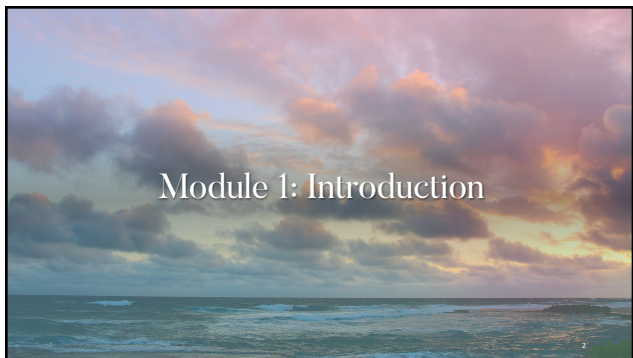


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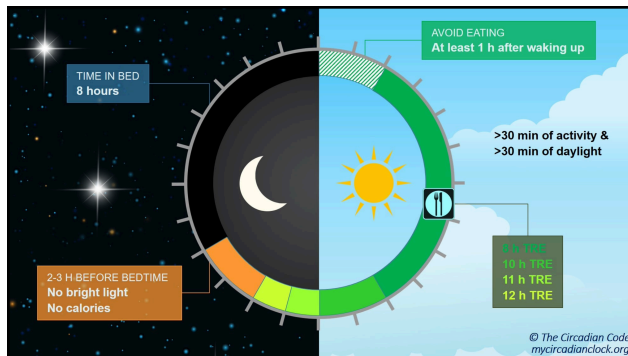


4

According to Ayurvedic principles, by understanding oneself, by identifying one's own constitution, and by recognizing sources of doshic aggravation, one can not only follow the proper guidelines to cleanse, purify, and prevent disease, but also uplift oneself into a realm of awareness previously unknown

-Dr. Vasant LAD

5




6

Circadian Principles

- * 8 h in bed
- * Wait for >1 h before first calorie
- * Eat within a consistent window of 8-10 h; no longer than 12 h
- * >30min outdoor activity under daylight
- * No food, no bright light for 2 h before bedtime

DR Saichin Panda

7



Dinacaryā
दिनचर्या
Daily Routine

Practice of attuning the lifestyle to an individual's current state and needs in such a way that health and vitality are promoted.

8

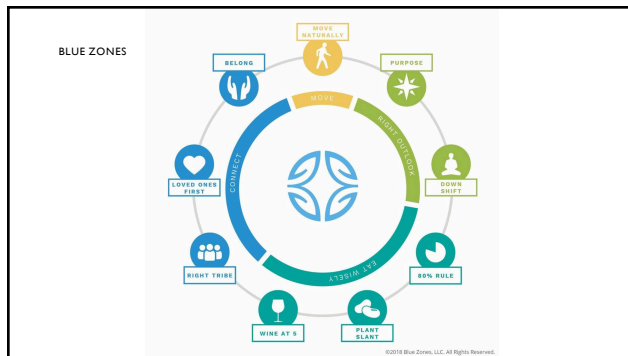
* PRATARUZHANA / GETTING UP IN THE MORNING

ब्राह्मे मुहूर्त उत्तिष्ठेत्स्वस्थो रक्षार्थमायुषः

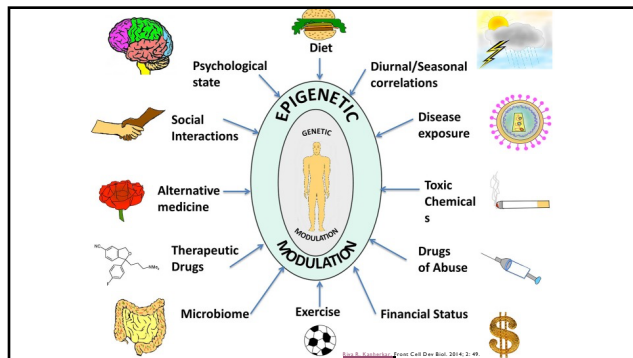
Healthy person should get up from bed at Brahma Muhurtha. That is, before dawn, or around 45 minutes before Sun rise, around 5 – 6 am. Last three hours of the night – from 3 am to 6 am – is known as brahma muhurta.

Astanga Hridaya Sutrasthan

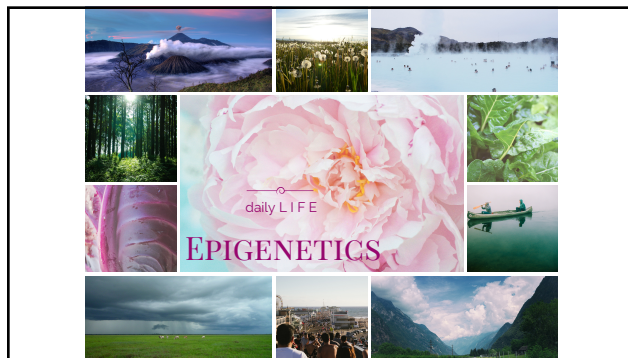
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11



12

Sāṅkhya (Samkhya) philosophy

- One of the 6 primary Indian systems of philosophy
- Greatly influences our understanding of Ayurveda
- Sat (truth) Khya (realize)
- To know and realize the truth of existence

13 Drawing Dr.Vasant Lad

13

Sāṅkhya (Samkhya) philosophy

- Spirit (Purusha) and Matter (Prakriti) come together to create Mahad (cosmic intelligence)
- Out of Mahad arises Ahankar (the feeling of I am)
- Ahankar then manifests as the five elements from gross to subtle as the physical form
- Satva, Rajas, Tamas

14 Drawing Dr.Vasant Lad

14

Sāṅkhya philosophy

5 Sense Organs

- Ear
- Skin
- Eye
- Tongue
- Nose
- Mind

5 Motor Organs

- Hand/Arm
- Neck
- Feet
- Speech
- Anus

5 Elements + Tanmatras (Objects of the senses)

- Ether/Sound
- Air/Touch
- Fire/Form
- Water/Taste
- Earth/Smell

15

15

5 ELEMENTS

- PHILOSOPHY
- 5 ELEMENTS
- 20 GUNAS
- TRIDOSHA

16

16

5 Elements

- Ether - Aakash**
- Air - Vayu**
- Fire - Agni**
- Water - Jala**
- Earth - Prithvi**



Sankhya Darshanam

17

The Five Elements and Their Qualities

Introduction
The Sanskrit term used to describe a philosophical school is darśana. Darśana comes from the root dr̥ś, which means "seeing." Indian philosophy is a particular way of seeing the world. There are six āstika darśana, which are schools of philosophy that accept the existence of an eternal soul. The nāstika schools, like Buddhism and Jainism, deny that there is a soul and reject the authority of the Vedas.

Sāṅkhya is a system of metaphysics that describes the creation of the universe. It is one of the six āstika darśana, and it conceptualizes the universe as comprised of consciousness (puruṣa) and matter (prakṛti). Puruṣa is the eternal soul. Creation begins when a spontaneous desire emerges within puruṣa to experience itself. Because puruṣa is infinite, prakṛti emerges from puruṣa to create the material world that is the object of experience. Prakṛti evolves into 24 tātvastva, or "things," that comprise the material world.

The śloka below names the 10 grossest evolutes from prakṛti, which are the five elements (pañcamahābhūtas) and their corresponding attributes. The śloka is from Chapter 1 of the Garaka Saṁhita Sarira Sāhānam. The Garaka Saṁhita is one of the three classical texts on Ayurveda, and the Sarira Sāhānam is the portion of the saṁhita that describes the development and composition of the sarira, or the body. Sarira is one of the many Sanskrit words for the body. It comes from the root śṛ, which is used to describe the process of decay. The sarira is the human body that deteriorates over time.

Śloka
महभूतानि च वायुरग्निरपः सिद्धिरसः ।
सदृः सरोरस्य रसं च रसो मन्दास्यं च नृणः ॥
mahābhūtāni khair vāyur agniḥ āpah kṣīṣṭh lathā |
sadbhāṣ sparsas ca rūpaṁ ca raso gandhas ca tad guṇāḥ || 23 ||

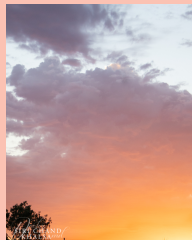
Translation
The great elements (mahābhūta) are space (kha), air (vāyu), fire (agni), water (āpa), and earth (kṣīṭh). Their attributes are speech (sabda), touch (sparśa), form (rūpa), taste (rasa), and smell (gandha), respectively.

Sankhya Darshanam

18

5 Elements exist in all matter

- Aakash (ether component)
 - Space which the protons and neutrons occupy
- Vayu (air component)
 - Force of movement of the electrons around the nucleus.
- Agni (fire component)
 - Latent/released energy in an atom
- Jala (water component)
 - Force of cohesion that brings molecules towards each other.
- Prithvi (earth component)
 - Solid portion



Sankhya Darshanam

19

5 Elements exist in all matter

- Aakash (ether component)
 - Space in the mouth, nose, GI tract, thorax, capillaries
- Vayu (air component)
 - Quality of movement
- Agni (fire component)
 - In human body we see this as metabolism
- Jala (water component)
 - Secretions/digestive juices, mucus, plasma, cytoplasm, membranes
- Prithvi (earth component)
 - hold us all together, earth holds us in her embrace



Sankhya Darshanam

20

5 Elements and Their Attributes

Ahankar then manifests as the five elements from gross to subtle as the physical form

21

20 GUNAS

- PHILOSOPHY
- 5 ELEMENTS
- 20 GUNAS
- TRIDOSHA

22

The Twenty Gunas

Introduction
The term dravya is used to describe all inorganic or organic substances that can be used for healing. All dravya have a certain combination of one or more qualities, or gunas. For example, ice is cold (hima) and dense (sandra). The Ayurvedic classics identify 20 gunas. They are organized as 10 pairs of opposites to emphasize that the gunas can be used to bring balance when imbalance is present. If there is too much ice, adding a substance that is hot (guna) and liquid (drava) can help restore equilibrium. The gunas are a framework that can help one identify the qualities in all substances. Other tools help determine the appropriate quantity to administer to restore balance.

The following shloka was composed by Dr. Vasant Lad to express all 20 gunas as pairs of opposites. The shlokas in the classical texts all describe the gunas more concisely, occasionally using different Sanskrit words to describe the qualities. For example, the verse in the Astanga Hridayam that lists the gunas uses the term hima for "cold" rather than the term sita, which is used in the following shloka. Although similar, hima is used for extreme cold like that found in the peaks of the Himalayan mountains, while sita is often used to describe less extreme cold like a chilly breeze.

Shloka
गुरु मन्द तीक्ष्णः शीतेष्ण स्नीग्ध रक्ष कः । रलक्ष्ण खर द्रव सान्द्र मुदु कठीन एव च । सूक्ष्म स्थूल घना विशदयति गुणः ॥
[guru laghu manda tikshna shi oshna snigdha ruksha kah | shlaksha khara drava sandra mudu kathina eva ca | suksma sthula sthira cala visadavila gunah |]

Translation
Heavy (guru) and light (laghu), dull (manda) and sharp (tikshna), cold (shita) and hot (ushna), oily (snigdha) and dry (ruksha), smooth (shlaksha) and rough (khara), liquid (drava) and dense (sandra), soft (mridu) and hard (kathina), subtle (sukshma) and gross (sthula), stable (sthira) and mobile (cala), clear (visada) and cloudy (avila) are the gunas.

23

QUALITIES

Form us and create the flow of energy through our lives.

20 GUNAS

10 PAIRS THAT WORK IN TANDEM

Heavy/Guru	Light/Laghu
Dull/Manda	Sharp/Tikshma
Cold/Shita or Hima	Hot/Ushna
Oily/Snigdha	Dry/Ruksha
Smooth/Shlakshna	Rough/Khara
Dense/Sandra	Fluid/Drava
Soft/Mridu	Hard/Kathima
Stable/Sthira	Flowing/Chala
Gross/Sthula	Minute/Sukshma
Sticky/Picchila	Clear/Vishada

- 10 pairs of fundamental qualities (Charaka Samhita)
- Each pair creates a continuum
- Qualities are affected by the following principle
- Like increases like
- Quality is decreased by its opposite

24

Each element is described by gunas

25

25

Five element & Gunas

Earth Heavy, Dull Static, Dense, Hard, Gross	Water Cold, Liquid Dull, Soft, Oily Slimy	Fire Hot, Sharp Light Dry Subtle	Air Light, Mobile Rough, Dry Cold Subtle	Ether Clear Light Subtle Soft
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26

26

PHILOSOPHY

5 ELEMENTS

20 GUNAS

TRIDOSHA

TRI DOSHA

27

27

Doshas

- Responsible for all the physiological and psychological processes in the body, mind and spirit
- Creates the basis for functional nature of mind, personality and physical body
- Have unique qualities that describe all actions going on in the body

28

28

Kapha: Earth & Water




The diagram features two overlapping circles. The left circle, with a yellow border, shows a waterfall and is labeled 'WATER' in red. The right circle, with a red border, shows a field of yellow flowers and is labeled 'EARTH' in red.


29 

29

Pitta: Fire & Water




The diagram features two overlapping circles. The left circle, with a red border, shows a waterfall and is labeled 'WATER' in red. The right circle, with a yellow border, shows a fire and is labeled 'FIRE' in red.


30 

30

Vata: Air & Ether




The diagram features two overlapping circles. The left circle, with a yellow border, shows clouds and is labeled 'AIR' in red. The right circle, with a blue border, shows a starry sky and is labeled 'ETHER' in blue.

31 

31

“Life (ayu) is the combination (samyoga) of body, senses, mind and reincarnating soul. Ayurveda is the most sacred science of life, beneficial to humans both in this world and the world beyond.

-Charaka

32 

32



33