



AYURYOGI

**AYURVEDIC SELF CARE RITUALS
FOR THE 5 SENSES**

BY DONNA PAPANIA

Hey!!

Ayurveda says that illness does not appear suddenly. It is the end result of choices in diet, lifestyle, stress, emotions or relationships. When these factors are unable to be processed by the body, they leave behind toxins.

The accumulation of these toxins is the path to illness. If left unattended, illness ultimately appears.

When we participate in self care rituals that help us to eliminate the things of our day that may accumulate into imbalances, we participate in our own wellness journey. These rituals to healing the 5 senses are powerful facilitators of health that will work on both the mind and the body.

So, here we go! Together we will carve out your path and bring you to your best self!

Thanks for the the honor of allowing me to walk beside you, it really is a joy for me!

In Gratitude,
Donna

FAVORITE QUOTE

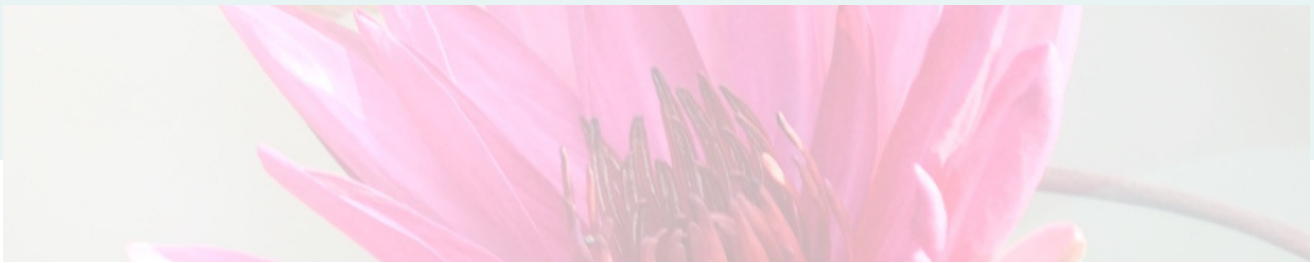
*You are the sky
Everything else is just weather*

Pema Chodon



WELCOME!

Daily routine is a powerful healing routine! These rituals can be incorporated by most of us on our journey. If you have any questions reach out! If you have ANY concerns, eliminate the ritual until your concerns are adequately addressed.



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Path

AYURVEDIC SELF CARE RITUALS FOR THE 5 SENSES

THE FIVE SENSES RELATE TO THE 5 ELEMENTS,
THE 5 PRANAS AND 5 OF THE CHAKRAS. SELF
CARE TO ONE IS SELF CARE TO ALL!
IMPRESSIONS RECEIVED BY THE SENSES HAVE A
DIRECT EFFECT ON THE STATE OF THE MIND, THE
BALANCE OF THE ELEMENTS, THE STATE OF OUR
ENERGY AND THE ATTUNEMENT TO OUR
CHAKRAS. THESE SELF CARE RITUALS ARE
SATTVIC FOR THE MIND AND WELL AS
PROMOTING HEALTH IN THE PHYSICAL BODY.
THEY CAN REVERSE THE EFFECTS OF A
STRAINED DAY WHEN PRACTICED ONCE, OR
REVERSE LAYERS OF STRAIN WHEN
INCORPORATED INTO A REGULAR SELF CARE
ROUTINE.

HEARING	-	SPACE	-	PRANA	-	THROAT CHAKRA
TOUCH	-	AIR	-	UDANA	-	HEART CHAKRA
SIGHT	-	FIRE	-	SAMANA	-	SOLAR PLEXUS
TASTE	-	WATER	-	VYANA	-	SACRAL CHAKRA
SMELL	-	EARTH	-	APANA	-	ROOT CHAKRA

Pancha Maha Bhuta - The Five Great Elements

Space

Akash

Air

Vayu

Dry
Light
Cold
Rough
Subtle
Mobile
Clear

Fire

Agni

Water

Apu

Earth

Prithivi

The 20 gunas - 20 qualities

Oily
Sharp
Light
Mobile
Liquid
Hot

Heavy
Slow
Cold
Oily
Smooth
Dense
Soft
Stable
Sticky

Movement

VATA

Transformation

Dosha

PITTA

Support

KAPHA

Function

AYURVEDIC MENTAL CONSTITUTIONS ARE PART AND
PARCEL TO OUR OVERALL CONSTITUTION.
UNDERSTANDING MENTAL CONSTITUTIONS GIVES A
ROADMAP TO CREATING BALANCE IN THE MIND AND
EXPEDITING THE AIM OF YOGA - "CHITTA VRIDDHI
NIRODAHA"

SATVA - PURITY. CLEAR, STILL LAKE.

RAJAS - ACTIVITY. A ROCK THROWN INTO THE LAKE AND
RIPPLES

TAMAS - INERTIA. STIRRED AND MUDDY LAKE

VATA

SATVIC/CLEAR - ENTHUSIASM, INFECTIOUS INSPIRATION,
CREATIVE, HEALER, UNDERSTAND MANY POINTS OF VIEW,
ADAPTABLE

RAJASIC/TURBULENT - FEAR, WORRY, NERVOUS, ANXIOUS,
INDECISIVE COLD EMOTIONS

TAMASIC/INERTIA - SELF DESTRUCTIVE, ADDICTIONS,
PARANOIA, BECOME LONERS, HYPERSENSITIVE

PITTA

SATTVIC - CLEAR, FOCUSED, GOAL ORIENTED, A BEACON
OF LIGHT LIKE A TEACHER THAT LEADS OTHERS TO GOD,
ONE WHO CAN DISCERN TRUTH, INTELLIGENT, PERCEPTIVE,
DISCRIMINATING

RAJASIC - JEALOUS, ANGRY, RESENTMENT, OPINIONATED,
SELF RIGHTEOUS HEATED EMOTIONS

TAMASIC - VIOLENT, VINDICTIVE, HARMFUL TO OTHERS,
VIOLENCE

KAPHA

SATTVIC - LOYAL, KIND, DEVOTED, UNCONDITIONAL
LOVE, CONTENT, FRIENDLY

RAJASIC - DESIRES COMFORTS, ATTACHMENT,
ACCUMULATION OF POSSESSIONS

TAMASIC - GREED, HARMFUL TO OTHERS AS IN STEALING
TO FULFILL DESIRE

The Inner Workings of the Mental Realm

As we know about our food, it is not only about what we take in, but our ability to digest it. Any undigested experiences at the mental level, just like the physical, will leave behind ama that must be cleared out.

There are 4 aspects of our mental processor:

1. Manas - is called the supervisor of the senses
2. Ahamkara - 'ego' that says, I am Donna. This does serve a purpose: it ensures that I protect my body, so that I survive. A dead Donna cannot become enlightened. The ahamkara will, unless trained, dominate in the inner instrument and it makes us more likely to be ruled by our identifications and attached to this vehicle of the senses KNOW that I am a soul interacting with other souls.
3. Buddhi - intelligence, makes informed decisions, discriminates. Buddhi will operate according to the quality of the ahamkara. When buddhi is operating with an ahamkara that is limitless, we have a clear discernment. When ahamkara is limited by its attachments, buddhi is clouded.
4. Chitta - individual consciousness, where thoughts come from, and then recedes back into. When chitta is quiet, there is time for discernment by a buddhi that is informed by an ahamkara that is limitless. A busy mind is a bombardment of impressions making it impossible to be discerning.

Amritabindu Upanishad says: "Mind is the problem, mind is the solution."



TASTE AND YOUR TONGUE

the window into your GI tract

Our tongue gives us information on how our digestive system is functioning. We must take the proper steps to optimize our digestion and use our tongue as our barometer for success. We can also care for the tongue by using a tongue scraper. Scraping our tongue reduces undesirable bacteria in the mouth and helps the taste buds to work better. Tongue scraping also reduces toxins in the body. Getting rid of toxins is a great first step to optimizing digestion.

The toxins will present as a coating on the tongue of various colors. The color gives us information as to the nature of your overall imbalance. The presence of the coating tells us toxins are there. It can be very thick or just thin and sticky. A normal tongue will have a watery, clear to whiteish layer on it. With toxins, the coating will be white, yellow or brown. In Ayurvedic terms, these represent kapha, pitta and vata respectively. You can think of them in general terms as white meaning too much mucus, yellow as inflammation and brown as overly stressed.

The area of the tongue that we see irregularities on also gives us good information. See the map of the tongue:

Scraping the tongue each morning is a great way to clear the coating on the tongue and to observe the subtle language of your body.

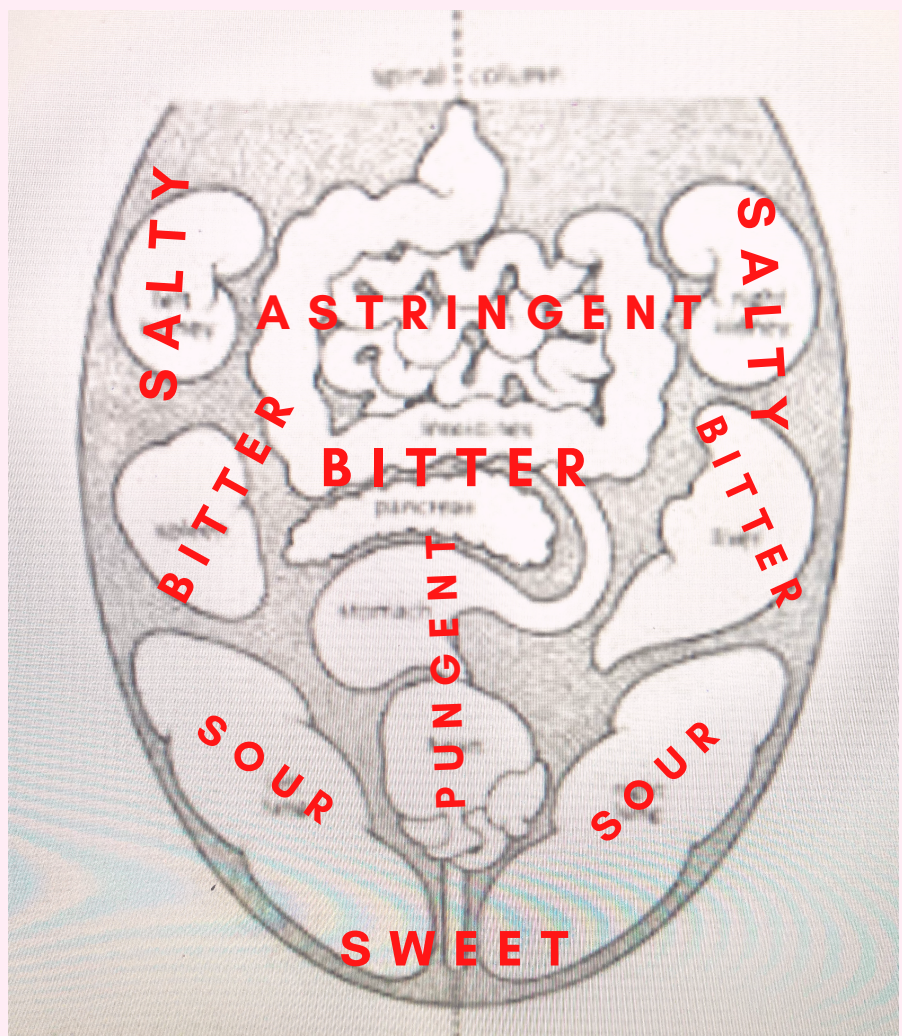
A healthy tongue is a consistent pink color with no teeth marks on the sides, a very thin clear/white coat of mucus, no cracks, moist with small but visible taste buds all over.

There are some common indicators of imbalance on the tongue. They can be:

- excess heat or acid in the body can make the tongue red, smooth and dry or too wet
- malabsorption can present as teeth marks around the edge of the tongue
- long standing stress or nervous tension can present as a cracking or unsteady tongue
- spinal stress can present as a line down the center of the tongue
- toxins can present as a coating of various color on the tongue
- low digestion can present as a pale tongue
- irritants in the gi tract can present as a wet tongue or a dry tongue
- lymphatic congestion can present as a swollen tongue

Additionally, each of the six tastes in ayurveda have a relationship with the tongue.

The first experience of a food once you put it in the mouth, the taste. Ayurveda says that the different tastes activate the associated area of the tongue AND the associated organ of the body. So when we taste, there is an immediate response in the body to that food. Every substance we taste has an effect immediately as well as long term. The immediate can be seen by the effects on the organs and the longer term by the management of our doshas.



HEARING AND KARNA PURANA

Karna Purana is an Ayurvedic therapy wherein the ears are filled with herbal oils that lubricate the ear canal. Karna means “ear” and Purana denotes “filling”. All healthy individuals can undergo Karna Purana therapy for maintenance of health and prevention of ear diseases. Karna purana can be done daily.

The ears are considered one of the seats of Vata Dosha and are therefore prone to Vata disorders. Karana Purana aids in the prevention and management of vata. The oil is warm, heavy and oily so it strongly pacifies vata in the head, relaxes the jaw, nourishes the bones and nerves in the ear, improves voice, helps remove impurities, and improves hearing.

Indications: Ear itching, Tinnitus, TMJ, Headaches, Jet lag, ear popping/cracking after a flight, Tooth and gum diseases, improper balance.

It's best to use a herbalized oil, your abhyanga oil is fine, sesame oil is also good and some like to use garlic oil.

It can be done in the shower, although that is not required.

- Step 1: Tilt the head and using a dropper, fill the ear canal with warm oil. You will hear the oil block the sound, like when you go under water.
- Step 2: Close the ear flap and massage by pressing on the ear flap in a circular motion. Continue this for a minute or so.
- Step 3: Release the flap and gently massage the the whole ear rubbing out any tender areas. Continue for a minute or so. I like to pull gently on the rim of the ear, and any attention that feels good is fair game.
- Step 4: Release this ear, tilt your head to allow excess to run out and REPEAT WITH THE OTHER EAR

SIGHT AND NETRA BASTI AND EYE WASHING

Ayurveda uses oil to rejuvenate the eyes with a ritual of self care called netra basti. According to Ayurveda, the eyes are a home for the element of fire or pitta dosha. The concept of pitta imbalance presenting as dry or irritated eyes is well understood in Ayurveda. Ghee, or clarified butter, is a cooling oil that is ideal for addressing this pitta imbalance and restoring a cool luster to the eyes.

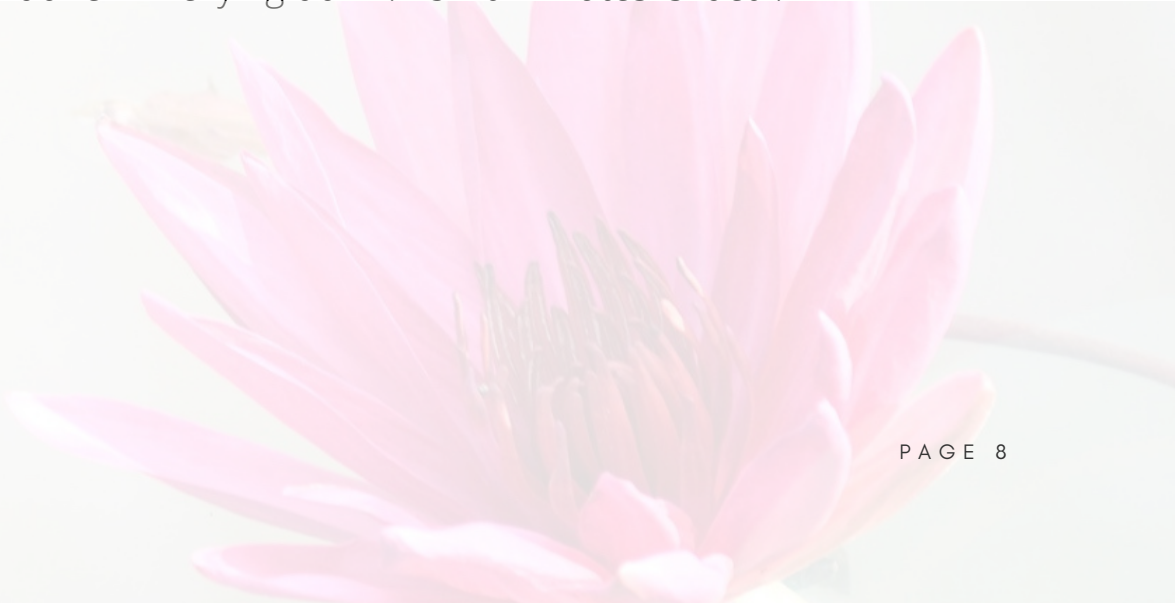
Indications of this therapy include: eye tension, weak eyesight, dryness, irritation, redness, burning in eyes. T

his therapy also helps to nourish the nervous system by the eyeball's direct link to the brain and it releases Pitta related emotions.

It is also especially good for those who spend long hours on the computer. Traditionally, a dam made of dough from flour was used to create a well around the eyes. An eye cup or set of goggles, however makes this a quick and easy process.

Always sterilize your eye cup or goggle before every use. Never reuse **ghee**

1. Heat up 2-3 teaspoons of ghee to medium temperature using sterile cooking equipment.
2. Let the ghee cool to body temperature, test it on your wrist and, with the head down, press the eye cups to your eyes.
3. Then tip the head back and, with eyes open, hold the eye cups firmly in place or if using goggles, place the strap.
4. Blink and look around to allow the ghee to completely cover the eyes. This is best done while lying down. 15-20 minutes is ideal.



A quicker alternative to netra basti:

Eye washing

Eye washing is an important part of Ayurvedic self-care. Ayurveda is largely based on creating healthy routines that allow for optimal health. By keeping the eyes properly cleaned and nourished, eyesight can be optimized, dry eyes soothed, eye problems averted and/or reversed.

1. Fill an eye cup ½ full with either diluted 1:1 high quality, organic, additive-free rose water and warm pure water OR triphala tea.
2. Bend forward and press the cup into your eye socket, with your eye closed.
3. Lift your head/eye cup upward as you tilt your head back, allowing the liquid to bathe the eyelid.
4. Open your eye and soak your eye in the liquid, blinking a few times and moving the eyeball for a minute or so.

Your eyes will sparkle and shine in gratitude!



ABHYANGA – OIL MASSAGE

The Ritual of Self Love

Abhyāṅga is the massaging of the body with oil. Often medicated and usually warm, the oil is massaged into the entire body before bathing. Ayurveda recommends it to be done as part of a regular routine, as it is beneficial for maintaining health. When used during a cleanse, abhyanga serves to loosen the toxins in the body and to create ideal pathways through the tissues for the toxins to exit the body. In the most poetic fashion, the word for oil in Sanskrit is sneha. Sneha translates into English as both oil and love. Enjoy this ritual of self love.



BENEFITS

- Helps regulate elimination
- Stimulates digestion
- Relaxes the mind
- Drains lymph
- Helps regulate sleep patterns
- Produces softness, strength and color to the body
- Increasing circulation

How To:

- Warm your oil
- Sit or stand comfortably in a warm room, on a towel that you don't mind ruining with oil accumulation.
- Massage the body for 5-20 minutes, with love and patience.
- Enjoy a warm bath or shower.
- Use mild soap on the "strategic" areas, but don't scrub all of the oil away.
- Keep a special towel for use after oiling since it can eventually get ruined

WHEN OR HOW NOT TO DO ABHYAṅGA

- Over swollen, painful areas or masses on the body
- Over infected or broken skin
- When there is high ama (toxicity, often indicated by a thick, white coating on the tongue), great physical discomfort, or acute illness.
- When you have acute fever, chills, or flu
- When you have acute indigestion, or directly after taking emetics or purgatives

Marmani - AYURVEDIC ENERGY POINT THERAPY

The Doorway into the Subtle Body

Ayurveda believes that each person is a dynamic collection of energy and intelligence within the larger field of energy and intelligence. Marmani are the points on the surface of the body that are concentrated areas of energy and intelligence. Thus, the 117 marmani serve as a bridge, connecting the subtle body, the physical body and the greater field.

Marma therapy is the art of touching an individual in the right place for the purpose of healing. Marmani accesses the body's innate intelligence, opening the doorway to health and wellbeing. Marmani are intimately connected to thoughts, emotion and the physical makeup of the body. This allows for healing to happen on multiple levels.

Marma translates as mortal or vulnerable point, indicating that some points may be tender and some may be deadly. The points were used therapeutically in Vedic times as well as to inflict serious injury upon martial art opponents. The famous Ayurvedic surgeon, Shushrut, developed the science of marmani as a healing modality.

Vedic tradition says marmani exert their effects by allowing energy to flow through the subtle body. The subtle body is a network of 72,000 nadis, or channels that carry currents of energy through the body. Marma science allows us to send energy to the target areas where the energy unfolds healing. Modern understanding says that touching the marmani releases a complex biochemical and neuroelectrical impulse that creates healing.

Marmani have a wide range of functions that affect the body, mind and spirit. They serve to maintain cellular communication and communication between the deeper internal organs and the superficial surface of the skin, they can indicate imbalance in organs, exert therapeutic influences, alleviate pain, stimulate digestion and detoxification, calm the mind, balance the emotions and enhance awareness. Injury to marmani can disrupt energy flow and decrease vitality.

Thus, marmani can play an influential role in balancing every level of the body and mind, and as we will experience, they act as a doorway, opening our awareness into the spiritual realm.



MARMA

LEGS

GULPHA (below each ankle, outer and inner): colon, kidneys, balances apana, and prana

TALA HRIDA (center of plantar arches of feet) apana vayu

KSHIPRA – (BIG TOE) pituitary gland, reproductive organs, lungs, insomnia.

INDRABASTA (center belly of calves, medial and posterior): apana vayu, reproductive organs, colon: right side - ascending colon, left side- descending colon, sciatica

CHARANA (bifurcations of tibia and fibula): thyroid, kidneys, PMS,

OORVEE or URVI (center belly of thighs, front, back, side): reproductive organs, colon, bladder. Side urvi is a major stress reliever.

BELLY

NABHI (SQUARE AROUND THE BELLY BUTTON) “umbilicus” or “place of no fear”, small intestine, site of 72,000 nadis

NABI 1 (UPPER RIGHT): gallbladder, head of pancreas, duodenum,

NABI 2 (UPPER LEFT): spleen, small intestine (relates to sense of fulfillment, failure, incomplete experience)

NABI 3 (LOWER RIGHT):, ileocecal valve, appendix.

NABI 4 (LOWER LEFT): descending colon

YAKRUT (midpoint of lower right ribs, in line with nipple)

liver, gallbladder

cooperation, contentment, satisfaction, surrender

anger, hate, envy, impatience, frustration

PLEEHA (midpoint of lower left ribs, in line with nipple)

spleen

freedom, safety, protection, letting go, attachment, greed

MARMA

PARSHWA SANDHI (tip of 12th floating rib)

right – liver

left – spleen

regulates circulation, digestion and elimination

ANGUSTHA MULA (at the “snuff box”): liver pain, splenic pain or congestion, anger, rage, irritability, impatience

CHEST

APASTAMBHA (2nd intercostal space): lungs, vagus nerve (rest and digest), pulmonary and aortic valves, grief and sadness, breast tissue

HRUD 1 (3rd intercostal space): increases circulation of blood and lymph, pericardium, left and right atrium of heart

HRUD 2 (4th intercostal space): prana heart valves and ventricles, improves circulation of lymph and blood

KAKSHADHARA (mid-points of deltopectoral fossae) allows heart to express its energy, increased ventilation, lymph, mastic tissue circulation

AKSHAKA (collar bones) “eyes”, liver, gallbladder, relieves pressure from eyes, judgment, criticism, pride

HEAD

GRĪVĀ (C6): small intestine, stress

MANYA MULA (base of occiput) connected to acidic digestive secretions

VIDHURAM (base of occiput, bilateral one anguli to each side of C1) “that which supports the skull”, occipital headaches, connected to acidic secretions, cerebral hypertension, disequilibria and visual disturbances, liver, spleen

KRKATIKA (C2) “axis”, spleen, liver

KARNAPALI (apex of ear) lumbo-sacral joint, apana vayu, kundalini, root chakra

KARNAMULA (behind ears): intestines, colon, amnesia

MARMA

SHIVARANDRA (2 anguli behind of adhipati/murdhini) “opening to Shiva”, pineal gland, calms mind, balances emotions

ADHIPATI/MURDHINI (place palm on forehead with heel of palm at level of eyebrows, point is where the middle finger lands OR place thumbs in ears, join middle finger at crown, point is where middle fingers meet) relieves headache, calms mind, balances emotions, balances prana and apana, pineal gland, relieves depression “First father”

BRAHMARANDRA (2 anguli in front of adhipati/murdhini) “brahma” = consciousness “randra” = opening of, pituitary gland, increases circulation of CSF, regulates/reduces intracranial pressure, relieves migraines, headaches, 2 optic nerves meet here – good for ophthalmic migraines, fainting, related to diaphragm – good for hiccups.

KAPALA (hairline) “head”, headaches, calms mind and emotions, pituitary gland

SHANKHA (temples) “conch”, temporal headaches, strongly decreases pitta and pitta emotions, decreases emotional stress, acidity, duodenal and peptic ulcers, hyperacidity, TMJ

NASA MULA (midpoint between 2 eyebrows) “root of nose”, deviated nasal septum, headaches, migraines

BHRUH MADHYA (center of eyebrow), right side: liver, gallbladder, left side: spleen, headaches, migraines, relieves strain of eyeball



SMELL AND N A S Y A

Clearing Prana's Path

Nasal administration of herbs is called nasya. Any excess of dosha or buildup of toxins that exists anywhere from the collar bones up, can be eliminated with nasya. Herbs taken through the nose absorb more quickly than herbs taken by mouth. They have the powerful ability to affect the nervous system FAST! Because of that powerful effect on the nervous system, ayurveda recognizes nasya to have a great impact on prana. Our energetic balance and imbalance underlies everything in life. Nasya is key to balancing our prana, clearing the channel to our consciousness, promoting mental clarity and stabilizing a meditative mindset.

On a physical level, nasya soothes and protects the nasal passages and improves ciliary function, releases tension in the head, mediates allergies, and overall improves sinus function. Nasya may be used each morning and evening.

Method 1:

- Lie down and tilt your head back.
- Put 3–5 drops in each nostril.
- Sniff in, then rub around the nose.
- Breathe deeply and observe

Method 2:

- Dip a Q-tip into the nasya and carefully “paint” the inside of the nostril.
- Sniff in, then rub around the nose.
- Breathe deeply and observe





WANNA LEARN MORE?

