

Training the
MIND,
Healing
the **BODY**

Guidebook

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Dear Friend:

Our healthcare system is in the midst of a revolution. Although on the surface, the changes appear to be financially driven, at a deeper level they reflect our changing view of health, life, and what it means to be a human being. The material based model, with which we were raised, views people as physical machines that have learned to manufacture thoughts. This view is being overthrown with a new perspective that understands that we are, in essence, spiritual beings that have created physical bodies. As such, new openings, for healing and personal development are forming.

There are rapidly growing opportunities to integrate these holistic mind/body approaches and the power of self-knowledge into the mainstream. We believe that expanding and unifying the network of professionals dedicated to transferring this knowledge to others will accelerate that change.

We therefore are asking you to join us in moving this paradigm shift forward. You can become part of this transition by empowering yourselves with the knowledge available in the *Training the Mind, Healing the Body* program.

Now is your chance to explore in further detail the theoretical basis and practical applications of the emerging perspectives on healing which acknowledge the inner healing power inherent in each of us. We have found the integration of ancient and modern mind/body sciences opens new personal and professional vistas. And, we joyfully look forward to guiding you on your path toward attaining a holistic lifestyle and total well-being.

We invite you to help magnify the impact of this knowledge and vision so that it permeates the consciousness of people throughout the world.

Thank you,

Deepak Chopra

David Simon

The Quantum Mechanical Framework for Healing

To understand the Quantum Mechanical framework for healing you will be required to change your perception of the body from that of solid matter to a field of ever-changing transformation. You will also need to learn the following main points:

- A. Changing the perceptions of one's body changes the subjective experience of it, and that, in turn, changes its physical constitution.
- B. The new perception of the body using the Quantum Mechanical framework is as follows:
 1. 98 percent of the atoms in the body are replaced once a year.
 2. New skin is generated once a month.
 3. The stomach lining is new every five days.
 4. The skeleton changes every six weeks.
 5. The DNA at the level of the atom changes every six weeks.
- C. These transformations are frequencies of self-interaction; frequencies of one's own consciousness, one interacting with oneself.
- D. The physical body as one now experiences it, is a result of all the concepts, ideas, and beliefs one has held about it up to the present time.
- E. One must reinterpret one's body as a field of changing patterns, that each person controls.
- F. The new realizations one must have about the body are:
 1. There is no wear-and-tear in the universe, only rhythmic cycles of rest and activity and endless transformations.
 2. Since the body is part of the universe, there is no wear-and-tear in the body, only rhythmic cycles of rest and activity.
 3. Rhythmic cycles are part of an internal biological clock.
- G. Time never runs out. Time does not exist.
 1. The flow of linear time is a psychological event.
 2. Beginnings and endings are not part of this eternal continuum. Beginnings and endings are illusions, as is linear time.

The Old Paradigm

The Old Paradigm is built on a series of beliefs and assumptions which reinforce the common sensory experience.

1. There is an objective world independent of a perceiver.
2. The material world which includes human beings is made of clumps of matter separated from each other in space and time.
3. Mind and matter are different and independent entities.
4. The mind is trapped in the brain. Intelligence is localized in the nervous system.
5. Consciousness is the epiphenomenon of matter. We are physical machines that have learned to think.
6. Human beings are self contained, independent entities.
7. Our bodies have well defined edges. We are separate. Our needs are separate.

The New Paradigm

The New Paradigm is built on the insights from Quantum Physics and neuroscience, as well as the cognitions of *Vedic* seers.

1. We live in a participatory universe. Our attention creates and modifies the objects of our awareness.
2. The world is non-material. It is composed of energy fields which come from an underlying, unmanifest field. Space-time events are part of this field.
3. Mind and matter are essentially the same.
4. The mind is not trapped in the brain or even the body, It extends far beyond the reaches of the cosmos. Intelligence cannot be localized, only its expression can.
5. Matter is the epiphenomenon of consciousness. We are thoughts—impulses of intelligence that have learned to create a physical machine.
6. Human beings are inseparably interconnected with the patterns of intelligence in the whole cosmos. We are a web of relationships.
7. We are not separate. Our needs are totally interdependent. Our bodies are a changing pulsating pattern. Our bodies are part of the universal body, our mind an aspect of the universal mind.

Internal Dialogues

Close your eyes and listen to the inner voice inside you. What you'll hear is the constant dialogue communication network between your mind and your immunological system. Those voices, be they negative or positive, affect your immune cells. These cells are always "eavesdropping" on your internal dialogue, and how we feel on a day-to-day basis is determined by the type of internal dialogue being carried on.

SAMPLE DIALOGUES

You: This job is killing me! I really don't want to be here. I could really use a nap. I'm feeling kind of depressed about my work. I'm not getting paid enough for this.

Cells: I'm not liking my job either these days. I don't feel like doing much. There's a funny looking virus. Let somebody else take care of it. I'm exhausted.

.....

You: It's great to be alive! I can't wait to start working on this task. I will try to do my best. My kids are doing great. Life just couldn't get any better.

Cells: I'm really in a great mood today. Look at that funny little cell. It looks like it's slightly transforming its genetic code. We don't want any cancer here. Let me just remind this chap that there's no room for him in this organization.

Once you become aware of your own internal dialogues, you can begin to eliminate the sound of negative voices. As you go through your daily routine, take ten minutes every three hours to record the voices you are hearing. If you have difficulty hearing those voices, learn to heighten your awareness with the techniques outlined on page seven. Use terms such as “I am” and “I feel”; those best reflect the structure of your personal dialogues.

7:00 A.M. _____

10:00 A.M. _____

1:00 P.M. _____

4:00 P.M. _____

7:00 P.M. _____

10:00 P.M. _____



Mindfulness Meditation

Now you will be instructed in the Mindfulness Meditation Technique. This is a simple meditation procedure that can create a deep state of relaxation in your mind and body. As the mind quiets down but remains awake, you will experience deeper, more silent levels of awareness. It is recommended that you practice this procedure about 15 minutes twice a day, in the morning and the evening. You may also use this technique for a few minutes during the day if you are feeling upset or agitated.

Let's begin:

- 1. Close your eyes (10 seconds)**
- 2. Gently, allow your awareness to rest on your breathing. Simply observe your breath as you breathe in and out.**
- 3. Innocently be aware of your breathing. Do not try to alter it in any conscious way. (15 seconds)**
- 4. As you observe your breath, you may notice that it changes. It may vary in speed, rhythm or depth. There may even be occasions when the breath seems to stop for a time.**
- 5. You will find that at times your attention drifts away from your breath and goes to a thought in the mind, some sensation in the body or a sound in the environment. Whenever you notice that you are not observing your breath, gently bring your attention back to your breathing. (15 seconds)**



- 6. During the Mindfulness Meditation, relinquish any expectations you may have during the practice. At times you may notice that a feeling or mood is predominant in your awareness. If you notice that you are focusing on a feeling, mood or expectation, treat this as you would any other thought and gently bring your awareness back to your breathing. (10 seconds)**
- 7. Now wait about one or two minutes and then open your eyes slowly.**
- 8. We recommend that you practice this technique sitting for about 15 minutes twice per day.**

As you start to meditate and experience restful alertness, you will begin to have new insights, realizations, and experiences that are completely logical. You will begin to see into the eye of your mind which has its own rationality. Don't ignore any thoughts or feelings you may experience. Any unfamiliar ideas you may produce come from a state of alertness that only meditation can produce. Meditation will help you tap into the source of your creativity and will help you reach a new level of awareness.

Hostility

Hostility is an independent risk factor for coronary artery disease. The three components of hostility are cynicism, anger, and aggression. Check your hostility level by seeing how you respond to the following questions.

- ? When facing a task that requires many people's input, do you suspect others are not carrying their weight and you're doing most of the work?
- ? If you can't find something, do you suspect that someone took it without your permission?
- ? If someone rapidly becomes prosperous, do you suspect that they achieved their wealth unethically?
- ? Do you get frustrated easily if a person in line ahead of you is carrying on a friendly conversation with the clerk, which is delaying you?
- ? When you are sitting in a movie theatre and someone taller sits in front of you, do you easily feel annoyed or wronged?
- ? Do you find yourself irritated when little things go wrong?
- ? If someone criticizes you, do you respond by pointing out the other person's faults?
- ? When you are frustrated, do you find yourself clenching your fists?
- ? When others around you disappoint you, do you quickly label them as stupid or incompetent?

If you answered yes to three or more questions, you probably have a higher level of hostility than is desirable.

The 10 Key Biomarkers of Aging

1. **BONE DENSITY:** Calcium tends to be lost from bones with age, making the skeleton weaker, less dense, and more brittle.
2. **BODY TEMPERATURE REGULATION:** The body's natural ability to maintain a steady internal temperature of 98.6 degrees declines with age.
3. **BASAL METABOLIC RATE:** The body's metabolic rate—how many calories it needs to sustain itself—declines by 2 percent per decade after age 20.
4. **BLOOD-SUGAR TOLERANCE:** The body's ability to use glucose in the blood-stream declines with age, raising the risk for Type II diabetes.
5. **STRENGTH OF MUSCLES:** Older people are less strong because of the gradual deterioration of muscles and motor nerves which begins at age 30.
6. **FAT CONTENT IN THE BODY:** Between the ages of 20 and 65, the average person doubles his ratio of fat to muscle. That process is exacerbated by a sedentary lifestyle of overeating.
7. **AEROBIC CAPACITY:** By age 65, the body's ability to use oxygen efficiently declines by 30-40 percent.
8. **CHOLESTEROL/HDL RATIO:** Around age 50, the “good” HDL cholesterol that protects the body against heart disease loses ground to the “bad” LDL cholesterol that increases the heart-attack risk.
9. **MUSCLE-MASS:** The average American loses 6.6 pounds of muscle with each decade after young adulthood—the rate of loss increases after 45.
10. **BLOOD PRESSURE:** The majority of Americans show a steady increase of blood pressure with age.

PERCENTAGE OF PEOPLE OVER AGE 65 WITH SPECIFIC CHRONIC CONDITIONS:

CONDITION	% MEN	% WOMEN	CONDITION	% MEN	% WOMEN
Arthritis	36	55	Cataracts	10	21
Hearing Impaired	36	25	Visually Impaired	10	9
Hypertension	35	46	Stroke	8	5
Heart disease	33	29	Constipation	3	4

MYTHICAL CORE BELIEFS

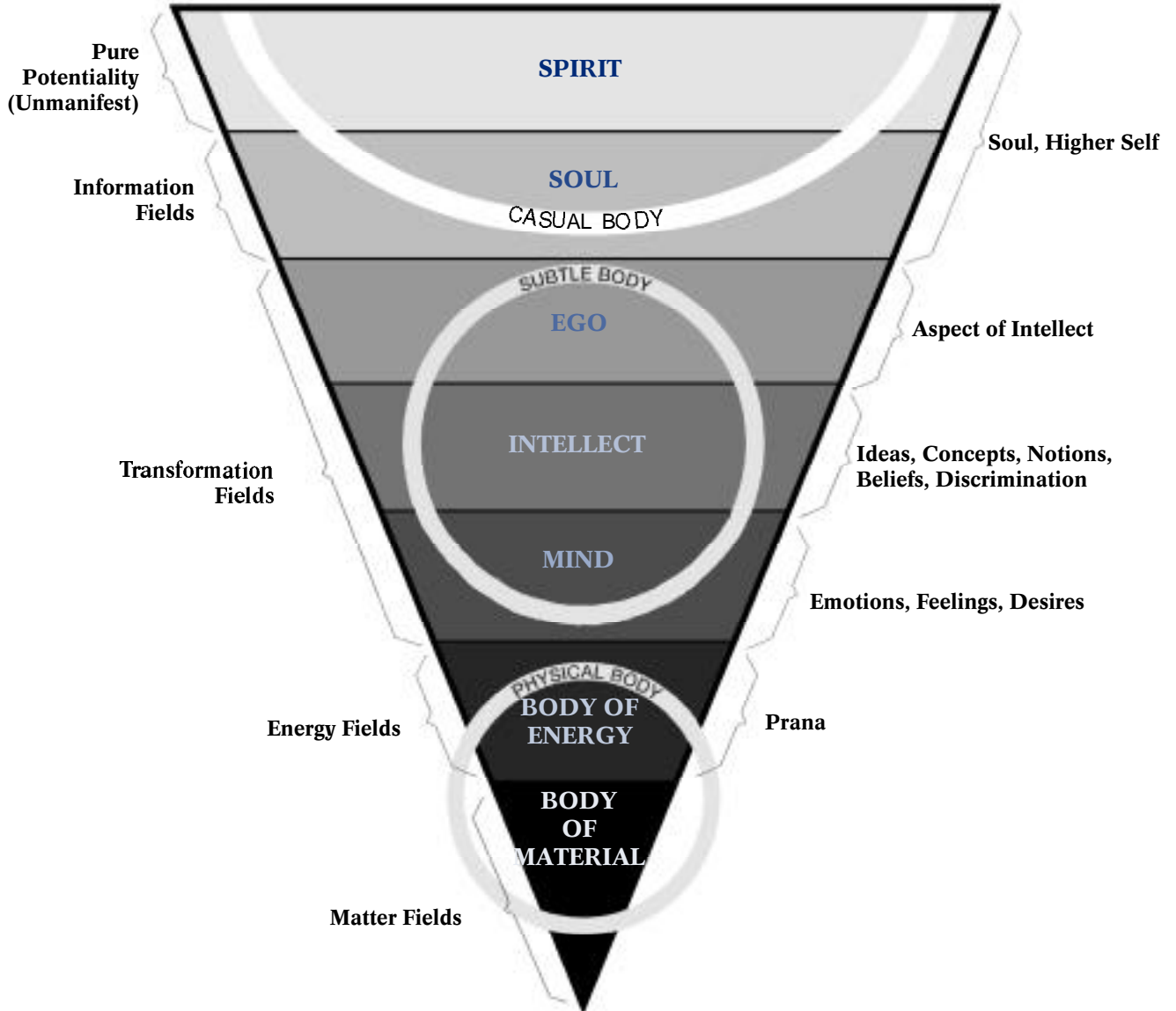
- *AGING IS FATAL*
- *AGING IS IRREVERSIBLE*
- *AGING IS NORMAL*
- *AGING IS UNIVERSAL*
- *AGING IS GENETIC*
- *AGING IS PAINFUL*

SOLUTION TO AGING PROBLEM = ACTIVE MASTERY

1. Listen to your body's wisdom.
2. Practice life-centered, present moment awareness.
3. Take time to be silent each day.
4. Relinquish your need for approval and control.
5. Practice defenselessness.
6. Use the mirror of relationships as a tool for evolution.
7. Shed the burden of judgement.
8. Eliminate the toxins from your life.
9. Replace fear-based behavior with love-based behavior.
10. Understand the physical world as a mirror of deeper intelligence.

The Quantum Mechanical Body

YOU CAN ATTAIN THE SPONTANEOUS FULFILLMENT OF ALL YOUR DESIRES BY TAPPING INTO THE DIFFERENT LAYERS OF YOUR QUANTUM MECHANICAL BODY.



Mind Body Questionnaire

The following questions are about your mind body nature. This quiz is divided into three sections. For the first 10 questions, which apply to the *Vata dosha*, read each statement and mark, from 0 to 6, whether it applies to you.

0 = Doesn't apply

3 = Applies to me somewhat, or some of the time

6 = Applies to me most, or nearly all of the time

At the end of the first section, write down your total *Vata* score. For example, if you mark a 6 for the first question, a 3 for the second, and a 2 for the third, your total up to that point would be $6 + 3 + 2 = 11$. Total the entire section in this way, and you will arrive at your final *Vata* score. Proceed to the 10 questions for *Pitta* and those for *Kapha*.

When you are finished, you will have three separate scores. Comparing these will determine your body type.

For fairly objective physical traits, your choice will usually be obvious. For mental traits and behavior, which are more subjective, you should answer according to how you have felt and acted most of your life, or at least for the past few years. There are no right or wrong answers so please answer each question as honestly as possible.

SECTION ONE—VATA

	Does not apply			Applies sometimes			Applies most of the time
1. I learn new information rapidly.	1	2	3	4	5	6	
2. I find that I forget things after a short period of time.	1	2	3	4	5	6	
3. I am lively and enthusiastic by nature.	1	2	3	4	5	6	
4. I tend to be thin and seldom gain additional weight.	1	2	3	4	5	6	
5. My daily schedule varies from day to day.	1	2	3	4	5	6	
6. I often have difficulty falling asleep and awaken easily.	1	2	3	4	5	6	
7. I prefer warmer rather than cooler weather.	1	2	3	4	5	6	
8. Under stress, I commonly worry or become anxious.	1	2	3	4	5	6	
9. My feet and hands are often cold.	1	2	3	4	5	6	
10. I get restless if I'm not constantly on the move.	1	2	3	4	5	6	

VATA SCORE: _____

SECTION TWO—PITTA

	Does not apply			Applies sometimes			Applies most of the time
1. I am intelligent with a precise and discriminating mind.	1	2	3	4	5	6	
2. I do not like to ask for assistance.	1	2	3	4	5	6	
3. I tend to be compulsive and have difficulty stopping once I've started a project.	1	2	3	4	5	6	
4. I am a perfectionist and am intolerant of errors.	1	2	3	4	5	6	
5. I can be critical and argumentative.	1	2	3	4	5	6	

	Does not apply	Applies sometimes	Applies most of the time			
6. I commonly have two or more bowel movements per day.	1	2	3	4	5	6
7. I often have indigestion or heartburn.	1	2	3	4	5	6
8. I perspire easily.	1	2	3	4	5	6
9. I do not like to ask for assistance.	1	2	3	4	5	6
10. I am most comfortable in cooler environments.	1	2	3	4	5	6

PITTA SCORE: _____

SECTION THREE—KAPHA

	Does not apply	Applies sometimes	Applies most of the time			
1. I tend to be sweet natured and forgiving.	1	2	3	4	5	6
2. I sleep deeply for eight or more hours each night.	1	2	3	4	5	6
3. Once I've learned something, I usually retain it.	1	2	3	4	5	6
4. I tend to perform activities at a steady and comfortable pace.	1	2	3	4	5	6
5. I like to maintain a routine and have difficulty changing my pace.	1	2	3	4	5	6
6. I have difficulty getting going in the morning.	1	2	3	4	5	6
7. My skin is usually soft and smooth.	1	2	3	4	5	6
8. I absorb new material slowly.	1	2	3	4	5	6
9. I gain weight easily and have difficulty losing extra pounds.	1	2	3	4	5	6
10. I often deal with conflict by withdrawing.	1	2	3	4	5	6

KAPHA SCORE: _____

Final Score :

VATA_____ **PITTA**_____ **KAPHA**_____

Determining Your Body Type

SINGLE-DOSHA TYPES

Vata

Pitta

Kapha

If you scored much higher on one *dosha* than the others, you are a single-*dosha* type. That is most indicative when the primary *dosha* is twice as high as the second, but smaller margins also count. A true single-*dosha* type displays the traits of *Vata*, *Pitta*, *Kapha* very prominently. Your next highest *dosha* will have some influence on your natural tendencies but to a much lesser degree.

TWO-DOSHA TYPES

Vata-Pitta or Pitta-Vata

Pitta-Kapha or Kapha-Pitta

Kapha-Vata or Vata-Kapha

If no *dosha* is extremely prominent, you are a two-*dosha* type. You display qualities of your two leading *doshas*, either side by side or in alternation.

The most important thing is not to fit a category, but to discover who you are and what you can do to balance your life. Once you gain a deeper understanding of the *Ayurvedic* system and your own unique body type, you will be able to improve your health and the quality of your life.

Body-Type Characteristics

Having determined your body type, you can now learn to interpret, maintain, and balance it. Remember, each body type is unique. If you are a two-*dosha* type then some of your personal characteristics may not match perfectly with those listed. The combination of certain qualities of each *dosha* may best depict who you really are.

VATA BODY TYPE

Characteristics of Vata Type

- Light, thin build
- Performs activity quickly
- Irregular hunger and digestion
- Light, interrupted sleep
- Excitability, changeable moods
- Quick to grasp new information, also quick to forget
- Tendency to worry
- Tires easily

Vata Typical Behaviors

- Is hungry at different times every day.
- Seeks excitement and constant change.
- Falls asleep at different times every night, skips meals, and keeps irregular habits in general.
- Digests food poorly one day and well the next.
- Displays bursts of emotion that are short lived and quickly forgotten.
- Walks quickly.

PITTA BODY TYPE

Characteristics of *Pitta* Type

- Medium build
- Medium strength and endurance
- Sharp hunger and thirst, strong digestion
- Tendency toward anger, irritability under stress
- Fair or ruddy skin, often freckled
- Aversion to sun and heat
- Enterprising character; prefers challenges
- Sharp intellect
- Precise, articulate speech
- Cannot skip meals

Pitta Typical Behaviors

- Feels very hungry if dinner is even half an hour late.
- Lives by their watch and hates to waste time.
- Wakes up at night feeling hot and thirsty.
- Takes command of every situation and likes to delegate.
- Is often satirical, demanding, and critical.
- Has a determined stride when walking.

KAPHA BODY TYPE

Characteristics of *Kapha* Type

- Solid, powerful build
- Steady energy
- Tranquil, relaxed personality
- Cool, smooth, pale skin
- Slow to grasp new information
- Heavy, prolonged sleep
- Tendency to obesity
- Slow digestion, mild hunger
- Affectionate, tolerant, and forgiving
- Tendency to be possessive, complacent

Kapha Typical Behaviors

- Respects people's beliefs, even if not in agreement.
- Thinks things over for a long time before reaching any decision.
- Is happy with the status quo and is slow to adapt to change.
- Wakes up slowly, lies in bed for a long time, and needs coffee to feel alert.
- Expresses emotions openly.
- Takes relationships very seriously and is very loyal.
- Has graceful movements, liquid eyes, and a gliding walk, even if overweight.

Ideal Ayurveda Daily Routine

Arising: 6 to 8 A.M.

1. Awaken without alarm clock
2. Brush teeth
3. Clean tongue if coated
4. Drink a glass of warm water to encourage regular elimination
5. Empty bowels and bladder
6. Massage body with oil (*abhyanga*)
7. Bathe
8. Exercise: Sun salutes, Yoga postures, breathing exercises
9. Meditation
10. Eat breakfast
11. Mid-morning walk

Lunch: Noon to 1 P.M.

12. Eat lunch
13. Sit quietly for five minutes after eating
14. Walk to aid digestion
15. Meditation in late afternoon

Dinner: 6 to 7 P.M.

16. Light to moderate dinner
17. Sit quietly for five minutes after eating
18. Walk to aid digestion (5 to 15 minutes)

Bedtime: 9:30 to 10:30 P.M.

19. Light activity in evening
20. Early bedtime, but at least three hours after dinner
21. No reading, eating, or watching TV in bed

The Daily Oil Massage (*Abhyanga*)

The purpose of *Ayurvedic* massage (as part of the daily routine) is to prevent the accumulation of physiological imbalances and to lubricate and promote flexibility of the muscles, tissues, and joints. The classical texts of *Ayurveda* also indicate that daily massage rejuvenates the skin and promotes youthfulness.

CHOOSING THE OIL

VATA PACIFYING:

Sesame, almond, lavender, sandalwood

PITTA PACIFYING:

Coconut, Olive, Sandalwood, Rose

KAPHA PACIFYING:

Sunflower, Mustard, Eucalyptus, Sage

CURING THE OIL

To purify the oil, “cure” it by heating to about 100° C (or 212° F), which is the boiling point of water. By adding a drop of water to the oil, you will know when the proper temperature has been reached (when the water boils). We suggest curing one quart or liter of oil at a time, as this will cover about 15 massages.

NOTE: Please be aware that oils are highly flammable; for this reason they should be cured in the following way:

- (1) always heat on a low setting;
- (2) never leave oil unattended;
- (3) once the oil reaches the proper temperature, remove from heat and store in a safe place until it cools.

HOW TO DO YOUR DAILY MASSAGE

- Warm 1/4 cup of cured oil to slightly above body temperature. Place a small amount of oil on the fingertips and palms and begin to massage vigorously, using the open part of the hand rather than the fingertips.
- Start by massaging the head. Cover the entire scalp with circular strokes. The head is one of the most important parts of your body to emphasize during the massage. Next, apply oil gently with the open part of the hand to your face and outer part of your ears. You do not need to massage these areas vigorously.
- Massage both the front and back of the neck and the upper part of the spine. Continue to use your open hand in a rubbing type of motion.
- You may now want to apply a small amount of oil to your entire body and then proceed with the massage to each area of the body. This will allow the oil to have the maximum time in contact with the body.
- Next, massage your arms. The proper motion is back-and-forth over your long bones and circular motion over your joints. Massage both arms, including the hands and fingers.
- Now apply oil to the chest and abdomen. A very gentle circular motion should be used over your heart. Over the abdomen, a gentle circular motion should also be used (*Ayurveda* traditionally advises moving in a clockwise direction). A straight up-and-down motion is used over the breast bone.
- Massage the back and spine, reaching whatever areas you can without straining.
- Massage the legs. As with the arms, use a back-and-forth motion over the long bones and a circular motion over the joints.
- Lastly, massage the bottom of the feet. The feet are considered especially important, and more time should be spent here than on other parts of the body. Use the open part of your hand and massage vigorously back and forth over the soles of the feet.
- Wash yourself with warm, not hot, water and a mild soap. This will keep a small, undetectable film of oil on the body even after the bath.

Aromatherapy

In *Ayurveda*, aromas are used to send specific healing signals that balance the three *doshas*.

TO BALANCE VATA:

Use a mixture of aromas that are warm, sweet, sour, floral, and fruity: basil, orange, rose geranium, clove, and other spices.

These aromas are good for typical *Vata* disorders, such as migraine, PMS, muscle aches and pains, muscle spasms, cold intolerance, insomnia, restlessness, anxiety, and palpitations of the heart.

TO BALANCE PITTA:

Use a mixture of aromas that are sweet, cool, and minty: sandalwood, spearmint, peppermint, rose, cinnamon, and jasmine.

These aromas are good for typical *Pitta* disorders, such as hypertension, inflammatory disorders of the skin, inflammatory bowel disease, ulcers, reflux esophagitis, coronary artery disease, and inflammatory types of arthritis.

TO BALANCE KAPHA:

Use a mixture of aromas that are warm like Vata-balancing scents, but with a spicier overtone: camphor, eucalyptus, juniper, clove, and marjoram.

These aromas are good for typical *Kapha* disorders, such as obesity, nasal and sinus congestion, lung congestion, fluid retention, hyperlipidemia, and fluid in the joints; they help stimulate the metabolism.

Balancing Diet

THE SIX TASTES

Ayurveda recognizes six tastes: sweet, sour, salty, bitter, pungent, and astringent. Each of the six tastes speaks directly to the quantum mechanical body, and each carries a different message. Each *dosha* can be balanced by using a combination of these tastes as noted below. In *Ayurveda*, a balanced diet must contain all six tastes at every meal so that the body can respond completely to the food.

SATISFYING THE DOSHAS

Taste can be used to balance an aggravated *dosha*, since each *dosha* is on the lookout for the tastes that bring it into balance (the italicized taste has the strongest effect in decreasing a *dosha*).

Vata is balanced by salt, sour, and sweet.

Pitta is balanced by bitter, sweet, and astringent.

Kapha is balanced by pungent, bitter, and astringent.

- **Sweet** (*Increases Kapha—Decreases Pitta and Vata*)
Sweet foods include: sugar, honey, milk, cream, butter, bread, rice, wheat, and other complex carbohydrates. Meats and fish are also considered sweet.
- **Sour** (*Increases Pitta and Kapha—Decreases Vata*)
Sour foods include: lemons, tomatoes, grapes, plums, cheese, yogurt, and vinegar.
- **Salt** (*Increases Kapha and Pitta—Decreases Vata*)
Salty foods have a salty flavor or added salt.
- **Bitter** (*Increases Vata—Decreases Pitta and Kapha*)
Bitter foods include: green leafy vegetables (spinach in particular), endive, chicory, romaine lettuce, bitter cucumbers, tonic water, lemon rinds, turmeric, and fenugreek.
- **Pungent** (*Increases Vata and Pitta—Decreases Kapha*)
Pungent foods include: cayenne, chili peppers, onions, garlic, radishes, ginger, and spicy foods in general.
- **Astringent** (*Increases Vata—Decreases Pitta and Kapha*)
Astringent foods include: beans, lentils, apples, pears, cabbage, broccoli, cauliflower, and potatoes.

Vata Balancing Diet

1. Eat larger quantities, but do not overeat.
2. Dairy products pacify *Vata*.
3. All sweeteners pacify *Vata*.
4. Fats and oils reduce *Vata*.
5. Rice and wheat are the best grains. Reduce the amount of barley, corn millet, buckwheat, rye, and oats.
6. Favor sweet, heavy fruits: avocados, bananas, berries, cherries, grapes, mangoes, sweet oranges, papayas, peaches, pineapples, and plums. Reduce dry or light fruits: apples, cranberries, pears, and pomegranates.
7. Cooked vegetables are best: asparagus, beets, and carrots. Consume peas, broccoli, cauliflower, zucchini, and potatoes in moderation.
8. Spices: cardamom, cumin, ginger, cinnamon, salt, cloves, mustard seed, and black pepper.
9. All nuts are recommended.
10. Except for tofu and mung dahl, reduce the intake of beans.
11. For non-vegetarians, chicken, turkey, and seafood are best. Beef should be minimized.

Pitta Balancing Diet

1. To balance the heat of *Pitta*, take milk, butter, and ghee. Use less yogurt, cheese, sour cream, and buttermilk.
2. All sweeteners may be taken in moderation except molasses and honey.
3. Olive, sunflower, and coconut are the best oils to pacify *Pitta*.
4. Wheat, rice, barley, and oats are the best grains. Reduce corn, rye, millet, and brown rice.
5. Favor the sweeter fruits: grapes, melons, cherries, coconuts, avocados, mangoes, pomegranates, fully ripe pineapples, sweet orange, and plums. Reduce sour fruits: grapefruits, apricots, and berries.
6. Vegetables: Favor asparagus, cucumbers, potatoes, sweet potatoes, green leafy vegetables, pumpkins, broccoli, cauliflower, celery, okra, lettuce, green beans, and zucchini. Reduce tomatoes, hot peppers, carrots, beets, eggplant, onions, garlic, radishes, and spinach.
7. Spices: Should be soothing and cooling, such as cumin, coriander, and fennel. Reduce hotter spices such as ginger, black pepper, fenugreek, clove, salt, and mustard seed. Avoid very hot seasonings such as chili peppers and cayenne.
8. For non-vegetarians, chicken, pheasant, and turkey are preferable. Beef, seafood, and eggs should be minimized.

Kapha Balancing Diet

1. Low-fat milk is best. Boil milk before drinking. Add turmeric or ginger before boiling. Do not combine milk with a full meal or with sour or salty foods.
2. Fruits: Favor apples and pears. Reduce heavier fruits like bananas, avocados, coconuts, melons, dates, figs, or sour oranges.
3. Honey is a sweetener that is said to pacify *Kapha*. Other sweeteners increase *Kapha* and should be reduced.
4. All beans are good for *Kapha* types except for soybeans and tofu.
5. Favor the grains of barley, corn, millet, buckwheat, rye, and oats. Reduce the intake of rice and wheat.
6. Reduce all nuts.
7. All spices except salt are pacifying to *Kapha*.
8. All vegetables except for tomatoes, cucumbers, sweet potatoes, and zucchini are suitable for *Kapha* types.

Dosha Specific Exercises

BALANCED EXERCISES ENHANCES THE BEST QUALITIES OF ALL
THREE DOSHAS

VATA: poise, agility, coordination, exhilaration

PITTA: warming up the body, improved circulation, increased cardiovascular capacity

KAPHA: increased strength and stability, steady energy

VATA BALANCING EXERCISES

Type: Yoga, dance aerobics, walking, short hikes, light bicycling

Amount: Light

PITTA BALANCING EXERCISES

Type: Skiing, brisk walking or jogging, hiking, mountain climbing, swimming

Amount: Moderate

KAPHA BALANCING EXERCISES

Type: Weight training, running, aerobics, rowing, dance

Amount: Moderately heavy

The Six Stages of Disease

According to *Ayurvedic* teaching, the first stages of disease are entirely consciousness-based. Only the final three stages include any physical signs or symptoms. By learning to recognize the disease process in its earliest forms, you can restore internal balance with minimum discomfort.

1. ACCUMULATION:

An imbalance caused by toxicity begins to accumulate somewhere inside the body.

2. AGGRAVATION:

As the accumulation progresses, it may be barely noticeable as tiredness or vague discomfort.

3. DISSEMINATION:

If the imbalance continues, it is no longer contained. There may be more persistent fatigue or difficulty in focusing attention.

4. LOCALIZATION:

Specific symptoms begin to appear, such as stiffness or other discomfort.

5. MANIFESTATION:

An obvious episode of dysfunction occurs, such as single joint arthritis, an episode of angina, or the early stages of an infection.

6. DISRUPTION:

If efforts to reverse the process are not instituted, a full-blown disease occurs.

Ama Reducing Program

According to *Ayurveda*, good health is dependent on our capability to fully metabolize the nutritional, emotional, and sensory information we ingest. When our digestive energies, known as *Agnis*, are robust, we create healthy tissues, eliminate waste products efficiently, and produce a subtle essence called *ojas*. *Ojas* is the innermost sap of our psycho-physiology and is the basis for clarity of perception, physical strength, and immunity.

On the other hand, if our *Agnis* are weakened, digestion is incomplete, resulting in an accumulation of toxic residues known collectively as *Ama*. *Ama* and *Agni* have opposing qualities. *Ama* is cold, heavy, cloudy, malodorous, sticky, and impure. *Agni* is hot, dry, clear, light, fragrant, and pure.

The accumulation of *Ama* in the system leads to obstructions in the flow of energy, information, and nourishment, and is the basis of all disease. Physical impurities in the physiology have their counterparts in the mind where negative emotions such as fear, anger, greed, and guilt create mental impurities. Undigested experiences become toxic like undigested food. This “mental *ama*” obstructs the flow of positive feelings and mental clarity, resulting in chronic psychological and emotional distress.

Ama can be aligned with any of the three *doshas*, *Vata*, *Pitta*, and *Kapha*, and must first be identified and eliminated before treatments aimed at balancing the *doshas* can be truly be effective.

Reducing Ama

Although many of the general principles of the *Ama* reducing diet are beneficial at all times, the prohibitions against dairy, oils, nuts, and the heavier grains can be lifted once the signs and symptoms of *Ama* have dissipated. Small, occasional servings of fermented foods, fried foods, and sweeteners can also be taken.

The *Ama* reducing diet is recommended three times per year at the turn of the fall, winter, and spring. People with predominately *Vata* constitutions should follow the diet for one to two weeks. People with *Pitta* constitutions may follow it for up to one month. Those with *Kapha* constitutions can tolerate the *Ama* reducing diet for longer periods of time as it is most closely related to a *Kapha* pacifying regimen.

DAILY ROUTINE RECOMMENDATIONS

- Lunch should be the main meal of the day. Eat a light dinner and do not eat right before going to bed. Breakfast is optional.
- Do not eat until you are definitely hungry.
- Eat in a quiet, comfortable, and peaceful environment.
- Do not eat in a hurry or while you are doing others things such as watching TV, reading, or working.
- Do not eat until the prior meal has been fully digested (for at least three to six hours).
- Do not overeat.
- Drink hot water with fresh ginger frequently throughout the day.
- Do not allow yourself to become chilled during the day or night.
- Practice some form of moderate exercise regularly.
- Practice meditation, breathing, and yoga exercises daily.
- Perform a daily oil massage before showering.
- Be in bed ready for sleep by 10 P.M.

Reducing Mental Ama

At every moment of our lives, we are required to make choices. Some choices which seem to immediately gratify a desire may sow the seeds for discomfort in the future. According to *Ayurveda*, the healthy state of mind is that in which only creative, life-supporting, and evolutionary desires arise. The *Sanskrit* term that applies to this impulse to progress in a naturally healthy mode is *sattva*, a word that is often translated as purity. **Impurity in the mind, or mental *Ama* may be produced by:**

1. Negative emotions such as anger, fear, greed, resentment, and guilt.
2. Psychological stresses including family problems, poor working conditions, loss of money or employment, divorce death in the family.
3. Unwholesome surroundings.
4. Contact with other people's negativity.
5. Exposure to violent, crude, or shocking experiences in life or in the media.

***Ayurveda* recommends these behavioral approaches to reducing mental *Ama*.**

- **Spend some time in silence everyday. Practice daily meditation.**
- **Spend time outside in nature.**
- **Be pleasant and tolerant towards everyone.**
- **Act on due reflection, not on impulse.**
- **Refrain from anger or criticism, even when you feel justified.**
- **Take time everyday for play, relaxation, and good company.**
- **Wake with the sun in the morning, watch the sun set in the evening, and occasionally stroll in the moonlight.**
- **Eat light, natural foods.**
- **Be generous with others.**

Following this program will allow your system to metabolize the remains of previously undigested experiences. Your attitude will become one of easiness and compassion, without a sense of strain or rigidity. Within a short time, you will begin to notice an increased sense of lightness in mind and body along with more energy and natural enthusiasm for life.

Nutritional Guidelines for Pregnancy

In general, the pregnant woman requires up to an *additional 300 calories* per day in order to support the growth of her fetus. Calcium requirements during pregnancy are estimated to be about 1200 milligrams per day. This need can be met by consuming at least three to four servings of calcium-rich foods a day, including milk, cheese, pudding, custard, cottage cheese, and cooked greens.

Three to four servings of protein-rich foods are recommended each day. Choose from well-cooked beans, nuts (especially almonds), seeds, tofu, soy cheese, and nut butters. When using beans, choose ones that are less gas-producing, such as split mung bean and red lentils. Reduce regular lentils, garbanzo, and kidney beans. Non-vegetarians should favor fish and fowl over red meat as good sources of protein which are easier to digest and have lower cholesterol.

Include six servings of *breads, grains, pastas, and hot cereals* each day. Rice and wheat are good choices. Include whole grains to aid bowel regularity.

Three to five servings of a wide variety of *fresh fruit and cooked vegetables* each day is best. Include at least one Vitamin A-rich vegetable such as sweet potato, winter squash, carrots, or greens. Reduce gas-producing vegetables such as sprouts, raw onions, cabbage, and cauliflower.

Cook with *herbs and spices* which relieve gas. These include cardamom, fennel, ginger, peppermint, cumin, coriander, oregano, bay leaf, thyme, and asafoetida.

Avoid foods with artificial flavorings and colorings, preservatives, sugar substitutes, and chemical additives. Also avoid alcohol, caffeine, and nonnutritive snacks, and soft drinks.

Drink at least 8 cups of liquid every day. Besides water, include nutritious beverages like fruit and vegetable juices, and soups.

Supplements of *iron* (30 milligrams per day) and *folic acid* (400 milligrams per day) is usually recommended. Strict vegetarians may also need to supplement with B-12 and calcium.

Ayurvedic Herbs

The twenty Ayurvedic herbs discussed below are listed by their Sanskrit names followed by their English names (if available). Most of these herbs and spices are readily available in the West through local health, Indian, and Middle Eastern food stores, as well as from nutritional herb and spice importers. **We emphasize—these gifts of nature are not a substitute for medical care or appropriate medications.**

Amiaki, Emblic myrobalan

- Provides nourishment to all the tissues
- Nourishes the blood, skin, liver, and bones

Haritaki, Chebulic myrobalan

- Means “that which carries away disease”
- Widely used as a bowel tonic

Bala, Country mallow

- Rejuvenates the heart and nervous system
- Treats rheumatism

Guduchi

- Recommended for chronic fevers
- Treats skin disorders and urinary problems

Kapikaccu, Cow-itch plant

- Used as a nervous system and kidney tonic
- May lower blood lipids

Arjuna, Arjuna myrobalan

- The classical “heart tonic”
- A mild diuretic

Andraka (fresh), Sunthi (dry), Ginger

- Reduces Ama and aids elimination
- Cleanses the respiratory tract

Gokshura, Caltrops

- Lubricates the throat
- Has a calming effect on the nervous system

Kumari, Aloe

- Alterative or “blood cleanser”
- Rejuvenates liver and reproductive tract

Tulsi, Holy basil

- Quiets cough and reduces congestion
- Reduces irritation of insect bites

Neem, Persian lilac

- Has potent antibiotic properties
- Used in chronic skin disorders

Hing, Asafoetida

- Digestive aid
- Reduces bloating and gaseousness

Brahmi, Indian pennywort

- Used as a blood cleanser
- Treats chronic skin disorders

Jatamamsi, Musk root

- Promotes awareness
- Used as a cardiovascular rejuvenative

Yasti madhu, Licorice

- Soothes all the tissues
- Helps liquefy and mobilize respiratory systems

Shankhapushpi, Dankuni plant

- Used for neuralgias and rheumatic conditions
- Promotes a restful mind

Haridra, Turmeric

- Natural anti-inflammatory agent
- Used topically for skin eruptions

Ashwagadha, Winter cherry

- Relieves aches and rheumatism
- Nutritive for the neuromuscular system

Shatavari, Indian asparagus

- Nourishing to the female reproductive system
- Calms stomach upset

Ajwan, Wild celery seeds

- Enhances digestion and reduces bloating
- Decreases respiratory congestion

Hymn of the Rig Veda

SPIRIT AS OUR INTERNAL, ETERNAL REFERENCE POINT

Although my Spirit may wander the four corners of the earth,
Let it come back to me again so that I may live and journey here.

•

Although my Spirit may go far away to the flashing beams of light,
Let it come back to me again so that I may live and journey here.

•

Although my Spirit may go far away to visit the sun and dawn,
Let it come back to me again so that I may live and journey here.

•

Although my Spirit may go far away over the lofty mountains,
Let it come back to me again so that I may live and journey here.

•

Although my Spirit may go far away into all forms that live and move,
Let it come back to me again so that I may live and journey here.

•

Although my Spirit may go far away to distant realms,
Let it come back to me again so that I may live and journey here.

•

Although my spirit may go far away to all that is and is to be,
Let it come back to me again so that I may live and journey here.

•

Although my Spirit may wander in the valley of death,
Let it come back to me again so that I may live and journey here.

AYURVEDIC GLOSSARY

Abhidhiyate:	“is called”	Kashya:	Commiphora mukul
Abhyanga:	oil massage	Katu:	pungent
Agni:	digestive power	Kledaka:	stomach <i>Kapha</i> subdosha
Ahimsa:	non-violence	Lavana:	salty
Akasha:	space	Madhura:	sweet
Alochaka:	visual <i>Pitta</i> subdosha	Mahabhutagnis:	element transformation
Alterative:	blood purifier	Mahabhutas:	great elements
Ama:	undigested residues	Majja:	marrow, nerve tissue
Amalaki:	Emblic myrobalan	Mala:	waste product
Amla:	Emblic myrobalan	Malavaha:	waste product carrying
Annavaha:	food carrying	Mamsa:	muscle, flesh
Anuvasana:	softening oil	Manjishta:	Rubia cordifolia
Apana:	downward <i>Vata</i> subdosha	Meda:	adipose tissue
Apigraha:	non-coveting, simplicity	Moksha:	liberation
Artha:	material abundance	Mutra:	urine
Ashwaganha:	Withania somnifera	Nadi:	subtle channel
Asteya:	non-stealing, responsible	Nasya:	nasal application
Asthi:	bone tissue	Neem:	Azadiracta indica
Avalambaka:	trunk <i>Kapha</i> subdosha	Nirama:	without Ama
Avyakta:	unmanifest	Niruha:	water based
Ayurveda:	science of life	Niyame:	healthy practices
Bala:	Sida cordifolia	Ojas:	subtlest life essence
Basti:	herbal enema	Pachaka:	stomach <i>Pitta</i> subdosha
Bhrajaka:	skin <i>Pitta</i> subdosha	Panchakarma:	five purifying therapies
Bibhitaki:	Belleric myrobalan	Pariksa:	examination
Bodnaka:	salivary <i>Kapha</i> subdosha	Paschat:	post-therapy
Brahmacharya:	continence, unity	Pippali:	Piper longum
Brahmi:	Hydrocotyl asiatica	Pitta:	transformational dosha
Chavan:	ancient <i>Ayurvedic</i> doctor	Poorva:	preparatory
Chyle:	nutrient rich lymph	Prabhava:	special action
Darsana:	visual inspection	Pradhana:	principal
Dharma:	life purpose	Pragnaparadha:	mistaken intellect
Dhatu:	tissue layer	Prakruti:	nature
Dhatuagnis:	anabolic transformations	Prana:	life-force
Dhatuvaha:	tissue carrying	Pranavaha:	life-force carrying
Dosha:	mind/body principle	Pranayama:	breathing exercises
Gandha:	smell	Prasanna:	pleasant, happy
Guggul:	Commiphora mukul	Prash:	herbal formula
Guna:	property	Prithivi:	earth
Haritaki:	Chebulic myrobalan	Purisha:	stool
Hatapatri:	fox glove	Purusha:	unmanifested
Indriya:	organ	Rakta:	blood
Ishvara:	creative force	Rakta-Moksha:	blood releasing
Jala:	water	Ranchaka:	detoxing <i>Pitta</i> subdosha
Jatharagni:	food digestive force	Rasa:	Plasma
Jnanendriyas:	sensory organs	Rasayana:	rejuvenative
Kama:	sense desires	Rupa:	sight
Kapha:	structure dosha	Sadhaka:	mental <i>Pitta</i> subdosha
Karmendriyas:	action organs	Sama:	balanced

Samadosha:	balanced doshas
Samagnis:	balanced digestive power
Samana:	stomach <i>Vata</i> subdosha
Santosa:	contentment, acceptance
Sattva:	purity, creative
Satya:	truth, honesty
Saucha:	purity, clarity
Shabda:	sound
Shatavari:	<i>Asparagus racemosus</i>
Shukra:	reproductive tissue
Sleshaka:	synovial <i>Kapha</i> subdosha
Snehana:	oleation
Sparsana:	palpitation
Sparsha:	touch
Srota:	channel of circulation
Subdoshas:	specific dosha function
Svadhaya:	study, understanding
Swastha:	established in the Self
Sweda:	sweat
Swedena:	fomentation
Tamas:	inertia, stability
Tanmatras:	subtle elements
Tapas:	austerity, service
Tarpaka:	brain <i>Kapha</i> subdosha
Tejas:	fire
Tikta:	bitter
Triphala:	three fruits
Udakavaha:	fluid carrying
Udana:	throat <i>Vata</i> subdosha
Vamana:	therapeutic emesis
Vata:	movement dosha
Vayu:	air, wind
Vipaka:	post-digestive effect
Virechana:	purgation
Virya:	potency, energy
Vulnerary:	wound healing
Vyana:	circulating <i>Vata</i> subdosha
Yama:	ethical code

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