

CORRELATIONS BETWEEN CHII: CHECKLIST OF HEALTH ISSUES
AND ILLNESS INFORMATION, AYURVEDIC CONSTITUTIONAL ANALYSIS
(PRAKRUTI), INDIVIDUAL BLOOD TYPE AND INTUITIVE ASSESSMENT.

By

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DEDICATION

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I dedicate this dissertation to my husband Steven, and my children (Nicolas, Christopher, and Samantha), who help me see myself daily and who motivate me to look past the obvious and continue to search for the answers.

The work in this dissertation is original and carried out by me solely, except for the acknowledged direction and assistance gratefully received from colleagues and mentors.

Janet M. Bailey

TABLE OF CONTENTS

Abstract	vi
List of Tables	viii
List of Figures	ix
Chapter I.....	1
Introduction.....	1
Background	1
Statement of Goals	10
Statement of Hypothesis.....	13
Conceptual Background for Research Proposal	20
Chapter II	22
Review of Literature	22
Theory of Energy Medicine	22
Ayurveda	25
Chapter III	47
Research Methods.....	47
Research Design	47
Survey Design	49
Null Hypothesis.....	51
Subject Description	52
Procedure.....	53

Chapter IV	58
Results.....	58
Survey Data	58
Intuitive Assessment Data	66
Chapter V	77
Discussion.....	77
Assessment of Findings.....	77
Diseases	87
Chapter VI.....	101
Conclusions.....	101
Relationship between Blood Type and Prakruti.....	106
Appendix A	116
CHII Output Information (Original).....	116
Appendix B	123
CHII Output Information (Modified October 2000)	123
Appendix C	130
Research Title Page and Blood Type Survey	130
Appendix D.....	131
Survey of Ayurvedic Constitution (Prakruti)	131
Bibliography.....	132

ABSTRACT

This study was undertaken in the context of two emerging fields in modern western medicine: energy medicine, and medical intuition. The study expands the existing research by a) the introduction of a new variable into these two fields, individual blood type; and b) medical intuitive assessment of blood type. The dissertation explores and illuminates possible energetic dynamics that influence illness and disease, and strives to deepen the case for integration of energy medicine into the practice of medicine, psychology, and health care. Particular emphasis is placed on the potential for preventive emotional, psychological, spiritual and physical health care.

The method of assessment used was a four-part survey covering blood type, Ayurvedic Constitution, Checklist of Health Issues and Illness (CHII), and a health/illness questionnaire. The survey was issued to a population sample, drawn from different groups and including all races, both sexes, and all ages. The survey was given to over 300 potential participants in California and Arizona.

A medical intuitive assessment was performed as a blind study. This assessment includes Ayurvedic constitution, blood type, chakra priority information, and illness/disease. The intuitive assessments were performed without access to the completed surveys. Each survey was assigned a number that was then used to represent the individual respondent, and an intuitive assessment was performed for

each number. No other information was provided for the intuitive assessment other than the number at the bottom of the survey questionnaire. The results of the intuitive assessments were later compared with the survey results (blood type, Ayurvedic Constitutional Analysis, CHII (chakra priority), and illness/disease).

The intuitive assessments had a high accuracy when compared with the survey results. Statistical analysis demonstrated that the results were highly significant. Ayurvedic Constitution had an 88% accuracy, a Z value of 10.053, and a P value of 0.0001. Blood type with Rhesus factor had 69% accuracy, a Z value of 7.4271, and a P value of 0.0001; blood type without Rhesus factor had 74% accuracy, a Z value of 6.93 and a P value of 0.0001.

LIST OF TABLES

Table 1 – Comparison between Conventional and Vibrational Medicine	24
Table 2 – Dosha Functions.....	28
Table 3 – Psychological Health and Specific Chakras.....	36
Table 4 – Comparative Theories of Development Corresponding to Each Chakra – As Presented by Anodea Judith	37
Table 5 – Chakra Issues According to Dr. Caroline Myss and Dr. C. Norman Shealy	41
Table 6 – Chakra Issues Described by Barbara Brennan.....	44
Table 7 – Distribution of Blood Types	59
Table 8 – Comparison of Expected and Survey Distribution of Prakruti	61
Table 9 – Relationship between Blood Type and Prakruti	65
Table 10 – Intuitive Assessment of Blood Type and Prakruti	66
Table 12 – Vata Constitutional Assessment Regarding Illness in Chakra Centers.....	78
Table 13 – Pitta Constitutional Assessment Regarding Illness in Chakra Centers.....	81
Table 14 – Variable Combinations within Pitta Sample.....	83
Table 15 – Kapha Constitutional Assessment Regarding Illness in Chakra Centers...	85
Table 16 – Blood Type and Prakruti of Individuals with Deafness.....	87
Table 17 – Blood Type and Prakruti of Individuals with Diabetes.....	90
Table 18 – Blood Type and Prakruti of Individuals with Kidney Disease	92
Table 19 – Blood Type and Prakruti of Individuals with Bladder or Urinary Disease	94
Table 20 – Blood Type and Prakruti of Individuals with Depression.....	97

LIST OF FIGURES

Figure 1 – Frequency Distribution of Blood Type.....	58
Figure 2 – Frequency of Prakruti Distribution.....	60
Figure 3 – Blood Type/Prakruti Cross Tabulation Results	62
Figure 4 – Clustered Stacked Bar Chart.....	64

CHAPTER I

INTRODUCTION

BACKGROUND

Bioenergetic Science (energy medicine) is the scientific study of various types of quantifiable energy associated with human beings. These include, but are not limited to, brain waves, neurological emanations, electrical field energetics, torsion fields, atomic and cellular radiation. This field of study focuses on how tangible and subtle energies interact within, between, and among physical matter and biological systems. It addresses how the interaction of these energies promotes healing functions and anomalous phenomena. This scientific field is necessary when understanding and/or integrating all allopathic, holistic and integrative healing methods.

Dramatic shifts in medicine and healing are happening all around us now. There is a shift in western society and an expansion of its understanding and respect for the integrative/holistic health movement and energy medicine. Every year an increasing number of individuals incorporate integrative/holistic healing methods when addressing health and disease. The use of mind/body self-healing has shown some very positive healing transitions for many diseases, such as Chronic Fatigue Syndrome and other autoimmune disorders. In the rural community where I live, groups have been started through the local hospitals, utilizing self-hypnosis,

visualization and conscious relaxation. Recently a controlled study was conducted teaching mindful meditation and medical Qi'gong practices within a Chronic Fatigue population. This study illustrated that those practicing mindful mediation and Qi'gong three or more days per week reported a positive 12-month healing transition, as opposed to those individuals practicing less than three days per week.¹

Extensive research is under way to explore thoughts and emotions as they relate to physical health. Much of the research supports the connection between mind/body/spirit as an accurate blueprint of the human being. More grants and funding are being made available to continue the research in these areas, which continues to support the principles of subtle energy and energy medicine.

One such study was conducted by the Department of Epidemiology and Preventive Medicine, School of Medicine, University of California, Davis. The study was the use of complementary/alternative medicine for the treatment of asthma in the United States. The following information was featured in the Journal Investigating Allergy and Clinical Immunology, 1998. 8(2)73-77.

“Despite our advances in the diagnosis and treatment of asthma, the incidence of mortality is increasing in developed countries. As patients and healthcare providers seek new options for the treatment and prevention of asthma, various complementary and alternative medical therapies are being used. With funding from the Office of Alternative Medicine, National Institutes of Health, our goal was to

¹ William Collinge, Ph.D., M.P.H.; Paul R. Yarnold, Ph.D. & Ellen Raskin, *Use of Mind/Body Self Healing practice Predicts Positive Health Transition in Chronic Fatigue Syndrome: A Controlled Study*, Subtle Energies & Energy Medicine, Vol.9, Number 3, 1998)

identify the type and prevalence of complementary and alternative treatments for asthma in use in the United States in order to establish a research agenda for the study of the most promising therapies. A survey was developed by an expert panel. After undergoing a preliminary round of testing and improvement, the survey was then sent along with a postage-paid return envelope as inserts in the May 1996 issue of *Alternative Therapies in Health and Medicine*, a peer-reviewed periodical of complementary and alternative medical research and scholarly activity; 10,000 surveys were distributed. We asked that only those who treated asthma respond. The surveys were designed to identify characteristics of the respondent, their particular practice type, use of complementary and alternative medicine, or conventional medicine in general, patient characteristics and numbers, and their use of 20 specific potential therapies to treat asthma. A total of 564 surveys were returned. The 5.64% response rate was low but was reflective of the demographics of the readership of this journal of complementary and alternative medicine. The survey population was 46% male and 43% female; 11% did not specify gender. They ranged in age from under 31 years old to over 70. The largest group (37%) of respondents held degrees as medical doctors, 27% held doctorates in complementary and alternative medicine related disciplines, 11% had registered nursing degrees, 4% were acupuncturists and 18% did not specify their training. Practice characteristics between MD and non-MD asthma care providers did not differ. The majority had general practices (75%) seeing all ages of patients. MDs were less likely to employ complementary and alternative medicine techniques for asthma compared to non-MDs. Both groups identified dietary and

nutritional approaches as their most prevalent and useful asthma treatment option. Use of botanicals, meditation and homeopathy were frequently cited; statistically significant differences appeared in the rankings of treatment usefulness and prevalence between MD and non-MDs. Non-MD asthma care providers were more likely to ask patients about their use of complementary and alternative treatments for asthma than MDs (92% vs. 70%), while both groups showed statistically significant increases in their levels of patient inquiries compared to 2 years previously (up 9% and 8% for MDs and non-MDs respectively). The predominance of diet and nutrition supplementation use by MDs and non-MDs suggests that further attention and research efforts should be directed toward this area of complementary and alternative practice. Other complementary and alternative medicine practices such as botanicals, meditation and homeopathy appear to warrant research efforts. Differences between MDs and non-MDs in their use of such therapies may reflect different philosophies as well as training.”²

Jerome Groupman’s book, *Second Opinions: Stories of Intuition and Choice in the Changing World of Medicine*, justifies the subtitle of the book by showing vividly how intuition and choice have a central role in clinical decision-making. The book is an assembly of carefully chosen case histories that address the rights of the patient and the duty of the doctor to seek second opinions in complicated cases. The focused plea

² Davis, Gold, Hackman, Stern, Gershwin, *The use of complementary/alternative medicine for the treatment of asthma in the United States*, Journal Investigating Allergy, Clinical Immunology, 1998. 8(2)73-77.

is to regain the vanishing art of clinical practice in this era of formidable technology and dehumanised health care that revolves around a market driven economy.

Technocrats and managed-care administrators believe that “decision trees” with branching algorithms are the modern way to practice “effective medicine”, but diagnosis and treatment cannot be strictly bound to generic recipes, says the author. Practice of medicine is concerned with individuals and individual experience; hence it is anecdotal, containing many different subjective elements. The same disease in different individuals varies considerably because of personal idiosyncrasies, genetic or anatomic variations, and most importantly the unique psychosocial interactions. Their individual variations are beautifully depicted in this book, showing how clinical practice requires a subjective feeling of each case that cannot be learned in textbooks or research articles.

The scientific basis of medicine, now in complete dominion of the medical curriculum, does not offer any methodology to deal with such individual variations. Clinical certainty promised by highly sophisticated technology and evidence-based medical algorithms is an illusion that cannot always equate with personal experience. Physicians need a sound scientific knowledge but they must develop the art of clinical intuition if they are to treat patients.³ In discussion with some physicians, it is interesting to note that many physicians actually incorporate their intuitive findings

³ The Lancet, *In defense of the clinical art*, Volume 355, Number 9205, February, 26, 2000.

into the diagnosis and treatment of patients without designating the process as intuitive.

In Dr. Larry Dossey's recent book he cites the work of scientists at Harvard, Princeton and Stanford who have conclusively demonstrated the measurable, powerful benefit of spiritual and integrative medical modalities on the health and healing of the human being.⁴

Energy medicine is a combination of science and philosophy that is used to enhance health and wellness through physical, psychological and spiritual aspects. Quantum physics postulates that our bodies, as well as our environment, are composed of energy. Ayurveda teaches that this energy is concentrated into centers described as chakras. These centers are specific to various organ systems and areas of the physical body. When we focus on these beliefs and all that they imply, we are able to view ourselves from a different vantage point.

There is a definite correlation between compromised energy centers, and physical disease. Research regarding these findings is proving to be of great value in diagnosis and treatment of illness and disease, and much has been written regarding the chakra centers and health. Dr. Caroline Myss, Dr. C. Norman Shealy, and Dr. Richard Gerber address the chakra centers and their findings regarding the health and wellness of the human being.

⁴ Larry Dossey, M.D., *Reinventing Medicine - Beyond Mind-Body to a New Era of Healing* (HarperCollins, and HarperSanFrancisco, 1999).

By focusing on your physical representation as a living system of energy, you realize powerful energetic “technology” is already present within you. The range of energy mechanics, as it relates to medicine, is far reaching: from shamanic healing, prayer and ritual of past cultures, to the electromagnetic and imaging technologies present in allopathic medicine today.

When looking at the human being as energy, we find the definition of energy, "the ability to do work", very appropriate. By viewing health and disease to be a specific vibration or energetic, the use of healing modalities that focus on or utilize energy for healing can be seen to be complementary and understandable. Using energy to enhance or modify the energy of the body, we are able to effect change. All energy medicine modalities utilize the shift, enhancement, or change of the body's energetic, to affect health and well being. Some of the modalities that are included in the energy medicine group are medical intuition, acupuncture, Reiki, Therapeutic Touch, acupressure, kinesiology, Ayurveda, Shamanic healing, prayer, bioenergetics and hypnosis. In energy medicine, energy is the integral ingredient that catalyses change in a negative dynamic. By the subtle application of this medicine to an individual energetic system, healing and balance is encouraged.

As we move into acknowledgement and acceptance of energy medicine we allow ourselves to take personal responsibility for our health care. By incorporating a holistic approach to our health and healing, we address forces that are natural and effective, which are familiar to body, mind and spirit. Energy medicine is the natural complement to our high technologically based medicine of the present and future.

As we increase our abilities within allopathic advancement, we will always need to honor the energy systems that make up the core structure of the human being.

Energy medicine and medical intuition are both subtle blends of art and science. By melding science, medicine, and intuition, we effectively activate both hemispheres of the human brain. By combining all aspects of who we are, we are able to effect healing and balance in ourselves, as well as lead others in their personal quest for health.

The ancient techniques regarding the use of energy as medicine have been adapted and remolded through time. The days of addressing health by purely physical means are changing. With the incorporation and balance of our emotional, psychological, and spiritual aspects, we are made whole.

Within my work, I have found the assessment of the energy system of the human body (chakra system) a powerful storehouse of information on the health of the individual through all aspects of self: physical, psychological, emotional, and spiritual. The physical manifestation of disease and health is a reflection of the state of being in the physical, psychological, emotional and spiritual bodies. By working with the information derived from this energy system, it is possible to assist individuals in healing, and redefining balance and health.

Each person is individual. It is essential to tailor a program specifically to the individual. By combining the intuitive process with individual assessments using the Ayurvedic Constitutional analysis, programs and lifestyle techniques that support the specific individual, wonderful results have been obtained. Clinical Hypnotherapy,

visualization, and relaxation techniques have also proven to be of great value in healing, motivation, and growth of individuals.

It is my belief that by cultivating our capacity to utilize energy medicine and medical intuition, we will weave a new reality in health and healing. We are incredibly powerful and sensitive beings. By enlisting our healing abilities, and refining them within us, our effectiveness as the powerful energetic technologists that we are, will be realized.

STATEMENT OF GOALS

My goals in this study are multiple. First, I would like to assess the accuracy of my intuitive assessment of individual blood type, which is new to the medical intuitive process, as well as my intuitive assessments of Ayurvedic Constitution, illness and disease. Secondly, I would like to support my supposition that there is some relationship between an individual's blood type, Ayurvedic Constitution, chakra priority, and illness/disease, and achieve a better understanding of the nature of the association. Core Ayurvedic constitution (Prakruti), and blood type, remain constant over a lifetime; illness and disease measured through the CHII survey clearly vary over time. By utilizing the CHII as a marker it will be very interesting to address intuitive/energetic information gathered from the individual against the CHII information assessed by the individual providing the questionnaire.

Thirdly, I am interested in the distribution of Ayurvedic constitution across the sample, and expect to find all three primary constitution types, (Kapha, Pitta and Vata) to be equally distributed.

Each person possesses a unique constitution, determined by the balance of three vital energies in the body, known as the three doshas or the "tri-doshic" philosophy. The three doshas are known as Vata, Pitta and Kapha. Energetically, Vata is the elements of air/ether, Pitta of fire/water, and Kapha of earth/water. Every person is governed by these three doshas in varying degrees, but each person will have a primary dosha or doshas. The doshas affect the health of the person but also

influence temperament, the color of hair, your tendency to put on weight, and which foods would be beneficial for you to eat. The dosha and constitutional make up affects every aspect of an individual's life.

Finally, I am interested to see whether there are any indications of association between blood type and Ayurvedic constitution, although establishing a statistical relationship between the two is beyond the scope of this study.

I have been aware of a relationship within my experience between CHII: Checklist of Health Issues and Illness (Chakra energy priorities) and Ayurvedic constitution: I believe these may be related. I have seen a correlation with chakra imbalances and Ayurvedic constitution. Once the sample population is assessed and a test run of data is obtained there should be a clearer picture of association.

I feel that by finding common threads, correlating and drawing parallels between various forms of energy medicine, we are able to define and clarify energy medicine's importance to healthcare today. It is my desire to be able to create an assessment tool that will assist individuals in understanding possible predisposition to disease and imbalance. I would like to expand upon that assessment tool and create a software application that would assist individuals in self-help. This would include Ayurvedic recommendations for diet, lifestyle, herbals, various self-hypnosis/relaxation/visualization techniques, mudras, yoga postures, and many more assistive techniques to empower self-healing and balance.

An assessment tool, such as that described above for individuals, combined with health history intake, would assist the medical provider in focusing care. This tool could also be modified for use in corporate America, education and other sectors of society.

By researching medical intuitive ability we demonstrate intuition's validity and importance in health and healing. This has been illustrated in many references including work by Dr. Caroline Myss' and Dr. Mona Lisa Schultz. The value of utilizing intuitive ability in the analysis of human health will be demonstrated as a significant, worthwhile, time saving modality.

STATEMENT OF HYPOTHESIS

My first hypothesis in this dissertation research, is that there will be a high percentage of accuracy in my blind intuitive readings of blood type, Ayurvedic constitution (Prakruti), chakra priorities, and illness/disease, when compared with the survey results.

My second hypothesis is that a relationship exists between an individual's blood type, Ayurvedic constitution (Prakruti), chakra priorities based on the Checklist of Health Issues and Illness (CHII), and illness/disease. Within my practice I have been aware of these associations. It is my intent to demonstrate these associations to either support or disprove my hypothesis. The existence and nature of a relationship between blood type and Ayurvedic Constitution (Prakruti) is a topic for future research and beyond the scope of this study.

My third hypothesis is that Ayurvedic constitution (Prakruti) will be represented equally between the three primary dosha types of Kapha, Pitta, and Vata.

When working with clients within my practice, I assess them from various aspects simultaneously. My intuitive assessment of an individual is perceived by accessing the information in the energy around the individual, the chakra center energies and the physical organ and tissue systems. My Ayurvedic assessment is also occurring simultaneously. There are well-defined energy patterns for each of the doshic qualities, Vata (air/ether), Pitta (fire) and Kapha (earth). All of these doshic qualities exist in each of us at varying levels. I have become increasingly aware of energetic patterns of blood types. For a long time I was not sure why that information

seemed to be so available. As I made note of it within each assessment I found that there seemed to be a correlation between energetic information, Ayurvedic constitution and blood type. An example of this would be an individual with imbalance in the earth energies (chakra energies 1, 2, 3 - root, navel, solar plexus respectively), would tend to have a prevalence of fire constitution (Pitta) and be blood type O.

In Michael Tierra's book *Planetary Herbology*, the energetics of herbs, foods and how to use them to create energetic change in the physical body aligns well with my hypothesis regarding defined energetic response given Prakruti (Ayurvedic core constitution). Dr. Vasant Lad and Dr. David Frawley also address individual energetic dynamics regarding Ayurvedic constitution in *Yoga of Herbs*. In the book *Reading the Body* by Wataru Ohashi and Tom Monte the physical characteristics associated with the different constitutional body types are discussed. Dr. Carolyn Myss and Dr. C. Norman Shealy have illustrated health and disease as it relates to the human energy system in *Creating Health*. I find that defining dysfunction of energy, and its related effect on health, applying the model of Ayurvedic philosophy, and vibrational energetics, to be complementary.

When initiating assessment purely from a constitutional premise it will follow that, for example, a Vata individual will have a greater predisposition to have dysfunction in chakras 4, 5, 6, and 7. This would be based on the premise that Vata individuals are centered more in these corresponding chakra centers, and thus would have a tendency to have imbalance manifest in these energy centers.

I have an intuitive hunch that Vata individuals may also tend to have a tendency to be blood type A. The literature available regarding blood types such as *Eat Right for Your Type* and *Healthy Living for Your Blood Type*, leaves many questions unexplored. I do feel that there is something important linking blood type to health. In my experience as an intuitive, I have learned to honor and explore this kind of guidance. The following is an explanation of blood grouping found in the Miller Keane Medical Dictionary, 2000.

In clinical practice there are four main blood types: A, B, O, and AB. In addition to this major grouping there is an Rh-hR system that is important in the prevention of erythroblastosis fetalis resulting from incompatibility of blood groups in mother and fetus.

The ABO blood grouping system was first introduced in 1900 by Karl Landsteiner; in 1920 group AB was discovered by van Descatello and Sturli. Identification of these four major blood groups represented a major step toward resolving the problem of blood transfusion reactions resulting from donor-recipient incompatibility. In 1938 Landsteiner and Weiner discovered another blood factor related to maternal-fetal incompatibility. The factor was named Rh because the researchers were using rhesus monkeys in their studies. Further research has uncovered additional factors in the Rh group.

Although more than 90 factors have been identified, many of these are not highly antigenic and are not, therefore, a cause for concern in the typing of blood for clinical purposes.

The term *factor*, in reference to blood groups, is synonymous with antigen, and the reaction occurring between incompatible blood types is an antigen-antibody reaction. In cases of incompatibility, the antigen, located on the red blood cells, is an agglutinogen and the specific antibody, located in the serum is an agglutinin. These are so named because whenever red blood cells with a certain factor come in contact with the agglutinin specific for it, there is agglutination or clumping of the erythrocytes.

In determining blood group, a sample of blood is taken and mixed with specially prepared sera. One serum, anti-A agglutinin, causes blood of group B to agglutinate. Thus, if anti-A serum alone causes clumping, the blood is group A; if anti-B serum alone causes clumping, it is group B. If both cause clumping, the blood group is AB, and if it is not clumped by either, it is identified as group O.⁵

Blood is a living tissue composed of blood cells suspended in plasma. The cellular elements within this tissue are red blood cells, white blood cells and platelets. These constituents compose approximately 45% of the volume of whole blood. The remaining 55% of the volume is plasma, which is 92% water. Red blood cells transport oxygen and nutrient to the tissues and remove carbon dioxide and waste. Red blood cells are used for more than 70% of all transfusions. White blood cells protect the body against disease and infection. They move through the blood stream

⁵ Miller-Keane, *Medical Dictionary*, 2000.

and attack and absorb bacteria and other “foreign” bodies. Platelets act to induce clotting and control bleeding. Plasma is 92% water, and 7% protein.

Cryoprecipitate, antihemophilic factor and fresh frozen plasma are given to patients who have hemophilia and other bleeding problems. Gamma Globulin is used to supplement the immune system in fighting disease such as hepatitis, and serum albumin is given to treat and prevent shock.

Blood accounts for approximately 7% of an individual’s body weight. An average sized male has about 12 pints of blood and an average sized female about 9 pints. In the *Journal of Alternative Medicine*, Dr. Ward Dean, M.D., Director of the Center for Bio-Gerontology in Pensacola, Florida, and a recognized authority in the area of biological measures of aging, says, “Albumin is a key biomarker. The more albumin you have, the better off you are.” Specific biomarkers, such as lung capacity, hormone levels and organ condition and function, have been used to measure physical health and biological age. DHEA, a hormone produced naturally in the adrenal glands and gonads and found in markedly higher levels in young and healthy people, has been proposed as one such biomarker as well.

Albumin is made by the liver and has a wide range of physiological functions. A chemical transporter, albumin is essential for the proper metabolizing of hormones, fatty acids, vitamins, and minerals such as calcium, magnesium, zinc and copper. Low levels of albumin in the body may be correlated with dysfunctions of the liver or kidneys. Numerous scientific studies now link low albumin levels to many chronic illnesses, ranging from cancer and heart disease to Alzheimer’s. It has been

demonstrated that the more severe the state of Alzheimer's, the lower the blood levels of albumin. This poses interesting avenues for further study regarding Ayurvedic constitution and blood type as it relates to illness. The correlations that are derived from the sample data contained in this dissertation regarding the Vata dosha (air/ether) and illness/disease of the kidney and chakra centers 6 (brow center) and 7 (crown center) as they relate to blood type would be interesting to pose against albumin levels.

Dr. Peter J. D'Adamo, in his book *Eat Right for Your Type*, postulates that each blood type has qualities, which include strengths, weaknesses, and medical risks. He assesses each in depth including diet profiles, weight loss keys, supplements and exercise regimens specific to blood type.⁶

In looking at the Dr. D'Adamo's indicated research surrounding blood types and their origins, I find his supposition interesting, as well as questionable. In assessing from Dr. D'Adamo's perspective, for example, that O blood type is the oldest and is said to have been predominant in a "meat eating" society; in this situation, would type O tend to be more Pitta, or Kapha, and would type O individuals tend to be more centered in the lower chakra (earth connected) chakras? I believe that a relationship may be possible under this perspective. Type A blood type is said to have evolved from a more agrarian society, more peace loving and vegetarian based. Would these individuals tend to have more dysfunction in the heart chakra, and to be

6. Dr. Peter J. D'Adamo, *Eat Right for Your Type* (G.P. Putnam and Sons, New York, N.Y. 1996).

more Kapha/Vata? Types B and AB are said to be even "newer" than the O and A types. Are they evolutionary? Are blood types possibly involved in constitutional type and/or chakra health and evolution? These are questions that I hope to gain insight on through this dissertation.

CONCEPTUAL BACKGROUND FOR RESEARCH PROPOSAL

As we start the new millennium it is very clear that health care as we know it is changing: a new, more holistic, dynamic, and integrated model is emerging. The degree of change can be witnessed by the amount of money that individuals are pouring into alternative, holistic and complementary modalities, in addressing their health and well being. Many hospitals, clinics, HMOs and allopathic physicians are moving toward incorporating alternative/holistic care. We have seen how chiropractic and acupuncture have been incorporated into various health care insurance plans. More and more studies and clinical trials are being funded and conducted on alternative/holistic techniques and modalities. In California, the University of California at Davis has been given research grants for studies on alternative therapies such as acupuncture, chiropractic, and herbology as it relates to the treatment of asthma. Stanford University is currently researching alternative therapies and their effects on the human aging process. As a nation we have established the Office of Alternative Health and funded it to research and validate various alternative/holistic sciences.

Recently, the National Cancer Institute approved a \$1.4 million pilot study comparing the effectiveness of pancreatic proteolytic enzyme in the treatment of inoperable pancreatic cancer against the drug gemcitabine.⁷

7. Clinical Pearls, November 1999.

This is research that has been continued on from Dr. Beard's work regarding pancreatic proteolytic enzyme therapy and the treatment of pancreatic cancer that he first conducted in 1911.

To know that now is the time to bring many pioneers in the field of alternative/holistic healthcare to light is very, very exciting.

We are moving toward a place in our evolution as human beings that the value and importance of integrative modalities is being addressed. Currently, within my practice, I experience an increasing openness and acceptance from my allopathic colleagues, doctors, nurses, chiropractors and psychology professionals. We understand that health and wellness must incorporate all aspects of self: physical, mental, emotional and spiritual. One cannot be separated from the others, as they all rely on one another for balance. Just as the equilibrium in nature is necessary, so is the balance and equilibrium of the human being.

As we pioneer into the field of energy medicine it is this writer's sincere hope that the data collected and analyzed in this study will contribute to the legitimacy and evolution of energy medicine.

CHAPTER II

REVIEW OF LITERATURE

THEORY OF ENERGY MEDICINE

Energy medicine is the term being applied to the multimodal healing approaches, where an acute understanding of the human existence as it is related to the concepts of body, mind and spirit, are applied to promote health, healing and well-being. Donna Eden characterizes energy medicine in the following way:

“Energy medicine is the art and science of fostering physical, psychological, and spiritual health and well being. It combines a rational knowledge and intuitive understanding of the energies in the body and in the environment. Cultivating your capacity to weave these energies can make you a more *conscious* and *sensitive* instrument of energy medicine than all the other technologies combined. By focusing on your body as a living system of energy, you begin to realize that powerful energy technologies are *already* inherent in your hands and in your being.

The term *energy medicine* is itself a double-entendre. Energy gives life to the body. Medicine is an agent that is used to heal or prevent disease. In energy the medicine, energy is the medicine. And in energy medicine, this medicine is applied to

body's energies. Energy heals, and energy systems are healed.”⁸

Energy medicine incorporates ancient approaches to understanding health and disease of the human body. Health and disease are viewed from the perspective of holism, the equal importance and relevance of body, mind and spiritual aspects of human existence. Dr. Richard Gerber points out the importance to our society in being able to integrate ancient approaches to healing with our advanced technological methods of today.

The new model of medicine is part of an emerging field of what has been called "vibrational medicine," a science that is part old and part new. It is a synthesis of the best of ancient healing lore combined with the latest discoveries in science to produce an entirely new approach to diagnosing and treating illness. Vibrational medicine is based upon modern scientific insights into the energetic nature of the atoms and molecules making up our bodies, combined with ancient mystical observations of the body's unique life-energy systems that are critical but less well understood aspects of human functioning.

⁸ Donna Eden and David Feinstein, *Energy Medicine*, (Penguin Putnam Inc. New York, NY 1998). Page 3.

Dr. Gerber points out the major differences between the conventional medical model and the vibrational medical modal as follows:⁹

CONVENTIONAL MEDICINE	VIBRATIONAL MEDICINE
Based on Newtonian Physics	Based on Einsteinium and Quantum Physics
Views the body as a biomachine	Views the body as a dynamic energy system
Sees the brain as a biocomputer with Consciousness as a by-product of the brain's	Mind and Spirit are true sources of consciousness (the actual operator who runs the brain/biocomputer)
Emotions thought to influence illness through via neurohormonal connections between brain and body	Emotions and spirit can influence illness energetic and neurohormonal connections among body, mind, and spirit
Treatment with drugs and surgery to "fix" abnormal biomechanisms in the physical body	Treatment with different forms and frequencies of energy to rebalance body/mind/spirit complex

Table 1 – Comparison between Conventional and Vibrational Medicine

⁹ Richard Gerber, M.D., *Vibrational Medicine for the 21st Century*, (HarperCollins Pub. New York, NY 2000). Page 3.

AYURVEDA

Ayurveda is the traditional system of medicine practiced in India and Sri Lanka. Ayurveda is a very powerful form of energy medicine, focusing on the fundamental belief that everything within the universe, including us, is composed of energy or "prana." We may look like solid structures of bone, muscles and tissues, but this appearance belies the fact that we are simply bundles of vibrating energy.

Over 3,000 years ago the great sages or seers of ancient India discovered "Veda": the knowledge of how our world works. Contained within the Vedic scripture were the secrets of sickness and health. These they organized into a system called Ayurveda, meaning the "science of life." Ayurveda is a blend of science, and philosophy, which details the physical, mental, emotional and spiritual components necessary for health and well being. The chakra energies are the basis of this form of energetic healthcare.

The chakra system has become a popular concept in energy medicine. Chakras are energy vortices, which filter, organize and disseminate energy within our physical, mental, emotional and spiritual bodies.

The Chakras are not physical manifestations in and of themselves. Much like feelings or ideas, they cannot be held like a physical object, yet they have a strong effect upon the body as they express representation of spiritual energy on the physical plane.

Chakra energy patterns are programmed within the core of the mind-body interface and have a strong relationship with our physical functioning and health.

The energy systems that make up the chakra chain are composed of seven centers in the human body. The chakras have been associated with various states of consciousness, philosophical aspects, archetypal and symbolic representation and physical domains

Ayurveda, like traditional Chinese medicine, or Western medical practices, is a complete and complex system of health care. There are many components encompassed by Ayurveda such as: detoxification, diet, exercise, herbs, and techniques to improve mental, emotional and spiritual health. These components work together to establish a way of life rather than an occasional treatment.

On October 30, 2000, India's Ministry of Health unveiled a plan to promote India's Systems of Medicine (ISM), which will include promoting alternative treatments such as Ayurvedic medicine. The main aspects of the plan are to integrate ISM into mainstream health care, set up a National Medicinal Plants Board, and include ISM courses at medical schools.

"We have recommended to the Medical Council of India to include at least two disciplines of ISM and homeopathy in the MBBS course. The idea is to sensitize modern doctors about basic concepts of traditional medicine", says Health Secretary Javed Choudhury.

The government will also create a separate drug-control board to manage ISM drugs. Guidelines for good manufacturing standards for the production of traditional medicines are already in place. ISM drugs and therapies have already been integrated into the national maternal and child health program.

The Ministry of Health is also preparing to promote “medical tourism” using Ayurveda and yoga therapies. State health authorities have been asked to identify clinics providing therapies based on ISM.¹⁰

The fundamental concept upon which Ayurveda is based is that everything within the universe, including us, is composed of energy or “prana.” Based on this energetic principle, we are forever changing in ways that are either positive or negative. To ensure that most of the changes are positive, we must live in a way that encourages energy balance, thus creating balance within our body, mind and spirit. In Ayurveda each individual is assessed and treated according to his or her own core constitution (Prakruti), and the manifestation of present constitutional imbalance, disease or illness (Vikruti). There is no one recommendation for health that caters to everyone in general. The practitioner’s skill lies in the ability to identify each individual person’s constitution, addressing the causes of imbalance, disease/illness and treating them accordingly.

Each person possesses a unique constitution, determined by the balance of three vital energies in the body, known as the three doshas or the “tri-doshic” philosophy. The three doshas are known as Vata, Pitta and Kapha. Energetically Vata is the elements of air/ether, Pitta of fire/water, and Kapha of earth/water.

¹⁰ Dinesh Sharma, *The Lancet*, 2000; Volume 356, Number 9242: page 231.

Every person is governed by these three doshas in varying degrees, but each person will have a primary dosha or doshas. The doshas affect the health of the person but also influence temperament, the color of hair, your tendency to put on weight, and which foods would be beneficial for you to eat. The dosha and constitutional make up affects every aspect of an individual's life.

Dr. Vasant Lad illustrates in his book, *Ayurveda - The Science of Self-Healing*, the functions of each dosha as follows:¹¹

VATA	PITTA	KAPHA
(Air & Space)	(Fire & Water)	(Water & Earth)
Movement	Body Heat	Stability
Breathing	Temperature	Energy
Natural Urges	Digestion	Lubrication
Transformation of Tissues	Perception	Unctuousness
Motor Functions	Understanding	Forgiveness
Sensory Functions	Hunger	Greed
Ungroundedness	Thirst	Attachment
Secretions	Intelligence	Accumulation
Excretions	Anger	Holding
Fear	Hate	Possessiveness
Emptiness	Jealousy	
Anxiety		

Table 2 – Dosha Functions

¹¹ Dr. Vasant Lad, *Ayurveda-The Science of Self-Healing*, (Lotus Light, Wilmot WI. 1990). Page 28.

By determining your Prakruti (core constitution, the one you were born with) and your Vikruti (current constitution, including imbalances, disease/illness) a practitioner is able to formulate a program of diet, detoxification, herbal therapy, aromatherapy, exercise, emotional therapy (including flower essences) and spiritual practice to promote balance and harmony within the body/mind/spirit. The goal of the practitioner will be to assist you in determining imbalances that may arise within your personal constitution and your ability to address them through diet, herbal therapy and lifestyle techniques.¹²

Ayurveda defines disease and illness as the natural end result of living out of harmony with your personal constitution. The balance of energies within our minds and bodies composes our core constitution or Prakruti that we are born with. Prakruti describes who you are on the most fundamental of levels. This balance of energy determines everything from our bone structure to our predisposition toward certain health and disease/illness challenges. Prakruti also defines what we are naturally attracted to as well as what repels us. It defines what is harmony and balance within our nature and what will cause us to move out of balance and experience illness and disease. Each individual is comprised of a different balance of energy. Ayurveda shows that the path to optimal health is different for each person depending on this unique composition of energies.

The Tridoshic science of Ayurveda, which is comprised of the three fundamental energies or principles known as Vata, Pitta and Kapha, teaches us to

¹² Sheila Lavery, Karen Sullivan, *Alternative Healthcare*, (Hamlyn, Great Britain 1996)

understand our own personal core constitution (Prakruti) and the principles to help nurture and harmonize our unique state of balance. All three doshas, Vata, Pitta, and Kapha are represented in each person. Some people will be predominantly one dosha while others are a mixture of two or more. A description of each dosha and its unique qualities will be described below.

Vata

The Vata dosha, is said to be comprised of the air and ether elements. This means that this dosha has qualities which are similar to these elements. Vata is very much like the wind. The qualities exhibited by the wind are light, cool, dry and mobile. In the human body, people with a Vata nature will experience more of these qualities. Vata dominant bodies tend to be light, their bones thin, and their skin and hair dry. They often move and speak quickly. When a Vata dominant individual is out of balance, they may lose weight, become constipated and have weakness in their immune and nervous systems.

The personality qualities exhibited by individuals with a dominant Vata dosha, tend to be talkative, enthusiastic, creative, flexible and energetic. When out of balance, the Vata individual may become easily confused and overwhelmed, have difficulty making decisions and focusing, and have trouble sleeping. Vata individuals tend to be very sensitive to high stress. Emotionally, Vata individuals tend to be challenged by cool emotions like worry, fear and anxiety.

In Ayurveda, the energetic philosophy of pacifying specific dosha imbalances with energetically opposing qualities is very effective. An illustration of this would be, Vata dosha is cool, dry and mobile. When out of balance, a pacifying and balancing program, which included warmth, heaviness (nourishment), moistness and stability, would be enlisted. This would be reflected in a diet composed of cooked grains, such as rice, and cooked vegetables and fruit. The intake of warm milk with spices would also be utilized. Pungent herbs like ginger, which increase the internal heat of the body, and nourishing herbs like ashwagandha bring balance to Vata. Ayurvedic programs would also include color and aromatherapies, detoxification, yoga, mudra and meditation.

Pitta

The Pitta dosha is said to be made up of the elements fire and water. Fire is more predominant within individuals who have a predominant Pitta nature and the qualities of hot, sharp and penetrating are seen. Pitta is also somewhat oily and volatile. Individuals with Pitta nature tend to feel warm, have somewhat oily skin, sharp features and penetrating eyes. Pitta individuals have good musculature and moderate weights. When Pitta individuals are out of balance they tend toward diarrhea, infections, skin rashes and weakness in the spleen, blood and liver.

The qualities of fire are also reflected in their personalities. Pitta individuals tend to be highly focused, capable, energetic, competitive, courageous and clear communicators who get right to the point. They are good in stressful situations and

like to solve problems. Out of balance Pitta individuals may tend to speak with sharp tongues, become overly intense and are challenged by heated emotions like jealousy, resentment and anger. They make very good and loyal friends but feared enemies.

To bring balance to the Pitta dominant individual, programs designed with the opposing qualities of coolness, dryness, and heaviness (nourishing) would be enlisted. Cool spices such as fennel are recommended as well as raw vegetables, cooked rice, wheat and beans. Sweet herbs like shatavari are used to nourish the body while bitters like dandelion root cool the fire.

Kapha

The Kapha dosha is said to have a predominance of water and earth elements. Kapha dominant individuals reflect these elements in that they tend to be cool, moist, stable and heavy. In the physical body these qualities manifest as dense, heavy bones, lustrous, supple skin, low metabolism, and large, stocky frames. Kapha dominant individuals tend to feel cool most of the time. Out of balance Kapha dominant individuals tend to gain weight easily and have weaknesses in their sinuses, lungs and other areas where mucus tend to accumulate. Individuals with a dominant Kapha nature have more of a tendency to manifest non-insulin dependent diabetes mellitus.

The elements of earth and water also are reflected in the personality as individuals who have a heavy, stable nature, which is not quick to fluctuations. Kapha individuals handle stress well but do not like change. Kapha dominant individuals seek out comfort this is related to their soft, watery nature. Emotionally, when Kapha

dominant individuals are out of balance, they tend toward the heavy emotions of depression, lack of motivation and lethargy.

To balance Kapha the opposing qualities of lightness, dryness and warmth are recommended. A diet composed of grains such as quinoa and amaranth, due to their light, drying energetic, are recommended as well as vegetables and hot spices like cayenne pepper. Nuts or dairy are not recommended due to their heavy, mucus producing qualities. Cleansing herbs like guggul and pungent herbs like clove and ginger bring Kapha into balance.

It is important to remember that we are all a combination of these three doshic energies of Vata (air/ether), Pitta (fire/water) and Kapha (earth/water). On the most fundamental level, Vata is the mobility that brings action and life into creation, Kapha is our structure and bone, and Pitta is our metabolism. Without all three energies present we would not exist.

In Ayurvedic philosophy the core constitution of an individual is called Prakruti, as we have discussed. It is composed of all three energetic doshas Vata (air/ether), Pitta (fire/water) and Kapha (earth/water). To understand your Prakruti you are able to address health, illness and disease from this core constitutional premise. The understanding and implementation of what diet, herbal, color, aroma and lifestyle techniques would complement your unique constitution would provide an avenue of self care and management of health.

Prakruti does not change throughout the lifetime. Vikruti (present constitution) is also a composition of the energetic qualities of Vata (air/ether), Pitta (fire/water)

and Kapha (earth/water). Vikruti (present constitution) does change throughout ones lifetime. Vikruti can be seen as a state of health and disease/illness and symptomology. It is most often seen from the vantage of imbalance from the natural healthy, balanced state. An example of Vikruti could be illustrated through the common cold. There are various experiences of the common cold. Some individuals experience a cold, chilly body, heavy mucus, heavy sinus congestion as well as heavy chest congestion. This symptomology would be illustrative of a Kapha quality cold. Another individual may experience, dry, cracked mucous membranes, bronchitis, and dry cough. This would be indicative of a Vata quality cold. Pitta qualities related to the common cold would be fever, infection, yellow mucous and muscle aches/pain. Vikruti would be demonstrated through personality and emotional qualities as well. Ayurveda is a very complex philosophy of medicine. Both the Prakruti and Vikruti are addressed when diet, herbal, exercise, detoxification, aromas and yoga postures are recommended.

The goal of Ayurveda is to bring understanding of our Prakruti and our Vikruti illness/disease and imbalance, so that we may achieve balance and health throughout our lifetime.

The chakra system has become a popular concept in energy medicine. Chakras are energy vortices, which filter, organize and disseminate energy within our physical, mental, emotional and spiritual bodies.

In her book, *Eastern Body, Western Mind*, Anodea Judith speaks to the ancient roots of the chakra system as follows:

“The Chakra system originated in India, more than four thousand years ago. Chakras were referred to in the ancient literature of the Vedas, the later Upanishads, the *Yoga sutras of Patanjali*, and most thoroughly in the 16th century by an Indian yogi in a text called the *Sat-Chakra-Nirupana*.”¹³

In the 1920s, Arthur Avalon introduced the concept of chakras to the West through his book, *The Serpent Power*. Today, they are a popular concept linking areas of the body and psyche with associated metaphysical realms.

The Chakras are not physical entities in and of themselves. Like feelings or ideas, they cannot be held like a physical object, yet they have a strong effect upon the body as they express the embodiment of spiritual energy on the physical plane.

Chakra patterns are programmed deep in the core of the mind-body interface and have a strong relationship with our physical functioning.¹⁴

The energy systems that make up the chakra chain are composed of seven centers in the human body. The chakras have been associated with various states of consciousness, philosophical aspects, archetypal and symbolic representation and physical domains. Judith summarizes the major areas of human psychological health as it relates to specific chakras as follows:¹⁵

¹³ Erich Jantsch, *Design for Evolution*, (New York: George Brazillier, 1975).

¹⁴ Anodea Judith, *Eastern Body, Western Mind*, (Celestial Arts Publishing 1996). Page 5.

¹⁵ Anodea Judith, *Eastern Body, Western Mind*, (Celestial Arts Publishing 1996). Page 7.

	Basic Issues	Elements
Chakra 1	Survival	Earth/Gravitation
Chakra 2	Sexuality	Water/Polarity
Chakra 3	Power	Fire/Combustion
Chakra 4	Love	Air/Equilibrium
Chakra 5	Communication	Sound/Vibration
Chakra 6	Intuition	Light/Luminescence
Chakra 7	Cognition	Thought/Consciousness

Table 3 – Psychological Health and Specific Chakras

Anodea Judith also describes the comparative theories of development presented by Freud, Reich and Lowen, Piaget, Erickson, Maslow, Wilber, Kohlberg, and Psycho-Synthesis as they relate to each chakra. This comprehensive overview is presented on the following page.¹⁶

¹⁶ Anodea Judith, *Eastern Body, Western Mind*, (Celestial Arts Publishing, Berkley, CA 1996) Page 38-39.

	1st Chakra	2nd Chakra	3rd Chakra	4th Chakra
Age	Womb to 12 mos.	6 to 24 mos.	18 mos. To 3 yrs.	3 to 7 years
Freud	Oral	Oral	Anal	Phallic
Reich/ Lowen	Schizoid (Creative)	Oral (Lover)	Masochist (Endurer) Psychopath Challenger- Defender	Rigid (Achiever/ Hysteric) Psychopath Challenger- Defender
Piaget	Sensory-Motor (Stages 1 & 2)	Sensory-Motor (Stages 3 to 6)	Pre-operational	Pre-operational
Erickson	Trust vs. Mistrust	Trust vs. Mistrust	Autonomy vs. Shame and Doubt	Initiative vs. Guilt
Maslow	Physiological	Safety	Belonging	Self-esteem
Wilber	Pleromatic, Uroboric	Typhonic (axial, pranic, image- bodies)	Membership self	Early egoic personic
Kohlberg	Punishment/ Obedience	Instrumental/ Hedonism	Good boy/Nice girl	Law and order
Psycho- Synthesis	Lower collective Unconscious	Lower personal unconscious	Conscious self	Conscious self

	5th Chakra	6th Chakra	7th Chakra
Age	7-12	Adolescence	Adulthood
Freud	Latency	Adolescence	Genital
Reich/ Lowen	Rigid Achiever /Hysteric		
Piaget	Concrete Operational	Formal Operational	Formal Operational
Erickson	Industry vs Inferiority	Identity vs Role Confusion	Intimacy vs Isolation
Maslow	Self actualization	Transcendence	Transcendence
Wilber	Middle egoic personic	Centaur existential, late egoic, mature ego, low subtle	High subtle, causal, ultimate
Kohlberg	Social contact	Universalism	Universalism
Psycho- Synthesis	Conscious self	Higher unconscious, higher collective, unconscious	Transpersonal

Table 4 – Comparative Theories of Development Corresponding to Each Chakra

– As Presented by Anodea Judith

Ambika Wauters describes the positive and negative archetypes and emotional issues related to each of the chakras:

1st Chakra: Mother (positive), Victim (negative), The ground of being

2nd Chakra: Emperor/Empress, Martyr, Pleasure and well-being

3rd Chakra: Warrior, Servant, Power and self-worth

4th Chakra: Lover, Actor, Love

5th Chakra: Communicator, Silent Child, Effective communication

6th Chakra: Intuitive, Intellectual, Use of information for happiness and health

7th Chakra: Guru, Egotist, Highest spiritual awareness¹⁷

Dr. Caroline Myss, a pioneer in medical intuition, describes psychological issues, such as sacrament, sefirot, and sacred truths, as being related to each chakra or energy system related to the human body. The first chakra deals with issues related to the material world. The second chakra issues are sexuality, work, and physical desire. The third chakra issues relate to the ego, personality, and self-esteem. The fourth chakra deals with love, forgiveness, and compassion. The fifth chakra relates to will and self-expression. The sixth chakra relates to mind, intuition, insight, and wisdom. The seventh chakra relates to spirituality.

¹⁷ Ambika Wauters, *Chakras and their archetypes: Uniting energy awareness and spiritual growth*, (The Crossing Press, 1997) Page 8.

The sacraments relating to the seven chakras are as follows:

Baptism [1st chakra]: to receive or bestow an expression of grace representing gratitude for one's life in the physical world.

Communion [2nd chakra]: to receive or bestow an expression of grace – in the form of a “host” – that represents holy union with God and with the people in one's life.

Confirmation [3rd chakra]: to receive or bestow an expression of grace that enhances one's individuality and self-esteem.

Marriage [4th chakra]: to receive or bestow a blessing making sacred a union with oneself, symbolic of recognizing and honoring the essential need to love and care for oneself in order that one can fully love another.

Confession [5th chakra]: to receive or bestow the grace to cleanse one's spirit of negative acts of will.

Ordination [6th chakra]: to receive or bestow the grace to make sacred one's path of service.

Extreme Unction [7th chakra]: to receive or bestow the grace to finish one's unfinished business not just before death, but as a daily part of one's life, thus allowing a person to live in “present time”.

The ten sefirot of the Tree of Life that relate to the chakras are:

Shekhinah [1st chakra]: the energy of the mystical community of Israel –

symbolic of the mystical community of humanity

Yesod [2nd chakra]: the energy of the procreative force of God

Hod and *Nezah* [3rd chakra]: the energy of the majesty and endurance of God

Tiferet [4th chakra]: the energy of compassion, harmony, and beauty

Gevurah and *Hesed* [5th chakra]: the energy of the power of judgment and of
the love and mercy of God

Binah and *Hokhmah* [6th chakra]: the energy of the Divine mother, symbolic
of the understanding and the intelligence of God and the energy of
wisdom and the contact point between the Divine mind and human
thought

Keter [7th chakra]: the energy of the Divine that flows into physical
manifestation.

The sacred truths that relate to the seven chakras are:

All is One [1st chakra]

Honor One Another [2nd chakra]

Honor Oneself [3rd chakra]

Love is Divine Power [4th chakra]

Surrender Personal Will to Divine Will [5th chakra]

Seek Only the Truth [6th chakra]

Live in the Present Moment [7th chakra] ¹⁸

Dr. C. Norman Shealy and Dr. Caroline Myss have been pioneers in the field of energy medicine, and medical intuition. In the book *The Creation of Health*, which they co-authored, they discuss the interconnectedness of the chakra energies, the organ systems, the mental emotional issues and the physical dysfunction specific to each center. The following table illustrates all aspects related to each center:

Chakra/ Theme	Organs	Mental, Emotional Issues	Physical Dysfunction
7 Spiritual chakras 8, 9 & 10 = Aquarian Age = symbolic sight	Muscular system, skeletal system, skins.	Ability to trust life; values, ethics, courage; humanitarianism; selflessness, ability to see larger pattern; faith and inspiration; spirituality and devotion.	Energetic disorders, mystical depressions, chronic exhaustion (not of physical disorder), extreme sensitivity to light, sound, and other environmental factors.
6 Mind Buddha Piscean Age	Brain, nervous system, eyes, ears, nose, pineal gland, pituitary gland.	Self-evaluation; truth, intellectual abilities; feelings of inadequacy; openness to ideas; ability to learn from experience; emotional intelligence.	Brain tumor/stroke, neurological disturbances, blindness/deafness, full spinal difficulties, hearing disabilities, seizures.

Table 5 – Chakra Issues According to Dr. Caroline Myss and Dr. C. Norman Shealy

¹⁸ Caroline Myss, *Anatomy of the Spirit: The seven stages of power and healing*, (Harmony Books, New York, NY 1996) Pages 71-73 &79.

Table 5 (continued)

Chakra/ Theme	Organs	Mental, Emotional Issues	Physical Dysfunction
5 Intuition Piscean Age	Throat, thyroid, trachea, neck vertebrae, mouth, teeth and gums, esophagus, parathyroid, hypothalamus.	Choice and strength of will; personal expressions; following one's dreams; using personal power to create; addiction, criticism; faith and knowledge.	Raspy throat, mouth ulcers, gum problems, TMJ, scoliosis, laryngitis, swollen glands, thyroid problems.
4 Heart Christ Piscean Age	Heart and circulatory system, lungs, shoulders and arms, ribs, breasts, diaphragm, Thymus gland.	Love and hatred; resentment and bitterness; grief and anger; self-centeredness; loneliness and commitment; forgiveness and compassion, hope and trust.	Congestive heart failure, heart attack, asthma, allergy, lung cancer, bronchial pneumonia, breast cancer.
3 Power Taurus & Aquarian Ages, Tribal level 2000 BC - birth of Christ	Abdomen, stomach, upper intestines, liver, gallbladder, kidney, pancreas, adrenal glands, spleen, middle spine.	Trust, personal honor; fear and intimidation; self-esteem, confidence and respect; care of oneself and others; responsibility for making decisions; sensitivity to criticism.	Arthritis, gastric and duodenal ulcers, colon/intestinal problems, pancreatitis/diabetes, anorexia or bulimia, hepatitis, adrenal problems.
2 Sex Taurus & Aquarian Ages, Tribal level 2000 BC - birth of Christ	Sexual organs, large intestine, lower vertebrae, pelvis, appendix, bladder, hip area.	Blame and guilt; money and sex; power and control; creativity; ethics and honor in relationships.	Chronic lower back pain, sciatica, ob/gyn problems, pelvis/lower back, sexual potency, urinary problems.

Table 5 – Chakra Issues According to Dr. Caroline Myss and Dr. C. Norman Shealy (continued)

Table 5 (continued)

Chakra/ Theme	Organs	Mental, Emotional Issues	Physical Dysfunction
1 Survival Taurus & Aquarian Ages, Tribal level 2000 BC - birth of Christ	Physical body, support, base of spine, legs, bones, feet, rectum, immune system.	Physical family and group; safety and security; ability to provide life's necessities; standing up for oneself; feeling at home, social and family; law and order.	Chronic lower back pain, sciatica, varicose veins, rectal tumors/cancer, depressions, immune-related disorders.

Table 5 – Chakra Issues According to Dr. Caroline Myss and Dr. C. Norman Shealy (continued)

Dr. Shealy has described the physiology associated with each chakra center.

The vertebrae and vertebral bodies related to each chakra are as follows:

6th Chakra: brain.

5th Chakra: Cervical vertebrae (C) C1-C7, autonomic cervical ganglia, Thoracic (T) T1-T2 cord and cervical roots C5-C.

4th Chakra: T1-T10 vertebrae. autonomic chain T3-T10, cardiac plexus and vagus nerve.

3rd Chakra: T11-L2 vertebrae, T10-L2 nerve roots, solar plexus, autonomic chain T8-L2.

2nd Chakra: L3-S2 vertebrae, nerve root T8-L2 and parasympathetic nervous system, pelvic plexus.

1st Chakra: bottom of the sacrum, coccyx, L3-S2 nerve root plus the femoral nerve, sciatic nerve, and sacral 2-5 roots, pelvic plexus.¹⁹

¹⁹ Caroline Myss and C. Norman Shealy M.D., *The Creation of Health: The emotional, psychological, and spiritual responses that promote health and healing*, (Three Rivers Press. New York, NY 1988).

Barbara Brennan’s book, *Hands of Light: A guide to healing through the human energy field*, she states that the human being is spirit embodied. The thrust of her emphasis being that the spiritual or eternal aspects of self are as poignant as the temporal or physical aspects of self. Brennan also states that illness and healing are a function of the fifth layer of the auric field, indicating that healing must take place in this layer before physical healing can occur.²⁰ In her book, *Light Emerging*, she describes the relationships between the chakra system, psychological issues and illness.²¹

Chakra	Issue	Common Illnesses And Gland	Relationship to aura
7 Crown violet- white	Direct knowing. Energy to upper brain and right eye. Integration of personality and spirituality.	Depression, headaches, inability of the physical body's normal development through maturation, mental disorders like schizophrenia. Pineal.	Etheric body Mental level of spiritual plane 2.5-3.5', egg shaped structured gold-silver threads, protects aura, contains main power current in spine, outside band contains past lives.
6 Head Indigo	Conceptual understanding. Energy to pituitary, lower brain, left eye, ears, nose, nervous system, sight. Carrying out ideas in process to succeed.	Headaches, confusion, disorientation, brain disorders like schizophrenia, learning disabilities Pituitary.	Celestial body Spiritual plane 2-2 3/4', spiritual ecstasy, like mother of pearl sequins, open heart chakra unconditional love.

Table 6 – Chakra Issues Described by Barbara Brennan

²⁰ Barbara Brennan, *Hands of light: A guide to healing through the human energy field*, (Bantam, New York, NY, 1988).

²¹Barbara Brennan, *Light Emerging*, (Bantam, London/New York, NY, 1993) Page 2.

Table 6 (continued)

Chakra	Issue	Common Illnesses And Gland	Relationship to aura
5 Throat Sky Blue	Speaking our truth. Senses of hearing, tasting and smelling. Thyroid, Bronchi, Lungs, Alimentary canal. Giving and receiving.	Hypoactive thyroid, goiter, misalignment in neck, lung disease Thyroid.	Etheric template Spiritual plane Blueprint or template of body, 1 1/2-2', sound creates matter on this level, creates negative space for etheric level to exist.
4 Heart Green	Love and will. Energy to heart, thymus, circulatory system, vagus nerve and upper back.	From hurt in intimate love relationships. Heart pain, palpitations, atrial fibrillation, damage to heart tissue that results in heart attack Thymus.	Astral body Astral plane Rose light of love, 1/2-1' from body, clouds of color, higher emotions
3 Solar Plexus Yellow	Intuition. Energy to stomach, liver, gall bladder, pancreas, spleen, nervous system. How we connect with others and take care of ourselves.	Problems with mother left side of body Hypoglycemia, diabetes, pancreatic cancer, ulcer. Problems with father right side. Sluggish liver, liver cancer. Pancreas.	Mental body Physical plane Yellow light, 3-8" from body, contains the structure of our ideas.
2 Sacral Orange	Sensuality and sexuality. Supplies sexual organs and immune system with energy.	Depressed sexuality from sexual abuse. Sexual perversion. Inability to achieve organs, conceive, impotence, prostate cancer, vaginal infection or cancer, ovarian infection, pelvic inflammatory disease, homosexuality from repeat rage/same sex. Gonads.	Emotional body Physical plane Associated with feelings, fluid, colored clouds, 1-3" from body.

Table 6 - Chakra Issues Described by Barbara Brennan (continued)

Table 6 (continued)

Chakra	Issue	Common Illnesses And Gland	Relationship to aura
1 Base Red	Will to live.	Related to all illnesses Lack of energy, adrenals, cancer, AIDS, autoimmune disease.	Etheric body physical plane web-like, bluish-white light, 1/4-2". 15-20 cycles per second, matrix for cells to grow into.

Table 6 - Chakra Issues Described by Barbara Brennan (continued)

CHAPTER III

RESEARCH METHODS

RESEARCH DESIGN

This study uses a survey of a random population sample, drawn from different groups, including all races, sexes and ages. Survey respondents included various individuals in health related fields and many other walks of life. Survey results were analyzed using both Microsoft® Excel and SPSS® for Windows Student Version. SPSS® is a comprehensive system for analyzing data and can take data from almost any type of file and use them to generate tables, reports, charts, plots of distributions and trends, descriptive statistics, and more complex statistical analyses.

A medical intuitive assessment was performed as a blind study for each survey respondent. The medical intuitive assessment comprises blood type, Ayurvedic constitution, chakra priorities, and other information related to the health of the individual.

The intuitive assessments were performed without access to the completed surveys or to any information about the respondents: each survey was assigned a number that was then used to represent the individual respondent, and an intuitive assessment was performed for each number. No other information was provided for the intuitive assessment other than the number at the bottom of the survey questionnaire. The information from this intuitive assessment was entered into the

spreadsheet. The results of the intuitive assessments were later compared with the survey results (CHII, Ayurvedic Constitutional Analysis, and blood type). Research findings are discussed in Chapter IV.

SURVEY DESIGN

The surveys contained four categories of information:

1. Blood type
2. Ayurvedic Constitution (Prakruti)
3. Checklist of Health and Illness Index
4. Chakra System Illness & Disease Index

Category 1: Blood Type

Blood type information was requested based on either existing knowledge of type by the respondent, or application of a blood typing test kit provided upon request. There are eight possible blood types: O+, O-, A+, A-, B+, B-, AB+, AB-.

Category 2: Ayurvedic Constitution (Prakruti)

The Ayurvedic questionnaire was compiled in accordance with my training in Ayurvedic medicine. The questionnaire focuses on Prakruti or core constitution. Individuals are directed to respond to the survey based on a time when they felt the healthiest, probably childhood or early adulthood. Multiple categories of Prakruti exist, including the three primary doshas of Vata, Pitta and Kapha.

Category 3: Checklist of Health and Illness Index Survey

The Checklist of Health Issues and Illness (CHII) questionnaire was created by Dr. Rose Bruce, Dr. Carolyn Myss and Dr. C. Norman Shealy. It is based on the

theory developed by Dr. Myss and Dr. Shealy about the relationship between emotional, spiritual, psychological and health or illness indicators. In this survey, illnesses are related to specific energy centers (chakras), and result from disruption in the flow of energy within the chakras as a result of unresolved emotional, spiritual, or psychological issues. The survey results were analyzed by Dr. Rose Bruce and the output identifies compromised chakras. The chakra analysis also provides information to assist an individual in identifying possible blocks and improving balance.

Category 4: Illness & Disease Index

An additional survey provided by Dr. Rose Bruce was used for the final category. The survey covers a list of common illnesses and diseases and the respondents were asked to select those they had suffered over the prior five years. The responses were compared with the intuitive readings to identify a direct hit in an area of disease. The responses were also categorized by chakra type to compare with the intuitive readings on chakra priorities.

NULL HYPOTHESIS

In addressing the questions posed in the statement of goals in Chapter I, the following null hypotheses were formed:

1. The blind intuitive assessments will not be correlated with the survey results. The survey consisted of Ayurvedic Constitutional Analysis (Prakruti), blood type, CHII: Checklist of Health Issues and Illness Information
2. There will be no relationship between Ayurvedic constitutional type, chakra priorities, and illness/disease.
3. The three Ayurvedic constitutional types will be not equally represented across the sample.

SUBJECT DESCRIPTION

This study was conducted using data collected from 100 individuals from June 2001 to October 2001. The subjects are a random sample of the population, drawn from different groups, including all races, both sexes and all ages. The populations were drawn from different walks of life. A survey packet was given to each participant which included the CHII: Checklist of Health Issues and Illness questionnaire that was created by Dr. Rose Bruce, Dr. Carolyn Myss and Dr. C. Norman Shealy, an Ayurvedic Constitutional questionnaire which will focus on Prakruti or core constitution (the individuals were asked to answer the questionnaire based on the information of when they felt the healthiest, probably childhood or young adulthood), and finally blood type information. If the individual did not know their blood type or have a Red Cross card or other reliable source of information, they could request a blood typing test kit. The Ayurvedic questionnaire was compiled in accordance with my training in Ayurvedic medicine.

I wish to thank all the participants for their time and effort in completing and submitting the data this study is based upon. Most survey participants live in Northern California. A sample of approximately 40 participants was collected in the Phoenix, Arizona area. All participation in this research was voluntary and anonymous. The CHII: Checklist of Health Issues and Illness was placed in an Excel spreadsheet and interpreted by Dr. Rose Bruce. Results were obtained from Dr. Bruce and further analyzed against other data components.

PROCEDURE

Survey Procedures

The participants included in this research were asked to fill out a data packet which consisted of:

1. A blood type questionnaire. If the individual did not know his or her blood type (a donor card or medical typing information) a blood typing test kit was utilized to obtain type and Rh factor.
2. An Ayurvedic Constitutional questionnaire, which focused on Prakruti or core constitution (the individuals were asked to answer the questionnaire based on the information of when they felt the healthiest, probably childhood or young adulthood).
3. CHII: Checklist of Health Issues and Illness questionnaire that was created by Dr. Rose Bruce, Dr. Carolyn Myss and Dr. C. Norman Shealy.
4. The Chakra Illness and Disease Index created by Dr. Rose Bruce, Dr. Carolyn Myss and Dr. C. Norman Shealy.
5. Participants were asked to give their zip code as well. This information is to be used in further research, which will incorporate geographical assessment. All information in the data packet was self-explanatory. All information gathered was voluntary and confidential.

Data packets were accompanied with a self addressed, stamped envelope for the return of the data. Data was obtained, the number at the bottom of the data

questionnaire was logged and data was filed for later assessment. The logged number at the bottom of the data questionnaire was then used for intuitive assessment. Survey numbers were then provided to me in sets of ten and an intuitive assessment was completed for each one – without access to the actual surveys themselves. Intuitive assessment sheets were then filed for later assessment. CHII: Checklist of Health Issues and Illness data was placed into an Excel spreadsheet and interpreted by Dr. Rose Bruce.

Test Procedures

The three null hypotheses were tested according to the nature of the data. The first null hypothesis that the blind intuitive assessments will not be correlated with the survey results was tested by entering the results of survey and assessments into a spreadsheet and comparing the results for matches.

The second null hypothesis that there will be no relationship between Ayurvedic constitution, chakra priorities, and illness/disease, was explored using descriptive statistics and analysis. The SPSS® software was used to look for a relationship between blood type and Ayurvedic Constitution (Prakruti). Blood type and Ayurvedic constitution data were input to the SPSS ® analysis package and coded as follows:

Blood Type

Each of the eight cases of blood type were assigned a numeric value from 1 through 8 as follows:

O+	1
O-	2
A+	3
A-	4
B+	5
B-	6
AB+	7
AB-	8

Ayurvedic Constitution

There are three primary constitution types, known as doshas: Vata, Pitta, Kapha, and there are multiple possible combinations of the doshas. Survey data in this study resulted in 6 classes of Ayurvedic constitution from respondents. Each of the 6 classes was assigned a numeric value from 1 through 6 as follows:

Kapha	1
Pitta	2
Vata	3
Pitta/Kapha	4
Pitta/Vata	5
Kapha/Pitta/Vata	6

Analysis Techniques

After blood type and Ayurvedic Constitution had been coded and entered into SPSS®, frequency distributions were produced for each variable, and descriptive statistics in the form of crosstabulation techniques were used to analyze the data. The Crosstabulation procedure provides a variety of tests and measures of association for two-way tables and is used to summarize categorical variables: variables with a limited number of distinct categories. In addition to the frequency distributions, the following crosstabulation analyses were applied:

1. Clustered bar chart summarizing data for groups of cases. One cluster of bars represents each value of the variable Blood Type. The second variable, Prakruti, defines the bars within each cluster, with one set of differently colored bars for each value of this variable.
2. Again because the data is nominal, tests for table variables with unordered categories were applied: Phi (coefficient), Cramer's V, Contingency coefficient, and Uncertainty coefficient. These tests proved inconclusive although they did indicate some degree of relationship.

The relationship between the CHII: Checklist of Health Issues and Illness, Ayurvedic constitutional type, and blood type, was examined by descriptive statistics and comparison of results of the crosstabulation procedures for blood type and Ayurvedic constitution with the CHII results.

The third null hypothesis that the Ayurvedic constitutional types will be represented equally across the three primary doshas, was tested using frequency distributions.

CHAPTER IV

RESULTS

SURVEY DATA

Using SPSS®, descriptive statistics were used to analyze blood type and Prakruti.

Frequency distributions - Blood Type

Results from the survey are shown below.

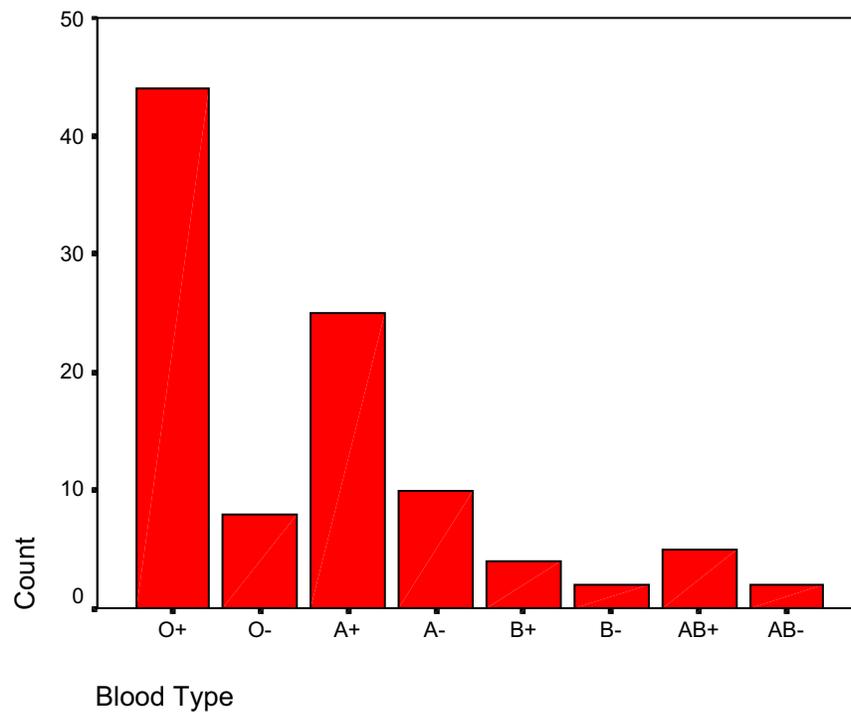


Figure 1 – Frequency Distribution of Blood Type

Summary of Blood Type Distribution Results

The results of the tests described above are interesting. From the graph above, it can be seen that O+ is the most predominant blood type at 44%, following by A+ at 25%.

Distribution of blood type (using survey results) matches the distribution found in the United States. The information regarding the distribution of blood types in the United States was obtained from a Columbia University web site:

http://cpmcnet.columbia.edu/texts/guide/hmg23_0004.html

The percentages given on the web site were for ABO type and not sorted by Rh factor.

Blood Type	U.S. Distribution	Survey Results	Survey Distribution
O+	45% (+/-)	44%	52%
O-		8%	
A+	40% (+/-)	25%	35%
A-		10%	
B+	10% (+/-)	4%	6%
B-		2%	
AB+	5% (+/-)	5%	7%
AB-		2%	

Table 7 – Distribution of Blood Types

Frequency Distribution - Prakruti (Ayurvedic Constitution)

Results from the survey are shown below.

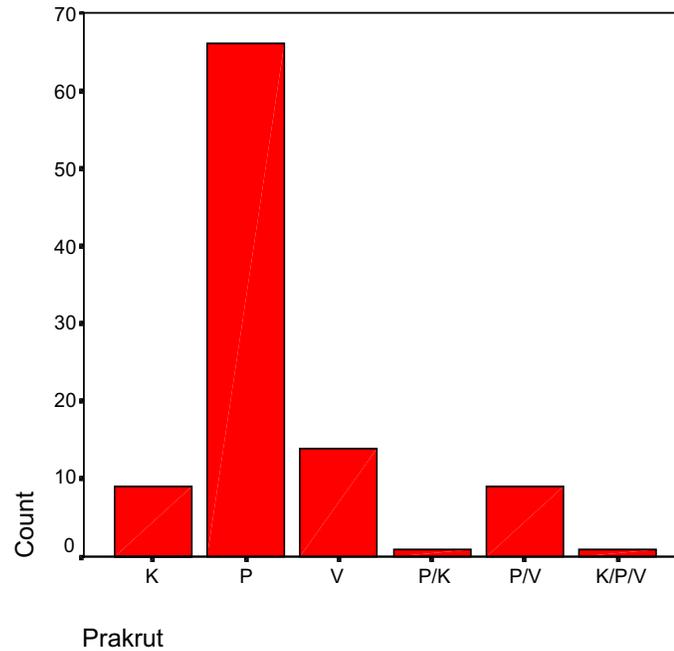


Figure 2 – Frequency of Prakruti Distribution

Summary of Prakruti Distribution Results

From the graph above, it can be observed that Pitta has the highest occurrence, at 66%, following by Vata at 14%, and Kapha at 9%. Occurrence of single dosha constitutions totals 89%, with incidences of multiple doshas at 11%. There is no distribution data available for Prakruti across the United States; however, distribution had been predicted to be equal among the three primary doshas. The supposition that

the three primary doshas will be represented equally is based on my personal study of kindergarten students, approximately 100, assessed from a core constitution (Prakruti) philosophy of Vata, Pitta, Kapha dominance. I found the distribution of the 100 students to be basically equally distributed between Vata, Pitta and Kapha doshas.

In comparison to the data collected in this study that clearly was not the case, and the supposition that the three primary Ayurvedic constitution types will be equally represented across the sample was found to be false. This finding warrants further study to determine whether or not there was significance in the skewed distribution.

The possibility does exist that the respondents in the study were not accurately depicting their core constitution (Prakruti) when answering the survey and were answering more from a present constitutional (Vikruti) stance. It may be difficult for individuals to answer from a time when they were healthiest or childhood. A modification of the survey questionnaire on Ayurvedic core constitution (Prakruti) may be indicated for further research.

Prakruti	Expected Distribution	Survey Distribution
Kapha	~ 33%	9%
Pitta	~ 33%	69%
Vata	~ 33%	12%
Multi-dosha	Unknown	10%

Table 8 – Comparison of Expected and Survey Distribution of Prakruti

Cross Tabulation Results for Blood Type and Prakruti

Crosstabulation tests were run on blood type and Prakruti. Results are shown below.

Blood Type	Prakruti						Total
	Kapha	Pitta	Vata	P/K	P/V	K/P/V	
O+	4	27	7		5	1	44
O-	2	5	1				8
A+	2	19	2		2		25
A-		6	4				10
B+		3			1		4
B-		1		1			2
AB+		4			1		5
AB-	1	1					2
Total	9	66	14	1	9	1	100

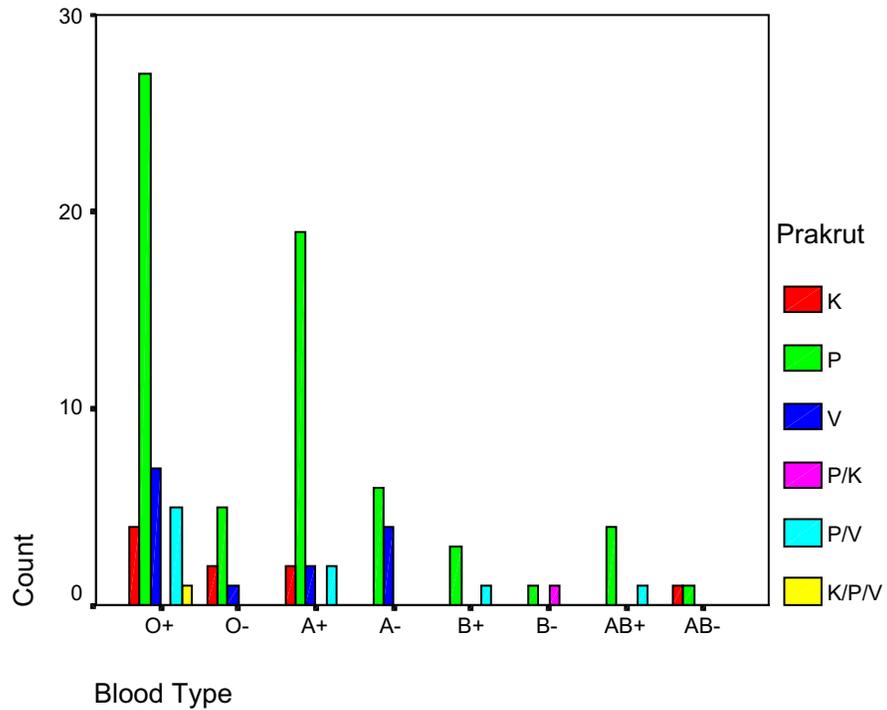


Figure 3 – Blood Type/Prakruti Cross Tabulation Results

Summary of Cross Tabulation Results for Blood Type/Prakruti

The cross tabulation results were surprising. Pitta dosha has the highest occurrence across all blood types. The highest occurrence of blood type is O+ (44%), and it has the highest occurrence of a single dosha, Pitta, at 25%. The second highest occurrence of blood type is A+ (25%), and it has the second highest occurrence of a single dosha, again Pitta, at 19%. Pitta dosha is in fact the only dosha to appear across every blood type. Vata dosha has its highest occurrence at 7% for blood type O+, following by 4% for blood type A-. Vata dosha was not found for blood types B+, B-, AB+, or AB-. Kapha dosha has its highest occurrence at 4% for O+, with only 2% each for O- and A+, 1% for AB-, and no occurrence for blood types A-, B+, B-, or AB+.

A clustered stacked bar chart was also run for blood type and Prakruti.

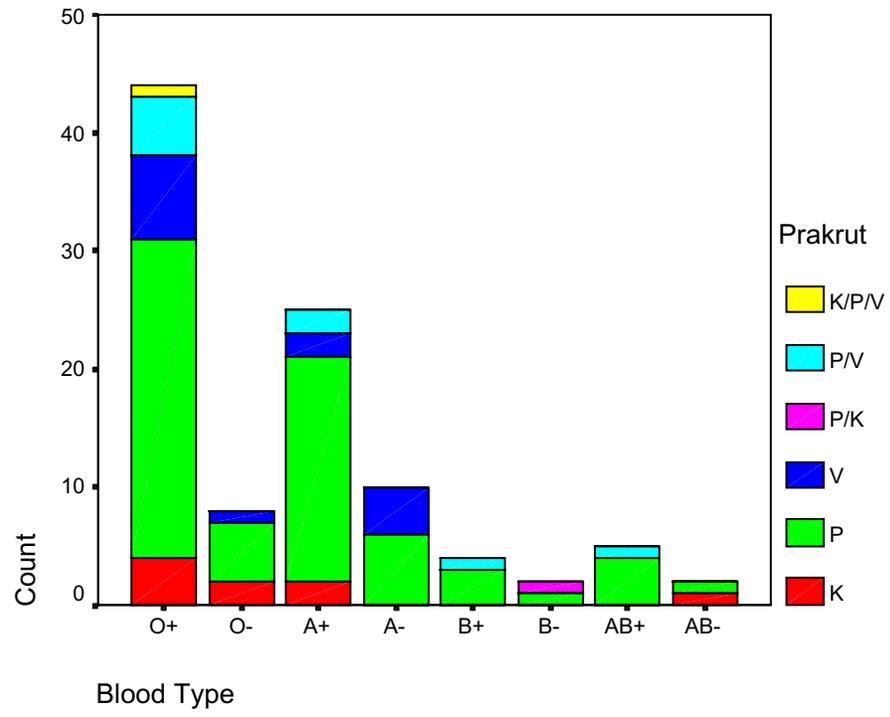


Figure 4 – Clustered Stacked Bar Chart

Relationship between Blood Type and Prakruti

Tests were run to assess a relationship between blood type and Prakruti: Phi, Cramer's V, and the Contingency Coefficient. The low approximate significance for all three (0) could indicate that there is a relationship between the two variables. The relatively high values for Phi and the Contingency Coefficient statistics indicate that there could be a relationship between the two variables (0.841, 0.643 respectively).

	Value	Approx. Significance
Nominal by Phi	.841	0
Nominal Cramer's V	.376	0
Nominal Contingency Coefficient	.643	0
Number of Valid Cases	100	

Table 9 – Relationship between Blood Type and Prakruti

Survey CHII Results Match against Survey Illness/Disease

In the survey CHII results, using the most depleted chakra as the chakra priority, there was only a 37% match against survey illness/disease results.

Survey CHII Results Match against Intuitive Chakra Priority

When comparing survey CHII results with intuitive reading of chakra priority, the match was only 17%, which is surprisingly low.

INTUITIVE ASSESSMENT DATA

Accuracy of the intuitive assessment of blood type and Prakruti was examined by comparison of the intuitive assessment results with survey results for each individual. The results are tabled below, where “1” in the Match column indicates a match, and “0” indicates a miss.

Zip Code of Participant	ID #	Survey Blood Type	Intuitied Blood Type	Blood Type Match	BT Match w/o Rh	Survey Prakruti	Intuitied Prakruti	Prakruti Match
95764	49	O+	O+	1	1	K	PV	0
95765	38	O+	O+	1	1	P	P	1
95667	24	A+	A+	1	1	P	P	1
95763	44	A+	O+	0	0	V	P	0
95769	45	B-	A+	0	0	KP	PV	0
95682	90	AB+	AB+	1	1	P	P	1
95667	22	A+	O+	0	0	P	P	1
95620	86	A+	O+	0	0	P	P	1
95765	33	O+	A+	0	0	P	P	1
95831	93	O-	O-	1	1	K	K	1
95764	14	O+	O+	1	1	P	P	1
95946	88	A+	O+	0	0	P	P	1
95946	89	A-	O+	0	0	P	P	1
95667	20	O-	O-	1	1	V	V	1
95667	19	O-	O-	1	1	P	P	1
95209	70	AB-	AB-	1	1	P	P	1
95219	69	A-	A-	1	1	V	V	1
95667	36	O+	AB-	0	0	P	P	1
95667	26	O+	O+	1	1	V	V	1
95667	34	O+	O+	1	1	P	P	1
95667	39	A-	AB+	0	0	P	P	1
95667	40	O+	O+	1	1	V	K	0
95667	28	O+	O+	1	1	P	P	1
95667	27	O+	O+	1	1	P	P	1
95682	65	O+	O+	1	1	P	P	1
85338	66	O+	O+	1	1	PV	P	0
85338	3	A+	O+	0	0	P	P	1
95682	9	A+	A-	0	1	K	K	1

Table 10 – Intuitive Assessment of Blood Type and Prakruti

Table 10 (continued)

Zip Code of Participant	ID #	Survey Blood Type	Intuited Blood Type	Blood Type Match	BT Match w/o Rh	Survey Prakruti	Intuited Prakruti	Prakruti Match
95672	7	A+	A+	1	1	P	P	1
95672	1	B+	A+	0	0	PV	PV	1
95672	5	O-	O+	0	1	P	P	1
95672	4	O+	O-	0	1	V	V	1
95682	2	A+	A+	1	1	P	P	1
95667	6	A+	A+	1	1	P	P	1
95672	8	O+	O+	1	1	P	P	1
95670	104	A-	O+	0	0	V	V	1
95822	107	O+	O+	1	1	P	P	1
95662	111	O+	O+	1	1	P	P	1
95821	115	O+	A+	0	0	P	K	0
95662	165	O+	O+	1	1	PV	P	0
95764	63	B+	B+	1	1	P	P	1
95764	64	O+	A+	0	0	K	K	1
85302	146	A+	O+	0	0	P	P	1
85257	140	O+	O+	1	1	V	V	1
85078	128	O-	O-	1	1	P	P	1
85267	138	O+	O+	1	1	P	P	1
85016	137	O+	B+	0	0	P	P	1
85374	126	A-	A-	1	1	V	P	0
85024	144	AB+	O-	0	0	P	P	1
85225	147	A+	A+	1	1	P	P	1
85024	150	O+	O+	1	1	P	P	1
85667	11	AB+	O+	0	0	PV	PV	1
85248	130	B-	O-	0	0	P	P	1
85841	125	A+	A+	1	1	P	P	1
85864	109	O+	O+	1	1	P	P	1
85374	155	O+	A+	0	0	P	P	1
85260	132	A+	O+	0	0	PV	PV	1
95667	13	O+	O+	1	1	P	P	1
95769	41	O+	O+	1	1	P	P	1
85374	156	O+	O+	1	1	V	V	1
85029	135	A+	O+	0	0	K	K	1
85374	158	A+	A+	1	1	PV	P	0
94585	91	A+	A+	1	1	P	P	1
86374	160	O+	A+	0	0	P	P	1
85274	141	A+	O+	0	0	P	P	1
85374	162	B+	B+	1	1	P	P	1

Table 10 - Intuitive Assessment of Blood Type and Prakruti (continued)

Table 10 (continued)

Zip Code of Participant	ID #	Survey Blood Type	Intuited Blood Type	Blood Type Match	BT Match w/o Rh	Survey Prakruti	Intuited Prakruti	Prakruti Match
85374	157	A-	A-	1	1	P	P	1
85374	153	O-	O-	1	1	P	P	1
46637	118	O+	O+	1	1	PV	V	0
95746	198	O+	O+	1	1	KPV	KPV	1
85213	148	A+	A+	1	1	P	P	1
95120	203	O+	O+	1	1	PV	PV	1
95672	196	O+	O+	1	1	PV	P	0
95628	199	O+	O+	1	1	K	K	1
85248	163	A+	B+	0	0	P	P	1
95628	201	AB+	AB+	1	1	P	P	1
46637	102	O+	O+	1	1	V	V	1
95667	300	O+	O+	1	1	P	P	1
95691	76	O+	O+	1	1	P	P	1
95682	71	A+	A+	1	1	P	P	1
95682	75	AB-	AB+	0	1	K	K	1
95630	77	O+	O+	1	1	P	P	1
95670	305	A-	A+	0	1	P	P	1
95828	72	A-	A-	1	1	V	V	1
95829	315	AB+	AB+	1	1	P	P	1
95682	99	A+	A+	1	1	P	P	1
95236	301	B+	B+	1	1	P	P	1
95762	302	O-	O-	1	1	P	P	1
95610	74	O+	O+	1	1	P	P	1
95610	73	O-	O-	1	1	K	K	1
95670	304	O+	O+	1	1	P	P	1
95842	306	A-	A-	1	1	P	P	1
94608	309	A-	O+	0	0	P	P	1
95670	313	O+	O+	1	1	P	P	1
95821	312	O+	O+	1	1	P	P	1
95667	317	A+	A+	1	1	P	P	1
95667	253	O+	O+	1	1	K	PK	0
95619	257	A+	A+	1	1	P	P	1
95619	258	O+	O+	1	1	V	V	1
95667	270	A+	A+	1	1	V	V	1
Accuracy				69%	74%			88%

Table 10 - Intuitive Assessment of Blood Type and Prakruti (continued)

Table 10 – Intuitive Assessment of Blood Type and Prakruti demonstrates each of the 100 respondents as an ID# which was assigned to each survey before it was distributed. Respondents were also asked for their zip code information for further research that would include individual demographics. Blood type is tabled as the Survey Blood Type, Intuited Blood Type as my intuitive assessment, with the Blood Type Match column indicated a “hit” as 1 and a “miss” as 0. The Blood Type Match columns are broken into two assessments: the first includes the rhesus factor, and the second is assessed without the rhesus factor. Prakruti, Ayurvedic Core Constitution, is demonstrated in the last three columns of Table 10. The Survey Prakruti column is the information that was derived from the individual respondents survey [Appendix D – Ayurvedic Constitutional Analysis (Prakruti)]. The column indicated as Intuited Prakruti represents the information derived from the blind intuitive assessment. The Prakruti Match column indicates the accuracy or “hit” rate when comparing the survey Prakruti information to the intuited Prakruti information.

The results for the blood type match indicate that 69% of respondents were accurately intuitively typed regarding type and Rhesus factor, compared to chance proportions of 12.5%. 74% of respondents were accurately intuitively typed regarding type without the Rhesus factor, compared to chance proportions of 25%.

From the results above, it can be seen that the intuitive assessment of Ayurvedic Constitution (Prakruti) had the highest accuracy at 88%, compared to chance proportions of 33%. A “miss” was scored if the two values were not an exact match. However, it is interesting to note that in 7 of the 10 recorded “misses”, either

the intuitive assessment or the survey result indicated multiple Prakruti results (e.g. Vata/Pitta). In each of these 7 cases, there was a match on one of the multiple doshas. Only 4 intuitive assessments had no match and these were all single Prakruti results.

When using the test of equal proportion, testing for the Z statistic: standard normal distribution, analyzing the accuracy of the intuitive assessment for Ayurvedic Constitution (Prakruti) with a 88% accuracy the following Z value was assigned.

$$Z = 10.053.$$

Analyzing from the fact that anything over 3 would be considered significant, it is demonstrated that the intuitive assessment of Ayurvedic Constitution (Prakruti) was highly significant.

When assigning a P value to the data regarding intuitive assessment of Ayurvedic Constitution (Prakruti) $P = 0.0001$. The probability of accurately identifying 88 out of 100 Ayurvedic Constitution (Prakruti) types is 1 in 1000.

Two comparisons were made for intuitive assessment of blood type and survey blood type. In the first, a match was scored only if the assessment was fully accurate, i.e. blood type including Rhesus Factor. For example, if the intuitive assessment indicated O+, and the survey results O-, this was scored as a miss. In the second comparison, a match was scored if the blood type was a match without taking Rhesus factor into account. In this case, if the intuitive assessment indicated O+ and the survey results showed O-, this was scored as a match.

In the first instance, where blood type match had to be exact, accuracy of the intuitive assessment was scored at 69%.

When using the test of equal proportion, testing for the Z statistic: standard normal distribution, analyzing the accuracy of the intuitive assessment for blood type including Rhesus factor, with a 69% accuracy the following Z value was assigned.

$$Z = 7.4271$$

Analyzing from the fact that anything over 3 would be considered significant, it is demonstrated that the intuitive assessment of blood type including Rhesus factor was highly significant.

When assigning a P value to the data regarding intuitive assessment of blood type including Rhesus factor $P = 0.0001$. The probability of accurately identifying 69 out of 100 blood types including Rhesus factor is 1 in 1000.

In the second case, disregarding Rhesus factor, accuracy rose to 74%.

When using the test of equal proportion, testing for the Z statistic: standard normal distribution, analyzing the accuracy of the intuitive assessment for blood type not including Rhesus factor, with a 74% accuracy the following Z value was assigned.

$$Z = 6.93$$

Analyzing from the fact that anything over 3 would be considered significant, it is demonstrated that the intuitive assessment of blood type not including Rhesus factor was highly significant.

When assigning a P value to the data regarding intuitive assessment of blood type not including Rhesus factor $P = 0.0001$. The probability of accurately identifying 74 out of 100 types is 1 in 1000.

Accuracy of the intuitive assessment of CHII: Checklist of Health and Illness

Index survey and illness/disease was examined by comparison of the intuitive assessment results with survey results for each individual. The results are tabled below, where “1” in a match column indicates a match, and “0” indicates a miss.

Zip Code of Participant	ID #	Survey CHII Priority	Survey CHII & Illness/ Disease Match	Intuited Chakra Priority	Intuited Illness/ Disease Match
95764	49	2	1	4	1
95765	38	1	1	1, 4	1
95667	24	1	1	6, 7	1
95763	44	7	1	4	1
95769	45	6	0	2, 3	1
95682	90	3	0	3, 5	1
95667	22	6	0	4, 5	1
95620	86	6	0	4, 5	1
95765	33	7	1	3, 5	1
95831	93	2	1	3, 6, 7	1
95764	14	2	1	4	0
95946	88	2	0	2, 3	1
95946	89	1	0	3, 5	1
95667	20	6	0	2	1
95667	19	2	1	5	1
95209	70	6	0	2, 3	1
95219	69	7	1	4	1
95667	36	6	0	5, 4	0
95667	26	6	0	3, 5	0
95667	34	6	1	3, 7	1
95667	39	6	0	4	0
95667	40	7	0	5, 4	1

Table 11 – Comparison of Intuitive Assessment Results with Survey Results

Table 11 (continued)

Zip Code of Participant	ID #	Survey CHII Priority	Survey CHII & Illness/ Disease Match	Intuitied Chakra Priority	Intuitied Illness/ Disease Match
95667	28	3	0	5, 4	1
95667	27	6	1	4, 6	1
95682	65	2	0	3, 5	0
85338	66	3	0	2, 3	1
85338	3	2	0	3	1
95682	9	2	1	1, 2	1
95672	7	2	0	4, 3	1
95672	1	4	1	3, 5	1
95672	5	4	0	4	1
95672	4	7	1	4, 5	1
95682	2	6	0	3	1
95667	6	2	0	5	1
95672	8	4	0	4	1
95670	104	3	0	3, 5	1
95822	107	6	0	1, 2, 5	1
95662	111	6	0	2	1
95821	115	6	0	2, 3	1
95662	165	6	0	5	1
95764	63	2	1	3	1
95764	64	1	0	4	1
85302	146	2	1	5, 6	1
85257	140	6	0	4	1
85078	128	2	0	3, 5	0
85267	138	2	1	3	1
85016	137	6	0	2, 5	1
85374	126	1	0	3	1
85024	144	6	0	1, 2, 3	1
85225	147	2	0	5, 6	1
85024	150	2	1	1	1
85667	11	1	1	6	1
85248	130	2	0	1, 3, 5	1
85841	125	2	1	3	1
85864	109	6	0	4	0
85374	155	4	0	5, 4	1
85260	132	2	1	6, 5	1
95667	13	6	0	5	1

Table 11 – Comparison of Intuitive Assessment Results with Survey Results (continued)

Table 11 (continued)

Zip Code of Participant	ID #	Survey CHII Priority	Survey CHII & Illness/ Disease Match	Intuited Chakra Priority	Intuited Illness/ Disease Match
95769	41	6	0	2	1
85374	156	3	1	4, 5	1
85029	135	2	0	3	0
85374	158	6	0	4, 5	1
94585	91	3	0	1, 4	1
86374	160	6	0	1, 3, 5	1
85274	141	1	1	5, 4	1
85374	162	6	0	3	0
85374	157	7	1	6, 7	1
85374	153	3	1	2, 1, 4	1
46637	118	1	1	5, 4	1
95746	198	6	0	4, 5, 3	1
85213	148	6	0	3, 2, 5	1
95120	203	2	1	3, 1, 6	1
95672	196	6	1	4, 5	1
95628	199	3	0	6	1
85248	163	1	0	5	1
95628	201	2	1	4, 7	1
46637	102	7	1	4, 5	1
95667	300	6	0	4, 5	1
95691	76	2	1	2	1
95682	71	1	0	1, 2	1
95682	75	2	0	4, 3	1
95630	77	1	0	6, 1	0
95670	305	7	0	2, 3	1
95828	72	3	0	4, 1	1
95829	315	6	0	3	1
95682	99	6	0	3, 2, 5	1
95236	301	4	0	4, 2	1
95762	302	1	1	2, 3	1
95610	74	6	0	6, 7	1
95610	73	6	0	4, 2, 1	1
95670	304	3	1	6, 7	1
95842	306	6	0	3, 2	1
94608	309	1	1	5, 6	1

Table 11 – Comparison of Intuitive Assessment Results with Survey Result (continued)

Table 11 (continued)

95670	313	6	0	2, 3, 4	1
95821	312	2	1	3, 2	1
95667	317	2	1	5, 3	1
95667	253	3	1	1, 2, 7	1
95619	257	6	0	3, 4, 5	0
95619	258	7	1	3, 1	1
95667	270	6	0	4, 2	1
Accuracy			37%		89%

Table 11 – Comparison of Intuitive Assessment Results with Survey Result (continued)

In Table 11, respondents were also asked for their zip code information for further research that would include individual demographic assessment as well as CHII: Checklist of Health and Illness Index survey information, illness/disease, Chakra priority and blood type information. The column designated Survey CHII Priority demonstrates the results obtained from the CHII: Checklist of Health and Illness Index survey regarding which Chakra center the survey ascertains as being most depleted. The CHII demonstrates this as the Chakra center with the lowest percentage rate after the CHII survey has been keyed. The column titled Survey CHII & I Illness/Disease Match represents the demonstration of illness/disease in the same Chakra center indicated as the Survey CHII Priority. An example of this would be ID#49 indicates Chakra 2 as the Survey CHII Priority, the survey indicates that ID#49 demonstrates an illness or disease indicated by the respondent that would correlate to Chakra 2. This is indicated as a match, the results are tabled below, where “1” in a match column indicates a match, and “0” indicates a miss. The column within Table 11 titled intuited Chakra Priority represents the information obtained from the blind

intuitive assessment. The Chakra that was intuited as being the priority chakra is represented in this column and is compared to the column titled Intuited Illness/Disease Match. This column represents the demonstration of illness/disease in the same Chakra center indicated in the Intuited Chakra Priority. This table demonstrates that when comparing the Survey CHII Priority and the Survey CHII & Illness/Disease Match there was a correlation or “hit” rate of 37%. When comparing the Intuited Chakra Priority and Intuited Illness/Disease Match there was a correlation or “hit” rate of 89%.

The medical intuitive readings identifying disease and illness had a high degree of accuracy. The statistical significance of this would be less impressive than the statistical results regarding intuitive analysis of blood type and Ayurvedic Constitutional (Prakruti) analysis due to the much higher amount of diseases and illnesses possible. Unfortunately there are no available studies with which to compare these results but over the next few years this will probably change.

CHAPTER V

DISCUSSION

ASSESSMENT OF FINDINGS

This section integrates the information from the surveys of blood type, Ayurvedic Constitutional Analysis (Prakruti), CHII: Checklist of Health/Illness Index, disease and illness as provided by the 100 respondents, the analyses described above, and discusses potential findings.

Table 2 – Dosha Functions may be referred to regarding qualities within each dosha Vata, Pitta, and Kapha discussed below.

Vata Constitutional Assessment and Chakra Health

Chakra number 4 (heart center), 6 (brow center) and 7 (crown center) were assessed. The Ayurvedic premise is that the seat of Vata is the heart. This would correspond to chakra 4. From an intuitive perspective, I was interested in also assessing chakras 6 and 7. My observation in practice has been that many times, individuals with the Vata dosha represented as the main component in the constitution will have illness or symptomology in the 7th chakra. The Vata sample used contains subjects with the highest number of responses within Vata on the survey. The sample also includes individuals who had equal number of responses in more than one dosha,

an example being Vata/Pitta, each dosha with the same number of responses on the survey.

I was interested in the brow center, the 6th chakra, as it is tied to the ether/air component of the Vata dosha. The results obtained from the survey sample of 100 participants are as follows:

Participant #	Blood Type	Chakra 4 (Heart)	Chakra 6 (Brow)	Chakra 7 (Crown)	Chakra 4 & 7
44	A+	X		X	X
20	O-			X	
69	A-	X		X	X
26	O+	X			
40	O+				
66 (V/P)	O+	X			
1 (V/P)	B+	X	X	X	X
4	O+	X		X	X
104	A-	X	X	X	X
115 (V/P)	O+	X		X	X
165 (V/P)	O+	X		X	X
140	O+	X		X	X
126	A-	X		X	X
11(V/P)	AB+	X	X	X	X
132 (V/P)	A+	X		X	X
156	O+	X		X	X
158 (V/P)	A+	X		X	X
118	O+	X		X	X
203(V/P)	O+	X	X	X	X
196 (V/P)	O+		X	X	
102	O+	X		X	X
72	A-	X			
258	O+	X		X	X
270	A+	X			
Total	24	88%	21%	79%	71%

Table 12 – Vata Constitutional Assessment Regarding Illness in Chakra Centers

The breakdown by blood type of the 24 individuals analyzed is as follows:

O+ = 13	(54%)
O- = 1	(4%)
A+ = 4	(17%)
A- = 4	(17%)
B+ = 1	(4%)
A- = 0	
AB+ = 1	(4%)
AB- = 0	

The assessment and analysis of the individuals in the sample did support the supposition that of individuals with Vata as the primary dosha, 88% did indeed have energetic compromise in the heart chakra (center 4). These findings support the Ayurvedic premise, that the heart is the seat of Vata. The brow chakra (center 6) did not show a high rate of compromise as it pertained to Vata individuals and their illness and/or disease in this sample. The crown chakra (center 7) does indicate a high rate of compromise, 79% of individuals showing imbalance, as I suspected.

This would support the premise that Vata individuals are seen in Ayurveda to be highly spiritual, and evolved at the crown chakra level (7). It would follow that an imbalance in health, related to the Ayurvedic dosha Vata, would manifest in this center. The combination of compromise at both the heart chakra (4), and the crown chakra (7), being 71% of individuals manifesting illness or disease in these chakras, would support the premise of energetic imbalance expressed at the heart center and crown center. I have experienced a high rate of incidence, with Vata dominant

individuals, illness and/or disease associated with both energy centers. Both the heart chakra and the crown chakra are integrative centers. The heart chakra (4) is the integration of the lower physical plane chakras with the upper, more etheric, spiritual plane centers. The crown chakra (7) is the integration of the human, etheric, spiritual plane centers and the divine plane. The Vata dosha is comprised of air/ether, this subtle, powerful flow of energy relies on steadiness, and harmony to remain balanced. Vata individuals who for whatever reason become imbalanced will reflect that imbalance at these integration chakras, the heart and the crown.

Pitta Constitutional Assessment and Chakra Health

Assessment and analysis of Pitta Constitution, as it pertains to affected chakra health, was conducted by focusing on illness and/or disease pertaining to Chakra number 2 (navel center), 3 (solar plexus center), and 5 (throat center). The data was assessed from the Ayurvedic premise that the seat of Pitta is the solar plexus (chakra center 3). I was interested in assessing the demonstration of illness and/or disease as it relates to chakra 2 (navel center) and chakra 5 (throat center), as I have observed frequent manifestation of imbalance in Pitta individuals at this level in my practice. My premise is that chakra 2 (navel center) is related to the self at the personal level, the outward expression in the world, and that chakra 5 is the expression of self, the outward expression through communication, will and choice. The results obtained from the survey sample of 100 participants are as follows:

Participant #	Blood Type	Chakra 2 (Navel)	Chakra 3 (Solar Plexus)	Chakra 5 (Throat)
38	O+	X	X	
24	A+	X	X	
45 (P/K)	B-	X	X	
90	AB+			X
22	A+			X
86	A+			
33	O+	X		
14	O+		X	
89	A-		X	
19	O-			
70	AB-	X	X	X
36	O+			X
34	O+	X		X
39	A-	X		
28	O+	X		X
27	O+			
65	O+			X
66 (V/P)	O+			X
3	A+			X
7	A+		X	X
1 (V/P)	B+			X
2	A+		X	
60	A+			
8	O+	X	X	
107	O+		X	X
111	O+	X		X
115	O+		X	X
165	O+	X		
63	B+	X	X	X
146	A+	X	X	X
128	O-			X
138	O+	X		X
137	O+			X
144	AB+		X	X
147	A+		X	X
150	O+	X		X
11 (V/P)	AB+	X		X
130	B-		X	X
125	A+	X	X	X
109	O+	X	X	X
155	O+			X
132 (V/P)	A+	X	X	X
13	O+		X	X

Table 13 – Pitta Constitutional Assessment Regarding Illness in Chakra Centers

Table 13 (continued)

Participant #	Blood Type	Chakra 2 (Navel)	Chakra 3 (Solar Plexus)	Chakra 5 (Throat)
41	O+	X	X	X
158 (V/P)	A+		X	X
91	A+	X		X
160	O+			
141	A+			X
162	B+	X	X	
157	A-	X	X	X
153	O-	X	X	X
148	A+	X		X
203 (V/P)	O+	X		X
196 (V/P)	O+		X	X
199	O+		X	
163	A+			X
201	AB+	X		X
300	O+			X
76	O+			
71	A+			
77	AB-			
305	A-	X		
315	AB+		X	X
99	A+		X	X
301	B+			
302	O-	X	X	X
74	O+			
304	O+	X	X	X
306	A-	X		
309	A-			
313	O+	X	X	X
312	O+	X	X	X
317	A+			X
257	A+		X	
Total	74	43%	46%	65%

Table 13 – Pitta Constitutional Assessment Regarding Illness in Chakra Center (continued)

	Chakra 2 & 3 only	Chakra 3 & 5 only	Chakra 2 & 5 only	Chakra 2, 3 & 5 (all)	Chakra 2, 3 or 5 (any)
Total	4	11	10	13	63
Percentage	5%	15%	14%	18%	85%

Table 14 – Variable Combinations within Pitta Sample

Assessment and analysis of individuals that were primarily the Pitta dosha constitutionally, were conducted to address the Ayurvedic philosophy that the chakra site of Pitta is chakra 3, the solar plexus. Chakras 2 and 5, the navel and throat centers respectively, are centers that I have observed in practice to be areas that are predisposed to be compromised in Pitta individuals.

The navel chakra (2), and the solar plexus chakra (3), are connected to our experience of self as it relates to our experience in our earthly existence. It would follow that the fire constitution (Pitta) would be a major aspect of these centers, as they both are related to our experience of the world at the physical level, and our movement through our life. Pitta dosha governs action, movement and self-definition. The throat chakra is associated with our ability to communicate “self” to the world. I view this as a mirror experience of the navel chakra (2) and solar plexus chakra (3). In the navel chakra (2) and the solar plexus chakra (3), we are acting on the world at the physical level. Movement, sensation, activity, autonomy, will, and individuation are expressed through these centers. The throat chakra (5) is the center for communication, will, and choice.

Intuitively, I see them influence each other energetically. All three chakras are oriented around the expression of self. Out of 74 individuals with the Pitta dosha represented as the main dosha in their constitution, and individuals with an equal dual doshic value (Pitta/Kapha and Pitta/Vata), 63 (85%) were positive for illness and/or disease in the areas of chakras 2, 3, or 5. This is significant in supporting the argument that Pitta imbalance is expressed through these three chakra centers, and corresponding organs, and tissues. That chakra 5 (throat) is heavily demonstrative of Pitta imbalance supports the premise I see in practice, that will, choice, and communication regarding self are governed by Pitta, expressed in chakra 5 (the throat center). At 65% of the Pitta individuals showing illness and/or disease in chakra 5 (the throat center), versus 46% showing illness or disease in chakra 3 (solar plexus center) the Ayurvedic information that the seat of Pitta is the solar plexus is not heavily supported in this sample.

Kapha Constitutional Assessment and Chakra Health

Assessment and analysis of Kapha Constitution, as it pertains to affected chakra health, was conducted by focusing on illness and/or disease pertaining to Chakra number 1 (root center), and 2 (navel center). The data was assessed from the Ayurvedic premise that the seat of Kapha is chakra 2 (navel center), specifically the genitalia. The results obtained from the survey sample of 100 participants are as follows:

Participant #	Blood Type	Chakra 1 (Root)	Chakra 2 (Navel)	Genitals	Chakra 1 or 2
45 (P/K)	B-	X			X
93	O-	X	X	+ genitalia	X
9	A+	X	X	+ genitalia	X
64	O+				
135	A+				
75	AB-	X			X
73	O-		X	+ genitalia	X
253	O+	X	X	+ genitalia	X
Total	8	63%	50%	50%	75%

Table 15 – Kapha Constitutional Assessment Regarding Illness in Chakra Centers

Kapha, as a dosha, is considered to be the energetic of earth and water in Ayurvedic philosophy. In Ayurveda, the seat of Kapha is considered chakra 2 (the navel chakra) and the genitals. Out of a sample of 8 individuals with Kapha being their primary constitutional dosha, 4 of them (50%), showed illness and/or disease related to the genitals. This would moderately support the Ayurvedic philosophy of genital expression, due to compromised energy in chakra 2 (navel). On the basis that chakra 1 (root) and chakra 2 (navel) are related to the earth dosha, my premise is that imbalanced Kapha is demonstrated primarily within these two. The results indicated above (75%) support this premise.

Intuitively, I see Kapha individuals to have imbalance demonstrated at this level: my sense is that it is attached to the earth aspects of those energy centers, which in turn are connected to the earth dosha (Kapha) in Ayurveda. Kapha individuals tend to be strongly emotional, may demonstrate obsessive attachment, and are prone to

have difficulty in instituting and maintaining boundaries. My sense is that the balancing of self-esteem and personal expression is the major priority of this dosha. This premise incorporates the energetics of chakra 1 (root center), which are demonstrated as feeling safe, secure, trusting the world and being comfortable in it, health, and vitality. Energetic expression of chakra 2 (navel center) is seen as nurture of self and others, ability to change, ability to experience pleasure, and in establishing healthy boundaries. The data supports the premise that Kapha individuals tend to have illness and/or disease that affects chakra areas 1 (root) and 2 (navel) and their corresponding organs, tissues and systems.

DISEASES

In this section, specific diseases are discussed in the context of the information provided both by the survey and the medical intuitive assessment. I was interested in various disease/illness and how the information provided by the respondent and the intuitive assessment information would possibly illuminate the various disease/illness states that follow.

Assessment of Deafness

Assessment and analysis of the individuals that reported deafness on the survey were analyzed regarding their blood type and Ayurvedic constitutional type.

The results obtained from the survey sample of 100 participants are as follows (the number below each dosha column indicates the number of responses within that category for each participant listed below):

Participant #	Blood Type	Vata	Pitta	Kapha
104	A-	12	5	3
27	O+	4	11	9
28	O+	5	10	4
141	A+	5	9	6
155	O+	6	11	0

Table 16 – Blood Type and Prakruti of Individuals with Deafness

Number of individuals in sample with partial or full deafness: 5

Pitta = 4 (80%)

Vata = 1 (20%)

O+ = 3 (60%)
A+ = 1 (20%)
A- = 1 (20%)

Individuals were either Pitta or Vata constitution, fire or air oriented constitutionally. There were no Kapha (earth constitution) individuals in the deafness assessment sample. The Pitta individuals would be considered high Pitta, due to the high Pitta numbers demonstrated. The one Vata individual would be considered a high Vata, due to the numbers demonstrated. Vata governs air and space, which is an area considered to be demonstrated within the inner ear.

From my intuitive perspective I see a higher rate of manifestation of hearing loss and deafness in individuals with high Pitta tendencies. These tendencies and/or imbalances manifest as stubbornness, rigidity of thought, and will. The individuals cut themselves off from the 6th chakra center (brow center), which governs higher guidance, and communication. The energy is caught in between the 5th chakra (throat center) governing will, choice, and communication, and the 6th chakra (brow center) governing intuition, and higher self or divine communication. The physical manifestation of deafness, or hearing impairment is the inability to allow oneself to hear others, on the earth plane, as well as the divine. The fact that 80% of the individuals with hearing loss or deafness, are also O+ blood type correlate with the findings that individuals with Pitta dosha as a primary aspect in their constitution, tend to also be blood type O+. The fact that there were no Kapha individuals was interesting.

My feeling is that Kapha (earth) dosha individuals are very grounded as a rule and able to ground their energy. Energetically, the imbalance of the fire and air constitutions move the energy of the body up the system toward the crown. Any blocks through the chakra system along the way will constrict, compact or completely block the energy at that level. Pitta and Vata individuals tend to manifest imbalance in the higher chakras, including the brow center related to hearing.

Assessment of Individuals with Diabetes

Assessment and analysis of the individuals that reported diabetes on the survey were analyzed regarding their blood type and Ayurvedic constitutional type.

The results obtained from the survey sample of 100 participants are as follows (the number below each dosha column indicates the number of responses within that category for each participant listed below):

Participant #	Blood Type	Vata	Pitta	Kapha
259	A+	3	12	5
315	AB+	6	12	1
135	A+	3	6	10
33	O+	5	11	0
38	O+	4	11	5

Table 17 – Blood Type and Prakruti of Individuals with Diabetes

Number of individuals in sample with Diabetes: 5

Breakdown of Ayurvedic dosha within sample of individuals with diabetes:

Pitta = 4 (80%)

Kapha = 1 (20%)

Breakdown of blood type within sample of individuals with diabetes:

O+ = 2 (40%)

A+ = 2 (40%)

AB+ = 1 (20%)

In the assessment of the individuals with diabetes, 80% of the sample were Pitta dosha. This drew the correlation with the premise that the seat of Pitta, solar plexus chakra (3), will demonstrate the area of illness and/or disease. The solar plexus chakra (3) governs the pancreas. Pitta emotional imbalances manifest as anger, aggression, domination and controlling behavior. The purpose of the solar plexus chakra (3) is transformation. Digestion and assimilation of nutrient is a transformative process and any malfunction in this such as digestive disorders, diabetes and disorders of stomach, pancreas, gall bladder and liver would potentially be seen. This sample data does support that premise.

Assessment of Individuals with Illness or Disease of the Kidney

Assessment and analysis of the individuals that reported kidney disease and/or illness on the survey were analyzed regarding their blood type and Ayurvedic constitutional type.

The results obtained from the survey sample of 100 participants are as follows (the number below each dosha column indicates the number of responses within that category for each participant listed below):

Participant #	Blood Type	Vata	Pitta	Kapha
69	A-	10	8	0
8	O+	5	12	3
4	O+	9	7	4
109	O+	4	11	7

Table 18 – Blood Type and Prakruti of Individuals with Kidney Disease

Number of individuals in sample with Kidney disease: 4

Breakdown of Ayurvedic dosha for individuals with illness or disease of the kidney:

Pitta = 2 (50%)

Vata = 2 (50%)

Breakdown of blood type for individuals with illness or disease of the kidney:

O+ = 3 (75%)

A- = 1 (25%)

In the assessment and analysis of individuals with illness and/or disease of the kidney, 75% were blood type O+ and 25% A-. I found it interesting in assessing from Dr. Peter J. D'Adamo's perspective in *Eating Right for Your Type*, that type O blood is considered the oldest, and our Cro-Magnon ancestors were dependent on protein as fuel. Comparing against the kidney, as an organ, that can be severely compromised by high protein loads in the blood it posed an interesting thought. It poses the question regarding the influence of evolution, and our varied diets in the modern world, having possibly predisposed the sensitivity of individuals to high protein levels in the blood. It would be interesting in further research to query dietary habits, and preferences in individuals, their blood types, doshas, and health and disease indexes. Pitta dosha show a tendency to be blood type O in this survey.

Dr. D'Adamo theorizes that war (anger, a manifestation of unbalanced Pitta dosha) was due to overpopulation, and scarcity of meat, resulting in the migration of early man, and type O blood. The kidney is an organ governed by the energy of the solar plexus chakra (3), and the site of the Pitta dosha.

I found it interesting as well, from a Chinese medicine philosophy, that 50% of the individuals with kidney illness and/or disease were Vata dosha. The Chinese philosophy views the kidney as the organ system related to the emotion fear. Vata imbalances include the demonstration of anxiety and fear. More Vata individuals had type O+ blood in this sample, again posing the evolutionary question of possible protein sensitivity.

Assessment of Individuals with Illness or Disease of the Bladder or Urinary Tract

Blood type and Ayurvedic constitution were examined for individuals who reported disease and/or illness of the bladder and/or urinary tract. The results obtained from the survey sample of 100 participants are as follows (the number below each dosha column indicates the number of responses within that category for each participant listed below):

Participant #	Blood Type	Vata	Pitta	Kapha
109	O+	4	11	7
132	A+	10	10	5
49	O+	5	6	9
11	AB+	7	7	6
63	B+	6	10	4
24	A+	3	8	7
270	A+	11	5	1
73	O-	2	6	11
148	A+	5	8	6
153	O-	5	12	3
162	B+	4	12	5
91	A+	2	12	3

Table 19 – Blood Type and Prakruti of Individuals with Bladder or Urinary Disease

Number of individuals in sample with Bladder or Urinary disease: 12

Breakdown by Ayurvedic dosha of individuals with illness or disease of the bladder or urinary tract:

Pitta = 9 (75%)
Kapha = 2 (17%)
Vata = 1 (8%)

Breakdown of blood type in individuals with illness or disease of the bladder or urinary tract:

O+	= 2	(17%)
O-	= 2	(17%)
A+	= 5	(41%)
A-	= 0	
B+	= 2	(17%)
B-	= 0	
AB+	= 1	(8%)
AB-	= 0	

In the assessment and analysis of the individuals who reported illness and/or disease affecting the bladder and/or urinary tract, 75% showed predominance of Pitta (fire) dosha. This would correlate with the information regarding the chakra energies that govern the Pitta dosha, mainly solar plexus (3), and navel chakra (2). The bladder and urinary complex are governed by the second chakra from an energetic perspective, as collaborated by both Dr. Caroline Myss' work and Anodea Judith's. There were over double the amount of A+ blood types represented in the bladder/urinary sample. I found this interesting from an intuitive/energetic view. I have been intuitively aware of blood types over the last few years. The "feel" energetically regarding the blood type is what I may liken to the experience of an acidic or alkaline state. I find that type O "feels" more acidic, type A more alkaline, B tends to be more acidic, but to a much less degree than O, and AB more neutral.

Reflecting on this personal experience with the energetic, and assessing from my energetic experience of the types, a possible explanation or predisposition may be

drawn. Do O type individuals tend to have a more acidic environment in the urine, possibly prohibiting bacterial growth, thus leading to less incidence of infection? Do type A individuals have a more alkaline urine, possibly rendering them more susceptible to bacterial contamination? These are interesting questions and possible areas of further research.

Assessment of Individuals with Depression

Blood type and Ayurvedic Constitution of individuals who reported depression on the survey were examined.

The results obtained from the survey sample of 100 participants are as follows (the number below each dosha column indicates the number of responses within that category for each participant listed below):

Participant #	Blood Type	Vata	Pitta	Kapha
306	A-	6	10	2
301	B+	6	12	8
102	O+	10	5	5
69	A-	10	8	0
93	O-	6	9	10
44	A+	11	8	1
49	O+	5	6	9
115	O+	10	11	6
107	O+	3	13	3
39	A-	3	15	2
163	A+	3	17	0
196	O+	7	7	6
148	A+	5	8	6
198	O+	7	7	7
118	O+	7	7	6
157	A-	8	9	3
158	A+	13	3	7
13	O+	5	12	3
155	O+	6	11	0
125	A+	4	12	5
130	B-	3	15	2
11	AB+	7	7	6
150	O+	4	10	6
144	AB-	6	8	6
128	O-	7	10	3
63	B+	6	10	4
306	A-	6	10	2
301	B+	6	12	8
102	O+	10	5	5
201	AB+	1	12	7

Table 20 – Blood Type and Prakruti of Individuals with Depression

Number of individuals in sample with depression: 30

Breakdown of Ayurvedic dosha within the sample of individuals with depression:

Pitta = 19	(63%)
Vata = 4	(13%)
Kapha = 2	(7%)
Vata/Pitta = 4	(13%)
Vata/Pitta/Kapha = 1	(4%)

Breakdown of individuals with depression by blood type:

O+ = 11	(37 %)
O- = 2	(7%)
A+ = 5	(17%)
A- = 5	(17%)
B+ = 2	(7%)
B- = 1	(4%)
AB+ = 2	(7%)
AB- = 1	(4%)

Of the individuals indicating a positive response for depression, 19 were Pitta dosha (63%). The blood type that was predominant in the depression sample was type O+ (37%). This corresponds well with previous findings that Pitta individuals tend to be blood type O. The seat of Pitta is the solar plexus chakra (3). Chakra 3's purpose in the maturation of the individual is to transform inertia of matter and movement into a conscious direction of willed activity. This chakra center is the area of self-esteem, and the individuation of the individual. The main issue that needs to be experienced through this center is security in the world and the connection to self. This is

influenced by the lower chakra centers, the root chakra (1) and the navel chakra (2). These two centers are instinctual centers, and tend to follow the paths of least resistance.

If there is a positive experience within the root chakra (1) experience, and the navel chakra (2) experience, the way is clear for the positive definition of self, positive ego identity, autonomy, individuation, an experience of power of self, and expression of self in the world. In assessing the information from this basis, it follows that individuals that suffer from depression are susceptible to transitory feelings of poor self-image, loss of power, lack of a secure feeling in the world, and a poor connection to self. In previous assessment it was correlated that the solar plexus chakra (3), and the throat chakra (5), may mirror each other as it is related to will, power and self expression.

Energetically, I view individuals with depression as unable to feel they are connected and supported by either the world, or the divine. I find that there tends to be a generalized feeling, and expectation, on the individuals part that they need to be saved in some way. They tend to express the feeling that “no one is there for them”, either on the earth plane or the divine. As a rule, I find the individual has turned over their power to external sources for validation, or basically have abandoned themselves. This would be seen as the negative side of the Pitta dosha, the fire has been extinguished, or depleted to such a point it is no longer acknowledged or utilized by the individual.

Intuitive Assessment of Chakra Priority and Hit Rate of Illness in that Chakra

A chakra priority aspect of the sample was designated within the intuitive assessment that I performed, using the number at the bottom of each survey, intuiting the chakra priority of an individual, and the accuracy or hit rate of illness and/or disease in that chakra. The ratio of positive identification of illness, based on the intuited chakra priority was 81 out of 100 (81%).

The method that I utilize in my intuitive assessment is to allow the energy field to bring me to the chakra that has priority. My assessment is free form, in the sense that I allow the individual's energy to direct the assessment. The reflection of positive identification of illness and/or disease in this "priority chakra", indicates the intensely powerful communication the energy of the body has, and the willingness to reveal imbalance.

It is my belief that the priority chakra also contains the purpose, or growth pattern information, or individual design, that must be experienced in this existence. It is an earth/physical representation of the divine pattern, an earthly mirror of divine intent encoded within the priority chakra. The Ayurvedic constitution, chakra energy, personal experience in life, and physical manifestation of health and illness, all are a reflection of this pattern being experienced.

CHAPTER VI

CONCLUSIONS

The research presented in this dissertation demonstrated that there is a relationship between Ayurvedic constitution, Chakra priorities and illness/disease. The importance of this study lies in the way it helps us become aware of the relationship between energy and illness and disease manifestation. Ayurveda, like traditional Chinese medicine, or Western medical practices, is a complete and complex system of health care. There are many components encompassed by Ayurveda such as: detoxification, diet, exercise, herbs and techniques to improve mental and emotional health. Their components work together to establish a way of life rather than an occasional treatment. The goal of Ayurveda is to assist individuals in determining imbalances that may arise within their personal constitution and the ability to address them through diet, herbal therapy and lifestyle techniques. In healthcare today we are focusing time, money and intent toward the enhancement of preventative medicine. In providing a philosophy that encompasses the energetic concept that everything within the universe, including ourselves, is composed of

energy or “prana”, we allow for a new model representing health and disease with a protocol that establishes balance through diet, detoxification, herbal therapy, aromatherapy, exercise, emotional therapy and lifestyle techniques.

A medical intuitive assessment was performed in this research, as a blind study for each of the 100 survey respondents. The medical intuitive assessment comprises blood type, Ayurvedic constitution, chakra priorities, and other information related to the health of the individual.

The intuitive assessments were performed without access to the completed surveys or to any information about the respondents: each survey was assigned a number that was then used to represent the individual respondent, and an intuitive assessment was performed for each number. No other information was provided for the intuitive assessment other than the number at the bottom of the survey questionnaire. The information from this intuitive assessment was entered into the spreadsheet. The results of the intuitive assessments were later compared with the survey results (CHII, Ayurvedic Constitutional Analysis, blood type and illness/disease). Research findings are discussed in Chapter IV.

In addressing the initial question posed in the statement of goals in Chapter I, that the blind intuitive assessment will correlate with the survey results, it was found that a high degree of correlation exists. This will be summarized in the following paragraphs, as it pertains to Ayurvedic Constitutional Analysis (Prakruti), blood type, CHII: Checklist of Health Issues and Illness/Disease Information.

Accuracy of the intuitive assessment of CHII: Checklist of Health Issues and Illness Information and illness/disease were examined by comparison of the intuitive assessment results with survey results for each individual. The results are demonstrated in Chapter IV, Table 11 – Comparison of Intuitive Assessment Results with Survey Results, where “1” in a match column indicates a match, and “0” indicates a miss.

The intuitive assessment yielded an accuracy rate of 89%, demonstrating that the medical intuitive readings identifying disease and illness had a high degree of accuracy.

From the results summarized, regarding the accuracy of intuitive assessment found in chapter IV, it can be seen that the intuitive assessment of Ayurvedic Constitution (Prakruti) had a high rate of accuracy. The survey that was used to assess Ayurvedic Constitution (Prakruti) is found in Appendix D. In the intuitive analysis, a “miss” was scored if the two values were not an exact match. However, it is interesting to note that in 7 of the 10 recorded “misses” either the intuitive assessment or the survey result indicated multiple dosha results, giving a Prakruti containing two doshas equally (e.g. Vata/Pitta). In each of these 7 cases, there was a match on one of the multiple doshas. Only 4 intuitive assessments had no match and these were all single Prakruti results. Results are listed in Chapter IV, Table 10 – Intuitive Assessment of Blood Type and Prakruti.

When using the test of equal proportion, testing for the Z statistic: standard normal distribution, with the mean = 0 and a standard deviation = 1, analyzing the

accuracy of the intuitive assessment for Ayurvedic Constitution (Prakruti) with a 88% accuracy the following Z value was assigned:

$Z = 10.053$ for the 88 out of 100 compared to random probability of 17% (6 categories).

A value over 3 would be considered significant, demonstrating that the intuitive assessment of Ayurvedic Constitution (Prakruti) was highly significant.

When assigning a P value to the data regarding intuitive assessment of Ayurvedic Constitution (Prakruti) $P = 0.0001$. The probability of accurately identifying 88 out of 100 Ayurvedic Constitution (Prakruti) types is 1 in 1,000.

Two comparisons were made for intuitive assessment of blood type and survey blood type. In the first, a match was scored only if the intuitive assessment was fully accurate, i.e. blood type including Rhesus factor. For example, if the intuitive assessment indicated O+, and the survey results O-, this was scored as a miss. In the second comparison, a match was scored if the blood type was a match without taking Rhesus factor into account. In this case, if the intuitive assessment indicated O+ and the survey results showed O-, this was scored as a match.

In the first instance, where blood type match had to be exact, accuracy of the intuitive assessment was scored at 69%. Results are listed in Chapter IV, Table 10 – Intuitive Assessment of Blood Type and Prakruti.

When using the test of equal proportion, testing for the Z statistic: standard normal distribution, with the mean = 0 and a standard deviation = 1, analyzing the

accuracy of the intuitive assessment for blood type including Rhesus factor, with a 69% accuracy the following Z value was assigned:

$Z = 7.4271$ for the 69 out of 100 compared to random probability of 17% (6 categories).

Any value over 3 would be considered significant, demonstrating that the intuitive assessment of blood type including Rhesus factor was highly significant.

When assigning a P value to the data regarding intuitive assessment of blood type including Rhesus factor $P = 0.0001$. The probability of accurately identifying 69 out of 100 types is 1 in 1,000.

In the second case, disregarding Rhesus factor, intuitive assessment accuracy rose to 74%. Results are listed in Chapter IV, Table 10 – Intuitive Assessment of Blood Type and Prakruti.

When using the test of equal proportion, testing for the Z statistic: standard normal distribution, with the mean = 0 and a standard deviation = 1, analyzing the accuracy of the intuitive assessment for blood type not including Rhesus factor, with a 74% accuracy the following Z value was assigned:

$Z = 6.93$ for the 74 out of 100 compared to random probability of 25% (4 categories).

Any value over 3 would be considered significant, demonstrating that the intuitive assessment of blood type not including Rhesus factor was highly significant.

When assigning a P value to the data regarding intuitive assessment of blood type not including Rhesus factor $P = 0.0001$. The probability of accurately identifying 74 out of 100 types is 1 in 1,000.

Accuracy of intuitive assessment of CHII: Checklist of Health Issues and Illness survey results and illness/disease were examined. The intuitive assessment yielded an accuracy rate of 89%, demonstrating the medical intuitive readings, which identified disease and illness, had a high degree of accuracy. Unfortunately, there are no available studies with which to compare these results, but over the next few years this will probably change.

As expected, analysis of survey results for blood type and Prakruti suggests a relationship exists between these two variables.

Relationship between Blood Type and Prakruti

Tests were run to assess a relationship between blood type and Prakruti: Phi, Cramer's V, and the Contingency Coefficient. The low approximate significance for all three (0) could indicate that there is a relationship between the two variables. The relatively high values for Phi and the Contingency Coefficient statistics indicate that there could be a relationship between the two variables (0.841, 0.643 respectively).

	Value	Approx. Significance
Nominal by Phi	.841	0
Nominal Cramer's V	.376	0
Nominal Contingency Coefficient	.643	0
Number of Valid Cases	100	

Table 9 – Relationship between Blood Type and Prakruti

Ayurvedic teachings indicate that Prakruti is determined at the time of conception by the dominant dosha (Prakruti) of the parents. Blood types are inherited from parents through genes on chromosome 9 and they do not change as a result of environmental influences during life. The nature of the relationship requires a deeper understanding of the timing and causative factors for each: a subject beyond the scope of the current study, but an interesting topic for further research.

In addressing the second question posed in the statement of goals in Chapter 1, that there will be a relationship between Ayurvedic constitutional type (Prakruti), chakra priorities, and illness/disease it was found that correlation does exist. Information was obtained regarding chakra priority from the CHII: Checklist of Health Issues and Illness filled out by respondent as well as intuitively assessed chakra priority. In Table 11 – Comparison of Intuitive Assessment Results with Survey Results, when comparing the chakra priority obtained from the CHII: (Checklist of Health Issues and Illness results) against the illness/disease information obtained from the respondents, there was a positive correlation between the two in 37% of respondents. The CHII chakra priority is assigned based on the data provided by the respondent. When this data is keyed each chakra is assigned a percentage rate. The chakra with the lowest percentage rate was designated the priority chakra.

A correlation of 37% is not demonstrably high, but this is probably due to the fact that only the lowest percentage rate was designated the priority chakra. I would modify this in further studies and use the lowest three chakra percentages summarized by the CHII data. In analyzing the correlation between the intuitively assessed chakra priority there was an 89% match rate with illness/disease data obtained from the respondent. This demonstrates a high rate of correlation between the intuited chakra priority and illness/disease.

Assessment of Ayurvedic Constitution (Prakruti), illness/disease and Chakra centers is addressed in Chapter V. The Ayurvedic Constitution (Prakruti) of Vata was assessed from the premise that the seat of Vata is the heart chakra (center 4). Chakra centers 6 and 7, brow chakra and crown chakra respectively, were also assessed to determine illness/disease as related to Vata dosha. These higher energy centers have demonstrated involvement within my client based Vata population and it was my desire to assess correlation. It was found that in the assessment and analysis of the individuals in the sample composed of an Ayurvedic Constitution (Prakruti) of Vata, 88% did have energetic compromise in the heart chakra (center 4). These findings support the Ayurvedic premise, that the heart is the seat of Vata. The brow chakra (center 6), 23% showing illness and/or disease in this sample, did not show a high rate of compromise as it pertained to Vata individuals. The crown chakra (center 7) does indicate a high rate of compromise, 79% of individuals showing imbalance, as I suspected.

This would support the premise that Vata individuals are seen in Ayurveda to be highly spiritual, and evolved at the crown chakra level (7). It would follow that an imbalance in health, related to the Ayurvedic dosha Vata, would manifest in this center. When assessing illness and disease manifestation at both the heart chakra (4), and the crown chakra (7), it is seen that 71% of the Vata individuals manifested illness or disease in these chakras. This data would support the premise that both heart chakra (4) and crown chakra (7) are dominant energy centers related to illness and disease manifestation in Vata individuals. I have experienced, in practice, a high rate of illness and/or disease incidence associated chakras 4 and 7 within Vata individuals. Both the heart chakra and the crown chakra are integrative centers. The heart chakra (4) is the integration of the lower physical plane chakras with the upper, more etheric, spiritual plane centers. The crown chakra (7) is the integration of the human, etheric, spiritual plane centers and the divine plane. The Vata dosha is comprised of air/ether, this subtle, powerful flow of energy relies on steadiness, and harmony to remain balanced. Vata individuals who for whatever reason become imbalanced, will reflect that imbalance at these integration chakras, the heart and the crown.

Assessment and analysis of Pitta Constitution, as it pertains to affected chakra health, was conducted by focusing on illness and/or disease pertaining to Chakra number 2 (navel center), 3 (solar plexus center), and 5 (throat center). The data was assessed from the Ayurvedic premise that the seat of Pitta is the solar plexus (chakra center 3). I was interested in assessing the demonstration of illness and/or disease as it relates to chakra 2 (navel center) and chakra 5 (throat center), as I have observed

frequent manifestation of imbalance in Pitta individuals at this level in my practice. My premise is that chakra 2 (navel center) is related to the self at the personal level, the outward expression in the world, and that chakra 5 is the expression of self, the outward expression through communication, will and choice.

Assessment and analysis of individuals that were primarily the Pitta dosha constitutionally, were conducted to address the Ayurvedic philosophy that the chakra site of Pitta is chakra 3, the solar plexus. Chakras 2 and 5, the navel and throat centers respectively, are centers that I have observed in practice to be areas that are predisposed to compromise in Pitta individuals.

Out of 74 individuals with the Pitta dosha represented as the main dosha in their constitution, and individuals with an equal dual doshic value (Pitta/Kapha and Pitta/Vata), 63 (85%) were positive for illness and/or disease in the areas of chakras 2, 3, or 5. This is significant in supporting the argument that Pitta imbalance is expressed through these three chakra centers, and corresponding organs, and tissues. It is summarized in the data that 65% of the sample population of Pitta manifested illness and/or disease at chakra 5 (the throat center). This information supports the high incidence of illness and/or disease manifestation in chakra 5 (the throat center) I see in practice. This also correlates with the Ayurvedic philosophy that Pitta governs will, choice, and communication that are expressed in chakra 5 (the throat center). At 65% of the Pitta individuals showing illness and/or disease in chakra 5 (the throat center), versus 46% showing illness or disease in chakra 3 (solar plexus center), the

Ayurvedic philosophical premise that the seat of Pitta is in the solar plexus is not heavily supported in this sample.

Assessment and analysis of Kapha Constitution as it pertains to affected chakra health was conducted by focusing on illness and/or disease pertaining to Chakra number 1 (root center), and 2 (navel center). The data was assessed from the Ayurvedic premise that the seat of Kapha is chakra 2 (navel center), specifically the genitalia.

Kapha, as a dosha, is considered to be the energetic of earth and water in Ayurvedic philosophy. In Ayurveda, the seat of Kapha is considered chakra 2 (the navel chakra) and the genitals. Out of a sample of 8 individuals with Kapha being their primary constitutional dosha, 4 of them (50%), showed illness and/or disease related to the genitals. This would moderately support the Ayurvedic philosophy of genital expression, due to compromised energy in chakra 2 (navel). On the basis that chakra 1 (root) and chakra 2 (navel) are related to the earth dosha, my premise is that imbalanced Kapha is demonstrated primarily within these two chakra centers. The results indicated above (75%) support this premise.

In addressing the final question posed in the statement of goals in Chapter I, that all three Ayurvedic constitutional types of Vata, Pitta and Kapha will be equally represented across the sample, it is demonstrated by the information that was obtained from the respondents that this premise is not upheld. I feel that this is due to the design of the Ayurvedic constitutional assessment tool for Prakruti. The redesigning

of that tool to ask respondents for information regarding childhood from a memory, emotional driven angle will produce a more accurate depiction of Ayurvedic core constitution (Prakruti) than present condition (Vikruti) that I feel we obtained with the current Ayurvedic assessment tool. In redesigning the Ayurvedic assessment tool I would expect to see a more equal distribution of the Ayurvedic constitutional types of Vata, Pitta and Kapha. When assessing kindergarten children an equal distribution has been seen regarding the three Ayurvedic constitutional types of Vata, Pitta and Kapha.

In reflecting on my research project contained in this dissertation I would like to address some of the modification that I would make. The duplication of this research and the continued research in the areas of Ayurvedic constitution, chakra energies, blood type and disease and illness are a fertile ground for understanding health, illness and disease as it pertains to the human being. The major area of weakness in the design was the Ayurvedic constitutional (Prakruti) survey. Each person has a unique and individual constitution, determined by the balance of three vital energies in the body, known as the three doshas, or the “tri-doshic” philosophy. The three doshas are known as Vata, Pitta and Kapha. Energetically, Vata is the element of air/ether, Pitta of fire/water, and Kapha of earth/water. Every person is governed by these three doshas in varying degrees, but each person will have a primary dosha or doshas. The doshas affect the health of the person but also influence temperament, the color of hair, your tendency to put on weight, and which foods would be beneficial for you to eat. The dosha and constitutional make up affects every aspect of an individual’s life.

By determining your Prakruti (Ayurvedic core constitution, the one you were born with) you are able to form a determination of physical, emotional, psychological and spiritual tendencies.

When dispensing the survey packets, instruction was given when filling out the Ayurvedic constitutional (Prakruti) survey to go back to a time when you were the healthiest. This period of time was referenced as when you were a younger person, or childhood. The reason for this is Prakruti is a core constitutional state, one that you are born with. Vikruti is a present state, which is a constantly changing state, tied to environment, lifestyle, and age. My concern is that it is very difficult to fill out a survey from the vantage of childhood as a reflection on the past. Given the survey design as seen in Appendix D, it would be easy to fall into a present mindset when answering the survey. I would modify this survey and ask for more historic data, tying it to emotional memory. An example of this would be, when you were a child, were you: quiet and a loner, active and athletic, sturdy and social? To ask questions regarding the various doshic types, Vata, Pitta and Kapha from a memory-generated response I feel would enhance the accuracy of the Prakruti, Ayurvedic core constitutional response.

When assessing the blood type survey I would also ask for country of origin, or familial origin. The reasoning behind this question would be to research the premise regarding the evolutionary migration and change of blood type in human beings. There are also various diseases that are shown to be concentrated in certain populations and geographies. An example of this would be Wilson's disease, an

inherited disorder in which there are large amounts of copper stored in the body. Wilson's disease is demonstrated in 1 in 1 million of the population. This disease affects the liver, nerves, brain, kidneys, and eyes. Wilson's disease is strongly represented in the eastern European, Sicilian and Southern Italian populations. The designation of origin in a survey would allow for correlations of blood type, disease/illness and demographics. This is a highly interesting field of study.

The work on the human genome, genetics and DNA would provide additional relationship data and material.

Through this study we were able to draw relationships between Ayurvedic constitution, chakra priorities, and illness/disease. In conducting this research, many additional questions and research topics have been illuminated. It is my desire to continue my research beyond this dissertation, evaluating biomarkers such as blood, albumin, and DHEA. Intuitively, I feel that the blood is an important gateway to human health and well being at multiple levels. The metabolism of calcium, magnesium, zinc and copper, as they are related to blood albumen levels, as a means for transport is very interesting to me. I feel that there is something very important regarding these minerals and the human energy system. I also feel that specific blood types have propensities to be depleted in these minerals. My supposition is that type O blood has a tendency to be depleted or "not hold on to" calcium well. I theorize that type O blood, who are more often Pitta constitution (high fire) have a tendency to be more acidic and thus deplete calcium to buffer the blood. It will be interesting to find out if more type O individuals have osteoporosis, or calcifying illness and disease.

I theorize also that type A blood becomes more easily depleted of magnesium. I see many Pitta/Vata combinations with heart palpitations, irregular heartbeat, ADD, ADHD nervous symptom, and smooth muscle dysfunction that respond well to supplementation of magnesium. As for zinc and copper, my intuition links them to the other two types, type B and AB respectively.

The more that I work within this field and the more heightened my intuitive abilities become, the more questions there are. I am heartened by this, excited in fact, for there is so much for us to decipher.

The assessment of my intuitive abilities proved to be accurate. It is my sincere hope that this dissertation will help foster further research on intuitive ability and provide further assessment of validity in the field of medical intuition. In my opinion, medical intuition can be an important, assistive, illuminating aspect to allopathic medicine. The integration of intuition into medical schools and healthcare training would be invaluable.

To refine all diagnostic abilities that we possess, allows for complete assessment of individuals and would promote more specific, individual, and effective healing protocols.

APPENDIX A

CHII OUTPUT INFORMATION (ORIGINAL)

Chakra 1: Base Of The Spine

Issues

- Fear of not being able to provide the necessities of life for yourself or your family.
- Feeling that the external world is a threatening place and that you are unable to stand up for yourself or protect yourself.
- Feeling that no place is home, that you do not “belong” anywhere.
- Fear from not being able to trust that you can materialize your goals.
- Feeling that you are totally on your own, unsupported by anyone and completely alone in this world.

Questions For Personal Growth

1. What beliefs/values of yours do you (a) share with your family or (b) differ with your family?
2. What beliefs that you share with your family create (a) anger, guilt, anxiety or depressions or (b) joy and acceptance?
3. Which of your superstitions create (a) fear or (b) pleasure?
4. Can you define your personal code of honor?
5. List situations where you did not live up to your code of honor.
6. List situations where you have resolved the issues listed in #5.
7. List unfinished business (anger, guilt, anxiety, or depression) with (a) Mother (b) Father (c) sibling(s) (d) other family members.
8. What are you willing to do to heal any relations noted in #7?
9. List all the blessings you received from (a) Mother (b) Father (c) sibling(s), (d) other family members.
10. What are the major values you would wish to instill in your children if you had/have any?
11. What tribal rituals/traditions do you wish to honor and continue?
12. List tribal values you wish/need to strengthen.

Contemplate the sacred truth “All is One”.

Chakra 2: Pelvic Area

Issues

- Feeling that you have no power in terms of what happens to you sexually. This includes the experience of being used or abused sexually as well as the experience of being in particularly manipulative and controlling relationships.
- Feeling inadequate sexually, or having a dislike for sexual activity. This includes the stress that accompanies feelings of resentment over the sexual authority of one's partner or of the opposite sex in general as well as feelings of dislike or guilt surrounding one's own sexuality and sexual preferences.
- Fear of childbirth or guilt feelings about the manner in which you parented your child or children.
- Feeling a lack of self-worth as a result of having a minimum amount of financial power. This includes experiencing feelings of resentment over being controlled financially by others.
- Resentment resulting from being manipulated by other people. This includes the feeling of being victimized by one's circumstances, such as race, color or sex.
- Feeling so personally insecure that you need to manipulate other people in order to establish control levels in your life.
- Participating in any level of dishonesty in your financial, sexual or interpersonal relationships.
- Fear of never having enough, which includes the fear of poverty.

Questions For Personal Growth

1. Do you have a lot of creative ideas?
2. Do you act upon them or deny them?
3. List your personal creative strengths.
4. List ways in which you use/express your creativity/negativity.
5. How comfortable are you with your sexuality?
6. What are you needing/willing to do to be well-balanced sexually, to honor your sexuality?
7. Have you been abused sexually?
8. Have you abused others sexually?
9. What is your personal code of honor?
10. When do you not keep your word?
11. Do circumstances determine your ethical behavior?
12. Do you feel that Divine justice influences your life?
13. How much do you control other (a) sexually (b) financially (c) in power plays?
14. How much power does money have over you?
15. Do you violate your values for financial security?
16. How much of your life is dominated by fears of (a) financial security (b) physical security (c) sexual security?
17. What are you needing/willing to do to resolve your fears of (a) financial security (b) physical security (c) sexual security?
18. What are you needing/willing to do to use your creativity optimally?

Contemplate the sacred truth "Honor One Another".

Chakra 3: Solar Plexus

Issues

- Fear of intimidation, which prevents you from establishing relationships or situations that are based upon equality.
- The fear of assuming responsibility for yourself, your needs, your commitments, your finances and your thoughts, attitudes and personal actions.
- Resentment over having to take responsibility for another who is either emotionally incapable or refuses to take responsibility for him or herself. The resentment is increased if you also feel incapable of challenging the irresponsible partner and thus remain in an untenable situation through the negative choice not to challenge it.
- Fear that results from believing you are incapable of handling the decision-making process in your own life.
- Anger which results from having your own power of choice violated, forcible limited or invalidated by others.
- Anger which results from feeling neglected or over-looked. This often results in people who develop the pattern of constantly giving to others while denying their own needs because of a fear of not being loved.
- Fear of being criticized or the need to criticize others in order to feel empowered.
- The anger and frustration which result from the inability to break free from being controlled by the expectations of others.
- The pattern of taking anger out on “safe and helpless victims” because of lacking enough personal courage to challenge the source of one’s anger.
- The fear of failure.

Questions For Personal Growth

1. List your personal strengths.
2. List your personality/esteem weaknesses.
3. How strong is your self-esteem?
4. How honest are you?
5. How often do you distort the truth?
6. How critical are you of others?
7. How much do you blame others?
8. How easily do you admit your errors?
9. How easily do you accept constructive criticism?
10. How strong is your need for approval by others?
11. How strong are you?
12. List relationships you’ve kept for individual or group approval.
13. How much do you respect yourself?
14. How strong are your personal commitments?
15. How much do you (a) enjoy taking responsibility (b) fear taking responsibility (c) resent others/ failure to take responsibility?
16. How strong is your desire to change our life?
17. What are you needing/willing to do to change your life?

Contemplate the sacred truth “Honor Oneself”.

Chakra 4: Heart Area

Issues

- Fear of not being loved or the belief that you are not worthy of being loved.
- Harboring guilt as a result of participating in personal acts of rejection or emotional neglect.
- Resentment that develops from seeing others receive more love and attention than yourself.
- Fear of showing or sharing affection.
- Developing guilt feelings as a result of using anger, hostility or criticism as substitutes for love.
- Feeling emotionally paralyzed by experiencing too much loneliness.
- Experiencing emotional contamination as a result of harboring too many negative and judgmental feelings toward other people or other forms of life.
- Experiencing emotional contamination as a result of holding on to old hurts and past resentments.
- Developing emotional fears and bitterness as a result of believing you cannot forgive or directly refusing to forgive.
- Continually creating relationships that are emotionally unfulfilling or abusive.
- Guilt from feeling you have not successfully fulfilled your emotional commitments.
- Doing something or being with someone when you “heart is not in it”.
- Too much grief and sorrow, resulting in, literally, the development of a “broken heart”.

Questions For Personal Growth

1. What emotional injuries do you need to forgive?
2. What relationships do you need to forgive?
3. Describe how you use emotional wounds to control others.
4. List situations/people who have controlled you with their wounds.
5. How willing are you to be controlled by the wounds of others?
6. What are you going to do toward being controlled by the wounds of others?
7. List fears which prevent you from being emotionally healthy.
8. Can you be emotionally healthy and have intimate relationships?
9. What does forgiveness mean to you?
10. List those you need to forgive.
11. What prevents you from forgiving them?
12. List people you have wounded.
13. What do you need to do to have those people forgive you?
14. What are the limits for you in a healthy relationship?
15. List the healthy relationships you have.

Contemplate the sacred truth “Love Is Divine Power”.

Chakra 5: Throat Area

Issues

- Fear of self-assertion - this often develops into patterns of allowing yourself to be victimized by others because of the inability to communicate on your own behalf in an empowered way.
- Fear of expressing your emotional needs, feelings or opinions. This fear almost totally blocks any level of creativity.
- Becoming dishonest or lying as a way of covering up feeling or denying responsibility for personal actions.
- Using your will to control or influence the lives of others to your own advantage.
- Regret and self-directed anger that comes from the inability to say, "I'm sorry", "I love you" or "I forgive you".
- The inability to express grief, hurt and sorrow. This includes the inability to shed tears.
- Collecting regrets as a result of not being able to speak up for yourself when opportunities have come along in your life.
- Allowing your own willpower to remain undeveloped by expecting someone else to make your decisions for you.
- Exaggerating and embellishing the truth, a misuse of this Energy Center. This includes the habit of gossiping.

Questions For Personal Growth

1. What does a strong will mean to you?
2. List people who control your will.
3. List those you control and why.
4. How often do you express yourself honestly?
5. How do you sense Divine guidance/will?
6. How much do you trust guidance which does not guarantee an outcome?
7. List your fears concerning Divine guidance.
8. How do you pray for Divine guidance?
9. Can you say "Thy will be done" and believe it?
10. List situations where you lose control of your will.
11. List situations where you need to change your use of will.
12. List reasons (a) not to change #11 (b) in favor of change.

Contemplate the sacred truth "Surrender Personal Will to Divine Will".

Chakra 6: Brow Area

Issues

- Fear of looking inside yourself, or self-examination and introspection.
- Fear of your own intuitive skills, which leads to creating blockages of you inner sensitivities.
- The misuse of intellectual power, as in participating in the creation of anything that will harm life or in deliberate acts of deception.
- Using you reasoning skills against yourself, as in developing psychological and emotional denial mechanisms. This is the practice of denying the truth, which leads to an inability to discern your own reality with any degree of clarity.
- Fear that results from believing you are intellectually inadequate.
- Jealousy and insecurity over the creative ability of another person.
- Fear of being open to the value of other people's ideas. An unwillingness or refusal to learn from your life experiences. This often leads to blaming other people constantly for everything that goes wrong in your life and to an endless pattern of repeating the same painful and difficult learning situations.
- Behavior that is paranoid, the anxiety which arises from feeling that you don't know yourself.

Questions For Personal Growth

1. List your personal beliefs which lead you to interpret negatively the actions of others.
2. List the negative behavioral patterns in your relationships with others, especially those which recur most often.
3. List your attitudes and beliefs which disempower you or make you feel victimized.
4. List those beliefs that you still accept or react to emotionally, even though you know they are not true.
5. List the ways and situations or relationships in which you are judgmental.
6. Make a list of all of your excuses for behaving negatively.
7. List sudden deep insights which you have had which intimidated you or made you feel guilty.
8. List the beliefs and attitudes in yourself which you would like to change. How willing are you to commit yourself to changing them?
9. How impersonal can you be in thinking and relating to your own life?
10. List the changes that would occur if you suddenly embrace a fully conscious and impersonal dedication to life. How frightened are you of making these changes?

Contemplate the sacred truth "Seek Only the Truth".

Chakra 7: Top Of The Head

Issues

- The crisis of realizing that you are living a meaningless life.
- Spiritual crises, such as the absence of faith.
- Crisis that accompanies the inability to trust in the natural, supportive processes of life.
- The absence of courage and faith in yourself.
- Living according to the energy of negative attitudes that prevent you from seeing opportunities to change.
- Fear of self development - this includes the fear of knowing yourself.
- The negative behavioral patterns that result from an inability to think and reason beyond the limitations of your own personal needs.
- The negative behavioral patterns that result from an unwillingness to grow and change in order to accommodate the challenges of your life.
- The inability to see the larger pattern at work within your life.

Questions For Personal Growth

1. List instances in which you have sought and gained insight or guidance from meditation or prayer.
2. List the answers to such questions which you most fear.
3. How much do you (a) bargain with God (b) complain to God more than you express gratitude (c) pray for specific “gifts” such as money, relationships, or position (d) pray purely in appreciation and thankfulness.
4. What is your specific spiritual path? Do you need to refine this more? Have you found gurus or guides? List gurus or guides who have truly influenced you spiritually, either positively or negatively.
5. Do you feel that your connectedness with the Divine or God is more real than that of most religions or other spiritual traditions?
6. How much are you expecting God to give you a reason for the pain in your life? List specific instances where you feel short-changed because of some suffering.
7. Suppose that you never are going to gain specific meaning for the sufferings in your life. Would this make you more depressed or anxious or would it allow you to move on? Is there any chance that you can sense that there has to be meaning in life even if you don't know what it is because any other explanation is insane?
8. How consistent has your attention to specific spiritual practice been? Do you spend some time each day aware of blessing the Divine and the many great gifts each of us has?
9. List those specific spiritual attributes which you feel you have least expressed or lived in your life. How much do you fear that a closer connectedness with God or the Divine will lead to painful changes in your life? Are you ready for the dark night of the soul? Are you willing to undergo the “trials and tribulations” for living the mystical life? How willing are you to practice true meditation - attunement with the Divine - 20 minutes twice each day?

Contemplate the sacred truth “All Is One”.

APPENDIX B

CHII OUTPUT INFORMATION (MODIFIED OCTOBER 2000)

- **High** - Congratulations! You scored in the **High** range. This means that you have resolved all or nearly all patterns of fear and insecurity regarding this area. (then list the issues related to that chakra or factor plus the sacred truth).
 - **Medium High**- Congratulations! You scored in the **Medium High** range. This means that you have resolved all or nearly all patterns of fear and insecurity regarding this area. (then list the issues related to that chakra or factor plus the sacred truth).
- **Medium** – You scored in the **Medium** range. This means that you have worked through a lot of issues. To work further in this area, review the list of issues and identify at least one that has a strong emotional charge for you. Then use the questions for personal growth that follow to help release the fears of negativity related to that issue. (Then list the issues plus the questions for personal growth plus the sacred truth.)
- **Medium Low** - You scored in the **Medium Low** range. This means that you have worked through some of issues, but could still benefit from more work. In order to do this, review the list of issues and identify at least one that has a strong emotional charge for you. Then use the questions for personal growth that follow to help release the fears of negativity related to that issue. (Then list the issues plus the questions for personal growth plus the sacred truth.)
- **Low** - You scored in the **Low** range. This means that you have worked through a few of issues, but could still benefit from more work. In order to do this, review the list of issues and identify at least one that has a strong emotional charge for you. Then use the questions for personal growth that follow to help release the fears of negativity related to that issue. (Then list the issues plus the questions for personal growth plus the sacred truth.)

3. Before the Symptom Checklist say: “Check the symptoms that you currently experience.”

4. The revised list of issues for each chakra or factor follow. The list of questions for personal growth are not changed.

Energy Center 1: Base of the Spine

- Ability to provide the necessities of life for yourself or your family.
- Being able to stand up for yourself or protect yourself.
- Feeling at “home” and “belonging” in the world.
- Ability to materialize your goals.
- Feeling supported in the world.

Questions:

- What beliefs/values of yours do you (a) share with your family or (b) differ with your family?
- What beliefs that you share with your family create (a) anger, guilt, anxiety or depressions or (b) joy and acceptance?
- Which of your superstitions create (a) fear or (b) pleasure?
- Can you define your personal code of honor?
- List situations where you did not live up to your code of honor.
- List situations where you have resolved the issues listed in #5.
- List unfinished business (anger, guilt, anxiety, or depression) with (a) Mother (b) Father (c) sibling(s) (d) other family members.
- What are you willing to do to heal any relations noted in #7?
- List all the blessings you received from (a) Mother (b) Father (c) sibling(s), (d) other family members.
- What are the major values you would wish to instill in your children if you had/have any?
- What tribal rituals/traditions do you wish to honor and continue?
- List tribal values you wish/need to strengthen.

Contemplate the sacred truth “All is One”.

Energy Center 2: Pelvic Area

- Having power over what happens to you sexually.
- Feelings about your sexuality.
- Feelings about the manner in which you parented your child or children.
- Having financial power.
- Feelings about your own race, color or sex.
- Issues of control over you or over others.
- Honesty in your financial, sexual or interpersonal relationships.
- Having enough or the fear of poverty.

Questions:

- Do you have a lot of creative ideas?
- Do you act upon them or deny them?
- List your personal creative strengths.
- List ways in which you use/express your creativity/negativity.
- How comfortable are you with your sexuality?
- What are you needing/willing to do to be well-balanced sexually, to honor your sexuality?
- Have you been abused sexually?
- Have you abused others sexually?
- What is your personal code of honor?
- When do you not keep your word?
- Do circumstances determine your ethical behavior?
- Do you feel that Divine justice influences your life?
- How much do you control other (a) sexually (b) financially (c) in power plays?
- How much power does money have over you?
- Do you violate your values for financial security?
- How much of your life is dominated by fears of (a) financial security (b) physical security (c) sexual security?

- What are you needing/willing to do to resolve your fears of (a) financial security (b) physical security (c) sexual security?
- What are you needing/willing to do to use your creativity optimally?

Contemplate the sacred truth “Honor One Another”.

Energy Center 3: Solar Plexus

- Establishing relationships or situations that are based upon equality.
- Assuming responsibility for yourself, your needs, your commitments, and your finances.
- Feeling responsible for another who is either emotionally incapable or refuses to take responsibility for him or herself.
- Handling the decision-making process in your own life.
- Having your own power of choice.
- Being criticized or criticizing others.
- Breaking free from being controlled by the expectations of others.
- Personal courage to challenge the source of your anger.
- Overcoming the fear of failure.

Questions:

- List your personal strengths.
- List your personality/esteem weaknesses.
- How strong is your self-esteem?
- How honest are you?
- How often do you distort the truth?
- How critical are you of others?
- How much do you blame others?
- How easily do you admit your errors?
- How easily do you accept constructive criticism?
- How strong is your need for approval by others?
- How strong are you?
- List relationships you’ve kept for individual or group approval.
- How much do you respect yourself?
- How strong are your personal commitments?
- How much do you (a) enjoy taking responsibility (b) fear taking responsibility (c) resent others/ failure to take responsibility?
- How strong is your desire to change our life?
- What are you needing/willing to do to change your life?

Contemplate the sacred truth “Honor Oneself”.

Energy Center 4: Heart Area

- Feeling loved or being worthy of being loved.
- Personal acceptance and emotional support.
- Feeling that you receive as much love and attention as others.
- Showing or sharing affection.
- Using anger, hostility or criticism as substitutes for love.
- Loneliness.

- Judgments toward other people or other forms of life.
- Ability to release old hurts and past resentments.
- Ability to forgive.
- Creating relationships that are emotionally fulfilling and supportive.
- Fulfilling your emotional commitments.
- Doing something or being with someone when you “heart is in it”.
- Having a “broken heart”.

Questions:

- What emotional injuries do you need to forgive?
- What relationships do you need to forgive?
- Describe how you use emotional wounds to control others.
- List situations/people who have controlled you with their wounds.
- How willing are you to be controlled by the wounds of others?
- What are you going to do toward being controlled by the wounds of others?
- List fears which prevent you from being emotionally healthy.
- Can you be emotionally healthy and have intimate relationships?
- What does forgiveness mean to you?
- List those you need to forgive.
- What prevents you from forgiving them?
- List people you have wounded.
- What do you need to do to have those people forgive you?
- What are the limits for you in a healthy relationship?
- List the healthy relationships you have.

Contemplate the sacred truth “Love Is Divine Power”.

Energy Center 5: Throat Area

- Self-assertion - ability to communicate on your own behalf in an empowered way.
- Expressing your emotional needs, feelings or opinions.
- Expressing your feelings and accepting responsibility for personal actions.
- Ability to say, “I’m sorry”, “I love you” or “I forgive you”.
- Ability to express grief, hurt and sorrow.
- Being able to speak up for yourself when opportunities have come along in your life.
- Allowing your own willpower to develop or expecting someone else to make your decisions for you.
- Telling the truth or the habit of gossiping.

Questions:

- What does a strong will mean to you?
- List people who control your will.
- List those you control and why.
- How often do you express yourself honestly?
- How do you sense Divine guidance/will?
- How much do you trust guidance which does not guarantee an outcome?
- List your fears concerning Divine guidance.

- How do you pray for Divine guidance?
- Can you say “Thy will be done” and believe it?
- List situations where you lose control of your will.
- List situations where you need to change your use of will.
- List reasons (a) not to change #11 (b) in favor of change.

Contemplate the sacred truth “Surrender Personal Will to Divine Will”.

Energy Center 6: Brow Area

- Looking inside yourself, or self-examination and introspection.
- Using your own intuitive skills.
- Use of intellectual power in acts of creation.
- Discerning your own truth and reality.
- Believing that you are intellectually adequate.
- Attitudes toward your own creativity and the creative ability of another person.
- Being open to the value of other people’s ideas.
- Learning from your life experiences so that you do not repeat painful patterns.
- Feeling that you know yourself.

Questions:

- List your personal beliefs which lead you to interpret negatively the actions of others.
- List the negative behavioral patterns in your relationships with others, especially those which recur most often.
- List your attitudes and beliefs which disempower you or make you feel victimized.
- List those beliefs that you still accept or react to emotionally, even though you know they are not true.
- List the ways and situations or relationships in which you are judgmental.
- Make a list of all of your excuses for behaving negatively.
- List sudden deep insights which you have had which intimidated you or made you feel guilty.
- List the beliefs and attitudes in yourself which you would like to change. How willing are you to commit yourself to changing them?
- How impersonal can you be in thinking and relating to your own life?
- List the changes that would occur if you suddenly embrace a fully conscious and impersonal dedication to life. How frightened are you of making these changes?

Contemplate the sacred truth “Seek Only the Truth”.

Energy Center 7: Top of the Head

- Realizing that you are living a meaningful life.
- Having faith in life or the Divine.
- Ability to trust in the natural, supportive processes of life.
- Having courage and faith in yourself.
- Able to see opportunities to change.
- Self development - this includes knowing yourself.
- Ability to think and reason beyond the limitations of your own personal needs.

- Willingness to grow and change in order to accommodate the challenges of your life.
- The ability to see the larger pattern at work within your life.

Questions:

- List instances in which you have sought and gained insight or guidance from meditation or prayer.
- List the answers to such questions which you most fear.
- How much do you (a) bargain with God (b) complain to God more than you express gratitude (c) pray for specific “gifts” such as money, relationships, or position (d) pray purely in appreciation and thankfulness.
- What is your specific spiritual path? Do you need to refine this more? Have you found gurus or guides? List gurus or guides who have truly influenced you spiritually, either positively or negatively.
- Do you feel that your connectedness with the Divine or God is more real than that of most religions or other spiritual traditions?
- How much are you expecting God to give you a reason for the pain in your life? List specific instances where you feel short-changed because of some suffering.
- Suppose that you never are going to gain specific meaning for the sufferings in your life. Would this make you more depressed or anxious or would it allow you to move on? Is there any chance that you can sense that there has to be meaning in life even if you don’t know what it is because any other explanation is insane?
- How consistent has your attention to specific spiritual practice been? Do you spend some time each day aware of blessing the Divine and the many great gifts each of us has?
- List those specific spiritual attributes which you feel you have least expressed or lived in your life. How much do you fear that a closer connectedness with God or the Divine will lead to painful changes in your life? Are you ready for the dark night of the soul? Are you willing to undergo the “trials and tribulations” for living the mystical life? How willing are you to practice true meditation - attunement with the Divine - 20 minutes twice each day?

Contemplate the sacred truth “All Is One”.

Factor 1 – Vitality.

- Accomplishing the important goals and projects in your life.
- Ability to “follow your dreams.”
- Certainty about who you really are.
- Having adequate energy.
- An optimistic attitude.
- A belief that life is meaningful.
- Being open to your creativity and true emotions.
- Feeling that your life is moving or changing.

Factor 2 – Satisfaction with Relationships.

- Being in a relationship that is emotionally, physically or sexually satisfying.
- Feeling free from the control of others.
- Feeling that you both give and receive in return.

- Being in a marriage or job because your heart is in it.

Factor 3 - Spiritual Perspective.

- A belief in God or in the Divine.
- A belief in life after death.
- Feeling that life is meaningful or purposeful.
- Feeling that you do receive Divine Guidance in your life.

APPENDIX C

RESEARCH TITLE PAGE AND BLOOD TYPE SURVEY

Thank you for participating in this research study!

You will find enclosed two questionnaires:

1. The Evaluation Of The Human Constitution. Ayurvedic Constitutional Analysis (Prakruti).

When Filling out the Evaluation of the Human Constitution Questionnaire please fill it out from the perspective of when you felt your **healthiest**. This may require you to go back to when you were a **Young Adult** or **Child**.

2. CHII: Checklist of Health Issues and Illness.

Please Indicate your Blood Type below.

(example: A, B, O, or AB. Also your RH Factor + or -).

BLOOD TYPE: _____

It is important that you demonstrate your type via a Red Cross card, or medical card indicating type.

If you do not know your blood type ask us for a test kit, or the blood bank will type your blood with a donation.

The strictest confidence will be held regarding your information and it will be used for research purposes only.

NAME: _____
Optional

ZIP CODE: _____

APPENDIX D

SURVEY OF AYURVEDIC CONSTITUTION (PRAKRUTI)



EVALUATION OF THE HUMAN CONSTITUTION (PRAKRUTI)

ASPECTS OF CONSTITUTION <small>Highlight Vata, Pitta, or Kapha definition square according to the description best fitting your individual constitutional aspect.</small>	<i>Vata</i> <small>AIR & ETHER</small>	PITTA <small>FIRE & WATER</small>	<i>Kapha</i> <small>WATER & EARTH</small>
BODY FRAME	Thin	Moderate	Large
BODY WEIGHT	Low	Moderate	Heavy
SKIN	Dry, Rough, Cool, Brown, Black	Soft, Oily, Warm, Fair, Red, Yellowish	Thick, Oily, Cool, Pale, White
HAIR	Black, Dry, Kinky	Soft, Oily, Yellow, Early Gray, Red	Thick, Oily, Wavy, Dark or Light
TEETH	Protruded, Spaces Between, Crooked, Gums Emaciated	Moderate in Size, Soft or Bleeding Gums	Strong, White, Full, Well-Formed
EYES	Small, Dry, Active, Brown, Black	Sharp, Penetrating, Green, Gray, Yellow	Big, Attractive, Blue, Thick Eyelashes
APPETITE	Variable, Low	Good, Sharp, Excessive	Slow but Steady
DISEASE TENDENCY	Nervous, Disorders, Pain	Heat, Infection, Inflammation	Excess Water, Mucus
THIRST	Variable	Excessive	Slight
ELIMINATION	Dry, Hard, Constipated	Soft, Oily, Loose	Thick, Oily, Heavy, Slow
PHYSICAL ACTIVITY	Very Active	Moderate	Lethargic
MIND	Restless, Active, Curious	Aggressive, Intelligent	Calm, Slow, Receptive
EMOTIONAL EXCESSES	Fearful, Insecure, Anxious	Aggressive, Irritable, Jealous	Greedy, Attached, Self-Contented
FAITH	Wavering, Changeable	Determined	Steady, Loyal
MEMORY	Recent Memory Good, Remote Memory Poor	Sharp	Slow but Prolonged
DREAMS	Flying, Jumping, Running, Fearful	Fiery, Angry, Passionate, Colorful	Watery, Ocean, Swimming, Romantic
SLEEP	Scanty, Interrupted	Little but Sound	Heavy, Prolonged, Excessive
SPEECH	Fast, Chaotic, Uninterrupted	Sharp, Clear, Cutting	Slow, Monotonous, Melodious
SPENDING HABITS	Spends Quickly, Impulsively	Spends Moderately & Methodically	Spends Slowly, Saves
PULSE	Thready, Feeble, Moves Like a Snake	Moderate, Jumping Like a Frog	Broad, Slow, Moves Like a Swan

Add up all the marks. The Dosha marked most often will generally indicate one's primary constitution. The Dosha marked next frequently will generally indicate the secondary Dosha. It may happen that the two will be relatively equal; that the constitution may be dual (i.e. Vata/Pitta, Vata/Kapha, Pitta/Kapha). Occasionally, all three may be relatively equal and a balanced Tridosha type may exist.

DOSHA SCORE

Health Innovations understands your individual constitution and what it may represent concerning your health such as disease-proneness, emotional disorders, and weight control. The Dosha can be worked on directly, removing the excesses and tonifying the deficiencies. Let *Health Innovations* help you achieve your balance to better health. Call Janet Bailey today for your appointment at

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