



REVIEW OF CLASS 7

FUNDAMENTALS OF AYUVEDA

UPA DOSHA (SUB-DOSHA)



The subdoshas can alter their function depending on certain internal and external factors. These create changes in the Gati.

You remember from Chapter 3 wherein we have studied about Sama and Nirama Gati of Vata, Pitta and Kapha Dosha

UPA DOSHA (SUB-DOSHA)



Prana Vayu- Sama Gati

Location: Head

Manifestation - short breath, Pain in centre of chest, coughs, Negative thoughts, Grasping ability compromised. Increased heart rate.

UPA DOSHA (SUB-DOSHA)



Apana Vayu- Sama Vayu

Location: Large Intestines

Manifestation - Constipation/low bowel pressure,
Urine retention, improper menstruation, Low ovum
health

UPA DOSHA (SUB-DOSHA)



Udana Vayu- Sama Vayu

Location: Navel

Manifestation - Incomplete exhalation, Stuttering, Speaking, inability to recapitulate stored memory, Excessive Burping, Travel sickness, giddiness, Vertigo, stiffness in neck

UPA DOSHA (SUB-DOSHA)



Samana Vayu- Sama Vayu

Location: 4 fingers above navel

Manifestation - Mandagni, Gastritis, rumbling of bowels, improper digestion, mal-absorption, sweaty palms and feet, fatigue, low back pains.

UPA DOSHA (SUB-DOSHA)



Vyana Vayu- Sava Vayu

Location: Extremities

Manifestation - Improper circulation of blood and nutrients, pins and needles in extremities, radiating pains in low back, Obstructed flow of Consciousness through the body causing tightness in limbs

UPA DOSHA (SUB-DOSHA)



Sadhaka Pitta - Sama Vayu

Location: Heart

Manifestation - Lack of focus, self defeating thoughts

UPA DOSHA (SUB-DOSHA)



Pachaka Pitta - Sama Vayu

Location: Stomach, Intestines

Manifestation - Improper digestion, pins and needles in stomach, mal-absorption, improper assimilation, bloated abdomen

UPA DOSHA (SUB-DOSHA)



Ranjaka Pitta - Sama Vayu

Location: Liver, Spleen

Manifestation - Vitiligo, subcutaneous fat deposits

UPA DOSHA (SUB-DOSHA)



Alochaka Pitta - Sama Vayu

Location: Eyes, Brain

Manifestation - Clouded perceptions, Resistance to perceptions, Problems in vision acuity, pain in eyes

UPA DOSHA (SUB-DOSHA)



Bhrajaka Pitta - Sama Vayu

Location: Liver, Skin

Manifestation - Discolouration of skin, dry skin,
urticaria

UPA DOSHA (SUB-DOSHA)



Kledaka Kapha - Sama Vayu

Location: Oesophagus (food pipe), Stomach

Manifestation - Excess alkaline mucous secretions,
gas formation in stomach

UPA DOSHA (SUB-DOSHA)



Avalambaka Kapha - Sama Vayu

Location: Pleural sack, Pericardium

Manifestation - Coughing, Heavy and laboured breathing, short breath

UPA DOSHA (SUB-DOSHA)



Bodhaka Kapha - Sama Vayu

Location: Mouth

Manifestation - Bad breath, excess salivation,
impaired enzyme secretions in mouth

UPA DOSHA (SUB-DOSHA)



Tarpaka Kapha - Sama Vayu

Location: Head (sinuses, ventricles in the brain)

Manifestation - stiffness in head and neck, shifting headaches, sinus congestion

UPA DOSHA (SUB-DOSHA)



Shleshaka Kapha - Sama Vayu

Location: Joints

Manifestation - Knee pains, stiffness in knees,
swollen joints



CLASS 8

FUNDAMENTALS OF AYURVEDA TRAINING

THE JNANEDRIYA



Jnāna or knowledge is received through the *Indriya* or sense organs. We have five sense organs.

JNANENDRIYAS



Ear - that is endowed with the primary sense of hearing, listening and auditory perception

Skin - the primary function is sense of touch and feeling

Eyes - the primary function is sense of vision and visual perception

Tongue - the chief function is sense of taste

Nose - the chief function is the sense of smell.

JNANENDRIYAS



Aggravation of *dosha* in these sense organs disturb their balance and these sense organs can develop symptoms.

JNANENDRIYAS



For example; people who listen to abusive language, others' temper tantrums usually have an upset mood or a bad headache.

JNANENDRIYAS



For example; people who listen to abusive language, others' temper tantrums usually have an upset mood or a bad headache.

People who harbour bad words in the mind without actually speaking them out will have mouth ulcers

TAN MATRAS



These are the carriers of the subtle essence of the five elements.

There are 5 *Tan Matras*. These are;

Sabha, Sparsha, Roopa, Rasa and Gandha

SABDHA



Sound or *Śabda* is the *tanmātra* (tiny measure or unit) of *Ākāśa* (ether or space) and is perceived by the ears.

मृदुल घु-सूक्ष्म-श्लक्ष्ण-शब्दगुण-बहुलाम्य आकाश आत्मकानि,
तानि-आर्दव-सौषीर्य -लाघव कराणि। - चरक संहित, सूत्रस्थान

Charaka says; The element that is potent in *Sabda* property is subtle, thin, and vast or infinite. They produce shortage of breath, softness and lightness in the body.

SPARSHA



Touch or *Sparsha* is the *tanmatra* of *Vāyu* element and is perceived by the skin.

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

- सुश्रुत संहित, सूत्र स्थान

Substances that are predominantly *Vāyu* exhibit properties of feebleness, dryness, roughness, coldness, lightness, are clear, is perceived by skin and is activated by the sense of touch, little astringent and more bitter in taste.

ROOPA



Appearance or *Rūpa* is the *tanmatra* of *Tejas* or *Agni* (fire). *Rūpa* is perceived by the eyes.

उष्ण-तीक्ष्ण-सूक्ष्म लघु-रुक्ष-विशद-रूपगुण-बहुलान्याग्नेयानि, तानि दाह-पाक-प्रभा-
प्रकाश-वर्णकराणि । - चरक संहित, सूत्र स्थान

Charaka says; hot in temperature, sharp, subtle, light, dry are the properties that cause form to appear and are also properties of *Agni*. They produce thirst, digestion, lustre, glow, strength and colour.

RASA



Rasa is the *Tan-Mātra* of water and it is perceived as taste by the tongue. Taste is carried by *Jala* (water).

रसास्तावत् षट् । ते च मधुर-आम्ल-लवण-कटु-तिक्त-कषायाः । ते सम्युग्-
उपयुज्यमानाः शरीरं यापयन्ति । मिथ्योप युज्यमानास्तु खलु दोष-प्रकोप-योपकल्पन्ते

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- चरक संहित, चिकित्स सूत्र

Charaka writes; There are primarily six different types of *Rasa* - Sweet, sour, salty, bitter, pungent and astringent. Intelligent use of these *Rasa* nourishes the body and improper or wrong combinations will create different types of illnesses.

RASA



These six tastes are also of the five elements of *Ākāsa*, *Vāyu*, *Agni*, *Jala*, and *Pruthvi*. In accordance to the five elements, all that exists consist of these *Rasa*. Hence, it can be said that the world consists of these six *Rasa*.

GANDHA



Gandha or smell, is the *tanmatra* of *Prithvi* and is perceived through the nose.

तत्र स्थूल-सान्द्र-मन्द-स्थिर-गुरु-कठिनं गन्ध-बहुलमीषत्कषायं प्रायशो मधुर-मिति पार्थिवम् । तत् स्थैर्य-बल-गौरव-संघात उपचयकरं विशेषतश्चाधो-गति-स्वभावमिति -

—सुश्रुत संहित, सूत्र स्थान

Prithvi has characteristics of dense, thick, slowness, stiffness, heaviness and rigidity. It causes firmness, gives strength, compactness and helps in growth.

TAN MATRAS



<i>Śabda</i>	<i>Ākāśa</i>	Ears	Subtle, thin, vast or infinite, produces shortage of breath, softness and lightness in body.
<i>Sparśa</i>	<i>Vāyu</i>	Skin	Feebleness, dryness, roughness, coldness, lightness, clear, little astringent, more bitter in taste. hot in temperature, sharp, subtle, light, dry, produces thirst, digestion, lustre, glow, gives strength and colour.
<i>Rūpa</i>	<i>Agni</i>	Eyes	coldness, wetness, oiliness, dullness, heaviness, cohesive-ness, softness and sliminess.
<i>Rasa</i>	<i>Jala</i>	Tongue	dense, thick, slowness, stiffness, heaviness and rigidity. It causes firmness, gives strength, compactness and helps in growth.
<i>Gandha</i>	<i>Pruthvi</i>	Nose	



END OF CLASS 8

FUNDAMENTALS OF AYURVEDA