

ONLINE CHAPTER - 1

FUNDAMENTALS OF AYURVEDA

YOUR BODY

- ▶ Before you know your body it is important to know how your body came into being
- ▶ The answers to these questions



YOUR BODY

- ▶ Though there are innumerable texts that reveal how the body came about...
- ▶ We chose only a few of them

MANU SMRITI

- ▶ Manu Smriti says; you need to understand how the Universe was formed so that
- ▶ You can understand how you, your body and every other lifeform was formed
- ▶ So, let's explore the first chapter

MANU SMRITI

- ▶ The 6th verse of Manu Smriti says;

ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम्
महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः

- ▶ The divine, in His self-existent beingness, who cannot be understood, who creates the great elements, and all that can be discerned, appeared with irresistible power, at once, dispelling darkness.

MANU SMRITI

- ▶ The 8th verse of Manu Smriti says;

सोऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः
अप एव ससर्जादौ तासु वीर्यमवासृजत्

- ▶ The divine, desiring to produce many beings, first, with a thought, created water, and then, placed His seed in them

MANU SMRITI

- ▶ The 9th verse of Manu Smriti says;

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम्
तस्मिञ् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः

- ▶ That seed became a golden egg, in brilliance, as bright as the Sun. In that egg, He Himself was born as Brahman, the progenitor of all the worlds.
- ▶ This is probably what the Big Bang is all about!

MANU SMRITI

- ▶ The 10th verse of Manu Smriti says;

आपो नरा इति प्रोक्तापो वै नरसूनवः
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः

- ▶ The waters are called Nara (from the unmanifest). The waters are born of Nara. The waters were His first residence (ayana). Therefore, He is named Narayana.
- ▶ The first seed is given the name Narayana. Further, we can see that this name “Narayana” has no religious significance!

MANU SMRITI

- ▶ The 11th verse of Manu Smriti says;

यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकं
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते

- ▶ From that un-manifest, was born Purusha who is celebrated as Brahman

MANU SMRITI

- ▶ We jump to the 14th verse of Manu Smriti - And it says;

उद्धर्हात्मनश्चैव मनः सदसदात्मकम्
मनसश्चाप्यहंकारमभिमन्तारमीश्वरम्

- ▶ From Himself, He created the Manas, the *Ahamkara* (ego), which is self conscious

MANU SMRITI

- ▶ The 15th verse of Manu Smriti says;

महान्तमेव चात्मानं सर्वाणि त्रिगुणानि च
व्ययाणां ग्रहीतृणि शनैः पञ्चेन्द्रियाणि च

- ▶ The divine manifests as the soul, with the three gunas of *Sattva*, *Rajas* and *Tamas* and the five Tan matras which perceive the objects of sensation

MANU SMRITI

- ▶ The 16th verse of Manu Smriti says;

तेषां त्ववयवान्सूक्ष्मान्धरणामप्यमितौजसाम्
संनिवेश्यात्ममात्रासु सर्वभूतानि निर्ममे

- ▶ He, the unmanifest One, created all beings investing Himself, the 5 great elements and the manas in each one of His creations

WHO ARE YOU?

- ▶ It is evident from reading the 16th verse of Manu Smriti that;

तेषां त्ववयवान्सूक्ष्मान्धरणामप्यमितौजसाम्
संनिवेश्यात्ममात्रासु सर्वभूतानि निर्ममे

- ▶ You are nothing but a particle of the unmanifest One. You are a God particle

NOW... COMING TO YOUR BODY

शीर्यते अनेन इति शरीरम्

- ▶ That which decays is called Sarira

SARIRA

- ▶ The body which is made of the manas and the 5 great elements is called as Sarira

यन्मूर्त्यवयवाः सूक्ष्मास्तानीमान्याश्रयन्ति षट्
तस्माच्छरीरमित्याहुस्तस्य मूर्तिं मनीषिणः

- ▶ Your body is the combination of manas with its five Tan Matras and the 5 great elements.

In the next chapter, we will learn about the 5 great elements

THE FIVE ELEMENTS

- ▶ Each of the 5 elements of nature have their intrinsic properties
- ▶ Together they bring to life literally everything that exists in the Universe and likewise, on earth
- ▶ We will now study the properties of the 5 elements so that it can enhance our understanding of the human body

AKASA (ETHER OR SPACE)

- ▶ Sushrita Samhita, an ancient text compiled by Acharya Sushruta says about Akasa or space that it is;
- ▶ शलक्षण-सूक्ष्म-मृदु-व्यवायी-विशद-विविक्तमव्यक्तरसं शब्दबहुलमाकाशीयं, तन्मार्दव-सौषीर्य-लाघवकरमिति। - सुश्रुत संहिता, सूत्र स्थान
- ▶ *Shlakshna-Sookshma-Mrudu-Vyavayi-Vishad-Viviktam-Avyaktam-Shabda-Bahula-Akashiyam-Tanmardava-Sousheerya-Laaghava-karamiti*
- ▶ Akāsha is gentle, subtle, soft, all pervading, pure, clear, it is the finest and invisible part of anything and abundant with Śabda (sound).

AKASA (ETHER OR SPACE)

- ▶ The Universe is pervaded or filled with Ākāśa. Any container or cavity is occupied by Akāsha.
- ▶ It is the ever pervading space which fills emptiness.
- ▶ Ākāśa that is present outside is the same Ākāśa that is present in all beings also. Ākāśa is the substratum of the Universe.

PROPERTIES OF AKĀSHA

- ▶ मृदुल घुसूक्ष्मश्लक्ष्णशब्दगुणबहुलान्याकाशात्मकानि, तोनि मार्दवसौषीर्यलाघव-कराणि। - चरक संहित, सूत्र स्थान
- ▶ *Mrudu-sookshma-Shlakshna-Shabda-bahula-Akasha-Atmakani-toni-Ardava-Sousheerya-laghava-karaṇi*
- ▶ Material which are abundant in Śabda are abundant in Akāsha and are soft gentle, subtle, light and have cavities in them. Their nature cause cavities, softness and lightness.

VAYU (WIND OR AIR)

स एवायं पवते, एतदेवान्तरिक्षम् ।।

Sa Evayam Pavate Etadeva antariksham

Where Vāyu is present, Akasha is present.

Vāta is the synonym for *Vāyu*.

Vāyu is *Prana*

VAYU

- ▶ Material which are abundant in *Śabda* (sound) are abundant in *Akāsha* and are soft gentle, subtle, light and have cavities in them.
- ▶ Their nature cause cavities, softness and lightness.

VAYU

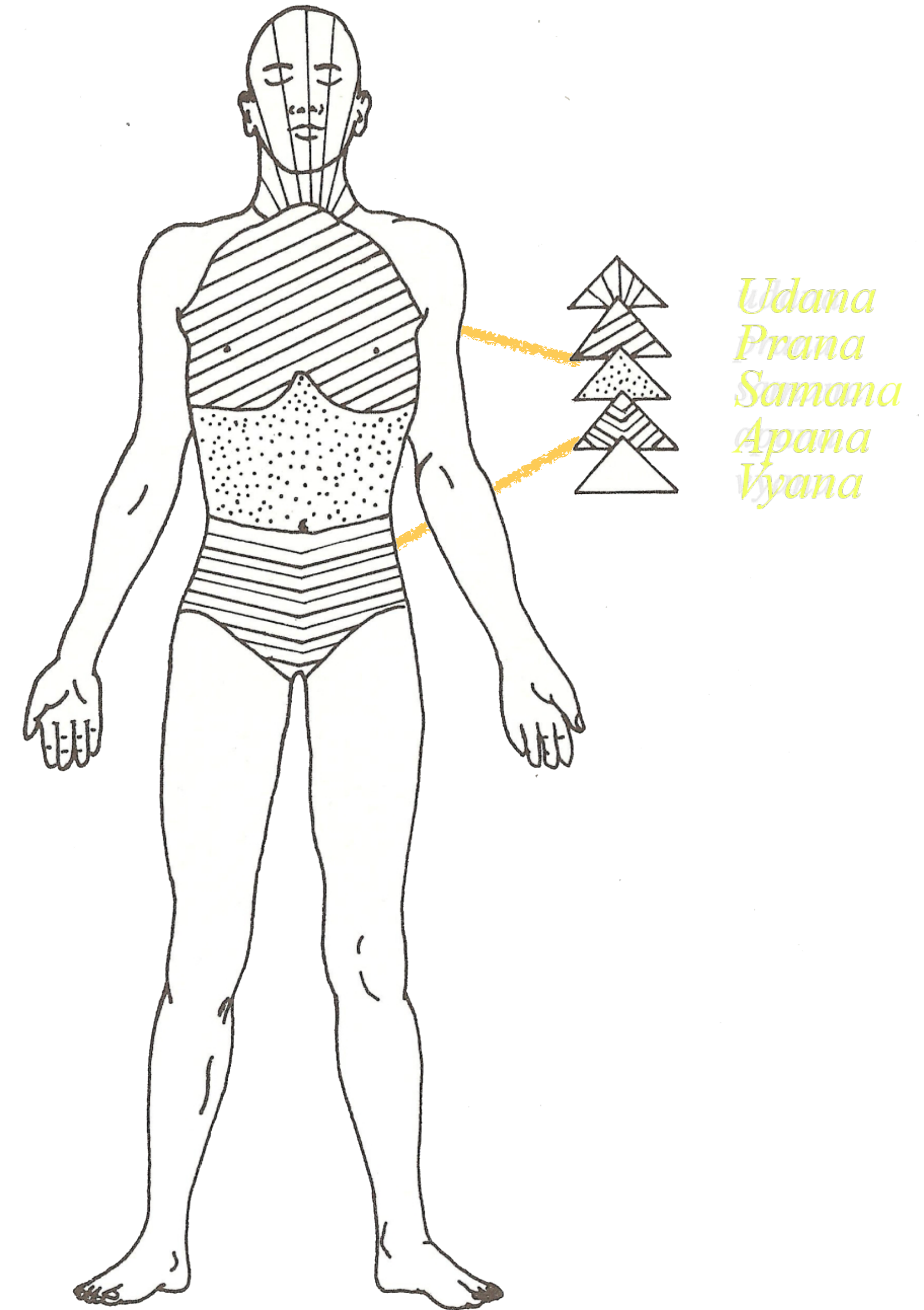
Vāyu is powerful. It causes displacement of matter.

It is responsible for several functions, not only in the body, but also on the earth and even in the Universe.

Vāyu is the substratum of sky.

VAYU

There are mainly two *Vāyu*
and they are *Prāna* and *Apāna*.



PRANA VAYU

The place of *Prāna* is the head and it is the originating place of knowledge and ducts that circulate consciousness.

PRANA VAYU

Prāna Vāyu promotes realisation of intellect, mind and senses. It also promotes the heart and emotional attachment to desires dwelling in the heart to acquire the object of desire.

APANA VAYU

Apāna Vāyu is situated below the abdomen. It helps in the expulsion (pushing outward) of semen, menstrual fluid, urine, stools and foetus.

VAYU

Prāna Vāyu provides strength while *Apāna Vāyu* removes all the toxins and *dosha*.

VAYU

Vāyu is the carrier of medicines
along with subtle substances into the body.
Vāyu is considered as the messenger of the Gods.

PROPERTIES OF VĀYU

सूक्ष्म-रूक्ष-खर-शिशिर-लघु-विशदं-स्पर्शबहुलमीषत्तिक्तं विशेषतः कषायमिति वायवीयम्, तद्वैशद्य-लाघव-ग्लपन-
विरूक्षण-विचारणकरमिति।

*Sookshma-rooksha-Khara-Shisira-Laghu-Vidhad-Sparsha-Bahula-Tiktam-Viseshatah-
Kashayamiti-vayaveeyam-tadvaishdya-laghava-glapana-virukshana-vicharaṇa-karaṇi*

Materials which predominantly contain *Vāyu* are feeble, dry, rough, cold, light, clear, can be felt easily, a little bitter, mainly astringent (*Kashāya*).

These materials are unsteady and expansive and are very light in weight

END OF CHAPTER - 1

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