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



Prana Vayu- Sama Gati

Location: Head

coughs, Negative thoughts, Grasping ability compromised. Increased heart rate.

Manifestation - short breath, Pain in centre of chest,



Apana Vayu- Sama Vayu

Location: Large Intestines

health

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



Udana Vayu- Sama Vayu

Location: Navel

Excessive Burping, Travel sickness, giddiness, Vertigo, stiffness in neck

Manifestation - Incomplete exhalation, Stuttering, Speaking, inability to recapitulate stored memory,

Samana Vayu- Sama Vayu

Location: 4 fingers above navel

palms and feet, fatigue, low back pains.



Manifestation - Mandagni, Gastritis, rumbling of bowels, improper digestion, mal-absorption, sweaty



Vyana Vayu- Sava Vayu

Location: Extremities

pains in low back, Obstructed flow of in limbs

Manifestation - Improper circulation of blood and nutrients, pins and needles in extremities, radiating Consciousness through the body causing tightness



Sadhaka Pitta - Sama Vayu

Location: Heart

Manifestation - Lack of focus, self defeating thoughts



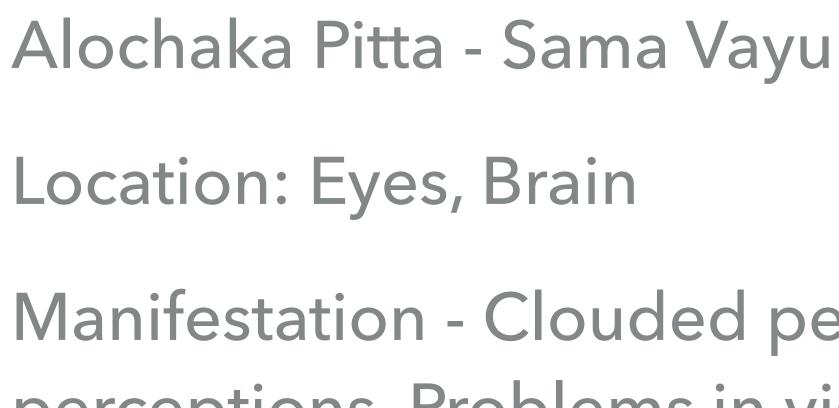
- Location: Stomach, Intestines
- Manifestation Improper digestion, pins and needles in stomach, mal-absorption, improper assimilation, bloated abdomen



UPA DOSHA (SUB-DOSHA)



Ranjaka Pitta - Sama Vayu Location: Liver, Spleen Manifestation - Vitiligo, subcutaneous fat deposits



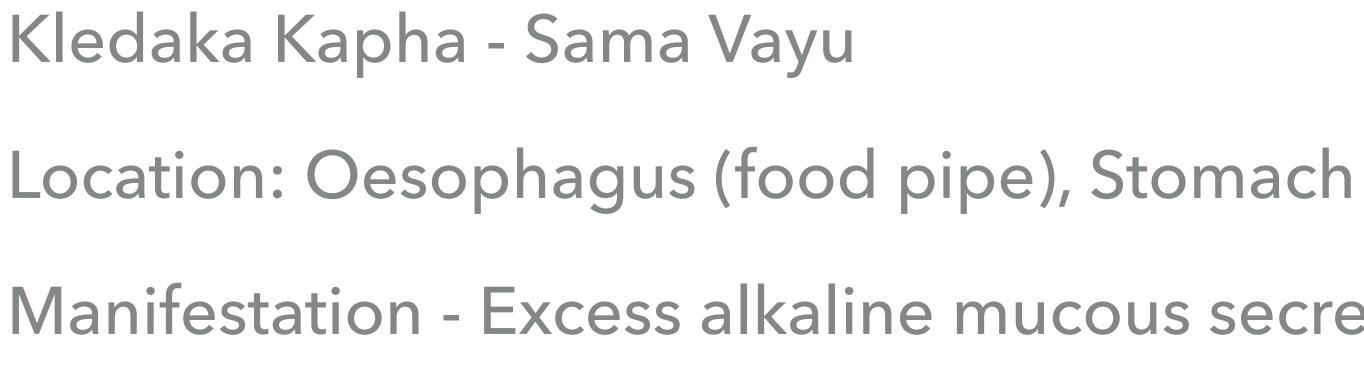


Manifestation - Clouded perceptions, Resistance to perceptions, Problems in vision acuity, pain in eyes





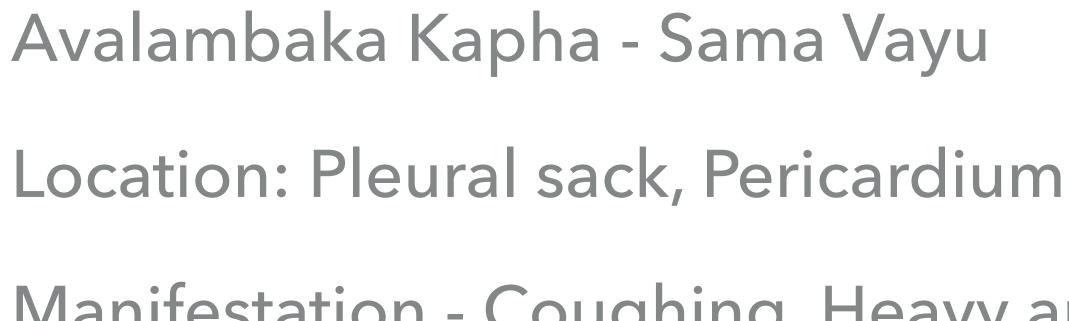
Manifestation - Discolouration of skin, dry skin,



gas formation in stomach



Manifestation - Excess alkaline mucous secretions,



breathing, short breath



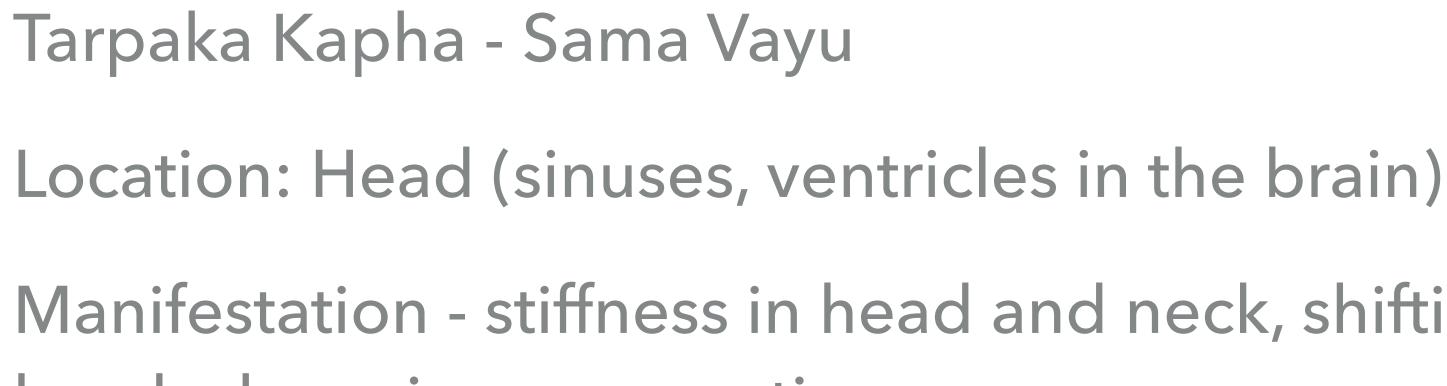
Manifestation - Coughing, Heavy and laboured



Bodhaka Kapha - Sama Vayu Location: Mouth Manifestation - Bad breath, excess salivation,

impaired enzyme secretions in mouth







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.





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.





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





- 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.





- Appearance or *Rūpa* is the *tanmatra* of *Tejas* or *Agni* (fire). *Rūpa*
 - is perceived by the eyes.
- उष्ण-तीक्ष्ण-सूक्ष्म लघु-रूक्ष-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* 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

 - चरक संहित, चिकितस 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.





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 or smell, is the tanmatra of Prithvi and is perceived through the nose.
- तत्र स्थूल-सान्द्र-मन्द-स्थिर-गुरु-कठिनं गन्ध-बहुलमीषत्कषायं प्रायशो मधूर-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			
	Śabda	Ākāśa	Ears
	Sparśa	Vāyu	Skin
	Rūpa	Agni	Eyes
	Rasa	Jala	Tongue
	Gandha	Pruthvi	Nose



- Subtle, thin, vast or infinite, produces shortage of breath, softness and lightness in body. 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.
- coldness, wetness, oiliness, dullness, heaviness, cohesive-ness, softness and sliminess.
- dense, thick, slowness, stiffness, heaviness and rigidity. It causes
- firmness, gives strength,
- compactness and helps in growth.

END OF CLASS 8 FUNDAMENTALS OF AYURVEDA



