

PRAKASH DEEP

Ayurveda Today

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Ayurveda & Impotency

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PRAKASH DEEP Ayurveda Today

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Today

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Dear Friends,

This issue of "**Prakash Deep AYURVEDA TODAY**" is dedicated to impotence, a very sensitive and delicate matter to discuss. But the fact is that every man sooner or later has to face this problem. In our civilised society man doesn't feel like discussing the subject matter.

Sexual dysfunction is characterized by the inability to develop or maintain an erection of the penis during sexual performance and is called impotency. There are many physical as well as psychological reasons for improper bloodflow in the penile region. The most important organic causes are cardiovascular disease and diabetes, neurological problems (for example, trauma from prostatectomy surgery), hormonal insufficiencies (hypogonadism) and drug side effects. Psychological reasons for impotence is where erection or penetration fails due to improper thoughts or feelings (depression, etc.).

Ayurvedic Science believes that healthy sex is one of the pillars for a happy and healthy live, so every effort should be done to make man eligible to enjoy sexual life till advanced age. Ayurveda offers proper food and lifestyle guidelines to make this possible.

With the best wishes of our friends and Ayurveda fraternity my colleague and friend Dr. Pradeep Nagrath is recovering and hopefully within the next few months he will be on his seat as a executive editor again. May God bless him and his family.

With Ayurvedic regards.

Yours Truly,

Dr. Anil Kumar Mehta




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Ayurveda & impotency

Impotence is the inability to perform the sexual act, because of either a failure to initiate or sustain an erection, a failure to ejaculate during sex or problems with achieving orgasms. Erectile dysfunction is a sexual dysfunction characterized by the inability to develop or maintain an erection of the penis during sexual performance. The definition of impotence is hence broader than that of erectile dysfunction.

About half of all men over forty experience at least occasional impotence. And one out of three men over age sixty is affected by this condition. Studies indicate that erectile dysfunction or impotence is more common in older men, so it is often associated with the aging process in men. Occasional impotence is often not seen as a problem, but when impotence continues for a while, it can bring on great emotional distress for both the man and his partner.

Ayurveda and sexual health

The three pillars essential for sustaining a healthy human life, according to Ayurveda, are food, sleep and sex. Sexual energy is considered to be very powerful and Ayurveda understands the act of sex as a powerful use of creative energy. Misuse of this energy can exhaust and deplete the body of Ojas. Ojas is the quintessence of all the tissues of the body. It is our vital energy, which pervades all tissues, cells, and spaces; it is the ultimate distillation of each tissue combined together and is the main determinant of our immune status and hence our resistance to disease. Therefore, our immunity is directly related to the health of our tissues, and to our sexuality. Ayurveda treats male reproductive problems in a holistic manner, aiming at dealing with the long-term management of these imbalances and at resolving the underlying factors. Low libido can mani-

fest as a lack of sexual energy or desire, as sexual debility or as the inability to perform properly. Symptoms of sexual debility may include lack of interest, erectile weakness, premature ejaculation, nocturnal ejaculation or involuntary discharge of semen. Male sterility is a condition where the quality or quantity of the semen is low or altogether absent. These symptoms all express that one of the most powerful energies in the body is depleted. This can be related to factors including lifestyle, diet, habits, stress, family history, and genetics.

“ *When our ability to digest food becomes impaired, the body can no longer absorb essential nutrients and our body tissues (Dhatus) will not be properly formed* ”

The reproductive tissue “Shukra Dhatu”

From an Ayurvedic perspective, male sexual energy arises from Shukra Dhatu, the reproductive tissue. Within this Dhatu lays the great potential energy for procreation as well as the fuel for mental focus, concentration, and creativity. According to Ayurveda, the human body is composed of seven Dhatus (tissues). Each of the Dhatus is built out of a previous one, and they develop on the nourishment that comes from the digestive system. They are: life sap (Rasa), blood (Rakta), muscles (Mansa), fatty tissue (Meda), bones (Asthi), bone marrow and nervous tissue (Majja), and semen and reproductive system (Shukra). According to Ayurveda the seven Dhatus are responsible for the immune system. Ojas is the “superior Dhatu” and protects all the Dhatus in the body. Now we can understand why a healthy diet, proper eating habits and digestive herbs are so very important to our sexual health.

But here we need to consider the role of the Ayurvedic concept Ama. Ama is the undigested food residue that lodges itself within the organs and channels of the body. When our ability to digest food becomes impaired, the body can no longer absorb essential nutrients and our Dhatus will not be properly formed – including the “last” Dhatu: Shukra Dhatu. These undigested and partially digested food particles linger in the body, leading to the formation of Ama. Ayurveda views Ama as one of the most threatening opponents to good health, linking the majority of health disorders in some way to the presence of this substance. Prior to addressing the rejuvenation of the reproductive tissue directly, it is sometimes necessary to undergo some form of detoxification if there is a high level of Ama present in the system. Shukra Dhatu can be balanced, but also be decreased or increased. When Shukra Dhatu is increased, it will produce an increased interest in sex, and will increase seminal production and motility. This may also result in premature ejaculation, nocturnal emission, or the involuntary discharge of semen.

Decreased Shukra Dhatu will portray the following symptoms:

- Difficulty in ejaculating or the inability to ejaculate at all.
- Ejaculating little to no semen after a painful coitus.
- Anemia.
- Getting tired easily – even after little exertion.
- Overall weakness.
- Symptoms of early aging with dry skin and wrinkles on face and body.
- Impotence or erectile dysfunctions.

According to Ayurveda, there are certain foods that nourish Shukra Dhatu in particular:

- (Organic, whole) milk, especially boiled milk with dates or milk-mango shake;
- Almonds;
- Sesame;
- Ghee;
- Asparagus;
- Broccoli;
- Aloe Vera;
- Rice Pudding;
- Use small amounts Of Turmeric, Cumin and Ajwain.

However, it is best to avoid: coriander and large amounts of basil; eggplant, tomato and bell pepper; foods that are too hot or spicy; and foods that are too cold and heavy, such as ice-cream.

Ojas and Shukra Dhatu

There is a great value in enhancing the Shukra Dhatu, which means the reproductive organs. Shukra has a dual function,

not only producing the sperm and ovum but also Ojas, the finest product of digestion. Ojas is the life force or vigour that imparts energy to the individual, and is responsible for biological strength, vitality and immunity against disease. As we have said before, Shukra is the last of all bodily tissues to become fully nourished through the process of digestion, and this seventh tissue is transformed into Ojas. Therefore it makes good sense to consider how the diet affects the overall reproductive health, and how closely related our sexual health is to our immunity and vitality. Loss of Shukra Dhatu, which nourishes Ojas directly, is more detrimental than loss of any other tissue. Depleted Ojas will make one more susceptible to disease, and reduce the amount of energy one has.

Enhancing Shukra Dhatu supports the production of Ojas, and thus our emotional, mental and spiritual well-being. Therefore Shukra Dhatu has to be protected in order to keep us healthy. When we practice a healthy sexual life, consume healthy food and lead a healthy lifestyle, we help to protect Shukra.



"I'll leave you alone with your thoughts," she said. How cruel.

Causes of impotence according to Ayurveda

Lifestyle-related causes

There are innumerable causes relating to the lack of sexual urges and abilities. We have already mentioned an unhealthy diet, improper digestion and excessive Ama (undigested food residue; toxins) as possible causes. So an important cause can already be found in our diet and eating habits: poor diet, lack of important nutrients, inappropriate food combining, improper fasting, and overuse of bitter, astringent, salty, sour or spicy foods. Other factors include (mental and emotional) stress, overwork, suppression of urges, excessive exercise and

bicycling. Other important factors include long-term medication use (anti-depressants, drugs against hypertension, anxiety, pain etc.), addiction (alcohol, tobacco, drugs), financial worries, troubled relationships, and using sex as one of the main outlets for stress and tension. Ayurveda recommends that men avoid overheating the testicles with excessively hot baths and prolonged use of sauna (without protecting with a cool, damp cloth), as well as wearing tight underwear and sitting all day. Eating too much heating tastes like salty, sour and pungent flavours can also overheat the body, as well as over consumption of marijuana, tobacco, and alcohol.

Physical causes

- An erection requires a sequence of events. Erectile dysfunctions can therefore occur when any of these events is disturbed. Nerve impulses in the brain, spinal column, around the penis and response in muscles, fibrous tissues, veins, and arteries in and around the penis constitute this sequence of events. Any physical problem or injury to the brain, nerves, arteries, smooth muscles or fibrous tissue can therefore lead to erectile dysfunctions.
- Lowered testosterone levels. The primary male hormone is testosterone. After age 40, a man's testosterone level gradually declines. When this level is strongly reduced, a man's sexual interest decreases and sexual dysfunctions may develop.
- Certain diseases and disorders may also lead to impotence, such as neurological disorders, hypothyroidism, Parkinson's disease, anemia, depression, arthritis, endocrine disorders, diabetes, and diseases related to the cardiovascular system.
- An imbalance of the Tridosha (Vata, Pitta and Kapha) may also lead to impotence (see next paragraph).



Other causes

- Old age.
- Fatigue.
- Obesity.
- Past negative sexual experiences, sexual abuse.
- Prolonged grief, anxiety or worry.

Impotence and Tridosha

According to Ayurveda, sexual and fertility problems are related to Shukra Dhatu: the reproductive tissue. The act of sex is ruled by Vata dosha, and low sexual energy is also associated with an aggravation of Vata dosha. Vata has cold, rough, dry, hard and changeable properties, and is by nature opposite to Kapha dosha – having more heavy, stable, moist, smooth, unctuous and soft qualities. Vata dosha is also quite opposite to Shukra Dhatu, which is more Kapha-like in nature. In case sexual problems are caused by a Vata imbalance, then it is important to follow a Vata-pacifying diet (preferably warm, freshly cooked meals with warming spices), with the emphasis on regularity and warmth. Use warming, tonic herbs such as Ashwagandha. Also excess Pitta may cause sexual problems. This is due to Pitta's hot and sharp qualities, which can overheat and burn Shukra and even cause burning upon ejaculation. Use cooling herbs like Shatavari or Bala to nourish, cool and protect Shukra Dhatu.

Kapha predominant individuals are the least prone to infertility, but can often experience symptoms of low or obstructed sexual energy and fluids, often associated with conditions such as obesity, congestive disorders, mental dullness and lethargy. In some cases Kapha persons produce excess Shukra, which tends to accumulate as unstable and unbalanced, and can cause preoccupation with sex. Many tonic herbs have the Kapha-qualities: heavy, sweet and oily. These herbs may aggravate Kapha, diminish the digestive fire (Agni) and increase Ama. Therefore it is recommended to combine them with light, warming and stimulating herbs such as ginger, cardamom, fenugreek and Pippali (long pepper).

Ayurvedic treatment of impotence

Diet

Eat according to your constitution and emphasize the intake of the following foods:

- Eat plenty of fresh fruits and vegetables. Especially sweet, juicy fruits such as peaches, mangoes and plums.
- Eat more whole grains.
- Eat plenty of fresh, soft dairy products such as fresh cheese, cottage cheese, Panir (fresh cheese), Lassi (yogurt drink) and milk.
- Ghee (clarified butter), almonds, dates and sesame (seeds/oil) are recommended with milk, because they increase Ojas.
- Dried fruits (dates, figs, raisins).
- Avoid hot, spicy and bitter foods.
- Minimize refined products, deep frozen foods, animal fats and refined sugars.
- Avoid alcohol, especially before sex. It has a negative effect on sexual health and functions.



- Minimize smoking and quit if possible. Smoking can damage the small blood vessels in the penis, decreasing sexual capability.

A good remedy to increase Ojas and rejuvenate the reproductive tissue, which you can take before bedtime or after sex, is drinking a cup of warm milk cooked with dates and ghee, adding saffron and honey.

Lifestyle

- Sexual activity is the closest related to the Vata dosha. Therefore it is recommended to engage in sex in the evening or night, because evening is Kapha time (6 PM-10 PM) and early night is Pitta time (10 PM-2 AM). Ayurveda also recommends to adjust the frequency of sexual activity according to season and the individual constitution. Vata and Pitta persons are generally more susceptible to the detriments of excessive sexual activity, while Kapha persons typically possess more sexual stamina and ample Ojas. The increase in sexual activity is very good for them. Winter is Kapha season and the best season for sexual activities. In summer (Pitta) and fall (Vata) they should be limited, because then Vata and Pitta doshas may easily become vitiated.
- Regular exercise is extremely important to maintain good sexual health, especially for Kapha persons.
- Massage your body (daily) with herbal oil. Massage increases stamina and sexual vitality. It also acts as aphrodisiac.
- Getting enough quality sleep will help restore Ojas, cleanse the body and digest the previous day's mental activities before they would accumulate into Ama (toxins).

- Yoga, meditation and Pranayama (breathing techniques) are highly recommended for impotence, because they help to relieve stress, emotions and congestion, improve circulation, lower blood pressure and increase (sexual) energy.

Panchakarma

Panchakarma is an extensive routine to purify the body, and involves a series of steps tailored to the personal constitution and requiring physician supervision. The process includes daily massages that are extremely pleasant and very relaxing. Panchakarma is gentle but very efficient to remove excess doshas, along with the Ama (toxins), using the body's own channels of evacuation (sweat glands, urinary tract, intestines, etc). Ayurveda believes that Panchakarma helps to rejuvenate male reproductive system and organs, and is therefore considered as a most efficient and safe impotence treatment.

Vajikarana

Sexuality and reproduction are so vital in Ayurveda that an entire discipline, known as Vajikarana, is dedicated to enhancing fertility and rejuvenating sexual and reproductive energy. Vajikarana therapy improves the function of the reproductive organs and vitalizes reproductive tissues – increasing semen count and strengthening sperm motility in men and making eggs more viable for conception in women. This process enhances not only the quality and longevity of one's individual life but also the health and vitality of his or her offspring. The word "Vajikarana" comes from the Sanskrit root word vaji, which is translated as "stallion". This suggests that the treatments confer a horse's vigor, particularly the



animal's great capacity for sexual activity. The discipline believes that a vital body is a fertile body and that we should all strive to be as fertile as possible, whether or not we desire individually to have children. Overall, Vajikarana therapies promote happiness, daily stamina, fertility and improved erectile function. Vajikarana herbs can act as stimulants, tonics or both. Stimulants are typically heating like damiana, fenugreek, garlic and onion. They help to decrease Kapha and have more of an invigorating action on the sexual organs. Tonics, whether warming or cooling, are more nourishing and

help to restore the overall quality and quantity of the tissues. Some herbs possess both stimulating and rejuvenating properties, such as Shilajit, garlic, fenugreek, and Ashwagandha. Prior to libido-improving procedures (Vajikarana), Ayurveda advises to cleanse the body of toxins – at least with proper diet. If extensive Vajikarana therapy is necessary, the deep cleansing practices of Panchakarma are usually employed as a preparatory measure.

The following herbal remedies and oils are especially recommended by AGN:

Ayuready

This remedy consists of powerful Vajikarana herbs like Kaunch, Gokshura and saffron. It is an excellent aphrodisiac and due to its refined combination of herbs, highly efficient in treating sexual problems. Ayuready restores and revives the body's (sexual) energy levels. It has no harmful side-effects.

Kaunch vishisht

Kaunch or Kapikacchu is a well-known aphrodisiac in Ayurveda. It increases semen production and fertility. Kaunch increases

libido and supports the nervous and reproductive systems in the body.

Mehtara Gold Oil (for external use only):

This oil can be used for body massage to improve and promote circulation and relax the body – this works as aphrodisiac. Massaging the genitals with Mehtara Gold Oil especially helps to treat sexual weakness.

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Dosage and use:

2 times daily 1 to 2 tablets with water.

Packaging:

60 TABLETS (one month supply)

Ask Ayurveda Today



Q | Is it possible to improve eye sight just by taking care in our eating and living habits? I am 18 years old female, I cannot see the things near about 2 meters around me clearly. I don't want to wear spectacles or lenses. Please tell some important guidelines.

A | Take evening meal before sunset. Do not take any liquid at night. Use honey appropriately. Make use of garlic in food. Restrict the use of curd. Make use of dhania, fresh carrot, apples, Palak, tamatar, sunflower seeds. Use soup of kulath. Restrict use of saltish and sour products. Wear glasses while going in sun to protect eyes from UV rays. Add Triphla ghee 1tsf two times daily and 1tsf of triphla powder at night to be taken internally. Do not use hot water for head bath.

Q | I am 24 years male. I am suffering from sinusitis from last 4 years. My nose is always blocked and very hard to breath. My mouth and tongue always dried. The problem increases during cold weather Doctors advised for operation but I do not want to be operated. Is there any treatment in ayurveda for the same?

A | In ayurveda cleansing of your srotas (channels) is very important for the flow of proper prana (oxygen). You have to be little careful in cold weather. Avoid taking heavy and slimy like curd, banana. Make a routine of taking steam everyday with 1 drop of tulsi oil in water before going to bed and put 2-4 drops of shadbindu oil in each nostril. This will remove congestion. Take 1 tsp of Chitarak Haritaki with skimmed warm milk to enhance your immune system. Also always drink warm water.

Q | I am 42 years male and often feel indigestion. What tips you advise me to follow in my daily life.

A | The first thing you have to do is – have regular meals on time. If you have a hunger of 3 chappatis eat only 2. Always drink hot water between meals- never drink water before or after meals as this will upset your digestive fire. Have 5 gm of fresh cut ginger and sprinkle a pinch of black salt, pepper and lemon on it and eat it ½ an hour

before meals. Avoid cold things. Take chitarakadi vati after meals for proper digestion. Walk at least 100 steps after dinner before going to bed

Q | I am 63 years old, healthy male? I want to know what Chy-awayan prash is and how is it useful for health?

A | It is a formulation having amla main ingredient among more than four dozens ingredients. Prepared by our ancient rishis for the first time, it finds its detailed description in the famous texts of Ayurveda, i.e. Charak Samhita. It not only rejuvenates the body but also prevents ill effects of pre mature ageing. It is useful in heart disease, diseases of chest, and other ailments like asthma, cough, and excessive thirst, gout etc. It gives its best benefits when it is used after purification of the body. It should be taken up to that quantity which does not hinder the routine quantity of food. So, 1tsf morning and evening is beneficial.

Q | I am 32 years old female. After my delivery I became severely constipated and gained weight at least 10 kgs. My son is 6 months old. I have read about Triphla but I want to be sure about it. So what is Triphala? How is it useful for maintenance of good health?

A | Haritaki (*Terminalia chebula*), bahera (*Terminalia bellirica*) and amla (*Embllica officinalis*) are three ingredients of Triphla. This combination will help to cleanse your system and will check constipation when taken regularly. Triphla taken at morning before meal helps to check obesity and that taken at bed time with honey helps to improve eye sight.

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Art and Science of Asana

Yoga postures



The first step of awakening the hidden energy

Why Asanas:

There are three steps of awakening -of our hidden energies:

1. Establishing and Mastering the Asana for meditation.
2. Cleansing of nadi (energy channel).
3. Channelizing the energy through Spinal Cord (sushumna nadi)

What is Asana

Asana means the physical postures which make our body healthy and prepare us to meditate. Meditation needs concentration. The place and atmosphere plays an important role in meditation. Sometimes we go to such places for meditation where the yogis have done their sadhana. The influence of place and atmosphere gives powerful results. We need to make our home a "Tapasthali" the place where austerities are done". Our regular spiritual practice brings immense positive vibrations. So we suggest the sadhakas to practice in the same place of the home and at the same time. The place you meditated is charged by the mantra that you chant, charged by the peace and tranquility that you achieved. The place and atmosphere are also like a body outside which carry the specific energy.

How do Asanas Work?

Before started doing asanas, one should understand that why one should practice the Asana? What is the purpose of doing it? We know that asanas have the therapeutic values, as the movement of the joints, muscles, and glands make the blood circulation better and make the energy move to each cells of our body.

Ultimate goal of doing asana

Making the body healthy through asanas is not the ultimate purpose. The yogis practice asanas to unite or to dissolve the five elements(air, water, ether, earth and fire) of which the body is made of to its universal source so, that when they sit for three and half hour to achieve Samadhi they forget their physical appearance and sensations and enter to their subtle body.

Asana; a work with the muscles and breathing

An asana is a combination of movements that leads one into a final posture. Each movement works on your body by contracting specific muscles and expanding or stretching other muscles. To support a posture the body functions through two muscle groups - antagonist and agonist. For example, when you curl the hands at the elbows, the biceps become the agonist and the triceps become the antagonist. Asanas should be performed for both muscle groups. If you perform a forward-bending posture, it should be followed by a backward bending posture. A posture should be held as long as possible, but if you lack strength, you can perform each posture twice or thrice until you gain the strength to hold it for a longer duration of time. Normally one breathes in a shallow manner, not inhaling large amounts of oxygen rich air and not fully exhaling the unwanted air from the lungs. Regulating the breath is important to nourish the body with plenty of oxygen. Performing asanas well results from a combination of focused movement and awareness of breath at all times.

How many asanas are there?

There are hundreds of Asana taught by the teachers but only 84 important asanas are described in the ancient classical text like Hatha yoga pradiipika written by Swatmarama. Those 84 asanas are taught sequentially and systematically in the Rishi Yoga Tradition. The asana could be practiced at different level and in different way according to the capacity and strength of the practitioner.

Asthi Granthi Kriya; the preparation for asanas

To prepare the body to dive into these 84 asana we need to strengthen our muscles and joints. The glands should be balanced to harmonize the hormonal secretions. To train our body in this way there are a series of practice which has to be done. That is called "Asthi Granthi Kriya" - Joints movement exercises. They are very simple and anybody can do it. Even those who cannot stand they can practice in sitting position. Those who cannot sit they can practice in lying position or

it can be done in standing position. Asana are done slowly and consciously with proper breathing. Also it could be done vigorously in a flow. It depends on the condition of your body and mind. When the mind is filled with stiffness and negative emotions it is good to have slow movements of joints. It is always beneficial to hold the posture for a short period of time to intensify the posture. Relaxation or Shavasana (corpse pose) should be practiced at the end of all the asanas. It helps to calm down the body and mind and prepare it for pranayama, the breathing exercises.

Meditative Asanas

There are few sitting postures recommended by the texts like Sukhasana, Swastikasana, Vajrasana, padmasana, siddhasana and so on. For yogis who want to achieve the siddhis of the spiritual practices quickly, Siddhasana is the most beneficial. It should not be done for a long period of time in one sitting by common people. Sukhasana and Swastikasana are easy for many people. Those who cannot sit on the floor they can perform the asana sitting on the flat chair.

Practicing Asanas

Asanas should be practiced in a place where there is plenty of sunlight and fresh air. But in today's scenario of high pollution levels, it is not possible to find such a place. So, instead we can choose a clean and peaceful yoga class room. The place should be enlightened with aroma candles which produces a relaxing atmosphere. Yoga does not require any specific equipments except ropes, pillows, yoga mat. There is two aspects to duration in yoga. One is the total duration for the

performance of yoga and the second is the duration for each asana. One can practice yoga for 20 minutes, 40 minutes or 5 hours a day. As far as the duration of maintaining a posture is concerned one could start with ten seconds and increase this up to 30 seconds or a minute.

One should not perform difficult or intense yogic postures soon after a lunch or dinner. A minimum gap of hour after heavy meals and half an hour after breakfast is recommended. It is advisable to practice yoga on an empty stomach for best results. One has to be very regular with yogic practices as muscles and joints take a lot of time to become flexible. Practicing for four days and missing one day means going back to square one. There in lies the importance of regularity.

How to breath during asanas

Breathing right is very important for the practice of Yoga. A simple rule to follow is to inhale when you bend backwards and exhale while bending forwards. Whenever you perform a posture, breathe normally except when indicated otherwise.

Hari om Tat sat

Yogi Vishnu Prasad is founder of Rishi Yoga Tradition
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Are you a Diabetic? Know your body

Check it out by answering the following questions

- 1. How often you urinate (especially at night)?**
 - a) More often.
 - b) Less often.
 - c) Depends on the amount of fluid intake
 - 2. How often do you feel thirsty?**
 - a) Very often (always dry mouth)
 - b) I rarely feel thirsty
 - c) Depending upon the weather
 - 3. What about your appetite, how often you feel hungry in the past few years?**
 - a) I eat much more than I used to.
 - b) I eat less than I used to.
 - c) I probably eat about the same as I used to
 - 4. How would you describe your energy level most of the time?**
 - a) My energy level has decreased if I compare myself with others, few years back.
 - b) I am fairly energetic, though sometimes I'm tired.
 - c) I am more as energetic as I was before
 - 5. How often do you experience urinary tract infections (UTIs)?**
 - a) Frequently; it seems as though they keep coming back.
 - b) Sometimes; probably same as other women
 - c) Not at all
 - 6. How often do you experience vaginal yeast infections?**
 - a) Very frequently.
 - b) Sometimes; probably same as most women
 - c) Not at all
 - 7. Do you suffer from pruritis vulvae (Itching over vagina)?**
 - a) Very often causing rashes, burning sensation and irritation.
 - b) Occasionally (may be because of some unhygienic conditions)
 - c) Not at all
 - 8. How often you experience cramps in muscles of legs?**
 - a) Very often without any cause
 - b) May be when I walk too much/ do some hard physical exercises
 - c) Not at all
 - 9. How often do you feel tingling in your hands or feet?**
 - a) Very often
 - b) Sometimes, may be in cold weather or in a particular lying position
 - c) Never
 - 10. Do you find some changes in your vision (eyes)?**
 - a) Yes, quite often, and I don't know why
 - b) Sometimes, may be because of sunlight or irritants in the pollution
 - c) Not at all.
 - 11. How much time it takes your cut or any wound to heal?**
 - a) Takes more time to heal as compared to other people
 - b) Very slowly (takes a long time to discover)
 - c) It heals quickly
 - 12. Do your mouth smells bad even after brushing?**
 - a) Always very bad smell even after brushing my teeth and gargling
 - b) Not at all
 - c) Sometimes (may be because of abdominal upset like constipation)
- If most of answers are A, then immediately fix an appointment with your doctor and get your blood investigations as soon as possible as you could be a diabetic patient.**



Vipassanna

As understood by a western Mind

Mr. Goenka, seems to be a very pragmatic person, as said in the book; *The art of living as taught by S.N. Goenka*, he is completely in touch with the ordinary realities of life, however able to deal with them incisively maintaining an extraordinary calmness of mind. In 1969 S.N. Goenka was authorized as a teacher of Vipassana meditation by his teacher Sayagyi U Ba Khin of Burma. Vipassana, a meditation technique which was developed 25 centuries ago by Siddhartha Gautama, better known as Boeddha. In Pali language Vipassana means "insight", the key to the art of living. Boeddha never taught any religion or philosophy nor system or belief. He called his teaching Dhamma, that is "law", the law of nature.

Method

In a Vipassana meditation course one is secluded from the external world for a minimum of 10 days. Room and board is provided and you are not to have any contact with others, you spend most waking hours with eyes closed and you keep the mind on a chosen object of attention. Furthermore the person is refrained from reading and writing and to suspend any religious or other practices. This technique is a practical way to examine the reality of one's own body and mind. To uncover and solve whatever problem is hidden there, to develop unused potential and to channel it for one's own good and the good of others. The first 3 to 5 days are to exercise mental concentration and on the 4th day you will start to master the proper Vipassana technique, where further steps follow each day. Silence ends on the 10th day. During the course you are only allowed to talk to your teachers about the process you're going through and about

the technique and where it needs more effort or less perhaps. In the book Goenka explains how to detect immediate causes which cause suffering. Beautifully spoken he says; we are basically all blindfolded, by being attached to our suffering and ignorant to our own real nature. That in fact each human being is a series of separated but related events. Being in the illusion of being happy, that nobody causes suffering for you. And that the immediate cause for this is Kamma (or Karma more used). The immediate cause for suffering is due to 3 types of actions: physical, vocal and mental. The book tells us once more that we are more attached to physical actions, less to vocal. But as we all know that words can hurt us deeply and can remain stuck in the mind forever. It is so true when Goenka says "it is the intention of our speech which determines the result. The mental action behind all 3 types of actions is the real Kamma, the cause which will give results in the future."

A saying of Boeddha is:

Mind precedes all phenomena

Mind matters most, everything is mind-made

If with an impure mind you speak or act,

Then suffering follows you as the cartwheel follow the foot of the draft animal.

If with a pure mind you speak or act,

Then happiness follows you as a shadow that never departs.

Mental Detox

Basically a Vipassana course is a very good mental cleansing program. There is an actual change going on in the world nowadays. We try to eat healthier, we smoke and drink less and

follow detox programs drinking raw food shakes and so on. Vipassana is a mental detox program. Yoga and meditation is in fact the martial arts of the mind. As seriously as we take our physical health, the more the western world still neglects the mental health. Increasing psychosomatic diseases, stress related problems, wandering people with all sorts of vague pains in the body, sleeping and concentration disorders. It is clear that we have not been paying enough attention in how to maintain a healthy state of mind. But where is it taught here in the west? One of the key problems of 'the West' is that we lack the holistic view of the world. Problems whether physical or mental, are all visible in retrospect. But we miss out the signals given to us in the beginning. Which both yoga and ayurveda teaches us. So Vipassana is the path of purification. "By observing ourselves we become aware for the first time of the conditioned reactions, the prejudices that cloud our mental vision, that hide reality from us and produce suffering. We recognize the accumulated inner tensions that keep us agitated, miserable, and we realize they can be removed. Gradually we learn how to allow them to dissolve, and our minds become pure, peaceful and happy".

"Things happen that we do not want; things that we want do not happen. And we are ignorant of how or why this process works, just as we are each ignorant of our own beginning and end. We lost our deep inner connection with our true nature, our prakriti. Sensations we detect are the root of most problems we face in life. According to Boeddha, The mind consists of 4 processes:

Consciousness (*vinnapa*)

Perception (*sanna*)

Sensation (*vedana*)

Reaction (*sankara*)

First part consciousness is the receiving part, it simply registers. The second part perception, it distinguishes labels and categorizes incoming raw data and makes evaluations, positive or negative. As soon as input is received a sensation arises, a signal. As Goenka explains: "as long as the input is not evaluated, it remains neutral. But once a value is attached to the incoming data, the sensation becomes pleasant or unpleasant, depending on the evaluation given." When the sensation is recognized the mind reacts with liking or disliking.

In chapter 4 Goenka explains that it is our duty to train ourselves to have a balanced mind. It is in fact the chain of cause and effect. "We fail to recognize that each person has his or her own beliefs. It is futile to argue about which view is correct: more beneficial would be to set aside any preconceived notions and to try and see reality. But our attachment to views prevents from doing so, keeping us unhappy".

The Eightfold path

If we follow the Noble Eightfold path we are able to eradicate this. The Eightfold path is divided into three stages:

1. **Sila** (moral practice),
2. **Samadhi** (practice of concentration),
3. **Panna** (wisdom, the development of purifying insight into one's own nature)

By getting training of moral conduct one is on the way of development in purity of the mind. Introspection requires a calm mind. Moral practice contains means; right speech, right action and right livelihood. There can be no spiritual development without Moral practice, Sila. Those who say there can be are not following the teaching of the Boeddha. Regarding the actions a very clear understanding came to me when on page 64 in the book, Goenka is asked: Is it wrong action to harm another accidentally? "No. There must be an intention to harm a particular being, and one must succeed in causing harm; only then there is wrong action completed." And continuing: "On the other hand it is equally dangerous to be so careless in your actions that you keep harming others, and then excuse yourself on the grounds that you had no intention of causing harm. Dhamma teaches us to be mindful"

“ Introspection requires a calm mind. Moral practice contains means; right speech, right action and right livelihood. There can be no spiritual development without Moral practice ”

Bhavana (The Meditation)

This training of concentration is called Bhavana, this also is meditation. Or at least the first process in a proper meditation. Through Bhavana you learn to take control of the mental processes and to become a master of one's own mind. This is also the second division of the Eightfold path. The unconscious mind is called Anusaya and through the training of wisdom, right thought and right understanding one will develop equanimity. Which in the Eightfold path is the way to liberation, Sankhara. Right effort forces us to reveal and remove conditioning. Right awareness is a development to be aware of the present moment, without fantasies and illusions and to use the past as a guide for ordering actions in the future. Right concentration fixes the attention on respiration, which helps to develop awareness of the present moment. It is to be used for liberation (Samadhi); Awareness and equanimity are not easy to reach. As we are all a stock of our past

reactions, they have become our point of reference. Only by eradicating old conditioning of ourselves we will reach purity of mind. The ultimate goal is to experience liberation and real happiness. As for us it is not easy to grasp the real technique for the true art of living.

World of zombies

Sometimes I do believe to live in a world of zombies, where no one really sees the real you or takes notion of what is happening in your heart. It is probably one of the most dangerous diseases here in the western world where it seems as if everyone is suffering from chronic loneliness and the failure of not being understood. What I discovered whilst reading not only this book but many others on the matter is that the recognition is not to be sought outside ourselves only. You will not find anything there, not more happiness can be taken in if one's heart is locked. The ego puts such a big layer of fog over the authentic self that lots of love and clarity and lucid moments with others is simply just not recognized as such. Meditation teaches us not to evaluate and label the incoming data. It helps to keep the sensation neutral, nor pleasant or unpleasant. The key is to learn to observe objectively whatever is happening in order to make one a noble person. Vipassana is mental training that will give you the ability to observe yourself in daily life whenever you need to do so.

Training of wisdom

Once again it is to be said that Vipassana is a technique that helps anyone with the art of living. It tells us that in the training of wisdom, right thoughts and right understanding you realize truth. To clear your vision and see things as they really are and not appear to be. According to Boeddha there three kinds of wisdom:

1. **Suta Maya Panna** – Received wisdom
2. **Cinta Maya Panna** – Intellectual wisdom
3. **Bhavana Maya Panna** – Experiential wisdom

Suta-Maya is wisdom learned from others. Knowledge is which one has decided to adopt as one's own. Cinta-Maya is intellectual understanding. This is wisdom which one accepts as true through reading or teaching. The third is one which arises out of one's own experience, Bhavana-Maya. Last on is the the real wisdom which will bring change in one's life by changing the nature of the mind. Goenka explains that through Bhavana, living through direct experience the mind will be liberated. Like Boeddha said: "you have to do your own work; those who have reached the goal will only show the way."

Vipassana means a special kind of vision: observation of the reality within oneself. The technique is the systematic and dispassionate observation of sensations within oneself. And



unfolds the entire reality of mind and body. Vipassana will be interesting for those with restless minds and high stress levels. It takes courage to be patient and go through all the layers of emotions. Awareness which has not been developed. To move the focus inwards. It is said that people experience gross, intense, unpleasant sensations that seem to last for a long time. And also strong emotions or long-forgotten thoughts and memories may arise, bringing mental discomfort or even physical and sometimes also pain. If so, one has to revert to the practice of awareness of respirations in order to calm and sharpen the mind.

Let it go

It is probably the most difficult thing to do; letting go of me. We feel safe in our skin and conditioned mind. However once for instance a physical disease arises we become aware of how fragile we are. Same goes for the mind, but it's easier to ignore this part. We have created an extraordinary version of ourselves but blurred vision keeps us away from our true nature, our path, our goal in this life. We cling to events that occurred whether positive or negative and therefore we can't seem to grasp the here and now and be content with our life, our friends, ourselves. Vipassana is a hardcore technique but without a doubt probably the best for a mental check-up we all should have every now and then.

Keep in mind that: every body chooses to live his life in his own safe haven, but a ship is not built to lie in the harbour. It is build to sail and head off to sea.

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Eternal Yoga

Yoga of the mind

6+1=7= Complete Life

Present world is full of selfishness. When people meet each other, instead of enjoying the present moments of life they start thinking about the benefits they can get from each other. When we think about how to create more happiness, we typically look for the materialistic things to achieve and add to our lives and not of getting the real happiness from the inner core of our heart so, we are never happy and satisfied from our lives. However, sometimes the key to happiness is actually giving up certain perspectives and behaviors. Here are a few things to give up and few things to take up in order becoming happier individuals.

Give up the habit of blaming

Blame is a scapegoat for taking responsibility of your own outcome. It is a lot easier to point the finger at someone or something else instead of looking within. Blame is not constructive. Also you are adding bad karmas to your life. It does not help you or the other person. Nobody wins in the blame game. The amount of energy and stress it takes to blame just takes away from you moving forward and finding a solution.

Give up your need to impress

Accept yourself as such as you are. Never try to change just to impress others. Develop such a confidence in you that you stop caring, what people think about you. When you accept who you are, and you embrace your quirks, flaws, strengths and vulnerability, you get a lot more comfortable in your own skin. You are known by your good karmas and not by your external beauty or materialistic thing you have. If you project yourself

Give up being a victim

The perspective that you are just the result of all external variables deflects responsibility for taking control over your own life. It is unfortunate that sometimes bad things happen to the best of people. Life can be unfair, unkind and unjust. However, being stuck in a victim mentality does not nurture your ability to move

forward and onward. So, keep on moving. Positive and negative happenings are part of life. We should look to the positive side of life and learn from negative happenings of life.

Give up feeling entitled

You came to this world empty handed and will go with empty hands from this world. Nobody owes you anything. When you approach life with the perspective that you owed things, it's likely that you will find yourself disappointed time and time again. When you are grateful for what you have, and see positive things as bonuses versus owed expectations, you will be surprisingly pleased. The mentality of that if you know about a thing or pleasure, then you deserve it is devastating for peace of mind and your personality. Always looking for happiness and pleasure is the biggest reason of unhappiness.

Give up pretending

In a society where we are rewarded for perfection, we are constantly role playing. We try to show the world that we are flawless human beings in hopes that we will be liked, appreciated and accepted by the society. But real beauty lays in our vulnerability, our love, our deep, complex emotions... our humanness. When we embrace who we are and decide to be authentic instead of perfect, we open ourselves up to have true connection with others. There is no need to put on a show. There is no need to pretend to be something or someone that you are not. You are perfect the way you are. Nobody cares about the image of the perfect, rich, successful, party perusing, popular, celebrity acquainted person but people respect - your kindness, your compassion, your consistency, your love, your attitude and your values.

Give up Little Mindedness

Little mind is everyday mind for most of us. Ranging from simple planning for life, executing the routine jobs, manipulating relations and different situations, pretending to be what we are not, getting anxious about smaller successes and failures

of life and minor things, self-preoccupation. Self indulgence and narrowness in relations. Little mind living results in spending a good portion of our time disconnected from what we really are and not acknowledging our inherent blissful character. And at the end of a day of doing all that needs to be done, we end up as exhausted, anxious, impatient and empty. Continuous Living life with little mindedness has changed us, from practicing our enlightened nature to covering it up with very small things of life. We act like a kind of caretaker that comes in and tidies up the place, giving it better order and cleanliness; Buddhism calls the little-mind approach. Is it the life we are looking for, we have to answer our self.



And The Solution Lies in

Adopting - Big Mindedness

Big mind, on the other hand, acknowledges and appreciates its own capacity for enlightenment. It is characterised by having confidence in our inherent joy, wisdom, and compassion. In reality small mind deserves small attention; big mind deserves big attention. However, most of us end up doing just the reverse! If we do not trust in our own natural greatness, then we cannot

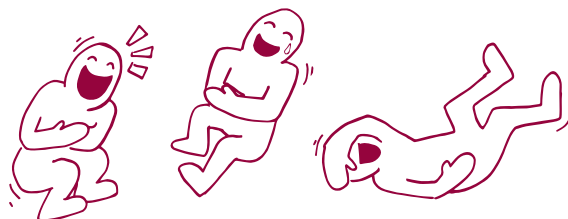
achieve it, or recognise it in others. Hindu or Buddhist psychology, through not only interventions, but by including methods of mindfulness and meditation, shows the way to the door that leads us out of the web of small mindedness - into the world of expansive potentiality, into what Buddhism calls Big Mind. Living out of big mind does not require us not to give up everyday concerns – that would be too unrealistic and they are also important to have a successful and fulfilling life. And to give them not more importance than which is required. Not getting overwhelmed in the small jobs of life. And this cannot happen without some slowing down and reflection on our life and actions. Then, we will need to make time and space for attention to big mind; and see how little mind will slip into second place. In simple terms, the teachings show that focusing too much on small-mind; we can remain small, unhappy, insignificant people. When we focus on big-mind, we can become the more wholesome, joyous, significant people we are meant to be.

For any questions regarding the subject contact Dr. Vivek Mohindra at: info@pdiayurveda.com

Dr. Vivek Mohindra



Don't stop laughing



"We don't stop laughing because we grow old; we grow old because we stop laughing." (Anonymous)

"Laughter is like changing a baby's diaper it doesn't permanently solve a thing, but it does make life more acceptable for a while." (Anonymous)

"If I were given an opportunity to present a gift to the next generation, it would be the ability for each individual to learn to laugh at himself." (Charles Schulz)

"Enjoy the little things...for one day you may look back and realize...they were the big things." (Robert Brault)

"If I can make people smile, then I have served my purpose for God." (Comedian Red Skeleton)

"Ten minutes of genuine belly laughter had an anesthetic effect and would give me at least two hours of pain-free sleep. Laughter is a form of internal jogging." (Norman Cousins)

"It is bad to suppress laughter. It goes back down and spreads your hips." (Comedian Fred Allen)

"It is pleasing to the dear God whenever thou rejoicest or laughest from the bottom of thy heart." (Martin Luther)



Mindful Eating

Effect of food on Physical mental and spiritual health – How to make Balance?

According to ayurveda, every individual is a different person so; everybody has unique needs for balance. In Ayurveda diet plays an equally important role as medicines do. Diet has a great impact on physical body, mental status and our spiritual health. Just by controlling the diet factor many of the bodily symptoms can be stabilized. Ayurvedic practitioners design individualized diets for patients based on age and gender, dosha imbalance, the strength of the body tissues, the digestive fire, and the level of ama (toxins) in the body. The place where a person lives and the season are also important factors in preparing the diet plan.

Every food has its own specific qualities such as heavy or light or dry or unctuous/liquid and warm or cool. A balanced main meal should contain some foods of each physical type. Diet should be planned in such a way that it should balance all the three doshas in the body without disturbing the others and enlightening the sattava guna in the mind so as to move always in a positive direction. Ayurveda has beautifully mentioned how to balance your doshas (in body and mind) by diet in simple ways. To keep Vata dosha in balance, choose more heavy, unctuous or liquid, and warm foods, and fewer dry, light or cool foods. To help balance Pitta, focus more on cool, dry and heavy foods, and fewer hot, spicy and salty foods. To balance Kapha, try more of light, dry and warm foods and fewer heavy, slimy and cold foods.

Food according to season

As per the climate, in winter season, when Vata dosha tends to increase in most people's constitutions, almost everyone can take benefit by including warm soups, nourishing dhals, fresh paneer cheese and whole milk in the diet. In the summer, plan on eating more cool, soothing foods to help keep Pitta dosha in balance.

Foods to be avoided

Foods that are frozen, canned, stale, processed with artificial colors, flavorings, additives or preservatives, genetically altered, or grown with chemical pesticides or fertilizers are not recommended by ayurveda because such foods are lacking in chetana--living intelligence--and prana--vital life-energy(they are devoid of its nutritive value). So, it is always recommended to eat according to place, prakriti, age, season and which are grown in organic lands.

Role of Spices

Spices and herbs are concentrated forms of Nature's healing intelligence. They are particularly revered in ayurveda for their ability to enhance digestion and assimilation, help cleanse ama (toxins) from the body and their yoga vahi property--their ability to transport the healing and nutritive value of other components of the diet to the cells, tissues and organs. Spices, in ayurveda, are generally eaten cooked. Sauté spices in a little oil like sesame oil for vata, coconut oil or ghee (clarified butter) for pitta and mustard or olive oil for Kapha and pour the mixture over cooked foods, or simmer spices with



foods like beans or grains as they cook. Fresh herbs such as cilantro or mint are generally added at the end of the cooking process, just before serving for their aroma. Ayurveda recommends spices/herbs to stimulate the digestion before a meal,

during a meal and after a meal. Eating a bit of fresh ginger and lemon about 30 minutes before a main meal helps kick-start the digestion and the same ginger eaten at the end of main meal helps digesting the food. Eating dishes cooked with a variety of spices and herbs helps the process of digestion—absorption—assimilation—elimination. Choice of the spices according to Ayurveda depends upon the basic constitution of a person. Chewing fennel seeds after a meal helps digestion and freshen the breath naturally as well.

Remember that digesting your food properly depends on:

- A strong digestive fire called agni in Ayurveda.
- Eating appropriate foods in the correct quantity and of the correct quality.
- Healthy food combining based on Ayurvedic principles.

Mindful eating

The modern ways of living and eating habits have given rise to a number of new mental and physical diseases. Very few people know what actually a right diet is. Ayurveda has a very simple theory that anything can be a food, a medicine or a poison depending “what is eaten” and “how much is eaten”. For example, fresh ginger root is delicious in cooking as a food to flavor and help digestion. It is a stimulating medicine that can help you clear a cold and induce a sweat when taken as a strong hot tea. If too much is taken it can make you sick causing acidity and vomiting, hence acting as a poison in wrong circumstances. So, keep a check what you are eating and how much? Good health is directly proportional to food habits. Eating is considered to be the most important activity that affects health. Some people make eating as an addiction. With the help of herbal remedies, massage, exercise and spiritual practice, it can be empowered to transform bad eating habits into healthy foods that are rejuvenating and life giving.

Food for Mind

Health maintenance of the non-physical aspects of the physiology—mind, heart, senses and spirit is equally important in Ayurveda. So, the three aspects of mind sattava, rajas and tamas should be considered. Sattvic foods have an uplifting yet stabilizing influence, also helps in promoting mental clarity and aid in coordinated functioning of the body, mind, heart, senses, and spirit. Almonds, rice, honey, fresh sweet fruits, mung beans and easy-to-digest food, fresh seasonal vegetables and leafy greens are examples of sattvic foods. Sattava resides in freshly prepared foods and not stale or reheated foods. Rajasic foods stimulate and can aggravate some aspects of the mind, heart or senses such as eating non vegetarian food, alcohol, spicy food and tamasic foods breed lethargy and are considered a deterrent to spiritual growth. The most healthful diet consists of whole foods, eaten in as

natural a state as possible so, that you can get maximum benefits out of it. If the digestive fire is not strong enough, even wholesome foods can turn into ama (toxic matter) in the body. In that case cooking helps increase digestibility and assimilation for certain types of constitutions. Good health of mind is equally important as good health of physical body.



Changing food habits can change mood

Working of mind (negative or positive thoughts) depends upon the diet factor (quantity and quality of food). Scientists have found that when we stop eating carbohydrates, brain stops regulating serotonin, a chemical that elevates mood and suppresses appetite. And only carbohydrate consumption naturally stimulates production of serotonin. Serotonin is essential not only to control your appetite and stop you from overeating; it's essential to keep your moods regulated. Anti-depressants are intended to activate serotonin in the brain in order to regulate moods. Carbohydrates rich food (like basmati rice, whole grains raise serotonin levels naturally and act like a natural tranquilizer. Especially women have much less serotonin in their brains than men, so a serotonin-depleting diet will make women feel irritable and prone to over-eating. Many people experience a change in their mood, usually in the late afternoon and mid-evening. And they wanted to eat something sweet or starchy. Grains in Ayurveda, have a grounding, nourishing and calming effect, which corresponds to the serotonin theory above. According to Ayurveda a high protein diet without grains will create a doshic imbalance and increase Pitta. A Pitta imbalance will manifest in irritability, grumpiness, impatience and anger. Taking more of fatty and protein diet will increase kapha (heaviness) in the body and tamas in mind. So, to be mentally and physically fit one has to keep check on what you are eating.

Dr. Latika Verma





PDI's 4th

Annual Conference

Saturday 17 & Sunday

- * Talks on Ayurveda, Yoga & Science of Life
- * Cultural & Musical Eve
- * Workshop on Rishi Yoga



Science of Life

Acharya Lokesh Muni

(Founder of Ahinsa Vishav Bharati).
Awardee of Communal Harmony Award
from President of India



Transformational Yoga

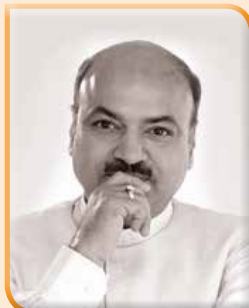
Swami Vidyanand

Founder of Transformational yoga
and Yoga Alliance International

*Development of an
individual in light of Indian Ethos*

Mr. Dinesh

A teacher/trainer in the ancient
wisdom of Indian Ethos



Rishi Yoga workshop

Pandit Vishnu Prasad

Founder of Rishi Yoga Tradition



Ancient wisdom for Modern man

Siddhartha Krishna

Rishikesh based teacher of
Iyengar Yoga and Indian Philosophy



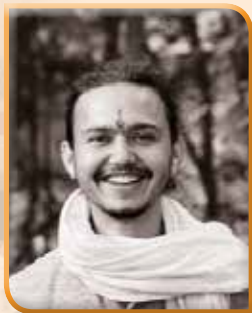
Numerology for you

Mrs. Seema Johari

She is spreading the teachings of
her Late father Sh. Harish Johari

Ayurveda / Yoga & Science of Life

18 November 2012



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Evolving Mind
Mr. Vishal Vinayak
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Maa Gyan Suveera

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Balance in Life

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Your Body Nature

Understanding the Vata-constitution

Ayurveda the science of life, India's native wisdom in health and medicine has great contribution in achieving one of the basic pursuits of life i.e. holistic health. Which considers state of perfect health not merely balanced body biochemistry but a perfect equilibrium of mental quotient also. This Vedic health science has described basic human body nature in an interesting manner by initially describing three basic natures Vata, Pita, Kapha, and subsequently combination of these three. These basic natures are developed because of bodies fundamental and biochemical constitution. Total body biochemistry divided into three basic groups reflected by various physical and mental characteristics is called Tri-dosha (Tri- means three and Dosha means factors). Its balancing or equilibrium provides good health and imbalance causes diseases. Dominance of any of these factor or Dosha makes a Specific Ayurvedic body nature or constitution termed as Prakriti in Sanskrit or Hindi and Taseer in Urdu.

Information of our basic body nature can help us significantly in remaining free from diseases throughout our life by selecting suitable food and life style, compatible to our body. Now an obvious question comes in the mind of reader how to determine which body type we own. Here is a basic description of three body types or basic natures or Prakertees or Taseers.

Vata body type

Considering this universe made up of five basic elements i.e. Pritivi, (Earth), Jal (Water) Tej (Fire), Vayu (Air) and Akash (Space). Vata body types have dominantly elements of Vayu (Air), Akash (Space) bonded with cosmic consciousness. This

cosmic consciousness when bonded with nonliving Vayu and Akash creates living or biochemical substance termed as vata-dosh, persons with predominant levels of Vata-dosh have Vata, Personality reflected by various body characteristics. If we look at the bodies of vata persons, we will find these persons mostly with thin body frame, they will have taller bodies although rarely they can be too short in heights.

As Vayu and Akash are light in nature their body will have low body weights they do not gain weight even after eating plenty of food. We observe this phenomenon in families, also where some of the family members in spite of eating sufficient quantity of food do not easily gain weight but others taking small quantity of food gain more weight. Bones of these personalities are also prominent. Their skin is dry in appearance as well as to touch. If we shake hand with such personalities we will find them mostly cold and sometime perspiring. Regarding their bowel habits they have tendency for constipation and pass dry well formed stools. Duration and nature of sleep also varies in various tridosha nature, vata people sleep comparatively less and with little disturbance or noise they get up. Emotionally Vata persons are sensitive and erratic. There are great variations in their moods, and easily gets excited they will not surrender during arguments. They are extreme in thinking or developing ideas. They may make big plans but rarely follows them. While thinking or in stressful situations they may be shaking their legs, feet or arms. Being unpredictable in social behavior they have less friends but many acquaintances. These personalities have nature of criticizing almost every situation or person, as a boss they are terrible and as subordinate of complaining nature. Regarding memory they memorise quickly but do not retain for a longer period and forget fast. In the situation of decision making they get confused take extreme decision. Regarding eating habits they can eat good quantity of food and will have liking for cheese, butter, sweets, fried heavy food, sauces and saltish food. Considering this

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eighty diseases have been described which are because of dominance of vata factor in body, some of common among vata disorders are high blood pressure, heart strokes, brain strokes (paralysis), joint pains, anxiety, thyroindism, gout etc.



Shirodhara therapy in practice

With knowledge of our body constitution it is easy to prevent incidence of the probable diseases by suitable food habits and life style. General advice for such person is that they should get their body massaged with olive, sesame, coconut oil or any oil. Getting one's body pressed by some person or through some gadgets like special chairs or foot massages is very useful for pacifying vata. They should go to bed at latest by 09.00 p.m. late night sleeps are extremely harmful and can severely effect their health. Habit for an hour in the day is very useful.

Shirodhara an Ayurvedic pre-panchkarma procedure is extremely useful for tranquilising vata at mental level. Hot environment naturally purifies vata for vata persons. In severe winters rooms should be kept heated and ventilated. General food advise for moderate and severe Vata personalities is Sesame, olive oil, flax seed, ghee, butter, rice bran oil, crundy oil, coconut oil as cooking medium or dressing on salads, wheat, rice, and fish as staple food. They can take deserts with creams, butter, almonds, resins, cashews, pistachio, hazelnuts etc. Hot but not dry weather is good for Vata personalities. Stressful situations are not good for these people. Details of foods which can be taken and those to be avoided in a table along with information related to Pitta and Kapha will be given in forthcoming issue.

Principal, Dayanand Ayurvedic College, Jalandhar
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Dr. Raj Kumar Sharma





'Get out of that frame talk'

We are never without an identity. In the system in which we are living, there are set patterns of life. Yogi, doctor, master, genius, this, that... you are choosing your identity, so good, choose any identity, have full faith in that. If you feel like you are an artist then be an artist, never doubt your identity. Ninety per cent of people have identity but no faith in their identity, and they confuse themselves and have a miserable life.

We should have the courage to break the system and discover a new identity in which we have faith. Then you can create better possibilities for life. Everything is in your hands; you have to decide what you want.

First of all understand your life, value it and then make your life useful, purposeful. If the definition of your life is limited your life will always be limited; if your definition of life is vaster, without boundaries or frames then you can live without limit. Every day, write your definition of life and in a few days that will give you a complete picture of you, you can check your frame - or whether your picture is frameless.

Due to our ignorance we create frames. A framed life is never happy, never satisfied because we really belong to the frameless source. If our life belongs to the frameless source, how can you confine it in a frame? Can you capture the whole of the ocean in a cup?

Our ideal identity is no identity - to become zero, to live with a zero identity. We worship those who have attained this state. Either acquire a zero identity, or become everything. Never identify yourself with one thing, you are all. Either identify with nothing or identify with everything, never be in-between. That is the faith you should have in yourself.

Faith is an important tool in life. Consciously or unconsciously we are living every moment with the help of faith. Take, for

instance, the fact that this very moment you are perhaps seated on a chair - you have faith that the chair won't break. Or if you are seated beneath a tree, you have faith that the tree will not fall on you. If you had any doubt you would not sit on that chair or under the tree. Faith is there, even if you are not aware of its presence, but blind faith sometimes becomes an obstacle to progress on your path. Hence take care not to let your faith become a rigid one.

Listening to the soul is one way by which faith grows. The other way is when your consciousness grows - for then, your faith changes. Today you have faith in the tree. In 10 days your understanding becomes deeper and changes your faith completely. You may think the tree is hollow inside and so may not have as much faith as before.

Faith makes everything possible; this is the work of faith. You just have to be determined about something, have full faith and then faith will take you where you want to go; if you have determination and no faith then you will not reach anywhere, so this is the power of faith.

First have faith in yourself, with whatever identity you are living, have full faith in that. If you have no faith in yourself, faith in the Divine alone will not work.

For more information:

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Swami Brahmdev



Clinical Study

Management of Stable Angina with Herbal Formulation Lashunadi Guggulu

Stable Angina is a dreadful chronic disease which is multifactorial in origin with a chronic aetio pathogenesis. It is difficult to give direct correlate with Stable Angina in Ayurvedic medicine. On the basis of their clinical manifestations, authors are tempted to correlate Vatika Hridroga with Ischaemic Heart disease and vata Kaphaja Hridroga with Stable Angina. Lasunadi Guggulu has shown encouraging results in the management of Stable Angina on various scientific parameters. It has shown:

1. Potent hypolipidaemic activity with a tendency to lower down the levels of serum cholesterol, serum triglycerides, LDL and VDRL.
2. Strong cardio protective activity by elevating the levels of serum HDL.
3. Potent anti angina and coronary vasodilator effect when assessed on parameters of ECG and CTMT.

Lashunadi guggulu has very limited role to play in acute episodes of IHD or stable Angina. But it can be used with modern coronary vasodilators or independently to prevent or slow down or reverse the pathogenesis of atherosclerosis, which is

an essential pre-requisite pathology of IHD. Therefore it can be concluded that proposed indigenous compound preparation Lashunadi Guggulu may be used as an effective formulation for preventing or delaying or reversing the pathogenesis of atherosclerosis leading to Ischemic Heart disease (Stable Angina).



Atherosclerosis

Published in Journal of Ayurveda

NATIONAL INSTITUTE OF AYURVEDA, Department of AYUSH
Ministry of health and family welfare, govt of India
Jan – mar 201, by Ajay Kumar Sharma

Falling Hair - what to do?



Oil massage has a significant effect on hair growth and hair fall as it increases the blood circulation throughout the scalp, which enriches essential nutrients for the scalp and hair.

For greasy hair, sunflower acts as great conditioner. As sunflower oil acts as an emollient, which are thickening and lubricating agents that have a softening effect. Emollients prevent hair loss. For improving the texture of dry hair, olive oil works as a deep hydrating conditioner. It is used to treat smooth split ends, controls dandruff and smoothen's the hair cuticle. Coconut oil penetrates the hair shaft, thereby reducing the loss of precious hair proteins. It contains Vit E and fatty acids which has anti-

fungal, anti-oxidizing and anti-bacterial properties. Almond oil is a wonderful natural treatment for dry and damaged hair. It is a good source of Vit E and magnesium which helps in strengthening and controlling hair fall and stimulating hair growth.

Tip of the month

Lukewarm-to-hot water can be used to wash hair without feeling guilty that they will loose there moisture and strength. Experts say that all that cold water does is waking you up in the morning. Lukewarm or comfortably hot water, on the other hand, helps you wash off accumulated grease, without requiring multiple washes.

Vasa (Adhatoda vasica)

An amazing Herb



Adhatoda vasica is a well-known plant drug in Ayurvedic and Unani medicine. *Adhatoda* leaves have been used extensively in Ayurvedic Medicine primarily for respiratory disorders. The plant is indigenous to India and grows all over the country throughout the plains. It is found in sub-Himalayan tracks up to an altitude of 1000 meters. The small, subherbaceous bush grows 1-3 meters in height. The leaves are 10-16 cm long, blackish green, broadly lanceolate and minutely pubescent.

The flowers in dense, stout pedunculate, bractate and spike terminal. From a distance, they look like the opened lion's jaw; hence, the herb is also called as *simhasya*. The fruit is a 4-seeded small capsule. Mainly two types of vasa, white and black are found. The black one has darker leaves, red flowers, is slight taller, found in Bengal and known as *asitparni*. The commonly used white flowered vasa is commonly used in ayurvedic medicines. Vasa is used in ayurveda abundantly for different diseases, this is the only herb which can pacify both pitta and kapha doshas. This Ayurvedic herb has different meanings like:

- *Vasika*; Means one which covers a large area, here area coverage stands for a protective cover on the body.
- *Singhasya*; Means a plant having flowers like the mouth of the lion.

- *Vajidanta*; Means a plant having white flowers like the teeth of a horse.
- *Vrusha*; Means one that showers the honey i.e. having a lot of nectar *Aatrushaka*

Researches of recent times have proved "Vasa leaves" as rich sources of natural antioxidants and might be useful in treating the diseases associated with oxidative stress. Being reported as *abortifacient* so it should not be used during pregnancy.

Vasa is one of the best natural broncho-dilator. The ancient texts lavish praise on its effective properties in treating respiratory diseases. Another attribute of this herb is its ability to arrest the bleeding, in *raktapitta*, a disorder wherein there is a tendency for bleeding. For its medicinal properties, it is the oldest documented herb in India for more than thousands of years. There is an ancient Sanskrit saying, "When vasa is around and there is still a hope for life, why should a patient with tuberculosis, asthma or a bleeding diatheses be in despair and suffer? These facts, highlighted in the ancient scriptures, are gathering proofs in laboratory experiments. Vasa are recommended as a drug of choice in the treatment of *raktapitta* (bleeding).

It has been used in Indian systems of medicines as an antispasmodic for asthma and intermittent fever and also as an expectorant in cases of chronic bronchitis. Poultice made of leaves helps reduce pain, inflammation and stiffness. In sci-

tica decoction of vasa, dry ginger and amaltas mixed with castor oil is very useful (40ml – 60ml), oil made with leaf powder boiled in sesame oil is excellent in controlling ear troubles ranging from: earache, bleeding and secretion of pus from ears. Leaf juice given with honey is very effective in acute bronchitis. Leaf juice helps controls Haematamesis and Haemoptysis. Powder of dried flowers: 1/2 - 1 gm. with Honey or Jaggery three times daily is helpful in Cough in kids.

Leaf juice is beneficial in Metrorrhagia for controlling condition and to impart relief from symptoms related to it. Leaf juice is effective in Chronic Cough, Fever and Tuberculosis. In fever decoction of vasa, gudduchi, kantakari mixed with honey alleviates fever and cough (40ml – 50ml).

Suppresses Kapha and Pitta. Helps reduce Blood pressure and strengthens cardiac muscles. Due to its mild Bronchodilator and Mucolytic action it helps in smooth evacuation of irritable cough and phlegm and thus reduces congestion and breathlessness in chronic cough and asthma. Decoction of vasa, draksha and haritaki mixed with sugar and honey checks

cough, asthma and intrinsic hemorrhage (40ml – 60ml). In dry cough; Powder of haridra cooked with vasa juice and taken with fatty layer of milk checks dry cough.

Dose:

Leaf juice: 30 - 40 ml in divided doses.

Root powder: 4 - 6 gms in divided doses.

Flower powder: 1 - 3 gms in divided doses. Larger dose should be avoided or should be taken in expert Ayurvedic Physician. Large dose may cause Diarrhea, Irritation of alimentary tract and vomiting. Ayurvedic Classical uses: Main Classical Ayurvedic formulations where "Vasa" is used as principal ingredient are: Vasavaleha, Vasavrishta, Vasa svarasa, Vasadigutika, Vasaghrita, Vasakhanda, Vasachandanadi Tail.

Dr. Sudhindra Sharma



If you have a Lemon make...



- Lemon is the commonest citrus fruit used by beauticians and house ladies to cleanse their skin to get a radiant and beautiful skin.
- A rich content of Vitamin C in it has astringent properties which listens the skin tone and diminish the acne scars.
- Rubbing lemon over elbows removes dark spots.
- Lemon, chickpea flour (besan), turmeric, rose water and honey mixture acts as a natural bleach for every skin.
- Lemon juice (1 big piece) and 100ml of glycerin acts as a natural moisturizer in winters for dry (vata) skin.
- In summers lemon plain lemon water can be frizzed to make cubes which can be used to cool off the skin in the scorching heat of sun.
- Drinking lemon juice in one glass of warm water along with honey early in the morning empty stomach cleanse toxins (ama) from the body.
- Peel of lemon fruit can be dried and used in various face mask packs as a natural bleaching agent.
- Lemon juice can be added in soups (as appetizer) to ignite the digestive fire.
- Putting hands and feet in warm lemon water will exfoliate your skin naturally.
- Lemon juice is used to massage the scalp to get rid of dandruff.



Do you feel lonely & old?

Try Mindfulness

As the modern way of living is spreading day by day and the new inventions have empowered the world, people are becoming lonely, self centered and stressed. When this madness reaches to extreme and they are in a stressful condition – where they find no one to support them they start finding ways to get rid of it.

Most of us are stressed out (burn out syndrome) and, that stress wreaks havoc upon our bodies. Thus in this situation meditation and other contemplative practices are continuing to claim their place at the table of mainstream medicine. The yoga, meditation, spirituality and the magic of Ayurvedic massage (a feeling of having motherly touch) has significant and measurable stress-reduction properties. In a recent study led by J. David Creswell, assistant professor of psychology at Carnegie Mellon's Dietrich College of Humanities and Social Sciences, mindfulness-based meditation continues to reveal itself as a therapeutic powerhouse, with far-reaching influence on both psychological and physical health.

Mindfulness as a concept is an ancient Eastern practice and is key to meditation in that tradition. It means being present and in the moment, and observing your thoughts in a non-judgmental way. The study cites prior randomized controlled trials that found the perception of loneliness was unaltered after the administration of social support and skills training. Trials have shown that even when meditation is taught on a one-on-one basis, participants experience reductions in stress symptoms and improvements in physical health markers.

Loneliness is not necessarily about a person's objective number of social contacts but his or her subjective perception of feeling disconnected. It's about the distress underlying your

social relationships. "Meditation helps people not get caught up in the spiral of distress. It provides a break wherein people recognize that though they feel disconnected; the loneliness doesn't have to define who they are."

Mindfulness-based stress reduction program not only decrease the participants' sense of loneliness, but also significantly reduced the pro-inflammatory gene expression and the measure of C - reactive protein (CRP) in their blood. Higher CRP levels are a marker for inflammation.

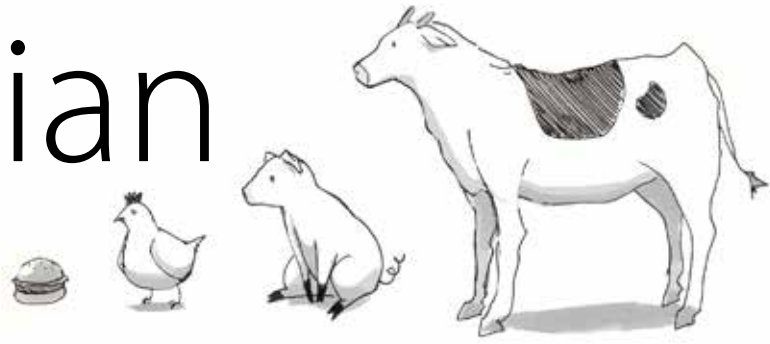


Mindfulness's ability to lower inflammation levels is particularly important because inflammation plays a significant role in driving the disease process in a whole host of serious illnesses ranging from cancer, heart disease and Alzheimer's to arthritis, diabetes and irritable bowel syndrome. (If you have ever popped a daily low-dose aspirin to reduce chronic inflammation, you can begin to grasp the importance of this latter finding).

"It is amazing," that paying attention to your experience from moment to moment -- has the power to change the gene expression in your immune cells." Practice of twenty minutes of mindfulness a day can improve quality of your life in a significant manner.

Vegetarian

Thinkers meet



A Vegetarian Thinkers Meet was recently organized by Sh. R.C. Agrawal, President Kalyani Global Orbit with active cooperation of Vishwa Ahimsa Sangh, New Delhi, Ahimsa Vishwa Bharti & Parmarth Niketan, Rishikesh.

The one day event was addressed by H.H. Prof. SARPV Chaturvedi Swami, Founder & Managing Trustee Sri Ramanuja Mission Trust, Chennai, H.H. Acharya Dr. Lokesh Muni, Founder Ahimsa Vishwa Bharti, H.H. Swami Agnivesh, President, World Council of Arya Samaj, Dr. D.C. Jain, Ex. Director General Health Services Govt. of India, New Delhi, Dr. Chiranjee Lal Bagra Secretary General, Indian Federation of Ahimsa Organizations, Kolkata, Sadhvi Bhagwati of Parmarth Niketan Ashram, Rishikesh, Shri Ved Pratap Vedik-the famous journalist of international fame, Shri R.N. Lakhotiya, President, Vegetarian Society, Delhi. Imam Umar Ilyasi, C.M. Chordia, Jodhpur, Dr. C.K. Bhadraraj of Pyramid Spiritual Society of Bangalore. Dr. Madan Mohan Bajaj, Chancellor International Kamdhenu University. Sadhvi Archana Didi, Dr. Mrs. Madhu Gupta Shastri, Director Indian Institute of Yoga & Naturopathy. Sri S.B. Jain, Executive President, Punjab Kesri, Shri Ramesh Chand Jain, Nav Bharat Times. Dr. Tripathi, ISKCON, New Delhi. Dr. Vivek Mohindra, Director Prakash Deep, Institute of Ayurvedic Sciences, Raiwala. Prominent Persons who attended the meeting were Sh. M.R. Jain, President, Vishwa Ahimsa Sangh, New Delhi, Shri Ishwar Dayal, Founder, Sanskaram New Delhi, Shri B.L. Gaur, Editor Gaurson Times. Shri Manu Singh, Social activist, Sh. P.C. Jain,

Vice-president, Vishwa Ahimsa Sangh, Shri Manu Bharati writer and social worker, Shri Pankaj Jain, Director Luxor Gourp. Sh. A.K. Jain Joint see SRSP, Haridwar. Shri Satish Chanana, Pyramid Spiritual Society, Yogacharya Deochand Jha, Shri Gopi DuttA-kash, President Youth Fraternity Organization, Shri N.K. Agrawal, Ex. CMD, Hindustan Cables Ltd. Calcutta. Shri H.K. Agarwal prominent Architect of Gurgaon and Mrs. Saroj Jain Social Worker Haridwar, Mrs. Savitri Agrawal and Mrs Gaur prominent social worker Shr. G.L. Khurana President Chinmaya Vanprasth



Sansthan Delhi, Dr. Deepak Dube, Editor Child Career and H.H. Shri Sidheshwar Muni. The programme was anchored by Yogacharya Diva Sunil. The MESSAGES of were received at this occasion from Shri N. Tarachand Dugar, National President, The Indian Vegetarian Congress, Chennai and H.H. Shri Vivek Muni Ji, H.H. Nay Padma Sagar Ji Maharaj.

Most of the speakers expressed grave concern about the increasing trend of flesh foods amongst the Indian youth and intellectuals and advocated for promotion of Vegetarianism with new vigour and strategy. Imam Umer Ilyasi told the audience that Muslim community in India is increasingly being aware about vegetarian foods and the harmful effect of meat eating. Every body present in the meeting agreed for promotion of vegetarian food for good health free of diseases. It was unanimously agreed to make use of all media to create a world wide awareness about the evils of meat eating and transition to vegetarian life-style.

Universal Love

The Highest Dharma

What is Dharma?

Dharanad dharmamityaahuh, i.e. Dharma is called so because it bears and holds up the entire creation. In short - Dharma is a collection of universal principles, without which there would be no existence of this creation. Dharma is the loving hand of the Divine Mother, which protects the entire creation from total annihilation and holds it up for further development. Dharma is the spiritual mother earth, which bears and protects the entire creation, without which our existence would have no ground.

Dharma is the most beautiful maiden Ushas (Goddess of the Dawn), it is her radiance and the reddish glow of her most beautiful face which signals the coming of the sun of wisdom and prosperity, and the departure of the darkness of ignorance and poverty. Dharma is Sanatana (eternal) and pervades all religions, because it comprises of all that is eternal and internal in a religion. A life in accordance of Dharma is a life in accordance of the laws of Nature and creation; hence it leads us towards evolution, development and everlasting bliss.

The Greatest Dharma

"Non-violence is the greatest Dharma. It is the greatest austerity. It is the greatest truth. From it spring all other Dharmas into existence", says Mahabharata. Non-violence on a physical, verbal and mental level means "Universal Love". This is the greatest Dharma owing to the fact that any other Dharma which is not in accordance of "Universal Love" loses its ground to be a Dharma and, therefore, cannot be called Dharma. Thus for example, the next greatest Dharma "truth" ceases to be a Dharma when inspired by hatred or violence. All other Dharmas, when not inspired by Universal Love or non-violence, cease to be a Dharma similarly.

Essence and Purpose of Dharma

In Shrimad Bhagavatam, Pahlada, one of the greatest devotees of Lord Vishnu, summarises the essence and the purpose of Dharma.

"May there be peace in the whole world. May the wicked become peaceful and gentle. Let all people pray with their hearts for peace and mutual wellbeing. May our minds resort only to that which is auspicious and good. May our thought be fixed on Lord Vishnu without any selfish motive." (5-18-9)

So accordingly it is safe to say that a Dharma is only a true Dharma, if:

1. It shows us a path to bring peace to the whole world.
2. It transforms the hearts of those who want to harm and impels them to promote peace, not disturbance.
3. It teaches its followers to pray for world peace and for physical, psychological and spiritual wellbeing of all beings.
4. It teaches a method to reach a state of consciousness where our mind only follows that which is auspicious and good for all of us and avoids that which is harmful to others and ourselves.
5. It teaches devotion to the supreme Lord while at the same time eradicating selfish desires from our heart.

So concisely, the purpose of Dharma is:

1. World Peace.
2. Transformation of the hearts.

While its essence is:

1. Prayer for universal wellbeing.
2. Noble thoughts.
3. Selfless devotion.

So, in one word Dharma is: **Universal Love.**

Principles of Dharma

Some other Dharmas (universal principles) described in the Holy Texts include non-violence, compassion, truth, not stealing, purity (spiritual and physical), control over senses, freedom from vices (viz. lust, anger, greed, ego and hypocrisy), forgiveness, honesty, a desire for the good and wellbeing of all, contentment, austerity, study of the Divine Word, service of the wise, stability and peace of mind, devotion to the Divinity, equality, search for light or wisdom, a constant effort for emancipation from darkness etc.

Definition of Dharma

the scriptures define Dharma as:

"Love, kindness and charity to all creatures in thought, words and deeds; this is Sanatana Dharma (eternal Dharma)."

"The principles that are followed by the holy men, who are free from hatred and attachment, and are agreed to by our heart, should be understood as Dharma."



Arjuna's Dharma was to follow Sri Krishna's instructions to become instrumental to root out the evil Kaurava's in order to protect Dharma in Society.

Therefore a good way to understand Dharma is to read and learn about the lives of great Saints and Sages. They inspire our heart and mind by their noble deeds of selfless service and devotion. Their acts express the will of the Divine Existence, because they are not prompted by hatred or attachment.

"Listen to the essence of Dharma and keep it always in your heart, one should never perform that to others which is against our own selves."

"Let me tell you in half a sentence that which has been described in billions of holy texts, doing good to others is the greatest Dharma and causing pain to others is the greatest sin."

"One who is kind-hearted towards all and is constantly engaged in the well-being of others through his thoughts, speech and actions, only such a person knows Dharma. The rest are ignorant of it."

Eightfold Path of Dharma

The Mahabharata, in which is found the Bhagavad Gita, describes the eightfold path of Dharma.

"Worship, study, charity, austerity, truth, forgiveness, compassion and freedom from greed, this is the eightfold path to Dharma. The first four can also be performed by a hypocrite, but the last four can only exist in a great soul."

Fruit of Dharma

"In whose heart resides Dharma or benevolence, for such a person there is nothing that is difficult to attain." says Goswami Tulasi Das. Dharma helps us to get rid of the animal part and develop the human in us. Therefore it is a path that helps us to become a perfectly developed Human Being. It is the only path that leads to everlasting peace, prosperity and joy in this world.

Roots of Dharma

According to Manu "The roots of Dharma are the Vedas, the character of and the scriptures by those who know the Vedas, conducts of saintly people and our self-satisfaction". This implies that to understand the true essence of Dharma, one should study the Vedas and the scriptures that explain its true significance, such as the Upanishads, the Gita, the Ramayana and the Mahabharata etc. One should also learn about the behaviour and conducts of saintly people to understand the practical application of the Vedic teachings and Dharma. In the end the most important thing is that true Dharma should give us everlasting self-satisfaction, contentment and peace of mind in our life.

Siddhartha Krishna teaches Indian Philosophy, Vedanta and Yoga at Rishikesh (Rishikesh based B K S Iyengar yoga teacher).
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Siddhartha Krishna





Daily Detox

for the modern way of living

The now-a-day modern way of living is having a negative impact on our body and mind. We people prefer to go to beauty parlors, salons, luxurious spas and spend a huge amount of money to look attractive and beautiful but without knowing what type of products they are using and which side effects these unknown products have on us.

Beside all these products, there are many home made remedies which are cheap, easy to use or perform. The case is that we never try it, because it does not have any brand name or we have become easy going persons. So, we like to give you a few tips that you can adopt in your present day lifestyle, good and quick habits that can flush out physical and emotional toxins gently and easily. Proper breathing, proper hydration and self massage can lead to a healthy body, a sparkling mind and balanced emotions.

Breathing

Breathing occurs naturally. But because of the fast living life style, really the majority of people don't breathe correctly. The breath tends to be constricted, shallow and stressed. This style of breathing deprives our body from enough oxygen thereby contributing to foggy brain, fatigue and accumulation of toxins. But this problem is easily solved with a bit of awareness, intention and a breathing technique called kapalbhati — "sparkling mind" in Sanskrit. Most of the peo-



ple only breathe from the upper portion of the lungs, but we really need to draw air in fully with the diaphragm. Take a few moments in a day to breathe deeply. By taking in more

oxygen, tissues are effectively detoxified, the mind is clarified and the nervous system is calmed — leading to positive, emotional states. Next, the kapalbhati practice. Sit in a comfortable position with spine erect... Breathe normally for about a minute. Firstly, exercise the diaphragm by exhaling suddenly and quickly through both nostrils, producing a "puffing" sound. Don't focus on inhalation. It will be automatic and passive. This exercise should be done in three rounds, each consisting of 11 strokes (for the beginner).

Hydration

Most of the people don't know how much quantity of water should be consumed in a day. They consider everything that is tea, coffee, drinks etc in it, but here we are talking only about plain water. Drinking 2.2 L of water (approximately nine cups) will flush out toxins throughout the day, helping to ease the stress put upon the kidneys and liver. Adding the juice of half a lemon is even better as it helps to support the liver. Chinese medicine believes that the liver is the seat of anger while the kidneys are associated with fear — balancing these organs is important for emotional health. So, drink enough water and remain healthy and hydrated.



Dry Massage

Dry massage is another economical and easy way to detoxify your skin. Dead skin cells are sloughed away, the lymphatic and immune systems are stimulated while toxin harboring cellulite is reduced. There are many home made preparations which can be easily prepared and used. For example, chickpea (besan) flour is commonly used scrub. In dry massage upward strokes towards the heart is used. The feet are a good place to start. It takes only 15-20 minutes to massage the entire body. Make sure to enjoy a hot shower afterwards, drink a big glass of water and breathe deeply. You will feel very light and fresh afterwards.

Black Pepper

A miraculous healer



In traditional Ayurvedic medicine, black pepper has been used for digestive disorders, such as indigestion, vomiting, diarrhea, flatulence and the treatment of many more ailments. Pepper, one of the oldest known spices, is native to tropical Asia. India is one of the largest producers of pepper in the world. From ancient times, black pepper is one of the most widely traded spices in the world. It is not seasonal and is, therefore available throughout the year.

Pepper, rich in essential oil, is an aromatic herb, that helps prevent intestinal flatulence, promotes sweating and urination. Pepper signals the stomach to produce hydrochloric acid which is required to digest food. This prevents food from staying for too long in the stomach, and prevents stomach irritation and flatulence. Black Pepper also has great anti-inflammatory, antibacterial and anti-oxidant properties. It stimulates absorption of several micronutrients in the body such as coenzyme Q-10, beta-carotene and EGCG (a powerful anti-oxidant).

Ayurveda

In Ayurveda, pepper seeds are used in the form of medication for relief from sinusitis and nasal congestion. Sucking a few pepper corns provides instant relief from dry cough and throat irritation. The health benefits of black pepper include relief from respiratory disorders, cough, common cold, constipation, digestion, anemia, impotency, muscular strains, dental care, pyorrhea, diarrhea, and heart disease. Black pepper is the fruit of the black pepper plant from the Piperaceae family and is used as a spice and also as a medicine. The chemical piperine, present in black pepper, causes the spiciness. Because of its antibacterial properties, pepper is also used to preserve food. It is a source of manganese, iron, potassium, vitamin C and vitamin K and dietary fiber. Black pepper is a very good, anti-inflammatory agent. In Ayurvedic medicine, black pepper is used to improve digestion, stimulate appetite, and treat gastrointestinal problems, including diarrhea, dyspepsia and flatulence. It is also used to treat colds, coughs and sore throats. A preparation called "Trikatu" (black pepper, long pep-

per, and ginger) is prescribed routinely for a variety of diseases. Black pepper is often recommended for people with a "kapha dosha," an Ayurvedic term used to describe a body type characterized by cold, wet, heavy, and slow functioning. Black pepper is a common ingredient in (Yogi) Chai, a spiced beverage used throughout India that includes other herbs also believed to be "warming tonics," such as cardamom, cinnamon, cloves, ginger, and star anise and considered to be a general tonic tea for a wide range of applications including digestive disorders, blood purification, immunostimulation, and as an antiparasitic.

Black pepper stimulates the complete digestive system resulting in better and speedy digestion of food consumed. It stimulates the salivary glands, stomach, liver, pancreas, to secrete high quantities of saliva, acids, and digestive juices like pancreatic juice and bile juice. The secretion of these substances facilitates the complete process of digestion. Black Pepper is a safe spice for people suffering from ulcers and acidity who cannot eat chilies. In Ayurveda, diabetes is believed to be a disorder of "kapha imbalance," due to "low digestive fire," and black pepper is used as a warming herb to help stimulate digestive processes. Black pepper is also used in Ayurveda to treat cholera, colic, headache, toothache, and urinary problems. Externally, it has been applied in paste form to treat skin diseases.

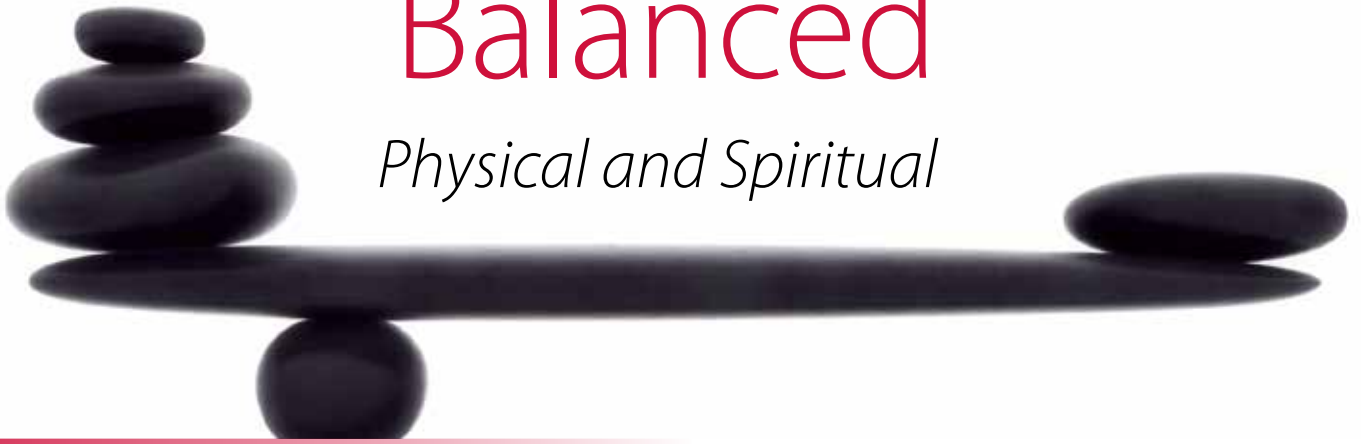
Suggested modern medicinal applications of black pepper have included the treatment of cigarette withdrawal symptoms, postural instability in older adults, and swallowing difficulties in post-stroke and neurological disorder patients. However, while some initial research has indicated possible benefit, further clinical evidence supporting the use of black pepper for any human indication is needed.

Dr. Sanjeev Sood



How to be Balanced

Physical and Spiritual



Through ages, it has been an endeavor of man to live a life which is long, healthy and happy. He has always strived to find the secrets that have affected his ways to bring a balance in his personal being. With time, with his efforts and research, he could discover many deep seated realities that help to maintain this equilibrium. And that equilibrium in other words means a complete "Holistic Well Being".

Holistic in its actual form means "wholistic"; comprising of all the attributes of a person- physical, mental, emotional or spiritual. It is only by taking holistic approach in life that the person can reduce or remove the imbalance of life to enjoy it to its fullest. Being holistic is an ongoing journey of discovery in search of more answers and ultimately living better, being healthy and striving for the wholeness.

It is a question; everyone is looking for an answer to

As a holistic healer, I felt that the pains at the physical level and discomforts at the mental level are mere symptoms of an imbalance in side. The external environment has a direct effect on us and every day we are becoming the victim of our surroundings. In a fact our relationship with the objects outside is multi dimensional and this gives back an impact on our physical, mental, emotional and spiritual self individually. In order to bring balance, just a self awareness is required. During my work in Ananda Spa in Himalayas as a holistic therapist, I was surprised to see people coming from far places of the world, spending big amount of money, carrying a break from the busiest schedule of their works; just to steal few moments for them to be with their beings. All those comforts, riches, luxuries and amenities could not

bring them what my mere touch in a massage could give. Some of my guests would cry and tell me "Today after this holistic massage, I felt like in heaven, being at the top of the world." And I would secretly remember my master Mr. Colin Hall, who has actually taught me what a holistic touch is. THANK YOU BOSS.

Now I would definitely like to share some of those secrets that I learned during the course of my study. I started as a student to learn what lies under the superficial realities. Then with time I found out it is just the tact of maintaining the balance in all the aspects of life. The person who can do this becomes the master of his own life and becomes a source of happiness for others also.



'Actually, we have no problems — we have opportunities for which we should give thanks... An error we refuse to correct has many lives. It takes courage to face one's own shortcomings, and wisdom to do something about them.

Edgar Cayce

Evaluating Physical Being:

1. The foremost important thing is to study your self at physical level. Find out any symptom of disease that causes you trouble. If it is there, try to find the cause of it and simply remove the cause to maintain the balance of your body.
2. Listen to your body from time to time. It is a good habit. Because the discomforts demand attention and should be discarded immediately.
3. One needs to know about anatomy of one self. This gives an insight of what is happening inside. Also knowing your body tendencies will help you to bring controls and steering it to right directions.
4. Making a proper chart for your diet, exercise and rest and following it will make your ways easy. Try to find time for your personal health benefits.
5. Always go for holistic massages periodically. This gives an opportunity to pamper your self, and bring the tired muscles to let go immediately. The massages work directly on all the systems of the body together and bring them in their normal functioning.

Evaluating Mental Being:

1. We are always bombarded by positive or negative situations daily. Study your reaction to them and if it is negative, find positive solutions to it.
2. Slow down your responses. Try to know the facts first before compounding to the conflicts.
Carry a smile to solve the problem and a silence to avoid it.
3. Follow a simple life style. It's always helpful to build up a great amount of happiness and fulfillment.
4. At times, allow your mind to float over and remember all the distractions and deadlines. Find a healthy solution to unhealthy situation.
5. Practice finding "Free Moments" during the day and go with deep relaxation during that time. You can even retrospect your childhood in these free moments and become a part of past memories immediately.

Evaluating Emotional Being:

1. Manage to step back and create some distance between yourself and anyone who is making you feel anxious. This will help to reserve your energy.

2. Protecting yourself in boundaries in a place can also give you a different prospective in order to help you more fully understand and better cope with different situations.
3. No one can take care of everything alone. It can be more of a struggle never asking for a hand than you can imagine. Seek out the soft shoulder for you in the crowd and give yourself the rest.
4. Pursue some ideas that bring more satisfaction to your life and make habit to stay in calm atmosphere. This will help others to stay calm in your company.
5. You can only give what you have and you can only have what you give. So spread love and kindness and earn respect.

Evaluating Spiritual Being:

1. Whenever you are feeling anxious or nervous, try to take notice of any changes in your breathing. Quite your rapid paced breaths by replacing them with steady and slow breaths. A daily meditation practice is helpful for maintaining healthy breathing and is also a good preventative measure for repressing anxieties.
2. When children feel small and helpless, they look to their parents for protection. Take a moment to be a caring and loving parent to your inner child. Let him or her know that you will get the two of you through this rough period. Give yourself a hug. Don't feel silly about it, just go ahead and do it to sooth your inner child.
3. Balance the inner and outer world with meditative practices. Once practiced, this balance will be reflected in all the works that we are doing.
4. Always seek for the knowledge that brings inner fulfillment. This brings a sense of wisdom and completeness inside and makes us satisfied.
5. Practice visualization exercise and try to look beyond horizons. Always add new meanings to your life. Stagnation is killing; keep moving and you will explore new avenues.

So gentlemen, this is just a small measure of the big expanse of life. They say life is short. It's only true when we forget the real purpose of our life and lead directionless. The motive is to live happily, fully and satisfied no matter how many years, but fills those years with richness of good health. Bring brightness and evacuate darkness.

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Ms. Nimisha Rattan



Art of Parenting



Good parenting is similar to building of nest by a bird on daily basis from dawn to dusk; the birds diligently collect twigs and leaves, preparing a healthy and warm atmosphere to welcome the young one on its way. And then, when the baby bird opens its eyes in this world, screeching and searching for food, watch how the mother bird gently fixes her beak in the tiny mouth to feed her little one—an experience, beyond words, even impossible to put in the words!

Such is the experience of parenting. A child is born to a couple and the family begins. If man is a social being, families are intrinsic to his survival. Parenting then involves a tremendous amount of insight, patience, awareness, positive thinking and skill. The first hundred months are the most important phase of human life. During this phase of life mental, physical and emotional system is developed. So, parents have to be more careful about the things they are sharing, teaching and giving to their children.

Few things to be taken care of.....

Respect the individuality of your child

Every child has its own unique personality in every aspect of life. So, we should respect their individuality and give them space to live in. You should not compare children's with each other. Appreciation of one child in front of other child will demotivate the second child. Your child is an invaluable gift for you. You should encourage their special talent to blossom in their own way.

Invest in your family

No family intends to blame, shame, accuse or ridicule each other. And yet, war breaks out. A happy family is not God-gifted. It requires a conscious investment of time, love, understanding and above all, prioritization. Allocate a specific day as a family day. On that day maximum time should be spend with the family. We can make it a point to be together at dinnertime.

Express your love

In this world of modernization we people are becoming so busy that we don't have time for each other. We are becoming self centered. Most of the children hear their parents fighting, but never see them loving and caring for each other. You don't have to tell but you have to express your love. Whenever my husband felt like hugging me, he would do so in front of the kids. At times, they too would join in. Fighting and loving are a part of life. And one should show them so, "Teach your child how to care and share and he'll feel love. I often lie by my kids' side, give them a tight hug and exchange the magical phrase 'I love you'. It fills us with a newer feeling each time, making the bond stronger and the shared moments more meaningful."

Encourage siblings bonding

Childhood memories are the most beautiful memories which remains with us forever, it never fades. The time, the things, the food, the room and toys we share and fighting for those little little things means a lot to us. This teaches children to share the thing which in turn builds a strong bonding between them. So what if brother's part and sisters get married? Family get-togethers, birthday bashes, festivals and family pujas are the best ways to stay in touch. Technology has spanned great distances—you can now sweep continents with a simple click of the mouse!

Follow family value systems and traditions

I think rituals are the means to instill values in your child. Through simple rituals, scriptures and fables, values like honesty, justice, truthfulness, etc. are instilled in a child. Being secular is becoming the way of modern urban middle class. But one needs to understand that secularism means respecting all religions, not withholding religious practices. A child must be conscious of his Indian identity. He should be grounded in Indian mythology and scriptures. Once this is done, the final decision should be the child—to accept or reject it at his will. Rituals and traditions enrich our lives, generating a sense of continuity.” Our children have continued the tradition of praying and saying thanks to God for the day we have lived and we have learned to do this from our parents. So now when we do it collectively with our kids and recite the prayers and thanks giving and the feeling that we share, down three generations, is too wonderful for words.

Listen with empathy

The tragedy of wrong communication often lies “not in the lack of caring but in a lack of understanding; not in a lack of intelligence, but in a lack of knowledge.” To improve communication with our children, he suggests we use “a language that is protective of feelings, not critical of behavior—a language that we use with guests and strangers.” Replace sermons, criticism and advice with the healing balm of understanding. Acknowledge your child’s strong feelings as a purely natural part of the human experience. Ginnot described this as, “Fish swim, birds fly and people feel!”



Give space

No child likes to be owned or possessed. So it’s best to teach your child as a friend—to talk with him, not talk to him. However, there is a thin line between freedom and discipline. Freedom means freedom in decision-making, independence in making a choice, not freedom of doing anything and everything. Freedom thus must go hand-in-hand with responsibility. Be consistent, avoid negotiations, and let your child know gently that you are the final seat of authority.

Reject the undesirable behavior not the child

Sometimes the behavior of our child is not acceptable to us; it does not mean that child is not acceptable. Children can be sarcastic, rebellious and possibly violent. Parents have to prepare themselves to keep them cool. Positive consequences are used to encourage desirable behavior. If your child misbehaves remember to stay calm. Staying calm and focus on one will help your child learn appropriate behavior.

Effective praise

Praise is nourishment. It helps your child grow emotionally or physically. Praise is to build up self esteem, to give belief of personal satisfaction so that child will feel secure oneself. The child should have sense of confidence that someone has found attention and has encourage them with positive

Role Model Of Your Child

Never criticize your child in front of others. It disturbs their personality. You are role model of your child. Children will not do what their parents say; they will do what their parents have modeled. You should interact your child with tolerance, understanding and empathy.

Parents influence on child behaviour

It is important that your behavior with your child should be fluid so that it identifies and measures the child behavior. It is hard for them to communicate what they want to say. So, they test what parents can do according to their abilities. They focus their energy on positive aspects of child behavior. Father adopts a firm friendly style so children play positive demeanor.

Successful parents

Successful parents are consistent. They are strict but positive. They have a sense of humor to handle their child when they need them. They know how to use incentives with bribing. Parents use positive consequences that do not cost money. They handle it by creating rewards. Parents require dedication, attention and constant denial of easily giving swift way of punishment. Parenting is time consuming but rewarding. It is not an immediate job to be done, but it is an important job to be done.

If you are friendly with your child he learns world is a nice place in to live, to love and to be loved. For any questions regarding the subject contact Dr. Rekha Mohindra at: dr_rekha_ood@rediff.com

Dr. Rekha Mohindra





Stress in children

Importance of a low-stress environment

Stress in Children

Q | Dr. Pal, as stress is catching very fast and no family is spared from it, even children are being affected by it, will you please guide our readers few stress coping tips in the family?

A | To start, I would like to mention that it is not necessary to be a therapist to help children cope with stress. One key element in reducing stress is a low-stress environment, which is based on social support, having the ability to find hope by thinking through solutions, and being able to anticipate stress and learn new ways to avoid it.

Q | What do you mean by social support, please elaborate.

A | Social support means having people to lean on during difficult times, in or outside the family. Dr Vivek, you must agree with me that in this fast pace of life, children are being ignored. In difficult times they need the parents who listen, friends to talk to, hugs, and help in thinking through solutions. Well-developed observation skills from the parents are essential. Parents should observe for more quarrels with friends, poor concentration, or bed wetting. Along with, always be involved with your kids, like read books together, eat meals together, plan weekend family outing, encouraging togetherness, openness and listening.

Q | You was also mentioning 'thinking through solution'. What is this all about?

A | Children must learn to think through a problem, because this is the first step towards solution. Some specific strategies include self talk, writing about the problem and

making a plan. Thinking positively and thinking up real solutions is important.

Q | As parents how should we contribute so that the children become stress free?

A | Parents are the first role model of any child. As a parent, one must always remember that attitude is caught, not taught, kids will catch whatsoever you will do. Show your children how they can cope in a healthy way by keeping calm and by controlling your anger. Be proactive, develop thinking skills, help children differentiating reality from fantasy and above all teach them some relaxation and deep breathing techniques. As adults, we can make sure we don't add to children's stress by expecting them to act in adult ways. We can praise, teach fairness, help children learn to like themselves and give lots of love and encouragement particularly during difficult times. These are very small acts but really work wonders.

Q | have observed practically with my daughters that giving some degree of control to the child really helps.

A | You said it very right Dr. Vivek, giving your children some degree of control really makes a great impact on the psyche of the child. Small things, such as how to arrange their room, to voice their opinion in some family decisions and which school assignment to complete first etc., help to develop positive traits in the child.

Q | When the children enter teen age, they become irritable and behave in a way different from what their parents expect them to do. Any suggestions for the parents.

A | The vast hormonal changes of puberty are severe stressors. It's a period of storm and stress with a child changing from asexual to a sexual being. This brings about changes in behavior, dress, peer group etc. Likes and dislikes change drastically in this period. Not only is the child under stress but parents and family members are also victims. The first step for parents is to be sensitive to changes in your children's behavior and respond to them. Provide opportunities for them to learn stress management techniques. Spending time together or having a few good laughs together goes a long way in reducing stress and in building solid family relationships. If a child does something wrong, he needs to be explained and not punished. Older children sometimes do need punishment, but it should never be delivered in anger or rage. The idea of punishment is not to take revenge, but to make the child understand acceptable and unacceptable behavior. One thing more, both the parents should present one joint team before the children for the sake of children and as well being of the family.

Q | Any importance of physical exercise in stress?

A | With increasing pressure of studies and free availability of video games, children of this generation have confined themselves in their homes only. All the children, irrespective of whether they are having stress or not, should encourage for physical exercise. Whereas its role in stress is concerned, a number of studies done in different universities across the world have already established the same result that physical exercise has got a remarkable impact on a stressful kid. In fact exercise, like money in the bank, can be considered an invest-

ment in health. There are a number of benefits from physical exercise but a few benefits, like decreased muscle tension, better quality sleep and decreased resting heart rate, do have a direct impact on the child's psychology. Kid who engage in regular exercise report higher level of self esteem and lower incidences of depression and anxiety. Here I would like to add that to get benefits of physical exercise, four criteria must be met; intensity, duration, frequency and mode of exercise. Together they are called the 'all-or-none principle', meaning that without meeting all four requirements few if any benefits will be gained.

Q | What's the difference between anaerobic or aerobic exercise and which is better for attaining tranquility in a child?

A | Physical exercise is classified as either anaerobic or aerobic exercise. Anaerobic (without oxygen) is short, intense, and powerful activity, whereas Aerobic exercise (with oxygen) is moderately intense activity for a prolonged period of time. Aerobic exercise is the better type to promote relaxation.

Dr. H.S. Pal, is a leading Stress Management Consultant and author of Best seller book, 'Tit For Tat to Treat For Tat'. He can be contacted at; drpal262@yahoo.com



Dr. H.S. Pal



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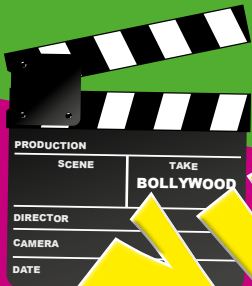
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VIT.E ENTERTAINMENT

Compiled by Harry Fernandes

'SAHEB BIWI AUR GANGSTER RETURNS' - A MONEY MAKING SEQUEL?

It's happening. 'Saheb Biwi aur Gangster Returns' has turned out to be the fastest ever Bollywood movie sequel. Barely six months after the release and success of 'Saheb Biwi aur Gangster', the film has already gone on floors and is expected to be released before end of year. Though one had wondered whether the



announcement around it's sequel soon after the release of the original was just a ploy to promote it's run, a quick action towards putting together an ensemble cast has ensured that it wasn't really a hoax call. "That can't even be the case since we had made our intentions clear while ending 'Saheb Biwi aur Gangster' itself", says Tigmanshu who is also basking in the glory of 'Paan Singh Tomar' success, "When you see that last shot of the film where Saheb

(Jimmy Sheirgill) is on a wheel chair, the Gangster (Randeep Hooda) has been hit by bullets and now Biwi (Mahie Gill) is running the show, the stage was all set for the next episode in their life to be told. The dialogue through which Biwi introduces her new driver was the decisive point in the film so it is rather surprising if someone felt that we were not sure about the sequel."

WHY DOES AYESHA TAKIA FEEL LUCKY?

Ayesha Takia manages to stay away from the limelight, and yet gets some of the best roles – no wonder she feels lucky! "My journey has been really good, I consider myself very lucky. I have the opportunities to portray myself as myself and also be taken seriously as an actress. I have been getting opportunity after opportunity to do things which I like," said Ayesha who was seen



in "Dor" and "Wanted". She prefers to be busy with home and hospitality business rather than facing the camera. However, she has taken up the role of an anchor for music reality show "Sur Kshetra", which pits singers from India and Pakistan against each other. Ayesha says being able to live life on one's own terms is "rare". "I think living life on my terms and be able to do it successfully is rare and the fact that I have got to do that and make some lovely friends along the way has been great," she added.

BOLLYWOOD SHOULD REFLECT REGIONAL SENSIBILITY

Director Sachin Kundalkar is a Maharashtrian and he wanted to bring his native flavour through "Aiyaa" to Bollywood, which he feels has an overdose of Punjabi culture. The film, starring Rani Mukerji, is loosely based on one of the stories of Kundalkar's acclaimed Marathi film "Gandha", which means fragrance. "Anurag

(producer Anurag Kasyhap)

had liked that film and wanted to make a film based on smell. That was the starting point, but the story has completely changed for Hindi," Kundalkar, who decided to set his story in a Maharashtrian family, said in a statement. "I like Bollywood films but I am saturated with the Punjabi culture. I feel every regional sensibility has to be represented and in that respect, Mani Ratnam is my idol. He brought in the south sensibilities and since I am a Maharashtrian, I'm bringing in mine," he added. "Aiyaa" is about a woman, who finds a man desirable because he smells good. Rani plays a Marathi girl, who falls in love with a south Indian boy, played by Malayalam actor Prithviraj.



SALMAN SHOOTS SPECIAL VIDEO FOR BSF

Salman Khan got applause from his audiences for his portrayal of a RAW agent in his latest flick Ek Tha Tiger, but now the star is doing his bit in real life for the country's security forces. We hear that Salman has shot a special film for the Border Security Force guarding the Indo-Tibetan Border.



The film is part of the Golden Jubilee celebrations of the security force that was set up in 1962 to counter the Chinese aggression. The film features Salman appealing for a marathon 'Run for the Nation', organized by the Border guarding Force on October 7 in Delhi. The video has the actor appealing to the youth to run for the marathon and also motivating them to join the Security Forces.

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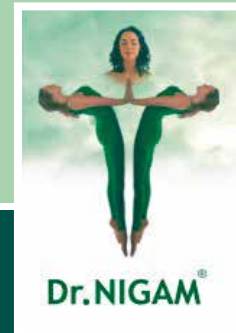
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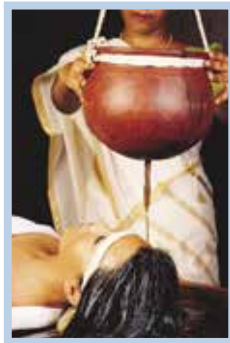
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