

Take Control of Your Health

The Ayurveda Primer

Introduction,
Case Studies,
& Research

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Ayurveda Primer

The A, B, C's of Ayurvedic Medicine

by Swami Sada Shiva Tirtha
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~ Author of the Ayurveda Encyclopedia ~

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Introduction

As health care costs continue to spiral out of control patients, doctors, and insurance companies are all feeling the strain of costly health coverage. The medical notions of the 20th century are crumbling; we need a new medical paradigm if we are to be successful in treating diseases and helping those who cannot afford insurance.

Some drugs seem to be losing their effect. Infectious diseases such as TB that were once considered cured, are now returning. Modern-day diseases are resistant to antibiotics, yet these drugs are contributing to the development of new degenerative diseases. However as medical care becomes less effective, medical costs continue to rise.

Certainly many new drugs have been developed, helping relieve or cure various diseases. Yet if the past track record of drugs is any indication, these drugs will cause some serious side effects in the future—perhaps even for the next generation. And while prescription drugs help many conditions, they are the fourth leading cause of death in this country (JAMA, April 15, 1998); this is 2 1/2 times more deaths than due to AIDS. Clearly with all the benefits allopathic medicine offers, the costs, side effects and lack of ability to heal have reached a level that demands better solutions. It is the patients—the people who have led the country's interest in alternative or holistic medicine, with more than 40% of Americans trying some form of alternative health care (JAMA, May 20, 1998). Further, they have chosen to pay for these treatments out of their own pockets rather than use their pre-paid health insurance.

Doctors and pharmacists report their patients are asking about alternative care. As a result doctors, pharmacists and health insurance companies are educating themselves in

alternative methods. Pharmaceutical companies are now developing herbal products, doctors are becoming licensed

in acupuncture and insurance companies are beginning to cover certain alternative therapies.

This book discusses the world's original or oldest medicine, Ayurveda, as a solution to the problems of the modern health care system—offering cost-effective, safe, and quick healing.

Western medicine already recognizes India as the country that first practiced rhinoplasty. What may not be realized is that India's original medical system, Ayurveda, was also the first to perform artificial limb replacement and other surgeries more than 2,000 years ago.

Along with surgical practices, alternative therapies were heavily relied upon; herbology, nutrition, aromatherapy, hatha yoga, meditation, and the like. In fact, surgery was only used in emergencies, while other therapies were practiced as the first line of healing, prevention, and longevity.

Ironically, the world's oldest medical system is now proving to be the best answer to solving the problems of medicine for modern times. This book will discuss Ayurvedic theory, as well as case studies and scientific research that shows Ayurvedic health care is more cost-effective, safe and quick healing than allopathic medicine.

The purpose of this book is to show patients, doctors, and health insurance companies that there is strong, replicable proof that Ayurvedic health care can make modern health care less expensive, safe, and effective in healing diseases. It is this author's hope that in some way this information can help improve the quality of health and healthcare for the people of today and into the 21st century.

Swami Sada Shiva Tirtha
February 1999; Bayville, NY, USA

Dedication

This book is dedicated to my guru, His Holiness 108 Sri Sri Srimat Swami Narayan Tirthaji Maharaj who guides all aspects of my life.



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Section 1

What is Ayurveda?

Chapter 1

Introduction

Why Alternative or Holistic Medicine?

News item: More than 40% of Americans with health insurance are opting to pay out of their own pocket to visit holistic health counselors instead of receive free Western medical care under their health insurance plan.

News item: HMO's are now considering covering alternative medicine for their members.

News item: The ninth leading cause of death in the US is death due to prescription drugs. Drugs are responsible for more deaths than AIDS.

An awareness in America is emerging. People are dissatisfied with medical care as we know it. Costs are too high, medicines cause side effects, and doctors have no answers for many diseases. Simultaneously, people are discovering inexpensive, effective holistic or natural therapies to heal simple, chronic, and serious diseases. People are finding they are able to take more control of their lives and their health.

What is Alternative or Holistic Medicine?

Alternative medicines are natural therapies that offer an alternative to modern Western or allopathic medicine. Holistic has several meanings. First it means viewing the whole life of a person. Each area of life affects the other areas (i.e., mind, body, career, relationships, exercise and spirituality). For example stress at work may be causing headaches or high blood pressure. So in

addition to treating the symptoms with natural therapies, the holistic approach would look to help reduce the stress at work through lifestyle changes.

All sectors of life are viewed as different areas of the same web of life. If one area is shaken, the whole web shakes. When considering the symptoms of a disease, the holistic practitioner looks at the root causes of the disorder. Is the person getting enough rest and proper nutrition? Are they exercising? How is their social or family life? Are they happy in their career? Are they spending some time pursuing their spirituality (however each person defines spirituality)?

So holistic means looking at the whole person. It also means considering spirituality as the foundation of all areas of life. The holistic viewpoint often finds that when a spiritual crisis or emptiness exists, all areas of life suffer, including one's health.

Actually alternative or holistic medicine may be properly called complimentary medicine as it compliments modern Western medicine. Western medicine, in many cases, offers superior diagnostic and therapeutic approaches. However it has become clear to the public as well as the medical profession that allopathic medicine does not have all the answers. Further, doctors have not been trained in preventative care—the foundations of holistic medicine.

Holistic medicine compliments modern medicine by offering:

- 1) The knowledge of prevention
- 2) The ability to heal diseases without side effects.
- 3) An assessment of the root cause of disease.
- 4) Healing methods for diseases such as asthma, arthritis, cancer, etc. where modern medicine has no answers.

What is Ayurvedic Medicine?

Ayurveda (pronounced *I-your-vay-da*) is the first or oldest healing science, dating back more than 5,000 years.

All forms of natural and modern medicine can trace their roots to Ayurveda. Nutrition, herbology, surgery, gynecology, artificial limb replacement, acupuncture, massage, yoga, aromatherapy, meditation, etc. all were written about by the ancient Ayurvedic doctors.

Yet the most important aspect of Ayurveda has been retained only in this system of healing—the personalization of treatment. It recognizes that people have different constitutions that need to be considered when applying therapies.

Ayurveda offers therapies to heal disorders that are presently considered incurable by modern Western medicine, such as arthritis, asthma, cancer, and some forms of diabetes.

Therapies include herbology, nutrition, yoga, meditation, aromatherapy, exercise, music therapy, color therapy, lifestyle and spiritual counseling.

To summarize, Ayurveda offers a unique alternative medicine approach for four main reasons

- 1) It looks at the fundamental or root cause of illness; it does not merely treat symptoms.
- 2) It offers personalized or tailor-made therapy suggestions.
- 3) The results are gentle, effective healing with no side effects.
- 4) Ayurveda takes a holistic view of the client, looking at mental and physical health, career, relationships, possible environmental causes and spiritual life.

Development of Ayurveda

Around 1,500 BC Ayurveda developed eight specialized branches of learning.

- 1) Internal medicine
- 2) Ear, Nose & Throat
- 3) Toxicology
4. Pediatrics & midwifery
- 5) Surgery

- 6) Psychiatry
- 7) Aphrodisiacs
- 8) Rejuvenation (longevity or age reversal)

Advanced Civilization

The ancient Ayurvedic doctors, as well as other Vedic specialists from other professions possessed amazing knowledge, without the use of modern microscopes and telescopes. In the first century AD a major text on Ayurveda, the *Charak Samhita*, gave a detailed description of the development of a fetus in each of the nine months of pregnancy. The description is almost exactly identical to currently known stages of development found with modern technology. Ancient astronomers cited the distance from the earth to other planets. These distances are within a few inches of what has been verified by today's high powered telescopes.

Another astonishing insight is Ayurveda's understanding of six stages of disease development. Only the last two stages can be detected by modern technology. It is clear that this ancient culture possessed a wisdom unknown today.

Spreading of Ayurveda

India was at the center of the Silk Road, the major trade route between Europe and Asian countries. At the center of the Silk Road was a famous Ayurvedic university, *Nalanda*. Travelers from Greece, Tibet, Middle East and Europe came to study Ayurveda and bring this information back to their homelands.

Decline and Re-emergence of Ayurveda

Over the millennium, various countries, religions and cultures attacked India. Each new conqueror closed down various aspects of Ayurveda—colleges, surgical practice, etc. Still Ayurveda remained intact in the haven of the

Himalayan Mountains and in Southern India where conquerors did not go.

In 1920 the Indian government began restoring Ayurvedic knowledge by re-building universities and colleges. Now over 150 Ayurvedic universities and 100 Ayurvedic colleges exist. Many more educational facilities are being planned.

Definition of Health

Ayurveda defines health as a state of dynamic equilibrium or balance. When all aspects of one's life (nutrition, career, exercise, relationship, environmental and spirituality) are in balance, health exists. If even one area of life is out of balance, one's health begins to suffer. The greater the imbalance, the more concrete the health problem.

Many factors can affect one's balance—foods, spices, job satisfaction, climate, season, travel, emotions, sleep patterns, exercise, etc., achieving balance becomes an on-going process. Like the person surfing on the ocean, trying to maintain balance, people become 'health surfers' aiming for equilibrium each day and season.

While this initially may sound complicated, Ayurveda offers a few simple guidelines to monitor all that influences one's state of balance. If a person feels a little 'off' one day, it is the first sign of imbalance. By simply taking proper herbs, foods, exercise, etc., balance is quickly restored and a potentially more serious illness is averted.

The Goal of Life

Ayurveda says the goal of life is to achieve Self-Realization or spiritual enlightenment. The purpose of Ayurveda is to resolve the mental and physical health disorders that are obstacles on the path. A balanced life translates into physical health and mental peace. Only the peaceful mind can begin to realize its true nature.

This true nature is said to be the state of eternal Divinity. When a person realizes that they are not the body or their thoughts but are in fact the eternal soul, they are said to be Self-Realized. In the ancient Ayurvedic text the *Charak Samhita*, it is said that the first cause of illness is the loss of faith in the Divine.

A Self-realized person sees all of life as a part of their unbounded, eternal nature, much like a drop of water in the ocean sees itself and all water drops not as individual fragments, but as the ocean. This is the definition of faith in the Divine; it is faith based upon the actual experience. So loss of faith in the Divine means a loss of this experience.

One begins to see objects as separate from themselves. One's unbounded eternal nature becomes veiled. Seeing an object as separate from oneself creates a longing or desire to have that object in the attempt of feeling full or eternal. But the reality of unbounded eternity is that the object is already a part of the person; they just don't realize it.

By following one's personalized Ayurvedic suggestions, the mind begins to return to a more peaceful or clear state. Through meditation one can regain the experience of the one-ness of all of life.

Summary

This chapter has defined Ayurveda as a holistic or all-inclusive science requiring all areas of life to be balanced in order to experience optimal health. This is achieved through a personalized, gentle, effective method without side effects and costly treatment.

Ayurveda finds and treats the root cause of illness, rather than treating only the symptoms. It offers new insights into health and balance that give modern health care new options, complimenting modern Western medicine. The four areas of life that affect health are

- 1) Mental and physical health
- 2) Meaningful career

- 3) Meaningful relationships
- 4) Meaningful spiritual development

The goal of Ayurveda is to achieve balance or health and remove the blocks towards complete mental peace or Self-Realization.

Chapter 2

Ayurvedic Theory

Many people feel that understanding health is an issue beyond their grasp. Ayurveda offers a simple theory that is understandable even for children.

Fundamentals of Health

Ayurveda asks the question, is there something that is common to all aspects of life—people, foods, climates, disease, emotions etc.? We know from physics that all people, animals, objects, and nature are made up of common elements. All these different manifestations contain molecules, atoms, sub-atomic particles, etc. A chair is different from a human, but they are the same in that they are both made up of atoms. So what is the most fundamental level common to all things?

Ayurveda says that the foundation of all of life (animate and inanimate) are the five elements—ether, air, fire, water, and earth. These elements are actually energies, and not actual fire, air, etc. Everything in life has various combinations of these elements. Lighter objects contain more ether and air. Denser objects contain more water and earth.

These elements combine in different ways to produce different types of people, animals, and objects in nature. For example a thin person can be said to have more ether and air. A hot-tempered person can be said to contain more of the fire element. A heavy-set person would contain more water and earth. From this viewpoint we can begin to see how people have individual or personalized constitutions.

Disease and the Elements

In the same way each disease can be seen as containing

excesses of one or more of the elements. The nature of ether and air is dry, cold, and wind or movement. Disorders that contain these symptoms include dry skin, gas, brittle bones, or cold extremities. A person with these symptoms can be said to have ether (space) and air excesses; they have too much of these elements and not enough of the fire, water, and earth elements.

The nature of fire is heat and moisture. Disorders whose symptoms include heat include hot temper, acid indigestion, fever, sweating, and inflammation. A person with these symptoms is said to exhibit fire excesses with deficiencies of ether, air, water and earth.

Water, weight or mass, and cold are all aspects of the water, and earth nature. Disorders that exhibit excess water and earth include phlegm or mucus, sinus congestion, lung congestion, overweight and edema. These symptoms are attributed to a person with excess water and earth elements.

More serious diseases can also be identified according to their symptoms. A person whose arthritis is aggravated by cold weather or putting their hands under cold water are said to have too much ether/air or exhibit an ether/air form of arthritis. The person whose arthritis is aggravated by hot weather or placing their hands in hot water, and has inflamed joints exhibits a fire form of arthritis. The water form of arthritis is revealed by swollen joints with pockets of fluid, which becomes aggravated during damp or rainy weather.

An excess of one, two, or even all three of the elemental groups (ether/air, fire, or water/earth) can cause many diseases. From this insight, Ayurveda is able to offer more specific therapies that focus on each specific type of arthritis.

Herbs, Foods and The Elements

Just as people and diseases are element-predominant, so too are foods and herbs. Onions, garlic, and chili are fire predominant foods and spices. Broccoli, golden seal, and

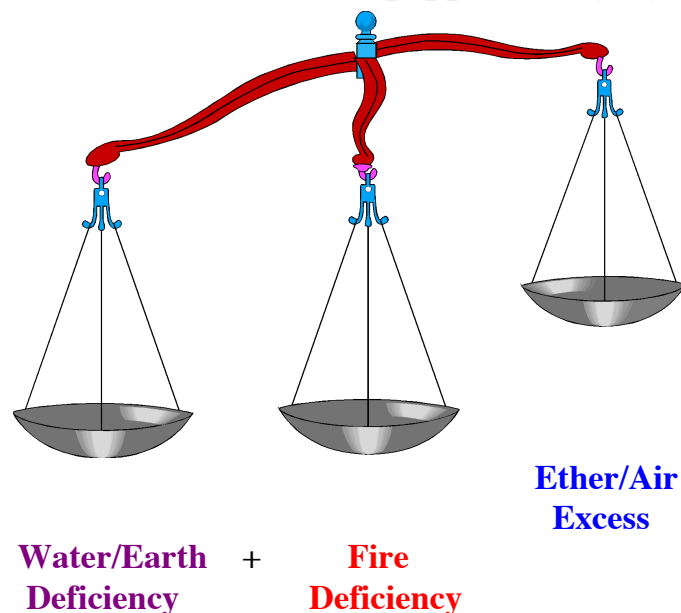
bitter melon are ether/air predominant. Sweet fruits, sweets, and zucchini are water/earth predominant.

Achieving Balance

So far we have discussed the elements in people, diseases, and foods and spices. Let us integrate these conditions to see how Ayurveda achieves balance in a person with disease.

Let us return to the example of arthritis. We have three people, each with a different elemental excess. First is a the ether/air-excessed person. Cold and dry symptoms are already in excess. We said in Chapter 1 that health means balance. To achieve balance in the case of ether/air-excessed arthritis, a person needs to avoid exposure to these elements in their food and herbs to prevent further exacerbation of the situation. Simultaneously they need to build up the deficient elements, fire, water, and earth.

Thus, they need to avoid foods and spices that increase ether and air such as golden seal and bitter melon. Balance will be gained by eating moist and hot foods and spices like sweet fruits, zucchini, black pepper, and ginger.



The above diagram illustrates a scale with three balance cups. The person with ether/air-excessed arthritis has their corresponding scale cup too high. Their fire and

water/earth cups are too low. We can say in this example that this person needs to put more fire, water, and earth elements in their ether/air cup to bring the cup down. This will automatically raise the other two cups to a level of balance between the three cups.

This approach gives insight not only into how Ayurveda achieves balance or health, but also reveals why generic treatment of a disease can cause side effects. If a certain food or herb reduces arthritis but its primary element is ether/air, it will increase the air in some other part of the body, possibly causing gas, constipation, dry skin or bones, or perhaps a more serious condition.

Three types of the herb exemplify personalized herbal treatment, *guggul* are helpful for arthritis. *Yogaraj guggul* (warm and moist properties) is best for the ether/air form of arthritis. Fire-caused arthritis is healed with *Kaishore guggul* (cooler properties). Pure *guggul* (warm and dry properties) is best for water/earth-caused arthritis.

So Ayurveda diagnoses a disease by looking at its elemental excess. It heals the disease by applying therapies that nourish or supplement the deficient elements. In this way, balance for this person and their condition is attained.

Elements and Personal Constitutions

Ayurveda diagnoses a person's life-long physical constitution as well as the current constitution based on their health concern. Generally ether/air constitution people develop ether/air disorders because these elements naturally tend toward excess.

In some cases a person can develop a disease related to elements different from their constitution. For example an ether/air constitution person can develop a cold with abundant clear or white mucus. The cold is a water/ether-excessed condition. With the knowledge of the person's constitution and the elemental excesses of the disorder, Ayurveda aims to offer therapies that balance the condition (the cold) without aggravating the physical constitution. In

this case warm herbs such as ginger and pepper heal the cold because warm foods balance ether/air and water/earth. Ether/air is warmed and water/earth is loosened and dried by heat. Thus, Ayurvedic insights offer a gentle healing approach without causing side effects to the person while healing the disorder.

The personal constitution is called *dosha* in Ayurveda. The life-long constitution or nature of the person is called *prakrti*. A current health condition is called *vikrti*. Ayurveda groups the five elements into three main constitutions or *doshas*, Vayu or Vata is the name given for the ether/air *dosha*. Pitta is the name given to the fire *dosha*. The water/earth *dosha* is called Kapha.

The balanced or healthy Vayu *dosha* is energetic, adaptable, and creative. When excess Vayu exists, these people can develop brittle bones, dry skin, gas, constipation, worry, fear, and anxiety.

Balanced Pitta *doshas* are leaders, goal-oriented, warm, and athletic. When Pitta becomes excessed these people can develop infections, inflammations, rashes or acne, hot temper, impatience, liver, gall bladder, or spleen disorders.

Healthy Kapha *doshas* are loyal, calm, and nurturing. When excess Kapha occurs they can develop edema, excess weight, respiratory disorders, become lazy, possessive, and greedy.

No one *dosha* is preferred or better than another. What is important is to know one's *dosha* to keep it balanced. Medically speaking *doshas* are related to humors. Vayu *dosha* is associated with wind, Pitta with bile and Kapha with phlegm. Thus all disorders related to each of these humors can be traced to its corresponding *dosha*.

Generally people are not a pure, single *dosha*. Seven *dosha* categories exist,

- 1) Pure Vayu
- 2) Pure Pitta
- 3) Pure Kapha
- 4) Combined Vayu/Pitta
- 5) Combined Vayu/Kapha

6) Combined Pitta/Kapha

7) Combined Vayu/Pitta/Kapha (called *tridosha* or all three *doshas*).

When treating dual *doshas*, the third *dosha* is used to achieve balance. For example in a Vayu/Pitta *dosha*, Kapha therapies are used for balance or healing. In the case of the *tridoshic* person herbs and foods that do not aggravate any of the *doshas* are used. However in many diseases it is not possible to find *tridoshic* herbs and foods. In this case, the *dosha* causing the most problems is treated first until its symptoms subside and another *dosha* causes the predominant aggravating symptoms. Healing *tridoshic* diseases is the most difficult of the conditions.

Taste: Foods & Herbs

To better understand why foods and herbs have elemental properties we need to discuss what is called the "energetics" of taste. Ayurveda says a total of six tastes exist—sweet, sour, salty, pungent, bitter, and astringent. Each taste relates to different elements. Sweet tastes (sugar or starches) have the properties of moistness and coolness. When a person has a cold and eats sweets more mucus develops; the sweet taste produces more moistness. Thus sweet tastes contain the elements of *Kapha* or earth and water. Therefore they are beneficial for the Vayu and Pitta *doshas* because these constitutions have a tendency towards excess ether/air and deficient water. Sweet tastes restore the balance to Vayu or Pitta individuals. [It is important to note that when considering actual sweets (e.g., cake, candy) Ayurveda refers to whole cane sugar products such as the product 'Sucanat' or maple syrup. White sugar has all the nutrition removed from it so nourishment cannot be derived from it. This is why eating white sugar harms the body. The body works to digest the sugar but in the end gets no nutrition from its efforts. It is like working an eight-hour

day and only to have the boss tell you they aren't going to pay you. Eating white sugar detracts more than it offers.

Sour foods, such as fermented foods or acids, contain the elements of earth and fire. The Pitta or fire person would be aggravated by such tastes (e.g., lemon, lime or grapefruit) because they add even more heat to an already excessed fire constitution. Sour is better for Kapha *dosha* because the heat dries the water. Vayu *doshas* may also receive some benefits from sour tastes because the fire warms the cold air while the earth grounds them.

Salty tastes (salt and alkaline) contain the elements water and fire. Only the Vayu *dosha* is benefited from this taste. Salt adds water retention for the Kapha *dosha* and heats the Pitta constitution.

Pungent tastes (spices, acrids, and aromatics) comprise fire and air elements. Thus they are best for Kapha *doshas*. Ether and air are contained in bitter tastes, making them ideal to balance Pitta and Kapha *doshas* while aggravating the Vayu individual. This is why broccoli, a slightly bitter vegetable causes excess ether/air in Vayu *doshas*, thus producing gas. Astringent tastes (tannin-constricting quality) contain earth and air elements, most suited for the Pitta *dosha*. The earth element may aggravate Kapha *doshas*.

Many other forms of *dosha* and illness detection are available. Discussed here are some of the diagnosis techniques that are widely used. A consultation with an Ayurvedic practitioner often involves a discussion of symptoms as well. The client's description of their symptoms also reveals which *doshas* are imbalanced. Words like hot tempered, cold circulation, etc. clearly indicate the elements involved in the health concern.

See the *dosha* self-test on next page. You may take the dosha self-test by answering the questions according to your entire life—not just your current situation. Further, you may check more than one category if you feel you fit into two or three classifications

| BODY | Vayu | Pitta | Kapha |
|--|-----------------------------------|-----------------------|----------------------------------|
| Body frame | thin | medium | large |
| Finger nails | thin or cracking | medium, pink, soft | thick or white |
| Pulse | 80-100 | 70-80 | 60-70 |
| Weight | low or bony | medium, muscular | gains easily |
| Stool-move bowels | small, hard, gas | loose or burns | moderate or solid |
| Forehead size | small | medium | large |
| Appetite | variable | strong or sharp | constant or low |
| Eyes | small or unsteady | reddish or piercing | white or wide |
| Voice | low or weak | high or sharp | deep or tonal |
| Lips | thin or dry | medium or soft | large or smooth |
| Chest | flat, sunken | moderate | round, expanded |
| Nature (which bothers you most) | cold and dry | heat and sun | cold and damp |
| Chin | thin or angular | tapered | round, double chin |
| Neck | thin or tall | medium | big, wide, folded |
| Body Totals | | | |
| MIND | ॐ | ॐ | ॐ |
| Memory | quick to grasp ideas-soon forgets | sharp or clear | slow to learn- but never forgets |
| Beliefs | radical, changing | leader, goal oriented | constant or loyal |
| Dreams | flying or anxious | in color or fighting | romantic or few |
| Speech | quick or talkative | moderate or argues | slow or silent |
| Finances | spends on trifles | spends on luxury | saves money |
| Sleep | light | moderate | heavy |
| Habits | travel or nature | sports or politics | water or flowers |
| Mind | quick or adaptable | penetrating, critical | slow or lethargic |
| Emotions | enthusiastic or worries | warm, can get angry | calm or attached |
| Temperament | nervous or fearful | impatient | easy going |
| Mind Totals | | | |

*Dosha Self-Test Copyright © 1998 Swami Sada Shiva Tirtha.
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Summary

This chapter discussed the Ayurvedic diagnostic methods. The root cause of illness and its development is found by looking at both subtle and manifest symptoms. Illness begins in the origin sites of the *doshas*—the stomach, small intestine and colon for Kapha, Pitta and Vayu respectively.

Determination of one's *dosha* and current imbalance (*vikrti*) are learned through observation, self-tests, and questioning the client. The diagnostic tools are simple yet highly effective in quickly and accurately pinpointing one's *dosha* and the elemental cause or causes of a disorder.

Once the *dosha* and elemental cause of disorders are learned, therapies are applied to heal conditions without causing imbalance or side effects. The various therapies are discussed in the following section.

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- ◆ Edited for accuracy and authenticity by three Ayurvedic doctors
- ◆ Hundreds of photos and diagrams including drawings of Dhanwantari, Ashwin twins, Atreya and Bharadwaja

◆ More than 5,000 copies sold in the first year!

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“...the most comprehensive, clear and user friendly resource book on Ayurveda available today...provides western medical translations and a valuable glossary.”

Joseph Loizza, MD

Director, Columbia Presbyterian Center for Meditation and Healing & Healthcare
Project Director/Dharam Hinduja India Research Ctr.

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About the Author

- 1988 Ayurveda certificate, Ayurvedic Institute
Began an Ayurveda consultation practice
Visited India, initiated into science of mysticism by
his guru (spiritual teacher) Swami Narayan Tirtha Advanced Ayurveda
training with Benares Hindu
University professors; Varanasi, India
- 1989 Ayurveda certification from American Institute of Vedic Studies, Santa Fe,
NM
Founded the Swami Narayan Tirtha Math (Hindu monastery in the US)
- 1990 Published Yoga Vani: Instructions for the Attainment of Siddhayoga
Developed an Ayurvedic herbal product line
- 1991 Began offering Ayurveda certification training programs internationally
Received initiation as swami (monkhood) from his guru in India
Advanced study with Ayurvedic doctors in the Himalayas

- 1995 Published Guru Bani; 100 Ways to Attain Inner Peace
- 1997 Created Ayurvedic website
- 1998 His book, Ayurveda Encyclopedia; Natural Secrets to Healing, Prevention & Longevity was published. [Became an Amazon #1 bestseller (30,000+ copies in print)]
- 1999 Completed pilot research study on cost-effectiveness of Ayurvedic treatment versus allopathic therapies.
First person to receive a D.Sc. in Ayurvedic Medicine - Westbrook University
- 2000 Research study published in American Ayurveda Journal (July)
Wrote the Ayurveda Primer
- 2007 Wrote Bhagavad Gita for Modern Times (the first commentary that explains Krishna's universal wisdom using examples from our daily life so it is easier to understand).
- 2007 Relocated to live in the country and reside in nature
- 2008 Visited the Amazon Rainforest. Recognized as a natural-born shaman by two shamans.
Wrote several children's books and created several meditation CDs
Developed own style of Energy Healing called, Heart Blessings
- 2012-2013 Teaching Ayurveda cooking & yoga at spas in Grenada & Tobago
- 2014 Wrote The Stress-Free College Student.
Speaking to medical universities and colleges internationally. Business Breakthrough consultant & speaker
Heart Blessings Sessions — new & improved
Developed Vital Longevity Training Program
Developed Medical Intuitive Training Program

Speaker:

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Swamiji has presented &/or consulted with companies including, WHCCAMP (White House Commission on Complementary & Alternative Medicine Policy), Johns Hopkins University, Johnson & Johnson, Penn State University, BGmetrix (distributors of VedaPulse™ technology), St. George's Medical University, La Luna Spa, Grenda, True Blue Bay Spa, Grenada, Kariwak Village Holistic Resort, Tobago, Tie-Dye Yogi, Boneyard Express

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