

## Some Things to Know about Ayurveda

- Ayurveda is a body-mind-spirit paradigm. These entities are the sources of causes and of effects. If a model excludes any of these it will not be able to identify / treat such cause or effect.
- The basis of effect rests in the maxim that like increases like or you become what you experience—no matter whether you are aware of the cause, or want or not want it.
- The basic cause is mistake of intellect or discrimination, which leads one to make bad choices. There are three categories of concern: poor intellection, poor or inappropriate use of senses, and bad timing. Poor intellection has three forms: poor discrimination, lack of restraint or inability to stay on the virtuous path, and lack of memory—especially as one is Self or spirit.
- Ayurveda sees the structure and functioning of the universe in terms of three principles—called doshas—1) motion or things that initiate motion (vata), 2) transformative substances—e.g., fire or HCl (pitta), and 3) structural things that support, lubricate, or give strength e.g., bone or muscle (kapha). Nothing exists or happens without the involvement / interaction of all three principles. All three are always present and acting everywhere. The predominance of one theme gives a specific direction to change—both pathologically and therapeutically.
- Body typing gives rise to the notion that each person can be described in terms of the three doshas. Most people are governed predominantly by one factor and few by two equally and rarely by all three equally. This idea guides treatment and gives understanding of one's life-long DNA blueprint for balance.
- Ayurveda describes everything in terms of balance and imbalance. What is mostly the object of treatment is the imbalance. The basis of treatment is guided by the maximum that opposites brought together reduce their individual effects. Cold antidotes hot and brings warmth, say.
- Balance is best determined with assistance of pulse-taking and includes harmony of the interaction of the 3 doshas, formation of tissues and organs, balanced elimination, balanced digestion, and constant happiness or bliss.
- Ayurveda makes use of two properties of substance: energy and physical form. This unites the findings of modern science that some substances have a special effect that can not be predicted by its energetics. Laxatives and analgesics are examples of special effects not predictable by knowing the energy of the substance.
- Energy is studied through the concept of quality and there are several categories: 5-sense experiences, states of Consciousness or Self, effects of processing drugs, and the 20 gunas (attributes) of matter—which list is the most commonly used and referred to of the categories.
- There are 4 elements to our health modality: the practitioner, you the patient, the assistant or support group, and the treatment. Without the help / compliance of the patient or the presence of any of the others the results will not be fully potent.
- There are four features to treatment (excluding surgical interventions): 1) remove the cause—such as stop smoking, 2) cleanse the body such as pancakarma (meaning 5 actions), 3) balance the physiology with the use of energetic opposites; e.g. using cold to offset excess heat, 4) rejuvenate—e.g. using aids (rasayanas) to attempt to restore the original DNA blueprint of structure and function.
- There are 6 disease models indicated by Ayurveda; this is important because each requires a different treatment or approach: 1) doshic i.e., vata, pitta, kapha—responsive to mainly diet and lifestyle factors, 2) infectious, 3) toxic (ama), 4) mental, 5) spiritual, and 6) nutritional. Each type has its unique treatment protocol. Each may serve in the role of primary or secondary cause / effect—meaning that a differential diagnosis must take into account the possibility of complex etiology and treatment plan.
- Food taken appropriately is medicine./