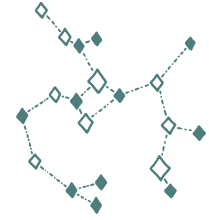


# 12 Modules



<p>01</p> <p>Philosophy 5 Elements, 20 Gunas</p>	<p>02</p> <p>Earth Element Normal Function of Kapha</p>	<p>03</p> <p>Water Element Change in Function to Kapha</p>
<p>04</p> <p>Fire Element Normal and Change in Function of Pitta</p>	<p>05</p> <p>Air Normal Function of Vata</p>	<p>06</p> <p>Ether Change in Function of Vata</p>
<p>07</p> <p>Prakruti/Vikruti Qualites of VPK, Assessment</p>	<p>08</p> <p>AGNI Qualites of Agni and Ama</p>	<p>09</p> <p>7 Tissues The 7 Tissues and 3 Wastes</p>
<p>10</p> <p>Channels Causes of Srota Dusthi</p>	<p>11</p> <p>Samprapti Stages of Disease</p>	<p>12</p> <p>Synthesis Purpose of Ayurveda</p>

# Weekly Planner:

Feb 7-Feb 13

## Module 1: 20 Gunas, 5 Elements

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SUN

Weekly Connection: 9-11 am PST

MON

TUES

WED

Dr Lad's Lecture Recommendation - June 30th, 2017; PATHWAYS OF THE INNER PHARMACY: USING SUBTLE SENSE THERAPIES (TANMATRA CHIKITSA) FOR HEALTH AND HEALING

THUR

Mindfulness Class: 7 am PST

FRI

In the Kitchen: Kitchari 5 pm PST

SAT

Yoga Class: Anne Kennard 7 am PST

# Module 1: 5 Elements, 20 Gunas

## Reading

Science of Self Healing: p 15-25

Ayurveda & The Mind p1-10

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## Pranayama

Full Yogic Breath

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## Recipe

Learning to make Kitchari, foundational meal in  
Ayurveda made from basmati rice & split mung bean

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## Reflection

Developing Skills of Awareness  
Using the 5 Senses

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# The Five Elements and Their Qualities

## Introduction

The Sanskrit term used to describe a philosophical school is darśana. Darśana comes from the root drś, which means “seeing.” Indian philosophy is a particular way of seeing the world. There are six āstika darśana, which are schools of philosophy that accept the existence of an eternal soul. The nāstika schools, like Buddhism and Jainism, deny that there is a soul and reject the authority of the Vedas.

Saṅkhya is a system of metaphysics that describes the creation of the universe. It is one of the six āstika darśana, and it conceptualizes the universe as comprised of consciousness (puruṣa) and matter (prakṛti). Puruṣa is the eternal soul. Creation begins when a spontaneous desire emerges within puruṣa to experience itself. Because puruṣa is infinite, prakṛti emerges from puruṣa to create the material world that is the object of experience. Prakṛti evolves into 24 tattvas, or “things,” that comprise the material world.

The śloka below names the 10 grossest evolutes from prakṛti, which are the five elements (pañcamahābhūtas) and their corresponding attributes. The śloka is from Chapter 1 of the Caraka Saṁhitā Śarīra Sthānam. The Caraka Saṁhitā is one of the three classical texts on Āyurveda, and the Śarīra Sthānam is the portion of the saṁhitā that describes the development and composition of the śarīra, or the body. Śarīra is one of the many Sanskrit words for the body. It comes from the root śṛ, which is used to describe the process of decay. The śarīra is the human body that deteriorates over time.

## Śloka

महाभूतानि खं वायुरग्निरापः क्षितिस्तथा ।  
शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद् गुणाः ॥  
mahābhūtāni khaṁ vāyur agnir āpaḥ kṣitis tathā ।  
śabdaḥ sparśaś ca rūpaṁ ca raso gandhaś ca tad guṇāḥ ॥ 23 ॥

## Translation

The great elements (mahābhūta) are space (kha), air (vāyu), fire (agni), water (āpa), and earth (kṣiti). Their attributes are speech (śabda), touch (sparśa), form (rūpa), taste (rasa), and smell (gandha), respectively.

Sanskrit translation provided by Rajendra Chattergoon

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# Panchamahabhuta: 5 Elements

Panchamahabhuta is made up of three words: 'pancha', 'maha' and 'bhuta'. 'Pancha' means five, 'maha' means great and 'bhuta' means that which exists. All the living and non-living objects in the universe are made up of panchamahabhuta.[Cha.Sa.Sutra Sthana 26/10].

Therefore, panchamahabhuta are the five fundamental elements responsible for creation of the universe, including humans. Each individual has a unique panchabhautik constitution. This constitution remains in state of equilibrium in health and any imbalance results in disease. It is crucial for healthcare provider to identify panchabhautik imbalance and should have the capability to restore equilibrium.



# The Twenty Guṇas

## Introduction

The term dravya is used to describe all inorganic or organic substances that can be used for healing. All dravya have a certain combination of one or more qualities, or guṇas. For example, ice is cold (hima) and dense (sāndra). The Āyurvedic classics identify 20 guṇas. They are organized as 10 pairs of opposites to emphasize that the guṇas can be used to bring balance when imbalance is present. If there is too much ice, adding a substance that is hot (uṣṇa) and liquid (drava) can help restore equilibrium. The guṇas are a framework that can help one identify the qualities in all substances. Other tools help determine the appropriate quantity to administer to restore balance.

The following śloka was composed by Dr. Vasant Lad to express all 20 guṇas as pairs of opposites. The ślokas in the classical texts all describe the guṇas more concisely, occasionally using different Sanskrit words to describe the qualities. For example, the verse in the Aṣṭaṅga Hṛdayam that lists the guṇas uses the term hima for “cold” rather than the term śīta, which is used in the following śloka. Although similar, hima is used for extreme cold like that found in the peaks of the Himālayan mountains, while śīta is often used to describe less extreme cold like a chilly breeze.

## Śloka

गुरु लघु मन्द तीक्ष्णाः शीतोष्ण स्नीग्ध रूक्ष काः | श्लक्ष्ण खर द्रव सान्द्र मृदु कठीन एवच | सूक्ष्म स्थूल स्थिर चला  
विशदाविल गुणाः || guru laghu manda tīkṣṇāḥ śītoṣṇa snigdha rūkṣa kāḥ | ślakṣṇa khara drava  
sāndra mṛdu kaṭhīna eva ca | sūkṣma sthūla sthira calā viśadāvila guṇāḥ ||

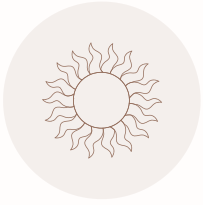
## Translation

Heavy (guru) and light (laghu), dull (manda) and sharp (tīkṣṇāḥ), cold (śīta) and hot (uṣṇa), oily (snigdha) and dry (rūkṣa), smooth (ślakṣṇa) and rough (khara), liquid (drava) and dense (sāndra), soft (mṛdu) and hard (kaṭhīna), subtle (sūkṣma) and gross (sthūla), stable (sthira) and mobile (calā), clear (viśada) and cloudy (avila) are the guṇas.

Sanskrit translation provided by Rajendra Chattergoon

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# Pranayama: Full Yogic Breath



## Instructions

Done on an empty stomach.

Begin to notice the inhale and exhale of the breath. The coolness of the inhale and warmth of the exhale through the nose. Close the mouth and slowly and deeply, breathe into the belly.

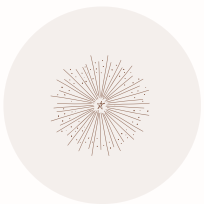
As you deepen the breath, you will feel your abdomen expand until the it begins to open in all directions. After you sense the fullness of breath in the abdomen, bring your awareness into the lower portions of the lungs and ribs, guiding the lungs and ribs to open in more depth outward and down.

As the inhale expands, it will naturally arrive to the chest and notice the hear and clavicle rise.

Now behind this process of exhaling the breath. Expel the breath from the abdomen, bringing the diaphragm towards the spine and progress through the chest and upper lungs.

## Progression

Begin with 2 cycles of 5 and increase up to 2 sets of 30.



## Contraindications

detached retina, glaucoma

high or low blood pressure

heart problems, nose bleeds, hiatal hernia, pregnancy, menses

# Spice List

Here are the basics that will help get your  
Ayurvedic plant-based kitchen started.



Cumin

*Seed + Ground*

Coriander

*Seed + Ground*

Fennel

*Seed + Ground*

Turmeric

*Ground*

Ajwan

*Seed*

Mustard Seed

*Seeds (black or yellow)*

Amchur (dried mango)

*Ground*

Anardana (pomegranate seeds)

*Ground*

Paprika

*Ground*

Chile

*Whole + ground*

Hing (asafoetida)

*ground (check for gluten-free option)*



Clove

*Whole*



Star Anise

*Whole*



Cardamom

*Pods + ground*



Cinnamon

*Sticks + ground*



Black Pepper

*Ground + peppercorns*



Black Salt

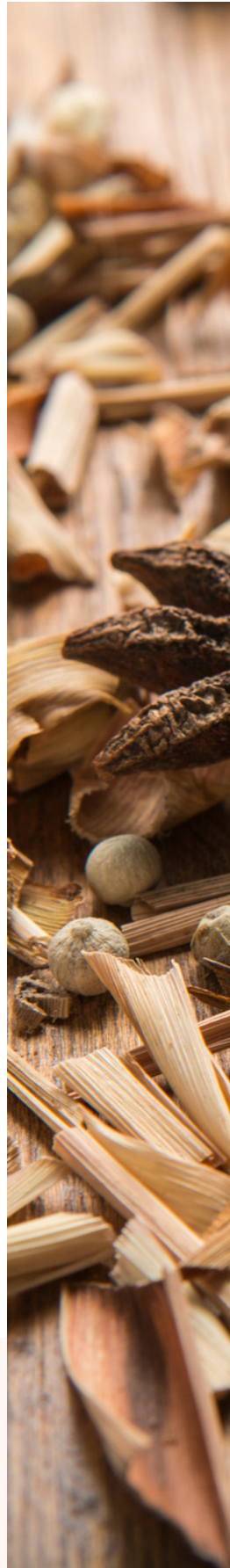
*also known as kala Namak*

## Notes

Fresh herbs and spices such as green chiles, ginger root, parsley, cilantro and basil are also used in recipes.

I have found that having a dedicated spice blender that is an old coffee grinder is very useful for making the very best fresh blends of spices.

I will often make a small batch of fresh ground spices from seeds about once per month.





# Kitchari Recipe

Prep: **10** m Cook: **45** m Ready In: **55** m

## Ingredients

- 1 cup Basmati Rice
- 2 cups Mung Dal (split yellow mung beans)
- 7 cups (approx.) water
- 2 Tbs. Ghee or coconut oil (optional)
- 1 tsp. Mustard Seeds
- 2 tsp. Cumin Powder
- 2 tsp. Turmeric Powder
- 2 tsp. Coriander Powder
- 1 tsp. Fennel seed
- pinch Asafoetida (Hing)
- Salt to taste (black salt is great option)

Vegetables 2 cups: zucchini, squash, greens, asparagus, sweet potat, pumpkin, broccoli, pumpkin, carrots, peas, asparagus

## Directions

1. Rinse rice and dal 2x
2. Sauté the seeds in the ghee until they pop. Then add the other spices. Add the mung dal and salt. Sauté for 1 or 2 minutes. Add boiling water, bring to boil, then simmer for 30 minutes or until the dal is about 2/3 cooked. Optional without ghee- toast spices. Can be done in slow cooker.
3. Add 2 cups cut of veggies. Add rice. Bring back to the boil, then cook on medium heat until rice is fully cooked. Aim to have minimal water remaining.
4. Top with coconut, grated ginger, lime, nutritional yeast, sauerkraut.

Adapted recipe from Dr Vasant Lad



## 20 Guṇas

Charaka identified that all organic and inorganic substances had qualities. This also applies to our thoughts, feelings, and emotions.

### SOUMYA GUṆA

Heavy/Guru

Dull/Manda

Cold/śīta or Hima

Oily/Snigdha

Smooth/ślakṣṇa

Dense/sāndra

Soft/Mṛdu

Stable/Sthira

Gross/Sthula

Sticky/Picchila or avila

### AGNEYA GUṆA

Light/Laghu

Sharp/Tikṣṇāḥ

Hot/Uṣṇaa

Dry/Rūkṣa

Rough/Khara

Fluid/Drava

Hard/Kāṭhīna

Flowing/Calā  
Mobile/Saram

Minute/Sūkṣma

Clean/Viśada

# 1: Weekly Reflection

## Developing Skills Of Awareness

The five sense: smell, taste, touch, sight and hearing all provide us with information and route information to our consciousness. Take this moment to find an element of nature and tune into all 5 senses one by one and note the information that is being provided to you.

- Smell:
- Taste:
- Touch:
- Sight:
- Hearing:

# GUNA WORKSHEET

Take a moment to consider where you would characterize yourself on the continuum of each pair and circle that point.

HEAVY (GURU)

LIGHT (LAGHU)



SLOW/DULL (MANDA)

SHARP (TĪKṢṆĀḤ)



COLD (HIMA/ŚĪTA)

HOT (UṢṆA)



OILY (SNIGGDHA)

DRY (RŪKṢA)



SMOOTH (ŚLAKṢṆA)

ROUGH (KHARA)



# GUNA WORKSHEET (cont.)

DENSE (SĀNDRA)



FLUID (KHARA)

SOFT (MR̥DU)



HARD (KAṬHĪNA)

STABLE (STHIRA)



FLOWING (CALĀ)

GROSS (STHŪLA)



SUBTLE (SŪKṢMA)

STICKY (PICCHILA)



CLEAN (VIŚADA)

Pick one guna (quality) that you feel particularly drawn too:

What guna is that?

What is the opposing guna?

Where do you note this quality in your body size and shape?

Where do you note this quality in your mental & emotional processes?

Do you every use the opposing quality to balance this part in yourself?