

# AyurvedaNews

Chakrapani Ayurveda Clinic & Research Center

May I ' 2002

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Your Continued Good Health is Our Goal.....

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1).. **About the AyurvedaNews:** AyurvedaNews is an optional fortnightly newsletter available to those who have visited our site and contacted us for free consultation and free constitution analysis or who have subscribed to this newsletter through our site. Our sites: [www.chakrapaniayurveda.com](http://www.chakrapaniayurveda.com), [www.AyurvedaHelpline.com](http://www.AyurvedaHelpline.com), [www.LearnAyurveda.com](http://www.LearnAyurveda.com) and [www.garrysun.com](http://www.garrysun.com) contain only the best and most pertinent material on Ayurveda and Holistic systems of medicine. This newsletter focuses on improving and popularizing Ayurveda and all the holistic systems of medicine.

2).. **Testimonials on [www.LearnAyurveda.com](http://www.LearnAyurveda.com):**

Dear Dr Shakuntala, I've had a wonderful time reading the course material and even doing the assignment. As while doing them I have discovered so many new things, like the origin of mythology. And it had left me wanting for more in depth information. I'm looking forward to the next chapter, but I

have loads of question already. Can I get them answered? And can you please recommend a book I can refer to. Or a good commentary on Charak samhita, and where in Delhi it can be found. I got interested in Ayurveda recently after reading Dr. Deepak Chopra' s book "Ageless body, Timeless mind" and discovered the concept of Dosha. I am very much interested in the mind body connection in human physiology. Love and light.

- Abhishek [abhiseka1971@hotmail.com](mailto:abhiseka1971@hotmail.com)

Thank you very much! I am sure that this will be very helpful, both in understanding myself and in gaining a better understanding of Ayurveda. Again, many thanks. I will recommend your site to my friends.

- Katherine Wagner [BlueTeapot4@aol.com](mailto:BlueTeapot4@aol.com)

(Thanks Abhishek and Katherine)

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**3).. Editor' s Note:**The feature article of today' s issue entitled ' **An Ayurveda approach to our Origin**' seems little hard to understand at first. But, when you take a second look or read it thoroughly, you will be amazed to know some fundamental difference of thinking about life and health in contrast to popular beliefs. We are sure, you would love to read this valuable but less known aspect of Ayurveda.

We are thankful to Gilgi Hauser for helping us edit this issue of AyurvedaNews.

Do enjoy reading AyurvedaNews with all its new information in every issue.

Kindly keep us posted to encourage us to help you.

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Visit <http://garrysun.com> for your requirement of herbs and herb based natural products in America & Canada.

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**4).. This Issue' s quote:**

There are three ways or modes to ascertain and diagnose a disease. These three are - the teachings of trust worthies, by direct observations and by inference.

- Charak Samhita Vimana Sthana Chapter - 4

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Want Free Constitution Analysis? Click <http://AyurvedaHelpline.com/constitution.html>

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**5).. An Ayurveda Approach of our Origin:** - Feature article by Dr. Raghunandan Sharma

"Ishvasyamidam Sarvam Yatkinch Jagatyam Jagat" - Ishvasyopnishad

The whole of this world, whatever that is transient there, is to be conceived as being inhabited by God.

Indian ethos unfolds the hidden facts about the creation of the universe and the individual. It avers that creation, be it one form or other, is the same and can not have different principles in the microcosm or the macrocosm in the part or the whole or in the individual and the universe. The dictum, 'Yatha pinde tatha brahmande' states that as it is with a part of an individual phenomena is nothing but a part-representation of the wider universal phenomena. Therefore, according to the dictum, nothing should be regarded as a purely individual phenomenon. Another dictum, 'Tatwam Asi' states, I am that I am. To an ancient Indian medical scientist, the human body was nothing but a miniature replica of the universe so was its every phenomenon. To him, good health and diseases in the body were in no way different from the philosophical analysis of the individual behavior. And thus it was but natural for him to regard any particular pathological symptoms as an integral part of a whole disease. He also regards the disease as a part of the patient's overall condition. He regards the disease merely as representing the disorder in a natural state. He visualizes the self, the god residing within. This self is the human energy field which is the same as the spirit or *Parabhraman* or universal energy field. It is not a mere part, it is the total: '*Aham Brahmasmi*' states, I am Brahma. This depicts that the microcosm is the same as the macrocosm.

*Purusha*, the microcosm and *Loka*, the macrocosm are identical in their compositions by the *Shad dhatu*. The Shad Dhatu are:

\* Chetna Dhatu i.e. the animator Atma cum mind and Prana. And the five evolutionary states of matter in quantum form as -

- \* the geroic Akasha
- \* the gaseous Vayu
- \* the photon Tejas
- \* the liquid Apya
- \* the solid Prithivi

Chetana Dhatu dwells in the orb of the Sun, a *Brahm*, stays in the heart of man as Atma, In the evolutionary course of cosmic consciousness, the human soul passes through the dimension of pluralism to dualism and then form dualism to monism. As a unit and the whole, an organ and the organism, man is universal in spirit and structure. In this dictum, 'Loka Sammitah Purushah, this knowledge of reality is called *Satya Bhdhi* as opposed to *Pragyapradha*, that is the faulty understanding which is the basic cause of all evils and mental, physical, social, spiritual and universal ailments.

All creations can be categorized into two: The conscious and the unconscious. Indian philosophers concluded that there could and should be only two co-existing elements namely the 'consciousness' and the unmanifested nature. Modern science does not recognize consciousness as a separate element from the matter. Indian philosophers stated that though the unmanifested matter has the potential of proliferation in a set way, it is basically unconscious and cannot, therefore, activate itself into or proliferation. Though, all creations come out of *Prakriti* alone, and the consciousness is not

involved directly as its substratum ingredient, yet without its help the Avaykta or unmanifested can not create energy or activity on its own or from within.

Thus *Purusha* (consciousness) provides only the stimulus in energizing and activating matter and further proliferation takes place within this matter, without any help from Purusha. Therefore, it is a unique approach of the Indian Philosophers in understanding or describing the process of origin of life that Purusha or conscious evolute and Prakriti evolute. Evolution of Purusha here means that a perfect balanced state of consciousness gets disturbed and only because of that, it stimulates Prakriti or Avayakata to get manifested and as a result of this manifestation, evolution of the different aspects of Prakriti takes place depending upon the presence of the quanta of various Karana dravyas i.e. *Bhuta, Kala, Disha, Atma and Manas*. The process of evolution of Purusha and evolution of Prakriti are resultant of the manifestation of this universe and reverse of it i.e. evolution of Purusha again leads to Moksha - the ultimate freedom of the soul.

The various discoveries in medical sciences point more and more to a holistic universe where matter, energy and consciousness are inseparably interconnected as Satchidananda which is 'Sat', 'Chita', and 'Ananda'. 'Sat' is absolute existence. 'Chita' is absolute consciousness and 'Ananda' is absolute bliss. The distinction between a living and a non-living ceases to exist to one who has realized *Brahman*, the reality through the super-conscious state of mind. He who sees but one in all the changing manifolds of the universe in himself, belongs to the eternal truth that consciousness is a singular Brahman as the self in the lotus of our hearts which is the same as Parabrahman, the supreme spirit of the universe. The Brahman: the effulgent being is the 'Om'

### **SAT and ASAT**

Nothing can be truly categorized as Sat or Asat; because if that be so none will be able to generate another. Therefore, both of them can rightly be called as two aspects of the same states or the two modes of an operation in a continuing process.

Vedic knowledge recognizes the basic or natural state of matter as Avyakta or unmanifest, but the Vedic considerations go beyond this and start with the nature of the unmanifested state and conclude that this state could be defined neither as existence nor as non-existence; because existence can not be generated out of non-existence and vice-versa. Only existence can generate existence. Then, 'what is Asat or non-existence state' ? To this question the Vedic considerations concluded that Asat or the apparently non-existence state is the known perceptible state of existence, lying between the two perceptible states of existence.

It is in this unmanifest state that matter remains non-perceptible and inactive and exists side by side with the consciousness. It is in this state that the consciousness provides the stimulus and a stir is generated in the inactive states of nature. These are two states of matter just like mass and energy. Mass which has a specific form and is perceptible whereas energy is not so perceptible hence may be considered as unmanifested or *Asat*.

### **Universe and Man:**

Elements of Universe

Elements of Man

Brahma (the creation)	-	Inner self (Atma)
Indra (The consciousness)	-	Ahamkara (self egoism)
Sun	-	Adana
Rudra	-	Rosha (Warth)
Soma	-	Prasadah (satisfaction)
Vasna	-	Sexual pleasure (Gratification)
Ashwini	-	Beauty
Vishwedeve	-	All sensory organs
Darkness	-	Ignorance
Light	-	Knowledge
Heaven	-	Residence of a child within the mother's Womb
Krit Yuga	-	Infancy
Treta Yuga	-	Period of youth
Dwapara Yuga	-	Period of Manhood
Kali Yuga	-	Period of decay or decrepitude
Termination of Yoga	-	Death

So, the man and indeed the universe are subject to the following cycle:

CAUSE (Hetu) ◇ BIRTH (Utapatti) ◇ GROWTH (Vridhhi) ◇ DECAY (upaplava) ◇ DISSOLUTION (Viyoga)

The science of life has been described for the benefit of the present and the future lives of mankind. So the fundamental question is,

“What is life ?”

Charaka, the ancient scholar of Ayurveda has stated that life is the outcome of the union of the body (Sharir), the sense organs (Indriya), the psyche (Mana) and the soul (Atma). As long as these four components of a living object are functioning in coordination is destroyed, the union is supposed to be broken and with the separation of these four comes death.

There is another version which holds that at the time of death, the soul, the psyche, and the senses leave the body and (*Punarjanam*), they enter a foetus at the time of fertilization of the ovum in the womb. This is the very time of conception. This imparts the character of the past life and decide the future life of the foetus. Also, according to the theory of *Karma*, the deeds of the past life are stored in it which rebound in the new life. The fusion of the chromosomes and the induction of genetic characteristics including health and disease can also be understood under the same consideration.

In the present context we are more concerned with the continuation of the union of the four components of the body namely the senses, the organs, the psyche and the soul. To increase the span of life, one has to ensure that the tie between the four remains and that they function in perfect co-ordination.

How these ties can be made to remain strong, is an open question. With reference to Charaka Samhita (an ancient text of Ayurveda), it mentions that the existence of life is entirely dependent upon the digestive and metabolic powder of any individual and responsible entity for the same is Agni i.e. gastrointestinal digestive mechanism. As long as it remains normal, one lives a long, disease free life. The moment this gastrointestinal digestive mechanism stops, its function gets extinguished, and one dies.

On the other hand, when abnormalities develop in the functioning of the above said mechanism, one becomes the victim of several diseases. Thus, the disease, decay and death on the one hand and a long and healthy life on the other, are fully regulated by this mechanism in the living body.

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Are you an expert in any one of the different Holistic Systems of Health? Please send your articles for publication in AyurvedaNews to Nachiketa, our editor at: [nachiketa@id.eth.net](mailto:nachiketa@id.eth.net)

#### 6).. **Best Ayurveda Products from Chakrapani' s:**

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[Herbal Hair Conditioner](#)

If you are in America or Canada, ask for these products at [garrysun@aol.com](mailto:garrysun@aol.com) and for the rest of world and India, contact [manish@chakrapaniayurveda.com](mailto:manish@chakrapaniayurveda.com). We can supply Ayurveda Herbs for customized requirement also.

#### 7).. **This Issue' s Medicinal Plant Erand** (Ricinus communis)

Name: ERAND

Botanical Name: Ricinus communis

Local Names: Rehri, Erand (Hindi), Gandharv Hasta (Sanskrit), Castor, Castorseed (English).

Plant Identification and Habitat: Cultivated throughout India mostly in plains and to a certain extent in hills up to an elevation of 1000m. Commonly found growing 'wild' in the warmer regions. Evergreen shrub: smooth. Leaves: palmate, acute or acuminate. Gland: serrated. Flowers: large in terminal sub-panicked racemes, ovary: three celled, numerous stamens. Seeds: shining and mottled. Flowers and fruits almost throughout the year.

You can use **Erand** (Ricinus communis) in your homes and communities in the following ways:

- Backache, sciatica, arthritis, and rheumatoid arthritis (and other such painful conditions): A decoction of the root with dried ginger can be prepared and taken to relieve the pain. Also the castor oil can be given for the above with a little shilajit.
- Constipation: The castor oil is a mild laxative. Lactating mothers can take the oil if their babies are suffering from constipation.
- Piles: The oil is mixed with aloe vera juice and to be applied locally to relieve pain. For other ano-rectal problems, or the evacuation of the bowels in preoperative cases, the oil is used.
- Burning feet: A paste is prepared from the cotyledon (inner substance of the seed) and goats milk and then applied to the feet.
- Menstrual pain: Prepare decoction as follows; take 3 pieces of root, each about 5-6 inches long and crush to extract the juice. Mix this crushed root pulp with a teaspoon of cumin seeds and boil it in 3 cups of water till it reduces to 1 cup. Dosage: Start this treatment from the first day of menstruation. Add 1 teaspoon of fresh milk to 1 teaspoon of the decoction. Take this once every morning before breakfast regularly for 3-4 days during menstruation. Continue this dosage for 3 menstrual cycles.
- Sores, boils, and rheumatic swellings: prepare the castor oil seeds into a paste. First wash the seeds, grind them on a stone grinder and then apply to local area. The younger leaves can be used in preparing a purgative paste.
- Chest, back, or abdomen pain: Lightly heat several leaves over the fire. Tie 5 or 6 heated leaves to the place of pain around morning and evening till cured.
- Headache: Apply to the head in the same manner as above. Also massage of the oil on the head brings relief.
- Toothache, broken tooth: Take 1 teaspoon of castor oil and a pinch of salt into 1 glass of water and gargle. Dosage; Gargle twice a day for four days.
- Joint pain: Seed oil is prepared and a little of it is applied to the castor leaves, which are heated. Use as many leaves as needed to cover and tie to the joint in the morning and evening.
- Pelvis and uterine pain: The same process used to prepare the leaves and oil for joint pain can be used for pain in the pelvic area. The heated leaves can be placed on the lower stomach area.
- Dermatitis: Castor oil gel (easily available from the chemist) is useful for topical application for dermatitis and eczema. For lactation, leaves of the plant are heated and applied to a woman's breasts to improve secretion of milk.
- Nodules in breasts: Lactating mothers can apply the oil to dissolve the nodules and enhance milk secretion.
- Cracked Nipples: The oil is applied the cracked nipples of lactating mothers.

Please contact us at [consult@chakrapaniayurveda.com](mailto:consult@chakrapaniayurveda.com) to get more details on specific uses and dosage of **Erand** (*Ricinus communis*) in different ailments.

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**8).. Interesting Health News:**

### Obesity Blamed on Vegetable Oil and Refined Sugar Consumption

NEW DELHI, INDIA, April 22, 2002: "Globally obesity has become a problem as more individuals consume vegetable oil and refined sugar in their diets," so says the medical journal, Lancet. While Coca-Cola and McDonalds hamburgers have contributed to the problem in some countries, K. Srinath Reddy, a Professor of Cardiology at the All-India Institute of Medical Sciences, agrees that increased fat consumption along with sedentary lifestyles is a problem among middle-class Indians. The article also goes on to say that more than half of the world's cases of newly diagnosed diabetes every day come from India and China, and that obesity in China has tripled in the last eight years.

Source: [http://timesofindia.indiatimes.com/articleshow.asp?art\\_id=7606199](http://timesofindia.indiatimes.com/articleshow.asp?art_id=7606199)

### Study Finds Teen Vegetarians Healthier Than Meat-Eaters

WASHINGTON, USA, May 13, 2002: U.S. Researchers say vegetarian teenagers have a healthier diet than their meat-eating counterparts. "It seems that rather than viewing adolescent vegetarianism as a difficult phase or fad, the dietary pattern could be viewed as a healthy alternative to the traditional American meat-based diet," epidemiologist Cheryl Perry and colleagues wrote in Sunday's issue of the Journal Archives of Pediatric Adolescent Medicine. They studied more than 4,500 teenagers in Minnesota. Of them, about 262, or nearly 6 percent, said they were vegetarian. They compared the diets of these teen to the Healthy People 2010 recommendations, which are dietary targets issued by the US Department of Health and Human Services. They include goals of getting less than 30 percent of one's daily calories from fat and less than 10 percent of their calories from saturated fat, eating more than two servings of fruit and three servings of vegetables daily. "Overall, adolescent vegetarians were significantly more likely to meet the dietary recommendations of Healthy People 2010," Perry's group wrote. "Vegetarian adolescents, similar to their adult counterparts, have dietary patterns that, if maintained, could significantly lower their risk of the leading causes of death as adults," the researchers said.

Source: <http://www.cnn.com/2002/HEALTH/diet.fitness/05/13/teen.vegetarians.reut/index.html>

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Sincerely,

The AyurvedaNews Team

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