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AYURVEDA JOURNAL OF HEALTH

SCIENCE DISCOVERY

**Breathing Exercises Must Be a Real and Effective
Intervention to Consider in Women with Fibromyalgia: A Pilot
Randomized Controlled Trial 13**

by Diana Lurie

FEATURES

**Crossing the Bridge Where East Meets West: An Ayurvedic and Allopathic
Perspective on the Management of HIV and HIV-Related Inflammation,
Part 2**

by Dr. Antonio (Vishnu) A. Aragona

Mechanism and Manifestation of Emotions in Disease

by Vasant Lad





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From the Editor's Desk—Summer 2018

Integrative Medicine and Developing Yoga and Ayurveda Industry

Bal Ram Singh

The summer is always pleasant in New England where this journal has its origin as its founder, Genevieve Ryder, has been living in Cape Cod area for many years, and the journal is now being published by the Center for Indic Studies of the University of Massachusetts Dartmouth. For the past three years the region has had an added flavor to its summer offering, as a group called Indo-US Health Initiative has been organizing an international conference on the Role of Yoga and Ayurveda in Integrative Medicine, bringing scholars, experts, practitioner, physicians, hospitals, academics, policymakers, government officials, business people, and students together to advance the cause of Ayurveda and Yoga to alleviate human sufferings from diseases such as opioid addiction and cancer care.

Great luminaries in Yoga and the Ayurveda field, David Frawley, Jay Glaser, Dian Lurie, Marc Halpern, Hilary Garivaltis, HR Nagendra, Robert Saper, Richard Fletcher, BN Gangadhara, Bhusan Patwardhan, P. R. Ramesh, Greg Fricchione, Vikas Sukhatme, John Denninger, Sat Bir Singh, Robert Sneider, Manoj Bhasin, Darshan Mehta, Suzanne Danhauer, Anusha Sehgal, Timothy McCall, and Yogi Amrit Desai have been among the contributors to the conference. A movement is shaping up in support of Yoga and Ayurveda, and that is a good thing! Slowly but surely policymakers and physicians are realizing that there are medical conditions that are not adequately being treated by modern medicine. Ayurveda as an ancient yet continuing system of medicine provides not just a complementary but an alternative system of health and life care.

One very unique presentation was made by Dr. Shiva Ayyadurai, CEO of Systems Health, Cambridge, MA, on "Science of Everything—Integrative

East and West," in which he used the Ayurvedic system of Vata, Pitta, and Kapha to create algorithms of systems engineering, an example of ultimate integration of Ayurveda to everything.

This series of conferences is attracting people from various segments of the healthcare industry, including mainstream physicians and scientists. The 2018 conference offered both CME and PACE credits to professionals attending it. There appears to be a genuine interest for at least filling the gaps where modern medicine is failing or lacking, and also for reducing the cost of healthcare. For example, Dr. Vikas Sukhatme, Dean, Emory School of Medicine, presented a keynote on "Affordable Medical Innovation: Untapped Opportunities for Cancer Treatment," emphasizing that healthcare cost needs to come down.

The healthcare cost in the United States for 2017 was about \$3.5 trillion, 18% of the annual budget. It is estimated that mind-body practices can reduce the cost as much as 43%, which would mean a whopping \$1.5 trillion savings. Then there is so much time wasted from being sick and losing working hours. A 2012 report published in *Forbes* magazine estimated a loss of \$576 billion due to illness-related absenteeism. Furthermore, a 2018 report in *Forbes* also estimated a loss of \$150 billion due to presenteeism, where there is a loss of productivity because people are ill but come to work anyway. If these losses could also be reduced by 43%, the savings will be over \$312 billion, bringing



the total savings to over \$1.8 trillion. Assuming people and the healthcare industry are willing to pay a quarter of that expense for Yoga and Ayurveda services, it would generate an industry of over \$450 billion in United States alone. There is no dearth of opportunity!!

This issue of the journal has articles that provide ample support for integrative medicine approach. Dr. Vasant Lad, in his article “Mechanism and Manifestation of Emotions in Disease,” describes how when the etheric body passes from the outer space to the inner space, awareness flows through the doors of the senses and becomes perception. When prāna touches the perception, it creates sensation, so that awareness becomes sensation. Then the mind comes, touches the sensation, and creates feeling. In combination with thoughts these feelings convert into emotions, which are processed into intelligence by *budhhi*. However, unprocessed emotions eventually lead to diseases in different organs, which are the only target of treatment with modern medicine. The remaining earlier steps which cause the disease only can be effectively treated with Ayurveda.

Dr. Antonio Aragona continues with the part 2 of his article “Crossing the Bridge Where East Meets West: An Ayurvedic and Allopathic Perspective on the Management of HIV and HIV-Related Inflammation” from the Spring issue, illustrating how Ayurvedic interventions can be combined with allopathic treatment of HIV infection and even subsequent manifestation of the disease, by first providing Ayurvedic pathological description, and then using the mind-body approach and/or diet, exercise, breathing, and herbs to manage the condition.

In the Science Discovery column, Dr. Diana Lurie summarizes the results of a study entitled “Breathing

Exercises Must Be a Real and Effective Intervention to Consider in Women with Fibromyalgia: A Pilot Randomized Controlled Trial,” concluding that 30 minutes of breathing exercises 7 days a week for 12 weeks reduced the pain sensation significantly. More such clinical studies are needed to promote embracing of integrative medicine.

The recipe by Anjali Deva also incorporates concepts of integrative medicine in which antioxidant and mineral-rich beets are used for a Zesty Beet and Fennel Salad that is helpful in cases of dementia and female reproductive problems.

A NAMA Conference report discusses a successful conclusion of 2018 conference with the co-sponsorship of the Ministry of AYUSH, Government of India, for the first time.

Finally, an interview with Dr. Pratap Chauhan of Jiva Ayurveda, India, reveals the tough journey that he has taken from a modest beginning as a Vaidya in a makeshift office in a garage to the Jiva Medical and Research Center, which is the world’s largest Ayurvedic telemedicine center, where more than 500 Ayurvedic doctors and healthcare professionals provide free consultations to more than 6,000 patients daily. He expresses his views on integrative medicine and the future of Ayurveda.

I would like to thank again Dr. Diana Lurie who led the journal as the Editor-in-Chief for the past five years before stepping down on May 1, 2018. I am the stopgap Editor-in-Chief, hopefully only for this issue, as I am pleased to announce that Dr. Anusha Sehgal of Boston Ayurveda School has accepted the responsibilities of the Editor-in-Chief and will begin her position on September 1, 2018. More on her leadership and plans in the Fall 2018 issue.



Jyoti on . . .

Dr. Pratap Chauhan
Founder, Jiva Ayurveda
Faridabad, Delhi National
Capital Region, India

Interviewed by Bal Ram Singh



BRS: How did you get interested in Ayurveda?

PC: My deep interest in Ayurveda began after I had joined the BAMS course at the Ayurvedic and Unani Tibbia College at the Delhi University. It seems I had the *samskara* of Ayurveda in my *chitta* (subconscious mind) from early childhood. I was born in a small village in the outskirts of Delhi. My father being a farmer, I always had a connection to plants and herbs. Whenever we were sick, Ayurvedic medicines were given to us as the first line of treatment.

In the first year of BAMS, the subject that intrigued me the most was *Padartha Vigyana* (Metaphysics). Although I had studied the human system in biology in my high school, the description about the subtle human system (mind, senses, soul) was something very fascinating. The theories and philosophies of *Samkhya* and *Vedanta* made me believe that Ayurveda has the potential to provide complete well-being at physical, mental, and spiritual levels. So I decided to go deeper and found an authentic Ayurvedic *guru* (Vaidya Nanak Chand Sharma), and started learning from him, in addition to the regular Ayurveda classes at the college. Studying under him increased my interest so much that I continued studying with him for five more years after completing my BAMS degree.

BRS: How has the journey been for you in Ayurveda practice?

PC: The journey has been tough. I started my Ayurveda practice in 1992, in the garage of my home. Financially I didn't have money

to even buy new furniture for my clinic. I just started with an old chair, table, and a wooden shelf on which I displayed the limited number of Ayurvedic medicines, which I had bought on credit, for 2500 rupees (about 40 USD). I used to practice six days in my clinic in Faridabad, and on Sunday mornings, I would pack all the medicines in a bag, catch a public bus, and go Vrindavan (about 100 kilometers) to give free consultations in an *ashram* there.

Having learned both from Delhi University and then five years under my *guru*, I was very passionate to become a successful practitioner. It was tough as Ayurveda was not popular in those years, and people preferred to go to old and experienced *Vaidyas*. In 1994, I was invited to Europe (France, England, Sweden, Denmark) to teach Ayurveda and do consultations. That visit fired my passion further, and for the next ten years I worked hard and created the world's first Ayurvedic website, online clinic, online school, and later UN Summit Award winning App called TeleDoc. All this work led to the birth of Jiva Medical and Research Center, which is the world's largest Ayurvedic telemedicine center, where more than 500 Ayurvedic doctors and healthcare professionals provide free consultations to more than 6000 patients



daily. We also have a network of 75 clinics all over India. We also have Jiva Ayurveda schools in France, Japan, Poland, and Lithuania. I am happy to see that today Jiva has become an International name in the field of Ayurveda. But the goal of taking Ayurveda to every home is still far and I continue to work with the same passion as I did when I started.

BRS: How is Ayurveda perceived outside India?

PC: Since my first travel outside India in 1994, I have traveled extensively to teach and popularize Ayurveda all over the world, visiting around 40 countries. I have seen big change globally in the perception of Ayurveda. I have seen skeptics become believers. A medical system, which was earlier considered to be a kind of “oil massage,” is being looked up to, playing a major role in healing the world, especially in the area of chronic and so-called incurable diseases. Doctors, researchers, scientists, and general masses are all interested in Ayurveda and the acceptance has increased tremendously. I strongly believe that if we work to present Ayurveda in a scientific way, then Ayurveda will play a big role in our healthcare system. Jiva Ayurveda has already started a number of initiatives in this direction.

BRS: Does Ayurveda provide a good business?

PC: Looking at the core basic principles and aims of Ayurveda, “business” is not the appropriate word, as it was not the main goal as described by the *rishis* and great propounders of this system. But I can say, it is a wonderful profession. According to my experience, it gives you joy, respect, satisfaction, happiness, fame, and is a profession that helps one understand and attain the real purpose of life. All these things are priceless, but financially too, Ayurveda is decently rewarding. As more and more people are interested in natural ways to heal their diseases, I have seen a growing interest in Ayurveda and it is definitely considered to be a good “business” proposition. According to various business

surveys, the market for Ayurveda or herbal products is huge, not only in India but also globally.

BRS: Can Ayurveda be an alternative or replacement of modern medicine?

PC: Ayurveda is a wonderful medical system as well as a way of life, and heals the person at all levels—physical, mental, and spiritual. Looking at the growing rate of lifestyle diseases, mental disorders, and degenerative diseases, Ayurveda can play an important role in providing good healthcare to people in the modern age. If improper lifestyle is the cause of the disease, it can be fixed by making a change in the lifestyle and not by pills. Ayurveda describes in details the diet, lifestyle, and necessary preventive measures to be practiced by each individual. The special geriatrics branch of Ayurveda can help the ailing and suffering elderly population. Ayurveda offers wonderful treatments for mental and emotional problems. With all these offerings Ayurveda can be integrated into our current healthcare system. I personally see the future of healthcare as integrated, where all the different systems will offer their best and positive offerings for the benefit and health of the patient.

BRS: Should Ayurveda incorporate modern medicine into its practice? If yes, how?

PC: As said earlier, I see the future healthcare system to be integrative, where we use the best from each system to heal the patient, with minimal adverse effects and permanent eradication of disease. There are areas like managing emergencies or instant relief in the symptoms of a disease in which modern medicine is quite effective. Besides, modern diagnostic tools are good in scanning the body and testing various physical parameters. Ayurveda, on the other hand, is effective in treating chronic diseases, for which there are no successful permanent treatments in modern medicine. In addition, Ayurveda has a lot to offer in post-emergency recovery, rejuvenation, mental diseases, immunity building,

and prevention through various detoxifying treatments. Thus, both systems can be used to provide the best healthcare. How it can be done is still a challenge. Experts of both sciences have to realize the potential of integration and have to come to a common platform to understand each other. Creating integrative education content, training materials, treatment protocols, and above all a will to work together is necessary to get going.

BRS: What are your near-term and long-term plans with Ayurveda?

Our aim is to establish the practice of Ayurveda treatment in a scientific and data-driven manner, and to establish relevant practices and support systems needed to make Ayurveda treatment more widely accepted. We have created one of the most advanced consultation diagnosis protocol systems which is based on authentic, traditional Ayurveda principles but backed by data-driven technologies and decision algorithms to ensure higher quality of treatment decisions and outcomes.

In the near term, we're planning to expand our clinical presence to a level of 100 clinics, and to take our treatment centers outside India as well. We are currently working on an offering which is beyond just treating with medicine. It will incorporate *aahar* (food), *vihar* (lifestyle), and *vichaar* (mind balance) to enable preventative care and health. Jiva will also be inaugurating a "Jiva Center for Well-being" which will be a state-of-the-art Ayurveda treatment center based on the Ayurveda principle of body-mind-sense-soul balance.

BRS: What are the initiatives at Jiva with Ayurveda-related research and other activities?

PC: Jiva has generated a wealth of data over the past ten years and has conducted many analyses and studies to help improve the consulting practices. We have conducted the first Big Data-based analytics study on Ayurveda treatment data, which is currently under progress. We are undertaking a number of such

data-based studies to establish and improve the accuracy of treatment decisions.

BRS: What do you think of AYUSH initiatives?

PC: First of all, the creation of a separate AYUSH ministry is a great initiative in itself. For the first time there is a full-time minister, whose job is just to focus on developing and establishing AYUSH as a mainstream healthcare system. Another great initiative taken by the current government is to appoint a Vaidya (Ayurvedic expert) as Secretary of the AYUSH ministry. The initiatives being taken by the ministry are promising, especially in the area of research, and standardization of education, treatment, and manufacturing. In addition, creating awareness and collaborations worldwide through Indian embassies, creating an AYUSH expert post in WHO, signing MoUs with various countries, and establishing Ayurveda Chairs in some foreign universities are part of a great initiative. The outcomes may not be seen immediately but the steps taken and the will to promote AYUSH is a great achievement.

BRS: How is Ayurveda practiced in India and the USA or in the Western world?

PC: In India Ayurveda is established and accepted as a parallel medical system to modern medicine. There is a complete infrastructure at various levels to allow the system to be practiced. There are Ayurvedic universities, colleges, primary healthcare centers, hospitals, research and development departments, pharmaceuticals, and respective governing bodies to oversee that everything is done in a proper way. The public awareness and faith has also grown in the last decade. So, Ayurveda is practiced as a proper medical system in India exactly on the same lines as modern medicine.

Outside India, Ayurveda is still in its infantile stage. There is lack of awareness, and it is not legally accepted as a medical system in most countries. Therefore, it is mainly practiced as

a preventive and rejuvenative system. Ayurvedic oil massages and some other external treatments are used by the Ayurveda practitioners, in addition to some spices, single herbs, and formulations which are termed as

“supplements” and not medicines. I see the interest growing and although it will take time, Ayurveda will be able to help people all over the world.

BRS: Thank you, Dr. Chauhan

Dr. Partap Chauhan, BAMS, is the pioneer of Ayurvedic Telemedicine. He started the world’s first Ayurvedic website, jiva.com, in the year 1995, and was the first to give online consultations to people from all over the world.

Partap Chauhan is the only Ayurvedic doctor to have won the prestigious “World Summit Award” given by United Nations Organization, Geneva, for his Teledoc project designed to help rural population using technology. For his social entrepreneurial skills, he has been selected a lifetime Ashoka Fellow by the Ashoka Foundation, USA.

Dr. Chauhan is the founder of Jiva Ayurveda, an Ayurvedic company that offers online, telephonic and personal consultation to patients across the world. Based in Faridabad, Delhi NCR, Jiva runs a network of 75 clinics all over India and the world’s largest Ayurvedic Telemedicine Center, giving free consultations to more than 6000 patients daily, through 500 well-trained Ayurvedic doctors. Dr. Chauhan runs a popular Ayurvedic health shows daily on various prime television channels and more than 200 million people in India and abroad collectively view his program.

Dr. Chauhan has traveled to more than 40 countries spreading the knowledge of Ayurveda to common people. He has established Jiva Ayurveda Schools in Japan, France, Poland, and Lithuania. He has written several books on Ayurveda which have been translated to many foreign languages including French, Russian, Lithuanian, and Polish. He has won various National and International Awards for his services towards Ayurveda.

Zesty Beet and Fennel Salad

Anjali Deva

Beets, *Beta vulgaris*, are arguably one of the most integral foods in human evolution. Anthropologists at Harvard have found that the evolution of hominids 1.9 millions years ago is due in part to the ability to cook tuberous vegetables like beets. “With the advent of fire, hominids were able to cook tubers, which softened them, making chewing easier, and increased the amount of available nutrients.”¹

Today, beets are known to be rich in vitamins A and B, calcium, magnesium, copper, phosphorus, and folate. They are rich in antioxidants, and have shown potential to combat the progression of dementia.² They have even been studied for their haematinic capacities,³ making them a wonderful addition for anemia, or during a woman’s menstrual cycle. Folklore suggests that beets have an affinity for the female reproductive system and this could be a reason why.

With their distinctly earthy and sweet taste we can consider them a representation of *madhura rasa*, making them suitable for adding mass, moistening, and gently warming the body in the summer months. In the recipe below, they are combined with cooling fennel to balance the warmth while promoting the digestive capabilities. Cooked well, they are tri-doshic, allowing many to benefit from their myriad of health benefits.

Due to their deep earthy flavor, many dislike beets and miss out on their health benefits. Combining them with citrus and healthy fats makes them much sweeter and palatable even to the most skeptical.

Beet varieties vary in color and texture from an “albino” heirloom white beet, to red-and white rings that look like candy canes that turn bright pink when cooked, to golden yellow, to deep bright reds. Each

is distinctly unique in its own way, just like us. Growing beets is a wonderful way to engage with more heirloom varieties that can be found at vendors like Baker Creek Heirloom Seeds. The beet tops look and taste similar to chard, and are delicious wilted under a salad or used like spinach in many dishes. I hope you will consider adding heirloom and rare varieties of beets into your diet and garden so that we can preserve these beautiful vegetables that have played a role in our evolution.

The following is a recipe for a wonderful summer dinner:

Recipe

Ingredients:

- 1 bunch of medium-sized beets with tops attached
- 1 medium-sized fennel bulb with fronds
- 1 bunch of fresh dill
- 1 small shallot
- 2 Meyer lemons (can substitute regular lemons if you cannot find them)
- 1 teaspoon fennel seeds
- 1 teaspoon cumin seeds
- Ghee
- Salt and pepper
- Olive oil
- Balsamic vinegar
- ½ teaspoon turmeric powder
- 1 teaspoon cumin powder





Preparation:

- Preheat oven to 350°F
- Remove beet greens from the beets and place aside. Pare skin, then thinly slice beets into half-rounds. *A mandoline is helpful, if you have one.*
- Remove fennel fronds from the bulb and place aside. Thinly slice fennel into half-rounds, slightly smaller than the beet slices.
- Dice shallot by first cutting it in half through the root. Next, cut the papery end (not the root end) off and discard it. This will make the skin easier to peel away.
- In an oven-safe pan, combine beets, fennel, shallot with enough ghee to evenly coat the vegetables. Add the fennel and cumin seeds, and 2 tablespoons of balsamic vinegar. Place in oven to roast for 25–35 minutes, checking and stirring the mix halfway through. The vegetables should be golden-brown.

The thinner they are sliced, the quicker they will cook.

- Meanwhile, wash and chop the beet greens into bite-sized pieces. Heat 1 tablespoon of ghee in a heavy-bottomed pot. Add beet greens and stir until they are evenly coated with ghee. Add 2 tablespoons of water. When the water comes to a boil add the turmeric and cumin powder. Reduce to a simmer and cook for 5–7 minutes. Remove from the flame.
- Finely mince the bunch of fennel fronds and dill leaves. Zest and juice the Meyer lemons.
- Remove vegetables from the oven and let cool to room temperature.
- In a medium-sized bowl, mix vegetables, a handful of fennel fronds, dill leaves, 1 tablespoon of olive oil, lemon zest, lemon juice, salt and pepper together. Serve at room temperature over beet greens. Enjoy!

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Anjali is an Ayurvedic practitioner and the Director of Culture at La Maida Institute in Los Angeles, California. She feels very fortunate to have been introduced to Ayurveda and yoga at a young age by her father, Arun Deva. Anjali's familial lineage is rich with the desire to preserve and maintain these healing arts. She studied at the Kerala Ayurveda Academy, at Loyola Marymount's Yoga and Healing Sciences Program, and with teachers both in the United States and in India. Follow Anjali and her writing at rootedrasa.com.



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Science Discovery

Diana I. Lurie

Breathing Exercises Must Be a Real and Effective Intervention to Consider in Women with Fibromyalgia: A Pilot Randomized Controlled Trial

P Tomas-Carus, JC Branco, A Raimundo, JA Parraca, N Batalha, C Biehl-Printes. *The Journal of Alternative and Complimentary Medicine*, 2018 April 13. DOI: 10.1089/acm.2017.0335 (E-pub ahead of print).

Type of Study: This study is a pilot randomized controlled trial that examined the effects of a 12-week breathing exercise program on upper body pain and quality of daily life in fibromyalgia (FM) patients. FM patients suffer from widespread pain as well as muscle stiffness, fatigue, and sleep disorders, and the condition is considered to be a rheumatic syndrome. Respiratory issues have been documented to exacerbate FM, and labored or difficulty breathing (dyspnea) causes FM patients to tire easily. These respiratory issues can be associated with respiratory muscle weakness that often results in a weakened physical condition that impacts activities of daily living. One way to help restore respiratory muscles is through respiratory exercise programs that include diaphragmatic breathing, relaxation, and postural position exercises. These types of respiratory exercise programs have been documented to successfully improve chronic obstructive pulmonary disease (COPD) and asthma. However, there is little information on the effect of such a program on FM. Some studies have shown that FM patients show improvement in symptoms and functional mobility when breathing exercises are incorporated with relaxation techniques and physical exercises (including *t'ai chi* or *qigong*). However, it is not known whether breathing exercises designed to improve respiratory muscles can be

considered an effective alternative therapy for FM patients.

Patients with FM have tender points (areas that tend to be painful when pressed) located in the upper half of the body and the pain associated with these points tends to compromise the activities of daily living. These points include low cervical, second rib, occiput, trapezius, and supraspinatus points. It is known that respiratory conditions can increase pain in the cervical paravertebral, intercostal, and thoracolumbar spine muscles and these areas coincide with the upper body tender points that are used to help diagnose FM. Therefore, the current study examined the effect of breathing exercises on improving respiratory muscles to determine if there would be an improvement in pain thresholds of upper body tender points as well as improvements in daily living for FM patients.

Hypothesis: *Strengthening the respiratory muscles through breathing exercises will reduce the pain of tender points located in the upper half of the body and improve the quality of life of FM patients.*



Research Design: Female FM patients were recruited into the study if they met the diagnosis of FM according to the American College of Rheumatology. Subjects were excluded from the study if they had severe spinal injuries, inflammatory rheumatic diseases, severe musculoskeletal abnormalities, psychiatric disorders, or were already participating in some form of psychological or physical therapy. Patients were then randomized 1:1 into a treatment and a control group. A total of 15 patients in each group completed the study.

The breathing exercise program consisted of 30-minute sessions performed seven times a week for 12 weeks. The sessions were supervised once a week by an expert in breathing exercises and six times a week the sessions were performed at home, unsupervised, through audiovisual training on a digital disc. Each exercise was performed for 3 minutes and all five exercises were performed in two circuits per session. The breathing exercises consisted of (1) awareness of breathing, (2) costal expansion,

(3) diaphragmatic breathing on the back, (4) diaphragmatic breathing in the prone position, and (5) diaphragmatic breathing in the supine position with a 1 kg weight on the abdominal region. The control group did not perform the breathing exercises.

Tender point pain threshold tolerance and FM impact on activities of daily living were assessed at baseline and immediately after 12 weeks of the exercise program. Each test was performed by the same specialist who was blinded as to treatment group. Tender points were measured using a digital pressure algometer at the anterior aspects of the intertransverse spaces at C5-C7, the second rib, the occiput (back of the skull), trapezius, and supraspinus. The Portuguese version of the Fibromyalgia Impact Questionnaire (FIQ) was used to determine the FM impact on activities of daily living including walking, cleaning, cooking, well-being, absences from work, pain, fatigue, anxiety, and depression.



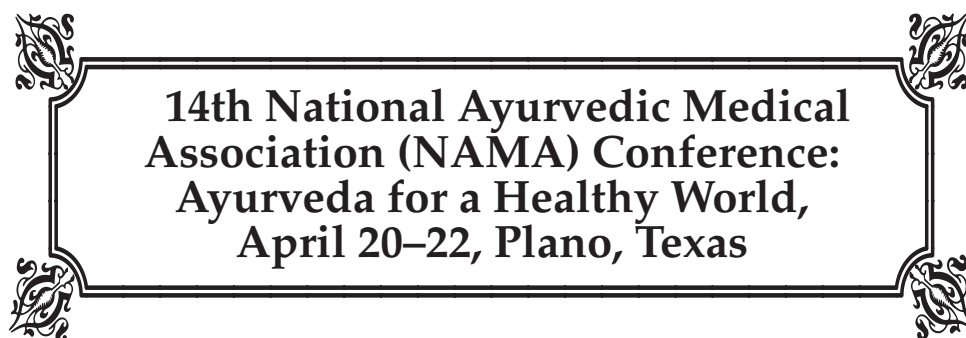
Results: After the 12 weeks of breathing exercises, there was a significant increase in the pain tolerance thresholds on three tender points, the second rib, the occiput, and the supraspinus. The sum of the five total tender points showed significant improvement in the mean values of the treatment effects. There were improvements in the functional capacity to perform activities of daily living as measured by the FIQ but these were not significant. However, multivariate regression analysis suggested that improvements in the three tender points predicted gains in functional activity, fatigue, and pain.

Importance of Study: The current study demonstrates that a 12-week breathing exercise program alone leads to significant improvements in pain thresholds of tender points in the upper body of FM patients, and these improvements predict better functional capacity and less pain and fatigue. However, there are several issues to consider in this study. One is that the control group did not meet once a week similar to the breathing exercise group. It is possible that some of the positive results of the intervention group were due to the fact that they met as a group and this support contributed to the increased pain thresholds at tender points. The authors note that the tender points when measured individually showed a moderate magnitude of change although the study

showed significant improvements in the total sum of the pain thresholds for all five pairs of tender points. In addition, because the sample size was small, the increased pain thresholds observed might have limited clinical relevance.

In summary, this study found that 12 weeks of a breathing exercise program effectively decreased the pain in tender points of the upper body. Those patients who showed improvement with the breathing exercises also showed increased scores for activities of daily living, and a decrease in pain and fatigue. Therefore, breathing exercises alone may be an effective intervention to utilize in managing pain and improving daily life for FM patients.

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14th National Ayurvedic Medical Association (NAMA) Conference: Ayurveda for a Healthy World, April 20–22, Plano, Texas

Diana Lurie and Rammohan Rao

The 14th annual NAMA meeting held in Plano, Texas, was another very successful gathering of Ayurvedic professionals from around the world. This year's meeting was distinctive in that it was co-sponsored for the first time by the Ministry of AYUSH, India. Dr. Manoj Nesari (Adviser (Ayurveda), Ministry of AYUSH, Govt. of India) and Prof. Sanjeev Sharma (Director National Institute of Ayurveda, Jaipur, Rajasthan state of India) attended the conference as personal representatives of AYUSH.

There were several meetings before the main conference with a Schools Forum and a Professional Forum on Friday, April 20. The Schools Forum focused on how NAMA's accreditation initiative will impact the community of Ayurvedic Schools. The Professional Forum provided information on the legal, ethical, and business concerns that affect Ayurvedic practices in the United States.

The meeting was officially opened with the Membership Meeting Opening Banquet Friday night. Ayurvedic practitioners, allopathic physicians, research scientists, and educators all lent their experience and expertise to the many excellent presentations, conference panels, and poster sessions. The general NAMA meeting began Saturday morning with the featured presenter Harsha Grammiger, MD, who spoke on chronic or "civilization diseases" such as diabetes, obesity, and hypertension, and how Ayurveda can help to prevent and manage these diseases. She also highlighted the high cost of these diseases and discussed the savings that could be obtained in following an Ayurvedic approach.

NAMA initiated a new format for presentations for this conference by creating six panels that discussed a particular health theme. The themes for the panels were: Understanding Gastrointestinal Disorders, Autism Spectrum Disorder & Ayurveda, Ayurveda in Autoimmune Disorders, Modern Ayurvedic Practices around the Globe, Panchakarma in Modern Times, and Creating a Healthy World. All of the panel sessions were well attended and all agreed that this was an excellent format as it allowed for elaborate discussion between the panelists and the audience.

Four individual presentations were given in addition to the panel discussions. Vrinda Devani gave an interesting talk on OB/GYN conditions that Ayurveda can impact along with practical suggestions on herbs and oils to relieve syndromes such as hot flashes, hyposexual disorder, dysmenorrhea, chronic pelvic pain, and infertility. Arun Deva presented the Bhāvane Technique which he has created that merges yoga and Ayurvedic practices as an effective approach to emotional strengthening and healing. Shalinder Sodhi gave a research-based talk discussing hypertension and Ayurveda. Partap Chauhan was a featured presenter who stressed the importance of addressing the mind in order to heal the body.

Nine excellent posters were presented at the Research Poster Event that ranged in topics from how Prakriti provides insights into Integrative medicine, to the Ayurvedic management of several diseases, to how spices such as cinnamon and other Ayurvedic herbs positively impact health. Ritucharya, which

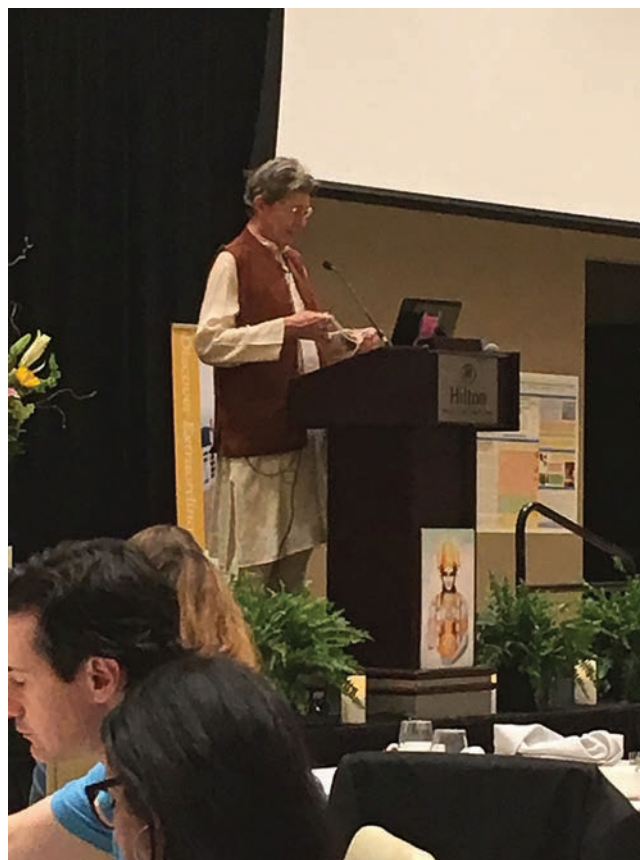


Featured Presenter Harsha Grammiger

consists of Ayurvedic lifestyle and diet routines to cope with the bodily and mental impacts caused by seasonal changes, took a prominent position at this event with three of the nine posters focusing on Ritu and seasonal cycles.

Saturday evening was highlighted by the keynote presenter, Robert Svoboda, who gave a lively, thoughtful, and entertaining talk on how our reality has changed in the modern world and how difficult it is to determine what is true and what is not true. He discussed the challenges in adapting to this new environment and what Ayurveda means in this new reality.

Finally, there were a number of opportunities during the conference to meet with conference presenters, NAMA board members, sponsors, and



Keynote Speaker Robert Svoboda

exhibitors. There were a wide variety of Ayurvedic products, services, and educational opportunities for attendees to experience.

Yoga and meditation was offered each morning and the meeting closed with a participant circle of friendship and thanks for another excellent NAMA conference.

All in all, it was a highly successful meeting, and brought together like-minded people who have successfully integrated Ayurveda into their lives and professions. We at the *Ayurveda Journal of Health* support these initiatives and are committed to circulating research, clinical studies, commentaries, and Ayurvedic lifestyle articles to the national and international Ayurvedic community.



The Ayurveda Journal of Health at NAMA with Editors Diana Lurie (left) and Bal Ram Singh (right)

Crossing the Bridge Where East Meets West: An Ayurvedic and Allopathic Perspective on the Management of HIV and HIV-Related Inflammation, Part 2

Dr. Antonio (Vishnu) A. Aragona AD

In part one of this article, the Allopathic perspective and model for addressing HIV and HIV-related inflammation was addressed. Part 2 of this article will elaborate upon the Ayurvedic approach to HIV and HIV-related inflammation. In doing so, there will be a clearer understanding on how and individual with HIV can best be supported with an integrated holistic approach.

Ayurvedic Pathology: Jvara

One of the hallmarks of HIV is production of fever. It is interesting to learn that although Ayurveda and Allopathic medicine have a similar understanding of what Jvara (fever) is, Ayurveda has a much expanded perspective of its totality. According to Dr. Marc Halpern, a practitioner of Ayurveda, quoting the Charak Samhita, "Jvara means 'miseries or disease.'" It is synonymous with roga. However, the term is used specifically to indicate fever. In the *Madhava Nidanam*, fever is listed as the first disease because 'man is born and dies with fever, it affects the whole body, the organs of the senses and the mind and is so severe that only man and Gods can survive it and by which other diseases are produced.' In each of the classical texts, more pages are devoted to fever than any other condition. This is partly because there are so many types of fevers and their understanding, and the vaidya's ability to manage them is so important."¹ Additionally, Dr. Marc Halpern states "that the causes of fever are many; however, the most important is simply living out of harmony with nature and thus, improper

daily regimens. Fever is how the body tries to correct the disturbance that has been created. By causing an individual to be bedridden, fever puts an end to all unhealthy regimens and when fever goes away, the individual is able to begin anew, free from the unhealthy habits. Fever is produced by those factors that lead to poor digestion and ama formation, as well as a lack of rest. Exogenous causes to fevers include those that are caused by trauma (injuries)..."²

This is a very powerful understanding of its application and relevance to HIV and HIV-related inflammation. Typically, when an individual is affected by the HIV virus, it is an exogenous cause due to the introduction of the virus to the system. Once the virus enters the body sometime after exposure, it is common for the individual to develop a fever of sorts, even a cold, which is a sign of an immune compromise. Charak states "Amongst the disease, fever is described first because of its being the earliest (in appearance) of the somatic diseases. Fever is originated by the anger of Maheswara, it takes away the life of all living beings, causes disturbances in body, sense organs and mind, diminishes intellect, strength, complexion, pleasure and enthusiasm.



Produces tiredness, exhaustion, confusion and difficulty in intake of food; it is called as jvara because it brings about unhappiness in the person, no other disease is so severe, complicated and difficult in management as this.”^{3,4} In the consideration of HIV and how jvara relates to it, it is understood that at any point when the virus isn’t managed adequately many symptoms are possible but Ayurveda states that the presentation of symptoms will also be based on the dominance of an individual’s constitution. Regardless of dosha, should the virus progress to later stages and into AIDS, then not only will a fever be present but also consumption because AIDS is an auto-immune disease and essentially the body is breaking down from the inside. Fever can be correlated to the medical understanding of inflammation, but inflammation doesn’t always produce fever, or at least not right away. In some chronic conditions, intermittent fevers are possible (Vata type), or consistent high fevers (Pitta type), even low-grade dull fevers (Kapha type.) Professor K.R. Srikantha Murthy states in the *Ashtanga Hridayam* (Classical Ayurvedic medical text), “Jvara (fever) is the lord of diseases, born from sin, causing death, feeds on ojas (essence of tissue), leads to final end (death), originated from the upper eyes of Rudra (Lord Shiva) who destroyed the sacrifice of Daksha, by wrath (of being insulted); it is producer of delusion at the time of birth and death (of living beings) characterized by (producing) santapa (discomfort by heat), arising from improper conduct, (regarding food, activities, etc.) a cruel one, affecting all the species of living beings and called by different names.”⁵ For clarification the usage of the term “sin” can be interpreted in the modern sense as committing any sort of harm to the mind and body usually due to making choices that may not be the most optimal. It is important to note this because there has been too much stigma in the past around the infection of HIV as being a result of some sort of situation that invited a punishment or consequences related to being an unwholesome person. Quite often, mentioning the word sin has a negative connotation and implication which does not support nor is conducive to the possibility of achieving an optimal state of health as an individual experiences this judgment.

The Importance of Agni, Ama, and Ojas in HIV

Agni

Agni is an important concept in Ayurvedic medicine because it is understood in Ayurveda that the primary cause of disease originates in the digestive system, which includes the physical digestive system and the mental processes of digesting information. Agni is generally described as fire and resides in Pitta, which is the governing principle for metabolism. More specifically when agni is addressed as part of the digestive system, it is known as “Jatharagni.” According to Charak “there are four categories of bodily fire (agni) according to intensity—such as intense, mild, regular, and irregular. Amongst them, the intense fire can tolerate all sorts of improper regimen while the mild one has got the contrary character. The regular fire gets affected by improper regimen but otherwise remains normal, the irregular fire has got the character contrary to that of the regular fire. These four types of fire are found in four types of person.”⁶ What Charak refers to as regular is called Sama Agni; Vata-related agni is called Vishama Agni for its variable/unstable qualities, Pitta-related agni is known as Tikshna (sharp), and Kapha-related agni is Manda (slow/sluggish.) What does this have to do with HIV? Indirectly, agni plays a significant role because, as previously mentioned, Ayurveda teaches that health is contingent upon the state of digestion. If digestion is healthy and balanced in an individual, then the overall state of health and immunity are amplified, making the body impenetrable for pathogens to enter the body. Digestion feeds into health and has its connection to Ojas, which is discussed later. Dr. Vasant Lad elaborates: “Agni maintains immunity, so low agni creates ama that can affect cellular immunity by coating and clogging cell membranes (a micro srotas.) Because of this, cellular communication is affected and the immune cells do not receive correct signals from the body’s other living cells. Those cells send out messages that are blocked by ama, so there is no response. The immune cells then attack the neighboring cells as if they were a foreign body. This is the mechanism for the development of autoimmune diseases.”⁷ In relationship to HIV, the health of the individual will be dependent upon the quality of the immunity, which is rooted in

the relationship between digestion and the degree to which toxicity (ama) is present.

Ama

According to Charak, "Ama means undigested food or immature annarasa (chyle)."⁸ Dr. Vasanat Lad defines ama as "Ama can be created in the mind due to mental stress, negative thinking, repressed emotions and mental fatigue. It can also be due to parasites, viruses, bacteria and worms, which may produce cytotoxic ama at the cellular level. Ama is a good medium for bacteria and viruses and can create repeated infections and a bed for a future disease. Certain drugs also produce ama. Ama is the root cause of all diseases; therefore, disease is called Amaya, which means 'that which is born out of ama' and adds that 'low jathar agni causes undigested food to be improperly digested, which creates toxins.'"⁹ Therefore, to manage ama, agni is supported through various means, including a proper diet as well as proper mental practices that support a more balanced and peaceful mind. Agni is the key to ensuring the optimization of health and reduction/elimination of ama in the body and mind. When agni is adequate, then ojas, which is the key factor to immunity, is created and health can be achieved.

Ojas

According to the Ayurvedic Physician Dr. Vasant Lad, "Ojas is the superfine essence of all bodily tissues...For optimal health, an individual needs a constant, fixed amount of ojas that is stabilized in the heart and other tissues. This ojas maintains the immune mechanism and the span of the person's life."¹⁰ Ojas disorders such as Ojaskshaya are defined as "decreased immunity." Ojaskshaya, according to Dr. Vasant Lad, "shows as an extremely high Vata disorder that is so dangerous that a person can die."¹¹ Ayurveda categorizes HIV/AIDS under Ojaskshaya, otherwise known as a weakness of ojas, which is immunity/immune compromise and chronic disease. When an individual has arrived at a level of chronic infection, Ojaskshaya is one of the main roots that inevitably translates into AIDS, the fullest expression of the HIV virus when it has become unmanaged or mismanaged. Dr. Vasant Lad states that AIDS is classified as "Rakta Dushti,"¹² which

is an imbalance of the blood tissue in the body that has been affected by a dosha and immunity is compromised; "AIDS begins with Pitta."¹³ Charak states "Ojas is the essence of all the dhatus and is located in the heart."¹⁴ Ojas is sometimes noted as the "eighth tissue" because the final product of metabolism in a healthy individual is ojas, but it is, in fact, the essence of all the seven tissues. Ojas contains the qualities of "white and slightly red and yellow."¹⁵ This would be consistent with the qualities associated with plasma described in western physiology. Dr. Gyanendra Panday quotes Charak, stating that Charak speaks of diseases that are curable and incurable, manageable and unmanageable. HIV would fall under the category of incurable but manageable.¹⁶ AIDS was initially considered unmanageable in the 1980s but now it is possible for an individual with AIDS to become manageable depending on how chronic their condition is and based on the adequate support of immunity (Ojas).

Ayurvedic Management of HIV

Mind-Body

What is amazing is that of all the healthcare systems in the world, only Ayurveda has come up with an adequate and full definition of what is health. Other systems, like Allopathy, define health as the "absence of disease" but Ayurveda says this: "Sama Dosha Sama Agnis ca Sama Dhatu Mala kriya Prasannatmendriya Manah Svasta itiabhidhyate," which means "balanced constitution (Vata/Pitta/Kapha), balanced digestion, balanced tissues, balanced waste products (urine, feces, sweat), balanced senses (eyes, ears, nose, mouth and skin), balanced mind (sattva, rajas, tamas), and alignment with spirit is what healthy is." Any disturbance or abnormality in any of these is an indication of disease.

In the management of HIV, this body-mind-spirit Ayurvedic approach is the most comprehensive and elaborate of all the systems available. There are many parts of Ayurveda that create a wholeness for any given individual and its relationship to nature is a key factor in the optimization of health. Dr. Claudia Welch states that the mind and heart have a profound connection to one another. Through this, it can be understood how the body and mind interact and that

the state of ojas depends on the mental and heart relationship. It is such an intricate system that in order to truly address the idea of achieving optimal health, it is crucial to embrace how all aspects of health co-operate together. She states, "In short, what we see is that the overlap of mind, prana (energy), heart, doshas, ojas and basic bodily nutrition channels are so integrated that it is impossible to affect one without affecting the others."¹⁷ This suggests an amazing way to help individuals who are living with HIV to live longer and healthier lives. This integrated holistic approach would truly serve the HIV-positive individual.

Within the Ayurvedic system of medicine, inflammation is an indication of an underlying pathology that deserves more attention, and the term isn't as commonly used as it is within western medicine. Dr. Douillard has suggested that when assessing and treating inflammation, it should be viewed in terms of digestion and the functionality of the lymphatic system.^{18, 19, 20} According to Dr. John Douillard, "Persistently high levels of cortisol have been linked to

suppressed immune system function and reduced circulation of the antibodies the body desperately needs to fight off foreign invaders."²¹ As previously noted in the section on ama and how it affects the health of the body through the manifestation of its symptoms, ama can be connected to the lymphatic system. If agni is low and ama is high, then toxins enter into the drainage system of the body, which involves the lymphatic tissue. Dr. Douillard states, "The biggest drain we have in the body is the lymphatic system, which can stay clogged for many years. This forces us to adapt to an environment of toxins that stress and weaken immunity and other important pathways of detoxification."²² Additionally, the mesentery organ, the immune system of the gut, is located within connective tissue that connects the intestines to the wall of the abdomen. According to Dr. Douillard, "the mesentery that lines the entire intestinal tract from top to bottom was found to be a major site for lymphatic-based immunity. As an organ, the mesentery is loaded with lymphatic, anatomical, vascular,



neurological and connective tissue structures that are deeply involved in immunity, circulatory-vascular, hormonal and metabolic processes.”²³

Ayurvedic Approaches for the Management of HIV

First and foremost, it is essential to remember and reiterate that as of now there is NO cure for HIV that is scientifically known according to modern science. There may be one in the future as various institutions are working on it, but as of now the best measure to take against getting HIV is prevention, and the best management for the virus itself is through medication management and adherence.

That being said, just taking a pill and going on about one's day isn't enough to consider optimal health for an HIV-positive individual. In fact, this is where western medicine is significantly lacking and where Ayurveda can truly support the individual in their fullest capacity. Ayurveda is a holistic approach. Its foundation is about diet, herbs, exercise for the body (yoga, pranayam), and exercise for the mind (pranayama and meditation). There are also other hands-on therapies that Ayurveda can offer to help maintain the health of the body through treatments such as oil therapies and detoxification protocols including Panchakarma (five cleansing/detoxification actions.) Ayurveda also has a vast understanding of herbs. This is all in conjunction with the individual taking their necessary medication to manage the virus itself, which is a brilliant contribution of western medicine. There are no specific herbs scientifically agreed upon or proven to cure the virus itself at this time.

Diet

Dr. Rajesh Kalawadiya suggests that a “nutritious diet, Ayurvedic baseline therapy, timely allopathic treatment of opportunistic infections and regular counseling support appears to be an ideal combination in the management of HIV/AIDS patients.”²⁴ Swami Sadashiva Tirtha uses the basic foundation and principles of Ayurvedic wisdom around food to be an important component to managing the health of an HIV-positive individual and their symptoms.²⁵ Ayurveda teaches “We are what we digest,” which is different from what has been taught “we are what we eat.” If there is no food, there is no body. If people aren't eating the best food, then it will not be that possible to

have the best body, which includes health and immunity. Digestion is twofold. The first relates to the actual physical digestion of food substances in the GI tract, and the second pertains to the effect of how the mind processes/metabolizes information. With regard to physical digestion, diet plays a vast role in the reduction of diseases, the production of diseases, and the prevention of diseases. What can be added to this is Ayurveda's wisdom of “Incompatible Foods” (such as cheese, sauce, and bread combined; potatoes and eggs; bread and yogurt (depending on when and who/constitutionally). Lack of vegetables, green leafy vegetables, and fiber overall can contribute to inflammation.

Exercise

Exercise is a fundamental component to supporting health and this is partly due to its effects on stimulating the lymphatic system.²⁶ Exercise is what moves the body on all levels. Improper exercise can build up lactic acid (remember acid is acidity and a great place for inflammation to grow, along with many other ailments). Improper breathing affects CO₂ in the body and lactic acid. The lymphatic system is a system of drainage of toxins, and is also an important component of our immunity. Exercise supports metabolism with the biochemical marriage of insulin and glucose. When people exercise, the muscles use glucose as energy molecules. When we don't exercise enough, this sugar accumulates. When people exercise, the sugars are metabolized. Exercise practices can be both stimulating and anti-inflammatory.

Breathing

Pranayam (breathing exercises that cultivate our life energy and vitality) is a tool that the ancient system of yoga offers us in order to support our life. Dr. John Douillard encourages stress reduction through meditation, which also involves breathing practices, in managing overall health.²⁷ Breathing properly, regularly/consciously, and with intention becomes a natural anti-inflammatory for both mind and body. It is a tool to be used with all forms of exercises that will not only maximize efficiency of the body and mind but also promote longevity. Breathing more deeply, slowly, and consciously can support the respiration of not only the body and organs but go as far as the cells and DNA themselves. This is the difference between the sympathetic nervous system response

(flight or fight) and the parasympathetic nervous system response that involves the vagus nerve and reduces the stress response, allowing an individual to feel a deep sense of peace and love. When peace can be felt within, then there is no war. When there is no war, there is no inflammation. Ayurvedic medicine says that even cancer tends to be an example of where we are at war with ourselves because love and peace are somehow hiding. Pranayam (ones that are soothing and calming, mainly) is also a precursor to meditation. Both pranayama and meditation are natural anti-inflammatories. Pain can be an indication of inflammation.

Herbs

Swami Sadashiva Tirtha refers to an ancient Ayurvedic text called the *Madhava Nidanam* that “fortells a disease that will come to India and from its description is known as HIV/AIDS; with its cure being an herb called Shilajit.” Swami Sadashiva Tirtha continues to describe the cause of HIV entering into the body “when there is deficient life-sap (ojas), which causes an extremely weakened immune system. When one has sufficient ojas, the HIV virus cannot develop. Ojas is lost or diminished by excess sex, improper diet, junk food, drugs, excess worry, thinking, and insomnia.”^{28, 29} The main herb for this condition rooted in low ojas is Shilajit. It is also noted that Shilajit is known for its antiviral properties. With this being said, it is at least clear at this point that the Shilajit is not about eliminating the virus but boosting immunity so that the immune cells can protect the body against the invasion of the HIV virus.

This is one of many herbs that have been described to aid in supporting immunity and increasing ojas. Other herbs include, but aren’t limited to, Shatavari, Kapikacchu, Bala, Diamond Ash, Mercury Compound (Makaradhwaj), Chywanprash, Ashwagandha, and Guduchi.^{30, 31} A study in Sri Lanka that conducted a short-term intervention trial on HIV-positive patients using a Sri Lankan classical rasayana drug (rejuvenative) called Ranahamsa Rasayanaya showed some promise in stabilizing their patients, but this study was only conducted for 90 days and further studies are needed.³²

There are herbs that are also anti-inflammatory such as Guduchi, Turmeric, Sandalwood, Licorice,

Brahmi, Gokshura, Coriander, Manjistha, Bhringaraj, Musta, Bhumyamalaki, Katuka, and Purpura. These herbs not only address inflammation but also the function and health of the liver. Some of these herbs also possess anti-bacterial properties, such as Guduchi and Turmeric.³³ Dr. John Douillard has spent time researching the relationship of the lymphatic system to the gut, along with its associative organ the mesentery, and he has suggested that herbs of an anti-inflammatory nature along with herbs that encourage the proper health of these systems include Manjistha, Beets, Turmeric, and Tulsi,³⁴ and they are useful in the treatment of inflammation and gut lymphatic/gut health.

Conclusion

What does all this mean at this point? Western medicine has made tremendous strides in the management of HIV and prolonging the life of HIV-positive individuals through the use of pharmaceuticals. Inflammation has yet to be targeted in these individuals with the intention of possibly reducing the inflammatory process created by the HIV virus. Western medicine does not have a cure at this point for HIV but has managed to significantly reduce the exposure to the virus by stabilizing individuals who are already HIV positive and reducing the viral burden to undetectable levels. In addition, HIV transmission has been reduced through education, the ongoing usage of protective methods such as condoms, and the medication PrEP/PEP that prevents the virus from infecting individuals. There are still parts of the world that struggle with HIV and this is in part due to governmental political issues and treatment economic/affordability/availability issues. It can also be added that general fears and stigma still exist around the world, but there is hope that this too shall pass as the progress that has been made will continue to make its way throughout the world and replace the memories of the past with ones of hopefulness.

Based on this research, it is clear that both Allopathic medicine and Ayurvedic medicine can serve the community together as allies. Further studies should be conducted measuring the quality of life in an HIV-positive individual involved in a holistic approach that involves both Ayurveda and Allopathic

medicine. A holistic approach can benefit not only individuals living with HIV but anyone else with any other condition, such as cancer, diabetes, and any other chronic disease. Western medicine has come a long way, and with its relationship to Ayurveda it may be able to evolve further. The west can learn so much from the east, and in doing so it will significantly thrive. Ayurveda recognizes the importance and necessity of western medicine as needed, and it is understood in Ayurveda that everything, every system, serves a purpose and can work together.

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Mechanism and Manifestation of Emotions in Disease

Vasant Lad, BAM&S, MASc

The Conceptual Structure

Sit quietly and close your eyes, not thinking or evaluating, just being aware. Then you will feel that your body is expanding, or else becoming smaller and smaller. Why do these experiences happen?

When your awareness becomes all-inclusive (“I am everything”), it expands. Then, when your awareness becomes all-exclusive (“I am not this, I am not that”), it becomes smaller and smaller, like an atom. You can go either way by either including everything in your awareness or excluding everything from the awareness.

The expansive state of awareness is freedom, and that freedom is love. When you sit quietly and focus on your breath, allowing the mind and thoughts to go on expanding, this all-inclusive awareness flows through the media of *ākāsha* (ether). When you close your eyes and become aware of your hands and feet, you can feel the whole body, and an inch beyond the physical body you will see a bluish-purple halo or aura. That is your etheric body. This etheric body is only visible in a meditative state. Through the etheric body, you are connected to the cosmos.

In the tiny space within a cell, and in the spaces between cells, there is a substance called ether. It is the same substance that exists between two galaxies or two universes. The universal ether includes the earth, moon, sun, stars, and planets. Therefore, the space between two cells in a human body is the same space as exists between two galaxies.

When the etheric body passes from the outer space to the inner space, awareness flows through

the doors of the senses and becomes perception. When *prāna* touches perception, it creates sensation, so that awareness becomes sensation. Then the mind comes, touches the sensation, and creates feeling. Without the mind, you cannot feel. Then the intellect does reasoning and the memory does recognition. Memory reacts to the feeling in the form of thought, and thought plus feeling is emotion.

These emotions have a function. Any emotion that happens in the etheric field has to be digested and processed into pure intelligence, pure love. However, that usually doesn’t happen, because our mind is attached to the emotion or the intellect tries to reason it out. Any unresolved emotions are stored in the subconscious mind, whereas resolved emotions just disappear.

This flow of awareness is a journey through *prāna*, the *jñānendriya* (the sensory faculties), *manas* (the mind), *smṛuti* (memory), *buddhi* (the intellect), *chitta* (the subconscious mind), and *ahamkāra* (the ego), right through to the true self, the being.

In this journey of awareness to the self, the movement of awareness becomes perception, then sensation, and then feeling. Then thought takes charge of the feeling and creates emotion. Ideally, the emotion should be processed by *buddhi* into pure intelligence.



However, if it is not fully processed in buddhi, the unresolved emotion gets stored in the deeper layers of chitta, which is the storehouse of all emotions and the image-making machinery.

We all have our own self-image, the central image, which is known as the ego. The “I” or “me” is the center and around that “I” are several images: the image created by sound, the image created by touch, and the images made by sight, taste, and smell. The five *tanmātrās*—*śabda*, *spārsha*, *rūpa*, *rasa*, and *gandha* (sound, touch, sight, taste, and smell)—create these tanmātric or sensory images, which undergo crystallization if they are not fully processed.

Emotions

Emotions are subtle and all-pervading, spreading throughout the mind and body. However, as they become crystallized, specific emotions have an affinity to certain internal organs. For example, the emotions of grief and sorrow accumulate into the lungs, whereas anger has an affinity to the hepatic parenchyma in the liver. These unprocessed emotions accumulate into the respective organs, creating potential weaknesses in the organs, tissues, and related systems. These potential weaknesses in the tissues carry the dormant seeds of a future disease, called a *khavaigunya* (defective space).

Repressed emotions affect the *dhātu agni*. When *dhātu agni* is imbalanced, it affects tissue nutrition. Therefore, the repressed emotions first create functional changes, such as gas, bloating, blood sugar fluctuations, high or low blood pressure, changes in sleeping patterns, breathlessness, and tachycardia. Over time, these manifest as structural, pathophysiological changes. Examples of structural changes include diverticulosis, hemorrhoids, hernia, myocardial hypertrophy (dilatation of the heart), narrowing of the bronchial tree, and tumor formation. The illustration shows the affinity of certain emotions to the main bodily organs.

Emotions and the Bodily Organs

An emotion is a psychological feeling, but it comes in order to help open the door to divinity. Let go of any emotions and become completely aware, right from the beginning until the ending of the emotion. In that

journey of awareness, you’ll learn a great deal about which emotion is related to which organ.

The Brain: The emotions of curiosity and confusion accumulate in the brain. *Brahmī*, *jatamāmsi*, and *shankha pushpī* can be given as a *rasāyana* for *mano vaha srotas* to kindle mental *agni* and process emotions.

Thyroid: Lack of communication, feelings of guilt, not telling the truth, betrayal, and unrequited love all accumulate in the throat area in the tissues of the thyroid gland. That can result in thyroid dysfunction and similar disorders. Unrequited love can cause communication problems, whereas received love brings clarity, compassion, and happiness. We can use *kaishore guggulu*, *yashthi madhu*, and *goraksha chinchā guggulu* to help process feelings of guilt, and betrayal, and to support thyroid functions.

When the inner person doesn’t meet with the outer person, it means one doesn’t show one’s true self. Therefore, the throat *chakra* is a place of isolation. Unrequited love means there is no appreciation, such as your partner doesn’t return “I love you,” whereas rejection means there is no acceptance.

Lungs: The lung parenchyma is the seat of sighing, grief, sorrow, passion, and self-abuse. Smoking will definitely affect the pulmonary parenchyma and create pulmonary disease. Similarly, these emotions can also result in pulmonary disorders. *Sitopalādi* (an expectorant), *talisadi* (a decongestant), *pushkaramūla* (an analgesic), and *pippalī* (a *rasāyana* or rejuvenative tonic for the lungs) will help to clear emotions stuck in the lung tissue, such as grief and sorrow.

Heart: The seat of worries, lack of love, abandonment, rejection, and dishonor. All these feelings accumulate within the connective tissue of the myocardium and can result in atrial fibrillation, flutter, extra systole, mitral valve prolapse, or even a heart attack. Ayurveda uses *arjuna*, *punarnavā*, *ashvagandhā*, and *shringa bhasma* to process worries, lack of love, rejection, and dishonor, and these herbs can also help to control tachycardia and other heart disorders, allowing the person to live a healthy and happy life.

Stomach: This organ is the seat of nervousness, depression, and annoyance. *Shatāvārī*, *shankha bhasma*, *kāma dudhā*, and *pravāl pañchāmrit* will help

to eliminate these emotions and maintain the optimal functioning of digestion, absorption, and assimilation.

Liver: The hexagonal tissues of the hepatic parenchyma are the seat of anger, frustration, jealousy (from being afraid of losing something), and envy (burning because of seeing someone else's success).

Gallbladder: This is the seat of hate.

These emotions cause the liver or gallbladder to weaken and the person can get hepatitis or a similar disorder. Specific herbs to cleanse and balance the liver and gallbladder include kutki, shankha pushpī, and shigru (drumstick). These herbs are all hepato-detoxifiers, so they will open the hepatic parenchyma and help to cleanse the liver and gallbladder of emotions.

Spleen: The seat of attachment, greed, pride, and hopelessness. Because of these emotions, splenic disorders can occur leading to autoimmune diseases, in which the immune system goes against its own bodily cells. We can use neem, turmeric, and mahasudarshan to detoxify the spleen tissues.

Kidneys: The seat of fear, anxiety, insecurity, and terror. Use punarnavā, gokshura, shilājī, and ushīra as rasāyana to treat the renal parenchyma and to process these emotions.

Male sexual organs: Related to sexual desire, lust, and embarrassment. Good herbs for rejuvenation of the male sex organs are ātmaguptā (kapikacchū), ashvagandhā, and the compound mākaradvāja.

Female sexual organs: Also related to sexual desire, lust, and embarrassment. Herbs that are beneficial for the female sex organs include kumārī (aloe vera juice), shatāvārī, and ashoka.

Sex plays an important role in life and relationships. It can unfold true love, happiness, and joy, and help to release emotions. However, sex often becomes a problem because people have sex at the wrong time, in the wrong place, or with the wrong person. That can result in lust, sexual perversion, or embarrassment, which can lead to low libido, premature ejaculation, or pain during coitus.

Emotions and the Doshas

Generally, *vāta* emotions are quick to occur and are also quickly forgotten. *Pitta* emotions are intense,

and they take time to resolve. *Kapha* emotions are slow and steady, and are generally long-standing, deeply buried in the subconscious mind.

Emotions have an intimate relationship with the *doshas*, and each emotion has a *prakruti*. The table lists common emotions that relate to each dosha.

Emotionally disturbed *vāta* can cause narrowing, spasms, and atrophy. Emotionally disturbed *pitta* can create irritation, inflammation, ulceration, perforation, and hemorrhage. Emotionally disturbed *kapha* may result in cold, catarrh, congestion, hypertrophy, and creation of neoplasm (tumor).

We need to create a treatment protocol according to the principles of *dosha pratyānika* (specific to the doshas), *vyādhi pratyānika* (specific to the disease), *dhātu pratyānika* (specific to the tissues affected), and *avayava pratyānika* (specific to any related organs). Any herbal remedy should include at least one herb to pacify for the aggravated dosha, one herb specific to the disease or disorder, one to support the *dhātu* or its related *srotas*, and one to support any affected organ.

Summary

There is no person without emotion. Emotion is the reaction of past memory to the present challenge. Emotions always pull a person into the past or future. They also produce the idea of the future as modified past. The past has happened—it is dead.

Certain emotions are associated with the future, whereas others are more linked to the past. There may be a fear of the unknown future, yet that fear is based on the past.

If we stay solidly at one with “the now”, there is no fear, anger, or other emotion. At that moment, there is no observer; only the intense energy of the emotion. A fraction of a second later, the observer comes along and tries to recognize the emotion. Then memory labels the emotion.

The moment we label the emotion, it is totally distorted. Once we label it “fear” or “anger,” we pack it and suppress it. That which is suppressed has to come out in a modified form. These modified emotions are complex and affect our psycho-neuro-immunological responses, making the immune system overactive.

Pay complete attention to every emotion and, the moment the emotion arises in the consciousness, just observe it. Don't label it or judge it. To observe every emotion without labeling and judging is the greatest meditation.

Awareness is freedom and love. Everything flows, so even the emotions flower. The flowering of emotion is the ending of emotion. Emotion ends by itself, and turns into love and clarity.

Table 1: Emotions and the Tastes		
Taste	Positive Attributes	Negative Emotions
Sweet	Love and compassion	Attachment
Sour	Discrimination	Judgment and criticism
Salty	Enthusiasm, romance	Undue craving and lust
Pungent	Stimulating	Anger, hate, and jealousy
Bitter	Austerity, celibacy	Cynicism, brutality
Astringent	Simplicity, bringing together	Emotionally cold and stuck

Table 2: Emotions and the Doshas		
Vata	Pitta	Kapha
Fear	Anger	Attachment
Anxiety	Hate	Greed
Insecurity	Envy	Possessiveness
Nervousness	Jealousy	Annoyance
Loneliness	Frustration	Depression
Grief and sorrow	Irritability	Lust
Terror	Criticism	Dull
Sighing	Pride	Gloomy
Betrayal	Rejection	Melancholia
Curiosity	Disgust	Sluggishness
Confusion	Hopelessness	
Appalled	Embarrassment	
	Guilt	
	Craving for power, prestige, and position	

In this meditation, all unresolved emotions are completely resolved and dissolved. Dissolution is the solution for emotions. This moment-to-moment awareness of every thought, feeling, and emotion is observation of the whole movement of your consciousness. Individual consciousness empties itself of these thoughts, feelings, and emotions and becomes vast, dissolving into universal space, which is unconditional love.

Keep every emotion in motion; then it will open the door and light will come in. You are that light. Light is love, and you are that love. Every emotion has a function. The purpose of emotions is to bring awakening.

Herbs in This Article

Ātmaguptā (kapikacchū) (*Mucuna pruriens*)

Arjuna (*Terminalia arjuna*)

Ashoka (*Saraca indica*)

Ashvagandhā (*Withania somnifera*)

Brahmī (*Centella asiatica*)

Goraksha chinchā guggulu (compound)

Jatamāmsi (*Nasturdachys jatamamsi*)

Kaishore guggulu (compound)

Kāma dudhā (compound)

Kutki (*Picrorhiza kurroa*)

Mahasudarshan (compound)

Mākaradvāja (compound)

Neem (*Azadiracta indica*)

Pippalī [long pepper] (*Piper longum*)

Praval pañchāmrit (compound)

Punarnavā (*Boerhaavia diffusa*)

Pushkaramūla (*Inula racemosa*)

Shanka bhasma (compound)

Shankha pushpī (*Evolvulus alsinoides*)

Shatāvarī (*Asparagus racemosus*)

Shigru [drum stick] (*Moringa pterygosperma*)

Shringa bhasma (compound)

Sitopalādi (herbal blend)

Talisadi (compound)

Turmeric (*Curcuma longa*)

Yashthi madhu [licorice] (*Glycyrrhiza glabra*)

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Vasant Lad, BAM&S, MASc, brings a wealth of classroom and practical experience to the United States. He received the degree of Bachelor of Ayurvedic Medicine and Surgery (BAM&S) in 1968 from the University of Pune, in Pune, India, and a Master of Ayurvedic Science (MASc) in 1980 from Tilak Ayurved Mahavidyalaya in Pune. For three years he served as Medical Director of the Ayurveda Hospital in Pune, India. He also held the position of Professor of Clinical Medicine for seven years at the Pune University College of Ayurvedic Medicine, where he was an instructor for many years. Vasant Lad's academic and practical training includes the study of allopathic medicine (Western Medicine) and surgery as well as traditional Ayurveda. In 1979, he began traveling throughout the United States sharing his knowledge of Ayurveda and, in 1981, he returned to New Mexico to teach Ayurveda. In 1984, he founded and began as Director of The Ayurvedic Institute. Vasant Lad is the author of 14 books and DVDs on Ayurveda as well as hundreds of articles and other writings. With over 500,000 copies of his books in print in the United States, his work has been translated into more than 20 languages.

I am in awe of the knowledge, generosity, and open hearts. -Kathy M



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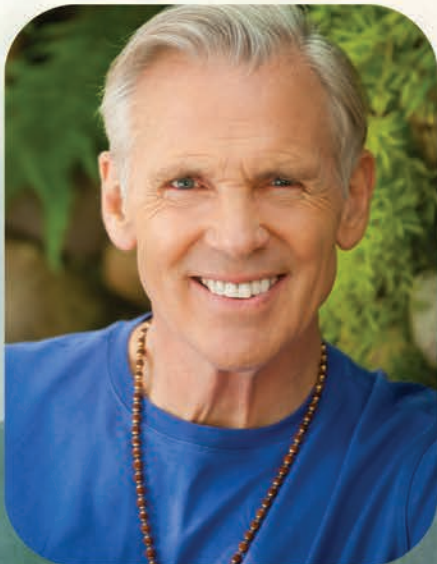
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