Changes to Textbook of Ayurveda, Volume 1

In summer 2010, we reprinted volume 1 of the Textbook series. While it has some significant changes, they aren’t the type of changes that would justify calling it a 2nd Edition. Nevertheless, the changes could be confusing for readers and for teachers who use the book when some students have the older version and others have the newer one. We apologize for the inconvenience of this. Below is a list of the changes.

Which Version Do I Have?
1. Easiest way to distinguish the two versions: books printed in 2010 have the words VOLUME 1 on the front cover and spine of the book. Books printed before 2010 do NOT have this.

The Biggest Changes
1. Have merged Chapters 5 and 6 into a single chapter on the Dhatus, changing the number of chapters from 10 to 9. The book page numbers are the same until page 132; they change after this because of the merge.
2. There is a newly created index for the book that expands the number and quality of entries. The old index was 20 pages versus the new index of 27 pages.

All the Little Things (chapter and page numbers are from 2010 printing; new text is in blue)
1. Numerous small corrections such as spelling errors, format consistencies, etc.
2. Ch. 1, page 22, more accurate information on Lord Buddha’s birth date. “Lord Buddha was born on the Indian subcontinent around the 6th or 7th century BCE. Footnote: There is much scholarly discussion about the exact year of the Buddha’s birth. Modern scholars specify dates ranging from 563 to 623 BCE.”
3. Ch. 3, page 48, added “head” to Sites of Vata illustration
4. Ch. 3, page 54, added “navel” to Sites of Pitta illustration
5. Ch. 6, page 185, clarified position of tongue on roof of mouth related to chakras: “When you take your tongue off the roof of the mouth, then your lower chakras are activated which can lead to aggression or competition. When your tongue touches the roof of the mouth, your higher chakras are activated, balancing the flow of energy and unfolding a meditative quality in the mind.”
6. Ch. 6, page 185, information about ten great vessels cross-referenced to appendix page 294.
7. Ch. 7, page 210, clarified role of para ojas and pacemaker sinoatrial (SA) node: “Para ojas stimulates the pacemaker sinoatrial (SA) node and maintains the life activity of the heart.”
9. Appendix, page 284, added Dhatu Mala to Shukra/Artava
10. Appendix, page 289, added row for Rajah Vaha Srotas
11. Appendix, page 294, added explanation of Ten Great Vessels
12. Glossary, page 303, corrected the 2nd definition of pithara agni to reflect the correct word being defined, that is, pithara paka instead of pithara agni.

The following pages are from the 2010 printing, formatted with the same page size, fonts, etc. as the textbook. Conceivably, you could print the pages out and trim them to fit the book or you could cut and paste elements into your older version, like the table entries in the appendix. Following those are the pages of the new index and the Appendix entries.

Unfortunately, the new index won’t “work” very well on books printed before 2010 because of the page number changes from merging the chapters. For index entries UP TO page 132, both older and new printings of the book are the same.

Using the new index with pre-2010 printings: (after page 132) you can usually add 3 or 4 to the new index’s page number to find the entry in the pre-2010 printing but this will not work in every case.
## The Seven Bodily Tissues (Sapta Dhātu)

<table>
<thead>
<tr>
<th>Dhātu (Tissue)</th>
<th>Function</th>
<th>Size</th>
<th>Upa-dhātu (Superior by-product)</th>
<th>Dhātu Mala (Inferior by-product)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rasa (Plasma and lymph)</td>
<td>Nutrition, Affection (prënana), Immunity</td>
<td>9 añjali</td>
<td>Top layer of skin</td>
<td>Poshaka kapha</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Lactation (stanya)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Menstruation (rajah)</td>
<td></td>
</tr>
<tr>
<td>Rakta (Red blood cells)</td>
<td>Life function (jīvana), Oxygenation, Enthusiasm</td>
<td>8 añjali</td>
<td>Blood vessels and granulation tissue (sirā)</td>
<td>Poshaka pitta</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Small tendons and sinews (kandara)</td>
<td></td>
</tr>
<tr>
<td>Māmsa (Muscle tissue)</td>
<td>Plastering (lepana), Form, Movement, Support, Strength, Protection</td>
<td>varies</td>
<td>Six layers of skin</td>
<td>Ear wax, nasal crust, sebaceous secretions, tooth tartar, smegma (khamala)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(tvacha)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Subcutaneous fat (vasā)</td>
<td></td>
</tr>
<tr>
<td>Meda (Adipose tissue)</td>
<td>Lubrication, Personal love (snehana), Bulk to body, Insulation, Beauty</td>
<td>2 añjali</td>
<td>Tendons, sinews, ligaments, flat muscles (snāyu)</td>
<td>Sveda (sweat)</td>
</tr>
<tr>
<td>Asthi (Bone tissue)</td>
<td>Support (dhārana), Structure, Protection of vital organs</td>
<td>Approximately 365 bones</td>
<td>Teeth (danta)</td>
<td>Hair (kesha)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Cartilage (taruna asthi)</td>
<td>Nails (nakha)</td>
</tr>
<tr>
<td>Majjā (Bone marrow Nervous tissue</td>
<td>Fills bone spaces (pūrana), Sensation, Communication, Learning, Memory</td>
<td>2 añjali</td>
<td>Lacrimal secretions (ashru)</td>
<td>Oily secretions in eyes (akshi sneha)</td>
</tr>
<tr>
<td>Connective tissue)</td>
<td></td>
<td></td>
<td></td>
<td>Epithelial and mucous secretions that help discharge the bowel (vit sneha)</td>
</tr>
<tr>
<td>Shukra and Ārtava (Reproductive tissue)</td>
<td>Reproduction (prajanana), Produce ojas, Emotional release</td>
<td>½ añjali</td>
<td></td>
<td>Apparently none but functionally is the pubic and axillary hair, secondary sexual characteristics</td>
</tr>
</tbody>
</table>

Note: The table above provides a summary of the functions, sizes, and by-products of the seven bodily tissues in the context of Ayurvedic medicine. Each tissue is associated with specific functions, sizes, and by-products, which are crucial for maintaining physical and mental health. The by-products are further categorized as superior or inferior based on their role in the body's metabolic processes.
## Appendix

### Srotāmsi, the Systems and Channels of the Body

<table>
<thead>
<tr>
<th>Srotāmsi</th>
<th>Functions</th>
<th>Mūla (Root)</th>
<th>Mārga (Passage)</th>
<th>Mukha (Mouth or Opening)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Shukra Vaha Srotas</strong></td>
<td>Reproduction (prajanana), Produces ojas, Emotional release</td>
<td>Testicles, Nipples</td>
<td>Vas deferens, Epididymis, Prostate, Urethra, Urinogenital tract</td>
<td>Urethral opening</td>
</tr>
<tr>
<td><strong>Ārtava Vaha Srotas</strong></td>
<td>Reproduction (prajanana), Produces ojas, Emotional release</td>
<td>Ovaries, Areola of nipples</td>
<td>Fallopian tubes, Uterus, Cervical canal, Vaginal passage (yoni)</td>
<td>Labia minor/major (yoni oshtha)</td>
</tr>
<tr>
<td><strong>Rajah Vaha Srotas</strong></td>
<td>Menses</td>
<td>Fundus of the uterus</td>
<td>Endometrium Uterus</td>
<td>Cervix and vaginal passage</td>
</tr>
<tr>
<td><strong>Stanya Vaha Srotas</strong></td>
<td>Lactation</td>
<td>Lactiferous glands</td>
<td>Lactiferous ducts</td>
<td>Duct openings in nipples</td>
</tr>
<tr>
<td><strong>Purisha Vaha Srotas</strong></td>
<td>Absorption of minerals, Strength, Support, Formation and elimination of feces</td>
<td>Cecum, Rectum, Sigmoid colon</td>
<td>Large intestine</td>
<td>Anal orifice</td>
</tr>
<tr>
<td><strong>Mūtra Vaha Srotas</strong></td>
<td>Electrolyte balance, Elimination of urine, Maintenance of blood pressure</td>
<td>Kidneys</td>
<td>Ureter (kidney to bladder), Bladder, Urethra</td>
<td>Urethral opening</td>
</tr>
<tr>
<td><strong>Sveda Vaha Srotas</strong></td>
<td>Elimination of liquid wastes, Perspiration, Electrolyte balance, Body temperature, Lubrication</td>
<td>Sweat glands</td>
<td>Sweat ducts</td>
<td>Sweat duct, Openings in pores of skin</td>
</tr>
<tr>
<td><strong>Mano Vaha Srotas</strong></td>
<td>Thinking, Feeling, Inquiring, Deciding, Discrimination, Desire, Memory, Communication</td>
<td>Heart (cardiac plexus), 5 bilateral pairs nādi (pathways) - 1 pair (10) for each of the 5 senses</td>
<td>Entire body</td>
<td>Sense organs (ears, skin, eyes, tongue, nose), Marmāni (marma points)</td>
</tr>
</tbody>
</table>
The Ten Great Vessels

The ten great vessels are considered to have both a physical and an esoteric meaning. There are references throughout the ancient texts to them with varying interpretations of their meaning and significance. Here we offer a parallel of the two meanings.

The 10 Great Vessels

<table>
<thead>
<tr>
<th>Physical</th>
<th>Esoteric(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorta</td>
<td>Cognitive Faculties</td>
</tr>
<tr>
<td>Vena Cava, Inferior and Superior</td>
<td>Shabda (Hearing)</td>
</tr>
<tr>
<td>Right Pulmonary Artery</td>
<td>Sparsha (Touch)</td>
</tr>
<tr>
<td>Left Pulmonary Artery</td>
<td>Rūpa (Seeing)</td>
</tr>
<tr>
<td>Right Pulmonary Veins</td>
<td>Rasa (Taste)</td>
</tr>
<tr>
<td>Left Pulmonary Veins</td>
<td>Gandha (Smell)</td>
</tr>
<tr>
<td>Right Coronary Artery</td>
<td>Organs of Perception</td>
</tr>
<tr>
<td>Left Coronary Artery</td>
<td>Ears</td>
</tr>
<tr>
<td>Right Coronary Artery</td>
<td>Skin</td>
</tr>
<tr>
<td>Left Coronary Vein</td>
<td>Eyes</td>
</tr>
</tbody>
</table>

\(^a\) The cognitive faculties and organs of perception carry the objects of perception to the heart.

Relevant Sutra

In the heart attached are ten vessels rooted there and of great significance. The words ‘mahat,’ ‘artha’ and ‘hridaya’ are synonymous. The body with six divisions, intellect, sense organs, five sense objects, self together with qualities, mind along with its objects are located in heart. (3-4)

Life known by the sense perception (reflexes) is located here. It is also the seat of the excellent ojas and reservoir of consciousness. That is why the heart has been said as ‘mahat’ (great) and ‘artha’ (serving all purposes) by the physicians.

From the heart as root, ten great vessels carrying ojas pulsate all over the body.

Charaka Samhita, Sutrasthana, Ch 30, verse 1-15
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