat, excess air transfers out of the head and sends in extra warmth or fire from being near the heart marma (Pitta mahā marma). Similarly, when the hand is by the navel, it sends moisture from the nearby Basti marma (a Kapha mahā marma) in the direction of the head.
Kapha Major and Minor Marma Points

- **Adhipati**
  - alertness
  - (major marma)
- **Ani**
  - arm swelling
- **Talahṛidaya**
  - lungs
- **Urvi**
  - water metabolism, pancreas
- **Basti**
  - Kapha conditions
  - (major marma)
- **Kṣhipra**
  - lungs
- **Ani**
  - thigh swelling
The sizes of the marmas are measured by finger breadth, called aṅguli or aṅgula (e.g., 1 aṅguli is the width of one’s own finger). All marma measurements are made with the client’s own fingers, not the fingers of the practitioner. Most of the marmas have the same meaning as their position, making it easy to remember their location. The charts below group the marmas according to size.

<table>
<thead>
<tr>
<th>Marma</th>
<th>Definition</th>
<th>Marma</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talahridaya</td>
<td>Center of palms and soles</td>
<td>Brihati Śhirah</td>
<td>large region of the back</td>
</tr>
<tr>
<td>Indrabasti</td>
<td>Indra’s bladder: mid-forearms and calves</td>
<td>Ansaphalaka</td>
<td>Shoulder blade</td>
</tr>
<tr>
<td>Ani</td>
<td>Lower region of upper arms and legs</td>
<td>Ansa</td>
<td>Shoulder</td>
</tr>
<tr>
<td>Lohitakṣha</td>
<td>Red eyed: lower frontal area of arm and leg joints</td>
<td>Krikātīkā</td>
<td>Neck joint</td>
</tr>
<tr>
<td>Stanarohita</td>
<td>Upper region of the breast</td>
<td>Vidhura</td>
<td>Distress from sensitivity</td>
</tr>
<tr>
<td>Apastambha</td>
<td>Upper sides of the chest (carries the life force)</td>
<td>Phana</td>
<td>Serpent's Hood: nostril sides</td>
</tr>
<tr>
<td>Apalāpa</td>
<td>Unguarded: the armpits</td>
<td>Apāṅga</td>
<td>outer eye corners</td>
</tr>
<tr>
<td>Katikataruna</td>
<td>Rising from the sacrum: center of the buttocks</td>
<td>Avarta</td>
<td>Calamity from sensitivity</td>
</tr>
<tr>
<td>Kunkundara</td>
<td>Loin marking both sides of spine base where buttocks meet</td>
<td>Utkṣhepa</td>
<td>Thrown upwards: above temples</td>
</tr>
<tr>
<td>Nitamba</td>
<td>Upper buttocks region</td>
<td>Sthapani</td>
<td>Giving support</td>
</tr>
<tr>
<td>Pārśhasandhi</td>
<td>Sides of the waist</td>
<td>Adhipati</td>
<td>Overlord: crown of the head</td>
</tr>
</tbody>
</table>

1 aṅgula

<table>
<thead>
<tr>
<th>Marma</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vitapa</td>
<td>perineum</td>
</tr>
<tr>
<td>Kakshadharana</td>
<td>upholding flanks top of shoulder joints</td>
</tr>
<tr>
<td>Urvi</td>
<td>wide mid-region of thighs and forearms</td>
</tr>
<tr>
<td>Kurchhashhira</td>
<td>head of Kurchcha base of thumb/big toe</td>
</tr>
</tbody>
</table>
Abhyaṅga/Marmas

Chapter 7: Pañcha Karma

2 aṅgula

<table>
<thead>
<tr>
<th>Marma</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manibandha</td>
<td>bracelet</td>
</tr>
<tr>
<td>Gulpha</td>
<td>ankle joint</td>
</tr>
<tr>
<td>Stanamula</td>
<td>breast root</td>
</tr>
<tr>
<td>Śankha</td>
<td>conch: temples</td>
</tr>
</tbody>
</table>

3 aṅgula

<table>
<thead>
<tr>
<th>Marma</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janū</td>
<td>knee joint</td>
</tr>
<tr>
<td>Kurpara</td>
<td>elbow joint</td>
</tr>
</tbody>
</table>

4 aṅgula

(Some say the size of one’s own palm)

<table>
<thead>
<tr>
<th>Marma</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guda</td>
<td>anus</td>
</tr>
<tr>
<td>Basti</td>
<td>bladder</td>
</tr>
<tr>
<td>Hṛidaya</td>
<td>heart</td>
</tr>
<tr>
<td>Nābhi</td>
<td>navel</td>
</tr>
<tr>
<td>Nilā</td>
<td>dark blue: color of veins at this location</td>
</tr>
<tr>
<td>Simanta</td>
<td>summit: skull &amp; surrounding joints</td>
</tr>
<tr>
<td>Mātrakā</td>
<td>blood vessel's mother: arteries flow to head from here</td>
</tr>
<tr>
<td>Kurchcha</td>
<td>knot: muscles or tendons at base of thumbs/big toes</td>
</tr>
<tr>
<td>Śhringataka</td>
<td>crossroads of four streets: soft palate of mouth</td>
</tr>
<tr>
<td>Manyā</td>
<td>honor</td>
</tr>
</tbody>
</table>

Reference: Ashtāṅga Hridayam Ch. 4; v.60-63.5
Different authorities use slightly different measurements

Abhyaṅga Oils

Āyurveda offers numerous oils for various pañcha karma, abhyaṅga, and nasya treatments. Presently many of the oils are not readily found in the US. Brāhmi, chandan, neem, and ma-hānārāyān oils seem to be among the main oils used. Below is a sample of some Āyurvedic oils and which diseases they help. Oils often can be applied externally, taken internally, and as nasal drops.

<table>
<thead>
<tr>
<th>Oil</th>
<th>Use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brāhmi</td>
<td>Head &amp; eyes</td>
</tr>
<tr>
<td>Chandan</td>
<td>Fever, alcoholism, confusion, burning, rheumatism, jaundice, mental diseases</td>
</tr>
<tr>
<td>Dūrba or Neem</td>
<td>Dandruff</td>
</tr>
<tr>
<td>Gandha</td>
<td>Sprains, fractures</td>
</tr>
<tr>
<td>Kshīraba</td>
<td>Hemiplegia, nervous disorders, acute gout, rheumatic pain, paralysis</td>
</tr>
<tr>
<td>Mahānārāyān</td>
<td>Hemicrania, glands, facial paralysis, conception, arthritis, pain</td>
</tr>
<tr>
<td>Mahāmāsha</td>
<td>Hemiplegia, facial or arm paralysis, lockjaw</td>
</tr>
<tr>
<td>Kumkum</td>
<td>Acne, pimples</td>
</tr>
<tr>
<td>Nararsas</td>
<td>Nasal polyps</td>
</tr>
</tbody>
</table>

Doṣha Marma Oils

Essential oils appropriate to one’s doṣha are placed on the marma points that relate to their doṣha. On the next page is a partial list of these oils. For further explanations about oils, see Chapter 8 on aromatherapy.
<table>
<thead>
<tr>
<th>Vāyu</th>
<th>Pitta</th>
<th>Kapha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sandalwood</td>
<td>Sandalwood</td>
<td>Sandalwood</td>
</tr>
<tr>
<td>Rose</td>
<td>Rose</td>
<td></td>
</tr>
<tr>
<td>Jasmine</td>
<td>Jasmine</td>
<td></td>
</tr>
<tr>
<td>Lily</td>
<td>Lily</td>
<td></td>
</tr>
<tr>
<td>Vanilla</td>
<td>Vanilla</td>
<td></td>
</tr>
<tr>
<td>Lavender</td>
<td>Lavender</td>
<td></td>
</tr>
<tr>
<td>Patchouli</td>
<td></td>
<td>Patchouli</td>
</tr>
<tr>
<td>Basil</td>
<td></td>
<td>Basil</td>
</tr>
<tr>
<td>Frankincense</td>
<td></td>
<td>Frankincense</td>
</tr>
<tr>
<td>Myrrh</td>
<td></td>
<td>Myrrh</td>
</tr>
<tr>
<td>Sage</td>
<td></td>
<td>Sage</td>
</tr>
<tr>
<td>Cedar</td>
<td></td>
<td>Cedar</td>
</tr>
<tr>
<td>Musk</td>
<td></td>
<td>Musk</td>
</tr>
<tr>
<td>Lotus</td>
<td></td>
<td>Lotus</td>
</tr>
<tr>
<td>Eucalyptus</td>
<td></td>
<td>Eucalyptus</td>
</tr>
<tr>
<td>Cinnamon</td>
<td></td>
<td>Cinnamon</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Geranium</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lemongrass</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gardenia</td>
</tr>
</tbody>
</table>
Keralíya Áyurvedic Abhyañağa

Contemporary Methods

_Kerala_ is a state in southern India where _pañcha karma abhyañağa_ has been preserved. However, unlike _pañcha karma_, it is used more for rejuvenation purposes than for cleansing. Various contemporary forms of _abhyañağa_ are used in _Kerala_, and are very effective. Some modern authorities note that some of these practices are especially useful in healing serious mental disorders. However, other modern authorities believe they aggravate the condition. Practitioners have noted that procedures such as _shiro dhārá_ have evoked troubling past emotions in some persons. Therefore, persons who have very deep emotional problems may be advised by some practitioners to heal through herbs, aromas, and professional counseling first.

Several important differences exist between _Kerala_ and ancient _pañcha karma_ therapies.

---

### 5 Keralíya Pañcha Karma Categories

<table>
<thead>
<tr>
<th>Therapy</th>
<th>Benefits</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dhārá Karma (Shiro Dhārá) Avagāhan Paṇiṣheka</td>
<td>diseases of the mind, <em>Prāṇa</em> Vāyu, CNS, ears, eyes, nose, and throat; facial palsy, insomnia, nervous disorders, memory, psychosis, fainting, confusion, excess perspiration, alcoholism, coma, etc.</td>
</tr>
<tr>
<td>2. Kāya Seka (Pīzhichil)</td>
<td>promotes tissue strength, biological fire, luster, complexion, <em>ojas</em>, clear senses, Vāyu disorders, muscle spasms, degenerative muscle disorders</td>
</tr>
<tr>
<td>3. Pinda Sweda</td>
<td>heals neuromuscular (facial paralysis, MS, muscular atrophy), and some systemic diseases/ most useful of the therapies</td>
</tr>
<tr>
<td>4. Anna Lepa</td>
<td>used when <em>Pinda Sweda</em> does not work (medicated grains)</td>
</tr>
<tr>
<td>5. Šhīro Lepa</td>
<td>Mental and brain disorders</td>
</tr>
</tbody>
</table>

---

Both _dhārá_ and _lepa_ are palliative measures that eliminate excessed _doshas_. They remove stagnant, sticky toxins from the body’s channels (srotas) without applying traditional reducing methods (_shodhana_). Both can be given at all times in all seasons.

---

1. Dhārá Karma

Three forms of this therapy exist.

- 1. head baths (_šhīro dhārá_)
- 2. whole body baths (_sarvāṅga dhārá_)
- 3. local bath (_ekāṅga dhārá_)

_Dhārá_ karma makes use of medicated oils, milk,
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Sarvánga Dhárá (Avagáhan—medicated baths) and Ekánga Dhárá (Pariśheka—liquid sprinkling) were previously discussed under sudation therapy on pages 182 to 183.

Dhárá karma makes use of medicated oils, milk, ghee, etc. (see page 246). Sarvánga Dhárá (Avagáhan—medicated baths) and Ekánga Dhárá (Pariśheka—liquid sprinkling) were previously discussed under sudation therapy on pages 182 to 183.

Dhárá karma makes use of medicated oils, milk, ghee, etc. (see page 246).

Sarvánga Dhárá (Avagáhan—medicated baths) and Ekánga Dhárá (Pariśheka—liquid sprinkling) were previously discussed under sudation therapy on pages 182 to 183.

Medicated oils include bhriṅgarāj, balā, musta, sandalwood, licorice, medicated milk, and medicated decoctions. Examples of ingredients for each dośha include the following:

Vāyu—balā, dashmūl, bhriṅgarāj, sesame oil.

Pitta—sandalwood, coconut water, bhriṅgarāj, musta.

Kapha—licorice, balā, bhriṅgarāj.

For healthy persons, warm sesame oil and/or ghee are used along with rejuvenating herbs (e.g., shatāvarī, ashwagandhā, gudāchī). Medicated milk or sour vinegar can be used in place of medicated oil. For Pitta disorders, oil or ghee can be unheated. Kapha and Vāyu disorders require warm oil. However, unheated oil is used on the head in all cases.

Four practitioners attend the seated person. Two practitioners massage from the shoulders to the navel, and the other two practitioners massage from the navel to the feet. In this approach, cloths are soaked in ghee or oil and squeezed on the body (or oil is poured on the body from vessels) with the right hand. The left hand rubs the oil into the body. Again, insuring uniform pressure and movement, at a moderate speed, among all the abhyānga practitioners is important. Hand strokes start from the upper portion of the body and move downward.

A cloth is tied around the eyebrows to prevent liquids from dripping into the eyes. Again, oil applied to the body is lukewarm, while the oil applied to the head is at room temperature. A fifth practitioner keeps the cloths in warm oil and replaces them as they cool off. When lying down, the head faces the east in the morning and the west in the evening. The person receives massage for 1 hour in the same seven positions as in pinda sveda (page 236).

If the treatment lasts for 14 or 21 days, the hour-long session is gradually increased by 5 minutes from the 2nd day on, until it reaches 1 1/2 hours. When it reaches 1 1/2 hours (i.e., the 7th day), the time of each session is shortened by 5 minutes. For the 21-day series, upon reaching the 7th day (1 1/2 hours), the sessions remain at the 1 1/2 hour time through the 14th day. From the 15th day on, each session is reduced another 5 minutes. It is stated that the oil fully penetrates one tissue layer (dhātu) a day. Thus, on the 1st day the oil is absorbed only into the skin. Since there are seven dhātus, it takes seven days for oil to completely penetrate all the tissue layers.
Some authorities suggest that Vāyu disorders require a 2-hour session and Vāyu/Kapha disorders only require 1 hour. In these cases, the oil is applied first and absorbed for a 100 to 300 count before massage begins. These times should correspond with the forehead, chest, and armpits beginning to perspire. The abhyāṅga is then over.

At the end of the session the client sits again while their shoulders and back are massaged vigorously. While this is happening, the oils are wiped off with a towel.

If persons feel tired after receiving the abhyāṅga, they may be lightly fanned, sprinkled with cold water; then rest. Afterwards, the body is massaged, and the excess oil is rubbed off with a towel. Fresh oil is then applied to the body and head, and chick-pea flour (besan) is sprinkled over the oil to remove the excess. The head and body are then cleansed again of excess oil by wiping off the flour. Persons then bathe in lukewarm water (room temperature water for the head) to wash off the flour. After bathing, they put on clean clothes and drink a cup of ginger/coriander tea. If hungry, they may eat a light, boiled meal with carminative herbs (e.g., turmeric, cardamom) for Vāyu and Kapha doṣhas, or coriander and fennel for Pitta doṣhas.

Following kāya seka, persons remain on this diet for as many days as they have received treatment. The number of abhyāṅgas depends upon the strength of the person and the strength of the disease they have. They may receive abhyāṅga daily, or on every second, 3rd, 4th, or 5th day; abhyāṅga requires 14 days for one course of treatment.

3. Pinda Sveda (Navarakizhi)

This is considered the most important of all the Keralaian methods. It is also used in traditional pañcha karma. Pinda sveda is a rejuvenation technique that causes the entire body to perspire by using medicinal puddings followed by abhyāṅga.

Pinda sveda makes the body supple, and removes stiffness, and swelling in the joints. It heals Vāyu diseases, clears obstructions, improves blood circulation, removes wastes from the body, improves complexion, increases Pitta, strengthens digestion, and restores vigor. It also prevents excessive sleep while promoting sound sleep. This therapy is very effective in healing disorders of the nervous system and brain (e.g., paralysis, MS, chronic rheumatism, osteoarthritis, gout, muscle emaciation, and toxic blood). It makes the entire body strong, sturdy, and well developed. The senses are sharpened and the aging process is slowed. Insomnia, high blood pressure, diabetes, skin disorders, balding, premature graying, and wrinkles are prevented. It is helpful for all neuromuscular diseases and some systemic (whole body) diseases.

In this procedure a warm bolus of medicated grain is applied to the body. Snehana or body oil application is a prerequisite for pinda sveda. A cloth is tied around the eyebrows to prevent oil from dripping into the eyes.

Preparation of Decoction and Pudding: About 17.5 ounces of balā root (crushed chips) are poured into two gallons of water and boiled until only 1/4 of the water remains. This decoction is then strained, leaving a 1/2 gallon quantity. One quart of this decoction is mixed with one quart of cow’s milk. The other quart is retained for later use. Next, about 17.5 ounces of dehusked and crushed rice is added and cooked until the decoction becomes a semisolid pudding (pāyasam).

Eight pieces of soft and strong cloth, about 15 square inches in size, are used to hold the pudding. The pudding is divided equally into 8 portions and placed in the cloths. The edges of the cloths are wrapped together and tied with string.
For Vāyu diseases, some authorities suggest using black gram, ghee, oil, porridge, or puddings. Pinda Kapha disorders can be done with barley or sand.

Pre-Pinda sveda: Traditionally, persons giving abhyāṅga offer some prayers and meditate before beginning the therapy. Then, oil is applied over the head and body of the client. Head oil is not very greasy; body oil is greasy (medicated oils differ according to illness). Oil application helps maintain the uniformity of the heat of the pudding ball (bolus) and protects the skin from sudden evaporation and perspiration. Experimenting sudden cold or draft after the treatment may cause various forms of respiratory diseases.

A piece of cloth is tied around the eyebrows to prevent oil from dripping into the eyes and irritating them. A special abhyāṅga table is used, just like the śhīra dhārā table (see p. 239). Practitioners use a table with or without legs; standing or squatting while giving abhyāṅga. Four practitioners are required, along with a supervisor and an attendant who heats and replaces the boluses. All four practitioners need to use the same degree of pressure when rubbing. The atmosphere is quiet. Traditionally men do abhyāṅga on men and women on women. All clothing is removed except undershorts. The room is well ventilated, with soothing lighting. Drafts, dust, and direct sunlight are to be avoided.

Four bundles are removed from the simmering liquid and left to cool for five minutes. The bolus is held by the tuft in the right hand and placed on the back of the left hand to check the temperature.

Method: The session always begins at the neck, and the movement is always in the downward direction. Two practitioners are on each side of the person. Two persons work in simultaneous motion, at the same temperature and pressure, from the neck to the hip. The other 2 persons work in unison from the hip to the soles of the feet. While the first 4 bundles are used, the remaining 4 are kept heated in the decoction. As the bundles cool, the attendant replaces them with the warm ones and reheat the cool boluses. The attendant ensures that no interruption during abhyāṅga occurs. The attendant constantly replaces the practitioners’ cooled boluses with warm bundles.

Persons receive Pinda sveda in seven alternating positions. Abhyaṅga continues for 15 minutes in each position.

| 1. sitting | 5. lying on their back |
| 2. prone (lying on one's back) | 6. lying on their left side |
| 3. lying on their right side | 7. sitting |
| 4. lying on their left side |

When the liquid in the bowl is used up, the boluses are opened and the pudding is applied over the body and rubbed for 5 minutes. It is then gently scraped off with a blunt edge and the head is gently wiped dry with a towel.

The head and body are then anointed with the appropriate medicated oils (according to the nature of the illness or dosha).

Post-Abhyaṅga: Next, the client takes a lukewarm bath with the appropriate herbal decoction added to the water. The head is not washed or submerged in the bath water; water at room temperature is used to wash the head. Chick-pea flour is rubbed on the body and head to remove the excess oil.

After the bath, persons are wrapped in cotton or wool and rest for about an hour (but do not sleep), avoiding drafts, sun, noise, dust, cold, and smoke. At this time persons are advised to meditate or mentally recite holy scriptures of their respective faiths. After an hour, persons may eat a light meal.
Depending upon the strength and nature of the disorder persons are experiencing,

*Pinḍa sveda may be applied daily, or on alternating days for 7, 9, 11, or 14 days.*

*Pinḍa sveda* is good for persons of all ages, but caution is advised for those with heart diseases. However, if boluses are applied with uniform temperature, no adverse effects will develop.

### Lepas

**Medicinal Plasters**

These methods are considered the most important method to reduce inflammatory swellings. All plasters are applied against the direction of the hair (i.e., in an upward direction). Plasters are removed as soon as they dry (except when drawing pus to a head). For a further introduction to plasters, see the earlier discussion under sudation on page 180.

Lepas can include a number of ingredients: *kuśṭha, vachā*, barley, oil, *āmalaki*, and mixed with water. The consistency of *lepas* is semisolid, and is neither too thin nor too thick.

If oil or ghee is included in the *lepa*, 1/4 the amount of the herbs is added for Vāyu *doṣha*, 1/6 the amount of herbs is used for Pitta *lepas*, and 1/8 the amount of herbs is mixed for Kapha *doṣha*.

Three forms of this procedure exist.

1. **Pralepa:** These pastes are thin and cold, and have either absorbing or non-absorbing properties. They restore deranged blood and Pitta.

2. **Pradhena:** These pastes are applied either thick or thin, cold or warm. They have non-absorbing properties. They reduce Vāyu and Kapha excesses; purify and heal ulcers; and reduce swelling and pain (in either ulcerated or non-ulcer conditions).

3. **Alepa/Ātepanam:** These pastes are applied over ulcers. They are either arrestive or astringent. Results include stopping local bleeding, softening ulcers, withdrawing local bad flesh, stopping pus from forming in ulcers, correcting *doṣhas*, relieving Pitta-burning sensations, Vāyu aches and pains, severe itching caused by Kapha, and cleansing the skin, blood and flesh.

The Śhāṅgadhar Sanhītā discusses these types of *lepas* and their respective paste thickness.

<table>
<thead>
<tr>
<th>Lepa</th>
<th>Thickness</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>Doṣha</em>-reducing (<em>doṣhaghnā</em>)</td>
<td>1/4 aṅguli</td>
</tr>
<tr>
<td>2. Poison removal (<em>viṣhaghnā</em>)</td>
<td>1/3 aṅguli</td>
</tr>
<tr>
<td>3. Cosmetic (<em>varinya mukhalepa</em>)</td>
<td>1/2 aṅguli</td>
</tr>
</tbody>
</table>

An example of a *lepa* for all forms of edema includes ingredients like *punarnavā*, cedar, and ginger.

A *dashmūl* and milk plaster is useful for acute pain. *Ghee* is added in plasters for Vāyu rheumatism. Unlike *abhyāṅga* oil, plaster is not reused.

### Anna Lepa

When *Pinḍa Sveda* is contraindicated or ineffective, *Anna Lepa* is used. This *Keralīyan* therapy is not merely contemporary treatment. Its use is discussed in the ancient Āyurvedic texts, *Charāk Samhītā* and Aṣṭāṅga *Hṛdayam*. Preparation of ingredients, methods, and proportions for *Anna Lepa* are the same.
as for *Pinda Sveda*; only medicated grains are used without the oil application.

**Śhiro Lepa**

The use of herbal pastes to treat brain disorders, and head and neck diseases is also discussed in the traditional *Āyurveda* texts, *Charak Saṁhitā, Aśṭāṅga Hridayam* and *Sūsruta Saṁhitā*. Herbs include sandalwood, *kus̄ta*, *balā*, *musta*, licorice, *triphalā*, *daśhmūl*, and are chosen according to the health concern.

The procedure is simple. Medicated oil (e.g., *brāhmī*, *bhr̥ṅgarāj*, *āmalaki*) is applied to the hair and scalp before the herbal paste is applied to the hair (not on the forehead). It is removed from the hair after 1 1/2 hours. Steam therapy is then applied to the body. After *śhiro lepa* a lukewarm medicated bath is given (as described under *Pinda Sveda*).

**Śhiro Lepa:**
1. Oil is kept in hair for 1 1/2 hours 2. Steam therapy 3. Lukewarm medicated bath

*Śhiro Lepa* is given either: 1. Once 2. Alternating days or daily for 1 week

Other forms of *abhyaṅga* exist in *Kerala* and throughout India; there are too many to mention here. *Āyurveda*, like most professions in India, is a family tradition passed on from parent to child. Thus, many methods are unique to each family.

**Śhiro Dhārā**

(Hot Oil Flow On The Head Abhyaṅga)

Unique to *Āyurveda* is the hot oil flow on the head. Warm oil poured on the forehead is one of the most divine, relaxing therapies one can experience. ‘Śhiro’ means head, and ‘dhārā’ means flow. When people get up from this therapy, a healthy glow radiates from their skin. People look 20 years younger. Eyes gleam with tranquility while lips wear a smile of serenity. *Śhiro dhārā* helps with diseases of the head, *Prāṇa Vāyu*, neck, eyes, ears, nose, throat, and nervous system. It also relieves insomnia, asthma, cholesterol, enlarged prostate, ulcers, rheumatism, etc., and is used to heal difficult diseases like diabetes, schizophrenia, and epilepsy. Various methods of *śhiro dhārā* exist. The traditional approach includes giving the client a short haircut and combing the hair. A modified version is described here, taking into consideration modern day practicalities of time and finances.

**General Method:** The client lies on an *abhyaṅga* table or a specially built oil table which drains the excess oil. The oil is held in a quart-sized bowl. A small hole, a little less than 1/2 inch, is in the bottom-middle of the bowl. A spigot might be attached to the bottom of the bowl to more accurately control the oil flow.

The bowl material retains heat, so the oil does not cool before it is poured on the client’s head. If the bowl hangs over the client’s head, the therapist doesn’t have to hold the bowl for the entire session (45 minutes, to 1 1/2 hours). Three holes must be in the top of the bowl so that a chain or string can be used to suspend the bowl from the ceiling or mobile stand. The distance from the hole or spigot to the forehead is 2 to 3 inches.
A traditional bowl was set up a little differently. Inside the bowl, half a coconut shell was placed open-side down. It too had a hole at its base. A string, about 6 finger-widths long was placed through the hole and tied to a stick (2 to 3 inches wide). The other end of the string was threaded through the hole in the bottom of the bowl, and hung 2 to 3 inches above the person’s forehead (see diagram to right).

Below the table was another wide-mouthed bowl or pan to catch the oil that falls from the head after being poured. Having a heater under this pan to keep the oil warm may be useful if it will be reused during the session.

The bowl is filled with enough warm oil to continue the flow for an entire session. If this is not possible, then one stops every so often to replace the drained oil (oil is reheated if necessary before reapplying).

Ideally, the client with a severe illness will be vacationing at the Ayurvedic resort and receive daily sessions for 7 to 14 days. Weekly sessions are useful and sometimes more practical.

### Fourteen-day treatment
The first session lasts for 1 hour. From the 2nd day to the 7th day of the treatment, 5 minutes are added to each session, with a maximum time of 1 1/2 hours. From the 8th day through the 14th day, the time is reduced by 5 minutes. In this way the 14th session lasts for 1 hour again.

### Twenty-one-day treatment
The 7th through 14th day times are kept at 1 1/2 hours. Then, from the 15th day on, the session is reduced by 5 additional minutes. Shiro dhārā is usually never given more than 21 days. It is believed that the medicated oil flow completely affects the entire body in 21 days.

Early morning is the best time for shiro dhārā; spring and fall are the best seasons for shiro dhārā.
The Áyurveda Encyclopedia

Śhiro Dhārā:

A 14-or 21-day series is ideal
Weekly or monthly sessions
are more practical
Best
Time: Early morning
Best
Seasons: Spring and fall

Procedure

Śhiro dhārā is ideally practiced on auspicious mornings (according to the Indian astrological almanac—pañchang). It is best not to have eaten for at least an hour before the therapy. The room should be clean, quiet, have fresh air, and no drafts. Any windows should have curtains to prevent sun glare and to ensure privacy. Soft-colored lights, incense, or aromas suitable for the client help create a healthy and calming environment, even before the session begins. Soft spiritual music, like classical Indian ragas; can enhance the session. Ragas for each time of the day exist to further harmonize the relaxation and healing process.

Before therapy, the practitioners meditate, preparing themselves to be effective healers. Clients and practitioners practice mantra meditation during the session to keep their minds spiritually focused. Whether clients stay at an Áyurvedic resort for several days or weeks, or make daily visits for śhiro dhārā, they are advised to follow their Áyurvedic lifestyle. Appropriate foods, baths, exercise, spiritual studies, yoga, etc. are recommended. This further balances one’s constitution and develops good habits. Thus, persons feel the maximum healing effects and find it easier to follow their program once they return home.

Clients receiving weekly sessions, will find relief from the stress and strain of their daily work schedules. This is truly a constructive form of pampering.

In a traditional session the client sits on the massage table facing east. Room-temperature oil is poured through the hair three times. Then, the body is massaged below the neck (i.e., from the shoulders down) with slightly warm oil. A cloth is placed or tied over the eyes to prevent oil from leaking into them during śhiro dhārā.

Practitioner and client can meditate before and during śhiro dhārā to bring the highest spiritual energy into the healing session.

The client is supine on a massage table with a pillow under their neck for comfort. Oil is released from the bowl onto the forehead. Traditionally, oil is circled on the third eye (just above and between the eyebrows). Modern experience finds that many people find this directed application too powerful. Thus, oil must be moved around the entire forehead and temples.

When the oil in the bowl (or funnel) runs out, it is once again placed in the bowl and reused. If the oil is cool, it can be reheated during the session or just after the bowl is empty.

After the session is over, the client rests for a few minutes on the table. The oil in the hair is pressed into the scalp as its warmth further soothes the client. Then a towel is placed over the head and the practitioner helps the client sit up, making sure the head is covered with the towel to prevent the oil from dripping. The client is given a few minutes to adjust to the seated position. Then, they are helped to stand up. Sometimes they are so relaxed that they feel disoriented upon standing, so helping up them is important.

If the weather is cool—to avoid catching a cold—a warm hat and scarf are worn when leaving the session. It is best that for the remainder of the day the client rest, taking light meals, and retire to bed early.

Head-Soaking
Oils Śhiro Basti

Śhiro basti, like śhiro dhārā, is another head oil application. However, in this method the oil soaks on the top of the head for some time. Śhiro basti is useful in healing facial paralysis, insomnia, dry mouth or
nose; cataracts, headaches, and other head diseases. It prevents and stops hair loss, balding, and premature graying. This therapy also strengthens hair roots and makes the hair soft and glossy, heals eye problems, improves complexion and sinus disorders. **Śhiro basti** balances the air and fluid (Vāyu and Kapha) in the space between the brain and skull.

The head oil (**dharā drava**) is prepared in different ways for different situations. Basic oils listed below are useful for **śhiro dharā** as well.

**Dry hair:** Coconut and sesame oils.

**Memory:** bṛāhmī, āmalakī, bhrīṅgarāj oils. **Young Women:** Black sesame, bhrīṅgarāj, āmalakī oils.

**Women 40 to 50:** Black sesame, wheat germ, almond oils.

**Women 50+:** Black sesame, coconut, wheat germ, sandalwood oils.

**Newlyweds:** Coconut, jasmine, almond, wheat-germ oils.

**Ear Pain:** Mustard oil

**Vāyu:** Sesame, coconut, canola, bṛāhmī oils

**Pitta:** Sunflower, coconut, bṛāhmī oils **Kapha:** Canola, mustard oils

**All:** Sesame, bṛāhmī, bhrīṅgarāj, āmalakī oils

Many complicated formulations, such as **takra dharā, kṣhīr dharā**, can be prepared. Since these products are scarce outside of India (and also for the sake of simplicity), plain oil or any of the above-mentioned medicated oils can be used.

**Precaution:** In some cases Vāyu becomes aggravated during extended treatments. To counter this, clients receive a warm oil abhyāṅga followed by a warm medicated bath.

**Definition:** *Basti* is defined as a bladder or container that holds medicated herbs and oil. *Śhiro basti* is somewhat similar to *śhiro dharā* in that the oil is placed on the head. The differences are that in *śhiro basti*, the oil is kept soaking on the head.

The bladder can be made of a flexible plastic, approximately 3 feet high. The circumference is wide enough to fit around the head. Whole-grain flour is mixed with warm water (2:1) and kneaded into dough. It is used between the head and bladder to prevent the oil from leaking. The dough is placed in a circle parallel to ear level. A belt or rope is used to secure the bladder to the head.

**Method:** After a person completes the appropriate *pañcha karma* therapies, oleation and fomentation are given. Next, the person sits on a stool or chair (knee-height). The paste is applied to the head under the cap to prevent the oil from leaking. The flour, cap, and belt are placed on the head. The medicated oil is heated to a lukewarm temperature and is then placed in the bladder on the head. Oil should be about six inches above the scalp (one finger width).

It remains on the head for about 2 hours, 45 minutes; 2 hours, 15 minutes; 1 hour, 40 minutes; or until the mouth and nose begin to expel secretions and clients feel relief from their symptoms. The length of time the oil remains on the head varies according to the *dosha* causing the disorder (Vāyu, Pitta, Kapha respectively).

For healthy persons who are merely receiving preventive measures, oil remains on the head only for approximately 17 minutes. The therapy lasts no more than 7 days.
**Šhiro Basti Duration**

<table>
<thead>
<tr>
<th>Disease</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>about 2.45 hours</td>
</tr>
<tr>
<td>Pitta/Blood</td>
<td>about 2.3 hours</td>
</tr>
<tr>
<td>Kapha</td>
<td>just over 1.3 hours</td>
</tr>
<tr>
<td>Healthy</td>
<td>17 minutes</td>
</tr>
</tbody>
</table>

The oil is taken out of the cap, the belt is removed; then the cap and paste are taken off. The head, neck, shoulders, and back then are rubbed gently. Afterwards, persons take a lukewarm bath. A wholesome diet according to one’s constitution is then taken. Šhiro basti is repeated daily for three, five, or seven days.

**Post Šhiro Basti:**
1. Gently rub head, neck shoulders, back 2. Lukewarm Bath

**Śhiro Basti:**
*Taken daily for 3, 5, or 7 days*

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**Ear-Oil (Karna Pūrana)**

This procedure involves placing oil into the ears. Some authorities suggest 1 to 2 drops. Others suggest filling the entire ear cavity with oil. Ear oil heals disorders of the sense organs such as earaches or pain, deafness, ringing in the ear, all ear diseases and headaches; lockjaw, giddiness, twisted (wry neck), and diseases of the gums and teeth. Certain nerves connect the eyes and ears with the feet. Thus, this treatment also relieves burning sensations in the feet. Karna pūrana is done during the day, before meals.

**Karna Pūrana is done before meals**

Method: Lukewarm sesame oil or medicated oil is poured in the ear canals, filling them up. Oil remains in the ears for 10 to 20 minutes. For preventive care, oil remains in the ear for about 17 minutes. For ear pain, the root of ears can be massaged until the pain subsides.

Ear (and eye) therapies always begin with the right side. A tissue is kept nearby to wipe up any dripping oil. Clients first lie on their left side while the oil is poured into their right ear.

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**Head Oil Mūrdha Taila**

The Benefits of head-oil therapies include preventing and healing hair loss, graying, and hair matting, cracking of the scalp, Vāyu head disorders; producing sharpness of the senses, improving the strength of the voice, lower jaw, and the head. Two other methods of applying oil to the head are worth mentioning:

1. Pouring oil in a continuous stream (*pariśheka*) removes scalp ulceration and boils, burning sensations, and wounds.
2. Wrapping a cloth over the head and soaking in oil (*picu*) prevents hair loss, cracking of the scalp, and burning sensations.
After the process is complete, a small bowl or cup is placed behind the ear to catch the oil as it comes out. The client slowly turns their head to the right and the oil pours out of the ear and into the cup. They may then roll onto their back in order for the remaining oil to be released. A tissue is placed on the ear to prevent any excess oil from dripping. The process is then performed on the left ear.

**Eye Therapy**

(Āṣhrotana - Anjana Vidhi)
(Also discussed in Chapter 19)

Āyurveda employs eye drops and eye salves for prevention and healing diseases of the eyes, like bleeds, itching, tearing, burning sensation and redness.

**Eye drops:** (Āṣhrotana) are warm for Vāyu diseases, lukewarm for Kapha disorders, and cold for Pitta ailments. The person lies on a bed in a draftless room. Their eyes are opened with the practitioner’s left hand, while the liquid is dropped in the eye with the right hand. Ten to 12 drops are placed in the eye from a distance of 2 finger widths from the inner angle of the eye.

A soft, clean cloth is placed over the eyes for a few minutes (a warm cloth is used for Vāyu and Kapha disorders).

**Eye salve:** (Anjana) is used after a person has undergone pañcha karma, and the illness is localized only in the eyes, when diseases are matured, such as in edema, severe itching, sliminess, and thick excretions.

Three types of anjana exist:
1. Scrapping (lekhana) using astringent, sour, salty, and pungent tastes
2. Healing (ropana) with bitter tastes
3. Vision clearing (prasādana) using sweet tastes

**Time:** The recommended time for salves is morning or evening. Application is not recommended before evening sleep, at noon, and when the sun irritates the eyes—because it increases the illness and spreads it elsewhere. For Kapha diseases that require scraping eye salve, daytime application is acceptable if it is not too hot a day. During very cold weather, night application will further aggravate the illness.

**Precautions:** Anjana is not used on those suffering from fear, after emesis and purgation, when hungry, when having the urge to urinate or defecate; when angry, when feverish, or when the eyes are tired. It is also not used with a headache, when experiencing grief and insomnia; when cloudy, after smoking, when drinking alcohol, or just after washing hair. Anjana is not suggested with indigestion, when tired due to excess exposure to fire or sun, just after day naps, or when thirsty. This therapy may bring up strong emotional issues.

**Post-Application:** Eyeballs are gently and briefly rubbed and slowly rotated up. The eyelids are also gently massaged. This is to spread the salve throughout the eye. It is not recommended to open, close, squeeze, or wash eyelids. When the salve no longer has an effect, the eyes are washed (water temperature is according to the disease, doṣha and season). This removes the disease cleansed from the salve. The left eyelid is lifted and held with a piece of clean cloth in the fingers of the practitioner’s right hand, and vice versa. If there is itching or a lack of results from the salve, a stronger salve or strong smoke inhalation is used. Persons are strongly advised to rest in a darkened room for at least one hour before exposure to light and activity.

**Eye-Bath (Netra Basti)**
(Also discussed in Chapter 19)

This therapy involves washing the eyes with medicated oils or ghee. Benefits include relieving tension in the eye sockets that may lead to loss of vision, pain, fatigue, glaucoma, cross-eye, conjunctivitis, night blindness, cornea inflammation, sunken eyes, and other eye disorders. Further, it nourishes the nervous system, brain, memory, and
develops one’s linguistic abilities. It makes the eyes lustrous, removes wrinkles, improves complexion, reduces physical tension.

**Method:** Dough is prepared using flour and water (2:1). The dough is made into two rings to fit around the eyes, 1 1/2 inches in height. One half cup of lukewarm *ghee* is kept warm nearby. Oleation and fermentation of the face are done in advance. The lights are dimmed so as not to disturb the session. Next, the temperature of the *ghee* is tested (several drops may be placed on the wrist, or a finger is swirled in the *ghee*). *Ghee* should be lukewarm. The dough dam is placed around the eyes, the base pressed onto the face to prevent oil from leaking. A little *ghee* is then poured into the dough-dam (around the eyes) while eyes are closed. If the temperature is comfortable, the remaining oil is poured into the dam until it covers the eyelashes. Eyes are then opened when comfortable (initially it may take some time adjusting to the liquid). The eyes may be slowly rotated clockwise, counterclockwise or moved in the 8 compass directions.

<table>
<thead>
<tr>
<th>Eye Condition</th>
<th>Length of Eye Bath</th>
</tr>
</thead>
<tbody>
<tr>
<td>eyelid disorders</td>
<td>30 seconds</td>
</tr>
<tr>
<td>eye joint circles</td>
<td>95 seconds</td>
</tr>
<tr>
<td>white circles</td>
<td>3 1/2 minutes</td>
</tr>
<tr>
<td>black circles</td>
<td>4 minutes</td>
</tr>
<tr>
<td>refractive disorders</td>
<td>4 1/2 minutes</td>
</tr>
<tr>
<td>glaucoma</td>
<td>5 minutes, 5 seconds</td>
</tr>
<tr>
<td>Vāyu disorders</td>
<td>done daily</td>
</tr>
<tr>
<td>Pitta disorders</td>
<td>alternate days</td>
</tr>
<tr>
<td>Kapha /healthy eyes</td>
<td>done every two days</td>
</tr>
</tbody>
</table>

If *netra basti* is overdone, one experiences itching and Kapha disorders. This therapy can cause strong emotional releases. It is not advised for those with emotional disorders.

**Lower Back Bath** *(Katti Basti)*

The main benefits of this therapy are for muscle spasms and lower spin rigidity, and strengthening the bone tissue of the lower back. The same method of preparing dough as in the eye bath is used here. Placement of the dough dam is however around the spine of the lower back.

**Chest/Heart Bath** *(Uro Basti)*

This therapy strengthens the heart and reduces sternum pain. Again, the dough dam is prepared in the same manner as the eye bath. The dam is placed over the heart (left breast).

**Body Powder-Rub** *(Udgharśhana)*

Herbal powders may be applied to the body to promote healing. They heal itching, Vāyu disor-
ders, hives, and develop a stable, light body. Rubbing the skin after water is sprinkled on the body removes dirt, opens the sweat glands, and activates the enzymes in the skin. Afterwards, water is again sprinkled on the body and the skin rubbed to remove the powder.

Āyurvedic Foot Massage
Pādābhyaṅga

Abhyaṅga applied to the feet is a simple, enjoyable and healthy thing to do. It prevents dryness, cracks, and roughness of the skin; numbness, fatigue, sciatica, cramps; and contraction of ligaments, vessels, and muscles of the feet and legs. It removes Vāyu from the body, promotes sturdy limbs and feet, strength for walking, and sound sleep. Further, nerves from all the organs in the head and body terminate in the feet (also in the hands, ears, and head). Thus, by rubbing the feet, persons tone the whole body. A close relationship exists between the feet, eyes, and ears. Foot abhyaṅga helps heal and prevent disorders of hearing and sight. Four important nerves in the soles are connected to the head. Constant friction and pressure on the nerves in the soles reduce eye sight. Abhyaṅga on a daily basis, or at least several times a week, restores health to these nerves. It is best done before bedtime, rubbing the soles and tops of the feet with some warm sesame oil. This also fosters sound sleep.

General Suggestions

After all abhyaṅgas, clients are advised to rest for 1 to 2 hours before returning home. It is best if another person drives them home to avoid the stress of driving. If this is not possible, then when reaching home, they rest. Light meals and rest are advised for the remainder of the day. An early bedtime that evening is strongly suggested. Some people find abhyaṅga so relaxing that they sleep through the next day, releasing deep-seated stresses.

As discussed earlier in this section, persons with emotional problems may find the abhyaṅgas too powerful. Therefore, it is advised to achieve mental balance slowly through herbs, foods, aromas, colors, and, if needed, professional counseling.

Dosha Beauty Care
Facial Abhyaṅga

Depending upon one’s dosha different facial oils are used.

<table>
<thead>
<tr>
<th>Doṣha</th>
<th>Oils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>ghee, sesame, avocado</td>
</tr>
<tr>
<td>Pitta</td>
<td>coconut, safflower, sunflower</td>
</tr>
<tr>
<td>Kapha</td>
<td>canola, almond, olive</td>
</tr>
<tr>
<td>Tridoṣhic</td>
<td>sesame, jojoba, almond</td>
</tr>
</tbody>
</table>

For various skin disorders, essential oils may be used, see the “Dosha Marma Oil” chart (page 232) in this chapter, and Chapter 8 on Aromatherapy.

Face Care

<table>
<thead>
<tr>
<th>Conditions</th>
<th>Essential Oil Mixtures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wrinkles</td>
<td>fennel, lavender, rose, frankincense, cypress</td>
</tr>
<tr>
<td>Acne</td>
<td>bergamot, juniper, cypress, tea tree, lavender</td>
</tr>
</tbody>
</table>

Miscellaneous Skin Care

<table>
<thead>
<tr>
<th>Conditions</th>
<th>Therapy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eye care</td>
<td>triphalā, kajal</td>
</tr>
<tr>
<td>Stretch marks</td>
<td>almond oil</td>
</tr>
</tbody>
</table>
Cosmetic Plasters
(Varnya Lepa)

To improve complexion and color, medicated herbal pastes are applied to the skin. The applied paste is 1/2 anūli (1/2 one’s finger width).

Complexion, pigmented patches on face: Red sandalwood, manjishṭhā, kuśṭha.
Acne: Coriander, vachā, black pepper

Dandruff: Kusṭha, licorice, rock salt, mixed into a paste with honey.

Facial Hair: Excess Pitta unbalances the hormones. A mixture of ashok, fennel, śhatāvari, cardamom, triphālā, rock candy are taken internally, and sandalwood and multani methi clay are mixed with water to form a lepa for the face. The lepa is left on from 4 hours to overnight (2 times weekly). Hot spices and steroids aggravate this condition.

Properties of Paste Liquids

Ghee: PV- K (neutral). Unctuous/Cool
Uses: It promotes taste, semen, and ojas, alleviates burning, develops a soft body, voice, and complexion; and strengthens the metabolism and digestion. Ghee improves the voice and complexion, and has a special property of transporting herbal properties to all the dhātuḥ (tissues).

Oil:
Uses: Oils promote strength, health, and a stable body. They improve the skin and cleanse the urogenital tract (especially for females).

Sesame Oil V- KP+ in excess
It gives strength, intelligence, digestive power, helps the skin, and has antioxidant properties. When taken with the appropriate herbs, it heals all disorders.

Castor Oil: Sweet, astringent-hot P+
Castor is a digestive stimulant and a purgative. It helps with obstructed abdominal diseases, gas, tumors, stiff lumbar region, colic pain, ulcers, edema, āma, abscesses, clears vagina and semen.

Coconut Oil: Sweet-cold-sweet VP- K+
This oil is best for Pitta doṣhas, nourishing and softening the skin. It is useful for inflammatory skin conditions, psoriasis, eczema, sunburn, burns, rosacea. [Sample skin oil: coconut oil 100 ml.; almond oil 50 ml.; sandalwood oil 5 ml.]

Milk (Dugdha): VP- K+ Sweet/Cold; unctuous
Uses: (Cow’s) Milk is best when it is organic and raw (if possible). It gives rejuvenation, strength, intelligence, and ojas. Milk heals semen and blood diseases, difficult or painful breathing; consumption, hemorrhoids, complexion, and giddiness. It is considered holy (sattwic).

Goat Milk: Light
This form of milk is better for Kapha doṣhas. It is a digestive stimulant, heals hemorrhoids, diarrhea, menorrhagia, toxic blood, giddiness, and fever. Some say it heals all diseases.

Yogurt/Curd (Dadhi): V- PK, Blood+ Astringent/Hot/Pungent unctuous. Again, organic yogurt is advised.
Uses: This is a digestive stimulant and gives strength. It heals dysuria, coryza, diarrhea, anorexia, emaciation, and coldness in the body.

Sweet yogurt reduces Vāyu and Pitta. Sour yogurt increases Pitta, Kapha, and blood toxins. Very sour yogurt causes bleeding disorders. Sweet and sour yogurt has mixed effects.

Water: P- Cold
Uses: It is a cardiac tonic, heals poisoning, giddiness, burning, indigestion, exhaustion, vomiting (cold), intoxication, fainting, and alcoholism.

Liquid, Paste and Oil Preparation

The general formula for mixing these three ingredients is,

1 part paste (herb powder)
4 part oil
16 parts liquid (e.g., milk, decoction, herb juice, water)

For decoctions, paste is 1/6 its quantity.
For plant juice, paste is 1/8 its quantity.
When a recipe calls for 4 or fewer liquids, the amount of each is 4 times that of the oil.
When there are more than 4 liquids in a recipe, then each is in equal proportion to the oil.
Preparation: The herbal paste and liquid are mixed together; then oil is added and the entire mixture is boiled. As it is cooked, the mixture is constantly stirred to prevent paste from sticking to the bottom of the pot.

Áyurvedic Beauty Suggested Reading
Murthy KRS. (transl.) Śāṅkagadhar Samhita. Varanasi, India: Chaukhambha Orientalia; 1984 [Section 3; Ch. 11].

Pañcha Karma Suggested Reading
As mentioned earlier, Āyurveda’s main therapy is herbal, with a secondary emphasis on good or nutrition. These therapies work predominantly on the gross or outer physical level. Aroma therapy, gem therapy, color, and mantra (or sound) therapies work on a more subtle level, healing through the mind, the senses, and the absorption of subtle impressions.

Aromas
Pure fragrances are used for healing. Aromas are commonly used in the forms of incense flower essences, and essential oils. Other methods of aromatherapy include pure scented candles, soaps, and sachets. Aromas are most effective when pure (i.e., not diluted with chemical substances). They are used externally, and unless mixed with a diluting or base oil, some oils burn the skin. If taken internally, the mucus membranes would be harmed. They should not be placed too close to the eyes or any bodily orifice. A suggested base oil for each dosha is provided in the table below.

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Base Oil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>sesame</td>
</tr>
<tr>
<td>Pitta</td>
<td>coconut or sunflower</td>
</tr>
<tr>
<td>Kapha</td>
<td>canola or mustard</td>
</tr>
</tbody>
</table>

A generally accepted ratio of essential oil to base oil is the following:
25 ml. (12-13) drops: 1 fluid ounce base oil

It is especially useful to place drops of oil on various body sites: the crown, third eye, temples (for headaches), at the root of the nose (for sinus problems), or at the heart. Oils are more practical to use while in the company of others who may not like to breathe any kind of smoke (e.g., at the office).

Āyurvedic Marma Points
These are specific sites on the body that balance the doṣhas and their associated health situations when oils are applied to them. Marmas were discussed in detail in the last chapter. To summarize, the main marma points for each dosha are given in the table below.

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Main Marma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>third eye (between eyebrows)</td>
</tr>
<tr>
<td>Pitta</td>
<td>heart chakra (chest center)</td>
</tr>
<tr>
<td>Kapha</td>
<td>between the navel and pubic bone</td>
</tr>
</tbody>
</table>

Steam/Sweat Therapy
Aromatic oils are used in these therapies as well, being directed at specific sites (e.g., arthritis in the hands). Aromas balance the three humors and prāṇa, ojas, and tejas. Below is a list of commonly used essential oils:
Primary Oils
Aromatic oils have the same properties as the herb and plant.

Basil: *(Tulsi)* VK- P+
Uses: Cleanses mind, phlegm, colon, purifies air, reduces fever and viruses, removes *Apāna Vāyu* (downward air), increases devotion and intuition

Camphor: *(Karpūr)* VK- P+
Uses: Opens the mind, senses, lungs, increases perception and meditation, alleviates headaches and arthritis, can be used for *pūja* (devotional ritual), calms hysteria, neuralgia, and other nervous ailments; insect repellent. External—sprains, inflammations, rheumatism. Precaution—large doses are toxic

Cedar: *(Devadaru)* (Juniper - *Hapūsha*) VK- P+
Uses: Diabetes, arthritis, edema, air cleanser

Eucalyptus: VK- P+
Uses: Opens the mind, senses, lungs, removes phlegm and alleviates depression, cleanses negative psychic thoughts

Frankincense: *(Kapithaparni)* VK- P+
Uses: Heart, head, blood, and nerve cleanser; pain reliever, strengthens joints, calms mind, increases faith, virtue, detachment, and devotion, removes negative psychic thoughts

Gardenia: P- (VK+ in excess)
Uses: Cleanses the blood, kidneys, heart, fevers, and infections (including uterine)

Ginger: *(Sunta)* VK- P+
Uses: Colds, flus, headache, lung congestion, joint and muscle pain, improves pulse and appetite, enhances joy and creativity

Iris: P- VK+
Uses: Cleanses the blood, lymphatic, liver, heals infections, helps remove jealousy, envy, anger, and hate

Jasmine: *(Mallika)* P- K+ (V+ in excess)
Uses: Heals breast and uterine infections, also heals cancer (especially lymph), strengthens a woman’s reproductive system and makes her more attractive; removes depression (P+ men)

Lavender: *(Dhara - H)* VPK=
Uses: Calms emotions and nerves (good for hyperactive children), PMS

Lily: *(Kumuda)* VP- (K+ in excess)
Uses: Calms heart, nerves, and emotions (irritability, anxiety, insomnia), dry cough, tonic for stomach and lungs, increases faith, devotion, and virtue

Lotus: *(Padma, Šhatapatra)* VPK=
Uses: Calms mind and heart, effects deep sleep, increases love, faith, devotion, compassion, builds *ojas* (i.e., strengthens the reproductive system and nerves), is antiallergenic, calms nerves, relieves spasms. It is the symbol of Self-Realization

Mint: (Peppermint: *Paparminta* - H; Spearmint: *Pahadi pudina* - H) VPK=
Uses: Clears mind, head, and sinuses

Musk: *(Kasturi)* VK- P+
Uses: Revives those who are comatose or near collapse, strengthens heart and reproductive system, awakens senses, is the most *rajasic* oil

Myrrh: *(Bola)* VK- P+
Uses: Blood cleanser, relieves infections, decreases tumors, strengthens bones, heart, uterus, and nerves; reduces excess fat, helps tissue healing

Patchouli: *(Pacholi - H)* VK- P+
Actions: Stimulant, diaphoretic, expectorant, diuretic, carminative
Uses: Cleanses digestive system, stimulates senses, gives joy (removes depression), is especially good for Kapha. Externally—insecticide (moths, ants, gnats, flies, mosquitoes)
### Rose: *(Rudhrapuṣpa, Japa)* (flower of the heart) P- VK+

**Uses:** Eye tonic (as rose water), increases love, compassion, devotion, acts as female reproductive tonic, urogenital tract, fevers, cough

### Rosemary: PK- V+

**Uses:** Blood, heart, circulatory system, tonic, helps headaches and emotional tension, promotes menstruation

### Sandalwood: *(Chandan)* (best aroma for the mind) VP- K+ in excess Sattwic

**Uses:** Heart and lung tonic, cleanses kidneys, reduces fever, irritability, and anxiety; promotes meditation

---

### Äyurvedic Aromatherapy

As mentioned above, essential oils must be mixed in base oils before application to the skin.

### Aches & Pains

**Oils:** Myrrh, cinnamon, *mahānārāyan*  
**Base:** Rubbing alcohol, beeswax (*mahānārāyan* oil is mixed with sesame oil)  
**Uses:** Headaches, neuralgia, arthritis

### Antibacterial

**Oils:** Sandalwood, myrrh, jasmine, gardenia, iris  
**Uses:** Cools blood, fevers, infections; builds the immune system, removes thirst and delirium

### Congestion

**Oils:** Eucalyptus, sage, basil, mint  
**Base:** Alcohol  
**Uses:** Near nose, or inhaling as steam

### Digestive Aids

**Oils:** Cardamom, cloves, fennel, ginger  
**Uses:** Promotes agni/digestion

### Digestive Stimulants

**Oils:** Cardamom, cloves, fennel, ginger  
**Uses:** Promotes agni/digestion

---

### Gynecological Disorders

**Oils:** Rose, rosemary  
**Uses:** Regulates menstruation (apply to problem site, or soak in an aroma-bath)

### Immune Functions

**Oils:** Myrrh, frankincense, rose, lotus  
**Uses:** Strengthens immune system, build ojas, (external infections)

### Infections

**Oils:** Eucalyptus, cedar  
**Uses:** Parasites, repel insects/insect bites, cleanses the skin, air, and aura

### Rejuvenatives *(Rasāyanās)*

**Oils & Uses:**  
- frankincense—blood and brain  
- guggul—brain and bones  
- myrrh—blood, heart, uterus  
- rose—heart and uterus  
- lily—heart and brain  
- sandalwood—nerves and brain  
- lotus—heart and reproductive system  
- gardenia and sandalwood—kidneys  
- basil—nerves and lungs  
- gardenia and iris—liver

### Soothing

**Oils:** Sandalwood, rose, lotus, lily, lavender, frankincense  
**Uses:** Calming, prevent negative dreams, worry and agitation, insomnia

---

### Aroma Therapy & The Three Doṣhas

Aromas can be derived from essential oils, incense, soaps, or sachets. Some examples follow.

### Doṣha Oils

- **Vāyu:** Mix musk, frankincense, basil, camphor, or cinnamon with sandalwood or rose  
- **Pitta:** Sandalwood, rose, lotus, iris, gardenia, lily, lavender, honeysuckle
Kapha: Cinnamon, musk, sage, cedar, frankincense, myrrh

Aromatherapy & Specific Uses
(All oils are diluted as recommended in the previous section)

Acne: Camphor, eucalyptus, lavender; applied at night (12 drops cypress to 12 drops lemon in 2 fl oz. (50 ml.) coconut oil or brâhmî oil)
Air Purification: Camphor, frankincense, basil, sandalwood, lavender
Athletes Foot: Lavender—2 drops massaged into feet; tea tree oil also works but has less pleasant odor. For verruca (wart-like), lavender, eucalyptus, rosemary, or camphor is applied several times daily
Burns: Lavender
Depression: Ylang-ylang, clary sage, jasmine
Earache: Lavender, 1 drop placed on a cotton ball and applied to the outer ear
Fainting: Peppermint, rosemary, wafted under patient’s nose
Feet: Baths: Use 5 drops peppermint oil to one lukewarm bowl of water
Gums: Sesame oil
Headache: Lavender on muscles at back of neck, on temples, forehead etc., sick headaches—use of peppermint oil, sniffed frequently, may help; also sandalwood, calamus, guggul, lily, frankincense; sometimes just taking a nap or going to sleep early helps—a drop of oil may be put on the pillow
Hemorrhoids: Cypress oil: 5 drops in a bowl of warm water or bath, mix well as ‘sitz’
Hypertension: Lavender, myrrh, frankincense, saffron, rose, sandalwood, lotus, lily
Mouth Ulcers: Myrrh, drop of oil
Nausea: Lavender, rose, geranium: a few drops in a bowl of hot water
Post Partum: Perineum Healing: (Especially if episiotomy was torn): Sitz bath: 2 drops cypress to 3 drops lavender in large bowl of warm water or shallow bath water. Cypress, with its constricting properties, is an astringent that closes the raw blood vessels. Lavender heals and gently encourages new skin growth, while protecting raw areas.
Sore Nipples: Diluted rose oil, but wash off completely before each feeding so no harm will come to the baby during breast-feeding; 1 drop rose oil to 3/4 fluid ounce sweet almond oil (20 ml.).
Post-Natal Depression: It is believed to be a hormonal adjustment; jasmine bath; jasmine drop on the pillow edge; Ylang-ylang or clary sage are secondary substitutes.
Lactation: Two drops fennel oil in honey water every 2 hours increases milk flow. (Herbs are also ingested in this case, including śhatāvarī, balā, and fennel.)
Mastitis: (Breast inflammation) compress 1 drop geranium, 1 drop lavender, 2 drops rose in 11/2 pints (850 ml.) cold water.
Fatigue: Morning: Rosemary baths; naps, oil massage with rejuvenatives mentioned above.
Sore throat/Laryngitis: Two to three drops in honey water every few hours
Sunburn: Lavender or peppermint oil bath, or mist
Toothache: Clove, peppermint, prickly ash
Weight loss: Juniper oil in bath once a week, if depression is the cause of overeating, see above

Pregnancy:
Stretch Marks: Twice daily breast and belly massage; 20 drops lavender to 2 fl. oz. wheat germ oil
Labor Pain: Hand-hot compress massage to lower abdomen as needed; 14 drops clary sage; 5 drops rose; 6 drops ylang ylang in 2 fl oz. sunflower oil
Heartburn: Sandalwood applied to belly or ingesting one drop with a spoon of sunflower oil
Constipation: Twenty drops marjoram; 5 drops rose; 2 fl oz. sesame oil

Conversions:
1 ml. = 20 drops/5 ml. = 1 teaspoon
### Aromas and Chakras

*Refer to Chapter 7 for dosha-specific aromas and for chakra locations*

<table>
<thead>
<tr>
<th>Chakra</th>
<th>Oil</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 - crown</td>
<td>Sandalwood, frankincense, myrrh</td>
</tr>
<tr>
<td>6 - third eye</td>
<td>Sandalwood, basil, lavender, jasmine, eucalyptus</td>
</tr>
<tr>
<td>5 - throat</td>
<td>Sandalwood, tea tree</td>
</tr>
<tr>
<td>4 - heart</td>
<td>Rose, lavender, sandalwood</td>
</tr>
<tr>
<td>3 - solar plexus</td>
<td>Sandalwood, lavender, fennel</td>
</tr>
<tr>
<td>2 - groin</td>
<td>Cedar, sage, ylang ylang, patchouli</td>
</tr>
<tr>
<td>1 - base</td>
<td>Ginger, vetiver</td>
</tr>
</tbody>
</table>

### Suggested Reading on Aromatherapy

- Miller L, Miller B. *Ayurveda and Aromatherapy*.
Chapter 9
Hatha Yoga, Pranayama, Nada, Mudra, Bandha

Chapter Overview

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Part 2
Pranayama (breathing exercises) and Nada (inner sound)........p. 280
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Bandhas (energy locks).........................................................p. 291
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Yoga for Pregnancy..............................................................p. 298

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Post-Partum Yoga...............................................................p. 301

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Yoga for Children...............................................................p. 304

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Yoga for the Elderly and Physically Challenged.....................p. 308

Part 9
Yoga for Digestive Disorders...............................................p. 309

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Medical Definitions............................................................p. 310

Suggested Reading............................................................p. 311
A plate, cup, and bowl are all made from the same clay.
Like that, all of creation is made from the same eternal Brahman
Upanishadic wisdom

Chapter 9
Hatha Yoga, Prāṇāyama, Nāda, Mudrā, Bandha

From the ancient Vedic literature, four texts on yoga āsanas (postures) are the most respected: Haṭha Yoga Pradīpikā, Gorakṣha Saṃhitā, Gherand Saṃhitā, and Hataratnavali. These scriptures were written between the 6th century, when haṭha yoga and prāṇāyama began to emerge in India, and the 15th century A.D. This chapter correlates the information in these books with Āyurvedic physical and spiritual benefits.

Many approaches to yoga āsanas exist. Three well-known methods are haṭha, kuṇḍalinī, and aṣṭāṅga. This chapter discusses and integrates these three yoga methods.

Interestingly, haṭha yoga was also found in pre-Columbian culture—not just confined to India. In St. Augustine, Columbia, ancient stone statues of people in yoga postures still exist today.

General Information
The underlying ideas to practicing yoga are the following:

Be gentle, do not force any posture
Forcing is against nature.

Feel complete at whatever stage of the position one can attain.

Completeness or union is the goal,
not physical perfection of any posture

Yoga āsanas have three purposes. First they can be used as a means to prepare the student (along with prāṇāyama breathing) for advanced spiritual practices like mantra sādhanā (meditation). This is especially true for haṭha yoga.

Second, when practicing non-forceful meditation, āsanas may occur automatically, cleansing and integrating the mind, body, and spirit. Finally, Āyurvedic practitioners may recommend these postures for healing specific diseases.

Haṭha yoga has healed diseases—some thought to be incurable—from ancient eras in India through modern times. Its healing methods are explained in its definition. Spiritually, yoga means the union of the red spirit force at the base of the spine with the white spirit force at the crown of the head; the union of the sun-spirit at the navel with the moon-spirit at the head; and the union of the small self with the Divine eternal Self.

Physically, yoga means the union of prāṇ (inward moving air) with apān (downward/outward moving air); the union in which all the energy currents in the body flow up the sūśhumṇā or main inner tube of the spine. On either side of the sūśhumṇā are two secondary tubes. ‘Ha’ is the solar or right tube (piṅgalā)—Pitta predominant. ‘Tha’ is the lunar or left channel or nāḍi, called idā—Vāyu/Kapha predominant. Thus, haṭha yoga means the union of all physical energy currents into these two channels, which subsequently flow into the sūśhumṇā.

Each school of yoga emphasizes different things. Patañjali suggests that ethics (yama and niyama) is the way to cleanse the mind, body, and spirit; he emphasizes a more psychological approach to healing and Self-Realization. The book Haṭha Yoga Pradīpikā suggests the body’s organs and systems are to be
cleansed first through āsanas and prāṇāyām. Ayurvedic practitioners allow each client to choose that healing path for which he or she is best suited.

Yoga āsanas and prāṇāyām have, along with meditation, become popular in the 1960’s in the west. However, along with their introduction they have also become westernized. Postures began to be taught as ends in themselves, merely to heal an illness, to reduce stress, or to look better; the idea that these postures are a foundation for Self-Realization was generally ignored. The Hatha Yoga Pradipikā spends the first chapter reminding the student that Hatha Yoga is specifically used as the first step in Self-Realization; this goal must not be forgotten.

Precautions For Beginners
1. A soft, comfortable mat, blanket, or rug is used when practicing āsanas.
2. Persons whose backs, spines, or necks are bad or stiff should practice very gently.
3. Pregnant women are advised to cease all strenuous and inverted poses, and not to lie on their bellies.
4. Inverted postures (e.g., shoulder stands, head stands) are life threatening to persons with heart problems, and should not be practiced by anyone with pressure problems (e.g., ear, nose, head, heart).
5. The yoga room is to be pleasant, clean, ventilated, and free of drafts.
6. It is always best to learn positions from a qualified yoga teacher.
7. Yoga is first learned in the spring or fall; starting a course of yoga during winter or summer may cause health imbalances.
8. The practice of moderation and healthfulness in diet prevents health imbalances. Foods that are difficult to digest, stale, very hot, or cold are not recommended.
9. Yoga is not to be practiced on a completely empty stomach, nor on a full stomach. Beginners are advised to take a little boiled milk and ghee before practicing prāṇāyāma.

Part 1
Postures (Āsanas)

Eighty-four million seated āsanas exist, as described by Lord Śiva. Of them 84 are best, and of these, 32 are useful for mankind.

Gherand Saṁhitā: Ch. 2; verse 1
Hatha Yoga Pradipikā: Ch. 1; verse 33

Of these 32, four were chosen as the best; siddhāsana (perfect), padmāsana (lotus), simhāsana (lion), bhadrādāsana (gracious pose).

Hatha Yoga Pradipikā: Ch. 1; verse 34

[Siddhāsana is the most important of the āsanas. It should always be practiced as it purifies the 72,000 nāḍīs.

Hatha Yoga Pradipikā: Ch. 1; verse 38-9]

When perfection is attainable through siddhāsana, what is the use of practicing many other āsanas?

Hatha Yoga Pradipikā: Ch. 1; verse 41
This last question relates to ásanas as a preparation for deeper meditative practice. From the point of view of Ayurvedic health, the various postures help heal specific health concerns. To that end this chapter describes some of the most effective ásanas for healing various diseases.

1. Siddhásana (Perfection Pose)

   G) Gaze into the ājñā chakra (third eye). [When the eyes become tired, close them and gaze at the space in front of the eyes.]

   H) Place the hands in the ‘Jñyán mudrá’. (The tips of the thumb and index fingers touch, forming a circle with the fingers. The three remaining fingers remain outstretched or uncurled—palms face upward.) This hand position is said to prevent the energy from flowing out of the body via the fingers. Alternatively, one practices the ‘Chin Mudrá’. (Place the tips of the index finger at the root of the thumbs, and place the palms on the knees.)

1A. Siddha Yoni Āsana

   This method is practiced by women; the pose is almost identical to siddhásana.

   Method:
   A) The heels press against the lower and upper areas of the reproductive organ. B) The toes of both feet are inserted between the thighs and calf muscles. C-H) See siddhásana.

   Spiritual Benefits of Both Poses:
   1. Stimulates the ājñā chakra (develops pure consciousness).
   2. Controls nervous and prānic energies from the mālādhāra and swādiśhṭān chakras.
3. Balances one’s energy level by equalizing mental and prāṇic forces.
4. Pressing the heels at the perineum prevents the kundalini shakti (life-force) from escaping out of the mūlādhāra chakra.
5. Pressing the heels at the perineum stimulates the mūlādhāra where the three major nādis (idā, piṅgala, suṣumna) originate.
6. These postures purify the suṣumna.
7. Electrical impulses flow up to the brain, purifying nādis, and removing all internal blocks.
8. The three bandhas (contractions) automatically occur (Mūla Bandha—contraction of the perineum; Uddiyāna Bandha—contraction of the lower abdomen; Jálandhara Bandha—contraction of the neck [chin lock]). These bandhas accumulate greater prāṇic energy supply in the body. They are discussed in detail later in this chapter.
9. The poses lead to Self-Realization.

Organs Helped: Stomach, gall bladder, liver, spleen, kidneys (i.e., blood purifying organs).

Physical/Mental Benefits: Heals nervous depression, balances blood pressure, cardiac function, and, in men, male hormones (testosterone). These postures maintain inner body temperature and redirect prāṇic energy upwards, activating the suṣumna by balancing the idā and piṅgalā.

Bandha Benefits:
Mūla: Removes senility, creates equilibrium of prāṇ and apāṇ (life fluid and lower fluid).
Uddiyāna: Purifies the breath and its channels. (This can be practiced alone by fully emptying the stomach and contracting the navel towards the spine.)
Jálandhara: The flow of nectar from the sahasrāra (top or crown chakra) is consumed by the sun (fire) at the navel chakra. Jálandhara checks the flow so the fire cannot consume the nectar. This results in mesmerized sādhana.

Doshas: All; especially P- (reducing)
Alternatives: With slight variation of the feet and legs, Siddhāsana is also called Vajrāsana, Muktāsana, and Guptāsana. They are presented here for consideration. Vajrāsana (thunderbolt)—kneel and place the buttocks between the heels, with the right big toe overlapping the left one.

Muktāsana (liberation)—place the left heel under the anus and the right heel on top of the left.

Guptāsana (secret)—place the feet between the thigh and calf muscles so that the heels press against the anus.

2. Padmāsana (Lotus Pose)

PADMĀSANA (LOTUS POSE)

This is a more difficult posture. Fortunately it is not considered as important as Siddhāsana.

Method:
A) Place the right foot on the left thigh and the left foot on the right thigh (soles facing up). B) If possible, cross hands behind the back and firmly hold the toes. C) Press the chin against the chest and keep the back straight.
D) If toes cannot be held from behind the back, place hands in jīyān, chin, bhairava, or yoni mudrā. Bhairavi (females)—place fingers of left hand on the top of fingers of the right hand, with both palms facing up, and hands placed in the lap. Bhairava (males)—finger placement is the exact opposite of bhairavi. Yoni mudrā—the last three fingers are interlaced, while the index and thumb fingers join at the tips.
Thumbs point upward, while the index fingers point forward (forming a triangular space between the index and thumb fingers). See photo below

E) Eyes focus on the tip of the nose (nasakagra drishti). Alternatively, one can lean forward, eventually resting the forehead on the ground. F) The tongue is pressed against the root of the upper teeth.

G) Slowly raise prana upward.

Precautions: Do not practice with sciatica or sacral infection.

Doshas: All

The yogi who, seated in padmasana, inhales through the entrance of the nadis and fills them with prana, gains liberation; there is no doubt.

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Alternative: Raised Lotus

Method:

A) Sitting in full lotus, palms are placed on the floor beside the thighs.
B) Inhale and raise the body off the floor; breathe naturally.
C) Exhale and return to the floor.

Benefits: This posture strengthens the reproductive system.

Organs Helped: Reproductive organs

So we see several reasons why Siddhasana is the
posture preferred over Padmāsana. The former requires less work and mental concentration (i.e., the bandhas occur automatically due to the heel pressure, lower abdomen pressure, and the neck-lock; and prevents kundalini energy from escaping while automatically increasing prāna). Thus, one can more easily engage in mantra meditation while sitting in Siddhāsana; Padmāsana requires more thought and practice.

3. Simhāsana (Lion’s Pose)

SIMHĀSANA
Method: (Feet and ankles must be very flexible to perform this pose)
A) Sit on crossed ankles
B) Press the left heel on the right side of the perineum—males; right side of the reproductive organ—females.
C) Press the right heel on the opposite side of the perineum or organ.
D) Place palms on knees and spread fingers apart.
E) Lean the head forward with chin almost touching the collar bone.
F) Focus the eyes on the tip of the nose.
G) Open the mouth (i.e., as if yawning), extending the tongue as far out as possible.

The position of the feet induces a natural practice of mūla bandha due to the pressure on the perineum or generative organ. The bent head stimulates the neck lock (jālandhara). Uḍḍiyāna bandha is induced from bending forward. This pose is best performed outside, facing the sunrise.

Benefits: This pose is beneficial for singers and speakers; sore throats, Kapha sinus headaches.

Organs Helped: Ears, nose, throat, and mouth disorders.

Doshas: All; especially Kapha

Variation: Seated Simhāsana

SEATED SIMHĀSANA
Method:
A) Separate knees and lean on them.
B) Place the right foot under the right buttock and the left foot under the left buttock.
C) Seat the buttocks between the heels.
D) Hands can rest on the knees or on the ground between the heels; palms facing down and fingers pointing in towards the body. Put pressure on the balls of the palms.
E) Raise the chin two or three inches and gaze at the third eye (ājnā chakra)—this is known as Śhāṁbhavī Mudrā.
F) Extend the tongue out as far as comfortable.
G) Inhale deeply through the nose. Exhale, making a roaring sound like a lion (“aaahhhhh”).
H) Move the tongue from side to side to stimulate the throat further.

4. Bhadrāsana (Gracious Pose)
   This posture, though an important pose, will not be discussed; it is a more difficult, advanced posture.

5. Swastikāsana (Auspicious Pose)

   **Method:**
   A) Sit cross-legged and bring feet up between the thigh and calf muscles. (Beginners—place pillows under the feet to keep the feet propped to stay inside the thigh and calf muscles.)
   B) Place hands in jīyān or chin mudrā.
   C) Sit up straight and comfortable.

   **Benefits:** Nāḍīs (actual acupuncture meridians) inside the back of the legs are stimulated. The sciatic nerve is gently massaged; lumbar region and abdominal muscles are toned, and the inner body temperature is balanced. In Vedic culture the swastika is the symbol of fertility, creativity, and auspiciousness; therefore, practicing this posture develops these attributes. It dispels miseries and stabilizes the mind and body. Breath is quickly controlled by this posture.

   **Doshas:** All; especially Vāyu and Pitta

6. Paschimottanāsana (Ugrāsana) (Back-stretching Pose)

   **Method:**
   A) Stretch both legs straight out in front of the body.
   B) Inhale and raise hands over head, keeping the back straight.
   C) Exhale and bend forward from the hips, stretching the hands out towards the toes (if toes can be comfortably touched or held, do so. Otherwise, feel a sense of completeness regardless of how far you can stretch—e.g., holding knees, calf muscles, etc.). The spinal cord should feel stretched. The back should be straight—not curved or hunched. One may use a towel or rope around the toes to begin to sit properly.
   D) Place the forehead on the knees if comfortably reached. Keep the knees on the floor.
   E) Breathe normally, concentrating on the navel or on a mantra.
   F) Inhale and gently raise the arms up over the head while sitting upright.
   G) Exhale and bring the hands to the knees.

   **Benefits:** Increases digestive power, physical lassitude vanishes; the breath is soon controlled and miseries are dispelled, diabetes. Prāṇa enters the suṣumnā (the western or inner path).

   **Precautions:** Practice other postures first to loosen the back’s muscles and nerves; and the hamstrings and spine.

   **Doshas:** All; also for Kapha sinus headaches.
Alternative 1:
Mahā Mudrā (Great Sealing Pose)

Method:
A) The left heel is pressed against the anus; the sole is pressed against the right inner thigh (or vice versa).
B) Inhale, raising the hands over the head. The spine is erect.
C) Exhale and lean forward, hands grasping the knees, calves, or feet of the outstretched leg. Beginners may use a towel or belt for help.
D) The forehead should be close to the outstretched knee; touching it if possible.
E) Inhale, raising the hands over the head and sitting up straight.
F) Exhale, lowering the hands to the knees.

Benefits: Bindū (semen or ovum) is kept from moving downward; physical lassitude is removed, physical ailments are healed; digestion is increased. The body becomes charming, symptoms of aging are dispelled, senses become controlled. Wasting diseases, skin diseases, hemorrhoids, indigestion, tumors, and abscesses are healed.

Alternative 2:
Mahā Bandha (Great Lock Pose)

Method:
A) One leg is extended (as in Mahā mudrā); the other leg is placed on the extended thigh.
B) The stomach is filled with air, while in Jálandhara pose, and the breath is held.
C) Air is slowly exhaled when air can no longer be comfortably retained.

Benefits: The life breath enters the sushumṇā. The body becomes robust. Bones and ribs are strengthened.

Doshas: VP-; Best for Vāyu

Alternative 3: Mahā Bheda

Method:
A) While in the Mahābandha pose, hold the breath and practice udāiyāna bandha (contraction of abdominal muscles).
B) The hands gently strike into the lower armpit area.
Benefits: The life breath enters the sushumna, leaving the ida and pingala nadas. The three knots are penetrated and kundalini shakti proceeds to the sahasrara (crown chakra) uninterrupted. Breath is controlled and old age weaknesses are removed.

7. Virasana (Hero’s Pose)

Method:
A) Sit on the left heel. Bend the right knee, placing the right foot by the left knee.
B) Place the right elbow on the right knee and the palm against the right cheek.
C) Place the left palm on the left knee.
D) Close eyes and concentrate on the breath.

Benefits: This posture develops the heroic power of Hanuman (monkey god; Mahavir). It increases will power and strengthens the body. The pose is also excellent for immune disorders like AIDS, MS, Epstein Barr, etc.

Organs Helped: The pose stabilizes the energy flow to the reproductive organs and controls sexual energy; it also stimulates the reproductive organs and their associated brain centers (this is achieved by activating the nadis found in the legs and connected to the reproductive glands).

Doshas: VP-

8. Visasana (Alternative to Virasana)

Method:
A) Sit on the left heel, while the right foot rests on top of the left thigh. Knees are spread wide apart. Optional—place the big toe under the buttock.
B) Optional—keep hands in the jnana or chin mudra.

Benefits: This pose heals rheumatism, hemorrhoids,
and other diseases of the anus.

9. Bhujaṅgāsana (Serpent Pose)

Method:
A) Lie on the stomach with hands parallel to the shoulders and palms placed on the floor.
B) Inhale, gently raising the head and upper torso up (lifting with the back muscles, not the hands). The lower torso and legs remain on the ground (navel to toes). The head is upright and the back is curved.
C) Exhale, gently lowering the body to the floor.

Benefits: Kuṇḍalini is raised, digestion is increased, diseases are healed. Asthma, gastrointestinal disorders, hypertension, menstrual disorders, and insomnia are relieved.

Doshas: VPK=

10. Śhalabhāsana (Locust Pose)

Method:
A) Both arms are placed on the ground (palms facing up) while the head is placed on them. (Some practitioners place the hands beside the shoulders under the chest (palms down).
B) Inhale, raising legs off the ground. Contract the buttocks muscles and stretch the thigh muscles. The back and stomach muscles are doing the lifting, not the hands and head.
C) Breathe naturally; if the body begins to tremble, the posture is being held too long.
D) Exhale, gently lowering the legs to the ground.

Benefits: This pose improves digestion and heals physical weaknesses. The sun-fire at the navel that draws the nectar flow from the crown is blocked. This removes the effects of old age; thus retaining a youthful appearance. The posture is good for malabsorption, the gastrointestinal system, and sore throats.

Doshas: VK-

11. Vajrolī Mudrā (Thunderbolt Pose)

Method:
A) Begin in Śhalabhāsana, then place the palms on the ground beside the shoulders or under the thighs.
B) Lift the head and upper torso into the air by pressing the hands to the ground. Feel a gentle pressure in the small of the back, urinary tract, and reproductive organs.
C) The legs are also lifted as in Śhalabhāsana.
Benefits: Semen/ovum (bindū) is prevented from being discharged; the power to retain this fluid is developed, enhancing long life. The Gherand Samhitā says this pose is one of the best because it develops liberation.

Organs Helped: Urinary tract, reproductive organs.

Doshas: All

12. Dhanurāsana (Bow Pose)
This is similar to Vajrolī, but the hands are kept off the ground.

Method:
Beginner: Half Bow

A) Lie on the stomach, forehead resting on the ground and arms straight overhead.
B) Inhale, raising the arms and legs straight up, using the lower back and buttocks muscles. Breathe normally.
C) Exhale, slowly lowering limbs to the ground. Note that a slow release tones muscle groups that would not normally be toned if one were just to drop the limbs.

Intermediate: Bow

D) Inhale, slightly raising the knees, head, and chest simultaneously, while pulling the feet away and up from the hands (the whole body should be moving together at one time). Breathe naturally. Concentrate on the back of the neck (vishuddha chakra), on the abdominal area (manipūra chakra), or on the midpoint where the back is bent.

Benefits: This pose alleviates diabetes and chest ailments; it produces cortisone in the adrenal glands (for inflammatory, allergic, or excess tissue or tumor growth); adjusts the vertebrae, and straightens hunched back and drooping shoulders. The posture regulates the menstrual cycle and corrects infertility (if not due to deformed reproductive organs—i.e., if not hormonally caused); helps Kapha—asthma, Pitta—hemorrhoids, colitis, hypertension (half bow), rheumatism; Vāyu—arthritis. This is one of the best postures for all digestive disorders. All the nāḍīs run through the navel. The navel becomes uncentered if a person lifts heavy items with only one arm. This creates a disturbance in the flow.
of the náæís, and causes digestive troubles. Three minutes of practicing the bow pose (along with two other poses discussed on page 310) realigns the navel within three days. Signs of proper digestion will be noticed immediately thereafter. [See page 309: how to test for navel displacement].

**Organs Helped:** This pose stimulates the solar plexus, digestive, elimination, and reproductive organs; massages the heart, liver, and pancreas; stimulates the kidneys and tones the alimentary canal. It regulates the endocrine glands (especially the thyroid and adrenals).

**Doshas:** All

13. Matsyendrásana (Spinal Twist Pose)

**Method:** Beginner

A) Fully extend the right foot. Cross the left foot over the right knee, placing it on the ground next to the knee.

B) The right arm rests against the outer left leg. The hand is placed on the right knee or on the floor by the left side of the body.

C) The left arm is wrapped around the back, or the palm is placed on the floor behind the left buttock.

D) Inhale, gently and slowly rotating the spine and head as far to the left as comfortable. The position is held with the hands or with the stomach and back muscles. Breathe naturally.

E) Exhale, gently and slowly releasing the pose, and return to the starting position.

F) Repeat in the reverse position.

**Precautions:** It is very important not to strain the spine or neck in this pose; especially for those with bad backs or necks. Remember, once hurt from a yoga pose, healing takes a very long time.

**Alternate: Páähásana (Chord Pose)**

**Method:** Beginner

A) Squat on the floor (keeping the soles and heels flatly on the ground). Knees and feet are close together. Achieve a balanced squat.

B) Twist the trunk until the right arm reaches around the outside of the left knee. The right shoulder touches the left outer knee or thigh.

C) With hands or fingers on the floor, exhale; gently continue the twist as far as the arms will reach. Hold this position while breathing naturally.

D) Release the posture, exhaling and slowly untwisting to the starting position. E) Repeat the pose, twisting in the opposite direction.

**Benefits:** This poses strengthens the ankles, making them more elastic; it helps to release gas, to tone, and to help people who stand on their feet all day.

Both poses improve spine agility, strengthen the
shoulders, reduce abdominal fat, massage abdominal organs, expand the chest; help diabetes, and improve digestion.

**Organs Helped:** Liver, spleen, pancreas sluggishness.

**Doshas:** All

**Intermediate: Ardha Matsyendrásana**

**Method:**
A) Bend the right foot by the side of the left buttock (i.e., left leg is crossed over the right knee). The right foot is in front of the left knee; the left knee is raised near the chest.

B) With the right hand grab the toes of the left foot, ankle, knee, or floor. Place the left hand around the back; or place the palm on the floor by the left side.

C) Inhale; gently and slowly rotate the spine and head to the left as far as is comfortable. The hands can hold the position, or the position can be held with the stomach and back muscles. Breathe naturally.

D) Exhale, gently and slowly untwisting the torso to its original position.

E) Repeat the pose in the reverse direction.

**Benefits:** This pose channels *prāna* (*kundalinī*), awakening the *chakras* and the *sūdhumā nāḍī*. The posture also stimulates the navel or *manipūra chakra*. This maintains the body, harmonizes underactive or overactive functions, and removes sluggishness and diseases arising from this condition. The pose strengthens the digestive fire (*agni*) and improves nutrient absorption. It prevents the crown-moon nectar (neurohormones of the pituitary and pineal glands that activate the endocrine glands) from being burnt up by the navel-sun heat. Thus, diseases of old age and death are prevented or slowed. This nectar is associated with the *bindū* (semen/ovum). The navel or *manipūra chakra* is powered by *Samāna Vāyu*. This is responsible for nutrient and *prāna* absorption from food and air. This absorbs *Prāṇa Vāyu* as well. Through this pose *Apāna Vāyu* and *Prāṇa Vāyu* are made to meet at the *manipūra chakra*. They are combined, energized, and then moved into the *sūdhumā nāḍī*. The lower (animal) energies and the higher spiritual energies are united, and *kundalinī* is awakened.

This āsana relieves diabetes, constipation, indigestion, urinary problems, nerve and nervous conditions; lumbago, rheumatism, slipped discs.

**Organs Helped:** Pancreas, liver, spleen, stomach, ascending and descending colon; the pose tones nerve roots, adjusts and realigns the vertebral column; back muscles are pulled and stretched.

**Doshas:** All
14. Gomukhāsana (Cow’s Face Pose)

All the ancient texts agree on this posture—except the final arm position.

Method:
A) While seated, bend the legs so that the right heel touches the left buttock and the left heel touches the right buttock (the left leg is crossed over the right leg and the left knee is over the right knee).
B) Bring the left arm up behind the head and back. The right arm wraps around the side and back. The left elbow points straight up (towards the sky), and the right elbow points towards the ground. Clasp the hands behind the back.
C) Breathe naturally and hold the posture. The eyes can be open or closed, or practicing šambhavi mudrā (staring at the third eye).
D) Release and repeat, reversing the leg and arm positions.

Method: Beginner
A) After legs are positioned as above, palms may be placed on the upper knee, one hand on top of the other.
B) Some people press the hands on the knees to stretch the leg’s muscles. Optionally, one can lean forward, the forehead, if possible, resting on the floor.

Benefits: This pose tones the shoulder muscles, nerves, and cardiac plexus (blood and lymphatic vessels in the heart region). Naḍīs in the legs stimulate the reproductive organs and glands, and regulate hormone secretion. The vajra naḍī is stimulated, preventing the outward flow of prāṇa. Thus, prāṇa accumulates at the mūlādhāra (first) chakra. The interlinking of the fingers prevents the prāṇa from escaping through the hands. This causes energy to flow through the spinal region. Persons will notice the arms forming an infinity sign that balances the higher and lower (positive and negative) prāṇa.

Organs Helped: Reproductive organs and glands, heart.

Doshas: All

15. Kūrmāsana (Tortoise Pose)

Method:
A) Cross the legs and sit on the ankles, pressing them firmly on the anus. Keep the knees as close together as comfortable. Toes point outward towards the sides.
B) Sit up straight; palms rest on their respective knees.
C) The body is balanced; weight is on the ankles, heels, and sides of feet.

**Benefits:** This pose straightens the curvature of the spine. The ankles or heels press the anus, closing the vajra nādi, preventing kūndalini energy from escaping. This pose is useful for both celibates and family members. It channels sexual energy to the higher chakras; it also regulates the sex glands, as well as the reproductive and excretory organs.

**Organs Helped:** Reproductive, excretory, visceral organs (nādis in the side of the feet are stimulated—i.e., thorax, abdomen, heart, liver, intestines, and kidneys).

**Doshas:** All

### 16. Kukkutāsana (Cockerel Pose)

**Method:**
A) Sit in Padmāsana (lotus pose) and insert hands between the thighs and knees (right hand between the right thigh and calf; left hand between the left thigh and calf).
B) Place the palms on the ground, fingers pointing forward.
C) Inhale, shifting the body weight to the hands and raising the body off the ground.
D) Hold the position and breathe normally. Focus the eyes on a fixed point in front of you.
E) Exhale, slowly returning to the ground.

**Benefits:** The pose awakens kūndalini, strengthens the wrists, arms, shoulder muscles, and abdominal walls.

**Doshas:** All

### 17. Back Bends

Various styles of back bends exist. Beginning poses are discussed below.

**Kapotāsana (Pigeon Pose)**

**Method:** Beginner–Advanced Beginner
A) Place both hands and knees on the floor (i.e., like a cat).
B) Lift the hands and stand upright from the knees. Place the right big toe over the left big toe.
C) Move the arms behind the back, extended between the right thigh and calf; left hand between the left thigh and calf toward the heels.
D) Exhale, leaning the body backward until the palms
reach the heels. Then grab the heels (or touch them with the fingers).
E) Breathe normally and hold the posture.
F) Exhale, returning the torso to the upright position.

**Precaution:** Do not hurt the knees or spine.

**Alternative:**
A) Sit on the knees. Exhale, slowly lean backwards while resting on the elbows. Eventually you can rest your back on the floor.

**KAPOTĀSANA (PIGEON POSE) ALTERNATIVE**

**Benefits:** These poses tone the spinal region, circulate blood around the spine, and stretch the pelvic region and lower back. The heart is massaged and healed; the diaphragm is lifted, and the chest is expanded. Kapha—diabetes, bronchitis; Vāyu—insomnia, rheumatoid arthritis, varicose veins, sciatica, reproductive organs, constipation, asthma, backache.

**Organs Helped:** Reproductive, diaphragm, heart.

**Doshas:** All; especially VK-

**Úrdhva Dhanurāsana (Upward Bow)**

**Method:** Advanced Beginner
A) Lie on the back, bend knees. Soles of the feet are on the floor, and knees are together.
B) Arms are raised over the head with elbows facing the sky. The palms are on the ground, fingers facing the shoulders (hands are shoulder-width distance apart).
C) Exhale, raising the trunk and crown of the head off the floor.
D) Rest and breathe in this position.
E) Exhale, lifting the trunk and head further, arching the back so the weight is completely on the palms and soles (never put pressure on the head and neck). Breathe naturally.

F) Stretch the arms from the shoulders and the legs from the thighs.

G) Eventually the elbows are straight and the thighs are stretched.

H) Exhale and stretch some more, pulling the thigh muscles by lifting the heels off the floor.

I) Extend the chest, stretching up the sacral region of the spine until the abdomen is taut; then lower the heels to the floor again. Hold the pose for some time.

J) Exhale, gently lowering the body to the floor again.

Benefits: This pose stretches and tones the spine, making the body alert and supple; strengthens the back, arms, and wrists; soothes the head, and promotes vitality, lightness, and energy.

Doshas: All

**Setu Bandha Sarvāṅgāsana (Bridge Pose)**

Method: *Setu means bridge*

A) Lie on the back with knees bent and the soles of the feet on the floor.

B) Exhale, raising the buttocks off the floor.

C) With elbows resting on the ground, place the palms on the small of the back, supporting the weight of the body. (A stretch should be felt in the small of the back.)

D) Optional—legs may then be extended straight out for further back-bending benefits.

E) Breathe easily while holding the position.

F) Inhale, lifting the buttocks. Remove the hands, exhale and gently lower the body to the ground.

Benefits: The spine flexes backwards and neck strain is removed. The result is a healthy, flexible spine and nervous system.

Doshas: All

**18. Sālamba Sarvāṅgāsana (Shoulder Stand)**

![Sālamba Sarvāṅgāsana (Shoulder Stand) Figure 1](image1)

![Sālamba Sarvāṅgāsana (Shoulder Stand) Figure 2](image2)
Method:
A) Lie flat on the back, legs completely extended, knees together, hands at the sides, palms down.
B) Relax, take a few deep breaths; then inhale, raising the knees to the thighs.
C) Exhale, raising the hips from the floor. Brace the buttocks with your hands, while your elbows remain on the floor, supporting the buttocks. (Alternatively, cross legs and grab toes; then pull legs up to the head. This is an easy way to elevate the lower trunk. Then place the palms on the buttocks.)
D) Exhale, raising the lower trunk to a 45 angle with palms supporting the buttocks; or to a 90 degree angle (perpendicular) to the floor by walking the palms to the lower back.
E) Exhale, raising the legs and keeping them aligned with the trunk of the body; toes pointing to the sky.
F) The chin is locked into the chest.
G) Breathe naturally in this position.
H) Exhale, sliding the hands to the buttocks as the body begins to lower. Slowly return the body to the starting position.

Precaution: This pose must not be practiced by anybody with a heart problem, high blood pressure, or any other pressure (e.g., sinus, ear).

Immediately after this pose, practice the fish pose (Matsyāsana), or the serpent or cobra pose (Bhujaṅgāsana).

Always eat enough food daily, as this pose increases the digestive fire (agni); but do not eat for at least one hour before āsanas.

Elderly persons are advised not to perform this pose unless they have practiced it throughout adulthood.

Benefits: This pose bathes all the organs and brain in blood; increases absorption of nutrients, secretes hormones for balancing body and brain; heals anemia, asthma, breathlessness, palpitations, emphysema, bronchitis, throat problems, headaches, colds, sinusues, congestion, nasal disturbances, irritation, constipation, urinary disorders, uterine displacement, menstrual troubles, hemorrhoids, hernia, arteriosclerosis, sexual debility, varicose veins, ulcers (stomach and intestinal), colitis, abdominal organ protrusion or pain; senility, dementia, epilepsy, anger, hate, irritability, short temper, insomnia; soothes nerves, frees the system of toxins, restores energy, hides gray hair and wrinkles after six months; develops vitality, happiness, confidence, joy, strengthens digestion, increases appetite, for convalescing.

Organs Helped: Endocrine organs or ductless glands, thyroid, parathyroid, pituitary, pineal... all organs of the brain and body.

Doshas: All

19. Halāsana (Plough)
D) Exhale, bringing the feet over the head, touching the ground (chin locked in the chest) if possible.
E) Hold this pose or fully extend the legs. One leg at a time may be extended to begin to stretch the back and leg muscles. Palms are pressed against the middle or upper back. Breathe naturally.
F) Inhale, slowly letting the hands and feet return to the original position.

**Method: Advanced**

A) From the shoulder stand, release the chin lock and gently lower the trunk slightly.
B) Move the arms and legs over the head (either with bent knees or straightened legs (most advanced).
C) Rest the toes on the floor. Breathe naturally.
D) Tighten the knees by pulling the hamstring muscles at the back of the thighs and raise the trunk.
E) Place palms in the middle of the back. Press the trunk to keep it perpendicular to the floor.
F) Extend the hands behind the back (opposite the leg position), palms on the ground.
G) Hook the thumbs and stretch the arms and legs.
H) Interlock the fingers and turn the wrists so the thumbs rest on the floor.
I) Stretch the palms and fingers, tighten the arms at the elbows, and pull them from the shoulders. (Stretching the arms in the opposite directions fully stretches the spine).
J) Change the thumb that touches the ground from time to time; stretching the arms for an equal amount of time in each position. This develops harmonious elasticity of the shoulders.
K) After a comfortable amount of time, release the hands, raise the legs back to the shoulder stand, and gently slide the legs back to the floor.

**Benefits:** Same as the shoulder stand. Also, abdominal organs are rejuvenated, the spine receives extra blood to heal backache, hand cramps, stiff shoulders and elbows; arthritis, and lumbago. This pose creates lightness and mobility.

**Vāyu—**asthma, depression, sciatica, sexual debility, wrinkles, rheumatoid arthritis, headache, menstrual disorders, abdominal pain, and gas.

**Doshas:** All; especially V-

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**20. Matsyāsana (Fish Pose)**

**Method: Beginner**

A) Lie on the back; inhale, raising the upper torso from the elbows (hands facing the feet, palms down).
B) Arch the back and lean the head backwards, but keep it off the floor.
C) Breathe easily and hold the posture, focusing on the lower back.
D) Exhale, gently lowering the head and torso to the ground.

**Precaution:** If the head is resting on the ground, the neck and spine can become strained.
Method: Advanced: Lotus-Fish

Start in lotus pose and lean on the elbows. Then arch the back and head.
Or, in the lotus position, grasp toes and roll onto the back and elbows. Then, lower the feet, lifting the torso, using the elbows, and arching the back and head.

Benefits: The chest is expanded, making breathing fuller and easier; stretches pelvic joints. Pitta—absorption of nutrients, liver, thyroid, migraine. Kapha—sinus congestion and headaches; gastrointestinal disorders, asthma.

Organs Helped: Liver, head, sinuses, lungs, gastrointestinal tract, thyroid.

Doshas: PK-

21. Jathara Parivartanāsana (Belly Roll)

Method: Beginner
A) Lie flat on the back with arms stretched sideways (parallel to the shoulders, resembling a cross).
B) Inhale, lifting the left leg while keeping it straight, until it reaches 45 or 90 degrees above the floor. Breathe normally.
C) Exhale, slowly crossing and lowering the left leg over the right side, trying to touch the floor. Keep the leg straight. Also, try to keep the back and shoulder flat on the floor. Breathe normally.
D) Inhale, slowly lifting the leg back into the air. Hold, then exhale and slowly return to position A. Rest until breathing becomes normal again.
E) Repeat with the right leg.

Advanced
A) Start in the same position as the beginners pose, only exhale and lift both legs to 45 or 90 degrees above the floor.
B) Follow the same instructions as in the beginner’s pose.
**Benefits:** Reduces excess fat, tones liver, spleen, pancreas, and removes sluggishness; heals gastritis and strengthens the intestines, trims all the abdominal organs, relieves sprains, and loosens the hip and lower back region.

**Doshas:** PK-

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**22. Sūryāsana (Sun Pose)**

The sun pose is a combination of poses designed to heal, tone, and rejuvenate all aspects of the mind, body, and spirit. It originally was practiced at sunrise, but can be done anytime of the day or night. It is a general pose that can be done by anyone.

**Method:**

**Step 1**

A) Stand erect, arms at sides; breathe easily.

B) Inhale, bending the elbows and bringing the palms together at the chest in prayer position.

C) Slowly raise hands over the head. The arms are covering the ears (notice a natural breath occurring in the lungs). Slowly bend from the lower back, leaning backwards as far as is comfortable. Keep hands and arms in the same position around the head. [Fig. 1]

D) Exhale, slowly bringing the upper torso upright. Slowly bring the hands back to the chest in the prayer pose; then return the hands to the sides. Slowly bend forward, letting the arms and head hang with the weight of gravity. Keep knees and legs straight (do not bend knees). If the fingers or hands touch the ground, fine, otherwise, allow the body to hang and relax. Breathe naturally. Feel gravity pulling the arms, hands, and face muscles; it releases all the tension from the face, shoulders, neck, arms, and hands. One may stay in this position as long as desirable. [Fig. 2]

**Step 2**

E) Exhale, bending the knees and squatting. Palms are placed outside the feet. One may hold this position as well.

F) Inhale, sliding the right foot backward and extending the leg until the knee is straight. The toes are bent and the heel is off the floor. The other foot is flat on the floor. The knee is parallel with the hands and the head directly over the bent knee, looking straight ahead. Arch the back with the chest closer to the ground. Hold this position and breathe naturally, feeling the stretch throughout the body, especially in the legs, back, and shoulders. [Fig. 3]

G) Inhale, sliding the left foot back, beside the right foot. Set both heels on the floor, raising the buttocks and feeling a greater stretch in the legs, feet, and Achilles tendons. One may remain in this position and breathe easily. [Fig. 4]

H) Inhale, bending the knees until they rest on the floor; then rest the chest on the ground. The shoulders are parallel to the fingers (for beginners).

I) Inhale, gently pushing the upper torso off the ground (cobra position). [Fig. 6]

**Advanced option**—inhale, lowering the head until it is parallel with the hands. Only the hands and feet touch the ground. Then arch the back. The chest is closer to the ground, the buttocks are in the air (a sort of ess shape) [Fig. 5]. Like a snake, slither or pull the head and body forward past the hands, winding up in the cobra position (the upper torso is almost perpendicular to the floor. The head looks forward).

J) Inhale, pushing the buttocks back into the air. The heels return to the floor as in position G.

**Step 3**

K) Inhale, sliding the right foot up to the chest. The toes are parallel with the fingers and the head faces forward. This is the reverse position from F, while the left heel comes off the floor. Arch the back (chest closer to the ground). Remain in this position and breathe normally. [Fig. 7] L) Inhale, sliding the left foot next to the right foot (returning to the squatting position). Remain in this position and breathe naturally. M) Inhale, extending and raising the legs...
and buttocks until the legs are straight. Simultaneously keep the upper torso bent forward (holding the feet and palms on the floor; or simply hanging, as mentioned before). Rest, breath, and let gravity pull the stress from the mind, face, and body. [Fig. 8]

N) Bring the palms together in prayer position. Inhale, extending the arms straight out and raising them. This pulls the upper torso back into the upright position.

O) Continue this motion, replicating the position of the arms and hands over the head (arms covering the ears), then leaning backwards again. [Fig. 9]

P) Exhale, slowly bringing the arms and torso upright again. Gently lower arms to the chest while the hands are still in prayer position. Release the hands and lower them to the sides of the body.

Benefits: All the benefits of each individual posture mentioned earlier are incorporated in this pose.

Doshas: All
23. Shavasana (Corpse Pose)

**Method:**
A) Lie on the back with hands at the sides (palms facing up). Feet are stretched out and are slightly sepa-
rated. The body should be aligned.

B) Slowly inhale through the nose. Feel the cool air entering the mūlādhāra chakra (base of spine). As it rises through the body, feel the air healing and sweeping away the toxins.

C) Slowly exhale and feel the air going out the crown of the head, releasing toxins and tensions from the face, head, mind, neck, and shoulders. Repeat this process several times.

**Option**

D) Slowly inhale as above; then during exhalation, chant the mantra, ‘aum’. Feel the voice vibrating through the entire body. Repeat several times, as the vibration creates a deeper relaxation.

E) Rest for 1 or more minutes, noticing your breath. Then let your mind drift where it may, or practice sādhana (meditation).

**Precaution:** Although this seems like a simple pose, it is said to take 15 years to master the relaxation derived from it. Ending all yoga routines with this pose is imperative; otherwise, strain may occur while the body is adjusting to its new, healthier structure.

**Benefits:** This posture is to be practiced by everyone as the last pose of the routine. Yoga āsanas purify, heal, tone, and perform acupuncture on the body. Now the body must rest, restructure, and reorient itself to its new self. When this pose is completed, one will have developed a new mind, body, and spirit. The entire system is revitalized.

The pose develops physical awareness and pratyāhāra (withdrawal and liberation of the mind from the senses and objects—5th stage of yoga). This posture also develops dhāranā (concentration or visualization of one’s deity—6th stage of meditation), and dhyāna (holding or meditation on that image—7th stage of meditation).

Śhavāsana is also useful when practiced between āsanas, and after a stressful day. This helps blood pressure, peptic ulcers, anxiety, hysteria, cancer, psychosomatic diseases, neuroses, realization of subconscious thoughts.

Vāyu—asthma, depression, varicose veins, insomnia. Pitta—anger or hatred.

**Doshas:** All

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**Part 2**

**Prāṇāyāma & Nāda**

As discussed earlier, the life-breath (prāṇ or soul) saves the mind from the anxiety, nervousness, worry, fear, anger, impatience, hot temper, lethargy, agitation, and dullness. It improves concentration and memory, mental peace, and the delight of a silent, clear mind. The development of peace is synonymous with higher mental spiritual development.

This is because thoughts are a vibration of the life-breath. If the vibration is stopped, the mind is saved. As the mind becomes free from thought, it remains centered in the higher Self of eternity or Divine peace and bliss. One may wonder, if there are no thoughts, does one becomes a robot or brainwashed? Brainwashing is a state of imposing a certain philosophy on the mind and locking it in place. This keeps the mind locked into a ‘specific-state’ activity; not a state of freedom and peace. In this state of mental silence one feels clear-headed enough to make responsible decisions, while maintaining a peaceful mind.

Mental peace occurs when the life-breath ceases to flow in the īḍā and pingalā, and begins to flow in the sushumṇā, resulting in stillness. The Vedic texts or scriptures suggest that the best way for this to occur is through the practice of meditation, as instructed by a true guru. Four initial stages of mental development exist. The mind,

1) Is stuck in dullness, greed, and violence (tamas).

2) Seeks excess chatter or activity, or it seeks empty
fame and fortune (*tamas* and *rajas*).

3) Becomes conscientious, and wants knowledge, piety, and prosperity; realizing there is more to life than material possessions (*rajas*).

4) Becomes pure, kind, compassionate, clear, and happy. No trace of *rajas* exists (only *sattwa* exists). This fourth or *sattwic* state is the first stage of *samādhi* or peace. The quiet mind is now ready to hear the inner eternal calling. This eternal experience is even more alluring than happiness gained sensory pleasure. Then, the mind undergoes two more stages of the development of higher consciousness. The mind,

5) Becomes drawn towards the inner Divine attraction and becomes absorbed in eternal bliss. No awareness of thoughts of the outer world exist (second stage of *samādhi*).

5a) After this second stage of *samādhi*, one’s awareness returns (i.e., getting up from meditation), but some of that inner peacefulness remains. This peace develops as one continues to meditate.

6) Full Self-Realization. This occurs when the second stage of *samādhi* remains, even when one is out of meditation. In this final stage of *samādhi* one sees the inner Self as Divine and eternal, and all people and things in life as that same Divine Self. One feels full compassion, peace, and eternal bliss. Activities and objects of the outer world no longer affect this eternal peace. One becomes the peace. Everything has become the peace. Thus, there is nothing that is ‘non-peace’. The relative workings of the mind are fully stopped, and the life-breath flows permanently and quietly through the entire *suṣṭumṇā*.

*Prāṇāyāma* means stilling of the breath. Inhalation, exhalation, and breath retention, condition the breath to be still. Stillness of breath stills the mind. *Prāṇāyāma* cleanses the channels (*nāḍīs*) and energy centers (*chakras*), just as a broom or vacuum clears the dirt from a house. Speaking in modern scientific terms, the breathing process is intimately linked to the brain and central nervous system. It is also related to the hypothalamus, which involves the emotions, body temperature, memory, and perceptions. Erratic thinking of the hypothalamus also leads to erratic breathing and eventually to asthma. So, a quiet breath keeps the body healthy and the mind at peace.

*Prāṇāyāma* is related to the in and out breaths of the nose. Certain areas of the nose’s mucus membrane are connected to the visceral organs (i.e., thorax, abdomen, heart, lungs, kidneys, and intestines). According to yogic thinking, when this nasal breathing becomes irregular, the visceral organs connected to the coccygeal plexus also become irregular. In turn, they send sporadic messages to the brain, causing further irregularities. When the breath is held, it allows for a longer assimilation time of the *prāṇa*. The result is the exchange of oxygen and carbon dioxide in the cells. Thus, the breath is intimately linked to physical and mental health.

Throughout yogic literature it is written that those who use fewer breaths will live longer. So, learning how to make the breath automatically stop, helps foster longevity. Spiritually, this stoppage of breath (i.e., the stopping of one’s mind), allows one to delve more deeply into one’s inner Self of peace, alertness, and harmony.
Five aspects of breath exist:

### 5 Breaths of Prāṇyāma

<table>
<thead>
<tr>
<th>Breath</th>
<th>Function</th>
<th>Direction</th>
<th>Organs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prāṇa Vāyu</td>
<td>absorption</td>
<td>out</td>
<td>head, heart, lungs</td>
</tr>
<tr>
<td>Udān Vāyu</td>
<td>communication, will</td>
<td>up</td>
<td>throat &amp; facial expression</td>
</tr>
<tr>
<td>Samān Vāyu</td>
<td>assimilation</td>
<td>omni-direction</td>
<td>small intestines</td>
</tr>
<tr>
<td>Vyān Vāyu</td>
<td>circulation</td>
<td>different directions</td>
<td>pervading the whole body</td>
</tr>
<tr>
<td>Apān Vāyu</td>
<td>elimination</td>
<td>down</td>
<td>urinary, excretory, reproductive</td>
</tr>
</tbody>
</table>

According to some yogis, samān is the most important Vāyu sub-dosha because it is related to the suṣhumṇā channel or nāḍī. Through yoga, prāṇ and apān are united in the location of samān, and life-breath is suspended.

The prāṇa (life-breath, which is different from Prāṇa Vāyu) is made to flow through the nāḍīs (channels). Prāṇa cleanses the nāḍīs of impurities acquired from bad habits (e.g., junk food, fatigue, drugs, chemicals, radiation, pollution, etc.). Prāṇ naturally develops during sādhanā (meditation); and also cleanses karmic impurities (i.e., past life bad habits). The various Vedic scriptures say 72,000 to 350,000 nāḍīs exist in the human body.

The prāṇa that flows through the nāḍīs is stored in the energy centers (chakras) situated along the suṣhumṇā (tube) inside the spinal column. These centers, located in the subtle body, affect the physical body’s nerve plexus. Chakras influence both the physical and causal bodies.

Six main chakras are generally recognized as having their own specific correlation to physical functioning (see table on next page).
### CHAKRAS, ORGANS AND SENSES THEY CONTROL

<table>
<thead>
<tr>
<th>Chakra</th>
<th>Location</th>
<th>Organs</th>
<th>Sense</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mālādhāra</td>
<td>perineum</td>
<td>urinary/excretory/reproductive glands &amp; hormones</td>
<td>nose/smell</td>
</tr>
<tr>
<td>2. Swādhisthāna</td>
<td>two fingers above perineum</td>
<td>sacral plexus: urinary/reproductive glands &amp; organs</td>
<td>tongue/taste</td>
</tr>
<tr>
<td>3. Manipūra</td>
<td>navel</td>
<td>digestive/absorption</td>
<td>eyes/sight</td>
</tr>
<tr>
<td>4. Anahāta</td>
<td>heart</td>
<td>respiration, heart, lungs, thymus</td>
<td>hands/touch</td>
</tr>
<tr>
<td>5. Viśhuddha</td>
<td>throat</td>
<td>purifies mind and body, thyroid</td>
<td>ears/sound</td>
</tr>
<tr>
<td>6. Ājñā</td>
<td>third eye</td>
<td>medulla oblongata, pineal gland</td>
<td>intuition</td>
</tr>
</tbody>
</table>
The first five chakras have nāḍīs that extend to the various organs of sense and action. The sixth chakra relates to higher mental or spiritual activity. Beyond the sixth chakra one enters the realm of the “non-describable” and begins to merely “be” in the state of unbounded eternity or Brahmān. This is the goal of life—Brahman or Self-Realization. It is for this reason that the Vedic sages do not put much emphasis even on the celestial experiences experienced through the sixth chakra.

The next chapter discusses the effects of mantras on the chakras and their corresponding health concerns. The chart below shows how the chakras relate to the various aspects of human personality.

<table>
<thead>
<tr>
<th>Chakras</th>
<th>Human Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mūlādhāra</td>
<td>animal instincts</td>
</tr>
<tr>
<td>2. Svādhisthāna</td>
<td>selfish ego</td>
</tr>
<tr>
<td>3. Manipūra</td>
<td>sensuality, greed, ambition</td>
</tr>
<tr>
<td>4. Anahāta</td>
<td>emotions</td>
</tr>
<tr>
<td>5. Vīshuddha</td>
<td>accepting life’s adversities, mental balance, sensitivity</td>
</tr>
<tr>
<td>6. Ājñā</td>
<td>gateway to Self-Realization</td>
</tr>
</tbody>
</table>

So we see that prāṇa cleanses the nāḍīs, and in turn the chakras. As they are cleansed, one’s spiritual life-force is allowed to flow higher, developing or utilizing the benefits of the higher chakras. As one is able to live with their higher chakras opened, life becomes more peaceful, graceful, and Divine.

Yet, the nāḍīs and chakras must be cleansed gently and naturally; so that the sudden—and possibly harmful life-force—will not flow through the channels before they are ready. A clay pot must be baked in an oven to hold water properly; if it is not properly prepared, it will quickly disintegrate. Like the clay pot, the nāḍīs and chakras must be prepared to accept the flow of the life-force or they too will disintegrate. Medically speaking, prāṇāyāma strengthens the sympathetic, parasympathetic, and the central nervous systems to accept the charge of life energy.

So, prāṇa is valuable from both the medical and spiritual viewpoints. Two ways of inducing prāṇāyāma exist: automatic or manual. The Rig Veda Bhasyabhumika, an ancient Vedic scripture, says that through proper sādhanā (meditation), prāṇāyāma occurs on its own, cleansing what is needed—when it is needed. The Vedic scriptures caution persons from trying to open their chakras on their own, for such an opening can cause great damage physically, psychologically, and spiritually.

**Prāṇāyāma/Kumbhaka**

Through prāṇāyāma breathing exercises, one manually stimulates the prāṇa flow. Not only can this be dangerous without proper instruction, but it can also be considered unnecessary if one practices proper sādhanā. Then, should one care to do manual prāṇāyāma, it is an option rather than a necessity.

Below are listed some of the more useful breathing exercises one may manually practice for the healing of specific diseases. They are also discussed to inform those who have these experiences occurring automatically in meditation, but who neither realize such experiences are normal nor understand their value.

**Precautions:** Do not hold the breath if suffering from high blood pressure. Inhaling, exhaling, and holding of breath should be gentle, slow, and comfortable at all times. Straining can cause harm.

**Note:**

1st Stage of practicing prāṇāyāma: one may notice perspiration or warming sensation during the practice. This is due to increased sympathetic nervous system activity.
Rub the body with this perspiration. It promotes steadiness and firmness (balancing and toning the nerves, muscles, and the entire system).

2nd Stage there may be quivering, trembling, or sensations in the spine; also twitching of the hands, face, or other muscles. This is normal as stresses are released; the mind and body reorient themselves to function in a more coordinated and efficient manner.

3rd Stage the mind becomes steady; the breath stops moving.

It is recommended to have milk and ghee added to one’s diet when first beginning prāṇāyāma practice. Persons should not eat at all for at least 1 hour before this practice. Foods should be based on one’s Ayurvedic constitution.

General Benefits: Besides those benefits discussed earlier, prāṇāyāma also removes hiccups, cough, headache (and migraine), eye and ear pains, respiratory and digestive problems (i.e., asthma, wheezing, indigestion, hyperacidity), mucus, fat, obesity. It helps with all diseases caused by the three doshas.

Discussed in the Vedic scripture, the Yogashikā Upanishad, is a four-stage process of Yoga or Self-Realization: Mantra, Hatha (and prāṇāyāma), Laya, and Raja. All stages develop or refine the breathing process until it ceases to flow. This is the goal of breathing exercises.

After one begins a natural form of mantra sādhanā (meditation), haṭha yoga begins automatically. Prāṇāyāma is related to haṭha. Haṭha means the unification of the upper and lower vital breaths of the body. By uniting the breath that flows through the thousands of channels, the breaths merge into the sushumna, or spiritual tube (inside the spine).

As previously discussed, the result of this unification is the stilling of the breath. The ceasing of inhalation and exhalation occurs spontaneously during the Laya stage of yoga. Here one is absorbed in their inner eternal, Divine Self. The senses do not perceive any outside objects or thoughts. This creates a great peace in the spirit that, healthwise, brings much mental and physical healing, alertness and calm.

Eventually this stillness of breath becomes permanent. This is called the final stage, or Raja Yoga, when a person remains permanently centered inside themselves. Their vital breath is ever still—unaffected—even when involved in activity.

So we see how spontaneously prāṇāyāma is cultured through a natural process of sādhanā or meditation. It may now be understood more clearly why the Vedic scriptures say that prāṇāyāma (that uses fingers to control the breath) are elementary methods of yoga. Still, when disease exists, prāṇāyāma is recommended by the Ayurvedic practitioner for healing.

1. Śītalī Kumbhaka (Cooling Breath)
Śītāla means cool. Kumbhaka means breath.

Method:
A) Sit in Siddhasana Siddha Yoni Āsana; extend and curl the tongue with its sides facing up. B) Slowly inhale through the middle of the tongue making a slight hissing sound.
C) Options: After inhalation, the chin may rest on the collar bone (Jālandhara Bandha); hold the breath if comfortable.
D) Slowly exhale through the nose.
Options: one may make a humming sound during exhalation. This is 1 round. E) Repeat for 5 to 10 minutes.

Alternative Slowly inhale through nose to accomplish the same effect.
Alternative: Curl tongue towards the back of the throat and slowly inhale.

Precautions: Do not use śhítalí with high blood pressure. Also, quick inhalation brings oxygen into the system and will increase heat; slow inhalation only allows nitrogen to enter the system.

Benefits: Śhítalí cools the entire system; soothes the eyes and ears, reduces fevers, bile, burning, heat sensations, indigestion, thirst, and removes phlegm.

Organs Helped: Liver, spleen, and all Pitta organs.

Doshas: PK-

2. Nādi Śhodhana Prāṇāyāma

Method:
A) Sit in Siddhásana or Siddha Yoni Āsana.
B) The right thumb closes the right nostril. The index and middle fingers rest on the third eye. The ring finger rests beside the left nostril.
C) Slowly inhale through the left nostril, breathing into the belly (the belly rises) until lungs are comfortably filled. Focus on the cooling, healing ‘in breath’.
D) Close the left nostril with the ring finger. Remove the thumb from the right nostril and slowly exhale through the right nostril. Focus on the release of stress and tension with the ‘out breath’.
E) Inhale through the right nostril; then exhale through the left nostril. This is 1 round. Repeat from step B for 9 more rounds.

Precaution: Those who do not have heart problems or high blood pressure, and who have practiced this method for some time, may begin to comfortably hold the breath before exhaling. Never strain to hold the breath—it may cause harm.

Benefits: This practice cleanses the solar and lunar channels (pi´galá and idá), helping keep excess Kapha out of the body. This practice makes the mind silent and alert.

Doshas: VPK-

3. Sūryabheda Prāṇāyāma (Solar Breathing)

Method: (see previous photo)
A) Sit in Siddhásana/Siddha Yoni Āsana. The right thumb is beside the right nostril. The index and middle finger rest on the third eye, and the ring finger is on the left nostril.
B) Slowly inhale through the right nostril, breathing into an expanding belly, until the lungs are comfortably full. Focus on the cooling, healing ‘in-breath’.
C) Close the right nostril with the thumb. Open the left nostril and slowly exhale, focusing on the release of stress and tension. This is 1 round.
D) Close the right nostril and open the left nostril, and begin again with step B. Practice initially for 10 times. Later one can increase the time from 1 to 2 minutes.

Benefits: This improves energy, left brain, and sympathetic nervous system activity; it decreases parasympathetic functioning, and balances or promotes harmony between the two hemispheres of the brain. It balances Pitta and Kapha, removing dullness from the mind, reverses the aging process, and promotes longevity. Benefits result from the increased hormonal secretions of the
pituitary gland and endocrine system (that cause aging). Some say this also removes excess Vāyu.

**Dosha:** VK; this method increases the solar heat in the body. Breathing in the right nostril brings air through the pingalā or solar channel. Sūrya means sun. Some say not used by Pittas.

**4. Chandrabheda Prāṇāyāma**  
(Lunar Breathing)

This is the reverse process of Sūryabheda (i.e., breathing through the left or idā nostril and exhaling through the right or pingalā nostril). Some say this is not recommended; however, when practiced by Pitta doṣhas, it can cool the system. Alternatively, a Pitta doṣha may practice śhitali to cool the system instead.

**Method:**
A) Sit in lotus or Siddhāsana/Siddha Yoni Āsana. The body is aligned with hands on the knees.
B) Slowly and deeply inhale.
C) Breathe out quickly and forcefully through the nose (but without straining).
D) Immediately after the exhalation—just as forcefully—breathe in.
E) This can be practiced continually and rhythmically for 10 times (one round).
F) Rest and wait for breathing to return to normal; then practice again. Rest and repeat for three rounds.

As one acclimates oneself to this practice, speed will increase as rhythm is maintained.

**Benefits:** Awakens the life-force, removes excess mucus, pierces the psychic knots (granthis), stimulates the lungs, heart, and blood circulation; oxygenates the blood, and increases the sympathetic nerves in the respiratory center to release carbon dioxide. It improves oxygen absorption and visceral organs; the entire body is massaged, nasal and sinus passages are cleansed. It builds resistance to colds and respiratory diseases (e.g., asthma, sinusitis, bronchitis), helps arthritis, TB, constipation, sciatica, rheumatism, cancer, physical and mental tension. Bhastra improves clarity, sluggishness, increases appetite, vitality, and immune system functioning. It removes emotional insecurity, sexual tension, bile, obesity; and improves intuition. Kūṇḍalinī is stirred.

**Dosha:** All

**5. Bhastra Kumbhaka (Bellows Breath)**

This method gently forces the air in and out of the lungs with equal lung movement. The inhalation should be gentle enough so as not to cause the nostrils to be sucked closed. Air should only flow through the nose; not the throat. The body, shoulders, and chest remain unmoved throughout the practice. The lungs, diaphragm, and abdomen will move. Upon exhalation, the belly is to be pulled in; during inhalation release the belly muscles so the belly expands again.

**Method:**
A) Sit in lotus or Siddhāsana/Siddha Yoni Āsana. The body is aligned with hands on the knees.
B) Slowly and deeply inhale.
C) Breathe out quickly and forcefully through the nose (but without straining).
D) Immediately after the exhalation—just as forcefully—breathe in.
E) This can be practiced continually and rhythmically for 10 times (one round).
F) Rest and wait for breathing to return to normal; then practice again. Rest and repeat for three rounds.

As one acclimates oneself to this practice, speed will increase as rhythm is maintained.

**Benefits:** Awakens the life-force, removes excess mucus, pierces the psychic knots (granthis), stimulates the lungs, heart, and blood circulation; oxygenates the blood, and increases the sympathetic nerves in the respiratory center to release carbon dioxide. It improves oxygen absorption and visceral organs; the entire body is massaged, nasal and sinus passages are cleansed. It builds resistance to colds and respiratory diseases (e.g., asthma, sinusitis, bronchitis), helps arthritis, TB, constipation, sciatica, rheumatism, cancer, physical and mental tension. Bhastra improves clarity, sluggishness, increases appetite, vitality, and immune system functioning. It removes emotional insecurity, sexual tension, bile, obesity; and improves intuition. Kūṇḍalinī is stirred.

**Dosha:** All

**6. Kapālbhāti Kumbhaka**  
(Frontal Brain Cleanse)

Kapal means forehead, and bhati means light, splendor, or knowledge. Thus, this form of prāṇāyām invigorates the whole brain, awakening the dormant centers of subtle perception. Breathing should be like the pumping of a bellows. The exercise compresses the brain (slightly) and the fluid around it during in-
halation. The brain and cerebrospinal fluid are decompressed during exhalation. Thus, the brain is massaged.

**Method:**
A) Sit comfortably and erect in Siddhásan/Siddha Yoni Ásana; close the eyes and relax. Place hands in the Jñyān or Chin Mudrā.
B) Inhale deeply, then do 50 fast (shorter) inhale/exhales, with more emphasis on the exhalation and shorter inhales. Chin lock may be employed.
C) After the last exhalation, inhale deeply through the nose and exhale quickly through pursed lips.
D) Release the chin lock, raise the head slowly, and inhale slowly through the nose (1 round).
E) Practice 2 more rounds.
F) End by closing eyes and concentrating on the space between the eyebrows.

**Precaution:** Do not practice with bad lungs, eyes, ears, or high/low blood pressure. If dizziness or nosebleeds are experienced, breathing is too forceful. Stop and sit quietly until dizziness disappears, then try again less forcefully. If the nose bleeds, stop the practice for a few days.

**Benefits:** This method expels carbon dioxide and other waste gases from the cells and lungs; sinuses are drained, eyes are cooled. It invigorates the liver, spleen, pancreas, and abdominal muscles (thereby improving digestion); it also gives a sense of total exhilaration. This kumbhaka reverses the aging process, relaxes facial muscles and nerves, rejuvenates tired cells and nerves, and keeps the face young, shining and free from wrinkles.

**Alternative** Follow the same process, only breathe in one nostril, out the other, then in the latter and out the first.

**Doshas:** All

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7. Bhramarí Kumbhaka (Humming Bee Breath)

It is best practiced in the early morning or late at night, when it is quiet, and one is better able to hear inner sounds. It is practiced after āsanas and active prānāyāma, and before meditation or sleep (on an empty stomach).

**Method:**
A) Sit in Siddhāsana/Siddha Yoni Āsana and relax. Eye remain closed and the body i erect. Do the chin lock.
B) Slowly and deeply inhale through the nose, listening to the sound of the breath.
C) Close the ears with the index or middle fingers by pressing the outer part of the ear ligament into the ear hole.
D) Keeping the ears closed, exhale, making a soft, low pitched humming sound. Concentrate on the sound.
E) After fully exhaling, bring hands to the knees and breath slowly and naturally.
F) Practice this for 10 to 20 rounds.
G) When finished, keep eyes closed and listen for any subtle sounds.

**Alternative:** (See above photo) Close ears with thumbs, the eyes with the index fingers, the nostrils with the middle fingers, and the mouth with the ring and pinky fingers.

Hold the breathe and this position for as long as is comfortable, then exhale while keeping fingers in place. Be aware of any subtle sound vibrations or images that may appear while in this position.

**Benefits:** It awakens intuition and subtle or psychic sensitivity, relieves mental tension, anger,
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anxiety, and insomnia.

_Doshas:_ All

8. Śhitkārī Kumbhaka (Hissing Breath)

The hissing sound, produced from inhaling through clenched teeth, makes a noise like the sound, ‘seet’. _Kārī_ means produce. Thus, _śhitkārī_ produces the sound of ‘seet’. During hot weather, one can practice up to 10 minutes.

**Method:**
A) Sit comfortably in _Siddhāsana/Siddha Yoni Āsana._ Eyes are closed and the body is erect. Hands are on the knees in the _Jñyān Mudrā._ Do the chin lock.
B) Bring the teeth together (upper and lower) and separate the lips.
C) Slowly and deeply, inhale through the gaps in the teeth, listening to the sound it makes.
D) After inhaling, close the mouth and exhale through the nose.
E) Repeat 20 times.

_Precaution:_ Practice only in the warm months as this exercise cools the body. Do not practice with chronic constipation. Some say not to practice when suffering from high blood pressure.

_Benefits:_ One develops qualities of Divine love. It lowers blood pressure, cools the tongue, lungs, the entire body; and mind; it also harmonizes the endocrine system, and it regulates reproductive hormone secretion. It also creates charisma and develops purity.

_Doshas:_ PK-

9. Ujjāyī Kumbhaka (Conquering Breath)

_Ujjāyī_ means “to conquer.” In this practice, the lungs swell up like one proud of victory.

**Method:**
A) Sit comfortably in _Siddhāsana/Siddha Yoni Āsana,_ or lie in the corpse pose, and watch the breath.
B) Slightly contract the back of the throat (as when swallowing).
C) Inhale deeply and slowly through the nose. The contraction will cause a slight snoring sound, but do not use force. The sound will come from the throat, not the nose. Concentrate on the sound. Then exhale through the nostrils.
D) Practice for 1 to 5 minutes.

_Alternative_ Curl the tip of the tongue to the back of the throat during the above practice.

_Precaution:_ Do not practice with low blood pressure. Those with high blood pressure should practice while in the corpse pose.

_Benefits:_ Dispels phlegm from the throat, increases digestion, cleanses _nāḍīs_; heals dropsy, insomnia, mental tension; aerates the lungs, soothes and tones the nerves and the entire body.

_Doshas:_ All

10. Mūrchha Kumbhaka (Swooning Breath)

_Mūrchha_ means to swoon or faint. This process develops the conscious experience of the unconscious.

**Method:**
A) Sit comfortably in _Siddhāsana/Siddha Yoni Āsana,_ with chin lock. Palms are on the knees and eyes are closed.
B) Slowly and deeply inhale through the nose. Hold the breath.
C) Slightly release the chin lock and exhale slowly.
D) Wait for the breath to return to normal (1 to 2 minutes), then repeat.
E) Concentrate on the void sensation.
Precautions: Do not practice with high blood pressure, vertigo, or heart disease.

Nāda (Sound)

Benefits: Heart rate and pressure are adjusted, mind is silenced; anxiety, tension, anger, and lethargy are reduced.

Doshas: VK-

12. Kayvala Kumbhaka
(Automatic Still Breath)

This breathing is superior to all other forms of kumbhaka. This frequently takes place, when through the guru’s grace, the kūndalinī enters the sūshumnā. This is the automatic stabilization of breath, of its own accord. It produces indescribable comfort.

As with āsanas, prāṇāyāma/kumbhaka, mudrās, and bandhas—overlaps exist. Nāda is also briefly discussed at the end of part 3. Nāda occurs naturally during proper, natural sādhanā (meditation). Again, for those who may be naturally hearing these sounds, they should be secure in the knowledge that these are confirmations of spiritual development; they are not signs of trouble.

The practical benefits of developing nāda are that one’s intuition and higher mental faculties are developed, along with more peace, concentration, clarity, and improved memory. It also improves hearing.

This is the value of sound or music therapy. Much insight can be gained from the expression, ‘music soothes the savage beast’. In India, classical musicians know that certain scales, melodies, etc., produce certain moods and evoke various feelings. A whole science exists that prescribes certain forms of music for the various hours of the day, and for each season. Listening to the appropriate music at the right times balances the individual with time and nature.

Mantra therapy is also a part of sound. Kūndalinī life-force is the essence of all mantras and all sounds. Traditionally, the guru enlivens the mantra, the life-force begins to awaken and rise up the sūshumnā, bringing peace and union to the individual. As the life-force rises it stills the mind. This is the value of mantra and all sound therapy. Through sādhanā, Yoni Mudrā, and Brahmari Kumbhaka, nāda are developed.

Anahāta (unstruck sound) is the inner sound of ‘chin-chin’ heard in the distance, along with various other sounds. They are frictionless, so they are called unstruck. The Vedic scripture, Hansopanishad, says there are 10 different forms of Aanahāta Nāda. These are the unstruck sounds of the eternal, Divine.
Through tracing them back to their source (the eternal), one begins to see the unification of all aspects of life, self, and environment as one integrated whole or eternal reality. That is, all sounds are subtler or grosser vibrations of eternity. The Vedic text, Yogaśīkhopanishad, says there is nothing (i.e., no mantra or incantation) that is superior to nāda, through which some obtain full Self-Realization.

In the book Yoga Vani, four stages of nāda are discussed:

1. Parā: Nāda evolves out of the kuṇḍalinī life-force at the mūlādhāra (first chakra), like a seed or a dot.
2. Paśhyanti: Only the most highly advanced spiritual adepts (yogis) can hear nāda at this stage. When one neither hears sounds nor feels with their ears, but hears sounds intuitively.
3. Madhyama: When nāda rises to the heart, it sounds like the rumbling of thunder. It is felt by the ears, but not heard; this is called madhyama.
4. Baikhari: When sound rises to the throat it produces voice or sound. Nāda heard by the ears is called baikhari.

All language comes from nāda. Thus, all sounds and language are grosser expressions of the life-force. Nāda, in turn is a subtle expression of the eternal, Divine. When one hears the unstruck sound, they are hearing the eternal itself.

Here was discussed nāda as it is developed through mantras guided by gurus. When a guru is not available one can use mantras for specific therapies; these are detailed in Chapter 10.

**Part 3**

**Mudrās & Bandhas**

Mudrās are specific body and hand positions that channel the energy created by āsanas and prāṇāyām into the chakras and sūshumṇā; they stimulate higher mental functioning. Some mudrās are done with the āsanas and prāṇāyām, while others are done after these first two practices. As said earlier, merely by practicing sādhanā (meditation) instructed by a true guru, āsana, prāṇāyām, and mudrā occur spontaneously. However, for those who are interested, the specific exercises may be practiced separately. Various mudrās can be seen in performances by traditional Indian dancers.

Note that practicing these exercises can create problems if not taught or performed properly. Those who awaken their kuṇḍalinī without a guru can lose their direction in life. Without the knowledge of harmonizing or using these energies, they can become confused or mentally imbalanced. If the kuṇḍalinī rises through the idā or pīṅgalā, instead of the sūshumṇā, or if chakras are opened in an isolated manner, more harm than good can arise. Thus, yoga (hatha, kuṇḍalinī, and tantra) need to be taught in a holistic or integrated manner.

Some mudrās and bandhas have briefly been discussed in part 1. Here, these same positions will be discussed without āsanas. Twenty-five major mudrās (and bandhas) are discussed in Gheranda Samhitā, and 10 in Hatha Yoga Pradīpikā. These create longevity and reverse the aging process. Nine methods are outlined below.

**Preparatory Bandhas**

One first needs to learn three locks that are included in the mudrā positions. These have been discussed as automatic occurrences in various āsanas in section 1 of this chapter. Bandhas, or locks, cause the life-force to unite and rise towards the sūshumṇā or inner spiritual tube of the spine. Some bandhas cause the life-force to rise through the sūshumṇā. Uḍḍiyāna Bandha is one such lock. By locking, or binding, the opposite poles of energy or shakti are united.

1. Uḍḍiyāna Bandha (Abdominal Retraction Lock)

Uḍḍiyāna means to rise up. Thus, the contractions of the abdominal organs, which pull up,
create a natural upward flow of energy. This is known as a stomach lift. Here, the Apān (downward moving air) is united with the Prān (outward moving air) and the Samān (equal moving air) at the navel center. It requires practice to accomplish this event, along with performing other āsanas, prānāyāma, mudrās, bandhas, and sādhanā.

Uḍḍīyāna bandha involves the sucking in of the abdomen and stomach, and pulling it up (i.e., the belly is pulled towards the spine and upward). It may be done sitting, standing, or lying flat on the back.

It may be practiced with āsanas, prānāyāma, or afterwards. Practicing is easier after an inverted āsana (e.g., after a shoulder stand). Always practice the chin lock with this posture.

**Precaution:** Practice on an empty stomach. Stool and urine should be evacuated first. First learn the posture in the standing position. Do not practice with stomach or intestinal ulcers, hernia, high blood pressure, heart disease, glaucoma, or raised intracranial pressure.

This position should be taught by a qualified teacher. This is an advanced practice; beginners may harm their bodies or minds. Simultaneously practicing the Vajroli mudrā (contraction of reproductive organs and lower urinary system) is even better.

Of all the bandhas, Uḍḍīyāna is the best Hātha Yoga Pradīpikā Ch 3; v 60

**Method:** Uḍḍīyāna Bandha
A) Stand with the feet separated, about two feet apart.
B) Bend the knees slightly, resting the palms on the knees. The thumbs face each other; fingers face outward.
C) Spine is straight, head is upright, eyes look forward.
D) Inhale deeply through the nose, then quickly exhale through slightly pursed lips (but do not force) until all air is expelled.
E) Engage the chin lock (to the chest) and raise shoulders.
F) Pull in the abdomen and stomach towards the spine, and then pull upward.
G) Hold for a few seconds (without discomfort). Concentrate on the throat or navel center. Inhale, relaxing the stomach and abdomen.
H) Release the chin lock, rest, and wait for breath to return to normal (1 to 2 minutes). This is 1 round.
I) Repeat another 2 rounds.

Alternate (Sitting)
The instructions are the same, except one may sit in Bhadrāsana, Padmāsana, or Siddhāsana/Siddhi Yoni Āsana. (If seated in siddhāsana/siddhi yoni āsana, sit on a cushion to raise the buttocks.)

**Benefits:** This slows and reverses the aging process; it also develops vitality, tones heart region, muscles, nerves, and glands. It increases blood circulation and absorption of nutrients. The heart is gently massaged. Strength is developed in the autonomic nerves in the solar plexus, alimentary canal, diaphragm, and respiratory system. It removes gas and carbon dioxide; and increases oxygen absorption in the brain; raises the life-force into the sūṣumnā.

**Organs Helped:** All

**Doshas:** All
2. Jālandhara Bandha (Throat Lock)

‘Jal’ means throat, ‘jalam’ means water, and ‘Dhārá’ means supporting tube. Thus Jālandhara Bandha is that which helps prevent the bindū (nectar) fluid from flowing down the throat and being consumed by the navel/sun. It is a very easy bandha to practice, but also very important. (Also discussed in part 1 on page 260).

This pose can be done sitting or standing, and can be used with Uḍḍīyāna Bandha. It is also done with prāṇāyāma and other kriyās involving breath retention.

Precaution: Do not practice with high blood pressure or heart disease. Do not practice without learning from a qualified teacher; the nerves in the path flowing to the brain may be impaired if performed improperly.

Method:
A) Sitting in Siddhāsana/Siddha Yoni Āsana, Padmāsana, Shukhāsana, or Vajrāsana, place the palms on the knees and relax the whole body.
B) Inhale slowly and deeply through the nose and hold the breath.
C) Lower the chin as close to the collar bone as is comfortable; straighten the elbows and raise the shoulders. Hold the breath for as long as comfortable.
D) Slowly raise the chin and relax the shoulders.
E) Slowly exhale and rest until the breathing returns to normal (1 to 2 minutes). This is round
F) Repeat for another 5 rounds.
G) Then do 5 rounds while holding the breath outside the body (i.e., holding the breath after exhaling all the air from the body).

Physical/Mental Benefits: Alleviates throat disorders (i.e., inflammation, stuttering, excess mucus in the throat, tonsillitis, etc.). It improves voice quality and the life-force in the thoracic region. Higher brain functioning is stimulated. The metabolism is balanced from the flow of pituitary hormonal secretions to the endocrine glands. This improves one’s response to stress and develops instinctual abilities. Youthful vigor is maintained and restored. The throat mediates between the brain and digestive/assimilation processes. This gland secretes the hormone thyroxine (T4) that is responsible for the tissue metabolism rate, or tissue aging. The parathyroid glands properly regulate calcium metabolism and body density. Diseases of old age are reduced due to the enzymatic and oxidation of the cells. Mental clarity is improved.

Spiritual Benefits: Kuṇḍalini ceases to flow in the ṛddā and ṁnalī, and between the head and body. Thus the life-force is directed to flow through the suṣumṇā.

Organs Helped: Pituitary, thyroid, parathyroid, brain, endocrine glands.

Doshas: All

3. Mūla Bandha
(Perineum/Cervix Retraction Lock)

When the muscles of the perineum are contracted, the whole pelvic region is pulled up. Contraction does not include the anus (Aśhwini Mudrā). During initial practice, a tendency exists to contract this anal region as well, but it is not to be practiced here. Mūla Bandha occurs in the center of the body—not the front or back. In this way, the first chakra is directly stimulated, producing heat in the subtle body and awakening potential kūṇḍalini (also see part 1).

This bandha is first to be perfected by itself, but then it may be used with prāṇāyāma, breath retention (kumbhaka) chin lock (Jālandhara), and abdominal (Uḍḍīyāna) bandhas. [See page 260, 291-293]

Method: Step 1—Preparatory
A) Sit in any comfortable pose (preferably Siddhāsana/Siddha Yoni Āsana) because it automatically contracts the mūlādhāra (1st) chakra.
B) Keep palms on the knees in jñyā or chin mudrā; and eyes closed.
C) Keep the spine erect and the body relaxed.
D) Males need to contract just inside the perineum; so they need to concentrate on this area for a few minutes. Females should concentrate on the cervix because the cervix and vaginal muscles need to be contracted.
E) After concentration, gradually begin to contract and release the muscles of the perineum/cervix. (Contract for a few seconds and breathe normally.) Contract up to 20 times.

**Method: Step 2**
F) Follow step 1.
G) Contract the perineal/cervix muscles and hold for as long as possible, breathing naturally. Practice up to 20 times.

**Method: Step 3**
H) Contract gently and partially, and hold the contraction.
I) Contract a little more and hold. Continue, gradually increasing the tension 10 times until full contraction is achieved.
J) Hold the full contraction for as long as possible, attempting normal breathing.

**Alternative:** Mūla and jālandhara bandha; and internal and external breath retention.

A) Sit straight; inhale deeply through the nose.
B) Practice the above step 3.
C) Before exhaling, release mūla, then Jālandhara bandhas. When the head is straight, exhale.
D) Practice 5 rounds of internal breath retention with step 2; then 5 rounds of external breath retention with step 3.
E) Practice 5 rounds with Uḍḍīyāna Bandha, using step 2; then 5 rounds of step 3.

It takes many months to become comfortable with Mūla Bandha, and many years to perfect it. Do not be discouraged if you cannot perfect it immediately. Like all processes of yoga and Self-Realization, it is a life process.

**Physical Benefits:** Pituitary hormone balance (testosterone and estrogen/progesterone) regulates the system and slows and reduces the aging process. Improved nutrient absorption, digestion, nervous system, blood circulation, mental functions (e.g., memory, concentration, alertness, less sleep, etc.).

**Spiritual Benefits:** Prāṇ/Āpān and bindu/nāda are united. Prāṇ and Āpān were discussed earlier. Bindu is the semen/ovum that has two parts: at the first and last chakra, these are united. Unification awakens the first chakra, and begins the spiritual awakening of the student. This transformation of bindu becomes nāda, or eternal, blissful seed-sound, that emanates within the brain.

*By contracting the perineum, performing Uḍḍīyāna and locking iḍā and pīṅgalā through Jālandhara, the suṣumnā becomes active. Through this...old age and sickness are reversed. Hatha Yoga Pradīpikā Ch 3 v74-75*

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4. **Mahā Mudrā (Great Position)**

This is to be performed after āsanas and prāṇyāma, and before sādhanā (meditation). This mudrā is similar to the Kriyā Yoga practice.

**Method:** [photo & alternate method—page 264]
A) Press the left heel into the perineum (males) or cervix (female). The right leg is extended forward, and the back is straight.
B) The hands extend outward and reach the knee, calf, or big toe (keeping the back straight). Keep the eyes closed and relax.
C) Curl the tongue back towards the throat; slowly inhale, tilting the head slightly backwards (Khecharī Mudrā). Focus the eyes at the third eye (middle of the eyebrows—Śhāṃbhavi Mudrā).
D) Hold the breath for as long as is comfortable and contract the perineum or cervix (mūla bandha).

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E) With breath held, rotate the awareness from the third eye—to the throat—to the base of the spine. Mentally repeat the corresponding words, Ajñyá (third eye), Viṣuddha (throat), Mūlādhāra (spine base) [or; Śāṁbhavī, Khecharī, Mūla]. Repeat for as long as possible, comfortably holding the breath. Do not strain breathing!

F) Close eyes, release the perineum/cervix lock, bring the head upright, and exhale slowly.
   Practice three times with the left leg folded, then 3 times with the right leg folded. Then keep both legs stretched in front and perform this method 3 more times.

Precaution: To prevent harm hold the breath only so long as it is comfortable. This mudrā should be taught and observed by a competent teacher.

Method 2: This method may be practiced in Siddhāsana or Siddha Yoni Āsana if it is more comfortable. Keep hands on the knees in jñyān or chin mudrā (finger position methods discussed on page 261). Sit upright.

Benefits: This method purifies all the bodily channels, balances the idā and piṅgalā, purifies rasā dhātu and rasavaha srota (plasma tissue and channels)—the basis of the entire body. It stimulates the flow of the suṣhumṇā, increases vitality, digestion, absorption of nutrients, abdominal disorders, constipation, skin diseases, and harmonizes all bodily functions. Mahā Mudrā improves clarity of thinking, removes depression, and stills the mind, preparing it for sādhanā. It creates a dynamic prāṇic and psychic vitality.

Doshas: All

5. Mahā Bandha (Great Lock)

This bandha is done between bellow-breath prāṇāyāmas. Each posture helps the breath retention of the other (see photo on page 264).

Method: Inner breath retention (Antar Kumbhaka)

A) Press the left heel against the perineum (or female reproductive organ); place the right foot in half lotus (on the left thigh).
B) Inhale through the left nostril and hold the breath. Perform the chin lock (jālandhara bandha). Squeeze the perineum or cervix (mūla bandha), and eyes gazing at third eye (śāṁbhavī mudrā). Eyes may remain closed.
C) Hold the breath for so long as it is comfortable. Then, release the bandhas and mudrā, slowly exhaling through the right nostril.
D) Repeat B and C; only inhale through the right nostril and exhale through the left nostril.
E) Rest for 1 or 2 minutes, concentrating on the natural inhalation and exhalation of the breath. This completes 1 round.
F) Repeat for 2 more rounds.

Precautions: Do not practice if suffering from high or low blood pressure, hernia, stomach, or intestinal ulcer or heart ailments. Good health is necessary for this pose.

Alternative External breath retention

A) Sit in siddhāsana or siddha yoni āsana, with hands on the knees (in chin or jñyān mudrā). The spine is erect, the head is straight, the eyes are closed. Relax.
B) Slowly inhale through both nostrils. Then exhale forcefully and completely through pursed lips (drawing in the gut helps the expulsion of air). Retain the breath outside.
C) Do the bandhas and mūla as in the above method, keeping the breath outside for so long as it is comfortable.
D) Rotate the awareness from the spine base (mūlādhāra) to the navel (manipūra) to the throat (viṣuddha); mentally repeat the names of these chakras while concentrating on each of them.
E) When holding the breath is no longer comfortable, release the bandhas and mūla and slowly exhale.
F) Keep eyes closed and relax for 1 to 2 minutes. This is 1 round.
G) Repeat for 2 more rounds.

Precautions: Do not practice with high or low blood pressure, hernia, stomach or intestinal ulcer, or heart ailments. Good health is necessary for this pose.

Physical/Mental Benefits: Hormonal secretion is produced and regulated, halting the degeneration of the aging process.

Spiritual Benefits: One develops the spontaneous and natural ability of stopping the breath. It unites the nādiṣ in the Ājñā chakra, enabling higher meditation abilities. One experiences the silent witness. The individual merges with the universal.

Organs Helped: Pineal gland, endocrine system.

6. Mahā Bheda Mudrā
(Great Piercing Position)

The previous two exercises, Mahā Mudrā and Mahā Bandha begin to awaken the kūndalinī śakti (life-energy). This present mudrā releases and directs the śaktī. But doing the first two exercises without Mahā Bheda Mudrā is like purchasing a car without gasoline: you are prepared to travel but have no means to move. This position directs the kūndalinī into the sūshumnā (inner central tube of the spine)—up to the Ājñā chakra—by gently bouncing the buttocks on the floor.

This is not the same as the Kriyā Yoga practice, Mahā Bheda Mudrā, but it is similar. The Kriyā practice known as Tadan Kriyā is the same as this presently described position.

Method: (Only for those who can sit in full lotus)
A) Sit in full lotus, relax the body, keep the eyes closed. Place palms on the floor beside the thighs.
B) Slowly and deeply inhale through the nose. Hold the breath and do the chin lock (to the chest).
C) Raise the body off the floor by transferring the weight to the hands and gently bounce the buttocks against the floor from 3 to 7 times. Maintain awareness at the base of the spine (mūlādhāra chakra). [Buttocks and thighs should be touching the floor during the gentle bouncing, and the spine should be kept erect.]
D) Exhale slowly and deeply; then rest. Concentrate on the base of the spine, and wait for the breathing to return to normal (1 to 2 minutes). This is round 1.
E) Repeat for another 2 rounds.

[In the Tadan Kriyā, the breath is slowly inhaled through the mouth. The eyes are focused at the third eye (the chin lock is not done). Also, one bounces the buttocks gently on the floor. Then, one visualizes inhaling through a long thin pipe and exhales, visualizing the breath diffusing in all directions from the base of the spine. This is a more complex practice.]

Benefits: Restores youthfulness (slows the aging process), removes wrinkles, gray hair, and trembling of old age. Hormonal secretions are produced and balanced.

Organs Helped: Pineal and pituitary glands.

Doshas: All

6. Yoni Mudrā
Close the ears, eyes, nose and mouth. A clear distinct sound is heard in the purified sūṣhumṇā.

_Hatha Yoga Pradīpikā_ Ch. 4 v 68

H) When holding the breath is no longer comfortable, release the _yoni mudrā_; then slowly exhale. This is 1 round. Practice 5 to 10 rounds.

This technique is discussed under the topic of mental peace, or _samādhi_, in _Hatha Yoga Pradīpikā_. In _Gherand Sanhitā_ it is mentioned in the _mudrā_ section.

We spoke earlier of the development from _māntra yoga_ to spontaneous _haṭha_ (and _prāṇāyāma_), _laya_, and then to _raja_. After _raja yoga_, one attains Self-Realization or complete mental peace. This pose is related more to _laya yoga_ than _haṭha yoga_, and directly awakens _raja yoga_. The awakening occurs through developing an awareness of inner sound (_nāda_).

Just as with all spiritual experiences that are out of the norm of supposed societal acceptance, the hearing of inner sounds or voices (_nāda_) has generally been associated with mental illness. Spiritual counseling reassures a person that their experiences and feelings are spiritual—not abnormal. Understanding _nāda_ helps persons feel comfortable when hearing any inner sounds. As previously mentioned, all spiritual experiences are merely signs that progress is being made. One doesn’t want to attempt to develop any particular experiences because, no matter how divine or blissful, they remain in the temporal field of relativity. One who goes beyond the limits of experience attains the limitless, eternal state of Self-Realization.

**Method:**
A) Sit in _Siddhāsana_ or _Siddha Yoni Āsana_. Inhale slowly and deeply, and hold the breath.
B) Plug the ears with the thumbs.
C) Plug the eyes with the index fingers.
D) Close the nostrils with the middle fingers.
E) Cover the upper lip with the ring fingers.
F) Cover the lower lip with the pinkies.
G) Concentrate on any perceivable subtle sounds. If a sound is heard, listen to it. If many sounds exist, listen to those in the right ear. The first sound heard is to be followed. Then, the next sound heard is also to be followed.

**Precautions:** Be gentle with the fingers. Do not penetrate the ear too deeply or press too hard on the eyes.

**Benefits:** The mind is instantly silenced, mental bliss occurs, and spiritual ‘unstruck’ sound is heard. The Self-luminous soul is perceived; thus one becomes stainless from this sight.

**Doshas:** All

8. _Nabho Mudrā_
**Method:** Extend the head forward slightly, mouth open, and inhale into the esophagus.

**Benefits:** Reverses the aging process and destroys all diseases.

9. _Bhujiangini Mudrā_
**Method:** The tongue is curled up inside the mouth and the breath is held. Do this all the time (whenever you think of it [Gherand Sanhitā]). **Benefits:** Removes stomach diseases and improves digestion.

10. _Kaki Mudrā/Śhitali_
**Method:** Lips are pursed like a crow’s beak; air is drawn in.

**Benefits:** Long life, purifies all Pitta concerns (e.g., fever, blood, spleen), tumors.
Final Note
Hatha Yoga Ásanas, Bandhas and Mudrás

Rounds: All positions that require 3 rounds may be increased over time.

After the fourth month, practice only sitting and lying-on-the-side postures. As with all practices, always listen to your body. Do not hold any postures that cannot be practiced comfortably. [Note: See Chapter 23 for conception, delivery and post-partum herbs, abhyàña, mantras; for more details on Ayurvedic childbirth.]

Part 4
Yoga for Pregnancy

Practicing ásanas while pregnant can be a safe and very effective method to stay fit, and can ease pregnancy. Back, shoulder, and neck pain occur from carrying extra weight; abdominal muscles become stretched and unused, and leg muscles stiffen and swell. Ásanas help tone the body and keep it in shape and make the carrying time, labor, and recovery easier.

Although many ásanas are not recommended for the pregnant woman, various simple positions can help counteract the adverse physical effects of carrying a baby. Gentle yoga is often as important as strenuous yoga. The cervix should remain tight, and those with histories of miscarriages or cervical insufficiencies should take extra care when practicing ásanas. For nausea, fatigue, or dizziness, Ayurvedic herbs are available to balance these conditions (see Section 3, Chapter 23). Practice can last from 10 to 20 minutes daily, with rest after each posture.

This section is laid out in two parts, ásanas that can be done throughout the pregnancy; and ásanas that can be done after delivery. The poses are arranged in an easily followed order.

Precautions: Do not perform any postures that chair and kneel on require lying on the stomach, that overly stretch pillow. Lift the right the abdominal muscles, or that only twist from the rib cage up. Always bend from the hips (not the back). Keep the pelvis upright and the spine straight.

1. Correct Posture
Method:
A) Stand erect, feet slightly apart—parallel with each other and directly under the shoulders.
B) Tighten the front thigh muscles to straighten the legs fully relaxed
C) Set the shoulders back and the chest out (shoulders should relax and hang). Arms and hands are relaxed.
D) Extend the neck and look straight ahead.
E) Lower the tailbone to the floor and push the hip bones forward and up.

Benefits: Relieves lower back strain, aligns the vertebrae, improves breathing.

2. Thigh Stretch
Method:
A) Place the chair (with its back) against the wall. Face the chair and kneel on a pillow. Lift the right knee, placing the right foot on the floor with the shin and thigh forming a right angle; toes under the chair. The back is straight.
B) Touch the right knee to the front of the chair. Place fingers on the top front of the chair.
C) Press the hands down and lift the chest to lengthen the spine; simultaneously push the tailbone down and
lift the front hip bones up. The left knee is slightly back. Feel a gentle stretch in the center of the thigh muscles. D) Repeat with the legs in the reverse position. Then rest by sitting comfortably on the floor in Siddha Yoni Āsana (just cross the legs; do not lift the right leg up).

Benefits: Pelvic tilting stretches the spine, and the groin and thigh muscles.

3. Chest & Shoulder Stretch

Method:
A) With the chair in the same position, sit on a mat or folded towel. One’s back faces the front of the chair. Legs are extended straight forward and slightly apart. B) Place the arms behind the back, resting them on the seat; interlace the fingers. (If this is difficult, put more blankets or pillows under the buttocks to raise the body higher, and/or hold the sides of the seat). C) Tighten the thighs; slowly inhale and press the back of the legs and buttocks to the floor. D) Slowly exhale, lifting the chest and rolling the shoulders back; breathe normally. E) Remove arms from the seat, release hands, and sit comfortably.

Benefits: This pose stretches the chest and shoulder muscles, and relieves a rounded back and shoulders.

4. Wall Squatting Pose

Method:
A) Stand with the back against the wall. Separate the feet, bend the knees, and squat (while resting the back against the wall). Alternate—lean on a sturdy chair to achieve the squat. B) Spread the knees, turn the toes outward, and place the elbows inside the knees; press palms together. C) Slowly inhale, pressing the knees apart with the elbows. D) Exhale, pressing your back against the wall to stretch the spine, and moving the tailbone down. Relax the lower back muscles. Hold this position for 1 to 3 minutes. E) Relax and sit on the floor. Lean the back against the wall and keep the feet straight out.

Benefits: Removes lower back pain; stretches the lower back, calf, and inner thigh muscles.

5. Bound Angle Pose

Method:
A) Sit on a small pillow or folded blanket. Keep the back away from the wall.
Bend the knees to the side and bring the soles of the feet together in front, holding the ankles.
B) Bring heels as close to the body as possible, then place palms on the floor.
C) Slowly inhale, gently lifting the spine.
E) Exhale and relax.
F) Place the palms on the inner thighs. Slowly inhale, then slowly exhale and gently press thighs to the floor.
G) If comfortable, gently lean forward from the hips and extend hands forward to the floor to straighten the spine and stretch the shoulders.
H) Relax, sit up, and extend both legs forward.

Benefits: This pose creates flexible hips and stretches the inner thigh muscles.

6. Wall—Single Leg Stretch

Method:
A) Sit on a rug or mat, with the back against the wall; extend the feet forward.
B) Bend the right knee, placing the sole against the inner left thigh or knee.
C) With palms on the ground, push the tailbone so that it touches the wall, then straighten the left leg. Place a towel or belt around the ball of the left foot, and hold the strap ends with both hands.
D) Slowly inhale, lift the chest, and press the entire back against the wall.
E) Slowly exhale, gently pulling the strap to tighten the front thigh muscle and flex the foot. The spine should remain against the wall while the back of the left leg is being stretched.
F) Repeat with the other leg.

Benefits: This pose stretches the spine and inner thigh muscles.

7. Wide Leg Spine Twist

Method:
A) Sit on a rug or mat with legs spread and heels extended. Tighten the front thigh muscles; press the backs of the knees to the floor. Place the palms on the floor beside the hips.
B) Slowly inhale, pressing down to lift and lengthen the spine.
C) Gently twist or rotate to the right, placing the left hand in line with the navel and the right hand behind the right hip.
D) Slowly exhale. Gently lift the chest and twist to the right.
E) Bring both hands beside the hips, turn to face forward again and rest.
F) Bring the right hand in line with the navel. (The hand is on the floor.)
G) Exhale and gently twist to the left.
H) Repeat step F, gently bring legs together and rest.

Benefits: This pose stretches the spine and inner thigh muscles.

8. Hero’s Pose

Method:
A) Kneel on a mat or blanket. Separate the feet and place hands on the floor for support. Gently lower the buttocks between the heels and sit on a folded blanket or small
pillow. (Adjust the height for comfort; place a blanket on the ankles for comfort). The stretch should be in the thighs—not the knees.

B) Squeeze the knees together, pressing on the floor with the fingertips; and stretch the spine upward.

C) Place the palms on the knees, lifting and expanding the chest with each inhalation.

D) Interlace fingers and lift the chest. Slowly inhale, then slowly exhale—stretching the arms over the head, with palms facing the ceiling. Extend the arms up from the shoulder blades. Keep the spine straight and lift from the lower back.

E) Lower arms to the sides and widen the knees. Sit on the heels, bend forward from the hips and rest the head on the floor or pillow (do not press the belly on the floor). Arms are alongside the body.

E) Release and extend the legs; sit with the legs extended and rest.

**Benefits:** This pose may prevent varicose veins. Stretches the front of the thighs and the insteps. Relieves leg fatigue and indigestion.

### 9. Corpse Pose

**Method:** Lie on back, arms at the side, palms up. Breathe normally and feel the mind and body relax.

**Benefits:** Body adjusts to its new tone, strength, and less stressful position.

**Important:** Always end all āsana routines with the corpse pose (Śhavāsān).

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**Part 5**

**Postpartum Āsanas**

Once the baby is born, all postures are again safe to do. Those listed below are useful for strengthening abdominal muscles to help reduce stretches caused during pregnancy. Twisting poses re-shrink the uterus; relaxation poses help in recovering from fatigue. If there is no time to practice *yoga* with newborn babies around, postures may include them as part of the practice.

Immediately after birth it is prudent to avoid strenuous exercises to flatten the abdomen. With patience, the āsanas, along with other Ayurvedic herbs and *abhyaṅga* oils, help restore the belly to its original tone. Perform postures carefully and gently, as with all *yogic* practices. Do not practice *yoga* if a hernia or rupture occurs after birth (i.e., a small bulge in the abdomen).

To protect the spine, all abdominal tightening exercises should be done while lying on the back. For cesarean births, wait 6 to 8 weeks before beginning āsanas. Do not do shoulder stands until after postpartum discharge is completed.

### 1. Seated Wall-Leg Stretch Adaptation

**Method:**

A) Sit and press the entire upper and lower back against the wall.

B) With blankets on the thighs, bend forward from the hips.

C) Slowly inhale, then slowly exhale, resting the forehead and chest on the blankets (use more blankets to achieve a more comfortable height).
Benefits: Stretches calves and hamstrings, relieves back tension, massages the uterus and shoulder to the floor, turning the head to the left returns it to its normal size.

2. Seated Twist

Method:
A) Sit on the front half of a seat or step, feet and knees together.
B) Place the back of the upper left elbow on the outer right thigh, and the right hand on the right side of the chair back, upper step, or wall.
C) Slowly inhale, squeezing knees together, lifting the chest
D) Slowly exhale, pressing the left elbow into the right outer thigh and twist the torso to the right.
E) Reverse the hands and repeat in the opposite direction.

Benefits: This pose (and the forward bends) massages the uterus to return to its normal size; it also strengthens the oblique abdominal muscles.

3. Reclining Twist

Method:
A) Lie on the back on a thick rug or mat, legs extended.
B) Bend the left knee and rest the left foot on the floor (crossed over the right leg). Place the right palm on the left outer knee.
C) Slowly inhale; expand the chest.
D) Slowly exhale; twist the hips, spine, and shoulders to the right; press the knee to the floor.
E) Place the left arm on the rug and roll the left shoulder to the floor, turning the head to the left. Breathe normally.
F) Reverse the position and repeat in the opposite direction.

Benefits: This pose stretches the outer hip, back, and shoulder muscles. It counteracts soreness from nursing and carrying the baby.

4. Wall Relaxation Pose

Method:
A) Place a few folded blankets on the floor against the wall. Sit sideways on the blankets with the right hip against the wall.
B) Bring the legs up against the wall as the back is lowered to a rug or mat. Slide the buttocks against or close to the wall, hips and lower back on the blankets.
C) Breathe normally and feel the entire body relaxing. The baby may rest on the abdomen or can be held in the air over the chest.
D) Contract and relax the sphincter muscles around the generative organ.

Benefits: This pose relaxes the legs, relieves back fatigue, and shoulder tension caused by nursing. The contraction increases circulation, healing; restores lost sensation, tightens organ muscles, strengthens the pelvic floor muscles.
5. Wall-Boat

Method:
A) Lie on the back, with knees bent and the soles of the feet placed against the wall (shins parallel to the floor).
B) Slowly inhale and exhale while pressing the lower back firmly against the floor.
C) Contract and relax the sphincter muscles around the generative organ. Breathe normally.
D) Slowly exhale and slightly curl the head, shoulders and upper back off the floor.
E) Slowly inhale and roll the spine back to the rug (or mat). Repeat the entire process from 2 to 10 times (as strength returns).

Benefits: This pose tones and strengthens the abdominal muscles; it also removes lower back pain. The contraction increases circulation and healing, restores lost sensation, tightens organ muscles, and strengthens the pelvic floor muscles.

6. Knee-To-Chest

Method:
A) Lie on the mat or rug and bring the knees to the chest; wrap arms or hands around the knees.
B) Slowly inhale, expanding the chest. Slowly exhale and press the lower back to the rug, pulling the knees closer to the chest.
C) Bring the forehead towards the knees.
D) Muscles around the spine may be massaged by gently rolling from side to side. Breathe normally.
E) Contract and relax the sphincter muscles around the generative organ.

Benefits: This pose eases lower and upper back tension. The contraction increases circulation, healing, restores lost sensation, tightens organ muscles, and strengthens the pelvic floor muscles.

7. Easy Bridge Pose

Method:
A) Lie on the back, knees bent, soles flat on the floor, arms by the side. Feet are 6 to 8 inches apart.
B) Contract and relax the sphincter muscles around the generative organ.
C) Slowly inhale and relax the back. Then slowly exhale and flatten the lower back to the floor.
D) While exhaling, lift the hips off the floor. The tailbone is curled upward (lift the pelvis higher than the abdomen) and squeeze the knees together (buttocks may also be squeezed).
E) Slowly inhale, relaxing and lowering the buttocks to the floor.
F) Repeat this pose again.
**Benefits:** This pose strengthens the knees, buttocks, and abdominal muscles. The contraction increases circulation, healing, restores lost sensation, tightens organ muscles, and strengthens the pelvic floor muscles.

9. Corpse Pose

**Method:** Lie on back, with arms at the side and palms facing up. Breathe normally and feel the mind and body relax.

**Benefits:** Body adjusts to its new tone, strength, and less stressful position.

**Important:** Always end all āsana routines with the corpse pose.

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**Part 6**

**Yoga for Children**

Children are naturally flexible, and generally have an innate sense of balance. Beginning āsanas during childhood will help maintain health and flexibility during adult and later years. The open spiritedness of children makes them naturally curious to try āsanas. Often they will want to follow along as parents practice their āsanas. With a little encouragement and education of physical, mental, and spiritual health, children will quickly take to the postures. Explain the benefits of āsana in terms they can understand, according to their age (teenagers can be told of the reduction of acne, improved concentration, and memory, etc.). Parents can help their youngsters attain these postures, making sure they do not strain or hurt themselves.

To make the child’s āsana time more fun, parents can do two things. First, keep the sessions short, allowing for the child’s attention span. Second, suggest that they pretend to be different animals, and give them the animal names of the āsanas (e.g., lion, snake, cat, etc.). They can also pretend to be objects—e.g., the bridge.

Prāṇāyama breathing exercises are also good for children to learn. As they learn to breathe during the āsanas, they will see how to take breaths from the lower abdominal cavity, rather than the chest.

Various forms of meditation can be introduced as well. Children can begin to understand that meditation means anything that makes the mind quiet and relaxed. Sunrises and sunsets, nature walks, and thinking of God are all helpful. If children understand the importance of setting aside a quiet time each day and making this a daily habit, they will retain this habit throughout their teenage and adult years.

Ethics and virtue are important principles that ensure sound health and longevity. If parents inculcate and exemplify these principles in daily life, children will better understand them and see these ideals in action.

Lastly, proper Āyurvedic diet, using herbs and incorporating aroma and color therapies, will round out the healing and balancing of the five senses. So āsanas, prāṇāyām, meditation, ethics, and Āyurvedic life habits are the keys to a healthy childhood, and the foundations of a healthy and balanced adulthood.
Part 7
Yoga for the Office

Unless a company has an exercise room, finding adequate space and acceptance for practicing yoga asanas at work is unlikely. Yet, when stress becomes problematic, some stretching can be done surreptitiously.

To increase the sense of relaxation, aromatherapy can also be used. Place essential oils on the third eye or under the nose, or put a drop of oil on a light bulb to let the aroma mildly permeate the room (e.g., sandalwood for stress, frankincense for alertness). Aromas or fragrant flowers balance one’s Ayurvedic mental constitution. The office can also host negative ion-producing herbs and plants (e.g., basil, corn plants, etc.). They promote clarity and freshen the air. Color therapy may also be used. Colors also balance one’s emotional constitution. Paintings, rugs, flowers, wall paint, or other small items harmonize one’s emotions.

Below are eight modified asanas that can be practiced—without being noticed—in the office. Correct posture is always helpful. There are some general guidelines for preventing excess stress. Sit up straight in your chair. Get up and walk around from time to time to keep the blood circulating and the body loose. Open the window for fresh air. Breathe properly: slow inhalations and exhalations can help calm the mind and body, and make it more alert, and can be done without calling attention to yourself. Rubbing the neck, shoulders, back, legs, and face will also invigorate the mind and body; increase circulation, and remove muscle tension and mental stress. One can invent stretches as well. Lastly, persons can practice two mudrās: staring at the third eye, and a modified lion pose:

1) Staring at the third eye with the chin lock improves concentration and keeps the brain nectar from diminishing. The mind, neck, and upper back will release tension.

2) Sticking out the tongue (if it does not cause a scene), and/or making a yawning motion and facial contortions, will remove facial tension and keep wrinkles away.

Those who can remove the left shoe in the office may consider a modified Siddhāsana/ Siddha Yoni Āsana. Sit in your chair and place the left heel against the perineum or female generative organ. This will close the first chakra and keep your life-force from escaping. This will bring about increased energy, balance, and concentration.

1. Head/Neck Stretches

Method:
A) Lower the chin to the chest and rest for a few seconds, gently raise it, then gently lean it backwards. Hold for a few seconds and gently raise it upright.
B) Turn the face to the left shoulder and gently lower the chin. Hold it for a few seconds, lift the chin, turn to look at the right shoulder and lower the chin again. Hold for a few seconds, slowly lift the chin and face forward.
C) Face halfway between the front and left shoulder position, gently lower the chin and hold this position. Slowly raise the chin and then lean the head back in the opposite direction (midway between the back and the right shoulder). Hold and then return the head upright. Repeat in the opposite direction.

D) Repeat A.

Benefits: Removes neck and brain tension.

2. Chest Expansion (Modified Fish Pose)

Method:
A) Sit on the edge of a desk or the arm of a couch with the arms behind the back and palms on the desk or the chair’s arm.
B) Lean backwards and arch your chest outward, slowly breathing into the chest.

Benefits: This stretch increases oxygen needed for concentration and for the removal of stress from the upper torso, arms, and neck.

3. Spinal Twist

Method: Sit in a chair, with hands on the chair arms. Gently twist to one side, and then the other.

Benefits: Releases stress from bad posture, tones and loosens the spine, increases the flow of blood to the system; all this results in improved clarity and concentration.
4. Lower Back Stretch

Method: Sit up straight in a chair with hands on the knees. Press the palms against the knees, arching and stretching the lower back. Concentrate on the lower back. (The chin lock can be also done.)

Benefits: This eases lower back pain and prevents the life energy from flowing out of the body. The result is more energy and flexibility, improved concentration and clarity.

5. Leg Stretches

Method: A) Stand up straight. Bend one leg until the ankle can be grabbed from behind. Gently pull the ankle close to the buttocks. Inhale and feel the stretch. Repeat with the other leg. B) Sitting in a chair, extend one leg forward, parallel to the floor. Flex the toes up towards the ceiling and then downwards. Slowly inhale and feel the stretch in the calves. Repeat with other foot. C) Slowly bend forward so long as you are comfortable, letting head and hands hang freely. Feel the release of stress from the face, arms, back, and shoulders. Also feel the stretch in the back of the thighs.

Benefits: Leg stretching increases flexibility and circulation in the legs, reducing stress caused by sitting and work-related tension.

6. ABC Stretch (Arm, Back, Chest)

Method: Interlace fingers behind the back, slowly inhale while straightening arms and lifting them up to the ceiling and expanding the chest (i.e., arching the back). Hold and breathe normally.

Benefits: Releases stress from the arms, shoulders, neck, and chest, caused by sitting, writing, poor posture, and work-related stress.

7. Isometrics
**Hands:** Place the left palm across the inside of the right-hand fingers (palm to palm). Inhale and gently pull the left palm towards the body, stretching the fingers, hand, and wrist. Reverse the hand positions and repeat.

**Benefits:** This releases stress from writing, typing, and clenching of hands.

**Arms:** Interlace fingers and clasp hands together in front of the body. Push them together for several seconds, pull them apart (hands remain clasped). Try to lift one hand, then the other. Try to lower one hand, then the other. Stretch the arms outward and arch the back (caving in the chest) to stretch the pectorals and upper back. This can feel as though the body were yawning. (One may also keep the heel on the first chakra or, at least, contract the muscles in this area to prevent energy loss.)

**Benefits:** Releases stress, tones muscles.

**Legs:**
A) Cross the left ankle over the right. Try to lift the right foot up, as the left foot holds it in place. Try to pull the feet apart while keeping the ankles crossed. Try to push the left foot toward the body while the right foot stops the movement. Reverse the feet and repeat.
B) Place feet beside one another and press the feet and knees together.

**Benefits:** This stretch releases tension caused by sitting, improves flexibility, and ease. Isometrics are also very helpful on long plane flights to relieve stiffness.

Foot massage rollers are available at many health food stores. A few seconds of rolling the feet on the wood will provide passive whole-body exercise, a release of stress, and help alleviate all digestive problems.

**Part 8**

**Yoga for the Elderly & Handicapped**
Those who have been practicing āsanas since childhood, teen years, or during their adulthood, will find it easier to continue their practice into their later years. They can better gauge the need to take the postures more gently. When people over 60 begin āsanas for the first time, they need to start slowly and gently. They need to do modified, less strenuous postures.

When people live for 60 or 70 years without using stress-reducing methods, their bodies become stiff and brittle. This is certainly not a description of the ‘golden years.’ Yet, with even a little āsana practice, symptoms of old age begin to disappear. The body has amazing healing powers, and āsanas quickly begin to improve flexibility and to increase the vitality of physical and mental powers. People also have an increased interest in their spiritual lives.
When first beginning the postures, the body feels very stiff. Massaging the body with oils and taking a warm bath with Epsom salt will loosen the muscles. Alternatively, one may want to practice the āsanas in the afternoon when the muscles are already loosened from the mornings activities.

Most of the postures discussed earlier will remove symptoms of old age. Should they seem too strenuous, āsanas can be modified for practice while sitting on a sturdy chair, leaning against a wall or on a sturdy table. People who have physical disabilities may work the parts of the body that are mobile, and even practice from a wheelchair. For muscles that may have become limited or even paralyzed, massage provides a passive form of exercise. The main rule for elders and physically challenged people is to be gentle; do not force any pose beyond comfort.

Prāṇāyāma is also useful for improving the body and lungs, and mental and spiritual peace (memory, concentration, and clarity). One’s Āyurvedic life habits (e.g., nutrition, herbs, color and aromatherapy, etc.) will further remove the limiting experiences of old age while helping develop longevity. Particularly, oil applications (abhyaṅgas) help strengthen muscles and bones, improve circulation and heart strength, remove arthritis and other pains and diseases usually associated with old age, and regenerate the nerves and mental faculties.

Traditionally in India, age 60 was when people completed their responsibilities of raising a family and making a contribution to society. Then they were given the time to explore their inner spiritual life. By age 70, they would naturally begin to realize the illusory nature of life and wholeheartedly seek God as the only true and eternal experience worth having. So, meditation for persons over 60 will have a most profound experience. Retiring from a job may mean an end of one career, but by no means does it mean that life is over. Another phase of life, rich in spiritual development, is in the offing. Along with this is the ability for elder people to be counselors to the younger generations who need life-experience guidance.

Herbs that help slow and reverse the aging process include aśhwagandhā, śaṅka puṣṭhi, brāhmī, jaṭāmāṇīśhī, etc. These herbs increase memory, concentration, mind-body coordination, build brain and nerve cells and tissues, and prevent senility.

Ghee, sesame oil, śhatāvarī, etc., build and strengthen the ojas (life sap), immune system; nourish and moisten bones, preventing brittleness. Abhyaṅga, śīro dhārā, śīro basti, and body massage with sesame oil provide passive exercise, increases circulation, and help remove arthritis and other pains and stiffness.

By beginning or continuing āsanas, prāṇāyāma, Āyurvedic life habits, and sādhanā (meditation) during later years one will continue to heal, to avoid illness, to reduce the symptoms of old age, and to develop spirituality. Thus, Āyurveda helps make these years truly ‘golden’.

Part 9
Yoga for Digestive Disorders

As discussed under the bow pose (p. 268), if the navel becomes displaced it creates all types of digestive disorders. To determine if the navel is displaced, one lies on their back with their legs extended straight out. Another person takes a string and measures from one big toe to the navel of the person lying down. Then, they measure from the other big toe to the navel. If the string differs in length then the navel is out of balance and can be helped by these specific āsanas.

Here, 3 postures are discussed that will properly center the navel. By practicing these three postures for 3 to 5 minutes daily, for 3 days, the navel will be returned to its normal position. Proper digestion will be noticed thereafter.
Bow

The bow was discussed earlier. Parents can help babies and young children with the beginner’s bow.

**Method:** *For babies*
A) The child is placed on their belly with arms stretched over their head and legs straight out.  
B) Their wrists are gently pulled forward and upward so the upper torso is slightly off the ground (i.e., the navel is still on the ground). This position is held for 3 minutes—or until the child begins to feel uncomfortable.

**Method:**  
A) Lay on back with legs fully extended.  
B) Bend one knee and place the foot across the upper thigh of the extended leg.  
C) Gently press the bent knee to the ground and hold it for 3 to 5 minutes.  
D) Release and extend the leg; repeat with the other leg.

Boat

This is perhaps the most difficult of the three postures; therefore, this pose is held only so long as it is comfortable. Make sure to breathe during the pose.

**Method:**  
A) Lay on back with arms by the sides. Legs are fully extended and together.  
B) Inhale, then exhale, slowly raising the head and upper chest off the ground. Simultaneously, lift the legs slightly off the floor (also keeping them together).  
C) Exhale, slowly returning to the prone position again.

Part 10  
Medical Definitions

Throughout this section on yoga *āsanas*, physiological effects of the postures were explained. The more important systems and organs are further defined below in modern medical terminology.

**Reticular Activating System:** Controls the overall degree of central nervous system (CNS) activity. This relates to waking, sleeping, and clarity (alertness). This system influences the thalamus and hypothalamus.

**Thalamus:** Relays senses and connects with many brain areas including the cerebral cortex, basal ganglia, hypothalamus and brain stem. It also senses pain, and is related to emotions and memory.

**Hypothalamus:**  
*Affects behavior*—emotions, the subconscious, sensory-motor skills, intrinsic feelings of pleasure and pain, rage, fear. *Affects physical functions*—body tem-
perature, weight, blood pressure, water metabolism, the cardiac system, urinary output, kidneys, hunger, sodium, negative ions, thirst, communicates with the cerebral cortex, pupil dilation, shivering, GI tract stimulation, thirst, satiety, sexual drive, alertness, body temperature, uterine contraction, and breast milk ejection.

**Thyroid:** Secretes the two main hormones that regulate the metabolic rate and secretes a hormone for calcium metabolism. It affects proteins, cellular enzymes, growth, cholesterol, triglycerides, phospholipids, arteriosclerosis, muscles, sleep, sexual functions, blood flow, cardiac output, and body weight. It also affects liver/fat deposits, metabolic rate, respiration, carbohydrates, vitamin metabolism, gastrointestinal functions, and the CNS.

**Autonomic Nervous System:** Partially or wholly affects—psychosomatic conditions, visceral organs, blood pressure, urinary bladder, GI tract, sweat, body temperature, bronchi, and kidneys. It also affects skeletal motor nerves, blood, mind, nose, eyes, lungs, small intestine, colon, liver, gall bladder, and the pituitary gland.

**Parasympathetic Nervous System:** This system affects the iris/eyes, nose, lungs, liver, gall bladder, and the male generative organ.

**Endocrine Glands:** The glands secrete hormones that affect growth, thyroid, pancreas, ovaries, testes, parathyroid, placenta, RNA, gonads, antidiuretic, and the pituitary.

**Pituitary Gland:** This gland is connected to the hypothalamus. Most pituitary secretions are controlled by hormonal or nervous signals from the hypothalamus. Other secretions come from within the gland and release or inhibit secretions. It affects amino acids, carbohydrates, hair, gonads, breast milk, metabolism, milk, antidiuretic, thyroid, growth, proteins, mammary glands, glucose, insulin diabetes, water metabolism, and kidneys.

**Suggested Reading**
Like salt that is tasted in water
though we cannot see it,
so too, merging into Brahman
we are everywhere, but we cannot see it.
Vedic saying

Chapter 10
Sound Therapy: Mantras, Chakras, & Music

In the last chapter, we briefly discussed sound (nāda). In the present chapter we investigate the entire realm of sound as a healing therapy for physical, mental, and spiritual disorders.

All of life is vibration: color, matter, energy particles; even love has a vibration or feeling. The Vedas state that creation arises from the first sound of the universe, the primordial sound Aum. The definition of mantra varies because there are so many types of mantras: Āyurvedic, astrological, deities, seed (bija) mantras, and the like. Many books about mantras exist as well. A special group of mantras are Guru mantras. These are words enlivened by the spiritual teacher to awaken our inner kuṇḍalini Śakti and develop our spiritual growth of Self-Realization. Different Gurus use different mantras; some use meaningless sounds, some use musical sounds, some use the mantra aum, aum namah Śivaya, haunt sah; and others use name-symbol or deity mantras. It is believed that any words the Guru speaks to a person are mantras or awakeners of kuṇḍalini. If the Guru says, “eat an apple,” that would be a mantra for that moment. Some gurus use only the playing of music to realize the Divine. Some meditate on the Divine as unmanifest, formless.

Sound itself belongs to the element of ether, the origin of all the other elements. By calming and awakening the inner self through sound, a person can calm, harmonize, and balance all the elements that are in his or her life.

Guru Mantras

Mantra is that which saves us from the workings of the mind. Thought or meditation vanishes with the stopping of mental activities. With the stopping of mental activities, yoga is attained, which is nothing but self concentration or self centeredness.

Yoga Vani (Discourse 3)

Life-breath—or Soul (Kuṇḍalini Śakti)—is the mantra, the savior of the mind, because mind is a vibration of life-breath. When the life-breath flows through the sūṣhumṇā (a mystical tube within the spine) to the crown of the head, the mind becomes fixed in the Brahmarandhra, within the crown chakra (Sahasrārāra), and it disappears, becoming calm, peaceful, or inactive. Thus, the mantra is nothing but the breath of life.

This life-breath, when exhaled, makes the sound ‘Hang,’ and when inhaled, makes the sound ‘Sah’. This mantra occurs in all creatures 21,600 times daily over the entire 24 hour period. Those of keen yogic awareness can actually hear this sound. This Gāyatrī or mantra is known as ajapa, and is the giver of salvation to Yogis. Gāyatrī originates at the mūlādhāra—or base chakra, has a dot-like appearance, and sustains the Self. Nāda—or sound—evolves from this imperceptible kuṇḍalini sprout. Yogis perceive this sound as a sprout from an invisible seed. As it moves to the navel, it can yogically be perceived as visible rumbling, as if from the clouds. It then moves up to the heart as unstruck sound, and is finally heard in the throat so as to produce
all sounds, alphabets, words, sentences, mantras, scriptures, etc. So all mantras emanate from nāda—or sound, originating at the first chakra.

Mantras, to be successful, must be enlivened or animated; this occurs by waking the kundalini šakti. Generally, it is believed that one needs a Guru to enliven the word or mantra. Otherwise, everyone could refer to a book or go to a religious service and feel the awakening of life within. Some rare individuals, who have developed much spiritual sincerity and earnestness, can enliven mantras for themselves, but this is rare.

In the book Yoga Vani there is a discussion of the benefits of name-symbol mantras. The importance of the mantra is the deity established by it. Mantra is the attribute and deity is the goal. Just as the term “sun” and its effulgence have a relationship, so the mantra and its deity have a connection. Mantra and its deity meditation, bring concentration through meditation, and the result is that the deity is revealed in the Soul.

Awakening Kundalini

Like a double-tongued snake, kundalini (the essential life force) has two mouths: internal and external. One mouth is stuck in the internal sushumñā (a spiritual tube, running up the spine) that leads to Self-Realization. The other mouth is open to the external passage. This is why we are aware of the world and why we breathe; and this is why we see the diversity of life. When, through the grace of a Guru, the kundalini is awakened, it may appear as a flash of lightning. Once awakened, the kundalini gradually rises up the sushumñā. It cleanses karmic sludge out of the spine and the chakras, just as a hot iron rod cleanses the dirt from a hookah pipe tube. Persons may have experienced quivering, shaking movements of the body, or suspension of breath during meditation. This is the experience of the kundalini šakti cleansing the inner tube and chakras.

Āyurvedic Healing Mantras

Healing sounds balance both the mind and body, as well as the spirit. Practitioners find that imparting Āyurvedic mantras helps heal their clients. Mantras also help balance prāṇa, tejas, and ojas. They help harmonize nerve tissue, and they clear subtle impurities from the nerves and nādis (subtle channels). These mantras also aid one’s concentration and creative thinking.

Both practitioner and client use the mantras during a session. They empower all actions on a subtle level, infusing the cosmic life force into the healing process. Generally, Vāyu doṣhas mentally repeat mantras, while Pitta and Kapha doṣhas may also chant them. Kaphas do particularly well with chanting; it is suggested that they do so on a daily basis.

Aum: (long “ahh”, then ‘um’ as in home) Most important, for it represents the Divine word, serving to energize or empower all things and processes. This is why all mantras begin and end with aum. Best for males.

Uses: It clears the mind, opens nādis, and increases ojas. It awakens one’s prāṇa—or positivity—needed for healing to occur.

Ram: (a” sounds like the “a” in “calm”)

Uses: Brings Divine protection (light and grace), giving strength, calm, rest, peace; good for mental disorders and high Vāyu (e.g., insomnia, bad dreams, nervousness, anxiety, excessive fear, and fright); it strengthens ojas and builds the immune system.

Hoom:

Uses: It wards off negative influences, which are manifested as diseases, negative emotions, or black magic. Hoom awakens agni and promotes digestive fire. It burns up āma and clears channels; it increases tejas and mental perception, and it is sacred to Śhivā as the sound of Divine wrath.

Aym:

Uses: Improves mental concentration, thinking, rational powers, and speech; awakens and increases intelligence, mental and nervous disorders; restores
speech, communication, control of senses and mind; is the sacred sound of Saraswati, the Goddess of Wisdom.

Śrīm: Uses: Promotes general health, beauty, creativity, prosperity, strengthens rasa (plasma) and shukra (reproductive fluids), and overall health and harmony.

Hrīm: Uses: Cleanses and purifies, giving energy, joy, and ecstasy. Although it initially causes atonement; it also aids detoxification.

Krīm: Uses: Gives capacity for work and action; adds power and efficacy, good for chanting while making preparations.

Klīm: K+ Uses: Gives strength, sexual vitality, control of emotions, increases śhukra and ojas.

Śhām: Mantra of peace (or ‘Aum śhanti, śhanti, śhanti’) Uses: Creates calmness, detachment, contentment; alleviates mental and nervous disorders, stress, anxiety, disturbed emotions, tremors, shaking, palpitations, and chronic degenerative nervous system disorders.

Śhūm: (pronounced like “shoe” but with a shorter vowel sound) Uses: Increases vitality, energy, fertility, sexual vigor, mantra for increasing śhukra.

Som: (as in home) Uses: Increases energy, vitality, joy, delight, creativity, ojas; it strengthens mind, heart, nerves, and is good for rejuvenation and tonification therapies.

Mantras for the 5 Elements
One can strengthen the five elements through their mantras: Lam—Earth, Vam—Water, Ram—Fire, Yam—Air, Ham—Ether (“a” is a short sound, like the “e” in “the”) and will strengthen the systems they govern.

Lam: Root chakra, excretory system, stabilizes Apāna Vāyu, grounds, stabilizes, calms, brings joy, happiness, and contentment.

Vam: Sex chakra and urogenital system; helps balance water metabolism, gives creativity, fertility, and imagination.

Ram: (pronounced like “but”) navel chakra and solar plexus; increases agni, will, perception, energy, and motivation.

Yam: Heart chakra and circulatory system; gives energy and enthusiasm.

Ham: Throat chakra and respiratory system; gives breath and prāṇa.

Kṣham: Third eye (ajña) and mind; gives concentration, peace, stability, and calm to the mind.

Aum: Head center, awakens deeper consciousness, giving full expansion of consciousness.

Doṣha Mantras
Vāyu: Mantras need to be soft, warm, soothing, calming. They should not be chanted aloud or for too long, as this may deplete their energy. Chanting may be done for a few minutes, then continued mentally. Precaution: Aum chanted in excess increases Vāyu (air and ether). Best: Ram, Hoom

Pitta: Mantras must be cool, soothing, and calming. Best: Aum, Aim, Śrīm, Śhām
Kapha: Does best with chanting or singing; needing warm, stimulating, and activating ones. Best: Hoom, Aum, Aym

Mantra Applications
For Practitioners:
1. During the session, purify healing room using Aum and Hoom.
2. Bring Divine light into room using Aum and Ram.
3. Chant mentally over the client to clear their psychic level using Aum.
4. Energize the healing power of herbs or medicines using Krím or Śhrím.

For Clients:
They can make use of these mantras at home to increase healing.

Mental or nervous disorders:
Śham—relieves pain and fever. Hoom—restores nerve function and counters paralysis.
Som—rebuilds cerebrospinal fluid

Round and round the circle
Completing the charm So the knot be unknotted The crossed be uncrossed
The crooked be made straight And the curse be ended

T.S. Elliot

Part 2
The Life-Breath & Chakras
Life-breath is the main energy in the physical body. All 14 sense organ energies are manifestations (i.e., eye, ear, nose, etc.) of the life-breath. The life-breath has different names when doing different functions, just as one person can be an employee, a parent, or a child. For example, when the life-breath flows through the optic nerves in the eye, it has the function (energy) of vision. If the flow of life-breath is blocked, sight is impaired. Thus, the various sense organs are infused by the one life-breath.

When the life-breath, which is drawn in different directions through the different channels, is directed by yoga or union (devotional Sādhanā) to flow through the sushumnā—or spiritual tube within the spine, Pure Knowledge is developed and one gains Self-Realization. All the other channels are for enjoyment. Deep inside the sushumnā lie the chakras (energy centers). They are visible only through the spiritual eye.

Some say there are 350,000 channels, some say 72,000 channels. There are 15 main channels; the 3 most important of which are discussed here: the sushumnā, idā, and pingalā.

Sushumnā is the most important channel, resting in the spine at the back of the body. It is experienced as brilliantly as the sun, moon, and fire; possessing sattwa, rajas, and tamas. It begins at the chakra at the base of the spine, the mulādhāra, and extends to the sahasrāra—thousand-petaled lotus at the crown of the head. Inside the sushumnā is a finer nāḍī—or channel—called bajra. Bajra is seen like a blazing flame that enters from the swādhīsthan lotus or sexual organ. Inside the bajra nāḍī is yet a finer nāḍī (channel) called chitrini. Chitrini is said to be as fine as a spider’s web. Along this nāḍī run the six lotuses or chakras, extending from the base of the spine (mulādhāra) to a little beyond the spiritual eye—or ājñā chakra. Devotees or yogis are said to be the only ones who see this nāḍī. Within the chitrini nāḍī is still another nāḍī, the white colored Brahmanāḍī. It is resplendent, running from mulādhāra base chakra to the crown chakra, sahasrāra. This nāḍī is seen as a flash of lightning and is the fountain of pure knowledge and eternal delight.

The idā nāḍī (sometimes called the moon channel) begins from the mulādhāra lotus. It is found on the left side of the spine and encircles the chakras. It ends above the ājñā or spiritual lotus, to the extremity of the left nostril. Pingalā
Section 3: Therapeutics

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(sometimes called sun channel) begins similarly on the right side. It goes on and ends similarly to the īḍā, ending above the extreme right nostril. Breath generally flows through the right or left channels; rajas or tamas prevail respectively. Through devotional sādhanā, life-breath flows through the suṣumṇā (sattvic predominance), the mind becomes concentrated, and real meditation begins.

The remaining 12 major channels begin ostly at the navel:
Two channels go to the eyes.
Two channels go to the ears.
One channel goes to the extremity of the nose.
One channel goes to the stomach to digest four kinds of food (masticated, sucked, licked, drunk).
One (Saraswati) goes to the tip of tongue, resulting in perception of taste and expression of words.
One channel produces sneezing.
One channel moves from the throat, taking the essence of food to the brain. (From the navel, 3 channels go downwards as well).
One channels goes to the anus to purge.
Two channels go to the genitals to excrete urine and one to discharge semen.

Below is a discussion of the experiences of the chakras according to Śwāmī Ṣhaṅkar Puruṣottam Tīrtha, from his book, Yoga Bani (Instructions for the Attainment of Siddhayoga).

1st or Mūlādhāra Chakra: Experience of this chakra brings fulfillment of all desires, reveals the whole universe, makes one versed in the Śastra (texts of wisdom), makes one pure and hale, and is considered great among people. It is seen as fresh lightning. It is found at the base of the spine, between the anus and genitals.

2nd or Swādiśṭhāna Chakra: Opening of this chakra annihilates passions such as pride. It is found at the root of the genitals.

3rd or Manipūra Chakra: Located at the root of the navel. Opening of this chakra gives one the ability to create, preserve, and destroy; speech never fails this person. Concentration on this chakra increases digestive power. It eases difficult breathing. Excess Kapha is removed from the body. One also can hear inner sound (nāda) by concentrating here.

4th or Anahāta Chakra: At the heart, when opened, grief and fear vanish through the grace of the Holy Preceptor. One also can hear the Haṁsa mantra, and the heart’s desires are fulfilled. One gains command over speech, controls all senses and passions, can enter other bodies, and can create, preserve, and destroy this world.

5th or Viśuddha Chakra: Located in the throat, once opened, if the yogi is angered, the three worlds are shaken. One becomes a poet, a wise person, peaceful in mind, is free from disease and sorrow, and is long lived.

6th or Lalanā Chakra: Located in the palate, if concentration on this chakra occurs, fever, Pitta insanity, and the like are cured.

7th or Ājñā Chakra: Located in the middle of the brow, once opened, annihilation of desires occurs. One becomes equal to Brahmā, Viṣṇu, and Śiva. Food is taken in smaller quantities, and one passes less stool and urine. This chakra is also called the heart. Above the ājñā is the confluence of īḍā, piṅgalā, and suṣumṇā (discussed above).

8th or Manas Chakra: Found a little above the ājñā. Here is the inner Soul, as knowledge and the knowable. One can see the letter aum.

9th or Soma Chakra: Located a little above manas, when open, a person gains patience, grieflessness, stability, gravity, concentration, and other similar mental strengths.

Just above this chakra is the region of no support. Here air becomes stable without breathing or holding breath. Here all sense of physical
existence vanishes. Perception of the eternal Self as most beautiful, pure and serene is then experienced. Everything is the Self and the Self is everything.

**Sahasrāra Chakra:** Beyond all chakras, the place of supreme perception, the site of Self-ab-sorption (Nirvikalpa Samādhi), persons experience the stopping of all sensory functioning. The devotee is united with the One Universal Soul or Brahmā. Lassitude, decrepitude, and other diseases disappear, and one feels supreme delight. One experiences Nirvāṇa Śakti, mother of the three worlds. In utmost intimacy, She is thus experienced. No words can describe this experience. One experiences only vital force in various forms. Only new knowledge occurs, no physical attributes are noticed.

*Our sages developed music from time immemorial for the mind to take shelter in that pure Being, which stands apart as one’s true Self.*

*Real music is not for wealth, not for honors, or not even for the joys of the mind - it is one kind of yoga, a path for realization and salvation, to purify your mind and heart and give you longevity*

Ali Akbar Khan

### Part 3
**Music Therapy**

From the earliest days in India, music was another form of attaining spiritual union, practiced by musicians without any thought of worldly gains. Music was found in the temples, sung as bhajans (devotional songs) in āśhrams, and used by saints as a means of expression. Yet it was also found in the theater and the army tents. In short, music was a path for the musically inclined to reach God. The music teacher was the guru. By following the guru’s musical instruction, the student or disciple also learned a spiritual lesson. The musical path towards Self-Realization was one lacking intellectual analysis or discussion. Merely by playing music, one would gradually merge with the eternal Divinity. The basic learning precept was, “śikṣa, dikṣa, parikṣa”: learning, dedicated practice, evaluation.

Below is a discussion of classical North Indian music.

The traditional learning method was to live near the guru’s home and spend each day in theory, vocal music classes, and so forth. Like all forms of Vedic learning, originally the teaching of music was an oral tradition, passed on from teacher to student. The teacher was always there to correct the student’s performance or understanding of the music (rags—a melody base or form over which the musician may improvise). Students practiced small sections of the music until they gradually learned the entire song.

Today, unless one lives in India, finding such a teacher with whom to study is difficult. In the United States, although there are teachers with whom persons may study (usually for hourly classes), it is more likely that the aspiring musician will resort to books, audio tapes, and video cassettes that are available for self-instruction. An extremely devoted musician can study with some of the great Indian virtuosos who live in or visit the US.

The Indian music scale has certain similarities to Western music:

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<th>Sanskrit</th>
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<th>Sanskrit</th>
<th>English</th>
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<td>B</td>
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Classical Indian music (rags) has a great depth of healing and mind-balancing abilities. Each rag has its own mood, its own time of day, and its own season in which to be played.

_Music is rhythm; in tune, it gives you food for your soul_  
Ali Akbar Khan

About 75,000 rags exist, grouped under 10 parent scales, but each musician will have their own interpretation of the songs. The original treatises of classical Indian music are _Nátyaśāstra, Nāradakśhiksa, Dattilam, Bridahhesi_, and _Sangītaratnākara_.

Each rag has a time of day or season associated with it. Rags are usually based on 3-hour intervals (prahars or watches).

Midnight - 3:00 a.m.  
Noon - 3:00 p.m.  
3:00 a.m. - 6:00 a.m.  
6:00 a.m. - 9:00 a.m.  
9:00 a.m. - Noon  
9:00 p.m. - Midnight

Rag times are also adjusted for seasonal changes. Some rags are very specific. Some are played when the first ray of the sun is seen (i.e., _rag Ahir Bhairav_). Others are played when the sky first reddens in the late afternoon (i.e., _rag Purvi_). Still others are performed when the first candles are lit in the evening (i.e., _rag Bhimpalashri_). Some rags are played at different times of the day (during the morning, afternoon, evening, and night).

Rags emote many moods and effects; joy and love, pathos, compassion, or sadness. Other emotions include heroism, courage or valor, merriment and laughter, wonder or surprise, anger or rage, disgust, fear.

Today, many Indian and American musicians are blending the classical Indian music with jazz or new-age music, and developing unique new sounds. The serious musician should read _The Classical Music of North India_, by Ali Akbar Khan. Another source of Indian music training is the out-of-print collection of audio lessons, _Learning Indian Music_, by Ravi Shankar.

Audiotapes and CD’s of these classical rags are available through Indian grocery stores and through the Ali Akbar College in San Francisco, California. Rags are useful in helping attune oneself to the natural rhythms of the day and season, and enhance meditation and peace of mind.

Once King Akbar asked his court musician ‘Tansen’ to bring his teacher, Swami Haridass’, to sing for him. The musician said that Akbar would have to visit the forest because Swámíjí did not visit anyone. Further, Akbar had to disguise himself as a servant. In the presence of the Swami, the musician intentionally sang a rag incorrectly, and the Swami sang it to show him his error. The musician then turned to the king and said, “I sing for men, but Swámíjí sings only for God.”

Sample of Classical Indian Instruments

| Dholak | Dhapli |
People are bound by rites and freed by knowledge, thus the sages have known this truth do not perform rites.
Upaniṣhadic wisdom

Chapter 11
Color & Gem Therapies

Herbs and food bring balance through the sense of taste. Abhyaṅga achieves balance through the sense of touch. Aromatherapy heals through the sense of smell. Color therapy balances the doṣhas (mentally or psychically) through the sense of sight. Colors are absorbed primarily through the eyes or Alochak Pitta (and secondarily through the skin or Bhrajak Pitta). It is a crucial part of subtle mental and prāṇic life-force nutrition as it energizes the nerves (which stimulate the mind). Besides absorbing colors, the mind and body produce them as well, adding the powers of digestion.

Tejas: Mental fire, or tejas, is the major realm that color therapy affects most. Bright colors increase tejas, and dark colors diminish it. However, if colors are too bright, tejas becomes burnt out (psychedelic drugs have this affect also), and disharmonious or clashing colors derange tejas. So tejas can be balanced by the right use of colors. To increase tejas, one meditates on a ghee flame or golden light. White or deep blue color reduces excess tejas, and green balances it.

Just as the choice of foods either balances or deranges the body’s health, one’s choice of colors acts similarly. Colors provide emotional strength and creativity. If misused, colors can cause a disturbance or depression (i.e., bright colors stimulate emotions and energy, dark colors suppress emotions and reduce energy—although they can also calm certain individuals). Healing psychological diseases is greatly assisted through color therapy.

Physically, color stimulates digestion, circulation, improves vitality, increases overall physical activity, and most of all, energizes blood (Ranjak Pitta). However, if colors inappropriate for the constitution are used, they weaken the circulation, depress the appetite, increase toxins in the blood, or cause mental hyperactivity. Colors act like gems; they strengthen the aura and astral body. This is the realm of pure color, and is suitable for subtle or spiritual healing.

Applied Color Therapy

The use of colors in one’s daily life adds psychological harmony and peace of mind. Below are various methods of how color therapy is used.

Since color is so important,
- Use colored lamps, either by placing colored glass over light bulbs or by buying colored bulbs.
- Use soft lights instead of fluorescent or neon.
- Use full-spectrum lights in the winter (when there is less sunlight) to alleviate depression.
- Use mild and harmonious shades.
- Bathe the whole body or specific parts with various colored lights. For example, use dark blue light for inflammation, infection, or rheumatoid arthritis on the hands (use smaller bulbs for application on specific sites).
- Choose the colors of your surroundings—clothes, home furnishings, car, office, bedroom—with care.
- Note exposure to colors in nature: sky blue, ocean blue/green/turquoise, white snow or moonlight, plush green trees, shrubs and grass;
colorful flowers; meditate on colorful flowers such as a white lily, red rose or hibiscus, yellow chrysanthemum, or sunflower, blue iris.
-Meditate on stained glass, art, mandalas.
-Visualize colors in your mind.

Nature’s own colors are the most beneficial, nourishing and strengthening

The Use of Colors

Color therapy affects the mind more than it affects the body. Thus, there is greater consideration of the sattvic, rajasic, and tamasic effects of colors, even more than their effect on the physical constitution.

Sattwa: All colors have shades that are sattvic, rajasic, or tamasic, so it is important to use only the sattvic shades—those shades that bring joy, harmony, and serenity. The best colors are white, gold, violet, and blue.

Rajas: Colors—bright, loud, flashy, artificial (i.e., neon signs), and rajasic shades—bright, metallic, penetrating, are sometimes useful when there is low or inert energy. Combinations of opposite colors can also be too stimulating and irritating (i.e., blue/yellow, red/green). Rajasic colors are yellow, orange, red, purple.

Tamas: Colors are dull, dark, turbid, and muddy (i.e., stagnant green). They cause the mind and senses to become heavy, inert, and congested. Tamasic colors are brown, black, and gray.

White and black are not really considered colors, but the polar opposites of light and dark, from which color is produced. Below is a list of colors. When healing, one should use primary colors in their most characteristic shades.

Color Therapy, Spirituality and Astrology

Vedic scriptures state that what is in the heavens and on the earth is also in humans. Furthermore, since humans, mother earth, and the universe are interrelated, they are linked together like strands of a web. Thus, it is natural to find a connection between colors, the heavens, and their effects on humankind.

In the Vedic texts on astrology (Jyotish) and architecture (Vastu Shastra), the colors are another name for different deities. The 7 colors of the spectrum (red, orange, yellow, green, blue, indigo, violet) are said to be the 7 rays, or deities, of the sun (Surya), only in the reverse order.

According to Vastu Shastra, through proper positioning of one’s house and building materials, the seen and unseen solar rays (i.e., colors) positively affect the dweller’s health. It is a fascinating field of study in itself (see Chapter 27).
<table>
<thead>
<tr>
<th>Color</th>
<th>Uses</th>
<th>Precautions</th>
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<tbody>
<tr>
<td>Gray</td>
<td>Gives objectivity, neutrality, reduces emotion and sensation</td>
<td>Can be depressing or devitalizing</td>
</tr>
<tr>
<td>Brown:</td>
<td>Grounds, stabilizes, neutralizes</td>
<td>May make one's personality coarser</td>
</tr>
<tr>
<td>Earthy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Red</td>
<td>Warm shades-energy, warmth, strengthens the heart, blood, circulation, will, energy</td>
<td>Promotes hostility, anger, violence, (the strongest of all colors), used with black, creates rajasic and tamasic effects</td>
</tr>
<tr>
<td>K+ in excess</td>
<td></td>
<td></td>
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<tr>
<td>Pitta/Agni-/Tejas +</td>
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<td></td>
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<tr>
<td>Orange:</td>
<td>Energizing, intelligence, illumination, paralysis, thyroid, menstrual cramps</td>
<td>On a lower level, it can aggravate the second or sex chakra</td>
</tr>
<tr>
<td>VK- P</td>
<td></td>
<td></td>
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<tr>
<td>Yellow:</td>
<td>Motivation, energy, clarity, communication, nervous system, arthritis, brain</td>
<td>May make one superficial or hyperactive</td>
</tr>
<tr>
<td>VK- P+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Green:</td>
<td>Harmonizes, life-giving, calms the mind, nerves, fever, acidity, headache; balances the metabolism, stabilizes weight, tones liver and spleen; pituitary</td>
<td>Increases Kapha when used in excess</td>
</tr>
<tr>
<td>VP- K+ in excess</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blue:</td>
<td>Promotes solitude, meditation, and independence</td>
<td></td>
</tr>
<tr>
<td>V- (sky blue)</td>
<td>Helps reduce tumors, congestion, fevers, and infections (natural antibiotic), neutralizes anger and hatred, cools the mind and eyes, sleep, pineal gland</td>
<td>Excess blue can make one overly cold-natured</td>
</tr>
<tr>
<td>PVK+ in excess</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Purple:</td>
<td>Gives authority, prestige, and distance, reduces heart pain, stiffness, cysts</td>
<td>May stagnate or suppress emotions-especially anger</td>
</tr>
<tr>
<td>Violet:</td>
<td>Detachment and devotion, antibiotic, builds white corpuscles in spleen</td>
<td>Same as purple</td>
</tr>
<tr>
<td>Gold:</td>
<td>Promotes purity, virtue, spirituality</td>
<td></td>
</tr>
<tr>
<td>VK- P+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>White:</td>
<td>Nurturing, heals fevers, infections and pain, calms the heart, mind, nerves and emotions, promotes vitality and supportive feelings</td>
<td>In excess causes passivity, lethargy, hypersensitivity, and inhibitions</td>
</tr>
<tr>
<td>VP- K+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black:</td>
<td>Spiritual color for some religions/sign of death for others</td>
<td>Increase fear and suspicion and paranoia</td>
</tr>
<tr>
<td>PVK+</td>
<td>Promotes resistance, obstruction, opposition, enmity, hatred wards off and distances negative emotions</td>
<td></td>
</tr>
</tbody>
</table>

V = Vāyu, P = Pitta, K = Kapha ‘−’ means reduces; ‘+’ means increases
Astrological-Gem Therapies

All human activities are meant for the happiness of all living beings; such happiness is based on dharma, (righteousness). Hence, everyone is advised to always be righteous.

- Ashtāṅga Hṛdayam
  Sū: Ch. 1; ver. 20

Part 2 Gem Therapy

Jyotiṣḥ is the Vedic astrological system, of which Āyurveda was once a part. This astrological system notes that gems are related to the various planets and produce a balancing effect to counter specific diseases. It is a primary method of a Jyotiṣḥ astrologer’s therapeutic measures to heal physical, mental, and spiritual situations, based on one’s astrology chart indicators. It is known that planets produce effects in humans. For example, the full moon not only causes high tides, but also affects the emotions of some people. The gemstones were studied and used to neutralize these effects.

The ancient Āyurvedic researchers studied healing properties of gems, and found that different stones created different effects in the human body. The planets were seen to have corresponding colors. The color or vibration of the gems affects the human body. They absorb and reflect (like a filter) the planetary rays or vibrations. Thus, gems relate to specific energy waves. It was found that the gems associated with each planet have varying wave lengths.

The planetary vibrations are negative, while the radiation of the stones is positive. When the positive and negative vibrations are combined, they are neutralized. Just as an umbrella or sun screen protects one from the sun, so gems protect one from the influence of the planets.

In ancient Vedic texts, like the Brihat Samhitā, the origin and healing powers of various gems are discussed. Persons may use substitute stones instead of the more expensive gems. Red garnet can replace ruby; moonstone can replace pearl; jade, peridot, or green tourmaline can replace emerald; and yellow topaz or citrine can replace yellow sapphire.

<table>
<thead>
<tr>
<th>Vāyu</th>
<th>Balances: Gold, red, orange, yellow, white, emerald green, sky blue, pink</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Aggravates: Overly bright, flashy colors (red, purple), overly dark colors</td>
</tr>
<tr>
<td></td>
<td>Good Shapes: Round, soft, square, balanced</td>
</tr>
<tr>
<td>Pitta</td>
<td>Balances: White, green, blue, mild, pastels</td>
</tr>
<tr>
<td></td>
<td>Aggravates: Reds, oranges, yellows, golds</td>
</tr>
<tr>
<td></td>
<td>Good Shapes: Avoid angles, sharp or penetrating forms</td>
</tr>
<tr>
<td>Kapha</td>
<td>Balances: Reds, golds, yellows, oranges are most balancing</td>
</tr>
<tr>
<td></td>
<td>Aggravates: Whites, pinks, other whitish colors</td>
</tr>
<tr>
<td></td>
<td>Good Shapes: Pyramid, angular; avoid vertical, round, or square</td>
</tr>
</tbody>
</table>
In the Ayurvedic tradition these stones are planetary stones, the *doshas*, and the diseases used to balance the three *doshas* and to heal they balance. specific diseases. The chart below shows the planetary stones, and the diseases they balance.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Wave Length</th>
<th>Gem</th>
<th>Wave Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun (Surya)</td>
<td>65,000</td>
<td>Ruby</td>
<td>70,000</td>
</tr>
<tr>
<td>Moon (Chandra)</td>
<td>65,000</td>
<td>Pearl</td>
<td>70,000</td>
</tr>
<tr>
<td>Mars (Mangal)</td>
<td>85,000</td>
<td>Red Coral</td>
<td>65,000</td>
</tr>
<tr>
<td>Mercury (Buddha)</td>
<td>65,000</td>
<td>Emerald</td>
<td>75,000</td>
</tr>
<tr>
<td>Jupiter (Guru)</td>
<td>130,000</td>
<td>Yellow Sapphire</td>
<td>50,000</td>
</tr>
<tr>
<td>Venus (Shukra)</td>
<td>130,000</td>
<td>Diamond (Clear Zircon)</td>
<td>60,000</td>
</tr>
<tr>
<td>Saturn (Shani)</td>
<td>65,000</td>
<td>Blue Sapphire/Amethyst/Lapis</td>
<td>79,000</td>
</tr>
<tr>
<td>Rahu</td>
<td>35,000</td>
<td>Gomedha (Golden Hessonite Garnet)</td>
<td>70,000</td>
</tr>
<tr>
<td>Ketu</td>
<td>35,000</td>
<td>Cat's Eye (Chrysoberyl)</td>
<td>70,000</td>
</tr>
</tbody>
</table>

Precautions: The gems have been found to have side effects depending upon birth sign and planetary placement. This is especially true of blue sapphire. Different astrologers have different criteria to judge contraindications. Avoiding gem therapy, unless properly advised, may be best.

Jyotish suggests wearing gems, and ingesting touch the skin. Pendants should touch the heart them internally (after a long heating process to or throat chakras, and rings with different gem-make them safe), or as gem tinctures. Stones should be worn on various fingers, as the worn as rings and pendants are mounted so as to elements dictate.
Each finger is related to one of the five elements. The pinky is earth, the ring finger is water, the middle finger is air, the index finger is ether, and the thumb is fire. The planets correspond to this system as well: Mercury—earth, the sun or moon—water, Saturn—air, Jupiter—ether. No specific planet rules the fire. Precious gems are worn as rings in 2-carat (minimum) and 5-carat pendants. Substitute stones are worn as rings in 4-carat (minimums) and 7-carat pendants. Determinations of planetary therapies are made differently than in Western Astrology.

### Vedic Origin of Gems

The Garuda Purana, an ancient Vedic text, includes a discussion of the science of gemology. This mythologically-based story may have semantic parallels in modern scientific terminology, just as the seven deities of the sun are analogous to the seven colors of the spectrum (red, orange, yellow, green, blue, indigo, and violet) in Vedic Astrology. Thus, it is hoped that interested readers will seek out the parallels between these Vedic descriptions and modern science, rather than doubt its authenticity merely.
because of the use of words like “gods” and “demons.”

Once, a very powerful demon, Vala, caused trouble for all the gods in the universe. After much hardship the gods developed a plan to capture Vala and kill him. Once dead, Vala was cut into pieces. His limbs were transformed into the seeds of precious gems. All the creatures of the universe rushed to gather the gem seeds. In the clamor some of the seeds fell to earth, dropping into rivers, oceans, forests, and mountains. There they developed into mother lodes.

Vala’s blood became ruby seeds and fell over India, Burma, Afghanistan, Pakistan, Nepal, Tibet, Sri Lanka, and ancient Siam.

His teeth became pearl seeds that spread throughout the oceans of Sri Lanka, Bengal, Persia, Indonesia, and other bodies of water in the southern hemisphere.

The skin of Vala became yellow sapphire seeds, plummeting mainly to the Himalayas. Vala’s fingernails became hessonite garnet seeds that fell into lotus ponds of Sri Lanka, India, and Burma.

His bile became emerald seeds and fell into the mountain ranges of modern day South Africa, South America, Afghanistan, and Pakistan. Vala’s bones became diamond seeds. His war cry became the cat’s-eye gem seeds. Blue sapphire seeds were transformed from Vala’s eyes. Coral seed was transformed from his intestines. Vala’s toenails became red garnet seeds. His body fat became jade seeds. Quartz crystal seeds were transformed from his semen. Vala’s complexion was transformed into bloodstone coral seeds.

Gem tinctures are prepared like herb tinctures. Gems are soaked for some time in a 50% - 100% alcohol solution. Diamonds or sapphires (hard gems) are soaked from one full moon to the next full moon (one month). Opaque stones—pearls, coral (soft stones)—are soaked for shorter time periods or in weaker solutions.

Below is a list of gems, their related doṣhas, and their uses. Special Ayurvedic preparations exist in which gems are burnt into ash. This removes their harmful effects, enabling them to be ingested. Traditionally, gems were crushed and/or burnt in long processes to make ash. Sometimes they are taken alone, sometimes they are mixed with herbs. Gem ash (bhasma) is more costly than herbs, but healing is quicker. Currently, they are not imported into the United States due to the lack of understanding of their safety.

**Key to abbreviations:***

\[ V = \text{Vāyu}; P = \text{Pitta}; K = \text{Kapha}. \]

‘+’ means increases the doṣha;

‘-’ means decreases the doṣha

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**Ruby VK- P++**

Uses: Strengthens the heart and will, improves digestion, circulation, agni fire, and energy; promotes independence, insight, and power.

Gem of the kings.

Worn: Usually set in gold and worn on the right-hand ring finger.

**Ash:** (Manikya bhasma) Actions: Stimulant, nervine.

Uses: Heart tonic for weak heart, nerves, and general debility.

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**Pearl VP- K+**

Uses: Gives the body fluid, nourishes tissues and nerves, strengthens female reproductive system, improves fertility, and calms emotions.

Worn: Usually set in silver and worn on the left-hand ring finger.

**Ash:** (Moti bhasma) Actions: Tonic, alterative, sedative, nervine, antacid.

Uses: Hyperacidity, ulcers, nose bleeds, coughing blood, liver, kidney, nervous excitability, hysteria, general tonic for woman and infants.

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**Red Coral Harmonize P V- K+ in excess**

Uses: Strengthens blood, reproductive system, gives energy, calms emotions, aphrodisiac, improves capacity for work, builds flesh and
muscle—especially for males; gives courage. Worn: Set in silver and worn on either ring or index finger.

*Ash:* (*Pravál bhasma*)
Actions: Alterative, antacids, tonic.
Uses: Cough, asthma, swollen glands, hyper-acidity, impotence, bleeding from the lungs, anemia, sexual debility.

**Emerald V= P- K+**

Uses: Promotes healing, energizes breathing, strengthens lungs, increases mental flexibility and adaptability (calming agitation), regulates nervous system, helps stop nerve pain, improves speech and intelligence; cancer, degenerative diseases.
Worn: VK-set in gold; P-set in silver, worn on the middle or pinky finger of either hand.

*Ash:* (*Panna bhasma*)
Actions: Nervine, alterative, tonic.
Uses: Nervous and general debility, neurasthenia, heart tonic, asthma, ulcers, skin diseases, fevers, infections, children’s tonic.

**Yellow Sapphire VPK= V— P+ in excess**

Uses: Best stone for promoting health, increases ojas; diabetes, all wasting diseases, convalescence, regulates hormones, energy, vitality.
Worn: Set in gold, and worn on the index finger.

*Ash:* None.

**Diamond VP- K+**

Uses: Strengthens the kidneys and reproductive system, enhances ojas, gives beauty, power charm, enhances creativity, protects life from diseases.
Worn: Set in white gold and worn in the middle or little finger.

*Ash:* (*Hira bhasma*)
Actions: Tonic, nutritive, aphrodisiac.
Uses: Gives strength, firmness, protects life, increases sexual power and ojas; chronic and wasting diseases (i.e., diabetes, TB), preserves life in difficult diseases (e.g., cancer, AIDS).
Substitute: Zircon ash (*Vaikrant bhasma*).

**Hessonite Garnet (Golden variety-Gomedha)**

Uses: Good balancing stone, calms nerves, quiets mind, relieves depression, recommended for almost everyone as it is removes illusion (*maya*), and negative astral forces that are due to the dark age in which it is believed we live.
Worn: Set in gold, worn on the middle finger.

*Ash:* Not used.

**Cat’s-eye (Chrysoberyl) VK- P+**

Actions: Nervine, stimulant.
Uses: Stimulates *tejas*, promotes psychic and spiritual perception, mental disorders, stone of seers and astrologers.
Worn: Set in gold, worn on the middle finger of the right hand.

*Ash:* Not used.

**Quartz Crystal VP- K+**

Action: Similar to diamond but much weaker.
Uses: It is considered a stone for Venus, and being cloudy or milky, a stone for the moon also.
Precautions: It amplifies the existing emotions, leaving one open to impressions, so purifying and energizing it is used regularly with *mantras* and *sādhanā* (meditation) is necessary.

*Ash:* Rock crystal (*Sphatika bhasma*)
Actions: Alterative, hemostatic, tonic.
Uses: Bleeding disorders, anemia, chronic fever, jaundice, asthma, constipation, general debility.

**Mineral and Metallic Bhasmas**

Many mineral and metal *bhasmas* also exist and are used for a variety of health disorders. They are more powerful than herbs and have a faster healing action. *Bhasmas* need to be obtained from only the most reliable pharmacies. If they are improperly burnt one can develop severe illnesses. Currently, the United States and a few other countries are not aware of the non-toxic healing properties of some of the *bhasmas* such as lead, tin, and mercury.
Herb-increasing Properties of Gems & Their Tinctures

Hot and spicy herbs: Properties increased by using ruby tincture, or along with wearing ruby gems or substitute stones.

Tonic and rejuvenative herbs: Properties increased with yellow sapphire or yellow topaz tinctures or along stones or substitutes.

Blood cleansers, cool, detox liver, remove tumors: Properties increased by taking blue sapphire tincture or along with wearing the stone or its substitutes (i.e., amethyst).

Nervines and harmonizing herbs: Properties increased by taking emerald tincture or also with wearing the stone or its substitutes.

Stimulants and aphrodisiacs: Properties increased by using with red coral tincture or with wearing the stone.

Emmenagogues and reproductive tonics: Properties increased by taking with diamond tincture or by wearing a diamond or its substitutes.

Demulcents and nutritive tonics: Properties increased by taking with pearl tincture or by wearing pearl or its substitute.
Section 3: Therapeutics  Chapter 12: External Influences: Lifestyles, Seasons, Exercise

When one realizes Brahman, what is there to realize, and who is there to realize it? Upanishadic wisdom

Chapter 12  External Influences: Lifestyles, Seasons, Exercise

Health prevention, in holistic terms, means balancing one’s whole life. Thus, beyond considering one’s physical, mental, and spiritual (inner) health, external situations of lifestyle and environment are also examined for their effects on health.

Morning & Evening Routine
‘Cleanliness is next to Godliness,’ as the saying goes. The ancient Āyurvedic texts placed great emphasis on the daily cleansing ritual. Below are some major suggestions.

Evacuation of bowels and urine is best done in the squatting position as the organs are aligned for the easiest release of waste (malas). This position also helps dispel gas.

Water (cool) instead of, or poured on toilet paper, is gentler to the anus. Oiling the anus after bathing is also healthy; it prevents drying.

Brushing with astringent, pungent, and bitter roots (or twigs made into brushes), twice a day, without injuring gums. Flossing is important and herbal tooth powders are also beneficial.

Scraping the root of the tongue with instruments of gold, silver, copper, tin, or brass. Curved U-shaped metal strips or spoons are used. Scraping removes obstructions in respiration. By scraping the whole tongue, one releases repressed emotions. Scraping the tongue is also done upon waking each morning.

Gargling with water or oil in the morning after brushing and scraping, improves voice, jaw, increases one’s delight in eating; it also prevents a dry throat, cracked lips, and loose teeth (also see Chapter 19).

Eye Wash using cool to lukewarm water improves vision and all eye disorders, and refreshes the mind (also see Chapter 7).

Oil Head Abhyaṅga using brāhmī oil (VPK=) or sesame oil (Vāyu), canola oil (Kapha) [ideally warmed], to avoid headaches, gray and falling hairs; it improves sense organs, promotes cheerfulness, and a pleasant glow. Sleep becomes sound and one feels happier. (Numerous oil abhyaṅgas are discussed in Chapter 7.)

Oil Ear Abhyaṅga A drop or two of vegetable glycerine, brāhmī, or canola oils rubbed into the ear holes heals and prevents Vāyu ear and hearing diseases, stiff back, neck, and jaw. This can be done several times a week (see Chapter 7).

Oil Body Abhyaṅga anointing the body with the same warmed oils used for the head, the body becomes firm, smooth-skinned, free from Vāyu, and tolerant of exertions and exercise. It is suggested especially to balance the sense of touch (Vāyu), as discussed in Chapter 16. Adding medicated oils such as mahānārāyan and daśhmūl to the base oil further nurtures tissues, and draws toxins out of the body. If digestion becomes sluggish due to oil application, the number of oil abhyaṅgas and the amount of oil used are reduced.

A Vāyu abhyaṅga includes the feet, lower back, colon area, neck, shoulders, and head.

A Pitta abhyaṅga includes the chest, the area of the back behind the heart, and head.

Kapha abhyaṅga covers the lower abdomen, chest, throat, and sinuses.

Foot abhyaṅga removes coarseness, stiffness,
roughness, fatigue, numbness, sciatica, vein and ligament constriction, cracks; it also improves vision and sleep. Since all the organs of the body have nerves extending to the feet, the entire body is exercised through foot *abhyaṅga*.

*Marma abhyaṅgas* Oil *abyañgas* described in Chapter 7 produce positive effects that heal and keep persons balanced. Heaviness, itching, dirt, anorexia, sweat, and odor are removed.

*Bathing* (or a shower) is purifying, an aphrodisiac, promotes life, removes fatigue, sweat, and dirt; rejuvenates, promotes *ojas*. Cleaning feet and excretory orifices daily promotes intelligence, purity, longevity, destroys inauspiciousness and dirt. Oil applied to the skin nourishes the tissue layers and draws toxins to the skin. Bathing after *abhyaṅga* removes these toxins, keeping the skin clean and healthy.

Clean clothes enhance one’s charm, fame, and life span. They remove inauspiciousness and give pleasure, thus making it enjoyable to be around others. *Aroma Therapy* oils, incense, scented soap, and flowers promote longevity, charm, nourishment, strength. They also enhance pleasing manners and destroy inauspiciousness (see Chapter 8).

*Betel leaves* chewed with certain fruits and cardamom aid in clarity and keep the mouth fresh.

*Gem Therapy*, colors, and ornaments promote wealth, auspiciousness, longevity, prosperity, happiness, charm, *ojas*, and destroy potential calamities in one’s life (see Chapter 11).

*Cutting hair*, nails, beard/mustache is nutritive, life-promoting; beautifies and cleans.

An *umbrella* alleviates natural calamities, provides strength, protection, and guards one against the sun, wind, dust, and rains.

Carrying a *stick* gives support, strength, and longevity. It protects against enemies and destroys fears.

4:00 a.m. The *prāṇa* (vital air-force) is said to be purest at this time of day. Thus, it is good for a walk and for *sādhanā* (meditation).

*Sunrise* is a good time to have the eyes in the direction of the first rays of sunlight (though not looking directly at the sun). This exercise improves one’s vision and vitality.

*Sunlight* is important to receive daily, if possible. Taking in sunlight in the winter is more difficult because it is colder and there is less sunlight. During summer the sunlight is best in the early morning or late evening, not in the intense heat between 11:00 a.m. and 2:00 p.m., when the sun is at its zenith and its rays are strongest. Sunlight is the only source of vitamin D4 and D5.

Find a *livelihood* that is not contradictory to one’s *dharma* (God-given talents). Be civic-minded and care for the body: thus, happiness is brought about. *Wash hands* before and after meals: cleanliness is next to Godliness.

Practicing *Sādhanā* (meditation) according to the instructions of one’s *Guru* (spiritual teacher). *Snuff* daily use for Vāyu, Kapha and Vāyu/Kapha *doṣhas* (see Chapter 7).

### Seasonal Diet

It is recommended one’s eating habits should depend primarily on one’s *doṣha*, with a secondary consideration of the season. Áyurveda discerns six seasons in a year. The *Aṣṭāṅga Hridayam* also mentions transition periods between these seasons. Depending upon the country and geographical location one lives in, the seasonal experiences may vary.

The first three seasons are considered weakening because the sun takes away one’s strength during the Northern Solstice. The sun and wind create a cooling, drying, and heating influence by removing the (nurturing) cool qualities of the earth, while the bitter, astringent, and pungent qualities develop. Thus, the tastes (qualities of the elements) of sharpness, dryness, and heat (Pitta or *agni*) gain predominance during this half of the year. It is the sun that burns up the *soma* (spiritual nectar) that weakens people. The tastes of bitter, astringent, and pungent are depleting in nature, so it is advised to eat foods having sweet, sour, and salty tastes to counteract the depleting effect.
In the chart above the latter three seasons are considered a strength-giving time. The moon becomes more powerful, causing the sun to transfer his strength to the lunar orb. Heat is relieved by the moist and cool elements. In this Southern Solstice, where the moon predominates, the sour element is active during the rainy Varshá season; salt prevails in autumn and the sweet element grows in winter. These tastes gradually tone, or give strength to, humans. During Varshá-He-manta (Rainy through Winter) the winds die down and the moon’s cool rays produce soma, or nectar, that nourishes the spiritual energies of the people (and animals and nature). In these seasons, it is advised to eat foods of pungent, bitter, and astrigent tastes to counterbalance the predominating tastes due to environmental effects. Traditional pañcha karma is not indicated at this time, but Keraliya pañcha karma is very helpful, especially for Váyu doṣhas (see chart—page 40.)

Winter (Váyu season) one avoids Váyu-increasing, light foods, wind, cold drinks, and eats more steamed meals and dresses warmly. The digestive fire is much higher during this season, making heavier foods more easily digestible. If inadequate amounts of food are eaten, the agni fire will burn up the body’s plasma (rasa), vitiating Váyu. Cane sugar, rice, oils, hot water, and milk products promote longevity, when taken during this season. Raw honey, sour, and salty tastes are also suggested. Oil massage and heat (i.e., sauna, steam room etc.) are also suggested. During this season, physical expressions of love between married couples is healthy, according to Ayurveda. One’s house is to be kept warm; drafts should be avoided.

Cool/Dewy (Late Winter - follow a program similar to Winter, only more intensely) The house needs to be wind-proof and amply heated. Sweet, sour, and salty foods are eaten, while pungent, bitter, astringent, light, cold, and Váyu-increasing foods and drinks are avoided. Kapha accumulates in this season due to the cold and dampness of wind, clouds, and rain. This is the time that Pitta is balanced. This is the start of the Northern Solstice, whose winds begin to deplete human strength.

Spring is when the accumulated Kapha from the previous two seasons begins to melt or liquefy (i.e., Kapha becomes excessed), due to the gradual warming of the sun. This creates many Kapha diseases. Thus, evacuative measures like emesis are used and pungent tastes are eaten, while heavy, sour, fatty, and sweet diet, and day naps are avoided because they increase Kapha. Exercise, oil massage, aroma therapy, smoking herbs, gargling, eye-washing and warm-water bathing are all suggested. Sandalwood paste is applied to body, and more barley (Pitta- and Kapha-reducing) and wheat (Váyu and Pitta) products are eaten. Springtime is the season for amour (but physical relations are contraindicate and reserved for the winter season).

Summer is a hot and dry season (Kapha is normalized and Váyu accumulates due to the dry or dehydrating effect of the heat). Thus, one eats more raw and lightly steamed vegetables, drinks cool juices, has more sweet things, ghee, milk, and rice. Sour,
salted, pungent, and hot foods are avoided. It is suggested that there be little or no exercise at this time. One takes naps in a cool room during the day and sleeps in a well-ventilated room or on the roof (cooled by moon rays) at night. Sandalwood paste is also suggested for the body. Pearls and other cooling gems are suggested (depending on astrological indications). Fans, cool water, spending time in forests, and abstaining from sexual intercourse are suggested.

<table>
<thead>
<tr>
<th>Mid-Jan. - Mid-July</th>
<th>eat more sweet, sour, and salty tastes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid-July - Mid-Jan.</td>
<td>eat more pungent, bitter, and astringent tastes</td>
</tr>
</tbody>
</table>

Rainy

The agni fire, already weakened from the dryness produced by the summer, is further diminished in the rainy season. During this season, the clouds are full of water; it is cold, windy, and in some places, snowy. These conditions continue to aggravate all three doshas. The water becomes muddy from the runoff caused by the rain, the warm earth creates sourness of water, while the agni digestive fire, as already mentioned, becomes even weaker. Pitta begins to accumulate due to weakened digestion and increased acidity in the atmospheric water. Vāyu, which had begun to accumulate in the dry or dehydrating summer heat, becomes aggravated due to weak digestion, acidic atmospheric conditions, and gas issuing from the earth. Kapha also becomes vitiated due to the acidity of the water.

Thus, in this season the three doshas start vitiating each other, causing many diseases of all three doshas. This is a troubling time for the mind and body, and all the doshas must be monitored very carefully. It is the transition season from the northern solstice (depleting), to southern solstice (strengthening). Depending upon the weather from day to day, one has to adjust their diet and lifestyle. Overall, one avoids cold drinks, day naps, dew, river water, exercise, sun, and intercourse. Foods and drinks are mixed with honey. On windy, cool, and rainy days sour, salty, and fatty foods are taken to pacify Vāyu. Also one takes wheat, rice, oils, soups, cooled Vāyu-reducing teas, oil massage, aroma therapy, baths, light clean clothes. A humidifier is used, if needed. Pañcha karma, purification therapies (see Chapter 7) are suggested as well (medicated emesis, purgation, enemas, and nasal oil therapy). Grain soups, medicated grape wines, or fermented foods are recommended.

Autumn

The aggravated Pitta from the rainy season worsens as a result of the sudden warmth of the sun’s rays. (In America, the equivalent is perhaps Indian summer— the transition between summer and fall.) Thus, Pitta reduction therapy is suggested. Medicated ghee (clarified butter with Pitta-reducing herbs), water, bitter, astringent, and sweet-tasting foods, easily digestible foods should be eaten, leaving room in the stomach (i.e., do not eat until satiated). Purgation therapy is also recommended. Lifestyle indications include sitting outside the house (on porches or balconies) in the evenings, wearing sandalwood oil or powder, drinking pearl water or wearing pearls, and moonlight bathing. It is advisable to avoid snow, ingesting alkalines, heavy meals, sour foods, excess or warm oils, fatty foods, exposure to the sun, alcohol or cigarettes, daytime naps, and eastern breezes.

Generally, persons should have a little of each of the six tastes (i.e., sweet, sour, salty, pungent, bitter, astringent) each day. However, during each month in which any of the tastes are environmentally predominant, one should reduce or avoid that taste to maintain balance. Since that taste is already excessed, consuming foods of that taste will only cause more imbalance. So each person must determine what constitutes a comfortable amount of each taste.
Transitional Periods are the seven days at the end and beginning of each season. Āyurveda advises slowly discontinuing the foods and lifestyle of the preceding season, and gradually adopting those suggested for the coming season. It is said that diseases are created by suddenly ending one habit, and just as suddenly beginning another. (Āṣṭāṅga Hridayam- Sūtra. Ch. 3. verses 58-59).

Exercise (Vyayama)

Another important lifestyle routine is exercise. It is a very important healing therapy for a balanced state of health. Exercise tones and balances all seven tissues (dhātus) and channels (srotas), improves blood circulation, muscle strength and tone, weight control, and the respiratory and digestive systems. Furthermore, it creates a harmonious state of mind. There are three levels of exercise: passive (e.g., massage), active (e.g., walking, skiing), and energy-balancing (e.g., yoga, Tai Chi). Yet, to prevent insufficient or excessive exercise, Āyurveda stresses an individual approach to exercise for each dosha.

In the 1980’s there was a popular saying, “no pain, no gain.” However, this is only true for Kapha doshas. For Vāyu and Pitta constitutions, the saying is, “No pain, no pain.” That is, exercise until one begins to perspire, then stop. Excess exercise will hurt and dehydrate Vāyu doshas, and it will overheat Pitta doshas. On the other hand, Kapha persons need a very active routine and are strongly advised to exercise a little past the point of fatigue. This improves mental alertness, digestion, and weight control. Professional and semi-professional athletes, and those who are on a program to build up their endurance, will need to perspire and feel some fatigue. These guidelines should always kept in mind and adapted as needed.

Vāyu Doshas: Though they prefer fast, exciting activities that will further raise their air element, they do better with slower, more grounding exercise. Active sports include walking (the best exercise), jumping on a trampoline, swimming, dancing, and cross-country skiing. To prevent drying out, it is best that Vāyu doshas oil their bodies as a warm-up. Yoga or stretching is also advised before and after exercising. Drinking Vāyu-reducing tea before exercise also prevents dehydration. Vāyu doshas tend to have joint and arthritic problems, so oil massage, stretching, and exercises that neither stress nor have high impact on the joints are useful. Varying exercises (cross-training) helps keep the Vāyu mind satisfied. Afterwards, eating a snack will restore energy. Yoga or stretching is suggested to remove stiffness. Five minutes in a steam bath or hot tub helps relax and offer moist, penetrating heat (but always keep the head out of the heat—see Chapter 7 on pañcha karma).

<table>
<thead>
<tr>
<th>Doṣha</th>
<th>Slight Increase</th>
<th>Reduce Doṣha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>Mid-May - Mid-July</td>
<td>Mid-July - Mid-August</td>
</tr>
<tr>
<td>Pitta</td>
<td>Mid-July - Mid-Sept.</td>
<td>Mid-Sept. - Mid-Nov.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Doṣha</th>
<th>Best Exercises</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vāyu</td>
<td>walking (the best exercise), trampolining, swimming, dancing, cross-country skiing.</td>
</tr>
<tr>
<td>Pitta</td>
<td>walking (best exercise), down-hill skiing, water sports, team sports, hiking</td>
</tr>
<tr>
<td>Kapha</td>
<td>walking (best - especially after meals), active sports (e.g. basketball), jogging, water sports</td>
</tr>
</tbody>
</table>

Pitta Doshas: Have strong, athletic bodies. They love a challenge and competition, but need to maintain a sense of fun during their workout. Team sports curb their tendency towards aggression and overly intense competitiveness, and develop their organization and
leadership skills. Oil massage and yoga or stretching is advised before a workout. After exercising, yoga and relaxation are important. A cup of cooled herbal tea helps one to cool down. Enjoying a steam bath for 5 to 10 minutes is a good way to unwind (keeping the head out of the heat—see Chapter 7).

**Kapha Doshas:** Tend towards inactivity, yet need to exercise the most. They have the strongest constitution and require a strong workout, exercising a little past the point of fatigue. This improves their digestion, circulation, lymphatic system, controls weight and cellulite, and develops mental alertness. Having a dog as a pet takes advantage of their devoted nature to get Kapha doshas up and out on a walk. Jogging is excellent for the Kapha person (but not for Vayu and Pitta doshas). They also do well in a structured exercise class.

Usually, persons are advised to breathe evenly during exercise to strengthen the lungs and digestive system; however, if there are respiratory, digestive, or inflammatory disorders, a workout is not advised.

**Herbs**

While many people take vitamins to enhance athletic performance, Ayurveda suggests that they may be difficult to digest and absorb. Herbs offer a more fundamental form of nutrition in their holistic or synergized form, which mother nature created—unlike vitamins, which may cause a potential for imbalance. Further, herbs are easily digested, assimilated, and work quickly. It is useful for the Vayu dosha athlete to drink some herbal tea or fruit juice before and after exercising to prevent dehydration.

The chart below lists herbs that athletes are advised to take between exercise sessions. They can be taken internally and applied externally as pastes.

<table>
<thead>
<tr>
<th>Herb</th>
<th>Sports Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Aśhwagandha</em></td>
<td>builds muscles and tissues, strengthens the mind and immune systems; improves memory, concentration and coordination; counters exhaustion and graying</td>
</tr>
<tr>
<td><em>Brāhmī</em></td>
<td>the best brain tonic; improves memory, concentration, intelligence and meditation; rejuvenates brain cells and nerves, the adrenals and immune system; purifies the blood skin and liver. When used with fo-ti it reverses the aging process</td>
</tr>
<tr>
<td><em>Chyvan Prāšh</em></td>
<td>improves concentration and memory; an anti-oxidant; more vitamin C than oranges</td>
</tr>
<tr>
<td>Comfrey</td>
<td>promotes tissue growth, heals sprains, wounds, and fractures</td>
</tr>
<tr>
<td><em>Fo-Tī</em></td>
<td>strengthens muscles, tendons, ligaments, and bones; rebuilds tissues, strengthens liver, kidneys, and the nervous system</td>
</tr>
<tr>
<td><em>Mañjiśthā</em></td>
<td>heals damaged tissues and broken bones; cleanses and regulates liver, spleen, and kidney; the best blood purifier</td>
</tr>
<tr>
<td>Turmeric</td>
<td>stretches ligaments, heals strains, sprains, and bruises; one of the best antioxidants. Take 1 hour before exercise</td>
</tr>
</tbody>
</table>
In all of life’s activities, one should adopt the middle course; avoid extremes.

*Aṣṭāṅga Hridayam*: Sū. Ch. 2; ver. 30

### Chapter 13

**Āyurvedic Psychology, Ethics, and Spiritual Counseling**

When reading the original Āyurvedic texts (i.e., *Charak Saṃhitā*, *Suśrut Saṃhitā*, *Aṣṭāṅga Hridayam*), one sees that Āyurveda is truly a complete, or holistic, science. In these ancient writings, insights into the science of mind and body were seen as interdependent, and a complete system of psychological healing was laid out.

In Chapter 12, we discussed the role of the environment as one of several factors in creating imbalances. This also includes the external mental or psychological environment. Practically speaking, when a person cannot find any internal or physical causes for an illness, Āyurveda suggests looking to other factors (both mental and physical): for example, lifestyle plays a vital role in a balanced or healthy life. Environmental changes can balance a person as much as herbs, aromas, or other factors. Āyurveda emphasizes the natural restoration and development of harmony and health, in the home and surroundings. People are advised to do the following:

- √ Take in positive impressions.
- √ Release negative emotions (i.e., do not suppress them).
- √ Maintain and develop positive self-worth and self-esteem.
- √ Remember that the goal of life is Divine God's love and faith.

**Home:**
- √ Insure surroundings of beauty and harmony.
- √ Gain rest and happiness.
- √ Use full-spectrum light bulbs in the winter if suffering from depression.

**Nature:**
- √ Daily walks renew, revive, and refresh.
- √ Take hikes and nature walks; go camping.
- √ Visiting oceans, streams, waterfalls, and other natural bodies of water.
- √ Visit public gardens, or till and plant your own garden (with waterfall and pond if possible).
- √ Get adequate sun and fresh air daily.

**Doṣhas and the Environment**
- **Vāyu:** Gains rest, relaxation, stability, peace and security from the environment.
- **Pitta:** Needs relaxation, recreation, amusement, beauty, affection, and delight.
- **Kapha:** Needs exercise, work, stimulation, motivation, exertion.

**Love and Emotions**

Consciousness, or *mokṣha*. When a person is centered within themselves, there is a feeling that Mother Nature will provide all of one’s essential needs, food, shelter, peace, contentment, grace, and Divinity. This faith in her will constantly grow. Faith emanates from within the individual, is automatically experienced,
and is shared with others.

Faith or Divine love can be cultivated through sàdhanà (meditation), proper diet, aromas, music, massage, yoga, and other therapies. These spiritual and healing methods allow persons to actively take positive control of their lives, clear their emotions, and enlarge their inner Divinity. These modalities help persons of different doßhas in specific ways:

**Váyu:** Releases fear and anxiety, and develops peace, faith, and courage.

**Pitta:** Releases anger, resentment, impatience, and develops love, compassion, and forgiveness.

**Kapha:** Releases greed, attachment, clinging, lethargy, and develops clarity and detachment from these emotions.

### Developing Self-Worth

In the book *Yoga Vani: Instructions for the Attainment of Siddhayoga*, Vedic advice is offered for developing one’s self-esteem. People are advised to try the following:

- **Test truth on the touchstone of their own heart.**
- **Be aware that doubt can come even disguised as a friend, undermining one’s desires and efforts for health and Self-Realization.**
- **Realize that doubt is like a ghost trying to scare one from their sàdhanà and spiritual life.**

This Vedic advice provides methods to overcome doubts. A person learns what is true through a threefold process:

1. What one reads in the scriptures.
2. What one’s Guru or teacher tells them.
3. What one experiences for themselves.

Only when all three situations come together will one have true knowledge. So one always makes sure they experience things for themselves before believing anyone or anything (i.e., does not follow blindly).

- **Have faith in one’s Guru or and their meditation instructions.**
- **The doubting or low self-esteem mind becomes peaceful through sàdhanà and other Ayurvedic practices. A far-flying kite will easily come to hand when the string is wound around the stick. So too, the troubled mind comes under control through repeated repetitions (i.e., revolutions) of the mantra.**

- **Practicing sàdhanà daily forces the mind to work tirelessly, moving up and down the sushumną (the spiritual tube in the spine) until the mind tires and thoughts leave of their own accord. Then, the mind automatically becomes silent.**

As one begins to feel and see this growing inner Divinity extend to others and the outer world, their sense of self-worth is strengthened. Thus, people are advised to notice and release negative attitudes and wishes (e.g., “I’d rather be sick than confront this issue, I’m dumb and worthless, Nothing good ever happens to me.”)

By contemplating, “Who am I?”, one begins to feel inner Divine grace, thus instantly releasing negative thoughts, self-created or accepted from others. By not limiting oneself, one is able to accept their mistakes as a challenge—to alter the situation, and grow. Each mental doßha has a specific exercise or focus to achieve balance:

- **Váyu:** Has to give up the negative self-idea that they are weak, afraid, isolated, agitated, or disturbed.
- **Pitta:** Has to reduce the need to overachieve and take power (it makes the person appear domineering and others look worse).
- **Kapha:** Has to practice atonement and give up the idea that they are defined by what they own, their family, culture, or job. They have to challenge a false sense of contentment.

### Inner and Outer Worlds

As one releases negative ideas they hold about themselves and their life, they find that the outer world reflects how they feel within. People, animals, and nature are all a part of the same web of life; touch one area of the web and the whole web is affected. To help oneself, one must help others. As the realization of the interconnectedness or
unboundedness of one’s inner Divinity grows, the view of separateness between the inner and outer world diminishes. One begins to see that everyone and everything is a part of the same Divine essence. Conversely, when things are seen as separate from the Self, one longs for that which is believed to be other than the Self. This longing causes grief or suffering. However, as Self-Realization grows and one begins to see all things (i.e., themselves and others) as a part of the same Divine essence, then longing, grief, and suffering diminish. One begins to feel content because nothing is separate from themselves. Further, since the Self and others are seen as Divine, then the feelings of Divinity (i.e., eternal grace and bliss) replace the previously felt negative emotions and thoughts.

Another important way to develop this holy experience is by following one’s dharma (one’s life path or purpose; using one’s innate or God-given talents). Working in a career one loves is another definition of following one’s dharma. When persons work at something they love, it ceases to feel like work. When one uses their God-given talent, it creates a stronger connection between themselves and the Divine. Persons feel they are doing something meaningful and useful; life feels more purposeful.

Following one’s dharma is not only uplifting for the individual, but by definition, is also beneficial for others. Thus, each dosha begins to find a more positive social outlook.

Vāyu: The idea that the world is a harsh, unsupportive, clashing, chaotic, and unadjustable is reversed.

Pitta: Their idea that the world is a place to gain power and recognition is changed to a more harmonious and integrated view.

Kapha: A sense of greed and their need for outer security, clinging, and accumulation of material things is reversed.

### Áyurveda and Counseling

The ancient Áyurvedic texts were replete with information on how to live a healthy balanced life:

- Lifestyle considerations based on physical constitution.
- Lifestyle considerations based on mental or emotional constitution.
- Psychological insights discuss personal, spiritual, career, relationship, and environmental issues.
- Maintenance, prevention, and longevity.

Charak Samhitā says that the practitioner who has even a basic knowledge of Áyurveda and practices out of love and caring for others will be a better practitioner than one who knows everything about the topic, yet is more concerned with fame and fortune. In short, to be completely effective, the essence of the practitioner must be able to touch the Soul of the client.

### Practitioner/Client Exchange

The original Áyurvedic texts clearly state that counseling involves tact, diplomacy, and positivity on the part of the practitioner. Respect for the client is paramount. Warmth, concern, and carefully listening to the client is better than having excess knowledge and skill while maintaining an impersonal or uncaring attitude. (Conversely, these ancient scriptures advise that the client also be respectful of the practitioner.)

Practitioners are advised not to become too intimate with clients (i.e., they should maintain a professional relationship), or else clients may begin to view the practitioner as a friend. Then, advice is only casually followed. A fine line exists between being sensitive and being casual or intimate.

Respect for the Divine within clients is urged because it allows them to listen to their own intuition and arrive at their own choices. As clients recognize the value and ability of their intuition, they find an increase in their own self-worth. Thus, it is important that clients understand the scope and potential that
Ayurveda offers. In this way clients have more faith in the process and can more easily follow the Ayurvedic way. Clients must also feel their personal and spiritual life will be respected, knowing that consultations will be kept confidential.

Doṣha Personalities

The Charak Saṁhitā notes that each doṣha has a different personality; therefore, each doṣha requires a unique behavioral approach.

Vāyu: They are more fearful, and appear nervous, upset, or distracted. These doṣhas may feel hesitant, insecure, fidgety, unsettled, or doubtful about themselves or the therapy. Conversely, they may be overly enthusiastic and excited, expecting too much with no real motivation behind it. They tend to be ungrounded and hard to deal with (i.e., they need to have an ‘into’ body experience). These people may feel negative and worried about themselves and their condition, imagining things are worse than they really are (i.e., hypochondria).

Therapy: The practitioner attempts to get them to be more realistic about their situation and how to correct it; they need to bring them down to earth. They need to be treated delicately, like flowers. Vāyu doṣhas responsibly start their programs, then begin to slack off after a while.

Pitta: They think they know who they are and what they are doing. Probably, they will tell the practitioner what they should do for them. These people will analyze themselves and try to take over the consultation. They may have a critical, aggressive, or quarrelsome nature, asking for credentials or questioning the reliability of Ayurveda itself. Because they enjoy authority status and hierarchy, the practitioner needs to respond simply and objectively. This doṣha may expect the practitioner to heal them. They may judge the practitioner’s qualifications or want the practitioner to tell them how they will be healed. However, the practitioner is advised not to be dragged into such game-playing. In short, the more practitioners try to justify themselves, the more the Pitta doṣha will doubt them. If the client is not happy with the credentials, then it is just as well; because with this client’s frame of mind, the therapy could not work.

Therapy: First, the practitioner is advised to remain objective and rational, discussing the critical nature of the individual so they can learn to understand it as a cause of their imbalances. This process of awakening one’s abilities to discriminate enables the client to control their lives as opposed to their trying to control life; they can change from having a critical nature to a discriminating disposition. Pitta doṣhas need to be treated in a friendly manner. These constitutions are cooled (balanced) by calm, pleasant circumstances and behavior. Only then will they feel the practitioner is on their side. This doṣha needs to feel they are seen in an authoritative light. When Pitta doṣhas understand what is entailed in self-responsible healing, they are very good at applying and following the therapies. However they must be cautioned not to become fanatical in the application of therapy; to avoid burnout, the practitioner should urge moderation. If the therapy does not go well, however, they are apt to become angry and critical. It is best for practitioners not to promise too much and to show that healing is the responsibility of the client.

Kapha: These persons need to be motivated, stimulated, or shocked into getting well. They are often lethargic, slow to act, or lazy; and find it hard to implement things. If left to themselves they will remain inert. They do not need comfort; although, they may seek it. Sentimentality is one cause of their health imbalances.

Therapy: Kapha doṣhas do not require much explanation; they need an extra a push. They need to be warned in order to make them respond and work on becoming healthy. This doṣha requires time and patience to implement information. They are more responsive to love and personal care, along with an insistence and firmness regarding the fundamentals of self-healing. If they slip back into their old habits,
they return to their self-indulgent behavior. Thus, they may need more frequent visits and more interchange to stimulate them to get started. Once they start, they do well, with only an occasional need for motivation.

**Vāyu/Pitta:** This *dosha* moves back and forth between fear to anger. They may only be looking for someone to dump their negative problems on. Usually their immune systems and energy levels are weak, and find it hard to undergo questioning or constructive criticism. Their fears and angers will often be suppressed.

**Therapy:** They need much nurturing, patience, consideration, and tact.

**Pitta/Kapha:** This dual *dosha* is both energetic and stable; they are healthy and possess a strong immune system. Usually content, they approach holistic health for enhancement and improvement of energy. They lack the adaptability and flexibility of Vāyu energies. This *dosha* prefers to dominate or control and to be possessive and conservative.

**Therapy:** They need movement, activity, creativity, and new challenges.

**Vāyu/Kapha:** These persons lack fire, energy, motivation, passion, and enthusiasm. They are generally weak, passive, dependent, and hypersensitive. They agree to everything they are told to do, but do not have the energy to carry through. Emotionally and mentally, they are nervous or easily disturbed. They can be chameleon-like in their personality, appearing as others want them to be.

**Therapy:** Delicate and sensitive questions are advised. These dual *doshas* respond to warmth and firmness, but it is hard to tell how well they are following the therapy. The practitioner is advised to see through them, helping them to become clearer and more practical in their lives.

**Client’s Attitude**

First, the practitioner is urged to judge the sincerity of the client. Some people do not really want to be well, as they equate their lives with their illnesses. In this case, no one can help them heal. It is usually because one wants to be sick that they get sick. Being ill draws attention to themselves. The practitioner decides if a client wants help or merely attention.

The first questions addressed to the client are, “Do you want to be well? Do you have anything to gain by staying sick? Is your illness an escape? Will you spend the time needed to become well? Do you want to be healed or is this just a temporary amusement? Are you going to take responsibility for your health and heal yourself? Do you expect someone else to heal you?” The practitioner awakens the client’s intelligence and waits to hear them make a commitment to heal themselves.

**Yama and Niyama Ethical Codes of Conduct**

*Good deeds done for reward bring heaven.*

*Good deeds done without desire bring Liberation.*

**Upaniṣhadic Wisdom**

*Even the insects and ants should be treated with compassion and kindness, just as one’s own self.*

*Aṣṭāṅga Hṛdayam; Śū: Ch. 2; ver. 23*

To develop health and Self-Realization, *sādhanā* and Ayurvedic therapies are suggested. Further developments in spirituality and healing are gained by following the rules of virtuous behavior.
Yama

1. **Ahimsa**—not harming, not causing trouble to people, animals or the environment, or not feeling envy. One’s job must be considered (i.e., this rule doesn’t apply if one has a job that may require killing, like fishing or being a soldier). But even for the soldier, killing is to be only in self-defense or to protect the lives of the oppressed). Those whose job doesn’t involve killing are advised not to kill.

2. **Truth** or saying what one means. Sincere words are meant to clarify one’s ideas.

3. **Non-Stealing**—Not coveting other people’s possessions; in thought, word, or action.

4. **Brahmacharya**—avoiding coition in thought, word, and action is applied to single persons. Married couples also have a form of brahmacharya as discussed in the śāstras.

5. **Aparigraha**, or non-acceptance—to cease from wanting or chasing after material wealth or fame because it keeps one’s mind attached or bound (i.e., not free or at peace).

Niyama

1. **Purity** (external) means pure food and cleanliness. (Internal) means a pure or sattwic mind attained through spiritual practices.

2. **Contentedness** with what is obtained through luck or the Grace of God.

3. **Tapas**, or rigor. Originally, tapas referred to being able to bear extremes of heat and cold, hunger, and thirst, etc. Today, many gurus say this sort of tapas is no longer needed. However, rigor may be seen in terms of personality. If a person offers excessive praise (warmth) or treats one in a very cold manner, persons are advised to ignore both and maintain their concentration on their inner Divine Self-Worth and the growth of their Self-Realization.

Wisdom sacrifice (spiritual inquiry from realized persons and meditation) is far superior to material sacrifice (austerities).

*Bhagavad Gīta Ch 4 ver 25-34*

Chapter 17 of the *Bhagavad Gīta* defines austerities as a threefold process involving the body, speech, and mind.

Body: Worship of God, holy persons, gurus, and

Faith

Faith develops Self-Worth. The highest form of Self-Worth is Self-Realization: seeing that the Self is Divine. It is an essential tool that keeps the mind from developing intellectual error. Intellectual error means to doubt one’s true Self, and results in seeing objects as Eternal. So, faith in the growth of one’s spiritual experiences (faith in what one experiences through their inner eye) is essential. Faith in the spiritual teacher and their instructions is needed.

Even well-meaning family and friends may cause one to doubt their inner spiritual feelings; others do not know what is in one’s own spiritual heart. Thus, it is advised to hold onto what one knows from experience. Then, one’s mind will continually maintain correct intellectual judgments for spiritual, mental, and physical health.
### Spiritual Áyurveda

*If money is lost, nothing is lost.*  
*If health is lost, something is lost.*  
*But if character is lost, everything is lost.*  

As discussed earlier, the root cause of all illness is a lack of faith or connection with the Divine. Loss of love of one’s inner, highest Self is the first stage in the development and cause of disease. Thus, if one devotes themselves to loving and thinking of themselves in the highest, most Divine sense, the root of illness is most easily eradicated.

To gain a deeper spiritual insight into Áyurveda, we look at the ancient Vedic scriptures that describe three bodies, or sheaths, that each human being has.

1) **Physical Body:** *(Sthula Sharīra)* is where the 3 humors, Vāyu, Pitta, and Kapha are the main energetic operating forces. Included in the physical body are 16 attributes, 5 sense organs, 5 organs of action, 5 elements and the mind (connected with the senses).

2) **Astral Body:** *(Suṣkṣhma Sharīra)* consists of 17 attributes:  
- Five senses of knowledge (attributes 1 through 5)  
- Five senses of action (attributes 6 through 10)  
- Five life-breaths (attributes 11 through 15)  
- Intellect, ego (attribute 16)  
- Mind, mind’s heart (attribute 17)

It is not the physical organs (i.e., eyeball, nose, etc.), but the senses—sight, smell, vision, etc.—that provide information. Their physical limbs do not constitute actions, their essence does.

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<table>
<thead>
<tr>
<th><strong>Yamas</strong></th>
<th><strong>Results of Following Yama</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahimsa</td>
<td>no one feels enmity towards your</td>
</tr>
<tr>
<td>Truth</td>
<td>one's word becomes reality</td>
</tr>
<tr>
<td>Non-Stealing</td>
<td>wealth of gems is attained</td>
</tr>
<tr>
<td><em>Brahmacharya</em></td>
<td>power to infuse energy and knowledge unto the humbler one grows</td>
</tr>
<tr>
<td>Non-acceptance</td>
<td>knowledge of previous births is gained</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Niyamas</strong></th>
<th><strong>Results of Following Niyama</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Purity</td>
<td>mind becomes <em>sattvic</em> (pure and holy)</td>
</tr>
<tr>
<td>Contentment</td>
<td>incomparable felicity is gained</td>
</tr>
<tr>
<td>Tapas</td>
<td>mental and physical impurities vanish</td>
</tr>
</tbody>
</table>
This subtle or astral body is also where the chakras exist.

3) Causal or Essential Body: (Karana Śharīra) surrounds the other two bodies in an oval or egg shape. It is the seed form of all attributes of the other two bodies. Yet, there are no attributes to it, just as an entire tree is contained in the seed but no tree is found at this level. The causal body consists of the five tanmatras (primal sensory energies, before they develop into the five senses) and the primal energies that develop into the elements (in the astral and physical bodies). Thirty-five astral potentials and 16 physical potentials exist here. Within this seed are the person’s karmic impressions that motivate them through each birth. The causal body is located in the spiritual heart, situated just to the right of the center.
of the chest.

Creation itself emerges from this Supreme energy, for it is the cause of causes. It is the knowledge of oneness of all things with the Creator (Brahmā). Being one, it causes many, yet ‘the many’ are essentially the one, just as a plate, a mug, and a pitcher are essentially all clay. It is called the delight cell due to its abundance of delight. One can experience delight through self-luminous experience. It is also called pralaya, or universal sound sleep, because the universe is annihilated in this body. Upon waking from sound sleep one may feel, “It was so peaceful, I was not aware of anything.”

It is called a sheath because it conceals its true delight and properties. This sheath is the cause of ignorance. It has two energies, abaran and bikṣhepa (concealment and hallucination). A person may think the sun has become nonexistent when a cloud covers it. Similarly, a person may believe the causal body is nonexistent due to concealment by the causal sheath. It is the illusion that prevents persons from realizing their true inner nature. A piece of rope may appear to look like a snake. Similarly, the Soul may appear to be the actor. One may say, “I am a happy, a sad, or an infatuated person.” This creates various illusions of life (maya).

Properly stated, the reality of life is, “I am eternal and unchanging. Happiness or sadness is an ever-changing illusion.”

Hairs grow of themselves, vegetables grow of themselves, so the first two bodies, the physical and astral, automatically grow from the causal body. The causal body grows by itself. No other reason exists for it to happen.

### 5 Delight Cells

The three bodies are divided into five cells, food, life, mind, knowledge, and delight.

<table>
<thead>
<tr>
<th>Body</th>
<th>Cell</th>
<th>Element</th>
</tr>
</thead>
<tbody>
<tr>
<td>Material</td>
<td>Food</td>
<td>Earth</td>
</tr>
<tr>
<td>Astral</td>
<td>Life, Mind, Knowledge</td>
<td>Water, Fire, Air</td>
</tr>
<tr>
<td>Causal</td>
<td>Delight</td>
<td>Ether</td>
</tr>
</tbody>
</table>

1. **Food Cell** (Annamaya Koṣha): The physical body is made up of food taken from the parents and transformed into semen and blood. Its cell or sheath hides the Soul, as a husk hides the grain. Thus, the Soul appears to be divided and troubled by birth, life, and death, when actually it is eternal—the creator of these processes.

2. **Life Cell** (Prāṇamaya Koṣha): This cell involves the fire organs of action and the 5 life breaths. The life sheath has concealed the true nature of the passionless Soul, making it seem full of passion. It makes the speechless Soul seem to be the orator and the desireless Soul seem to be full of desire.

3. **Mind Cell** (Manomaya Koṣha): This sheath includes the 5 senses of knowledge and mind, hiding the true nature of the Soul. The result is that the doubtless Soul appears as doubting, the sightless Soul appears to see, the sorrowless Soul seems full of sorrow, etc.

4. **Knowledge Cell** (Vigñanamaya Koṣha): This cell comprises the 5 senses of knowledge and the intellect. It conceals the true nature of the Soul by appearing as the doer or knower. It gives the Soul ego, action, name, fame, pride, etc.

5. **Delight Cell** (Anandamaya Koṣha): Delight constitutes love, delight, and enjoyment, concealing the true nature of the Soul which is beyond relative experiences of love, delight, etc. (i.e., these relative
experiences have a beginning and end. The Soul is a never-ending experience of Divine love, etc.). This cell appears as the causal body of all beings.

Devotion:
The Best Āyurvedic Medicine

Through devotion or attention to the eternal Divine state of life, one heals and prevents disease and ultimately develops and attains Self-Realization, the goal of Āyurveda. For spiritual healing, a personal or devotional approach is crucial. Some people believe in Krishna, some in Jesus, others in Buddha, still others commune with their God through music. Devotion is considered the major healing practice of Āyurveda, for it is only through sadhana (devotional meditations or prayer) prescribed by one’s spiritual teacher or guru that karmic diseases can be erased and persons can merge with their beloved form of God.

In order to find a qualified teacher, or guru, one first must decide what one is looking for. Different gurus teach different subjects, much as is done in school. Many teach about powers, fame, and fortune. However, only a rare few teach simple, natural Self-Realization. A true guru is one who, at first sight, produces bliss or pleasure in a person. Also, they will charge students no fees for training.

Some people who have already been following a guru may feel they have learned all they can and need to move on to another guru. The Vedic scriptures not only validate this feeling, but suggest it is necessary for the student to make the change if and when the time comes. Specifically, the Vedas state that if a student has spent at least a year sincerely following a teacher’s guidance and still does not have pleasant results, they have the right and obligation to change teachers. Thus, even the choosing of one’s guru is very much along the Āyurvedic lines of taking control of one’s health; self-responsibility. Persons are cautioned against blindly following teachers. The scriptures say that 3 aspects to knowing Truth exist: the words of the guru, the words of the scripture, and the experiences of the pupil. Only when all 3 are corroborated does one feel confident that something is true.

In this state one embraces everyone and everything as the same (Divine) Self. One sees all as themselves; everything inside, outside, and in between is the same Divine eternal Self. The Divine Self is all that exists. Then, no separation can exist; no cause for wanting or longing can arise. When longing ceases to be, no suffering or disease can develop. Suffering only results from seeing something as separate from oneself and desiring to make it yours. Sadness develops because one misses that from which they believe they are separated. Once this illusion is seen through, the cause of suffering vanishes, just as the darkness cast by a cloud disappears once the sun shines unobstructed.

This is the Vedantic goal of life and the Āyurvedic goal as well. Thus, following one’s personal spiritual path is the best Āyurvedic medicine.

While the importance of having a spiritual guru has been discussed, not everyone will find or desire a guru. In this case, one is advised to listen to their inner guru. The inner guru is the highest guru.

Origin of the Spiritual Body

The Vedic scriptures, the Srutis, discuss the spider that produces thread from within itself. The thread is woven into a web, and then withdrawn back into its own body. This is said to be analogous to the universe that is produced from Eternal Consciousness (Chaitanya) and then vanishes into itself. This is the only cause of creation. Further, it is said that from a mere ‘glance’ of the consciousness, its energy begins to move outward (with tamas—lethargy or destruction—as its main quality) and the sky (ether) is created. Consciousness then glances at the sky and air, or Vāyu is produced. Glancing at Vāyu, fire (tejas) is then created. From consciousness are produced by tamas, the destroyer of the in-gazing at tejas, water (ap) is born. Lastly, earth distinguishable. These 5 elements are essential (prāti) is created from consciousness glancing or undivided. The spiritual and material bodies at water. They are distinguishable because they are created from them.
Five Senses of Knowledge

(sense of hearing, sight, smell, taste, and touch) originate in the sattwic portions of the five elements. Five organs of action (tongue, hands, feet, anus, and genitals) originate in the rajasic (action) portions of the five elements.

The 5 senses of knowledge are sattwic, while the 5 organs are rajasic.

Sound is produced in the sky (Akaśha). The ears hear the sound and the tongue produces the sound.

Air (Vāyu) can be felt (touched) on the skin, and the hands grasp through touch.

Fire’s (Tejas) attributes are beauty and form. The eye appreciates this movement (seen as gracefulness) and comes from the feet that move.

Water’s (Ap) attribute is taste. The tongue tastes, and the sexual organ is the main source of delightful sensation. For example, the sense of taste is on the tongue, producing delightful taste, and the action of delight is felt from the genitals.

Earth’s (Pritivi) attribute is smell, and the anus is the primary discharging channel of malodorous smell, as stool.

### Five Senses of Knowledge Table

<table>
<thead>
<tr>
<th>Five Senses of Knowledge</th>
<th>5 Essential Elements</th>
<th>5 Organs of Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sattwa</td>
<td>Elements</td>
<td>Rajas</td>
</tr>
<tr>
<td>1. Hearing (ear)</td>
<td>1. Sky/ether</td>
<td>1. Tongue</td>
</tr>
<tr>
<td>2. Touch (skin)</td>
<td>2. Air</td>
<td>2. Hand</td>
</tr>
<tr>
<td>5. Smell (nose)</td>
<td>5. Earth</td>
<td>5. Anus</td>
</tr>
<tr>
<td>Heart</td>
<td>all 5 essential elements</td>
<td>vital energy (life)</td>
</tr>
</tbody>
</table>

The heart has 4 aspects: mind, intellect, heart, and ego.

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mind</td>
<td>resolution and irresolution</td>
</tr>
<tr>
<td>Intellect</td>
<td>decision making</td>
</tr>
<tr>
<td>Heart</td>
<td>inquisitiveness</td>
</tr>
<tr>
<td>Ego</td>
<td>self-existence</td>
</tr>
</tbody>
</table>

Vital energy has 5 aspects: prān, apān, samān, udān, vyān

The spiritual body has 2 parts: individual and universal

**Universal:** Consciousness or Supreme Self, living in the universal spiritual body, is called Sutrātma (thread of the Self) because it is the common thread in every object, like a thread in beads. It is also called
Hiranyagarbha and prana because it possesses knowledge, will, and energy created by the 5 essential elements. This Hiranyagarbha is finer than the material elements. Within the body one feels as though in a state of half-sleep. Three cells—knowledge, mind and delight—exist here. Here the Soul possesses will, desire, etc., just as in the waking state; only it is not material. Thus, it is called the state of absorption of the material elements.

**Individual:** Consciousness (Chaitanya), living in the individual spiritual body, has a brilliant inner sense. It is finer than the individual material body; one feels the existence of the brilliance as the state of half-sleep. Three cells also exist in this state with will, desire, etc., and are also called the absorption of the material body. That is, the individual material body exists in seed form in the individual spiritual body.

Individual and universal spiritual bodies mentally experience the sounds concerning enjoyable objects (enjoying objects in secret).

In addition to universal and individual spiritual bodies, individual and universal material bodies also exist. The individual material body arises from separate objects of knowledge (e.g., a tree, a drop of water, etc.). The universal material body is born of knowledge of objects in combination (e.g., forest, lake). The food cell and material body are products of foods arising from the transformation of edible fluids and material enjoyment respectively.

Consciousness in the universal material body is called Vaiswanara because it functions in all humans as a whole. It is also called Virat because it has various manifestations. This is the awakening of the universal material body.

Consciousness in the individual material body is called Visva and functions as ego in different material bodies while maintaining the spiritual body. This is the awakening of the individual material body. In the waking state, these two material bodies perceive the material world through the senses (Bahihpragña).

### Origin of the Physical Body

Hiranyagarbha or Supreme God, residing in the universal spiritual body, divides the 5 essential elements with 5 material elements. This happens with a ‘glance’, for revealing Himself in material form. The material world was created from these elements.

The 5 essential elements are divided into 2 parts (10). The first 5 parts are each divided into 4 equal parts. These smaller parts of each element are added to the other half of each element. These 4 equal parts combine with the half-elements, producing the material elements. Each material element is made up of 1/2 material element (i.e., water (ap) is 1/2 material water, 1/8 essential sky (akaśha), 1/8 essential air (Vāyu), 1/8 essential fire (tejas), and 1/8 essential earth (pṛītivi). [see diagram on next page]

From these 5 divided or material elements, the 14 worlds have been created (7 worlds above and 7 worlds below). In these 14 worlds the material bodies of 4 different kinds of beings are born (from the womb, egg, sweat, and earth). Their food and drinks are also produced in these worlds.
## Composition of the Five Elements

<table>
<thead>
<tr>
<th>Material Element</th>
<th>Essential Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2 Ether</td>
<td>1/8 Ether 1/8 Air 1/8 Fire 1/8 Water 1/8 Earth</td>
</tr>
</tbody>
</table>

**Ether Material Element**

<table>
<thead>
<tr>
<th>Material Element</th>
<th>Essential Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2 Air</td>
<td>1/8 Ether 1/8 Air 1/8 Fire 1/8 Water 1/8 Earth</td>
</tr>
</tbody>
</table>

**Air Material Element**

<table>
<thead>
<tr>
<th>Material Element</th>
<th>Essential Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2 Fire</td>
<td>1/8 Ether 1/8 Air 1/8 Fire 1/8 Water 1/8 Earth</td>
</tr>
</tbody>
</table>

**Fire Material Element**

<table>
<thead>
<tr>
<th>Material Element</th>
<th>Essential Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2 Water</td>
<td>1/8 Ether 1/8 Air 1/8 Fire 1/8 Water 1/8 Earth</td>
</tr>
</tbody>
</table>

**Water Material Element**

<table>
<thead>
<tr>
<th>Material Element</th>
<th>Essential Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/2 Earth</td>
<td>1/8 Ether 1/8 Air 1/8 Fire 1/8 Water</td>
</tr>
</tbody>
</table>

**Earth Material Element**
Section 4:

Specific Illnesses and Diseases:
Signs and Symptoms, Cause,
Development, and Therapies
With the understanding of *Tridosha* theory and the various therapies available in Āyurveda, this section looks at each individual illness and disease. Here, is described in detail, the cause, signs and symptoms (including the hidden symptoms), path of development, and therapeutic suggestions. When different *dosḥas* are responsible for various forms of an illness or disease, they are discussed individually.

The index above shows the disorders covered in this section, grouped according to the various bodily systems. In a few cases, some of the disorders can be related to two systems and so will be discussed at the end of one chapter and related to the next system (chapter) as well.

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<tr>
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<th>System</th>
<th>Diseases, Conditions, Topics</th>
<th>Page</th>
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<td>Circulatory</td>
<td><em>Raktapitta</em>, anemia, heart diseases, blood pressure, arteriosclerosis, paraplegia</td>
<td>355</td>
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<tr>
<td>15</td>
<td>Digestive</td>
<td>Anorexia, vomiting, diarrhea/dysentery, digestive and abdominal disorders, jaundice, gall stones, dyspepsia, indigestion, gastroenteritis, colic, hyperacidity, gastritis, malabsorption, food allergies, parasites, constipation, hemorrhoids, obesity, candida, ulcers, toxin (<em>āma</em>)</td>
<td>363</td>
</tr>
<tr>
<td>16</td>
<td>Infections/ Wounds</td>
<td>Fever, abscess, sinus, wounds, ulcers, fractures/dislocations</td>
<td>393</td>
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<tr>
<td>17</td>
<td>Respiratory</td>
<td>Cough, breathing, hiccup, T.B., cold</td>
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</tr>
<tr>
<td>18</td>
<td>Urinary</td>
<td>Stones, retention, gravel, obstruction, diabetes</td>
<td>419</td>
</tr>
<tr>
<td>19</td>
<td>Ear/Nose/ Throat</td>
<td>Ears, ear lobes, nose, throat, catarrh, hoarse throat, eyes, mouth disorders</td>
<td>429</td>
</tr>
<tr>
<td>20</td>
<td>Nervous</td>
<td>Nervous system, convulsions, sciatica, epilepsy, addictions, alcohol, fainting, coma, wasting, multiple sclerosis, Parkinson’s, Alzheimer's</td>
<td>457</td>
</tr>
<tr>
<td>21</td>
<td>Skin</td>
<td>Warts, skin disorders, leukoderma, herpes zoster</td>
<td>479</td>
</tr>
<tr>
<td>22</td>
<td>Neoplasm</td>
<td>Scrotum, hernia, fistula, elephantiasis, tumors, cancer</td>
<td>493</td>
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<tr>
<td>23</td>
<td>Reproductive</td>
<td>Female reproductive, pregnancy/childbirth, <em>grahas</em> (planets afflicting newborns), male reproductive, prostate, venereal diseases</td>
<td>503</td>
</tr>
<tr>
<td>24</td>
<td>Immune</td>
<td>HIV/AIDS, epstein barr</td>
<td>527</td>
</tr>
<tr>
<td>25</td>
<td>Metabolic</td>
<td>Edema, meningitis, tonsillitis, gingivitis, dental abscess, goiter, hypo- hyperthyroid gout, thirst</td>
<td>531</td>
</tr>
<tr>
<td>26</td>
<td>Miscellaneous</td>
<td>3 vital <em>marmas</em> (heart, bladder, head), arthritis/rheumatism, dangerous spiritual practices, herbs for <em>dhātu</em> and organs, gland definitions, herb doses and times; recipes, mutually contradictory foods, herbal preparation, use, and mixing; acupuncture</td>
<td>541</td>
</tr>
</tbody>
</table>
Blood Circulation
Principal Veins and Arteries

- Internal Jugular Vein
- Common Carotid Artery
- Subclavian Vein
- Subclavian Artery
- Superior Vena Cava
- Axillary Artery
- Pulmonary Vein
- Brachial Artery
- Inferior Vena Cava
- Hepatic Vein
- Portal vein
- Radial Artery
- Ulnar Artery
- Superior Mesenteric Artery
- Common Iliac Artery
  - Internal Iliac Artery
  - External Iliac Artery
- Femoral Artery
- Great Saphenous Vein
- Femoral Vein
- Pulmonary Artery
- Axillary Vein
- Common Hepatic Artery
- Cephalic Vein
- Basilic Vein
- Splenic Artery
- Splenic Vein
- Cubital Vein
- Radial Vein
- Renal Artery
- Renal Vein
- Abdominal Aorta
- Median Vein of Forearm
Vāghabhata excels in sūtrasthāna.
Suśruta excels in sārīrasthāna.
Charak excels in chikitsā
preface in Charak Saṁhitā

Chapter 14
Circulatory System

Bleeding, Anemia, Heart, Blood Pressure, Arteriosclerosis, Paraplegia

Bleeding (Raktapitta)

development: The causes of bleeding include overeating or drinking substances that increase Pitta, (e.g., red peppers, garlic, onions, alcohol; penetrating, pungent, sour, or salty tastes), animal products, dry vegetables; excess junk food or pastries after an excess of food. The excessed Pitta (blood or hemoglobin by-product) opens the entrances of circulation channels. It then enters these channels and mixes with the blood, circulates throughout the body, and blocks the channels. The blood and Pitta vitiate or aggravate each other because they are both of a heating nature. As the heat increases, it becomes malodorous, and begins to penetrate vessel and tissue cell walls. Thus, it diminishes the clotting process and produces bleeding. The liver and spleen are the origin sites of bleeding. When Pitta is in liquid form, it is related to ranjaka and pachaka (which are in the stomach, liver, and spleen). Bleeding is due to Pitta associated with Kapha (and a little Vāyu). Examples of bleeding diseases are hemophilia, purplish skin patches (purpura), and an excess of red blood corpuscles (polycythemia vera).

Premonitory or Incubatory Signs: Heaviness of head, loss of appetite or taste causing burning sensations in the chest (which then produces indigestion), needing cold things and feeling hot, fumes coming from the stomach or mouth, increased acidity, vomiting or the fear of vomiting from seeing vomited materials, foul smelling vomit, cough, difficult breathing, dizziness, exhaustion, smelling or tasting iron, blood, and raw fish; burps of sour taste and vinegary smell, loss of voice, reddish, yellowish, or greenish eyes, skin, nails, urine, or feces; nose, mouth, ear and eye excretions; pimples, body ache, indistinguishability of blue, red, and yellow colors, seeing red, yellow, or blue colors in dreams.

Features: Bleeding from the facial orifices (nose, mouth, ears, eyes, throat), from the lower orifices (penis, urethra, vagina, genital tract, or rectum), from all channels, through hair follicles on the skin, or simultaneously through upper and lower orifices.

Pitta is the primary dośha causing bleeding. Kapha is the secondary dośha for upper orifice bleeding. Vāyu is the secondary dośha for lower orifice bleeding. All three dośhas are the secondary cause of simultaneous upper and lower orifice bleeding.

When vitiated blood (Rakta Pitta) becomes mixed with Kapha, it becomes dense, pale yellow, oily, and slimy. When Rakta Pitta is associated with Vāyu, it becomes gray, reddish, foamy, thin, and non-oily. If Rakta Pitta is further vitiated by Pitta, it becomes pale red and black. When two, or all three dośhas, vitiate the blood, the signs and symptoms of the respective dośhas occur. [Generally Pitta causes vitiated blood, but later it may mix with Kapha or Vāyu to cause what is referred to as Kapha-caused bleeding or Vāyu-caused bleeding. Secondary-dośha rules are the same
for other diseases (e.g., fevers that are mainly Pitta-caused or for tumors that are mainly Vāyu-caused). When the aforementioned primary doṣhas mix with the other doṣhas, they create fevers or tumors said to be caused by the other respective doṣhas.]

Upper Bleeding

This is indicated by bleeding from the nose, mouth, and ears. These diseases can be healed through purgation with Pitta-relieving herbs (bitters—e.g., musta, chirāyatā, kuóki; and astringents—mañjishthā, red raspberry, turmeric) that also relieve Kapha. After Kapha has been balanced, sweet herbs also can be used to balance Pitta. Upward bleeding mainly leads to association with Kapha.

Lower Bleeding

Places of lower bleeding include the rectum, urethra, and genitals. These diseases are controllable through emesis and sweet, moist, Vāyu-reducing herbs. Downward bleeding mainly leads to association with Vāyu.

Purgatives help reverse the direction of vomiting, whereas vomiting reverses the direction of lower orifice bleeding.

If bleeding is associated with only one doṣha it can be healed. If two doṣhas are associated with the bleeding, it cannot be healed, but it may be controlled. Simultaneous bleeding cannot be healed because no herb or therapy can produce simultaneous healing results. Tridoṣhic herbs are recommended (e.g., gokṣhura, gotu kola, guduchi, coriander, bhringarāj, triphala). Bleeding from both directions leads to association with Vāyu and Kapha.

Complications: Mainly hoarseness, but also weakness, anorexia, indigestion, difficult breathing, coughing, fever, diarrhea, edema, consumption, and anemia can develop.

Bleeding Therapies

After determining the cause, direction (and its main and secondary doṣhas), the strength of the person and the disease, the person’s constitution, season and stage of disease, either reducing (purificatory) or toning (palliative) therapies are begun.

When a strong person has mild bleeding—produced by any one doṣha (without other complications), therapy is begun.

If bleeding is caused by over nourishment and the person is strong (and their muscles are strong), then it is not advised to stop the bleeding immediately because the doṣhas are mixed with āma and will have a natural tendency to be eliminated. Premature stoppage of bleeding can cause many problems such as throat obstructions, bad smell in the nose, fainting, anorexia, fever, benign tumors, enlarged spleen, constipation, skin diseases, difficult urination, hemorrhoids, abscesses, and poor complexion (but if the person is weak and the doṣhas are diminished, then it is necessary to stop the bleeding).

Fasting and Nourishing Therapies: Since Pitta and blood become aggravated due to āma, fasting is the first line of therapy. This holds true for upward bleeding, āma, aggravated Kapha, or if hot and oily factors caused the bleeding. For all other causes nourishing therapy is used.

The Charak Saṁhitā (Chikitsāsthānams Ch. 4 verses 31-35) suggest the following therapies,

Upper Bleeding During the earliest stage, a soothing tonic is given, boiling 12 grams of herbs [date palm sugar, grape juice, bitter herbs (e.g., musta, ámalaki, bh^i´garáj, gokṣhura, mañjishthā, jasmine), sandalwood and licorice] in 3.072 liters (approximately 3 quarts) of water until half the water is left. It is then cooled and taken with cane sugar (tarpana).

Downward Bleeding In the earliest stage, rice flour boiled with 11 parts water (peyā) is taken. This is a very good and time-tested remedy for hemorrhagic dysentery. Herbs appropriate for balancing the excessed doṣha(s) are used for both upward and downward bleeding. For one desiring sour tastes, āmalaki and pomegranate teas are used.

Sweet, nourishing liquids are useful in the earliest stage of bleeding, even when Kapha is involved, because they alleviate Pitta (the predominantly excessed doṣha).
Other Therapies

<table>
<thead>
<tr>
<th>Cause</th>
<th>overeating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Doṣha(s)</td>
<td>multiple doṣhas</td>
</tr>
<tr>
<td>Upper Bleeding</td>
<td>purgation therapy advised*</td>
</tr>
<tr>
<td>Lower Bleeding</td>
<td>emesis/and depending upon person’s strength - palliative or nourishing therapy*</td>
</tr>
</tbody>
</table>

For purgation or emesis, one needs to have a strong digestion and constitution. Persons need to be prepared for the therapies, and should have no complications. These therapies are useful only when bleeding is caused by over nourishment and an excess of aggravated doṣhas. Muscle tissue also must be strong, and therapies should be practiced only during their appropriate times of day and seasons.

Aṣṭāṅga Ṣrīdāyam Therapies

<table>
<thead>
<tr>
<th>Upper Bleeding</th>
<th>Lower Bleeding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st: Corn Flour with Cold water, ghee, and cane sugar</td>
<td>1st: Boiled semi-watery rice (peyā)</td>
</tr>
<tr>
<td>2nd: Bitter/astringent herbs, teas can also include moistening herbs like sandalwood; fasting</td>
<td>2nd: Sweet nourishing herbs</td>
</tr>
</tbody>
</table>

Foods that alleviate bleeding disorders include rice, mūngdal, lentils, chick peas, kidney beans, neem, chirāyatā, steamed bitter vegetable soups, and ghee. When bleeding is associated with Kapha, more diuretic vegetables are used. Simple meals may be made from watery-cooked rice (peyā) with ghee and balā.

For purgation or emesis, one needs to have a strong digestion and constitution. Persons need to be prepared for the therapies, and should have no complications. These therapies are useful only when bleeding is caused by over nourishment and an excess of aggravated doṣhas. Muscle tissue also must be strong, and therapies should be practiced only during their appropriate times of day and seasons.

Anemia (Pāṇḍu-ṛoga)

Development: When the doṣhas become aggravated, and Pitta is mostly excessed, the Pitta in the heart is forced into the arteries and veins attached to the heart. It is Vāyu that causes Pitta to move and then spread throughout the body. Pitta then vitiated Kapha, skin, blood, and muscles, causing them to turn yellowish white (most common color), deep yellow, or green. Five kinds of anemia exist: Vāyu, Pitta, Kapha, Tridoṣha, and a kind from eating mud.

Premonitory Signs: Heart palpitation, dry skin, loss of taste and appetite, yellowish urine, not sweating, poor digestion, weakness, and exertion.

Symptoms: The tissues become heavy and loose, ojas is burnt up; thus damaging the health of the blood and fat. Tissues become flabby, the heart rate increases, and eye sockets swell; there is debility, anger, and expectorating of phlegm. Other symptoms include loss of speech, dislike of food and cold things, hair loss, poor digestion, weak thighs, fever, difficult breathing, constant ear noise, dizziness, and exertion.

Vāyu: Body aches, piercing pain, tremors, blackish red complexion; discoloration of veins, nails, feces, urine, and eyes; edema, gas, astringent taste, dry feces, pain in the ribs and head, dry skin, anxiety, insomnia, and constipation.

Pitta: Veins, nails, feces, urine, and eyes are green and/or yellowish, fever, unconsciousness, thirst, perspiration, fainting, a desire for cold things, body odor, bad breath, bitter taste, loose bowels, yellow urine or fruit juices that are sweet or bitter (e.g., grape or cranberry). Should one have a strong digestion and constitution, they may drink water until satisfied. However, for all others, water is taken in small quantities.

For Vāyu-caused bleeding, demulcent herbs like comfrey, balā, and vaṁśha lochana are very helpful.
and stool, acidity, burning sensation.

**Kapha:** Veins, skin, face, eyes, urine, and stool are white; there is stupor, salty taste, hair standing on end, loss of voice, excess phlegm and salivation, cough and vomiting, edema, overweight, sleepiness, and heaviness of the limbs.

**Tridosha:** Symptoms of all *doṣhas* appear, and are difficult to bear.

**Mud:** Habitual eating of astringent mud aggravates Vāyu. Eating salty mud aggravates Pitta. Sweet mud aggravates Kapha. Plasma and other tissues are vitiated by the dryness of mud that further dries the tissue’s channels. Mud does not get digested and fills and blocks the channels. This produces edema in the abdomen, legs, face, and genitals; parasites develop in the alimentary tract, feces are warm, watery, and mixed with blood and mucus, weakened sense organs, loss of physical strength, *life sap* (**ojas**) complexion, and digestion. Anemia develops thereafter.

**Amoebic Dysentery:** Yellow skin; wide, white eyes.

**Therapies**

**General:** After unction, strong emesis and purgation (using bitter herbs) are required. A wholesome diet is then followed (according to one’s *doṣha*). Rice, barley, wheat, green gram (*múng*) soup, lentils, and *ghee* are eaten along with herbs that balance one’s *doṣha* and symptoms. Sesame seeds, pomegranates, black grapes, and cane sugar or molasses help build the blood. The Āyurvedic iron ash (**loha bhasma**) quickly helps build blood. *Chyavan Prā¤h*, *ghee*, and saffron in warm milk, taken twice daily; and *turmeric* *ghee* are very helpful. *Triphalā* and aloe vera gel cleanse the bowels and stimulate liver function. Other useful herbs include *mañjißhóhá*, *samatvarī*, and *punarnavā*.

**Vāyu:** Organic yogurt, boiled milk, sesame oil, and *ghee*. Only steamed vegetables (i.e., not raw).

**Pitta:** Salads, sprouts, green leaf vegetables, dandelion leaf, and red raspberry leaf. Chlorophyll cleanses bile and blood. *kañkā*, barberry, *chiräyatā* (king of the bitters), aloe, and the main liver herb, *bhūámalakí*.

**Kapha:** Improves digestion and removes congestion with hot spices such as cinnamon, saffron, turmeric, or *tṛikatu*. *Harītakī* is another useful herb for Kapha *doṣhas*. As with Vāyu, steamed vegetables are required.

**Traditional Ghees (Ghritā):**

**Dādimádya Ghritā:** 160 gms. pomegranate (dāðima), 80 gms. coriander (dhāñyaka), 40 gms. each of *chitraka* and ginger (*śhuñthī*), 20 gms. of *pippali*. All are combined into a paste and cooked with 800 gms. of *ghee* and 2.56 litters (@2½ qts.). This *ghee* alleviates heart diseases, anemia, hemorrhoids, enlarged spleen, Kapha and Vāyu disorders, difficult breathing, cough, and difficult labor (it is even said to aid conception in a sterile woman).

**Kañkúdya Ghritā:** 41 gms. each of *kañkū*, *musta*, *turmeric*, *barberry*, *kutaj*; 10 gms. each of *paóola*, sandalwood, *trāymān*, *pippali*, neem, cedar, *chiräyatā*. These herbs are pasted together and cooked with 640 gms. of *ghee* and 4 times as much organic milk. This recipe helps internal bleeding, fever, burning sensation, edema, fistula, hemorrhoids, menorrhagia, and skin eruptions.

In more serious cases and for Kapha-caused anemia, *harītakī ghee* is taken to alleviate anemia, followed by emesis. Emesis is brought about by drinking large amounts of milk with emetic herbs.

**Sickle Cell Anemia (Yakrit Janya Raktaalplata):**

Due to liver damage, red blood cells become sick and die earlier than normal. Iron supplements are not given in this case, although herbal irons such as *punarnavā* are useful. Purgatives are also useful.
Therapies: First, oil massage is applied, followed by strong emesis and purgation (if persons are strong enough). Wholesome foods and moderation of foods include basmati rice, barley, whole wheat, ghee soups, peas, lentils, and oils according to one’s dosha. Herbs include triphala, turmeric, guduchi, trikatu, musta, vaidang, chitrak, neem with honey; they are taken every morning with boiled milk and ghee. One-half cup yogurt with 1/2 cup water (Kapha takes 1/4 cup yogurt with 3/4 cup water) with punarnava is advised. Shilajit is also recommended. Black sesame seeds, pomegranates, black grapes, cane sugar, molasses, and ghee; herbs of aloe gel, amalaki, haritaki, saffron (or safflower), shatavari, maishthah, and punarnava are all blood builders.

Vāyu: Herbs include chitrak, coriander, pipali, triphala, guduchi, ginger, raisins, taken with boiled milk.

Pitta: Herbs include coriander, dandelion leaf, red raspberry leaf, nettles, chlorophyll, barberry, kañkā, aloe gel, guduchi, musta, vaidang, neem, and grapes or raisins with boiled milk. Foods include leafy vegetables and sprouts.

Kapha: Herbs include chitrak, coriander, pipalli, trikatu, vaidang, musta, turmeric, saffron or safflower, cinnamon, neem, and ginger, taken with honey. Foods include raisins and Kapha-reducing items.

Amebic Dysentery: Kaṭaj and musta

Heart Disease (Hṛdṛoga)

Causes: Five causes of heart disease exist: Vāyu, Pitta, Kapha, Tridoṣha, and that caused by parasites or infections.

These disorders are caused by eating foods that are very hot, hard to digest, astringent, and bitter. They are also caused by excess fatigue, injury, reading aloud for many hours, excess worry, or suppression of natural urges.

Development: The causes listed above create dosha excesses weakening plasma (rasa) tissue localizing themselves in the heart, causing pain.

Angina, a common condition, results when the heart does not receive enough oxygen. This is usually results from coronary artery disease.

Symptoms:

Vāyu: Severe pricking, piercing, bursting, constricting or splitting pain; dryness, immobility, emptiness, increased heart rate, unfounded helplessness, grief or fear, tremors, body contractions, dislike of noise, fainting or coma, obstructed breathing, tight chest, numbness, insomnia, difficult breathing, dry cough, dark rings around the eyes, hypersensitivity. Attacks occur after straining or from fear, anxiety, worry, etc.; and after fainting or nervous heart conditions.

Pitta: Thirst, dizziness, fainting, burning sensation, severe sweating, acidity, exhaustion, vomiting (sourness) bile, hot fumes; yellowish skin, eyes, and stool; fever, flushed or bloodshot eyes, dizziness, inflammatory heart conditions (e.g., myocarditis, endocarditis, pericarditis).

Kapha: Heart stiffness, heavy like a stone, coughing, poor digestion, expectorating mucus, excess sleep, lassitude, loss of taste and appetite, fever, congestive heart situations or cardiac edema.

Tridosha: Symptoms of all three doshas.

Parasites/infections: Eyes have black discoloration, fainting, heart feels oppressed or torn, dry, irritated skin, excess mucus expectoration.

Therapies:

General: Mental and physical rest; avoid worry, anger, etc. Persons need to meditate on what they truly would love to do with their lives. Gentle yoga or stretching is also useful to calm and integrate the mind and body. The main herb, arjuna, is useful for all forms of heart disease. It tones the heart and lungs, stimulates blood circulation, stops bleeding, promotes tissue healing, and strengthens the heart muscle. Additional therapies include ghee, aśhwagandhā, and saffron. For angina, arjuna and kuṣṭha (VPK=) or hing and sage (VK-) are useful.

Vāyu: Ingesting Vāyu-reducing foods and
liquids; oily vitamins of A, E, and D, garlic, rest.

**Pitta:** The intake of Pitta-reducing foods and drinks, avoiding hot and pungent spices, salt, alcohol, garlic, onions, greasy foods, red meat. Herbs include arjuna, saffron, sandalwood, śhatāvarī, gotu kola, aloe vera gel, kaóuká, and chitrak. Purgation is also useful.

**Kapha:** Avoiding dairy, sugar, eggs, fatty meat, salt, and other cholesterol-producing foods, and remaining on a diet of Kapha-reducing foods and liquids. Herbs include arjuna, guggul, cardamom, trikatu.

**Tridoshā:** Combinations of the above respective therapies.

**Parasites:** See Chapter 15 on parasites. Therapies include antiparasitical/anti-infection herbs. Dr. S. Sandhu’s clinical experience finds that arjuna chúròa works better for the congestive cardiac diseases; tamra bhasma (copper ash/yogendra rasa is one such formulation) or wearing a copper bracelet is the best for obstructive cardiac heart conditions. Modern medicine also divides the heart conditions into these two main types (i.e., congestive and obstructive).

Other modern Ayurvedic authorities have found that constipation or diarrhea may be forcing air upwards, affecting the heart. Thus, just by regulating the stool, clients have found relief from some forms of heart disease.

**Hypertension/High Blood Pressure**

Its causes and therapies are similar to heart diseases.

**Additional causes and development:** First, excess mental stress (i.e., worry, anxiety, tension) can be caused by Vāyu. Second, certain hormonal imbalances (e.g., adrenal, thyroid, and reproductive hormones) can be caused by Pitta. Thus, obstruction of the blood or urinary channels (srotas) or kidney problems can be caused by Kapha. Should gas, constipation, or diarrhea be present, Apāna Vāyu (downward air) may be forced upward, putting pressure on the heart.

**Symptoms:**

- **Vāyu:** Sudden changes in pressure, irregular or an erratic pulse—caused by worry, strain, overwork, nervousness, and insomnia.
- **Pitta:** Flushed face, red eyes, violent headaches, sensitivity to light, nose bleeds, anger, irritability, burning, sometimes with liver complications.
- **Kapha:** Constant high pressure, obesity, fatigue, edema, high cholesterol.

**Therapies:**

- **General:** Arjuna strengthens the heart, especially if the pulse is weak.
- **Vāyu:** Brain tonics such as gotu kola, jaṭāmānshti, aśhwagandhā, śanik pūshpī, bhṛṅgarāj, garlic, and a Vāyu-reducing diet and lifestyle. Šhīrodhāra (hot oil poured on the head for 7 to 14 sessions) also heal nerves and mental stress.
- **Pitta:** Aloe vera gel, chirāyatā, kaóuká, rhubarb, harmonizing herbs like śhatāvarī, mañjīshthā, musta, triphalā, balā, gotu kola, and a Pitta-reducing diet and lifestyle. Garlic, onions, and other hot, salty, and pungent items will aggravate the condition. Šhīrodhāra is also very helpful.
- **Kapha:** Myrrh, trikatu, arjuna, hawthorn berries, diuretics like gokṣhura, and a Kapha-reducing diet and lifestyle. Šhīrodhāra is also very helpful.

Long term use of blood-pressure medicine, or even herbs (i.e., sarpagandha), without balancing the underlying cause, will eventually cause side effects.

**Arteriosclerosis**

This condition relates to the blood vessels. The arteries thicken and harden because of deposits of cholesterol on the artery walls. This is one of the causes of hypertension: arteries lose their elasticity and cannot bear the pressure of blood flowing through them.
Causes: High cholesterol and clogged arteries.

Vāyu: Hardened arteries.
Pitta: Fat accumulation.
Kapha: Fat accumulation.

Therapies: similar to heart disease.

General: Arjuna strengthens the heart, especially if the pulse is weak.

Vāyu: Garlic, yogarat guggul, myrrh, and saffron in boiled milk.
Pitta: Kaśñore guggul, turmeric, aloe vera gel, katuśakā.
Kapha: Garlic and purified guggul, myrrh, saffron.

Hypotension/Low Blood Pressure

Causes: Usually a Vāyu disorder, it develops through debility, anemia, malnutrition, and other chronic diseases.

Vāyu: Caused by poor circulation.
Pitta: Hormone imbalance, anemia, damaged liver.
Kapha: Caused by congestion, phlegm, clogging, stagnation, blood flow reduction, dehydration, and edema.

Therapies:

General: Arjuna strengthens the heart, especially if the pulse is weak.

Vāyu: Garlic, turmeric, ginger, pippali, cardamom.
Pitta: Bhūāmalita, mañjişṭha, gotu kola, turmeric, and saffron in aloe vera gel.
Kapha: Trikatu, garlic, turmeric, ginger, pippali, cardamom.

Paraplegia (Ūrustambha)

Definition: Excess Kapha and fat derange Vāyu and Pitta in the legs and stiffen them, causing immobility and coldness. Paraplegia is related to both the circulatory and digestive systems, so therapies need to address both systems. Western medicine considers this a nervous system disorder.

Cause: This disorder can be caused by eating fatty, hot, light, and cold foods before digesting one’s last meal, or by eating moist or dry foods, yogurt, milk, meat, or drinking bad wine. Other causes include excessive naps, staying up too late, under- or overeating, exertion, fear, suppression of the natural urges, or oiliness. Additional causes include toxins in the bowels (along with fat blocking any or all of the three doṣhas) that move to the legs and thighs through the blood vessels in the legs. This causes the buildup of excess fat to hamper leg coordination and restrict leg movement.

This excess Kapha in the thighs causes heaviness, exhaustion, burning, pain, numbness, tearing pain, contraction, quivering, and piercing, that may even be life threatening.

Western medicine only sees neurological-related causes such as, spinal chord injury, MS, acute transverse myelitis, and other similar diseases that cause lesions in the spinal chord. See chapter 20 for Nervous system disorders and therapies.

Premonitory Signs: Brooding, sleepiness, feeling excessively wet, anorexia, fever, hair standing on end, vomiting, and lassitude in the calves and thighs of the legs.

Symptoms: Excessive malaise of the legs, continuous burning and pain, feet ache when placed on the ground, no sensation to cold, unable to stand, feeling that the thighs are broken and carried by someone else. (If trembling, with burning and piercing pain, exists, the illness cannot be healed unless it has just developed.)

Precaution: Unction, emesis, purgation, and enema—although useful for all other diseases—will only aggravate this condition. With this condition, if the nervous system is weak and oil is applied to the legs, the symptoms are further aggravated, because unction and enema aggravate Kapha. Neither purgation nor emesis will remove Kapha in the legs (as it is well below the stomach, the seat of Kapha).
**Therapies:** Constant application of reducing and drying therapies removes the abundance of Kapha and toxins (āma). Foods include barley, warm, bitter and dry vegetables; herbs include neem, *tríphálá*, *harítaki*, *píppalí*, *bilwa*, sandalwood, *musta*, *chitrak*, and calamus with honey water. Salts and sweets must be avoided.

If drying therapies cause excess dryness, then some ghee or canola oil with *gokṣhura*, calamus, *aśhwagandhā*, *píppalí*, guggul, nirgúṇḍi, *chitrak*, and a small amount of rock salt are advised. These are all taken with honey and *basmati* rice.

**External:** Measures include Kapha-reducing therapies such as massaging the legs with sand from anthills, powder from bricks, honey, mustard, and *aśhwagandhā* paste, and sprinkling water with a decoction of neem, *bilwa*, and *gokṣhura*. Massage is also done with *Mahānārāyan*, *pañchaguna*, and *viṣhgarbha* oil.
Chapter 15
Digestive System

Anorexia, Vomiting, Diarrhea\Dysentery, Digestive and Abdominal Disorders, Jaundice, Gallstones, Dyspepsia, Indigestion, Gastroenteritis, Colic, Hyperacidity, Acid Gastritis, Malabsorption, Food Allergies, Parasites, Constipation, Hemorrhoids, Obesity, Candida, Ulcers, Áma

Anorexia (Arochaka)

**Causes:** There are 5 causes for loss of appetite, taste, or anorexia: Váyu, Pitta, Kapha, Tridosh, and mental (e.g., grief, fear, anger). An excess of the doṣhas (individually or combined) or an apathetic mental state tends to block the heart region and the channels (srotas) that carry food (e.g., esophagus). This causes aversion to foods.

**Symptoms:** Continual vomiting may occur, leading to dehydration.

- **Váyu:** Overeating Kapha-increasing foods causes tingling gums, an astringent taste in the mouth, severe weight loss, loss of appetite, fear, anxiety, insomnia, chest and abdominal pains and cramps, palpitations, throat constriction, difficulty swallowing, and choking feelings.
- **Pitta:** Bitter and sour taste, bad smell in the mouth, burning sensations in the heart region.
- **Kapha:** Sweet or salty taste, Kapha-coated mouth, nausea, vomiting, exuding watery substance from the mouth or the nose, itching, heaviness of the body, water-brash, lethargy, and fatigue.
- **Tridosh:** Abnormal taste or absence of taste.
- **Mental:** Worry, anger, delusion, dullness, or other emotions, associated with a particular doṣha.

**Therapies**

**General:** Herbs
digestive herbs: cardamom, ginger
to stop vomiting: red raspberry, ginger
tonics: chyavan práśh, aśhwagandhá
nervines: gotu kola, sandalwood, jaṭāmānśhi, aśhwagandhá.

**Foods—** bland rice and múng dal. Avoid coffee, tea, drugs, stimulants.

**Massage**—sesame oil applied to the feet and head, and shiro dhárá.

**Aromas**—sandalwood oil applied to the forehead.

**General Regimen:** Different types of foods are combined with the person’s doṣha-balancing foods. Bathing cleanses the body from outside. Light emesis is done twice daily for internal cleansing (morning and evening). Oral hygiene—brushing, eating rock candy with tulsí herb.

**Váyu**—first, emesis should be induced with a vachá decoction. This is followed by an herbal tea made with pippalí, cardamom, and vidaṅga powders. Pippalí, vidaṅga, raisins, rock salt, ginger, and medicated wine can be ingested as an appetizer to stimulate hunger.

**Pitta**—persons are administered an emetic with jaggery (cane sugar) juice. Also, cane sugar, ghee, salt, and honey should be eaten.

**Kapha**—individuals are given an emetic with neem leaf decoction, ajwan, fennel, and alcohol mixed with honey.

**Tridosh**—all of the above measures are used.

**Mind**—herbs to calm the mind (e.g., brāhmí, aśhwagandhá, jaṭāmānśhi), providing consolation, sympathy, and cheerfulness, uncovering the cause of the trouble (e.g., disappointment with career), and planning strategies to change things for the better.
Vomiting (Chardi)

Causes: Vomiting is caused by the following: Vāyu, Pitta, Kapha, Tridosha, and unpleasant sensory experience. Upward moving Vāyu (Udāna) becomes abnormal and aggravates all the doṣhas causing them to move upward.

Premonitory Symptoms: Nausea, salty taste in mouth, excess salivation, loss of taste and appetite.

Symptoms:

Vāyu: Vomiting of food causes pain in the navel region, back, and ribs, regurgitating occurs a little at a time, with an astringent taste and frothy substance; it is blackish, thin, and is emitted only with difficulty and force. Other symptoms include belching, coughing, dry mouth, heart and head pain, hoarseness, and exhaustion. Vomiting caused by parasites, thirst, áma, and pregnancy are also caused by Vāyu.

Pitta: Vomit is ashen, brown, green, or yellow in color. It may be bloody, sour or bitter tasting, and hot. Thirst, fainting, heat, or burning sensations in the body may be felt.

Kapha: Substance is oily, thick, cold and thready, sweet or salty tasting, and comes out in a large, continuous quantity; hair stands on end, the face swells, one feels a stupor, nausea, and cough.

Tridosha: Symptoms of all the doṣhas appear.

Senses: Seeing, hearing, smelling, tasting, or touching unpleasant, dirty things, foul smells, disturb the mind, causing vomiting associated with heart region pain.

Therapies:

Only when vomiting is not associated with complications can it be healed. When severe vomiting occurs in persons who are weak, with bleeding or pus, or have a moon-like complexion, they cannot be healed.

General: All forms of vomiting are due to gastric irritation. Therapies of lightening (exercise, sunbathing), and for Vāyu-caused vomiting are used first. Haritaki with raw honey, or castor oil with boiled milk, reduces the upward motion of the doṣhas. An emetic is advised. Debilitated persons should use only pacifying measures.

Vāyu: Bilwa, barley, cardamom, cloves, coriander, ginger, raspberry, vamśha lochana, Pippali, black pepper, and garlic. If the person suffers heart palpitations, ghee, rock salt, yogurt, and pomegranate juice are recommended.

Pitta: Neem, chirāyatā, bilwa, coriander, raspberry, vamśha lochana, sugar cane. If Pitta is.excessed in the stomach, an emetic with sweet herbs (e.g., licorice) is administered to cleanse the stomach. Afterwards, one drinks a mixture of cooked barley with raw honey and cane sugar, or basmati rice with green lentil soup. Grapes and coconut are also useful foods. Āmalaki, pittapapra, balā, and sandalwood may be mixed with food.

Kapha: An emetic made with a decoction of pippali, neem, and rock salt cleanses the undigested food toxins (āma) from the stomach. Afterwards, (at meal time) barley may be eaten with neem and yogurt/water (1/4:3/4), green lentils. Herbs include cardamom, bilwa, cloves, ginger, triphalā, musta, and raspberry, which, when mixed with raw honey, stop vomiting.

Tridosha: Herbs, foods, and other therapies advised for each doṣha are used. Season, time of day, strength of the person, and their digestion, are all taken into consideration.

Psychological Stress: Pleasant conversation, consolation, exhilaration, stories, socializing with friends all help reduce the stress that causes vomiting. Additionally, pleasant aromas and flowers, fermented drinks, sour fruits and vegetables all contribute to healing.

If a person experiences any complications while vomiting, appropriate measures as described in the respective chapters are used. Long-term vomiting greatly aggravates Vāyu.

Thus, a Vāyu-reducing diet (i.e., bulk- and semen-promoting foods and herbs) is used to restore balance and strength.

Diarrhea (Atísāra) and Dysentery (Pravāhika)

Cause: There are 6 forms of diarrhea: Vāyu, Pitta, Kapha, Tridosha, fear and grief, and undigested food
(āma). Causes include drinking excessive amounts of water, eating very hot, dry, fatty, hard, cold, or unaccustomed foods, puddings, sesame seeds, sprouted grains, excess wines, overeating, eating before the last meal is digested, and eating at unusual times. Further causes include improper oleation therapy, drinking bad water, excessive use of alcohol, overdoing water sports, suppression of natural urges, hemorrhoids, intestinal parasites, changes in lifestyle, and seasonal changes. As accumulating Vāyu becomes aggravated, it causes the Kapha (watery element) to move downward, dampening the digestive fire before entering the alimentary canal. This causes the feces to become watery and produce diarrhea.

There are 5 types of dysentery: Vāyu, Pitta, Kapha, Tridoṣha, and blood (raktapitta).

Premonitory Signs: Prickling pain in the heart region, rectum, and alimentary tract; weak body, constipation, gas, and indigestion.

Symptoms:

**Vāyu:** Watery feces, small quantity, expelled with noise, severe pain, and difficulty. It may be dry, frothy, thin, rough, or scaly, slightly brown and frequently expelled. Alternatively, it may seem gooey, burnt, and slimy. One may experience a dry mouth, prolapsed rectum, hair standing on end, and straining to expel stools.

**Pitta:** Yellow, black, algae green, blue, red, or deep yellow color, mixed with blood and foul smelling; thirst, fainting, perspiration, burning sensation, painful elimination, burning and ulcerated rectum.

**Kapha:** Solid, slimy, thready, white, mucus, fatty, frequent, heavy, foul smelling, difficult elimination followed by pain, sleepiness, laziness, dislike of food, mild straining to eliminate stools or frequent and urgent need to eliminate.

**Tridoṣha:** Symptoms of all three doṣhas simultaneously.

**Fear/Grief:** This situation can cause persons to eat very little. The heat of tears and secretions of the nose, mouth, and throat can increase and move to the alimentary tract to weaken digestion and blood tissue (rakta dhātu). Vitiated blood is then expelled, mixed with feces or by itself. It is very difficult to heal.

Emotional causes increase Pitta and Vāyu, causing liquid feces and diarrhea; feces are quick, warm, fluid, and float on water. Symptoms are the same as Vāyu.

**Undigested Food (Āma):** Diarrhea is of two types: 1) with āma and without āma, and 2) mixed with blood and without blood. With āma, stools sink in the water, have a foul smell, are associated with intestinal gurgling; undigested food remains in the stomach, abdominal pain, excess salivation.

If diarrhea is allowed to continue without being healed, it develops the disorders of the duodenum. This is discussed later.

**Therapies:**

**General:** Diarrhea caused by excess doṣhas (due to undigested food) needs to be eliminated. Initially, astringent herbs and foods are not used to stop diarrhea with āma (toxins) until the toxins are expelled with the stool. If the diarrhea is prematurely halted while āma is still in the body, it may cause various diseases (e.g., hemorrhoids, edema, anemia, tumors, fever, etc.). Rather, it is advised to allow initial āma diarrhea to come out, and even to induce it by taking haritaki. It is a part of the body’s defense mechanism to expel toxins (āma). Thus, stopping diarrhea when it is still toxic goes against the body’s natural healing process.

Persons with a moderate doṣha excess take decoctions to stimulate the appetite and strengthen the digestion. If doṣhas are greatly excessed, then lightening therapy (i.e., pañcha karma, etc.) is advised.
General: Herbs include pippali, ginger, coriander, haritaki, calamus, gokshura, bilva, fennel.

Vāyu: (the same as Kapha) balá, gokshura, bilva, ginger, coriander, calamus, pippali, chitrak, sour pomegranate, dāshmūl, āmalaki, ghee, and rock salt are taken with foods and drinks to strengthen the digestion and the constitution.

Pain, gas retention, and the desire to pass urine or stool (but cannot): Are healed with bilva, pippali, ginger, cane sugar, and sesame oil.

Diarrhea with a dry mouth (dehydration): Basmati rice, barley soup, green lentils, sesame seeds, bilva, kutaj, īṣhabgol fried in ghee, and sesame oil/added with yogurt and pomegranate, cane sugar, ginger.

When Kapha is diminished, excessed Vāyu presents serious problems; therefore, this condition must be immediately healed.

Vāyu/Pitta: Enemas.

Pitta: Kutaj, chirāyatā, kaṭukā, bilva, sandalwood, lotus seeds, ginger, pomegranate, sesame seeds, mango (taken with raw honey), ghee, and rice water.

If the appetite is good and digestion strong, goats’ milk will heal Pitta diarrhea.

If pain recurs after cleansing, oil enemas should be administered immediately, using ghee to 1/4 the amount of sesame oil, with shatāvari, bilva, and milk. If diarrhea continues, one receives a massage. Then, a pichā basti followed by bath is taken [the soft bark of silk cotton tree and pawdar mixed with oil and ghee]. Next, persons have meals of boiled milk and Pitta-reducing foods. If one eats Pitta-increasing foods in this condition, it may lead to bloody diarrhea and thirst, pain, burning, and rectal inflammation. Should this occur, boiled goats’ milk with raw honey and cane sugar is ingested and used to wash the anus. Foods include boiled rice with this milk decoction, and ghee. If the person is strong, food (e.g., rice) should be eaten after milk is digested. Weak persons eat food just after the milk. Alternately, fresh butter mixed with honey and sugar is eaten before meals. The rice is soaked in water overnight, and crushed and rubbed the next morning. When the water from this rice is drunk, it heals bloody diarrhea.

Āma: Purgation is advised (i.e., see lightening therapies in pañcha karma chapter) if the person is strong. After lightening therapy, meals are to include barley gruel with balá, šhatāvari, and gokshura. Green lentils improve digestion. If diarrhea continues, digestives like trikatu, and astringents like comfrey, gentian, lotus seeds, red raspberry, and yellow dock may be used.

Thirst: Boiled water with musta and sandalwood.

Dysentery: One takes bilva, sesame paste, yogurt, āmalaki, and ghee.

Amoebic dysentery: Kutaj along with immune-boosting herbs (e.g., guḍūchī). Šāṅk bhasma (shell ash) reduces acid indigestion if present.

Bacillary Dysentery: See therapies for Pitta diarrhea.

Bleeding diarrhea: A diet of šhatāvari or ghee cooked with milk (before or after passing stools) heals this disorder. Alternately, one may eat sandalwood mixed with sugar and honey, followed by rice water. For frequent movements with small amounts of blood, and associated with pain and Vāyu (i.e., difficulty in passing stools), pichā basti, or oil enema with ghee and the above mentioned herbs.

Upper/lower channel bleeding: If Pitta-increasing foods are continually eaten, severe rectal inflammation can develop, and is fatal. Herbs include lotus seeds, dūrba, and nāgkeśhar.

Chronic diarrhea: This causes a weak anus. Frequent, local application of ghee or oil can heal this condition.
Inflamed anus: This is caused by frequent movements. It is healed either by sprinkling a cold decoction of sugar cane, ghee, milk, and raw honey, or by applying the mixture as a paste on the inflammation. Ghee may also be applied first before sprinkling with ghee, neem oil, or sandalwood oil.

Kapha: Emesis (i.e., lightening therapy) and improved digestion are the first concerns. Ginger, coriander, bilva, musta, haritaki, calamus, pippali, chitrak, nutmeg, and sour pomegranate are used to strengthen the digestion. Later, balā, gokṣhura, bilva, vidāṅga, and rock salt are combined with foods and drinks to strengthen the constitution. One part yogurt mixed with 3 parts water (lassi) also promotes digestion. Alternately, either a mixture of pippali with honey or a mixture of chitrak with lassi heals this condition.

When āma is digested persons may still suffer from diarrhea with small amounts of stool retention, pain, mucus, and the urge to pass stool or urine (but cannot). Therapy includes radish soup with bākuchī, yogurt, pomegranate, and ghee. (Other diuretic vegetables may be used.) Should the above condition also have complications of passing blood and mucus with thirst, boiled milk with ghee, bilva, or castor oil is used.

If rectum prolapse with pain exists after eliminating āma, first the inner rectum is oiled and fomented to soften it. Then herbs are taken including āmalakī, ghee, or oil enema (with dāshmul and bilva), or ghee cooked with dry ginger, sour yogurt, triphalā, and śatāvarī.

Vāyu/Kapha: (or excessive diarrhea caused by Kapha or dysentery with pain), pichā basti is applied, followed by an enema with pippali, bilva, calamus, and black salt. Afterwards, one bathes, and then one eats. In the evening, one receives an oil enema made from the same herbs mixed in sesame oil.

Tridoshic: Herbs from each category are used. If all three are equally unbalanced, the order of healing is Vāyu first, Pitta second, and Kapha third. Otherwise, whichever is most unbalanced is treated first.

Fear/Grief: Vāyu-reducing therapies, psychotherapeutic measures that produce exhilaration and consolation.

Digestive Disorders (Grahani)
[related to duodenum; sprue/malabsorption]

Normal functioning of the digestive fire (agni) or enzymes, is responsible for proper digestion and metabolism. The digestive fire resides in the stomach, duodenum, small and large intestines, and directly affects complexion, strength, weight, immune strength, energy, vital breath, and life span. Digested food also nourishes the seven tissues (dhātus) and life sap (ojas). Thus, the whole body depends upon healthy digestion. Therefore, it is advised to eat fresh, organic, wholesome foods and liquids. This is done with a peaceful frame of mind, according to one’s dosha, the season, time of day, and in proper quantities.

Causes: Chronic diarrhea, ingesting foods and liquids that dampen and deplete the digestive fire (metabolism), fasting, eating before the last meal is digested, eating foods that are too heavy, cold, rough, stale, or contaminated. Other causes include misuse of pāṭha karma, excessive oleation, emaciation, suppression of natural urges, and extreme mental stress.

Premonitory Signs: Weakness, taking a long time to digest foods, increasing acidity, salivation, bad taste in the mouth, loss of taste or appetite, thirst, exhaustion, dizziness, abdominal distention, vomiting, ear noise, intestinal gurgling, burning, heaviness.

Development: When feces are mixed with āma and food and are eliminated before, during or after digestion of the food, there may be no elimination at all, or elimination may sometimes be solid and sometimes
liquid; or elimination occurs only after feces accumulate in the colon. This is said to be a serious illness. This cause of diarrhea differs because of excess elimination (with or without áma) only after digestion of food. Four types of gastrointestinal disorders exist: Vāyu, Pitta, Kapha, and Tridoßha.

**Air-Caused (Vātaja Grahniroga):** Vāyu is increased by eating foods that are pungent, bitter, and astringent; meals that are heavy, rough, or cold; fasting, excess travel, suppression of urges, excessive sexual intercourse, or extreme mental stress. This dampens the digestive fire, making digestion difficult or variable. Thus, food becomes fermented and many symptoms develop.

**Fire-Caused (Pittaja Grahniroga):** Pitta is increased in the digestive tract by excessive eating of foods that are pungent, uncooked, sour, alkaline, and by foods that cause heartburn. This inactivates the gastric enzymes (like pouring hot water over a fire; or raises agni so high it burns up nutrients).

**Water-Caused (Kaphaja Grahniroga):** Excessive eating of foods that are very difficult to digest, fatty, cold; eating before the last meal is digested, and sleeping after lunch, cause Kapha excesses in digestion.

**Tridosha Grahniroga:** Habits of all three doßhas create this disorder.

**Symptoms:** Emaciation, heat, mouth fumes, difficult breathing, fever, fainting, headache, food remains stagnant in the stomach, swelling of hands and feet.

Vāyu: Palate dryness, difficult breathing, ear pain, pressure or noise; constant pain in the ribs, thighs, groin, and neck; simultaneous vomiting and diarrhea, desire for all tastes, increased hunger and thirst, cutting rectal pain, post-digestive gas, eating food brings comfort, abdominal tumor, hemorrhoids, splenic diseases, anemia, believing one has heart disease, difficult elimination occurs after long intervals, liquid feces are non-oily, thin, frothy, uncooked, cough, non-digesting of foods, headaches, fainting, giddiness, stiff back and waist, lower back pain, yawning, aches, thirst, fever, vomiting, griping, anorexia.

Hyperacidity causes dryness of throat, mouth, thirst, blurred vision, noises, thumping or ringing in the ears, pain, emaciation, debility, bad taste in the mouth, insatiable appetite for food, cough, difficult breathing.

**Pitta:** Food toxins, when mixed with Pitta, cause bluish-yellow—or yellow—liquid feces, body odor, sour belching, burning sensations in the heart and throat areas, loss of taste, appetite, and thirst.

Kapha: Poor digestion, vomiting, loss of taste and appetite, coated mouth, expectoration, cough, nausea, nasal mucus, heavy throat and abdomen, belching with bad smells and sweetness of taste, debility, loss of sexual desire, broken, uncooked, heavy, mucus-filled feces; large quantity of feces, weakness, and wasting (although persons are not emaciated).

**Tridosha:** Symptoms of all doßhas are present.

To restore health, the digestive fire must be restored. Digestive illness is one of the 8 diseases said to be difficult to heal. The other 7 are diseases of the nervous system, urinary stones, leprosy, diabetes, enlarged abdomen, hemorrhoids, and fistula (abnormal passages from abscesses, cavities or hollow organs to the skin or other abscesses, cavities or hollow organs).

**Therapies:**

**Poor digestion with áma (undigested food toxins):**
Symptoms include distention, salivation, discomfort, burning, anorexia, and heaviness. Therapies to eliminate these problems include drinking warm water or a decoction made of pippalí and black mustard seeds. [See also p. 391]

Vāyu: Asafoetida, ginger, black pepper, rock salt, herbal digestive wines.

Kapha: Nutmeg, rock salt, ajwan, pippalí.

**Intestinal áma:** Purgation and digestive stimulants such as castor oil and cardamom, respectively.
Rasa and āma: Lightening therapy (i.e., pañcha karma, exercise, foods that are light, hot, sharp, and dry, carminative/digestive herbs—[e.g., ginger and musta, haritaki and ginger, drunk with hot water]).

After the stomach is cleansed, persons eat light foods such as thin gruel and kīchārī, followed by digestive stimulant herbs.

When the digestive fire begins to become stronger, but stool, urine, and gas retention continue, persons should be given oil massage and fomentation for 2 or 3 days, then followed by a non-oily enema.

After Vāyu is balanced and the toxins are loose, one takes castor oil purgation (2 tsp. in a cup of hot water before bed).

Should there be constipation, an oil enema is administered, along with digestive stimulants, sour herbs like āmalaki, and sour pomegranate, and other Vāyu-reducing herbs (i.e., cardamom, ginger, balā).

Vāyu: When āma is completely removed, one takes ghee with digestive stimulant herbs. Herbs like daśhmūl, ginger, pippali, triphalā, trikatu, and chitrak reduce Vāyu and promote digestion. Black salt is also helpful. They are taken with warm water and also used for massage. One-half cup yogurt and 1/2 cup water (lassi) taken after meals also improves digestion.

Pitta: This doṣha is reduced by purgation or emesis. Afterwards, the digestive fire is stimulated by eating light, bitter, astringent, cool, and moist foods; cool liquids, ghee, and sour pomegranates. Herbs include sandalwood, musta, neem, ginger, mañjiśṭhā, kaṭukā, kuṭaj, and bilwa. Trikatu may also be taken for Pitta digestive problems, though its nature is heating. One-half cup yogurt and 1/2 cup water (lassi) taken after meals also improves digestion. Pungent and sour foods and black salt may be taken only when mixed with bitter and astringent foods. Cane sugar or rock sugar is also useful when mixed with the herbs.

Kapha: Pungent, hot, digestive, and bitter herbs include vidāṅga, chitrak, mañjiśṭhā, cardamom, turmeric, pippali, trikatu, triphalā, musta, calamus, gudūṭchi, and neem. Kapha-reducing foods are taken as well, including barley.

Abdominal Diseases (Udara Roga)
Causes: All diseases, especially udara roga, are caused by deranged waste material in the body (malas—feces, urine, and sweat, and the three doṣhas), caused by poor digestion and metabolism. The main cause of abdominal disorders is constipation. Other causes include indigestion, contaminated food, and accumulation of doṣhas and wastes (malas).

When the digestive fire is weak and persons eat foods that are difficult to digest, indigestion develops. Other causes include unhealthy or unnatural habits like forcing the passing of stool. The result is an accumulation of the doṣhas that vitiates the Prāṇa Vāyu, Agni, and Apāna Vāyu. The excess of air obstructs the air circulating upward and downward. These excessed doṣhas become lodged between the skin and the muscle tissues. This causes abdominal distention, leading to all abdominal diseases, including the accumulation of fluid in the peritoneal cavity of the abdomen (ascites). This is caused by the simultaneous vitiation of all three doṣhas.

Different types of these diseases are caused by various situations, eating overly hot, salty, alkaline (laxatives), sour, and poisonous foods and liquids, and improper administration of pañcha karma. Other causes include improper food, liquids, and habits after pañcha karma; eating very dry, spoiled, or mutually adverse foods (e.g., fish and milk, milk and salt, hot and cold water). Further causes are emaciation from splenic diseases, hemorrhoids, and sprue (malabsorption, anemia, and gastrointestinal disorders).
Ignoring diseases by continually eating and drinking harmful food and liquids, and suppressing the natural urges will also cause abdominal disorders. Weakening of the channels of circulation, allowing undigested food toxins to remain in the body, and over-nourishment can also cause abdominal disorders. Other causes include the consumption of foods and liquids that irritate the mind and body; obstructions caused by hemorrhoids, hair, and hard stools; intestinal ulcerations or perforations; and excessive aggravation of the do\ñhas. These are all related to excess Kapha and Våyu; a deficiency of Pitta the and digestive fire.

Eight forms of abdominal distention exist: Våyu, Pitta, Kapha, Tridoßhic, enlarged spleen (and liver); rectum, intestines, and ascites (peritoneal).

Premonitory Signs: Loss of hunger, extended digestion time with burning, inability to tell whether food is digested (excess Våyu), steady loss of strength, breathlessness after mild activity, increase of feces quantity but difficult elimination, slight leg and foot swelling, joint pain on the sides of the urinary bladder, distention with bursting pain (even with small quantities of easily digestible foods), with abdominal line marks and loss of abdominal folds. One may experience difficulty digesting sweet, oily, and heavy foods and liquids, indigestion arising from all foods and liquids, constant loss of strength, shortness of breath upon mild exertion, constipation due to dry foods and Udåna Våyu (excess upward moving air), distention and pain in the lower belly, protruding vein networks, no folds in the abdomen.

Development: The three doßhas, becoming aggravated, obstruct both the top and bottom channels of water metabolism, blocking the channels that carry sweat and water (Svedhana and udakavaha srotas), and create abnormalities of outward and downward moving airs (Pråña and Apåña Våyus) and the metabolism (agni). This causes water to accumulate between the skin, muscles, and joints, thus enlarging the abdomen. This causes abdominal disorders of a Våyu, Pitta, Kapha, or Tridoßhic nature (the first four of the eight forms of udara roga).

There are eight types: Våyu, Pitta, Kapha, Tridoßha, and those caused by enlarged spleen (or liver), intestinal obstruction, intestinal perforation, and fluid accumulation. Persons with this disease have dry palates and lips; swollen feet, hands and abdomen; inactivity, loss of strength and desire for food, emaciation, severe gas, and a deathly appearance.

Våyu: Because of excess dry foods, insufficient water, exertion, suppression of the natural urges, upward movement of air, emaciation and fasting, excess Våyu results. This excess moves through the abdominal sides, cardiac region, urinary bladder, and anus, weakening the digestion, and thereby increasing Kapha (due to undigested foods). Kapha then blocks the movement of Våyu that then becomes stuck between the abdominal skin and muscle tissues, and causes swelling. Thus, Våyu is the main do\ñha responsible for poor digestion, while Kapha is a secondary factor.

Pitta: Caused by pungent, sour, salty, very hot and sharp foods, exposure to heat (fire and sun), eating foods that cause a burning sensation, and eating before the last meal is digested. When the excessed Pitta flows to locations of Våyu and Kapha, it blocks them. Pitta then moves upwards to weaken the digestive fire.

Kapha: Due to a lack of exercise, taking naps, eating excess sweet and oily foods, eating yogurt, milk, meat, and living in marshy places. Thus, Kapha becomes excesed and blocks the circulatory channels, obstructing Våyu in the outer intestines. Våyu then puts pressure on Kapha, causing Kapha types of abdominal diseases.

Tridoßhic: All three doßhas simultaneously become excesed when a person with poor digestion eats unwholesome, raw, heavy, or mutually adverse foods. As a result, the three doßhas slowly accumulate in the alimentary tract viscera, causing abdominal diseases.

Enlarged Spleen and Liver (Pliho-yakrddalu-
dara): Enlarged or displaced spleen is caused by overly irritating food, excess travel, strenuous exercise, lifting heavy objects, or walking long distance, overindulging in sexual activity, emaciation due to
excess vomiting therapies, chronic illness, or excess blood (either due to an excess quantity of blood, fat, or muscle tissue). The spleen hardens as it becomes enlarged. When ignored, the spleen puts pressure on the abdomen and pancreas, causing this disorder. Five varieties of *plího dara* exist: Vāyu, Pitta, Kapha, Tridoṣhic, and blood. The enlarged liver is identical to the spleen; however, it happens only on the right side of the abdomen.

**Intestinal Obstruction (Baddha-gudo-dara):**
This is caused by Vāyu (as ruler of the rectum) becoming excessive from obstructions due to small hairs (e.g., eyelashes) in food, upward moving air in the abdomen, hemorrhoids, intestinal intrusion into its passage (lumen), and gas (obstructed *Apāna Vāyu*). This excessive Vāyu weakens digestive and metabolic enzyme power, obstructing the movement of feces, Pitta, and Kapha, and causes this disease.

**Intestinal Perforation (Chidro dara):** Caused by sand, grass, splinters, bones, or nails in food, deep yawns, or overeating. This intestinal wound begins to ooze and the food juices reach the exterior of the intestine. The rectum and intestine become filled with this liquid, which causes acute abdominal swelling.

**Ascites (Udako dara):** (Fluid accumulation in abdominal peritoneal cavity) Poor digestion develops from drinking excess water after oleation therapy, being emaciated by weak digestion, or worsening digestion caused by drinking excess water. From this, Vāyu within the lower left stomach and the duodenum (*kloman*) becomes blocked by Kapha. Also, the water circulatory channel (*udakavaha srota*) increases its water supply that obstructs the circulatory channels. Deranged Vāyu and Kapha further increase this water, causing ascites.

**Symptoms:**

**General:** Sides of the abdomen are distended, gurgling noises, leg and hand edema, poor digestion, smooth chin, and emaciation. One may experience stupor, debility, accumulation of feces, urine, and sweat (especially feces); poor digestion, burning, swelling, gas, and abdominal fluid during the most serious stages.

There is slight red color with veins appearing, gas and sounds, obstructions arising and subsiding in the navel region and intestines, pain in the heart, waist, navel, rectum and groin, expelling loud sounding gas, obstructed feces, insufficient urine.

Vāyu causes upward-moving air, pain, and gas. Pitta causes delusion, thirst, burning, and fever. Kapha causes heaviness, loss of taste and appetite, and abdominal hardness. The liver, situated on the right side, when enlarged and displaced, causes abdominal swelling similar to the spleen.

Vāyu: Swelling of hands and feet, scrotum, and pain in the central and upper abdomen, ribs, waist, legs, scrotum, and back. One may feel cutting pain in the joints, dry cough, body ache, heaviness of the lower body, waste accumulation, grayish or reddish skin, nails, eyes, urine, and feces; occasional increase and decrease of the abdomen, pricking and piercing pain, thick, black abdominal veins, hollow sounding abdomen (when tapped), gas moves all around the abdomen with pain and noise. Other symptoms include abdominal cracks, colic pain in the sides of the abdomen and chest, upward moving abdominal air, general weakness, emaciation, weakness, anorexia, indigestion, cracking pain in the fingers, lower abdominal heaviness, constipation, unable to pass gas or urine, Vāyu moving up, down, and sideways with colic pain and noise.

**Pitta:** Fever, fainting, burning, thirst, bitter taste, dizziness, diarrhea, yellow or greenish complexion, nails, eyes, urine, and feces; abdominally veins of yellow, blue, green, or coppery-red color; perspiration, heat, soft to the touch, quickly collects fluid. One may experience giddiness, pungent taste, sense of pain, smoke rising, and stickiness. These symptoms may indicate the development of ascites (*udako dara*).
Kapha: Physical debility, loss of the sensation of touch, swelling, heaviness, excess sleep, nausea, loss of taste and appetite, difficult breathing, cough, white complexion, eyes, nails, feces, and urine, smooth, unmoving abdomen with a whitish vein network, slowly increasing over time, becoming hard, cold, and heavy. One may also develop anorexia, indigestion, general weakness, numbness, hand, leg, thigh, and scrotal swellings, hard and heavy abdomen.

Tridoshic: Appearance of the signs of each dosha listed above; nails, complexion, eyes, urine, and stool become afflicted with all the colors mentioned for each dosha; a vein network with the colors of the doshas described above. Other symptoms include ingesting menstrual blood, wastes, etc., poisons. When doshas mixed with blood become aggravated and localized in the abdomen, it creates emaciation, fainting, dizziness, and produce an enlarged abdomen, symptoms of all the doshas, and quickly developing fluid. This is a serious condition, most troubling during cold, windy, and cloudy days.

Spleen/Liver (Pliho-yakkadalu dara): The spleen is displaced from the left side and becomes enlarged from habitually eating excessive amounts of food, exhaustion, excess travel, sex, exercise, heavy work, walking, vomiting, weakness due to diseases, increased blood, plasma, and other tissues. The enlarged spleen becomes hard like a stone, then as it increases, resembles a tortoise shell. This covers the whole abdomen, along with difficult breathing, cough, severe thirst, bad taste in mouth, pain, fever, yellowish-white complexion, fainting, vomiting, burning, delusion, slightly red or discolored, with blue or deep yellow lines. Other symptoms include weakness, anorexia, indigestion, constipation, urine and abdominal gas retention, fainting, thirst, vomiting, prostration, poor digestion, emaciation, finger joint or colic pain, alimentary tract distention caused by air, reddish or discolored abdomen, green, yellow, or blue vein network. The same symptoms develop for the liver as for the spleen.

Intestinal Obstruction (Baddha-gudo dara): Thirst, dry mouth and palate, burning sensation, fever, exhaustion in the thighs, cough, difficult breathing, weakness, anorexia, indigestion, constipation, not passing urine, abdominal distention, vomiting, sneezing, headache, colic pain in the heart, umbilical region, and anus, no peristaltic movement in the abdomen, reddish-blue vein network or a knotty vein network, elongated abdominal swellings looking like a cow’s tail.

Intestinal Perforation (Chido dara): Eating bones or other sharp things can puncture or ulcerate the intestines. The undigested food flows out through that hole or ulcer in small quantities, collects in the rectum, gets mixed with feces, becomes foul smelling, slimy, yellowish-red, and gradually fills and enlarges the lower abdomen. Then fluid fills the abdomen, manifesting symptoms of the respective doshas, and being associated with difficult breathing, thirst, and dizziness.

Ascites (Udako dara): No appetite, thirst, colic pain, difficult breathing, cough, discharge from the anus, general debility, a multicolored vein network on the abdomen, hollow sounding abdomen (upon tapping).

Overall, this is considered a difficult disease to heal; therefore, before any water accumulates in the abdomen, the condition should be immediately attended to. If water is allowed to accumulate, the deranged doshas become displaced and liquefied. This will cause stickiness in the joints and circulatory channels, and divert sweat away from the external channels (moving the sweat sideways). This sideways movement further adds to the accumulated abdominal fluid. The sticky fluid makes the abdomen round, heavy, and numb; the sides of the abdomen become excessively enlarged. The vein networks then disappear and the navel area is mainly afflicted. Then the disease spreads to the rest of the abdomen and water begins to accumulate therein.

If the condition is still not corrected, persons experience complications of vomiting, diarrhea, tamaka (bronchial) asthma, thirst, and difficult breathing. Other complications include pain in the sides of the chest, hoarseness, anorexia, and suppression of urine. At this point, the disease can only be controlled but no longer healed unless strong medicines (i.e., with poisonous properties) are
prescribed or surgery is performed.

After 14 to 15 days without treatment, abdominal swelling (baddha-gudo dara) cannot be healed (but can still be controlled). Ascites with water in the abdomen, and acute abdominal swelling due to intestinal perforation (chidro dara) can only be healed by poisonous medicines or surgery.

Although some illnesses are generally curable, there may be other complications that allow these illnesses to be controlled but not completely cured. Complications include swollen eyes, curved genitalia, sticky and thin skin, weakened strength, blood, muscle, and digestion.

Symptoms of swelling of the heart, difficult breathing, hiccup, anorexia, thirst, fainting, vomiting, and diarrhea are the most life-threatening complications.

Abdominal diseases may also exist without the accumulation of water (ajátodaka). Its symptoms include almost no swelling (in the abdomen or legs), reddish abdomen, hollow sound upon tapping, not very heavy, gurgling sounds are always present. Persons may experiences a vein network covering the abdomen, gas will move from the rectum to the navel, distending the navel area (distention releases after passing stool and gas). Other symptoms include colic pain around the heart, groin, lumbar, and anus; forceful elimination of gas, moderate digestion. Excessive salivation causes a lack of taste in the mouth, scanty urine, and hard stools.

Therapies:

These diseases are the most difficult to heal unless the diseases are detected in early stages, there is no fluid, and the diseased person is still strong.

Therapy is suggested when there is no abdominal swelling, reddish, hollow sounding (upon tapping), not very heavy, and continual gurgling sounds. Other symptoms that require therapy include many vein networks, a distended navel (that subsides after passing the gas), pain in the heart, groin, waist, navel, and anus. Further symptoms include passing hard gas, moderate to strong digestion, mouth salivation causing tastelessness, scanty urine, or hard stools. All these signs indicate symptoms without fluid; they may undergo therapy for healing.

Persons having swollen eyes, crooked genitals, moist and thick skin, lack of strength, blood, digestion, and suffering from emaciation should not undergo therapy. Abdominal disorders, with complications of swollen vital organs, difficult breathing, hiccup, anorexia, thirst, fainting, vomiting, and diarrhea are considered fatal.

General: Since this illness is mostly caused by the contribution of all the doṣhas, therapies to alleviate all three doṣhas are used. Appetizing, light foods (e.g., basmati rice, barley, green lentils, műngdal, barley gruel, vegetables).

Herbs include pippali, harítakí, ginger, chitrak, and vidanigá with cane sugar, rock salt, and ghee. The watery residue of yogurt (whey—mutadh/takra) is useful in all abdominal diseases. Persons should avoid animal products (especially fish), sesame seeds, pastries, foods that are hot, salty, sour, burning, and heavy; water, physical exercise, long walks, naps, long journeys.

Váyu: When persons are strong, they first undergo oil massage and fomentation, followed by castor oil purgation. Once the doṣha is balanced and the abdomen no longer distended, a cloth bandage is wrapped around the abdomen to prevent Váyu from distending it again; the cloth compresses space that can cause a pocket of gas. Purgation is done daily to remove accumulated doṣhas obstructing the digestive channels. After passing stool, one eats a Váyu-reducing diet and drinks boiled milk (before meals or after food is digested) to develop strength. Once strong, the person gradually reduces intake of milk to prevent nausea.

If upward movement of Váyu (Udána/reverse peristalsis) occurs, the digestive fire is strengthened by vegetable soups with a bit of sour and salty tastes to it. Later, oil massage, fomentation, and dry enemas are given. Oil enemas are used for twitching, convulsions, pain in the joints, in cases of twichings, convulsions, pain in joints, bones, sides, back, and sacrum. This enema is also useful for persons suffering from stool and gas retention, or for the strong person.

If persons are weak, old, or very young, or with only a slight increase of Váyu, the only therapy
suggested is pacification. Persons need a mild Váyu-reducing diet. Examples include ghee, vegetables, soup, rice, boiled milk (alone), dry or oil enema, mild massage, yogurt/water drink (1:1) with pippali, and black salt.

Non-oily enemas use dašmūl with rhubarb or other strong purgatives, while oil enemas include castor or sesame oil cooked with Váyu-reducing herbs (e.g., triphalā, cardamom), and sour herbs like āmalakī.

**Váyu:** With side pain, stiffness, and constricted heart area, herbs include bilwa and balā. Oil laxatives like castor oil are useful. Afterwards, tikatu, dašmūl, or hing is taken.

**Pitta:** Strong persons use purgatives from the beginning of therapy, while weak persons are first cleansed by oil enemas, and then by milk enemas. When their physical and digestive strength returns, they receive an oil massage, followed by purgation with boiled milk and castor oil, yogurt/water (1:1) drink with cane sugar.

**Kapha:** First oil massage, then fomentation followed by evacuation through fomentation, sweat, and laxatives. After that, one takes Kapha-reducing foods, liquids, and herbs for pacification, 3/4 warm water with 1/4 fat-free yogurt (lassi) with tikatu.

**Kapha/Váyu:** Ghee and sesame oil with ginger and pippali.

**Tridosha:** The therapies used depend upon the most vitiated doṣhas. One quarter fat-free yogurt with 3/4 water (lassi), mixed with cane sugar, tikatu, and rock salt.

**Enlarged Liver and Spleen:** Aloe gel, chirāyatā (or gentian), saffron (or safflower), punarnavā, bhūāmalakī, and bhringarañj with ghee. Light foods and vegetables are also eaten. Váyu or Kapha forms may require cauterization. Pitta excesses require milk enemas, drinking boiled milk and bloodletting. Yogurt/water with honey, sesame oil, calamus, and ginger are other therapies.

**Cirrhosis—bhringarañj** is the best herb; other herbs for enlarged liver.

**Infected Hepatitis—gudāchī, sudarşhan,** iron supplements; and enlarged liver herbs; nila (isatis)—antibiotic.

**Chronic Liver Complaints—aloe gel, gudāchī extract, āmalakī, śhatávāri; olive, sesame, and avocado oils rebuild the liver.

**Intestinal Obstruction:** Fomentation followed by non-oily and oil enemas, irritant herbs (e.g., chitrak, pepper, ginger, harītakī), oil, and salt. Rhubarb, castor oil, or senna purge the system, healing reverse peristalsis and Váyu. Yogurt water with rock salt and pippali is also helpful. Boiled milk with ginger, vīdaṅga, chitrak, or tikatu is another useful remedy.

**Intestinal Perforation:** Kapha therapy is used (except for fomentation), and includes yogurt/water with pippali and raw honey. If thirst, cough, fever, loss of weight (deteriorated in flesh), poor digestion, lack of hunger, difficult breathing, colic, or weakened senses exist, therapies cannot help the condition. [When the digestive fire (pachak agni) is reduced, food is not digested or absorbed. Thus, persons do not gain weight. Hot spices increase the digestive fire.]

**Ascites:** Kapha-reducing foods and few liquids. Herbs include tikatu, calamus, triphalā, and chitrak. Yogurt/water with raw honey and sesame oil are other useful therapies.

**Complications:** With edema, hard bowels, colic thirst, or fainting, herbs are used for debilitation after passing stools. Boiled milk is also helpful. Ashwagandhā with ghee is spread on the abdomen, and water (with punarnavā, calamus, ginger, and coriander) is sprinkled over it (this herbal mixture is also ingested).

**Váyu with edema, distention, tumors and hemorrhoids:** Pippali, chitrak, ginger, and dašmūl.
Jaundice (Kāmalā Roga)

**Causes:** Jaundice can develop either from anemia, or on its own. When it arises from anemia, it is caused by aggravated Pitta (from Pitta-increasing foods and lifestyle). The excessed Pitta then burns up the blood and muscles, producing jaundice in the alimentary tract (g.i.t.). The excessed dosha then travels through the transportation channels (srotas) and produces jaundice in the different tissues. Its symptoms include deep yellow eyes, urine, skin, nails, mouth, and feces; burning, indigestion, thirst, greenish-brown complexion, and weakness of the sense organs.

When Vāyu and Pitta are excessed, there is greenish-blueish-yellow complexion with dizziness, no sexual desire, mild fever, stupor, physical weakness, and poor digestion.

Jaundice can occur simply from ignoring an aggravated Pitta condition. This leads to jaundice with edema and is hard to cure. Edema is the major secondary complication of anemia and jaundice.

**Therapies:** First, oil massage, then mild emesis and purgation with bitter herbs. Foods include basmati rice, barley, whole wheat, soups, peas, lentils, and oils that reduce Pitta; white radish, yellow squash, green leafy vegetables, chlorophyll, dandelion, and sugar cane. The best herbs include bhūāmalakī, gudīchī, and sudarśhan chīrṇa (will aggravate Vāyu symptoms). Other herbs include tripalā, neem, balā, bhrīṅgarāj, bilva, sandalwood, lemon grass, kaṭukā, barberry, vidārī kind, āmalakī, gotu kola, aloe gel, turmeric, barberry, trikatu, dry ginger with boiled milk, cane sugar, and ghee.

Gallstones

**Causes:** Congestion obstructs the bile flow and inflames the gallbladder wall.

**Symptoms:**
- **General:** Symptoms include acute pain in the liver and gallbladder, swelling, and tenderness.
- **Vāyu:** Stones are black or brown, dry or rough; they cause severe pain but mild inflammation and fever.
- **Pitta:** Stones are yellow, red, or green with sharp angles, painful and inflamed.
- **Kapha:** Soft, round, whitish stones, rarely painful.

**Therapies:**
- Purification with aloe or rhubarb (mixed with fennel) is required in acute conditions. Bhū-āmalaki, turmeric, and mānjishṭhā are next used to cleanse the liver and blood.
- Certain herbs break up stones. These include gokṣhura, kaṭukā, and paśhana bedha. Taken with coriander or turmeric, the herb’s actions are directed to the gall bladder.

Dyspepsia (Mandāgni)

Four kinds of gastric fire or digestive activity (jatharāgni) exist: Viṣhamāgni (Vāyu-caused), tikṣhṇa (Pitta-caused), mandāgni (Kapha-caused), and samanāgni (normal digestion). Viṣhamāgni is variable digestion. Tikṣhṇāgni digests normal and excess quantities of food too quickly. Mandāgni cannot digest any food. Samanāgni digests normal quantities of food without causing any difficulties; this is the ideal state of digestion.

Indigestion (Ajīrṇa)

Three kinds of indigestion exist: Āma (Kapha-caused), vidaghda (Pitta-caused), and viṣṭabdhā (Vāyu-caused). [Some authorities suggest three other forms of indigestion: Rasaēśha (indigestion of nutrients), dinapāka (food is digested the next day but without causing difficulty), and prativāsara (indigestion immediately after eating each meal).]
Causes:
Drinking large quantities of water, eating insufficient or excess amounts of food at unusual times, eating unwholesome foods, suppression of natural urges, insomnia, and daytime naps. Mental causes include eating when angry, jealous, anxious, worried, frightened, grieving, miserable, or in pain.

Symptoms:
General: Weakness without exertion, heaviness of the body, not eliminating gas and stool, giddiness, constipation, or diarrhea.
Vāyu: Abdominal pain or distention, gas retention, delusion, and other Vāyu symptoms.
Pitta: Giddiness, thirst, fainting, sour and hot belchings, sweating, burning sensations (e.g., heartburn), and other Pitta symptoms.
Kapha: Abdominal and body heaviness, nausea, belching, swelling of the cheeks and eyes.
Nutrition: Aversion to food, abdominal heaviness, extreme belchings. Pain develops whereever āma resides in the body. Many diseases can develop because doshas travel in the body with āma.
Indigestion is the cause of many diseases. When it is healed, other diseases are healed automatically.

Complications:
Indigestion can lead to fainting, delirium, vomiting, excessive salivation, debility, giddiness, and even death. Insomnia, restlessness, tremors, suppression of urine, and fainting are the five most troubling complications. (Indigestion can cause three other diseases, visūchikā, alasaka, and vilambikā—see below).

Healthy Digestion:
Symptoms include belchings without bad smell or taste, enthusiasm, proper elimination of gas, stool, and urine; lightness of the body, natural hunger and thirst.

Therapies:
Vāyu: Moist heat (fomentation). Herbal combinations include triphalā, yogaraj guggul, hingwastāk chūrṇa, sitopalādī, chūrṇa, laśhnadi vati, and lāvana bhāskar: Other useful herbs include asafoetida, ginger, cumin, and rock salt.
Pitta: Velamina (vomiting with warm salt water). Drinking cold water helps reduce acidic digestion. Haritakī and raw honey can be licked, or haritakī and drākṣhā ingested. Aloe vera, musta, chirāyatā, and mahāsudarṣhan chūrṇa.
Kapha: Fasting until one feels better. The same therapies as Vāyu, plus black pepper, chitrikā, and trikatu (i.e., hotter spices quickly raise the digestive fire).
Nutrition: Rest in bed, dry heat (fomentation); haritakī, and dry ginger. Cardamom, coriander, turmeric, and fennel can be taken with meals daily to maintain health and prevent indigestion.

Visūchikā (Gastro Enteritis)
Symptoms: When persons suffer from indigestion, mad food cravings, careless eating habits, and overeating, they may experience pricking pain (as if needles are sticking them). Other symptoms include fainting, diarrhea, vomiting, severe thirst, burning sensations all over, poor complexion, tremors, pain in the heart area and head, and twisting of the arms and legs. (Therapies below)

Alasaka
Symptoms: Severe abdominal distention, delusion, crying helplessly, upward-moving gas (i.e., blocked downward movement of the gas), not eliminating gas and stool; thirst, belching. (Therapies below)

Vilambikā
Excess Kapha and Vāyu remains in the body and cannot be expelled. This condition is very difficult to heal or cannot be healed.
Therapies:
If these 3 conditions can be healed, therapies include dry heat (fomentation), strong emetics and purgatives, fasting, bathing, or sprinkling emetic or purgative decoction water, and non-oily enemas. Herbs include vachā, hīng, or ativishā with tepid water. Rock salt, ghee, triphalā, pippalī, and tirikatu are also useful. A mixture of pippalī and ginger in hot water is also effective.

Peyā (thin gruel), digestive and appetizing herbs (e.g., cardamom, cumin, coriander, fennel, etc.) are taken when hunger returns.

Anāha
This condition occurs when āma and/or feces accumulate in the digestive tract, obstructing normal movement. Accumulated āma produces thirst, runny nose, burning sensation in the head, stomach pain and heaviness, heart pain, stiff joints in the back and waist, obstructed feces and urine, fainting, vomiting of feces, difficult breathing, and other symptoms of alasaka (see above).

Therapies:
When āma obstructs the digestive tract
1) First, emetics are administered, then digestive herbs and foods.
2) If vomiting of feces does not occur, the body receives dry heat fomentation and digestive herbs are taken.
3) Purgative herb powders can be blown into the intestines with a tube (through the rectum).
4) Purgative herbal past suppositories (vartis) are then used.
5) Persons can take emetic or purgative decoctions.
6) Once āma is removed, non-oily enemas are used (purgative herbs, honey, and rock salt).
7) If needed, an oil enema can also be used.

Colic (Śhūla)
Causes:
Vāyu: Excessive exercise, travel, or sexual intercourse; not sleeping at night, drinking very cold water, eating very dry foods (i.e., dry, astringent, and bitter items), overeating, injury, sprouted grains, incompatible foods (e.g., hot and cold items at the same meal), stale foods, suppression of natural urges, fasting, excessive laughing, or talking.

Pitta: Excessive intake of hot, pungent, sour, irritating, and fermented foods and liquids; anger, overheating, fatigue, overexposure to the sun, and sexual intercourse.

Kapha: Excessive intake of animal products, fatty substances, diary, sugar, nuts, and other Kapha-increasing items and habits.

Tridosha: Indulging in habits of each of the three doṣhas causes tridoshic colic.

Symptoms:
Vāyu: Pain in the heart, ribs, back, waist, and urinary bladder. The pain (pricking and tearing) becomes worse during or after digestion, in the evenings, in cloudy or cold weather. Other symptoms include gas, distention, insomnia, variable appetite, nervousness, and palpitations.

Pitta: Thirst, delusion, burning sensation near the navel, hyperacidity, heartburn, diarrhea, perspiration, irritability, fainting, and giddiness. Colic becomes more painful around noon and midnight during digestion and in rainy weather. Colic is relieved during cold weather and by eating and drinking sweet and cold items.

Kapha: Nausea, cough, debility, anorexia, salivation, stomach pain, white or clear phlegm, congestion, vomiting, feeling full after eating. These symptoms are worse at sunrise and in the spring and fall seasons.

Tridosha: Severe symptoms of all three doṣhas appear throughout the day and are difficult to heal. Practitioners do not attempt to heal incurable cases.

Therapies:
General: Since Vāyu is the underlying cause of colic, air-reducing therapies are advised: fomentation (moist heat application), oil abhyaṅga, and ghee.
Herbs include cardamom, ginger, and fennel for abdominal pain, dispelling gas, and digesting food and āma.HING, nutmeg, chamomile, and jaṭāmānśhī relieve colic pain. Light, simple meals are advised.

Vāyu: Herbs include rock salt, vīdaṅga, chitrak, pippali, hing, lavan bhāskar chūrna, and drākṣā (medicated grape wine). Small, light, and warm Vāyu-reducing foods and liquids are taken. An anti-āma diet is also useful for a few days.

Pitta: First, one drinks cold water and induces vomiting. Thereafter, cool foods, liquids, and lifestyles are advised (i.e., Pitta-reducing). Bitter herbs such as chirāyatā and kaṭukā are suggested. Carminative herbs like fennel, mint, coriander, cumin, and saffron are also helpful. Avipattikar chūrna with a little dry ginger is another useful mixture.

Kapha: This condition requires drinking an emetic decoction followed by vomiting. Dry fomentation (heat application) and heating herbs (e.g., pippali, dry ginger, vachā, trikātu, chitrak) are used, as well as the Vāyu-reducing therapies discussed above.

Tridosha: The above therapies used depend upon the predominant symptoms.

Pārśhya-śūla
Causes, Development and Symptoms:
Excess Kapha in the sides of the body blocks Vāyu, causing abdominal distention and intestinal rumbling. Persons experience pricking pain in the ribs, heart, and bladder; insomnia, no appetite, difficult and painful breathing. This condition is caused by excess Vāyu and Kapha.

Therapies:
HING, rock salt, and tumburu are taken in a barley decoction. Castor oil and drākṣā (medicated grape wine) are also effective.

Kukshi-śūla
Causes, Development, and Symptoms:
Excess Vāyu affects digestion, and when located in the hips and abdomen, interferes with previously eaten meals. Thus, all foods remain undigested. Symptoms include heavy breathing due to accumulated feces. This causes the person to toss in agony, and to find no relief in any position or posture. This condition is caused by excess Vāyu.

Therapies:
Vomiting and fasting are advised if persons are strong. Acidic and appetizing herbs are taken to reduce Vāyu and āma. Dry ginger, hing, brihati, kaṭkāri, vachā, kuśṭā, ativishā, and kuṭaj are recommended. Purgatives, non-oily and oily enemas can reduce accumulated excesses. Oil abhyāṅga and sweating (hot poultices) are useful, as are fermented rice washes.

Cardiac Colic (Hirchula)
Causes, Development, and Symptoms:
Weakened plasma (rasa) causes excess Vāyu (which acts with Pitta and Kapha) in the heart area. This results in colic pain in the heart region. Symptoms include difficult breathing. The condition is caused by excess rasa and Vāyu.

Therapies:
Heart disease therapies are used (see Chapter 14), as well as those mentioned above for Vāyu.

Bladder Colic (Bāsti-śūla)
Vāyu becomes excessed in the bladder because of suppression of urine and feces, causing pain in the bladder, groin, and navel. This causes further suppression of urine, stool, and gas. It is caused by excess Vāyu. Vāyu-reducing therapies mentioned above are used.

Urinary Colic (Mutra-śūla)
Excess Vāyu causes piercing pain in the genitals,
intestines, hips, lower abdomen, and navel areas. This pain prevents the release of urine. Vāyu-reducing therapies are used.

**Abdominal Colic (Vit-śhūla)**

Vāyu becomes excessed when dry foods are eaten, weakening the digestive fire and preventing stool evacuation. This causes excruciating pain in the lower abdominal area. Pain begins on the right or left side, then eventually spreads to the whole abdomen. Other symptoms include rumbling sounds, unquenchable thirst, vertigo, and are followed by epileptic fits. Therapies include fomentation (moist heat application), emetics, non-oily and oily enemas, purgatives, and the Vāyu-reducing herbs mentioned above.

**Annaja-śhūla**

Overeating during weakened digestion aggravates Vāyu, preventing the digestive tract from digesting food. This causes intolerable colic pain. Symptoms include abdominal distention, epileptic fits, nausea, belching, vilambikā (see indigestion), shivering, vomiting, and fainting. Vāyu-reducing therapies mentioned above are used.

_Gulma_ (benign abdominal tumor) therapies are used for all colic conditions.

**Hyperacidity**

Excessive gastric juice activity results in acidic or sour taste in the mouth.

**Causes:**

- **Vāyu:** A variable digestion cannot always digest foods. When food is not digested, āma develops. These undigested food toxins begin to ferment, causing burning sensations.

- **Pitta:** Eating too many hot, spicy, sour, greasy foods and spices (e.g., onions, garlic, red peppers); incompatible foods, alcohol, and overeating. Other causes include eating too many sweets, such as cakes, which ferment and produce acid in the stomach.

- **Kapha:** Weak digestion allows āma to develop when food is not digested. Thus, toxins ferment and cause burning sensations.

**Symptoms:**

- Heartburn, belching with sour taste or fluids, nausea, vomiting.

**Therapies:**

- **Vāyu:** Hiṅgwastāk, rock salt, laštunadi vaṭi, drākṣhā, along with antacids like śankh bhasma, āvipattikar chūrṇa, fennel, and pravāl piśṭi.

- **Pitta:** Pitta-reducing foods and herbs, antacid foods like milk and ghee. Acidic and sour foods are avoided, including bananas (sour post-digestive taste), pickles, wine, and yogurt. Useful herbs include śhatāvarī, licorice, aloe gel, chirāyatā, and antacids like śankh bhasma (conch shell ash) and āvipattikar chūrṇa.

- **Kapha:** Hiṅgwastāk, rock salt, laštunadi baṭi, drakṣa; and antacids like śankh bhasma (conch shell ash) and āvipattikar chūrṇa.

**Acid Gastritis/Acid Reflux (Amlapitta)**

This is an inflammation of the stomach and its lining.

**Causes and Symptoms:**

- Eating incompatible food combinations, spoiled foods, and very sour or acidic foods or liquids increases Pitta in persons with already excessed Pitta. Symptoms include indigestion, exhaustion, nausea, belchings with bitter or sour taste, heaviness, loss of appetite, burning sensation in the chest and throat. Pitta symptoms are twofold, upward (ūrdhvaga) and downward (adhoga).

- **Downward Symptoms:** Thirst, burning sensations, fainting, giddiness, delusion, diarrhea, nausea, skin rashes, poor digestion, hair standing on end, perspiration, yellowish skin.

- **Upward Symptoms:** Vomiting green, yellow, black, blue, red, sour, thin, and sticky materials, followed
by mucus. Other symptoms include bitter or sour tastes from vomiting or belching, burning sensations in the throat, chest, upper abdomen, hands and feet; headache, loss of heat, loss of appetite. Kapha/Pitta fever, circular, itching, studded rashes with numerous pimples.

The longer a person has had gastritis, the more difficult it is to heal.

Vāyu-caused: Tremors, delirium, fainting, sensations of pins and needles, weakness, pain, darkened vision, giddiness, delusion, hair standing on end.

Kapha-caused: Expectorating thick phlegm, heaviness, fatigue, loss of appetite, coldness, weakness, vomiting, white coating on the tongue, burning sensation, itching, sleeping longer and more often.

Vāyu/Kapha-caused: Symptoms of both doṣhas.

Pitta/Kapha-caused: Belching with bitter, sour, and pungent tastes, burning sensation in the chest, upper abdomen, and throat; giddiness, fainting, loss of appetite, vomiting, fatigue, headache, salivation, sweet taste in mouth.

Malabsorption (Sprue)

Causes: Environmental bacteria, poor eating habits, excessive eating or fasting, ingesting overly hot or cold items, eating canned, stale, or junk foods. It also develops from chronic diarrhea, constipation, or dysentery; excessive use of purgatives or colonics, antibiotics, and from excessive mental and physical stresses.

Symptoms:

Vāyu: Variable digestion, white spots or ridges on fingernails, teeth marks on the front arc of the tongue, constipation, abdominal distention, migrating pain, dry skin, cracked tongue, hemorrhoids, anal fissures, emaciation, weak muscles and bones, arthritis. Stools vary from watery to gaseous, hard, and dry movements. One may experience palpitations, anxiety, insomnia, depression, and faintness.

Pitta: Overly strong digestion, dysentery or diarrhea (yellow-colored), abdominal pain, low-grade fevers, infections, inflammation, ulceration, burning sensation, anemia, malodorous feces, white spots or ridges on finger nails, teeth marks on the front arc of the tongue. The tongue marks deepen when angry or irritable (i.e., Pitta-increasing emotional situations).

Kapha: Weak digestion, teeth marks on the front arc of the tongue, mucus in the stool, diarrhea and constipation, dull abdominal pain, congestion, edema, diabetes, white spots or ridges on fingernails.

Therapies:

General: Light, simple, easily digested meals depending upon one's doṣha. Yogurt-water (lassi) improves digestion. If persons are strong, they can tolerate a lassi fast for several days. Kīchārī (basmati rice and mūngdal) should then be introduced into the diet. Absorption-promoting herbs include cardamom, fennel, cumin, harītakī, and drākṣā wine.

Vāyu: Vāyu-reducing foods and lassi with fresh ginger are beneficial. Herbs taken with meals include cardamom, pippali, fresh ginger, cinnamon, fennel, hīṅgwaśtāk, cumin, chitrak, harītakī, laśhuṇādi vati, and drākṣā wine. Useful foods include whole grains and steamed vegetables (i.e., not eaten raw).

Pitta: Pitta-reducing foods and lassi with cardamom are beneficial. Herbs taken with meals include cardamom, fresh ginger, fennel, cumin, chitrak, harītakī, āvīpattikār chūrṇa, and drākṣā wine. Onions, garlic, red peppers, salty, fermented, fried and greasy foods increase Pitta, and therefore aggravate this condition.

Kapha: Kapha-reducing foods and lassi (1/4
cup lo-fat yogurt: 3/4 cup water) with dry ginger are beneficial. Herbs taken with meals include cardamom, *pippali*, dry ginger, cinnamon, *hingwastak*, cumin, *chitrak*, *haritaki*, *trikatu*, *laṣhuṇadi vati*, and *dṛakṣa* wine. Dairy, cold liquids, raw vegetables, salt, and sweet aggravate this condition.

**Food Allergies**

This condition is due to weak immune and nervous systems, and poor digestion—that creates toxins in the body. These systems are weakened through taking antibiotics, junk food and food additives, environmental pollution, anxiety, worry, and stressful lifestyle. Children born to mothers with weak immune systems and allergies may also exhibit these conditions; though breast-fed children are less likely to develop food allergies.

Vāyu *doṣhas*, having the most delicate nervous systems, are more likely to have food allergies. There may be a parallel emotion of not feeling nurtured. Kapha *doṣhas*, with weak digestive fire, may also exhibit food allergies.

**Symptoms:**

**General:** Gas, indigestion, bloating, diarrhea, constipation, congestion, skin rashes, headaches. Certain foods are more likely to cause allergic reactions such as milk and wheat (difficult to digest), corn, soy; nightshades (contain alkaloids) such as eggplant, tomato; strawberries, peaches.

Vāyu: Beans, soy, corn, and other Vāyu-increasing foods.

Pitta: Nightshades and sour fruits (e.g., strawberries, peaches, apricots).

Kapha: Dairy, wheat, and other Kapha-increasing foods.

**Therapies:**

General: Initially, persons need to avoid the foods that cause allergic reactions while taking herbs to improve the digestion (e.g., cardamom, coriander), calm the nerves (e.g., gotu kola), and improve the immune system (e.g., *gudčhī*); follow one’s *doṣha* food plan, exercise, and reduce stress.

Therapies listed under malabsorption are used here. Once the allergies are diminished, stronger immune-boosting herbs like *šhatāvaṛi* and *ashwagandha* can be taken.

**Parasites (Krimi)**

**Causes:** Both internal and external forms of parasites exist. Sweat, Kapha, blood, and feces are the 4 causes. There are 20 species of parasites.

**External (Bāhya):** Parasites are the result of poor hygiene; they are the size, shape, and color of sesame seeds, have many legs, and reside in the hair and clothes. Two types exist: head lice and body lice. Head lice are black, and hide in the roots of hair. Body lice are white and reside in the hairs of the pubis and armpit, and are also found in clothes, particularly in the seams. Both are passed from person to another on combs, brushes, clothes, and other personal belongings, or their eggs are transmitted on loose hairs. They produce rashes, eruptions, itching, and small tumors.

**Internal (Abhyantar):** Arise from aggravated *doṣhas* through unsuitable foods and life-styles, harmful or unethical actions such as scolding, defaming, killing, robbing, or unethical past life actions. The aggravated *doṣhas* invade all the channels inside the body, vitiating the skin, lymph, blood, and muscles, making these areas welcome spots for parasites to live. They are also caused by too many sweets, molasses, milk, yogurt, grains, Kapha grains (Kapha parasites), leafy vegetables (that cause more feces), and green legumes (feces parasites).

Kapha: Parasites reside in the stomach and small intestine. When they increase in number, they move throughout the alimentary tract. Their size and shape vary. Seven species exist. They cause nausea, excess salivation, indigestion, loss of taste and appetite,
fainting, vomiting, fever, gas, abdominal distention, emaciation, excess sneezing and nasal mucus.

**Blood (Raktaja):** Parasites reside in the blood vessels, are very small, without legs, round, copper colored, and are of six species. Symptoms include skin discoloration, burning, itching, pricking pain, raised patches, and symptoms of other skin diseases.

These parasites are related to malaria, filaria, bacilli (leprosy), and viruses in the blood, liver, and spleen. They come from mosquito, flea, and bedbug bites. Some parasites are carried in the alimentary tracts of people who help with health maintenance.

**Feces (Puríßhaja):** Reside in the colon, usually moving downwards. When they increase in number they travel up to the stomach and small intestine. Then they cause the smell of feces in the mouth, belching, and exhalations. They are thick, round, thin, and threadlike, or thick, blue, yellow, white or black, and of five species. They cause diarrhea, dysentery, abdominal pain; they also cause food to remain undigested in the stomach, emaciation, poor digestion, and rectal itching when feces are expelled.

**Sweet**—causes growth of parasites: Kapha/feces—intestinal parasites (round-worms, hook-worms, threadworms, tapeworms, amoebas, and eggs enter the body through infected water and food, when improperly cooked or cleaned. A strong digestion destroys the eggs and parasites, a weak digestion allows the eggs and parasites to grow and harm the person.

**Therapies:** Parasites are more common in Váyu and Kapha doßhas, usually associated with āma or undigested foods. Long-term infestation causes wasting of tissues and deranging Váyu. Parasites are found in the three doßhas in

**Váyu:** Stool

**Pitta:** Blood

**Kapha:** Mucus or mucus membranes, stomach, or small intestine.

**General- Tridoshic:**

1) First, a detoxification diet (āma reduction), avoiding sweets, meats, dairy, fried foods, and yeast products, while eating more lightly steamed vegetables.

2) Purgation first, then 3 to 5 days on antiparasitic herbs. For gentle purgation a cup of *triphala* tea with two teaspoons of castor oil are be taken upon rising. By noon, three to five stools are passed. A stronger purgation involves making a rhubarb tea before bed (1 tsp. rhubarb powder). Rhubarb also has antiparasitical properties.

3) Immune-boosting formulas like siddha *makardhwaj, kuṭajahan vati* and *kuṭajarishtha* help quickly overcome parasites.

**Váyu:** Certain herbs cause agni (digestive fire) to burn up the parasites: *Hiṅg*, black pepper, cayenne, *triphala*, *musta*. A Váyu-reduction diet avoiding rich and sweet foods, and using hot spices and castor oil purgatives. If malnourished or weak, *āshwagandhā, balā*, or ginseng are added.

**Pitta:** Bitter tastes cleanse and reduce worms. Herbs include *vidaṅga* (the main Ayurvedic herb for worms), *kuṭaj* (the main herb for amebic parasites—especially for amoebic dysentery), *kaṭukā, tulsi, betel nuts, musta*, aloe gel, and *chitrak*. Pumpkin seeds may also be eaten freely throughout the day. Castor oil purgatives are also useful. A Pitta-reduction diet includes lots of raw foods, vegetable juices, and greens, and omits hot spices.

**Kapha:** Bitter tastes cleanse and reduce worms, *vidaṅga* (the main Ayurvedic herb for worms), *kuṭaj* (main herb for parasites), *kaṭukā, tulsi, betel nuts, chirāyatā and musta, agni- (digestive fire) promoting herbs to burn up the parasites: *hiṅg*, black pepper, *pippali*, and ginger. Pumpkin seeds may also be eaten freely throughout the day. An anti-Kapha diet with lots of hot spices (consume until sweating begins), sugar, and dairy are avoided; rhubarb root is used as a purgative.
Constipation (Ānāha)

Signs of a Healthy Colon: No tongue coating, easy passing of stool immediately upon waking in the morning. Stools should float (not sink), two to three stools daily.

Signs of an Unhealthy Colon: The back third of the tongue is coated, stools sink, one or no stools passed daily.

Causes: Eating foods that are difficult to digest and/or are Vāyu-increasing; developing as a result of fever or infection, sleeping too much, suppressing the urge to defecate. Other causes include a hectic lifestyle, sexual intercourse in the morning (weakens the downward flow of air/Apāna Vāyu), coffee or tea in the morning (is drying), and a lack of exercise. Mental causes include excess emotions (e.g., worry, fear, anxiety, anger, impatience, nervousness.)

Symptoms:

Vāyu: Dry colon, gas (with or without pain), abdominal distention, brownish coating on the back of the tongue, bad breath, anxiety, headache (because air is pushed upward instead of down and out with the stool), urge to urinate but difficulty passing urine.

Pitta: Usually constipation occurs at the end of fevers because toxins collect in the small intestine and colon. Other causes include eating foods that are too greasy, fried, salty, spicy, pungent, and hot (i.e., Pitta-increasing items). Symptoms include anger, irritability, thirst, sweating, body odor, burning sensation, reddish tongue with yellow coating; bad breath, flushed complexion, headache, and violent dreams. The liver is usually in need of detoxification as well.

Kapha: Causes include sleeping too long, day naps, lack of exercise, and Kapha-increasing foods. Excess mucus develops and clogs the system, causing heaviness, lethargy, fatigue, mucus in the stool, a pale, fat tongue with white or mucus coating, abdominal bloating, dull pain, edema.

Therapies:

General: The best herb for the colon is *triphalā*, which draws toxins from the colon and promotes toning, rejuvenation, and the passage of stool. It is taken in the morning and evening (1/2 to 1 tsp. with 4 times as much water). *Triphalā* is a gentle and mild laxative made from three fruits, *āmalakī, bibhitakī*, and *haritakī*. To achieve a stronger effect, ginger is added to the mixture and *haritakī* is doubled in quantity. When passing stool, squatting is a more natural position for bowel movements.

Vāyu: Vāyu-reducing foods, liquids, and life-style are required. Ingesting *ghee* and sesame oil will moisten the colon, as will dairy and small quantities of oily foods like almonds and sesame tahini. Boiled milk with *ghee* and cinnamon are good to take before bed. Digestive herbs include ginger, cardamom, and fennel. *Triphalā* is excellent, but castor oil (2 tsp. in a cup of boiled water before bed) is stronger and may be required if *triphalā* is not effective. Castor oil doses need to be adjusted (more or less) according to individual needs. Herbs to boost digestion are also required; they include rock salt, *hīṅg, lavan dhāskar chūrna, Ishāb gol* (2 tsp.) taken in 1 cup of warm water before bed also relieves constipation. Dry foods (e.g., cabbage family, chips, beans) increase gas and constipation. Non-oily and oily enemas are also useful (see Chapter 7).

Pitta: Pitta-reducing food, liquids, and life-style are required. *Triphalā*, aloe vera, and fennel cleanse the colon, small intestine, and liver (1/2 tsp. before bed). Warm milk and *ghee* before bed is beneficial. A rhubarb and fennel purgative is useful when constipation is not resolved by the therapies just mentioned. Before taking the rhubarb purgative, oil *abhyaṅga* and sweating therapies are required to move toxins in the body back to the small intestine where they first originated.

Kapha: Kapha-reducing foods, liquids, and lifestyle are required. Fasting, exercise, mental stimulation, and less sleep help heal this condition. Sweets, dairy, yeast products, salt, fried and fermented foods aggravate this disorder. *Triphalā*, aloe, and rhubarb are useful as a laxative and purgative. Hot
spices are also needed to reduce fat, mucus, and toxins in the body (e.g., dry ginger, black pepper, pippalí, trikatu). One or 2 tsp. of herbs in a cup of hot water before sleep reverses this disorder. A non-oily enema with the above herbs cleanses the colon.

**Hemorrhoids (Arṣhas)**

**Causes:** Simultaneous vitiation of all three doshas weakens the skin, muscles, and fat, obstructing the veins in the muscles of the rectum. The predominating doṣha will determine the main cause and symptoms.

**Varieties:** Two types of hemorrhoids exist: those that are congenital or those acquired occurring during one’s life. Their symptoms are either dry or bleeding.

**Congenital (Sahaja):** Due to improper or unhealthy activities of the parents or fate. This produces tridoshic hemorrhoids that can be checked, but not healed (as with all hereditary diseases). They are dry, face inward or outward; some are round, irregularly spread or matted together, yellowish-white, usually small, and accompanied by secondary diseases.

**After Birth (Janmotta-raja):** Five types of this disease can occur: Vāyu, Pitta, Kapha, Tridoshic, and blood-induced. Vāyu and Kapha cause dry (śuṣkha) piles, while Pitta and blood cause bleeding hemorrhoids.

**Congenital Symptoms:** Apāna Vāyu, being obstructed from birth, moves the air upwards, aggravating the other 4 Vāyu sub-doṣhas, Pitta, and Kapha. This develops the following conditions. Persons are born thin, lean, emaciated, and weak, with excessive gas, urine, and feces that may be obstructed. Other symptoms include poor complexion, urinary tract stones, and gravel. Feces can vary, from constipation or dryness to diarrhea, or may be normal. Sometimes feces have toxins and mucus. They can be white, pale, green, yellow, reddish, thin, dense, and slimy.

Severe pain may develop in the navel, urinary bladder, and pelvis areas. Other symptoms include dysentery, hair standing on end, urinary disorders, diabetes, intestinal gurgling, distention, a sensation of stickiness in the heart and sensory organs. Persons may experience excessive bitter and sour belching, poor digestion, irritability, weakness, and small amounts of seamen. Additional symptoms include frequent coughs, difficult breathing, bronchial asthma, thirst, nausea, vomiting, anorexia, indigestion, chronic rhinitis, sneezing, fainting, and headaches. Persons may develop low, weak, hoarse, and broken voices; ear diseases, fevers, joint and bone pain associated with general weakness. Stiffness in the side of the chest and abdomen, urinary bladder, heart area, back and lumbar regions can occur. Mentally, one is very thoughtful, giddy, or lazy.

**Acquired Hemorrhoids**

**Causes:**

**General:** Hemorrhoids are caused by excess aggravation of the doṣhas through improper diet and lifestyle that weaken the digestive fire. They may be caused by excess sex, riding, straining, sitting for long periods on uneven or hard seats, or on one’s heels. Other causes include enema nozzles, rough surfaces, washing with very cold water, straining during defecation, and suppression or early release of gas, urine, or feces. Emaciation caused by fever, abdominal tumors, diarrhea, excess āma, duodenal disorders, edema, anemia, and overexertion can also cause this disease. For women this disorder can be caused by abortion, miscarriage, and abnormal fetus development. This leads to an accumulation of undigested food (toxin waste or āma). Feces become lodged in the folds of the rectum, hardening and causing friction, thus developing hemorrhoids.

**Premonitory Symptoms:** Weak digestion, weak thighs, twisting pain in calves, dizziness, enfeeblement of parts of the body, swelling of eyes,
diarrhea or constipation, gas with lower abdominal pain, cutting pain in the anus; feces are difficult to eliminate with accompanying noise. Other symptoms include intestinal gurgling, abdominal distention, emaciation, excess belching, excess urine, and insufficient feces, not feeling the need to defecate, hot fumes, acidity, pain in the head, back, and chest, exhaustion, skin discoloration, stupor, weakened sense organs, anger, and unhappiness.

Development:

**General:** Downward moving air (Apāna Vāyu) moves upward because of obstructions of the rectum. This aggravates the other four forms of Vāyu (Prāṇ, Udān, Vyān, Samān) in the body, as well as the urine, feces, Pitta, Kapha, the tissues (dhātu), and their sites. Thus, digestion is weakened, and āma and feces accumulate and sit in the folds of the rectum.

Poor digestion, accumulation of sweat, urine, and feces can develop by eating too many heavy, sweet, cold foods and liquids that block the channels of circulation and cause burning sensations. Also, eating mutually contradictory foods, eating before the last meal is digested, eating too small portions, junk food or stale food, animal products or excessive amounts of pastries can cause trouble. Other causes include dry or raw vegetables, vinegar, garlic, pickles, heavy fruits, fermented wines, polluted water. External causes include excessive oleation therapy, not eliminating toxins, wrong use of enema therapy, lack of exercise, excessive sexual acts, and day naps.

When Apāna Vāyu is excessive, it pushes feces to the anal sphincter and aggravates it, developing hemorrhoids. Apāna Vāyu is deranged from sitting on rough, hard, or uneven seats, bumpy rides, excessive sexual intercourse, enema nozzles improperly inserted, too much cold water, and scratching the anus. Other causes include straining in life and in passing feces, suppressing the natural urges, miscarriage, pressure of the uterus during pregnancy, and abnormal delivery.

**Vāyu:** Eating astringent, pungent, bitter, dry, cold, and light food, eating too little food or fasting, drinking sharp alcohol, sex, living in too cold an environment, hard exercise, grief, and exposure to the wind.

**Pitta:** Eating pungent, hot, salty, burning, and sharp foods (e.g., onions, garlic, cayenne), straining exercise, exposure to the sun and fire, living in very hot places, drinking alcohol, envy, anger, and impatience.

**Kapha:** Eating sweet, oily, cold, salty, sour, and heavy foods, eastern winds, living in cold climates, mental lethargy.

**Tridoshic:** Caused by combinations of foods and life-styles mentioned above.

Symptoms:

**General:** Severe emaciation, lack of enthusiasm, helplessness, a weakened, broken voice, pale complexion, weakened tissues, and pain in the vital organs. Further symptoms include cough, thirst, bad taste in the mouth, difficult breathing, nasal mucus, exhaustion, faint body pains, vomiting, excessive sneezing, edema, fever, impotence, deafness, and blindness. Persons may develop urinary gravel or stones, worry, spitting, loss of appetite, pains in all the bones, joints, heart, navel, anus, and groin. Other symptoms include oozing from the rectum, hemorrhoids (either dry or bleeding—yellow, green, red, or slimy) may occur.

**Vāyu:** Dry, tingling, shriveled, bluish-red, uneven, coarse and hard, sharp, cracked, associated with pain, cramps and excessive itchiness, numbness, and tingling sensations. Other symptoms include severe pain in the head, ribs, shoulders, waist, thighs and groin, sneezing, and belching. Further disorders include food not moving through the digestive tract, sudden heart pain, loss of taste or appetite, cough or difficult breathing. Irregular digestion, ringing in the ears, dizziness, blackened skin, nails, feces, urine, eyes, and face may occur. Feces disorders include small quantity with noises and straining, or dysentery followed by painful release of frothy, slimy fluid. If this is not healed, it will lead to abdominal tumors, enlargement of the spleen, abdomen, and prostate.
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Oily and hot things relieve this condition.

**Pitta:** Thin, soft, flabby hemorrhoids are blue, red, yellow, blue, or black in complexion, exuding thin blood with a foul smell and burning sensation in the body. Other symptoms include asthma, ulceration, fever, perspiration, excessive sweating and discharge, thirst, fainting, and loss of taste and appetite. Further disorders are delusion, heavy stool, brown, green, yellow or deep yellow complexion, eyes, and nails. The stool becomes yellow or red, and bloody, burning, and itching. Colic or pricking pain, yellow or green loose stools or diarrhea develops. Copious, yellow and malodorous urine and stool develop. Cold things bring relief.

**Kapha:** Hemorrhoids are deeply rooted, large, swollen, thick, hard, round, white, and bulging. They may be oily, greasy, smooth, with dull pain (but painless to the touch), stiff, and rigid. Other symptoms include severe itching, cutting pain in the anus, urinary bladder, and navel region. Further developments include cough, difficult breathing, nausea, salivation, anorexia with mucus, and urinary disorders (e.g., dysuria, diabetes, stones, gravel). Persons may experience vomiting, excessive spitting, cough, cold, impotence, dull head pain, and fever with shivering. Feces symptoms include straining to eliminate, containing mucus and excess elimination. The stool can be reddish, white and sometimes with slimy discharge. The urine and stool are heavy, slimy, and white. Complexion becomes yellowish-white and greasy; there is constant edema, and the organs feel as though covered with sticky material. The mouth has a sweet taste. Tuberculosis and poor digestion associated with acute diseases caused by áma (undigested food toxins) can develop. This is a chronic condition. Dry and hot things bring relief.

**Tridosha:** Symptoms of all three doṣhas will appear simultaneously.

**Blood:** Hemorrhoids caused by blood aggravation have symptoms similar to Pitta and have the look of Vāyu. Feces are hard, and hemorrhoids may bleed suddenly. This bleeding can lead to a greenish or pale complexion and to other diseases associated with loss of blood, strength, enthusiasm, and sensory abilities. The most serious secondary complication to arise along with hemorrhoids is constipation. The most serious forms of hemorrhoids occur with cardiac and/or rib pain, limb pain, vomiting, thirst, and inflammation of the anus. Almost as serious are symptoms of hand, leg, face, navel, anal, or testicle edema. In these cases, hemorrhoids can only be controlled, but they cannot be healed. Also in this category are hereditary symptoms due to tridoshic causes, when found in the internal anal sphincter.

If persons are strong and have good digestion, their hemorrhoids can be healed. Hemorrhoids may last for a long time when they are caused by the simultaneous imbalance of two doṣhas, when they are congenital, when they are tridoshic, or when they are found in the innermost folds of the rectum. However, they can be controlled if the digestive fire is adequately strengthened. Those hemorrhoids caused by two doṣhas found in the second rectal fold or those that have existed more than one year (chronic) are difficult to heal. Those caused by only one doṣha, found in the outer folds and that are non-chronic, are easily healed. Some suggest surgery or cautérization with alkalis.

There are 3 additional places where piles may occur: in the male organ (discussed later), at the navel (being slippery and soft), and on the skin as warts.

**Therapies**

**General:** Herbs of neem, triphalā, gudūchi, licorice, chitrak, vidānga, and pittapapra are most effective.

Hemorrhoids are classified into 2 main categories, dry and wet. Those caused by Vāyu and Kapha fall into the former category, those caused by Pitta and blood aggravation fall into the latter. Here blood is considered wet, and although Kapha hemorrhoids are oily, greasy, slimy, etc., they are considered dry.
Dry Symptoms and Therapies: With numbness, edema, and painful lumps, the mass is first smeared with *triphalá, bilwa,* or *chitrak* medicated oils. Afterwards, warm or oily compresses (fomentation) of barley, or sesame seed powder, lukewarm compresses of *vachá* powder, corn flour with sesame oil or *ghee,* dry radish pulp are applied.

Next, herbal water made from herbs of *bilwa,* *vāsāk,* *arka,* and castor oil may be sprinkled on the areas of the navel and anus. Persons may take sitz baths with water decoctions made from *triphalá,* *bilwa,* yogurt-water, whey, or radish leaves. One prepares for the sitz bath by smearing warm *triphalá* oil or *ghee* on the hemorrhoids.

Aromatherapy includes burning and inhaling *arka* root, *vidańga,* barley, *aśhwagandhá,* or *Pippalí* mixed with *ghee.* Ointments are also used, mixing sesame oil, *ghee,* or warm water with herbs until the mixture becomes a paste. The paste is smeared on the masses. Herbs used include *pippalí,* *chitrak,* turmeric, *triphalá,* and cane sugar. Ointments are specifically useful when there is edema, stiffness, itching, and pain.

Herbs that reduce the various *dośha*-caused hemorrhoids are also used in the above therapies (i.e., cold, bitter herbs for *Pitta*; warm, oily herbs for *Vāyu;* bitter and warm herbs for *Kapha*). Bloodletting is administered (by qualified practitioners) when the above therapies do not work.

Herbal powder mixtures (*chūròas*) are also ingested; the mixture depends on the prevailing *dośha* causing the hemorrhoids. *Triphalá* is a good general *chūrṇa.* Hot spices like ginger, *pippalí,* and black pepper (*tikatu*) are used for *Vāyu* and *Kapha* conditions. These also help improve the digestive power, improve appetite, stimulate the downward movement of air (*Apāna* *Vāyu,* reduce swelling, itching and pain, promote strength and complexion. Barley, turmeric, *triphalá,* and *vidańga* are useful for *Pitta* conditions.

When the patient suffers from both hemorrhoids and constipation, recipes include *triphalá* decoction, *triphalá* with yogurt-water (*lassi,* or just *haritaki* with *lassi.* *Lassi* (buttermilk) is considered the best medicine for healing hemorrhoids caused by *Vāyu* and *Kapha* (a teaspoon of *ghee* or sesame oil may be added for *Vāyu* conditions). Depending upon the person’s strength and the season, they may take buttermilk (*lassi*) from 1 week to 1 month, gradually increasing and decreasing the number of glasses per day. [1 month example: 1 *lassi*—first day, 2 *lassis*—second day...adding 1 *lassi* per day until 15 *lassis* on the 15th day. On the 16th day—14 *lassis,* the 17th day—13 *lassis*...reducing the amount by 1 each day until 1 *lassi* on the 30th day.

If the person is weak, then *lassi* is given mornings and evenings. When persons are strong, they may mix fried barley flour with *lassi* for evening drinks. Rock salt (*saindav namak,* found in any Indian grocery store, may be added to the drink. Meals are eaten using foods that balance the person’s *dośha.* After meals *lassi* with *ghee* or oil, mixed with *basmati* rice is taken.

There are 3 types of *lassi:* (one for each *dośha*), *Vāyu’s lassi* is made with whole milk. *Pitta’s lassi* is made with skim milk. *Kapha’s lassi* is made with fat-free milk. *Lassi* cleanses the circulatory channels, enabling the plasma (*rasa*) to reach and nourish all 7 tissue layers (*dhātus*). It is said that hemorrhoids healed with *lassi* will not develop again.

Other useful foods and drinks:

1) Thin gruel (*peyá*)—rice flour, *pippalí,* *chitrak,* *bilwa,* *lassi,* fried in *ghee* or oil for *Vāyu* hemorrhoids. A *peyá* mix is 50 gms. (1.76 oz) *basmati* rice cooked with 8 times as much water.

2) Thick gruel (*yavágú*)—*Basmati* rice with *pippalí,* *lassi,* black pepper for *Vāyu* and *Kapha.* A *yavágú* mix is 50 gms. *basmati* rice cooked with 2 to 4 times as much water.

3) Vegetable soup—boiled and dry *pashana bedha,* dried radish, *bilwa,* *lassi,* any astringent herbs (e.g., raspberry) for *Pitta*.

4) For hemorrhoids with constipation—drinks consisting of cane sugar, *ghee,* barley, *gokßhura,* and *lassi* are for all *dośhas.*

Cane sugar, barley flour, pomegranate juice, boiled water, and black salt for *Vāyu.*
Barley, honey, pippali, dry ginger, black pepper, rock salt, and lassi for Kapha and Vāyu.

5) Green leafy vegetables are especially good for Pitta.

6) Fresh white unsalted butter with sugar and sesame seeds also heals this disease if taken for a long time.

Enemas:
1) For gastritis (upward moving air [Upāna Vāyu]—chitrak, pippali, bilwa, licorice decoction). This is an anuvāsana enema.

2) Medicated enema for Vāyu—milk, decoction of daśhmūl, castor oil, and black salt. This is a nirūha enema.

Bleeding Hemorrhoid Therapy: Two types of this therapy exist: when Pitta is predominant, and when Kapha or Vāyu are secondarily aggravated.

Signs of Vāyu as a secondary cause—gravish color, hard and dry stool, not releasing gas through the anus, blood from hemorrhoids is thin, reddish, and foamy, pain in lumbar, thighs, and anus, great weakness. This is caused by drying foods and lifestyles. [Vāyu predominance—develops even in Pitta and Kapha excesses if bleeding is excessive.]

    Therapies include oily and cold foods and lifestyles.

Signs of Kapha as a secondary cause—stool is loose, yellow, white, dry, heavy and cold; blood from hemorrhoids is dense, thready, pale yellow, and slimy. There is sliminess and numbness in the region of the anus. This is caused by heavy and dry foods and lifestyles.

    Therapies include dry and warm foods and lifestyles. First, detoxifying or elimination therapies (e.g., fasting, purgation, emesis) are recommended, then herbs are taken.

Hemostatic Therapies (stopping bleeding): When toxic blood is exuded, continued bleeding is necessary to release the toxins. Should bleeding be stopped too soon, it can lead to various other diseases of Rakta Pitta. Examples include bleeding from other parts of the body, fever, morbid thirst, weakening digestion, anorexia and jaundice. Other disorders include edema, colic pain in the anus and pelvic areas, skin diseases in the lumbar region and thighs, anemia, retention of gas, urine, and stool, headache, and heaviness.

    Bitter drugs stimulate the digestion, metabolism, and stoppage of bleeding. If Vāyu is predominant even after the toxins are eliminated, then oily liquids, massage, and anuvāsana enemas are suggested. If Pitta is the only cause of the illness, and bleeding occurs in the summer, then hemostatic therapies are immediately given to stop the bleeding.

Hemostatic herbal decoctions: Kutaj, ginger (coagulates blood), sandalwood, neem, musta, bilwa, nāgkehar, pittaprapra, red lotus, white lotus, balā, and cinnamon.

Recipes: Fried barley flour with any of the above herbs, onions taken alone or with barley and sugar (or with lassi, butter, and sesame seeds).

    Sprinkling water, sitz baths, and ointments made from the above herbs also help stop bleeding. Water decoctions include licorice, arjuna, neem, and vāsāk. Bath herbs include sandalwood and licorice. Ointments include ghee with sandalwood and neem oils.

    If rectum prolapse (determined by feeling a Pitta/Vāyu pulse) or burning or stickiness in the anus occurs, then it is rubbed with sesame oil or ghee and manjiṣṭhā, licorice, sandalwood and neem, honey, and ghee, red and white sandalwood.

Continuous Bleeding Therapy: Forehead paste and soup made of dūrba (the best blood coagulative), sandalwood, and ghee. Also, anuvāsana enemas with the luke-warm upper portion of ghee, dūrba, and sandalwood.

Summary: Vāyu uses oily, sour and sweet therapies, Pitta uses bitter, dry and cool therapies, Kapha uses hot therapies.

Either hemorrhoids, diarrhea, and sprue (grahanī—malabsorption, anemia, and gastrointestinal disorders)
can cause the development of the other 2 diseases. They develop from poor digestion and are healed by strengthening the digestive power. Generally hemorrhoids are healed by eating fried vegetables, thick barley gruel, vegetable/ghee soup, milk, and lassi.

**Bloating**

**Due to Hemorrhoids (Udāvarta)**

Causes: Vāyu is aggravated in the colon by eating air-increasing foods and drinks, i.e., foods that are bitter, astringent, and dry (e.g., broccoli, barley, apples, most beans, and dry cereals).

Developmental Symptoms: The accumulated air then becomes aggravated, blocking the downward movement of Vāyu (Apāna). This dries the moisture in these channels, obstructing the movement of feces, gas, and urine.

Following this, severe pain develops in the lower abdomen, ribs, back, and heart area, along with gripping abdominal pain, nausea, cutting pain in the rectum, severe and constant pain in the urinary bladder; cheeks may swell. Vāyu moves upward.

The next stage of symptoms includes vomiting, anorexia, fever, other Vāyu diseases of the heart, duodenum, and urine suppression. Other disorders include dysentery, deafness, blindness, difficult breathing, headache, cough, nasal mucus, mental anxiety, worry or fear, thirst, bleeding, abdominal tumors, and enlarged abdomen. Being secondary complications, these diseases—when associated with hemorrhoids—are difficult to heal. Therefore, constipation is the main complication to heal before these other symptoms appear.

Therapies:

* Triphalā—Vāyu
  Castor oil—Pitta, Pitta/Vāyu—2 teaspoons in a cup of hot water before bed.
  Rhubarb—for stronger measures Senna—the strongest therapy.

Therapies include oil massage (oleation) followed by sudation (sweating). Afterwards, oleation and sudation herbal suppositories are given, made of pippali, madanphal, charcoal ash, mustard, and jaggery. In difficult cases castor oil purgation and nirūha basti (enema) (mainly using castor oil) are used.

**Obesity**

Causes: Generally, acceptable weight levels depend on cultural beliefs. Westerners aim at the slim, Pitta form. More ancient cultures praise Kapha forms (where physical activity is also more prevalent). Thus the definition of over-weight may be determined by whether it causes health problems.

Causes of overweight include overeating, excessive eating of heavy or cold things, and oversleeping and lack of exercise. Other causes include hormone imbalance, emotional sentimentality, clinging, loss of love or low self-worth, insecurity, and poor digestion. Weight-reducing and appetite-suppressing drugs can weaken the digestion and increase air (thereby aggravating Vāyu). When overweight causes poor digestion, nutrients are not absorbed. Even after eating, the body does not receive the nutrients. So it sends a message to the brain to eat again. Even still, the digestive fire is unable to extract nutrients from the food. Thus, a vicious cycle of eating and overeating develops (absorbing little or no nutrition).

Vāyu: Sudden and fluctuating weight: (over, under, normal), variable hunger, eating lots of sugar to calm the nerves. Eating offers a feeling of security.

Vāyu/Kapha: This constitution reflects a nervous mind and weak digestion. Pitta: Overeating is their main cause because appetite is strong. There may be addiction to sugar and red meat. Weight develops muscle and flabbiness.

Kapha: This is the most common dosha that develops obesity, slow metabolism, easy weight gain,
continuous appetite (addicted to eating), hypothyroid or other hormonal conditions that cause retention of weight, mainly water and fat retention, weak pancreas and kidneys, low pulse and energy, flabbiness, pallor, moist complexion and skin, excess phlegm or saliva, subcutaneous fat deposits and benign tumors may develop.

Therapies:
General: A mild, long-term reducing plan is more natural than crash diets. Winter is not a good time to begin dieting because the cold can lower one’s resistance and body heat. Reducing or lightening therapy is needed, with a light diet, fasting, digestive (spicy) herbs, mild laxatives, and tonics like guggul (1 gram 3 times daily) or šhilājit (1/2 gram twice daily). This reduces obesity in a few months. Brāhmī calms the mind for conditions of excessive eating. Vāyu: Vāyu-reducing herbs, diet, and lifestyle, complex carbohydrates (whole grains and starchy vegetables), avoidance of refined sugar, fewer hot spices and more sweet digestives like cardamom, coriander, brāhmī, jaóámáò¤hí, and a¤hwagandhá calm the mind. Guggul helps cleanse and warm the body.

Pitta: Pitta-reducing foods, avoiding meat, fish, oily, greasy, or fried foods, sugars, and desserts. Raw salads, green herbs, and chlorophyll, digestive bitters and bitter laxatives are the best foods to reduce weight and counter sugar addiction. Herbs include aloe vera gel, katukā, turmeric, bhūdimalaki.

Kapha: Kapha-reducing foods, avoiding refined sugars, salt, dairy, sweet fruit, bread, pastry, meat, fish, fruit juices, cold liquids, and oils. The best foods for digestion are sprouts: their enzymatic properties help digestion. Meals are eaten after 10:00 a.m. and before 6:00 p.m. Hot spices and fasting (if one is strong) help raise the metabolism. Spice teas, vegetable juices, steamed vegetables, beans, and whole grains are also advised. Suggestions include less sleep, no naps, and strong, aerobic exercise. Hot digestive herbs like black pepper, ginger, turmeric, and t^ikatu burn up fat and raise the digestive fire. Bitter herbs reduce fat and dry water. Bitters include kaṭukā, myrrh, triphalā, and guggul. Gokßhura is a gentle diuretic. Šhilājit helps the kidneys. brāhmī is a useful nervine to calm the mind.

Candida (Yeast)
Cause: Usually starts in GI tract, then moves to the blood and other organs. Candida is generally caused by weak digestion due to āma (toxin). It is usually due to high Vāyu or Kapha, but it can also be caused by Pitta. Excessive use of sugars, drugs, antibiotics, frequent colds and flu, weak nervous system, worry, fear, grief, and anger can also cause candida.

Symptoms:
General: Chronic low energy, low-grade fevers, variable digestion, poor immune functioning, and food allergies.
Vāyu: Insomnia, lower back pain, dry skin, nervous, restless, light-headedness, ringing ears, depression, gas, bloating, constipation, and variable energy.
Pitta: Fever, thirst, burning, hyperacidity, and infections.
Kapha: Phlegm, frequent colds and flu, swollen glands, edema, heaviness, dullness, and excess sleeping.
Dual and Tridosha: Symptoms of 2 or all 3 doßhas.

Therapies:
General: This condition is treated similarly to parasites. The goal is to destroy the yeast and boost the immune system. This is achieved through restoring digestive and immune strength. Refined sugars, white bread, yeast products, dairy, sweet fruit, raw foods, and cold drinks are avoided.
Vāyu: Antifungal herbs include asafoetida, garlic, ginger, pippali, trikatu, triphalā, vidāṅga, musta. Vidāṅga and musta are antifungal but deplete the immune system, so they are best used for only 1 or 2 weeks. Digestive herbs include cardamom, cumin, ginger. Immune herbs include brāhmī, guðūchí, balá, yogaraj guggul, and saffron. Later, šhatávari and a¤hwagandhá are taken.
Pitta: Vidāṅga and musta are used as antifungal herbs. Digestives include coriander, fennel, and turmeric. Immune herbs include brāhmī, guðūchí, balá, kaishore guggul, saffron, and neem. Later, šhatávari is used.
Kapha: *Viðāṅga* and *musta* as antifungal herbs: cardamom, ginger, *asafoetida*, *trikatu*, and *triphalā* as digestive herbs. Immune-boosting herbs include *gokṣhura*, *brāhmi*, *guduchi*, *balā*, saffron. Also *guggul* and neem are used.

Lyme disease has been helped by Pitta-type candida therapies and antibacterial herbs. We have found this therapy to be helpful in all lyme disease cases at our center.

**Ulcers**

Inflamed ulcers are discussed in the next chapter. Here stomach ulcers are reviewed. When the mucus lining of the stomach becomes inflamed, one experiences pain, burning sensation, and eventual bleeding. The current Western view of ulcers is that they are caused by bacteria. Both viewpoints are discussed below.

**Bacterial Therapies:**

Āyurvedic therapies include antibacterial therapies.

Vāyu: Garlic, sandalwood, jasmine, turmeric.

Pitta: *Chirāyatā*, golden seal, aloe, sandalwood, jasmine, turmeric.

Kapha: Garlic, golden seal, aloe, sandalwood, turmeric.

**Inflammation Therapies:**

Usually these conditions develop from mental stress, worry, overwork, nervous sensitivity, etc. Foods also can play a part in this condition: for example, eating overly hot and spicy foods and drinking excessive amounts of alcohol.

General: It is best to follow a bland food plan with easily digestible items. A milk fast is beneficial. Alcohol and smoking aggravates ulcers, as do garlic, onions, pickles, vinegar, and salt. Bananas and the nightshade family of vegetables and fruit can also cause trouble. Therapies for hyperacidity are recommended here. Herbs to protect the mucus lining of the stomach are useful, and include aloe gel, *šhatāvari*, and licorice.

Vāyu: Symptoms include more pain than burning sensation, feeling cold, light-headedness, anxiety, with insomnia, gas, constipation, abdominal distention, and palpitations. Heat applied to the stomach brings relief. Excessive meals of dry and light foods can dry up the mucus secretions causing an ulcer. Thus a Vāyu-reducing diet is recommended. After a bland diet is followed for some time, spices can be safely used, such as *hingvastāk, lavan bhāskar chūrṇa*, and *trikatu* (unless the tongue is dry, cracked or reddish). These herbs are taken with warm milk or ghee.

Pitta: Burning sensation is the predominant symptom. Anger and impatience are mental causes of Pitta ulcers. A Pitta-reduction diet is advised, along with bitter herbs like aloe, barberry, *chirāyatā*, *kaṭukā*, and *mahāsudarśhan chūrṇa*; also demulcents like *šhatāvari*.

Kapha: Ulcers are rare for this *doṣha*. Physical symptoms include white or clear phlegm, nausea, lack of appetite, dull pain, and heaviness. Mental causes include greediness, grief, or emotional attachment. Herbs to digest mucus are recommended (e.g., *trikatu*, *pippali*, black pepper, and dry ginger).

**Āma**

Āma has been discussed throughout this book. When āma (undigested food toxin) is present it can cause many diseases. Thus, one can follow a special āma-reducing diet that mainly decreases excess Kapha (because foods that increase Kapha increase āma). An anti-āma diet is depleting, so the length of time persons should adhere to this diet depends upon their physical strength. Kapha *doṣhas* can stay on this plan for long periods of time. Pitta *doṣhas* eventually need to introduce rejuvenation therapies. Vāyu *doṣhas*, the weakest of the constitutions, are advised to stay on this diet for only 1 week before adding rejuvenating herbs and foods. The chart below lists āma-reducing foods. Foods are chosen from the āma-reducing column, according to one’s *doṣha*.
## Āma-Reducing Diet

<table>
<thead>
<tr>
<th>Āma Reducing</th>
<th>Āma Increasing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemon, lime, grapefruit, pomegranate, cranberry</td>
<td>Sweet fruits</td>
</tr>
<tr>
<td>Steamed veggies (Vāyu and Kapha)/ Raw (Pitta). Best sources: sprouts, vegetable juices</td>
<td>Potatoes, mushrooms, carrot juice (pure or unmixed is too sweet)</td>
</tr>
<tr>
<td>Whole grains (oats and wheat in moderation); <em>kichārī</em></td>
<td>Breads, pastries, white flour products containing yeast</td>
</tr>
<tr>
<td><em>Mūng</em> beans (<em>dal</em>)</td>
<td>All other beans</td>
</tr>
<tr>
<td>Pumpkin seeds in moderation</td>
<td>Nuts and seeds</td>
</tr>
<tr>
<td>Acidophilus, yogurt water (shaken - <em>Takra</em>)</td>
<td>Dairy</td>
</tr>
<tr>
<td>Ghee (moderation), mustard and flax oils</td>
<td>Pork, meat, fish, poultry, eggs, lard</td>
</tr>
<tr>
<td>Raw homey</td>
<td>Oils</td>
</tr>
<tr>
<td>Spices</td>
<td>Sugars</td>
</tr>
<tr>
<td>Warm liquids (e.g. herb tea)</td>
<td>Salt</td>
</tr>
<tr>
<td></td>
<td>Cold liquids, coffee</td>
</tr>
</tbody>
</table>

### Abdominal Digestive Organs

- Esophagus
- Diaphragm
- Stomach
- Spleen
- Liver
- Gall Bladder
- Duodenum
- Pancreas
- Transverse Colon
- Ascending Colon
- Small Intestine
- Peritoneum
- Descending Colon
- Cecum
- Appendix
- Sigmoid Colon
- Rectum
Chapter 16

Infections or Wounds
Fever, Abscess, Sinus, Wounds, Inflamed Ulcers, Fractures/Dislocations

Fever (Jwara)

Fever, known as the lord of diseases, is said to be the most painful of all diseases. Its heat destroys the ojas (life sap) and afflicts the body, senses and the mind. It was the first disease of humans and is the first illness to develop among all diseases. Fevers afflict the entire mind and body. It is considered the most powerful of all diseases because it produces various forms of death and is also present during birth.

The Vedic mythology of fever states that it originated in Lord Rudra (Śiva—the destroyer of ignorance) who unleashed his wrath on the asuras (demons). In the process, the gods (elements of nature) became afflicted with burning sensations and pain, and all creatures became unconscious. The gods propitiated Śiva who restored them to health. He said that anger will take the form of fever, afflicting people at birth, death, and when they do not follow their prescribed Ayurvedic life-styles. In short, people living virtuously will not suffer from fever. Fever causes emaciation, delusion, and heat discomfort, caused by unhealthy lifestyle habits and improper conduct.

In conventional medicine (allopathic) fever is also the predominant and common symptom of all illness. Fever is seen as the first warning the body gives in response to any imbalance or infection.

Eight Fever Types

There are 8 major forms of fever: Vāyu, Pitta, Kapha, Vāyu/Pitta, Vāyu/Kapha, Pitta/Kapha, Tridośha (Sannipātika 13 types), and external causes (five types). Both tridośha fevers and external causes can be provoked by one or two predominating dośhas, and the blockage of life sap (ojas). Five varieties of recurring fevers (viśhamsājwara) also exist (malaria-related). Fevers have three stages, which will be detailed later.

Cause and Development of Fever

Improper or excessive use of oil, inflammation, over fatigue, wasting, indigestion, intake of bad, toxic or poisonous substances, poor diet, sudden change of diet or weather, poor conduct, grief, anger, passion, toxic fumes, malefic planets and stars at birth, spells, curses, or factors related to child birth (i.e., miscarriage, untimely delivery, improper self-care after delivery or during the first accumulation of breast milk after delivery).

Development: The dośhas thus becoming vitiated and

1. Enter the stomach and intestines (āmāśhaya) [each respective dośha, Vāyu, Pitta, Kapha, when
entering the āmāśhaya will aggravate and develop into its respective doṣha fever.

2. Mix with āma (undigested food toxins)
3. Lodge in the plasma or lymph chyle (rasa) due to their inherent heat.
4. Then, they mix with the plasma, obstructing the plasma (rasa), hemoglobin (rakta), muscle (māṃsa) and sweat channels (sweda srotas).
5. Next, it pushes the agni digestive fire enzymes out of the GI tract. The agni then spreads throughout the body (i.e., into all of the tissues, organs, etc.), pushing the heat to the skin. This raises the body’s temperature and stops perspiration. The parallel of this process in modern science is known as the increase of metabolic activity. This in turn increases body temperature.

To learn all necessary information about fever, the Ayurvedic practitioner (vaidya) must analyze the, Causes of Fever

| mental/physical |
|---|---|---|
| cold/heat |
| internal/external |
| seasonal/unseasonal |
| curable/incurable |

Either the mind or the body can be the cause of a fever. Mythologically, it is said that the Soma god causes cold fevers and the Agni god causes hot fevers. Fevers occurring in their respective season are healed in their respective season. Fevers are easily healed, difficult to heal, or incurable.

Further, the vaidya needs to have an understanding of fever caused by alcohol, the seven dhātus, knowledge of the first and later stages of fever and chronic fevers.

### Incubatory or Premonitory Signs and Symptoms

<table>
<thead>
<tr>
<th>listless</th>
<th>indifference</th>
<th>sluggish</th>
</tr>
</thead>
<tbody>
<tr>
<td>heaviness</td>
<td>lassitude</td>
<td>fainting</td>
</tr>
<tr>
<td>low</td>
<td>spirit</td>
<td>distaste</td>
</tr>
<tr>
<td>no appetite</td>
<td>teary eyes</td>
<td>body aches</td>
</tr>
<tr>
<td>tires easily</td>
<td>indigestion</td>
<td>low strength</td>
</tr>
<tr>
<td>excess sleep</td>
<td>drooping</td>
<td>great thirst</td>
</tr>
<tr>
<td>tingling teeth</td>
<td>calf pain</td>
<td>forgetfulness</td>
</tr>
<tr>
<td>depression</td>
<td>dark vision</td>
<td>moody</td>
</tr>
<tr>
<td>hair stands on end</td>
<td>pale complexion</td>
<td>excess yawning</td>
</tr>
<tr>
<td>desire hot/cold things alternately</td>
<td>desire pungent, sour and salty tastes</td>
<td>impatience for good advice</td>
</tr>
<tr>
<td>strongly dislike sweets, music, children, cold water, shade and sun</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The general words to describe Vāyu fever symptoms are sharp, cutting, shifting pain, coldness, and dryness.
The key words for Pitta fevers include, heat, sweat, red, yellow, or green, blood, bile, impatience.

The key words for Kapha fevers are white, cold, slow minded.

Causes Aggravating Fire Fevers (Pitta Jwara)

<table>
<thead>
<tr>
<th>irregular diet</th>
<th>eating with indigestion</th>
<th>exposure to hot sun and fires</th>
</tr>
</thead>
<tbody>
<tr>
<td>exhaustion</td>
<td>excessive hot, salty, sour and pungent foods</td>
<td></td>
</tr>
</tbody>
</table>

Symptoms of Fire Caused Fevers (Pitta Jwara)

<table>
<thead>
<tr>
<th>dizzy</th>
<th>fainting</th>
<th>toxicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>diarrhea</td>
<td>acidity</td>
<td>great thirst</td>
</tr>
<tr>
<td>red skin rashes</td>
<td>burning sensations</td>
<td>rambling speech</td>
</tr>
<tr>
<td>perspiration</td>
<td>high fever</td>
<td>bile in vomit</td>
</tr>
<tr>
<td>expectorating blood</td>
<td>desiring cold things</td>
<td>malodorous breath</td>
</tr>
<tr>
<td>delirium</td>
<td>restlessness</td>
<td>naps</td>
</tr>
<tr>
<td>hives</td>
<td>giddiness</td>
<td>intoxication</td>
</tr>
<tr>
<td>occurs during digestion</td>
<td>occurs at noon, midnight, autumn</td>
<td></td>
</tr>
<tr>
<td>pungent taste</td>
<td>green/yellow skin, nails, eyes, urine, stool</td>
<td>liking cold things</td>
</tr>
</tbody>
</table>

Causes Aggravating Kapha Fevers

<table>
<thead>
<tr>
<th>lack of discipline</th>
<th>lack of exercise</th>
<th>naps</th>
</tr>
</thead>
<tbody>
<tr>
<td>excess intake of oily, heavy, sweet, slimy, cold, sour and salty foods</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Causes Aggravating Kapha Fevers

<table>
<thead>
<tr>
<th>lassitude</th>
<th>nausea</th>
<th>mild fever</th>
</tr>
</thead>
<tbody>
<tr>
<td>sweet taste</td>
<td>running nose</td>
<td>heaviiness</td>
</tr>
<tr>
<td>glassy/white eyes</td>
<td>cold swellings</td>
<td>no hunger or taste</td>
</tr>
<tr>
<td>drowsiness</td>
<td>slight heat</td>
<td>acid belching</td>
</tr>
<tr>
<td>obstructed channels (srotas)</td>
<td>no assimilation of foods</td>
<td>obstructed feces, urine, sweat</td>
</tr>
<tr>
<td>difficult breathing</td>
<td>fever after eating</td>
<td>desiring hot things</td>
</tr>
<tr>
<td>goose bumps</td>
<td>cough</td>
<td>shivering</td>
</tr>
<tr>
<td>fainting</td>
<td>stupor</td>
<td>heart coating</td>
</tr>
<tr>
<td>slight limb pain</td>
<td>increased salivation</td>
<td>cold skin eruptions</td>
</tr>
<tr>
<td>heavy chest</td>
<td>vomiting</td>
<td>poor digestion</td>
</tr>
<tr>
<td>whitish skin, nails, mucus, urine, stool</td>
<td>fever during morning, evening, spring</td>
<td>desiring hot things</td>
</tr>
</tbody>
</table>

The key words for Kapha fevers are white, cold, slow minded.

Causes of Multiple Doßha Fevers

Four types of multiple fevers exist.
1. Váyu/Pitta
2. Váyu/Kapha
3. Pitta/Kapha
4. Váyu/Pitta/Kapha

Again, these fevers have 12 subdivisions, when one, two or all three doshas are predominant (e.g., Váyu/Pitta equal predominance, Váyu/Pitta with Váyu predominance, Váyu/Pitta/ Kapha with Pitta and Kapha predominance, etc.)
Fevers of all three *dośhas* begin during their respective times of day (or night), season, and digestion (as discussed earlier). The rainy season (mid July- mid September) is most likely to cause Vāyu fevers. The autumn season (mid September- mid November) is most likely to produce Pitta fevers. The spring season (mid March- mid May) is when Kapha fevers are most likely to occur. When *dośha* fevers arise outside their respective season they are more difficult to heal, unseasonal Vāyu fevers are the most difficult. All Vāyu fevers are usually difficult to heal.

During the seasonal fevers, food may be taken (i.e., fasting is not necessary). Fasting is advised when persons are strong and the Sun is weak (rainy, autumn and winter seasons). It is also necessary for practitioners to remember that Vāyu and Pitta are weak at the beginning of spring. They are moderately strong in the middle of the season and strong at the end of this time. Similarly, Kapha is weak at the beginning of autumn, moderate in the middle and strong at the end of this season. Thus, the strength of the patient with fever is known at these times.

Other causes include combinations of these factors, or due to,

<table>
<thead>
<tr>
<th>irregular diet</th>
<th>fast</th>
<th>poison intake</th>
</tr>
</thead>
<tbody>
<tr>
<td>improper oleation, fomentation, emesis, purgation, or enema; improper diet or lifestyle after <em>pañcha karma</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>improper child deliver or poor diet after delivery</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sudden change in diet</td>
<td></td>
<td>toxic fumes or materials</td>
</tr>
</tbody>
</table>

**Difficult to Heal or Incurable Sannipāta**

*Dośha* obstruction or non-elimination, destroyed *agni* enzymes, fully manifested signs and symptoms.

**Externally Caused Fevers (Āgantu)**

Four types of externally caused fevers exist.

1. Trauma or Injuries are associated with Vāyu within vitiated blood (*rakta*) (and sometimes the other tissues (*dhātus*)). Symptoms include pain, swelling and discoloration. According to modern science, these symptoms are explained as inflammations caused by infections or injuries.

2. Emotions, Infections (e.g., *bacteria*, *virus*, *poisons*), Evil Spirits

   Emotions are caused by vitiated Vāyu and Pitta. They first occur in the mind, then fever develops during the times and seasons of the respective *dośhas*. Modern Psychology calls these events psychosomatic; the mind affects the health of the body.

   **Anger** is due to excess Pitta (and sometimes the other *dośhas*). Its symptoms include wrath, tremors, and headache.

   **Fear** is aggravated by Vāyu. Its symptoms are delirium and apprehension.

   **Grief** is aggravated by Vāyu. Its symptoms are excessive crying or heavy breathing.

   **Lust** is caused by excess Pitta, and produces loss of appetite, burning sensations, frequent breaths, absence of shame, sleep, intelligence and courage.

   **Pollen, Dust** causes fainting, headaches, vomiting, intoxicating, wetness and sneezing, and is

---

**Two Dośha Fevers (Dwandvaja Jwara)**

Fevers caused by two *dośhas* exhibit symptoms of both *dośhas*. Vāyu/Pitta fevers cause a desire for cold things (i.e., Pitta heat predominates). Vāyu/Kapha fevers cause a desire for hot things.

**Tridośha Fevers (Sannipāta Jwara)**

*Sannipāta Jwaras* are caused by the same actions described above for each *dośha*. Thus, fevers caused by all three *dośhas* exhibit symptoms of all three *dośhas*.

During dual or tridośha fevers, one *dośha* is predominant. Thus, the predominant *dośha* is mainly focused on when healing the illness.
caused by all dośhas. This is easily healed.

Poison symptoms include blackened face, burning sensations, diarrhea, heart pain, disliking food, thirst, limb pain, extreme weakness, wetness, epilepsy, caused by all dośhas. This is easily healed with their antidotes.

Evil spirit’s symptoms include laughing or crying without reason, and are caused by all three dośhas. These occur rarely, but are hard to heal.

3. Curses (are caused by all three dośhas).

4. Sorcery or Witchcraft (are caused by all three dośhas).

The last two types of spells rarely occur. Their symptoms include thirst and fainting, all signs of tridośhic fever and are hard to bear. The Āyurvedic practitioner (vaidya) determines these last two fevers by,

1. Observing the deed
2. Hearing about the deed
3. Through inference
4. By healing the fever

Sometimes eternal fevers remain exogenous. Sometimes they later become associated with the dośhas. Its premonitory symptom is pain. Fever may occur first, then the symptoms, or vice versa.

External Fever Therapies

Spiritual therapies are used for externally caused fevers. These therapies include rites, rituals, good deeds, fasting, light meals, and herbal decoctions.

### Three Stages of Fever

Three stages of a fever include,

1. Association with āma (undigested foods)
2. Metabolic transformation
3. Non-association with āma.

<table>
<thead>
<tr>
<th>First Stage Fever Symptoms (With Āma)</th>
</tr>
</thead>
<tbody>
<tr>
<td>emaciation</td>
</tr>
<tr>
<td>body and abdominal heaviness</td>
</tr>
<tr>
<td>laziness</td>
</tr>
<tr>
<td>acute attack</td>
</tr>
<tr>
<td>no hunger/tastelessness</td>
</tr>
<tr>
<td>excessive urine</td>
</tr>
</tbody>
</table>

During this stage, one is not to take naps, bath, massage, heavy foods, sexual intercourse, anger, wind, exercise, or astringent tastes.

<table>
<thead>
<tr>
<th>Second Stage Fever Symptoms (Pachyamāna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>excess fever/thirst</td>
</tr>
<tr>
<td>delirium</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Third Stage Fever Symptoms (Nirāma)</th>
</tr>
</thead>
<tbody>
<tr>
<td>reduced temperature</td>
</tr>
<tr>
<td>elimination of dośhas and wastes</td>
</tr>
</tbody>
</table>

These symptoms will generally appear by the eighth day

**Recovery From Fever**

Healing from fevers is easy when persons are strong, the dośha is mildly increased and there are no secondary complications (āma fevers). Symptoms of fevers with āma include excess urine, constipation or diarrhea, and loss of hunger. Fever, thirst, delirium, difficult breathing, dizziness, and nausea are symptoms of fever with heated dośhas. Fevers that are long lasting, recurring after seven days or appear after fasts are fevers without āma.
Remittent/Intermittent Fevers
(Viähama Jwara)

Doshas and Dhātus Fevers - Malarial Fevers

Fevers are generally caused by all three doshas. However, due to one’s dosha, the fevers may manifest as described above in the various tissues (dhātus). After tridoṣhic fevers subside a slight residue of the deranged doshas and weakness exists. Through improper healing measures and poor diet, Vāyu becomes vitiated and re-aggravated. Further, this can cause five fevers lodged in any or all of the five Kapha sites (stomach and intestines, the chest, throat, head, and joints).

Modern medicine sees remittent fevers as different types of malarias caused by mosquitoes (various species of plasmodium). The mosquitoes infect the blood and act upon the red blood cells. These blood infections affect the various supporting elements of the tissues (dhātus). Malaria is considered a parasitic infection, while typhoid is classified as a bacterial infection.

Fevers of plasma, hemoglobin, muscle and fat are easy to heal. Bone and marrow fevers are more difficult to heal. The six fevers are

1. Santata Jwara/Plasma (Rasa) Fevers: This fever starts in the plasma (and sometimes in the other dhātus), quickly spreading to the three doshas, seven dhātus, urine and feces. The fever is continuous and hard to tolerate. They are caused by rasa spreading the aggravated doshas throughout the body and are difficult to bear. If purified, Vāyu fevers last for 7 or 14 days, Pitta fevers last for 9 or 10 days and Kapha fevers last for 11 or 12 days. This fever is continuous due to the vitiated rasa spreading throughout the body. For all fevers of plasma origin, fasting is the first healing therapy. Various forms of this fever disappear for a day or two, then recur during their aggravating time of day and season. They last for another seven or 14 days. Recurrence is caused by improper convalescing and diet.

Symptoms include heaviness, misery, anxiety, prostration, vomiting, anorexia, malaise, and yawning.

2. Satata Jwara/Hemoglobin (Rakta) Fevers: Vitiated doshas reside in the blood or hemoglobin, deranging the blood. These fevers are caused and develop according to the time of day or season. They appear twice within 24 hours; they can develop and become healed merely by the time of day or season, or by attending to the aggravated dhātu or one’s prakriti (constitution) with appropriate therapies. (Sometimes called Santataka Jwara)

Symptoms include blood, pimples, thirst, burning, discoloration, giddiness, intoxication, delirium.

3. Anyedushka Jwara/Muscle (Māmsa) Fevers:

One’s prakriti, dhātu, the doshas, or seasons can cause the muscle channel (māmsavaha srota) obstructions. These fevers occur once a day.

Symptoms include burning thirst, unconsciousness, wetness, diarrhea, foul smell, body spasms.

4. Tṛtyaka Jwara/Fat (Medas) Fevers: These are Vāyu-caused fevers, which manifest every other day. (Symptoms of Vāyu/Pitta predominant—sudden head pain, Vāyu/Kapha predominate—sudden pain in the entire back, Kapha/Pitta predominant—sudden pain in the upper back or lumbo-sacral joint).

Symptoms include excess sweat, thirst, delirium, frequent vomiting, dislike of one’s own body odor, wetness, anorexia.

5. Chaturthaka Jwara/Marrow (Majjā), Bone (Asthi) and Fat (Medas): When the doshas are in the fat, marrow, and bones, fever occurs every fourth day, manifesting either with Vāyu excess (beginning in the head), or Kapha excess (beginning in the calves). Some say only when doshas are in the marrow does fever occur every fourth day.

Fever caused by doshas simultaneously in bone and marrow are called Viparyaya Jwara, which is of three kinds (one for each dosha). These fevers last for 2 days, disappear for a day and then reappear, continuing this cycle.
Some authorities believe these three fevers are caused by afflictions of the previous alternate dhātus (i.e., afflicted rākta dhātu causes anyedyūshka (fat) jwara; muscle afflictions cause trītyāka (bone fevers); doṣhas in the fat (medas) tissue cause chaturthaka (marrow) fever.

Symptoms of bone fevers include diarrhea and vomiting, bone pains, unusual sounds, and body spasms. Symptoms of marrow fever include hiccup, asthma, bronchitis, dark vision, vital organ pains, outer coldness, and internal burning.

6. Ojas Nirodhaja: The life sap or ojas tissue (śhukra dhātu) may also be blocked by Vāyu and Pitta. Symptoms include shivering, numbness, unconsciousness, drowsiness, delirium, slight pain, and ejaculation. Vāyu fevers appear every 7 days, Pitta fevers arise every 10 days, Kapha excess fevers appear every 12 days.

Symptoms of Relief From Fever

When fevers begin to be relieved, the doṣhas in the dhātus (tissues) create abnormalities and become liquefied. Persons begin to breathe heavily, sweat profusely, moan, vomit, and shake. They become delirious, have unusual body movements, experience heat and cold, become angry, have noisy, malodorous diarrhea, become pale, and lose consciousness. Fevers may leave suddenly or gradually. Certain fevers can produce anxiety, so persons must be treated with care. After the fever is healed the person gradually returns to a normal state of health.

Fever that heal suddenly are termed “healed by crises” in modern medicine. When persons take antibiotics to kill bacteria, viruses, etc., these pathogens are suddenly killed. When they die, they release various toxins into the bodily systems. The body reacts to this sudden release of toxins, and develops various disorders. (When fever is healed gradually the toxins are slowly released into the body, giving it time to adapt and excrete them).

Symptoms of Healed Fever

Lightness, normal functioning of the mind and senses, normal sweating, appetite, itching head, absence of exhaustion, delusion and heat, mouth ulcers, and discomfort.

Therapies

Remedy for All Fevers:
Sudarśhan Chūrṇa

The Āyurvedic seers have created this formula for all fevers (intermittent and other doṣha and dhātu fevers). This formula is a combination of 48 herbs (the main herb used is chirāyatā). Sudarśhan chūrṇa is taken with cold water. On the right index finger of Lord Viṣṇu resides a powerful discus that destroys all kinds of enemies. It is called Sudarśhan Chakra. Because this herbal remedy destroys all kinds of fevers, it was named after this discus or chakra. Sudarśhan chūrṇa can even be used during the first stages of fevers. According to the experience of some modern Āyurvedic doctors, sudarśhan chūrṇa works best for the malarial (remittent) fevers; others prefer sitopaladi.

Sitopaladi Chūrṇa

For fevers associated with flus and respiratory disorders, sitopaladi chūrṇa works best. It is up to each modern practitioner to decide whether sudarśhan or sitopaladi chūrṇa works better for the client. A recipe for typhoid or malaria (recurring fevers) is 1/2 tsp. sitopaladi chūrṇa with warm water—3 times daily for 8 weeks. The first 10 days one follows a liquid fast. Within 3 to 4 days, persons should feel better. After the 8-week program the fever will not occur.

Thus, regardless of the type of fever (i.e., Vāyu, Pitta, remittent, etc.), sudarśhan and sitopaladi chūrṇas are the only herbal therapies needed. Depending on the doṣha(s) causing the fever, persons are advised to follow the corresponding food and lifestyle guidelines that balance and maintain their health.
Abscesses (Vidradhi)

Causes: Eating stale, very hot, and dry foods, (causing burning during digestion); lying on an uneven bed, foods and life-styles that vitiate the blood. The *doshas* become aggravated and weaken the skin, muscles, fat, bones, ligaments, blood, and tendons, producing swelling in any one or several of them. This occurs either inside the body (with severe pain) or on the outer body. Abscesses are either round or wide. Six forms of abscesses exist: Vāyu, Pitta, Kapha, Tridoṣha, blood, or trauma caused.

Symptoms:

**External:** Forming anywhere on the body, being difficult to bear, they are hard and raised.

**Internal:** More difficult to bear, deep seated, hard, growing upwards (like an anthill), near the navel, urinary bladder, liver, spleen, heart, abdomen, groin, kidneys, or rectum. It is very serious.

**Vāyu:** Severe pain, blackish-red, takes a long time to grow, forming and discharging pus, irregularly placed, unevenly shaped, painful, cutting, rotating, spreading easily, gaseous, throbbing, and producing sounds.

**Pitta:** Red, coppery or black, causing thirst, delusion, fever, burning, quick to grow, form, and discharge pus.

**Kapha:** White, itching, with nausea, cold, stiffness of the body, excessive yawning, loss of taste, heaviness of the body, slow to grow, form, and discharge pus.

**Tridoṣha:** Symptoms of all the *doshas* simultaneously.

**Blood:** Surrounded by black eruptions, blue colored, severe burning, pain, fever, and other symptoms of aggravated Pitta. It is external in all cases except those developing in the uterus.

**Trauma:** Vāyu becomes aggravated from the force of assault, unsuitable foods or lifestyle. It displaces the heat at the trauma site, aggravating Pitta, and causing symptoms of Pitta and blood. This causes the severest secondary complications.

Depending upon the site of the abscess will determine the secondary symptoms.

<table>
<thead>
<tr>
<th>Abscess</th>
<th>Complication</th>
</tr>
</thead>
<tbody>
<tr>
<td>near navel</td>
<td>hiccup</td>
</tr>
<tr>
<td>in bladder</td>
<td>difficulty eliminating/foul smell</td>
</tr>
<tr>
<td>in liver</td>
<td>difficult breathing</td>
</tr>
<tr>
<td>in spleen</td>
<td>difficulty exhaling</td>
</tr>
<tr>
<td>in pancreas</td>
<td>thirst</td>
</tr>
<tr>
<td>all over body</td>
<td>sharp pain/ rigidity</td>
</tr>
<tr>
<td>in heart</td>
<td>great delusion, unconsciousness, cough, friction/pain in the heart</td>
</tr>
<tr>
<td>on front/top of stomach</td>
<td>pain/gurgling in upper abdomen, pain in ribs and shoulders</td>
</tr>
<tr>
<td>in groin</td>
<td>stiff thighs</td>
</tr>
<tr>
<td>in kidneys</td>
<td>sharp pain in waist and back, rib pain</td>
</tr>
<tr>
<td>in rectum</td>
<td>obstruction of gas</td>
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</tbody>
</table>

The early, middle, and advanced stages of abscess development are similar to inflammatory edema. In the advanced stages of abscesses localized above the navel, they expel pus or blood through the mouth, and when present below the navel, discharges are through the rectum.

The features of the *doshas* and of that which is exuded is similar to ulcers (rather than from trauma). Tridoshic abscesses in the heart, navel, urinary bladder and those that have burst after maturing (either inside or outside), are unable to be healed. Also, those that burst inside and expel their contents, those arising in debilitated persons, and those that have secondary complications cannot be healed.

**Therapies:** These therapies are the same as for sinus (next section).
Sinus (Nāḍī-Vraṇa)

If persons neglect abscesses or swellings sinus problems can develop. Five forms of nāḍī exist: Vāyu, Pitta, Kapha, Tridosha, and Shlayaja.

Causes and Symptoms:

Vāyu: Rough, short-mouthed size, aching pain within the sinus, secreting a frothy matter, increasing by night with aching pain, thirst.

Pitta: Lethargy, heat, piercing pain. Fever occurs at the beginning and there are large amounts of hot, yellow sinus secretions. Secretions develop more frequently during the night.

Kapha: The sinus is hard, itching, and slightly painful or numb. An excess of thick, shiny, white colored pus secretions exist, and is expelled more at night.

Dual and Tridosha: Symptoms of two or three doṣhas. Tridoshic symptoms are considered severe.

Shlayaja: Foreign matter (e.g., dirt, bone, splinter, etc.) becoming fixed in a body part and still visible, opens the skin and creates a form of a sinus. Symptoms include constant pain, instant secretion of a sort of hot, bloody, frothy liquid matter.

Therapies:

General: In each case the therapy is three-fold. First antibiotics are used to wash the wound, then antiseptics cleanse and balance the doṣhas and finally healing measures are applied.

Vāyu: Constantly wash the ulcer with an herbal decoction of daśmūl (i.e., an antiseptic). Sesame oil cooked with turmeric, kaṭukā, balā, rock salt, myrrh, and bilwa are used to purify the ulcer by filling it with the medicated oil (i.e., antibiotic and doṣha balancing). The lesion is constantly washed with a decoction of triphalā, amaltas, and milk. Finally oil cooked in neem, vidāṅga, chitrak, pippali, vachā, and mustard are applied to promote healing. [Aṣṭāṅga Hṛdayam therapy]

Charak first uses herb poultices including garlic, cloves, chitrak, and pañchmūlā. Then the channels with pus are cut opened with a knife and bandaged with sesame paste and turmeric. A poultice is then applied of licorice, sesame, salt, and devadaru, daśmūl, garlic, cloves, and chitrak.

Pitta: According to Aṣṭāṅga, first the sinus is washed with herbal decoction of maṅjiṣṭhā, arjuna, mango, and licorice for antiseptic purposes. Then a poultice of gudūchī, licorice, and sesame paste is applied as an antibiotic and to heal the excess doṣha. Finally, healing is effected by medicated ghee cooked in milk with herbs of maṅjiṣṭhā, poppy seeds, vidārt kand, turmeric triphalā, and licorice. [16 parts milk, to 4 parts ghee, to 1 part herbs (all combined)]

Kapha: First, antiseptics are used in a decoction form. Herbs include neem, gudūchī, mango leaves, and chitrak. Next, antibiotic therapy includes barley flour, turmeric, and sesame paste applied as a poultice. This purifies or balances the doṣhas. Finally, healing is achieved through a medicated oil of myrrh, chirāyatā, danti, black or sea salt, and triṇḍit.

Tridosha: Will not respond to therapies.

Shlayaja: First the foreign matter is removed, then the sinus is cleansed and purified with a plaster of sesame paste, raw honey, and ghee. Herbs are cooked into the oil (bilwa, musta, and other herbs used in the above Pitta therapy).

Breast Abscess (Stana Vidradhi)

In the same manner as described above, the doṣhas enter the open channels of the female breast during pregnancy or after delivery. They produce a hard swelling in the breasts (having features of external abscesses). This generally does not happen in young girls because the channels in their breasts are still small.

Therapies are treated like vraṇa (ulcer), but without applying the warm poultice. Incision may be applied by qualified persons, being careful not to injure the milk ducts.
Wounds (Vraṇa)

Causes: Two types of wounds exist: internal and external. Internal wounds are caused by excesses of the doṣhas. When Vāyu, Pitta or Kapha becomes excessed and move to the external passages, they cause innate wounds. When external wounds are not able to be healed and have internal symptoms the same therapies as innate wounds are applied.

Symptoms:
Vāyu: These wounds cause stiffness, are hard to the touch, slow to develop pus, have great and piercing pain, throbbing, and are black in color.
Pitta: Thirst, confusion, fever, sweating, burning, impurity, tearing, malodorous, and pus-filled.
Kapha: Slimy, heavy, oily, wet, with mild pain, pale, with slight fluid, and chronic.

These two forms of wounds have 20 varieties, incisable/unincisable, defective/ndefective, in vital parts/not in vital parts, open/closed, severe/mild, oozing/non-oozing, poisoned/non-poisoned, even/uneven location, with/without pouch, and raised/depressed.

Five variations of wounds exist:
Defective wounds: Twelve types exist: white, narrow or depressed passages, very wide passages, grayish, blue, black, red, numerous boils, difficult to heal, bottleneck shaped, and malodorous.
Locations: Eight types, in the skin, blood vessels, flesh, fat, bone, ligaments, vital parts, and viscera.
Discharges: Fourteen types, lymph, water, pus, blood, yellow oozing, reddish, brownish, ochre, blue, green, oily, rough, black, and white.
Complications: Sixteen types, visarpa (erysipelas), paralysis, blood vessel blockages, tetanus, confusion, insanity, wound pain, fever, thirst, lockjaw, cough, vomiting, diarrhea, hiccup, difficult breathing, and trembling.

Defects: Twenty types, preventing healing, moist ligaments, excess blood vessel fluid, deepness, with maggots, bone cracking, with foreign bodies, toxic, spreading, and scratches that produce tearing. Other types include, skin friction, hair friction, faulty bandage, over oiling, and emaciation from excess reduction therapy. Further types are, indigestion, over eating, eating incompatible foods, unsuitable foods, grief, anger, naps, excess exercise, insufficient exercise, and sex.

Examination falls into three categories,
Inspection: Noticing client’s age, complexion, body parts, sense organs, and touch.
Questions: Asking about the cause of wounds, development, pain, and digestive power.
Touch: Noting softness/hardness and coldness/warmth.

Healing is possible if the wound is in the skin or muscle when in an easy place to treat, when young, without complications, due to a wise patient, and if it is immediately tended to. Herbs include licorice, tagar, red sandalwood, jatāmānshti, turmeric, barberry, and kūt.

Therapies:
General: First, emesis, purgation, enema, and surgery are used depending upon the doṣhas involved and the strength of the person. Wounds become quickly healed from these cleansing measures.
Thirty-six Measures: These measures include anti-swelling, six surgeries, pressing, cooling, uniting, fomenting, pacifying, probing, cleansing, healing, detox paste, healing paste, cleaning oil, healing oil, leaves, bandages, diet, elevation/depression, cautery, hard and soft aromas, hard and soft pastes, powders, colors, and healing.

Inflammation—when seen as an initial sign, blood-letting prevents the wound from developing. Toxins are cleansed first (except Vāyu caused wounds, which one needs to eat ghee and Vāyu- reducing decoctions) using the appropriate pañcha karma therapy. Paste of śatāvāri, sandalwood, parched barley flour
mixed with ghee are useful to cool inflammations. If this is ineffective then the herbs are applied as a warm poultice (of parched barley flour and ghee), that ripens the wound. When it is ripe, it is pierced. If one has a delicate condition, then instead of piercing, linseed oil and guggul are applied to the wound to allow it to open on its own.

**Operations**—Six types of operations exist: incisions, puncturing, excision, scraping, scarification, and suturing. Incisions are used for sinuses, ripened inflammations, intestinal wounds or obstructions, swellings with foreign bodies inside. Puncture is useful for ascites, ripe and blood tumors, blood disorders, boils. Excision is applied to protruded wounds with thick margins, raised and hard, hemorrhoids. Scraping is done on leukoderma and other skin diseases. Scarification is performed on Vāyu blood disorders, glands, pimples, urticarial rashes (i.e., burning, itching, stinging, smooth patches), red patches, skin diseases, injured parts, and swellings. Suturing is needed for bowels, abdomen, and other deep or invasive surgery.

**Pressing**—any wound with a pouch or small opening is pressed with a paste of wheat flour and peas. Herbs include onion, archu, turmeric, guggul, and licorice.

**Cooling**—balā paste or balā—water sprinkling is used when heat is present. For blood-related wounds, cold ghee or cold milk is applied.

**Long Wounds**—paste of honey and ghee is evenly applied. Then mañjīṣṭhā, turmeric, neem, tulsi (holy basil), haritaki bark, and guggul are placed over this. A bandage is then wrapped over the wound.

**Small Wounds, Much Oozing, Pouchy**—(not within vital parts), soft or hard probing is advised. Soft probes are soft plant stalks, hard probes are iron rods. Deep muscle probing also needs hot iron rods for cauterization.

**Odorous, Discolored, Much Oozing & Pain**—These are said to be caused by uncleanliness. They need to be cleansed and kept clean with decoctions of triphalā, balā and neem. Paste of sesame, salt, turmeric, and neem are also good cleansers. [Black, pale, painful, raised, and protruded (not very red) wounds are considered already clean and not in need of cleansing.]

**Leaves & Bandages**—arjuna, neem, and pippali leaves or sterile bandages are used to cover wounds.

**Depressed Wounds**—galactogogues, vitalizers, and bulk promoting herbs (e.g., śatāvari, aśhwagandhā, and śhweta musali) are used to raise depressions. To depress raised wounds guggul, triphalā, and castor oil are used.

**Excess Hemorrhaging**—(after excision) tumors, Kapha nodules, glands, stiffness and Vāyu disorders, wounds with pus or lymph, deep and firm, cauterization is needed.

**Fractured Bones/Dislocated Joints**—after the bone or joint is set, herbs of aloe, guggul, and lodhra are applied as a paste and bandaged (dipped in ghee). Then the bone or joint is immobilized with splints, casts, etc. Pitta-reducing foods are eaten. Other complications are also to be tended to.

**Vāyu (Dry, Pain, Stiff):** Massage, fomentation, bolus, poultices, and ointments with ghee, milk, and balā, guḍāchī, and śatāvari, sprinkling with daśmūl, ingesting ghee and sesame oil.

**Vāyu with Burning and Pain:** Warm paste of linseed and sesame oil, dipped in milk, roasted barley flour. Herbs used include mañjīṣṭhā, neem, and onion.

**Pitta:** Oils, paste and water sprinkling using cold, sweet and bitter herbs (sandalwood, licorice, balā, viḍāṅga, kuṭaj, triphalā, musta, cardamom), sesame oil and ghee, ingesting ghee and purgation. A Pitta-reduction diet (i.e., no salt, hot, sour, pungent, heavy or burning foods or drinks) and no sexual intercourse, in order to heal these disorders. Cool foods and drinks, naps, and rest are also useful healers.

**Kapha:** Oil and water sprinkling with astringent, pungent, hot, and rough herbs; emesis and other reduction therapies, digestive herbs.
Inflamed Ulcers (Dvivraniya)

Causes: Ulcers fall under two categories, internal and external.

Internal: Causes may be due to excesses of blood, Vāyu, Pitta, Kapha, or Tridoșha.

External: Causes are due to bites from animals, accidents, and injuries, poisons, etc. Cooling therapies are immediately used to cool the expanding heat of the ulcer. This heat is Pitta related and may be pacified with a mixture of honey and ghee applied directly on the wound for 1 week. After that, the appropriate internal therapies are followed.

Symptoms: Sixteen forms of ulcers exist. Pain is associated with each, while specific symptoms vary from form to form.

Vāyu: Brown or bright red, cold, thin, and slimy secretions, tension, throbbing, pricking, and piercing pain inside the ulcer, and feeling of expansion.

Pitta: Bluish-yellow, grows quickly, burning, oozing, redness, and surrounded by small yellow pustule eruptions.

Kapha: Gray, extended, raised around the circumference, itching, piercing pain, heavy, hard or callused, constant exuding of cold, slimy secretions.

Blood: Looks like a lump of red coral, surrounded by black vesicles and pustules, malodorous, painful, feels like fumes rise from it, bleeding, and other Pitta symptoms.

Vāyu/Pitta: Red or bright red, pricking and burning pain, feels like fumes rise from it, bright red or bluish yellow secretions.

Vāyu/Kapha: Itching, piercing pain, heavy, hard or callused, constant exuding of cold, slimy secretions.

Pitta/Kapha: Heavy, hot, yellow, burning, pale, or yellow secretion.

Vāyu/Blood: Dry, thin, piercing pain, loss of sensation, blood, or bright red secretions.

Pitta/Blood: The color of the surface cream of ghee, fishy smell, spreads, hot, and blackish secretions.

Kapha/Blood: Red, heavy, slimy, glossy, hard or callused, itching, or bloody yellow secretions.

Vāyu/Pitta/Blood: Throbbing, pricking and burning pain, thin yellowish bloody secretions, with sensation, and feeling like fumes arise.

Vāyu/Kapha/Blood: Itching, throbbing, tingling, thick, gray, and blood-streaked secretions.

Pitta/Kapha/Blood: Redness, itching, pus forming, burning, thick, gray, and bloody secretions.

Tridosha: Various pains, secretions, and colors associated with all three doshas.

Vāyu/Pitta/Kapha/Blood: Burning and piercing pains, throbbing, itching, complete loss of sensation, redness, pus forming, various colors, pains, and secretions common to all doshas and the blood.

Shuddha-vrana: (clean ulcer) Ulcers that are the same color as the back of the tongue, smooth, painless, soft, shiny, well shaped, and without secretions.

Therapies: Sixty therapies and surgical methods exist, including fasting and light meals, plastering, irrigation or spraying, anointing, fomentation, massage, large and small poultices, inducing oozing, draining. Other therapies are internal intake of oils and ghee, emesis, and purgatives. Surgical methods include excision, opening abscesses, bursting, scraping, extraction, probing, vein puncturing, inducing discharge, suturing adhesion, and pressing.

Further methods include stopping bleeding, cooling, suturing, decoction washes, plugs, pastes, external ghee and oils, internal herbal use, dusting and rubbing with herbs. Other methods are, growing hairs, fumigation, raisings, destroying, softening, hardening, caustics, cauterization, blackening, and healing with scars. Additional methods include burning (cauterization), enemas, urethral and vaginal injections, bandaging, leaf application, vermifuges, rejuvenatives, disinfectants, and shiro virechana (nasal evacuation). Further therapies are, snuff, gargling or holding herbs in the mouth, smoking, honey/ghee, yantras (physical therapy machines), nutrition, and protection from malicious spirits.
Discussed here are the more common internal ulcers that inflame the stomach’s tissue lining. Usually they are Pitta disorders causing pain, burning, or bleeding. They are most commonly caused by stress, worry, working too hard, spicy and sour foods, alcohol, and smoking.

General: Bland diet, whole grains, digestible foods, milk fast (if one is strong). Nightshades (e.g., tomatoes, eggplants, white potatoes), citrus fruit (lemons, limes and grapefruits), and bananas are avoided. Herbs to soothe the mucus lining include aloe gel, šatāvari, and balā. Also useful is pravāl piśhti, šaṅkh bhasma (conch shell ash), and sūkti bhasma (sea shell ash).

Vāyu: Vāyu-reducing foods, liquids, herbs and spices.
Pitta: Pitta-reducing foods, aloe, barberry, kātukā, āmalakī, and chīrāvatā.
Kapha: These conditions may be caused by emotional issues like sadness, greediness, or attachment. Herbs include hot and pungents like trikatu and cloves.

Bone Fractures and Joint Dislocations (Bhagnam and Sandhi Mukti)

Causes: This is due to falling, pressure, blow, violent jerking, or bites. Six forms of dislocations exist: friction, looseness, abnormal projection, lateral and oblique dislocation. Twelve types of fractures exist.

Dislocation Symptoms:

General: Persons experience loss of movement, extension, flexibility, rotation, and painful when moved or touched.

Joint Friction: (utplißhtam) This is due to two joint extremities causing swelling on either side of the joint. Various pains are felt at night.

Looseness: (viśphishtam) Symptoms include slight swelling with constant pain, and poor functioning of the joint.

Lateral displacement: (vivartitam) Symptoms are pain and uneven joint setting.

Dislodged Bone: (adha-kßhiptam) Excruciating pain, dislocated bone looseness, and hanging from the joint can develop.

Abnormal Projection: (ati-kßhiptam) The dislocated bone moves away from the joint and is very painful.

Oblique Dislocation: (tiyak-kßhiptam) Projection or displacement of bone on one side causes unbearable pain.

Fracture Symptoms: (Kānda-bhagnam)

General: Symptoms include violent swelling around the seat of the fracture, throbbing, pulsation, abnormal position of the fractured limb with unbearable pain when touched. Other experiences include cracking sounds when pressure is applied, looseness of limb, various pains, and discomfort in all positions.

Bone fractures that cannot be healed include pelvic bone fracture or dislocation, compound fracture of thigh or skull flat bones. Other unhealable symptoms include frontal bone fractures (into small pieces) or dislocation, simple breast bone, back bone, temporal and cranial bone fractures.

Bulging: (Karkatam) Pressing or bending the fractured bone at its two joint extremities causes bulging at the middle of the fracture, resembling a knot.

Upward Projection: (aśhvakarnam) Symptoms include an upward protrusion and looks like the ear of a horse.

Shattered Fragments: (churnitam) Palpitations and cracking sounds develop.

Smashed Bones: (pichitam) Large swellings appear.
Splintered: (asthi-challitam) The bone covering or skin (periosteum) is splintered off.

Compound Fracture: (kanda-bhagnam) Bones that are completely broken, broken in several places, or several bones projecting through the skin are these symptoms.

Impacted Fracture: (majjánugatam) A fragment or broken bone pierces the bone, digging out the marrow.

Drooping: (ati-pättitam) The fractured bone droops or hangs.

Arched: (vakram) The unloosened bone is bent, forming an arch.

Severed: (chinnam) One joint extremity of the bone is severed.

Holes: (pättitam) A slight fracture is pierced with many holes with excruciating pain.

Greenstick Fracture: (sphuititam) Cracked, swollen, pain, and prickliness develop.

Bending of gristle or cartilage is called a fracture, long bones are usually severed, skull bones are generally cracked, teeth are usually splintered off.

Therapies:

All dislocations or fractures are manually manipulated to replace bones in their proper position and then bandaged.

Bandaging: Fractures are dressed and bandaged weekly during the winter, every fifth day during spring and autumn, and every fourth day in the summer. The affected area is first covered with a piece of linen soaked in ghee, then the splint is applied and properly bandaged. Bandages are made neither too loose nor too tight.

Healing fractures or dislocations is difficult when they occur in Vāyu doshas, in the over-indulging person and in one who eats too little. Fractures are also difficult to heal in those who have fever, abdominal distention, suppress urine or stool (and similar disorders). Fractures in young persons, those with only slight imbalances of the doshas or in the winter are easily healed within 1 month. Healing in mid-life takes 2 months, while elderly people require 3 months to heal.

Salt, acidic, pungent and alkaline foods and spices need to be avoided. Rest, shade oily foods and drinks, and other Vāyu-decreasing foods and habits need to be followed. Foods include rice, ghee, or boiled milk. Herbs include mañjishthā, red sandalwood, šatāvari, flaxseed, horsetail, solomon’s seal, and comfrey, and may be taken internally (every morning with ghee) and used as an external plaster.

Herbs of the nyagrodhādi group are used for bandaging and washing. Herbs in this group include licorice, lodhra, pipal tree, guggul (salai tree), Indian persimmon (tinduka/temru), mango, arjuna, and harītakī. The tree bark of each of these herbs is used.

Washing: A cold decoction of the above herbs is used to wash the fractured part. When pain is great, damhúl or mahánárayan oil (oil is warmed in the winter) are applied to the fracture. If the fracture has ulcerated complications, astringent herbs mixed with honey and ghee are also used (such as raspberry, āmalaki, arjuna, and musta). Crushed or dislocated joints are not shaken. Cold washes, plasters and oils are used.

Ghee: Is first used on fractures and dislocations before they are reset.

Discrimination, courage, strong will and knowledge of the soul etc. are the ideal therapies for the mind.

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Cough (Kása)

Introduction: There are 5 kinds of coughs: Vāyu, Pitta, Kapha, those caused by lung injury, and those caused by wasting (i.e., pulmonary tuberculosis).

Premonitory Signs: Throat irritation, loss of taste or appetite, thorny feeling in the throat.

Development: When the downward movement of Vāyu (Apāna) is obstructed, it begins to move upward to the chest and throat, and eventually to the head. This affects the eyes, back, chest, ribs, and eventually comes out the mouth as a cough.

Vāyu Cough: As the accumulation of Vāyu increases into aggravation, dryness is produced in the chest, throat, mouth, ribs, heart, and head. The dry air also causes delusion, mental agitation, loss of voice, and results in a dry cough with violent bouts, great pain, noise, and hair standing on end. A dry spit may be coughed out, which reduces the coughing fits.

Pitta Cough: Yellow color in the eyes and mucus, a bitter taste in the mouth, fever, dizziness, vomiting of bile and blood, thirst, hoarseness, fumes emitted from the mouth, acidity, and continuous coughing that makes persons stare upwards.

Kapha Cough: Mild pain in the chest, head, and heart region; heaviness, throat coating, debility, runny nose, vomiting, loss of appetite and taste, hair standing on end; thick, sticky, white, or clear mucus is expelled.

Lung Injury Cough: From trauma caused by fighting, or strenuous activities. Vāyu becomes increased, mixes with Pitta, and produces coughs. Symptoms include large amounts of yellow or black blood mixed with mucus. It is dry, nodular, and foul smelling.

Severe pain is present in the throat, chest (i.e., feeling like pricking needles), joints, and ribs. Other symptoms include fever, difficult breathing, thirst, hoarseness, tremors, and cooing sounds. Strength or vigor steadily diminishes. One’s digestion and desire for eating is reduced, and poor complexion develops. Persons become emaciated, and there is blood in the urine, with sharp back and waist pains.

Wasting Cough: This is caused by all the doshas, but mainly Vāyu. Mucus is putrefied, pus-like, yellow, foul smelling, and is green or red. The ribs and heart feel as though sliding and falling down, and an unreasonable desire for hot or cold comforts develops. Persons overeat but still lose strength. The face is oily, yet has a pleasing radiant look and glittering eyes. Once this symptom appears, tuberculosis gradually begins to develop. If a person is emaciated, or if tuberculosis (kṣhayaja) lingers for a long time, it is considered harmful. If aggressively treated with all the appropriate measures during the early stages, a person can be completely cured.

If one dosha is the cause of any of these 3 types of coughs, the illness can be healed. If two doshas cause any of these coughs, the illness can be controlled. If unattended, dosha-caused coughs lead to lung injury resulting in TB.

Therapies

Vāyu: When persons are undernourished, excess Vāyu is reduced with ghee, oil enemas, a
wholesome diet including basmati rice, whole wheat, barley gruel (with bilva, ginger, dashmūl, chitrak, jaggery, and black salt), warm and moist vegetables, and sesame oil. Persons should drink boiled milk, lassi (1/2 yogurt to 1/2 water), or sour fruit juices—all mixed with sugar cane.

Ghee should be mixed with Vāyu-reducing herbs including aśhwagandhā, ginger, pippali, licorice, calamus, viḍāṅga, black salt, chitrak, dashmūl, kapikachhū, balā, guḍūchi, triphalā, trikatu, gokṣhura, and śhatāvarī. These herbs promote digestion and reduce coughs. Raw honey and cane sugar can also be mixed with the herbs and barley. [Traditional texts speak of barley as reducing Vāyu; however, modern experience indicates most Vāyu doṣhas find that barley causes gas. If needed white basmati rice is an easily digested and nutritious substitute.]

Other therapies include massage, water sprinkling, oil fomentations, snuff, and smoking Vāyu- and Kapha-reducing herbs. For constipation and gas retention, enemas should be administered. Ghee should be taken before meals if there is upper body dryness.

Smoking (Herbs): Relieves coughs that cannot be helped by ingesting herbs and foods. Herbal smoke includes musta, balā, black pepper, cardamom, vanśha lochana, ginger, aśhwagandhā, and haritakī. This also relieves Kapha-caused coughs.

Vāyu with phlegm: Viḍāṅga, ginger, pippali, asafoetida, black salt, barley powder, with ghee.

Pitta: Castor oil purgation is useful.

Pitta with phlegm: Emesis with ghee, licorice, and sugar cane. After the doṣhas are cleansed and balanced, one takes Pitta-reducing foods and liquids (cold and sweet properties).

Thin phlegm: Sugar cane is mixed with emesis formula. Foods and liquids are oily and cold, including barley, green dal, and ghee. Herbs include lotus seeds, pippali, musta, licorice, fresh ginger, dry ginger, āmalaki, sandalwood, bibhītakī, vanśha lochana, gokṣhura, mixed with ghee, sugar cane, and honey.

Thick phlegm: Bitter herbs and vegetables are mixed with emesis formula. Dry and cold foods and drinks are recommended. Neem and raw honey are added to the above herbs. Grape juice mixed with sugar cane, sugar cane water, and milk, should be drunk.

Chest Wound and Wasting Cough with burning and fever: Boiled milk with śhatāvari, balā, and licorice.

Chest Wound, Wasting: Ghee with boiled milk, śhatāvari, cane sugar, pippali, vanśha lochana, black pepper, turmeric, karkata śhringi, and chabchini.

Kapha: First, administer an emetic (if persons are strong) with barley and pungent herbs like pippali; then, a castor oil purgation. Foods should be light, including vegetable soup, radish, and pippali, and a little ghee, sesame oil, mustard oil, and bilva fruit. After eating, drink raw honey, sour drinks (e.g., āmalaki juice), hot water, or lassi (1/4 yogurt to 3/4 water). Herbs should include sugar cane, sandalwood, vāsāk, tulsi, apāmārga, āmalaki, musta, haritaki, calamus, balā, trikatu, viḍāṅga, chitrak, punarnavā, āmlavetasa, gokṣhura, ginger, and black pepper mixed with raw honey.

Another recipe includes 10 gms. (.35 oz.) of pippali fried in canola oil mixed with cane sugar or rock candy.

Smoking: Herbs are the same as for Vāyu (musta, balā, black pepper, cardamom, vanśha lochana, ginger, aśhwagandhā, haritakī, chakramarda).

Kapha/Vāyu: Pippali, ginger, musta, haritaki, āmalaki, and rock candy, made with honey and ghee. (Sesame oil can be used for Pitta cough.) Dry and oily foods and drinks are used for wet and dry symptoms, respectively, to balance these conditions.

Kapha/Pitta: Pitta-reducing herbs (i.e., bitters) and vāsāk, turmeric, vanśha lochana, cardamom, and honey are recommended.

Chest Wounds: Sweet and vitalizing herbs such as śhatāvari and sugar cane. Also pippali, boiled milk, barley and wheat flours, āmalaki, sesame oil, ghee, and honey are helpful. Therapies for chest wounds generally follow the Pitta-pacifying regime.

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If physical pain from Vāyu and Pitta exists, ghee massage is useful. The chest is warmed with a hot, dry cloth, and massaged with medicated oil.

Should Vāyu cause the spitting of blood with burning sensation, along with heart or side pain, ghee, mixed with rejuvenatives (e.g., śhatāvari), vāsāk, and dūrba, is recommended. For any bleeding complications, ghee is ingested and used as nasal oil (Tuberculosis is usually accompanied by bleeding.).

When the wound is healed but Kapha remains in the chest and head, causing coughing fits, one smokes ashwagandhā, balā, and ginger with sugar cane juice. 

**Emaciation:** Wholesome, restorative foods (e.g., basmati rice gruel) and herbs include triphalā, chitrak, pippali, ginger, guduchi, calamus, śhatāvari, with black salt, and ghee. Grape juice is also advised. Herbs like cardamom are also used to strengthen digestion.

When one is strong, but still has excesses of the doṣhas, mild oil purgation is useful (triphalā and ghee, or castor oil).

**Other recipes:** Ghee cooked in grape juice with harītaki, musta, ginger, black pepper, and pippali; ghee and āmalaki boiled in milk, and pomegranate juice with cane sugar.

For thirst, boiled milk is given. With diminished Pitta and Kapha, ghee, boiled milk, and balā are used. For dysuria or urine discoloration, boiled milk with ghee, vidārī kand, and gokṣhura are used. For pain and swelling in the penis, anus, hip, and groin, oil enemas with a little ghee are used.

The ashes of metals and gems (bhasmas) are widely used in India for rapid healing. Iron ash (loha bhasma) is suggested to regain strength from wasting and emaciation quickly. Abhrak, pravāl and mukta bhasmas are also useful.

As with all diseases, therapy depends upon the aggravating doṣha.

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### Difficult Breathing (Śhvāsa)

**[including asthma]**

**Causes:** Difficult breathing arises from many factors, from increases of cough, doṣha aggravation, diarrhea owing to indigestion, vomiting, poisons, anemia, fever, allergies, smoke, breeze, injury to vital organs, and drinking very cold or ice water. There are five types of difficult breathing.

**Development:** When movement of Vāyu is obstructed by Kapha, it spreads in all directions and vitiates the channels of respiration (prāṇa), water (udaka), and food (anna). The obstruction rises from the stomach (i.e., the origin site of Kapha) into the chest, causing difficult breathing.

**Premonitory Signs:** Pain in the heart and ribs, upward respiratory movement (of prāṇa), gas, splitting temple pain, heaviness in the throat and chest, astringent taste in the mouth, and abdominal rumbling.

**Symptoms of the Five Types:**

1. **Exertion (kestrel śhvāsa):** Caused by exertion or overeating. It is not serious, subsiding after rest or digestion.

2. **Bronchial Asthma (tamaka śhvāsa):** Aggravated Vāyu begins to move upwards in the respiratory channel (Prāṇavaha srotas), aggravating Kapha, making it difficult to breathe. Sharp pains in the head, neck, chest, and ribs appear. Coughs may be experienced with cracking sounds, delusion, loss of taste or appetite, runny nose, and thirst. Heaviness or forced breathing may develop, causing distress and loss of consciousness. Expectorants bring temporary comfort, but there is difficulty breathing when lying down (or sitting). Eyes are wide and gaze upward, sweating develops on the forehead, and the mouth becomes dry. Persons desire hot things, and develop tremors or shivering. Breathing becomes more difficult on cloudy days, after drinking cold water, from cold breezes or direct wind, when eating Kapha-increasing foods. (Another form of this asthma is associated with fever and fainting. It is resolved by cold foods, drinks, and air.) Overall, bronchial asthma may be healed if treated when it first arises, otherwise it is only controllable.

The latter 3 types may also be healed if treated in
the early stages

3. Cheyne-stokes (chinnahvāsa): When interrupted breathing with sharp pain develops (i.e., extreme pain similar to the pain of injury to vital points (marma), vital organ pain occurs along with sweating, fainting, gas, burning sensations, and urinary stones. Eyes gaze downward, are unsteady and teary; one eye is red. Coma, dry mouth, erratic speech, feeling of helplessness, and loss of complexion can also develop.

4. Mahā śhvāsa: Heavy breathing, feeling helpless, breathing noises, continuous high-pitched sounds, loss of common sense and intelligence, unsteady eyes and face, constricted chest, blocked urine and stool, broken voice, dry throat, frequent delusions, severe pain in ears, temples, and head.

5. Ěrdhva śhvāsa: Prolonged exhalations with inability to inhale, mucus lines the mouth and throat, eyes gaze upward, rolling and terrified, severe pain, inability to speak (owing to the pain in the vital organ).

Specific Dośha Symptoms

Vāyu: Dry cough, wheezing, dry skin, dry mouth, thirst, constipation, desiring warm liquids, anxiety. Attacks happen mainly at dawn or dusk.

Pitta: Wheezing and coughing with yellow phlegm, sweating, irritability, fever, desiring cold air. Attacks happen mainly at noon or midnight.

Kapha: Wheezing and coughing with excess clear or white phlegm, lung fluid, rattling sounds. Attacks mainly develop in the morning and evening.

Therapies:

General: Bronchodilators, such as lobelia and ephedra, quickly open breathing passages. Long-term use can be depleting for Pitta and Kapha, and immediately weakening for Vāyu. Tridoshic herbs include haritakī, balā, and saffron. Each person must follow their appropriate dośha diet.

After attacks, the lungs must be strengthened with tonics like chyavan prāśh, balā, ahwagandhā, haritakī, and brāhmī. Rebuilding the lungs in this way can help prevent future attacks.

For difficult breathing associated with

Vāyu: Ghee and pippali, vamśha lochana, and guggul; lemon or lime juice.

Vāyu/Pitta: Milk, ghee, rice water, bibhitakī, vāsāk, and trikatu.

Pitta: Ghee, vāsāk, vamśha lochana, ginger, pippali, brāhmī, and kaishore guggul.

Pitta/Kapha: Vāsāk, pippali, guggul, kaishore guggul, and honey.

Kapha: Vāsāk, pippali, aśhwagandhā, guggul, and honey. Apply a mustard paste to the chest.

Kapha/Vāyu: Emesis and purgation, including herbs that reduce these došhas.

Hiccup (Hikkā)

There are 5 kinds of hiccup. Their causes, premonitory symptoms, kinds, and development are the same as diseases of difficult breathing.

Type 1. Food-caused (annajā hikkā): Vāyu becomes aggravated by eating too quickly and improperly, or eating and drinking dry, penetrating, rough, and unaccustomed foods. This produces a painless hiccup. It is quiet, then followed by sneezing. It ceases when foods and drinks that one may be accustomed to are ingested.

Type 2. Exertion-caused (kāhrudrā hikkā): Vāyu becomes mildly increased from exertion. This causes a slight hiccup from the base of the shoulders. It ceases after eating food.

Type 3. Indigestion-caused (yamalā kihhā): This type arises when one hasn’t eaten for many hours or when digestion is not working properly. These hiccups come in pairs, causing tremors in the head and neck,
gas, severe thirst, nonsensical speech, vomiting, diarrhea, unsteady eyes, and yawning.

Type 4. (mahatí hikká): Rigidity develops in the eyebrows and sides of neck, eyes become red and teary, there is loss of body movements, speech, memory, and awareness. Food is obstructed from moving, causing the vital organs to feel like they have been hit. The body bends backwards and emaciation develops. These types of hiccups arise from deep inside the body, forcefully, with great sounds.

Type 5 (gambhirá hikká): This hiccup begins either in the colon or in the navel region. Symptoms are similar to Type 4, but with more yawning, body expansion, and vibrating sounds. Hiccups caused by food and exertion are most easily healed. Severe hiccups should be taken seriously.

Therapies: For both difficult breathing and hiccup oil and sweat (nādi, bolus or steam tent—see Chapter 7) are required. First, persons undergo an oil massage with black salt (with Pitta constitution) When there are Pitta problems, such as burning, excessive bleeding or sweating, weakness and tissue depletion, or pregnancy, black salt should not be used. Oil loosens and dissolves the thick phlegm blocking the breathing channels, softening them, and rebalancing Vāyu.

Afterwards, a light diet of basmati rice and ghee or sesame oil is taken to increase Kapha. Then one is ready for emesis with pippali, rock salt, and honey (reducing Kapha and Vāyu). After emesis releases the excess Kapha, the channels are cleared, and the Vāyu begins to flow properly. Should there be any remaining Kapha, turmeric and barley grain are mixed with ghee and smoked.

When either of these illnesses are associated with a weak voice, diarrhea, internal bleeding, or burning, one eats foods that are sweet, oily, and cold.

Short periods of fomentation are applied to the chest and throat. Warm oil is mixed with cane sugar, or poultices are made with sesame and whole wheat, Vāyu-reducing herbs, foods, sour herbs (e.g., āmalakī), and milk are ingested. Other herbs include daśmūl, pippali, trikatu, balā, chitrak, dry ginger, gokṣhura, guḍūchī, black salt; along with yogurt, ghee, dry radish, ghee, rice, and barley. Daśmūl also removes complications of thirst.

A general herbal recipe includes bilwa, gokṣhura, guḍūchī, balā, trikatu, chitrak, pippali, ginger decoction with ghee, black pepper, and black salt.

If a strong fever with toxins (āma) develops, reduction therapy (laṅgana) is used (i.e., pañcha karma, exercise, sun bathing, etc.). Emesis with salt water is especially useful.

Should these therapies cause a Vāyu excess, balanced can be regained through Vāyu-reducing foods and warm massage.

If gas, distention, and constipation develop owing to Vāyu, foods with black salt, āmlavetasa, or hingwastāk are recommended.

Hiccup is predominated by Kapha, and is healed through emesis, purgation, a wholesome diet, and pacification therapy, using herbal smoking (for strong persons only).

When weak children or elderly persons develop excess Vāyu, oil therapies are used to reduce excess air. It is important not to use laxatives when there is not an excess of Kapha. To do so may dry up the vital organs and threaten the person.

See difficult breathing section (page 411) for specific doṣha therapies.

For hiccup, ghee mixed with triphala, or castor oil quickly stops the situation. Suddenly sprinkling cold water on persons with hiccups is helpful. Slowly drinking water nonstop for 30 seconds or until the hiccups cease is another option. Other therapies include frightening or causing surprise, anger, exhilaration, or separation from loved ones.

All foods and herbs should simultaneously reduce excess Kapha and Vāyu. Ghee is used in all situations.
Pulmonary Tuberculosis
(Rājā-yakṣhmā)
[and other wasting diseases]

Mythology: Chandra, the moon, was married to the 28 daughters of Dakṣha Prajapati, but he favored only one of the daughters, Rohini. Having exhausted and emaciated himself by depleting his ojas (life sap) through sensual pleasures with this one woman, he had no strength to satisfy the remaining ladies. Their father, Dakṣha became angry and caused the moon to develop tuberculosis. The moon soon apologized and was forgiven by Dakṣha, who sent the two celestial physicians (Ashwins) to heal him with soma nectar (restoring his ojas).

Causes: The Sanskrit word, Rājā yakṣhmādi, means king of the diseases. There are four causes of Rājā yakṣhmādi:
1) sudden or excessive exertion or chest wound,
2) suppression of any of the 13 natural urges (e.g., urine, feces, flatulence, etc.),
3) excessive loss of semen (śhukra), life sap/tissue essence (ojas), or tissue lubrication (sneha) [pratilomak diabetes—depletion of dhātus]
4) improper nutrition [anulomak diabetes—depletion of dhātus]. All forms of TB are caused by the simultaneous excess of all three doṣhas.

Development: Owing to any of the above causes, Vāyu overwhelms the chest, deranging Kapha and Pitta. This vitiated Vāyu then spreads throughout the body to all the body joints, veins, and plasma channels. These increases spread in all directions (i.e., up, down, sideways), excessively constricting or dilating their channels. Thus, disease is created.

1) Vāyu in the joints causes yawning, malaise, and fever. Vāyu in the stomach and small intestine produce anorexia, palpitations, cardiac pain, and other chest disorders. When Vāyu aggravates the throat, irritations and hoarseness develop. When the channels through which vital air flows become affected, breathing is difficult and persons feel cold. When the head is affected, head disorders develop. Constant coughing causes chest injury, irregular Vāyu movement, and throat irritation. If coughing continues, the chest can be further injured. This weakens the person even more. These complications cause emaciation, developing weight loss, wasting of muscles, loss of appetite, and debility.

2) By suppressing natural urges of gas, urine, and feces (owing to bashfulness, disgust, or fear), Vāyu becomes superabundant, and while mixed with Pitta and Kapha, move in all directions. As Vāyu moves to the bones, stomach, etc. (as described above), it causes many disorders. Triidoṣhic symptoms include coryza, cough, frequent vomiting and diarrhea, dry stool, rib and shoulder pain, anorexia, panting, head disorders, coughing, difficult breathing, fever, hoarseness, and colds. These develop emaciation that leads to weight loss, wasting of muscles, loss of appetite, and debility.

3) Excessive weight loss can be caused by great grief and worry, envy, terror, jealousy, anxiety, fear anger, excessive sexual intercourse, excess oily diet when emaciated, fasting, or insufficient sizes of meals when weak.

   Should one continue having sexual intercourse after the depletion of semen, Vāyu then enters the blood vessels and is ejaculated. This causes loose, dry joints, and further excesses Vāyu and weakens the body. This deranged Vāyu spreads throughout the body and further deranges Kapha and Pitta (i.e., reduces them).

Other symptoms include reduction of muscle tissue and blood, rib pain, grinding shoulder pain, throat irritation, head congestion (owing to excessive Vāyu vitiating Kapha), malaise, anorexia, and indigestion. These symptoms can develop into fever, cough, difficult breathing, hoarseness, and excess mucus. This can lead to consumption that will develop into TB if not corrected.

4) From poor eating habits, the three doṣhas can become imbalanced and spread throughout the body, obstructing the entrances of the circulatory channels. This results in most foods becoming converted into feces and urine instead of tissue elements. Persons become depleted and emaciated. Vāyu causes colic,
malaise, throat irritations and hoarseness, rib and shoulder pain, and excessive mucus. Pitta causes fever, diarrhea, and burning. Kapha causes excessive mucus, anorexia, coughing, and heaviness of the head. Excessive coughing injures the lungs, resulting in spitting blood, which further weakens the person. This develops into TB.

Premonitory Signs: Nasal mucus, excessive sneezing, salivation, sweet taste in the mouth, poor digestion, physical weakness, imagining objects (e.g., dirt, flies, grass, hairs) in food and drinks, nausea and vomiting (even during meals), loss of appetite or taste, weakness or tiredness when eating, fault finding, staring at hands, swelling of the feet and face, excessive showing of the whites of the eyes, denying one’s emaciation, imagining one’s looks are disgusting, excessive desire for sexual intercourse, wine and meat; miserliness, excessive passion, cruelty, covering the head with clothes, nails and hair grows at an unusually rapid rate, unusual dreams (e.g., being defeated by small animals and insects, climbing on piles of hair, bones, and ash; visions of deserted villages, empty places, dry wells, stars, and mountains falling, trees burning).

Symptoms: Symptoms of tuberculosis include heaviness of the head, coughing, difficult breathing, hoarseness, vomiting phlegm, spitting blood, rib pain, shoulder pain, fever, diarrhea, loss of appetite and taste, coughing up mucus with sticky, thick odorous, green, white, or yellowish phlegm.

Vāghbhata (Aṣṭāṅga Hṛdayam) states that, depending where in the body the doṣhas are found, different symptoms will manifest.

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<th>Pulmonary TB</th>
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<td><strong>Location</strong></td>
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<tr>
<td>Upper body</td>
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<tr>
<td>Lower body</td>
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<td>Sides of the body</td>
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<td>Joints</td>
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The signs and symptoms vary according to the site of development of tuberculosis (e.g., pulmonary, intestinal, bone, kidney, adrenals, etc.). Main symptoms according to modern medicine include weight loss (despite proper diet, low-grade fever, and pain).

Secondary diseases include chest pain, excess yawning, body aches, expectoration of mucus, weak digestion, bad breath, and throat problems.

Vāyu causes pain in the head and ribs, shoulder and body aches, hoarseness and other throat problems.

Pitta causes burning sensations on the soles, shoulders and palms, diarrhea, vomiting blood, bad breath, fever, and toxins.

Kapha produces loss of taste and appetite, vomiting, cough, heaviness of head and body, excess salivation, mucus, difficult breathing, weak voice, poor digestion. When Kapha is predominant, the digestive fire is weakened owing to excessive coating of the plasma channel (rasa dhātu). This causes the channel to become obstructed, preventing plasma from going into other tissues (dhātus). Blood is forced upward and expectorated with mucus. Further, the undigested food, which becomes toxic (āma), does not allow for proper absorption of nutrients, preventing the nourishment of the other tissues. As a result, weakness occurs. If one is strong and not emaciated, therapy is recommended. Tuberculosis can be healed in persons who are still strong or who have regained strength.
Therapies:

Pacificatory Therapies:

Coryza: Sudation, massage, smoking, pastes, sprinkling, whole baths. Ingesting barley, rock salt, sour, pungent herbs, and foods mixed with ghee or oil. Herbs include pippali, ginger, and ámalaki. Foods include pomegranates, radish sour, wheat, rice, tea of dashmúl, coriander, ginger, or bhúámálaki.

The throat, sides, chest, and head are fomented using a bolus (see Chapter 7). The head is sprinkled with a lukewarm water decoction of balá and guæúchí. Náæí sweda (tube steam) can also be applied to these areas. Steam water is mixed with Váyu-reducing herbs.

Headaches and pain in the sides and shoulders receive poultices of balá, vachá, vidárí-kanda, ghee, and sesame oil. A paste of kushta, tagara, and sandalwood mixed with ghee also relieve these symptoms.

When these symptoms include secondary doßha complications, balá, cedar, sandalwood, nágkešhar, punarnavā, vidárí kanda, šhatávarí, sesame oil, and ghee are used according to the doßhas they reduce (as an external ointment).

Toxic blood may require blood-letting. Abhyañga with sandalwood oil or ghee is helpful. Snuff and smoke are also useful. Sprinkling milk or sandalwood decoction is also advised (see Chapter 7 for various therapies).

If the person is strong, emesis and purgation are advised. They are given with ghee or oil to prevent drying and debilitation.

Cough, difficult breathing, hoarseness, head, side, and shoulder pain: After stool evacuation, a snuff is made with ghee, balá, vidárí kanda, and mixed with rock salt. Frequent ingesting of ghee, balá, dashmúl, and milk after meals (and/or balá and ghee during the middle of the meal) alleviates these symptoms.

Fever, difficult breathing, cough, hoarseness: Eating ghee mixed with dates, cane sugar, raw honey, and pippali heals these conditions. Therapies for other symptoms are discussed in their respective chapters.

Wasting and emaciation: Váyu-reducing herbs and foods. Other therapies include abhyañga followed by bathing in oil and milk. This removes the blocks in the channels (srotas) and heals the person. After bathing, the person receives another abhyañga.

Ingredients for this abhyañga include šhatávarí, mañjißhóhá, punarnavā, ashwagandhá, apámárga, balá, vidárí kanda, kuähthá, rice, linseed, sesame, and yeast, barley powder in a mixture of 3 to 1 with the preceding ingredients is added, then, honey and yogurt. This mixture anointed on the body promotes nourishment, complexion, and strength.

Next, persons dress in special clothes offered in worship and place essential oils on themselves. A wholesome diet according to their doßha is taken, including light whole grains. Meditation music, celibacy, pleasant company, company of elders, meditation, prayer, ethics, and nonviolence are other aspects required to restore good health.

Cold (Pratißhyáya)

Causes:

When the head or nasal passages are filled with excess Kapha or Pitta they may move towards the Váyu location in the head (prati). This causes a serious form of cold (coryza) and develops emaciation of the body.

Signs and symptoms are headaches, stuffy nose, cough, mucus, nausea, hoarseness, heaviness, fever, fatigue, anorexia, and poor mind/body coordination. This develops into tuberculosis.

Therapies:

Kapha: If mucus is abundant, white, or clear, take Kapha- and áma-reducing foods and herbs. Light,
warm, simple foods. Dairy, sweets, fried foods, herbal
tonics, and breads (with yeast) must be avoided be-
cause they increase Kapha. If a person is strong, a
short fast is useful. Tea with lemon juice, fresh gin-
ner, and raw honey reduces Kapha.

Sweat therapy is advised, using diaphoretic anti-
cough and expectorant herbs prepared as a tea (e.g.,
cinnamon, ginger, pippali, tulsi, licorice, sitopaladi
mix). Steam tents or sleeping under many blankets
to promote sweat are also useful.

Pitta: (Yellow or green mucus, high fever, sore throat,
flushed face) Gokṣhura, punarnavā, coriander, fen-
nel, spearmint, and other cooling diaphoretics used for
Pitta doṣha. Sitopaladi or sudarśhan mixture is espe-
cially useful for fever.

Vāyu: (Little mucus, dry cough, hoarseness, insomnia)
For a dry nose, 3 drops of sesame oil can be
placed in each nostril. Warming diaphoretics used
for Kapha are mixed with a smaller dose of demul-
cent herbs like ashwagandhā, śatāvarī, and lico-
rice. Here, too, sitopaladi is an excellent mixture, and
can be mixed into warm milk.
The Lungs and Chest Cavity

- Rib
- Collarbone
- Upper Lobe
- Middle Lobe
- Lower Lobe
- Trachea
- Bronchial Tube
- Left Lung (Cross Section)
- Ribs
- Pleura
- Chest Cage
- Pleural Space
- Pericardium
- Diaphragm
Chapter 18
Urinary System
Urinary Diseases, Gravel, Obstructions, Diabetes

Urinary Diseases (Mūtrā-ghāta)

Definition and Causes: Although the bladder is full, urine will not pass. The area involved includes the urinary bladder, ureters (which connect the kidneys with the bladder), and urethral passage. Urine is secreted into the urinary bladder through minute channels. Excessed doṣhas enter the bladder through these channels to produce 20 variations of urinary diseases.

Dysuria (Mūtrā-kṛichra)

Difficult or painful urination

There are 4 types of dysuria: Vāyu, Pitta, Kapha, and Tridosha. [It’s symptoms can be early signs of urinary stones—see below]

Vāyu: Pain in the bladder, groin, and urethral passage; small quantities of urine are frequently emitted.

Pitta: Yellow urine is discharged with burning sensation, or blood may be voided.

Kapha: Heaviness, edema of the bladder, and urethral passage; disrupted flow, slimy urine.

Tridosha: Symptoms of all three doṣhas are present.

Therapies:

General: For all urinary retention disorders licorice, haritaki, and cedar are taken as powder in milk or water.

Vāyu: Oleation and sudation are applied, especially on the lower abdomen. Medicated oil is made of ghee, cooked with daśhmūl, castor oil, barley, śhatāvārī, punarnavā, and rock salt; mixed in equal parts. One tsp. of the medicated oil is taken internally. Also, daśhmūl with sesame oil, vinegar, and ghee can be used in equal amounts—1 tsp. total

Pitta: Cooling measures are used to alleviate Pitta. A decoction of śhatāvārī, gokshura, vidārī kand; with honey and sugar (equal amounts to make 1 tsp.) Also, the seeds of cucumber, licorice, and turmeric; with grape juice and rice water can be taken (equal amounts—4 gms. or .14 oz. per dose).

Kapha: Emesis, sudation, an anti-Kapha diet, and lassi are advised. The powder of small cardamom with the juice of āmalaki is also recommended. Another remedy includes gokshura, small cardamom, and trikatu with honey. Lastly, pravāl piśhti with rice water is useful.

Tridosha: The above therapies are used depending upon the predominant doṣha.

Urinary Stones (Mūtrā-Āśmarī)

Causes: Vāyu covers the mouth of the bladder, drying up the urine inside. The urine then mixes with Pitta, Kapha, or semen, causing stones. Three types of this disorder develop: Vāyu, Pitta, and Kapha.

Premonitory Signs: Urinary bladder distention, severe pain in and around the stone, urine smells like a goat, difficult elimination of urine, fever, or loss of appetite.
Symptoms:

**General:** Pain in the navel area, and in the seam and head of the bladder; urine flow is interrupted when stones obstruct the path/easy flow when there is no obstruction, clear, golden-yellow urine, pain if straining to pass urine, blood in urine if stones cause internal wounds.

**Vāyu:** Severe pain causes persons to grind teeth, shiver, squeezing penis, rub the navel, cry constantly, passing feces with gas, frequent urination, and in drops; stones are black, rough, and thorny.

**Pitta:** Burning sensation in the bladder, the color of the stones are red, yellow, or black.

**Kapha:** Pricking pain in the bladder, and feeling cold and heavy; stones are big, smooth, golden, or white.

Therapies:

**General:** This is considered a serious disease that can even lead to death if it is not healed. At the early stages, herbal therapy can heal the condition. However, at later stages, surgery is required. The best herb for all urinary disorders is gokshura.

**Vāyu:** Gokshura ghee, or gokshura taken alone or with lassi, also produces good results.

**Pitta:** Medicated ghee prepared with a decoction of gokshura, kushā, vidāri kand, red and white punarnava. Šhilājit is also useful.

**Kapha:** Medicated ghee made with a decoction of gokshura, elā, guggul, black pepper, chitrak, hiṅg, myrrh, and rock salt. Šhilājit is also useful.

Urine Retention (Mūtrā-ghātādi)

All the therapies mentioned above are useful for urine retention. Purgations, basti, and uttara basti (urinary bladder enema) are also suggested if needed.

Seminal Stones (Šhukrā-śharā)

Causes:

These stones occur in adults due to preventing ejaculation of the semen, once leaving its origin site. By withholding the semen, it becomes dried by Vāyu inside the scrotum.

Symptoms:

Bladder, pelvis, or genital pain; difficult urination, scrotum swelling, stiffness or pain; semen begins to flow but stops in the middle, coming out only when squeezed; urine mixed with semen.

Therapies:

Strong enemas, especially urinary bladder enemas (uttara basti) are taken to purify the semen receptacle. Aphrodisiac herbs are then taken (e.g., śhātāvarī, aśhwagandhā).

Urinary Gravel (Mūtrā-śharkarā)

Causes:

Urinary gravel is a collection of small sand-like urinary stones caused by Vāyu. According to modern science, urinary gravel combines to form urinary stones. Both systems are saying the same thing in different ways. The gravel is expelled with the urine when Vāyu is moving downward, and it is obstructed when Vāyu is moving upward.

Today, modern science breaks the urinary stones with lithotripsy (a sonic vibration), turning them into gravel. Then, they are expelled through the urinary system.

Therapies:

Powder of gokshura taken with water and cane sugar expels gravel. Tumburu, apāmārga, and barley are good for both stones and gravel.
13 Urine Obstruction Disorders (Mūträghāta)

Below are discussed various other urinary obstructions. In all cases the therapy involves basti and urethra basti.

Vātabasti - Obstruction Due to Suppressing the Urine Urge
Habitual suppression of the urge to urinate aggravates Vāyu and Pitta. This causes the urine to dry up and block the mouth of the urinary bladder. Thus, red or yellow urine is passed with pain, irritation, and may distend the bladder. This can also cause burning, throbbing, twisting, urine expelled in drops, or in a continuous flow if the bladder is pressed. There are 2 forms of Vātabasti: difficult and very difficult (to bear and to heal). These symptoms are similar to benign hypertrophy of the prostate (BPH).

Vāta Kundalikā - Radiating Bladder Pain
Due to urine retention, Apāna Vāyu (upward moving air) becomes excessed. Aggravated Vāyu, moving circularly in the bladder, causes severe, radiating bladder pain, circular moving of urine in the bladder, obstructed flow, heaviness, urine is released little by little, accompanied with expelling feces. One may also experience stiffness, heaviness, and cramps.

Mūträ-tīta - Obstruction Due to Slow Elimination
When trying to expel urine after suppressing the urge for a long time, it fails to come out or flows with mild pain.

Mūtro-tsaṅga - Obstruction Due to Narrow Urethral Duct
Either urethral blockages or aggravated Vāyu can cause some urine to remain in the bladder, urethra, or urethral passage. Urine thus becomes obstructed, flowing slowly (without pain). The remaining urine produces heaviness in the urethral passage.

Mūträ-granthi - Obstruction Due to Bladder Tumor
Pain similar to that of a urinary stone is experienced from round, immovable, hard, and small tumors that may suddenly develop inside the cavity of the urinary bladder. Blood affected by Vāyu and Kapha cause the hard nodular mass at the urinary bladder opening.

Mūträ-śhukra - Obstruction Due to Semen
Performing sexual intercourse when there is a strong urge to urinate causes the displacement of semen, and is obstructed. Semen will then be expelled just before or after urination.

Viḍghāta - Obstruction Due to Impacted Feces in Rectum
Persons who are excessively dry, thin, and debilitated may experience Vāyu moving upwards, bringing a small amount of feces into the urinary bladder and urethra. This results in urination with the odor of feces.

Uśhóa-Vāta - Obstruction Due to Bladder Inflammation or Cystitis (Hematuria-blood in the urine)
Aggravated Pitta, due to excess exercise, hot, penetrating foods, long distance walking, and excessive sun-bathing, overflows into the bladder because of aggravated Vāyu. This causes pain, burning, or inflammation in the bladder and urethral passage (cystitis), and yellow urine. It may be mixed with blood, or only blood flowing alone; urine is warm or comes out repeatedly with difficulty.

Mūträ-saṃkshaya - Due to Diminished Urine
Dry, debilitated persons may experience Vāyu and Pitta depositing into the urinary bladder, diminishing urine, causing pain, and burning.

Mūträ-sāda - Obstruction Due to Bladder Inflammation or Cystitis
If Vāyu aggravates Pitta and Kapha (alone or together), difficult urination is produced. Urine
is yellow, red, white (or all colors mixed), thick, accompanied with pain, and is dry.

Therapies: Kapha- and Pitta-reducing measures are used to heal this condition, in addition to the common therapies for all these 13 urinary conditions.

**Vātāṣṭhílá - Obstruction Due to Enlarged Prostate (or prostate tumor)**

When aggravated Vāyu becomes trapped between the rectum and urinary bladder, it results in an enlarged prostate, or a hard, elevated, immovable tumor. It causes abdominal distention and blockages of urine, feces, and gas.

An enlarged prostate compresses the lower ureter, obstructing the passage of urine. This dilates the bladder and thus weakens it. The backed-up urine in the bladder enlarges and weakens the upper ureters that run to the kidneys. The kidney pelvis becomes damaged. Continued pressure on the kidneys causes damage to kidney tissue.

Therapies for this disorder are covered under cancer and tumors, Chapter 22 page 501.

**Mūtrā Jathara - Obstruction Due to Enlarged Bladder**

Habitual suppression of urine causes Vāyu to become obstructed and move upward. A full bladder results in abdominal distention below the navel, severe pain, indigestion, and accumulation of feces.

Therapy: Diuretics (e.g., gokṣhura) are used to heal this condition (in addition to the common therapies for all these 13 urinary conditions).

**Basti Kuñḍala - Obstruction Due to Bladder Displacement**

This condition is similar to Vātabasti.

Vāyu: Due to fast travel, jumping, exertion, injury, or pressure on the urinary bladder it may shift out of place and remain expanded. This will cause pain, shaking, and burning. Urine will pass in drops, or if pressed, will come out in a stream. One can experience stiffening, cramping, and distress. It is a severe condition.

Pitta: One feels burning, pain, and abnormal urine color.
**Kapha:** Persons experience heaviness, swelling and oiliness; whitish and precipitant urine. Pitta and Kapha forms can only be controlled but not healed.

**Obstinate Urinary Diseases (Prameha) (Excessive Urination, Diabetes, etc.)**

**Causes:** There are 24 forms of this disease: 4 are due to Vāyu, 6 result from Pitta, and 10 are caused by Kapha. The main causes of these diseases are fat, urine, and Kapha buildups due to:

1) Foods (e.g., sweets, sours, salts, hard to digest, slimy, cold, raw grain; marsh, domesticated, and aquatic animal meats).
2) Liquids (e.g., beer, sugarcane juice, molasses, and milk).
3) Life-styles (e.g., sedentary, sleeping while sitting).
4) Other things causing an increase of Kapha, fat and urine.

**Development:**

**Kapha prameha:** Excessed Kapha overflows into the body channels and becomes mixed with the dhātus (i.e., tissues of fat (medas), plasma/lymph (rasa), muscle (māṃsa), and sweat (Kapha mala)). This situation weakens the dhātus and brings them into the urinary system, causing the 10 types of Kapha prameha.

**Pitta prameha:** Aggravated Pitta and blood also can vitiate the urinary bladder when the watery tissues are depleted. If fat (medas), muscle (māṃsa), and plasma (rasa) are already weak or depleted, then this Pitta excess in the blood produces the 6 types of Pitta prameha.

**Vāyu prameha:** Vāyu may also weaken the bladder by drawing the depleted tissues into the bladder. Vāyu diabetes is due to vitiated ojas, marrow, and lymph. When Kapha and Pitta doṣhas become decreased Vāyu becomes excessed, bringing fat (medas), muscle (māṃsa), marrow (Majjā), and life sap (ojas) to the urinary system. This produces 4 types of Vāyu prameha.

Kapha prameha involves rasa, māṃsa, and medas. They are similar in nature. Thus, the herbs to heal this *prameha* will not imbalance the other doṣhas. Pitta prameha involves plasma (rasa), muscle (māṃsa), and fat (medas) dhātus that are opposite in nature to Pitta-reducing herbs (i.e., Pitta reducing herbs are cool). These herbs will increase plasma, muscle, and fat tissues. Still, Pitta diabetes (prameha) can be helped with special herbs (e.g., śhilājīt and guḍmar) if dhātu depletion is not extensive.

On the other hand, when Vāyu prameha involves muscle (māṃsa) and fat (medas) dhātus, it is very difficult to treat because all the therapies for reducing Vāyu will further increase the already excessed fat and muscle tissues. In this case, Vāyu becomes aggravated either due to depletion of the reproductive (śukra) and life sap (ojas) tissues (dhātus), or from obstruction of the channels due to excess fat (medas) and muscle (māṃsa) tissue.

**Premonitory Signs:**

Common to all forms of diabetes is an excess of perspiration, body odor, looseness of body parts, desiring rest, thickening heart, eyes, tongue, and ears; stoutness of body, fast growth of hair and nails, wanting cold things, dry throat and palate, always having a sweet taste in the mouth, numbness and burning of the hands and feet (and other organs), sweet urine, matted hair, sticky excreta from orifices, ants and insects attracted to the body and urine, abnormalities of the urine, urine smells of raw flesh.

**Analysis Cautions**

1) If the urine is yellowish or expelling blood without the aforesaid premonitory signs of prameha, a person is not to be said to have prameha, but rather a disease of Rakta Pitta. Since the signs and symptoms of these two diseases are similar, being sure of the disease is important.

2) If persons with prameha expel sweet, slimy, and honey-like urine, it is caused by the depletion of doṣhas (a Vāyu-caused disease), or from over nourishment (a Kapha disease).

If Vāyu, Pitta, or Kapha prameha is left untreated after their premonitory signs and symptoms, they are not able to be healed. Generally, Pitta prameha is controllable. If the adipose tissue (fat/medas) is not depleted, then Pitta prameha can be healed. Kapha
prameha is usually able to be healed.

**Symptoms:**

**General:** Common to all forms of diabetes is the increased quantity and turbidity of the urine.

**Kapha:** Excess Kapha weakens the body fluids, muscle, and fat; and are drawn into the urinary bladder and kidneys. This results in 10 forms of Kapha prameha.

1) **Udaka**—large quantities of clear urine, white, cold, odorless, watery, sometimes slightly murky and slimy.
2) **Ikhumeha**—urine is sweet, cold, slightly salty, and muddy.
3) **Sandra**—urine becomes thick when kept overnight.
4) **Surá**—urine looks like beer (clear on top and thick on the bottom) when kept overnight.
5) **Piśhta**—hair stands on end, urine is thick and white.
6) **Śhukra**—urine looks like semen or is mixed with semen.
7) **Sikata**—urine has dirty particles, like sand, frequently cold, sweet urination.
8) **Śhūtā**—urine contains small hard things (because the weakened doshas pass through).
9) **Śhanair**—urine passes very slowly, with little force.
10) **Lāla**—urine is thready (like saliva) and slimy.

**Pitta:** Aggravation of fire is caused by

a) Excess of hot, sour, salty, alkaline, and pungent food.
b) Eating before the previous meal is digested.
c) Exposure to sun, fire, physical exertion, and anger.
d) Eating mutually contradictory foods (e.g., fish and milk, hot and cold things; see page 551).

Manifestation of Pitta forms of diabetes is quicker than that of those caused by Kapha. The 6 Pitta forms are only able to be controlled because it is a different element (fire) than the watery elements. Bitter and pungent herbs heal Kapha. Bitters help Pitta, but the pungents will cause aggravation. The stomach, small intestine, fat, and the abdominal wall membrane (which connects the stomach with the other abdominal organs) are involved here. The 6 forms are:

1) **Kṣhara**—urine smells, looks tastes and feels salty.
2) **Nila**—urine is blue.
3) **Kāla**—urine is ink black.
4) **Hāridra**—urine is pungent or bitter, yellowish, and burns when expelled.
5) **Maṇjīśṭhā**—urine smells like raw flesh and has a slight red color.
6) **Rakta**—urine smells bad, is hot, slightly salty and reddish.

**Vāyu:** These 4 forms of diabetes immediately become aggravated due to;

a) Overeating of astringent, pungent, bitter, rough, light, and cold things.
b) Over indulgence in sexual acts and exercise.
c) Over use of emesis, purgation, dry enemas, head evacuation.
d) Suppressing natural urges, fasting, physical accident, excess sun, anxiety, grief, blood-letting, staying up late at night, poor posture.

The excessed Vāyu then overflows, along with muscle fat (vāsā) and enters the channels (srotas) with urine, causing the development of fat in the urine (lipuria). It may also carry marrow to the urinary bladder (via the mútravaha srota), deranging the marrow (majjā) as myelouria. Marrow may be expelled with urine as Vāyu pushes the marrow out.

Should there be an excess of lymph entering the bladder (due to deficient insulin), large amounts of urine are produced, with a need for constant urination (without pressure). Vāyu converts the sweetness of life sap (ojas) into an astringent taste and brings it to the bladder. This causes roughness, which develops Diabetes mellitus [Either (a) an insufficient production of insulin that causes abnormal metabolism of carbohydrates, fats and proteins. Sugar levels are increased in the blood and urine causing great thirst, frequent urination, wasting, and acidity.
This can occur in childhood or early adolescence, or (b) A mild form appears in adulthood aggravated by obesity and an inactive lifestyle. Few symptoms exist, and insulin may not be needed.

The 4 Vāyu-caused diseases are serious because of the risk of secondary diseases developing due to the loss of all the tissues. Vāyu-diabetic urine is grayish, reddish, and painful.

1) Vasā—urine is expelled with muscle fat or fat may be passed alone and frequently (fat-lipid-like urine).
2) Majjā—urine is frequently expelled with marrow, or marrow may be passed alone (mar-row-like urine).
3) Hasti—urine passes continuously and without force, mixed with lymph, and without difficulty (urinary incontinence/diabetes tuniflues).
4) Madhu—sweet and astringent urine, which is pale and oily (diabetes mellitus).

This is caused either by aggravated Vāyu depleting the tissues, or by obstructing the movement of the doṣhas covering it. In the latter case, Vāyu shows signs of the doṣha covering it, washout any other reason, occasionally, and thus the bladder is sometimes empty, sometimes full. These diseases cannot be healed.

Any form of diabetes not tended to eventually develops into Madhu (honey-like) diabetes. All the sweet forms of diabetes (i.e., sweet-tasting urine and sweet-smelling body) are called Madhu.

Sweet, slimy urine may be confused as being caused by either Kapha (excess nutrition) or Vāyu (malnutrition). Should Kapha and Pitta forms be experienced with all the premonitory signs (and Vāyu forms, after lasting for a long time) cannot be healed. The 4 Vāyu types are unable to be healed because they afflict the deepest tissue layers (marrow and semen). The Pitta forms which last for a long time are controllable. Forms where the fat tissue is not greatly excessed are healable.

Secondary Complications:

Kapha Forms: Poor digestion, anorexia, vomiting, excess sleep, cough, nasal mucus.

Pitta Forms: Pricking pain in the bladder and passage, oozing from the scrotum, fever, burning, and loose stools.

Vāyu Forms (upward moving air): Tremors, sharp abdominal pain, insomnia, dry mouth and throat, cough, difficult breathing.

Hereditary and genetic diabetes (like all hereditary and genetic-caused diseases) cannot be completely healed due to the dysfunctional genes. However, these forms of diabetes can be controlled; persons can live symptom-free as long as they remain on the proper herbs and diet.

The 7 types of diabetic carbuncles (skin or subcutaneous tissue bacterial infections that exude pus) require surgery.

Diabetes involves the imbalance of carbohydrate metabolism that is controlled by the insulin secretion of pancreas. The blood level of sugar/glucose rises beyond the normal limits in the system that is excreted by the urinary system.

General Therapies:

There are 2 general categories of urinary diseases: persons who are strong and obese, and those who are weak and emaciated. The former category of people use elimination therapies, while the latter follows nourishing therapies. After oleation, the strong and obese person follows Kapha-reducing therapies to eliminate the excesses through the upward and downward channels.

Once the toxins are eliminated (and digestive power is strong) one follows refreshing therapy (stearopten) [e.g., barley with honey] instead of fasting. Fasting immediately after elimination may cause cystic tumors; wasting, kidney, urinary bladder, and genital disorders. Alleviation therapy is used for people not strong enough for elimination therapy.

Diet: The most important herbs for all doṣhas are shilājit, guḍmar, turmeric, neem, āmalaki, guggul, and arjuna. Turmeric with aloe vera gel (1 to 3 gms./.035 to .1 oz) is best used during the early stages of diabetes for regulating pancreas and liver functions. Other therapies include roasted or fried barley, corn flour, light, bitter vegetables, barley porridge, ghee, rice, and herbs like gokṣhura, guḍmar, triphalā, musta, cardamom, fenugreek, or coriander, mixed with
honey. Triphalā with āmalakī juice can also be used to heal prameha. Barley is the main food to heal urinary diseases. Other methods to heal prameha include strenuous exercises, oil massage, steam, sitz or waist bath, and sprinkling of water and ointment. Herbs of dry ginger, cardamom, and sandalwood are used in baths, and taken orally. Guñmara is the best herb for digesting sugar in the pancreas. Guñmara and šilājit are an excellent herbal combination used by modern Āyurvedic practitioners.

Simultaneously, the foods and life habits that caused the disease are avoided.

**Kapha Therapies:**
1) Emesis and fasting.
2) Food: Barley soaked in a triphalā decoction overnight, then mixed with honey and eaten several times a day (cane sugar may also be used).
3) Herbs: Include decoctions of triphalā, fenugreek, musta, arjuna, sandalwood, lodhra, ajwan, gokṣhura, vidāṅga, guñḍūchī, harītakī, and chitrak. These may be taken with a small amount of ghee. Guñmara and šilājit are excellent.

**Pitta Therapies:** Only when muscle tissue (medas dhātu) is excessively aggravated is Pitta prameha unable to be healed.
1) Purgation is the best therapy for healing.
2) Herbal decoctions include sandalwood, musta, āmalakī, neem, kuṭaj, turmeric, blue lotus, and arjuna. These are taken with ghee or sesame oil. Guñmara and šilājit are excellent.

**Vāyu Therapies:**
1) Guñmara and šilājit, triphalā, fenugreek, musta, turmeric, harītakī, and āmalakī mixed with raw honey and āmalakī juice. They may be added to a drink of roasted corn flour mixed with raw honey.
2) Medicated oils and ghees.

**Pitta/Kapha Therapies:**
1) For either Pitta or Kapha urinary diseases, herbs of gokṣhura, bibhītakī, and kuṭaj are mixed in āmalakī juice. After digesting this drink rice and soup (with ghee) may be taken.

2) For Vāyu secondary excess with Pitta prameha, medicated ghee and Pitta-reducing herbs.
3) For Vāyu secondary excess with Kapha prameha, medicated oil (canola or mustard) is used with the same herbs to reduce Kapha.
4) For Tridoshic symptoms, both the ghee and oils are used with the same herbs.

**Diabetic Ulcer, Pimple, Pustule, etc. (Prameha Piṭakā)**

**Causes:**
If madhumeha (diabetes mellitus) is not treated, 10 forms of eruptions can develop on the joints, vital spots, and muscular areas during diabetes. All three doṣhas are aggravated.

**Symptoms:**
1) Šharā-vikā: Raised edges, depressed centers, black, oozing, painful, saucer-sized and shaped.
2) Kacha-pikā: Deep continuous or intermittent pain, extending over large areas, smooth, and tortoise shell-like.
3) Jālinī: Stable, vein networks, oily, oozing, with a large inner cavity, severe, intermittent pain, minute openings.
4) Vinatā: Large, found on the back or abdomen, blue, deep pain, oozing, bending downwards.
5) Alajī: Burning, raised, hard to bear, spreading, reddish-black, severe thirst, boils, delusion, fever.
6) **Masū-rikā**: Lentil sized and shaped.

7) **Saršha-pikā**: The size and shape of a mustard seed, severe pain, surrounded by similar eruptions.

8) **Putriñi**: A large eruption surrounded by many smaller eruptions.

9) **Vidā-rikā**: Round and hard shaped.

10) **Vidhradi**: Abscesses (discussed in the next section).

The first 3 ulcers are caused by fat and are difficult to bear and heal. The rest are bearable and easy to heal. Aggravated symptoms of these eruptions are similar to diabetes. These symptoms may occur even without diabetes as they are caused by vitiated fat tissue.

Symptoms of deep yellow or red urine, without experiencing any premonitory signs of diabetes, are classified under bleeding disorders (*Rakta Pitta—Chapter 14*) and require the same therapies.

**Piñakā Therapies:**

**General**: Early stages of all 10 eruptions (*pidakā*) use inflammatory edema (*śotha*) therapies (Chapter 25). Advanced stages of eruptions use therapies according to ulcers (Chapter 16).

Small eruptions that appear only on the skin, are soft to the touch, slightly painful, easily form pus and then burst, and develop on persons who are strong and can be healed. When symptoms include eruptions in the rectum, heart region, head, shoulders, back vital parts, and joints; associated with complications; and who have poor digestion; no therapy is available.

**Medicated oil** herbs for ulcers include cardamom (*elā*), saffron or safflower, sandalwood, and *kaiñhole* guggul.

**Massage herbs** include neem, *gudūchī*, *bhūmālakī*, and *patōla*.

**Sprinkling** (*parisheka*) water requires herbs of *kautkā*, *neem*, *viñgangā*, *māñjishṭhā*, *gudmar*, and guggul.

**Liquids and foods** include herbs of *kautkā*, black pepper, cardamom, *vachā*, *hing*, and *viñgangā*.

Charak suggests surgical procedures.

**Incontinence**

Useful herbs are cardamom, *bākuchī*, *yogaraj guggul*, nutmeg, skullcap, cinnamon.

**Renal Failure**: *Punarnavā* is the recommended herb to use until the kidneys begin to function again.
Pouring warm water over the body bestows strength,  
but the same over the head, makes for loss of strength of hair and eyes.  
Āṣṭāṅga Hṛdaya - Sū. Ch. 2: ver. 17

Chapter 19
Ears, Nose, Throat, Catarrh, Hoarse Throat, Eyes, Mouth

Diseases of the Ear Karṇa-gata-Roga-Vijnāniya

Twenty-eight different types of ear disorders exist: ear (karna) diseases, earache (karna-śhula), ringing/noise (pranāda), deafness (vādhirya), windpipe sounds (karna-kshvēda), secretions (karna-srāva), itching (karna-kandu), karna-guntha, parasites (krimi-karna), prati-nāha, two forms of local abscess (vidradhi), boil/pus formation (karna-pāka), pus and malodor (puti-karna), four kinds of cysts, seven forms of tumor, four types of swelling (şopha).

Causes and Symptoms:
Earache (karna-śhula): Great aching pain in the ear region and inside the middle ear (tympanum) from local Vāyu excess that becomes aggravated and obstructed by the other imbalanced dośhas.
Ringing/noise (karna-nāda): Ringing and other sounds resulting from excess local Vāyu entering the ear the wrong way and becoming blocked in the sound channels.
Deafness (vādhirya): When excess Vāyu remains in the sound channels along with Kapha imbalances and is not healed or balanced.
Wind-Pipe Sounds (karna-kshvēda): Results from cold object or exposure to nasal purgatives for the head, or continual derangement of Vāyu in the sound channel and aggravated by excess work, any wasting process in the system, or by ingesting astringent or dry items. The sound is caused by excess of Pitta, Kapha, and blood.
Secretion (karna-srāva): Caused by excess Vāyu in the ear cavity, resulting from head injury, remaining underwater for a long time, or a spontaneous formation and bursting of an inner ear abscess.
Itching (Karna Kandu): Excess itching from local Kapha.
Excess Ear Wax (Karna Gūthaka): Accumulated mucus in the ear dries and is hardened by local Pitta heat.
Inner Ear Fistula (karna-prati-nāha): When dried ear accumulations caused by secretions become liquefied and seep from the nose (and/or the mouth) and head, diseases (and certain forms of headaches) may develop.
Parasites (krimi-karna): These vermin, collecting in the ear impair the hearing.
Abscesses (karna-vidradhi): These are caused by ear ulcer, external injury to the ear, or other unknown causes. Symptoms include choking and burning sensations, piercing and sucking pain, yellow, red, or bloody secretions.
Pus-Boil-Ulcer Formation (karna-pāka): When pus forms in the boils of the ear from excess Pitta, a blockage and consequent malodor in the passageway of the ear occurs.
Pus and Malodor (puti-karna): When the pus, with or without accumulation of mucus in the ear passage is secreted after being heated by excess Pitta, it may cause swelling (şopha—Chapter 25), tumors (arbuda—Chapter 22) and multiple growths (polypoid—arśhas—Chapter 15).

Therapies:
General: Therapy includes ingesting ghee after meals, rejuvenative herbs such as śhatāvarī and balā, refraining from exercise and sex, avoiding wetting
the ear, and less talking.

**Váyu:** For all Váyu-related ear diseases (earache, ringing, wind sounds, and deafness), oil is first used internally and externally (in the ear too) in addition to emulsive purgatives (e.g., licorice/vidânga). Then the ear is fomented with Váyu-reducing herbs by means of steam (nàdī sveda) that is applied to the ear through a tube. Ringing in the ear is helped by placing three drops of clove oil in the ear.

**Váyu/Kapha earache:** These are helped by smoke fomentation. Herbs include bilwa, castor oil root, ashwagandhâ, barley, and vaṃśha lochana, boiled in fermented rice. It is applied via tube fomentation (nàdī sveda). Warm oil (mahânáráyan, daśhmūl, sesame, guggul-ghee) is dropped into the ear for instant relief (one or two drops). Ingesting ghee after meals and shīro basti are also useful. Rice should not be eaten at the dinner time meal, but replaced with milk and ghee. The same herbal oils can also be used as nasal therapies, sprinkling and ingested. Three drops of garlic oil may be placed in the ear for V/K earaches.

**Pitta earache:** Ghee cooked with licorice, musta, mañjiśthâ, sandalwood and milk, used as ear drops (three drops per ear).

**Kapha earache:** Three drops of mustard or garlic oil are placed in each ear. Strong nasal evacuatives and gargling with guggul, pippali and ginger are also useful.

**Blood earache:** Pitta therapies are followed. **Deafness (vâdhîrya):** Sesame oil cooked with milk, water, bilwa, licorice, mahânâráyan, and daśhmūl oils is applied (3 drops per ear).

**Itching (karna kandâ):** Local steam (nàdī sveda) to the ear; herbal emetics, smoke, and head purgatives may also be taken.

**Pus/Malodor (puti-kârṇa), Secretion (kârṇa-srâva) and Parasites (krimi-kârṇa):**

**General therapies:** These include ear-drop therapy as discussed above, nasal therapy, smoke, medicated washing herbs (see below).

**Secretion (kârṇa-srâva):** Ear drops made from cane sugar, licorice, and bilwa (Bilwadi Tail) are made into a paste and mixed with goat’s milk and sesame oil.

**Pus/Malodor (puti-kârṇa):** Ear drops made from milk, honey and herbs of licorice, āmalakî, patta, dhâta, mañjiśthâ, lodhra, and prīyangu. The herbs are boiled in milk and sesame oil, and are either dropped into the ear or ingested.

**Parasites (krimi-kârṇa):** This includes vidânga, kuṭaj, musta, guggul taken internally, and mixed with warmed mustard oil to be applied to the ear canal. Smoke of guggul destroys the odor. Emetics and gargling are also useful.

**Wind Pipe Sounds (karna-kshveda):** Mustard oil ear drops are useful (3 drops per ear).

**Abscess (karna-vidrâhi):** The same as ordinary abscesses. The ear is fomented after being filled with oil (to soften the deposit). Discharges can then be removed with a probe.

**Inner Ear Fistula (karna-pratinâha):** Therapies include oil and sweat, followed by nasal evacuatives. Diet and lifestyle changes that reduce the imbalance causing this disease are recommended.

**Ear Inflammation - pus - boils (karna-pâka):** Therapies include lightening (see pañcha karma: Chapter 7), vomiting, and bitter herbs (e.g., chirāyatâ, kuṭki, neem, aloe vera, gentian, barberry). Bloodletting and purging are also employed. Dirt, parasites, or other foreign objects stuck in the ear cavity should be removed with a probe.

**Ear Lobes (Karnapâlî Rog)**

There are 5 main diseases of the ear lobes. **Inflammatory Swelling (Paripota):** The lobe is suddenly pulled and held for a long time in this position, it becomes numb, painful, swollen, blackish-red, and may spontaneously burst or crack as a result of excess Váyu.

**Traumatic Swelling (Utpâta):** This condition results from friction and the weight of earrings. Painful swelling, burning, and pus develops in the ear lobe and may be brown or red-colored, owing to toxic blood and Pitta.
**Piercing/Pulling (Unманtha):** Pulling the earlobes creates excess Vāyu and Kapha at this site, causing painful swelling, itching. The color of the lobe depends upon which *doșha* is present in excess.

**Ulceration (Duhka-varđhana):** Swollen, painful, burning, itching lobes result from being pulled and lengthened, leading to pus formation.

**Pustules (Parilehi):** Small oozing pimplles, painful, burning, and itching may cover the lobes. These result from toxic blood, excess Kapha, or parasites. This disease quickly spreads. Inflammation and fever may develop. The lobe may be destroyed.

### Ear Lobe Therapy

**General:** These five diseases are considered very dangerous and may eventually destroy the lobe if not quickly attended to. The first line of therapy includes a wholesome diet of foods, drinks, and lifestyle habits. Oils and sweat, ointments, washes, plasters, poultices, and blood-letting are used for all five disorders. Vāyu does best with oils, poultices, and enemas. Pitta does best with purgatives. Kapha does best with emetics.

**Inflammatory Swelling (Pari-potaka):** Licorice, *apāmārga*, *devadaru*, *bākuchī*, and *mañjiśṭhā* are pasted together and cooked with milk, ghee, sesame oil, and are applied to the lobe.

**Traumatic Swelling (Utpāta):** *Mañjiśṭhā*, sesame oil, licorice, *shatāvarī*, *musta*, turmeric, and mango are cooked together and applied to the lobe.

**Piercing or pulling (Unmantha):** A medicated oil of *bākuchī*, guggul, *mañjiśṭhā*, *vidaṅga*, turmeric, *musta*, and ginger is applied to the lobe.

**Ulceration (Duhka-varđhana):** Ghee and sesame oil are mixed with milk (10 times the weight of the *ghee* and oil) and are cooked with *aśhwagandhā* and *apāmārga*. The finished recipe is then filtered before application to the ear lobe. Constant application and fomentation helps the regrowth of the lobe, making it soft, healthy, smooth, painless, evenly developed, and able to bear the weight of earrings.

**Pustules (Parilehi):** The lobe is oiled with warm ghee, sesame or sunflower, cooked with *bākuchī*, guggul, *mañjiśṭhā*, *vidaṅga*, ginger, and turmeric. A powder of these herbs is also dusted on the lobe. The use of medicated oil on ear lobes preserves their health.

### Diseases of the Nose Nāsā-gata-rogā-Vijñāniya

There are 31 forms of nasal (nāsā) diseases: obstruction (*apīnasa*); malodor (*pūti-nāsā*); inflammation/pus pimples (*nāsā-pāka*); bloody pus in the nose (*puya-rakta*); hemorrhage (*śhonita-pittā*); sneezing (*kṣhavathu*); mucus sneezes (*bhramśhathu*); vapors (*dipta*); stuffiness (*nāsā pratināha*); cold/mucus/coryza (*nāsā-parisrāva*); dryness (*nāsā-śosha*); four types of *arṣhas* (nasal hemorrhoids); four forms of swelling (*shopha*); seven types of tumors; and five forms of *prati-śhyāya*.

### Causes, Symptoms, and Therapies

1. **Obstruction**—Wasting or Atrophic Rhinitis (*apīnasa*)—excesses of Vāyu and Kapha cause symptoms of choked and burning nostrils with dryness and dirty and slimy mucus in the passage. This deadens the faculty of smell and taste. [This is identical to the type of mucus (*pratiśhyāya*) block discussed in the next section.]

    Therapies include applying oil and steam to the nasal passage, emetics, and purgation, taking light and moderate meals, drinking boiled water, and nasal inhalation of the smoke from *vidaṅga*, *pippali*, and *apāmārga*. Nasal oil is made from mustard oil and herbs of *ṇṛkātu*, *hiṅgwastāk*, *kalāmukha*, *kuṣṭha*, *vidaṅga*, and applied daily.

2. **Malodor** (*pūti-nāsā*)—Excess Vāyu mixed with other *doșhas* in the throat and palate roof causes a malodorous smell in the nostrils and mouth. The same therapies are used as described for obstructions.
3. Inflammation/Pus/Pimples (násā-pāka)—Excess Pitta causes sliminess, malodorous ulceration inside the nose, secretion, putrefaction. Internal and external Pitta-reducing therapies are required. Ghee is mixed with āmalakī, gudūchī, dūrba, elā, and dhātakī flowers. This is applied as a wash and a plaster in the nasal passages after bleeding.

4. Bloody Pus/Ulcers (pūya-rakta)—resulting from trauma to the head. Pitta and Kapha become very heated, causing a discharge of blood or blood-streaked pus. For Pitta reduction, a porridge made of milk, ghee, dūrba, mañjiśṭhā, and nāgkeśhar is used as a poultice. Then the sinus is cut open with a knife and a plaster of licorice, dūrba, nāgkeśhar, mañjiśṭhā, turmeric, and kuṭaj is applied. Neem and turmeric are used to wash the ulcer daily. Medicated ghee of triphalā, turmeric, kuṭaj, dūrba, nāgkeśhar, and balā are used to lubricate the sinus. For Kapha reduction, poultices of white mustard seeds, dūrba, nāgkeśhar, and mañjiśṭhā are used daily until softened.

The sinus is then cut open with a knife and plastered with neem, dūrba, nāgkeśhar, mañjiśṭhā, and sesame paste. A decoction of neem, gudūchī, and mañjiśṭhā is used to wash the ulcer. Sesame oil is cooked with myrrh, chitrak, neem, gudūchī, and mañjiśṭhā, can be applied to the ulcer. Nasal therapy using a few drops of herb juice or medicated oil is also useful. Another useful therapy is smoke inhalation of Shadbindu oil (endrojo, pippali, black pepper, dry ginger, calamus (vachā), kūṭ, kuṭaj, and tulsī seed). After the blood and pus are reduced, purifying herbs are used.

5. Hemorrhage (śhona-pitta or nasā pūyarakta) decoctions and snuffs are discussed under bleeding (Raktapitta) in Chapter 14.

6. Excessive Sneezing (kṣhavatu)—the nasal marma results from dosha imbalance or trauma, causing Vāyu and Kapha to flow from the nose while sneezing. If something touches the nose hairs, a trickling sensation develops. This sensation can also develop from eating or smelling any pungent aromas or from looking at the sun. Therapies include evacuative herb nose drops, such as pippali, kayphal, dry ginger, kūṭ, vidānga, bilwa, munuka (dry grapes), and ginger. Inhaling smoke is also advised. The head is fomented with Vāyu reducing herbs (e.g., ahwagandhā, balā), and oily snuff, including turmeric, balā, kaṭukā, and bilwa.

7. Mucus Sneeze (bhramśhatu)—Excess thick and salty Kapha accumulations in the head become liquefied from the heat of Pitta and are expelled through sneezing. The same therapies used for sneezing may also be used here.

8. Burning Sensation/Vapor (dipta)—Vapor breaths of Vāyu emit from the nostrils with a great burning sensation. Pitta-reducing therapies are used to heal dipta.

9. Stuffiness/Deviated Septum (násā-prat-ināha)—Upward moving Vāyu (Udān) becomes excessive as a result of Kapha and blocks the nasal passages. Therapies include applying blowing powders of viśāṅga, millet seed, vachā, kūṭ, kayphal, frankincense, sage, and tulsī to the nose. Talisadi chūrṇa with honey or śhringyādi chūrṇa may be taken internally. Vāyu-reducing herbs such as ašhwagandhā, bilwa bark, gokṣhura, kaṇṭkārī, punarnavā will provide relief. Balā or Nārāyana oil is also useful.

10. Cold and Mucus/Coryza (násā-parīs-rāva)—Constant clear or white watery secretion of Kapha will emit from the nostrils (especially at night). Therapies include powdered herbs of musta, kuōki, pippali, turmeric, chitrak, rock salt, and kayphal inhaled through the nose. Fresh herb juice poured in the nose is also useful. Inhaling aromas of chitrak and cedar may also be taken.

11. Dryness (násā-parīs-śoṣha)—Excess Vāyu and Pitta causes difficult breathing owing to drying,
hardening, and accumulation of the mucus (Kapha). Therapies include ghee and sesame oil used as a nasal lubricant.

* Excess Mucus (Nāsa-srāva)—Vāyu and Kapha block the passages of respiration (similar to pratināha). Consequently, a continuous discharge of yellow or white fluid runs from the nose. Vāyu/Kapha therapies are used.

* Dry Frontal Sinus (Srotā śhrīngāta-śhoṣha)—Nose oil drops of aṇu taila [sesame oil, goat’s milk, madhuka, daśmūl decoction and rock salt] may be used.

The four nasal hemorrhoids or polyps (arṣhas—Chapter 15) [Guggul, triphalā and pippalī are used.] and four swellings (śhophas—Chapter 25) result from the three deranged doṣhas, either separately or in combination. Therapies are the same as those discussed in their respective chapters.

Seven different nasal tumors (arbuda) exist, (Vāyu, Pitta, Kapha, Vāyu/Pitta, Vāyu/Kapha, Pitta/ Kapha, Tridoṣha).

General Therapies: Triphalā, antiseptic and germicidal herbs are taken internally, as snuff and oil drops.

Vāyu: Comfrey, ginger, licorice, sandalwood, turmeric, asafoetida, bhrīṅgarāj, brāhmī.

Pitta: Barberry, dandelion, sandalwood, turmeric, jasmine, maṇjīṣṭhā, neem, bhrīṅgarāj, brāhmī.

Kapha: Barberry, dandelion, sandalwood, turmeric, jasmine, maṇjīṣṭhā, neem, asafoetida, bhrīṅgarāj, brāhmī.

Rhinitis (Pīnasa)

It is caused by all doṣhas. Two stages of rhinitis can occur: early and advanced.

General Symptoms: Intense pain and distress occurring in all three doṣhas.

Early Symptoms: Heaviness of the head, no appetite, discharge of thin fluid from the nose, feeble voice, and frequent expectoration of mucus and saliva.

Advanced Symptoms (Pakva): Mucus becomes thicker, staying in the nasal passages; voice returns, mucus returns to its normal color. If this condition is neglected, it can develop deafness, blindness, loss of smell, eye diseases, body swellings, poor digestion, and cough.

Pīnasa Therapies:
(also see next section—Hoarse Voice)

When symptoms of one doṣha dominates, the following therapies are used.

Vāyu: Unction followed by non-unctuous enema. A light, Vāyu-reducing diet using, oily, sour, and hot foods. Hot water is also used for drinking and bathing. Homes should be draft-free. Anxiety, exertion, excessive talking, and sexual intercourse should be avoided.

Pitta: Ghee should be taken with bitter herbs and milk boiled with ginger to help dispel the toxins. This is followed by nasal evacuatives, such as vīdaṅga, apāmārga, and pippali (with turmeric). Pitta-reducing foods and liquids can also be taken.

Kapha: Lightening therapy (emesis) is used with symptoms of heaviness or anorexia. To improve digestion, ghee is applied to the head, followed by fomentation and water sprinkling (parīsheka).

Sesame seed paste is eaten, followed by emetic and pungent herbs (e.g., garlic, kuśthha, vachā, pippali), with green gram powder, rock salt, and ghee boiled in milk. This drink causes emesis. The herbs can also be made into a medicated mustard oil and applied to the nasal passages. Kapha-reducing foods and liquids are taken.

For all nose and head disorders, śhadbindu, bilwa and Nārāyan oils are useful.
Catarrh
Inflamed Mucus Membranes of the Nose and Throat (Pratiṣṭhyāya-Pratiśhedha)

Causes:
Overindulgence in sexual intercourse, heating of the head, inhaling dust or smoke through the nose, excessive heat or cold, suppression of stool and urine, eating raw foods, or excessive talking can instantly cause nasal catarrh. Excesses of Vāyu, Pitta, Kapha, Trīdoshā or blood may cause catarrh (pratiṣṭhyāya).

Premonitory Signs:
Heavy head, sneezing, aching limbs, goose bumps.

Symptoms:
Vāyu: Hoarseness, stuffiness, thin mucus secretions, dry throat, palate and lips, pricking and piercing pain in the temples, excessive sneezing, bad taste in the mouth.
Pitta: Hot, yellow, hot smoky mucus secretions, heated skin, thirst, emaciation, yellow skin.
Kapha: Constant runny nose, cold, white or clear mucus, swollen eyes, heavy head, tickling and itching in the head, throat, lips and palate.
Trīdoshā: Spontaneous appearance or disappearance of symptoms of all three doṣhas.
Blood: Bloody secretions from the nose, red eyes, bruised pain in chest, bad breath and smell, loss of smell, small white or black worms in the nose.

Chronic Coryza (duṣṭha pratiṣṭhyāya): Neglect of coryza and poor eating habits, causes this condition to worsen. Serious conditions are noted by constant alternation between dry and slimy nostrils, and between contracted and expanded nostrils, foul smell and loss of smell. Nasal diseases previously discussed can also develop. Other symptoms include ear, eye, head disorders, graying or baldness, whitening of body hairs, thirst, difficult breathing, cough, fever, intestinal bleeding, swellings (shōpha), hoarse voice, and consumption. Chronic coryza symptoms are difficult to heal. Inhaling smoke of roasted gram flour and ghee is advised.

Therapies:
General: Ghee emetics and fomentation are useful except during the beginning and acute stages of catarrh. Fresh herb juice (according to doṣha) is applied as nasal drops (for blood conditions such as bloody secretions from the nose) add sugar cane and milk). Acidic foods should be lukewarm and taken with ginger, fresh or dried. Sugar cane juice and pungent tastes may help thicken mucus secretions.

Persons should rest in draftless rooms, with their heads covered to protect them from the temperature. White basmati rice, harītakī and other herbs related to the excessive doṣha are eaten. Wine, cold liquids and baths, sexual intercourse, anxiety, grief, suppression of stool and urine, and eating very dry foods should be avoided.

Fasting (if one is strong) or light meals with digestive and appetite-increasing herbs are used when catarrh is accompanied by vomiting, aching, heavy limbs, fever, lack of hunger, apathy, and diarrhea. Adults with a Vāyu/Kapha-caused illness should drink a large quantity of liquids and them vomit.

Vāyu: Ghee cooked with vidārī-kand, balā, vāsāk, licorice, triphalā, trikatu, chitrak, and rock salt. Snuff of warm and moist herbs and oils may also be used.

Blood: Ghee is applied to the affected area. Persons should eat barley gruel and sesame seeds or paste, followed by vomiting. Then Kapha-reducing measures are used. Oil cooked with balā,
viðaṅga, pippali, tulsi, kūṭ, vāsāk, elā and black pepper are used as nasal drops. Herbs of chamomile, aśhwagandhā, vāsāk, viðaṅga and harítakī are smoked.

Tridosha: Ghee cooked with bitter and pungent herbs is ingested; herbal smoke (dhūma), as for Kapha catarrh (e.g., viðaṅga, vāsāk) is used; pungent foods are eaten. Nasal therapy and gargling use sesame oil cooked with musta, bráhmí, cardamom, pippali, vachā, kaóukā, pippali, myrrh. Vāyu-reducing herbs are cooked in milk and water (twice as much water as milk) and cooked to half the amount. Then ghee, cane sugar, licorice, and red sandalwood are added. This mixture is also used as a nasal therapy—4, 6, or 8 drops are put into each nostril.

Chronic Coryza (Dushto Pratishyāya): The smoke of roasted gram flour and ghee is inhaled. When the nose is dry, an oil snuff is made from sesame oil, goat’s milk (made into paste), dāshmūl decoction and 10 times as much licorice and rock salt. Añù taila is another good oil for this condition. Therapies to reduce all doṣhas are required.

Hoarse Voice (Svara-bedha)
Cause Hoarseness may result from Vāyu, Pitta, Kapha, Tridoṣha, TB, or excess weight.

Symptoms:
Vāyu: The throat is dry, harsh, unsteady and thorny. Relief comes from oily and warm foods and liquids.
Pitta: Burning sensation and dryness of the palate and throat, inability to speak.
Kapha: The throat feels coated, voice is slow, husky, and obstructed.
Tridosha: All three doṣha symptoms are experienced.
TB: Painful upon speaking; hot fumes emit from the mouth. There is no therapy for this type of hoarseness.
Over Weight: Kapha symptoms, some difficulty speaking. There is no therapy for this type of hoarseness.

Therapies:
All forms of TB are caused by simultaneous derangement of all three doṣhas. Depending upon one’s strength, the predominant doṣha aggravating the condition, and the stage of development, the appropriate therapies are applied. There are two general therapeutic categories: the specific and general. Specific disorders include colds, headache, and difficulty breathing. All seven of the weakened tissue elements must be balanced to promote general healing.

Alleviation Therapies These therapies include ghee, sesame oil, lemon and lime, pippali, vāsāk, dārba, nāgkeśha, black salt, and āmalaki eaten hot, with foods such as thick or thin gruel (barley, rice, or wheat, depending upon doṣha and strength). External therapies include fomentation, massage, aromatherapy, sprinkling, bath,) and blood-letting.

Colds/Rhinitis (Pīnasā) are healed with chitrak, haritaki, and triphalā.

Fomentation: Applied over the throat, chest (and the sides of the chest), head, using thick gruel or pudding made with boiled milk, barley, dāshmūl, oil, and ghee. For headache or pain in the chest, sides, or shoulders, a thick hot ointment is applied using calamus, guggul, punarnavā, śhatāvari, sandalwood, vidārī kand, balā, vāsāk, cardamom, ghee, and oil. For these conditions, aromatherapy, sneha—sandalwood oil massage, and medicated enemas are useful after meals.

Water Sprinkling (Ekāngā dhāra or Parisheka sveda): Water boiled with balā, gudūchī, aśhwagandhā, śhatāvari, sandalwood, barley, and honey are poured over the head when the mixture becomes lukewarm.

Elimination Therapies: First, oleation and fomentation therapies are undergone, then mild emetics and purgation. As with all therapies, physical strength and health must be considered. Therapies should neither deplete nor causing diarrhea.
Persons who have extensive depletion of the dhātus must not undergo elimination therapy. Solely the heat-producing properties of the feces (purīsha mala) sustains life. All the digestive fires of the dhātus are weakened; only the main digestive fire is active.

**General:** Ghee boiled with balā, dashnīl, turmeric, milk, sitopaladi, and eating after meals. These therapies are useful for cough, throat disorders, difficult breathing, and pain in the shoulders and sides of the chest, and headache.

**Cough:** Nasal oils and aromatherapy herbs include balā, vidāri kand, vāsāk, ashwagandhā, and chyavan prāsh.

**Throat:** Aromatherapy with ghee, pippali, balā, kaychant, licorice, small cardamom seeds, and milk.

**Burning, fever, upper body bleeding:** Vāsāk, shatāvāri, dārba, nāgkeshār, and ghee, grapes. Care should be taken to follow therapies for the appropriate stage of fever (see Chapter 14 for fevers).

**Excess Phlegm:** If persons are not too weak, and predominantly of Kapha constitution, therapies may include boiled milk with pippali, apāmārga, cardamom, tūlsī, and vāsāk. Another useful therapy is thick barley gruel boiled with emetic herbs and ghee.

Vāyu causes excessive phlegm, so oily and hot therapies are necessary.

**Vomiting:** When phlegm results from excess Vāyu and Kapha, Vāyu-reducing foods and herbs (e.g., black pepper, ajwan, ginger, honey), and arjuna for the heart are taken.

**Diarrhea:** People with TB have weak digestive fire, causing diarrhea, mucus, bad taste in the mouth, and loss of appetite. Therapies include thick barley gruel with bilwa, kuṭaj, ginger, ishabgol, or āmalaki, arjuna, gokṣhura, ghee, and mūng flour, mixed as a drink.

**Bad Taste in Mouth:** Brush teeth morning and evening. Chew herbs of cardamom, turmeric, musta, āmalaki, pippali, and coriander to remove bad tastes. They may be mixed with sesame oil, ghee, honey milk, and sugar cane, and kept in the mouth as a thin paste. Herbs include cardamom, khadir, and majuphal.

**Miscellaneous Therapies:** Oil massage, wearing new clothes, taking medicated baths, medicated enema, using pleasant aromas, soothing music, good company, meditation, prayer, donating, celibacy, truthfulness, having good conduct, and nonviolent activities, words, and thoughts. Other therapies include drinking goat’s milk and staying in a pine forest. A parallel in Western medicine was the use of sanitariums for healing and recuperation.
Eye Diseases

(Aupadravikam Adhyayam)
Eyeball (Na

The eyeball consists of all five elements. Earth (bhu) forms the muscles. Fire (tejas) forms the blood in the veins and arteries. Air (Vāyu) forms the iris and the pupil. Water (jala) forms the cornea. Ether (akāśha) forms the ducts or sacs that discharge secretions.

Rasa and alochak Pitta support the anterior coat (retina). Muscle (māmsa) supports the chorid or second coat. Fat tissue (medas) supports the third or scleroid coat and cornea. There are many divisions and subdivisions of these coats.

Blood vessels, muscles, vitreous body and the choroid hold together the various parts of the eyeball. The eyeball itself is held by a watery substance, the capsule of tenon, which is supported by various vessels. When excessed doṣhas pass upward into the eyes through the veins and nerves, many diseases are caused.
Premonitory Signs: Cloudy vision, slight inflammation, tear secretion, accumulated mucus, heaviness, burning, aching, and red eyes.

Eyelid inflammation causes feelings of bristles studded in the eyes, pricking pain, and impaired sight (seeing colors with the eyes opened or closed).

Causes: Local doshas become imbalanced from submerging the head in water immediately after exposure to heat and constant glaring at the sun, straining to see objects far away, taking naps, staying up late, forced staring, excessive crying, grief, worry, fatigue, being hit or bumped, excessive sex, overeating or drinking, suppressing the natural urges, smoke, dust or sweat entering the eyes, excessive or blocked vomiting (i.e., pressure), and constant squinting to see tiny objects.

There are 76 forms of eye disease: 10 Vāyu, 12 Pitta and 13 Kapha, 16 forms related to excesses or toxic blood, 25 from tridoshic causes, and 2 resulting from external trauma.

Development and Symptoms:

Vāyu: Five Vāyu disorders are healable, anyato-Vāyu, ophthalmia (adhi-mantha), śuṣhākshi-pāka, abhiṣhyanda, and maruta-parpaya. Vāyu cataracts can only be temporarily healed. The other four diseases cannot be healed. Three of these disorders affect vision (hatā-dhimantha, nimiṣha, gam-bhirikā), and one afflicts the sclerotic coat (Vāyu-hatavartma).

Pitta: Seven Pitta eye diseases can be healed (abhiṣhyanda, ophthalmia/adhi-mantha, am-ladhya-uṣhita, sākti, Pitta-viṣa-grhita, pothaki, also known as granulocyte trachoma, and lagana). Three can only be prevented from getting worse (kācha, parimlāyi, nila). Two disorders cannot be healed (hrasva-jādyā, jala-srāva).

Kapha: Eleven disorders can be healed (conjunctivitis (abhiṣhyanda), cataracts (adhi-mantha), balāsa-granthita, śhleshma-vidagdha-driśhti, pothaki, lagana, krmi-granthi, parik-linna-vartma, śhuklāma, piṣhtaka, śhleshmo-pañāha (healed by excision). Only Kapha cataracts (Kapha Kācha) are containable. Srāva-rogā is incurable.

Blood: Twelve forms are healable (cataract/adhi-mantha, abhiṣhyanda, kliṣṭa-vartma, siraharsa and siropāta, anjana, sirajāla, parvani, non-ulcerated avrana, śhukraroja (corneal calcification), śhoni-tārma, arjuna). Kācha cataracts are only pacifiable. Five are incurable (raktasrāva, ajakājata, pendent/avalambita, śhoni-tārshas, śhukraroja [If the third sclerotic layer is affected then it is incurable]. When the first and second sclerotic layer are affected, they are difficult to heal.
Tridosha: Eighteen diseases cannot be healed (vartmāvabandha, sirāja-pidakā, prastāryarma, adhi-mānsārma, snayvarma, utsangini, puyā-lasa, arvuda, śhyāva-vartma, kardama-vartma, arṣhovartma, śhukrāshas, śharkarā-vartma, two inflammations without local swelling/ saśhopha-pāka and aśhopha-pāka, bahala-vartma, kum-bhikā, and visa-vartma). Two disorders are controllable (kācha-cataract [palliative] and pakśh-makopa). Four diseases cannot be healed (puya-sráva, nakulándhya, akßhipáká- tyaya, alaji).

External: Both forms are incurable; sanimitta/external blow, and animitta/seeing the sudden light of a celestial being.

Locations: Of the 26 diseases, 9 affect the joints, 21 the eyelids, 11 the vitreous humor, 4 the choroid, 17 the entire eyeball region, and 12 the pupil or crystalline lens. The two external diseases affect the entire eyeball.

General Therapies: All types of eye disease discussed in this chapter can be helped with any of the following;
1. Triphalā, sarsaparilla and turmeric
5. Triphalā ghee
6. Pravāl piśhti
7. Saptamrita loha (iron ash)

Joint and Binding Membrane (Sandhigata- Roga -Vijñānaya)
Development, Symptoms, Therapies: There are 9 related diseases. These include symptoms of Vāyu, Pitta and Kapha diseases, and are the premonitory symptoms of eye diseases.

1. Puyālasa: A pus-filled swelling that develops at any joint and is malodorous and dense (some say it is painful and without pus). It is treated with bloodletting. After oil and fomentation around the affected area, blood-letting is performed, followed by a poultice of myrrh.
2. Upangha: A large painless cyst at the union of the pupil and choroid (Krishna-mandala) [see diagram 2], with itching and a little pus. This is caused by Kapha. The affected area is opened and rubbed with pippali and honey. Then the surrounding area is scraped. Before pus forms, oil and light fomentation therapy is used.

3-6. Srāva: Deranged Pitta, Kapha or blood, passing through the lachrymal ducts into the binding tissues of the four joints produces a painless secretion with symptoms of the excessed dośha. Four forms exist: 
a) Puyā-srāva—A pus-filled swelling at any eye joint where the pus is secreted. This results from Kapha. The affected area is opened and rubbed with rock salt and honey or rose water. Rock salt and honey heal this disease.
b) Śhleshmā-srāva—A thick, slimy, white secretion of mucus and pus, without pain. Rock salt and honey heal this disorder.
c) Raktā-srāva—A copious, thin, warm and bloodstreaked secretion. It results from toxic blood at that location. Rock salt and honey heal this condition.
d) Pitta-srāva—A warm, watery, yellow-blue (or reddish yellow) secretion from the middle part of the joint results from excess Pitta. Rock salt and honey heal this malady.

7) P aryani: A small, round coppery swelling at the joint of the choroid (Krishna-mandala) and sclerotic coat (śhukla-mandala) due to deranged local blood, with burning and aching. Rock salt and honey heals this disorder.
8) Alaki: A similar swelling that occurs at the same place, but it is larger. Rock salt and honey or rose water are used to heal this ailment.
9) Krimi-granthi: A cyst or swelling with itching, appearing where the eyelids and lashes meet, resulting from parasitical germination. The parasites infect the inner lining of the eyelid where it is connected with the sclerotic coat, invading and weakening the eyeball. After fomentation and incision, a decoction of triphalā and myrrh is used on the affected area.
Eyelids (Vartmagata-Roga-Vijñāniya)

Development, Symptoms, Therapies: The doṣhas, either alone or in combination, expand through the nerves and veins of the eyelids (vartma), causing excess blood and fleshy growth. This causes excess fleshy growth that is responsible for 21 diseases of the eyelids.

1. Utsangini (conjunctival cyst): A rolled or indented boil or pimple appears on the outer lower eyelid, with its head pointed inward. Therapy includes amritahwardivarti (guduchi, lotus stem, bilwa, patola, licorice, prapaundaríka, cedar, and sarsaparilla. A quantity of 320 gms of these herbs is made into a decoction, then strained and reheated until thick. Then 10 gms of white pepper and 40 gms fresh jasmine flowers are added until the decoction becomes sticky. Then one drop is placed in the eye. It can also be treated with scarification.

2. Kumbhika (internal stye-hordeolum cyst): Resulting from all three doṣhas, many boils or pimples develop on the joint of the eyelids and lashes, burst and then become inflamed. This is healed with chitrānjan (1.25 gms black pepper, 5 gms samudraphena (cuttle-fish bone) and 1.25 gms lead sulfide are pounded finely during Citra constellation (a Vedic astrology/Jyotißh mystical star) It can also be treated by scarification. A general treatment includes placing one drop of honey in the eye.

3. Pothaki (trachoma/granular conjunctivitis): Many red, hard boils or pimples (such as red mustard seeds), that are painful, itchy, and secreting. Honey or barberry is used to heal this condition. It can also be treated by scarification.

4. Vartma-shākakarā (infection of meibomian gland/trachoma): Rough large pimples surrounded by very small and thick pustules (that cover the entire length of the eyelid). Chandro-daya varti is used to heal this disorder. Scarification may also be used.

5. Arsho-vartma (papillary trachoma): Small, soft, rough pimples on the eyelid, with little pain. Chandrodaya varti (shaṅk bhasma (conch shell ash), bibhitaki, haritaki, lead sulfate, black pepper; all mixed in equal quantities). Then goat’s milk is mixed with the chandrodaya varti until it becomes a paste. The paste is then rolled into a cylindrical form with a diameter of about 1/12 of an inch. This rod is dipped in water briefly, then applied to the eye. It can also be treated by scarification.

6. Shushkārshas (chronic papillary trachoma or a form of tumors): Long, rough, hard numb pimples on the eyelid. Rasānjana (Berberis aristata DC extract) is used to heal this malady. Scarification can also be used.

7. Anjana (external stye-hordeolum cyst): Small soft, coppery pimples on the eyelid, with burning, pricking, and slight pain. It is treated by excision. After fomentation, a spontaneous bursting may occur. This requires pressing and rubbing with a plaster of jasmine, cardamom, and myrrh mixed with honey.

8. Bahala-vartma (multiple chalazion): Equal-sized pimplies that are hard, along the eyelid, and of similar shape and color. Nilathotha (crude copper sulfate), lead sulfite, small elâ and pawchi with honey. It can also be treated by scarification.

9. Vartma-bandha: Eyelid edema with itching and slight pain, preventing opening of the lids. Nilathotha (crude copper sulfate or copper acetate, or basic copper acetate), lead sulfite, small elâ, and pawchi with honey.

10. Kliśhta-vartma (angio-neurotic edema): Mild, coppery inflamed swellings of both eyelids (simultaneously), with slight pain, suddenly becoming red or discharging blood. Punarnavā, triphala, and rock salt mixed with honey are recommended. Scarification may also be used.

11. Kardama-vartma (non-ulcerative blepharitis): When the previous disorder (kliśhta) is affected by Pitta. Inflammation of the lid margin with redness develops. Further, the area can become thick, forming scales and crust, shallow marginal ulcers or discharge dirty blood and mucus. Honey or barberry heals this condition. Alternatively, it is treated by scarification.

12. Śhvāva-vartma (ulcerative blepharitis): A dark brown coloration of the eyelids, both internally and externally, with swelling, pus secretion, and itching. Therapy includes red sphatik (alum), elâ, and barberry with rose water. It can also be treated by scarification.
13. Praklinna-vartma: The outer eyelid swells (edema) with mucus deposits in the inner surface, with little pain, secretion, itching, and pricking. Surgery is contraindicated. Oil, fomentation, venesection, purgation, nasal evacutives and non oil enemas are required to cleanse the system. Then eye washes, salves, drops, snuffs, and aromatherapy are used. Herbs include musta, turmeric, licorice, punarnavá, triphalá, vanśha lochana, with honey. Myrrh and white pepper applied as a slave alleviates itching of the eye.

Itching: One application of an eye salve of black salt, white pepper, red sandalwood, sugar cane root, barberry, cedar, white salt, and chaméli leaf in equal parts.

Swelling (ṣhopha): Musta, cedar, triphalá, punarnavá, lodhra, are pasted together as an eye salve.

14. Aklína-vartma (anklylo belpharon): The eyelids stick together without any pus or secretion (even if the eyes are constantly washed with water. Surgery is contraindicated.

15. Vátáhata-vartma (lagophthalmos): Drooping or inactivity of the eyelids, with or without pain, obstructing the opening of the eye lashes. The lids seem to be out of joint. It is treated by scarification. Pitta causes this disorder. Therapies include triphalá, pippalí and olive oil paste on the eyelids. Triphalá pasted with water can also be used. It is also treated by incision.

16. Arvuda (eyelid tumor or angiomas): An uneven, red, knotty swelling or shape which quickly grows on the inside of the eyelid, with little pain. Herbal therapies include pippalí and olive oil paste on the eyelids. Triphalá pasted with water can also be used. It is also treated by incision.

17. Nimesha (ptosis): Wrinkling of the eyelids due to excess Vāyu in the nerves or veins.

18. Shonitárßhas (internal hemorrhage): Soft, fleshy growths on the eyelids, which reappear even after they are surgically removed. Pain and burning are also present, resulting from excess blood. Useful herbs include triphalá, guḍūchí, āmalaki, turmeric, and licorice.

19. Lagana or Nagana (chalazion cyst): A thick, hard, slimy, painless nodular swelling on the eyelid, with itching and no pus or secretion. It is treated by excision.

After incision, vanśha lochana or pippalí are mixed with honey and applied to the incised area. Haritáki, ginger, black pepper, neem, vāsāk, and lodhra mixed together are also useful. Larger incisions require cauterization with alkali or fire. This is caused by Kapha.

20. Visa-vartma: An inflamed swelling of the eyelid, dotted with tiny punctures or pores. It is treated by excision. Useful herbs include red sandalwood, rose water, guḍūchí, punarnavá, and mamírá. It is caused by an excess of Kapha.

21. Pakshma-kopa (Eye Lashes—trichiasis distichisis and entropion): Excessed dośhas accumulate around the eye lash, causing them to become rough and sharp pointed. This develops eye pain, which is relieved when the lash is pulled off. The eye is sensitive to wind, heat, or the light of a fire. Therapy can be palliative or provide temporary relief, if persons still have their sight. This disease cannot be healed, but it can be controlled. Herbs, including bilwa, shyonaka, patluppu, gambhari, arni, kañṭkāri, and the entire castor oil plant are made into a decoction and used to wash the eyes. Surgery may also be indicated.

Sclerotic Coat (Śhuklagata-Roga-Vijnāniya)

Development and Symptoms: Eleven diseases of the sclerotic coat exist. These are all caused by Kapha. All these conditions are helped by rock salt, triphalá, ginger, black pepper, and white coral. The first five are known as pterygium.

1. Prastāyarma: A thin, extended, reddish-blue glandular swelling on the sclerotic coat. This is treated by incision.

2. Śhuklärma: A group of soft, white growths, developing over the entire sclerotic coat. This is treated with incision.

3. Lohitärma: A reddish fleshy growth on the cornea. This is treated with incision.
4. **Adhi-mánsárma:** A soft, thick, dark brown, and extended fleshy growth on the cornea. This is treated by incision.

5. **Snáyvarma:** A rough, yellowish or white fleshy growth on the white coat that slowly grows larger. This is treated with incision.

6. **Shuktíka** (xerosis/xerotic Keratitis): Dark brown, fleshy or oyster colored specks on the white area of the eyeball). Surgery is contraindicated.

7. **Arijuna** (ecchymosis kerato-conjunctivitis): A single dot or speck on the cornea that is blood red. Surgery is contraindicated. The same therapies apply as for Pitta abiṣhyanda. Sugar cane juice, honey, milk, turmeric, punarnavā, and licorice are used as an eye wash or salve. A tripálah decoction may also be used as eye drops. Turmeric, barberry, guḍūchī, bilwa, and licorice may also be used to wash the eyes.

8. **Piśhtaka** (pinguecula): A white or transparent, elevated, circular dot or speck on the white coat. Surgery is contraindicated. A thin plaster of ginger, pippalí, musta, black and white pepper may be pasted together and used as a salve.

9. **Sírá-jala** (scleritis): Large red patches of a hardened network of veins spreading over the sclerotic coat. It is also treated by incision.

10. **Sírá-Pidaká** (deep scleritis): A group of white pimples on the white coat, near the edge of the iris, covered with shreds of veins. Therapy includes rasāñjan with honey. It is also treated by incision.

11. **Balása Grathita** (conjunctivitis): A metal-colored speck, covered with veins on the white coat. (Some say the speck appears like a drop of water.) Surgery is contraindicated. The eye is cleansed by bloodletting or by using herbs. The herbs include tripálah, punarnavā, nirgunḍī, chameli, barberry, banyan tree (Vāta-ala or ginger) bark (or juice), and rock salt. This is followed with the same therapies as Kapha ophthalmia.

**Black part of the chorid and iris (Krishna-Gata-Roga-Vijñāna)**

**Development and Symptoms:** Four diseases related to this area exist. These are all forms of calcifications of the cornea.

**Savrana-Śhukra** (keratitis/corneal ulcer): A puncture-like dip in the area, pricking sensation, great pain, hot secretion. If the seat of the disorder is far from the pupil (marginal keratolysis), the entire retina has no pain or discharge, if it is not deep-seated or without double spots, it can be healed.

**A-vrana-Śhukra** (corneal opacity): A whitish film overlays the choroid region, including the iris, like a speck of transparent cloud in the sky, tear secretion, slight pain due to ophthalmia (secretion). This is easily healed. When a non ulcerated form of this disease is thick, deep seated, and chronic, is difficult to heal. If it is a chronic situation which is mobile, covered with fleshy shreds, full of veins or stretching down to the second skin layer in the eye, it cannot be healed. Other unhealable symptoms are obstructed vision, severed in the middle and with a reddish tint in the extremities. Some authorities also say if spots are on the iris, with pimples, and hot tear secretions, it also cannot be healed. This is a Kapha disorder.

**Therapies:** (for this milk-white fleshy growth in the eye): The non ulcerated form (a-vrana) follows the above blood caused ophthalmia. Should these therapies not work, then scarifying is used. The ulcerated form (sa-vrana), be it in the first or second layers, or rough, one follows the same therapies. Scarifying (rubbing) myrrh, black pepper, pippalí powders on the affected area, and used as a salve is useful.

**Eyelid inflammation (Akßhi-Pákátyaya):** A milky white film over the black part of the eye, slowly covering it completely, (and some say) with great pain. It is treated with venesection.

**Akshi pákātavya (Akshi-Pákā, Netra-pákā):** (Inflammation of the entire eye.) Oil and fomentation is done for both swelling (sa-śhopha) and non swelling (a-śhopha) forms. Venesection is then done. A tripálah decoction is used as eye wash and eye drops, nasal evacutives, and Puta-páká are also applied.
Puta-påka: *Triphalâ* and water are first mixed into a paste. The paste is then pasted on the bottom side of two leaves of *Jamum* or *Vat*, and left in the sun to dry. After the eyes are cleansed, myrrh, ginger, *pippali*, black pepper, *vidaṅga*, *ghee*, honey, and milk are used as an eye salve.

*Ajakâ* (anterior staphyloma): A reddish painful growth rising from below the surface of the black area, with red, slimy secretions. The watery accumulation in the eye is drained by a needle puncture on either side of the cornea, and the hole filled with *ghee*. *Chandrodaya varti* with honey is used for this condition. Scarifying or rubbing is frequently done if the punctured area becomes elevated.

**Disease Affecting the Entire Eye (Sarva-gata-Roga-Abhishyandha/Conjunctivitis)**

*Development, Symptoms and Therapies*: Seventeen forms of eye diseases affect the eye as a whole. Herbal therapies are useful when these diseases are not severe. Only when conditions are serious is venesection required.

1-4. *Ophthalmia* (Abhishyanda): Eye inflammation (four types)

   a) *Vāyu*—causes pricking eye pain, numbness, irritation, roughness, dryness, restricted movement, cold tears, lack of secretions, and headache. First, a few drops of *ghee* are applied in the eye. Then the forehead, over the eye is fomented. Next, local venesection is done. Other useful therapies include, oil enema for cleansing, eye drops of *triphalâ*, raw honey, *ghee* ( tepid in winter, cold in summer). Eight drops are used for scarifying, 10 drops for lubricating, and 12 drops for healing. Aromatherapy (frankincense and sandalwood), eye washes (*triphalâ*), and nasal evacuative oils using *āmalakî*, and *śhatāvari* are also useful. Plasters of *triphalâ* and licorice with milk are used as a collyrium for acute *Vāyu* ophthalmia. *Punarnavā* is also useful for all *Vāyu* eye diseases. Another recommendation is the mixture of *pippali*, *dhātakî* flowers, rock salt, and 10-year-old *ghee*. This is applied in the eye.

   b) *Pitta*—burning, inflammatory secretions, needing coldness in the eyes, excess hot secretions, cloudy vision, yellow eyes. It is treated with venesection. Bloodletting, purgatives (rhubarb, castor oil, *triphalâ*), eye washes, plasters (around eyes), medicated nasal oils, eye salves, and *Pitta-Visarpa* (erysipelas) therapies. Herbs include cardamom, *lodhra*, *musta*, cane sugar, *dīrba*, *ghee*, raw honey, red sandalwood, licorice, milk, turmeric, *punarnavā*, *vidaṅga*, cardamom. Depending upon the consistency, liquid or paste, they may be used as plasters, washes, salves, eye drops, or taken internally.

   c) *Kapha*—desiring warmth, heaviness, itching, swelling, excess whiteness, constant deposit and discharge of slimy mucus. It is treated with venesection. During acute aggravation when fomentations does not help, the local vein is opened. Nasal drops using fresh herbs (*avapida nasya*), eye salves, aromatherapy, washes, plasters, gargles, puta-påka rûkṣha. Persons fast every 4 days on *ghee* cooked with *arjuna*, *triphalâ*, *musta*, sandalwood, turmeric, *śhatāvari*, and calamus taken in the morning. Lunch and dinner meals should not aggravate Kapha.

   Mild fomentation with *bilwa* and *triphalâ* is applied around the eye. A thin plaster of *triphalâ*, ginger, cedar, *lodhra*, barberry root, and *elā* (cardamom) is applied over the eyelid or entire eye. *Triphalâ*, licorice, *asafoetida*, turmeric, licorice, ginger, *pippali*, black pepper, *haritakî*, *vidaṅga*, *punarnavā*, *trikatu*, *musta*, and white pepper are mixed with water into a paste and applied in the eye as a salve.

   d) *Blood*—red eyes, coppery tears, deep red stripes, Pitta symptoms. It is treated with venesection. *Ghee* is taken internally and externally, therapies for blood/Pitta and Pitta *visarpa* are followed, and a Pitta-reduction diet is required.

5-9. *Adhimantha* (acute glaucoma): All chronic types must be quickly treated or excruciating eye pain (as if the eye is being torn out) will develop. The pain extends upward to half the head, feeling as though it is crushing the head. Specific *doṣha* symptoms also exist.
a) Vāyu—cloudy eye, feeling as though it is being torn out and stirred, is irritating, piercing and painful, with local fleshy swelling. The side of the head with the affected eye develops symptoms of twisting, cracking, swelling, and shivering. It is treated with venesection (also see Vāyu ophthalmia therapies).

b) Pitta—blood-streaked eye, secretions, burning sensation in the eye and head, swelling, perspiration, eye secretion, yellowed vision, fainting, liver-colored eyes and feeling ulcerated. It is treated with venesection (also see Pitta ophthalmia therapies).

c) Kapha—swollen eyes, slight congestion (inflammation), cold, itching heavy secretions, slimy deposits of mucus, slight clouding, dilated nostrils, headaches, objects are seen as dusty. It is treated with venesection. See Kapha ophthalmia therapies.

d) Blood—pricking pain and blood-streaked secretions of the eye, bright red eyes, unbearable to touch, objects seem as if on fire, eye extremities become red, cornea (white coat of the eye) looks as if it is submerged in blood. It is treated with venesection. See blood ophthalmia therapies.

If one does not follow a wholesome diet (according to the excessed doṣha) blindness may occur (within 3 days for Pitta, 6 days for Vāyu, 5 days for blood, and 7 days for Kapha).

10. Netra-pāka:

a) Swelling (Sa-ṣhopha)—itching, mucus deposits in the eye, teary secretions, redness, burning, coppery colored, heavy, pricking pain, swelling, constantly secreting cold or hot slimy discharges, eventually forming pus. It can only be treated with venesection.

b) Nonswelling (A-ṣshopha)—the same symptoms except swelling. It is treated with venesection. Blood-purifying herbs and diuretics, such as maṇjiṣṭhā and gokṣhura, respectively are useful.

11. Blinding Eye Inflammation (Hatādhimantha): Excessed Vāyu becomes caught in the optic nerve. This is incurable.

12. Vāyu-Parvāya: Shifting pain in the eye lashes (or just the eyebrows and eyes). The same measures as Vāyu ophthalmia are used, including, ingesting large amounts of ghee before the meal with dashmūl, trikatu, tagar, maṇjiṣṭhā, barberry, figs, kanthkāri, and musta. It may also be treated with venesection.

13. Śhushkā-kashi-pāka: Eyelids become dry, hard, remain closed. Vision is cloudy and hazy vision. Great pain is experienced when opening the eyelids. Surgery is contraindicated. Cedar, powered ginger, milk, and ghee are mixed and used as a collyrium. Ingesting ghee with balā, śhatāvari and licorice, and dropping this liquid in the eye is also useful. Alternatively, dry ginger and rock salt can be used internally or as eye drops. Nasal oil of brāhmi and triphálā ghee is helpful, as are eye washes of milk with black salt or milk cooked with cedar.

14. Anyato-vāyu: excessed Vāyu in the head, ears, cheek bones, back of the neck, the nerves on either side of the neck (the manyā marmas) causes great pain in the eyes or eye brows. It is treated with venesection. The same measures as Vāyu ophthalmia are used, including ingesting large amounts of ghee before the meal with a decoction of bilva, gāmbhārī, sonapatta, paṭola, ajwan, and sarsaparilla. This decoction is also used as an ointment.

15. Amlādhvushita-Drishi: Eating excessive amounts of acidic foods (or from acid indigestion) causes the eyes to swell and develop a bluish red tint. Surgery is contraindicated. The same therapies as Pitta ophthalmia are used, and triphálā ghee.

16. Sirotpāta (hyperemia conjunctivitis): The veins throughout the eye become coppery, with or without pain. If not quickly attended to, copious discharges of transparent and coppery color develop, leading to complete blindness. Rasānjana is advised, i.e., barberry, vaṃśha lochana, white pepper, sāmudra phena (os sepiae or cuttlefish bone), and phitkārī (alum, sulfate of alumina and potash or of aluminum and ammonium; aluminous sulfate) mixed with honey. Additional therapies include honey and ghee as an eye salve. It is also treated with venesection.
17. Sirā-harṣha (orbital cellulitis): If siropāta is not quickly treated, large amounts of transparent and coppery eye secretions develop and cause blindness. Therapies include rhubarb, musta, and amalatas mixed with honey, and used as an eye salve. It is also treated with venesection.

Six Healable Diseases
All six healable diseases of the pupil and lens, the local veins, loss of vision (timira), cataracts (kācha), linga-nāśha, Vāyu, Pitta, Kapha, blood (rakta), tridōṣha, and parimālīyi are bled, persons are duly purged using ghee mixed with herbal purgatives.

Vāyu symptoms of all six diseases:
Castor oil with boiled milk is used as a purgative.

Pitta/blood symptoms of all six diseases:
Triphalā ghee is used as a purgative.

Pupil Diseases (Driṣṭi-gata-Roga-Vijnāniya)
Development and Symptoms: There are 12 diseases of the pupils. One disease affects the coating over the entire pupil.

1st Pupil Coat (Patala): When the excessed doṣhas pass into the eye’s innermost coat through the veins, objects appear dim and hazy.

2nd Pupil Coat: When excessed doṣhas are found in the second coat, false images appear before the eyes (of bugs, hair, nets, cobwebs, circular patches, flags, and earrings), objects appear covered in mist, haze, as if underwater, or seen through colored droplets falling in all directions.

3rd Pupil Coat: When the excessed doṣhas reach the third coat, one only sees higher placed objects, and cannot see objects below a certain level. If the crystalline lens is affected, objects reflect the colors of the lens. Objects seem covered with cloth. One does not see ears, eyes, noses etc. on other people. When the doṣhas affect the lower area of the crystalline lens blocks near vision, affecting the upper area causes distant blocking, and excessed doṣhas in the lateral areas blocks lateral vision. When the doṣhas affect the entire lens, objects are seen as dim and confused. If the middle part of the lens is affected, objects appear to be cut in two. When the doṣhas are in two places, there is triple vision. A multi-image of objects develops when the doṣhas are all over the lens.

4th Pupil Coat: Loss of vision (timira) results from excessed doṣhas being trapped in this area. Superficial excesses only allow for the vision of bright objects, whereas deep-seated excesses cause blindness.

1. Blindness (Timira):
Triphalā ghee is useful in all types of timira. Nasal evacuatives with sesame oil are also good for all forms of this disease.

Vāyu-caused blindness requires triphalā mixed with sesame oil. Kapha-caused Timira needs triphalā mixed with honey. Pitta-caused therapy involves goat’s milk boiled with kākoli, kṣīr kākoli, honey, licorice, and saraswat. Vāyu doṣhas use a decoction of aśhwagandhā, bilwa, and śhatāvari. Kapha doṣhas inhale smoke of vidaṅga, patta (corchorus capsularis), apāmārga seed, and hingot bark powders. Also, an ointment of vat, pippali, kākoli, turmeric, and fig tree bark (anjir) is useful.

An eye salve using ghee, honey, salt, licorice is useful. Ingestibles for all causes of blindness include ghee, triphalā, śhatāvari, āmalaki, and barley. Bloodletting is never used for this disease if the eye is red as it will aggravate the condition.

If a lack of redness exists, and the disease in only in the first coat, the disease is healable. When redness develops, and the second coat is affected, it is very difficult to heal. Should the third coat be affected, showing redness on the first coat, it is only controllable.

Vāyu Blindness—objects appear cloudy, moving, crooked and red. This cannot be healed. Therapies include triphalā, śhatāvari, and sesame
oil paste is eaten. Another therapy is ámalakí, rock salt, pippali (in equal amounts), and a little black pepper. All these herbs are mixed and taken with honey. Yogurt water may be taken as well.

**Pitta Blindness**—objects seem to be rainbow-colored, like a flash of lightning, the feathers of a peacock or with a dark blue-black tint. Therapies include triphalá ghee paste is eaten. Sarsaparilla, licorice, cane sugar, and honey are applied as an ointment. Lodhra, elá, punarnavá mixed with honey can also be used as an ointment.

**Kapha Blindness**—objects appear with a thick cloud-white coating in a dull, oily, hazy, or as though looking through water. This is a progressively developing cataract. Triphalá and honey are eaten. Sarsaparilla, dry ginger and dry molasses cakes are applied to the eyes.

**Blood Blindness**—objects appear red, gray, black, or multicolored, or enveloped in gloom. Lodhra, triphalá, punarnavá, rose water applied as a collyrium (black powder). Another therapy is sandalwood, shilajít, kesar, neem gum, and white lotus, made into a collyrium.

**Tridosha Blindness**—objects seem variegated and confused with double or triple vision, with stars and planets appearing broken, or with additional armatures, and floating. Chandrodaya varti with honey can probably heal this condition. Otherwise, it cannot be healed.

**Pitta/Blood** (Parimláyi) The corners of the sky seem yellow and bright like a sunrise, trees appear to sparkle with lights like fireflies. The same therapies as Pitta cataracts are used here. Should this not balance the doßhas, salves and nasal oils are also applied.

**Cataract (Kácha) Therapy:** This is a corneal calcification preventing persons from seeing. **Váyu:** Ghee, milk, and triphalá as an eye salve. **Pitta:** Ghee is used as nose oil and as a meal. Triphalá is ingested. Puta-páka and an eye salve of pañola patra, punarnavá, red sandalwood, barberry, ámalakí, and lodhra. **Kapha:** Triphalá and sesame oil are cooked together and used as a nasal oil, aromatherapy using vidanga, pañola patra, punarnavá, turmeric, red sandalwood, ámalakí, and lodhra. Ghee and honey are mixed with these honey. This mixture is applied to the eye as puta-páka.

**Tridosha:** Triphalá decoction and licorice are used as a salve, in puta-páka and as food.

**Linga-nāśha** (cataract): Surgery is required. Sometimes, therapies of barberry with honey, or chandrodaya varti with honey may be helpful.

**Váyu**—reddish-looking pupils, circular patches that move around, and are rough to the touch. This cannot be healed.

**Pitta**—blue, yellow-blue or metal-colored circular patches and pupils. This cannot be healed.

**Kapha**—whitish pupils circular patches are thick, oily and white, looking like a drop of water. It moves when the eye is rubbed. This cannot be healed.

**Blood**—blood-red pupils.

**Tridosha**—pupils are multicolored with symptoms of the different doßhas. This cannot be healed.

**Pitta/Blood**—a blue or yellow blue circular patch, looking like a blade of grass on the pupil. Occasional glimpses of light are possible.

Two forms of linga-nāśha due to trauma also exist. Surgery is contraindicated for these diseases.

1. **Sa-nimitta** (determined origin): Loss of sight resulting from overheating of the brain (causes include inhaled poisons) and toxicity in the blood. The pupil is sunken, pierced, or impaired. Triphalá ghee is advised in this condition.
2. **A-nimitta** (undetermined origin): Loss of vision resulting from excessively bright lights, including that of celestial beings. The eye is not outwardly affected. Triphalá ghee or gàmbhári flower, licorice, lodhra, and barberry are suggested.

**Pupil and Crystalline Lens Therapies:** Three of these diseases can be healed, three are incurable, and six can only be controlled. The general therapies are again suggested.
Pitta-vidaghda-drishti: Pupils and objects appear yellowish, persons only have night vision. It is caused by excess Pitta in the third coat. Surgery is contraindicated. All the therapies for Pitta (except surgery) are used here. Triphala ghee is also very good for this condition. Gambier flowers, licorice, lodhra, and barberry are also suggested.

Kapha-vidaghda-drishti: Kapha appearing over the three parts of the lens, causing objects to be seen whitish and night blindness. Surgery is contraindicated. All the therapies for Kapha (except surgical operations) are used here. Traivrita ghee is very good for this condition. Also, nirgundi seed, ela, and pippali, mixed with goat’s milk is suggested. For Pitta and Kapha vidagha-drishtis, eye salves are used with myrrh, pippali, pepper, ashoka, triphala, and kapikachhu mixed with honey.

Kapha Vidhaghya (night blindness): Myrrh, pippali, ginger, licorice, triphala, and balá are used on the eye and also ingested. A salve consisting of triphala, myrrh, pippali, and cardamom mixed with honey is also useful.

Dhūma-drishti or Dhūma-darśhin (Smoky vision): Objects seem dusty or smoky resulting from grief, high and prolonged fevers, straining, excessive physical exercise, or head injuries. Surgery is contraindicated. The same healing therapies as Pitta ophthalmia are suggested. Ghee is taken internally and externally, therapies for blood/Pitta and Pitta visarpa are followed. A Pitta reduction diet is required.

Hrasva-Jatva (Day blindness): Cold weather causes a loss of Pitta that creates difficulty with seeing small objects in the daytime that may easily be seen at night. A combination of myrrh, licorice, triphala, ghee, and honey is used as an eye salve.

Nakulandhyatā: The pupil seems to emit luminous flashes and day vision appears multicolor. This is treated similarly to night-blindness.

Gambhirikā (paralysis of the carrial nerve): Excess Vāyu contracts the pupil and deforms it, causing it to sink in its socket. It is associated with extreme pain.

Scarifying/Rubbing (Lekhana): This therapy requires licensed medical care, and will not be discussed in detail here. Vartmā-vabandha, kliśta-vartma, bahala-vartma, pothaki eye diseases are gently scraped, then scarified. Śhyāva-vartma and kardama-vartma diseases are moderately rubbed (neither too light nor too deep). Small, hard coppery pus pimples that may arise from rubbing are cut. Small and slightly swollen pimples on the exterior eyelid surface are fomented and plastered.

Incisions:
General: Before pus develops, oil and light fomentation are administered to the eye. Once pus has developed, therapies for healing an ulcer are used.

Visha-granthi: First fomentation is conducted, then holes are cut to remove swelling. This is followed by dusting with myrrh and cardamom powder. Ghee and honey are applied over the dust and a loose bandage is applied.

Upānaha: The area is opened and rubbed with pippali and myrrh powders mixed with honey. It is then scraped, and the surrounding area is also gently scratched.

Excisions: Only surgeons are qualified to perform excisions. Diseases requiring excision include arman, sirā-jāla, sirā-pidakā, parvanikā, and the inner eyelid.

Śhukti-pāka: (Inflammatory diseases, such as blepharitis, styes, conjunctivitis, etc.) The same therapies as Pitta ophthalmia are used, and triphala ghee. An eye salve with cooling herbs (e.g., musta, viśaṅga) is useful for lower eye disorders.

Arjun and Sule: General therapies are used.
Eye Therapy Glossary

_Triphalā_ may be ingested and used as an eyewash (after straining). Depending upon the _dośha_ responsible for the illness, herbs are used to reduce the _dośha_ excess.

_Soothing (tarpana):_

These remedies are used in the morning or afternoon after nasal purgation, elimination of stool and digestion of the previous meal. (Technically, the planets should be auspiciously situated.) Persons lie on a bed in a clean, draftless room where the sun does not get in their eyes.

The eyelids are thickly coated with a paste of black _gram_ and water and built as a circular wall to surround the eye. _Ghee_ and tepid water are poured within the wall, in the eye, up to the eye lashes (see _Netra Basti_ in Chapter 7 page 244). Healthy Kapha-, Pitta-, and Vāyu-imbalanced persons should allow the _ghee_ to remain in their eyes for 3 periods of time: 8 minutes/20 seconds, 10 minutes, and 16 minutes/20 seconds respectively. Other authorities suggest the length of retention varies according to what part of the eye is affected: _sandhi_—five minutes, _vart-man_—eight minutes/20 seconds, white (śhukla)—11 minutes/45 seconds, black (krīshna)—16 minutes/45 seconds. For diseases affecting the entire eye—13 minutes/20 seconds. Still, others say that such eye diseases require 16 minutes/45 seconds, and diseases affecting the pupils require 30 minutes.

The _ghee_ is then released through the inner corner of the eye. Kapha becomes excessed in this area and is then relieved by inhaling Kapha-reducing aromas such as cedar, frankincense, or myrrh. This continues for 1, 3, or 5 days for Vāyu, Pitta, and Kapha, respectively, or some say for mild, moderate, and severe symptoms, respectively.

_Tarpana_ is used for symptoms of shriveling or debilitation of the eyelashes, cloudy and dark vision, arched vision, no tears, pained eye, hard eyelids, and severe diseases of the eye.

_Precautions: Tarpana_ is not used on cloudy, very hot or very cold days. Persons who are anxious or fearful should not use _tarpana_. Nor should it be used before major symptoms have cleared up.

_Puta-pāka:_

Three forms exist:

1. _Emulsives (snehana)_—used in very dry conditions.

2. _Scraping (lekhana)_—used when oil is frequently applied to the eye.

3. _Healing (ropana)_—used when eye diseases are healed.

_Preparation:_

1. _Emulsives_—_ghee_ with _śhatavāri, balā_ and licorice, are held in the eye for 3 minutes/20 seconds.

2. _Scraping_—_ghee_ with _pravāl pīśhti_ or salt (scraping properties), and are used for 1 minute/45 seconds.

3. _Healing_—_ghee, milk, raw honey, and herbs such as maṇjiśthā, barberry, turmeric, neem, chameli, sandalwood, _bilwa, ajwan_, and _onion_. These herbs are kept in the eye for 5 minutes.

_Puta-pāka_ is done from 1 to 3 days, 1 day for Kapha disorders or for scraping measures, 2 days for Pitta eye diseases or emulsive therapy, 3 days for Vāyu eye disorders or healing _puta-pāka_.

Oil, fomentation and aromas are used for emulsives and scraping _puta-pāka_, but not for the healing version. Persons must carefully follow their diets and life-styles (according to their _dośha_) for twice as long as the therapy lasts.

Proper use of _tarpana_ and _puta-pāka_ results in clearing of the symptoms involved, whereas improper use will result in a worsening of vision, pain and other unhealthy symptoms.

_Precautions:_ Follow all the precautions of _tarpana_, nasal evacuatives, and internal oils. After the _dośhas_ are rebalanced, all precautions are met and _tarpana_ is applied, _puta-pāka_ is then used.

Upon completion of _tarpana_, one should not stare at bright lights, including the sun, a fire, or any luminous object. Further, one is required to prevent wind gusts from hitting the eye. If these precautions are not followed and the eyes are hurt, or if they are hurt from improper _puta-pāka_ and _tarpana_ remedies, eye salves, drops, nasal evacuatives, aromatherapy, and fomentation can alleviate the troubles.

_Procedure:_ General herbal therapies are used.
Sprinkling (śheka) and Eye drops (āśchyotana):

(See Chapter 7—Pañcha Karma page 243 for more details). Eye drops are used for mild diseases of the eye, and sprinkling is used for severe symptoms. Three forms of these therapies exist, just like puta-pāka,

- Scarping (lekhana)—7 to 8 drops
- Emulsive (sehana)—10 drops
- Healing (ropana)—12 drops

Some say eye drops are held as long as puta-pāka, and sprinkling is held in the eye for twice as long. Others say that both are held in the eye twice as long as puta-pāka. Both therapies are applied in the morning, afternoon, or evening (depending upon the doṣha imbalanced), or whenever there is eye pain. Again, proper application results in feeling better, whereas improper application results in feeling worse. (This is stated because there is a belief in many holistic circles that detoxification causes one to feel worse before they feel better. This is not so with Āyurvedic therapies, except for some skin conditions).

Head Bladders (śhir-o-basti): (See Chapter 7—Pañcha Karma page 240). This is used for various head disorders. After receiving purgatives and emetics (depending upon the doṣha imbalanced), and having eaten according to the doṣhas imbalanced, persons are ready for śhir-o basti. In the evening, sitting erect, a bladder or cone that will not leak from oil placed inside it, is placed on the head, and firmly tied around the forehead. Emulsive oil is poured inside the cone, to allow the head to soak in the oil. (Some authorities use various pastes between the cone and the forehead to prevent leaks.) The head is soaked for 10 times or as long as the time the tarpana is held in the eye.

Eye salves (añjana): There are three forms of eye salves:

1. Scraping (lekhana)—herbs used may be of one or more taste, except sweet (i.e., sour, salty, pungent, bitter, astringent). The tastes used will depend upon the doṣha imbalanced. Vāyu: sour and salty
   Pitta: astringent
   Kapha: pungent, bitter, astringent

Blood: astringent

Dual/Tri-Doṣhas—combinations of the tastes When an excess of the doṣhas exists in the eye, eyelids, in the eyeball, its passages and capillaries, and in the nose gristle, they are secreted through the mouth, nostrils, and corners of the eye through the application of scraping salves.

2. Healing (ropana)—Herbs used contain bitter and astringent tastes, mixed with a little ghee. This cooling therapy brings color and strength to the eye.

3. Invigorating (prasādana)—Sweet herbs are used with a large amount of ghee. This tones and invigorates the vision.

Punarnavā or chandrodaya salves are used in the morning for Kapha disorders, afternoon for Pitta imbalances, and evening with deranged Vāyu. Other authorities say scraping is done in the morning, healing in the afternoon, and invigorating at night. A third opinion to sue them according to the seasonal doṣhas.

Salves may be in pill, liquid and powder form, and may be used for serious, moderate, and mild symptoms. A typical dose is 4 to 6 gms

Procedure: The eyelids are made to slant with the left-hand fingers while the salve is applied with the right hand. The salve is applied from the cornea to the apañga (corners) and back again (along the inner eyelid). It is repeated two or three times. A rod is used for the inside eyelid, and the finger is used on the outer eyelid.

The salve is only thinly pasted in the corners of the eye (from the cornea to the corner) so as not to hurt the area. Only after the doṣhas are reduced is the eye to be washed, otherwise the symptoms might be further aggravated. First the eye is washed with water. Pratyanjana [sarsaparilla, honey, sugar, licorice, and relegar mainśhil (antimony sulfide) mixed with water] is then used depending upon the doṣha imbalanced or one’s constitution.
Herbs: Triphalā, myrrh, punarnavā, kushtha, sandalwood, cardamom, licorice, pippalī, black pepper, jaṭāmānśhi, mañjiśṭhā, cedar, lodhra, barberry, and tālispatra.

Precautions: Anjana is not used when there is fever, udāvarta, with head diseases, during anger, grief, fear, crying, intoxication, constipation, or urine retention because it might cause tears, pain, redness, blindness, swelling, or giddiness. It is not to be used with insomnia as it may cause blindness. Anjana is not to be used on windy days, as it may cause impairment to the sight.

When the eyes have dust or smoke in them, anjana may cause redness, ophthalmia, or tears. It is not used after nasal therapies as it may cause aching and eye swelling. Any head disease will be further aggravated by using anjana. It is not used before sunrise, after bathing, on very cold days, or with indigestion. When the doshas are imbalanced, anjana should not be used.

This is especially true for scraping anjana. Instead, these symptoms are treated with washing the eyes with water, drops, plasters, smoke, nasal therapies, and gargles, depending upon the symptoms of the imbalanced doshas.

As with other therapies, proper application of scraping anjana results in improved conditions, whereas improper application (excess or deficient application) results in increased troubles. For improper application, the anjana is completely removed through using nasal therapies, anjana, and steam therapy.

Invigorating and healing salves are applied properly when the symptoms are soothed. Excess or deficient application results in aggravation of symptoms. To heal excess and deficient application, puta-pāka, aromas, and nasal therapies are used.

External Eye Injury Nayanā-bhīghāta- Pratiśhedha

Causes and Symptoms: Violent, unbearable eye pain with redness and swelling, caused by injury to the eye, or resulting from excess fomentation, smoke, glare, fear, or agony, is healed by nasal therapies, plasters, sprinkling (seka), soothing (tarpana) measures, puta-pāka, and all therapies for Pitta and blood conjunctivitis (abīṣhyanda). Cool, sweet, and bulk-promoting herbs are also useful.

For excess fomentation, smoke, glare, fear, agony, pain, or injury, these therapies are used during the first week of the disease. Afterwards, therapies identical to those used for conjunctivitis (depending upon the excessed dośha) are employed. Mild conditions may be immediately relieved by applying warm breath fomentation (steam in the mouth).

If ulceration is on only one coating of the eye, it is easily healed. When two coats are affected healing it is difficult. If three coats are affected it cannot be healed. When eye looseness, dislocation, sunkeness, deep impressions, or loss of vision exist, the situation is only containable. Poor vision with pupil dilation, without extreme redness or eyeball dislocation, and good vision are signs that therapies will be helpful.

To raise a sunken eye, holding one’s breath, causing vomiting, sneezing, or choking the windpipe is useful. If the eyes are hanging from the sockets, it is reinstalled without damaging the nerves, and gently pressed with the palms (with a lotus leaf between the pupil and the palm). The eye is then filled with a tarpana of milk, and medicated ghee. This liquid is also used as a nasal therapy. Long breaths of air are taken through the nostrils, and cold water is poured on the head.
Infant Inner Eyelid Disorder (Kukunaka-opthalmia): Vāyu, Pitta, Kapha, and blood may become imbalanced owing to poor quality of breast milk. Symptoms include excess itching of the eyes, frequently rubbing the eyes, nose, and forehead with fists. Tears are constant, and sunlight is unbearable.

Therapies first involve blood-letting (with leeches), scraping with rough leaves, and then rubbing with ātkatu and honey paste. The mother follows therapies described earlier for improving the quality of breast milk. The child should be given black salt, honey, pippali, jamun (a black, sweet fruit in India), āmalakī, mango leaves and bark, neem, guāchí, and ghee as an emetic. Therapy is stopped when the child begins to vomit.

If the child is drinking breast milk and solid foods, the emetic is given with calamus. For older children no longer drinking breast milk, the emetic is given with rock salt, apāmārga (kapikachhū) seed, pippali, mainsphal, and milk. The eyes are washed and sprinkled, and eye drops of triphalā and guāchī ghee are applied. Salves of black pepper, myrrh, ātkatu, onion, licorice, neem, turmeric, lodhra, and punarnavā, pasted with honey and water are useful.

Mouth Cavity (Mukha Roga)

These diseases include the lips (ūsth), gums (dantmūl), teeth (dantaka), tongue (jīhvā), palate (tālu-gata) i.e., tonsillitis, throat/larynx (kanta roga), entire mouth cavity (savra-sara).

Diseases covered under this section include gingivitis, tartar, tooth abscess, and laryngitis.

Causes: There are 65 diseases of the mouth cavity: 8 lip disorders, 15 gum problems, 8 tooth ills, 5 tongue concerns, 9 palate complaints, 17 throat conditions, and 3 maladies of the entire cavity.

Incurable Mouth Diseases

Mouth: Caused by imbalanced muscle, blood, or tridośhic causes:

Gums: Tridośhic sinus in the gums (nādi vrana) and tridośhic śhaushīra (gingivitis with cavity). Teeth: Šhyāva-dantaka (black or blue discoloration on teeth), dālana (toothache), and bhanjana (chipped tooth).

Tongue: Alása.

Palate: Arvuda (palate cancer).

Throat: Valaya (tumor), vrinda (large tumor), balāsa (sarcoma), śhataghni (malignant growths), inflammatory swelling (vidāri), tridośhic inflammatory swelling (māmsatāna), rohini.

Tumors and palate cancer require surgery as well as detoxifying herbs (see Chapter 22). For impacted teeth (adhimāmsakā) additional herbs of vachā, pippali, and neem are used, followed by shirovirechana, snuff and inhaling smoke.

For throat edema, tonsillitis, palatal abscess, acute superficial glossitis, gingivitis, dental abscess, goiter, and hyperthyroidism, see the Metabolic System; Chapter 25.
Mouth, and Tooth Disorders (Mukha Roga)
Causes: Over-eating animal products, milk, and yo-
gurt causes gum and tooth disorders, as well as an
excess of all three doṣhas with a predominance of
Kapha.

Lips:
Vāyu causes lips to become rough, hard,
immovable, painful, and to develop cracks and
fissures.

Pitta excesses cause painful inflammatory
elevations with burning. Ulcers and are yellowish.

Kapha increases cause the lips to develop slightly
painful elevations (papules). Lips are unctuous, cold,
and heavy.

Tridoṣhic excesses cause black, yellow, or white
lips, with a bumpy appearance or having several
elevations.

Blood (rakta) excesses cause red elevations that
discharge blood.

Muscle (māṇsa) excesses cause lips to become
heavy, thick, lumpy, with discharges from the corners
of the mouth that contain worms.

Fat (medas) excesses cause lips to appear shiny
like ghee, develop heaviness, and exude large
quantities of a clear fluid. Ulcers can form and not
heal. Lips do not return to their normal softness.

External injury can cause bleeding, swelling, or
itching.

Gum Disorders (Dantamūla Roga)
Bleeding, Spongy Gums (śhitāda) with foul smell,
blackening, oozing, soft, tearing muscle, and pus
formation result from excess Kapha and blood (rakta).

Gum Swelling/Gingivitis (dantapuppuñaka) [of
2 or 3 teeth] is also caused by Kapha and rakta. See
the Metabolic System Chapter (25).

Pus, Blood, Shaky Teeth /Bleeding Gingivitis/
Pyorrhea (dantavesṭha) are caused by bad blood.

Swelling at the root of a tooth (śauṣhīra) causes
excess saliva. This is caused by Kapha and rakta.

Loose Teeth, Palate Fissure and śauṣhīra
symptoms (mahāśauṣhīra) are caused by all three
doṣhas. Herbal therapies are not useful for this
condition.

Gum Decay and Bleeding (paridara) result from
excess Pitta, rakta, and Kapha.

Burnings Gums, Ulcers, Shaky Teeth (upa-kuśha)
result from excess Pitta and rakta.

Gum Chaffing, Burning, Ulcers, Shaky Teeth
(vaidarbhā) result from trauma.

Extra Tooth [growing over an existing tooth]
causes severe pain during growth (khalivard-hana)
results from excess Vāyu.

Irregular or Ugly Teeth (karāla) result from excess
Vāyu. No therapy exists for this condition.

Large Swelling at Last Molar causes great pain and
dribbling saliva (adhimāṃsaka) is caused by excess
Kapha.

Gum Sinus Ulcers (nāḍī vṛāṇa) [five kinds] are
similar to those discussed in Chapter 16, page 405.

Tooth Disorders (Danta Roga)

Toothache (dālana) results from excess Vāyu.
Black Holes in Teeth, Bleeding, Swollen, Painful
(krimidantaka) is caused by excess Vāyu.

Irregular Shape of Face and Teeth (bhañ-janaka)
is caused by excess Vāyu and Kapha.

Sensitive Teeth (dantaharṣha) results from excess
Pitta and Vāyu.

Tooth Tartar (dantsīharkarā) results from Pitta and
Vāyu. In addition to herbal therapies, scraping,
dusting and snuff are required.

Excess Tartar, Flakes and Decay (kapālikā). This
is very difficult to heal.

Black or Blue Teeth (śhyāvadantaka) results from
Pitta and rakta. Herbal therapies are not useful for
this condition.

Gum Abscess (with pus and blood, burning and
pain) (dantavidradhi) is discussed under Metabolic
System, Chapter 25.

Tongue Disorders (Jihwā Roga)

Vāyu excesses cause fissures, loss of sensation,
and are leaf-like in appearance.

Pitta excesses cause burning sensations with
studded elevations and reddish thorny lesions.

Kapha excesses cause thickness, swelling, and
muscular sprouts.

Large Swelling (alāśa) has symptoms of excess
Kapha and rakta, making it difficult to move the
tongue. An ulcer develops at the root of the tongue. This condition cannot be helped with herbs.

Salivary Cyst (*upajihvā*) is a severe swelling under the tip of the tongue caused by Kapha and *rakta*. Symptoms include excess salivation, itching and localized burning sensation. This is discussed in Chapter 25, page 533.

**Palate Disorders (Tālugata Roga)**

Enlarged uvula (*kaṇṭa śhunḍī*) is caused by excess Kapha and *rakta*. Symptoms include thirst, cough, and difficulty swallowing. Herbs are used after surgery.

Hard Swelling (*tuòæikerí*) is an advanced stage of enlarged uvula. Symptoms include burning sensation and pus or ulcer.

Soft Swelling (*adhrußha*) is caused by excess *rakta* with fever and severe pain.

Palatal Tumor (*kachapa*) is caused by excess Kapha. It develops slowly and is painless. See Chapter 22 for cancer therapies.

Palate Cancer (*táluaarbuda*) is a swelling at the palate center caused by excess *rakta*. This condition is painless. Herbs are used after surgery (see Chapter 22).

Benign Tumor (*māåsa sanghata*) is caused by Kapha it is called *māåsa-sa´gháta*. This swelling is painless. Herbs are used after surgery (see Chapter 22).

Fatty Cysts (*tálu pupputa*) is caused by Kapha and fat. Small papule sized, it is painless and does not move.

Dryness (*tálu¤hoßha*) results from excess Vāyu. Symptoms include difficulty breathing. Ulcer (*tálu páká*) results from excess Pitta.

cause sprouts that quickly appear, develop pus and ulcer. These are accompanied by a high fever and other symptoms of Pitta abscess.

—Kapha excesses cause large, hard, immovable sprouts that totally block the throat. —Tridośha (equal strength of the *doshas*) cause deeply rooted sprouts. This condition is incurable.

—Rakta sprouts are small, with red papules and symptoms of Pitta abscess.

Small Tumors (*kaṇṭa śhálūka*) are caused by excess Kapha. They are hard, immovable and can only be healed by surgery. Detoxifying herbs are used thereafter for prevention of further growths (see Chapter 22).

Swollen adenoids (*adhijihvā*) is caused by excess Kapha and *rakta*, causing a swelling at the back of the tongue. If pus or ulcer develop, herbal therapy is not useful. Detoxifying herbs are following surgery for prevention of further growths (see Chapter 22).

Tumor (*valaya*) results from excess Kapha and obstructs the passage of food. This condition can not be healed with herbs. Detoxifying herbs are used after surgery for prevention of further growths (see Chapter 22).

Sarcoma (*balása*) is caused by excess Kapha and Vāyu causing swelling, difficulty breathing, pain, and vital organ pain. This condition cannot be healed with herbs. Detoxifying herbs are used after surgery for prevention of further growths (see Chapter 22).

Tumor (*ekavrinda*) is a round, elevated swelling with burning sensations, itching, hardness. It does not develop pus or ulcer. It is caused by Kapha and *rakta*. This condition cannot be healed with herbs. Detoxifying herbs are used after surgery for prevention of further growths (see Chapter 22).

**Throat Disorders (Kaṇṭha Roga)**

*Rohini*: All three *doshas* become excessed and invade the muscle tissue (*māåsa dhátu*) and blood (*rakta*), causing sprouts in the throat that obstruct the throat and may lead to death. Any of the *doshas* can predominate. —Vāyu excesses cause severe pain over the surface of the tongue (and other symptoms of Vāyu abscess—see Chapter 16) —Pitta excesses
Large Tumor (*vrinda*) is caused by Pitta and blood. It is an elevated, round swelling with severe burning sensation and high fever. If Vāyu is involved it is also painful. This condition cannot be healed with herbs. Detoxifying herbs are used after surgery for prevention of further growths (see Chapter 22).

Malignant Growth (*shataghni*) is a swelling studded with muscle-sprout spikes, causing different kinds of pain and is life-threatening. This condition cannot be healed with herbs. Detoxifying herbs are used after surgery for prevention of further growths (see Chapter 22).

Tonsillitis (*galāyu*) See the Metabolic System—Chapter (25).

Pharyngeal abscess (*gala vidradhi*) is caused by all three *doshas* and is associated with swelling and different kinds of pains.
Persons whose Vāyu is in balance live 100 years without disease.
Mādhava Nidānam - Ch. 22; ver. 80

Chapter 20
Nervous System (Vāta-vyādhi)
Convulsions, Sciatica, Insanity, Epilepsy, Addictions, Alcohol, Fainting, Coma, Wasting, Multiple Sclerosis, Parkinsons, Alzheimers’s

As Vāyu is the sustainer of life, those whose Vāyu flows properly will live a long and healthy life.

The five forms of Vāyu governing the various physical and mental movement of air have been previously discussed. They are repeated here, to show how the Vāyu sub-doshas can afflict the nervous system.

If any of the Vāyus is imbalanced, or moves to the wrong channel, the body becomes afflicted with various disorders that can be life-threatening.

Cause: Vāyu is the vital nerve-force that pervades the entire body. It is considered identical to Divine eternal energy and is, therefore, self-generating. Vāyu is at the root of all nervous disorders. Causes include cold, roughness, lightness, little or no food, excessive sex, talking or staying up late; or excessive release of toxins and blood. Other causes are leaping, jumping, traveling, or exercise in excess, wasting of the tissues, excessive emaciation from anxiety, grief, fear, or illness. Further causes are uncomfortable beds and chairs, anger, naps, fear, suppressing natural urges, āma (toxins), injury, fasting, injuring vital organs, or accidents. Vāyu becomes excessive, filling the body channels, causing disorders associated with those body parts.

As tissues become depleted, Vāyu fills the channels with air, or become mixed with the other doshas that have filled the channels. A second way Vāyu becomes excessive is by increasing the functioning of the channels. When Vāyu is the only cause of vitiation, the result is more severe; when it is mixed with Pitta or Kapha, it is not as powerful.

Development: Vāyu accumulates in its home site, the colon, causing colic, gas, gurgling, feces obstruction, urinary stones, herniated scrotum, hemorrhoids, sharp pain the back and waist, and other difficult diseases related to the lower body parts.
Symptoms: Excess Vāyu causes contraction, stiff joints, hands, back, or head; tearing of bones or joints, hair standing on end, delirium, limping, crippling, humpback, organ dryness, and insomnia. It also causes organ numbness, crookedness of the head, nose, eyes, neck, and clavicular area; miscarriage, destruction of sperm or ovum, pulsation, tearing or piercing pain, distress, convulsions, confusion, and exhaustion.

When Vāyu becomes aggravated
In the Whole Body (Sarvāṅga): Symptoms include tremors, twitching, pulsating, cutting pain, joint pain
In the Abdomen/Alimentary Tract/Bowels (Koshtā-śritā): Symptoms include obstruction to the passage of urine and feces; abdominal tumor, heart disease, hemorrhoids, and rib pain.
In the Abdomen (Kośśhāhā): Symptoms include obstruction to the passage of urine and feces; abdominal tumor, heart disease, hemorrhoids, and rib pain.
In Rectum (Gudāśhāhā): Urine, stool, and gas retention; colic, urinary stones or gravel, abdominal distention, pain and emaciation in legs, calves, thighs, pelvis, sacrum, feet, and back can develop.
In Stomach and Small Intestine (Āmāśhāhā): Person’s experience pain in the heart, navel, ribs, and abdomen; thirst, belching, cough, dry throat and mouth, difficult breathing, vomiting, vertigo, and epilepsy.
In Colon (Pakvāśhāhā): Experiences include intestinal gurgling, colic, meteorism, difficulty passing stool and urine, bowel hardness, piercing pain in the navel area and sharp pain in waist and back. Other experiences include hemorrhoids, cough, indigestion with vomiting and diarrhea simultaneously; herniated scrotum, thirst, vomiting, and difficult breathing. Further symptoms include throat obstruction, scanty and painful urination and stool (or complete stoppage); excess belching, coccyx, pain and diseases related to the body above the navel.
In Sense Organs (Indriyagata): Loss of sensation (e.g., ears, eyes)
In Skin (Twak): Symptoms include rough, cracked, numb, and thin skin; redness, joint pain, dryness, discoloration, and twitching. This leads to tingling and piercing skin pain, with cracks and fissures.
In Blood (Raktāgata): Persons experience severe pain and heat, poor complexion, thinness, anorexia, body pimples, indigestion, loss of sensation, redness, ulceration, loss of appetite, emaciation, and dizziness.
In Muscles (Māṃsagata): Symptoms include nodes and tumors with severe pain and hardness, exertion, heaviness, and rigidity.
In Fat (Medogata): Persons develop painless tumors with ulcers.
In Marrow (Majjāgata): Symptoms include of bones, causing constant pain throughout the body and insomnia.
In Bones (Asthigata): Experiences include thigh, bone, and joint breaking pain; loss of strength, wasting, cracking, and bursting.
In Semen/Ovum (Śhukragata): One experiences premature ejaculation or retention of semen and fetus (including abnormal fetus).
In Tendons: Symptoms include sciatica, tetanus, and hunch back.
In Ligaments (Snāyu): Cramps, humpbacked, neck, torso, and back problems (opisthotonus, emprosthotonus) are symptoms of this disorder.
In Veins/Arteries - Blood vessels (Sirāgata): Persons experience mild pain, dry swellings, emptiness, tremors, stiffness or constriction, and neuralgia.
In Joints (Sandhigata): One experiences air-filled swellings and pain when moving limbs.

Convulsions (Ākshe-paka)
Vāyu excesses cause convulsions, drying of hands, feet, blood vessels, ligaments, tendons, and hips. Symptoms include frequent jerky movements of the body. This disease cannot be healed if it lasts longer than one year. All convulsive disorders are experienced intermittently.

In Half the Body: When excess Vāyu is in one half of the body, it dries up the blood, hands, legs, and knees.
The limbs and tissues are also contracted. This results in the face, nose, eyebrows, forehead, eyes, and jaw becoming crooked. The tongue is raised; the voice is hoarse, weak, and speech is hindered. It causes loose teeth, impaired hearing, pains in the foot, eye, leg, temple, ear, and cheek. These symptoms occur in either half of the body or the face (facial paralysis).

**Throughout Body:** The lower body is first affected, then, the upper extremities and head, or the whole body are affected; deranging all the tissues. Persons experience numbness or paralysis, limb convulsions and contractions, pricking, splitting, throbbing, cutting pain, stiffness, convulsions, tremors, and swelling.

**In the Neck Carotid Arteries/Nerves - Stiff Neck (Manyāsthambha):** Vāyu can become excessed alone or with Kapha from day naps, irregular posture or looking in an upward direction for a long time.

—Āñtarāyāma: Stiff arteries/nerves at the side of the neck (manyā dhamanis). Experiences include neck bending inwards, stiff carotid arteries throughout the body; shoulder constriction, grinding of teeth, salivation, the back bending inward like a bow, stiff head, yawning, and lockjaw. It also causes convulsions, loss of eye movement, vomiting of mucus, rib pain, and difficulty speaking.

**In the Neck - Opisthotonos (Vahirāyāma):** When excess Vāyu dries up the external vessels of the back and carotid arteries, it causes back stiffness that results in one bending outward or downward. The head leans backwards. The chest is pushed upwards. Carotid arteries are stiff, and the neck is bent downward. There is grinding teeth, discoloration of teeth and mouth, yawning, salivation, loss of speech, excess sweating, physical debility, restlessness. It may be life-threatening.

**Convulsions and Unconsciousness (Apatan-traka):** When aggravated Vāyu becomes obstructed in its downward movement, it starts moving upwards, causing pain in the heart, head, and temples, making the body bend like a bow. One experiences convulsions and loss of consciousness. Other symptoms include difficult breathing, wide-eyed (without blinking) or eyes completely closed, and cooing sounds. Causes include abortion, heavy bleeding, and trauma. Healing is difficult. Long-term conditions cannot be healed.

**Convulsions and Consciousness (Apatānaka):** This is a similar condition to apatantraka. Symptoms include eyes having a fixed gaze, unconsciousness, cooing, intermittent relief. Healing is difficult. Long-term conditions cannot be healed.

**Vāyu/Kapha Body Paralysis (Dandaka):** When excess Vāyu further develops an excess of Kapha, both doḥsas overflow into all the body’s channels, filled with undigested food toxins (āma), it makes the body stiff (like a wood log) with paralysis. A major symptom is jaw bone paralysis. Healing is very difficult, if not impossible.

**Tetanus (Dhanustambha):** Excessed Vāyu causes the body to bend in a bow shape.

—Inner-Bending Bow (Abhyanthráyāma); When the excessed Vāyu affects the nerves and tendons located in the toes, heels, abdomen, heart area, chest, and throat, it causes severe convulsive movements. Other symptoms include fixed gaze, stiff lower jaw, withdrawn ribs, vomiting mucus, and the body bending inwards.

—Outer-Bending Bow (Bāhyāyāma); When Vāyu affects the tendons and nerves of the external body parts, persons develop outward bending (of the front portion of the body), degeneration (dystrophy) of the chest, waist, and thighs. This cannot be healed.

**Trauma/Hemorrhage (Vrahāyāma):** When the doḥsas become aggravated in wounds on vital organs by Vāyu, they spread throughout the body and produce convulsions. Symptoms include thirst and a yellowish-white complexion. This is a very serious condition. Any or all of the doḥsas can become excessed.

Convulsions caused by abortion, trauma, or excessive bleeding cannot be healed.

**Tongue Difficulties (Jihvā-sthambha):** When Vāyu is caught in the tendons, nerves, and veins, near the vocal cords, it causes paralysis of the tongue with consequent inability to swallow and speak.
Lock-Jaw (Hanusransa): Loose jaw or lockjow. Owing to excess tongue scraping, eating dry foods and trauma, Vāyu becomes localized and excessed at the lower jaw. This displaces the lower jaw, making it stay open or closed, causes chewing and speaking difficulties. Healing is difficult. Long-term conditions are incurable.

Facial Paralysis (Ardita): Vāyu becomes excessed and localized in the upper body from carrying heavy loads on the head, excess laughing, speaking, facial exertion (e.g., mimicking), sneezing, physical strain, sleeping on uneven or hard pillows, and chewing very hard foods. Symptoms include irregularities in half of the face (especially during laughing and with sight). The head begins to shake. Premonitory symptoms include speech obstructions, loss of smell and memory, delusions, exhaustion during sleep, saliva coming out of the mouth during sleep, one eye becomes closed, severe pain above the shoulders, half of the body, or in lower body. When this disorder exists in emaciated persons for over 3 years, who can not wink and slur their speech, it is incurable.

In Blood and Veins (Sirāgraha): Vāyu becomes excessed in the blood and veins of the head, causing them to shrink, become hard, painful, and black. This disorder is difficult to heal or may not be healed.

Hemiplegia - Half of the Body Veins and Tendons (Pakshavadha or Ekāṅgaroga): Vāyu becomes excessed in half of the body, drying the veins and tendons by loosening the joints. The result is the loss of function and tactile sensation. —Whole Body Paralysis (Sarvāñgaroga): As above, when Vāyu affects the entire body, the disorder is difficult to heal. The involvement of excess Pitta and Kapha render this condition incurable.

Pitta symptoms include burning sensation, increased temperature of the affected body parts, and fainting. Kapha symptoms include cold, swelling and heaviness of the affected body parts.

Pakshavadha caused by Vāyu is difficult to heal. When it is caused by Vāyu and other doṣhas, it is easy to heal. Symptoms of emaciation or wasting cannot be healed. When Pakshavadha is found in pregnant women, women who have just given birth, the elderly, emaciated person, caused by excessive bleeding, or experiencing no sensation at all in the affected limb, treatment should not be attempted.

Shoulder Caused Arm Paralysis (Apabā-huka): Vāyu situated at the shoulder’s roots constrict the tendons, nerves, and veins, and cause emaciation of the local muscles. Loss of arm movement develops.

Hand Caused Arm Paralysis (Vishvā-chī): Tendon constriction in the palms and fingers and back of the arm, leads to loss of arm functioning.

Leg Paralysis (Khaṅja/Paṅgu): Vāyu localized in the thighs and waist constricts these tendons causing lameness to either one (khaṅga) or both (paṅgu) legs.

Leg Obstructions (Kalā-vakhaṅja): Symptoms include trembling legs and pain when beginning to walk, as well as limping and loose joints. This is caused by eating peas or lentils.

Stiff Thighs (Ūru-sthambha): Excesses of Vāyu, Kapha, fat, and undigested food toxins are caused by overeating cold, hot, moist, dry, heavy, fatty, cooked or raw foods, overexertion, debility, not sleeping, or oversleeping. This results in the accumulation of doṣhas and toxins in the thighs, filling the interior of the thigh bone with Kapha. The thigh becomes stiff and inactive, cold, senseless, heavy, and with severe pain. Symptoms include, excessive belching, worry, body aches, inactivity, stupor, vomiting, loss of appetite and taste, fever, weakness in the feet, difficulty lifting, and loss of the sense of touch.

Knee Swelling (Kroshtuka Šhrśha): Vāyu and blood becoming excessed, produces a swelling in the middle of the knee that is very painful and large.

Ankle Pain (Vāta-kantaka): Vāyu accumulates in the ankle joint or heel owing to walking improperly or by overexertion, causing severe heel or ankle pain.
**Finger/Toe Contraction (Khalli):** The legs, thighs, calves, chest, and arm contraction and pain.

**Foot Sleeping (Pāda-harṣha):** Experiences include tingling sensations in the feet (i.e., loss of tactile sensations or it feels like pins and needles.) This is caused by Kapha and Vāyu.

**Burning Soles (Pāda-dāha):** Vāyu, Pitta, and blood cause burning sensations in the soles of one involved in excess walking.

**Nasal/Stammering (Minminatwa/Gadgadatwa):** Excess Vāyu and Kapha invade the vessels of the voice box, causing muteness, talking through the nose, or stammering.

**Cutting Pain in Rectum, Bladder, Groin (Tūnī):** When excess Vāyu moves in a downward direction, severe cutting pain is experienced in these areas.

**Cutting Colon Pain (Pratitūni):** When excess Vāyu moves in an upward direction, the pain is felt in the colon.

**Lower Abdominal Distention (Adhmāna):** Excess Vāyu causes obstructed gas that develops intestinal gurgling, severe pain, and distention of the lower abdomen.

**Upper Abdominal Distention (Pratādhmāna):** When excess Vāyu and Kapha are involved the above symptoms are felt in the stomach (but not in the heart or rib area).

**Prostate Tumor/No Pain (Aśtīla):** A tumor obstructs the passage of feces and urine. Also see Chapter 18.

**Prostate Tumor/Pain (Pratyashtīla):** A tumor obstructs the passage of gas, feces, and urine, and causes pain. Also see Chapter 18.

**Tremors (Vepathu):** Vāyu excesses throughout the body cause tremors (including tremors of the head).

Should any of these diseases not subside within 5 years, they cannot be healed.

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**Sciatica (Grīdhraśī)**

Excesses of Vāyu either alone or with Kapha cause difficulty and severe pain in the lumbar region down through the thighs, knees, calves, and feet. Vāyu causes rigidity, throbbing, prickling pain, intermittent symptoms, irregular shape of body parts, and severe stiffness of the knee and waist. Kapha symptoms include stupor, heaviness, poor digestion, salivation, and aversion to food.

**Dual Doṣhas**

When Vāyu enters the origin sites of Pitta and Kapha (small intestine or stomach), mixed symptoms occur.

**Vāyu/Pitta:** Burning, heat, thirst, fainting, and other Vāyu diseases related to that part of the body can develop.

**Vāyu/Kapha:** Symptoms include coldness, swelling, heaviness in the associated area of the body.

**Vāyu/Blood:** Pricking pain that is unbearable to touch, or numbness, and other Pitta symptoms occur.

**Prāṇa Vāyu/Pitta:** Vomiting, burning, and other Pitta symptoms develop.

**Prāṇa Vāyu/Kapha:** Symptoms include weakness, lassitude, skin discoloration, loss of taste, and appetite.

**Udāna Vāyu/Pitta:** Burning, fainting, epileptic fit, giddiness, vertigo, or fatigues develops.

**Udāna Vāyu/Kapha:** Symptoms include lack of perspiration, goose bumps, poor digestion, coldness, and numbness in the related body parts.

**Samāna Vāyu/Pitta:** Excess perspiration, heat, burning, or epilepsy develops.

**Samāna Vāyu/Kapha:** Experiences include excess mucus, urine and feces, hair standing on end.

**Apāna Vāyu/Pitta:** Heat, burning, and menorrhagia can develop.

**Apāna Vāyu/Kapha:** Heaviness of lower limbs can occur.

**Vyāna Vāyu/Pitta:** Symptoms include limbs burning and jerking, and fatigue.

**Vyāna Vāyu/Kapha:** Persons can develop heaviness of limbs, stiff or numb bone joints, and can find it difficult to move or walk.
Vertigo: This may be caused by constipation or toxic liver. Vāyu presses bile into the heart and the heart presses air into the head. Thus, it is a disease of Vāyu and Pitta.

Vāyu—loss of hearing, suffocating, dry nose, and tongue. Brāhmí (gotu kola) is helpful.

Pitta—burning eyes. Brāhmí, śāṅkh puśhpī, and śhatāvarī are useful.

Other therapies: Śīro basti and urd dal for brain and semen building/balancing are advised. Shad bindu oil is used in the nose.

**Hemispheres of the brain**

Vāyu causes excesses of Pitta and Kapha and result in dual doṣha disorders.

**Vāyu/Pitta:** Symptoms include burning, thirst, pain, giddiness, darkness, desire for cold things; burning is exacerbated by eating and drinking hot, pungent, sour, and salty things.

**Vāyu/Blood:** Persons experience burning, distress, and the area between the skin and muscles become red, swollen, and rashes develop.

**Vāyu/Kapha:** The above symptoms are experienced along with drowsiness, heaviness, and anorexia.

**Vāyu/Muscle:** Symptoms include hard, discolored boils, swelling, hair standing on end, a feeling like ants are crawling on the body.

**Vāyu/Fat:** Persons experience anorexia, shifting, oiliness, softness and cold swellings of body parts. This is difficult to heal.

**Vāyu/Bone:** One desires hot compresses and massage and experiences breaking and piercing pain, sickness.

**Vāyu/Marrow:** Bending, yawning, cramps, and pains (eased when pressed) develop.

**Vāyu/Semen-Ovum:** Semen is either excessive or not emitted; sterility occurs.

**Vāyu/Food:** One experiences abdominal pain when eating; pain disappears when stomach is empty.

**Vāyu/Urine:** Urinary retention, bladder bursting.

**Vāyu/Stool:** Symptoms include constipation, anal/rectal cutting pain. Oily items are quickly digested; hard bowels occur after meals; pain occurs in hip, groin, and back; Vāyu moves backwards; the heart becomes weak.

Therapies: Certain symptoms can be healed if they have recently developed or if persons are strong. Symptoms include joint displacement, lockjaw, contraction, humped-back, paralysis of one or both sides of the body; wasting of limbs, marrow and bone disorders, stiffness. Depending upon how deeply they are located will determine how easy or difficult they are to heal. When Vāyu is excessed without Pitta or Kapha and is easily reached, ghee and oil (internally and externally) soothe the nervous system. Unction quickly nourishes the dried body tissues, promoting strength, digestion, weight gain, and vital breath. Unction is given until one feels they have had enough, then some time is allowed to pass without taking unction. Unction is again taken, this time, with boiled milk, vegetable soup, rice, and milk (cooked with āmalaki and black salt), oil enema, snuff, and moist foods. When persons are well-saturated, they then begin fomentation. After massage, oil fomentation is taken. These measures are said to make even crooked or stiff limbs pliable again. This has been seen to occur in persons afflicted with Parkinsonism. Piercing pain, distress, dilation, swelling, seizures, hair standing on end, and other nerve-caused disorders (e.g., worry-caused dysuria) are quickly pacified. Unction and sudation are frequently administered. Once bowels are softened from unction, Vāyu disorders are quickly resolved.

Impurities develop from undigested fatty, sour,
salty, and hot foods, that block Vāyu in the channels. If excess impurity exists and the disorder is not healed by the above therapies, persons should take mild, oil purgatives (e.g., castor oil) to assist the evacuation process. Warm carminative herbs, such as cardamom, ginger, cinnamon, cloves, and turmeric, help dispel gas, improve digestion, and assist absorption of undigested foods that cause impurities. Weak persons use non-oil enemas and digestive herbs, and foods instead of purgatives.

**General:** Therapies include ghee, sesame oil, Vāyu-reducing foods and lifestyle, aromatherapy using sandalwood oil on the forehead, hot-oil head massages (shiro dhārā/shiro basti); gotu kola oil (3 drops) in the nose, then gently massaged; baths and sprinklings (on the afflicted body part and after massage) with decoctions of the herbs listed below. Poultices made from the herbs and foods listed below, may be wrapped around the affected body part.

**Herbs:** Vanśha lochana, guggul, haritàki, brāhmí, gokṣhura, aśhwagandhā, bhūmiharī, balā, cedar, daśāmlūl, tīkatu, and brāhmī ghee are useful.

**Foods:** Almonds (soaked overnight and peel the skin), sesame tahini, ghee, sesame oil, boiled milk, black dal, whole wheat, and barley are suggested. Yogurt/water (lassi) mixed with tīkatu is also useful in soothing nerves.

**In Belly:** Suggestions include āmalakī and triphalā (sours and laxatives) mixed with carminative herbs to reduce malnutrition.

**In Anus, Rectum and Colon:** Herbs to reverse excess upward moving air are used. This includes hīṅg, ajwan, black salt, chirātak, ginger, and black pepper. A castor oil purgative and basti are advised.

**In Stomach:** If strong, emesis is first done. Vāyu-reducing herbs and foods are used. Chitrak and kāṭukā are also advised.

**Throughout Body:** Massage, and non-oil and oil enemas are used.

**In Skin:** Sudation, massage, bath, and delicious foods reduce Vāyu in the skin.

**In Blood:** Cold applications, purgation, and blood-letting are useful.

**In Muscle and Fat (or with Āma):** Fomentation, abhyaṅga, poultice, non-oil enema, milk, ghee, and pacifying therapies are used.

**In Bone and Marrow:** Internal and external unction are needed. Bones may need to be bound.

**In Semen/Ovum:** Foods and herbs to promote semen (e.g., almonds, tahini, boiled milk, shatāvarī, aśhwagandhā) are required. However, if blocks in the seminal passage occur, purgatives are first used to remove the obstruction. Sitting in baths or sprinkled with water—both include Vāyu-reducing herbs—is advised.

**For Dry Fetus Or Child:** Boiled milk with cane sugar are suggested.

**In Urine/Bladder:** Diuretics like gokṣhura and steamed vegetables are helpful; urethral douche, oiling the body, poultices with Vāyu-reducing herbs, abhyaṅga, plasters, and fomentation are advised.

**In Stool:** Castor oil purgative, foods, and herbs to reduce Vāyu are used.

**In Heart:** Boiled milk with arjuna, chirātak, pippali, triphalā, and black salt.

**In Navel Area:** Bilwa, chirātak, and ajamodā are advised.

**For Twisting:** Poultices with Vāyu-reducing herbs are pressed on the twisted body parts.

**For Contractions:** Sesame oil cooked with black dal, sesame oil, and rock salt are massaged into the disorder.

**In Arms and Head:** Snuff and ingesting ghee after meals is helpful.

**Below the Navel:** Juice enemas and snuff alleviate these conditions. Herbs include ginger and nirguṇḍi decoctions.

**For Facial Paralysis:** Snuff, head oil massage (shiro dhārā/shiro basti—around 16 minutes), tube fomentation and poultices with ghee, aśhwagandhā, ginger, tīkatu, nirguṇḍi, guggul, kūṭki, kāt, and brāhmī are used.

**For Paralysis of One Side:** Sudation, unction, and purgation are recommended.

**For Cramps:** Hot poultices of boiled rice-milk, or cooked rice-bean, with oil or ghee are advised.

**For Sciatica:** Haṭha yoga leg and back stretches (see Chapter 9), and herbs of pippali, gokṣhura, and balā are taken.

**For Lock-Jaw:** Open mouth—foment the jaw, then press jaw with
thumbs and lift the chin up to close the mouth.

Displaced—adjust to proper placement.
Stiffness—foment, then bend.

**Vāyu/Pitta:** Cold and hot measures are alternately applied; purgation, and licorice are added to the general therapies listed above.

**Vāyu/Kapha:** Barley, sudation, strong, dry enemas, purgation, and mustard oil are used along with Kapha-reducing therapies listed above. When this excess is in the head, snuff and herbal smoking is advised.

**Tridoshic:** Pitta is pacified before Kapha. When Pitta spreads over the entire body, purgation is used. When Kapha moves to the stomach, emesis is advised. Enemas are used after Kapha becomes liquefied through fomentation, and once Pitta symptoms appear. When Pitta and Kapha are removed, yet Vāyu remains in the respiratory channels, the above Vāyu-reducing therapies are used.

**Afflictions of the Five Vāyus**

Each of the five Vāyus may afflict the other four, creating 20 different symptoms.

*For heart diseases and painful stomach:* Ghee with chitrak, ṭrikatu, triphalā, and hīṅg are beneficial.

**Prāṇa covers Vṛāṇa:** Symptoms include vacant senses, weakened intellect, memory, and strength; senselessness, and loss of speaking. Balā oil and amridadya are used.

**Vṛāṇa covers Prāṇa:** Symptoms include excess sweating, skin diseases, numb body parts, hair standing on end. Castor oil purgatives are advised.

**Samāna covers Prāṇa:** Symptoms include abdominal pain, digestive disorder (grahani), rib, heart, and stomach pain disorders. Ghee with appetizing herbs (e.g., cardamom and cinnamon) are suggested.

**Prāṇa covers Samāna:** Persons experience feeling stunned, stammering, and dumbness. Uction is used internally for massage and in snuff; and enemas are recommended. When acute headaches, respiratory problems, heart disease, and a dry mouth develop, smoking herb and consoling the patient are advised.

**Prāṇa covers Udāna:** Symptoms include a stiff head, cold, and mucus, difficult breathing, heart disorders, dry mouth, sweating, skin diseases, and the organs seem dead. For these conditions, therapies include oily laxatives (e.g., ghee or castor oil).

**Udāna covers Prāṇa:** One experiences a loss of immunity, strength, activity, complexion; this may be life threatening. Sprinkling with cold water, consolation, and giving all comforts desired are the therapies used.

**Prāṇa covers Apāṇa:** Experiences include vomiting and difficult breathing. Enemas with raspberry; carminative herbs with haritakī for vomiting and breathing, respectively, are advised.

**Apāṇa covers Prāṇa:** Symptoms include confusion, weakened digestion, diarrhea. Emesis and appetizing and astringent foods and herbs are best.

**Vṛāṇa covers Apāṇa:** Persons experience vomiting, abdominal distention, tumors, distress, cutting pain. Uction is the best remedy.

**Apāṇa covers Vṛāṇa:** Experiences include excessive stool, urine, and semen. Astringent herbs and foods are required.

**Samāna covers Vṛāṇa:** Symptoms include fainting drowsiness, delirium, illness, poor digestion, immunity, and strength. Physical exercise and light foods are needed.

**Udāna covers Vṛāṇa:** Experiences include stiffness, poor digestion, no sweating, less activity, inability to keep the eyes opened. Wholesome, moderate-sized, light meals are most useful.

In the “Chikitsā-sthānam” section of Charak Sanhitā, these 12 combinations are listed to illustrate how the five Vāyus combine and what therapies are used. Based on this, Charak suggests one carefully consider the symptoms and therapy for the remaining combinations. One needs to remember is that Prāṇa should be carefully protected owing to its delicate location. Udāna is led upwards, apāṇa downwards, samāna in the middle, and, vṛāṇa in all directions.

**Pitta covers Prāṇa:** Symptoms include fasting, burning in the body parts or organs, giddiness, pain, desiring cold things, and vomiting partially digested foods.

**Kapha covers Prāṇa:** Symptoms include spitting, sneezing, belching, respiratory problems, anorexia, and vomiting.
Pitta covers Udāna: Experiences are, fainting, burning in the navel and chest areas, exhaustion, depletion of ojas, sicknessness.

Kapha covers Udāna: Symptoms include a poor complexion, speech problems, debility, heaviness, anorexia.

Pitta covers Samāna: Experiences include excess sweating, thirst, burning, fainting, restless, and heat disorders.

Kapha covers Samāna: Lack of sweat, poor digestion, hair standing on end, and very cold body limbs can develop.

Pitta covers Vyāna: Burning throughout the body, exhaustion, restricted movements, pyrexia, and pain can occur.

Kapha covers Vyāna: Symptoms include heaviness, joint and bone pain; movement is greatly restricted.

Pitta covers Apān: Experiences include deep yellow urine and stool; heat in the anus and genitals; excess menstrual discharge.

Kapha covers Apān: Persons experience stools passed in pieces with ama, mucus, and heaviness.

Kapha covering Prāṇ and Udāna are serious conditions, as life depends upon Prāṇ, and strength relies on Udāna. If improperly analyzed and the situation continues unchecked beyond a year, or if improper therapies are used, it will not be curable.

The results of neglect are heart disorders, abscesses, enlarged spleen, tumors, diarrhea. If all five Vāyus are excessed, carminatives are immediately used with oils (that cleanse the channels rather than block them), yet do not aggravate Pitta and Kapha. Thus one takes sweet, rejuvenative enemas, and oil enemas until strength returns. Then, mild purgatives are given. The best rejuvenatives are śilājit or guggul with boiled milk. Other herbs include āmalaki and harītakī, taken with a wholesome or sattwic diet.

Apān covers other Vāyus: The only remedy is eating appetizing, astringent and carminative herbs and foods that cleanse the bowels and dispel gas.

Pitta covers Vāyu: Herbs and foods that reduce both Pitta and Vāyu are used.

Kapha covers Vāyu: Kapha-reducing and carminative herbs are used.

Insanity (Unmāda)
Causes: Charak defines insanity as, “the perversion of the mind, intellect, consciousness, knowledge, memory, desire, manners, behavior, and conduct.” Five types of insanity exist: Vāyu, Pitta, Kapha, Tridosha, and externally caused insanity. It is the main disease of Vāyu doṣha. The main causes of insanity, as we will see, result from personal misdeeds. When any of the three doṣhas cause insanity, symptoms quickly develop in persons with certain conditions. These characteristics include timidity, an agitated (rajas) or lethargic (tamas) mind, or an imbalance in the physical doṣhas. Other conditions include following an unwholesome diet or lifestyle, when other health concerns are present, or if the mind is constantly afflicted by emotions (e.g., fear, anger, greed). Further characteristics include physical assault, trauma, or injury. From these situations the mind becomes greatly imbalanced.

Vāyu: Caused by fasting or an excessive intake of dry or cold foods. This affects the heart and mind with worry, passion, and anger; which results in distortion of memory and perceptions.

Pitta: Resulting from indigestion, excess of hot, pungent, sour, or burning foods and liquids, excessed Pitta afflicts the heart of a person lacking self-control.

Kapha: This is caused by overeating and an excessive use of oily foods. This aggravated Kapha afflicts the heart, troubling the mind and memory.
**Tridosha:** Caused by the excessed condition of all three *doṣhas*. It is considered serious because the therapies will aggravate one or more of the *doṣhas*. Therefore, this condition is incurable.

**External:** This results from a lack of following ethics and virtues in this life, or in past lives, causing problems by the dogs, sages, demons.

**Development:** The above causes weaken the *doṣhas* that afflict the (mind’s) heart when there is less *sattwa* (purity) in one’s life and mind. The disease develops through the *mānovaha srota* (mental channels) that sends psychic energy to the mind.

**Premonitory Signs:** Empty feeling in head, congested eyes, ear noises, excessive heavy breathing, excessive salivation, no desire to eat, anorexia and indigestion, cardiac spasms, fatigue, fainting, and anxiety at the wrong time and place. Other signs include hair standing on end continuously, frequent and quickly rising fevers in children that produces convulsions, fickle minded-ness, upper body pains, facial paralysis on one half of the face, frequent dreams relating to (1) inauspicious objects that are wandering, moving, or unstable; (2) the two hemispheres of the brain; (3) being churned by whirlwinds; and (4) retraction of the eyes. Unlike other diseases, insanity develops immediately after premonitory symptoms. This includes a variety of mental problems, such as schizophrenia and manic-depression.

**Symptoms:**
General symptoms include, impatience, fickleness, unsteady vision, a sensation of a vacuum in the heart, loss of peace, memory, and intellect.

**Vāyu:** Constantly wandering, spasms of the eyes, eyebrows, lips, shoulders, jaws, forearms, legs; constant incoherent speech, frothing of the mouth, always smiling, laughing, dancing, singing, and playing with musical instruments at the wrong time or place. Other symptoms include loudly imitating a flute, conch, or cymbals; riding in dangerous vehicles, desiring excessive jewelry and ornaments, longing for foods that cannot be obtained; emaciation and rough, reddish skin; reddish, projected eyes; shock, depression, symptoms worsen by continuing to follow low Vāyu-increasing life-styles and foods.

**Pitta:** Irritation and anger, excitement at the wrong time, place, or for the wrong reasons; causing injury to others; fleeing; need for shade, cold water, and cooling foods; overly daring, intimidating; constant anguish, anger, impatience, passion, intolerance; going naked; yellow complexion; ferocious eyes that are coppery, green, or yellow. Symptoms worsen by continuing to follow Pitta-increasing life-styles and foods.

**Kapha:** (with Pitta) Staying in one place and observing silence; sluggishness in speech and activity, occasional movement, discharging saliva and nasal excretions, lack of hunger and longing for solitude, excessive sexual desire, frightening appearance, aversion to cleanliness, anorexia, depression, greed, always sleepy, whitish nails, facial edema, eyes are white, timid and contain excreta. Symptoms worsen by continuing to follow Kapha-increasing life-styles and foods.

**Tridosha:** The combined imbalance of all three *doṣhas* causes symptoms of all three *doṣhas*. This form of insanity is incurable.

**Therapies:** Oleation, fomentation, emesis, purgation, medicated and cleansing enemas, detoxification, fumigation (burning *jaṭāmāṇśhī* and inhaling the smoke), eye wash, aromatherapy, eye salves, medicated snuffs (*brāhmī nasya*), massage, sprinkling, unction, tying, confinement, frightening, inducing astonishment and forgetfulness, depletion, surgery, appropriate *doṣha* foods and life-styles.

**Vāyu:** First, oil and *ghee* therapies (*sneha*) are used, if the air passages are not blocked. If they are blocked, laxatives are given with the oils and *ghee* to remove the blocks.

**Pitta or Kapha:** First, oleation and fomentation therapies are used, then purgatives, followed by emetics, are given. After that, one begins to eat from thinner and lighter, to thicker and heavier foods (according to post *pañcha karma* food regimes—Chapter 7). Lastly, medicated enemas with oil or *ghee* are given, along with *doṣha* evacuation from the head (via the nose—*śhīro virechana*), using the herbs *jaṭāmāṇśhī* and gotu kola (*brāhmī*).
If the *doshas* are extremely excessed, these therapies are taken several times. The result of these therapies is the cleansing of the heart, head, senses, gastrointestinal tract. The mind gains alertness; memory and consciousness improve. Head evacuation is useful after cleansing if the person’s personality still shows signs of imbalance.

**Psychology:** Therapeutic methods depend upon the symptoms. Methods include shouting, giving gifts, consoling, scaring. In this way, the cause of the illness is confronted and dealt with. In serious cases, hitting and shocking are advised. If insanity is caused by fear, grief, anger, passion, exhilaration, jealousy, or greed, approaching person’s with the opposite emotions will heal them.

Miscellaneous therapies include, *abhyaṅga*, ingesting *ghee* to stimulate the mind, intellect, memory, and consciousness and applying thick ointments.

General herbs to use include, *tīkatu* with *ghee; triphalā, viḍāṅga, chandan, mañjīṣṭhā, arjuna, dāshmūl, ghee.*

**External:** This is defined as signs and symptoms, different from those described above. These result from inappropriate past and present life deeds (intellectual blasphemy, or the disregarding of or malicious dealings with deities, spiritual people, parents and grandparents, teachers).

*Premonitory external symptoms:* Desire to cause injury to deities, cows, holy people, religious places; anger, delinquent behavior, disliking things and habits that reduce one’s *ojas*, complexion, and strength; abuse and incitement by the gods, spirits, teachers.

*External Causes:* Deities, preceptors, elders, holy people’s curses; appearance of the spirits of the deceased, demonic possession, or harassment.

*External Symptoms:* Superhuman strength, energy, enthusiasm, charisma, memory; artistic, oration, and spiritual abilities in the person.

Symptoms occur at the beginning of the above-mentioned deviant actions, when past *karmas* manifest in this life, when one is home alone or alone at a crossroad; sexual intercourse at sunset or on new or full moon days; intercourse during menstrual cycles, when reciting scriptures, or performing rites improperly; breaking one’s vows during battle, when performing destructive deeds, during inauspicious planetary positions, during child delivery (for women); contact with unclean or inauspicious creatures during emesis, purgation, and bleeding; when visiting sacred places when unclean and not following the prescribed rules; when eating remnants of meat, honey, oil, candy, and alcohol; when unclothed, visiting cities, towns, gardens, cremation grounds, cross roads, or slaughter houses at night; when insulting holy people, teachers, gods; when misinterpreting scriptures, or when beginning any other inauspicious or harmful activity.

*External Causative Goals:* The causing of insanity has three aims: to inflict injury, to play or to offer prayers. Playing or prayer forms of insanity can be healed. Inflicting injury includes burning, drowning, falling, or harming oneself (including suicide).

*Therapies:* Herbs, such as musk and frankincense, chanting *mantras/prayers* (e.g., “*Aum Namah Śivaya*”), wearing talismans and jewelry, performing auspicious rites, religious sacrifices, oblations, taking vows, fulfilling religious duties, atonement, fasting, receiving blessings, obeisance and pilgrimages. Following wholesome foods and lifestyle is also necessary. *Ghee* may be eaten as often as desired. One should sleep in a draft-free room.
Bráhmí Ghee- (4 days worth)
bráhmí—50 gms., Śhanhk puṣhpí—50 gms.,
ashwagandhá—50 gms., jaóámáò¤hí—50 gms.,
Ghee—100 gms.
Dose: 1 tsp. 2 times daily
Preparation: Make a paste from the herbs and roll
into a ball, boil the ghee and add the paste and cook
for 1/2 hour, filter.
(May be used for any mental disorders)

Insanity may also be caused by both internal and
external factors. Thus, their signs and symptoms will
be combined. When curable and incurable varieties
of insanity appear together they all become incurable.
For combinations of curable internal and external
varieties, a combination of both therapies is suggested.
Blood-letting is also advised for insanity.

Signs or Recovery:
When one’s clarity and sense of normalcy
reappear, it is a sign that the symptoms are removed.

Epilepsy (Apasmāra)
Causes: Epilepsy is defined as occasional
unconsciousness with the vomiting of froth and
abnormal body movements related to the distortion
of memory, intellect, and other mental abilities.

Four types of epilepsy exist: Váyu, Pitta, Kapha,
and Tridosha. Sometimes external situations combine
with internal doṣhas to cause this disease, but external
events can never be the sole cause.

Epilepsy will develop quickly in five instances:
(1) when one’s mind has excess rajas and tamas; (2)
when the doṣhas are exceeded and imbalanced; (3)
by eating unclean and unwholesome foods, eating
mutually contradictory properties, eating foods
contaminated by one having contagious diseases, or
not eating according to one’s doṣha; (4) not living
according to one’s doṣha; (5) when one is excessively
debilitated.

These situations aggravate the doṣhas that affect
the mind full of rajas and tamas. The excessed doṣhas
then spread to the heart (home of the soul and sense
organs). This aggravates passion, anger, fear, greed,
attachment, excitement, grief, anxiety, and leads to
epilepsy.

Premonitory Symptoms: Eyebrow contraction,
constant, irregular eye movements, hearing non-
existing sounds, excessive discharge of saliva and
mucus, lack of hunger, anorexia, and indigestion;
cardiac spasms, lower abdominal distention with
gurgling sounds, weakness, cracking bone pain and
debility, unconsciousness, entering darkness, fainting
and giddiness, frequently dreaming of intoxication,
dancing, murdering, aching, shivering, and falling.

Symptoms:
Váyu: Losing and regaining consciousness rapidly,
projected eye balls, speaking incoherently, vomiting
froth, excessive heaviness and a rigid neck, bending
the head to the side, twisted fingers, unstableness of
arms and legs. Other symptoms include reddish, dry,
and brownish nails, eyes, face, and skin; objects
appear as unstable, coarse, and dry (before losing
consciousness). Symptoms increase from Váyu-
increasing foods and life-styles.
Pitta: Losing and gaining consciousness instantly,
breathing with snoring sounds, rubbing the earth;
green, yellow, or coppery nails, eyes, and complexion;
objects appear as bleeding, terrifying, burning, and
angry (before losing consciousness). Symptoms
increase from Pitta-increasing foods and life-styles.
Kapha: Slow to regain consciousness, falling, little
distortion of activities, dribbling saliva, white nails,
eyes, and complexion; objects appear as white, heavy,
and oily (before losing consciousness). Symptoms
increase from Kapha-increasing foods and life-styles.
Tridosha: Symptoms of all three doṣhas. This
condition is incurable.

If any disease spreads sideways, it will become
chronic.
Therapies: First, oleation and fomentation are applied. Internally-Caused: Next, for internally-caused epilepsy, the appropriate pañcha karma measures are used to cleanse and balance the heart, circulatory channels, and the mind that contain excess doṣhas.

- Vāyu epilepsy requires medicated enemas.
- Pitta calls for purgation.
- Kapha needs emetics.

As with all diseases, the strength of the person afflicted with the illness must be considered. Then foods are given, beginning with light meals, then moving gradually to heavier ones.

Externally-Caused: For epilepsy causes associated with external situations, mantras, prayers, rituals are suggested. Therapies include musk, chanting mantras/prayers (e.g., “Aum Namah Śivaya”), wearing talismans and jewelry, performing auspicious rites, religious sacrifices, oblations, and rites. Other therapies include taking vows, fulfilling religious duties, atonement, fasting, receiving blessings, obeisance, and pilgrimages. Following wholesome foods and life-styles is also necessary. Ghee may be taken as often as desired. Sleep should be taken in a draft-free room.

Friends and spiritual leaders are advised to encourage understanding, patience, memory, and meditation.

General Herbal Therapies: After purification, the person is strengthened, then alleviation therapies begin to heal the epilepsy. Ghee mixed with brāhmi, bilva, gokṣhura, triphalā, turmeric, sandalwood, hiṅg, rock salt, pippalī, calamus (vachā), and kuṭaj are useful. Mustard or sesame oil may also be added to these formulas. Brāhmi ghee is also effective. Abhyaṅga is useful for both internal and external conditions. The above mentioned herbs are burned as aromatherapy (Śhatāvari and jaṭāmānṣhī are added for inhalation). Medicated oils may also be placed in the nostrils (2 to 3 drops). Along with the above herbs, triphalā, black pepper, ginger, pippalī, jaṭāmānṣhī, śhatāvari, gotu kola and musta may be added to the oil.

Vāyu/Kapha: Gudūchī, calamus, and guggul may be added to brāhmi ghee.

Chronic Epilepsy: If the disease is not healed through the above remedies, then one takes garlic with sesame or mustard oil, śhatāvari with boiled milk, brāhmi with raw honey, or calamus with raw honey.

Addictions
Syptoms:
Vāyu: All addictions increase Vāyu by causing a nervous dependency on them, resulting in a loss of objectivity. Vāyu doṣhas can give up addictions for a while, but will begin them again or switch to another habit.

Pitta: Unless these persons are convinced that a habit is bad for them, it will be very difficult to give up addictions.

Kapha: These persons have the most difficult time giving up their bad habits due to attachment and because their constitution is strong enough to take more abuse.

Smoking: Can be caused by any of the doṣhas.

Vāyu—These persons smoke to calm anxiety and worry. Symptoms include dry cough, constipation, and lung weakness.

Pitta—These persons smoke to feel the fire and power. Symptoms include lung, liver, and blood infections.

Kapha—These people smoke to feel clearer and stimulated. Symptoms include congestion.

Alcohol: Increases fire in the body and damages the blood, liver, and causes other Pitta diseases. Because it contains sugar, alcohol may also be a substitute for sugar addiction (in Kapha and Vāyu doṣhas mainly).

Drugs: Damage the holy or sattwic mental
nature, dulling the mind and nerves. Hallucinogens raise the mental fire (tejas), artificially creating clearer perception and an experience of higher consciousness. However, they burn up the life sap (ojas), weakening one’s overall vitality. Sleep-promoting drugs eventually cause insomnia. Smoking marijuana poisons the liver and brain. It also causes liver and lung cancer.

Vāyu—becomes greatly imbalanced from long-term drug use (prescription, non-prescription, and recreational). Drugs are also usually diuretics, causing constipation, dryness, weakening to the kidneys, and reduces life sap (ojas). Stimulants overly aggravate Vāyu.

Pitta—short-term use of stimulants aggravates Pitta, causing burnout, eye damage.

Kapha—sedatives overly increase dullness (tamas). All drugs increase dullness, inertia, and poor perception (for all doṣhas).

General Therapies:

General: Brain tonics help reduce emotional needs for addictive items, tissue-healing herbs for the liver, lungs, brain, and immune system are also needed. Wholesome foods and life-styles according to one’s doṣha are important. Understanding the nature of dependencies is also needed. Spiritual counseling helps to clarify the true nature of a person’s higher Self by transferring unhealthy addictions to addiction to devotion of the Divine. (This is a natural, gradual process that slowly fills the person with inner worth).

Smoking:

Vāyu—ashwagandhā, brāhmi, milk, almonds, sesame seeds, balā, and śatāvarī return moisture to the lungs.

Pitta—brāhmi, chamomile, aloe vera gel, bayberry, and śatāvarī are good detoxing and toning herbs.

Kapha—brāhmi, herbal cigarettes, and hot spices will clear up congestion after a person gives up smoking.

Alcoholism: (see section specific for alcohol)

Vāyu—brāhmi is best for detoxifying the brain tissues.

Pitta—aloe vera gel is best for balancing the functioning of the liver. Other good liver and blood herbs include brāhmi, kaṭukā, bhūāmalakī, and maṇjiśṭhā. Turmeric and barberry together clear congested emotions due to liver toxins.

Kapha—turmeric and barberry together clear congested emotions due to liver toxins.

Drugs:

Drinking fresh juice of grapes, dates, or pomegranates is excellent for reducing addiction.

Generally, the best diet is a Vāyu-Pitta-reducing diet. Ghee nourishes the nerves. jaṭāmāṁśhi is an excellent sleep-promoting herb. Yogaraj guggul cleanses the deeper tissues. Brāhmi cleanses hallucinogens from the liver and brain.

Vāyu—ashwagandhā rebuilds the nervous system. Calamus restores mental faculties and clears toxins from the liver and brain caused by marijuana.

Alcohol Recovery (Madāt-yaya)

Whereas improper use of foods can lead to disease or even death, drinking also leads to loss of self-worth, life path, wealth, true pleasure, intelligence, and courage.

Aṣṭāṅga Hṛdayam:

Nidānasthāna; Ch.6/ver. 11

Properties of Wine and Alcohol: The properties of alcohol are the opposite of life sap (ojas), and similar to poisons. The only difference is that alcohol is less potent than poison, so it does not kill the person. Alcohol penetrates deeply into the tissues. It is dry and causes drying, sourness; spreads throughout the body, and is heating. Alcohol loosens bone joints, dries life sap, and causes mental disorders. There are 3 stages to addiction.
**First stage:** Causes a loss of life sap and begins mental imbalances.

**Second stage:** Persons are at a critical point in choosing harmful activities and enjoying thinking about them. They begin to think they will receive true happiness from these choices. The mind is primarily in a state of *rajas* (agitation/irritation-promoting) and *tamas* (slowing, clouding, dulling) during this stage. Persons may go on wild rampages of harmful activity. This is where vices and self-destruction begin.

*Of all thy ways to bring self-destruction, drinking (i.e., alcohol and wine) is the most harmful.*

*Aṣṭāṁga Hridayam: Nidān; Ch. 6, verse 6*

**Third stage:** A person lies lifeless on the ground. The experience is one of being poisoned.

**Hazards:** Loss of understanding right from wrong, happiness or unhappiness, beneficial or harmful, suitable or unsuitable. Drinking causes delusion, fear, grief, anger, insanity, infatuation, fainting, epilepsy, convulsions, and death. Further, loss of memory, awareness, and common sense occur.

[Strong mental and physical Kapha persons who come from families that drinks with meals as a daily habit and have strong digestion do not become greatly intoxicated or addicted.]

**Causes:**

**Vāyu:** When one is emaciated as a result of sex, grief, fear, travel, carrying overly heavy objects, eating rough or too little amounts of food, and then drinking rough, old wine in large amounts in the night, will disturb sleep. It causes Vāyu alcoholism.

**Pitta:** When one takes large quantities of hot, sour, and sharp wines, while eating hot and sharp foods, it burns the plasma and lymph, transforming their character into alkaline. The result is internal symptoms of burning, fever, thirst, mental confusion, giddiness, and narcosis. This leads to Pitta alcoholism.

**Kapha:** When one takes large amounts of fresh, sweet wine, while eating sweet, oily, and heavy foods and takes frequent naps, and no exercise, Kapha alcoholism is caused.

**Symptoms:**

**General:** Profound delusion, heart discomfort, diarrhea, constant thirst, mild or severe fever, loss of taste and appetite, pain in the head, ribs, and bones; tremors, twitching, sharp pain in the vital organs and upper back, constricted chest, blindness, coma, cough, hiccup, swelling, ear, eye, and mouth disorders; mental disorders and confusion, unintelligent speech, vomiting, nausea, anorexia, thirst, severe yawning, dizziness, giddiness delusion, delirium, hallucination, nightmares.

**Vāyu:** Insomnia, hiccup, difficult breathing, tremors, headache, dreams of wandering, pain in the sides, falling, and talking with demons. Speech becomes impaired, talking becomes fast, delirious, slurred, and unsteady; activity is hindered, complexion becomes dry and blackish-red.

**Pitta:** Burning sensation, fever, perspiration, fainting, giddiness delusion, diarrhea, thirst, dizziness, green or reddish-yellow complexion, reddish eyes and cheeks, quick to anger, argumentative.

**Kapha:** Vomiting, excess sleep, skin rashes, anorexia, nausea, heaviness. One talks less, slurred speech, worry, laziness and lack of enthusiasm, yellowish-white complexion, cold feeling.

**Tridosha:** Symptoms of all three *doṣhas.*

**Miscellaneous:** Suddenly starting drinking after stopping for a long time creates two types of diseases of Vāyu origin that are difficult to heal and one type of Pitta origin.

Type 1—expectorating mucus, dry throat, excess sleep, irritated by noise, stupor.

Type 2—severe pain in the head and body, heart and throat disorders, delusion, cough, thirst, vomiting, fevers.

Type 3—When one sees blood or develops an increased volume of blood, the body becomes stiff, eyes are fixed in a gaze, other Pitta symptoms occur.

Alcoholism leads to fainting, and develops into a loss of consciousness. The channels of plasma, blood, and consciousness become obstructed.
Therapies: All forms of alcoholism are tridóśha, so one first attends to the most excessed dośha (although generally Kapha is the most excessed). If all three dośhas are simultaneously imbalanced, one begins healing Kapha, then Pitta, and lastly Vāyu.

Vāyu: When wine causes the air to block the channels, it causes head, bone, and joint pain. To moisten Vāyu (i.e., restore balance), Vāyu-reducing foods are taken, followed by salty wine (made from flour) with āmalaki and ginger. This improves absorption, sharpness, and hotness. This dissipates the obstructions, dispels wind, and increases appetite. Foods include sours (e.g., pickles, yogurt), barley, wheat, basmati rice, vegetables, hot baths, ointments, enemas, ghee, milk, oil massage.

Vāyu/Pitta: When these dośhas are in excess, if one feels great thirst, cold grape juice removes the imbalances. After food is digested, persons drink yogurt/water (lassi) with cane sugar, followed by cold water boiled with musta and āmalaki, to quench thirst. A paste of āmalaki, barley flour, and ghee may also be placed in the mouth to quench thirst.

Pitta: Alcoholism caused by excess intake of sharp, hot, sour, and burning wine is healed by cold, sour, grape wine with sugar, pomegranate, and roasted barley flour, having secondary tastes of sweet, pungent, bitter, and astringent. The acid and wine combination neutralizes the alkali. Foods include ghee, cane sugar and āmalaki mixed with basmati rice, peas, green lentils, āmalaki water.

Cold water boiled with musta and āmalaki, quenches thirst. A paste of āmalaki, barley flour, and ghee may also be placed in the mouth for alleviating thirst. Other therapies include, cold drinks and foods, sandalwood water, or drinking cool water from gold, silver, or bronze vessels. External therapies include cool rooms and breezes, moonlight walks, wearing clothes made of flax, and being near lotus and lily flowers. Green gems (e.g., emerald, jade), pearls, and moonstones further reduce Pitta alcoholism.

For burning sensations, sandalwood, lotus, or lily water is sprinkled on the body; cold baths or showers. Further, beautiful scenery, melodious music, jokes, and peaceful conversation balance this disease.

Pitta/Kapha: When both are excessed in the stomach, it causes burning and thirst. Grape juice or water is taken, then vomiting is induced to heal this illness quickly. Whenever the desire for alcohol appears, grape juice or water is immediately taken. This stimulates the digestion, which in turn digests the undigested food toxins.

If there is bleeding cough, pain in the breasts and sides, thirst, burning, excess dośhas in the heart and chest, one takes guḍūchī, vāsāk, dūrba, musṭa, ginger, ghee, and sugar cane juice.

Kapha: If alcoholism is caused by faulty or excess drinking, it is merely healed by moderation. First, fasting and emesis are used. Later, herbs are used to remove āma, improve appetite, and return one’s lightness.

When thirst and fever develop, persons drink warm water boiled with balā, or cooled water boiled with balā, musta, and ginger, to help digest the alcohol excesses. When āma is removed and appetite returns, cold wine with water, rock salt, and fresh ginger and honey is taken in moderation.

Small portions of food, including barley or wheat with ginger; thin vegetable soup with dried radish and pungents like ginger, sours like āmalaki, and a little ghee.

To promote appetite, white seedless grape juice, pomegranate juice, pungent herbs, cardamom, turmeric, and black pepper are mixed with raw honey.

Foods include hot foods and drinks. External therapies include hot baths and steam, physical exercise, staying up late and waking early, no naps, dry-body massage (promotes strength and complexion), and wearing rough heavy garments. Inhaling warm aromas, such as frankincense and cedar, is also helpful.
If the above measures are not effective, wines should not be drunk, but substituted with boiled milk with cinnamon, ghee, and honey. Gradually return to small amounts of wine.

**Fainting (Mūrchā)**

When drinking continues and one’s health becomes more seriously impaired, fainting occurs as a second, more serious stage of this illness.

**Symptoms:**

**Vāyu:** One sees the surrounding space as light red, black, or blue; enters darkness or unconsciousness, then shortly regains awareness. Symptoms include heart pain, tremors, dizziness, emaciation, and a blackish-red complexion.

**Pitta:** Surrounding space is red or yellow. The person becomes unconscious, then soon after regains consciousness. One feels sweat, burning sensation, thirst, increased heat, diarrhea, blue or yellow feces, reddish or yellow eyes, and an unsteady gaze.

**Kapha:** One’s surrounding awareness is cloudy, resulting in fainting. Persons return to consciousness after a long time. The heart is oppressed and one develops increased salivation. The body feels heavy and restricted, as if walking in soaking wet clothes.

**Trīḍosha:** Includes symptoms of all three doṣhas and falling to the ground in a faint.

**Therapies:**

**General:** Constant sprinkling or spraying of water over the body, plunging one into a cold bath, contact with cold gems and flower garlands, cold compresses and plasters, cold breeze and fanning, cold-scented drinks (i.e., all cooling measures).

**Drākṣhā** (medicated grape wine), pomegranate juice, rice, and barley are suggested foods and drinks. Herbs include nāgkeṣhār and black pepper; pippalī and raw honey, haritakī decoction and ghee, āmalakī and ghee.

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**Comas (Saṃnyāsa)**

When drinking continues, one’s health becomes most seriously impaired. The coma is the third and most dangerous stage of drinking. Therefore, before persons decide to drink, they must think about many factors.

**Alcohol Factors Considered for Avoiding Comas**

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As the accumulation of all three doṣhas become aggravated together and get localized in the mind and intellect, speech, body and mind become impaired. Persons become stiff as a log, and therapy must be given immediately.

Therapies include strong snuff, strong collyrium, passive snuffing (i.e., someone else blowing snuff into the client’s nose), pricking needles under the nails, pulling hairs, touching the person with a hot object, or putting sour and bitter tastes in the mouth. Once persons regain consciousness, they are given juices of fresh garlic and lemon, with saffron, trikatu, and salt. A light, easily digestible meal is also taken.
Atrophy (Kṣhaya)

Cause: Átreya discusses atrophy (phthisis) after epilepsy because after falling during a seizure, the chest may become injured. Atrophy is listed in this book under nervous system disorders. It is this injury to the chest that can cause atrophy or emaciation. Internally, it is caused by a deficiency of semen (śhukra) and life sap (ojas). These deficiencies result from an overindulgence in sex and other life-sap-depleting habits, such as fasting, eating dry foods, and eating small quantities of food. Other causes include eating at the wrong time or season, eating foods of only one taste (i.e., either sweet, or salty, or sour, or pungent, or bitter, or astringent).

Since ojas originates in the heart, injury to the chest will also deplete this life sap. Other causes include excessive straining during sports or work (e.g., lifting weights that are too heavy, singing scriptures at the top of one’s voice, hard jolts to the body). Thus, it is a disease of Vāyu doṣha.

Development and Premonitory Signs: As a result of any of these causes, the chest becomes broken, cracked, or perforated, the chest thus becomes squashed. This causes emaciation and tremors that slowly lead to the loss of strength, complexion, appetite, and digestive fire (agni). Fever, pain, depression, and diarrhea develop (although Pitta is deficient, the suppression of digestive power can cause diarrhea). Symptoms include, coughing up malodorous, grayish, yellow, and knotty phlegm with large amounts blood. When semen and ojas are diminished from the above causes, emaciation also becomes worse.

Symptoms: The main signs of chest injury are vomiting, bleeding, and coughing. The main symptoms of semen and ojas deficiency is blood in the urine, and torso stiffness.

When the signs and symptoms are mild, when the patient is strong, or if the situation has just occurred, then the person can be healed. If the disease has lasted for more than 1 year, then it can only be controlled (i.e., the symptoms can diminish but may return if not careful). Should all the signs and symptoms simultaneously present themselves, the disease is incurable.

Therapy:

New injury: Coagulative herbs (astringents) like raspberry and nāgkesāhar (stop bleeding), taken with boiled milk and raw honey.

Chest and rib or urinary bladder pain: (with poor digestion) Herbs include guggul, vāsāk, neem, chopchini, turmeric, with boiled milk, and raw honey or cane sugar.

Diarrhea: Íshabgol (and musta if Vāyu is not excessed)

Strong digestion: Herbs include coagulatives with boiled milk, ghee, and raw honey or cane sugar.

To heal injuries: (same therapies as chest/rib).

Fever and burning sensation: (same therapies as chest/rib).

Cough, and rib and bone pain: Herbs include pippali, balā, ghee, and raw honey.

Limping: Ghee with rock salt are suggested.

Weakness, emaciation, chest injury, insomnia, excess Vāyu: Herbs include turmeric, śhatāvari, aśhwagandhā, balā, ghee, and raw honey or cane sugar.

Weight loss, muscle emaciation, no appetite, debility: Therapies include cane sugar, barley, wheat, raw honey; and afterwards, boiled milk, aśhwagandhā, dūrbā, pippali, turmeric, and honey, with ghee—to promote blood, tissues, and muscle development.

Chest injury with semen loss: Šhatāvari, aśhwagandhā, aśhoka, and vāsāk are suggested.

Chest injury: Boil brāhmī ghee (page 468) with equal amounts of milk. As an option, a decoction of 4 times as much licorice as ghee may be added to the brāhmī ghee.

Muscle and Blood Builder: 1/4 to 1/2 tsp. pippali and the remainder of the teaspoon with raw honey, taken for a week. Then for 2 to 3 days, this mixture is not taken. This regimen is continued as described.

Fever and cough: Sitopaladi and cane sugar are advised.

Emaciated women: Vidārī kand, āmalakī, and sesame seed tahini are advised.
Debility and loss of body weight: Therapies include *ashwagandhā*, *śhatāvārī*, *āmalakī*, *ghee*, and wheat flour.

Urinary bladder, uterus or kidney problems, or loss of semen or ovum, due to excess sexual indulgence: *Ghee* with *ashwagandhā*, *śhatāvārī*, and *daṣhmūl* are suggested. When persons are strong, a medicated enema is also useful.

Poor digestion: Therapies include barley powder, raw honey, and *brāhmī ghee*.

Multiple Sclerosis

In the nerve cell, axons and dendrites (see diagram below) are covered by cells that contain myelin (a fatty substance needed for normal conduction of electrical impulses). Certain diseases attack myelin and the cells that produce it. The cells are stripped of myelin or scarring (plaque) is caused. This causes the nerves to partially or completely stop normal nerve impulse conduction.

Multiple sclerosis (MS) is the most common of these demyelinating diseases. However, it is not equally present throughout the world. Although it is prevalent in the U.S., it is not equally distributed within the country. MS is mainly concentrated in temperate climates (and rarely found in tropical or arctic regions). Thus, western science feels there may be a geographic or climactic influence. MS is a disease involving the central nervous system.

From the Āyurvedic standpoint, MS results from *Vāyu* and *Pitta* excesses, caused by anxiety (*Vāyu*) that leads to hypertension. An inability to withstand heat can develop.

Therapies

Herbs that calm and strengthen the nerves and immune system are very useful. A special gold ash preparation (*Survana Vasant Malti*) work best but is more costly than plain herbs [1 pill daily—in the morning—with 1/2 tsp. raw honey].

Females—After age 50 *Pitta* is affected. Herbs include *jaṭāmānṣhi*, *śhatāvārī*, *ashwagandhā*, *yogaraj guggul*, *tríphálá*, *brāhmī*. The healing process is longer after age 40.
Males—The healing process is longer after age 50. Herbs include *vachā*, *śatāvarī*, *aśhwagandhā*, *yogaraj guggul*, *triphalā*, and *brāhmī*.

Other important therapies include *śīro dhārā* (hot oil head drips) and *śīro bhyaṅga* (head-oil baths), as they reduce the excess Vāyu in the head, and calm and tone the nerves of the brain and body. Seven or 14 sessions (daily or alternating days), 30 to 45 minutes per session, is advised as an optimum program.

*Hatha yoga* is another effective therapy to slow and reduce the effects of MS. Mind-body coordination, muscle and nerve toning, immune building, and increased flexibility are the benefits of practicing yoga postures.

For MS pain, rubbing sesame oil mixed with *mahānārāyan* oil on the body has been found to be very effective; people report that pain is stopped for several hours at a time.

Following a food plan according to one’s *doṣha* is also required. Lifestyle changes may be necessary to reduce undue stress in one’s life.

Nasya with medicated brain oils like *śad bindu* are also very helpful—3-6 drops per.

**Parkinson’s Disease**

This is a condition that develops from a loss of dopamine-producing cells in the substantia nigra area of the basal ganglia. Although it usually affects persons after age 50, it sometimes is found in persons as young as age 35.

**Symptoms:**

Early stages are slight shaking of hands during fine hand movement. Advanced symptoms include shaking or tremor, stiffness or rigidity, hindered walking and stooped posture.

**Therapies:**

Generally this is a Vāyu or Vāyu/Pitta condition (sometimes Vāyu/Kapha). All therapies for MS are advised here, especially *kapikachhū*, *abhyaṅga*, *śīro dhārā*, *nasya* (e.g., *śad bindu* oil), *basti*, yoga postures

**Alzheimer’s Disease**

The exact cause of Alzheimer’s disease is not yet known to Western medicine. However, it is considered a function of the nervous system. Nerve cells in the memory region of the brain are found to be greatly reduced in size and number as compared with those of a healthy person.

Tourette’s syndrome, ataxia, aphasia, stuttering, dyslexia, and other diseases of the brain and nervous system are modern names for conditions that have not been found in ancient India. Thus, their therapies have not been specifically discussed.

For all nervous system disorders one can follow therapies for MS and other previously discussed diseases based on similar symptoms. *Kapikachhū* has been found to be especially effective in Parkinson’s research.

*One who is ever mindful of their life purpose and how they are living, their life will never become sad.*

*Aṣṭāṅga Hridayam Sū. Ch. 2 : ver. 47*
Education is a development from within, not an accretion from without; it comes through the workings of natural instincts and not in response to external force; it is an expansion of natural powers, not an acquisition of information; it is life itself, not a preparation for a future state remote in interests and characteristics from the life of childhood.

Rousseau

Chapter 21
Skin Disorders
Warts, Skin, Leukoderma, Herpes Zoster

Warts

When Vāyu and Kapha combine on the skin, they are nail-like in appearance, hard, rough, and immovable. When Vāyu predominates, pain and roughness develop. With Pitta predominance they look blackish-red. Should Kapha predominate they are greasy, knotty, and the same color as the skin.

Kapha creates soft skin. Pitta causes hard skin. They combine when following incompatible therapies (e.g., ingesting milk and salt together), and cause warts.

Therapies: Externally, lemon juice or tea-tree oil applied to the warts (daily, for several weeks).

Warts are similar to hemorrhoids in their development and appearance. Thus, therapies are the same as for hemorrhoids.

Obstinate Skin Diseases (Kuṣhtha)

Causes: These arise from aggravated Vāyu, Pitta, and Kapha that become deranged by four tissues (đhāṭus): skin-plasma/lymph (ṛasa/lasīkā), muscle (māṁsa), and blood (raktā). Then, they spread throughout the body.

The beginning stages of skin diseases are caused only by the four đhāṭus, but eventually spread to the other đhāṭus. All skin disorders involve the three doṣhas and four đhāṭus (i.e., plasma, lymph, blood, and muscle). The various types of disorders depend upon the combinations of the doṣhas and their physical locations. The combinations of doṣha and locations cause various pains, colors, shapes, and manifestations; although they are produced by the same causes. For example, in some cases the quality of dryness of Vāyu is excessed, while at other times the coldness of Vāyu is predominant.

Skin diseases are caused by ingesting mutually contradictory foods and drinks (e.g., fish [hot] and milk [cold]). They can also be caused by suppressing any of the natural urges, exercise after meals or under very hot weather conditions; fasting, and eating heavy meals. Other causes include drinking cold water just after being in the hot sun, fright, raw foods, eating before the last meal is digested. Improper use of pañcha karma and its follow-up therapies also can cause skin diseases. Further causes include excessive eating of yogurt, salt, fish, radish, pastries, sesame seeds, milk and sugar, and sour foods. External causes include, sex after meals, naps, insulting holy people, Gurus, and other sinful actions.

Some say there are many skin disease classifications. Others say 18 (major and minor) skin disorders occur. Still others say only 7 types exist. Discussed below, are the 7 major classifications.

Premonitory Signs: Lack of, or excess perspiration; discoloration, itching, pricking pain, numbness, tingling, burning, hair standing on end, rough or excessively smooth skin, coarseness, heaviness, frequent development of edema, spreading severely, sticky excreta in body orifices, excessive pain from oozing, wounds are difficult to hear. After these signs, the individual symptoms appear.
Seven Major Skin Diseases
(Mahā-Kuṣṭhās)

Depending upon the degree of excess, many permutations of skin disorders exist. Charak and Sushrut have different listings of major and minor skin diseases. This is due to the differences of surgical and medicinal therapies. Below are 7 major skin diseases.

Kaphāla: (macula caelulum/azure colored spots) due to excess Vāyu—dry, reddish, rough, and with rough edges; uneven, thin, slightly elevated on the edges, excessive numbness, bristly hairs and great pain, burning, pus, black or azure in color. They develop instantly, and are difficult to heal.

Udumbara: Due to Pitta—coppery, and covered with coppery colored hair; thick with copious, thick pus, blood, and oozing; itching, sticky oozing, burning, and hot. The manifestation and ulceration happen instantly.

Mandala: Due to Kapha—oily, heavy, swollen, smooth and yellow borders; white and red colored, and covered with many white hairs; excessive, thick, slimy, white, sticking oozing, itching, round; they develop slowly, are difficult to heal. [Charak Samhitā] [Aruna]: Caused by Vāyu, is light vermillion colored, thin, spreading, pricking and piercing pain, numb to the touch—listed in Sushrut Samhitā as one of the seven instead of Mandala.]

Risyajihva: Due to Vāyu/Pitta—rough, reddish with dark brown centers and edges; they can be blue, yellow, and coppery shaded; excessive burning, cutting, piercing pain and pus, elevated centers and thin edges, rough pimples, elongated and round, and they develop instantly.

Pundarīka: Due to Kapha/Pitta—white and red with red edges and covered with red lines and blood vessels, swelling, thick excessive discharge of blood and pus, itching, circular, raised, burning, and develop slowly.

Sidhma (macule atrophica): Due to Kapha/ Vāyu—rough, reddish, fissured edges with thin centers, smooth, dusty, white and red shaded; there are many of them; they are generally found on the chest, and they develop slowly. [Ātreya says it is a major illness, while Sushrut considers it a minor one].

Dadru (ringworm): Faint blue or coppery, spreading, pimplies, itching, circular, slow to develop, raised. [Ātreya lists as a minor illness. He sees it being caused by all three doshas. Sushrut considers it minor, based on surgical measures. Further, he sees it being caused by Vāyu and Kapha].

Kākanaka: Ātreya says it is due to Tridośhic symptoms; all forms of skin diseases are experienced, many colors yet mostly red, and cannot be healed due to the vitiation of all three doshas (all other forms of disorders are healable). Sushrut says it is due to Pitta, black, sucking or burning pain, emitting hot fumes, developing pus and break rapidly, eventually they develop parasites.

Tridoshic: Simultaneous aggravation of all three doshas are caused by
1) Eating cold and hot foods, and nourishing and depleting diets.
2) Excess and long term use of honey, fish, radish while there is indigestion.
3) Excessive sexual intercourse, exercise, and heat exposure before digesting meals.
4) Suppressing the urge for emesis.
5) Excessive oleation.
6) Entering cold water just after developing fear, grief, and exhaustion.

These habits aggravate the doshas in the four dhātus, and weaken them. Due to this weakening, the tissues (dhātus) cause skin disorders.

11 Minor Symptoms
(Kshudra Kuṣṭhās)

Eka (ichthysis): Vāyu/Kapha—no perspiration, vast, localized groupings, scaly (like a fish), reddish color, not healable.

Charma (hypertrophy): Vāyu/Kapha—thick skin patches (like elephant skin), burning, restlessness, pus, piercing pain, epileptic fits and loss of consciousness, sucking, drawing pain in the palms and soles (with itching).

Kitima (keloid tumors): Vāyu/Kapha—blackish-brown, rough (excessive scar tissue), hard to the
touched.

Charmandala: Pitta/Kapha—redness, itching, pustules, pain, skin cracks, and tender.

Pāmā (eczema): Pitta/Kapha—great itching, white, red, or blackish/brown small pimples, itching, burning secretion.

Vičarchikā (psoriasis): Kapha—blackish-brown, itching, copious oozing, great pain, dry cracks on hands, feet and body.

Viḍādikā (lower psoriasis): 
Vāyu/Kapha—cracks in palms and soles, great pain, burning, found only in the lower extremities.

Sphota: Pitta/Kapha—thin, white or reddish pustules.

Śhatāru: Pitta/Kapha—red or blackish-brown ulcerated patches, burning and pain.

Alasaka: Vāyu/Kapha—nodular growth with great itching and redness.

[All skin diseases (Kuṣṭhas) are the same causes as Erysipelas (Visarpa)—an acute disease of the sub-cutaneous tissues—only Koṣṭhā develops gradually, while Visarpa spreads very quickly.]

[Parisarpa, Visarpa, Kachus, Rakasā, Mahā Kuṣthham, Sthlārūṣhka, Kilāsam; Suṣṛut sees these as minor diseases.]

Sthlārūṣhka: Kapha—pimples around the joints that are very thick at their base, difficult to heal, with hard pimples on the surface.

Mahā-kuṣthham: Kapha—contracted skin bursts, causing piercing pain, loss of sensation and general lassitude.

Visarpa: (discussed in its own section)

Pitta—pimples in the skin, blood and fat, quickly spread over the entire body, with burning, restlessness, pus, piercing pain, and epileptic fits leading to fainting.

Parisarpa: Vāyu—oozing pimples that slowly spread over the entire body.

Kachus (localized eczema): Pāmā symptoms with burning are found only on the legs, hands, and buttocks.

Rakasā (dry erythema/abnormal red skin due to irritation and dilation of capillaries): Kapha—dry, non-oozing pimples, intense itching, all over the body.

Complications: If skin disorders are not tended to properly, germs in the skin, muscles, blood, oozings, and sweat further weaken the doṣhas and cause secondary disorders.

Vāyu: Blackish brown or reddish in color, rough, dry, piercing or pricking pain, emaciation, trembling, hair standing on end, stiffness, numbness, exhaustion, ulcerations, and fissures.

Pitta: Burning, sweating, tissue softening, putrefaction, oozing, pus, and redness.

Kapha: Whiteness, coldness, itching, steadiness, heaviness, swelling, oiliness, and stickiness.

Four Dhātuṣ: Germs eat away at the skin, muscles, blood, plasma, vessels, ligaments, bones, and cartilage, causing oozings, ulcerated organs, thirst, fever, diarrhea, burning, weakness, anorexia, and indigestion.

The simultaneous excesses of all three doṣhas are the cause of all forms of skin diseases, yet some doṣhas are predominant for each variety. The predominant doṣha and the causes of the illness are learned from the specific form of the disease, and vice versa. Thus, after analyzing the signs and symptoms, the doṣha that is predominant is balanced first, then the other doṣhas are healed later.
Rough, dry, hard, scaly skin, coarse, hair standing on edge, brown and red, itching, constipation, distention, increased by wind and dryness; oils are soothing. Therapies include Vāyu-reducing foods, liquids and life-styles; castor oil laxatives, enemas, sesame oil massage, triphalā, guggul, myrrh, śatīvāri, and cardamom.

**Pitta Symptoms and Therapies:** Burning, redness, oozing, malodor, stickiness of limbs, swelling, infection, fever, irritability; increased by heat; oil make them worse. Therapies include Pitta-reducing foods, drinks, and lifestyle; avoiding nightshades (eggplants, peppers, tomatoes, potatoes, peaches, strawberries), sour, and hot things. Helpful therapies include coconut juice, aloe vera gel, cilantro juice, gotu kola, and bhūgarájoils (internally and externally); herbs include gotu kola, burdock, red clover, chirāyatā, aloe, rhubarb, mañjīshṭhā, bhūāmalakī.

**Kapha Symptoms and Therapies:** White complexion, cold, localized, raised, heavy, sticky, unsightly, oozing, congestion, edema, itching; increased by damp and cold weather, and oil. Therapies include Kapha-reducing foods, drinks, and lifestyle; avoiding heavy, greasy, and oily foods including cheese and yogurt, and external oil massage. Helpful herbs include burdock, gokshura, guggul, triphalā, mañjīshṭhā, ginger, bhūāmalakī, and gotu kola.

**Therapies:** It is said that the skin condition is not able to be healed if, tridoṣhic symptoms exist; symptoms develop in weak persons, while experiencing great thirst and burning sensations, poor digestion, and if the patches have bugs in them.

**Preliminary Therapies**

**Vāyu:** First—enema using oils and ghee.
**Pitta:** First—purgation (and blood-letting) using triphalā.
**Kapha:** First—emetic therapy when the doṣhas are excessed in the heart or center of the body, and are not stuck or rooted in the upper part of the body. Emetics include kutaj, neem, and honey.

When the doṣhas are greatly excessed, these preliminary therapies are repeated several times, always monitoring one’s health and strength, as these therapies may weaken the patient and their Vāyu.

**Secondary Therapies**

Only after the doṣhas are significantly reduced, oleation therapy is given repeatedly. After the therapies, one begins a food diet that balances their doṣhas. [Beginning with thin gruel-thick gruel, vegetable soup, etc. as describe in the pañcha karma section of Chapter 7. Thin gruel is taken for three meals, then for two meals, and then for one meal.] Medicated enemas are also taken, using barley and musta with ghee or oil (e.g., sesame, canola, sunflower).

If excess Vāyu still exists even after these therapies, food plan, and enema, one takes an anuvāsa medicated enema of oil mixed with haritaki and triphalā (depending upon their strength). Inhalation Therapy: Rock salt, black pepper, pippalī, jaṭāmāṇši, and gotu kola are inhaled to heal skin diseases (and parasitic infections and Kapha diseases).

Medicated ghee may be used internally and externally to heal skin conditions of the three doṣhas. Pitta-, blood-, and Kapha-caused imbalances use bitter and astringent herbs (e.g., musta, raspberry).

Kapha skin disorders are healed with chitrak, guduchi, cardamom, chakramarda, sarsaparilla, kushtha, and punarnavā.

Vāyu—triphalā, musta, raspberry, mañjīshṭhā, gokshura, chitrak, neem, guduchi, cardamom, punarnavā, and calamus are useful for Vāyu.

Vāyu or Kapha: Decotions of tikatu, triphalā, cane sugar, and sesame oil, taken for 1 month. Herbs are mixed in equal amounts. These decoctions are also applied externally to the skin. Massaging the decoctions (mixed with oil) into the skin also promotes healing. Vāyu uses sesame oil, Pitta, sunflower or coconut oil, Kapha uses mustard or canola oil. Sesame or mustard oil decoctions of bākuchí, tikatu, kuṭaj, and viḍaṅga are massaged into the skin quickly prevents the bursting of mandala skin diseases and itching.

Sidhma and newly occurring likāsā leukoderma can be healed. Herbs include bākuchí, kuśthta, and mañjīshṭhā.
Charma, eka, kitima and alasaka skin disorders are healed with medicated ghee and oil, boiled with mañjìśṭhā, sarsaparilla, an equal quantity of milk, and bees’ wax.

Mandala herbs include vidâṅga, vâchā, neem, arka, chitrak, musta, kutaj, castor oil, and trikatu. The skin is massaged with sesame or mustard oil.

Vāyu and Kapha skin disorders are healed with chitrak, guḍūcchī, cardamom, and punarnavâ, mixed with 1/4 yogurt and 3/4 water. Vatsaka, sandalwood/barley decoction for Pitta. Pitta and Kapha herbs include sandalwood, kuśṭha, and kuṭkī.

Vāyu/Pitta: Herbs include khair, sandalwood, neem, red sandalwood, triphalā, and ghee.

For burning patches, or skin diseases in general, massage with a triphalā decoction mixed with sandalwood, pippali, turmeric, musta, red sandalwood, khair, turmeric, licorice, vatsaka, and ghee. These herbs are also for Charmadala skin disorder, stickiness, scaling, shedding skin disjointing, or burning, along with water dripped on the skin.

Sidhma: Herbs include kuṭaj bark, nilotpalam, and satyanasha (yellow thistle).

When skin disorders are predominantly blood and Pitta excessed, vâsâk, bâkuchí, guḍūcchī, mañjìśṭhā, neem, and ghee are used.

When disjointedness, serious exudation, or maggots appear, persons take a neem and vidâṅga bath. After the blood is purified, pañcha karma therapies are used. The skin is washed with neem and vidâṅga as antiseptic wash externally to prevent and check the infection, and then pañcha karma internally to help recovery.

Dadru (ringworm): Plaster of mustard seeds, turmeric, trikatu with yogurt/water (lassi) is applied to area affected by the ringworm. Internally, the same herbs, and, vidâṅga, neem, sarsaparilla, chakrama-rda, khadir, chitrak, ginger, triphalā may be taken. In viral ringworm, baths with a decoction of the above herbs are also useful.

Minor Skin Disorders: Drinking tepid decoctions of turmeric, mañjìśṭhā, gokṣhura, triphalā, bhrîṅgarāj, gotu kola, sandalwood, aloe vera gel. Blisters can develop on the patches. After blisters burst, a plaster of turmeric, mañjìśṭhā, vidâṅga, neem, harîtakī, and aloe vera gel is applied to the skin.

Foods are light and wholesome, mixed with ghee, and bitter leafy vegetables are advised. Herbs include trikatu and kaîśhore guggul. One simultaneously avoids eating sour foods, milk, yogurt, meat, cane, sugar and sesame seeds (except as remedies). Baths (i.e., soaking the problem skin) with herbs of musta and triphalā are useful as well.

Leukoderma (Śhvitra)

Pigmentation Loss/White Skin Patches

Causes: It arises from the aggravation of Vāyu, Pitta, Kapha, blood, muscle, and fat. Vāyu forms are easiest to heal, becoming increasingly more difficult to subdue, with fat as the most difficult to heal. Generally it is caused by excesses of all three doṣhas, but sometimes it is caused by one or two doṣhas.

Symptoms:
Vāyu: Dry, light red skin
Pitta: Coppery red, burning, and destroys the hair in the infected area.
Kapha: White, thick, heavy, and itching skin.

Blood, Muscle, Fat: These tissues have the same respective colors as the three doṣhas.

Recovery: Symptoms of black hairs, mild skin patches; not joined, of recent onset, and not caused by burning fire can be healed. The remainder, including those found on the genitals, palms, soles, and lips are difficult or unable to be healed.

Therapies: First oleation, then elimination therapies (depending on one’s strength) are suggested. Afterwards, bâkuchí, mañjìśṭhā, neem, turmeric, āmalaki,
makoy, khadir, bilwa bark, and chakramarda are taken with cane sugar. Following this, persons sun bathe to cause purgation. This will cause thirst, for that thin gruel (peyā) is taken for 3 days.

All therapies for skin disorders, are also useful for internal and external Leukoderma disorders (including bākuchí and rock salt for external application).

Pustule eruptions: When they occur on the Leukoderma are first punctured to remove the fluids. For the next 15 mornings one takes bākuchí, mañjiśṭhā, neem, turmeric, āmalaki, makoy, khadir, bilwa bark, and chakramarda.

Varieties: The three forms, dāruna, chāruna, and kilāsa, are all caused by the simultaneous excess of all three doṣhas. When it is found in the blood, it is red; in the muscle it is coppery; and if in the fat, it is white. When it is in the blood, it is the mildest form; in the fat, it is the most serious.

This disorder cannot be healed if patches are overlapping, several patches exist, red hair grows through the patches, and diseases last for several years.

Leukoderma is caused by sinful acts in this life or previous lives; eating mutually contradictory foods, disrespect and lying to people and deities.

Minor Ailments (Kshudrarogam)
Causes: There are 44 forms of minor ailments. All the different writers give different views of this section. Thus, there is no generally accepted number of ailments or sequence of the diseases.

Symptoms:

Pimples and Swellings
Ajiagallikā: Vāyu and Kapha—pimples that are shiny, knotty, painless, the same color as the surrounding skin, and is found in infants.
Yāvā-prakshvā: Vāyu and Kapha—barley-corn-shaped eruptions, very hard, thick in the middle, knotty, and confined to the flesh.
Andhālajjī: Vāyu and Kapha—pimples are dense, raised, slender at the top, in circular patches, exuding some pus.
Vivritā: Pitta—pimples are the color of ripe figs; flat at the top, in circular patches, unbearable burning.
Kachapikā: Vāyu and Kapha—pimples are in groups of five or six; hard, raised, nodular, tortoise shell-shaped, appearing anywhere on the body.
Valmika: All three doṣhas—knotty, undurated, pimples that slowly develop on the soles and palm joints, neck and above the collar bone, ant hill shaped.
Indra-viddhā: Vāyu and Pitta—pimples on the skin, arranged circularly.
Panasika: Kapha and Vāyu—very painful pimples/abscess in or around the ears.
Pāśhana-Garḍdabhā (mumps): Kapha and Vāyu—slightly painful, non shifting, hard swelling, appearing on the jawbone joint.
Jāla-Garḍdabhā: Pitta—thin, superficial swelling, shifts position, fever, burning, but does not form pus. [Some say when they are circular, raised, studded with pouches, red, painful, and caused by Vāyu and Pitta.]
Kakṣhā: Pitta—black, painful pimples on the back, sides and armpit area.
Agni-Rohini: All three doṣhas—blisters around the waist, bursts the local flesh, fever, burning inside the affected area; this cannot be healed. (Some say death occurs seven, 10 or 15 days from its onset.)
Chippam: Vāyu and Pitta—fingernail flesh develops pain, burning and pus.
Kunakham: Fingernails are rough, dry, black, due to being hit (e.g., with a hammer).
Anusayi: Kapha—small swelling on the body, the same color as the skin, but is deep-seated, and forms pus in the deeper levels.
Vidārikā: All three doṣhas—gourd-shaped round, red swelling on the groin region; symptoms related to each respective doṣha.
Šharkarār-budam: Vāyu and Kapha—flesh, veins, ligaments, and fat develop cysts that burst with a large
quantity of honey-like secretion. Excessive secretion creates excess Vāyu, drying the area of the skin in the shape of many gravel-like pimples. Malodorous, multi colored secretion from the veins can develop. The veins may suddenly bleed. The three forms are eczema, psoriasis, and rakasā (dry erythema/abnormal red skin due to irritation and dilation of capillaries), and have been previously discussed under Kushtas (Skin Disorders).

Yauvana-pidakā or Mukhadußhikā (acne): Vāyu and Kapha—thorny pimples on the face of young people, due to blood.

Padmini-Kantaka (skin papilloma): Vāyu and Kapha—circular, gray patches or rash-like pimples with thorny pimples, with itching.

Jatumanni (mole): Blood and Pitta—reddish, shiny, circular, painless, congenital, level with the skin.

Māshaka (lichen): Vāyu—hard, painless, black, raised pimples on the skin.

Tilakālaka (freckles): Any of the doshas—painless black spots (sesame seed sized) on the skin (non elevated). Some call this Nilikam if it is black and arise anywhere but on the face.

Nyacham: Painless, congenital, circular, white, or brown skin patches contained to small areas of the body.

Charmakila (skin hypertrophy/non-tumorous enlargement): Discussed in the skin disorder section.

Vyañga: Thin, circular, painless, brown patches or stains. Vāyu becomes excessed due to anger, over exertion, and fatigue; associated with Pitta cause this disorder to appear on the face. (Some say it is due to absorption of blood by Vāyu and Pitta).

Romāntikā (measles): Pitta and Kapha—when small eruptions appear all over the body, along with fever, burning, anorexia, and excess salivation. Herbs to reduce Vāyu, Kapha, and Pitta, are advised.

Vishphoṭaka (small pox)

Causes and Development: Overeating hot, pungent and sour foods causes burning sensation during digestion. Any heat-increasing activity (e.g., sunbathing, summer heat) causes all three doshas to become excessed. The excessed doshas invade the skin, blood, muscles, and bones. Fever develops then blisters appear on the skin—on the whole body, or any part of it. Symptoms of blood and Pitta appear.

Eight forms of small pox exist: Vāyu, Pitta, Kapha, Vāyu/Pitta, Vāyu/Kapha, Pitta/Kapha, Tridosha, and blood. Conditions caused by one doṣha are easily healed. Dual-doṣha disorders are healed with difficulty. Tridosha conditions cannot be healed.

Symptoms:

Vāyu: Headache, severe pain, fever, thirst, joint pain; pimples are black.

Pitta: Fever, burning, pain, pus exudation, thirst; pimples are yellow or red.

Kapha: Vomiting, loss of appetite, lassitude; pimples are itching, hard, white, with no pain. Pus forms very slowly.

Vāyu/Pitta: Severe pain.

Vāyu/Kapha: Itching, hardness, and tightness

Pitta/Kapha: Itching, burning, fever, vomiting.

Tridosha: Pimples have depressions at their center and elevated edges; are hard, little pus, burning sensation, redness, thirst, delusion, vomiting, fainting, pain, fever, delirium, chills, and stupor.

Blood: Red pimples and symptoms of Pitta. No therapies exist for this condition.

Masūrikā (chicken pox)

Cause and Development:

Overeating sour, salty, and alkaline foods, incompatible foods, excess amounts of food, eating before the last meal is digested, excess fasting, eating contaminated foods and liquids, malefic planetary influences on certain communities of a country; all cause an excess of the doṣhas and bad blood. This develops lentil-sized eruptions all over the body. Five doṣha forms exist, and 7 tissue (dhātu) forms exist.
Premonitory Symptoms: Fever, itching, pain all over the body, restlessness, giddiness, swelling and discolored skin, reddish eyes.

Symptoms:
  Vāyu: Black or crimson eruptions, rough, very painful, hard, slowly forming pus; joint pain, cough, shivering, restlessness, exhaustion, dry lips, throat, and tongue; loss of appetite.
  Pitta: Red, yellowish-white eruptions with severe burning and pain; quickly forming pus; diarrhea, pain all over the body, thirst, loss of appetite, mouth ulcers, red eyes, very high fevers, and great distress.
  Blood: Similar to Pitta conditions.
  Kapha: Watery discharge from the mouth nose and eyes; inactivity, headache, heaviness, nausea, loss of appetite, sleep, stupor, lassitude; white, soft large, itching eruptions that are slightly painful and slow to form pus.
  Tridoṣha: Blue eruptions, flat, broad (depressed in the center and elevated at the edges), very painful, slow to form pus, copious exuding of malodorous pus, throat obstruction, loss of appetite, body stiffness, delirium, and restlessness. This condition is difficult to heal.

Localization Symptoms:
  Plasma/Skin (rasa/twak): Eruptions are like bubbles of water, exuding thin watery fluid upon pricking; symptoms of mildly increased doṣhas.
  In Blood (rakta): Red eruptions, quickly forming pus; thin skin, eruptions bleed heavily when pricked; symptoms of medium-increased doṣhas. This condition is difficult to heal.
  Muscle (māṃsa): Hard, greasy eruptions, quickly forming pus; thick skin, pain all over the body, thirst, itching, fever, and restlessness.
  Fat (medas): Eruptions are round, soft, slightly elevated, large, greasy, painful; high fever, delusion, restlessness, and distress. This is difficult to heal.
  Marrow (majjā): Small, flat, rough eruptions, slightly elevated or at skin level; severe delusion, pain, and restlessness.
  Bone (asthi): Cutting pain in the vital organs (thus endangering life) and bone pain.
  Reproductive Fluid (śukra): Ripe, waxy, small, very painful eruptions; stiff body, restlessness, delusion, burning, toxicity. This is a life-threatening condition.

Any of the above seven tissue conditions may also have one or more of the excessed doṣha symptoms present.

Easily Healed: Residing in the skin, caused by blood, Pitta or Kapha separately, or Kapha/Pitta.
Difficult to Heal: Vāyu, Vāyu/Pitta, Vāyu/ Kapha.
Cannot be Healed: Tridoṣha whose symptoms include coral-colored eruptions or colors of all three doṣhas.

No herbal therapies are available when symptoms include hiccup, cough, frequent urination, high fever, severe delirium, restlessness, fainting, thirst, burning sensation, body curvatures, bleeding through mouth, nose or eyes; cooing, or difficulty breathing. Also for yellow or coppery pimples with pain, fever, burning all over the body, face, and inside the mouth.

Herpes Zoster (Visarpa)

Seven types of herpes exist: Vāyu, Pitta, Kapha, Vāyu/Pitta, Vāyu/Kapha, Pitta/Kapha, Tridoṣha, and trauma. It is found externally, internally, or both. External herpes is easiest to heal. The internal/external form is the most difficult to subdue.

Cause and Development: Its development is identical to edema. The doṣhas become aggravated due to their own causes, with the main development being the eating of salty, sour, pungent, and hot foods. Aggravated doṣhas quickly spread to all the internal parts (lymph, blood, skin, and muscles). When excessed doṣhas are outside, they spread to all the external parts. When the doṣhas are excessed in both the inside and outside, they spread in all places.
Inner herpes arises due to diseases of the vital organs (i.e., heart, head, urinary bladder, etc.), loss of consciousness, severe injury due to the sense organs, extreme thirst, sudden poor digestion, and physical weakness, forcing of the physical urges. Outer herpes arises from infections.

**Symptoms**

**Vāyu:** Similar to Vāyu fevers, and edema, pain that is throbbing, intermittent, piercing dilating, cutting, and tingling.

**Pitta:** Similar to Pitta fevers, and is quick spreading, with red swelling, miscellaneous eruptions of small and medium size.

**Kapha:** Similar to Kapha fevers, and itching, herpes are greasy.

When herpes are not tended to, all forms of herpes develop eruptions with symptoms of each *doṣha*, and eventually burst. This leads to ulcers with symptoms according to each *doṣha*.

**Vāyu/Pitta (Agni Herpes):** Fever, vomiting, fainting, diarrhea, thirst, dizziness, splitting bone pain, poor digestion, blindness, loss of taste and appetite. Burning, blackish, blue, or red skin eruptions look as though burnt by fire, and spread quickly in a line diagonally along the torso from the left shoulder to the bottom right side of the chest (and around the back to the left shoulder (due to Vāyu). This form of herpes attacks the vital organs, causing them severe pain, creates loss of consciousness and sleep, difficult breathing, and hiccup. At this stage, there is little comfort, difficulty moving, and a sort of coma-type of sleep.

**Vāyu/Kapha (Granthi Herpes):** Vāyu is obstructed by Kapha and breaks into many parts; or it vitiates the blood in the skin, veins, tendons, and muscles in persons with aggravated blood. This causes a chain of blood tumors that are either long, small, round, thick, or rough. It is associated with severe pain, fever, difficult breathing cough, diarrhea, dry mouth, hiccup, vomiting, dizziness, delusion, discoloration, fainting, cutting pain, and poor digestion.

**Pitta/Kapha (Karṇa Herpes):** Fever, stiffness, excess sleep, stupor, headache, physical debility, tremors, irrelevant speech, loss of taste or appetite, dizziness, fainting, poor digestion, splitting bone pain, severe thirst, heaviness, mucus in feces, excess toxic coating in the plasma channels. Generally, it begins in the stomach and then spreads elsewhere. Eruptions are mildly painful, deep yellow, red, or yellowish-white, or black in color, and greasy. They can be dirty, swollen, heavy, undergoing ulceration from deep within; with excess heat and moisture in the muscles. Other symptoms include being slushy to the touch, exposed bundles of tendons and veins, gangrene, and foul odors.

**Tridosha:** Symptoms of all three *doṣhas* simultaneously, quickly spreading to all the tissues.

**Kshataja (Trauma):** Pitta and blood are aggravated producing herpes studded with boils. Other symptoms include fevers, severe swelling, pain, burning, and is blackish-red.

Herpes caused by any one *doṣha*, or by two *doṣhas* without secondary complications is easy to heal. Several causes of herpes make it difficult to heal, or cannot be healed. These causes include trauma, tridosha, invading the vital organs, loss of tendons, veins, and muscles; and those that are extremely moist and malodorous.

Modern science associates these infectious diseases with erysipelas, cellulitis, herpes zoster, gangrene, eczema, some forms of dermatitis, and skin cancer.

**Therapies**

The following herbs are taken internally and applied externally as a poultice.

**Vāyu and Pitta:** *Maṇjiāhóhá, chandan, sárivá, neem*

**Kapha:** *Dáruharidrá, turmeric, chop chini*

**Dual and Tridosha:** Combine the required herbs

**Trauma:** Black pepper, *chandan, maṇjishtha, kákamáchí*

**Foot-Skin Disorders**

**Pádadáriká:** People who walk a lot find their soles becoming dry with painful cracks, caused by Vāyu in the feet.
Kadar (corns): Knotty painful, hard growth; raised in the middle or sunken around the sides; secretions, appearing at the soles and maybe palms, due to blood and fat in the palms or soles. It is due to external causes such as shoes, gravel, thorns etc.

Alasa (athletes foot): Wetness (e.g., dampness, mud, etc.) causes burning, pains, itching, and secretions in between toes.

Head-Skin Disorders

Indralupta (balding), [also called Ruiya or Khāliya (alopecia)]: Vāyu and Pitta cause hair to fall from their roots. Blood and Kapha fill these pores, preventing fresh hair growth.

Dārunaka: The roots of the body hairs become hard, dry and itchy, caused by Kapha and Vāyu.

Arunāhikā: Ulcers containing mucus and pus, and having many openings, appearing on the scalp due to parasites, blood, and Kapha in the scalp.

Palitam (premature graying): Due to overworking, fatigue, stress, grief, anger, heat; Pitta become excessed and causes the hair to gray prematurely.

Genitals-Skin Disorders

Parivartikā (phimosis): Vyāna Vāyu becomes excessed due to masturbation; pressure or injury to the penis, forming a knot-like structure or constriction to the foreskin, prevents it from drawing back to uncover the head of the penis. Symptoms include pain, burning, occasionally forming pus; when the knot hardens, it is caused by Kapha and is itchy.

Avapātikā (paraphimosis): It occurs in young girls before they develop menses or the rupture of the hymen. When the outer covering of the glans clitoridis (prepuce) is abnormally turned back through such conditions as excited coition or other forcible entry.

Niruddha-prakāśā: Vāyu causes the foreskin to cover up the urethra orifice, preventing the release of urine, causing great pain. Partial closure causes a thin release of urine with some pain.

Sanniruddha-guda or Niruddhaguda (narrow rectum): By obstructing the natural urge to pass stools, the rectum becomes clogged with feces, deranging Apāna Vāyu. This causes constriction of the passage, resulting in difficulty in passing stools. This is very difficult to heal.

Ahiputana: Itchy pimples around the anus of children are caused by not cleaning urine, perspiration, feces, etc. from their diaper. The eruptions are caused by deranged blood and Kapha, becoming eczema-like, and oozing a malodorous discharge with constant scratching. Eventually it spreads, and is difficult to heal.

Vrishana-kachu: When persons do not wash their genitals, or do not dry them after washing, local perspiration causes itching and eczema, resulting in constant scratching. It is due to Kapha and blood.

Guda-Bhrangsha (anus prolapse): In weak and thin persons, Vāyu is excessed through straining or urging the passage of stools, or from dysentery.

Therapies

General: In all disorders, most of the external herbal therapies may also be taken internally to heal the cause of the imbalances.

Aja-gallikā: Blood-letting with leeches when there is no pus formation and bursting of pimples; then, plasters of oyster shell powder or rhubarb. When pus and bursting pimples develop, ulcer therapies are used.

Visphoōaka (small pox), Indrā-vṛiddhā, Kakṣhā, Jāla-gardabha, Irivelli, Gandhanāmni, Gardabhi, and Vyritā: Therapies for the Pitta-form of Visarpa are used—lightening (see pañcha karma section), bitter herbs (e.g., chirāyatā, kuṭki, neem, aloe vera, gentian, barberry), blood-letting, and purgation are also used. Foods include barley and ghee with balā, lotus root, sandalwood, basmati rice, peas, lentils, green lentils, triphalā, and pomegranates. Hot, burning spicy foods are to be avoided (e.g., onions, garlic, red peppers). It is also recommended to avoid nightshades (eggplants, potatoes, tomatoes, peaches, strawberries), naps, anger, exercise, sun, fire and wind.

Externally, ghee cooked with bitter herbs and sandalwood are applied to pimples when pus forms or bursts.
Chippam and Kunakham: First, washing the affected area with hot water is required, and the pus drained by cutting with a knife. Then, medicated oil is applied to the area using coriander, neem, sandalwood, aloe, turmeric, mañjíshtá, onion, black pepper, rhubarb, and ghee in a sunflower oil decoction.

Vidáríká: First, oil and fomentation are used; then, the area is rubbed with the fingers. A plaster of bilwa, gambhari bark, peyu padal bark, archu, and shyonaka are applied to the swelling. The toxic blood is let out by scarification or leech/blood-letting. This is followed by applying a plaster of musta, mañjíshtá, turmeric, rose petals, neem, sarsaparilla, bhriṅgarāj, gotu kola, and sandalwood in sunflower or coconut oil. As soon as it becomes ulcerated, alterative and disinfecting therapies including musta, mañjíshtá, turmeric, bhriṅgarāj, gotu kola, and sandalwood are used. When ulcers are fully manifested, lancing followed by plastering with guæúchí, ghee, and sesame oil, and then bandaging are required. The ulcer is washed frequently with antibiotic and antiseptic herbs like echinacea, golden seal, neem, guggul, bibhítakí, golden seal, neem, guggul, bibhítakí, gotu kola, mañjíshtá, and sarsaparilla.

Arunshiká: The affected scalp area undergoes blood-letting (by venesection or with leeches), then a neem decoction is poured over it. Next plasters are applied using herbs like turmeric, neem, licorice, and castor oil.

Dārunaka: Oil and foment the diseased hair roots. Then, herbs are applied (and ingested) that reduce Kapha and Váyu, such as turmeric, pippali, ashwagandhá, khadir, kákoli, and ginger.

Palitam (premature graying): An oil decoction of bhriṅgarāj, triphalá, mañjíshtá, and licorice are used as nasal oil, head oil, and face oil to help cure baldness, wrinkles, and improve sensory organs.

Masúriká and Romániká: Therapies for visarpa are used. Also helpful is internal and external use of turmeric, mañjíshtá, sandalwood, aloe vera gel, bhriṅgarāj, gotu kola, musta, guggul, and harítakí. Jatumani (moles), Máshaka (lichen), Tila-kálaka (freckles): The areas are scraped with a knife, then gradually cauterized with alkali when superficial, and with heat when deep seated.

Nyacha, Vyañga, Niliká: Opening of local veins in the temporal region, etc. is useful. Then, the areas involved with the disorder are rubbed with plaster of balā, licorice, atibalā, bhúmíámálaki, kshira kákoli, bark, with milk, honey, or ghee.
Charak’s therapy for Vyanga is turmeric, mañjîşṭhâ, calamus, red and white sandalwood, and lotus filaments; pasted together with milk and ghee, and cooked. This helps remove wrinkles, tans, specks, moles, pimples, and improves the complexion.

Yuvâna-Pidakâ (acne): Emetics are useful therapies. Herbs are ingested and applied to the face, include sandalwood, mañjîşṭhâ, lodhra, calamus, and white mustard seeds. Turmeric creme is also good to apply topically.

Padmini-Kantaka: A neem, ghee and honey decoction is taken as an emetic and is also applied to the diseased area.

Parivartikâ (turned-back foreskin): Ghee is rubbed on the area and fomented, and plasters are applied for 3 to 5 days. Then, after lubricating the area with ghee, the glans penis is gently pressed and the foreskin is smoothly drawn over the head, entirely covering it. Lastly, the foreskin is fomented with warm poultices; Vâyu-reducing foods, including ghee and sesame oil are ingested. Poultices are made from barberry, wheat flour, onion, and cane sugar. They are made into a decoction and used as an ointment.

Avapâtikâ (paraphimosis): The same therapy is used for girls, as above.

Niruddha-Prakasha (urethra blockage): A tube that is open at both ends is lubricated with ghee and gently entered into the urethra. Ghee and sesame oil, mixed with Vâyu-reducing herbs such as śatâvârti, licorice, balâ, etc., are sprinkled over (or poured into) the area as a decoction or plaster. Every third day, thicker tubes are placed in the urethra. In this way the urethra passage is made to dilate. Emollient foods are eaten to help heal the condition.

The dośha causing the below three disorders is first determined; remembering that these disorders cannot be healed. However, they may be controlled.

Agni-Rohini: This is treated like visarpa (see visarpa section).

Samniruddha-Guda (narrowed rectum): This disorder is treated like niruddha-prakashâ (urethra blockage).

Valmika: This is treated as abscesses. Surgical procedures involve scraping off diseased patches, and cauterizing them with alkali or fire. Afterwards, purifying and healing the area is similar to tumors. If the disorder is not on a marma point (see marmas in Chapter 7), and not very large, purgatives, emetics, and enemas (depending upon the dośha involved), followed by venesection, are used for purification. Plaster of guđâchi, kalaparni, arakvadam, black salt, sesames seed paste, ghee, horsegram (kulattha), and barley flour is applied. When pus is involved, a poultice with the same ingredients is applied at a lukewarm temperature. When the pus is at its zenith, they are opened with a knife, cauterized, cleansed, and then recauterized with an alkali (bhasin kchhar). Healing therapies are next used, including neem oil cooked with cardamom, red sandalwood, mañjîşṭhâ, khadir, and sarsaparilla. For symptoms appearing on the hands or feet, with complications of swelling and many cavities, no therapies exist.

Ahi-putanâ, Vrishana-Kachu: When infants contract these diseases, first the mother’s breast-milk is purified (see female reproductive section). The area affected is washed with triphalâ ghee. Then, a paste of rock salt is applied. Sandalwood powder is frequently used to keep the area dry.

Guda-Bhrânsa (prolapsed anus): The protruding part is fomented and lubricated with ghee, then gently reinserted. Next, it is bandaged, leaving a small opening directly under the anus for passage of stools. The anus is frequently fomented; boiled milk with ghee, śatâvârti, cardamom, balâ, cinnamon, and guggul are taken as drink. It is said that even the most difficult prolapses can be normalized by this measure.
Subcutaneous Layers
For an intelligent person, the whole world is a teacher,
so one should imitate the world after carefully considering
their meaning and effects of such actions
Aṣṭāṅga Hridayam Sū. Ch. 2: ver. 45

Chapter 22
Abnormal Growths/Neoplasm

Scrotum, Hernia, Fistula, Elephantiasis, Tumors, Cancer

Enlarged Scrotum (Vṛiddhi)

Causes: When Vāyu becomes aggravated owing to obstructed movement, it begins to move from the groin to the scrotum. This produces swelling and pain, then a pulling downward, and finally a swelling of the blood vessels. There are seven origins of this disease: Vāyu, Pitta, Kapha, blood, fat, urine, and intestines. Enlargements related to urine and the intestines are caused by Vāyu; however, these are separately categorized according to the organs involved. Bradhna is the swelling of the scrotal region caused by any of the doṣhas.

Symptoms:
Vāyu: Scrotum looks like a leather bag filled with air; is dry and painful.
Pitta: Scrotum is brownish-red and small, with burning, heat and the forming and discharging of pus.
Kapha: Scrotum is heavy, cold, oily, itching, hard, with slight pain.
Blood: Scrotum is studded with black boils and has other Pitta symptoms.
Fat: Soft, swollen scrotum, which is large, blackish-blue, oily, and hard to the touch.

Inguinal Hernia (Antraja Vṛiddhi)

Causes: Eating Vāyu-increasing foods, bathing in cold water, suppressing Vāyu, or premature release of urges (e.g., urine, feces), carrying heavy loads, walking long distances, improper movements of the body. All these increase Vāyu and pull down the weakened small intestine, producing an inguinal hernia. If the hernia is neglected, the small intestine then drops into the scrotum, causing swelling. Vāyu then causes an enlarged scrotum with gas, abdominal pain, and rigidity. Hiatal hernias occur near the navel, usually in weak children.

Symptoms: Scrotal pain, hollow sounding, recedes but comes back again on the release of pressure. It has all the symptoms of Vāyu vṛiddhi.

Swelling Therapies

Purgation, massage, medicated enema (nirūha), neem paste applied externally to the swelling. Recommended herbs to be taken internally include neem, turmeric, mañjiṣṭhā, and guggul. For all swellings caused by Kapha, the swellings should be cut and cleansed first.

Fistula-in-Ano (Bhagandara)
[Anal abscesses on the sides of anus]

A pimple develops on either side of the anus within a 1½inch radius. It is painful and exudes. There are 5 forms of this condition: Causes:
1. Vāyu (śhataponāka): Eating foods that are astrin-
gent and dry causes excess Vāyu that produces an anus pimple (papule). If neglected, the pimple develops pus, then bursts, creating many small ulcers. Urine, feces, and semen may come out frothy, crimson colored, and painfully.

2. Pitta (ūṣhū́ra¤hirodara): Excessed Pitta causes red pimples in the anal region that quickly develop pus. When the pus discharges it is hot and malodorous.


4. Tridoßha (śhambūkavārtā): Different colored pimples, oozes, looks like cows hoofs, and is spiral (like a seashell).

5. External Causes (unmārgí): Minor injury (such as one caused by thorns) at the anus will lead to sinus formation if neglected. Later, small ulcers form.

Pitta/Kapha-reducing therapies are suggested.

**Therapies**

Therapies appropriate for each respective dosha are required. Purgation, probing, cleansing the site, cutting, cauterizing with oil, and suturing with alkaline thread.

**Śhūlapada (Filariasis/Elephantiasis)**

Mādhavakara, author of the Mādhava Nidānam defines this disease as a parasitic worm infestation in the tissues. If neglected it develops into elephantiasis. This condition is generally prevalent in areas where water stagnates for a long time and remains continually cold.

Cause and Development: Deranged muscle, blood, and Kapha causes swelling of the calves and lower legs, beginning in the front of the leg.

Symptoms: Swelling of the groin, gradually involving the legs, lips, nose, neck, ears, and hands. It is accompanied by fever and severe pain.

Vāyu: Black, rough swelling, cracks, or ulcers between the skin and mucus membrane, severe pain, and fever without apparent cause.

Pitta: Yellow-colored, swelling, burning sensation, soft to the touch, fever.

Kapha: White, smooth, heavy, and hard swelling

**Therapies**

Swellings that grow upwards (like an anthill) with many sprouts; swellings that have grown for over 1 year, and swellings that are very large, with conditions that are caused by food and life-style habits that increase Kapha. In Kapha doshas, when swellings have exudation, when severe itching is present or when all symptoms are present should not be treated.

Therapies that reduce the appropriate doṣha are advised. Antiparasitical and antiworm herbs are also useful (e.g., kuṭaj, viḍaṅga—see Chapter 15). Mustard paste is applied over the swelling (except in Pitta conditions).

**Abdominal Tumors (Gulma)**

General Causes: There are 8 types of gulma: Vāyu, Pitta, Kapha, Vāyu/Pitta, Vāyu/Kapha, Pitta/Kapha, Tridośha, and (in women only), tumors related to menstrual blood/ovum.

These occur when weak from fever, vomiting, diarrhea, and other debilitating diseases, or from excessive or improper therapies of emesis, purgation, and enema; eating an excess of Vāyu increasing foods; drinking cold water when hungry. Other causes include excess jumping, swimming, or other strenuous activities just after eating; forcing vomiting, suppressing the natural urges (e.g., passing gas and urination), undergoing purificatory therapies without oleation and sudation, not following the recommended eating and lifestyle habits after pañcha karma (purificatory therapies).

From these conditions the doṣhas, with Vāyu predominant, become increased individually or in combination (two or three doṣhas or with blood), invade the alimentary tract, spreading both upward and downward, causing abdominal pain, and then a perceivable, elevated, hard mass (tumor).
General Premonitory Signs: Loss of appetite, poor, irregular digestion, indigestion, anorexia, vomiting, loss of natural urges, colic, intestinal gurgling, hair standing on end, belching.

Vāyu Tumors: For Vāyu doshas or others who have been greatly emaciated by fever, emesis, purgation, or diarrhea; tumors are caused by eating an excess of Vāyu-increasing foods, cold food, drink and habits, non-oily emetic or purgative therapies, forcing vomiting, suppressing the urges to pass gas, urine, and stool, excessively drinking water after heavy food, excess bumpy travel, excess amounts of sex, exercise, drinking, anxiety; accidents, irregular postures during sitting, sleeping, standing, or walking.

Premonitory Signs: Excessive belching, constipation, gruesome feeling of contentment, intolerance, intestinal gurgling, air moving in the intestines, gas, poor digestion.

Vāyu Causes: These tumors are caused by weakness from tissue depletion or loss in the colon, passage obstruction by Kapha, feces, or Pitta. Vāyu becomes aggravated, localized in the alimentary tract, and forms into a hard mass by causing dryness. The tumor is called primary if it develops in the colon (the primary site of its origin), and secondary if it develops in the small intestine or stomach. Secondary tumors have branches or cause similar kinds of growth at a distant organ or area (metastasis). Usually, these tumors are found in the urinary bladder, navel, heart, or rib area.

Vāyu Pathology: Aggravated Vāyu enters the alimentary tract or mahā srotas, causing it to become dry and hard. Vāyu then relocates and manifests in the heart, bladder, sides of the chest or navel area. It causes colic and nodules.

Vāyu Symptoms: Tumors change in size and intensity of pain—alternating between experiencing and not experiencing piercing and throbbing, expansion and contraction, numbness and hair standing on end. There may be a feeling of ants crawling on one’s limbs, afternoon fever, dry mouth, difficult breathing, and hair standing on end at the onset of pain.

One experiences pain in the sides of the neck, headache, fever, enlarged spleen, gurgling intestinal sound, pricking pain, constipation, difficulty breathing, stiff body, dry mouth, emaciation, irregular digestion, dry, black skin, nails, eyes, urine, and feces; its shape is indefinite, found in various places, changes location, and size. The nature of pain may range from throbbing and cutting pain to a feeling that the tumor is being swarmed by ants.

Vāyu Complications: These include spleen problems, intestinal gurgling, poor digestion, malaise, head pain, swollen lymph glands of the groin, black, red or rough skin, nails, eyes, feces, urine, and stool; hardening of the alimentary tract.

Vāyu Tumor Therapies:
1. Oleation is first administered through foods, massage, drinks, and nirūha and anuvāsana medicated enemas (see Chapter 7).
   a. Oily drinks are especially useful for tumors above the navel area.
   b. Both enemas are used for tumors in the colon or abdomen.
   c. When there are also obstructions blocking gas and stool, oily, hot, and nourishing foods and liquids are taken (after the digestion is improved).

Medicated ghee and sesame oil are suggested for drinking, for massage, and both forms of medicated enemas. They are taken very frequently (ensuring that Pitta and Kapha do not become aggravated). Medicated ghee includes boiled herbs of ginger, balā, kaṭukā, víša, and triphalā. Should Pitta, Kapha, or blood become excessive, then standard therapies to reduce these doshas are applied, ensuring Vāyu does not become further deranged.
Ingesting ghee boiled with the herbs of triphalā, coriander, viḍāṅga, chitrak, and milk (4 times the amount of the ghee) heals Vāyu tumors. A decoction of dasāṁnil may be added to increase the efficacy of therapy. Hindwastāk paste, coriander, chitrak, calamus, cardamom, and yogurt boiled in ghee alleviates colic pain, and abdominal distention.

Alternatively, śhilājīt (mineral pitch) with dasāṁnil and barley is another way to heal tumors.

2) Fomentation therapy is next used to soften the circulatory channels, reduce excess Vāyu, colic pain, abdominal distention, and constipation, which results in healing the tumor.

If Vāyu tumors are not healed by the above therapies, then blood-letting will heal the illness.

Pitta Tumors
Pitta Causes: Pitta becomes deranged along with Vāyu in persons emaciated from fever, emesis, purgation, or diarrhea. This is caused by excess hot or burning foods (i.e., salty, pungent, sour, alkaline, sharp, and fermented), old wine, salads, eating before digesting the previous meal, emesis with a dry stomach, habitually suppressing natural urges, excessive sun, and wind exposure.

Pitta Pathology: Deranged Vāyu manifests in the stomach and small intestine, producing similar pains as in Vāyu tumors. Traveling through the raktavaha srota (blood/circulatory system) produces burning in the areas of the pelvis, heart, chest, and throat as a result of vitiated Pitta. This causes sour burps with smoke, burning sensation in tumor with pain, sweating, soft, loose, tender, or with slight raising of the hair in this region.

Pitta Symptoms: Persons experience acidity, fainting, diarrhea, sweating, thirst, fever, green or deep yellow skin, nails, eyes, urine, and feces; tender to the touch and burning, giddiness, throbbing pain, dry throat, palate, and mouth.

Pitta Tumor Therapies:
1) When caused by oily and hot foods, laxatives like rhubarb or senna are used.

2) When caused by dry and hot foods, ingesting ghee is useful.

3) When the Pitta tumor is in the colon, an enema is given with bitter herbs and milk; or a purgative with lukewarm milk boiled with bitter herbs and ghee (if there is strong digestion and physical strength).

4) If the illness is associated with thirst, fever, excessive burning, colic pain, sweating, weak digestion, and anorexia, then blood-letting is employed. To restore strength after blood-letting, nourishing soups with ghee and sesame oil are used.

5) Pus-Free Tumors (apakva): A tumor that has not developed pus will be heavy, hard, fixed, raised, and located deep in muscle tissue without causing a change in skin color.

6) Pus-Forming Tumors (pachya-māna): One experiences a burning sensation, fever, colic, and sawing pain; irritation, insomnia, general distaste for things. Hot medicated oils (e.g., sunflower oil with brāhmī, turmeric, and cardamom) are used to heal this type of tumor.

7) Pus Tumors: When the Pitta tumor is also associated with vitiated blood (rakta) and Pitta, the tumor may develop pus. Surgery is required for Pitta tumors.

Symptoms of external tumors that are suppurated include the exfoliation of skin, protrusion, grayish color with a red outline, feeling that it is full of water. After pressing down on the tumor, it immediately rises to its original position; pain occurs when the sides of the tumor are pressed together.

When the tumors are internal or there is swelling in the region of the heart, signs and symptoms are the same. External tumors will protrude towards the sides of the abdomen.

The ancient Āyurvedic physician, Suśrūt and the ancient author Ātreya (Charak) have delineated between pus-filled and non-pus-filled tumors. Suśrūt stated that tumors do not develop pus, whereas Ātreya notes that pus develops in tumors embedded in the tissues, creating abscesses. Being an experienced surgeon, Suśrūt refers to the neoplastic growths, whereas Charak refers only to infectious swellings.
Some scholars differentiate between internal and external tumors. All tumors develop in the gastrointestinal tract. Should they develop pus there, they are called internal tumors. If the tumors rise to the surface and then develop pus, they are called external tumors.

**Self-Healing Pus Tumors:** When this tumor has softened the passageway, it moves up or down (interior tumors), that is, the aggravated doshas are eliminating their excesses without need of therapy. At these times, persons need not resort to herbal or surgical therapies, but focus only on the proper diet for 10 to 12 days. Afterwards, more ghee is taken to help eliminate the doshas. When the doshas have regained balance (excesses are eliminated), persons ingest ghee boiled with bitter herbs and raw honey.

To reduce the burning sensations of Pitta tumors, the tumor is massaged using sandalwood oil or ghee.

**Kapha Tumors:**

**Cause:** Kapha tumors (with Vāyu) occur in emaciated persons from fevers, diarrhea, excess or improper emesis or purgation. They result from overeating, excessive eating of oily, heavy, sweet, and cold foods; overindulging in pastries, sugar, milk, sesame seeds, candy, salads, animal products; excessive amounts of immature yogurt and wine, suppressing natural urges, drinking too much water when not thirsty, and physical trauma.

**Kapha Symptoms:** This causes the excessed Vāyu to settle and develop in the stomach and small intestines, producing pains similar to that experienced with Vāyu tumors. Excessed Kapha then causes fevers that start as a cold, anorexia, indigestion, malaise, hair standing on end, and heart disease. Other initial symptoms include vomiting, oversleeping, laziness, timidity, heaviness and pain in the head, loss of taste or appetite, weakness, and fibroids. Tumors remain stationary (i.e., not moving), heavy, hard, deep seated, with numbness. When the tumor is overly aggravated, one experiences cough, difficult breathing, mucus, TB, whitish skin, nails, eyes, urine and feces.

Tumors caused from each dośha generally develop in their original site and produce pain at times specific to the dośha involved.

**Kapha Tumor Therapies:**

1) Tumors caused by ingesting cold, heavy, and oily foods require fasting if one is not strong enough for emetics (vomiting) and has weak digestion.

2) With poor digestion, minimal pain, heaviness, sluggish gastrointestinal tract, nausea, and anorexia, emetics are advised.

3) After emetics and fasting, persons are counseled to eat hot, pungent, and bitter foods and herbs. When digestive strength is restored from these three therapies, persons take ghee boiled with laxatives and pungents, such as triphalā and pippalī respectively.

4) For tumors that are hard and raised, accompanied with distention and constipation, fomentation is first used; later the tumor is massaged to help dissolve it.

5) When the tumor becomes dislodged from its manifestation site, purgatives, such as castor oil, are suggested. Oil or dašmūl enemas may also be used.

6) Once the GI tract is well oiled, if pus is in the tumor and one experiences weakened digestion or retention of wind, then herbal powders or decoctions are used to relieve these conditions. Herbs include triphalā, cardamom, and coriander to remove gas; and pippalī for strengthening the digestion.

Should the tumor be well-rooted, large, hard, immovable, and heavy, then persons are given laxatives, medicated herbal wines (ariśṭhas), and cautery.

Laxatives are repeated every 1 to 3 days to develop physical strength. Kapha purgatives are taken at double the strength used by Vāyu dośhas. Ariśṭhas (medicated herbal wines) are used to improve digestion, remove anorexia, and clear the circulatory channels. Cauterization is used if all of the above therapies prove ineffective. Cauterization is useful for both Kapha and Vāyu tumors. For Kapha tumors, surgery is recommended.
Dual and Tridosha: Symptoms are of both *doṣhas* or all three *doṣhas*. Tridośha tumors also provoke severe pain, burning, quickly forming and secreting pus, hardness, and greatly elevated tumors. Tridośha tumors cannot be healed.

Vāyu/Kapha Therapies (*Dvandvaja* Tumors):
1) Symptoms include poor digestion, anorexia, nausea, heaviness, and drowsiness. The main therapy is emetics (*vamana*). [See Chapter 7]
2) With colic pain, abdominal distention, and constipation, suppositories are useful, along with herbs that reduce Vāyu and Kapha (e.g., *triphala*, ginger, and cardamom).

Vāyu/Pitta Therapies: If Vāyu tumors develop Pitta complications with fever and burning sensations, then mild purgation (so as not to aggravate Vāyu), such as castor oil (2 teaspoons in one cup of hot water before bed), is useful to help stimulate downward moving air (*Apāna* Vāyu).

Dual/Tridoshic Therapies: The above mentioned therapies for the appropriate *doṣhas* are practiced.

Medicated enemas are the best for healing tumors. It balances Vāyu in the site of origin, thereby removing the cause of the tumor, and eventually, the tumor itself. Both *nirūha* (non-oil-based) and *anuvāsana* (oil-based) medicated enemas are frequently used to heal tumors for Vāyu, Pitta, and Kapha tumors.

After undergoing fasting for any of the three *doṣhas* experiencing undigested toxins (*āma*), thick barley gruel and herbal soup is eaten.

Anti-tumor Herbs for Specific Conditions

*All Tumors:* Māñjiśthā, guggul, aloe, kuśṭha, haritaki, balā, mamirā, neem, garlic, and *lavan bhaskar* mixture.

*Abdominal Tumors:* Pippalī

*Glandular Tumors:* Yellow dock

*Brain Tumors:* *Brāhmī*

*Breast Tumors:* Musta

*TB Tumors:* Kaṇchamarnī bark with ginger paste

*Vāyu Tumors:* Paṣhana Bedha

**Blood (Raktaja Gulma) (Uterine/ovarian tumors and cysts)**

*Causes:* These conditions develops during a woman’s menstrual period, soon after delivery (or miscarriage), with uterine or vaginal diseases, and from partaking in Vāyu-increasing foods and lifestyles (e.g., fear, worry) immediately after delivery or menstrual period. Other causes include fasting during menstruation or pregnancy and suppressing natural urges. These activities aggravate Vāyu, causing it to enter the cervix and obstruct the monthly menstrual blood in the uterus. [Blood tumors occur in men only if there is vitiation of the blood; see Chapter 13.]

*Symptoms:* Experiences include pregnancy-caused symptoms (i.e., nausea, longings, breast-milk disorders, emaciation, distention), colic, diarrhea, anorexia, cough, malaise, oversleeping, laziness, timidity, excessive salivation, fainting, darkening of the lips and breasts, eye strain, swollen feet, growth of small hairs, and pulsation of round tumors (usually during pregnancy only a portion of the fetus pulsates). Gradually the blood, associated with Vāyu and Pitta, cause symptoms of pain, stiffness, burning, diarrhea, thirst, fever, severe uterine pain (from accumulated vitiated blood), oozing, foul smell, and tearing and pulsating pain in the vagina. Sometimes the tumor moves around the uterus causing pain, but only the tumor grows (i.e., not the abdominal cavity, as in pregnancy). These tumors are treated only after a span of 10 months.

Tumors grow and seep pus after a long time, or not at all, because they are caused by *doṣhas*. Abscesses quickly grow and seep pus because they are caused by vitiated blood.
Tumors in the alimentary tract cause pain in the urinary bladder, upper abdomen, heart, and spleen; weaken digestive activity; cause loss of complexion and strength, and urinary and gaseous retention, and constipation and restraint of other natural urges. Tumors in the abdominal organs and outside the alimentary tract cause the opposite symptoms (i.e., mild pain, discoloration at the tumor site and greater outward growth).

**Blood Tumor Therapies:** After 10 months of this illness, one undergoes oleation (oil), fomentation (sweat), and purgation with oily ingredients (*sneha virechana*). See Chapter 7.

To dissolve the blood tumor, the powder of *clerodendron siphonanthus* (*bhargi*), *ghee*, *jaggery*, *pippali*, *pippali* root, *devdaru*, and *trikatu* are eaten with a decoction of sesame plant stems. Another excellent herb for this condition is *aśhoka*.

**Gas (Ānāha):** Due to obstructed upward and downward Vāyu, severe abdominal pain with gurgling, great enlarged abdomen occurs.

**Aṣṭhilā and Pratyā-ṣṭhilā:** Raised, hard stone-like tumors with gas are called *aṣṭhilā*. When these tumors are elevated sideways they are called *pratyāṣṭhilā*. Tumor (*gulma*) therapies are followed.

**Tūoni and Pratī-tūni:** Vāyu-causing severe radiating pain from the colon to the rectum and urethral passage is called *tūni*. When the pain radiates in the reverse direction it is called *pratītūni*. *Pippali* and *hing* are taken with *ghee*. Medicated enemas are also indicated.

### Cancer (Arbuda)

**Causes:** Āyurveda sees cancer as an emotional disease. Usually persons who feel a lack of meaning or purpose in life are afraid or unaware of what to do with their lives. These people develop something internally instead of creating something meaningful in their lives. Another view is that the aura is disrupted, allowing negative astral forces to enter the body. Cancer may be caused by environmental pollution, junk food, lethargy, lack of spiritual purpose, suppressed emotions or stagnation. Past-life *karma* also plays a role in this disease. Therefore, beyond physical healing, emotional healing requires meditation and psychic cleansing.

Although one humor is the main cause of a cancer, there are usually imbalances of all three *doshas*. Poor digestion allows for a buildup of toxins in the body. Downward moving air (*Apāna Vāyu*) excesses develop negative life-force, which may mean that distention, constipation, and diarrhea may be the first physical causes of cancer. There is also a lack of oxygen (*prāṇa*) in the cells. Brain tumors are mainly Kapha, secondarily Pitta.

**Symptoms:**

**Vāyu:** Fear, anxiety, depression, and insomnia; dry, hard tumors of varying size, gray or brown complexion, distention, constipation, and other Vāyu diseases. Colon cancer is usually a form of Vāyu cancer.

**Pitta:** Anger, impatience, irritability, hatred, resentment, inflamed, infected burning or bleeding tumors. Skin, eye, and liver cancers are usually Pitta-related.

**Kapha:** Tumors are caused by any of the constitutions, but more often found in Kapha *doshas*. Symptoms include fatigue, excess sleeping, congestion, and salivation. First tumors are usually benign (not hard or well-defined to the touch) and are accumulations of mucus or subcutaneous fat; swollen, with dampness, and congestion. Later, they may turn malignant. Hot and bitter herbs help reduce fat, such as ginger, black pepper, turmeric, and *katukā* and barberry.
Trikatu, triphalā, and honey is a useful combination. Tumor-reducing herbs include saffron, turmeric, safflower, dandelion. Surgery is useful if cancer is found early enough. Lung or breast cancer is usually Kapha-related.

Blood (Raktārbuda): Excessed doßhas invade the blood, causing large, exuding muscle tumors that are studded, fast-growing, and discharge large amounts of blood. This condition causes anemia to develop resulting from the loss of blood.

Muscle (Māsārbuda): External blows to the body can derange the muscle tissue, causing painless, smooth, stone-like, and skin-colored tumors on the skin. These more commonly occur among non-vegetarians, and cannot be healed.

Any cancer tumor that heavily exudes, develops on vital organs or channels, and those that are immovable, cannot be healed.

Adhyarbuda: A secondary cancer developing from the first cancer. This cannot be healed.

Dvīrarbuda: A secondary cancer developing simultaneously with the first cancer. This cannot be healed.

Therapies:
General Overview:

4 Step Cancer Healing Process

Four cancer healing therapies are required:

1) Cleansing Therapies: (For advanced cases)
   a) Castor oil for 40 days. 1 to 2 teaspoons of castor oil are mixed in 1 cup of hot water and ingested before bed. If one has more or less than three stools the next morning, the dose should be adjusted until persons have only three stools in the morning. Castor oil therapy is an excellent, gentle cleansing process.
   b) Haritaki for 1 year. One-quarter tsp. of haritaki is ingested 3 times daily. Depending on the season, add 1/4 teaspoon of sweets or spices to the haritaki. Summer/Fall: Mix with jaggery (when humid also add rock salt)
Winter: Mix with ginger (when extremely cold use pippali).
Spring: Mix with raw, uncooked honey
   c) Avoid meats, dairy (except lassi) and other protein-rich foods (although some protein is needed) because cancer is believed to be caused by excess protein.
   d) For Pitta- or Kapha-related cancers antitoxin herbs (bitters and pungents) like kaóuká and peppers are needed for cleansing the blood and improving circulation.

   [For less severe conditions, see additional therapies below.]

2) Immune-Boosting Herbs:

   The immune system must strong to fight off the illness. For those undergoing chemotherapy, the need for immune-boosting herbs becomes even greater.
   a) One or 2 teaspoons of chyavan prāśh is taken once or twice a day.
   b) Several herbs help boost the immune system without aggravating one’s doßha (e.g., śhatavāri, aśhwagandhā, vidāri kand). The dose taken is between 3 grams to 1 ounce daily.

3) Music Therapy:

   Soothing meditation music harmonizes and heals the mind, thoughts, and nervous system. Classical Indian ragas (songs) and devotional chants can be listened to throughout the day and night. Certain ragas are designed to create harmony for specific times of the day and night. Chants like Aum Namah Šhivaya are especially useful. [See Chapter 10 on music therapy for more details.]

4) Jyotish Astrology:

   A wider range of causes can exist when considering a serious illness. Ancient India has understood and successfully used the fields of medical astrology, life-purpose or dharma; and karma (past life actions that affect one’s present life).

   These early spiritual astrologers (Jyotiühis) found a correlation between certain planets and corresponding diseases. Saturn and the north and south nodes of the Moon (Rahu and Ketu) were particularly related to mysterious diseases like cancer. From one’s astrology chart, the disease-causing planets were recognized, and the appropriate therapies suggested.

   As discussed earlier, Āyurveda believes when a person does not know or live the life they were meant to live, they feel a lack of purpose or emptiness. Life-purpose is also called God-given talent, or simply, doing what you love to do. In short, if one does not do what they love to do, emptiness develops which...
can lead to longing and suffering, eventually developing into (physical) cancer.

Whenever persons develop serious illness, a wide range of complications, or a sudden onset of a health concern, Vedic belief suggests that it is related to harmful actions performed by the person in previous lives. Although the idea of reincarnation is certainly not scientific in the modern sense of the word, astrologers have successfully helped people understand and heal such disorders from the standpoint of karmic causes. It is presented here in brief only as an option available to those wishing to consider this field of cause and therapy.

Even if one chooses not to investigate Jyotish astrology, considering a career that one loves is still a useful therapy to follow.

Thus, the Jyotish/Vedic astrology chart becomes a useful tool to gain deeper insight into medical astrology, dharma or life-purpose, and karma. For the skeptical mind, these therapeutic approaches may be considered when other options fail.

Additional Therapies

Vāyu: Immune-strengthening herbs are best used when persons are very weak or undergoing surgery or chemotherapy. Herbs include aśhwagandhā, yogaraj guggul (Vāyu-/Kapha-reducing), kapikachhū (Vāyu-reducing), gudūchī, balā, shilājit, triphalā (tridoṣhic), taking 1 or more ounces daily.

Pitta and Kapha: (Lymph or skin cancer) blood cleansers like maṇījśṭhā, saffron, brāhmi, red clover, burdock, jasmine, and sarsaparilla are used, 1 to 3 ounces daily with meals. They are best used fresh, if possible.

Vāyu/Kapha: (Thyroid, neck or lymph cancer) these phlegm-reducing herbs include kelp, seaweed, Irish moss, pippalti, ginger, black pepper, yogaraj guggul, jasmine, myrrh, turmeric, trikatu. Doses may be 1/2 teaspoon, 3 times daily after meals.

Tridoshic: (Breast, uterine, liver, pancreatic cancer) strong circulation-improving herbs break stagnation, reduce masses, and aid tissue healing. These include turmeric, saffron, safflower, myrrh, maṇījśṭhā, bhūāmalakī (liver cleanser), yogaraj guggul. Doses can be about 1/2 teaspoon, 3 times daily.

Foods: Meat, dairy, and excess protein are not advised since cancer cells are basically protein (though some protein is needed for digestive enzyme secretion). Raw vegetables and juices like wheat or barley grass, dandelion, celery, alfalfa and sunflower sprouts are best for Pitta and other strong persons, but should be taken with spices like ginger and garlic to keep the digestion strong. The green juices have much positive life-force (prāna), cleansing negative life-energies. Weak persons need to take immune-boosting herbs listed above.

Brain Tumors: Maṇījśṭhā and brāhmi (internally and as nasal snuff), śīro dhārā, and pañcha karma therapies appropriate to each doṣha are very useful if persons are strong.

Prostate Cancer: Chandraprabha vati 1,000 mg. twice daily; shilājit 500 mg. twice daily; kañchanar 500 mg. twice daily; punarnava 500 mg. twice daily; aśhwagandhā 500 mg. twice daily; carrot juice 4 oz. every morning. Herbs for Pitta and Kapha are also useful (see above).

Jasmine is also useful for bone cancer. Tumors, goiter, and scrofula are discussed under the Metabolic System (Chapter 25).
Female Reproductive Tract (Yonivyāpat)

Causes: Twenty disorders of the female reproductive tract exist, caused by poor diet and lifestyle, imbalanced menstrual flow, defective ovum and ovary, and past karma. This results in an inability to conceive and other health concerns (e.g., tumors, hemorrhoids, menorrhagia).

Specific Causes, Development and Symptoms:
1. Vāyu: Causes include excessive ingesting of foods and liquid, and life-styles that increase air. The excessed Vāyu moves to the genital tract producing many types of pain, vaginal numbness, exhaustion, and other Vāyu diseases. Menstrual discharge is painful, frothy, thin, rough, and with sounds.
2. Pitta: Causes include excessive ingesting of foods and liquids (e.g., sour, pungent, salty), and life-styles that increase fire. The excessed Pitta moves to the genital tract and produces burning, inflammation, fever, and heat. The menstrual flow is blue, yellow, or black with excessive hot discharges and foul odor.
3. Kapha: Excessive watery foods, liquids, and life-styles create excess Kapha, forcing it to move to the female tract. This causes experiences that are slimy, cold, itching, pale, with mild pain. The menstrual flow is pale and slimy.
4. Tridośha: Symptoms include excessive use of air, fire, and water foods, liquids, and life-styles. This causes the three doshas to move to the genital tract and uterus, causing symptoms of all three doshas (i.e., burning and pain with slimy, white discharges).
5. Sāsrijā (Menstrual Blood): Pitta excesses afflicting the blood move to the female tract, causing excess bleeding.
6. Arajaskā (Uterus, Tract and Blood): Excess Pittā in these areas causes leanness and a poor complexion.
7. Acharanā: Not washing the genitalia causes itching and excessive desires for men. It is caused by Vāyu excesses.
8. Aticharanā: Excessive sex aggravates Vāyu, producing swelling, numbness, and pain in the genital tract.
9. Prāk-charanā: Young women having sexual relations at too early an age causing Vāyu to afflict the female tract. This results in back, waist, thigh, and groin pain. It is caused by Vāyu excesses.
10. Upa-plutā: Taking Kapha-increasing foods in excess while pregnant or suppressing the urge to vomit or breathe causes Vāyu excesses to carry Kapha to the female tract. This produces pale fluid discharges with piercing pain, white mucus, and Vāyu and Kapha disorders during orgasm.
11. Pari-plutā: Pitta dosha females who suppress the urges to sneeze and belch during sex cause Vāyu and Pitta to afflict the female tract. This produces premature orgasm.
12. Udā-varūnt (dysmenorrhea): Suppressing natural urges causes Vāyu to move upward in the genital tract, causing painful and difficult menstrual discharges. After the discharge, relief is immediately felt. See page 508 for more details.
13. **Karòiní**: Untimely straining during labor causes Vāyu to become blocked by the fetus and combines with Kapha and blood. This produces growths (polyps) that block the menstrual flow.

14. **Putraghní**: Morbidity of menstrual fluid or ovum may produce Vāyu (roughness) that results in the death of the fetus.

15. **Antar-mukhí**: Sex after overeating and lying in unhealthful positions causes Vāyu to press against the food. Vāyu and food become blocked in the genital tract and cause vaginal curves and Vāyu bone and muscle disorders. The vagina becomes very painful; sex becomes intolerable.

16. **Sūchí-mukhí**: Symptoms of roughness of Vāyu in the mother’s genital tract affects the genital tract of the fetus (if female) and creates a decreased vaginal opening.

17. **Śhuṣhkā Yoni**: Suppressing natural urges during sex excesses Vāyu. This results in painful feces, urine retention, and dryness of the vaginal opening.

18. **Vāminí**: When semen stays in the uterus and is expelled after 6 or 7 days, it is not accepted, and may be discharged with or without pain. It is caused by Vāyu excesses.

19. **Śhanḍhi**: When Vāyu genetic defects destroy the fetus’s ovaries, a female child will be born with no breasts.

20. **Mahāyoni**: Uncomfortable positions during sex on an uncomfortable bed, causes Vāyu to become excesed. This dilates the uterus opening and the genital tract. Symptoms include pain, roughness with frothy discharge, fleshy growth, and joint and groin pain.

For each *dosha*, general symptoms can be identified by the *dosha* responsible for the imbalance.

**Vāyu**: Disorders include scanty menstrual fluid that is dark red or brown, dry, or old. Symptoms include, menstrual cramping with lower back pain, headache, depression, nervousness, fear, anxiety, and loss of strength and resistance. Other symptoms include vaginal dryness, gas, constipation, distention; menses lasts 3 to 5 days; irregular and variable menses.

**Pitta**: Disorders include excess menstrual flow, dark red or purple blood, warmth, clotting, fever, burning, flushed, red eyes, skin rashes, acne, anger, irritability, impatience, diarrhea, yellow stools; menses lasts 5 to 7 days.

**Kapha**: One experiences a moderate flow, pale or light red blood, sometimes with mucus, heaviness, tiredness, nausea, vomiting, excess phlegm and saliva, swelling breasts, edema, and sentimentality.

**Therapies:**

**General**: All female tract disorders are affected by Vāyu. Thus for all female tract disorders, Vāyu-reducing foods, drinks, and life-styles are used. First, Vāyu is balanced, then the other *doshas* are treated.

All disorders include therapies of unction (oil), sudation (sweat), and mild use of the five *pañcha karma* measures. Herbal tampon, pouring water and oil *abhyañga* (massage-like) can always be done, using *chitrak*, *guñūchí*, *balā* with boiled milk and sesame oil.

1. **Vāyu**: Oil, fomentation (moist heat), enema, and Vāyu-reducing habits, such as *ghee*, sesame seeds, and Vāyu-reducing herbs, such as *triphalā*, *punarnavā*, *turmeric*, *śhatāvari*, *balā*, *pippali*, *chitrak*, and *guñūchī*. First, *abhyañga* with sesame oil and black salt is advised. Next, tube fomentation (*nāda sveda*) and bolus fomentation is applied. Lastly, warm water is poured over the forehead, lower abdomen, and genitals; herbal tampons and *abhyañga* are also used. *Śhatāvari* or *āshwagandhā* is boiled in sesame oil and used as a vaginal douche.

**Stiff, Hard Tract—Sesame (V-), mustard (K-) oil, or ghee (P-) is applied locally to soften the tract.**

2. **Vāyu/Pitta**: A good tonic includes *śhatāvari*, *balā*, *pippali*, *guñūchī*, and *punarnavā* with *ghee* in boiled milk.

**Tract Pain—Boiled milk with gokṣhura, guñūchī, and triphalā**, are helpful.

**Pain In Genital Tract Sides—Herbs** include *pippali*, black salt, calamus, *chitrak*, and ghee.

3. **Pitta**: Cold, blood-pacifying measures, and Pitta-reducing herbs are suggested. *Ghee* is used
in pouring water, abhyaṅga, and herbal tampons. Herbs include śhatāvari and pippali boiled in milk. Foods include grapes, cane sugar, and raw honey.

Uterine inflammation—Red raspberry is useful. Endometritis/PID (pelvic inflammatory disease)—Both are Pitta conditions resulting from accumulated heat and stagnant blood, with infection and inflammation. Additionally, liver therapies are needed. Pitta-reducing herbs are needed, including śhatāvari, aloe vera gel, gotu kola, dandelion, kaṭukā, bhūāmalakī, and mañjiśṭhā.

4. **Kapha:** Rough and hot therapies and Kapha-reducing habits are suggested. Cleansing suppositories are frequently used that are made of cloth, barley powder, black salt, pippali, and black pepper. (They are followed by a warm water wash). It is also used for cleansing the genital tract. Swollen slimy discharge, Upaplutā, flat, painful, with eruptions—Tampons of neem, āmalaki, mango, and pomegranate, with boiled milk and sesame oil are used. This is followed by massaging the waste, back, and sacral region and administering an oil enema. Balā, a¤hwagandhá, ginger, and pippali are boiled in sesame oil and used as a vaginal douche.

Pale/white discharges—Herbs include āmalaki paste (i.e., made with water), cane sugar, and raw honey. First oil is placed in the vagina. Then licorice, lodhra, and priyaṅgu powder are mixed with honey, and made into a big, round tablet. This tablet is then placed in the vagina at bedtime. It is washed out at dawn with hot water. Suppositories made of red raspberry, bayberry, bibhitaṅkī (astringents), and raw honey are placed in the vagina to remove the discharge. Vaginal fumigation is done with guggul, barley, sesame oil, and ghee.

Endometriosis—This is usually a Kapha disorder with extra uterine membrane growth. Kapha-reducing habits are required, including herbs such as khadit; aśhoka, guggul, myrrh, turmeric, dandelion, black pepper, kaṭukā, and honey. These herbs reduce tumors, fibroids, and Kapha.

5. **Dual/Tridosha:** Combination therapies

6. **Sārijā (Uterine Bleeding/Raktayoni):** Sesame seeds, yogurt, ghee, honey, red raspberry, mañjiśṭhā, musta, and turmeric. Vaginal douche with kuṭaj is used.

7. **Arajaska (amenorrhea—delayed or no menses):** A vaginal douche with dalchinti, aloe gel, small cardamom, ginger, gulkand, kuṭaj bark, and old jaggery are used. Another douche includes, yogurt, sour fruit, āmalaki, aśhwagandhā, śhatāvari, ghee, and boiled milk. It is generally a Vāyu condition, but sometimes Pitta or Kapha will be the cause.

Vāyu: (Due to coldness and other Vāyu excesses). Aloe vera gel, myrrh, turmeric, ginger, cinnamon, Vāyu-reducing foods, drinks, and lifestyle are advised. Warm sesame oil sprinkled over the lower abdomen or as a douche is useful. Herbal supplements, laxatives like triphalā, aloe vera gel or castor oil are used. Rejuvenatives include aśhwagandhā, śhatāvari, Kapikachhū, and musta.

Pitta: (mild symptoms) Turmeric or saffron in boiled milk; rose, musta, and dandelion are advised.

Kapha: (Resulting from congestion and sluggishness) Recommended herbs include ginger, cinnamon, pippali, myrrh, safflower, turmeric, cinnamon, and jaṭāmāṅshi.

8. **Acharana:** Wash and remove discharges with neem, vāsāk, pippali, grapes, and vinegar; or triphalā and yogurt/water. Śhatāvari and aśhwagandhā boiled in sesame oil may also be used as a vaginal douche.

9.) **Aticharana:** Sesame oil enemas and Vāyu-reducing foods and drinks; with śhatāvari, aśhwagandhā. Barley, wheat, yeast, kūt, priyaṅgu, and balā are placed in the vagina.

10. **Prāk-charana:** Śhatāvari and aśhwagandhā boiled in sesame oil are used as a vaginal douche. Sesame oil enemas and Vāyu-reducing foods and drinks; with śhatāvari, aśhwagandhā are used. Barley, wheat, yeast, balā, kūt, and priyaṅgu are placed in the vagina.

11. **Upa-plutā (or pari-plutā):** Unction, fomentation,
and sudation are followed by oil tampons and medicated oil drops that are placed in the vagina for lubrication. Herbs include  kūt, priyaṅgu, and bālā.

12. Udā-varāṇi (dysmenorrhea): Unction with  ghee and oil; fomentation, boiled milk, sesame oil,  ghee, and  daśhmūl enema are taken for enemas and vaginal douches. See page 508 for further information.

13. Karṇini:  Śhatāvāri and  aśhwagandhā are boiled in sesame oil and used as a vaginal douche. Suppositories with  kuṣṭhā, pippāli, triphalā, and black salt may be mixed into a semi-solid paste. Therapies include  lodhra, priyaṅgu, and soft  arka leaves with rice vinegar (kaṇji).

14. Putraghni: Vaginal douche with  kuṭaj is used. Kuṭaj and gambhārī barks boiled with  ghee are ingested.

15. Antar-mukhi: Vāyu-reducing therapies are used.

16. Sūchī-mukhi: Vāyu-reducing herbs are used with surgical repair.

17. Śhushka Yoni:  Śhatāvāri or  aśhwagandhā is boiled in sesame oil and used as a vaginal douche. Unction with  ghee and oil; fomentation, boiled milk, sesame oil,  ghee, and  daśhmūl is taken as enemas and vaginal douches.  Ghee boiled with  śhatāvāri is poured into the vagina and held there for 2 hours. This procedure is continued for a month or until healed.

18. Vāminī: Unction, fomentation and sudation are used followed by oil tampons, and lastly Vāyu-reducing medicated oil (e.g.,  śhatāvāri and  ghee) (see above).

19. Shandhi: 
Conception: Therapies include  ghee with  triphalā, punarnava, turmeric,  śhatāvāri, chitrak, lodhra, aśhoka, bayberry bark, and guḍāchī. 
Miscarriage Cleansing: Musta, triphalā, neem, guḍāchī, aloe gel, turmeric, maṇjīṣṭhā, and myrrh with honey are taken for 1 to 2 weeks. Tone with  śhatāvāri, aśhwagandhā, aloe gel, maṇjīṣṭhā, gotu kola, red raspberry.

20. Mahāyoni: Unction with  ghee and oil; fomentation, boiled milk, sesame oil,  ghee, and  daśhmūl is taken for enemas and vaginal douches.  Ghee boiled with  śhatāvāri is poured into the vagina and held there for 2 hours.

Prasrastā Yoni (Genital Tract Displacement): After unction and fomentation the tract is replaced. Covered tracts are pressed with the hand; contracted tracts are dilated; bulged tracts are pushed inside; dilated ones are manipulated.  Abhyāṅga (massage-like) is done with  ghee and added to the milk for fomenting.  Āmalakī, licorice, ginger,  salūm, kṣīr kākoli, and mahā medā are boiled with  ghee, then poured into the vagina. It is retained until the urge for urination occurs.

Menorrhagia (Asrigdara or Pradara) 
Excess menses or spotting is usually due to Pitta excesses. It is caused by eating excess salty, sour, heavy, pungent, burning, and fatty foods and animal products. The Vāyu and blood thus becomes excessed and move into the menses channels, increasing the menstrual flow. There are 4 types of  pradara: Vāyu, Pitta, Kapha, and Tridoshic. Normal menses is known by its monthly regularity without symptoms. It is normal in color, lasts for 5 days, and is moderate in quantity.

Symptoms
General: Aches all over the body, pain in the abdomen during menstruation. 
Vāyu: Frothy, thin, rough, blackish or reddish, with or without pain; intense pain in the waist, groin, heart, ribs, back, and pelvic areas. 
Pitta: Bluish, black, deep red or yellow, very hot, frequent and painful with burning, redness, thirst, mental confusion, fever, and giddiness. 
Kapha: Symptoms include slimy, pale, heavy, oily, cold, and viscous discharge, with mild pain; associated with vomiting, anorexia, nausea, difficult breathing, and cough. 
Tridosha: Symptoms of all three doṣhas are seen.

Therapies: Are the same as those listed above for
the three *doshas* related to female tract disorders. Generally, herbs include red raspberry and *mañjiṣṭhāṇa* to help stop bleeding. Then tonics can be given such as *aśhwagandhā*, *aśhoka*, *ṣatāvari*, *aloe vera* gel, and *āmalakī*.

**General:** Warm water or sesame oil is poured over the lower abdomen and genitalia and used as a douche. Foods, drinks, and life-styles appropriate to the implicated *doṣha* are followed.

*Vāyu*—Therapies include sesame powder yogurt, *ghee*, and honey.

*Pitta*—Therapies include lotus root, *musta*, boiled milk, cane sugar, and honey.

*Kapha*—Therapies include mustard oil, licorice, *lotus*, *āmalakī* leaves, and alum.

**Malodor:** A decoction or paste of aromatic herbs *guduchi*, *neem*, *dhātāki flower*, *chitrak*, and *nāgkeśar* are applied to remove odors.

**Miscellaneous:** For genital tract defects, menses, and white, blue, yellow, red, and black discharges, *mango*, *kuṭaj*, *bilwa*, *musta*, black pepper, ginger, red sandalwood, *arjuna*, and honey, followed by rice water are helpful.

### Miscellaneous Disorders and Therapies

**Menstrual regulators:** Turmeric and saffron (or safflower) are used.

**Spasm regulators:** Herbs include fennel, *asafoetida*, and *jaṭāmānśhi*.

**Rejuvenatives/tonics:** Herbs include *ṣatāvari*, red raspberry, saffron, *aloe vera* gel, *turmeric* (with ginger, fennel, and cardamom).

**Tumors/Cysts/Fibroids:** They are most common in *Kapha doṣhas* and are usually benign. Symptoms include swelling, dampness, and congestion. Large tumors or cysts are safe to remove through surgical measures. The **best herbs are khadir or fibroids and aśhoka for cysts.** Additional herbs include *guggul*, saffron, *musta*, *mañjiṣṭhāṇa*, *pippalī*, *turmeric*, *kaṭukā*, and barberry with honey.

**Vāyu:** Symptoms include pain, dryness, varying in size and location. Herbs include *musta*, *guggul*, *mañjiṣṭhāṇa*, *aloe vera* gel, *myrrh*, red raspberry, and *jaṭāmānśhi*.

**Pitta:** Inflammation, infection, swelling, and heat. Herbs used are *aśhoka*, *mañjiṣṭhāṇa*, *musta*, red raspberry, *mañjiṣṭhāṇa*, *chamomile*, *aloe vera* gel, *guggul*, *turmeric*, and *saffron*.

### PMS

**Vāyu Symptoms:** Anxiety, depression, insomnia, constipation, headache, severe cramping, spacey, dizziness, fainting, rapid mood shifts, being hard to please, feeling abandoned, chills, thirst, dry skin, and feeling suicidal.

**Pitta Symptoms:** Anger, irritability, argumentative, diarrhea, fever, sweating, warmth, acne and skin rashes, abundant menstrual flow, possibly with clots, early onset of menses, spotting.

**Kapha Symptoms:** Fatigue, heaviness, crying, sentimentality, longing for love, mild emotions, cold or flu, mucus, lack of hunger, nausea, swollen breasts, edema, late onset, white or pale menses with clots or mucus.

**Therapies:**

**General:** Herbs include turmeric, saffron, *musta*, and angelica.

**Vāyu:** Herbs include turmeric or saffron to promote menses; *fennel* or *jaṭāmānśhi* to reduce spasms; *shiro dhārā* or oil poured over the genitalia or lower abdomen; vaginal douche with *aśhwagandhā* and *ṣatāvari* is recommended. Coffee, tea, tobacco, alcohol, and drugs should be avoided. Vāyu-reducing foods, drinks, and lifestyle are advised.

**Pitta:** Herbs include turmeric, saffron (as above), *ṣatāvari*, *musta*, *mañjiṣṭhāṇa*, *gotu kola*, *aloe vera* gel, and *bhringaraj*. Pitta-reducing foods, drinks, and lifestyle are advised.

**Kapha:** Herbs include *aloe vera* gel, *turmeric*, *musta*, *cinnamon*, *pippalī*, and ginger. Avoiding heavy or oily foods is advised. Kapha-reducing foods, drinks, and lifestyle are advised.
Menopause

Hormonal and emotional balancing and reproductive tract rejuvenation are essential. It is generally related to Vāyu symptoms of nervousness, insomnia, depression, and anxiety. Vāyu-reducing foods, drinks, and lifestyle are required, along with aloe vera gel, myrrh, ṣhātāvārī, saffron, kapikachhū, and āṣhwagandhā in boiled milk. Chyavan prāśh is another good tonic.

Pitta: Symptoms include anger, irritability, impatience, hot flashes. Pitta-reducing habits are followed, along with aloe vera gel, ṣhātāvārī, and saffron in boiled milk.

Kapha: Symptoms include heaviness, fatigue, lethargy, tendency towards overweight and water retention. Herbs include pippalī, ginger, and guggul.

Dysmenorrhea
(Difficult menses, often with cramping)

This is generally a Vāyu condition. Vāyu: Symptoms include spasms, uterine dryness, bloating, gas, or constipation. Suggested herbs include musta, ṣhātāvārī, guggul, aloe vera gel, myrrh, red raspberry, turmeric, and jaṭāmāṃsī. Warm sesame oil is poured over or applied to the lower abdomen. Sesame oil and ṣhātāvārī are used as a douche.

Pitta: Congestion develops from stagnant blood obstructions, with burning and diarrhea. Herbs include brāhmī, musta, turmeric, and saffron. The latter two can be boiled in milk.

Kapha: Congestion develops from stagnant blood obstructions, with edema or phlegm (congestion). Hot herbs are used, such as pippalī vachā, guggul, myrrh, and ginger.

Leukorrhea/prolapse
(Abnormal vaginal discharges)

When the natural acidic nature of the vagina is not healthy, bacteria, fungi, or protozoa will develop. It usually results from Kapha-excess mucus, antibiotics, excess sex, infections, venereal diseases, and lack of cleanliness. Therapies focus on the excess, not the bacteria. Sour douches of vinegar or yogurt are most useful, along with acidophilus tablets. Kapha: Herbs include aloe powder, ginger, and pippalī taken with honey. Other useful herbs are red raspberry, ṣhātāvārī, lotus seeds, and guggul.

Pitta: Symptoms include yellow color, foul odor, bloodiness, and burning. Herbs include aloe powder, kaṭukā, and bhūāmalakī. For internal use only, aloe vera gel, turmeric, and maṇḍiṣṭhā are advised.

Vāyu: Symptoms include brown color, stickiness, dryness, and severe pain.

Hysterectomy

The removal of the uterus creates hormone imbalances, devitalization, imbalanced metabolism (leading to weight gain), emotional imbalance, and insecurity.

Vāyu: Air increases, causing ungroundedness and anxiety.

Pitta: Symptoms include anger, irritability, and heat.

Kapha: Symptoms of fatigue, sentimentality, weight gain, and congestion can develop.

Immediately after surgery, turmeric and arjuna are taken to promote healing. Therapies include reproductive and hormonal tonics like ṣhātāvārī, aloe vera gel, saffron, chyavan prāśh; brain tonics, such as brāhmī (or brāhmī ghee), bhṛṅgarāj, and jaṭāmāṃsī are recommended.

Note: Most of the conditions pertaining to the female reproductive system are related to hormones. The main cause of hormone-related diseases is life style and diet.
In our modern society, food is produced in larger quantities in the shortest possible time. To achieve this end, a variety of growth hormones and chemicals are used to develop these products. Processed foods that are loaded with hormones and chemicals create a serious imbalance in the body’s own rate of growth and hormonal system. A large number of the hormones and chemicals used to fatten animals are female hormones. Thus, when foods containing these chemicals are ingested, they wreak havoc with hormonal balance in the female body.

Many of the problems caused by eating animal products can be solved if organic animal products are taken. However, Ayurveda still cautions about the subtler karmic implications from eating animals.

**Ayurvedic Obstetrics (Childbirth)**

Discuss in this section are the Ayurvedic principles of conception, pregnancy, embryology (the development of the fetus), and delivery. Scientifically minded readers will see some amazing parallels between what is known today through modern medicine and technology and what was known intuitively more than 5,000 years ago. Procedures for pregnancy, mantras, foods, and abhyanga (a type of massage) are also discussed.

**Embryology**

The Soul (âtman), based on past life actions (karma), enters healthy semen (šukra) and ovum (ārātava), forming an embryo. The embryo is formed by the subtle elements ether (ākāsha), air (vāyu), fire (tejas), water (ap), and earth (prīti). All five elements are contained in both the semen and ovum. Later, the soul or âtman enters the embryo.

Males are developed when there is more semen (aY chromosome, thus producing XY chromosomes). A female fetus is created when there is more ovum present (X chromosome, thus producing XX chromosomes). Vāyu divides the semen and ovum into many parts, giving rise to many embryos (i.e., fertilization of more than one ovum). The best chance for healthy offspring will occur when the female, 16 years old or over, mates with a male who is over 20- to 25 years old, and both people are healthy (i.e., none of the three doshas are vitiated).

The Charak Samhitā notes that the child receives from the ovum, their skin, blood, flesh, fat, umbilicus, heart, liver, spleen, kidneys, bladder, rectum, stomach, colon, anus, small intestine, and organ membranes. Derived from the semen are the hair, nails, teeth, bones, veins, ligaments, arteries, and reproductive fluid. Factors derived from the ātman (soul) are the taking of birth, life span, Self-realization, mind, senses, intake and excretion, stimulation and essence of the senses. Other factors include shape, voice, complexion, desire for happiness and sorrow, likes and dislikes, consciousness, courage, intellect, memory, egoism, and efforts.

Wholesome food and life-style form a healthy fetus. This produces healthy rasa (plasma) in the women that is necessary for both her life and the production of the fetus’ growth, strength, satisfaction, plumpness, and enthusiasm. The wholesomeness of the mind is also essential, since the mind connects the soul to the physical body. The factors that the mind gives the embryo are conduct, likes and dislikes, purity, memory, attachment, and detachment. Other factors include valor, fear, anger, fatigue, enthusiasm, sharpness, softness, seriousness, and stability or instability. The more sattwic the mind, the more predominant the positive qualities. Thus, the embryo is formed from various factors. (Charak Samhitā: Sharīr-asthāna, Ch 4, verse 6,7,10-13)

Doshas are healed with herbs described earlier (e.g., ashwagandhā, śkatāvarī, and ghee, which build the semen and ovum (šukra dhātu). Additionally, the female organ is cleansed using herbal uttarabastis (vaginal douches). Healthy semen is white, heavy, unctuous, sweet, copious, and thick like honey or ghee. Healthy menstrual blood is noted by its not staining a cloth after it has been washed.
Preparation and Conception

When a couple desires to conceive, the following procedures are followed. At the first sign of menstruation, for three days, the woman is advised to think only good thoughts, avoid bathing and dressing up, reduce her weight, and avoid sexual activity. She is also advised to sleep on a hard bed and take meals (in small portions) consisting solely of milk and small barley for purification of the alimentary tract. On the fourth day, she bathes, and along with her husband, dresses in white.

They adorn themselves with flower garlands and should feel attracted towards one another. A woman becomes fertile following menstruation and fresh blood is formed in the uterus. It is said that if a couple wants a male offspring, to conceive on an even day; and for a female child, on an odd day. These days are counted from the first day of menstruation. (Additionally, there are many sacred rites that can assure conception of a healthy male child with good qualities. (See Charak: Šhārirasthāna Chapter 8 Verse 10-14; and Āṣṭāṅga Hridayam: Šhārirasthāna Ch 1, verse 37-38)

“The couple who have pure šhukra and ārtava (semen/ovum) are healthy and in love with each other...indulge in oleation, purificatory therapies, and nourishing enemas. The male uses milk and ghee with sweet, ojas-building herbs. The woman uses sesame oil, black gram, ovum building, and Pitta-increasing herbs.” (Āṣṭāṅga Hridayam: Šhārirasthāna Ch 1, verse 18a - 20a)

The bedroom should be clean and filled with pleasant aromas. The man ascends the bed with his right leg first; and the woman with her left leg. A woman is advised to lie on her back to keep the three doṣhas balanced in her uterus. There is a special mantra recited by the husband, the “Ahirasi sutam”

“O Lord, you are the procurer, you are the life, you are present everywhere, may Dhātā bestow on me good, may Vidyātā bestow the divine radiance, may Brahman, Brahaspati, Viṣṇu, Soma, Sūrya, Aśhwini-twins, Bhaga, Mitra, and Varuna grant me a valiant son.”

Male offspring were highly prized in ancient times; the prayer can be changed to replace “son” with “child.”

Other mantras found in the Rik Veda are chanted by a priest, including, “Viṣṇuryāṇi Kalpayatā” (May Lord Viṣṇu fulfill her desire in the womb).

“May Lord Viṣṇu prepare the womb. May Lord Tvastr make the respective forms. May Lord Prajāpati spray the sperm. May Lord Dhātri protect your wife’s womb.”

Cohabitation then occurs with affection and cheerfulness. Afterwards, the woman is sprinkled with cold water.

Lifestyle During Pregnancy

The woman is advised to take various herbs to nourish herself and the fetus, including brāhmi, gudūchī, and ghee boiled with milk. The herbs are also worn as a talisman and held by the wife. The wife is looked at affectionately, attended to by her husband and attendants who give her all the wholesome foods she wants, especially butter, ghee, and milk.

Many factors may impair the pregnancy or cause abortion. Thus, she should avoid, excess sexual activities, exertion, excess sleep or staying up late, sitting on uncomfortable or seats that are too high, and walking in high heels. Grief, anger, fear, strong emotions, suppression of natural urges and desires, fasting, long walks, pungent, hot, constipating and hard to digest foods, laxative herbs, and wearing red are also avoided. Other habits to avoid include staring into deep pits, wells, or waterfalls, drinking alcohol, eating meat, sleeping on her back, and disobeying elder women. She is also advised not to undergo pañcha karma (until the eighth month), excessive uncomfortable travel, excessive or irritating noises.

Many activities of the parents can cause harm to their newborn child. Both husband and wife cause these troubles before conception (i.e., foods, lifestyle habits). During pregnancy, the actions of the woman mainly cause these unhealthy results through her foods and lifestyle. Of course external factors can also influence her health.
Activities Causing Diseases in the Child

Harmful Activity and the Results in the Child
1. Constantly sleeping on her back. Result: umbilicus twists around the neck of the fetus.
2. Sleeping in the open air or traveling alone at night. Result: mental illness.
4. Excessive cohabitation. Result: rudeness, lacking will.
10. Alcohol addiction. Result: thirst, poor memory, fickleness.
18. Addiction to astringent tastes. Result: gray complexion, constipation, gas, distention.

Wholesome Therapy During Pregnancy

<table>
<thead>
<tr>
<th>Month</th>
<th>Therapy</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>cold milk</td>
</tr>
<tr>
<td>2</td>
<td>boiled milk with sweet tasting herbs (e.g.)</td>
</tr>
<tr>
<td>3</td>
<td>boiled milk with honey and ghee</td>
</tr>
<tr>
<td>4</td>
<td>milk with 12 grams of butter</td>
</tr>
<tr>
<td>5</td>
<td>ghee</td>
</tr>
<tr>
<td>6</td>
<td>(sweet) herbal ghee (e.g.)</td>
</tr>
<tr>
<td>7</td>
<td>same as 6*</td>
</tr>
<tr>
<td>8</td>
<td>milk, easily digested grain broth, and ghee</td>
</tr>
<tr>
<td>9</td>
<td>medicated oil enema, oleation of uterus and genital tract, daily body oil abhyaṅga **</td>
</tr>
</tbody>
</table>

* During the seventh month, the fetus causes pressure on the chest, leading to itching and burning sensations. Therapy: To relieve this condition, eat 12 grams of butter, boiled with sweet herbs. Breasts and abdomen are anointed with sandalwood paste (herb powder and water), musta, manjishthā, and triphala. A gentle oil abhyaṅga (massage-like) is given. Small quantities of sweet foods are to be taken every 3 to 4 hours to alleviate Vāyu. Fats and salt should be avoided.

** In the ninth month, abhyaṅga is done to soften the placenta, pelvis, waist, and the sides of the chest and back; to expel gas, for easy elimination of urine and stools; to soften skin and nails; to give strength and enhance the complexion; to create an easy delivery of a healthy child.

If the right side of a woman’s abdomen is more elevated, and she first gets milk in her right breast, prefers things using her right side, longs for masculine activities, and dreams about them., it is said that she will give birth to a male child. If the opposite features are noticed, including more feminine characteristics, desires to dance, play, or sing, enjoy aromas, and flowers, she will give birth to a female.

Before the 9th month, a special room or apartment...
ment should be constructed for the woman. Pleasant aromas, colors, foods, and herbs are placed in the room. At the onset of the 9th month, female relatives and midwives attend to the pregnant women in the apartment. Auspicious days and times, favorable moon and constellation positions determine when sacred fire rites for peace and good fortune should be performed by bráhmanas (priests). The priests use mantras, grass, food, water, and cows in the ceremonies.

Impending Delivery Signs

The Āyurvedic scriptures suggest that either on the day before or on the day of delivery, the expectant mother exhibits will show signs of fatigue, looseness of the abdomen and eyes, heaviness in the lower parts of the body, loss of appetite (or taste), and increased salivation. She may feel pain or discomfort in the thighs, waist, abdomen, back, heart region, bladder, groin, and vaginal tract. Other symptoms include tearing pain, pricking, pulsating, and fluid discharge, followed by the onset of labor pains, discharge of fluid from the womb, and increased frequency of urination.

Once these signs are experienced, she observes auspicious rites, holds masculine-named fruit, is given an oil abhyaṅga and a warm bath. Following this, she drinks thin, easily digested grain soup, with ghee. Then she lies on a hard bed, with legs bent. Her body, especially the lower belly, is continuously rubbed with warm oil. Her female attendants console her as well. Some authorities suggest that she inhale herbal snuff, including cardamom (elá), vachá (calamus), and chitrak. This promotes an easy delivery by helping the fetus detach from the upper belly region and move to its lower region.

Once the fetus has detached from the heart region (upper abdomen), labor pains will increase and the fetus will have turned. The woman should lie on a bed. Mantras are then recited in her ears by one of her attendants.

“May the five elements, Viśhnu and Prajāpati always protect you, the pregnant one, and help the delivery of the child. O auspicious one, may the delivery take place without any distress, either to you or your child, who has the brilliance of the divine warrior [Kartik], and be protected by Kartik.”

The attendants console her, advising her not to strain when there are no labor pains, as it causes difficult breathing, cough, enlarged spleen, and wasting diseases. When labor begins, she is advised to increase pressure slowly and gradually. When the child appears, the women announce the delivery and the gender of the baby to give the new mother relief, joy, and help her regain strength. She is then fanned, sprinkled with water, and drinks water as well.

Post-Partum Therapies For New-Born Baby (Bālopacharaniya Ahyāya)

Immediately after birth, the baby’s skin is cleansed using rock salt and ghee. Then, to relieve the fatigue of its birth, the baby is anointed with (medicated) balā oil. Finally, two stones are hit together at the root of the baby’s ears and a sacred hymn is chanted into its right ear by the father or mother:

“You have been born from every organ of the body and mind’s heart (hṛídaya) of your parents. You are we in the form of a (son/daughter); may you live for a hundred years. May you attain long life. Let the stars, the quarters, nights, and days protect you.”

After the child settles down, the umbilical cord is tied with a thread 4-finger’s width above the navel, then severed. The cord is fastened around the baby’s neck (without causing harm). The umbilicus is next massaged with kushthā oil and then given a bath with a decoction of tree barks with milky sap or water boiled with fragrant herbs. The water can be boiled with silver or gold in it as well.

A cloth soaked in sesame oil is placed over the baby’s head while the baby is fed an herbal sweet (e.g., brāhmí, vachá, shāṅk puśhpí, haritaki, āmalaki, ghee, raw honey, gold). The dose is no more than that which fits in the baby’s palm. This confection will stimulate the development of intelligence, long life, and strength. Prayers for the baby to develop these qualities are chanted while the baby eats.

The baby is made to vomit the uterine fluid by eating ghee mixed with rock salt. Then religious rites are performed for the baby.
Breast Feeding

The milk of the mother is not considered ready for nursing for the first 3 or 4 days after delivery owing to the dilation of the milk duct orifices. Thus the child is fed the juice of dûrva mixed with honey and ghee (quantity the size of the child’s handful), 3 times a day for the first 3 days. Mantras or prayers for the baby’s protection, health, intelligence, and longevity are recited over the meals.

On the 2nd and 3rd days, the baby is given ghee with white kanṭkāri (or ginseng—aralia qinquefolia) for all three meals. On the 4th day, the child eats only two meals (morning and noon). In the evening, mother’s milk is given from the right breast after squeezing a little bit of the milk out; reciting a mantra over the breast. A pitcher of water impregnated with mantras is kept near the child’s head and the baby licks some fresh butter. This procedure is followed before all nursing meals. Hereafter, the baby nurses twice a day.

A mantra is recited over the breast as follows, “O beautiful women, may the four oceans of the earth contribute to the secretion of milk in your breasts for the purpose of improving your baby’s physical strength. O you with a beautiful face, may the child, reared on your milk, attain a long life like the gods made immortal from their ambrosia drinks.”

Should the mother be unable to breast-feed, two wet-nurses or women who can breast feed, substitute for the mother. These women should be affectionate, healthy, observing celibacy, of the same dosha as the mother, eating foods and living a lifestyle in accordance with their dosha, and have children of their own.

Breast Milk

Breast milk can become deficient as a result of grief, anger, fasting, and exertion. Happiness, love, nutrition, and rest increase breast milk. Milk, dûrba, and fennel, also increase breast milk. If breast milk is not available, the child can drink cow’s or goat’s milk boiled with the 5-herb group known as hrisva pañchamūl (brihati, kanṭkāri, gokṣhura, śāliparṇi, and prisnaparṇi).

Breast milk diseases occur from eating before the last meal is digested, eating unsuitable or incompatible foods, irregularity and excess of meals and habits. Other causes include regularly ingesting of salty, sour, pungent, and stale foods; mental and physical stress, staying up late, taking naps after lunch, and excess mental work. Further causes include suppressing and forcing natural urges, ingesting meat, fat, and wine; lack of exercise, injury, and anger. Other causes include weakness or wasting due to illness. The channels carrying milk cause eight forms of disorders.

Symptoms:

Vāyu causes abnormal tastes, excess froth, and roughness. Pitta causes abnormal color and malodor. Kapha causes oiliness, sliminess, and heaviness.

1. Vāyu affects the taste of milk, causing slow growth and weight loss.
2. Vāyu, churning the milk, produces excess froth that causes difficult milk flow. Upon drinking this milk, the child will develop a weak voice and will retain urine, stool, and gas. Vāyu headaches or colds with mucus (coryza) are also common.
3. Vāyu dries up the unctuous nature of the milk, causing the child who drinks it to becomes debilitated.
4. Pitta, causing abnormal coloration of milk (e.g., blue, yellow, black), will create a poor complexion, sweat, thirst, diarrhea, constant fever, and no desire to drink from the breast in the child.
5. Pitta causes the milk to spoil, giving the child who drinks it anemia and jaundice.
6. Kapha makes the milk too oily; and the child...
drinking it develops vomiting, abdominal distention, salivation, sleepiness and exhaustion, difficulty breathing, cough, excessive discharge, and a pervading sense of darkness.

7. Kapha causes the milk to become slimy. The child will salivate, develop swollen face and eyes, and become dull.

8. Kapha causes heaviness of the milk, causing heart disease.

**General Milk Cleansing**

The mother or wet-nurse is first oiled and fomented, then undergoes emesis with a neem, calamus, and kuṣaj decoction. After resting, eating, and digesting her food, she is massaged with oil. Then the woman is purged with a haritaki and/or triphala decoction with raw honey. Afterwards, she follows her Āyurvedic diet. This cleansing prepares her for nursing. Cleansing foods include rice, barley, cane sugar, vegetable soup, green legumes, lentils, made with neem, āmalaki, trikuṭa, and rock salt. Herbs include guḍūchī, ashwagandhā, and ginger.

**General: Vāyu:** Daṃhūl decoction is drunk for three days. Thereafter one drinks Vāyu-reducing medicated ghee, followed by beer foam to lubricate the body. A mild purgative is then given, followed by enema and sweat therapy. The woman then eats cedar, cardamom, ajamodā mixed with ghee and rock candy.

**Pitta:** Mother and child both drink a decoction of guḍūchī, šhatāvari, neem, sandalwood and cedar. Alternatively, they can take a decoction of triphala, mustā, bhūdāmalaki, and kuṭakā. Ghee can be taken with these herbs. Pitta-reducing purgatives, abhyānṣa (massage-like), and lepa (body pastes) are also required.

**Kapha:** The child licks ghee mixed with powder of licorice and myrrh, or myrrh and pippali. Madanaphal is made into a paste with honey and applied to the mother’s breasts and baby’s lips. This will easily cause the baby to vomit (thereby removing excess Kapha). The mother should follow emetic therapies discussed in Chapter 7. After emesis, mother and child drink a decoction of cedar, kuṭaj, and tagara and follow a Kapha-reducing food plan. The mother follows the post-vamana food plan in Chapter 7.

**Tridosha:** This is a difficult disorder to heal. First mother and child practice emesis described above for Kapha. Herbs include vachā, licorice, turmeric, ginger, cedar, myrrh, mustā, and guḍūchī.

Children are by nature more Kapha from drinking milk and ghee. Thus, if emetics (for vomiting) are needed, mild herbs and doses are given without oleation (oil) therapy (normally required for adults). Children that only nurse or those that nurse and eat solid food are made to vomit after they are content from drinking breast milk. Children who no longer breast feed, first drink peyā (thin gruel—see Chapter 7) with ghee until sated, before making them vomit.

Enemas are given to children when purgative therapy is required (for adults) to heal a disorder. Nasal therapies (pratimarṣhā), purgation and other required therapies are given only to the mother.

A paste of pippali and raw honey or paste of dhātaki and āmalaki is applied to the ear lobes of the child.

**Specific Milk Therapies**

1. **Abnormal taste:** One drinks Kaṅchanar, licorice, vachā (calamus) and khadir mixed in warm water. Paste of šhatāvari, triphala, and kūr is applied locally on the breasts, allowed to dry and then washed off. This purifies the milk.

2. **Frothy:** A paste of ginger, bilva, daṃhūl, and šhatāvari with warm water is drunk. The mother or wet nurse takes a decoction of ginger, guḍūchī, nāgkeśar, dhātaki, lotus seed, and vachā to alleviate milk defects and apply barley, wheat, and mustard paste to the breasts.

3. **Rough/Dry:** One drinks milk or ghee with šhatāvari, wild yam, vidārī kand, ashwagandhā, and balā. Paste of trioṭatu, priyaṅgu, and āmalaki is applied to the breasts for purification.

4. **Abnormal Color:** A paste of maṇjīṣṭhā, āmalaki, śhatāvari, neem, and kulattha (horsegram) is taken with cold water. Apply a paste of hibiscus petals on the breasts. When it dries, milk is taken out.
5. **Foul Odor**: One takes a paste of *triphalā*, turmeric, and calamus with cold water. Alternately, the mother or wet nurse takes *haritaki* and *trikatu* with honey to remove malodor from the milk. Other therapies include eating a wholesome diet. A paste of *mahiśthā*, sandalwood, neem, *bibhītaki*, and sarsaparilla are applied to the breasts.

6. **Oily**: One eats a paste of *musta*, *trikatu*, *daśhmūl*, *nāgkeśhar*, and *priyāngu*. Rock salt with warm water is used to purify the milk.

7. **Slimy**: Persons drink a decoction of *haritaki*, *musta*, ginger, *vachā*, and *karañj* to purify breast milk.

8. **Heavy**: One drinks a decoction of *gudūchī*, *neem*, *triphalā*, *motha* (fenugreek), *patha* (*cissampelos pareira, linn.*), and ginger, or a paste of *pippalī*, *balā*, ginger, *chitrak*, ginger is applied to the breasts for purification.

All diseases require mild doses. Except for emergencies. Purgatives are strictly avoided.

**Additional Ceremonies**

On the sixth night rites are offered to protect the child from evil spirits. Parents and relatives of the child stay awake all night making sure the baby remains in a pleasant frame of mind. Certain herbs are placed around the birth room to protect the baby, and broken rice and mustard grains are spread throughout the house. For the next 10 days, a fire ceremony (*yajña*) is performed throughout the day.

At the end of the 10th day, other ceremonies are performed. The baby is anointed with sandalwood. The baby is also given two names by a priest, after proper ceremonies. The names are chosen, based on the constellation (*nākṣhatra*) the child is born under, and the family name.

If the family name starts with a

“*g, gh, jh, dr, drh, d, dh, b, and bh*”,

and ends with a

“*ya, ra, la, va, sha, sa or ha,***”

the name relates to the past three generations and is a famous name. A name with an even number of letters may also be given.

In the first 10 to 12 days after childbirth, the women attend to the wife, and kind and pious people are entertained in the house. Music, food, and drinks are provided for all to enjoy.

The baby always wears auspicious amulets and herbs, such as *brāhmī* and *vachā*, on its hands, neck, and head. These bestow long life, intelligence, memory, health, and protection. During the sixth to eighth month, a ceremony is conducted to for the punching of the earlobes.

A baby should not be frightened or threatened, even if disobedient, because spirits can take possession of a frightened baby. Medicated ghee made with *brāhmī*, *vachā*, *kuahtha*, and myrrh bestow voice, intelligence, memory, and long life and protect against sins, evil spirits, and cures insanity from possession by spirits.

**Weaning (Stanyāparaṇa)**

Once the baby’s teeth begin to appear, a gradual weaning from breast milk begins. Cow’s or goat’s milk are easily digestible foods and are gradually begun.

Sweet balls made with raw honey, parched rice paddy and sugar candy develop a content baby. *Bilwa* and *elā* are given to kindle digestion. A nutritive drink (*tarpaṇa*) is made with *dhātakī*, parched rice paddy and cane sugar stops diarrhea.

**Healing Childhood Diseases (Bālāmaya Pratihedha)**

**Nonverbal Communication**

A child may constantly touch (sometimes press hard) on its diseased parts or organs when ill. When another person touches that area (even gently), the child will cry.

**Head Disorders**: If any head disease occurs, the child cannot raise or move its head and its eyes will remain closed.

**Heart**: Biting the tongue and lips, difficult breathing, and clenching fists.

**Abdomen/Colon**: Constipation vomiting, biting mother’s breast, intestinal gurgling, gas, bending the back, urine and stool retention, discolored complexion, and abdominal distention.
Bladder/Genitals: Urine retention, thirst, pain, frightened look, and occasional fainting.

Systemic Disease (i.e., throughout the body): The child will cry constantly and cannot be consoled.

Therapies

Herbs used for specific disorders (discussed throughout the book) are taken in small quantities by the nursing mother. The child will receive the herbs through the milk. After the first month of the child’s life, a pinch of herbs is also given along with ghee.

For children nursing and also eating foods, herbs are taken with food as well as given to the mother (dose: several pinches of herbs). When children are only eating food (and no longer nursing), herbs are given as decoctions, but not given to the mother (dose = 1/16 teaspoon).

Dosing Details: From birth to one month, herbs should be taken with milk, honey, syrup or ghee, the amount of two rice grains. Then each month the size is gradually increased by two grains in size until the child is one-year-old. Thereafter the child takes about 20 grains or 1/16 of a teaspoon until age 15.

Elixirs: These herbs improve the health, strength, intellect and longevity of the child.

Nursing: Ghee cooked with a decoction of white mustard seeds, vachā, apāmārga, shtāvāri, brāhmaṇa, pippali, kuśthā, myrrh, and rock salt.

Nursing and Food: Ghee cooked with a decoction of licorice, vachā, chitrak, pippali, and triphala.

Food (no nursing): Ghee cooked with a decoction of brāhmaṇa, dāshmūl, milk, tagara, black pepper, vidangā, honey, and drākṣa (medicated grape wine).

[Dosage details and therapeutic applications as per the Ayurvedic Encyclopedia.]

Diseases of Growing Teeth (Dañtobheda Roga)

Ayurveda notes that all diseases can be caused by the eruption of new teeth, but especially fever, diarrhea, cough, vomiting, headache, conjunctivitis, herpes, and styes. The whole body can experience pain. Therapies are followed according to the dosha(s) involved. Therapies are the same as adults, only doses are much less.

Medicated ghee with vachā, bhrīhati, laghu-pāthā, kaṭukā, cane sugar, milk, and raw honey are excellent promoters of healthy growth of teeth.

For all diseases arising from newly growing teeth, balā, atibalā, bilva, dhātaki, and the watery portion of yogurt are used. For fever, diarrhea, difficult breathing, jaundice, anemia, and cough, cedar, pippali, bhrīhati, and dill are used; these herbs also promote strength and a healthy complexion. Once teeth have completely grown in, all associated diseases subside.

If the child is born with teeth or develops the upper teeth first (sadañta janma), a propitiatory rite is performed, money is donated to priests and prayers are offered to Naigamesha (the protector of children).

Oversleeping During the Day (Bāla Šhoṣha)

Excessive napping, drinking cold water or drinking Kapha-excessed breast milk causes the child’s plasma tissues (rasa dhātu) to become blocked by Kapha. This results in loss of appetite, excess nasal mucus, fever, cough, emaciation; greasy and white face and eyes develop.

Herbs to heal this condition include myrrh, vachā, pippali, bhrīhati, kākolī, musta, vāsāk, dhātaki, and āmalaki mixed with honey and ghee. Licorice, pippali, tālispatra, sandalwood, and myrrh eliminate emaciation. Abhyaṅga (massage-like) and bath include medicated oil of vachā, tagara, and sesame oil.

Vomiting

General: Kadira, arjuna, tālispatra, kuśthā, and sandalwood mixed with ghee and boiled in milk. After Nursing: Herbs include kaṇṭkārī, ginger, and raspberry.
Tālukanṭaka
Kapha becomes increased in the palate muscles, and the skull becomes depressed at the palate region. The baby develops an aversion to food, has difficulty suckling, and passes watery stool. Babies become thirsty, develop irritations in the mouth, eye pain, vomiting, and have difficulty holding their necks straight.

Therapies call for pressing a paste of ginger, myrrh, and honey onto the palate. The paste of haritaki, vachā, kushtha, and honey are taken with breast milk to heal this disorder.

Rectal Ulcer (Guda Vraṇa)
Sweat or the sticking of feces causes an excess of blood and Kapha that gives rise to an ulcer. The ulcer is copper-colored with itching and is associated with secondary complications in the rectum. It is also called Mātrikā dośha, Ahipūtana, Priśhtāru, Gudaktuṭa, and Anāmaka.

The mother’s breast milk needs to be purified with Pitta- and Kapha-reducing herbs. Herbs used for Pitta ulcers (Chapter 16) are boiled and then cooled, mixed with honey, and used as a drink. The rectum is bathed by sprinkling of triphala decoction and by the application of dry triphalā powder. If redness and itching are severe, blood-letting is used.

Mud-Caused Disorder
(Mrit Bhāskana Roga)
If the child has eaten mud, medicated ghee with musta, punarnavā, and bilwa are licked by the child.

Nursery
The child’s room should be clean, beautiful, light, without drafts (air entering only on one side), and without pets. It should be comfortable and properly prepared for the season (i.e., blankets in the winter, air cooling in the summer). Antiseptic aromas like guggul, frankincense, and cedar are burnt to fumigate the room and fabrics. The child is given talismans of jewels, and herbs to wear. There should be a variety of toys of many colors and sounds. The child should not be frightened or disciplined.

Miscarriage
Traditionally it was believed that girls under age 16 and boys under age 25 involved in conceiving a child were more likely to have a miscarriage or have a child with weak organs. The signs of impending miscarriage are pain in the uterus, bladder, waist, groin; and bleeding.

To prevent miscarriage, the person immediately receives cold baths, cold water spraying, and medicated plaster, followed by drinking boiled milk with licorice and ashwagandhā. If there are unusual movements of the fetus in the womb, one drinks milk boiled with white lotus (puñḍarika), white water lily (kumuda), and licorice.

Fetus displacement causes pain or spasms, burning, excessive discharge of blood or retention of urine and stool. When the fetus shifts from place to place it eating easily digested meals (when she is hungry). She also receives an almond oil abhyaṅga (massage-like) and is then tightly wrapped in cloth and given Vāyu-reducing herbs. This helps to prevent an imbalance of Vāyu in her abdomen, stretch marks, and to help return the belly to its normal size. These therapies continue for 5 to 7 nights, then a nourishing therapy begins. She is served various herbs and foods to build her immune system and increase the flow of breast milk. Herbs include white musali, śatāvari, brāhmaṇī, amalaki, saffron, milk, ghee, and sesame oil. She remains under care for 1 1/2 months, until she begins her menstrual cycle.
causes abdominal swelling. In both cases cooling and soothing therapies are required.

For pain: Boiled milk with licorice flower and kaññkārī mixed with cane sugar and honey is drunk.

For stool retention or distention: Boiled milk with asafoetida, salt, garlic, vachā is mixed with raw honey and cane sugar and drunk. Other conditions follow therapies discussed in their respective chapters.

In the event of a miscarriage, herbal emmenagogues are used to cleanse the uterus, including aloe vera gel, myrrh, turmeric, and mañjīṣṭhā. This therapy continues for 1 to 2 weeks. Rest is essential to recover from the loss.

Childhood Planetary Influences
(Grahākriti-Vijñānan)

There are 9 diseases of infancy exist related to the 9 planets (graha), Skandā-graha, Skandā-pasmarā, śhakuni, Revati, Putanā, Andha-putanā, śhita-putanā, Mukhamandikā, Naigameśha (pritigraha).

Causes: These diseases result from improper breast feeding, poor hygiene, cruel treatment, and a poor spiritual environment. During these times the planetary (evil) spirits enter the child.

Symptoms:
Skandā graha: Swollen eyes, distorted facial features, aversion to breast milk.
Skandā-pasmarā-graha: The child’s body emits a bloody smell, one eyelid becomes motionless. It has a frightened look, clenches fists with slight moans, rolls the eyes, is constipated and subject to fainting fits, convulsive leg and hand jerks, foaming mouth, yawning, passing gas while excreting stool and urine.
Śhakuni: Loose limbs, body odor.
Revati: The child is filled with terror, secreting ulcers or vessel eruption with burning sensation all over the body (which eventually develop pus and burst of their own nature). The child will have a reddish face, green stool and urine, deep yellow or dark brown complexion, fever with an inflamed mouth, bruising pain all over the body, and will frequently rub the nose and ears.
Putanā: Loose limbs, troubled day or night sleep, loose stools, body odor, vomiting, goose bumps, thirst.
Andha-putanā: Aversion to breast milk, develop dysentery, cough, hiccups, vomiting, fever, a discolored complexion, swollen skin, and will always lie face down.
Śhita-putanā: Constantly frightened and startled, excess shivering, comatose sleep, constant diarrhea, body odor.
Mukha-mandikā: Incessant crying, intestinal rumbling, emaciation, shiny, swollen lines of the face and body, fearful, large appetite, net-like abdominal veins, a urine-like odor.
Naigamesha-graha: Frothy vomit, bent over, anxious, crying loudly, gazing upwards, emaciation or fever, body odor, fainting.

If a child appears stupefied, with aversion to breast milk, constant fainting spells, and full development of all symptoms, the situation is grave and not healable. When symptoms are milder or of more recent origin, healing is possible.

Origins of the Nine Planets (Grahas)
[Grahotpatti-Adhyāya]

The nine presiding deities (of the nine infant diseases) are ethereal. They were created by the gods Agni, Mahādeva (Śhiva), the goddess Krittikā and Umā, for guarding the newborn god, Guha. Newborns need to be guarded for approximately 40 days. The female deities were created from the essence of the goddess Gangā, Umā, and Krittikā.

The Naigamesha graha has the face of a sheep and was created by the goddess Pārvati as the friend and protector of the child Guha.
Skandapasmára was created by Agni (the fire god). He is as bright as fire, and a constant companion of the god Skandá. He is also known as Kartik and Vishakha. Skandá, born of Šhiva and Párvati, is also known as Kumára (lit. a child, viz., of Šhivaji). Skandá is known as the Divine Warrior, the ensurer of Divine love.

The deities of the nine childhood diseases asked Skanka how they will survive. Skandá looked to his father, Šhiva for the answer. Mahādeva answered,

‘Gods, men, and animals live under the principle of give and take; they are linked by the bonds of service to one another. The gods minister to the needs of humans and animals by ruling the seasons of the year and by controlling the rain and air.

‘Humans return the favor by propitiating the gods through meditation, prayer, offerings. All services and their compensation between the gods and humans are complete, so there is nothing left for you. Therefore, your means of sustenance will be in the life of an infant. It is true that this form of compensation will be tainted with the tears of the anxious and haggard parents.’

‘Thus, the children of the families in which the gods, ancestors (Pitris), the Brāhmans, pious, preceptors, elders, and guests are not properly worshipped, respected and served, where the rules of cleanliness and virtues are not observed, when the family members do not make daily offerings to the gods and donate money and food to the less fortunate, and those who eat food that belongs to others, are the proper persons whom you can strike with impunity, and by your malefic influence, cause them these childhood diseases.

‘It is your duty to see that the payment of the parents’ iniquities appears in their children. The parents will be forced to worship you and give you offerings, to return the childrens’ health. Thus, you will have ample sustenance.’

The nine grahas (planetary deities) accepted these words. These childhood diseases are difficult to heal. When disease is caused by Skandá, the most dreadful of all the planets, there may be permanent damage, even if the child is healed. If a fully developed disorder occurs from any of the other planets, the disease will be incurable.

This planetary section may sound less scientific and more mythological. For this reason, it may be more difficult to believe, or at least, harder to understand. Simply put, to prevent childhood diseases (and all diseases), live ethically, virtuously, cleanly, and spiritually according to your own path. Be kind, generous, charitable, gentle, and always make time to meditate or pray according to your own spiritual beliefs.

Therapies

General: The child should be kept in a clean and purified room, and massaged with ghee. Mustard seeds are spread on the floor and a mustard oil lamp is constantly lit. Cardamom, sesame and barley, and sandalwood are constantly placed in the fire with garlands of flowers. Mantras are also constantly recited, “Reverence to thee, lord of the fire, honor to thee, goddess Krittikā, obeisance to thee, lord Skandá, reverence to thee, lord who has cast this malefic effect. In deep respect and humility, I beseech your favor. May my child be rid of this disease, make (him/her) strong and healthy again.”

Skandá-graha:

Herbs: Decotions of bilwa, ashwagandhā, balā, cardamom, yogaraj guggul, and other Vāyu-reducing herbs are sprinkled on the child’s body. The same herbs, along with sesame oil, guæúchí are used to massage the body. Ghee cooked with cedar and frankincense is mixed with milk and ingested.

Offerings: Mustard seeds, vachá, frankincense, cedar, ghee are burnt and the smoke is used to cover the child’s body. Bilwa, gudūci, and anantmūl are strung together and worn as a necklace. The person taking care of the child bathes in the night (chanting the Gāyatrī mantra). They pray to lord Skandá for three consecutive nights, offering red flower garlands, saffron or rose incense, grains, and rice. Bells are rung.

Mantras: Daily prayers to Skandá (the Divine warrior) are said,
“May the eternal, changeless Skandā, the receptacle of all energies gained by austerities, fame, valor, or vital energy be favorable to thee (the child). May almighty Guha, head of the army of the gods, planetary lords, and destroyer of their enemies, protect thee from all evils. May he who is the son of the supreme, whose mothers are Gangā, Umā, and the Krittikās give thee health and comfort. May the beautiful god who pierced with a single shaft right through the heart of the mountain Krouncha and who is effulgent with red rays of his own divine person, smeared with red sandalwood paste and decked with the garland of red flowers protect thee from all perils.”

Skandā-pasmāra Pratiṣṭhedha:
A bilwa leaf decoction subdues Vāyu. Sprinkling with this decoction is useful. An oil decoction of bilwa root with herbs from the sarvagandha group (i.e., aromatics) neem, and guðūchī is pasted on the child’s body.

Fumigation: Mustard seed, vachā, and ghee are burned around the body of the child. Twigs of guññūchī and bilwa thorns are strung on a necklace and put around the child’s neck. Anantmūl, sandalwood, guggul, and tulsi aromas are used. Whoever is caring for the child should bathe nightly and meditate to Skandā, the ruler of Mars, for three successive nights in the inner area of the child’s house. The bath water should be purified by reciting the Gāyatrī Mantra

\[ \text{Aum bhūr bhuvaha swaha; Tat savitur waryenam; Bhargo devasya dhī mahī; Dhiyo yo nah prachidayāt} \]

Red-flower garlands, red flags, and red oils (e.g., kumkum) are offered in prayer. Fresh barley and rice are also offered. Bells are rung and sacred fires are lit with 3, 7, or 10 pourings of ghee.

**Mantra**: Daily recitation protects the body from this malefic planet. “May Skandā, the eternal and changeless deity who is the receptacle of all sorts of energies produced by austerities, fame, valor or vital energy be propitious to thee. May almighty Guha (the commander-in-chief of gods and planets) protect thee from all evils. He is the destroyer of the enemy of the gods. May he who is the son of the supreme deity, the god of the gods, and who acknowledges the exalted motherhood of Gangā, Umā, and the Krittikās, give thee health and comfort. May the beautiful god who pierced with a single shaft right through the heart of the mountain Krouncha and who is effulgent with red rays of his own divine person smeared with the paste of red sandalwood and decked with the garland of red flowers protect thee from all perils.”

Skandāpasamāra-Pratiṣṭhedha:
A decoction of bilwa is sprinkled over the body. Medicated oils of the sarvagandhā herb group (i.e., aromatics) are smeared on the body. Ghee cooked with milk and a decoction of the barks of kshīri trees, and herbs from the śhatāvari, ashwagandhā, and licorice are made into a paste and are eaten.

The child’s body is rubbed with vachā and hing paste. Fumigation with the aromatic herbs (i.e., bilwa, sandalwood, guggul). A bracelet of sandalwood, tulsi, rudrakshā, or anantmūl is worn by the child. The child’s caretaker, observing a fast, sits in a ditch and offers milk and grains (food stuff). The child is bathed at a crossroads while a mantra is recited:

“O thou, the trusted and beloved friend of god Skandā, O Skandā-pas-māra, O thou ugly-faced one whom the world knows by the epithet of Visākha, may good befall this child in distress.”

Shakuni-Pratiṣṭhedha:
The child’s body is sprinkled with a decoction of kapittha and āmra (mango). An oil decoction, using sweet and astringent herbs, is used to anoint the body. Plasters of madhuka, upala, priyaṅgu, mañjiśthā, and sarsaparilla are pasted on the child.

Herbs and foods discussed in the ulcers section and the fumigation described above for Skandā-graha are also used here. Śhatāvari, nāgadanti (heliotrope), kaṇṭkāri, lakṣhmāna, and vrihatti (Indian nightshade) are worn as a charm by the child.
Skandā, the ruler of Mars is meditated on by the practitioner in a beech arbor. He is offered huskless sesame seeds and flower garlands. The child is bathed in the arbor as discussed under Skandā Graha. Medicated ghee used for Skandā Graha is also used.

Flowers are offered to Skandā, and a mantra is recited,

“May the ever down-looking sharp-beaked, keen and farseeing-eyed goddess (Shakuni is decked with a variety of ornaments) and who traverses the ethereal sky in her flight, be propitious to thee. May the brown-eyed, fierce-looking, huge-bodied, large-bellied and spike-eared Shakuni, who strikes terror into the hearts of people with her terrible voice, be pleased with thee.”

Revati-Pratis hedha:
A decoction of ashwagandhā, sarsaparilla, punarnavā, and both sahā and vidārī kand are sprinkled on the child’s body. Medicated oil of kuśthā, guggul, and khus-khus are anointed on the body. Medicated ghee cooked with lotus, dhātaki, and ashwagandhā, ṣhatāvari, and licorice herbs are taken internally.

Burnt kulattha (horse gram), powdered conch shell (ṣhank bhasma), and herbs from the sarvagandha group (aromatic herbs) are applied as a plaster. The child’s body is fumigated morning and evening with barley, yava-phala (barley). A necklace is made for the child from varuna, neem, or nirguṇḍi.

The planetary ruler of this disease is Revati, who is meditated on in a cow barn by the practitioner. White flowers, milk, and boiled rice should be offered. The child and nurse are both bathed in the junction of rivers. A mantra is recited:

“May the goddess Revati, of dark complexion, who is clad in brightly colored clothes, with garlands of multicolored flowers, and is anointed with various aromas and with oscillating earrings, be pleased with thee. May the goddess Revati, who is tall, drooping and terrible looking, and who is the mother of many sons be always propitious to thee.”

Putanā-Pratis hedha:
The child is washed with a decoction of the barks of varuna, pāribhadra, and ḍispōtā. Medicated oil made with a decoction of vachā, brāhmi, and kuśthā is used to anoint the child’s body.

Ghee is cooked with kuśthā, khadira, sandalwood, licorice, ṣhatāvari, and ashwagandhā. Cedar, vachā, kuśthā, hiṅg, and aromatic herbs are used to fumigate the child’s body. A bracelet made of wild licorice other aromatic herbs is worn by the child.

The ruler of this planetary disease, Putanā, is meditated on in a lonely room. Offerings include boiled rice and sesame butter. They are placed on a saucer and covered. The child is bathed with the water used with the offerings.

The mantra recited is,

“May the slovenly shag-haired goddess, Putanā, who is dressed in dirty clothes and who loves to haunt lonely places, preserve this child. May the fierce-looking frightful goddess, who is as black as a dark rain cloud, who loves to haunt lonely and dilapidated human dwellings, and whose body gives off filthy odors, protect the child from all evils.”

Andha-putanā-Pratis hedha:
A decoction of bitter trees (i.e., neem or chirāyatā) is used to sprinkle on the child’s body. Wine, rice vinegar, kuśhā, and haritāla should be used with medicated oil. Medicated ghee is made from a decoction of pippali, ashwagandhā, ṣhatāvari, vidārī kand, licorice, and raw honey (added after cooking).

A plaster of aromatic herbs is applied to the child’s body. The eyes are soothed with cold water. Fumigation is conducted with aromatic herbs. The child wears a necklace of ṣhimbi, anatāmūl, mango, neem, and other aromatic herbs.

The practitioner makes an offering of food at the cross roads or inside the house. The child and nurse are bathed with a decoction of aromatic herbs. The following mantra used chanted:

“May the dreadful, brown-colored, bald-headed goddess Andha-putanā, wearing red-colored clothes, be pleased to save this child.”
Śhita-putanā-Pratiśhedha:
A decoction of kapittha, bilwa, and bhallātaka are used to sprinkle on the child’s body. Musta, cedar, kūṣṭhā, and aromatic herbs are used as a medicated oil. Medicated ghee is made with three parts of a decoction of the herbs rohini, khadira, pañcāsā, arjuna bark, and one part milk. Neem, licorice bilwa, and mango are used for fumigating the child. Gunja (wild licorice), tulsī, sandalwood, and other aromatic herbs are worn as a bracelet by the child.

The ruler Śhitaputanā, is meditated on, and offered rice and mudga (mūngdal) (cooked together). Wine is also offered. The child is bathed near a river, pond, or pool. The mantra recited is,

“May the goddess Śhita-putanā, who is fond of rice and mūng (mudga), who delights in drinking wine, and who resides by the side of rivers, preserve thee.”

Mukha-mandikā-Pratiśhedha:
A decoction of kapittha, bilwa, vamśha lochana, jayanti, erand, and pātalā are used to sprinkle on the child. Oil and ghee (in equal parts) is cooked with the juice of bhringarāj, aśhwagandhā, and ṣhatāvari and anointed on the child’s body. Medicated ghee is made with daśhmūl and milk.

Fumigation with vachā, kūṣṭhā, and other aromatic herbs and mixed with ghee is also offered. The ruler is offered food in a cow barn. The child is bathed with water that the mantra was recited over. The mantra is,

“May the beautiful and blessed goddess Mukhamandikā, who wears ornaments, who can assume different forms at will and who resides in cow barns, preserve thee.”

Naigamesha-Pratiśhedha:
A decoction of bilva, achnimantha (clerodendron p. or premna integrifolia), sarvira (sarsaparilla), and whey are sprinkled on the child’s body. A medicated oil is made with priyāṅgu, anantamūl, and ṣhata-puṣhpa (fennel) with yogurt whey and anointed on the child. Medicated ghee is made with madhura herbs, daśhmūl decoction, and milk.

The child wears the same bracelet advised for Skandāpasmāra. White mustard seed, vachā, hiṅg, kūṣṭhā, parched rice, bhallātaka, and ajamodā are used for fumigating the child’s body. Huskies sesame seeds, garlands of flowers, and various foods are offered to Naigamesha, the preserver of the child, at the base of a banyan tree on the sixth day of the fortnight. The child is bathed there also.

The mantra recited is,

“May the far-famed god, Naigamesha, the preserver of children, who has a goat’s face with moving brow and rolling eyes and who can assume different forms at will, preserve the child.”

Male Reproductive System (Punster)

Defective Semen

Cause: Excess sex or sex at the wrong times, masturbation, exercise, unsuitable foods, eating an excess of rough, bitter, astringent, salty, sour and hot foods, old age, anxiety, grief, suspicion, fear, anger, exorcism, emaciation from disease, suppression of natural urges, and wounds can lead to the derangement of doṣhas and tissues. This can reach the semen-carrying channels, causing semen defects.

Semen is considered normal when it is oily, viscous, non-slimy, sweet, non-burning, and white.

Symptoms: Defective semen is frothy, thin, rough, discolored, slimy, malodorous, combined with other tissues and premature.

Vāyu: Air afflicts the semen causing frothy, thin and rough, semen that is difficult to ejaculate (impotence).

Pitta: Fire affecting the semen is blue or yellowish,
very hot, malodorous, and burns when ejaculated.  
**Kapha:** Water obstructs the passage of semen making it slimy.

**Excessive Coitus, Injury, Wound:** Bloody semen develops.

**Suppression of Urges:** This causes Vāyu to obstruct the passage of semen, making it difficult to ejaculate, feel knotted, or ejaculate prematurely.

**Therapies:** Herbs with the properties of aphrodisiacs are used, such as śilajīt, śatāvarī, āshwagandhā, kapikachhū, and vidārī-kand. For bleeding, red raspberry, śatāvarī, musta, mañjīṣṭhā, gotu kola, aloe vera gel, and ḫṛṅgarāj are used. Pitta-reducing foods, drinks and lifestyle are advised.

**Vāyu:** Herbs include śatāvarī, āshwagandhā, kapikachhū, vidārī-kand, sesame seeds, and almonds. Non-oily enemas are also used.

**Pitta:** Śatāvarī and balā are used.

**Kapha:** Pippalī, arjuna, and triphálā are suggested.

**Foods:** Ghee, milk, barley, rice, and wheat are advised.

### Impotency (Vīryalpata)

**Causes:** Loss or deficiency of semen and penile strength and senility.

**Defective Seed:** This results from ingesting cold, rough, mixed, incompatible, uncooked or insufficient food, fasting, grief, anxiety, fear, terror, and sexual intercourse. Other causes include exorcism, suspicion, deficient plasma, dosha excesses, exertion, faulty application of pañcha karma, and impaired semen. These conditions are associated with pale complexion, weakness, low vitality, erection difficulty, heart problems, anemia, bronchial asthma, jaundice, exhaustion, vomiting, diarrhea, colic, fever, and cough.

**Penile Weakness:** This results from ingesting excess sour, salty, heavy, incompatible and unsuitable foods, drinking excess water, or overeating pastries. Other causes are irregular meals, meats, excess yogurt or milk, weakness from illness, coitus with a female child, not in vagina, with lust, during menses, or female tract malodor. Further causes include a defective tract, excessive discharge, chronic illness in women, with animals, not washing the penis, and injured genitals.

**Senility:** Old age often causes diminished semen related to a deficiency of the seven tissues, not using aphrodisiacs, gradual loss of strength, energy, motor and sensory organs; poor nutrition, physical exertion, and mental exhaustion. This results in depleted tissues, debilitation, poor complexion, and poor resistance to disease.

**Deficiency:** From excess mental work, grief, fear, anxiety, envy, curiosity, intoxication, agitation, habitual rough and emaciating diet and herbs, fasting, or insufficient amounts of plasma-foods by weak persons. The diminished rasa causes deficiency in other tissues (dhātu). This results in low resistance to disease and can be life-threatening.

**Therapies:** General

**Excess Sex, Dosha Imbalance:** Enemas, ghee, semen-promoting herbs, such as śatāvarī, āshwagandhā, balā, and kapikachhū are suggested.

**Exorcism:** Spiritual measures are used.

**Impotence:** Therapies should be administered in this order: unction, fomentation, and oil purgative (e.g., castor oil). Next, a proper meal should be eaten. Later non-oil enemas and oil enemas are used. Non-oil enemas include the herbs, musta, patha, guḍūchī, balā, punarnavā, mañjīṣṭhā, prīshindernī, and kaṇṭkārī. The best oil enema to use is śhi goål oil. The ingredients of śhi goål oil are black pepper, hiṅgu, saffron, and viola (cotton plant seed) herbs with Spanish jasmine oil. A sustained enema containing mastoid herbs is also suggested. Lastly, semen-promoting herbs such as śatāvarī, āshwagandhā, balā, and kapikachhū are taken. The oil enema promotes strength. Eating proper foods gives strength and energy. In the same way, oil enemas restore strength and energy to the local area and to the whole body through colon absorption.
Loss of penile strength: Anointing the genitals with oil, sprinkling or blood-letting is used. Persons take sesame oil, ghee, castor oil purgatives and enemas, then non-oil enemas. Lastly, semen-promoting herbs, such as śhatavāri, aśhwagandhā, balā, kapikachhū, and āmalakī are ingested.

Senility & Semen Deficiency: Therapies include unction and fomentation, oil purgatives and enemas. This is followed with ghee and semen promoting herbs, such as śhatavāri, aśhwagandhā, balā, kapikachhū, guggul, śhilājit, and sesame or castor oil enemas.

Vāyu: Deficient semen. Therapies include ghee, sesame seeds, almonds, cooked garlic and onions; semen-promoting herbs, such as śhatavāri, aśhwagandhā, balā, kapikachhū, āmalakī, guggul, and śhilājit.

Pitta: Burning semen. Herbs include aloe vera gel, śhatavāri, āmalakī, milk, sugar, and ghee.

Kapha: Loss of interest in sex, obesity, excess mucus, desiring sugar as a substitute for sex. Herbs include pippali, garlic, cloves, trikatu, guggul, and śhilājit.

Enlarged Prostate (Vāṭāśṭhilā)
(see also Chapter 18)
Causes: This results from aging, excessive sexual intercourse, and suppression of ejaculation.

Symptoms and Therapies:
General: Gokṣhura, aśhwagandhā, and śhilājit are advised.

Vāyu: Symptoms include low back pain, low energy, and constipation. Therapies include Vāyu-reducing foods, cooked garlic and onions, balā, kapikachhū, guggul, gokṣhura, and aśhwagandhā.

Pitta: Symptoms include infection, swelling, fever, and dark yellow or red urine. Therapies include Pitta-reducing foods, gokṣhura, punarnavā, aśhwagandhā, lemon grass, and chyavan prāšh.

Kapha: This results from water retention and excess phlegm. Kapha-reducing foods, ginger, cinnamon, śhilājit, and guggul are advised.

Venereal Diseases (Upadāṃśha)
Genital Herpes, Syphilis, Gonorrhea
Causes: External injury, lack of cleanliness, excessive sexual intercourse, or contact with a diseased vagina. Generally this is a Pitta-excess disease, involving heat in the liver. Pitta moves through the liver channels to the urogenital region. Impure blood and excess bile may clog the area, causing an accumulation of stress, anger, and anxiety.

Symptoms:
Vāyu: Dry skin, constipation, small, blackish painful and hard pimpls; low energy, and insomnia.

Pitta: Fever, thirst, red or black, swollen or painful pimpls that exude yellowish fluid; burning sensation, pimpls that discharge blood, and irritability.

Kapha: Pimpls that exude white fluid, swelling, itching, slight redness and pain, phlegm accumulates in the body.

Tridosha: Muscular tissue sprouts (resembling a rooster’s crown), developing inside the foreskin, at the junction of the glands or nearby; accompanied with pain and exudation. This is difficult to heal.

Therapies:
General: Sarsaparilla, gotu kola.

Vāyu: Vāyu-reducing foods, milk, ghee, aloe vera gel, turmeric, barberry, sandalwood, gotu kola, aśhwagandhā, śhatavāri, and balā.

Pitta: Pitta-reducing foods, raw vegetables, mūngdal, basmati rice, milk, ghee; avoiding hot spices, alcohol, sour, salty foods, sugar, and avoiding stress. Herbs to cleanse the blood and liver include coriander or
cilantro, parsley, mañjiśṭhā, musta, bhūāmalakī, gokṣhura, aloe vera gel, punarnavā, śhatāvarī, kaṭukā, and sandalwood. Sex should be reduced, and rest is required. Sandalwood and coconut oil body abhyaṅga (massage-like) is important. Purgation is also useful. Sores are washed with chitrak, turmeric, and sarsaparilla.

Kapha: Liver-cleansing herbs, such as aloe vera gel, chitrak, turmeric, with hot spices like ginger, pippali, cloves, and trikatu.

Females: Aloe gel, myrrh, saffron, safflower, and other menstrual herbs (see female genital tract section).

Tridosha: Therapies for all three doṣhas.
Immune system disorders are becoming more prevalent as modern society becomes faster paced, orients itself more toward high technology, and departs from nature’s rhythms and nutritional living. Technology itself is not an inherent evil. Rather, it is the imbalance, the overreliance or the idea of conquering nature, rather than learning to live in harmony with it, that tips the scales toward an artificial or destructive lifestyle.

Ayurveda is aware of an immune system essence or life-sap. This life-sap is called ojas, and has been discussed throughout this book. It is this sap that covers and protects the immune system from harm. Ojas can be likened to the sap of a tree. When the bark of a healthy tree is cut, the sap oozes over the cut and slowly hardens. Eventually the cut is healed and the bark grows once again. Analogously, when some foreign body attacks the immune system, the ojas or life-sap covers, protects, and eventually repairs the damage. Healthy immune systems having an ample supply of ojas can even protect the system, keeping it healthy at all times.

Many of today’s habits quickly deplete the immune system’s ojas. Excess travel, overworking to the point of burnout, eating junk food, and excess sexual intercourse—to cite a few noxious influences—all overtax the system and deplete the supply of ojas. Mental stress can also overtax the nervous system, and cause a depletion of ojas. Excess worry, fear, anger, and impatience can dry or burn up ojas. Thus, immune system disorders are caused by both mental and physical lifestyle factors.

In contrast to these ojas-depleting life-styles, Mother Nature, being all-providing, has provided various foods, herbs, colors, gems, and mantras that have ojas-building properties: organic milk and yogurt, ghee, whole cane sugar, maple syrup and raw honey, almonds and sesame seeds are all natural foods that are known to build ojas.

The gold ash formula, Survana Vasant Malti is excellent for all immune disorders—1 pill in the morning with 1/2 tsp. honey. For extreme immune weakness (e.g., AIDS) a second pill can be taken in the evening. In rare cases, some heartburn may occur. For this, avipattikar churna is used as needed.

Dairy: Milk is drunk after it is boiled and cooled. Whole sugars and ghee are added to the milk. The milk is drunk early in the morning or just before bed (without other foods). Yogurt water (lassi) is drunk with meals or between meals.

Nuts/Seeds: After a few almonds are soaked overnight, the skin should be peeled before the nuts are eaten. Sesame seeds, in the form of tahini (sesame butter), are easy to digest.

Herbs: Ashwagandha and Shatavari are two common ojas-boosting herbs. Cardamom or cinnamon may be added to aid digestion of these heavier herbs.

Gems: Diamonds and yellow stones such as citrine boost ojas in the body.

Colors: These balance physical health by blanching mental health. Gold strengthens the immune system and ojas.

Aromatherapy: Aromas like lotus, rose, frankincense, and sandalwood help to boost ojas while calming the mind.
Mantras: The best mantra is the one given by one’s personal spiritual guru (guide). Since many people do not have such an opportunity, Ayurveda offers mantras that heal the mind and body. Aum, Ram, and Klím increase ojas.

Mental Peace: The health of the mind affects the health of the body: shiro dhārá (warm oil flow on the head) relaxes the mind, nerves, and immune system, providing individuals with a profound state of rest. In this state, deep-seated stresses and diseases may be released.

Spiritual Lifestyle: Reading scriptures, listening to spiritual music, helping others, meditating, eating properly, and working at a job one loves are examples of life-styles that heal the mind and body and boost ojas.

HIV/AIDS

In an ancient Ayurvedic text, Mādhava Nidān, written around 700 A.D., the author, Mādhavakara foretells a disease that will come to India. From its description, we know it as HIV/AIDS. Its cure was said to be shilājit.

Causes: The main cause is deficient life-sap (ojas), which causes an extremely weakened immune system. When one has sufficient ojas, the HIV virus cannot develop. Ojas is lost or diminished by excess sex, improper diet, junk food, drugs, excess worry, thinking, and insomnia.

Symptoms: Vāyu and Pitta are primary factors, but Kapha may present symptoms of congestion and lung disorders.

Vāyu: Weakness, low energy, nerve disorders, constipation, anxiety, worry, fear, dry skin, vertigo, palpitations, and nervous system disorders, such as neuropathy.

Pitta: Blood, skin, and liver problems; nervous system disorders caused by heating, burning, diarrhea, fever, anger, impatience, and low energy-burnout. An inflamed tongue (oral candida/yeast).


Therapies:

1) The main herb suggested in Mādhava Nidān is shilājit (tridoṣhic—for all doṣhas). It boosts the immune system (ojas) and is antiviral.

2) Vāyu/Immune boosting herbs. Śhatāvari, ashwagandhā, kapikachhū and chyavan prāsh build the ojas and balance Vāyu.

3) Pitta reducing herbs.
   A) Blood purifiers—gotu kola, mañjishthā, turmeric.
   B) Liver cleansers—gentle herbs are used if Vāyu is also high (i.e., weak or emaciated). They include gotu kola, bhringarāj, musta , and sandalwood (antibacterial/antiseptic). When persons are strong but still have infections, purpura (or other skin disorders), then stronger liver herbs, such as bhūmalakī and katukā, may be administrated.
   C) Gokṣhura may be used to treat burning or infections of the urinary tract. It is also good for seminal debility and nerve disorders.
   D) Herbal antibiotics like guädúchí and turmeric can also be used to treat infections.

4) Kapha-reducing herbs. Hot spices are used to treat congestion.

5) Antiviral herbs. In small doses, or when mixed with Vāyu-reducing herbs, jasmine is a gentle antiviral herb. Shilājit also has antiviral properties, but is not used if the uric acid count is high.

A Vāyu- or Pitta-reducing diet and lifestyle are required; spicy, sour, bitter, and astringent tastes are not recommended. Foods that are wholesome, pure (sattwic), and ojas-building are used (e.g., sesame oil and seeds, almonds, chick-peas, boiled milk, yogurt/water, and ghee). Sesame oil should be applied externally. Brāhmī and sandalwood oil should be
applied on the head. Šhiro dhārā is efficacious in relaxing the nervous system and boosting the immune system. Sex is also to be avoided because it drains the body of ojas.

Ojas-boosting mantras include Aum, Śhum, and Śhrīm. Yellow stones, moonstone, and pearl all increase ojas.

Thrash:
Coriander or fennel (1/8 tsp.) between meals.

Epstein-Barr Virus/ Chronic Fatigue Syndrome
Western medicine describes Epstein-Barr Virus (EBV) (Chronic Fatigue Syndrome) as a ubiquitous herpes virus related to B-lymphocytes and the nasal and pharynx cells. Āyurveda suggests that this low-grade infection is caused by a depleted immune system, as discussed earlier in the introduction to this chapter. Western medicine suggests that primary EBV infection occurs in people of all ages. Fifty percent of children under the age of five may possibly carry EBV, but it is almost always in a dormant stage.

In the past decade or so a pattern of EBV has been seen in adults, ages 20 - 40. The symptoms include fatigue, low-grade fever, mild thinking dysfunction, and lymphadenopathy (lymph node inflammation that can lead to diseases related to the lymphoid system).

Although EBV is sometimes called Chronic Fatigue Syndrome, the symptoms are not always the same.

Therapies: Generally, this is viewed as a Pitta excess, often caused by burnout and overwork. Āyurveda recommends a two-fold therapeutic approach.

1) Immune-boosting herbs that do not aggravate Pitta (e.g., śhatāvari, śhilājit).

2) Pitta-reducing herbs to reduce infection and virus, and cleanse the blood, liver, gall bladder, spleen, and lymphoid system (e.g., mañjīṣṭhā, turmeric, bhūāmalakī, kaṇukā, yellow dock, and bhṛṅgarāj).

A Pitta-reducing diet and lifestyle are also essential for healing and rejuvenation.

Fibromyalgia
This is another condition that has become prevalent in more recent years. Therapies include yoga postures, Šhiro dhārā, abhyaṅga, mahānārāyan oil for pain, and survana vasant mālti (gold) pills as an immune booster. Other herbs include śhatāvari and aśhwagandhā. This condition takes a long time to heal.
Chapter 25
Metabolic System
Edema, Tonsillitis, Gingivitis, Dental Abscess, Goiter, Hypo/Hyperthyroid, Gout, Thirst

Edema (Śopha or Śotha)
Non-Inflammatory

Causes: General causes occur from increased doshas. All three doshas are involved in the development of all three types of edema (Vāyu, Pitta, and Kapha), yet the predominating dośha determines what dośha should be balanced. Specific causes result from debilitating diseases, fasting, sudden overeating, or unhealthy foods. Other causes include eating foods that are hard to digest, fatty, heavy, hot, sharp, cold, salty, or from excessive use of diuretics or elimination therapies, leafy vegetables that are penetrating or too hot. Drinking water to excess, oversleeping, lack of sleep, eating mud, excess yogurt, dry meats, and uncooked foods also cause edema. Further causes include over-exertion, long distance walking, excessive travel, and eating mutually contradictory foods (e.g., fish and milk).

It may also develop from difficult breathing, cough, diarrhea, hemorrhoids, enlarged abdomen, menorrhagia, and fever. Other causes include simultaneous vomiting and diarrhea resulting from indigestion, undigested food remaining in the stomach, vomiting, pregnancy, herpes, and anemia. This can also be caused by other diseases improperly tended to, lack of exercise, irregular delivery, abortion, or miscarriage.

External causes result only when the superficial skin layer is afflicted by injury.

Development: Edema is either organic or traumatic and may pervade the body or remain localized. It may be hard and wide, raised, or knotted/glandular.

These conditions will cause Pitta, blood, and Kapha to enter the outer channels and obstruct the circulation channels (Vyān Vāyu). This causes localized swelling in the skin and muscles. There are 9 types of edema: Vāyu, Pitta, Kapha, Vāyu/Pitta, Vāyu/Kapha, Pitta/Kapha, Tridośha, external (two causes: trauma/injury, and poison).

When the doshas are in the chest, they produce upper body swelling. When they are found in the urinary bladder, the lower body swells; in the middle of the body, the middle swells. Dośhas found throughout the body cause the whole body to swell. When it occurs in the throat or palate, edema remains localized.

Premonitory Signs:

Fevers, burning sensations, dilated veins at the site of edema, heaviness.

Symptoms:
General: Heaviness, appearing and disappearing (i.e., unstable or variable); swelling, rising temperature, thinning vessels, hair standing on end, discoloration of skin on the extremities.

Vāyu: Swelling moves from place to place, is dry with rough hair; reddish or black; thin, constricting, pulsating, tingling, pricking, puncturing or cutting pains, or a lack of sensation. Swelling quickly rises and subsides and spreads to other parts. Can subside by massage with fatty and hot materials. It will be mild at night and severe during the day. May also be mildly burning or tingling. There may be numbness. When the skin is pressed the swelling disappears, but when the finger releases from the skin, the swelling
rises again.

**Pitta:** Black, pink, yellow, or reddish white swelling with copper-red hair, malodorous, quick swelling, and subsiding. First appears in the middle of the body with thirst, burning fever, perspiration, sweating, thirst, giddiness, toxicity, and dizziness. Persons wanting cold things have painful diarrhea.

**Kapha:** Itchy swelling, yellowish-white hair and skin, hard, cold, oily, smooth, firm, and thick. It is associated with excessive sleep, vomiting, and weak digestion. Pressing and releasing fingers from the swelling leaves an indentation (i.e., the skin does not rise). This is known as “pitting edema.” Edema is slow to appear and heal and swells more at night. When pricked, it exudes slimy fluid. Other symptoms include heavy limbs, localization of the edema. Touch and warmth are pleasing to the person.

**Tridosha:** Symptoms of all three doṣhas appear simultaneously.

**Trauma:** Results from cutting, splitting, hitting, banging, being in a cold breeze or sea breeze. It spreads from place to place, is hot to touch, blood-red color. Other Pitta symptoms pertain.

**Poisons:** Causes include bites, claws, contaminated things, feces, urine, semen, poisonous trees, wind, gas, and smoke. It is soft, moveable, drooping, quickly rising, burning, and painful.

*Recently occurring edema without secondary complications can be healed.*

**Therapies:**

If undigested food toxins (āma) have caused the edema, then fasting and laxatives are first suggested. When food is taken, it should only be fresh and wholesome. It is important to avoid dried vegetables, heavy and burning foods and drinks, naps, sexual intercourse, sweets, alcohol, and fried foods. Take cane sugar and fresh ginger (equal quantities—totaling 125 mg.) on the first day. Increase the dose by 125 mg. daily for 10 days. Continue to take this amount for 1 month. When this recipe is digested, take boiled milk, and when it can be easily digested take vegetable and ghee soup. Thick barley (powder) gruel with shatāvārī, āmalaki, vidārī kand, arjuna, coriander, chitrak, and bilva are fried in ghee (1 part herbs to 2 parts ghee) and eaten.

**Vāyu:** Daśmūl, punarnavā, haritākī, pippali with boiled milk.

**External therapies:** This includes 2 or 3 drops of daśmūl and mahānārāyan oils ingested and/or applied externally to the edema. The oils may also be cooked with cardamom, musta, pippali, and coriander. They may also be applied as a paste (lepa) and massaged into the skin. Afterwards, a warm bath with vāsāk, musta, and sandalwood is useful.

**Burning and pain-** daśmūl oil and paste.

**Pimples and burning-** licorice, musta, sandalwood, vidāngā, neem, chitrak, triphalā, and daśmūl as oil and paste.

**Vāyu and constipation:** Nirūha enema and castor oil, ghee, and cane sugar before meals. If circulatory blocks, poor digestion, or anorexia exist, fermented barley drinks are essential.

**Vāyu/Pitta:** Triphalā, musta, sandalwood, arjuna, licorice, ginger, black pepper, turmeric, guḍāchī, and castor oil.

**Pitta and diarrhea:** Drink 1/2 cup yogurt with 1/2 cup water; mixed with ginger, chitrak, black pepper, and pippali with raw honey.

**Pitta external therapies:** Sandalwood, guḍāchī and gokṣhura are made into a paste and applied to the body. The same herbs may be cooked with oil and used for abhyāṅga (massage-like). Afterwards, a bath in warm water with sandalwood and musta is recommended.

**Kapha:** Triphalā, rhubarb, black pepper, pippali, ginger, trikatu, punarnavā, and daśmūl are ingested.

**Kapha external therapies:** Pippali paste or sand massages are useful. Water mixed with ginger may be poured on the body (or bathed in). Afterwards, one applies sandalwood oil to the body.

When edema is located in the lower part of the
body, purgation is advised. If the edema is found in the upper part of the body, emetics are used. Should edema be caused by improper oleation therapy, then dry herbs and foods are used to counterbalance this effect. For symptoms of fainting, disliking everything, burning, and thirst, boiled milk is given.

Meningitis

This results from external factors. A meningococcal virus infects the brain and membranous sheath of the spinal cord. This disease was not present during ancient Vedic times. It is difficult to heal. It is called “brain edema” and is caused by Vāyu and Kapha. All three doshas become deranged. This is a very serious condition.

Therapies: The best herbs include jaòámáò¤hí, gotu kola, vachá, chitrak, tríkatu, small cardamom, pippali, and punarnavā. They are ingested, used as aromatherapy, and nasal oils, to evacuate the head from the excess doshas. Also useful are shiro dhārā and shiro bastī.

Quinsy or Throat Edema (a Vāyu/Kapha disorder); may develop into meningitis.

Therapies: Herbs to heal this condition include tríkatu, daśhmūl, jaòámāò¤hí, and guggul.

Tonsillitis (Bidālikā)

When edema occurs in the throat it is called bidālikā or tonsillitis. The swelling causes redness and burning, impairs the breathing, and causes great pain. This is a Pitta/Kapha condition. If the swelling surrounds the entire neck, it is very serious.

Therapies: The same therapies as quinsy are used. Other herbs include kañchanar, triphalā, and tríkatu.

Palatal abscesses (Tālu vidradhi)

This is an abscess with burning, redness, and oozing in the throat. It is caused by all three doshas, then dry herbs and foods are used to doshas.

Therapies: Herbs include sitopaladi, kañchanar fainting, disliking everything, burning, and thirst, guggul, and also general treatment of Vidradhi is boiled milk is given. Followed (see Chapter 16 on abscess and sinus).

Acute superficial glossitis (Upajihvikā)

This condition is located in the back of the tongue (Kapha/Vāyu), whereas sublingual abscesses or adhijivikā (caused by Kapha) are found on the bottom of the tongue.

Therapies: Herbs used include tríkatu, guggul, licorice, kūt, and vachā.

Gingivitis (Puakuṣha)

This is caused by excess blood and Pitta. The condition is an inflammation of the gum muscles.

Therapies: Herbs used include sesame oil, elā (cardamom), licorice, and cane sugar.

Dental abscesses (Danta-Vidradhi)

This is an inflammation in the muscles around the teeth. It is caused by excess Kapha and blood in that area.

Therapies: Herbs include turmeric, small cardamom, chestnuts, kayaphal. The best herb is badradanti.

Goiter (Galaganda)

This is a single swelling (cyst) in the throat. When a chain of swellings around the lower neck (i.e., necklace-shaped) develops it is called cervical adenitis or...
gandamālā. Both diseases can be healed. However, if they are associated with chronic rhinitis (pīnasā), chest pain (pāṛṣhvā śālā), bronchitis, vomiting, and fever, then they are incurable.

Therapies: Herbs include kañchanar, guggul, sitopaladi, trikatu, and vachā (calamus). Other therapies include emesis and purgation to eliminate the doṣhas from the body; therapeutic smoke inhalation, and fasting. If the swelling is in the mouth, then the herbs are made into a paste and rubbed onto the swelling from inside the mouth.

Hyperthyroidism
(Graves’ Disease falls under this category.)

Symptoms of hyperthyroidism include enlarged thyroid, nervousness, hypersensitivity to heat, palpitations, fatigue, increased appetite, weight loss, tachycardia, insomnia, weakness, diarrhea or frequent stools; and difficult breathing. It is caused by all three doṣhas, but mainly Pitta.

Therapies: Kañchanar guggul is the main herb used. Other herbs include triphalā and trikatu.

Endemic Goiter: Symptoms include an enlarged thyroid gland with almost no function. It begins subtly. Persons can develop dull facial expression, hoarseness, slow speech, puffiness, intolerance to cold, drooping eyelids, sparse, coarse, and dry hair. Other indications are dry, scaly skin, weight gain, poor memory, psychosis, constipation, carpal tunnel syndrome in wrists and ankles. Further symptoms include slow reflexes, menorrhagia, mild anemia, difficult breathing, umbilical hernia, slow bone growth.

This is a Vāyu disorder, usually found in iodine-deficient areas as endemic goiter. It is often found in persons living in land-locked, mountain areas, where there is no iodine from the sea salt and fish. Iodised salt is used as preventive therapy. Hot spices, such as trikatu, pippali, and ginger, are useful.

Hypothyroid
Herbs include trikatu, shilājit, and iron and mineral ashes (abhrak and mūkta bhasmas)

Thyroid Therapies
For all thyroid conditions: Irish moss (insufficient hormones), trikatu, yogaraj guggul (Vāyu), kaishore guggul (Pitta) or pure guggul (Kapha). Mustard oil can be applied externally on the throat.

Granthis (hard, small, benign tumors)
These tumors are caused by excesses of any of the doṣhas. If they occur in the muscle tissues, they are large swellings. If they occur in the fat (medas), they are painless, oily, and movable. If surrounded by bleed vessels, they pulsate.

Therapies: Surgery is recommended. If very young or very old persons have large and rough tumors in the pelvic area, abdomen throat, or in any vital organ, surgery is not advised. Cancer and (large) tumors are treated like hard (small) tumors (see Chapter 22).

Alaji
This is a painful eruption that is copper-colored and emits a discharge from the mouth.

Therapies: Include āmalakī, śatāvari, and turmeric.

Edema between the skin and nails
(without ulceration)
This form of edema is caused by excess muscle tissue (māmsa) and blood. It is called whitlow or charmanak-hántara śhotha.

Therapies: Herbs used include guggul, triphalā, vidāṅga, ginger, and black pepper.
Cysts in the armpit after fever
These are painless, difficult to touch and are expansive (called vidārikā). It is caused by vitiated Vāyu and Kapha.

Therapies: Include dašhmūl, guggul, and trikatu.

Therapies for Alajī, charmanak-hāntara, and vidārikā suggest blood-letting through surgical measures.

Skin abscesses (reddish pus eruptions-viśhpatake)
These appear all over the body, along with fever and thirst. This is a Kapha/Pitta derangement.

Therapies: Herbs include punarnavā, neem, and mañjishthā.

Gout (Vāta-śhonita or Vāta-rakta)
Causes: Eating foods that cause burning during digestion, incompatible foods, excess sleep, not sleeping, improper sexual intercourse, trauma, not undergoing purificatory therapies, and cold breezes, all weaken Vāyu and blood. Aggravated Vāyu, prevented from moving in its normal path, moves in the wrong directions owing to the excessed blood. Vāyu first vitiates the blood, then causes Vāyu excessed blood diseases. This generally occurs in weak-constitution people who do not walk much. It first affects legs from prolonged sitting. Eight types of gout exist: Vāyu, Blood, Pitta, Kapha, Vāyu/Pitta, Vāyu/ Kapha, Pitta/Kapha, and Tridoṣha.

Premonitory Signs: Skin is very smooth, hard to the touch, discolored, burning, itching, debilitated, looseness of the body, throbbing, pricking, intermittent, and splitting joint pain. There is heaviness and loss of sensation. Symptoms may subside and reappear intermittently.

Symptoms: Beginning in the feet (sometimes in the hands), symptoms slowly and steadily spread throughout the body. Gout occurs in the skin and muscles, with symptoms of itching, various pains, and colors, stretching, severe burning, and heat. Later, swelling, hardness, and ulcers may occur. If not tended to, Vāyu quickly moves into the joints, bones, and marrow, causing sharp pain and curvatures of the bones and joints. Eventually, it can make persons lame in one or both legs.

Vāyu: Throbbing and pricking pain, dry swelling, black or blue color, increasing during Vāyu times and decreasing at other times. Constriction of arteries and tendons in the finger or toe joints can occur along with sharp body pain, severe joint pain, aversion to cold, stiffness, tremors, and loss of feeling.

Blood: Swelling with great pain, pricking, coppery color, tingling sensation, itching, and oozing. It does not subside with either oily or dry things such as nuts and granola respectively.

Pitta: Burning, delusion, perspiration, fainting, toxicity, thirst, sensitivity to touch, pain, redness, swelling, ulceration, and severe heat.

Kapha: Inactivity, heaviness, loss of feeling, oily and cold skin, mild itching, and pain.

Dual/Tridoṣha: Symptoms of the related doṣhas appear simultaneously.

Healing Outlook: Gout recently caused by one doṣha can be healed. When caused by two doṣhas, it is containable. Gout caused by trioṣha, that is oozing, immovable or leading to malignant nodules, cannot be healed.

Āvarana Vāyu: When Vāyu quickly spreads into the channels of the blood in the joints of the extremities, it cannot function normally. Vāyu and blood produce different kinds of pain and become life threatening.

Prāna Vāyu: Dryness occurs as a result of a lack of fat, over-exercise, fasting, eating, trauma, long-distance walking, forcing the elimination of or suppression of natural urges. It causes many diseases or symptoms including sensory organ disorders, nasal mucus, facial palsy, thirst, cough, and labored breathing.
**Udāna Vāyu:** Excesses occur by suppressing sneezing, belching, vomiting, and not sleeping; carrying heavy loads on the head, overindulging in emotions (e.g., crying, laughing). This results in diseases of the neck and head, including throat obstructions, mental disorders, vomiting, loss of taste and appetite, nasal mucus, and enlarged neck glands.

**Vyāna Vāyu:** Vyāna becomes aggravated from excesses of walking, sexual intercourse, worry, or exercise. Other Vāyu aggravations include improper exercise, eating incompatible and dry foods. Emotional causes include fear, joy, and sorrow. This causes loss of virility, enthusiasm, strength, swelling, mental disorders, fever, and paralysis of the entire body. Other developments include intermittent pain, hair standing on end, loss of sensation, skin diseases, herpess, and other systemic diseases.

**Samāna Vāyu:** It becomes excessed by eating improper or uncooked foods; foods causing indigestion; cold, too much sleep or too little sleep. This causes abdominal pains or tumors, duodenal diseases, and other intestinal or alimentary tract diseases.

(Air with toxins) causes stupor, inactivity, heaviness, oily body, poor digestion, loss of taste or appetite, lassitude, cold, swelling, and a desire for pungent, dry foods.

**Apāna Vāyu:** This is vitiated by eating dry, heavy foods, suppressing or forcing the elimination of urges, excess travel, sitting, and walking. This causes diseases of the colon, urinary or semen disorders, hemorrhoids, rectal prolapse.

Tissues (Dhātus) Obstructing Vāyu:

- **Blood (Rakta) Obstructions:** Symptoms include burning, severe skin and muscle pain, red swelling, and skin patches.
- **Muscle (Māmsa) Obstructions:** Hard swellings, oozing, hair standing on end, feeling as though ants are crawling on the body.
- **Fat (Medas) Obstructions:** Soft, oily, moveable body swellings. Healing is difficult.
- **Bone (Asthi) Obstructions:** The body is over-heated, severe pricking pain, weakness. It is relieved by massage.
- **Marrow/Nerves (Majjā):** The body parts bend, excess yawning, wanting to wrap the body with clothes, pain (relieved by massage).

**Reproductive (Śhukra) Obstructions:** Semen is ejaculated with great force or not at all, or it may not result in fertility.

**Food Obstructions:** Abdominal pain shortly after eating that disappears after digestion.

**Urine Obstructions:** Non-elimination with urinary bladder distention.

**Feces Obstructions:** Constipation causes sharp colon and rectum pains. Ingested oil or ghee is quickly digested causing gas and dry feces.

**All Seven Tissue Obstructions:** When Vāyu is obstructed by all the tissues, there is pain in the pelvis, groin, and back. Vāyu moving in the wrong direction, causes poor health and severe heart pain.

**Pitta Obstructing Prāna Vāyu:** Occurs during digestion and causes dizziness, fainting, vomiting, burning, thirst, pain, diarrhea, momentary blindness, burning in the alimentary tract from pungent, hot, sour, and salty foods, and a desire for cold things.

**Pitta Obstructing Udāna Vāyu:** Internal burning, loss of strength.

**Pitta Obstructing Vyāna Vāyu:** Burning everywhere, exhaustion, hindered movement with fatigue and pain.

**Pitta Obstructing Samāna Vāyu:** This causes profuse perspiration, restlessness, thirst, burning.

**Pitta Obstructing Vyāna Vāyu:** Yellowish feces and urine, excess menstrual bleeding or heat discomfort from increased temperature in the female and male genitalia and the rectum.

**Kapha Obstructing Vāyu:** Debility, stupor, loss of appetite and taste, vomiting, expectoration of mucus or saliva, excess sneezing and belching, labored breathing, heaviness, cold, pain. It can be comforted by pungent, hot, sour, and salty things; fasting, exercise, dry or hot foods.

**Kapha Obstructing Udāna Vāyu:** Heaviness, loss of taste or appetite, difficulty speaking, weakness, and a pallid complexion can develop.
Kapha Obstructing Vyāna Vāyu: Sharp throat, joint and bone pain, heaviness, impaired walking.

Kapha Obstructing Samāna Vāyu: Physical coldness, lack of sweating, poor digestion.

Kapha Obstructing Apāna Vāyu: Kapha in the urine and feces.

The five Vāyus become mutually obstructed or in various combinations.

Prāṇa Obstructing Udāna: Labored breathing, mucus, sharp head pain, heart pain, dry mouth.

Prāṇa Obstructing Udāna: Loss of complexion, enthusiasm, and strength.

The imbalances of prāṇa, Vāyu, Pitta, and Kapha may occur alone or together, creating an almost infinite number of diseases. Therefore, one needs to note:

1) onset of the symptoms,
2) location of symptoms, and
3) increases or decreases of bodily functions to determine causality.

Prāṇa Vāyu is the main source of life, although Udāna Vāyu is the main source of strength. When one of these symptoms is not clearly detectable or has lasted for over a year, they are difficult to heal. Therapies should begin as soon as possible to avoid secondary complications, such as abscesses, enlarged spleen, heart disease, abdominal tumors, or poor digestion.

Therapies:

General: Blood-letting is useful for burning, piercing pain and redness, numbness, itching, prickly sensation. If the disorder moves around, it is eliminated by venesection or scarifying. Vāyu doṣhas should not undergo blood-letting.

First, persons take oil (internally and externally), and a rough or mild purgative. Enemas are used frequently as well. Sprinkling, pastes, abhyāṅga (massage-like), poultice, and Pitta-reducing foods are advised.

Vāyu: Sesame oil, abhyāṅga, milk enemas with ghee, warm poultices, Vāyu-reducing lifestyle and foods, ghee, śhatāvārī, balā, kapikachhū, sugar cane, punarnavā, gudūち, daśhmūl, and boiled milk are used. Purgatives include triphalā and castor oil. Gokṣhura and pippali are also useful. (Deep-seated diseases with affected blood are treated as Vāyu excesses.)

Vāyu With Pain: Boiled milk with daśhmūl or sprinkling warm ghee removes pain. Pastes made of green lentils, rice, boiled milk, ghee, and sesame oil are applied to the body. Alternatively, sesame and mustard are applied as a poultice.

Convulsion, Stiffness, Pain: Sprinkled with ghee or grape juice and cane sugar.

Pitta and Blood: Purgatives, ghee, boiled milk, sprinkling, enema; cooling herbs—āmalaki, guđūči, gokṣhura, śhatāvārī, pittapapra. Pitta-reducing foods and lifestyle are recommended. Purgatives include triphalā and castor oil.

Burning: Sandalwood and floral essential oils mixed in water and sponged on body parts; wearing a moonstone, pearl, red coral, or a sandalwood necklace.

Burning and Pain: Barley flour and licorice or milk and ghee.

Burning With Redness and Pain: blood-letting, followed by an application of paste of dārbā, aloe vera gel, and maṇiśīthā.

Bleeding or Pus: Incision, cleansed then healed with the above Pitta/Blood measures.

Kapha: Mild emesis, mild external oil application, sprinkling, and warm pastes, Kapha-reducing diet and habits. Herbs for all these therapies include guggul, śhilājit, pippali, gokṣhura, guđūči, ginger, triphalā, calamus, cardamom, musta, chitrak, vīḍānga, vāsāk, with ghee and boiled milk.

Tridosha: Triphalā, guđūči, pippali, śhilājit, gokṣhura, and punarnavā.

Kaśore guggul is the best for all types of gout. It helps to purify the blood of cholesterol and uric acid.

Thirst (Trīṣhnā)

Causes: There are 6 causes of thirst: Vāyu, Pitta, Kapha, Tridosha, a type resulting from loss of plasma,
and those resulting from other diseases, such as TB, diabetes, fevers, and wasting. Thirst may develop from dryness at the root of the tongue, throat, palate, channels supplying water, or the pancreas.

Symptoms: General experiences include dry mouth, unquenchable thirst, aversion to food, weak voice, rough throat, lips and tongue, swollen tongue, exhaustion, nonsensical conversation, mental wandering, emaciation, debility, deafness, delusion, giddiness, or heart disease.

Vāyu: Emaciation, helplessness, pain in temples, dizziness, loss of smell, bad taste in the mouth, teary eyes, insomnia, physical weakness, thirst that is increased when drinking cold water.

Pitta: Fainting, bitter taste in the mouth, reddish eyes, constant dryness in the mouth, burning sensation, hot fumes.

Kapha: As aggravated Kapha overflows and obstructs Vāyu in the channels providing water, Kapha dries up. This results in a thorny feeling in the throat, oversleeping, sweet taste in the mouth, gas, dull headache, lethargy, vomiting, loss of taste and appetite, lassitude, and indigestion.

Tridosha: Symptoms of all three doṣhas occur.

Toxins (āma): Caused by Vāyu/Pitta. Results from fasting or starvation.

Heat Exhaustion/Cold: Thirst occurs when one contracts heat exhaustion from fire or sun, then suddenly plunges into cold water. This prevents heat from leaving the body—forcing it into the abdomen—causing Pitta thirst problems.

Food/Drink: Excess alcohol or wine or eating too much fatty foods by persons with very strong digestive fires, produces Pitta-thirst problems. Excess oily, indigestible, sour, or salty foods causes Kapha thirst.

Plasma: When plasma is reduced, one experiences dryness, fatigue, emaciation, exhaustion without exertion, and a distaste for noise.

Therapies: All types of thirst relate to the predominance of Vāyu and Pitta and plasma loss (dehydration).

Plasma Loss: Cool honey water relieves thirst as does boiled water with rock candy, barley flour, cane sugar, and honey. Soothing foods include barley sweets with honey and cane sugar, basmati rice; for all foods, add honey and cane sugar, boiled milk, ghee, avoid sour and salty foods and liquids; green lentils, and other types of lentils.

Ghee is massaged on the body. Short baths in cold water are taken, followed by drinking boiled milk with bitter herbs (e.g., chitrak, kaùkã, neem, aloe vera) honey, and cane sugar. This milk concoction may also be sprinkled over the body. Ghee may also be used as nasya (nasal massage). Paste made with āmalaki ginger, sandalwood, licorice and ghee may be applied to the heart, face, and head to alleviate thirst, fainting, and giddiness. Pastes of these herbs can also be applied to the head.

One may also gargle with milk, sugar cane, honey, and water to heal a dry palate. Drinking yogurt/water, barley with āmalaki is recommended. External thirst-relieving therapies include wet cloth wraps, gentle massage, cool baths, and wearing wet clothes. Wearing moonstones or pearls, visiting or visualizing beautiful, cool oceans, rivers or streams, imagining cool breezes, and moon bathing may also relieve thirst.

Vāyu: Soft, light cold, Vāyu-reducing herbs (e.g., śhatāvari, ashwagandhā, and āmalaki), foods and drinks, with ghee.

Vāyu/Pitta: Soft, light, cold, Vāyu- and Pitta-reducing herbs, foods, and drinks, with ghee, and rejuvenatives (e.g., śhatāvari).

Pitta: Water with sandalwood, gudūchī, cane sugar and honey, basmati rice.

Kapha: Trikatu, calamus, bitters, such as chitrak, kaùkã, neem and aloe vera, astringents, such as raspberry, and āmalaki (sours) are ingested. If thirst is related to stiffness, anorexia, indigestion, lassitude, or vomiting, emesis with yogurt, honey, salt, and hot water are used.

Triphalā: Boiled in water and allowed to cool before drinking.

Astringents, such as red raspberry, turmeric,
ämalakī, ṣhatāvarī, aśhwagandhā, brāhmī, vāsāk, aṣhoka, with ghee, cane sugar, honey in boiled milk, or barley may be taken. Alcoholism Thirst: Cold baths, then alcohol with 1/2 water, ämalakī, rock salt, aromatics, wine with 1/2 water, cane sugar and water with gotu kola. Anorexia Thirst: Thin gruel, ghee, boiled milk. Excess Intake of Fat: Thin gruel, guggul, ghee, boiled milk, cane sugar. Thirst resulting from eating heavy foods: Emesis, ghee, milk. Fainting complications: Maṇiṣṭhāṇa, gotu kola, chitrak, kaṭukā. Thirst after severe disease: Plain water is dangerous. Coriander water with cane sugar and raw honey is useful.

Although improper use of foods can lead to disease or even death, drinking alcohol additionally leads to loss of self-worth, life path, wealth, true pleasure, intelligence, and courage. Aṣṭāṅga Hṛdayam; Nidānasthāna Ch. 6; ver. 11
3 Vital Organs (Mahā Marmas)

**Definition:** There are 107 vital body parts. Of these, three organs are paramount: the urinary bladder, heart, and head. They are considered the main sites because they are the seats of the vital breath (prāṇa) and Vāyu that can cause immediate death if wounded.

**Cause & Development:** Downward moving air (Apāna Vāyu) in the colon becomes excessed from eating and drinking pungent, bitter, astringent, and rough foods, suppressing natural urges, fasting, and sexual intercourse. These actions bring about obstructions and retention of stool, gas, and urine, and ultimately cause air to move in the reverse direction.

This results in frequent and intense pain in the pelvic and heart area, abdomen, ribs, and back. Obstructions cause abdominal distention, nausea, cutting and piercing pain, indigestion, cystitis, stool retention, enlarged organ membranes, and upward-moving Vāyu (Udāna Vāyu). The stool is dry and difficult to pass. The body is rough, coarse, and cold with fever, difficult urination, dysentery, heart, and digestive disorders. Persons may experience vomiting, blindness, deafness, headache, mental disorders, thirst, internal bleeding, anorexia, and tumors. Other experiences include cough, labored breathing, facial paralysis, chest pain, cold, Vāyu mental disorders, vāta ṣṭhīlā (prostate disorders), and many other serious disorders.

**Therapies:** Oil abhyaṅga (massage-like) with sesame, mahānārāyan and paṅchagūra oils. Fomentation (moist heat) should be applied to the troubled area. Once the illness is balanced, oil and dry enemas, suppositories, purgatives, carminatives, and other Vāyu-reducing herbs are used. Suppositories are made with oil, ārikatu, viḍaṅga, pippalī, and cane sugar. Foods include barley, Vāyu-reducing (steamed) vegetables, fresh ginger, sesame oil, and ghee. Should the condition resolve, but gas and stool retention continue to exist, an oil enema is used. For hard bowels, colic, heart disease, tumor, indigestion, weak spleen, and upward-moving air; vachā, harītaki, pippalī, chitrak, and viḍaṅga are used.

Hard bowels are caused by āma, arising from stiffness, heaviness in the head and abdomen, retaining belches, and mucus. It is healed through emesis, reduction therapies, and digestive herbs.

Vital organ diseases include dysuria, diseases of the heart and head (including mouth, hair, eyes, ears, nose, and throat), and anorexia. These are discussed in detail in their respective chapters.
When each of these three sites is afflicted, various diseases occur.

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<tbody>
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<td>Heart</td>
<td><em>prāṇa, apāṇa</em>, mind, intellect, consciousness, <em>mahābhūtas</em></td>
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<tr>
<td>Head</td>
<td>senses</td>
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<tr>
<td>Bladder (Basti)</td>
<td>scrotum, raphe, vas deferens, middle of the rectum, and uterus: governs urine, and is the stabilizer of all fluid channels.</td>
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### Vāyu-Reducing Therapies

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<tr>
<td>Heart</td>
<td><em>asafoetida</em>, rock salt, sour liquid, sugar</td>
</tr>
<tr>
<td>Head</td>
<td><em>abhyaṅga</em>, sweating, poultices, ingesting unctuous items, snuff, juice pressing (in nostrils), smoke (<em>dhūma</em>)</td>
</tr>
<tr>
<td>Basti</td>
<td>moist heat, suppositories, nonunctuous enema, urethra douche, <em>bilwa</em>, <em>dūrbā</em>, <em>gokṣhura</em>, barley, turmeric, ghee, <em>śatāvarī</em>, <em>gudūchī</em>, <em>lodhra</em>, <em>balā</em>, <em>vāsāka</em>, vachā, <em>pāśhana bheda</em></td>
</tr>
</tbody>
</table>

### Organ Diseases

<table>
<thead>
<tr>
<th>Organ</th>
<th>Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heart</td>
<td>cough, labored breathing, debility, dry mouth and throat; contraction of the stomach, protracted tongue, epilepsy, insanity, delirium, vacant-mindedness</td>
</tr>
<tr>
<td>Head</td>
<td>stiff neck, facial paralysis, rolling eyeballs, confusion, cramps, loss of coordination and movement; labored breathing, lockjaw, loss of voice, muteness, stuttering, ptosis, quivering cheeks, yawning, salivation, crooked face</td>
</tr>
</tbody>
</table>
| Basti | retention of gas, urine and stool; pain in groin, penis, and urinary bladder; stiffness, spasm in the navel, lower abdomen, anus, hip; *udvarta*, phantom tumors. These three vital spots are to be especially protected from Vāyu disorders as Vāyu is the cause of the other *doshas*, and the root cause of the vital breath. The best therapy for this is *basti*.

*No other therapy equals (unctuous) enema for protecting the vital parts*  
*Charak; Si., Ch 9 v7*

### Heart Disorder (Hṛidaya)

**Therapies:** *Arjuna*, ginger, pomegranate, rhubarb, *harītaki*, *asafoetida*, black salt, barley, Vāyu- and Kapha-reducing foods and life-styles.

### Urinary Bladder (Basti)

**Vāyu:** Becomes excessive from suppressing urine. This causes retention, distress, and itching. This is called *vātabasti*. Retention results in excess *Udāna* Vāyu in the urethra. A feeling of pierced, torn, and stiffening of the urethra occurs during urination. Other symptoms include breaking pain, heaviness, cramps, extreme pain, and retention of urine and feces.

In persons who are debilitated and have roughness, Vāyu may cause the stool to be reversed in its passage and enter the urinary canal. Thus, urine is passed with feces accompanied with malodor and straining. This is called *vidvighāta*.

**Vāyu with Pitta:** Drying up the urine causes the passing of red or yellow urine, with difficulty, and burning in the pelvis and perineum.

**Vāyu with Kapha:** This affects the blood and produces a hard nodular mass in the opening of the urinary bladder, resulting in difficult urination. This condition is called *mūträgranṭhi*.

**Pitta:** When Pitta afflicts the bladder, symptoms include burning sensation, pain, and abnormal color.
Kapha: When Kapha afflicts the bladder, symptoms include heaviness, swelling, unctuous, and white and rushing urine.

Pitta and Kapha: When both these *doṣhas* obstruct the urethra, the condition cannot be healed.

External: Fast traveling, jumping, exertion, injury, and pressure may cause the bladder to bulge and remain extended, making one look pregnant. The bladder is painful, quivering, and burns. Urine passes in drops; however, if the bladder is pressed, urine passes in a stream. The bladder feels stiff with cramping. This severe condition is called *bastikundala*.

Depending on the *doṣha* causing these disorders, diuretics, enemas, and urethral douches (see Chapter 7 on *pañcha karma/basti* section) can be used.

**Head Disorders (Śhīro-roga-Vijnāniya)**

There are 11 head diseases: Vāyu, Pitta, Kapha, Tridosha, blood, wastes, parasites, *suryāvarta*, *aman-tavāta*, *ardhāvabhedaka*, Āhamkhaka.

**Symptoms:**

**Vāyu:** Violent headaches occur without cause. Symptoms worsen at night and are relieved by pressure or head fomentation (moist heat). *Pitta:* Violent burning and aching head pain; a feeling of hot coals on the scalp; burning vapor from nostrils (diminishes at night or when applying cold packs to the head).

**Kapha:** Headaches; a sticky mucus-coated palate and throat that feel cold and heavy; swollen face and eyes.

**Tridosha:** Symptoms of all three *doṣhas*.

**Blood:** The same symptoms as Pitta; and head pain is unbearable even when touched lightly.

**Wastes (Kṣhavaja):** Waste in the fatty substances in the body tissues (e.g., *mamsa, medas, majjā*), brain areas, and semen causes unbearable head pain. This condition is aggravated by fomentation, fumigation, nasal therapies, emetics, and blood-letting.

**Parasites (Krimija):** Pricking, tingling head pain; with liquid secretions mixed with blood and pus from the nose occur from parasites in the nose.

**Suryāvarta:** Tridoshic excesses, suppression of urine with indigestion, vitiation of blood, and brain involvement from Vāyu can cause severe eye and eyebrow pain at sunrise. This condition worsens as the day progresses, and subsides in the evening. It may be reduced from cold things (and sometimes warm things). The morning sun liquefies the excesses in the brain causing headache. Resolidification occurs after sunset.

**Ananta-Vāyu** (trigeminal neuralgia): Severe pain in the two nerves at the back of the neck and in the carotid arteries. This then spreads to the eyes, eyebrows, and temples, causing throbbing in the cheeks, and paralysis of the jaw bone and eye. It is associated with excesses of all three *doṣhas*. This condition develops from excess fasting (or insufficient food), grief, or cold. All three *doṣhas* become excessed. Symptoms also include twitching near the cheeks, lock jaw, and eye disorders.

**Ardhāvabhedaka:** Excruciating piercing, or aching pain in one half of the skull; causing giddiness when Vāyu becomes excessed from ingesting rough food, overeating, eating with indigestion, or from exposure to easterly winds and dew. Excessive coitus, suppressing natural urges, overexertion and exercise, or Kapha excesses also upset half of the head. It may recur at intervals of 10 to 14 days or at random. Some authorities say it is caused by all three *doṣhas*. Symptoms include severe, cutting, head pain; churning in one carotid artery, eyebrow, temple, ear, eye, and forehead; trembling. Severe cases may result in loss of sight and hearing.

**Āhamkhaka:** Severe head and temple pain due to local Vāyu combined with Pitta, Kapha, and blood. Pain may spread to the temples, causing severe swelling, great pain, burning, and redness. This can be fatal. Healing it is difficult. After three days, therapies may be given, including head evacuation, sprinkling, and other anti-erysipelas therapies.
Apatantraka: Udāna Vāyu, moving upwards in excess, reaches the heart, head, and temples. This causes convulsions and confusion, labored breathing, stiff/closed eyes, unconsciousness, and groaning.

Therapies:

Vāyu: Head diseases caused only by Vāyu doṣha are relieved by the same measures for the nervous system (Vāyu-Vyādhi—Chapter 20). Sesame oil, ghee, boiled milk (taken tepid), and pungent and hot herbs are taken before bed. Milk cooked with śhatāvari, aśhwagandhā, and balā is used to wash the diseased area. A lukewarm plaster of the same is applied to the scalp. Afterwards, oil, ghee, and Vāyu-reducing herbs are cooked together and used as a nasal oil.

Herbs: Vamśha lochana, guggul, haritaki, gotu kola, gokşhura, aśhwagandhā, bibhūtāka, bhrīngarāj, balā, daśhimūl, trikātu, brāhmī ghee.

Foods: Almonds (soaked and peeled), sesame tahini, ghee, sesame oil, boiled milk, basmati rice, whole wheat, barley. Yogurt/water (lassi) is also useful for soothing nerves. If excess impurities develop, and the disorder is not healed from the preceding therapies, one takes mild oil purgatives (e.g., castor oil) to help the evacuation process. Warm carminative herbs such as cardamom, ginger, cinnamon, cloves, and turmeric help dispel gas, improve digestion, and assist absorption of undigested foods that cause impurities. Weak persons should use non-oil enemas and digestive herbs and foods instead of purgatives.

Pitta and Blood: Plasters of cool herbs (vetasa, sandalwood, licorice, musta) and ghee are pasted on the scalp and used as cooling head washes. Pitta and blood visarpa (erysipelas) therapies are also used: chirāyātā, kaṭukā, neem, aloe vera, gentian, mañjishthā, barberry; first purgation then blood-letting is used.

Aśhwagandhā, vidārī kand, śhatāvari, licorice, and mašpardni are used. Oil or ghee is used as nasal therapy nasya. Dry and oily enemas (basti) are also employed. Basti herbs include madanphal, priyaṅgu, licorice, bilwa, and danti (baliospermum a.) root.

Kapha: Emetics, head purgatives, inhaling aromas, and gargles are useful. The clear upper part of ghee is ingested and frequently used as fomentation to the head. Herbs include frankincense, myrrh, cedar, calamus, and kuṣṭhā. Meals include barley or basmati rice taken with hot spices like tīrīkātu (mixture).

Tridosha: Therapies related to the imbalances of the three doṣhas are used.

Wastes (Kṣhayaja): Brimhaṇa enema (nourishing—honey, sesame oil, dry ginger, rock salt in hot water). Ghee is mixed with śhatāvari, aśhwagandhā, and licorice. Vāyu-reducing herbs are used as nasal therapy and as drinks (brāhmī ghee).

Parasites (Krimija): Inhaling powder and smoke of viḍaṅga and musta.

Suryāvarta: Nasal oils, plaster, gargles, eating boiled rice, drinking milk with ghee, vamśha lochana, vachā, licorice, sandalwood, honey; ingesting ghee after meals. Then, snuffs of ghee and śhatāvari, aśhwagandhā, and licorice are used.

Other therapies include plasters of licorice, kuṣṭhā, sarsaparilla, ghee, and sesame oil; purgation, milk, and sprinkling with ghee.

Ananta-vāyu: The same therapies as suryāvarta are used. Blood-letting, Vāyu- and Pitta-reducing foods; and sweets made with wheat, cane sugar, milk, and ghee are also suggested. Other therapies include ingesting ghee after meals, head evacuation, purgation, milk and ghee sprinkling, ingesting vitalizing herbs mixed with 8 times as much milk as snuff.

Samkhaka: Ghee taken internally and as a snuff. Boiled rice with ghee is recommended. Plasters may be made of śhatāvari, black sesame seeds,
licorice, dūrvā, punarnavā. Cooling washes and herb powder nasal therapies are also soothing.

Apatantraka (a form of epilepsy): Cleanse channels obstructed by Vāyu and Kapha by blowing irritating powders such as black powder, vidāṅga, haritakī, asafoetida, black salt, and barley powder into the nasal passages. Brāhmi has been found to control epilepsy.

Note: Heart, bladder, and head disorders deal with physiological diseases. Mahā marma is important for surgery and for wartime injuries. The surgeon must be aware of the mahā marmas when surgery is conducted on the head. Knowledge of mahā marmas is contained within the martial arts. Soldiers are trained to aim at these three vital points (heart, bladder, head) to kill an enemy.

Headache/Migraine
Causes: Many situations can cause headaches: indigestion, constipation, colds, flus, poor posture, suppression of urges to urinate or pass stool, muscle tension, mental conditions such as nervousness, worry, anxiety, anger, and high blood pressure. Migraines can be caused by heartburn, congenital factors and other conditions. The climate can further aggravate migraines.

Symptoms:
Vāyu: Anxiety, depression, dry skin, constipation, and extreme pain.

Pitta: Red complexion and eyes, light sensitivity, burning sensation, anger, irritability, and nose bleeds. Liver and blood toxicity are often associated with these symptoms.

Kapha: Dull headache, heaviness, fatigue, nausea, white or clear phlegm, vomiting, and excess salivation. Respiratory disorders are often associated with these symptoms.

Therapies:
Vāyu: Triphalā as a purgative, jatāmānshi, brāhmi, and rest. Śhiro dhārā (hot oil head massage) is very beneficial.

Pitta: Purgatives (e.g., aloe vera gel, rhubarb, and fennel), liver cleansers (e.g., bhūmalakī and brāhmi), sandalwood oil on the third eye, temples, heart, and under the nose, walks in the full moon and by water; and flower gardening reduce Pitta causes of migraines. Overexertion, heat and sun should be avoided. Śhiro dhārā (hot oil head massage) is also highly beneficial.

Kapha: Trikatu, brāhmi, tulsi tea, inhaling eucalyptus oil, vomiting, exercise, nasal snuff of ginger or pepper. Śhiro dhārā (hot oil head massage) is also very helpful.

Throat, Cold, Flu, Allergy-Caused: Decongestant/expectorant herbs—Vāyu and Kapha excesses (ginger, black pepper, licorice, vidāṅga, etc.) are ingested or used as nasal snuff. Tulsi tea and inhaling eucalyptus oil are also very helpful. Ginger paste can be applied under the nose, and on the temples and forehead. Vomiting (if the person is strong) will help rid the head of congestion and pain arising from it.

Migraines (Ardhāvahedaka): The same therapies as suryāvarta (above). Medicated oils or ghee, using guḍūchī, balā, and aśhwagandhā; fomentation, and saturating snuff are also advised. Long-term healing includes chyavan práśh, brāhmi, and aśhwagandhā. Śhiro dhārā (hot oil head massage) is also beneficial. This is usually a Vāyu and Pitta excess, caused by lack of sleep, overwork, stress, worry, poor digestion, muscular tension, heartburn, or high blood pressure.

Arthritis/Rheumatism (Āmavāṭa)
Modern medicine recognizes more than 100 types of rheumatic diseases. Causes are attributed to injury, infection, metabolic conditions, or tumors. In many cases the causes remain unknown to western medicine. Some disorders are related to age, gender, and climactic conditions (i.e., cold or dampness). Ayurveda also cites causes related to digestive
disorders. See Chapter 15.

**Causes and Development:**
Eating incompatible food combinations and following incompatible life-styles, lack of exercise or exercising after eating fatty foods—or with poor digestion, produces áma (undigested food toxins). Áma associated with Váyu quickly moves to different seats of Kapha in the body, filling them (and blood vessels) with waxy material. Thus, áma associated with all three doshas blocks tissue pores and passages. This causes weakness and heaviness in the heart, which becomes the seat of the disease. Joints are simultaneously affected, causing stiffness and many other disorders. It can also be considered an autoimmune disorder.

**Symptoms:**
Joint pain, loss of taste, thirst, lack of enthusiasm, heaviness, fever, indigestion, swelling (inflammation).

Váyu: Severe, throbbing, cutting pain that is variable and migrating in nature; becomes worse in cold weather or when cold water comes in contact with the affected joint(s). Other symptoms include dry or scaly skin, stiff or cracking joints, bone deformities, constipation, gas, abdominal distention, low back pain, nervousness, fear, and insomnia.

Pitta: Burning sensation, redness, swelling, inflammation; becomes worse in hot weather or when hot water comes in contact with the affected joints. Other symptoms include diarrhea, anger, irritability, and sweating.

Kapha: Loss of movement, itching, joint swelling, and edema (without inflammation); becomes worse in cold and damp or humid weather. Other symptoms include dullness, heaviness, aches, oily skin, congestion, or mucus in the stool.

**Therapies:**
General: If only one dosha is involved, the condition is easy to heal. When two doshas are implicated, it becomes difficult to heal. When all three doshas are involved, and if swelling involves every joint in the body, healed will not be possible.

First toxins should be digested by balancing the digestive fire. Eating animal products will aggravate the condition, especially pork, red meat, and dark poultry. Heavy, áma-increasing foods will also increase arthritic symptoms. Many people report improvements by following these dietary suggestions.

*Mahánárāyan* oil improves flexibility, stiffness, muscle fatigue, and removes pain. It is mixed with sesame oil (1:1) and applied to the painful areas. This oil also breaks up blockages and begins to heal locally. After oil application, warm heat, yoga, bath, or mild exercise further improves this situation. *Nādi sweda* (local steam application; see Chapter 4) with *daśhmūl* can be applied locally.

*Nárāyan* oil is good for muscle and joint pain, lower body circulation, and reversing imbalances caused by aging. *Brāhmī* and sandalwood oils (mixed together) are very beneficial for Pitta types of arthritis. *Avipattikar chūrna* is good to ingest for rheumatism.

Váyu: Hot spices like cinnamon and fresh ginger. *Yogaraj guggul* is the best herb for this condition; it cleanses bone tissue, strengthens bones, and improves flexibility. Castor oil or *triphalā* help keep the colon cleansed.


Kapha: Pure *guggul* is best for this condition. Hot herbs are also helpful, such as cinnamon, dry ginger, turmeric, *trikatu*. *Musta* and *nirgundhi* relieve pain.
Dangerous Spiritual Practices

Channeling, especially for Vāyu persons (or Vāyu-minded persons), may render them too ungrounded. Allowing another entity to enter your being can be very dangerous. Kündalini (spiritual energy)—yoga and other techniques artificially open chakras (spiritual energy centers) before a person may be prepared. This can lead to numerous and serious physical and mental disorders. [This does not apply to persons naturally raising their kuòæaliní through meditation and yoga, but to those who target specific chakras for their manual opening.] Practicing a natural form of meditation that allows for the gradual and holistic opening balances the entire person.

Hypnosis is a psychically induced state in which a subject responds to suggestions from the hypnotist (within certain limitations). If the subject is not naturally ready to respond, even though they may want to, hypnosis may cause subtle anxiety and weakening of the mind-body coordination. Some modern hypnotherapists however, utilize a method whereby the client is in complete control of their choices. This may be a more natural approach to this practice.

Práòáyáma (breathing practices) can also be harmful if done with force, breath retention, or in excess without a proper teacher for guidance.

Tissue (Dhātu) Building Herbs

Plasma (rasa): Šhílājít, punarnavā, vidārī kand, kṣhtr kākolī
Blood (rakta): Green leafy vegetables, radish, punarnavā
Muscle (mānsa): Āśhwagandhā, śhatāvari, mahā medha, ghee.
Fat (medas): The same
Marrow (majjā): The same
Bone (asthi): Pravāl piśhti, vaṃsā lochana, śhatāvari, sesame, black dal, milk.
Semen (śhukra): Śhatāvari, aśhwagandhā.

Organs and Herbs

Pancreas: Kapha/Pitta: Glyceric acid (Pitta), insulin (sweet/Kapha). Best herb—gūmar.
Ojas: This means life sap, metabolism, and will power. It is not actually something that is found in the body. Śhatāvari, āśhwagandhā, guḍūchī, saffron.
Gall Bladder: Pāṣhana bedha, dandelion
Liver: Punarnavā, bhūmāmalāki
Blood purification: Maṇḍīṣṭhā
Lymph: Kaśīshore guggul, yellow dock, jasmine for Pitta and Kapha; bayberry for Vāyu.
Adrenals: Kapha/Pitta—brāhmi. Secretes adrenaline. Develops the mind and affects spiritual development.
Spleen: Pitta—Punarnavā, kaṭukā
Tendons, ligaments: Kapha—turmeric
Veins: Pitta - maṇḍīṣṭhā (cleanse/circulate)
Marrow: Fluid—Kapha; Vāyu—space and pushing effect; color—Pitta (due to gall bladder). Herbs according to doṣha. Āśhwagandhā, balā, bhrīṅgarāj, gokshura, musta, pippalī, vaṃsā lochana
Lungs: Vāyu brings Pitta (from peritoneum secretion of the heart) [carbonic acid] to the respiratory system, hemoglobin, red blood cells, and supplies oxygen in the body parts (Vāyu). Kapha relates to fluids. Vāsāk, balā, harītākī, bibhītākī, pippalī.

Gland Definitions

Exocrine: Channels that open into the organs, gastrointestinal tract, bloodstream, etc. (e.g., salivary glands, intestinal or digestive glands, mammary glands).
**Endocrine:** Secrete directly into the bloodstream or the surrounding tissues. They do not have any channel, such as the exocrine glands. Examples are hormones.

**Thyroid:** Responsible for the growth, calcium, and metabolism in the body. Thyroxin discharge (Kapha) digests the seven tissues (dhātuṣ) and develops the mind and body.

**Hyperthyroid:** Disturbs the mind and body, increases the reflex action, causes fine tremors and palpitations, exophthalmic goiter, and neurosis.

**Hypothyroid:** Causes slowed thyroid functioning. Symptoms include anemia and Vāyu obesity; low heart rate, infertility, neuritis, goiter, exophthalmia (protrusion of the eyeball), photophobia (fear of light), and sweating.

**Parathyroid:** Regulates the calcium metabolism level in the body.

**Pineal:** (Kapha) Controls the brain.

**Thalamus:** Responsible for the early childhood growth until approximately age 15.

**Hypothalamus:** (Vāyu) Located in the brain, controlling the pituitary gland and other hormones.

**Pituitary:** (Pitta/Kapha) Controls all other hormone functions and levels in the body. It sits on top of the sūṣhumṇā (the spiritual tube inside the spine), anterior, and posterior lobes. It is in the spinal column.

**Suprarenal:** This secretes the hormone that controls the fight or flight response. Thus, muscular activity and glucose in the blood are increased.

The vagus nerve is controlled by the thalamus. It runs from the brain to the stomach. Vagus is the 10th cranial nerve supplying the heart, stomach, diaphragm, sensory-motor skills, voice, breathing, pharynx, and esophagus. These areas are affected by all three doṣhaṣ. When there is any reflex or response from any of these organs, it signals the brain. The response from the brain is transmitted back to all the organs (not just the one signaling trouble). In this way, if one organ is ill, it affects the functioning of all the other related organs.
Peritoneal Layer: This is a membranous sheath covering all the visceral organs, and protecting them against friction, separating them, etc.

Sub-Doșhas Or ñgs: All five Pitta sub-doșhas disturb one’s spiritual life. Sadhaka Pitta and Avalbaka Kapha create the most energy disturbances on one’s spiritual path.

The combination of the two is called Sam Awostha (balance period). Bodhak Kapha relates to the taylin (mucus gland).

**Times And Methods To Take Herbs**

Stomach disorders are healed by ingesting herbs. Head disorders are removed through the nose. Colon diseases are healed through enemas. **Strong persons** take herbs in the morning on an empty stomach.

**Weak persons** mix herbs with a light meal or snack. Stool, urine, gas, semen, menstrual, and pregnancy herbs (apāna) Herbs are taken before meals (i.e., disorders related to the lower body).

Pervasive ills (samāna) Herbs are taken during lunch. Vyān disorders Herbs are taken after breakfast and lunch.

Udān diseases Herbs are taken after dinner. Prāna ills Herbs are taken between bites of food. Cough, thirst and difficult breathing Herbs are used frequently.
Hiccup: Herbs are taken with delicious foods.

Some practitioners say for Váyu conditions, herbs are taken before meals to quickly reach these lower areas; Pitta conditions require herbs with meals to affect the middle portion of the body (Pitta organs); herbs are used immediately following meals for Kapha conditions to help with upper torso conditions.

Herbal Recipes

Arteriosclerosis: Yogaraj guggul, turmeric, aloe, safflower, myrrh.

Athlete's foot: Pitta (infections), Kapha (white). Turmeric and guduchi for infections; Tea-tree oil for Kapha (internally and externally).

Broken bones: Mañjißhthá, arjuna, comfrey, Solomon's seal, horsetail (internally and externally); yogaraj or pure guggul.

Cholesterol: Purified guggul.

Circulation (poor): Saffron, turmeric, cinnamon, black pepper, ajwan, cloves; trikatu for Váyu or Kapha (yogaraj guggul for Váyu; pure guggul for Kapha); Kaißhore guggul, turmeric, mañjißhthá, saffron, coriander for Pitta. Other herbs that help circulation include bráhmí, ámalakí, and balá.

Colic: Fennel, chamomile.

Dandruff: Multani mitti or curd and sesame oil

Depression: Saffron, jasmine, patchouli, and ylang ylang aromas.

Ear disorders: Nirgundí, ghee ear baths.

Eczema: Bráhmí, bhringaraj.

Encephalitis (brain inflammation): Jaóámáò¤hí, bráhmí, sandalwood; 2 to 6 drops of shadbindu oil.

Eye disorders: Nirgundí, triphalá, guduchi, shweta punarnavá.

Food allergies: Foods that increase one’s dosha often cause allergic reactions. Allergies are also related to a weak immune system. Therefore, eating foods and taking immune boosting herbs according to one’s dosha is advised.

Gangrene: Echinacea.

Gums (bleeding): Massage gums with coconut oil or drink juice of 1/2 lemon in a cup of water.

Hang nail: A Váyu excess (Váyu-reducing herbs)

Hemorrhoids: 1/2 cup aloe vera juice 3 times daily. Triphalá is also useful.

Hodgkin’s: Jasmine.

Immune: Bráhmí, guduchi.

Incontinence: Skullcap (V+), nutmeg (P+).

Liver: bhúámalakí, aloe vera gel, kaṭuká, guduchi, bráhmí, bhringaraj, chirayátá.

Mastitis: Marshmallow, balá.

Meningitis (brain edema): Jaóámáò¤hí, yogaraj guggul, bráhmí, musk, badam (almonds).

Menstrual Cramps: 1 tablespoon aloe vera gel with 1/4 teaspoon black pepper 3 times daily.

Mononucleosis: Chyavan prásh and jaóámáò¤hí.

Mouth disorders: Triphalá.


Pain, aches, arthritis, back pain, strains, etc.: Ginger and water paste compress; or mahânáráyan oil equally mixed with sesame oil; saffron, turmeric.

P/K Áma: Six cloves of garlic well chopped, boiled in a cup of milk until it is reduced by half. Add cane sugar. Taken once daily for 1st week; every other day for the following week. After that, once or twice a week until áma is cleared.

Pleurisy: Licorice and honey to prevent Kapha excess.

Psoriasis: Bráhmí, mañjißhthá, barberry.

Shock: Sinus congestion—inhale one pinch of vachá powder.

Sore throat: Gargle with hot water mixed with turmeric, guggul, pippalí, ginger, triphalá, and black pepper.

Sprue (grahaní): [áma causes constipation or diarrhea]. Herbs include kuṭaj, bilwa, ginger.

Stings & Bites: Drink cilantro juice and apply sandalwood paste externally.

Swollen knees/ankles: 2 lb. salt bag heated in a pan and kept on the swelling for 5 minutes a day.

Swollen legs: Castor oil and half cooked rice mixed into a paste and massaged on the swelling. TB: Vásák, vamśha lochana.

Toothache: Apply 3 drops of clove oil to tooth.

Varicose Veins: (Váyu) Shoulder stands (10 minutes daily).
Mutually Contradictory Foods
Milk and Fish (hot and cold, respectively) vitiate the blood and obstruct circulatory channels.
Meat with honey, sesame seeds, sugar, milk, lotus stalk, or grains, causes deafness, blindness, trembling, loss of intelligence, causes voice to sound nasal, may cause death.
Milk after radish or garlic may cause obstinate skin diseases.
Milk with sour foods and drinks
Honey and ghee in equal quantities or honey, ghee and water in equal quantities, causes a subtle toxic reaction.
Drinking hot water after taking honey is contraindicated.

With very few exceptions, mutually contradictory foods cause sterility, blindness, skin diseases, ascites, eruptions, insanity, fistula, fainting, and intoxication. They can also cause tympanitis, throat spasms, anemia, āma poisoning, sprue, edema, acid indigestion, fever, rhinitis, fetal diseases, and death. These diseases are healed through emesis, purgation, antidotes, and can be prevented by protective measures.

The exceptions to mutually contradictory foods include, milk with garlic, and hot water after honey for emesis.

Herbal Preparation and Use
Fresh Juice (Swarasa)
Extracting the juice from fresh herbs (by crushing or pounding) has the most potent healing effect. With few exceptions (e.g., ginger and cilantro), it is difficult to obtain fresh Āyurvedic herbs for juicing. Each of the remaining preparations have slightly less potency than the previous, with confections containing the least degree of potency.

Decoctions (Kwātha)
Decoctions are made by boiling herbs in water over a low flame until 1/2 the amount of water remains. Decoctions are best suited for roots, stems, bark, and fruit, because it takes longer to transfer the energies from these parts of the plant to the decoction liquid (flower and leaf energy is quickly transferred).
Decoction Recipe: 1 part dry herbs to 16 parts water or 1/2 ounce of herbs to 8 ounces of water. The 8 cups of water are boiled over a low flame until half the amount (2 ounces) remains. The herb’s energies are now transferred to the liquid from the dry herb. Herbs are then strained and the decoction is taken.

Sometimes milk decoctions are especially useful for enhancing herbal properties as for āshwagandhā and šhatāvari. A traditional recipe for āshwagandhā milk decoction is 1/4 ounce āshwagandhā to 1/4 cup milk to 1 cup water. This mixture is boiled over a low flame until the water evaporates. Less water can be used when using herbs in powdered form.

Hot Infusions (Phāṇṭa)
One ounce of herbs is mixed with 8 ounces of water (1:8 ratio) for hot infusions. After the water has boiled, the flame is turned off, and herbs are added to the water. The herbs are allowed to steep up between 1/2 hour to 12 hours, during which time their energies are transferred to the water. Then, herbs are strained before drinking the infusion.
Aromatic herbs, non-woody plants, leaves, and flowers are best suited to hot infusion because their energies are easily transferred and would be destroyed through boiling. When a formula requires a mixture of herbs (e.g., roots and flowers), the roots are boiled and the flowers are added and steeped.

Cold Infusions (Hima)
Herbal powders release their energies more quickly than raw herbs, so they are left to steep in cold water from 1 hour to overnight (overnight is the preferred time). As with hot infusions, cold infusions are best for delicate parts of the herbs. This method offers the further advantage of preserving herbs which have cooling or refrigerant properties. Pitta-reducing therapies are best suited to this method of preparation. Herbs include jasmine, sandalwood, mint, etc.
Wet Pill, Paste, Bolus (Kalka)

Fresh or dried herbs are rubbed on a stone and mixed with a small quantity of water until they become a soft paste. This preparation is applied externally as a paste to heal wounds, sores, etc. It can also be taken internally. Some recipes call for the addition of sweets or liquids. Twice the amount of raw honey, ghee, or oil may be added to the paste; an equal amount of jaggery may be added, and 4 times the amount of any other liquid is added.

Powders (Chúròas)

Dried herbs are ground in a mortar and pestle or with an herb grinding machine; and strained into a fine powder. They are easily mixed with other herbs and have quick acting properties in the body. However, they stay in the body for only a few hours, and their shelf life is not as long as that of pills and other compounds.

Traditionally powdered mixtures used 20 or more different herbs per formula. Powders are best taken with ghee, raw sugar, or raw honey; which transport the herb’s energies to all seven tissue layers. The ratio of herbs to vehicle is 1:2. If milk or water is used as a vehicle, they are used in a ratio of 4:1 to herbs.

Pills work best for the gastrointestinal tract and on the plasma tissue (rasa dhátu); with the exception of rejuvenative herbs like ashwagandhá, triphalá, shatávarí, etc., that work on all seven tissues. Traditional powdered (chúrna) formulas include lavan bháskar, triphalá, sitopaládi, hingwasták, and sudárshan chúrñas.

Pills (Guói and Vaói)

Pills not only include herbs, but also powdered herbal extracts and burnt minerals and metals. These make the pill more potent, offering a quicker and more effective healing process. Pills also remain in the body longer than powders and have a longer shelf life. When pills are made with burnt metals and minerals (bhasmas), the longer the pills are stored the more potent they become.

Traditional pills include laśhunadi vaći, chandraprabhā vaći, kuṭajghan vaći, yogarāj guggul, and kaishore guggul.

Confections (Avaleha)

This is the solid mass obtained from boiling a decoction. Sugar or liquid is added in 4 times the quantity, while jaggery is only double the quantity of the mass. This makes a confection. They are best taken with boiled milk, cane juice, or decoction. Chyavan práśh is perhaps the most well known confection. Being sweet in nature, children like to eat the confection. Often avalehas are used as tonics and rejuvenatives. Different confections help different disorders.

Medicated Ghee and Oil (Sneha)

Oils work primarily on the skin, blood, lungs, and colon; they cannot reach the deeper tissue layers because their heavy nature is difficult for the liver to digest (the colon will have some effect on the nerves, however).

The recipe for sneha is 1 part herb paste to 4 parts ghee or oil to 4 parts of any decoction (or 16 parts water). They are cooked over a low flame for 4 to 8 hours until the water evaporates. When water is sprinkled into the oil or ghee, it will crackle; the preparation is now ready.

When the delicate parts of the plant (i.e., leaf or flower) or aromatic herbs are used they may be directly added to the pre-cooked oil or ghee and left to sit for 24 to 48 hours before they are strained.

Herbs are empowered by this process, providing quick and strong healing or rejuvenation. Snehas are used internally, in the nose, eyes, head, as enemas, and elsewhere. Traditional oil formulas include bráhmí ghee, bráhmí, mahánáráyan, daśhmūl, anu, mahābhūṅgarāj, triphalā ghee, piñda oil, and śhād bindu.
**Medicated or Fermented Wines (Āsavas, Āriśthās)**

Āsavas are prepared in cold water without boiling the herbs. Āriśthās involve boiling the herbs. Fermenting agents are added to these mixtures (e.g., jaggery, dhātkī) which are then stored at specific temperatures for a number of days, weeks, or months. This form of herbology is the Āyurvedic version of western liquid extracts, only more potent. These wines are easily and instantly absorbed into the blood stream (even if one has trouble digesting herbal pills or powders); improve digestive fire, and contain no alcohol. Traditional wines include balāsava, kuóajāriśthā, drākṣhāsava, arjunāriśthā, pañchāsava.

**Extracts**

Herbal powdered extracts along with or instead of plain herb powders have become the industry standard. Extracts can offer a guaranteed potency of more than 3 to 6 times the power of plain herbs. Giloy Sattwa is a traditional Āyurveda powdered of extract of guñçhī. Purified guggul is another common extract. In the U.S., many extracts are now offered including garcinia (tamarind) and turmeric.

There are 2 approaches to extraction. The common method is to take the active ingredients out of the whole herb. Newer methods to extract the whole plant yet guaranteed potency levels have been developed by Zandu Pharmacies of Bombay. This approach is more in line with Āyurvedic thinking because it uses the entire herb. In this method, one receives the properties of whole herb as mother nature has intended.

By only using so-called “active ingredients,” we are assuming that the other ingredients play no role in the healing process when they may actually prevent side effects or direct the healing effects of the herb to its appropriate site. Thus, the whole plant extract retains the integrity of the herb, ensuring safety and efficacy.

**Minerals and Metals (Rasas)**

Seven metals are used along with herbs in certain powerful preparations. The 7 metals (gold, silver, brass, copper, lead, tin, and magnetic iron-ore) relate to the 7 dhātus (tissue layers). These 7 plus 2 additional metals relate to the nine planets: copper/Sun, silver/Moon, brass/Mars, lead/Mercury, gold/Jupiter, tin/Venus, steel/Saturn, bronze/Rahu, magnetic iron-ore/Ketu. These metals undergo precise purification processes to remove toxins and make them digestible.

When the metals undergo these alchemical processes they are used for rejuvenation (rasāyanas) therapy. For example, therapies for healing amebic parasites include antiparasitical herbs and immune-boosting herbs. Formulas sold in India include kūṭaj (antiparasitical) and mercury bhasma (immune-boosting ash). Bhasmas (metal, mineral, and gem ash) are common to many Āyurvedic products in India. Some of the bhasmas have not yet been approved for use in the U.S. by the FDA. Many European countries, however, allow importation of these bhasmas.

Metals, gems, minerals (mica, red coral, sea shells) are burnt into ash (bhasma) in a very specific process, thereby removing all toxic properties. If these items are improperly prepared, ingesting them can be life-threatening. Even in India, only a few Āyurvedic companies are viewed as reliable manufacturers of bhasmas. So caution is strongly advised when considering the use of certain bhasmas.

Mercuy conquers all diseases and confers strength.

Śhāṅgadhara Samhitā: Ch. 12; verse 1

**Herb Mixing**

Dose: The herbal dose depends on many factors, e.g., the strength of the person, the herb, the disease or disorder, the season, and geographic location. For example, doses given to person in India are generally 2 to 4 times higher than those required or tolerated.
by persons in the U.S. For mild conditions found in the U.S., 1/4 to 1/2 tsp. of powdered herbs; 3 times daily is adequate to produce desired healing results. For more chronic mental or physical problems, 1/2 to 1 teaspoon, 3 times daily is needed. Yet even in these cases, it is wise to allow gradual build-up from smaller doses to the full dose so that the system can adjust to the herbs. In extreme conditions (e.g., cancer), 1 to 3 ounces daily are required for certain tissue layer (dhātu) healing.

Children’s doses have been discussed in Chapter 23. From birth to one month, herbs are given in quantities of approximating 2 rice grains, with raw honey, milk, ghee, or syrup (herbs may also be received through breast milk). This quantity is augmented by 2 grains each month until age 15 to a maximum dose of 1/16 teaspoon.

**Pet Care:** Pets (horses, cats, dogs) respond extremely well to herbs. Animals are so intuitive they often attack the bag or bottle of herbs before their owner can even give them the product. At our U.S. center, we have found that pets only require 1/16 to 1/8 teaspoon of herbs for most disorders; even chronic ones. Since it is difficult to take the pulse of a pet, deciding on appropriate therapies is achieved through observing symptoms and medical reports prepared by the veterinarian.

**Mixing:** Mixing herb powders is a fairly simple process so long as the tridoshic theory is followed. Keep in mind the effects each herb has on a particular dosha, disorder, organ, and tissue layer. For example, if a Vāyu dosha person needs a brain tonic, Vāyu-reducing or tridoshic brain tonic herbs are used, such as ashwagandhā, jatāmānsī, or brāhmī. An herb like skullcap, although useful for insomnia and nervousness, will aggravate the Vāyu dosha if used in excess. Thus, skullcap can be completely avoided or mixed with warming herbs such as cinnamon to balance out its cooling effect.

Another example of herb personalization is high blood pressure. Although garlic is a well-known herb for hypertension, in Ayurveda it is helpful for Vāyu- and Kapha-caused hypertension; it will aggravate Pitta-related high blood pressure. If a person is a dual dosha, herbs that increase the third dosha are used. For example if a person is a Pitta-Kapha dosha and has a Pitta-Kapha health concern, such as bronchitis (Kapha symptoms) with an infection (yellow or green mucus/Pitta secondary symptoms), then Vāyu-increasing lung herbs are used (e.g., vāsāk). The Vāyu energies cool the excess Pitta (infection), dry the excess Kapha (phlegm), and the herb directs these energies directly to the lungs. When looking at this balancing effect from the view of the six tastes, the bitter taste is responsible for healing. Bitter herbs often have antibiotic proprieties (e.g., goldenseal).

When tridoshic disorders are involved (all three doshas are present), tridoshic herbs are required. If these herbs are not specific enough to affect healing then herbs are used to heal (reduce) the dosha causing the most problems. As this condition improves, should another dosha become aggravated due to ingesting the herbs being used, then herbs should be changed to balance this newly developed condition. Unquestionably, tridoshic cases are the most difficult situations to deal with.

Sometimes subtle uses of the herbs come into play. If one has an opportunity to effect healing using sattvic (holy) herbs (e.g., brāhmī or tulsī,) instead of tamasic or rajasic herbs (e.g., garlic, onions, valerian), then subtler spiritual benefits can develop as well. However, if needed for physical healing, tamasic and rajasic herbs must be used for some time.

Directing herbs to the proper organ should also be considered. Certain herbs, such as gokšhura break up urinary stones. Coriander is mixed with gokšhura to direct its healing effect to break up gallstones.

To summarize the rules discussed:
1) Use tridoshic herbs.
2) Use herbs that reduce one’s dosha.
3) If using herbs that increase one’s dosha, add other herbs that balance the herb’s effects (i.e., add secondary herbs that will reduce the dosha). Even if these herbs are not specifically used for that condition, they will balance the effects of the primary herb.
4) Dual-*doṣha* disorders require herbs that increase the third *doṣha* (i.e., reduce both *doṣhas*)

5) When tridoṣhic conditions require non-tridoṣhic herbs, constant switching of herbs is needed for balance depending upon the predominant *doṣha*.

6) Antibiotic or other specific concern herbs can be used.

7) *Sattvic* herbs are preferred over *tamasic* or *rajasic* herbs as long as they affect healing.

8) Secondary herbs may need to be used to direct the main herb to a specific organ or tissue.

The above chart explains how a Pitta/Kapha *doṣha* excess is balanced. Pitta and Kapha are in excess, and Vāyu is deficient. Herbs and foods that increase Vāyu and reduce Pitta and Kapha, are incorporated into one’s life; whereas items that increase Pitta and Kapha are avoided or reduced. Thus, the energies of Vāyu (e.g., cool, dry) will reduce the effects of Pitta (hot) and Kapha (dampness, phlegm). This tridosha theory is discussed in detail in Chapters 3 and 6. Below is a review of this theory.

If Pitta is in excess, heat is the main experience. Herbs that are cooling (sweet, bitter, and astringent) will balance the heat (i.e., reduce the heat). If Kapha is excessed, moistness (phlegm) is predominant or imbalanced in the individual. Herbs that are hot, pungent, and bitter will balance or reduce the moisture by their drying nature. When Pitta and Kapha are in excess, heat and moistness are the predominant symptoms. Bitter-tasting herbs will reduce both Pitta and Kapha *doṣhas* (astringent tastes may aggravate the earth element of Kapha, and pungent or hot tastes will aggravate or increase the Pitta element). Thus, bitter tastes will reduce Pitta and Kapha. See the tables below.

When choosing herbs for a specific health concern, it is advisable to find an herb that works best for the situation. For example, *maṇiśṭhā* is the best blood purifier. Other blood-cleansing herbs can then be added to the mixture, such as *brāhmi* and turmeric. Two to 4 times as much of the main herb (*maṇiśṭhā*) is used with the secondary herbs (2:1:1). Conditions associated with the main problem are also addressed. Should the liver also need detoxifying, liver-cleansing herbs are added to the mixture. *Brāhmi* also cleanses the liver, so it helps both conditions. However, if the liver requires serious attention, *bhūāmalakī*, the best liver cleanser, may be necessary to add to the formula.
If blood purification is the predominating concern, then less bhūāmalaki is used (one or two parts). If the liver needs as much attention as the blood, then equal amounts of bhūāmalaki and mañjiśṭhā are used (2:2). One part coriander can be added to the formula to help digest the herbs, making them more effective and quick acting. If mental stress has caused the disorder, then brāhmī would also be added to the formula to balance the mind.

If the person with this Pitta condition is a pure Pitta doṣha, this would be an acceptable formula. If they are a Pitta/Vāyu doṣha, then bhūāmalaki may be too aggravating for Vāyu. Brāhmī or bhṛṅgarāj can be used instead of bhūāmalaki. When herbs cannot be found to heal a condition without aggravating one’s doṣha (in this example, Vāyu) the rule is to choose herbs that will heal the excessed condition (in this case the blood and liver) and watch for any Vāyu-excess symptoms.

To summarize
1) The best herb for a condition should dominate the formula.
2) Other herbs can be used in smaller amounts. 3) Herbs used for secondary conditions are added in lesser amounts.
4) If two conditions are equally predominant, use the one herb that will help both conditions, or separate herbs for both conditions and use them in equal quantities.
5) Include herbs that digest the other herbs, thereby saving digestive energy and improving the absorption of the herbs.

Vessels and Cooking
The nature of the pot used to cook herbs (and foods) affects the final preparation. Aluminum, for example, is absorbed into the body as a poison. The best cooking materials are:
- Kapha-reducing: Clay and copper (scraping and reducing properties)
- Pitta-reducing: Brass or silver (cooling properties)
- Vāyu-reducing: Iron (grounding properties)

Cooking over a flame (gas or wood) is better than using electric heat because it empowers the herbs and foods, making them more easily digestible. Wood fires are best, microwaves are not recommended.

Āyurvedic Acupuncture
(Bhedan Karma)
In the three major Āyurvedic texts, discussions of surgery and marma points also involved Āyurvedic acupuncture or “needling,” and moxibustion. The use of needles was used for both surgical and non-surgical healing. According to Dr. Frank Ross, author of The Lost Secrets of Āyurvedic Acupuncture; acupuncture was taught in Indian schools at least as early as 100 B.C. Students included Chinese visitors.

Very little information about Āyurvedic acupuncture is available in India today. It was first recorded in the Suchi Veda (science of needling) about 3,000 years ago. Since this is a very detailed science, the topic is merely mentioned here. For a more detailed explanation of the subject, please read Dr. Ros’ book.
Chapter 27
Outer Healing
Beauty Care, Environmental Balancing: Jyotíśh, Vāstu Šāstra & Feng Shui, Scientific Research

Everyone has heard the sayings, ‘beauty is only skin deep’, and ‘beauty is in the eyes of the beholder.’ It is also commonly said that people in love always look beautiful. Āyurveda suggests that when persons have high self-worth or see the Divine within, they radiate true beauty. Thus, outer beauty is a reflection of inner beauty.

In Western cultures, the aging process of men has always been seen as beauty (handsome). However, the value and beauty of women more than 40-years-old seem to be ignored. Beauty has a much different definition in the ancient cultures, where, as both males and females grow older (and look older), beauty is said to grow. In other words, wisdom that comes with age is valued as a deeper beauty. This is a striking contrast to modern hi-tech cultures that see superficial, youthful faces as a sign of true beauty.

Still, if persons take care of their health and cultivate their ethics, health and inner beauty radiates even through the skin. Āyurveda adds a spiritual dimension to the definition of beauty by saying:

*Inner peace brings outer beauty*

It is Divinity that is true beauty, that is, eternal and Divine love. Mental peace is the source of Divine beauty and develops as one realizes their Divinity. As each person sees their inner Self as Divine, they grow in beauty, both internally and externally. There are 3 aspect to beauty: inner, outer, and genetic or *karmic* beauty.

Outer beauty relates to bone structure, skin tone, muscle development, intelligence, hair quality, youthfulness, and weight. The *Vedic* sciences, such as Āyurveda and *Vedic* Astrology, discuss outer beauty as an integrated by-product of inner beauty and virtue.

*Karmic* beauty results from genetic traits. Also, each person has varying degrees of grace, which enhance beauty. These *karmic* traits are enhanced through being raised to develop compassion, understanding, love, patience, sharing, and nurturing that which is in harmony with nature. This is a more fundamental aspect of beauty.

Inner beauty mainly requires development of virtue. One of the main Āyurvedic texts, the *Charak Samāhitā*, specifically notes that longevity can be achieved through being ethical and virtuous. This aspect of character is a part of the process of developing and maintaining beauty. It, too, is more essential than mere outer beauty.

Besides ethics and virtue, healthy eating habits and life style are also necessary for inner beauty to radiate into outer beauty. Cleanliness is next to Godliness, and keeping the body clean is a twofold process: Externally, one should wash and apply healthy and nurturing cosmetics. Internal cleansing is developed through eating foods according to one’s Āyurvedic constitution, virtue, and prayer or meditation. This helps develop a positive self-image or healthy self-love.

Further, one’s life habits must be considered.
Avoiding staying up late, excessive work, and overexposure to elements like sun, cold, and dryness is essential. In short, one should take control of or balance their outer and inner lives.

The four areas of life have already been discussed (health, harmonious career, spiritual relationships, and direct spiritual development). The truly beautiful person is then defined as one who is healthy, loves their career, and has a relationship that helps them grow spiritually. These persons also find adequate time to develop their inner spiritual Self.

Thus, outer beauty cannot by itself bring true and lasting beauty. Even those who are physically beautiful must feel some inner connection—some purpose to life to feel truly beautiful. Looking and feeling beautiful are two separate aspects. An ancient Vedic story tells of inner, spiritual beauty being stronger than superficial beauty:

Parvati was the loveliest goddess in all the world. She wanted to marry Shiva, the Divine God. Yet even with all her beauty, Shiva’s meditations could not be disturbed. Seeing that mere physical attraction was insufficient, Parvati underwent developing her ethics, virtue, and health, and spent many long years enhancing her own spirituality through meditation. One day, by the mere purity of her soul, Shiva was aroused from His meditations to see who it was who was so devoted to God. When He saw the radiance of her Divine beauty, He accepted her wish to be married.

Throughout this book, it is explained how to develop inner beauty through meditation, proper diet, ethics, a positive self-image, and various therapies, such as aroma therapy, yoga, and abhyanga (a massage-like therapy). These are the essential ingredients for developing a true and lasting aura of beauty.

We will now spend some time discussing how to develop and maintain outer beauty through natural methods. For example, using makeup that removes symptomatic signs of aging can harm the skin and poison the body with chemicals. It will eventually destroy one’s outer looks and undermine one’s inner health and spiritual beauty as well. Just as we have discussed foods that enhance and balance a person, according to their constitution, natural makeup, shampoo, and facials are also available for each person’s constitution.

### Skin: Sensitivity & Healing

Besides the seven doshas (Vāyu-Air, Pitta-Fire, Kapha-Water, Vāyu/Pitta, Vāyu/Kapha, Pitta/Kapha, Tridośhic (all three dośhas)), a special category exists known as changing skin conditions. Despite one’s dośha, skin conditions change depending upon one’s diet, exercise, and the climate. Sensitivity towards cold, dryness, and the sun may exist. It is important to remember that it takes the body between 3 and 5 years to adjust to good or bad eating habits and climate.

This is one reason that Ayurveda suggests gradual changes towards building a healthier lifestyle. It takes time for a toxic body to be cleansed; new cells and tissues built; and a new way of life and health to develop. Below are some Ayurvedic beauty care tips.

**Post-Surgery:** When the skin becomes scarred from surgery, herbs help heal the tissues. Aloe vera gel and mañjishthā are the main recommendations.

**Acne:** Not only do teenagers get acne, but also many adults suffer from this condition. Acne is generally an excess of Pitta (fire). Therefore, Ayurveda approaches acne from both symptomatic and causal levels. To remove symptoms, turmeric creme and sandalwood soap, found in most Indian grocery store, work very quickly.

Simultaneously, one also should reduce the causes—the excess fire and toxins inside the body. If neglected, Pitta and toxins will cause acne to reappear, or manifest as illness in another part of the body (e.g., eyes, liver, spleen, gall bladder, heat, blood, and infections).

For causal balancing or healing, persons should follow a fire- (Pitta) reduction diet (discussed in Chapter 6 and appendix 1).
Seasonal Conditions: Each season (see Chapter 12) has a predominance of Vāyu (air), Pitta (fire), or Kapha (water). Āyurveda recommends that persons protect themselves from these environmental changes.

### Facial Cleansing

**Tridoshic Year-Round Cleansers**

<table>
<thead>
<tr>
<th>Chandrika</th>
<th>Sandalwood soap (Kapha use only in Summer/Fall)</th>
</tr>
</thead>
</table>

**Vāyu Cleansing Formulas**

~ early evening/year-round cleansers ~

<table>
<thead>
<tr>
<th>Sandalwood/Almond (gentle astringent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 drops sandalwood oil</td>
</tr>
<tr>
<td>2 oz. almond oil</td>
</tr>
<tr>
<td>4. oz. harīṭakī</td>
</tr>
<tr>
<td>14 oz. water</td>
</tr>
</tbody>
</table>

Put 4 oz. harīṭakī powder in 14 oz. of water until boiled. Strain herbs once water becomes tepid. Add sandalwood and almond oils.

**Vāyu/Pitta Cleansing Formulas**

~ early afternoon and early evening/year-round cleansers ~

<table>
<thead>
<tr>
<th>Silver Sandalwood (astringent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 tsp. sandalwood oil</td>
</tr>
<tr>
<td>6 oz. vegetable glycerine</td>
</tr>
<tr>
<td>4 tbs. maṇījīṣṭhā</td>
</tr>
<tr>
<td>10 oz. silver water</td>
</tr>
</tbody>
</table>

Use 1 oz. of pure silver, or new silver quarters in 20 oz. spring water. Boil until half the water remains. Remove the silver and use the water for the cleansing formula. Boil silver water, maṇījīṣṭhā, and glycerine. Remove and cool until tepid. Strain maṇījīṣṭhā. Add warm sandalwood oil. Pour into a glass jar, cover, and shake thoroughly. Keep in a cool place.

**Pitta Cleansing Formulas**

~ early afternoon/year-round cleansers ~

<table>
<thead>
<tr>
<th>Silver Sandalwood (astringent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 tsp. sandalwood oil</td>
</tr>
<tr>
<td>6 oz. vegetable glycerine</td>
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<td>4 tbs. maṇījīṣṭhā</td>
</tr>
<tr>
<td>10 oz. silver water</td>
</tr>
</tbody>
</table>

Use 1 oz. of pure silver, or new silver quarters in 20 oz. spring water. Boil until half the water remains. Remove the silver and use the water for the cleansing formula. Boil silver water, maṇījīṣṭhā, and glycerine. Remove and cool until tepid. Strain maṇījīṣṭhā. Add warm sandalwood oil. Pour into a glass jar, cover, and shake thoroughly. Keep in a cool place.
Kapha Cleansing Formulas  
~late morning/year-round cleansers~

<table>
<thead>
<tr>
<th>Copper Eucalyptus</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 drops eucalyptus oil</td>
</tr>
<tr>
<td>6 oz. vegetable glycerine</td>
</tr>
<tr>
<td>2 tbs. <em>triphalā</em></td>
</tr>
<tr>
<td>10 oz. copper water</td>
</tr>
</tbody>
</table>

1 oz. of copper or copper pennies can be cleaned by soaking them in lime juice for a few hours. Rinse the copper and add them to 20 oz. of spring water. Boil until half the water remains. Remove the copper and use the water for the cleansing formula. Boil copper water, *triphalā*, and glycerine. Remove and set until tepid. Strain the *triphalā*. Add eucalyptus oil. Pour into a glass jar, cover, and shake thoroughly. Keep in a cool place.

Vāyu/Kapha Cleansing Formulas  
~late morning & early evening/year-round cleansers~

<table>
<thead>
<tr>
<th>Sandalwood-Eucalyptus</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 drops sandalwood oil</td>
</tr>
<tr>
<td>3 drops eucalyptus oil</td>
</tr>
<tr>
<td>6 oz. vegetable glycerine</td>
</tr>
<tr>
<td>4 oz. <em>triphalā</em></td>
</tr>
<tr>
<td>14 oz. water</td>
</tr>
</tbody>
</table>

Steep 4 oz. of *triphalā* powder in 14 oz. of water until it boils. When tepid, strain the herbs. Add glycerine and bring to a boil. Add sandalwood and eucalyptus oils and set until tepid. Pour into a glass jar, cover, and shake well. Store in a cool place.

Pitta/Kapha Cleansing Formulas  
~late morning & early afternoon/year-round cleansers~

<table>
<thead>
<tr>
<th>Ylang-Ylang</th>
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</thead>
<tbody>
<tr>
<td>6 drops ylang-ylang oil</td>
</tr>
<tr>
<td>6 oz. sunflower oil</td>
</tr>
<tr>
<td>4 oz. <em>triphalā</em></td>
</tr>
<tr>
<td>10 oz. water</td>
</tr>
</tbody>
</table>

Bring *triphalā* and water to a boil. When tepid, strain the herbs and add the oils. Pour into a glass jar, cover, and shake thoroughly. Keep in a cool place.

Press a warm (organic) cotton towel on the face for several minutes.

Eye Care

*Triphalā* and rose water may be used internally; and externally as eye washes. Boil one cup of water; add one teaspoon of *triphalā* powder. Let it sit for at least 3 minutes. Pour the *triphalā* tea through a coffee filter into another cup. Let the tea cool to room temperature before washing the eyes. Rose water may be used as an eye wash without boiling or straining.

*Kajal* is a black cosmetic creme that is placed on the edges of the eyelids. This Ayurvedic preparation keeps dust and pollution out of the eyes, while enhancing their beauty.

For more details on skin care and skin disorders, see Chapter 21.

Jyotīṣ - Vedic Astrology

*Jyotīṣ* means inner light. This science helps reveal one’s inner Divine light. Ayurveda and
Jyotiśh were once a part of the same science, but later developed into two separate forms of healing. Although some may be skeptical towards astrology, when practiced correctly, Jyotiśh is an excellent tool for uncovering planetary-caused illnesses.

This science follows the basic Vedic belief that there are four fundamental areas of life—each requiring attention: health, life-purpose or meaningful career (dharma), spiritual relationships, and tools for one’s spiritual path.

By looking at the planets, the 12 houses and their relationship in the astrology chart, one can determine health tendencies, planetary causes of disease, dharma, necessities for spiritual relationships, and tools for one’s spiritual path.

Every person has some strong and weak planets. Each planet, when weak and influencing health-related houses, can cause specific disease. Instead of merely informing a person of what the chart says through Vedic astrology; Jyotiśh additionally offers simple therapies to remove the troubling effects of planets. Therapies include mantras, yantras (talismands), meditations and rituals, herbs, aromas, gems, life-style, and spiritual suggestions. Therefore, like Ayurveda, Jyotiśh offers therapies so people can take control of their lives and effect healing.

Planets

Below are the nine traditional planets used in Jyotiśh, what they affect, and the corresponding mental and physical disorders that each planet can cause.

Sun: Father, ego, Soul, honor

Physical: arthritis or weak bones; low energy or resistance; pallor or anemia; cold limbs, poor appetite or digestion; weak pulse or heart; poor circulation or eyesight; edema or other disorders of water accumulation.

Mental: low self-esteem or confidence; lack of motivation, emotional or material dependency; sluggishness or dull mindedness; difficulty with independence.

Moon: Mother, emotions, personality, socializing, happiness, home, nurturing

Physical: anemia, constipation, dry skin, weak lungs or kidneys; female reproductive disorders.

Mental: depression, moodiness, ungroundedness, fear of intimacy or difficulty dealing with others.

Mars: Brothers, friends/Enemies, courage, injury, energy, logic, law

Physical: lack of motivation or energy; unable to defend oneself or dominated by others; unable to express anger, unable to see through people’s motivations, overly passive, easily controlled or abused (emotionally or physically).

Mental: weak immune system; appetite or absorption of nutrients; liver or small intestine disorders; anemia, injuries or slow healing of injuries; low male vitality.

Mercury: Healing, communication (writing, computers, speaking), intelligence, childhood, commerce.

Physical: weak nervous system, anxiety, insomnia, dry skin, palpitations or other nerve conditions; allergies, weak lungs or heart.

Mental: difficulty communicating, immaturity or childishness; low intelligence, dependencies or addictions; dullness or daydreaming.

Jupiter: Spirituality, guru, dharma, wealth, health, creativity, music, husband (for women)

Physical: weak immune system or vitality; overly thin, liver or pancreas disorders; poor absorption of nutrients.

Mental: lack of faith, enthusiasm, meaning, or will; feeling constricted, pessimism or depression; moodiness or melancholy; anxiety, unfriendliness, financial difficulties, low creativity.

Venus: Relates to the arts (e.g., music, dance, art, song), love, vehicles, beauty, comfort, the wife (for husbands)

Physical: weak kidneys, bones, or reproductive system; weak immune system or low energy; chronic urinary tract disorders, bleeding tendencies.
Mental; lack of grace, charm, beauty, taste, or refinement; insensitivity or coarseness; feeling unloved or romantic difficulties; low feminine qualities.

**Saturn:** Obstacles, delays, separation, longevity, spiritual discipline, spiritual oneness. 
Physical; weak bones or nerves; constipation, poor resistance or healing; mysterious diseases (e.g., cancer and epilepsy).
Mental; agitation, stress, insomnia or ungroundedness; weak or easily intimidated; impractical, poor endurance or no long-term drive; troubles making money or with government or institutions.

**Rahu (North node of the Moon):** Disease, psyche, illusion, mass trends, higher visions, new karma. 
Physical; weak immune or nervous system; insomnia, pallor, poor mind-body coordination; easily contracts diseases.
Mental; disillusionment or poor perception; anxiety, moodiness, no self-identity, easily influenced, spreads oneself too thin.

**Ketu (South node of the Moon):** Liberation, constriction, loss, past karma.
Physical; poor digestion or circulation; ulcers, muscular or nervous system disorders; anemia or bleeding problems; mysterious diseases (e.g., cancer and paralysis).
Mental; feeling constricted, attached to the past or lost causes; poor perception, self-destructive, injuries or violence; poor eyesight, low self-esteem.

**Houses**
Just as Western astrology, *Jyotish* uses the same 12 houses and signs. Each house relates to another domain of life. Different astrologers (*Jyotishi*) have slightly different house interpretations. Below is a brief summary of the houses and areas of influence:
1. Personality, health
2. Education, livelihood potential, communication, childhood
3. Courage, socializing, siblings
4. Home, mother, material possessions, faith, travel
5. Creativity, children, speculations, devotion
6. Physical health, injury, litigation, enemies
7. Long-term partner (e.g., spouse or business partner)
8. Mental health, longevity, travel
9. *Dharma* (life purpose), religion, fortune, father, honor
10. Profession, achievement, recognition
11. Material and spiritual gains
12. Loss, liberation

**Charts**
Two main chart styles can be used, Northern and Southern, depending on one’s preference. Examples follow.

This science delves deeply into life and fully compliments Ayurveda. Read *Astrology of the Seers* by David Frawley for more information on the subject.
Architectural Harmony:
Vástu Šhāstra (External Kuṇḍalinī)

The focus of this book has been on healing, prevention, and rejuvenation through Āyurvedic balance. This balance is achieved by living in accordance with nature’s laws. We have also discussed how meditation raises one’s inner life force or kuṇḍalinī Šakti. The raising of one’s kuṇḍalinī is essential for Self-Realization. We briefly discussed Vedic astrology (Jyotīśh) as another influence upon health, career, life-style, and spiritual development.

The Vedic science of architecture, Vástu Šhāstra, integrates the sciences of Āyurveda and Jyotīśh by providing the link between humans and the astrological influences. Vástu considers the magnetic fields of the earth, the influences of the planets and other heavenly bodies essential elements when designing commercial or residential buildings, temples, and even towns, villages, and cities. It is believed that architectural structures are alive, influenced by natural law, just as the health of humans is influenced by nature. Thus, living in a home (or working in an office) built according to natural law ensures general health and prosperity.

Vástu’s integration of astrology, earth, health, science, and spirituality or religion is wonderfully evident as one reads through the Vástu texts. For example, in Hindu religion, the deity of the sun is said to ride in a chariot pulled by seven horses or deities. They are called the seven rays of the sun. It is important to have these rays enter eastern windows for health reasons. However, reading that it is useful to have these seven deities enter the home may raise the eyebrows of religious skeptics or persons of other religions. Yet these seven deities also happen to be called the seven visible colors of the spectrum of solar white light. In other words, violet, indigo, blue, green, yellow, orange, and red are merely the scientific names of these rays; whereas Vástu also uses their spiritual, religious, or mythological names. Thus, Vástu offers insights into the link between modern science and ancient universal religion or spirituality. It is only a matter of semantics whether to call the sun’s rays by the names of deities or colors of the spectrum. This semantic interchangeability of scientific and religious names is found in Āyurveda and the other Vedic sciences, as well as in most (if not all) ancient religions.

Vástu describes other deities (light wavelengths) associated with the sun that cannot be detected by modern scientific instruments. Thus, the rules of Vástu offer deeper insights into the laws of nature that modern science has yet to discover.

Since the focus of Āyurveda is holistic (i.e., all-inclusive), it is useful to consider harmonizing or balancing the external influences involving architectural structures.

Vástu Šhāstra considers the quality of the soil, the shape and elevations of the land, the direction placement and the number of windows and doors; the thickness and height of walls and doors. In short, the minutest details of building are considered.

Like Āyurveda and Jyotīśh, Vástu is also a spiritual science. The house is divided into a certain number of squares (e.g., 81 squares), and each square is ruled by different a deity. Window placement is determined according to the path of the sun, in order to allow the seven solar rays (or deities) to enter (bless) the house. For example, there are more windows in the east to receive the healing rays of the morning sunrise.

Persons living or working in a Vástu-built structure experience the enhancement of health, general well being, and prosperity. This is due to
The external influences of natural law provided through the structure.

The diagram below is one representative version of the blueprint that is overlaid on a building site. The rectangle represents the building. Each box inside the rectangle is ruled by a different deity. The four dark rectangles (made up of six smaller boxes) are ruled by one deity per dark box.

Finally, the nine small boxes in the middle of the house are ruled by the main deity, Brahma. Traditionally, one does not have walls or pillars in the center of the house so as to leave room for Brahma. Thus, the building is seen as a very holy place.

Further, the building is seen as a body. The head is in the upper right boxes. The arms run along the top and right outer boxes. The legs extend along the left and lower outer boxes. The heart resides in Brahma’s box. If one has a health problem, it is believed that part of the structure pertaining to that area of the house was not built in accordance with Vāstu natural law.

Determining the size and shape of the house is based on one’s Jyotish (Vedic astrology) birth chart.

In this way, Ayurveda and Jyotish are linked with the home, earth, and the natural laws that govern all things.

Feng Shui

The Chinese version of natural-home living (i.e., harmony with nature) is called Feng Shui (“fung shway”). Its principles and goals are as universal and as natural as Ayurveda and Vāstu Śāstra. In fact, Feng Shui practitioners believe that this science was adapted from India’s Vāstu Śāstra.

Much more information is currently available in the U.S. about Feng Shui. Further, there are many Feng Shui practitioners in the states and through the world. It is reported that in Hong Kong today, people will not work for a company if the building is not built or adjusted according to Feng Shui; so strong is their belief in the science. Even U.S. companies, such as Chase Manhattan Bank and Citibank, with branches in Hong Kong, Singapore, and Taiwan, reportedly had to build their offices according to these principles before local employees would agree to work in the buildings.

In the U.S. as well, many companies use Feng Shui in their offices. Even television shows and newspaper cover this science (including Donald Trump’s use of Feng Shui).

In addition to providing guidelines on building structures, Feng Shui also offers very practical and
inexpensive methods to correct architectural problems in a building without having to remodel or rebuild. Extensive knowledge of Feng Shui and the ability to remedy without expensive remodeling make Feng Shui a very appealing. [In the late 1990’s, information offered on Vástu Šāstra suggested very huge and expensive undertakings. This made Feng Shui more financially appealing. With the turn of the century, there are more Vástu books and practitioners who offer minor and inexpensive home and business remedies, Vástu is becoming more widely used.]

The basic premise of Feng Shui is that the structure (e.g., the home) has a life force of its own. This external life force or chi (pronounced chee) is the same as kündalinī. Although it is most important to have one’s inner kündalinī raised for Self-Realization, there is no harm (and it is helpful) to ensure that the outer kündalinī or chi also flows properly. To this end, a brief discussion of Feng Shui follows.

Various schools of Feng Shui exist. One school works with a compass, using precise measurements and calculations. Other schools rely on some basic guidelines and then infuse intuition into the decision making process. Still other schools have more modern integrative interpretations. One popular school of thought will be discussed here. Its basic theory is simple and straightforward, and has become a very popular practice over the last decade.

This intuitive form of Feng Shui was popularized by author Sarah Rossbach. She is a student of Lin Yun of the Tantric Black Hat branch of Tibetan Buddhism, who is credited with making this approach widely available in the West.

Although it is always better to hire a trained practitioner of Feng Shui, many simple therapies can be done by reading Rossbach’s book, Interior Design with Feng Shui. The do-it-yourself approach to Feng Shui is simple and inexpensive.

Simple remedies include rearrangement of desks, couches, chairs, and beds. Structural considerations, such as placement of stairs by the front door, hallways, angled ceilings, and ceiling beams require minor remedies. Three inexpensive methods to remedy structural problems in the home or office include mirrors, wind chimes, and small crystal balls.

One use of mirrors will be explained to provide a basic understanding of the science. A structure (e.g., a home) is divided into nine equal rectangles (or squares) by applying a tic-tac-toe-like grid over a drawing of the building. Each rectangle relates to a specific area of one’s life (except for the center rectangle—similar to Vástu). The placement of the front door determines the personality of each rectangle.

Feng Shui Building Blueprint

The front door is somewhere on this wall of the house.

<table>
<thead>
<tr>
<th>Wealth</th>
<th>Fame</th>
<th>Marriage/Relationship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family/Health</td>
<td>Children</td>
<td></td>
</tr>
<tr>
<td>Knowledge</td>
<td>Career</td>
<td>Helpful People</td>
</tr>
</tbody>
</table>

The diagram above shows a floor plan of a building with nine equal rectangles. Eight of the areas relate to eight different aspect of life. In this drawing the front door is placed along the bottom of the chart. Thus, areas of knowledge, career, and helpful people will reside on the whichever wall holds the front door to the house (or door you mostly use).

To enhance any of these areas, a mirror can be placed on the wall to symbolically reflect the positive flow of life force of that domain of life. Some companies sell inexpensive 3-inch hexagonal or octagonal mirrors with the names of each domain written on them both in English and Chinese. However any attractive mirror will work fine.

Here is an example how to use the mirrors. If a person has an unusual or severe health problem, a health mirror is placed on the wall in the family/health area. It does not matter what room of the
The focus is on the area itself as the domain of health (in relationship to the front door). Thus, in addition to herbs, foods, and other Ayurvedic therapies for healing, the placement of the mirror will help harmonize any external causes related to health.

Career mirrors are also used for healing certain health problems. Career troubles (such as job dissatisfaction, fearing loss of job) can lead to anxiety and worry. This mental tension can cause mental and/or physical health disorders. In addition to brain tonic herbs like bráhmí, to calm the mind, a career mirror can be placed in this sector of the home to bring positive changes in one’s career. Thus, Feng Shui offers an additional healing therapy option.

The layout of a building is also said to influence each area of life. As an example, the diagram below gives an example of a second-floor apartment.

![Diagram of an Apartment](image)

If the stairway rises up into the career area of the apartment, it will cut out a large section of the space. This can indicate trouble with career because that part of the apartment is missing. It is likely that the resident will have trouble keeping a job or finding a good job. Placing a career mirror on the wall in this area would help rectify this situation.

Changes can occur in one of two ways. Sometimes the change is very noticeable, such as finding a job. In other cases, changes occur on the level of thinking. For example if a person had previously been resigned to the belief that they were stuck in their job and there was no way out; they may never have given a thought to changing jobs or careers. After placing a career mirror in the career area of their home, they may begin to consider job improvement. In other words, before a job change can occur, one must be ready for it; one should consider the topic or be aware of it.

Positive change means leading one a step further from where one began when the mirror was placed. Some people may be ready for a job or healing to occur. Others may need further information before making such choices or and allowing such developments.

### Healing Structural Problems

Sometimes the actual structure of the home, apartment or office blocks the proper flow life force. Through the use of simple and inexpensive therapies, such as mirrors and crystal balls, the flow of proper life force can be restored. Three examples are listed below.

If the front door opens to face a wall, the life force is blocked. It is psychologically cramping or inhibiting to always feel one is walking into a wall and leads to a life of struggle. To resolve this a mirror is placed on the wall (see diagram A).
Another structural problem involves having a stairway facing the front door. This allows the life force and money to flow out the door. The remedy is to hang a crystal ball or wind chime between the bottom stair and the front door. This improves the life force.

The entrance way or foyer should be well lit and spacious; dark spaces are psychologically depressing; narrow spaces evoke oppressive feelings that choke the home owner’s luck and health, leading to breathing problems. Placing a large mirror on the wall gives a sense of depth to the foyer.

Stairways should be well lit and wide, with high ceilings. Hanging a mirror on the ceiling gives a sense of spaciousness and brightens the stairs, thereby preventing the feeling of constriction.

Many other simple and inexpensive therapies are available for slanted ceilings, long corridors, aligned doors and windows, and more.

**Furniture Placement**

The arrangement of furniture can also enhance or hamper the life force. It is possible to set up living room and office chairs that empower everyone. Placement of the bed is crucial for health, strength, and mental peace. A person’s head should be able to see anyone entering through the bedroom door. If a person doesn’t see someone entering the room it may startle them. This shocks the life force, causing nervousness and anxiety. The best bed placement is to have the bed at an angle to the door. Other helpful placements are shown below. Should the room not allow for proper bed placement, mirrors can be hung on the walls to reflect the door.
force, enabling life to flow according to natural law. Thus, it follows the same principles as Áyurveda, it is considered a useful Áyurvedic therapy for external influences on health.

Herbs and Their Effects
A New Paradigm of Healing

In the light of modern science, persons may wonder how such an ancient science compares with the technological advantages of today’s medicine. In fact, it is astonishing to see just how specific and comprehensive Áyurvedic insights are.

In addition to understanding herbal application for doshas and specific disorders, it is interesting to know that herbs send their healing energy to specific organs. Pippalī, for example, has an affinity for the liver. Guṇḍachāhī has a predisposition for the blood tissue (rakta dhātu). Thus, herbs can target specific sites for precise therapy.

Further, if a preliminary site is blocked along with a secondary site, an additional herb can be used to remove the primary block so that the second herb can travel to the latter site. For example, if the blood tissue needs repairing, but the blood cell receptors are unable to receive guṇḍachāhī, kāṇṭkārī is first used to correct the blood cell receptors. In this way, guṇḍachāhī will be received by the cells and will reach the blood tissue. This aspect of Áyurveda falls under pharmacokinetics (the study of absorption, distribution, metabolism, and excretion).

Another branch of Áyurvedic knowledge is pharmacodynamics, or the study of the action and effect of herbs on doshas, dhātus, wastes (malaś), and channels (srotas).

Pharmacotherapeutics is the study of matching herbs to people. Specific conditions must be taken into consideration: the size of the dose, the age of the person, their level of strength and tolerance, mental condition, and digestive functioning. Other factors include the season, time of day, time of collection, method of herb storage, the potency of the herbs, the client’s diet, and whether the herbs are fresh or dry. One herb can have many different applications; seemingly unrelated disorders can be healed from the same herb. For example, kuṭkī can be used for heart disease, colic, painful urination, respiratory conditions, convulsions, and insomnia.

This is very different from the modern idea that one drug can be used for one disease; although this idea is not entirely foreign to Western practitioners. Sometimes, when studying many patients who are taking a drug for one condition, it is found that the drug also helps another condition. The reverse of this finding is also true; various adverse side effects can unknowingly develop from taking a drug. Here, too, Áyurveda reveals the possible side effects of herbs (if any), so there are no surprises. The main principle of Áyurveda is to cause no harm. Armed with knowledge of uses and side effects, Áyurvedic practitioners can avoid such mistakes.

A therapy that helps some symptoms but causes other symptoms is not a pure therapy.
- Aṣṭāṅga Hṛdayam: Sū. 12; verse 16

Holistic Interrelation

Western thinking seems to focus on pieces, remaining unaffected by the whole picture. For example, illness and unhealthy organs are viewed independently. Other symptoms, such as nutrition, life-style, and career, are too often not taken into account. Áyurveda, on the other hand, is founded on the principle that all aspects of one’s life are interrelated. The whole is greater than the sum of its parts. This is clearly seen in the way drugs are made, versus how herbs are prepared. Western medicine isolates active ingredients from known herbs to guarantee certain levels of active ingredients in their drugs, ignoring the possibility that our unknown active ingredients may also play
a part in the process; directing the ingredient to a specific site or preventing side effects. Some holistic practitioners have also fallen into this piecemeal frame of thinking. Ayurveda encourages persons to look at healing from the truly holistic vantage.

Certain herbs perform unique actions and do not follow the general rules. For example, many herbs have been found helpful in reducing hypoglycemia (mostly bitter and astringent tastes). Yet, why these herbs perform this action cannot be explained phytochemically, or taxonomically.

In other words, no one active ingredient can be said to effect healing. This example lends more credence to the idea that much can be lost through the extraction and use of only extracted parts of a plant.

*The aim of the herb’s action is the whole plant, thus, examine the whole patient.*

Charaka Samhita: VI. 8; verse 94

### Healing the Unhealable

Some diseases are considered incurable, and in some cases untreatable. These include psoriasis, certain liver disorders, obesity, malabsorption, rheumatoid arthritis, osteoarthritis, asthma, skin allergies, diabetes, epilepsy, MS, certain cancers, and some mental disorders, to name a few. Patients may be told by their doctors that not much can be done other than live with the condition. In some cases, drugs can lessen the symptoms, but healing is not available.

Ayurveda has found that many of these conditions can be healed, so long as the conditions are not genetic in origin. Even when heredity is a factor, Ayurveda can at least contain, lessen, and sometimes remove the symptoms; however, persons may be required to remain on the herbal and nutritional therapies for the rest of their lives.

These statements are not being made to discredit Western medicine; it has its place. The point here is that Ayurveda offers valid complimentary therapies that can help in many cases where Western medicine presently has no answers.

### Healing vs Curing

It is useful to review the concept of curing versus healing. Western terminology centers on the notion of curing, as if one can achieve a permanent state of health. Ayurveda suggests that health does not necessarily mean the absence of disease or even the absence of symptoms.

Rather, if one achieves a state of homeostasis or balance (i.e., a harmonious integration of all mental and physical systems), a person will feel healthy. The Ayurvedic view makes sense because we know there are such things as viruses and parasites within our system. When the immune system is weak these elements cannot take hold and cause disease.

The mind and body continually undergo rhythmic changes as a result of age, season, time of day, and metabolism. Consequently, persons must adjust to these internal and external influences to maintain their balance. It does not make sense that once a medicine is taken and the symptoms are ‘cured’ that the body will no longer be challenged.

An example of how rhythms affect the physiology is given in a study discussed in the *Principles of Ayurvedic Therapeutics* by A.V. Kumar. The chemicals acetylcholine, catecholamine, and histamine were more predominant in the blood of the subjects during summer, rainy, and winter seasons. Thus, these three chemicals, also related to Vata, Pitta, and Kapha respectively, increase and decrease in the human body according to seasonal rhythms. This is why Ayurveda suggests subtle changes in diet and life-style according to the season.

### Working With Natural Rhythms

Ayurveda also delineates the best time of year to collect herbs to ensure their maximum potency, and also the best time of day to take the herbs depending upon it’s properties. Below are two tables discussing these rhythmic schedules.

Further, when collecting thick roots, only the root bark is collected. When roots are thin, the whole root is collected.
When To Take Herbs

<table>
<thead>
<tr>
<th>Plant Part</th>
<th>Time to Collect</th>
</tr>
</thead>
<tbody>
<tr>
<td>rhizomes, roots, bark</td>
<td>late autumn, early spring</td>
</tr>
<tr>
<td>leaves</td>
<td>at the time the flower develops and before the maturing of the fruits and seeds</td>
</tr>
<tr>
<td>flowers</td>
<td>just before pollination</td>
</tr>
<tr>
<td>fruit</td>
<td>when ripe</td>
</tr>
<tr>
<td>seeds</td>
<td>when fully matured</td>
</tr>
<tr>
<td>juicy parts</td>
<td>winter</td>
</tr>
<tr>
<td>emetics and purgatives</td>
<td>at the end of spring</td>
</tr>
</tbody>
</table>

Herbs, diet, lifestyle, ethics, and spirituality, the mind and body can actually rebuild new healthy cells and tissues, thus slowing or reversing the aging process.

Brain tonics like *ashwagandha*, *șańkh pușhpī*, and *brāhmī* have been found to prevent senility and memory loss. Physically, the essential life sap in the body that protects the immune system can actually continue to develop through eating herbs like *șatāvari* and *ashwagandhā*.

Rejuvenation is new to Western medicine. Rejuvenation views the psychological, neurological, endocrinological, and immunological systems as an integrated whole. The key organ studied in rejuvenation is the brain. The brain influences its peripheral systems, the immune system, and harmonizes body functions. Through the use of special herbs, foods, and *pañcha karma* practices, the chemical age of individuals can be reversed.

**Herbal Catalytic Agents (Anupanas)**

In addition to the advanced knowledge of herb usage, Āyurveda offers various herbs, liquids, and foods to empower the main herb, thereby healing even more quickly. For many conditions, mercury ash is suggested. Presently it is not allowed in some Western countries in this form because it is erroneously believed to be harmful. Mercuric oxide, however, is used for healing styes in the U.S. Although it is true that mercury in its natural state is toxic, it becomes a powerful healing agent after undergoing a specific burning process. Other catalysts include:

<table>
<thead>
<tr>
<th>Herb Property</th>
<th>Time To Take Herb</th>
</tr>
</thead>
<tbody>
<tr>
<td>gastric sedatives</td>
<td>on an empty stomach</td>
</tr>
<tr>
<td>stomachics, bitter tonics</td>
<td>1/2 hour before bed</td>
</tr>
<tr>
<td>emetics</td>
<td>morning (to remove undigested food from the previous night)</td>
</tr>
<tr>
<td>purgatives</td>
<td>morning or evening</td>
</tr>
<tr>
<td>diuretics</td>
<td>daytime (when skin is kept cool)</td>
</tr>
<tr>
<td>diaphoretics</td>
<td>during fever</td>
</tr>
</tbody>
</table>
Knowledge vs Experience

In the West, knowledge is most highly revered. Experience and knowledge are equally important in the East, but experience is seen as the crucial validating factor. The essence of Ayurveda is to remove the obstacles to health on one’s spiritual path. Thus, the most important aspect of learning Ayurveda is to learn to follow one’s personal Ayurvedic regimen to achieve balance.

Too often, in the name of helping others, compassionate healers will ignore their own health and lifestyle. Developing and maintaining balance deepens one’s intuition, compassion, ethics, and overall spiritual life; thereby ever improving one’s abilities as a healer. In contrast, many Westerners will absorb themselves in the intellectual study of a subject (even Ayurveda), forgetting to include themselves in the holistic picture.

Parallels: East and West

Although we have discussed at some length the unique aspects of Ayurveda, many parallels do remain between East and West. In fact, one can more readily accept the validity of the Ayurvedic system when the anatomical, physiological, and endocrine, systems discussed are found to be identical to those known through modern science.

One such example is the discussion of srota: srotasmi, siras, rakta, and hridaya. Although these words may seem foreign, they are merely the Sanskrit words for channels, arteries and arterioles, capillaries, veins and venules. The blood flow process (from the heart through the arteries and arterioles, branching into the capillaries and supplying nutrients to the body) is identical in both Ayurvedic and modern medical descriptions. Thus, as the Ayurvedic system is examined more thoroughly, it will reveal many similarities to modern medicine.

<table>
<thead>
<tr>
<th>Disease</th>
<th>Catalyst (Anupana)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acidity</td>
<td>ghee and sugar</td>
</tr>
<tr>
<td>Anemia</td>
<td>butter and rock candy</td>
</tr>
<tr>
<td>Anorexia</td>
<td>ginger juice and honey</td>
</tr>
<tr>
<td>Bronchitis</td>
<td>honey, ghee</td>
</tr>
<tr>
<td>Epilepsy</td>
<td>buttermilk</td>
</tr>
<tr>
<td>Facial Palsy</td>
<td>honey</td>
</tr>
<tr>
<td>Leukoderma</td>
<td>castor oil</td>
</tr>
<tr>
<td>Renal Calculus</td>
<td>honey and hot water</td>
</tr>
<tr>
<td>Rheumatism</td>
<td>shilajit and gokshura</td>
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<td>Tumors</td>
<td>castor oil, lemon juice</td>
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Ayurvedic Research

Modern Scientific Validation

This book has been dedicated to the compilation and presentation of Ayurveda, the holistic healing alternative from India. Throughout the chapters, modern terminology has been added to reveal the parallels between the ancient and modern sciences. These similarities suggest just how credible this ancient science is. Still, one may wonder whether Ayurveda would be applicable in today’s society, or in other cultures other than Indian. In short, can holistic healing alternatives (e.g., herbs, meditation, proper nutrition, yoga) offer solutions to diseases in our time?

Over the past decade, many studies focused on just this question. This section offers a brief look into the extensive research being done on Ayurvedic herbs over the past 10 years. Summations of the research from books and journals, including studies listed for those who wish to take a more scientific approach, are given here.

There are different forms of Ayurvedic research: studying of the effect of herbs on humans, on animals, and in vitro (isolated tissue cell or organ preparation). Another group of herbal research involves whole-plant versus isolated-active ingredients; and whole plant versus herbal extracts. In order to keep the integrity and spirit of Ayurvedic holistic healing, it is important to
emphasize human research, whole plant research, and whole-plant extracts. Human studies do not inflict unnecessary cruelty on animals. Whole plant and whole-plant extracts. Human studies do not inflict unnecessary cruelty on animals. Whole plant and whole plant extracts offer the entire preparation made by mother nature. Anything less can potentially cause harm.

First, these herbs have been safely and successfully used for thousands of years, and their effects are fully documented in Ayurvedic texts. To inflict illness, suffering and pain on animals just to study these results seems cruel and unnecessary. Further, effects on animals do not automatically assume the same results will be found in humans—it is a jump in logic. So research on animals is not advocated.

Second, in trying to prove the efficacy of Ayurvedic herbs, some people try to make it fit into the western allopathic paradigm of drugs. In other words, find the active ingredient, isolate it, and boost its strength—if something is good, more of it must be better. It is this very process that has led to the harmfulness of drugs. Isolated ingredients—even from herbs—can cause side effects.

Mother nature has added to each whole plant part not only active ingredients, but also protective ingredients. This is the value of holistic vision. These days pharmacies and health food stores are selling herbal products containing only active isolated ingredients. This is just what drugs are. This will be equally harmful. Further, making a man-made version of an herb, it is now enhanced by using only the extracted version—a more potent version of this isolated herb. Thus, if there is potential harm from the herb, the danger is not increased exponentially.

In short, it is hoped that future researcher will consider keeping the integrity of Ayurveda in mind when they design their tests. It is further hoped that herbal and pharmaceutical companies will not try to mold the integrity and value of Ayurvedic medicine into the less effective and more dangerous mindset of allopathic drugs. In an April 15, 1988 JAMA article (pages 1200-1205), it was reported that death due to allopathic drugs was the fourth leading cause of death in the US for 1997.

This is 21/2 times more deaths than from AIDS. If AIDS is an epidemic, what do we call death due to prescription drugs? One person figured out these deaths are equivalent to a plane crash a day. Why do we insist on molding herbal research to become like allopathic drug research? Simple double-blind studies on humans using whole plant herbs will be safe, effective, and still produce acceptable and reliable research. It is hoped that this information is heeded before herbs are used in a way that makes them as harmful as prescription drugs.

Discussed below are some research studies. The Ayurvedic herbal section includes studies using various forms of research from human-whole plant, to animal-active ingredient extracts. This small sample of more than 2,000 Ayurvedic studies is presented to show the efficacy of Ayurvedic herbs; it is not meant to condone the various forms of research that have potentially harmful outcomes as discussed above.

Another notion to keep in mind when maintaining the integrity of the Ayurvedic system is that Ayurveda uses herbs to heal the root-cause of illness, not merely treating the symptoms. Also, Ayurveda considers the whole person and their lifestyle. To ignore this would be to weaken the healing power of Ayurveda, as well as destroy its spiritual link. Therefore, for all the above reasons, researchers, herbal and pharmaceutical companies, doctors, and practitioners are respectfully urged to avoid attempting to fit Ayurveda into the mold of modern medicine.

Research

Modern research has begun to investigate the power of prayer and meditation, low-fat vegetarian diets, and hatha yoga exercises. The results of the research suggest that meditation or prayer, yoga, diet, and lifestyle
changes play an effective role in the healing and prevention process. Further, scientific studies are underway on various Ayurvedic herbs to determine if the suggestions of the Ayurvedic texts are valid for people of this era. Diseases presently being researched using Ayurvedic herbs include the heart, liver, cholesterol, asthma, osteoarthritis, and AIDS.

Alternative Healing and Arteriosclerosis

Dr. Dean Ornish, in his book, *Reversing Heart Disease*, has discussed scientific studies he had conducted on reversing heart disease, specifically, coronary artery disease (CAD) or coronary arteriosclerosis. Because of his studies, many health insurance companies have begun to offer compensation for coronary heart patients who enroll in Dr. Ornish’s heart therapy program.

In a 1-year, randomized, single-blind study, 28 patients were placed in an experimental group. They were given a low-fat vegetarian diet and stopped smoking cigarettes and drinking coffee. They also began various “stress management” routines (i.e., exercises of hatha yoga stretching, prāṇāyāma breathing, moderate walking, relaxation and visualizations, and group support sessions). Another group of 20 patients comprised the control group. This latter group followed the currently recommended 30% fat reduction diet. The experimental group improved significantly, whereas the control group actually grew worse. Specifically, in the experimental group there was a significant decrease in cholesterol. Other reductions include the frequency of angina, lesion size, and apoli poprote in B. The control group had increases in these areas.

Stress management measures may have proved effective owing to their ability to reduce emotional stress that stimulates the sympathetic nervous system. This increased stimulation may lead to chemical reactions that cause coronary problems and blood clots.

It may also be that a holistic healing approach (i.e., meditation, hatha yoga, breathing, diet, group support) is a more effective way to recover and prevent coronary heart disease. This is because holistic health considers persons as a whole, beyond an isolated physical organ. For example, all the patients in the experimental group had a common feeling of isolation or emotional loneliness. Thus, a correlation may exist between emotional (e.g., a breaking heart) and physical health. Group support sessions helped remove the barriers causing emotional isolation.

Group support and the educationally motivating aspects of the holistic approach worked to inspire the experimental group to comply with the program.

Prayer, Meditation, and Healing

In Dr. Dossey’s book, *Healing Words*, he discusses various studies on the use of prayer and meditation by people to heal and prevent illness from occurring, or becoming worse.

In a randomized, double-blind study by Dr. Randolph Byrd, an experimental group of 192 coronary patients (versus 201 control coronary patients) arranged to have between 5 and 7 people praying for them daily over a 10-month period. No one prayed for the control group. The experimental group was five times less likely to require antibiotics and three times less likely to develop pulmonary edema.

None of the experimental group needed artificial air tubes, whereas 12 people in the “unremembered” group had this need; and fewer people died in the experimental group (but this was not statistically significant). The study was widely respected, but inconclusive and requiring further research and a larger study group.

In another study by Braud and Schlitz, 62 people (influencers) were asked to perform healing on 271 subjects, whose health concerns ranged from overly emotional, hyperactivity, tension headaches, high blood pressure, and ulcers. The influencers were asked to perform mental imagery and self-calming techniques; depending upon the needs of the subjects. Influencers and subjects were subjects were located in different rooms in the same building (20
meters away). Thirteen experiments were performed. Results were strong, consistent, and replicable.

Dossey also mentioned the Spindrift group, who for more than 10 years has performed laboratory experiments suggesting that prayer helps healing. Two types of prayer were measured: directed (goal-oriented or image, i.e., praying for cancer to be cured) and non-directed (whatever is best for the patient, or ‘let God’s will be done’).

They found that both methods work, but the non-directed approach was determined to be more powerful. These findings suggest that a person need not know how the healing process occurs, but pray for healing to occur, however it is best for the patient.

Dr. Dossey cites a study by Dr. Daniel Benor who investigated 131 studies on spiritual healing done before 1990 (mostly nonhuman studies). In 56 of the studies, the positive findings were said to be 1 in 100 to result from chance. In another 56 studies, between 2 and 5 in 100 were said to result from chance.

Benor found in 151 out of 194 fungus cultures that growth was inhibited or retarded after 15 minutes of concentration. This took place from about 1.5 yards distance away from the fungus. This study was replicated when distances increased to 15 miles away from the fungus cultures. Results were replicated in 16 experiments.

Another study found people with no known healing abilities to retard and stimulate significant bacterial culture. Other studies demonstrated the ability to inhibit cancer cells in simple organisms (e.g., one-celled algae, paramecia, and moth larvae), plants, and animals.

In light of this research, the relevance and effectiveness of Ayurvedic therapies of meditation, nutrition, hatha yoga, pranayama in healing and preventing modern-day illness is most encouraging. It suggests that medical technological developments do not imply a more advanced culture in terms of healing. Rather, it suggests that the ancient healers were as adept (or more so) in healing and preventing illness. This wisdom was lost or overlooked for some time.

In the coming decade, much scientific research should validate the use and need for a more spiritual and holistic approach to true healing. It is more than likely that Ayurvedic wisdom will play a significant role in this regard.

Ayurveda, Allopathy, and Health Care

As discussed earlier, not only might alternative, natural, Ayurvedic care be a useful complement to Western medicine in terms of healing, but it can also be financially practical. In a recent Yoga Journal article about Dr. Ornish’s “reversing heart disease” program, the difference in cost between traditional heart care and a holistic approach, such as Dr. Ornish’s, was staggering. Heart bypass operations cost about $43,000, and the process of opening the arteries through surgery (angioplasty) costs around $18,000. Cholesterol lowering medicine alone, such as Lovastatin, can cost up to $1,500 a year per person.

When compared with the $3,500 cost of Ornish’s 12-week program, it is enough to make any hospital administrator think twice, and in fact, it has. David M. Liff, the Program Development Consultant for Dean Ornish’s program said that they are inundated with requests from clinics around the United States to set up the heart disease reversal programs. It is interesting to note that the main Ayurvedic herb for cholesterol, guggul, may only cost $150 for an entire year; making this the most cost-effective cholesterol program.

As more favorable research emerges on holistic healing alternatives for modern diseases, hospital administrators will want to expand their alternative healing programs to include other diseases as well.

Ayurvedic Research

In the Garden of Life, by Naveen Patnaik, several studies on Ayurvedic herbs are discussed.

Bráhmí (gotu kola) was used in a double-blind clinical test on 30 mentally retarded children (free from epilepsy and other neurological conditions).
The study attempted to see if there was an effect on their mental abilities. The results suggested that there was a significant improvement in both general mental ability and behavioral patterns after only 12 weeks.

_Punarnavā_ (hogweed) was found to be an effective therapy for nephritic syndrome (kidney) in 22 patients, producing an increased flow of urine, reducing edema, and in an overall improvement of albumin urea, serum protein rise, and decreases in serum cholesterol levels.

_Guggul_ (Indian bedellium) was used in preliminary tests on 22 patients having hypercholesterolemia, associated with obesity, ischemic heart disease, hypertension, and diabetes. In all cases, the total serum cholesterol and serum lipid phosphorus levels diminished. A significant decrease in weight was found in 10 of the patients. In later studies involving 12 cases, _guggul_ was found to reduce serum turbidity and prolong coagulation in all instances.

**Other Ayurvedic Research**

_Brāhmī_ (gotu kola; Centella asiatica or hydrocotyle asiatica). This herb was found to be useful for cirrhosis of the liver, periodontal disease, peripheral vascular disease, scleroderma, vascular fragility, enhanced wound healing, enhanced connective tissue structure of the vascular sheath, and reduced sclerosis or hardening. It was found to reduce feelings of heaviness in the lower legs, numbness, nighttime cramps, swellings, spider veins and skin ulcers, vein distensibility, and improve blood flow through affected limbs in 80% of patients in clinical trials.

_Brāhmī_ has been found to relieve depression, anxiety, mental fatigue, and enhance memory. [Journal of Research in Āyurveda and Saddai: 1980] It has also been helping mentally handicapped and emotionally disturbed children. [Indian Journal of Psychiatry: 1977]

_It has been found helpful in treating cirrhosis._ [Sem. Hop. Paris 55(37-8):1749-50, 1979] _Brāhmī_ has been reported to heal brain tumors as well. [Herbal Gram No. 36] _Haritaki_ (Terminalia chebula), _Kesharāja_ (Eclipta alba), _Tulsi_ (Ocimum sanctum) were found to be useful antibacterial herbs. _Haritaki_ was the strongest and had the widest spectrum of antibacterial activity. _Kesharāja_ had the second widest spectrum of effect. Additionally, salmonella was treated by _haritaki_. Shigella was treated by _haritaki_ and _kesharāja_. [Indian Journal of Medical Sciences. 43 (5):113-7, 1988 May]

_Āmalakī_ (Emblica officinalis, Gaertn.) was studied in normal and hypercholesterololemic men. The herb was taken for 28 days. Both normal and hypercholesterololemic subjects showed a decrease in cholesterol levels. Two weeks after stopping the therapy, the total serum cholesterol levels of the hypercholesterololemic subjects rose significantly, almost to initial levels. [European Journal of Clinical Nutrition. 42 (11): 939-44, 1988 Nov.]

_Neem_ (Azadirachta indica ADR) and Turmeric (Curcuma longa) were tested to heal chronic ulcers (external) and scabies. They were used as a paste in 814 persons. 97% of the people were cured within 3-15 days. There were no toxic or adverse reactions. [Tropical and Geographical Medicine 44 (1-2): 178-81, 1992 Jan.]

_Śhatāvari_ (Asparagus racemosus) was used to test dyspepsia and as a galactagogue. It was compared with a modern drug (metoclopramide) which is used in dyspepsia to reduce gastric emptying time. The gastric emptying half-time was studied in 8 healthy males. _Śhatāvari_ was found to work as effectively as the allopathic drug. [Postgraduate Medicine 36(2): 91-4, 1990 April]

_Ashwagandhā_ (Withania somnifera, stem of Shallaki (Boswellia serrata, rhizomes of Turmeric (Curcuma longa) and a zinc complex (Articulin-F) were studied in a randomized, double-blind, placebo-controlled, crossover study in persons with osteoarthritis. First, a 1-month single blind study on 42 persons with osteoarthritis was conducted. Persons were randomly allocated to receive either
the herbs or a placebo for a period of 3 months. After a 15-day “wash out” period, the two groups switched therapies for another 3 months. Evaluations were given every 14 days based on pain severity, morning stiffness, Ritchie articular index, joint score, disability score, and grip strength. Erythrocyte (red blood cell) sedimentation rate was monitored and radiological examinations were compared. The herbs were found to cause a significant drop in the severity of pain (P = .001) and a disability score (P = .05). No significant changes were noted in either group from the radiological assessment. [Journal of Ethnopharmacology. 33 (1-2) 91-5, 1991 May-June]

In another study, the adaptogenic mechanism of aṣhwagandhā was compared to ginseng. A 40-day double-blind study found aṣhwagandhā equal or better than ginseng in the areas of improved problem solving, physical performance, and reaction time in healthy volunteers. [Indian Medicine: 3 (2,3): 1-5, 1991 April-July]

The effects of aṣhwagandhā were again measured in a double-blind study on 101 healthy persons, aged 50 to 59 years old. After taking aṣhwagandhā for 1 year the volunteers showed significantly reduced signs of aging compared with the placebo group. Anti-aging was found in areas of increased melanin (hair pigment that declines with age that is responsible for graying) and significantly lower levels of calcium loss (measured in the nails) than the control group. [Journal of Research in Āyurveda and Saddai: 247-258, 1980 - Kuppurajan, K., et al.]

Aṣhwagandhā has also been found to relieve a reactive form of depression. [Journal of Research in Āyurveda and Saddai, 1989]

Gudūchī (Tinospora cordifolia) was tested for its immunosuppression activity associated with deranged hepatic function and sepsis resulting from poor surgical outcomes. Preliminary studies suggested gudūchī contains hepatoprotective and immunomodulatory properties in surgical outcomes in patients with malignant obstructive jaundice. This follow-up study tested 30 patients, randomly divided into two groups (matched with respect to clinical features, impairment of hepatic function, as judged by liver function testes including antipyrene elimination, and immunosuppression/phagocytic capacities of neutrophils). The first group received conventional treatment, namely, vitamin K, antibiotics, and biliary drainage. Group two also received gudūchī (16 mg/kg/day orally) during their biliary drainage. Hepatic function was comparable in the two groups after drainage, but the phagocytic and killing capacities of neutrophils were normalized only in persons receiving gudūchī. Clinical evidence of septicemia was observed in 50% of patients in group one, whereas none was found in the second group (P = .05). Postoperative survival in groups one and two were 40% and 92.4%, respectively (P = .01). The conclusion drawn was that gudūchī appears to improve surgical outcomes by strengthening host defenses. [Indian Journal of Gastroenterology. 12(1) :5-8, 1993 Jan.]

Turmeric (Curcuma longa) has been found to be a strong antioxidant, anti-inflammatory, antiviral, antibacterial, antifungal, anticancer, and a detoxifying herb. [Planta Med., 57: 1-7, 1991]

Other research has found that turmeric’s active ingredient, curcuminoids, have significant antioxidant activities in both prevention and intervention. [Nutracon 95; Majeed, M., and Badmaev, V.]. It was also found useful for the treatment of rheumatoid arthritis minus side effects. [Ind. J Med Res 71:632-4, 1980]

Tripalā (Āmalakī (Emblica Offic.), Haritākī (Terminalia chebula), Bibhitākī (Terminalia bellerica) have been found to improve digestion, absorb nutrients, and assist the body’s metabolism. It is also useful for psychosomatic conditions that affect the gastrointestinal tract. [Journal of Ethnopharmacology, 1990]
**Bhúámalakí** (Phyllanthus amarus) was tested in persons with chronic active hepatitis resulting from the chronic hepatitis B virus. In a 30-day study, a significant number of persons using bhúámalakí were rid of the viral antigen compared with the placebo group. [Lancet, 1988]

**Arjuna** (Terminalia arjuna), **Bibhítakí**, and **Harítakí** help protect the heart muscle. [Indian Drugs: 1990]

**Pippalí** (Piper longum), alone or in **tikatu**, has been found to relieve asthma and chronic bronchitis. One study measured 240 children of various ages who frequently had bronchial asthma. Pippalí was found to reduce the frequency and severity of attacks. [Indian Drugs: 1984]

**Balá** (Sida cordifolia) has also been found to effectively relieve bronchitis and asthma. [Lancet: 1984]

**Guggul** (Gugulipid- Commiphora mukul), was found useful in healing acne vulgaris [Indian Journal of Dermatology Leprol 56(1):381-3, 1990] and atherosclerosis (cholesterol reduction). HDL cholesterol gradually increased, whereas VLDL and LDL cholesterol significantly decreased [J Assoc Phys India 37(5):323- 8, 1989; Indian J Med Res 87:356-60, 1988]

The active components of gugulipid are Z-guggulesterone and E-guggulesterone. This active ingredient has been found to prevent Pitta- (heat) related side effects, caused by using the pure, whole resin. If Pitta conditions develop, it is useful to research kașhore guggul—Pitta-reducing guggul. In this way, the benefits of avoiding side effects as well as using the whole resin may be simultaneously accomplished.


Licorice may cause some side effects when taken alone for more than 6 weeks. It may increase sodium and water retention, hypertension, hypokalemia, and suppress the renin-aldosterone system. Monitoring blood pressure and electrolytes and increasing potassium intake is suggested. However, in Ayurveda these side effects can be avoided by mixing licorice in warm milk or using the de-glycyrrhized form. To date, we have not found any studies measuring these methods.


It has also been found helpful in kidney stone conditions, reducing the amount of ionized calcium in the urine [Urology 1(1):67-70, 1973]

**Ísh̩abgol** (Plantago ovata) was found to help irritable bowel syndrome—diarrhea: [Acta Gastroenterol Latinoam 17(4):317-23, 1987; Ir Med J 76(5):253, 1983]. It has also been helpful for constipation. [Gut 28(11):1510-13, 1987]

Ísh̩abgol was found to be useful for treatment of anal fissure (except in cases of advanced anal stenosis). [Dis. Colon Rectum, 21: 8, 1978 Nov-Dec, 582-3]

When mixed with food, íš̩abgol was found to reduce blood glucose responses. [J Am Coll Nutr, 10: 4, 1991 Aug, 364-71]

**Ginger** (Zingiber officinale) has been found to reduce gastrointestinal complaints, atherosclerosis, headache, nausea, vomiting, and vertigo (numerous studies, including [Anaesthesia 45(8):669-71, 1990; Acta Otolaryngol 105(1-2):45-9, 1988], osteoarthritis [Med Hypothesis 39:342-8, 1992], rheumatic pain, and rheumatoid arthritis [Med Hypothesis 39:342-8, 1992; Med 577 Hypothesis 29:25-8, 1989; ORL J Otorhinolaryngol Relat Spec, 48: 5, 1986, 282-6]. It was also found to contain high levels of anti-oxidants. [Chung Kuo
Gar
cinia
Spp. (Malabar Tamarind) may help reduce obesity. The dried fruit contains 20-30% of the active ingredient (−)-Hydroxycitric acid (HCA). [Arch Biochem Biophys 135:209-17, 1969; J Biol Chem 245:599, 1970]. HCA has been found to divert glucose from being used as building blocks of fatty tissue and increase the body’s supply of stored glucose, called glycogen. Glycogen also turns off food cravings. [Alt. Comp. Ther. 1(4) 212-215, 1995]. In another study, insulin requirements for persons with diabetes mellitus decreased along with fasting blood glucose and glycosylated hemoglobin (HbA1c), and glycosylated plasma protein levels. Serum lipids returned to near normal levels with GS water soluble extract, glycosylated hemoglobin, and glycosylated plasma protein levels remained higher than control group. Enhances indigenous insulin. [J Ethnopharmacol, 30: 3, 1990 Oct, 281-94]

Gurmar (Gymnema sylvestre) was found to remove sweetness from bittersweet mixtures, increasing bitterness. [J Comp Physiol Psychol, 93: 3, 1979 June, 538-47]. In another study gurmar reduced sweet cravings. [Physiol Behav, 30: 1, 1983 Jan, 1-9]

Research by Disease
In the book, *Botanical Influences on Illness* by Werbach and Murray, research is cited on foods and herbs that help various disorders. Some of the following were described earlier in this book.

**Atherosclerosis**: (including coronary heart disease) Foods and herbs found to help these conditions (in scientific research) include alfalfa, artichoke, eggplant, berberine (from barberry), curcumin (from turmeric), fenugreek, garlic, onion, ginger, gugulipid, and garcinia camboga (Malabar Tamarind).

**Bronchial Asthma**: Numerous studies have found herbs that help ease this condition including, aloe vera, coleus forskohlii (containing forskolin), licorice, onion, picrorrhiza kurroa (kañkā)

**Cancer**: Research has found many useful herbs for healing cancer, including barberry root (berberine), garlic, onions, and turmeric.

**Diabetes**: Herbs and foods found to be helpful in diabetes include aloe vera, bitter melon (momordica charantia/Kerala), fenugreek (Trigonella foenum graecum/methi), Gurmar, (gymnema sylvestre/Sharkunikha)

**Psoriasis**: Two herbs found useful in treating this condition are Bākūchī (psoralea corylifolia) [Pharmac Ther 34:75-97, 1987] and sarsaparilla (Smilax sarsaparilla) [Br J dermatol 108:33-7, 1983; N Engl J Med 227:128-33, 1942]. Bākūchī has also been found effective in treating vitiligo [Pharmac Ther 34:75-97, 1987].

Collaborative Research
Several cooperative studies between Zandu Pharmaceutical Works, Bombay India and various research institutions are discussed below. The herbs contained in the following formulas are readily available from many sources. This author is grateful for Zandu for making these studies available.

**Diabetes**: One formula that includes gurmar, neem, and Shilājit was tested on 20 persons with proven maturity onset of diabetes over an 8-week period. Eighteen persons had hereditary histories of diabetes. Ten people were randomly chosen as a control group. Both groups followed certain dietary restrictions.

All 10 people taking the herbal formula reported subjective, as well as objective improvement of all symptoms (polysphagia, polyuria, polydypsia, excessive sweating, dryness of throat, numbness, fatigue, weakness, and constipation). Objective and subjective symptoms of the control group remained the same or increased.
The group taking the herbal product experienced decreased mean blood sugar values, dropping from 204.1 mg/dL before the study to 119.65 mg/dL at the end of the study. The mean blood sugar levels in the control group rose from 189 mg/dL before the study to 205 mg/dL at the end of the study.


**Indigestion:** A group of 20 general practitioners tested a digestive herbal in their private practices for 15 days on patients with anorexia, nausea, vomiting, heaviness in the chest, heaviness in the body, burning sensation, and constipation. Patients were clinically assessed after the 4th, 7th, 11th, and 15th days of treatment. The herbal product included cumin, *asafoetida*, cinnamon, cardamom, ginger, *pippalí*, coriander (*dhanyāka*), *musta*, and *triphalā*.

Significant improvement (p< 0.001) was seen in all clinical symptoms and signs.

*Effects of Ayurvedic Drug (AB + R) in Indigestion. Thakur, M. Bhatt, N.S. Mishra S. et. al. Medicine & Surgery. May - August ’96/23*

**Schizophrenia:** A herbal product including *Shaṅkapuṣpi*, *brāhmi*, *ashwagandhā*, *yāśhti madhu*, *vachā*, and *sarpagandha* was administered to 17 schizophrenia patients taking medication and 22 patients not taking any medication for six weeks. Approximately 50% of both groups showed more than 50% improvement on the Brief Psychiatric Rating Scale. The herbs were relatively free from side effects.


**Urinary Tract Infections:** A total of 51 inpatients and outpatients with various urinary tract symptoms (pain, burning, fever, frequency, blood in urine) was tested for 45 days using an herbal product that included *gudichā*, *haridrā*, *bilva*, and *karela* (bitter melon). Patients were monitored every 15 days.

After 15 days, 50% of the patients began to show reduction of symptoms. At the end of 30 days more than 75% of the patients were symptom-free. By the end of the study only 3 patients (6%) had painful or burning urination. Since modern antibiotic therapy cannot always guarantee long-term benefits, these herbs offer encouraging options to healing urinary tract infections. Further, these herbs did not cause any side effects, even after 2 months of use.


**Liver/Bile Disorders:** Forty-five persons who developed liver- and bile-related disorders following surgery were given an herbal product containing *punarnavā*, *bhringarāj*, *chirāyatā*, *arogyavardhini*, and *mandur bhasma* (iron ash) for 45 days. Seven patients had cholecystectomy, 21 previous gall bladder operations, 12 hepatitis, and 5 T-tube biliary drainage following cholecystectomy. Subjects were monitored every 15 days.

Measurements after herbal therapy revealed increased liver function and control of hepatitis. Biliary flow was restored. Associated symptoms of nausea, dyspepsia, pain, tenderness, vomiting, belching, anorexia, vertigo, fever, swelling, constipation, weakness, and flatulence were alleviated in all subjects except for 1 symptom of jaundice and 3 signs of weakness. Four of the five biliary T-tube drainage cases showed definite increase in the biliary flow.


*More studies are available in the Ayurveda Primer (E-Book), and online at http://ayurvedahc.com*
Music Research

The India Currents Magazine reports of scientific research involving music to heal heart disease and high blood pressure. Researchers in Berlin played music by Ravi Shankar, Strauss, and modernist H. W. Henze for 40 heart patients. Blood samples and stress levels of patients were measured before and after listening to the music.

The results were reported at the European Society of Cardiology in Amsterdam. Strauss’ music lowered stress hormones in the patients. However, levels were even lower after listening to the sitar music of Ravi Shankar. Blood pressure also reduced after listening to his music. By contrast, the modern music raised stress levels.

Pañcha Karma Research

Rheumatoid arthritis: During the 1970s at Benares Hindu University, piṇḍa sveda was found to relieve pain, swelling, stiffness, and swollen joints caused by rheumatoid arthritis within 1 week of treatment. Patients’ body weight (formally underweight) was also increased to healthier levels. Measurements involved ease of walking, gripping, and pressing power with both hands and body weight.

Chronic rheumatoid arthritis and bronchial asthma: Two groups of patients were administered vamana and virechana, followed by saṃsārjana diet. One group suffered from chronic rheumatoid arthritis. The other group had bronchial asthma.

Both groups of patients received 3 days of snehāpāṇa (ingesting oil or ghee), whole body sveda for the next 3 days, vamana, and virechana, followed by the saṃsārjana diet. Within one week, post therapy measurements of physical, physiological, and biochemical parameters of the patients were taken.

All rheumatoid arthritis patients showed statistically significant improvements in ease of walking, and gripping power and pressing power (in both hands) (P < 0.05). Asthmatic patients showed a statistically significant increase in vital capacity and length of time to hold the breath (P < 0.05). Biochemically, a statistically significant reduction in D-xylose (P < 0.001) caused improved gastrointestinal absorption capacity.

Current NCCAM-NIH Studies

The National Center for Complimentary and Alternative Medicine (NCCAM) is a part of the National Institutes of Health has funded several currently ongoing Āyurveda and yoga studies. Topics include Parkinsonism, general promotion of health, and yoga therapy for heroin addiction.

They have a complete website covering research, newsletter, and more, visit their website: http://nccam.nih.gov/. Information may also be obtained by writing or calling the NCCAM Clearinghouse; P.O. Box 7923; Gaithersburg, Maryland 20898 Toll Free: 888-644-6226. International: 301-519-3153 FAX: 1-866-464-3616 (Toll-Free). Email: info@nccam.nih.gov.

Āyurveda at Columbia University

In November 1994, the Dharma Hinduja Indic Research Center held its first 2-day conference in New York at Columbia University. It was entitled Health, Science and the Spirit: Veda and Āyurveda in the Western World. Āyurvedic Doctors from India and the U.S. met and spoke with Western allopathic doctors, professors, and students from universities across the country including Harvard, Columbia, New York University.

One aim of the conference was to have Āyurvedic and allopathic medical professionals work together to develop valid scientific research on healing through Āyurvedic herbs and pañcha karma. The scientific validation of the ancient Āyurvedic practices is slowly developing. They may be contacted at 212-854-5300. Email: dhirc@columbia.edu.
Modern-Day Challenges for Future Generations

One reason Ayurveda is so effective is that it is a living science; it addresses new diseases and provides appropriate therapies continually. The use of mercury as a powerful rejuvenative was introduced in the 14th century. Minerals were first used in Ayurveda in the 16th century. To accommodate new developments and discoveries, Ayurveda also adapts and adjusts.

In the early 20th century, the effects of the industrial revolution, such as water and air pollution had a significant impact on the health of the wildlife, nature, and humans—including infants and fetuses. In time, a growing body of research would show that the development and use of chemicals (e.g., those used for pesticides and plastics) and drugs had also added to the poisoning of the planet and its creatures. It’s results manifested as a sharp increase in the incidence of cancer, asthma, neurological and immune disorders, and physical deformities in children. Research suggests that there is a link between chemicals, environmental pollutants, and certain diseases. Today depletion of soil nutrients and erosion of soil, air and water pollution due to unnatural farming methods and deforestation continues.

Modern Ayurveda must address these trends and their consequences. Although Ayurveda can address the symptoms, such as using herbs to remove toxins from the body, the scope of healing must be expanded to address issues that currently are being overlooked, such as the poor nutrient quality of food, air, and water. Today, disease prevention includes eating organic foods to avoid harmful preservatives and insecticides.

In the book, Our Stolen Future, the authors suggested that the use of man-made products has contributed to the ill health of wildlife and humans. Detergents, drugs (i.e., synthetic estrogen), industrial chemical waste, agricultural pesticides and runoff, pesticides, and cooking vessels and containers made of plastics or other unnatural products may also be poisoning our children, unbalancing their hormones, and interfering on the genetic and neuronal levels.

Therefore, the substances that contaminate our food bear examination. The authors report that damage from these hormone-disrupting chemicals is most clearly seen in the offspring of women exposed to the pollutants during the first months of pregnancy.

Ayurvedic Healing of Environmental Toxins

If we address the three areas of the body that are most critically affected by environmental pollutants—the brain and the reproductive and immune systems—we can apply Ayurvedic therapies discussed earlier. The following therapies are listed according to condition—not according to one’s dosha. Therefore, dosha must also be considered before choosing these suggestions.

Herbs

Hormonal/Reproductive: Aśhwagandhā, yam (vārahikānd), Śhatāvarī and yogaraj guggul

Liver detox: Bhūāmalakī (main herb), kuóki (for chemical and biological poisoning), barberry, chirāyatā, triphalā, mahāsudarāhan, neem, musta and mañjiśṭhā.

Toning: Āmalaki, bākuchī and bhṛingarāj

Massage

Hormones: Releases growth hormones; massage (especially between eyebrows, neck and top of head; just below navel [basti], reproductive organ area [guda])

Liver: Elbow and knee joints, throat, heart and navel

Foods

Hormones: Organic foods (has no hormones added)-B6 vitamin (found in buckwheat, beans, carrots, brown rice); tofu (female hormones); thyroid: sea vegetables, watercress oats, green foods such as wheatgrass juice or powder.

Liver: Organic foods—cherries, figs, grapes, melons, papayas, pears, pineapples, raspberries, artichokes, beets, bitter melon, avocado, beans. Brussels sprouts,
mung sprouts, celery, watercress, barley, corn, mung beans, and ghee. Fenugreek, B2 vitamin (found in millet, soy, whole wheat, wheat germ, beans, milk, nuts, dark greens, molasses), green foods such as wheatgrass juice or powder.

**Yoga Poses**

**Hormones:** Siddhāyogāsana/siddha yoni āsana, cow pose, any of the spinal twist poses, shoulder stand, fish pose and tortoise

**Liver:** Siddhāyogāsana/siddha yoni āsana, lotus pose, any bow pose, spinal twist, tortoise and fish

**Breathing Exercises (prāṇāyāma)**

**Hormones:** Śhīktārī kumbhaka (hissing breath exercise) and solar prāṇāyāma

**Liver:** Śhīktārī kumbhaka, frontal brain cleanse

**Bandhas & Mūdras**

Jālandhara bandha (throat lock), mūla bandha, mahā bheda mūdra

**Miscellaneous**

Purgation for liver cleansing. Aromatherapy—iris and gardenia for the liver.

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**Āyurveda and Environmental Food Considerations**

**Why buy Organic?**

Organic foods are preferred for two reasons: personal and environmental health. In both cases, the concern is not so much for adults, but for children and parents who plan to have children—the concern is for future generations of people and the future of the planet.

The Organic Trade Association offers the following reasons one should buy organic foods:

1. Organic products meet stringent standards.
2. Organic certification is the public’s assurance that products have been grown and handled according to strict procedures without persistent toxic chemicals.
3. Organic food has more flavor.
4. Well-balanced soils nourish strong healthy plants. Many chefs use organic foods in their recipes because they taste better.
5. Organic production reduces health risks.
6. Many Environmental Protection Agency (EPA)-approved pesticides were registered long before extensive research linked these chemicals to cancer and other diseases. Organic agriculture does not release additional chemicals into the air, earth, and water.
7. Organic farms protect water resources.
8. Eliminating polluting chemicals and nitrogen leaching in combination with soil building protects and conserves water resources. Water makes up two-thirds of our body mass and covers three-fourths of the planet. In the US, the EPA estimates that pesticides (including cancer-causing pesticides) have contaminated groundwater in 38 states, thus polluting the primary drinking water source for more than half the country’s population.
10. Soil is the main focus of organic farming. We are facing the worst topsoil erosion in history owing to chemical intensive, mono-crop farming. The Soil Conservation Service estimates that more than 3 billion tons of topsoil are eroded from US croplands each year. This means that soil is eroding seven times faster than it is being replaced.
11. Organic farmers work in harmony with nature, respecting the balance required of a healthy ecosystem: wildlife is encouraged by including forage crops in rotation and by retaining fence rows, wetlands, and other natural areas.
12. Organic farmers have led the way, largely at their own expense, with innovative on-farm research aimed at minimizing the impact that agriculture has on the environment.
13. Organic producers strive to preserve diversity. The loss of a large variety of species (bio-diversity) is one of our most pressing environmental concerns. Organic farmers and gardeners have been
collecting and preserving seeds, and growing unusual varieties for decades.


15. The USDA predicts that by the year 2,000, half of the US farm production will come from 1% of farms. Organic farming may be one of the few survival tactics left for the family farm and the rural community.

16. Every food category has an organic alternative. Even non-food crops are also being grown organically, including cotton.

For further information contact: The Organic Trade Association PO Box 1078 Greenfield, MA 01302 USA Phone 413-774-7511 Web: http://www.ota.com

Áyurveda and Environmental Home Safety
An Ounce of Prevention

In addition to buying and eating organic foods, we can further avoid polluting our home environment. Below is a list of household and office products that should be avoided and possible substitutes for them. For further information, read Debra Dadd’s book, Home, Safe Home. The book also gives many homemade ingredients for most healthy product substitutes.

Suburban homeowners use more pesticides per acre on their lawns than farmers use on their fields

Instead of using toxic pesticides, many pests can be eliminated using natural products, such as cayenne pepper, strong mint tea, vacuuming, and keeping a clean home. Check your health food store for safe products, including termite, rat, and mice prevention products.

<table>
<thead>
<tr>
<th>Harmful Products</th>
<th>Helpful Substitutes</th>
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<tbody>
<tr>
<td>Toxic weed killers</td>
<td>Grow and eat your own dandelions (provided they have not been sprayed with harmful substances).</td>
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<tr>
<td>Genetically engineered foods</td>
<td>Naturally grown foods</td>
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<tr>
<td>Cleaning products, i.e., aerosol propellants, detergents, synthetic fragrances, lye, chlorine, artificial dyes, detergents, formaldehyde, petroleum distillates; ammonia (and all purpose cleansers), basin, tub, tile cleaners; bleach, dishwasher detergents &amp; liquids; disinfectants, drain cleaners, fabric softeners, glass cleaners, laundry detergent &amp; starch; mold &amp; mildew cleaners, rug, carpet &amp; upholstery shampoo; scouring powder, shoe polish, silver/metal polishes, spot remover, water softeners</td>
<td>Homemade ingredients (see Home Safe Home by Dadd) or buy all these products in natural forms at health food stores</td>
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</table>
Personal Care

Use natural deodorants, cosmetics, bath products, body oils and powders, toothpaste, mouthwash, soaps, air fresheners, hair sprays, shampoos, hair coloring, hairspray, skin moisturizers, shaving cream.

Non-organic personal care products have numerous toxic chemicals, including aerosol propellants, benzyl alcohol, artificial colors, synthetic fragrance, formaldehyde, ammonia, ethanol, glycerin, detergents, plastics, paraffin, saccharin, BHA-BHT. Substitutes found in health food stores contain none of these chemical toxins.

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<tr>
<th>Problem</th>
<th>Natural Solutions</th>
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<tr>
<td>Ants</td>
<td>patchouli, chili pepper, paprika, dried peppermint, lemon juice; grow mint near entrances</td>
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<tr>
<td>Beetles/weevils</td>
<td>add bay leaf to food products; use black pepper sacks in food bins</td>
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<tr>
<td>Bugs and insects</td>
<td>lavender, eucalyptus, vāsāka</td>
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<tr>
<td>Cockroaches</td>
<td>borax, bay leaves, eucalyptus oil</td>
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<tr>
<td>Fleas</td>
<td>vāsāka</td>
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<tr>
<td>Flies</td>
<td>cloves, lavender, patchouli, vāsāka</td>
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<tr>
<td>Gnats &amp; Moths</td>
<td>patchouli</td>
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<tr>
<td>Mosquitoes</td>
<td>vāsāka, lavender, patchouli</td>
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<td>Squirrels</td>
<td>dried chille pepper</td>
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Miscellaneous

Air purifiers: Basil or tulsī (natural negative ion machines), cedar, frankincense, sandalwood, agnihotra (Vedic fire rituals).

Plastic containers: Leach chemicals into the liquids. Use glass, stainless steel or ceramic containers instead.

Cooking utensils: Cast iron, stainless steel, copper are best; non-stick and aluminum pans leech toxic chemicals into the food (aluminum foil is also not advised).

Fabrics: Use natural fibers like cotton, linen and wool. Ideally organic, dye-free fabric is best for the skin, and for the earth. Products include clothing, towels, sheets, bedding, blankets, and pillows.

Paper products: Computer, typing, note and bathroom paper, and paper towels that are recycled and acid-free is safest for the environment. The dyes used to whiten paper also pollute the environment.

Shopping: Carry cotton bags to the store to use instead of paper and plastic (or at least reuse the paper and plastic bags). Some health food stores also sell re-useable bags to carry fruit and vegetables in.

Other Products: Baby products, office, art and computer supplies; building & furnishing products, pet care, recycling garbage.

Conclusion

In summary, the underlying notion of Āyurveda is to cause no harm to oneself, others, animals, or to nature. This basic Vedic tenet of nonviolence is followed in action, word and thought. This is accomplished by accepting all people and paths in life and quickly leads to peace, self-worth, appreciation and respect for all things. May you, dear readers, find and live in growing health and divinity, seeing the Divine in all.

ॐ शान्ति: शान्ति: शान्ति:
Aum Šānti, Šānti, Šānti
Peace in the body, mind, and Soul.
Health, Peace, Bliss
### Appendix 1: Sanskrit Alphabet

<table>
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<th>Vowels</th>
<th>Labials</th>
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<td>अ आ इ ई उ ऊ</td>
<td>प फ ब भ म</td>
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<td>ए ऐ ओ औ एँ ऐँ</td>
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<td>ए ऐ ओ औ एँ ऐँ</td>
<td>Pa Pha Ba Bha Ma</td>
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</tr>
</tbody>
</table>
Sibilants (Hard) and Aspirate (Soft)

श ष स ह
Sha Sha Sa Ha

Miscellaneous Combinations

कि की कु कू के की को
Ki Ki Ku Ku Ke Kai Kau Ko

When vowels are written with consonants they look as above (using K as an example, such as kit, kola, etc.)

क + य = क्य (right side of ka is shortened)
क + ष = क्ष (ksha)

्ग + द = ग्द (gda - the vertical bar is removed.

This is true for all consonants with bars cha (च), ŋya (ं), ‘a (ा), ta (ट), tha (थ), dha (ढ), na (ण), pa (प), ba (ब), bha (भ), ma (म), and semi vowels ya (य), la (ल), and va (व).

Other common combinations are

त + र = त्र
t + ñ = ñ

 [](towards ka is shortened)

ज + ज = ज्ञ
Ja + ña = Jña

क + त = क्त
Ka + Ta = Kta

द + य = द्य
da + Ya = Dya
da + Dha = Ddha

Many more combinations exist – beyond the scope of this Āyurveda book. This brief introduction is merely to offer some basic guidance to those wishing to learn the alphabet and read the Sanskrit in this book.
Appendix 2: Client Health Forms

On the following page is a sample self-test to determine one’s mental and physical constitution or doṣha. Read the topics in bold in the left column and circle the choice that best describes you (from the right three columns). Circle the descriptions most fitting to you. If you answer according to your entire life rather than your current condition, you will learn your lifelong doṣha. You may again answer the questions according to your current situation to learn your current health balance (vikriti). Add up the columns under the total sections. [You will also find an interactive doṣha test online at our website http://ayurvedahc.com]

The second and third pages of this series are examples of a health-history form used by Āyurvedic practitioners and vaidyas (Āyurvedic doctors).
<table>
<thead>
<tr>
<th>BODY</th>
<th>Vayu</th>
<th>Pitta</th>
<th>Kapha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body frame</td>
<td>thin</td>
<td>medium</td>
<td>large</td>
</tr>
<tr>
<td>Finger nails</td>
<td>thin or cracking</td>
<td>medium, pink, soft</td>
<td>thick or white</td>
</tr>
<tr>
<td>Pulse</td>
<td>80-100</td>
<td>70-80</td>
<td>60-70</td>
</tr>
<tr>
<td>Weight</td>
<td>low or bony</td>
<td>medium, muscular</td>
<td>gains easily</td>
</tr>
<tr>
<td>Stool-move bowels</td>
<td>small, hard, gas</td>
<td>loose or burns</td>
<td>moderate or solid</td>
</tr>
<tr>
<td>Forehead size</td>
<td>small</td>
<td>medium</td>
<td>large</td>
</tr>
<tr>
<td>Appetite</td>
<td>variable</td>
<td>strong or sharp</td>
<td>constant or low</td>
</tr>
<tr>
<td>Eyes</td>
<td>small or unsteady</td>
<td>reddish or piercing</td>
<td>white or wide</td>
</tr>
<tr>
<td>Voice</td>
<td>low or weak</td>
<td>high or sharp</td>
<td>deep or tonal</td>
</tr>
<tr>
<td>Lips</td>
<td>thin or dry</td>
<td>medium or soft</td>
<td>large or smooth</td>
</tr>
<tr>
<td>Chest</td>
<td>flat, sunken</td>
<td>moderate</td>
<td>round, expanded</td>
</tr>
<tr>
<td>Nature (bothers you most)</td>
<td>cold and dry</td>
<td>heat and sun</td>
<td>cold and damp</td>
</tr>
<tr>
<td>Chin</td>
<td>thin or angular</td>
<td>tapered</td>
<td>round, double</td>
</tr>
<tr>
<td>Neck</td>
<td>thin or tall</td>
<td>medium</td>
<td>big, wide, folded</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Body Totals</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>MIND</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Memory</td>
<td>quick to grasp ideas-soon forgets</td>
<td>sharp or clear</td>
<td>slow to learn-but never forgets</td>
</tr>
<tr>
<td>Beliefs</td>
<td>radical, changing</td>
<td>leader, goal oriented</td>
<td>constant or loyal</td>
</tr>
<tr>
<td>Dreams</td>
<td>flying or anxious</td>
<td>in color or fighting</td>
<td>romantic or few</td>
</tr>
<tr>
<td>Speech</td>
<td>quick or talkative</td>
<td>moderate or argues</td>
<td>slow or silent</td>
</tr>
<tr>
<td>Finances</td>
<td>spends on trifles</td>
<td>spends on luxury</td>
<td>saves money</td>
</tr>
<tr>
<td>Sleep</td>
<td>light</td>
<td>moderate</td>
<td>heavy</td>
</tr>
<tr>
<td>Habits</td>
<td>travel or nature</td>
<td>sports or politics</td>
<td>water or flowers</td>
</tr>
<tr>
<td>Mind</td>
<td>quick or adaptable</td>
<td>penetrating, critical</td>
<td>slow or lethargic</td>
</tr>
<tr>
<td>Emotions</td>
<td>enthusiastic or worries</td>
<td>warm, can get angry</td>
<td>calm or attached</td>
</tr>
<tr>
<td>Temperament</td>
<td>nervous or fearful</td>
<td>impatient</td>
<td>easy going</td>
</tr>
<tr>
<td>Mind Totals</td>
<td></td>
<td></td>
<td></td>
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</table>
# Client Health Form

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Name</td>
<td>Phone (         )</td>
<td></td>
</tr>
<tr>
<td>Address</td>
<td>Cell (          )</td>
<td></td>
</tr>
<tr>
<td>Town</td>
<td>State</td>
<td>Zip</td>
</tr>
<tr>
<td>Email</td>
<td>Country</td>
<td>Age</td>
</tr>
<tr>
<td>Date</td>
<td>Practitioner</td>
<td>Marital Status</td>
</tr>
<tr>
<td>Referred by</td>
<td>Serious Childhood Diseases?</td>
<td></td>
</tr>
<tr>
<td>Number of stools daily</td>
<td>Highest Grade</td>
<td>Career</td>
</tr>
<tr>
<td>Current Medicines/Herbs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genetic/Heredity diseases</td>
<td>Mother</td>
<td>GMother</td>
</tr>
<tr>
<td></td>
<td>Father</td>
<td>GMother</td>
</tr>
<tr>
<td></td>
<td>Brother</td>
<td>Sister</td>
</tr>
</tbody>
</table>

Do any family members have addictions? (e.g., alcohol, drugs, food)?

Did you ever experience physical or emotional abuse?

Career Satisfaction: Love the career ____ OK career ____ Not Good ____

Family/Social Life: Good ____ Average ____ Poor ____

Is your life purposeful?

Is your life spiritual (your definition)?

Reason for Visit?

---

*Turn to next page. Below is for office use*

Prakṛti Body: V _ P _ K _ Mind: V _ P _ K _ Vikṛti: V _ P _ K _

Pulse Quality: Snake Frog Swan Pulse Position: V _ P _ K _

<table>
<thead>
<tr>
<th>Subdoshas</th>
<th>Miscellaneous Pulses</th>
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<tbody>
<tr>
<td>Prāṇ</td>
<td>Pāchaka</td>
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<tr>
<td>Upān</td>
<td>Raṅjaka</td>
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<tr>
<td>Samān</td>
<td>Sādhaka</td>
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<tr>
<td>Apān</td>
<td>Ālochaka</td>
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<tr>
<td>Vyān</td>
<td>Bhrājaka</td>
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<tr>
<td>Dhātuś</td>
<td>Tongue</td>
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<td>Rasa</td>
<td>Māṁsa</td>
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<tr>
<td>Rakta</td>
<td>Medas</td>
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<td>Asthi</td>
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Notes:
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<th>Check Current Health Issue</th>
<th>✓</th>
<th>Check Current Health Issue</th>
<th>✓</th>
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<tbody>
<tr>
<td>Acidity/Acid reflux</td>
<td>✓</td>
<td>Gout</td>
<td></td>
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<tr>
<td>Addiction</td>
<td></td>
<td>Head</td>
<td></td>
</tr>
<tr>
<td>Anemia</td>
<td></td>
<td>Head</td>
<td></td>
</tr>
<tr>
<td>Anger, Impatience</td>
<td></td>
<td>Hemorrhoids</td>
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<td>Anorexia</td>
<td></td>
<td>Hernia</td>
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<tr>
<td>Arteriosclerosis</td>
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<td>HIV/AIDS</td>
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<td>Arthritis</td>
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<td>Immune System</td>
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<td>Lethargy</td>
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<td>Metabolic/Endocrine</td>
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<td>Colic/abdominal pain/distention</td>
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<td>Rectum</td>
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<tr>
<td>Colon</td>
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<td>Reproductive</td>
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<tr>
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<td>Respiratory</td>
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<td>Parasites</td>
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<td>PMS</td>
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<td>Rheumatism</td>
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<td>Sinus</td>
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<tr>
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<td>Skin disorders</td>
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<tr>
<td>Epilepsy</td>
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<td>Small intestine</td>
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<tr>
<td>Epstein Barr</td>
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<td>Throat</td>
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<tr>
<td>Eyes</td>
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<td>Thyroid (hyper/hypo)</td>
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<tr>
<td>Fever</td>
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<td>Tumors</td>
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<td>Ulcers</td>
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<tr>
<td>Fibromyalgia</td>
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<td>Worry, Fear, Anxiety, Nervous</td>
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</tr>
<tr>
<td>Gall Bladder</td>
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<td>Other</td>
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<tr>
<td>Gastrointestinal</td>
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<td>Other</td>
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Appendix 3: Prakṛiti Food Plans

Traditional Āyurvedic Life Health Analysis Vāyu Doṣhas

Your constitution is predominantly air. An excess of air element creates cold, light, and dryness in the body, colon, skin, and bones. When balanced, you are energetic, adaptable, and cheerful. An excess of air causes dry skin, gas, constipation, anxiety, nervousness, and worry. The aim of Āyurveda is to create a balance between the elements of air, fire, and water. To bring air into balance Vāyu doṣhas need to

- Consume more steamed, heavy and moist foods.
- Ingest herbs to help digest the heavy foods.
- Eat smaller meals, no more than 3 to 4 hours apart.
- Eat sour, sweet, and salty substances that reduce excessive air. Pungent herbs, such as ginger, are good if combined with sweet, sour, and salty foods and herbs.
- It’s better not to eat alone. Have your food cooked for you if possible.
- Avoid nightshades (potatoes, tomatoes, eggplant, peppers, chilies) as they may cause allergic reactions.
- Don’t combine milk with yeasted grains.
- Eat in a calm to celestial frame of mind.

HERBOLOGY

DIGESTION Cardamom, coriander, cinnamon, ginger, rock salt are among the major herbs to use.

ELIMINATION Licorice, soaked prunes, psyllium seeds, flax seeds, bran and triphalā before sleep.

ENERGY Ginseng, comfrey root, marshmallow, aśhwagandhā, balā, and śatāvāri.

MIND Calamus, aśhwagandhā, basil, chamomile, brāhmi.

ANTI-RHEUMATICS Angelica, myrrh, yogaraj guggul.

OIL and MASSAGE Sesame oil and almond oil are heavy and warm, and therefore good for Vāyu doṣha. Oil massage the feet, head, back, and lower abdomen to reduce air. Essential oils include sandalwood, cinnamon, and frankincense.

FRUIT Most fruit is purifying, though not grounding. Dry fruit, melons, uncooked apples and pears, and cranberries increase air; they are not advised (baked apples and pears, or soaked dry fruits are alright). The best fruits for Vāyu doṣhas are, lemons, limes, grapefruit, cherries, grapes, strawberries, raspberries, pineapples, papayas, mangos, soaked—prunes, raisins, dates, and figs; other berries, kiwi, sweet melons, and rhubarb. Second best are oranges, cooked pears, cooked apples, peaches, plums, apricots, pomegranates, and persimmons. Fruit is best eaten between meals.

VEGETABLES also are too light for air constitutions to live on. However, if steamed and prepared with oils and spiced, eating them with whole grains is fine. The cabbage family causes gas (broccoli, cauliflower, Brussels sprouts). Other air-increasing vegetables are cucumbers, sprouts, celery, asparagus, spinach, and chard. The best vegetables for Vāyu doṣhas are sweet potatoes, carrots, beets, cilantro, parsley, seaweed, and small amounts of avocado. Second best are fresh corn, green beans (well-cooked), fresh peas, zucchini, squash, artichoke, kira, mustard greens, watercress, bell peppers, and okra. Some practitioners recommend moderate amounts of fenugreek greens, cooked leeks, black and green olives, parsnip, pumpkin, rutabaga, and watercress.

GRAINS Cooked whole grains are best. Bread is fine if toasted (but the yeast in bread is still heavy and hard to digest). The best grains for Vāyu doṣhas are wheat, then other moist grains like basmati rice, oats, and cous cous. Whole grain pasta is good. Dry grains like granola and chips aggravate the air element.

BEANS Most beans cause gas, are drying, and
promote constipation. The best bean is mung. Tofu is also acceptable, but may be hard to digest.

**NUTS and SEEDS** Raw or lightly roasted nuts are heavy, nourishing and moistening. They are hard to digest and so they are taken in small amounts at any one time. Vayu recommendations include almonds (peel off the skin), walnuts, pecans, pine nuts and sesame seeds (or tahini); these should be soaked overnight.

**OILS** The best are sesame oil and ghee (one teaspoon per serving). Second best include almond, olive, avocado, and butter.

**DAIRY** is good for air constitutions, though hard to digest. Dairy is taken with spices, and milk should be boiled then left to cool slightly. The best dairy for Vayu dohas include lassi (1/2 cup yogurt to 1/2 cup water, digestive herbs, all mixed and drunk at mealtime to aid digestion). Ghee is also excellent. Other suggestions include yogurt, kefir, cream, sour cream, butter, and cottage cheese. A little cheese may be eaten (especially homemade paneer).

**SWEETENERS** It is best not to eat sweets during meals. Natural sugars assist air types more than any other constitution in tissue building and body fluid maintenance. The best sweeteners are jaggery (gud-Indian), turbinado sugar, or natural sugar cane (sold in stores as Sucanat), maple syrup, and raw sugar. Raw honey and fruit sugar are acceptable but in smaller amounts.

**ANIMAL PRODUCTS** Generally it is best to avoid animal products except when needed to regain strength following illness. Animal products give strength but are inharmonious on finer levels. (Ghee and lassi are good substitutes). Next best is fish and eggs. White chicken and turkey are also acceptable.

**BEVERAGES** Air constitutions require fluids. The best liquids are dairy, fruit or vegetable juices, tonic teas (taken with sweetener and milk), water with lime or lemon, and sour fruit juices.

**VITAMINS and MINERALS** are not generally used, but if needed, the following are best for Vayu dohas: oily A, D and E, sour C, zinc, and calcium. Spices (e.g., ginger, cardamom) are taken with vitamins to aid digestion.

**Herbal Preparations:** The average amount of herbs to take is between 1/4 to 1 teaspoon of an herb or of an herbal mixture 1/2 hour before meals. Ghee, honey, or water may be mixed herbs (until paste) (2 parts to one part herbs). It is also advisable to cook herbs in 1 teaspoon of heated ghee or oil, and then add them to food. Teas can be made with 1 to 2 teaspoons of herbs.

**AROMA THERAPY** Sandalwood, lotus, frankincense, cinnamon, or basil can be used as oil, incense, soap, or candles to calm the mind.

**COLOR THERAPY** Most colors are uplifting, particularly white, yellow, gold, orange, and some red. Lighter and pastel shades are preferred. Dark grays, browns and black upset the wind element.

**GEM THERAPY** Emerald, jade, peridot, yellow sapphire, topaz, and citrine set in gold.
CONDIMENTS A little rock salt improves digestion. Other suggestions include cardamom, fennel, ginger, cloves, coriander, cumin, basil, cinnamon, and fenugreek.

YOGA Sitting and prone positions are good. Shoulder stands and back bends are also helpful if there are no heart problems. Deep breathing promotes calming.

MANTRAS
Ram—for Divine protection, immune boosting, insomnia, anxiety, fear, mental disorders
Hoom—wards off negativity, helps digestion, removes āma, and clears srotas (channels)
Śhreem—for general health, overall health and harmony, builds reproductive tissue.

MEDITATION can be done anywhere, at any time, lying down, sitting, or walking. Mantras, thoughts, feelings, looking at nature, thinking about God, love, virtually anything that doesn’t cause strain or worry are acceptable forms of meditation. Practice giving up worry, fear, negativity, anxiety, and lack of faith. Knowledge and devotion are the most important aspects to practice. If the opportunity arises, consider a meditation practice with a qualified spiritual teacher.

* * * * * * * * * * * * * * * * * * * * * * * * * * * *

Please Remember Do not force anything! If your system tells you it wants or doesn’t want something, countering these guidelines, by all means follow your intuition!! The Inner Self is the best healer. Ayurveda helps us take control of our health. Seasonal changes may also require some modification of these recommendations. Enjoy these suggestions and feel increasingly healthy and harmonious.

Aum Śānti, Śānti, Śānti
Peace.

Traditional Āyurvedic Life Health Analysis
Vāyu/Pitta Dośhas

Your constitution is predominantly air and fire. An excess of air element creates cold, light, and dryness in the body, and colon, skin, and bones. When balanced, you are energetic, adaptable, and cheerful. An excess of air causes dry skin, gas, and constipation. Fire excess causes heat in the form of hot temper, impatience, rashes, infections, ulcers, etc.

When balanced, fire helps one be more goal-oriented, express leadership qualities, warmth, and gives physical strength. The aim of Āyurveda is to create a balance between the elements of air, water, fire, and earth. To bring air and fire into balance one needs to:

- Consume more cooked, moist, and somewhat heavier foods.
- Eat herbs to help digest the more grounding foods.
- Avoid hot foods (e.g., onions, garlic, red peppers), fermented or fried foods, salt.
- Eat smaller meals, no more than 3 to 4 hours apart.
- Avoid nightshades (potatoes, tomatoes, eggplant, peppers, chilies) as they may cause allergic reactions.
- Don’t combine milk with yeasted grains.
- Don’t combine fruit with other foods.
- Eat meals in a serene, thankful state of mind.

HERBOLOGY
DIGESTION Cardamom, cinnamon, fennel, mints, coriander.

ELIMINATION Licorice, triphalā (before sleep and in the morning), soaked raisins.

ENERGY Comfrey root, marshmallow, balā, and śhatāvarī.
**MIND** Calamus, basil, chamomile, gotu kola, *ashwagandhá, jaátamánshí* (insomnia).

**ANTI-RHEUMATICS** Angelica, myrrh, *yogaraj guggul* on occasion.

**OIL and MASSAGE** Sesame oil is heavy and therefore grounding. Massage the feet, head, back, and lower abdomen with oil to reduce air. Include the chest and third eye. *Bráhmí* oil in the hair is excellent. *Mahánáráyan* oil is said to help with pains, arthritis, and other pains and injuries.

**AROMATHERAPY** Essential oils include sandalwood, rose, geranium, lily.

**FRUIT** Most fruit is purifying, although it is not grounding. Soak dry fruit, and bake apples and pears. Sweet fruits of berries, cherries, coconut, fresh figs, grapes, kiwi, mangos, sweet melons, sweet oranges, peaches, pineapples, rhubarb, and plums are balancing. Avocado (small amounts), watermelon (chew and eat several of the seeds).

**VEGETABLES** also are too light for air constitutions to live on. If vegetables are steamed and prepared with oils—and spiced, eating them with whole grains is acceptable. Most forms of squash (acorn, butternut, scallopini, summer, winter and yellow creek neck), artichoke, asparagus, fresh corn, cucumber, green beans, okra, sweet potatoes, rutabaga, and zucchini are excellent for balance. (The cabbage family causes gas, i.e., broccoli, cauliflower, Brussels sprouts; root vegetables like beets and carrots may cause too much heat).

**GRAINS** Cooked whole grains are best. Bread is acceptable if toasted, but yeast (contained in bread) is not a recommended product because it is difficult to digest. White *basmatí* rice, wheat, oats, amaranth, wild rice, cous cous are good. Dry grains like granola, chips aggravate the air element. Barley is good for reducing fire, but may create gas for the air aspect of your constitution.

**BEANS** Most beans cause gas, are drying, and promote constipation. The best bean is *múng*. Tofu is also acceptable, but may be hard to digest. Aduki, soy cheese, soy milk, and tepery beans may be taken in moderation.

**NUTS and SEEDS** Raw or lightly roasted nuts are heavy, nourishing, and moistening. They are hard to digest, thus, small amounts should be taken at any one time. Best is almonds (soaked overnight and peeled) and sesame seeds in moderation (grounds air); coconut and sunflower seeds are also good (cools fire).

**OILS** Best is sesame oil (for air conditions) and *ghee* (clarified butter). Sunflower is better for fire-related issues; soy and unsalted butter are also good.

**DAIRY** Is good very good in its organic state and/or from raw sources. It may be hard to digest. Dairy should be taken with spices; milk should be boiled, then cooled. Best is *lassí* (1/2 cup yogurt to 1/2 cup water; and digestive herbs, all mixed and drunk at mealtime to aid digestion). *Ghee* is also excellent. Other good dairy products includes yogurt, kefir, cream, unsalted butter, and cottage cheese. A little cheese is acceptable also, but only ‘renetless’ cheese qualifies as vegetarian.

**SWEETENERS** It is best not to combine sweets with other foods. Use only natural sugars which aid air types more than any other constitution in tissue and body fluid maintenance. Best is *jaggery* (*gud*-Indian), turbinado, maple syrup, or Sucanat. Raw honey (for air conditions) is acceptable.

**CONDIMENTS** Best is cardamom, fennel, coriander, cumin, cilantro, turmeric, vanilla, saffron, rose water, mint. Cinnamon, cloves, mustard seeds, *pippali* will aggravate fire conditions.

**ANIMAL PRODUCTS** Generally it is better to avoid animal products except for strength when extremely ill. It gives strength, but is difficult to digest, is toxic and disharmonious on finer levels. *Ghee* and lassi are excellent substitutes. Next best is poached or boiled egg whites and white poultry because they are easily digested.
**BEVERAGES** Air/Fire constitutions need fluids. Suggestions include boiled milk, teas such as bansha (with milk), catnip, chamomile, elder flower, fennel, hibiscus, jasmine, lavender, lemongrass, licorice, lotus, marshmallow, oat straw, raspberry, rose, and saffron. All fruits, vegetables, and herbs listed above are good as juice.

**VITAMINS and MINERALS** For air conditions, oily A, D, and E, sour C, minerals—particularly zinc and calcium. However, vitamins and minerals should be taken with spices to help digest them. For excess fire, B vitamins, K, calcium, and iron may be needed, but it is better to get them from steamed vegetables.

**Herbal Preparations:** Take an average of between 1/4 and 1 teaspoon of an herb or of an herbal mixture, 1/2 hour before meals. You may mix them with twice as much ghee or water (until paste). It is also advisable to cook herbs in heated ghee or oil, and then add to your food. Teas can be made with 1 to 2 teaspoons of herbs.

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**AROMA THERAPY** Sandalwood, rose, gardenia, jasmine (white flowers). Basil, frankincense, cedar, myrrh (warming). Aromas can be used as oil, incense, soap, candles, etc., to calm and refresh the mind.

**COLOR THERAPY** Most colors are uplifting, particularly white, lighter, and pastel shades. Dark grays, browns, and black upset air and fire elements. White shades of green, pink, and blue (i.e., emerald, sky blue) are also very good colors for balance. For air, warmer colors like gold, yellow, and a bit of red are suggested. For fire, bright, cheery greens, such as emerald, are suggested.

**GEM THERAPY** White stones, such as pearl and moonstone set in silver, are recommended for both air and fire. For air, red, yellow, or orange stones set in gold. For fire, green stones set in silver.

**YOGA** Sitting and prone positions are good; shoulder stands (so long as there are no heart problems) and back bends are also good. Deep breathing is calming.

**MANTRAS**
- Śhānti—for mental peace.
- Ram—for Divine protection, immune boosting, insomnia, anxiety, fear, mental disorders
- Hoom—wards off negativity, helps digestion, removes āma, and clears srotas (channels)
- Śhreem—for general health, overall health and harmony, builds reproductive tissue.

**MEDITATION** can be done anywhere, at any time; lying down, sitting, walking. It can be with a mantra, with a thought, a feeling; looking at nature, thinking about God, love; virtually anything that doesn’t cause strain, anger; or worry that you are not meditating properly. Practice giving up worry, fear, negativity, anxiety, impatience, anger, harsh speech, a critical mind, and lack of faith. Knowledge and devotion are the most important aspects to practice.

**EXERCISE** Moderate; walking, swimming, trampoline, cross-country or downhill skiing.

**OIL MASSAGE** Apply oils to heart, forehead (third eye), feet, lower back and belly, neck, and shoulders. Brāhmī oil for the head is excellent. Sesame or Sunflower is acceptable for the body. Mahānārāyan oil is used for pains and arthritis.

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Please Remember Do not force anything! Listen to what your system tells you. One’s intuition is, in the final analysis, the best doctor. Enjoy these suggestions and feel an increasingly healthy and harmonious life.

**Aum Śhānti, Śhānti, Śhānti**

Peace
Traditional Āyurvedic Life Health Analysis
Vāyu/Kapha Doṣhas

Your constitution is predominantly air and water. An excess of air element creates cold, light, and dryness in the body—colon, skin, and bones, causing dry skin, gas, and constipation. When balanced, air makes one energetic, adaptable, and cheerful. An excess of water creates moistness, coldness, and heaviness, leading to congestion, excess weight, and mental lethargy. When balanced, water creates loyalty, consistency, and comfort. The aim of Āyurveda is to create a balance between the elements of air, water, fire, and earth. To bring air into balance one needs to:

• Consume more cooked foods.
• Take herbs that help digest food
• Eat smaller meals, 3 to 4 hours apart. Breakfast may be skipped if so desired.
• Eat mainly pungent, hot substances that reduce excessive air and water. Bitter foods are useful to reduce water, but increase air. Sweet foods reduce air but increase water. So, one must monitor the effects of the foods eaten.
• Avoid nightshades (potatoes, tomatoes, eggplant, peppers, chilies) as they may cause allergic reactions.
• Don’t combine milk with yeasted grains.
• Eat in a calm to celestial frame of mind.

HERBOLOGY
DIGESTION Cardamom, coriander, cinnamon, and ginger help digestion.

ELIMINATION Licorice, prunes, psyllium seeds, flax seeds, bran, and triphalā can be taken first thing in the morning. Triphalā can also be taken before sleep.

MIND Calamus, ashwagandhā, basil, brāhmī, chamomile.
ANTIRHEUMATICS Angelica, myrrh.

OIL & MASSAGE Sesame oil is suggested. Oil massage the feet, head, back, and lower abdomen. Essential oils include sandalwood, cinnamon, musk, frankincense, myrrh.

ENERGY Ginseng, āśhwagandhā, balā, and śhatāvari.

FRUIT The best fruits are lemons, limes, grapefruit, apricots, berries, baked apples, cherries, peaches. Because this is a dual doṣha, all other fruit intake should be monitored.

VEGETABLES The cabbage family causes gas (broccoli, cauliflower, Brussels sprouts). Cucumbers, sprouts, celery, asparagus, spinach, and chard also increase air. Best are sweet potatoes, carrots, beets, cilantro, parsley, fresh corn, green beans (well cooked), fresh peas, squash, artichoke, kira, mustard greens, moderate amounts of fenugreek greens, cooked leeks, black and green olives, parsnips, and pumpkin.

GRAINS Cooked whole grains are best. Bread is acceptable if toasted, but it best avoided (it contains yeast—difficult to digest). Basmati rice and barley (if it doesn’t cause gas) are the best grains. All other grains should be monitored owing to your dual doṣha.

BEANS Most beans cause gas, are drying, and spoon of an herb or of an herbal mixture should promote constipation. The best bean is mūṅg. Tofu is also good, but may be hard to digest. If they can be mixed with twice as much raw there is no gas or constipation problem, then any honey, ghee, or water (until paste). With meals, bean is good to eat.

NUTS & SEEDS Raw or lightly roasted nuts are heavy, nourishing, and moistening. They are hard to digest, thus, small amounts should be taken at any one time. The best is 3 to 5 almonds (soaked overnight and peeled), and sesame seeds.

OILS Best is 2 to 3 teaspoons sesame oil or ghee per meal.

DAIRY Is good for air constitutions, though hard to digest. It should be taken with spices. Milk should be boiled. Lassi (1/2 cup yogurt to 1/2 cup water, or 1/4 cup yogurt to 3/4 cup water if Kapha is excessive) mixed with digestive herbs and taken at mealtime, aids digestion. Ghee is also excellent.

SWEETENERS It is best not to combine sweets with other foods. Use only natural sugars which aid air types more than any other constitution in tissue and body fluid maintenance. Raw honey is best for Vāyu/Kapha. Turbinado sugar or Sucanat may be used if it does not cause congestion.

CONDIMENTS The best is cardamom, asafoetida, and fennel. Next best is ginger, cloves, coriander, cumin, cinnamon, basil, and fenugreek.

ANIMAL PRODUCTS Generally it is better to avoid animal products except for strength when ill. It gives strength but is difficult to digest, is toxic, and disharmonious on finer levels. Ghee and lassi are the best substitutes. Next best is eggs. Chicken and turkey (white meat) are also all right.

BEVERAGES Herbal teas and vegetable or fruit juices should be taken using the recommended fruits and vegetables.

Herbal Preparations: Between 1/4 to 1 teaspoon of an herb or of an herbal mixture should be taken 1/2 hour before meals and during meals. They can be mixed with twice as much raw honey, ghee, or water (until paste). With meals, herbs can be sprinkled on food. They may also be cooked in heated ghee, then added to food. Teas can be made with 1 to 2 teaspoons of herbs.

OIL MASSAGE Massage the feet, lower back, shoulders, and neck before bed or exercise.

AROMA THERAPY Sandalwood, lotus, frankincense, cinnamon, basil and camphor can be used as oil, incense, soap, or candles to calm and refresh the mind.
COLOR THERAPY Most colors are uplifting, particularly yellow, gold, orange, and some red. Lighter and pastel shades are preferred. Dark grays, browns and black upset wind elements.

GEM THERAPY Emerald, jade, peridot, yellow sapphire, topaz, and citrine set in gold are warming, and thus balancing for Vāyu and Kapha. Ruby and garnet improve circulation and energy. Stones work best when set to touch the skin.

YOGA Sitting and prone positions are good. Shoulder stands and back bends are also good. Standing postures are good for Kapha. Deep breathing and alternate nostril prāṇāyāma are calming and balancing.

MANTRAS
Ram—for Divine protection, immune boosting, insomnia, anxiety, fear, mental disorders
Hoom—wards off negativity, helps digestion, removes āma, and clears srotas (channels)

MEDITATION Meditation can be done anywhere, at any time: lying down, sitting, or walking. It can be with a mantra, a thought, feeling, looking at nature, or thinking about God, or love. Virtually anything that doesn’t cause strain or worry is useful. Practice giving up worry, fear, negativity, anxiety, lack of faith, attachment, or greed. Knowledge and devotion are the most important aspects.

EXERCISE Moderate to heavy; walking is best.

*** Please Remember Do not force anything! Listen to what your system tells you. One’s intuition is the best doctor. Please enjoy these suggestions and feel an increasingly healthy and harmonious life.

Aum Śhānti, Śhānti, Śhānti
Peace

Traditional Āyurvedic Life Health Analysis Pitta Doṣhas

Your constitution is predominantly fire. An excess of the fire element creates heat in the body, specifically in the small intestines, liver, spleen gall bladder, blood, and heart. When balanced, you are warm, adaptable, cheerful, goal oriented, have leadership qualities. An excess of fire causes heat-related behavior, such as hot temper, being overly critical and impatient, skin rashes, allergies, eye problems, ulcers, diarrhea. The aim of Āyurveda is to create a balance between the elements of air, water, and fire. To bring fire into balance one needs to:

- Consume more bitter and astringent energies in the form of food, aromas, and herbs.
- Avoid hot foods (e.g., onions, garlic, red peppers), fermented or fried foods, salt.
- Eat every 4 to 5 hours.
- Avoid nightshades (potatoes, tomatoes, eggplant, peppers, chilies) as they may cause allergic reactions.
- Don’t combine milk with yeasted grains.
- Eat in a calm to celestial frame of mind.
- Increase consumption of sweet fruit juices and herbal teas
- Consume cold, heavy, moist, blander foods
- Avoid alcohol and smoking because of their heating nature
- Emotionally cultivate clarity rather than a critical nature

HERBOLOGY

DIGESTION: Coriander, mint, aloe, gentian, barberry, fennel, turmeric.

ELIMINATION: Triphalā, senna, boiled milk and ghee, rose petals, gokṣhura, guḍūchī.

ENERGY: Śhatāvari, balā, āmalaki, saffron, aloe, licorice, guḍūchī, comfrey, Solomon’s seal, marshmallow, dandelion, burdock.
MIND: Gotu kola, sandalwood, bhṛṅgarāj, rose, lotus, jaṭāmān̄śhi, chamomile, betony, chrysanthemum, hibiscus.

DETOXIFICATION (blood, liver, etc.): Guggul, mañjīṣṭhā, gotu kola, musta.

HEART: Arjuna.

FRUIT: Most fruit is calming and cooling, harmonizing and thirst quenching. Apples, pears, pomegranates are excellent. Pineapples, cranberries, persimmons, melons, prunes, dates, figs, grapes are also very good. Mangos, plums, and raspberries are helpful. Sour and certain other fruits, such as lemons, limes, apricots, bananas, cherries, papayas, peaches, and strawberries, will aggravate heat.

VEGETABLES: Most vegetables are also good for Pitta doṣha, especially if eaten raw or lightly steamed. The best vegetables are cauliflower, cilantro, alfalfa sprouts, sunflower sprouts, celery. Second best is broccoli, cabbage, Brussels sprouts, asparagus, lettuce, beans, peas, cucumbers, and okra. Finally, parsley, bell peppers, fresh corn, and squash are acceptable. Root vegetables (beets and carrots), nightshades (eggplant, tomato, potato), mustard greens, parsley, spinach, and sweet potatoes may cause difficulty. Hot spicy foods like chilies, garlic, onions, pickles, and radishes greatly increase the fire element.

GRAINS: Most grains are cooling for Pitta. The best are cooked whole wheat, basmati rice, oats, barley, granola, cous cous, and quinoa. Finally, long grain brown rice, blue corn, and millet. Short grain brown rice, buckwheat, corn, and rye may be too heating and create Pitta discomfort. Whole grain pastas are good. Yeast-free breads are good; bread containing yeast should be toasted.

BEANS: Best is mūng, which does not cause gas. Most beans are acceptable for Pitta doṣha, though it is better to cook them with cumin or cardamom to aid in digestion. Also good are aduki, tofu, lima, kidney, soy, split, and chick peas. Lentils and peanuts may cause indigestion. (Some practitioners accept various forms of lentils).

NUTS and SEEDS: The best are coconut and sunflower seeds. Seeds are a preferred source of protein over fish and poultry.

OILS: Ghee (clarified butter), sunflower, butter (unsalted), soy.

DAIRY: Ghee, boiled milk (then left to cool), yogurt lassi (1 part organic yogurt to 1 part water), cottage cheese (unsalted).

SWEETENERS: Most sweeteners are good, including Sucanat. It is better to avoid white sugar, honey; and molasses in excess.

ANIMAL PRODUCTS: Generally, it is better to avoid animal products except when needed for strength. Animal products give strength but are inharmonious on finer levels. Animal foods that balance Pitta include egg whites, chicken, and turkey (white meat).

BEVERAGES: Juice of aloe vera, apple, pear, berry, carob, vegetables according to above section, fig shake, milk boiled, other fruit juices mentioned above. Teas include alfalfa, barley, bansha, burdock, chamomile, chicory, chrysanthemum, dandelion, hibiscus, jasmine, lavender, lemon grass, nettle, raspberry, red clover, rose, saffron, sarsaparilla, mint.

VITAMINS: B, K, calcium, iron: Take with herbs, such as coriander, to digest vitamins.

Herbal Preparations: The average amount of herbs to take is between 1/4 to 1 teaspoon of an herb or of an herbal mixture with meals. You may mix with twice as much ghee or with water (until paste). It is also advisable to cook herbs in heated ghee or oil and then add to your food. Teas can be made with 1 to 2 teaspoons of herbs. You may also sprinkle herbs directly on meals.
**OIL MASSAGE** Massage the feet, lower back, shoulders and neck before bed or exercise.

**AROMA THERAPY** Sandalwood, lotus, rose, jasmine, and any white flowers (cool energies) can be used as essential oil, incense, sachet, soap, or candles to calm and refresh the mind.

**COLOR THERAPY** Green, sky blue, or white to reduce Pitta. Reds, oranges, yellows, and bright colors aggravate Pitta. Apply color suggestions to home and office furnishings and clothing.

**GEM THERAPY** Emerald, jade, peridot, moonstone and pearl, blue sapphire and amethyst set in silver.

**YOGA** Sitting and prone positions are good for Pitta dosha. Shoulder stands (only if there is no heart problems) and back bends are also good. Deep breathing is calming.

**MEDITATION** can be done anywhere, at any time; lying down, sitting, walking. It can be with a mantra, with a thought, a feeling, looking at nature, thinking about God, or love, or virtually anything that doesn’t cause strain or worry. Practice giving up anger and impatience. Knowledge and devotion are the most important aspects.

**MANTRAS** Chanting, contemplation of ‘Who am I?’ Practice giving up hostility, anger, and criticism.

Śhanti—for peace
Śhrim—for general health and harmony

**LIFESTYLE** Take walks by the water or in gardens in the full moon. Work in flower gardens and practice sweet speech, forgiveness, and contentment. Moderate exercise. Walking is best.

*Aum Śhānti, Śhānti, Śhānti*
Peace

*Please Remember* Do not force anything! Listen to what your system tells you. One’s intuition is the best doctor. Please enjoy these suggestions and feel an increasingly healthy and harmonious life.
Appendix 3: Prakṛiti Food Plans

Traditional Āyurvedic Life Health Analysis Pitta/Kapha Doṣhas

Your constitution is predominantly fire and water. An excess of fire and water elements creates cold and heat, and heaviness and dampness in the body, specifically in the chest, lungs, sinuses, stomach, and small intestines. When balanced, you are adaptable and cheerful, goal-oriented, and a leader. An excess of fire causes heat-related issues like hot temper, being overly critical and impatient, skin rashes, allergies, eye problems, ulcers, and diarrhea. An excess of water creates bronchitis, overweight, and mental lethargy. The aim of Āyurveda is to create a balance between the elements of air, water, and fire. To bring fire and water into balance one needs to:

- Consume more bitter and astringent energies in the form of food, aromas, herbs.
- Avoid nightshades (potatoes, tomatoes, eggplant, peppers, chilies) because they may cause allergic reactions.
- Avoid hot foods (e.g., onions, garlic, red peppers), fermented or fried foods, salt.
- Don’t combine milk with yeasted grains.
- Eat in a calm to celestial frame of mind.

**HERBS** Coriander, mint, rose petals, saffron, turmeric, triphalā, guggul, gokṣhura, āmalakī, mañjiśthā, arjuna, gotu kola, chamomile, cardamom, gudāchī, jatāmāṇśhī, musta, raspberry, śhilājit.

**FRUIT** (between meals): Apples, mango, pears, pomegranate, prunes, quince, raisins.

**VEGETABLES** Asparagus, bell pepper, broccoli, Brussels sprouts, burdock root, cabbage, fresh corn, cauliflower, celery, green beans, dandelion, collards, lettuce, okra, parsley, peas, green peppers, squash (scallopini, spaghetti, summer, yellow creekneck), sprouts, watercress.

Avoid or reduce as much as possible, ingesting fermented foods, pickles, onions, garlic, and chilies because they will aggravate Pitta.

**GRAINS** Barley is best, basmati rice, cooked oat bran, wheat bran (moderation). Bread without yeast (or toasted) is advised.

**BEANS** The best is műṅg, which does not cause gas. Aduki, black, black-eyed, chana dal (garbanzos), lima, navy, pinto, white, and tűr dal are acceptable.

**NUTS and SEEDS** Pumpkin and sunflower in moderation.

**OILS** Ghee (clarified butter) can be taken in moderation (2 tsp./day). Sunflower in moderation.

**DAIRY** Ghee, yogurt lassi (1 part organic yogurt to 3 parts water).

**SWEETENERS** It is better to use very little. Either raw honey or a cane sugar, such as turbinado or Sucanat, can be used sparingly.

**ANIMAL PRODUCTS** Generally it is better to avoid animal products except for strength when ill. It gives strength but is inharmonious on finer levels. Ghee and lassi are good substitutes. Acceptable foods include poached or boiled egg white, and white meat of chicken and turkey.

**BEVERAGES** Juice of aloe vera, apple, pear, berry, carob, fig shake, and fruits and vegetables mentioned above. Teas of alfalfa, barley, bansha, burdock, chamomile, chicory, chrysanthemum, dandelion, hibiscus, jasmine, lavender, lemon grass, nettle, raspberry, red clover, rose, saffron, sarsaparilla, mint.

**Herbal Preparations:** Between 1/4 to 1 teaspoon of an herb or of an herbal mixture should be taken 1/2 hour before meals. Twice as much ghee or water are mixed with herbs (until paste). It is also advisable to cook herbs in heated ghee, then add them to your food. Teas can be made with 1 to 2 teaspooms of herbs.

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**OIL MASSAGE** Massage the feet, lower back, shoulders and neck before bed or exercise.

**AROMA THERAPY** Sandalwood, lotus, rose, jasmine (cool energies); mixed with frankincense, cinnamon, basil, camphor (warm energies) can be used as oil, incense, soap, or candles to calm and refresh the mind.

**COLOR THERAPY** Reds, oranges, yellows, and bright colors will help Kapha, but will tend to aggravate Pitta. Green and sky blue are best. White and pink reduce Pitta but will derange Kapha. Choose colors as needed for home and office furnishings and in clothing.

**GEM THERAPY** Emerald, jade, peridot, moonstone, and pearls set in silver reduce Pitta. Ruby and garnet, yellow sapphire, topaz and citrine, improve circulation and energy for Kapha.

**YOGA** Sitting and prone positions are good when Pitta is in excess; standing postures are best when Kapha is aggravated. Shoulder stands (only if there are no heart problems, blood, ear, or eye pressure) and back bends are also good. Deep breathing is calming.

**MANTRAS** Chanting, contemplation on ‘Who am I?’, practice giving up hostility, anger, and criticism; visualize meditating on specific deities of your choice, such as Christ, *Krishna*.

**MEDITATION** can be done anywhere, at any time, either lying down, sitting, or walking. It can be with a *mantra*, with a thought, a feeling, looking at nature, thinking about God, or love; virtually anything that doesn’t cause strain or worry. Practice giving up worry, fear, negativity, anxiety, and lack of faith. Knowledge and devotion are the most important aspects to practice.

**EXERCISE** Moderate to strong; walking is best.

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*Please Remember* do not force anything! Listen to what your system tells you. One’s intuition is the best doctor. Please enjoy these suggestions and feel an increasingly healthy and harmonious life.

*Aum Šhānti, Šhānti, Šhānti*

Peace
Traditional Āyurvedic Life Health Analysis Kapha Doshas

Your constitution is predominantly water. An excess of water element creates cold, heavy, and dampness in the body; specifically in the chest, lungs, and sinuses. When balanced, you are loyal and calm by nature. An excess of water causes water retention (e.g., edema, overweight), sinus problems, bronchitis. The aim of Āyurveda is to create a balance between the elements of air, water, and fire. To bring water into balance one needs to:

- Consume more steamed, light, hot, and dry foods.
- Take herbs to help digest the heavy foods.
- Eat smaller and fewer meals; eat more herbs. Breakfast may be skipped.
- Eat pungent, bitter, and astringent foods to reduce excessive water.
- It is better to cook for others, especially for Vāyu individuals.
- Do not use food as an emotional support.

HERBOLOGY

DIGESTION Hot spices: Dry ginger, black pepper, cloves, and cinnamon improve the metabolism.
Bitters: Aloe, turmeric, barberry, and gentian reduce the desire for sugars and fats.

ENERGY Pungent and bitter tonics: Black pepper, cinnamon, saffron, ginger, shilājit, guggul, myrrh, aloe gel, or juice.

MIND Stimulants and mental clearing: musk, gotu kola (brāhmī), basil (tulsi), guggul, myrrh, sage, bayberry, betony.

FRUIT Generally increases water, causing mucus and depressing the digestive fire (agni). It is better to not combine fruits with other foods. Best are lemon, limes, and grapefruits (which dissolve mucus and reduce fat). They should be eaten without sugar. Other good fruits include cranberries, apples, and dried fruits.

VEGETABLES Most are diuretics (naturally drawing water from the system). Steamed vegetables are easiest on the digestive system. The best are chilies, broccoli, cabbage, and celery. Next best are carrots, green beans, fresh peas, beets, asparagus, lettuce, cilantro, watercress, mustard greens, alfalfa, sunflower sprouts, and chard. Third best are bell peppers, cauliflower, parsley, and spinach. Other vegetables increase water.

GRAINS are nourishing and balancing for Kapha doṣha. Whole grains of barley, quinoa, dry or popped grains are best. Second best are corn, millet, rye, and buckwheat. Basmati rice is alright in moderation. Barley is a diuretic that reduces water and weight. Avoid yeasted breads.

BEANS Most beans are good, particularly aduki, followed by soy, lima, and lentils. Other useful beans include tofu, mūng, kidney, peanut (but not roasted), and split peas. Mūng is a pure or sattwic bean, and will not encourage gas.

NUTS and SEEDS are eaten only in small quantities because they are heavy and hard to digest. Sunflower and pumpkin are acceptable. These are a good meat (protein) substitute.

OILS in moderation: Mustard, canola, sunflower, safflower. Corn oil is also acceptable.

DAIRY Buttermilk (lassi: 1/4 cup organic yogurt: 3/4 cup water) with meals; soy milk and goat’s milk are acceptable when there are no congestion or digestive disorders.

SWEETENERS A little raw honey is acceptable.

CONDIMENTS Cardamom, ginger (dry), mustard horseradish, turmeric, cloves. Second best are cinnamon, coriander, basil, cilantro, and parsley. Avoid salt because it retains water in the body (if absolutely necessary, black or rock salt may be used because it is the least aggravating).

ANIMAL PRODUCTS are best avoided, except if the person is extremely weak. Animal products boost
strength, but are inharmonious, toxic, increase water, and do not generate new tissue growth. White, lean poultry is the least aggravating.

**BEVERAGES** Astringent or pungent teas (warm or at room temperature): Alfalfa, raspberry, hibiscus, and dandelion. Boiled, organic goat’s milk (without food) with cinnamon and honey. Pineapple, pomegranate, cranberry, grapefruit, lemon, and lime juices are good. Celery and other green vegetable juices are also helpful. Avoid wine, alcohol, ice, or any cold drinks.

**Herbal Preparations:** The average amount of herbs to take is between 1/4 to 1 teaspoon of an herb or of an herbal mixture just after meals. Twice as much raw honey, ghee, or water may be mixed with herbs to form a paste. It is also advisable to cook herbs in a little oil or ghee, then add them to your food. Teas can be made with 1 to 2 teaspoons of herbs.

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**OIL and MASSAGE** Warm and light oils, such as canola, mustard, flaxseed (linseed), or dry rough massage are advised. Rubbing alcohol mixed with warm herbal oils (eucalyptus, frankincense, myrrh, clove, cedar, cinnamon, mustard) is also good. These oils stimulate and clear the mind.

**AROMA THERAPY** Frankincense, myrrh, cedar, cloves, cinnamon, and musk stimulate and clear the mind. Use as incense, soap, sachet, or candles.

**COLOR THERAPY** Warm, bright colors: Yellow, orange, gold, or red. Avoid white, or pale shades of blue, green, and pink. Use black, brown, and gray in moderation, or not at all. Colors apply to clothing, office, and home furnishings.

**GEM THERAPY** Ruby, garnet, and cat’s eye set in gold are warming, and therefore, reduce water. Weight-reducing gems: amethyst and lapis, set in gold, and worn with warmer stones. Set rings or pendants to touch the skin for the strongest effect.

**YOGA** Strong workouts and more standing postures, along with headstands (if there is no heart condition). Solar Prāṇāyāma and breath of fire (bhastrīka) breathing are advised.

**MANTRAS** Stimulating and clearing mantras: are useful, like Aym, Hreem, Hoom are useful.

**MEDITATION** Devotion (bhakti) and service (karma) harmonize one’s nature. Worship the Divine as a particular deity or incarnation you like, e.g., Rama, Krishṇa, or Christ. Renounce greed, desire, attachment and sentimentalty to clear the mind. Chanting is excellent.

**LIFESTYLE** Strong and aerobic workouts, sun-bathing, warm breezes, discipline, physical hardship. Stay up at night, avoid day naps, increase mental stimulation, travel, and pilgrimage. Avoid cold and dampness.

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Please remember do not force anything! Listen to what your system tells you. One’s intuition is the best doctor. Please enjoy these suggestions and feel an increasingly healthy and harmonious life.

Aum Šānti, Šānti, Šānti
Peace
Tridoṣha Food Plan

If persons have an equal amount of all three doshas, food plans depend upon whether they are healthy or have some illness. If ill, Āyurvedic practitioners determine the doṣha or doṣhas causing the illness and suggest the food plan that reduces that excessed doṣha (i.e., a vakrīti-reducing diet). When tridoṣhic persons have no health concerns, they are able to eat all foods in moderation.
Āyurvedic Vegetarian Food Pyramid
**Ayurvedic Resources**

**Ayurveda Holistic Centers**

**Ayurveda Holistic Center (main center)**
Swami Sada Shiva Tirtha, D.Sc.
82A Bayville Ave.
Bayville, NY  11709 USA
516-628-8200
Website: [http://ayurvedahc.com](http://ayurvedahc.com)

**Sister Centers**

**Uniyal Clinic**
Dr. Ram Chandra Uniyal
Bhai Rava Chowk
Uttarkashi, Himalayas 249193
India

**Maa Parvati Memorial Clinic & Himalayan Vaidyasala (Pañcha Karma Spa)**
Dr. J.K. Chandhok & Dr. Archana Chandhok
Main Market
Uttarkashi, Himalayas 249193
India

**Consultations**

The Ayurveda Holistic Center offers international consultation options at our center, online consultations, and by phone and fax. For more information call or see our website. 516-628-8200. [http://ayurvedahc.com](http://ayurvedahc.com).

**Ayurveda** - Learn your constitution (doṣha) and receive suggestions for a healthier life-style (i.e., life-balance) including herbs, nutrition, aromas, colors, yoga, mantras, dharma/life-purpose counseling, much more. Three half-hour sessions.

**Jyotish Spiritual Astrology** - Life readings cover
1) Medical astrology
2) Spiritual career/life-purpose (one’s God-given or innate gifts (dharma)
3) Spiritual/healthy relationships
4) Personal spiritual insights for liberation

**School of Ayurveda**

**Certification & Ph.D. Programs**

We offer a 2 year certification training program by distance learning (using email, mail and phone) for health professionals and those wishing to enter the holistic health field. Upon graduation, students with MA/MS may transfer credits towards their Ayurvedic Ph.D. (see “Degree Programs” below).

Optional Readings: *Dharma* (adults and children), Student’s Major, Career.

**Program Information:** The program is designed for health care professionals (i.e., MD’s RN’s, pharmacists, chiropractors, psychologists, yoga teachers, herbalists, holistic practitioners, etc., or for persons planning to practice Ayurveda full or part-time.

Full details: [http://vedicschool.com](http://vedicschool.com)

**Required Texts:**
- The Ayurveda Encyclopedia (class workbook) and
- Year 1 - 2: Yoga Vani, Guru Bani, Gita, Ayurveda Primer CD-Rom, Upaniṣhads

**Programs taught by**

Distance Learning: Swami Sada Shiva Tirtha
Australia: 1 & 3 year certification (vedicschool.com)

Advisors: Dr. S.N. Shrivastava BAMS, Dr. R.C. Uniyal BAMS, Dr. J.K. Chandhok, BAMS

*Gentle, natural, personal. The practitioner integrates all forms of holistic healing through this unique healing system.*
Online: 2-Year Certification: 990 hrs. Syllabus

**Year 1 Theory & Practical Consultation Training: 11 months**

**Course Number and Title**
AY01-1 & AY01P: Fundamentals & History of Ayurveda [1 month]: Ayurvedic Anatomy & Physiology, Cause of Illness, Doṣhas, Sub-Doṣhas & Dhātus, Srotas, 3-Malas, 6 tastes, 10 qualities, rasa-vírya-vipaka, mental qualities: sattwa-rajas-tamas & prana-tejas-ojas, 13 natural urges, external influences, Agni, āma & ojas, Root Cause of Illness

AY02-1 & AY02P-1: Analysis & Herbology [1 month]: How to determine one’s mental & physical doṣha, prakṛti & vikṛti, 5 methods of determining an illness (nidan-purvarupa-rupa-upashaya-samprapti), Seasonal affect on doṣha & health, 6 stages of disease development, Ayurvedic Etiology - How to find the root-cause of disease, Ayurvedic pulse analysis, nail, tongue, face, eye analysis, 85 herb materia medica studied in detail

AY03-1 & AY03P: Ayurvedic Nutrition & Pancha Karma I [1 month]: 7 Doṣhas Food plans, Pancha Karma Therapy Part I

AY04-1 & AY04P: Pancha Karma II and Aromatherapy [1 month]: Abhyaṅga & Marma therapies, Kerala Pancha Karma, Beauty Care, Aromatherapy

AY05-1 & AY05P: Haṭha Yoga, Prāṇāyāma, Mantras, Music & Meditation Therapies [1 month]: Āsanas, Prāṇāyāma, Kumbhaka, Bandhas, Mudrās, Yoga for pregnancy & Postpartum, Yoga for children, office, the elderly and the physically challenged, Mantra & Chakra Therapies, Sound, Music, Color & Gem Therapies

AY06-1 & AY06P: External Health Factors: Lifestyle, Seasonal Considerations, Environmental Therapies, Ayurvedic Psychology & Spirituality [1 month]: Seasonal, life-style & exercise considerations. Vedic Psychology & Doṣha Personalities, Spiritual Counseling, Meditation, Ethics & Virtue (Yama/Niyama), Service & Devotion, Naturalness & Purity, Physical, Astral & Causal Bodies & the 5 delight cells

AY07-1 & AY07P: The Ayurvedic View of the Circulatory System [1 month]

AY08-1 & AY08P: The Ayurvedic View of the Digestive System [1 month]

AY09-1 & AY09P: The Ayurvedic View of Infections & Wounds; the Respiratory & Urinary Systems [1 month]

AY10-1 & AY10P: The Ayurvedic View of the Ears, Nose Throat, Mouth & Eyes & the Nervous System [1 month]

AYLECT-1: Complete one article & one lecture

Mid-Program Exam – 1 month to complete

**Year 2 Theory & Practical Consultation Training: 11 Months**

AY11-1 & AY11P: The Ayurvedic View of the Skin System & Vedic Ethics [1 month]

AY12-1 & AY12P: The Ayurvedic View of Neoplasm/Abnormal Growths I [1 month]:

AY13-1 & AY13P: The Ayurvedic View of Neoplasm/Abnormal Growths II [1 month]

AY14-1 & AY14P: Ayurveda and the Female Reproductive System [1 month]

AY15-1 & AY15P: Ayurvedic Childbirth I [1 month]:

AY16-1 & AY16P: Ayurvedic Childbirth II & the Male Reproductive System [1 month]

AY17-1 & AY17P: The Ayurvedic View of the Immune System [1 month]

AY18-1 & AY18P: The Ayurvedic View of the Metabolic System [1 month]

AY19-1 & AY19P: Therapeutic Applications & Ayurvedic Pharmacology [1 month]: 3-vital organs (head, heart, bladder), headaches/migraines, arthritis, rheumatism, dangerous spiritual practices,
recipes, medicated herbal wines, mineral tissue-building therapies, organs & herbs, herb timing, preparations.


AYLECT–2: Complete one article & one lecture

Second Year Final Exam – 1 month to complete

Australia Residential Certification
Our 1 yr certification & 3 yr diploma is nationally accredited. Details at http://vedicschool.com

Degree Programs
Upon graduation from this training program one receives certification. Credits are directly transferable toward a Ph.D. degree in Ayurvedic medicine through Westbrook University.

Graduates’ Comments
‘I have previously studied Western and Chinese medicine...the Ayurvedic approach is the most effective and easy to understand.’ - Dr. F. Cassis/NY

‘The information was presented simply, spiritually, and practically...I have already begun Ayurvedic consultations and incorporated my other holistic trainings...This course and the teacher were truly an inspiration.’ - W. Lawder/NJ

‘I very much enjoy helping people, so I was searching for a healing program that will help me help others. This course have given me everything that I was looking for.’ - T. Fyssoun/Greece

Call or email for questions and registration: 516-628-8200 mail@ayurvedahc.com
FAQ & registration: http://ayurvedahc.com

Ayurveda Holistic Community -online
We have grateful to now offer a free, interactive online community where we offer Ayurveda article and research journals, practitioner directory, e-magazine, forums, dosha test, recipes, meditation room, resources, humor, music, poetry and more. We also offer solutions, articles, and links for environmental, social, educational, and spiritual health. http://ayurvedahc.com

ISHTAA (International Spiritual Holistic Thinking Ayurveda Association)
With the explosion of interest in Ayurveda, there has been little discussion of spiritual, social, and environmental aspects to this science of life. To that end we have formed an informal group for people wishing to share ideas and activities that include these aspects of Ayurveda. http://ishtaa.org

International Vedic Institute
Online Continuing Education Classes
Complete classes on major health conditions (e.g. arthritis, cholesterol). Learn which foods, herbs, yoga, and other therapies can help. http://vedicschool.com/

Other Books from the Ayurveda Holistic Center Press
Yoga Vani: Instructions for the Attainment of Siddhayoga by the late Swami Śaṅkar Puruṣottam Tirtha, founder of the Siddhayogashram & Śaṅkar Math in India. The topics discussed include sādhanā (meditation) experiences, how to find a guru, when to change gurus, discussions of kūṇḍalini śakti-pat, sūshumṇā, the 10 chakras, yoga, and much more.

Guru Bani: 100 Ways to Attain Peace by Swami Śaṅkar Puruṣottam Tirtha. This sequel to Yoga Bani offers simple guidance on how to live spiritual, ethical lives outside of meditation (for families and monks).

Swami Nārayan Tirtha Math (aśram)
Discussion of spiritual topics.
http://www.swaminarayantirtha.org
The Áyurveda Primer: CD-Rom E-book

A new approach is taken in this introductory e-book. Many topics are discussed by organizing the most commonly asked questions by new-comers to Áyurveda. All topics are covered very simply. Seven meditation videos are included. For those who have Adobe Acrobat you may hear the audio glossary. $18 http://vedicvendor.com

Other Áyurvedic Resources
See our updated online international listings of everything Áyurvedic: http://www.ayurvedahc.com/klink/ayurveda

USA resources
Herbs: Bazaar of India: ayur-veda.com
Herbs: Fairdeal Distributors: lotusfair.com
Herbs: HimalayaUSA: himalayausa.com
Herbs: Banyan: banyanbotanicals.com
Organic Ghee: Purity Farms 800-568-4433
BeautyCare Training: www.melaniesachs.com

Pañcha Karma Clinics in India
Among the respected clinics, living conditions and prices vary. In spas offering air conditioning and other comforts, the prices can double. General treatments last from 2-4 weeks. Chronic or severe conditions (e.g., paralysis) can take longer.

Áyurvedic spas have proliferated since 2000 and they can be found in every major city, making it quite convenient. Kerala pañcha karma treatments are most popular. However, with the explosion of popularity also comes increased costs.

It is advised to seek out local people to find a reputable pañcha karma clinic that doesn’t charge too much.

Our sister center in the village of Uttarkashi in the Himalayas, has a beautiful, authentic, and reasonably priced center across from the Ganga river. They are a ‘Fair Trade’ spa, employing local villagers to help raise themselves out of poverty.

The spa also offers herb walks and Himalaya day treks. Pickup from airport available.

Full details: http://ayurvedahc.com/HimalayanVaidyashala.htm or mail to:
Maa Parvati Memorial Clinic
& Himalayan Vaidyashala - Main Market
Uttarkashi, Himalayas 249193 India

The Áyurveda Encyclopedia
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www.herbiesherbs.com
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Amazon.com (UK, Germany, France, Japan)
Amazon.com international Áyurveda Bestseller!
About the Author

1974 Began practicing organized meditation
1975 BA - Interdisciplinary Studies
1976 Certified meditation teacher
1980 MA - Non-verbal Communications research
1988 Āyurveda certification: Āyurvedic Institute
   Jyotish (Vedic astrology) certification: American Institute of Vedic Studies
   Began an Āyurveda and Jyotish consultation practice
   Visited India; initiated into science of mysticism by his guru (spiritual teacher)
   Swami Nārayan Tīrtha
   Advanced Āyurveda training with Benares Hindu University professors: Varanasi, India
1989 Āyurveda certification: American Institute of Vedic Studies
   Founded the Swami Nārayan Tīrtha Math (Hindu monastery) in the US
1990 Published the book, Yoga Vani: Instructions for the Attainment of Siddhayoga
   Developed an Āyurvedic herbal product line
1991 Began offering Āyurveda certification training programs internationally
   Received initiation as swami (monkhood) from his guru in India
   Advanced study with Āyurvedic doctors in the Himalayas
1995 Published the book, Guru Bani: 100 Ways to Attain Peace
1997 Created an Āyurvedic website
1998 Wrote the Āyurveda Encyclopedia
1999 Earned a Doctor of Science in Āyurvedic Medicine & Research: Westbrook University
2000 Wrote the Āyurveda Primer: Introduction, Case Studies, & Research [E-Book CD-ROM]
   Research study published in American Āyurveda Journal
   Speaker: White House Commission on Alternative Medicine, John Hopkins U., Penn State U.
   Special advisor to the Āyurveda Acupuncture Board of Accreditation of Australia
2002 Vastuāstrachārya certification: from All India Federation of Astrologers’ Societies
2005 Began free online interactive Āyurveda education site
   Founded ISHTAA (International Spiritual Holistic Thinking Āyurveda Assn. - ishtaa.org)
Swami Sadā Shiva Tīrtha is listed in Natural Living Magazine’s “Best Alternative Health Practitioners in the Country” guide, and his center has been listed as a respected Āyurveda resource in numerous holistic health magazines including Yoga Journal, natural Remedies, Delicious Magazine; and in various holistic reference books including the American Holistic Health Association Complete Guide to Alternative Medicine. His website is in the top 3 most visited Āyurveda sites. The Āyurveda Encyclopedia remains in the international top-10 bestselling Āyurveda books on amazon.com in the US, UK, Germany, Japan, and France.
Inspiration from Tagore

God respects me when I work; but he loves me when I sing.

Those who want to help knock at the door.
Those who love find the door already open.

I slept and dreamt life was joy.
I awoke and saw life was service
I served and lo, service was joy.
Āyurvedic Glossary

A

abaran concealment energy of the causal or essential body
abhyañga massage-like therapies
agni digestive enzymes
ahimsa non-violence
ajapa the Gāyatrí mantra that brings salvation
ājīrna indigestion
ājīña chakra third eye or intuitive eye
akashā space
akshe-paca convulsions
alañj a painful mouth eruption emitting discharge
alisaka a digestive disorder
alepa/ātepanam medicated pastes for ulcers
allaepauk ginger jam with additional spices
ālochaka Pitta one of the five Pitta subdošhas; resides in the retina of the eyes and governs sight.
āma undigested food toxins
āmāṣhaya stomach
ama sour
amlapitta acid gastritis
anāha a digestive disorder involving āma and/or feces accumulation in the digestive tract
anahāta chakra fourth or heart chakra
anasarca an edema-like swelling
ānguli/aṅgula finger width measurement
ani marma energy point governing muscle tension (located just above the knees)
anjana eye salves
anjana vidhi eye therapies
anna lepa poultice used when pinda sweda is contraindicated or ineffective
annamaya koṣha food cell
annavaха srota digestive system channels of transport
antraja vṛddhi inguinal hernia
anupana a food medium or vehicle that transports herbs to the tissue levels (e.g., honey)
anuvāsana basti unctuous medicated enema
ap water element
apān Vāyu one of the five Vāyu subdošhas; downward moving air
aparigraha not chasing after material wealth
apartarpāna reducing or detoxifying therapies
apasmāra epilepsy
aruba cancer
ardha matsyendrāsana alternate spinal twist yoga pose
āriṣṭha/āsava medicated wines
aročhaka anorexia
arogyā health
arshhas hemorrhoids
artavaha srota uterus channels
āśana haṭha yoga postures
āśava, āriṣṭha medicated wines
āśhaya containers within the body
āśhcotana therapy using eye drops
aṣṭhābindu eight drops
Aṣṭāṅga Hridayam one of the three main ancient Āyurvedic texts
asṛgdrāra menorrhagia
asthi bone tissue
astivaha srota bone channels
ātisāra diarrhea
Ātreya author of Charak Saḥhitā
asthāpana or nirūha basti non-oily enema
aum first sound of creation
aupadravikam adhyayam eye diseases
avagāhan soaking in a tub of medicated water
avalambaka Kapha one of the five Kapha subdošhas; found in the chest and creates cohesion, softness, moistness, and liquidity, which results in maintaining body strength.
avaleha confections
avapīḍa nasal therapy using fresh herb juices
Āyurveda science of life and longevity

B

bahihpragña perceiving the world through the senses
bahya kumbhaka outer breath retention
baikhari audible sounds produced by the throat
bajra nādi first subtler channel in suśhumṇā
bālāmaya pratiḥedha children’s diseases
bandhas energy locks used during yoga poses
basmati rice a sweet, nutritious, and easily
digested rice
basti bladder or medicated enema- one of the five
pañcha karma therapies
basti marma energy center below the navel; govern-
ing apāna Vāyu, Kapha, urine function
bhagandara fistula-in-ano
bhagnam fractures
bhajans singing of religious songs
bhakti divine devotion resulting from experiencing
the indescribable love of God
bhasma burnt metals or gems (generally for
ingesting)
bhastra kumbhaka bellows breath exercise
bhrājaka Pitta one of the five Pitta subdoṣhas;
resides in the skin. It regulates complexion
by keeping secretions from the sweat and
sebaceous glands of the skin active.
bhesan chick pea (also called garbanzo and
channa)
bhramarī kumbhaka humming-bee breath
bhujangāsana serpent pose
bhujangini mudrā breathing exercise for
stomach diseases and digestion
bhūta vidyā Áyurvedic psychiatry
bhūtagnis five digestive enzymes that metabolize
the five elements
bhūta Vidyā Áyurvedic psychiatry
bidālikā tonsillitis
bīj seed
bikṣhepa hallucination energy of the causal or
essential body
bindū semen or ovum
bodhaka Kapha one of the five Kapha sub-
doṣhas; found in the tongue and is responsible
for taste.
Brahmā name of God of creation
brahmacharya celibacy; one who follows a
spiritual lifestyle including celibacy (certain
religious married couples have their own form
of brahmacharya)
Brahman a name for eternal, unmanifest God
brahmanādi subtler channel in the suśhumṇā
brahmarandhra area in the crown chakra
brāhmī gotu kola
brāhmī ghee a rejuvenating herbal/ghee therapy
with brāhmī as the main ingredient
Bṛihat Samhitā a Jyotīṣa astrology text
bṛihmāna nourishing therapies in pañcha karma

C

cala moving quality of food
chai tea
chaitanya consciousness
chakra spiritual energy centers in the body
chandrabheda prāṇāyāma left-nostril breathing
exercise
channa dal chick peas or garbanzo beans
Charak pen name of author of Charak Saṁhitā
(Lord Átreya)
Charak Saṁhitā One of the three main ancient
Áyurvedic texts
chārdi vomiting
chitrini second subtler channel in the suśhumṇā
choti ēla small cardamom seeds
chūrṇas herb powders
chyavan prāsh herbal rejuvenative jam with
āmalakī and ghee as its main ingredients

D

danta roga tooth disorders
danta vidradhi dental abscess
dantamūla gums
dārdhya sturdiness
deha-manasa psychosomatic
dhamani arteries
dhanurāsana bow pose (yoga posture)
Dhanvantari divine father of Áyurveda
dhārā drava medicated oil for the head
dhārā karma certain pañcha karma therapies
dhārā svedhana pouring warm oil on body,
causing sweating
dhāraṇā God-visualization
dharma life purpose or life path; God-given
talent
dhatagnis seven digestive enzymes that metabolize the seven tissue layers; it includes anabolic and catabolic activity

dhātu tissue
dhūma medicated smoke therapy
dhyāna fixed God-visualization
doäha humors; elemental or energetics related to personal constitution or current health imbalance (Vāyu, Pitta, Kapha, Tridoäha)
drakßha herbal wine
drava liquid quality of food
drava svedhana see dhāra svedhana
drißhti eye
drißhti-gata-roga-vijnāñiya eye pupil diseases

G

galaganda goiter
Ganges famous river in India believed to believed to possess spiritual healing powers
Gangotri a holy place near the source of the Garuda Purana ancient Vedic text that discusses gems
Gāyatrī mantra mantra for salvation
ghee clarified butter
ghrita another word for ghee
grahami duodenum
gomedha hessonite garnet used for healing in Ayurveda and Jyotish astrology
gomukhāsana cow-face yoga pose
Gorakṣa Saṃhitā a major hatha yoga treatise
grahani digestive disorders
gridhrasi sciatica
grishma summer
gulma abdominal tumors
guda (jaggery) a form of pure cane sugar
guṇas three qualities or the fundamental laws of nature (sattwa: creation, rajas: maintenance, tamas: dissolution)
guru teacher; also heavy quality of foods
guṭi herbal pills

H

halāsana plough pose
haṅg saṅh mantra sound of the life-breath

hatha yoga gentle stretching exercises that improve health, mind/body coordination and spiritual foundations

hataratnavali major hatha yoga treatise
hemanta winter season
hikkā hiccup
hima cold infusions
hiranyagarbha Supreme God, golden egg, universal consciousness, or Supreme Self
hirchula cardiac colic
hridaya heart
hridroga heart disease

I

iḍā left or lunar channel, associated with piṅgalā; surrounding the suṣhumṇa

J

jaggery (guḍa) a form of pure cane sugar
jālandhara bandha throat lock used with yoga postures to keep the bindū from flowing down-out of the head
jarā aging
jatharagni digestive enzymes in the G.I. level
jathara parivartanāsana belly roll yoga pose
jatūrdhva marma energy point group: those points on the neck and head
jihwā roga tongue disorders
jiyān mudrā finger position to keep energy from flowing out of the fingers
jwara fever
Jyotish Vedic astrology

K

kaki mudrā a breathing exercise- pursing lips and inhaling; cools Pitta (heat)
kama healthy and spiritual use of the senses
kāmalā roga jaundice
kaṇṭha roga throat disorders
kapālbhāti kumbhaka frontal brain cleanse Kapha biological phlegm; water/earth energetic, constitution, or humor
kapithaparni a name for frankincense
kapotāsana pigeon yoga pose
karana ścharīra causal or essential body
karma action
karna pūrana ear bath therapy
karnapāli roga ear lobes
karna-gata-roga-vijnāniya ear disorders
karpūr camphor
kāsā cough
kaṣhaya astringent
kathina hard quality of food
kattī bastī lower back bath therapy
katu pungent
kaumāra bhṛitya pediatrics; one of the eight branches of Āyurvedic medicine
kāya seka oil poured over the body (therapy)
kāyachikitsā internal medicine; one of the eight branches of Āyurvedic medicine
kayvala kumbhaka automatic still breath exercise
khara rough quality of food
kichāri grain/legume meal; usually basmati rice and múngdal. Sometimes some veggies are included
kledaka Kapha one of the five Kapha subdoshas; found in the stomach, liquefying hard food masses.
koṣṭhāgni digestive fire/enzymes
krīmi parasites
Krīṣṇa a name of God
krishna-gata-roga-vijnāniya chorid and iris
kriyā yoga form of yoga exercises
kṣhaya atrophy
kukkutāsana cockerel yoga pose
kukṣhi-śhūla a Vāyu digestive disorder
kumbhaka yogic breathing exercises
kuṇḍalini šakti spiritual life-force
kūrmāsana tortoise yoga pose
kuṣṭhā obstructive skin diseases
kwāthā herbal decoction

lekhana scraping therapies lepa
herbal paste or poultice

M
madāt-yaya alcohol recovery
madhāyamaṅga marmā energy point group: those points on the trunk of the body
madhura sweet
madhya medium (level)
madhyama sound (nāda) rising to the heart that is felt by the ears (but not heard)
mahā bandha great lock pose
mahā bheda yoga pose that brings life-breath into sushumṇā
mahā bheda mudrā great piercing (yoga) position
mahā marmā the 3 vital organs: head, heart, urinary bladder
mahā mudrā great sealing pose
Maharishi Kanada author of Nādīvijñānam
Mahāvīr Hanuman the Monkey-God; Lord of selfless service and devotion
mājja marrow/bones and joint tissue
mājjavaha srota marrow/joint lubrication channels
mala waste produce (i.e., urine, sweat, feces)
māṁsa muscle tissue
māṁsavaha srota muscular channels
mānas chakra energy center slightly above the 3rd eye on the forehead
mānda slow quality of food; also rice water
mandāgni Kapha-produced digestive enzymes
manipūra chakra energy center located at the navel
manomaya koṣha mind cell
mantra special words or sounds for health and spiritual development
mantra yoga meditation using words or sounds
manyā marmā energy points in the neck governing lymphatic and Kapha function
marga tracts in the body
marmā energy points on the body
matsyāsana fish pose
matsyendrāsana spinal twist
medas fat/adipose tissue
medovaha srota adipose/fat channels
mūtra urine
mūtravaha srota urinary channels
mithya āhar vihar improper lifestyle
moksha Self-Realization
mridu soft quality of food
mudrās body and hand positions that channel energy into the chakras and suṣṭhumā
mukha roga mouth cavity
mūla bandha perineum/cervix contraction used with yoga poses
mūlādāra chakra energy center at the base of the spine
mūrchā fainting
mūrchha kumbhaka swooning breath exercise
mūrdha taila head oil
mūtra urine
mūtra vṛiddhi scrotum fluid
mūtrā-sharkarā urinary gravel
mūtrā-āśmarī urinary stones
mūtrā-ghāta urinary diseases
mūtrā-ghāṭādi urine retention
mūtrā-krīchra dysuria
mūtraghāta urine obstruction
mūtravaha srota urinary channel
neti pot a small vessel that looks like a miniature watering can; used for nasal channel washing
netra basti medicated eye baths
nidāna diagnosis, etiology, cause of disease
niketa abodes within the body
nilā marma energy points on the neck
nirāma non-clogged (no ąża) digestive system
nirbikalpa samādhi second stage of samādhi (absorption in eternal consciousness)
nirūha basti oily enema
nirvāna śakti mother of the three worlds—experienced when crown chakra opens
niyama ethical codes of conduct; purity, contentment, devotion, spiritual study, faith in God; included with Yama

O
odana soft, plain basmati rice meal
ojas life sap; essence of immune system and spiritual energy

P
pāchaka agni responsible for digestion
pāchaka Pitta one of the five Pitta subdoshas; the main digestive enzymes, they are found in the small intestine, stomach, and colon as non-liquid heat, bile, or digestive fire. The fire digests and transforms food, emulsifying food fats and separating absorbable nutrients from waste, so they may be passed to lacteals by absorption.
pādābhyaṅga foot massage
padma lotus
padmásana lotus yoga pose
pañcha karma five cleansing therapies; vaman, virechan, basti, nasya, rakta mokṣha
pañchang ephemeris
panīr home made Indian ricotta cheese
pantha passages within the body
paṇḍu-roga anemia
para nāda sound evolving from kuṅḍalini at the first chakra
pariṣheka medicated water sprinkled over
localized areas of the body for therapeutic
benefits

pārśhva-śhūla a form of colic

paschimottanāsana back stretching yoga pose

pāśhāsana chord yoga pose

pasyanti sound only heard by advanced yogis

Patañjali author of the Yoga Sutras and
commentator on yama and niyama

payasam semi-solid pudding for pinda sveda

peyā thin soup taken after pañcha karma

therapies

phānta hot infusions

pinasa rhinitis

pinda sveda abhyanga therapy using a heated
bolus

piṅgala the right or solar nerve channel-related
to iṣṭā; both surround the suḥshumna

Pitta biological bile; fire energetic, a
constitution, or humor

pizhichil abhyanga therapy involving the
continuous pouring of warm oil over the body

prabhāva special effects of herbs

pradara menstruation

pradhama herbal evacuative nasal therapy using

pradhamaṇa nasal therapy: herbs blown through a
tube

pradhana karma primary pañcha karma practices

pradhenā non-absorbing topical pastes for Vāyu

and Kapha doṣhas

prakriti one’s life constitution or nature

pralaya universal sound sleep

pralepa topical pastes for Pitta doṣha

prameha obstinate urinary diseases (including
diabetes)

prameha piḍakā diabetic ulcer

prāṇa life force

prāṇa Vāyu one of the five Vāyu subdoshas;

outward moving air.

prāṇavaha srota channel which prāṇa flows

prāṇāyām breathing exercises

prasad food offered to God

prasādana vision-clearing eye salves

pratimarṣha oil/uncting nasal therapy

pratiṣhāya colds

pratyāhāra withdrawal and liberation of the mind

from the senses and objects (5th stage of yoga)

pravāhika dysentery

prītīvī earth

puakusha gingivitis

puṣja worship ritual

punster male reproductive system

purīṣa feces waste product

purīṣavaha srota feces elimination channels

Purusā eternal, unmanifest consciousness

purva karma preliminary pañcha karma

therapies (oleation & sudation)

pūrvarupa hidden or incubatory signs of disease

puṣhti nourishing

puta-pāka a group of eye therapies

R

rajas/rajasic law of nature that maintains life;
one of the three guṇas

raja yoga final stage of yoga; one remains ever
centered within their Self

rājā-yakṣmā pulmonary TB

rakta blood

raktaja gulma blood/ovarian tumors and cysts

rakta mokṣa blood letting; one of the five
pañcha karma cleansing methods

raktavaha srota blood circulatory channels

raiḍaka Pitta one if the five Pitta subdoshas;

located in the stomach, liver, and spleen, and
gives color to lymph chyle when it is
transformed into blood as it passes through
the liver and spleen.

rasa plasma; taste; also products containing
mercury ash

rasavaha srota plasma channels

rasa dhātu plasma tissue

rasavahini capillaries

rasāyana rejuvenation

raśayana rejuvenation

Ravi Śhankar renown sitar musician

Rig Veda One of the four main Vedic scriptures

Rig Veda Bhasyabhumika ancient Vedic scripture

ṛishi seer or sage

roga disease

rudhrapūṣha rose

rūkṣaṇa drying therapies in pañcha karma

rupa form; signs or symptoms of disease
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rūṣha dry quality of food

S

sādhaka Pitta one of the five Pitta subdoṣhas; found in the heart. It helps in performing mental functions such as knowledge, intelligence, and consciousness by maintaining rhythmic cardiac contractions.

sādhanā meditation

saahasra chakra energy center at the crown of head

saibikalpa samādhi first stage of samādhi; sattvic mind

sālamba sarvāṅgāsana shoulder stand pose

sāma coated tongue due to āma in the digestive system

Sama Veda one of the four main Vedic scriptures

samādhi various stages of Self-Realization

samāgni normal digestion

samāna Vāyu one of the five Vāyu subdoṣhas; equalized moving air

sānnyāsa coma

samprapti pathogenesis; disease development

samsarajana special diet after undergoing pañcha karma therapies

samāvahana gentle reducing therapies for mild imbalances

samāvahodhana strong reducing therapies for more serious imbalances

samantarpana nourishing pañcha karma therapies

samvritāsamvrita ducts within the body

sanātana dharma fundamental Hindu philosophy that states everything has its use in its own time and place; so reject nothing and accept everything (in its time and place)

sandhi mukti fractures

sandhigata-roga-vījñāniya eyes

saptā dhātus seven tissue layers

Saraswati Goddess of wisdom, education, and music

sāndra solid quality of food

sarvā-gata-roga-abhīṣhyandha conjunctivitis

sarvāṅga dhārā whole-body abhyāṣa therapies

sarvāṅga senchana another name for kāya seka

sattwa/sattwic purity; one of the three guṇas

sattwavañjayā holistic psychotherapy

setu bandha sarvāṅgāsana bridge yoga pose

śhakti spiritual energy

śhalabhāsan locust pose

śhālākya tantra ears, nose, throat; one of the eight branches of Āyurvedic medicine

śhalyā tantra surgery; one of the eight branches of Āyurvedic medicine

śhamana palliation therapy

śāmbhavi mudrā staring at 3rd eye exercise

śhankha marma energy point group on the legs and feet

Śhaṅkar Sen author of Nāḍiprakāśham

sharat autumn

śharīrichidra spaces within the body

śhastra Vedic laws

śhatapatra lotus

śhavāsana corpse pose

śheka eye sprinkling therapy

śhikṣa, dikṣa, parikṣa learning, dedicated practice, evaluation

śhirā veins

śhīro basti medicated oil soaking on the head

śhīro dhārā warm oil flow to the forehead

śhīro lepa medicated head pastes or poultices

śhīro-roga-vījñāniya head disorders

śhīro virechana nasya nasal evacuative therapies

śhīshara cold season

śhīshya disciple/student

śhītal cooling breath exercise

śhītkarī kumbhaka hissing breath exercise

Śhīva one name of God in Hinduism

śhlaṅkha smooth quality of food

śhlipasa elephantiasis

śhleṣhaka Kapha one of the five Kapha subdoṣhas; located in the bone joints and lubricates them.

śhodhana strong reducing therapies

śhopa/śhotha edema

śhrama fatigue

śhuklagata-roga-vījñāniya sclerotic coat

śhukra dhātū reproductive tissue

śhukra-śhmarī seminal stones

śhukravaha srota reproductive system channels
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şūla colic
şvāsa breathing difficulty
siddha yoni āśana perfection pose (for women)
siddhāsana perfection pose (for men)
simhāsana lion yoga pose
sīta cold quality of food
sneha medicated ghee and oil
snehana oil therapy (external)
snehapāna internal oil therapy
snighda oily quality of food
soma spiritual nectar
soma chakra between third eye and crown chakras
srota channels or pores
srutis Vedic laws
stamblhana astringent therapies
sthāna residence sites within the body
stanyavaha srota breast milk channel
sthira stable quality of food
sthūla large quality of food
sthula śāhīra physical body
sūkṣhma subtle quality of food
sukṣhma śāhīra astral body
sūrya the sun
sūryabheda prāṇāyāma solar breathing exercise
sūryāsana sun salute yoga pose
Suśhrut author of Suśhrut Saṁhitā
Suśhrut Saṁhitā one of the original three main Áyurvedic texts; mainly covers surgery
sushumāna spiritual tube within the spine. Life force energy rises through this tube
sutrātma thread of the Self; Universal Consciousness
svara-bedha hoarsness
svedhana preliminary pañcha karma sweat therapy
swabhavoparama recession by nature
swādhīśṭhān chakra second or navel energy center
Śwami Narayan Tirtha successor of Śvāmi Śhankar Puruṣottam Tirtha
Śwāmi Śhanka Puruṣottam Tirtha author of Yoga Vani & Guru Bani
swapna sleep
swarasa herb juice
swastikāsana auspicious pose (a yoga pose)
swabhavoparama health returns from recession

by nature, resulting from administering therapies
swādus sweet
sweda sweat
swedavaha srota sweat-transporting channels

T
tadan kriyā great piercing (yoga) position
taila seka another name for kāya seka
tālu vidradhi palatal abscesses
talugata roga palate disorders
tamas/tamasic one of the three guṇas; lethargy destruction property
tanmatras primal sensory energies before they develop into the five senses
tarpaka Kapha one of the five Kapha subdoṣhas; found in the head and nourishes the sense organs.
tāpa svedhana heated object placed on body to cause sweating
tapas a form of spiritual practice
tarpaka Kapha subdosha that nourishes the senses
tarpana soothing eye therapies
tejas mental fire
tekshna quick quality of food
tikshna strong smoke therapies
tikṣhnāgni Pitta-produced digestive enzymes
tikta bitter
til sesame seeds
timira blindness
tridosha/tridoshic a physical constitution involving all three doṣhas
trishnā thirst
tur dal a legume high in protein

U
udakavaha srota water metabolism system
udān Vāyu one of the five Vāyu subdoṣhas; upward moving air
udara roga abdominal diseases
udāyāna bandha exercise that contracts the lower abdomen
udgharṣhana body powder rub
Glossary

ugrāsana (paschimottanāsana) back stretching pose
ujjāyī kumbhaka conquering breath exercise
unmāda insanity
upajihvikā glossitis
upanāha svedhana hot poultice applied to body then wrapped in heated cloth
Upanishads a series of Vedic scriptures
upāśhayā diagnostic tests
upaveda a secondary branch of the main Vedas
uro basti chest/heart bath
urustambha paraplegia
uṣhmā svedhana steam therapy
ūṣhnā hot quality of food
uttara karma pañcha karma follow-up therapies
uttara basti upper tract medicated enema

V
vaiswanara Consciousness in the universal material body
vājikarana aphrodisiacs
vajroli mudrā thunderbolt yoga pose
Vāla a demon who when killed was cut into pieces that became various gems
vamaka vamana herbs that induce vomiting
vamana medicated emesis; one of the pañcha karma cleansing processes
vamanopaga vamana herbs that enhance vamaka herbs
vartmaga—roga-vijnāniya eyelids
vasant spring
Vāstu Śastra Vedic architecture
vāta-rakta (also called vāta-shonita) gout
vāta-shonita (vāta-rakta) gout
vāta-vāyādi nervous system
vātāśālī enlarged prostate
Vāyu/Vāta biological wind; ether/air element, constitution, or humor (traditional word for Vāta)
Vedas The ancient scriptures of India
Veda Vyasa ancient sage who transcribed the Vedas
vidradhi abscess
vigñanamaya kośha knowledge cell
vikriti current doṣha imbalance (as differentiated from prakṛti or life constitution)
vilambikā digestive disorder due to excess Vāyu and Kapha
vilepī thick rice soup
vipāka post digestive taste
virāsana hero’s yoga pose
virat consciousness in the universal physical body (also called vaiswanara)
virechana medicated purgation; one of the pañcha karma cleansing processes
virya potency (related to the taste of herbs, foods, etc.)
viryalpata impotence
visāsana alternate yoga pose for virāsana
viśhada non-slimy quality of food
viśhagara-vairodh tantra toxicology; one of the eight branches of Āyuvedic medicine
viśhamāgni Vāyu-produced digestive enzymes
Viṣṇu maintainer of the universe (one of the triad of Brahma, Viṣṇu, Maheśvara: creator, maintainer, and destroyer of the universe respectively); also One name of God in Hinduism
viśhuddha chakra 5th or throat energy center
visūchikā gastro enteritis
viswa consciousness in the individual material body
vraōa wounds
vṛiddhi enlarged scrotum
vyān Vāyu one of the five Vāyu subdoṣhas; air movement throughout the body
vyayama exercise

Y
Yajur Veda one of the four main Vedic texts
yakrit janya raktalplata sickle cell anemia
yama codes of ethical behavior non-envy, truth, non-stealing, continence, not desiring of material wealth (included with niyama)
yoga uniting of mind and body, and the various subtle energies within; also a form of stretching postures (see hāṭha yoga)
Yoga Vani an instructional book for the attainment of Siddhayoga (a guide to Self realization)
yoni mudrā hand position to awaken raja yoga  
yonivyāpat female reproductive  

yusaha rice and split yellow mūng dal soup


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“Oh, East is East, and West is West,
and never the twain shall meet,
Till earth and sky stand presently at
God’s great Judgment Seat.

But there is neither East nor West,
border, nor breed, nor birth,
when two strong men stand face to face,
though they come from the ends of earth!”

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