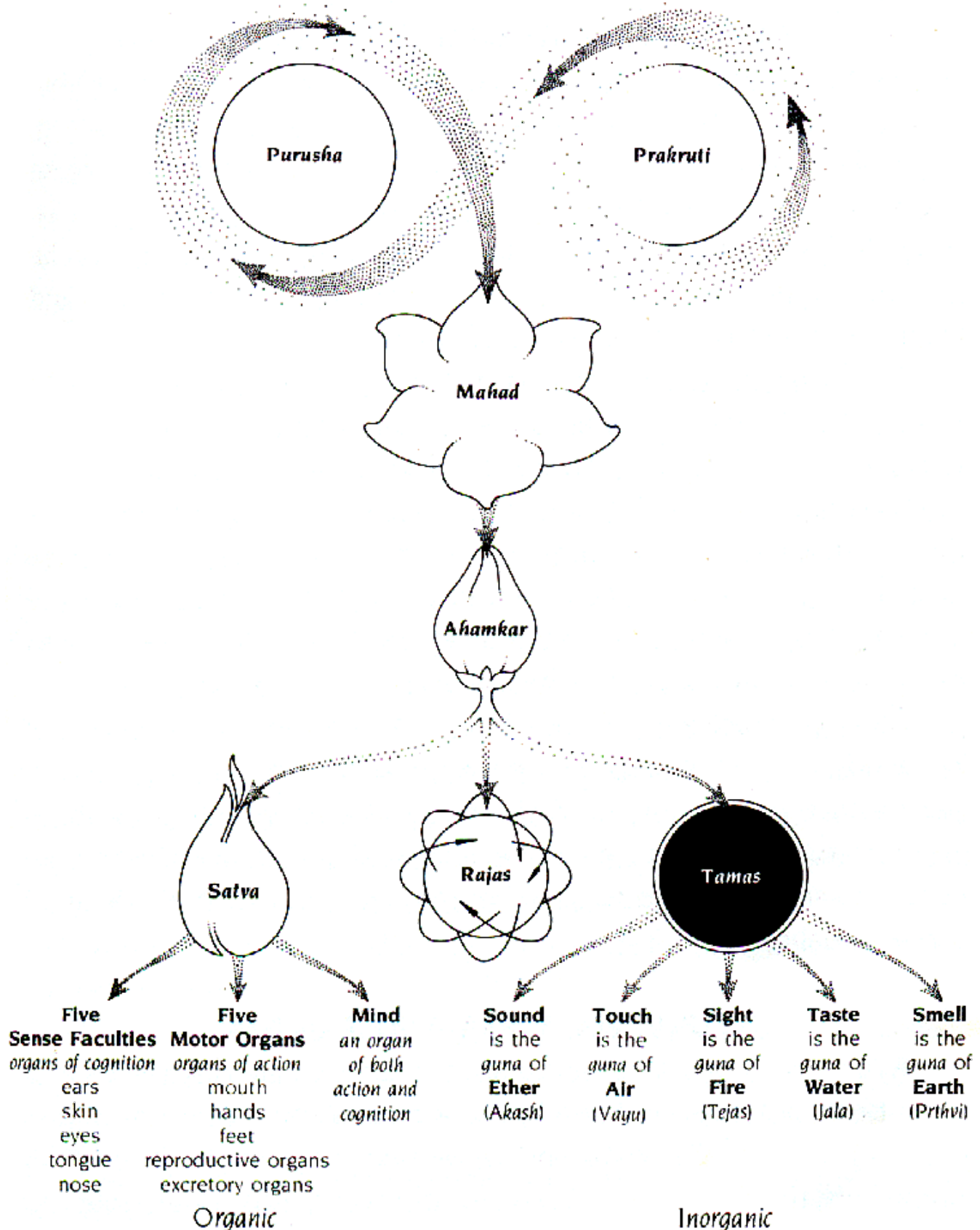


Samkhya Philosophy of Creation

Purusha is unmanifested, formless, passive, beyond attributes, beyond cause and effect, space and time. **Purusha** is Pure Existence. **Prakruti** is the creative force of action, the source of form, manifestation, attributes and nature. **Mahad** is the Cosmic Intelligence or **Buddhi**. **Ahamkar** is ego, the sense of "I am." **Satva** is stability, pure aspect, awakening, essence and light. **Rajas** is dynamic movement. **Tamas** is static. It is potential energy, inertia, darkness, ignorance and matter.



Ayurveda Basics

AYUR = life VEDA = wisdom

No beginning, never ending.

Ayurveda = knowledge of Life, arranged systematically, logically, methodically.

Ayurveda, “The Science of Life”, is an approximately 5000 year old holistic system of natural medicine which promotes happiness, health and growth. Yoga and Ayurveda are sister sciences that come together to bring natural balance to mind, body, and spirit. Yoga is the science of self-realization, while Ayurveda is the science of self-healing. Ayurveda and Yoga should be practiced together. Traditionally, Ayurveda was practiced first to prepare the body and mind for the elevated practices of Yoga. To any yogi - Ayurveda offers tools of support on the yogic path: understanding of one's essential nature, diet, lifestyle observances and herbs to stay healthy and peaceful in order to progress on the path of yoga.

Ayurveda is concerned with health of an individual. What is health? The term is:

Svastaya = health (sva = self nature + sta = steady in). Which is further described as *balance*.

According to Ayurveda, health is balance. One who is established in Self, who has balanced doshas, balanced digestion, balanced bodily tissues, balanced elimination of waste, well functioning bodily processes, and whose mind, soul and senses are full of bliss, is called a healthy person." ~ Sushrita Samhita 15:38

Balance is a verb - it is not static, but dynamic and ever changing. Like life, like our body, mind and circumstances. change is constantly shaping us, altering our original constitution - that is why we find ourselves to be different now from when we were as children. This altered state of our body and mind, caused by life's changes, is called vikruti. Our original natural make-up is called prakruti.

Ayurveda recognizes uniqueness of each individual and, bearing the changes in mind, it has

2 main objectives:

1. prevention - help a healthy person stay healthy
2. therapeutics - help a diseased person regain their health, bring imbalance back into balance

Drawing on Sankhya philosophy, Ayurveda states that all of Universe and everything in it is made of 5 elements: Earth, Water, Fire, Air, Ether. Each element has it's own attributes (qualities & capacities): positive and negative. Ayurveda is the science of attributes and balancing them to shape our life in the direction of peace and well-being.

Ayurveda's basic premise is: Like attracts Like. Opposites balance.

The 5 basic elements are united into 3 main biological humors: Tridosha = Vata, Pitta, Kapha

DOSHA = fault, impurity; one that has ability to cause a problem

5 elements manifest in us as 3 bio energies (doshas):

Vata (=wind: from pelvic floor down, colon, low back, inner thighs, bones, all cavities in the body, lungs, nerves)

Pitta (=bile: from pelvic floor to sternum, small intestine, liver, spleen, heart, blood, grey matter of brain)

Kapha (=phlegm: from chest up, lungs, white lining of brain, stomach lining, mucus)

When working with the doshas, keep in mind their qualities and following law:

Like increases Like

Opposites balance

VATA - King of all doshas - energy of movement, circulation, 1st one to get out of balance. quickest to change. 80% of diseases happen because of *Vata* imbalance: respiratory system, circulation, cavities in the body, nerve impulses - communication

VATA imbalances: constipation, unstable, irregular breath, fearful, anxious, doubtful.

Vata causes of aggravation: anything too much (too much coffee, too much TV, talking, travelling, exercising, etc.)

Color therapy for Vata: red, orange, warm earthy

Vata imbalance season: Fall

2-6 AM/PM - the time of day Vata energy is strong

Vata balancing exercises are best slow - walk in nature, restorative yoga, yoga nidra, slow hatha, focus on STABILITY because Vata is very delicate and mobile

VATA MANAGEMENT: moist, warm, grounding, stable, nourishing foods, lifestyle habits and yoga poses

Vata diseases: parkinsons, nervous system disorders, MS....

Treat Vata like a baby - with love and care, and they will give you joy and inspiration

PITTA - 80% fire, 20% water, spreads easily - transformation, makes things change from one condition to another: digestion, small intestine

PITTA imbalances: inflammation, jealousy, acne, eye issues, competitiveness (makes all positive qualities disappear)

Pitta causes of aggravation: spicy, fried foods, smoking, alcohol, coffee, competition, jealousy

Color therapy for pitta: blue, green, white

Pitta imbalance season: Summer

10-2 AM/PM - time when pitta energy is strong

Pitta balancing exercises: swimming, YIN yoga (cooling but not too easy), meditation

Pitta management: cool, soft, stable, passive, grounding foods, lifestyle habits and yoga poses

Pitta diseases: all inflammatory issues, all *-itis*, ulcers, skin disorders, acid anything...

Treat Pitta like a friend - you don't want to be their enemy! And, as a friend, they will motivate and go to battle for you.

KAPHA - earth and water = mucus, dull and stable: energy of binding, structure, responsible for building fat, muscle, organs, heavy, oily, dense, smooth. very pretty, thick curly hair, big eyes, slow in morning, cool, slow to "get" things, but once they get it they never forget it; compassionate

KAPHA imbalances: abnormal growth, obesity, diabetes, congestion, attachment, possessiveness

Kapha causes of aggravation: overeating of heavy foods, daytime sleeping, lack of physical activity

Color therapy for Kapha: red, orange, rich dark blues

Season: Winter and Spring

6-10 AM/PM - time when kapha energy is strong

Kapha balancing exercises: running, dancing, biking, hot yoga, anything fast and hot. Kapha management: hot, light, soft, fast, mobile, changing, stimulating foods lifestyle habits and yoga poses, focus on non-attachment, spend time with interesting, motivating Pitta people

Treat Kapha like an enemy (they need tough teachers, motivation, constructive criticism, encouragement)

These doshas are present in everything and everywhere. They are, in fact, the RHYTHM of Life. RHYTHM is Container. So they contain our life. We can see them in our personal lives, ages, times of day, seasons. Here is an ayurvedic clock to give you some idea of *doshic* nature of existence:

Elements to Gunas

Understanding How Elements are Reflected in the Doshas of Vata, Pitta, Kapha

EARTH

WATER

FIRE

AIR

ETHER

KAPHA

PITTA

VATA

Heavy
Slow/Dull
Cold
Oily
Liquid
Slimy/Smooth
Dense
Soft
Static/Stable
Sticky/Cloudy
Hard
Gross

Light
Sharp(intense)
Hot
Oily
Liquid
Slimy/Smooth
Soft

Light
Subtle
Cold
Dry
Clear
Rough
Mobile
Hard
Irregular

Elements to Maha Gunas and the Mind

Manas Prakruti

Elements

EARTH

WATER

FIRE

AIR

ETHER

**DOSHAS
PRAKRUTI**

KAPHA

PITTA

VATA

**MANAS
PRAKRUTI**

TAMAS

SATTVA

RAJAS

Elements

EARTH

WATER

FIRE

AIR

ETHER

**Vital
Essences**

OJAS

TEJAS

PRANA

Three Subtle Essences of the Doshas: Prana, Tejas and Ojas

PRANA

Primal life force, responsible for coordination of breath, sense and the mind. Governs the development of higher states of consciousness.

TEJAS

Inner radiance, the subtle energy of fire through which we digest impressions and thoughts. It governs the development of higher perceptual capacities.

OJAS

Primal vigor, the energy of water as our vital energy reserve, the essence of digested food, impressions and thought. It prefers calm, and supports/nourishes all higher states of consciousness.

MORE DEPTH UNDERSTANDING:

Prana: The subtle energy of air; the life force. It is the master force behind all life forms (Frawley) coordinating the breath, senses and the mind. Internally, it governs the development of higher states of consciousness.

Tejas: The subtle energy of fire; inner radiance. This is the master force that allows us to digest impressions and thoughts. Internally, it governs the development of higher perceptual capacities.

Ojas: The subtle energy of water; primal vigor. Often ojas is called our “vital sap.” It is our vital energy reserve and bears both prana and tejas. It is the essence of digested food, impressions and thought.

Internally, it supports calm and and nourishment and offers capacity for higher states of consciousness.

How to Build or Sustain the Vital Essences: Practices to Build Prana, Tejas and Ojas

Building Prana:

1. Pranayama
2. Meditations on space and sound (nadam)
3. Tantric Yoga and yoga of knowledge and yoga of devotion (Raja yoga)

Building Tejas

1. Control of speech and other tapas (fasting, silence or staying awake at night to build the fire of determination)
2. Mantra- (also mantras to support prana and ojas)
3. Yoga of knowledge (Jnana Yoga)

Building Ojas (For details see Dr. Frawley's book Yoga & Ayurveda) :

1. Right diet
2. Tonic herbs
3. Brahmacharya
4. Pratyahara and control of the senses
5. Bhakti yoga- devotion to the divine

Reference: Sri David Frawley; [Yoga and Ayurveda](#)

Doshas, Gunas, and the Mind—Oh My!

We really do not have a concept of mind-body medicine in Ayurveda. The mind and body have a functional integrity that is implicit in our fundamental understanding of how the system operates; when we work to support one, it always supports the other. The same is true for imbalances, as ayurveda holds that when the mind becomes imbalanced the body reflects those same attributes.

The dosha constitution of an individual reflects their five-elemental physical body. To understand our *prakruti*—or dosha constitution—we ask questions like *What size are your bones? Are your bones large, medium, or small? Are your joints hypermobile, densely set, or somewhere in between? What about the shape and size of your eyes? Are your eyes small for the size of your face, large with lots of the sclera (white) showing, or are they almond shaped and more symmetrical?* The list goes on and on. These are the types of questions, very subjective, that are found on the typical dosha test. These observations are important to help an ayurvedic doctor or practitioner understand your elemental nature—your *prakruti*.

The mind also has its own constitution, or “blueprint” in ayurvedic medicine, known as the *manas prakruti*. We do consider the tendency of the doshic nature in how you might operate intellectually and behaviorally, but the *manas prakruti* is based upon the *maha gunas*, or universal attributes, known as *sattva*, *rajas*, and *tamas*.

Let’s understand the relationship of dosha and personality, as that is how our minds are related to our doshas—through our personalities and our inherent tendencies. An example of this is the tendency of someone with a kapha-dominant nature, governed by water and earth, to take more time than others when making decisions. They “tend” to move more slowly in their thought process. This does not mean all kapha-dominant folks are slow thinkers, rather that their tendency

to “consider all options before moving forward” is a hallmark of kapha in all things: thoughts, actions, and emotions.

The other side of the continuum is the vata nature, governed by air and ether, which is quick to move and is, like the wind, difficult to hold on to for a long time. The tendency of the vata mind is to quickly grasp new ideas—maybe take quick action to initiate new behaviors—but if not externally structured, the tendency of the vata mind is to move on or shift as stimulated. So finishing up a project or thought is not their tendency. This does not mean that anyone who is vata-dominant cannot finish projects or express their thoughts in a comprehensive manner, but that it is not their tendency to do so. They also tend to be more creative in self-expression, including their attire, art, and music—they tend toward less linear expression.

Those who are pitta-dominant tend to be sharp and light. They might not be able to execute the level of detail that a kapha-dominant tendency supports, but the pitta tendency for efficiency will make the deadline, often in spite of all other things: sleep, family, self-care. This does not mean that all pitta-dominant types are workaholics, but it is their tendency to become intense when they are passionate about a subject and to “burn off” all that prohibits completion of a task.

So what are the other ayurvedic variables that make up our minds? What promotes our tendency to engage in life in a positive, balanced manner, or in an imbalance and maybe maladaptive manner? The mind’s *prakruti* (*manas prakruti*) has its own constitution, or nature; however, it is not the same as our doshic nature, which is unchanging: The nature of your mind can and will change. The mind is different from your bones or eyes; once you are born, these gross tissues do not change much unless an external force is applied. The mind will, over the course of time, change. It will change its nature

(prakruti) by what we feed ourselves on a daily basis: the sense impressions we take in, the food and beverage we consume, the thoughts we think, and all of our daily habits.

The technology of understanding the mind in ayurveda are the three maha gunas: *sattva*, or balance and clarity; *rajas*, or movement/energy; and *tamas*, or inertia, darkness, or heaviness. We all have these *gunas* (universal attributes or qualities) in varying degrees. The unique mix of these attributes, or *gunas*, describes the nature of our mind at any given moment. Generally, one quality dominates. It takes time, but we can cultivate the movement of our mind to become more balanced, compassionate, and joyful (*sattvic*) with intentional practices and the “diets” of our foods, thoughts, and life experiences.

The relationship between the doshas and the *gunas* is an area of study that requires some time and patience. To get you started thinking about the relationship between your daily diet, your habits, your dominant dosha and the *gunas*, review the following list from Dr. Lad. (By the way, the *Charaka Samihita* agrees with this!)

How Does Ayurveda Understand the Mind? The Gunas: Sattva, Rajas, and Tamas

How to know when *sattva* is present in the mind:

Vata—If *sattva* is dominant in the mind there will be clarity and light.

Pitta—If *sattva* is dominant in the mind there will be compassionate understanding and discernment.

Kapha—If *sattva* is dominant in the mind there will be patience, forgiveness (non-attachment), and love (universal not-grasping love).

How to know when *tamas* is present in the mind:

Vata—If *tamas* is dominant in the mind there will be confusion and ambivalence— isolation.

Pitta—If *tamas* is dominant in the mind there will be jealousy, repressed or passive-aggressive anger (agitated depression), and envy.

Kapha—If *tamas* is dominant in the mind there will be sloth-like attitude (or depression), sleepiness, heaviness in body and/or mood, and hiding.

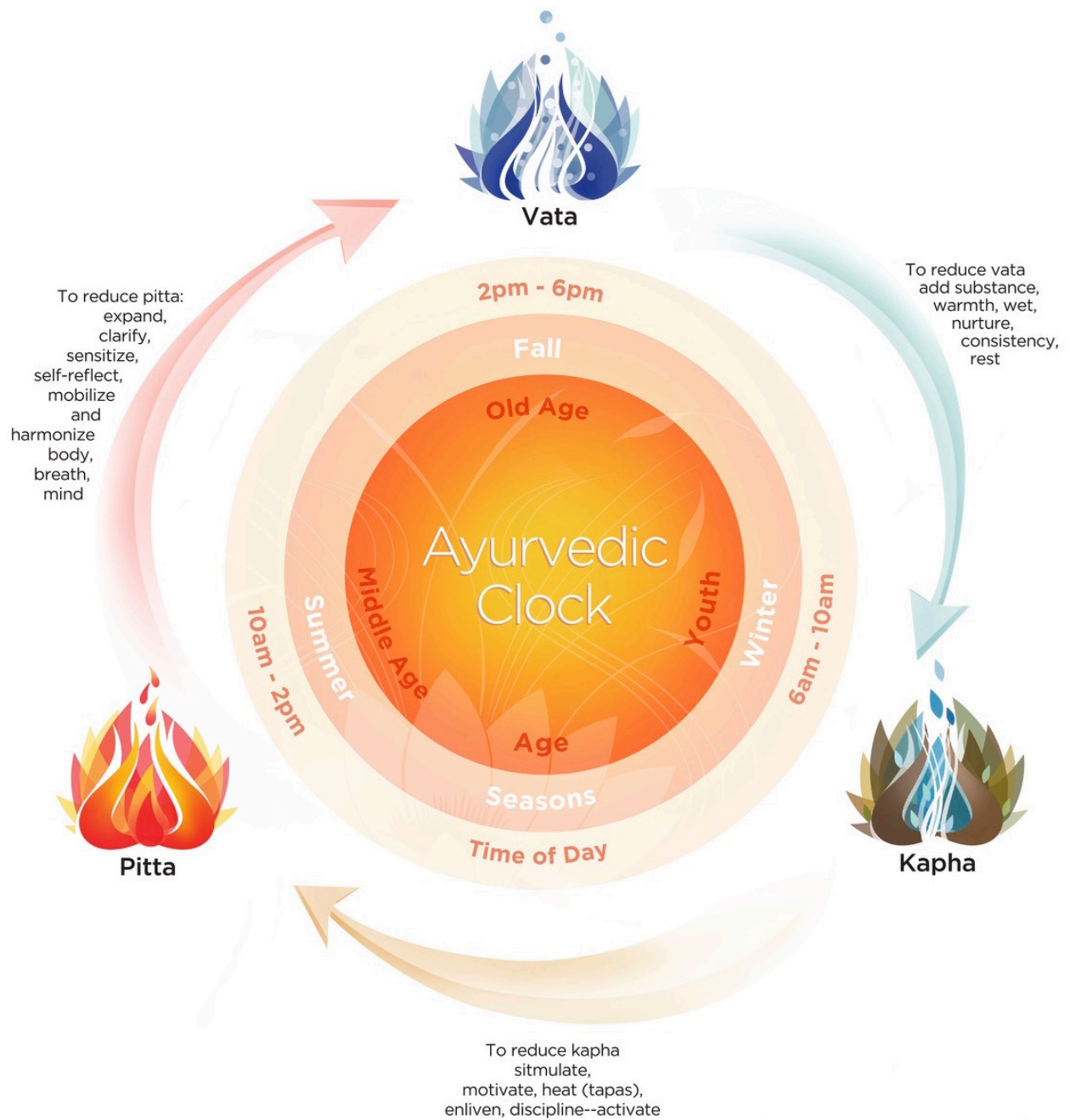
How to know when *rajas* is present in the mind:

Vata—If *rajas* is dominant in the mind then the mind will be dominated by fear, anxiety, restlessness, and lack of grounding in mind or body.

Pitta—If *rajas* is dominant in the mind there will be an aggressive quality to actions and thoughts, competitiveness, and a quest for power or control.

Kapha—If *rajas* is dominant in the mind there will be issues with attachment, greed, and/ or possessiveness in relationships or with objects.

All of our practices in yoga and ayurveda ultimately serve to move the mind either toward *sattva* or to wake up a *tamasic* mind. We use *rajas* to wake up *tamas*. We then move the mind toward balance, clarity, discernment, and the compassionate love of *sattva*.



Mental doshas

Maha Gunas (doshas for the mind):

Sattva - peaceful, calm, compassionate, pure, clear: Observer

Rajas - active, movement: Process of Observation

Tamas - inertia, dullness, ignorant: Object of Observation

Sattvic body - light, pure, calm, steady in yoga pose without moving too much

Sattvic mind - calm and pure, not easily aggravated - the goal of Yoga

Rajasic body - very flexible, bendy, micro adjusting

Rajasic mind - very flexible, easily adaptable, agitated, fearful

Tamasic body - heavy, sluggish, toxic, gets sick easily

Tamasic mind - ignorant, dull, harmful, hurtful

See the interplay of *Maha Gunas* and *Doshas* and telltale signs to recognize current imbalances:

	Vata	Pitta	Kapha
Sattvic	inspiring, enthusiastic, creative, helpful	clear, no confusion	compassionate, unconditional love
Rajasic	fearful, worried, anxious, wanting (addiction), needing. Step to move toward Sattva: FAITH (in practice or teacher)	judgmental, angry, jealous. Step to move to Sattva: NON-JUDGMENT, mantra	attachment, holding on to idea of wanting, hoarding Step to move to Sattva: NON-ATTACHMENT, LET GO
Tamasic	low self-esteem, paranoid, doubtful of themselves, "I am not good enough"	violent, abusive, dangerous. Step to Sattva: STEP AWAY	depression: mild to severe. Remedy: COME OUT

We move from Tamas to Sattva and vice versa via Rajas. That is called Practice. The ever continuing balancing act that is Life.