

DINA CHARYA - MASTERY OF EACH DAY

'Dina' refers to the day. Diurnal means each solar cycle of about 24 hrs. Acharya is someone who has mastered a subject; hence Dina Charya refers to our daily opportunity for practical and spiritual balance and progress towards life realization. 'Charya' also means movement or doing, indicating humans must move and do actions, bringing observation or witnessing of one's self to help inward realization of the Self, Doer.

Each day, the sun rises and provides an awakening to the Creator's blessings, illuminating our way to take full advantage of each day, for building our physical, mental and spiritual health. Daily routines help in our path to self-realization and ego-less ness. When our life is ordered, there is no disorder, and we do not have to visit the physician; we can become our own physician. Daily habits can bring harmony to the bio-rhythms of Prakruti, and our individual relationship to the family, community and cosmos within which we exist.

'Amrit Vela' refers to the time between about 3am and sunrise when all is quiet in the world and the divine nectar of inner communion can be 'tasted' by the soul or individual 'Jiva' in quiet contemplation, meditation or emptying of the mind, and its inclination to inaction. Prayer is active and meditation is passive. Purusha is sometimes translated as 'conscious passive awareness'. Consciousness awakens at this early morning time, while birds and trees are still quiet.

'Brahma Muhurta' refers to the time just before sunrise, blessed by the Creator to provide moments of grace showered on humanity and all creation, for alignment with divine timing. The color of the light at this time is said to be purple, bringing the descent of pure consciousness. Effortlessly, the mind turns to personal and global peace, and under the principle of 'like increases like', we naturally support the healing of our planet Earth, which supports our life.

Our birth occurred at a fixed time and our breaths are sustained throughout our earthly life by divine grace until the last breath. We are born nameless, and gradually develop knowledge of our ego identity. Being is true and lasting, but ego is 'false' and transiting. Each day, and even each breath, brings a type of new birth, when we can 'forget' the past and future, and re-cognize the present moment, the all-important moment in which ego becomes forgotten.

The first action of the day is evacuation of bladder and bowel contents, to cleanse the autonomic nervous system and prevent accumulation of 'ama' or toxic, undigested food particles. Drinking of triphala tea, which has been soaked in water overnight, may be necessary.

Next comes 'Danta Dhavan' or cleaning of the teeth, 'Kavala' (swishing), and 'Gandusha' (gargling) with individually chosen substances according to need. 'Neti' or washing the nostrils and sinuses with warm water or a mild salt-water solution comes next. Then, 'Jihva Nirlekhana' (tongue scraping) is done to help stimulate the internal organs for cleansing, and activation of enzyme production. It also helps mucous and toxins to move from the deeper tissues to the central gastro-intestinal tract, from where they can be eliminated, and not digested to become bodily tissues.

Next, do 'Ushapan' at dawn, or drink a glass of warm or hot water, when it passes quickly from the stomach to the kidneys and to the 'rasa dhatu' or plasma, to help flush toxins.

Now, you are ready for yoga asana, or gentle stretching postures, to suit your individual constitution. A Vata person or someone with Vata vikruti will do a gentle program to help calm (incomplete)

INTRODUCTION

The Samkhya philosophy of the creation of the universe came from Kapila, a great rishi, whose clarity and compassion extend to this day when I can hear his words from the current Speaker and receive. part of this message of that great seer.

That message begins with the consciousness of Purusha which is present in the cerebral cortex of all human beings as the effulgent light of all love. From this light of Purusha, the will of Prakruti manifested. This consciousness formed itself into choice, direction and qualities. Prakruti then manifested Mahat, the supreme cosmic intelligence of order and virtue. Mahat is balanced satva, rajas and tamas. From Mahat arose Buddhi or intellect, and from Buddhi comes the Ahamkar or individual mind known as ego or individuation. This Ahamkar identifies experience as separate from Purusha. Suffering arose from this separation illusion.

Buddhi formed itself into these three gunas: Satva, which is clarity of the doors of perception; Rajas, which is movement, control, discrimination and uncertainty; and Tamas, which is inertia, darkness, dullness and ignorance. These gunas are subject to imbalance due to selfidentity. Thus, the mind has many aspects due to the permutations of these three gunas.

From Satva came the sense organs: ears to perceive sound, skin to perceive touch, eyes to perceive sight, tongue to perceive taste and nose to perceive smell. From Satva also came the motor organs: vocal chords to express sound, hands for giving and receiving, legs for standing and walking, anus for excretion and genitals for procreation. From Satva came the mind, whose true nature is equilibrium.

From Tamas came the five great elements of nature, which are space (nuclear energy), air (electrical energy), fire (radiant energy), water (chemical energy), and earth (mechanical energy). From these proto-substances came sound, touch, vision, taste and smell, respectively.

From Tamas came the crystallization of creation, first as space or emptiness for two atoms and the affinity of love between them, next as air for neuro-impulses and subtle movements, then as fire in the form of understanding and cognition, then as water as cytoplasm and protoplasm and finally as earth, a material manifestation of humanity as a reflection of the Creator.

Now the material creation can be animate or inanimate, according to Samkhya philosophy, whereas the Atman or pure consciousness has no qualities, characteristics, actions or limitations. This Atman is present in all individuals as the path, the truth, the light and the link between individuation and yoga, or union with God.

So the journey of meditation begins in this human body, which has been composed of the five great elements. These elements will in due course return to their parent and the Atman also will return to its parent, Purusha.

QUALITIES (GUNAS)

GURU	heavy	LAGHU	light
SHITA	cold	USHNA	hot
SNIGDHA	oily, unctuous	RUKSHA	dry
MANDA	dull, slow	TIKSHNA	sharp
STHIRA	static, stable	CHALA	mobile
MRIDU	soft, delicate	KATHINA	hard
AVILA	cloudy, foggy	VISHADA	clear
SLAKSHNA	smooth	KHARA	rough
STHULA	gross	SUKSHMA	subtle
SANDRA	dense, thick	DRAVA	liquid, diluted

My experience of the effects of these gunas on my agni is that yogurt (heavy, slimy, dense), bananas (dense, heavy) and ice cream (cold, heavy, oily) tend to kill my digestive flame. My mind is dulled by taking a heavy diet, but clears when taking lighter diet. Constitutionally, I tend to do best with smooth, soft and warm quality of foods, for example so uups.

Qualities cannot be separated from the substances or material they qualify. Matter exists within qualities and qualities exist within time; therefore matter and time go together. Conversely, eternity is without qualities.

Qualities are a function of perception. The qualities of a substance of a substance are not separate from its actions. The law of “like increases link” and “opposite destroy” applies to the gunas. Happiness results in part from a balance or harmony of the above qualities both internally and externally.

Heavy foods are body-builders and provide nutrition, while light foods improve the digestive agni. Cold foods create constriction, stagnation and insensitivity, while hot foods improve circulation but may also affect inflammatory conditions. Snigdha quality lubricates, strengthens and gives vigour but may also increase body cholesterol. Dry quality increases constipation, joint popping, loneliness and is increased by altitude, eating popcorn and most beans. Dull, slow foods such as puddings increase kapha dosha, while sharp quality of foods can penetrate, perforate or pierce the stomach lining. Sthira quality of diet can slow the metabolism and elimination but also increase weight and stability. Foods with Chala Guna do promote circulation, restlessness and perhaps spaciness. Soft foods do increase gentleness and tenderness while hard quality foods promote hard-heartedness. Avila guna promotes lethargy, depression and cloudy thinking, while vishada guns clears the mind, as in fasting but may also contribute to the feeling of separateness and isolation. Slakshna guna does increase compassion, while khara guna gives more rigidity and may give cracking of lips, anus or joints. Gross foods such as flesh foods will increase the body weight and obstruct the emotions, but subtle foods such as “Deep Love” will access the subtle connective tissues via the capillaries. Dense foods are used therapeutically to create re-granulation tissue in emaciation or injury, while liquid foods address de-hydration, scanty urination or dry mouth conditions.

AYURVEDIC NUTRITION

The six tastes and nutrition of the tissues.

In Ayurveda we balance our meals for good digestion and nutrition so we may feed the 7 dhatus {vital tissue layers of the body: lymph/plasma (rasa), blood (rakta), muscle (mamsa), fat (meqa), bone (asthi), marrow/nerves (majja) and sperm/ovum (shukralartava).

Like the doshas, THE SEVEN TISSUE LAYERS are made up of 5 elements—space (ether), air, fire, water and earth.

Tissue (dhatu)	Elements	Tastes
Plasma	Water	Formed by sweet and salty
Blood	Fire	Formed by sour, salty, pungent
Muscle	Earth, Fire	Formed by sweet, sour, astringent
Fat	Water and Earth	Formed by sweet, salty
Bone	Earth, Space	Formed by pungent, bitter, astringent
Marrow	Fire, Air	Formed by sour, salty, pungent
Sperm/Ovum	Essence of water: created by the refined essential nutrients of all elements after all the tissue layers have been nourished. The quality of this essence depends on the quality and digestibility of the foods we ingest and digest.	

THE SIX TASTES

Rasa (Taste)	Elements	Qualities	Main Function
Sweet Vp-K+	Earth/Water	Oily, cold, heavy	Increases body tissues
Sour Vp-K+	Earth/Fire	Oily, hot, heavy	Increases appetite
Salty Vp-K+	Water/Fire	Oily, hot, heavy	Flexibility/cleanses tissues
Pungent Vp-K+	Fire/Air	Rough, hot, light	Reduces fluid in tissue
Bitter Vp-K+	Air/Space	Rough, cold, light	Purifies fluid in tissue
Astringent Vp-K+	Air/Earth	Rough, cold, light	Purifies and tones body

We need all six tastes at every meal to satisfy and nourish the tissues and form vital healthy Ojas. The seeds, herbs and spices offer the balance of the tastes when applied properly. Ojas is responsible for maintaining contentment, luster, strength, and health. It is the main factor responsible for immunity. Ojas is produced at every stage of digestion and is the finest end product of digestion. As such, it is the essence of the body tissues (*dhatus*).

AGNI-digestive fire-this is what converts our food into healthy organs, tissues and mental clarity. This brings immunity and glowing vitality, however when the *agni* is weak our food is not digested and our food turns to heavy *ama* or toxins in the body. This toxic state leads to weight gain, bloating, depression, lethargy and premature aging.

FOOD IS MEDICINE. Food builds our vital essence. Food is sacred. Food is the culmination of the 5 elements with the significant fact of the solar energy, the cosmic fire or *agni*.

VIPAK

Vipak means the post digestive effect of our experience. Our most common digestive experience is with food, however, we also digest emotions, spiritual experience and unconscious perceptions. Vipak occurs in the colon and at the cellular level.

In the mouth, sweet taste predominates. Then in the stomach sour taste prevails. As the food enters the small intestine along with hydrochloric acid, bile salts and other digestive enzymes, the food is churned into a liquefied substance called “ahar rasa” or chyle. In the duodenum, the chyle has a salty taste from the bile salts; in the jejunum (the second part of the small intestine), the chyle meets with pancreatic secretions such as insulin which are bitter. Towards the ileum (the third part of the small intestine), pungent taste begins to prevail due to the specialized enzymes secreted between the villi. Finally, in the large intestine, astringent taste prevails as a facilitator for assimilation. Each food brings its unique qualities and properties to this process. Each food is classified by a) Rasa: the taste on the tongue, b) Virya: the thermal effect, c) Vipak: the post-digestive taste and d) Prabha: unique characteristics.

AMA

Ama means undigested food particles, which can remain at various sites throughout the gastro-intestinal tract. These particles can become sticky, morbid and adhering. They can lead to fatigue, symptoms and eventually disease. Factors affecting ama formation:

- Eating late
- Improper food combining
- Stale food
- Doshically inappropriate food choices
- Eating with no appetite
- Insufficient bitter, pungent or astringent tastes
- Raw tomatoes, coffee, Ensure
- Insufficient exercise
- Unresolved emotions

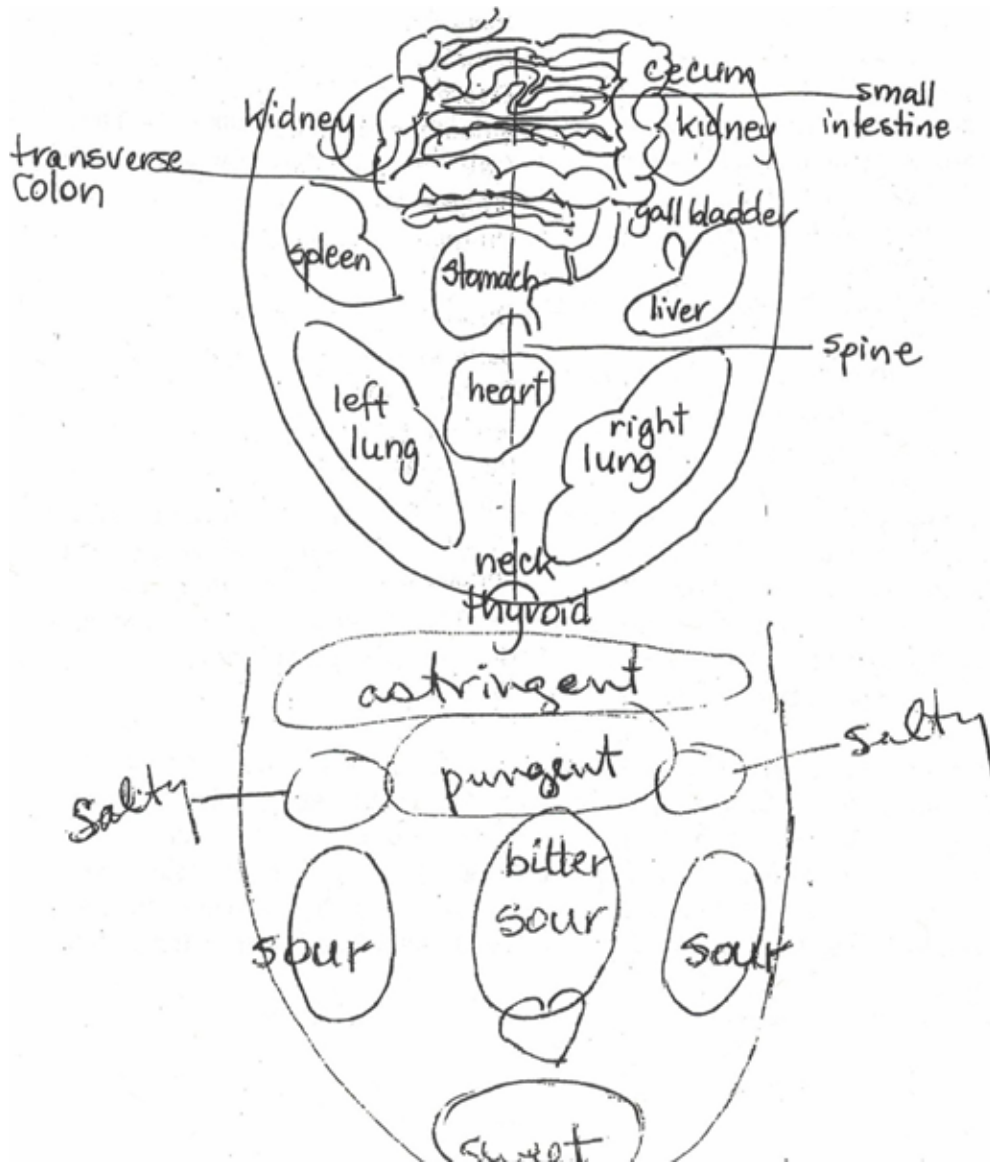
The effect of these practices is called “slow poison” in Ayurveda. Doshic accumulation is typically slow and quiet. Only later, symptoms appear, commonly following genetic patterns. The process of self-healing begins first with meditation (self-introspection), then involves our food and mealtime choices, then only medicines are used if needed. If symptoms have progressed to a disease state, then a broader program is called with the support of a capable practitioner.

Ama can be seen on the tongue, if there are toxins present in the G.I. tract. Check your tongue daily in the morning for any sign of coating. Note the location, color, thickness and any other particular signs. Use a tongue scraper to help stimulate the organ meridians of the tongue. Ginger tea, C.C.F. tea or Agni Tea may be used to clear the toxins from your G.I. tract. If ama is noted in the deeper tissues by pulse assessment, panchakarma may be useful, as a scientific time-tested method of detoxification. Check with your practitioner.

SHAD RASA - 6 TASTES

The tongue is said to be a most mystical organ, one that can make or break our life according to our word choices and our food choices. the tongue is closely connected to the emotions:

Shab Rasa - 6 Tastes			
Heart	Sweet	Love	Attachment, greed
Lungs	Sour	Discrimination	Ambition, judgment
Kidneys	Salty	Energy	Selfishness
Stomach	Bitter	Clarity	Hatred
Small Intestine	Pungent	Enthusiasm	Violence
Colon	Astringent	Groundedness	Loneliness



SUBDOSHAS

THERE ARE FIVE SUB-TYPES OF EACH DOSHA AS FOLLOWS:

VATA

Prana

Prana is located in throughout the body and cosmos, but is most concentrated in the mid brain. Prana creates the inhalation. It is an ethereal, subtle dynamic energy that regulates neuro-electrical impulses. Cosmic prana is called “ambarpyusa” or the nectar of life. Outside the mind is the movement of prana.

The functions of rana include sensory perception, ingestion and imagination of the future. It senses the movements of mind, time, thoughts, emotions, intellect and all bodily cells, via the bloodstream. It gives life to cells. It carries the attention to the object of perception. It holds air around the earth and maintains the gravitational pull. Prana is the electromagnetic force of the etheric body.

Disorders of prana can create headaches, breathlessness, coughing, sneezing, tinnitus, forgetfulness, unclear perception, confusion, delusion, hallucinations and chronic sensory perception disorders. We can be trained to remember good experiences and to develop clarity for example with pranayama breathing exercises.

Udana

Udana is located behind umbilicus and in the diaphragm. It is like a silver cord of subconscious desires and attachments. The child is attached here in the womb. It is also called the “Hara”. If you feel fearful, emotional or insecure, just do deep breathing to the umbilicus and stop at the top and bottom of the inhale momentarily. You will see that dissolution is the solution. Udana creates the exhalation and moves upward.

The functions of Udana are to governs the exhalation, speech, effort, communication, energy, strength, color and memory. Often, udana is weak in obese individuals. Udana helps in crawling, hopping, standing and climbing, etc. Udana carries oxygen to the cells, distributes glucose to cells and removes CO₂ from the cells and lungs. The color of the complexion is maintained by oxygenation and removal of carbon dioxide by udana. Cyanosis is a lack of udana vayu. Udana governs the heart-lung apparatus.

Udana can take the memory as a backward movement into the past. Herbally, use Brahmi, and Jatamansi to stimulate udana vayu. In the patient of monologue, the person is not fully conscious of the present. Udana brings back dreams of our incomplete business. Dreams are not necessary for meditators as meditation goes to the sub-conscious mind to restore order. Any suppression must come out eventually by udana. Awareness brings the finishing of a suppressed condition.

Disorders of udana vayu may include stuttering, speech impediments, slow movement of the tongue in speech, disarticulation, vocal cord problems, lethargy, lack of memory, spasmodic breathing, asthma, paralysis of soft-palate (12th cranial nerve damage), childlike speech in an adult, anxiety, low self-esteem and self-consciousness. These disorders of udana may be treated by vacha, brahmi, and jatamansi. Udana vayu joins the right brain (intuition, knowing) to the left brain (logic, intellect).

Samana

Samana is present in the solar plexus, liver, gall bladder, pancreas and small intestine. It secretes bile and digestive enzymes. It governs digestion, absorption and assimilation. The essence of intelligence is love; essence of love is intuition. To bring balance between right and left brain while walking inhale when right foot is forward and exhale when the left foot is forward. Change after 100 steps. Disorders of samana vayu may include slow digestion, low appetite, hyperactive intestine, stomach acidity, gastritis, dry vomiting and flatus.

Apana

Apana is present in pelvic girdle and colon. It controls menstruation, elimination, ejaculation, flatus, fetus, feces and fluid. It governs absorption of minerals and water in the colon. Some disorders of apana vayu are distention, painful menstruation or ejaculation, low backache, colitis, constipation and kidney pain. Use purnamava and gokshura to support apana. In the case of kundalini derangement, first see if it is more vata, pitta or kapha and treat accordingly. Use dashmool for vata (grounding), gokshura for pitta (cooling) and purnamava for kapha (diuretic).

Vyana

Vyana is located in heart, and it governs cardiac activity and the circulation of blood, lymph and emotions. Vyana gives the pulse the impulse for circulation. Here movement is time, as time is being recorded in the number of hearbeats. Vyana moves in a circular direction outwards, spirally. Disorders of vyana vata are tachycardia, heart murmur, mitral valve prolapse, high or low blood pressure, chest pain and heart attack, etc.

PITTA

Pachak

Pachak pitta is present in the bile duct and provides the central fire for the G.I. tract. Pachak pitta secretes hydrochloric acid for churning the food. The villi of duodenum secrete pachak pitta, which is responsible for digestion, assimilation and absorption of foodstuff. The blood and tissue acid levels are governed by the organs of the solar plexus. Pachak pitta absorbs nutrients from the chyle into bloodstream.

Ranjak

Ranjak pitta is present in the gall bladder and liver. It is a yellowish-greenish color. There are bile salts and bile pigment present in ranjak pitta. It is an alkaline substance. It transforms organic substances into five internal elements by agency of the "bhutagnis" or liver enzymes capable of breaking down all five elements of the food. Ranjak pitta may become disordered due to Vata (cirrhosis or shrinking of the liver), Pitta (cirrhosis due to fever or bleeding) or Kapha (cirrhosis with odema).

Alochak

Alochak pitta is present in the cornea, keeping it clean. Alochak maintains the translucency of the cornea and clarity or transparency of lens. Alochak does color perception and maintains eye luster. The cone and rod cells perceive color and light by alochak pitta. A daily exercise to strengthen alochak is to place a string between your teeth and hold a bead at arm's length and at eye level. Then bring the bead closer little by little to focus the eye sight.

Sadhak

Sadhak pitta is situated primarily in the grey matter of brain and in the heart chakra. Sadhak pitta maintains consciousness, recognition and creates meaning. It governs perception, recognition and comprehension. The agni or energy which is present in sadhak pitta is responsible for concentration, one-pointedness and self-awareness. Within the grey matter, pitta's fire maintains the temperature of the neurons. Sadhak pitta in the heart is for clarity, purity, virtue and austerity. It is the bridge between the conscious and subconscious minds. Within your subconscious mind is a great healer. There are pearls of wisdom within. At base of the subconscious is God. Sadhak pitta is the knower. The true self is beyond the subconscious influences. The subconscious may have suppressed emotions, illogical notions, random tendencies and objective moments. It is the seat of human problems. Sadhak pitta brings a conscious order to the mind, a subjectivity, a response to memory leading to meditation and realization. The subconscious mind is the source of healing. The space between two thoughts is timeliness and is perceived by sadhak pitta. Maturity and wisdom are products of sadhak pitta. Intellect and wisdom show as a luminosity

of sadhak pitta. Intuition is the pure essence of love and truth. A need for acknowledgement is an absence of awareness. Sadhak pitta helps meditation and recognition of one's true identity. Sadhak pitta seeks truth and therefore helps in sadhana, bringing joy and bliss.

Brajak

Brajak pitta maintains the skin color through the melanin, especially at the fourth layer of the skin. Excess moles means pitta is excessive in brajak pitta. The skin has a specialized wisdom to differentiate between different types of touch, called stereognosis, or the knowledge of the three dimensions of sound: length, breadth and thickness of sound or substance. Brajak pitta absorbs balms, digests and assimilates cremes, insect bites and sun rays. Manna points are under the skin and carry energetic messages to the internal organs via brajak pitta, the intelligence of the knowledge of touch.

KAPHA

All five kaphas have harmony, but they occupy different sites and perform different functions. 'Ka' means water and 'Pha' means flourishing, consolidating, thickening, compacting and implies a growth of mass.

Kledka

Kledak kapha secretes constantly to create water electrolytic balance. Kledak kapha creates our sense of thirst and hunger. It neutralizes the hydrochloric acid in stomach. If the food habits are irregular, this can affect the absorption, possibly creating malabsorption. Excess kledak kapha may create nausea and vomiting. Kledak kapha can block the secretion of enzymes. Healthy kledak kapha creates commitment, happiness, joy and bliss. It produces clear, sweet saliva in the mouth. Bowel movement occurs once or twice daily and burp is clear in healthy kledak kapha.

Avalambaka

Avalambaka means "support" and implies semi-permeability. It is present in lungs and heart as pleural and pericardial fluids. Avalambak kapha helps avoid friction and helps in the gaseous exchange of the cardio-pulmonary center. Avalambak kapha is also present in the rasa dhata and travels to joints via the general circulation. It helps to hold grief and sadness. It is also present in the mammary tissues. Breast tissue can shrink when the lover is away. The nipples are connected to the upper lips and genitals. Avalambak kapha helps produce lactation, conveying molecules of love and joy via the breastmilk to the child.

Bodhaka

Bodhak kapha is present primarily in the oral cavity and is secreted by salivary glands: two sub-lingual, two sub-mandibular and two carotid glands. The tongue contains the triple nerves of life. Tongue has both motor and sensory functions. Concentrating the attention at the tip of the tongue as a sadhana gives the extra-sensory perception of smell. The center of palate is the manna point for reflex action in the pineal, and the manna at the back of palate reflexes to the pineal gland. The manna behind teeth is for the optic nerve. Concentration of the attention on tip of tongue gives the power of sensing extra ordinary taste. It is the bodhak kapha which is the medium for this super-sensory perception. Bodhak kapha is dominant in the throat chakra, or the chakra of Saraswati, the goddess of speech. Oratory sound is centered at the root of the tongue. Sex is a vehicle for sharing love. Bodhak is gyan, knowledge of a substance or experience by its taste.

Tarpaka

Tarpak kapha is present primarily within the white matter of brain, the spinal meninges, cerebro-spinal fluid, sinus and nasal secretions and vitreous humor of eyeball. Tarpak protects the brain cells, providing them nutrition and lubrication. Tarpak kapha as cerebro-spinal fluid also acts as a shock absorber. It nourishes all the senses of taste,

touch, sight, hearing and smell. Tarpak records all sensory experience and memory, while pitta maintains the temperature of the nerve. The brain needs to discipline itself to remember the positive aspects of experience. Observe how your thoughts create emotions. Awareness is infectious. Darshan means awareness. Suppressed emotions become crystallized into the tarpak kapha. MS is anger that has burned the myelin sheath. Meningitis, encephalitis and migraine are all rooted in anger. Accumulation of vata in tarpak gives Parkinson's disease, anxiety and fear. Accumulation of Kapha in the tarpak may give tumor such as pinealoma or intra-cranial pressure, for example.

Slesaka

Slesaka kapha is present in joints such as shoulders, wrists, meta-tarsals, meta-carpals, spinal joints, hips and knees. The synovial membrane secretes kapha dosha called sleshak, which functions as a lubricant as it nourishes the articular surfaces of joints. Sleshak kapha prevents degeneration of the bony surfaces of joint and provides free movement of the joints. Emotionally, slesak brings a feeling of support to the lumbo sacral joint. When a person has low back pain, they become insecure. **Over-jogging gives an addiction (?)** to endorphin secretion of morphine, so the runner may not feel damage to the joints while jogging. Meditation also can be a drug and trigger endorphin production.

COMMON THERAPEUTIC OILS

Almond Oil

Almond oil is sweet, nourishing, warming and strengthening to “ojas” the immune system. It has affinity for muscle, adipose and reproductive tissues. Its post-digestive effect is sweet and is therefore anabolic. It is reducing to vata, ok for pitta in moderation and in winter, but may increase kapha.

Avocado Oil

Avocado oil is rich in omega 3 fatty acids, therefore promotes balanced blood viscosity. It is to be used sparingly for pitta, generously for vata and not at all for kapha. Avocado oil has affinity for the muscle, adipose and bone tissues. It is useful in weakness and dryness, but can be a little difficult for the skin to digest.

Brahmi Oil

Brahmi oil is medicated by infusing a decoction of one part fresh herbal powder to sixteen parts pure water, reducing it to 1/4 volume and then boiling off the water. The decoction is well strained and is now added to an equal quantity of oil. Pure sesame oil, pure coconut oil or pure ghee are commonly used as a base. Brahmi is an annual plant; it is cooling and has affinity for the nervous systems, especially the brain and promotes good memory. It is primarily used to pacify pitta and balance kapha, but with long-term use may disturb vata.

Bringraj Oil

Bringraj oil is also a medicated oil, prepared often as described above. It is sedative, promotes sound sleep when applied to the crown and soles at bedtime. It has tranquilizing effect and is cooling, therefore it is beneficial for vata and pitta conditions, though balancing to kapha. It has affinity for the central nervous system and the bones. As hair is a by-product of bone metabolism, bringraj oil is said to restore grey hair to black.

Castor Oil

Castor oil has affinity for the colon. It is warming when applied externally, and therefore useful to reduce vata and kapha conditions. Castor oil reduces swelling and congestion; it is the oil of choice to treat fibro-cystic conditions. Outward and upward strokes are used to promote dispersment of congestions. It is very viscous, slow to penetrate and sticky. Castor oil is used to treat varicose veins, bruising and lipomas. Pure castor oil can be used for ocular cataracts: apply one drop in each eye at bedtime with a sterile dropper.

Coconut Oil

Coconut is cooling, tight, penetrates to the fourth layer of the skin only and is quickly assimilated. Coconut oil is useful for mild sunburns, dry type of psoriasis, dry scalp, and external genital irritations, etc. It is best for pitta, good for vata and not used for kapha because it congeals when cooled, thus increasing heavy and static qualities of kapha.

Corn Oil

Corn oil is warming and therefore useful mostly for kapha and somewhat for vata, but not for pitta. It is likely to be genetically modified unless organic. It helps process cellulite, especially when vigorous upward massage strokes are used. Corn oil has an affinity for the blood plasma and the bone tissues.

Dashmoola Oil

Dashmoola is medicated from a decoction of ten common roots; its action is primarily on the root chakra. It is strengthening, promotes increased digestive transit time and is specific for most vata conditions. It is mineral rich, both from the herbal combination itself and from the sesame oil base. It is heating and is therefore balancing to kapha, but will provoke pitta. Dashmoola oil has affinity for bone-tissue, but is assimilated to all dhatus.

Eucalyptus Oil

Eucalyptus oil has affinity for the lungs and promotes respiratory competence. It is heating, aggressive, decongestant and diaphoretic (promotes sweating). It is an essential oil that is used very sparingly in **swedan** treatments (3-5 drops), and as needed for chest congestion. It is refreshing, invigorating and promotes cardio-pulmonary circulation. Use for kapha conditions such as K-type of asthma, cold, cough and flu. Avoid this oil if pitta is elevated.

Hina Oil

Hina oil is an attar. It is warming, mineral rich, grounding and has affinity for the nervous and skin systems. Use sparingly in fall and winter on the temples, chakras and wrists. Add 2-3 drops to the swedan box for a fantastic, invigorating cleanse. Its scent promotes joy and gratitude. Use primarily for vata and somewhat for kapha. It is ok for pitta in winter.

Jatamansi Oil

Jatamansi oil is made in two principal forms—an essential oil and medicated oil. Both are sedative, nervine and help to stabilize the endocrine system if erratic. It is warming, tranquilizing and promotes sound sleep. Essential jatamansi oil, applied to the 6th and 7th chakras, promotes quiet mind in meditation. Use for vata and kapha conditions, but avoid in pitta situations. Decocted jatamansi oil is useful in tremor, paralysis and palsy conditions, especially where combined with bala, ashwagandha and vidhari.

Khuss Oil

Khuss oil (vetiver) is extracted by steam distillation from the roots of this deep-reaching plant. It is cooling, sweet, earthy, mildly aphrodisiac and promotes ojas. It is wonderful for bathing, as a summer evening perfume, and to add to sunflower oil for reducing pitta. It is mildly anti-inflammatory. Use sparingly and keep the bottle in a cool place. Khuss oil is appreciated by yogis, because it rejuvenates the deeper layers of the skin and keeps the nervous system cool.

Lotus Oil

Lotus oil is a most expensive essential oil which has affinity for the third-eye chakra. It promotes higher consciousness, clarity of perception and is tri-doshically balancing. Lotus oil is cooling and therefore most suitable for pitta. It is considered very precious and is not generally diluted with base oils, but rather applied directly to the higher chakras and marma points above the navel.

Mahanarayan Oil

Mahanarayan oil is a classical blend of over thirty herbs and mineral substances. It is usually medicated in sesame oil, and is useful for vata problems, especially osteo-arthritis, joint stiffness, muscle weakness and debility. It is heating, therefore promotes generalized circulation, restoration of “ojas” (immunity) and decreases pain. Use generously for vata, sparingly for kapha and not for pitta. It is detoxifying, rejuvenating and nourishing.

Mustard Oil

Mustard oil is heating, strong smelling and has affinity for muscle tissue, especially the colon. It is anthelmintic or anti-parasitic. Mustard oil is used primarily in northern India for abhyanga to warm and strengthen the body. It is a blood purifier and is mildly anti-oxidant. It can be used in winter and if travelling to cold climates. Its scent may deter wide use.

Neem Oil

Neem oil is most useful for treating pitta and kapha conditions. It is a medicated oil which is very bitter, cooling and penetrating. It is best for psoriasis, slow growth cancer, micro calcification and warts. It is anthelmintic. Two grades are commercially available. The first is a highly concentrated, strong-smelling “lover-repellent” only suit-

ed to local use for situations such as bee-stings, poison oak or hives. For generalized body massage, choose the decocted oil using the proportions of 1 part herb to 16 parts of water.

Olive Oil

Olive oil is rich in solar energy, therefore is heating. It is good for kapha, ok for vata but too heating for pitta. It is useful for metabolizing adipose tissue, especially when vigorous massage strokes are used. Olive oil is not favored for external massage, especially if the skin has freckles, moles or red spots.

Pine Oil

Pine oil is found commercially in essential oil form and also added to neutral base oils such as cottonseed oil. It is analgesic, heating, penetrating and aggressive. It is used to treat stiffness, pain and recent injury. It is useful for vata, balancing to kapha but increasing to pitta. Avoid pine oil in inflammation.

Safflower Oil

Safflower oil is cooling, penetrates to the 6th dharu level and is likely to be genetically modified unless organically produced. It is light, relaxing, digestible and can be used in place of sunflower oil if necessary, as the properties are quite similar, though sunflower has more affinity for muscle tissue, while safflower oil has more affinity for bone.tissue. It is useful for all three doshas, especially pitta. Use sparingly for kapha.

Sandalwood Oil

Sandalwood oil is beloved of saints, whose bodily fragrance is said to emit a higher octave of sandalwood scent. Sandalwood is under restricted export from India and is therefore somewhat costly and sometimes difficult to obtain. It is cooling tri-doshically balancing, purifies the blood and skin and promotes higher consciousness. It is helpful for spiritual unfolding. The essential oil can be used by itself on manna points to alleviate pitta particularly, or added sparingly to a compatible cooling oil such as sunflower oil for generalized oil massage. It penetrates to the deepest tissue levels and the deepest levels of consciousness. Its use promotes clarity, patience and insight.

Sesame Oil

Sesame oil (til thailam) is considered to be the king of oils. It is warming and tri-doshically balancing, but may provoke pitta if already disturbed. Sesame oil cari penetrate to all 7 dhatu levels and is therefore useful in pancha karma to deeply detoxify the body. Sesame oil is very rich is calcium, magnesium and zinc, which are the favorite nutrients of bones. It is silky, softening, nourishing, rejuvenating and restorative. Use in muscle weakness, debility nervousness, sleeplessness, etc.

Sunflower Oil

Sunflower oil is cooling, light, heat-tolerant and strengthening. It is relatively inexpensive, widely available and suited to most individuals as it is mild and has a neutral scent. It receives essential oils well for this reason. It is tri-doshically balancing, but is most useful for pitta because of its cooling post-digestive influence. Sunflower oil is a mild blood purifier and strengthens all tissues to the nervous system, but not beyond.

Tea Tree Oil

Tea Tree oil is a very aggressive, volative, unstable oil which evaporates quickly. It is astringent, therefore reduces tissues it contacts. It is anti-fungal and when used with neem oil, helps to treat skin parasites such as warts. It is very heating and is therefore not suitable for the eye or genital regions. It is used locally only and is not used for generalized oil massage.

RUTUCHARYA

SEASONAL PRACTICES FOR 'GOING WITH THE FLOW' OF LIFE

Introduction

'Rutu' means the movement of time as a seasonal change. The 'hu' (light)-'man' (individuated mind) is considered to be a miniature universe. Adam stands for atom, the primordial matter. The movement of time combines with light to move through cyclical polarities of day and night, youth and old age, digestion and assimilation and inhalation and exhalation, among many other polarities of this creation. Movements of the respirations and heartbeats are expressed within the boundaries of time and space.

'Turiya' or the state of transcended awareness, is still and without movement, but other states of awareness, such as waking and sleeping, are subject to movement and therefore to change. As such they are considered 'kura' or perishable. Love is said to be imperishable, constant and still. "Be still, and know that I am God." Change has functional relationship with changelessness.

Seasonal cycles relate to the earth's axis and are governed by the laws of cosmic 'prana' and 'apana' (involution and evolution) respectively. Solstice is a mid-point of expansion and contraction of the cosmic, pranic inhalation and exhalation.

Time brings changes in the 'guna's' or primordial qualities, and in the 'desha's' or psycho-biological humors. Seasonal changes influence all living organisms. The normal health of the seasons can be maintained by seasonal rituals and celebrations, which help to uplift group consciousness and bring attunement with cosmic consciousness.

Space and earth elements are considered to be passive, while air and fire elements are considered active. Water can be either active, passive or neutral, depending on its container, one of which can be wind. 'Sarna Rutu' or balanced seasons and global health are supported when global prayer services and medicinal peace gatherings help support psychological wellness of the creation. Outer change is due to inner change. Ayurveda is the journey to the inner self, through time and space.

'Rutu Sandhi', or seasonal junctions are times of change and are therefore considered to be 'dangerous', in the same way that an intersection is deemed dangerous; more caution is advised. Cleansing rituals are favored at the change of season because cleansing and rejuvenation bring change. This is why caution is exercised in 'Panchakarma', the ancient Ayurvedic medical science of cleansing and rejuvenation, and why it is suggested that only seasoned, senior practitioners supervise panchakarma.

Spring

In spring, water and fire elements dominate. Spring, when in balance, is a time of cheerfulness, enthusiasm, cleansing, melting, creativity, sprouting, happiness, compassion and pleasure. Rivers become full, pollens increase and outdoor activity increases. Marriages and new purchases are best planned for springtime when renewal predominates.

When out of balance, spring can bring allergies, colds, flu, congestions, laziness, attachment, passion and overeating. Early spring is more kapha-like, when effusions and congestions increase, while late spring is more pitta-like, bringing more rashes and fevers.

During early summer, awaken before sunrise to help maintain warmth, and meditate with the head and body covered in a warm blanket. As spring unfolds, awaken earlier to help reduce the risk of dampness building up in the lungs.

Yoga asana for spring can include sun salutations while facing east and acknowledging the many names for the sun, denoting its many life-bringing and life-sustaining functions. Drink warm water from a copper cup in early spring and from a silver cup as warmth increases externally.

Perform vigorous bellows (bastrika) breath pranayama in the early spring, shifting to gentle bellows breath in later spring.

Spring is an excellent time for cleansing and rejuvenation. Because change is afoot, it is wise to meditate longer, so wisdom prevails during change (vulnerability). During the early morning, kapha predominates, bringing dew, throat congestion and some sluggishness.

As the sun warms the earth in later spring, pitta begins to dominate, and hunger grows, along with desires for activity and accomplishment. In the mid- to late afternoon, the wind picks up and vata begins to arise. This is when we want to do errands and get home for a family dinner together.

Spring naturally induces a desire for planning and planting of crops, ideas and projects. It is a good time for initiative, innovation and taking calculated risks. So, it is wise to maintain a regular routine of daily hygiene habits to help contain new gains. Early to bed and early to rise helps contain the burgeoning enthusiasm of spring. Two to three meals can be enjoyed, according to the increased activity, and according to your prakruti and vikruti.

Summer

In summer, solar energy predominates and can bring increases in heatstroke, hives, peptic ulcer, violence, colitis, diarrhea, sweating and boils. It is better to avoid vigorous exercise and favor swimming, taking exercise during the early morning and descending sun hours, especially after the heat of the day has passed.

It is advised to awaken early by about 5 a.m. and follow a seasonally adapted Dinacharya (daily health program), using a silver tongue scraper for jihva (tongue) nirlekhana (scraping away of toxins) and drinking cool water from a silver cup.

Yoga asana for summertime can give emphasis to the camel, fish, cobra, boat, bow, cow and palm tree poses. Moon salutations are suggested for helping cool the nerves, bones and muscles to withstand the increase in environmental pitta, along with avoidance of inverted poses.

Performing shitali pranayama with inner retention at the navel can help cool the G.I. tract, especially the small intestinal region, where pitta dominates. "Samyad Darshan" is a passive meditation on the equal observation of inner and outer phenomenon, very helpful for removing judgment and criticism from the mind.

Use coconut oil for abhyanga, which penetrates to the sweat glands and helps avoid sunburn, rashes and hives. Pinda, sunflower and neem oils are also cooling. Neem oil is said to be a '35' SPF sun block, when frequently applied. Avoid direct exposure to hot sun in mid- to late summer days.

Favor cool showers followed by application of sandalwood essential oil to the crown, third eye, throat, heart, solar plexus and navel. Other sites sensitive to pitta dosha are the carotid, temporal, radial, brachial, femoral, tibial and popliteal arteries, where prana is released into the aura and electro-magnetic field.

Consider dressing in white, light blue or light colored, loose-fitting clothing of cotton or silk. The thermo-dynamic action of silk is to be cooling in summer and warming in winter. Use green or gray tinted sunglasses to protect the eyes from photosensitivity and a wide-brimmed hat to help protect the back of the neck (medulla oblongata) from excessive sun exposure.

Take one tsp. of bitter ghee on an empty stomach on first hunger, to help cleanse the liver, a prominent pitta site of pitta desha. A light breakfast taken about 8-10 a.m. can include barley or wheat cereal cooked with holy basil, mint, cardamom, ghee and/or coconut. Fruit snacks can be apples, pears, figs, melons, blueberries, prunes, sweet cherries or purple grapes, taken separately from other foods.

Work until hungry for lunch, and take kitchari with coconut, fresh squeezed lime juice and fresh cilantro. Avoid cooking at noontime, but have the food prepared about late morning, or later when the heat begins to wane. A cooling lassi made of 1/4-cup fresh yogurt and equal cool water, with a pinch of fresh cilantro and a pinch of cum-in seed powder can be taken with lunch or as a mid-afternoon snack to help the digestion. Alternately, add fresh rose water and a tsp. of maple syrup to the yogurt and water before blending.

Avoid making decisions or having heated discussions at noontime. Avoid signing divorce papers in summer. Instead, make decisions in the cool part of the morning or evening, or wait until winter for cool-headedness, when compassion and forgiveness come more naturally. In summer, kledak kapha in the stomach can become dried, along with the other kaphas. Therefore, it is permitted to take a short nap of about fifteen minutes after lunch.

Avoid sour foods such as citrus, garlic, onions, red wine and tomatoes. Also avoid salt, chilies and other heating spices in summer time. Take dinner by sunset or at about 7 p.m. Okra, cucumber, broccoli, fresh raita, yams and salads are sweet, cooling, bitter or astringent to help balance pitta.

In summer, it is pleasant to take an evening, moonlight stroll, wearing white flowers like jasmine or gardenia, and jewelry of pearls, sandalwood, amethyst, moonstone, silver or malachite. Summer is more for romance than sex, which can be too heating and induce the spread of more S.T.D.s.

Bedtime can be about 11 p.m., after rubbing the soles and crown with a little coconut oil, and taking about 1/2 tsp. of amalaki, or Indian gooseberry with warm water. Amalaki helps assimilation and elimination. Or take cooled milk, which has first been boiled and then steeped with a pearl in a silver glass or cup. Sleep on the right side for cooling the nervous system and on the left for a warming effect.

Fall

During the vata-like autumn season, clear, light, emptying, windy, rough, dry, mobile qualities affect all living beings. Consciousness undergoes adaptation and variation of perception in the body and mind as it begins to turn inward. Proneness to constipation, cracking joints, arthritic pain, insomnia, loneliness, fear and confusion can increase.

It is wise to arise about 6 a.m. when there is no wind and stillness prevails. Use a brass or copper scraper for cleaning the tongue to remove any fermented 'ama' or toxins. Swish for about three minutes with warm sesame oil, and massage the gums with the index finger to help take care of any tendency of bodhak kapha to dry out the mouth.

Gargle with a solution of 1/4-cup warm water with 1/3 tsp. of haritaki to remove ama and strengthen the teeth and gums, which are subject to weakness and recession in this vata dominant season. Drink a half cup of warm water that has been steeped with 1/2 tsp. of haritaki from the previous night, to help ensure complete elimination of the colon, the principal site of vata.

Yoga asana is selected to help strengthen the pelvis as the main seat of vata and to help remove systemic vata. Do gentle forward and backward bends, gentle spinal twists, and camel, cobra, cow, and cat poses. Gentle sun salutations are especially suitable to increase the heart rate, promote sweating, strengthen the joints and ligaments, strengthen the endocrine (glandular) system, regulate the hormonal system, strengthen the abdominal muscles, and calm the mind, while balancing all five sub-doshas of vata.

Shoulder and headstands can be done in moderation, depending on the individual neck strength and age, etc. Lotus and hero poses help to increase devotion, quiet the mind and prepare for a calm day. Always complete your yoga stretching in shavasana to slow the heart rate and be reminded the beats will **cease (?)** at a measured point in time. Bring your attention to the whole body from the head to the toes, to relax any remaining tension into the ground below. Sit up gently by turning to the left, and come to sit in an easy pose, resolving to maintain calmness and centeredness throughout the day, and thereby avoid overwhelm.

Pranayama can be used to alternate nostril breathing with gentle inner retention and the top and bottom of the breath. This practice helps increase relaxation and oxygenation of the central nervous system. Observe the breath as it merges together at the third eye, giving rest, mental equilibrium and quietness to the mind.

Use warm sesame or mahanarayan oil to rub generously onto the whole body. **Leaving the oil on for 21 minutes in a warm room, will allow it to penetrate to all seven-tissue levels.** Continue to rub the oil into the body, especially the joints and abdomen. Then shower with comfortably hot water, but no soap, except perhaps for the private parts. Dry yourself with a vigorous towel massage. Dress with clean, warm clothes in several layers, choosing warming colors. Avoid black and blue garments, as these colors can increase a feeling of vastness and emptiness.

On first hunger, chew a handful of hulled sesame seeds to provide bio-available calcium and other trace minerals to help strengthen the teeth, hair and bones. For breakfast, take oatmeal, tapioca, cream of wheat or soupy foods, and sip hot water to help lubricate your digestion. Protect your ears from the wind when ready to go outdoors to work.

Lunch is best taken about 11 a.m. or 12 noon, with hearty servings of kitchari, steamed vegetables with oil, soup, chapatti and a little hot water with lemon juice. A short rest is okay after lunch to help slow the heart rate and respirations. This will also help build up slesak kapha to nourish and protect the joints, before returning to work.

Supper is best from about 5 to 7 p.m. Choose rice, ghee, soups, and perhaps a concurrent desert of halva or almond paste. Tea of cumin seed, fennel seed, clove, cinnamon and/or ginger will help improve digestion and maintain warmth in the belly. Avoid cold foods like salad.

Gentle evening activities such as home movies, activities with children, preparation for the next day and an early bedtime of 9:30 or 10 p.m. will help to ensure good rest and a feeling of satisfaction with the day. In vata season or in vata aggravation, avoid vigorous exercise such as jogging, marathon running and heavy weight lifting.

At bedtime, chose a sedative beverage of hot, spiced milk, taken about an hour before sleep to provide tryptophan and help with sound sleep. Add 1/2 tsp. of ghee for additional vata soothing and ojas (immunity) building properties. Another choice is to take triphala or haritaki tea to help ensure a complete bowel movement on rising the following morning.

General principles for vata management include avoiding loud music, fast driving, excess sex, cold drafts, excess travel, old food, cold drinks, over-fasting, over-exercising and over-talking.

Winter

Winter season is cold, damp, wet, heavy, cloudy and snowy, like kapha. During this season of hibernation and introversion, meditation periods can be longer and deeper. Winter is ideal for indoor projects and focused studies. However, an imbalance of winter activities can promote dullness, attachment, bronchial asthma, pneumonia, heaviness, congestive heart failure and a feeling of loss, sadness or melancholy.

It's better to wake up by 4 a.m., though we feel like slumbering longer. Clean the tongue with a copper scraper and swish with warm sesame oil for healthy gums & teeth. A slight gag reflex helps remove any unresolved grief or sadness in the throat. Massage your body with warm sesame oil to help maintain body heat throughout the day, except if there is a cough, cold, menstrual cycle or congestion.

Doing 'neti' or warm water washing of the nostrils and sinuses can help keep kapha from accumulating in the upper respiratory region. Taking a hot tub-bath with a little camphor, eucalyptus oil or ginger powder to help keep the lungs—a main site of kapha dosha—clear during cold weather.

'Nasya' or nasal administration of medicated snuff or medicated nose drops can help maintain the immunity of the nostrils, a doorway to the brain. Do these actions on an empty stomach, but avoid them during menstruation, pregnancy or under 7 yrs. of age. These actions will help promote a feeling of freshness, endurance and alertness.

Dress with layers of cotton, linen and wool to maintain heat insulation, especially if going outdoors. Maintain moderate indoor temperature, not overly hot, to help prevent drastic adjustments of temperature when stepping outdoors during the daytime for work. Cover the head, hands and feet well to help maintain core body temperature.

Drink hot water with a little lemon juice to help dispel mucous. If the stool sticks to the anal opening or the toilet, take some toilet tissue and dampen it with warm water to wash and remove any particles of fecal material that may stick. Then dab the area dry to help prevent hemorrhoids.

Exercise can be more vigorous in winter, though often we feel like doing less. Aerobic sun salutations and weight lifting are now suitable, to the point of light sweating. Bridge, peacock, palm tree, warrior, triangle and lion poses are especially good for winter practice and for kapha individuals. Kapha individuals and those experiencing kapha disturbance can benefit from slowly holding the poses for longer each day.

Brunch can be hot barley cereal with raw honey, or hot rice cereal cooked with celery and hot peppers. 'Linner' can be cooked grains such as polenta, wild rice or couscous served with cooked mushrooms, summer squash, onions, okra, Brussels sprouts, asparagus, broccoli, cauliflower, carrots, artichokes, green beans, bitter melon, eggplant or bell peppers. Between these two meals, snacks of fruits or fruit juices will help ensure timely and complete elimination on rising. Avoid dairy products, particularly yogurt, in winter, especially when the sky is cloudy and overcast.

Resolve to be home by sunset to help ensure safety. Crafts, charades, music or homework are excellent evening activities. It's wise to sleep early, to feel ready for rising early, to keep kapha dosha in its place, so it does not accumulate. Sleep on the left side, so that the right nostril, which carries a warming current to the body, predominates.

Seasons of Life

The general principles described here also apply to the life seasons of childhood (kapha time), puberty to middle age (pitta time) and menopause to old age (vata time). Time is a causative factor, according to Vaisheshika philosophy, and causes each of us to spend our breaths until the last moment of the earthly sojourn. The quality of our daily and seasonal decisions governs the quality of our passing from this planet. OM SHANTI.



- HAMSTRING STRETCH
- ARM STRENGTHENER
- LENGTHEN SPINE
- LIFT PELVIS
- HEELS TOWARD FLOOR



- RIGHT LEG FORWARD
- QUAD STRETCH
- SHOULDERS SPREAD



CENTERING
BALANCE
"NAMASTE"



ACTIVATES & STIMULATES THE WHOLE BODY & ALL OF ITS SYSTEMS: NERVOUS, DIGESTIVE, CIRCULATORY, LYMPHATIC, MUSCULAR & SKELETAL. IT STRETCHES AND LOOSENS MAJOR MUSCLES, TENDONS, LIGAMENTS & JOINTS, AS WELL AS MANIPULATES & ELONGATES THE SPINE. IT INITIATES THE PROCESS OF INTENSIFYING THE BREATH, CALMING THE THOUGHTS, & CENTERING THE ATTENTION ON THE BODY/MIND. IT PROMOTES FLEXIBILITY, BALANCE & STRENGTH.

ENJOY!

SALUTE TO THE SUN



MOUNTAIN POSE
BALANCE
- CENTERING
"NAMASTE"



LENGTHENING
EXTENDING



- OPENING CHEST RIB
- BACK BENDING



MASSAGE INTESTINES & ORGANS
- HAMSTRING STRETCH
- UPPER BODY RELEASE
- BLOOD TO BRAIN & UPPER BODY



RIGHT LEG BACK
KNEE ON FLOOR
CHEST OPENING



SHOULDERS & HEAD OVER PELVIS
- BACK BEND
- OPENS CHEST & RIBS



RIGHT THIGH STRETCH
RIGHT CALF STRETCH



ALIGNMENT
- SHOULDER SPREAD
- ARM STRENGTHENER
- ACHILLES STRETCH



- BACK BEND
- EXPAND CHEST



COBRA
ARMS FREE
BACK & ABDOMINAL MUSCLES
CONTRACTED
EXPAND CHEST

ASPECTS OF THE SIX TASTES - SHAD RAS

Taste	Element	Organ	Qualities	Subdosha	Proper amounts	Excessive	Foods	Herbs	Balances	Aggravates
sweet <i>madura</i>	earth water	mouth <i>amylase</i> stomach <i>pepsin</i>	heavy moist cool	kledak kapha	love, compassion caring wholesomeness contentment	greed attachment temptation weight gain sleepiness	milk sweet fruit carbs/starches honey maple syrup	licorice shatavar ashwaganda vidari fennel	vata pita	kapha
sour <i>amla</i>	fire earth	stomach <i>HCl</i> <i>intrinsic factor</i>	moist heavy hot	pachak pitta	alertness attentiveness focus able to discriminate good appetite	judgment criticism rejection conclusion- sour taste salivation	sour fruits lemons pickles sour cream old yogurt	amalaki tamarind curry leaves	vata	pitta kapha
salty <i>lavana</i>	fire water	duodenum <i>bile salts</i>	heavy moist warm	pachak ranjak pitta	energy enthusiasm stimulation improved interest promotes taste	greed attachment temptation (chips & peanuts) thickens blood	gomasio tamari soy based broths	rock salt mineral salt kelp sea salt	vata	pitta kapha
pungent <i>katu</i>	fire air	jejunum pancreatic <i>enzymes</i>	hot light dry	pachak ranjak pitta	improved heat digestion motivation, logic concentration “breaks the clot”	anger hatred envy jealousy separation	chili pepper garlic garam masala clove cinnamon	ginger black pep- per pi[lali hing	kapha	pitta vata
bitter <i>tikta</i>	air space	ileum <i>intestinal enzymes</i>	cold light dry	pachak ranjak pitta	renunciation austerity able to be alone celibacy introspection	loneliness separation, divorce extreme hatred sweet cravings, envy drowsiness	coffee fenugreek tumeric aloe vera myrrh, cumin	neem fenugreek tumeric aloe vera myrrh, cumin	kapha pitta	vata
astringent <i>kashaya</i>	earth space	colon <i>shortchain fatty acids, mucin cellulose</i>	cool light dry	pachak ranjak pitta appendix secretions	absorption confirmation groundedness stability	space cadet insecurity fear, anxiety dry mouth, throat emotional w/drawal	okra, sprouts moist dry beans pomegranate cucumber boot, blkberry	shardunika bilva bibhitaki golden seal manjistha	pitta kapha	vata