

# asana

INTERNATIONAL YOGA JOURNAL

ISSUE 172 | APRIL 2017

*A Snapshot  
on Research  
in Ayurveda*

## THYROID DISORDERS

Yoga Therapy and Ayurvedic View

*Rajayoga*

*- The Answer For -*

*Where Should  
Good People Go?*



**YOGA,** THE JOURNEY  
TO THE **HEART**





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**ANAHATA  
YOGA**  
Yoga from the Heart



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Guruji Dr. Andiappan has served a critical role in yoga's evolution, shaping it into the practice it has become today. He has contributed a large body of knowledge to the field through research, where he has uncovered numerous secrets within ancient yogic texts that reveal the therapeutic benefits of the practice. These include the seminal text in Thirumoolar's Thirumandiram, about the curative effects in yoga practices.



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**ANAHATA  
YOGA**  
Yoga from the Heart

# 1 How did you start yoga? What was your experience of the first yoga class?

I took my first Bikram Yoga class in 2003 at the advice of a friend who knew I would love it!! I was an athlete – a marathon runner, yet even then, I knew that the body was a direct link to and learning device for the mind. Physical challenge allowed me to access the level of intensity inherent in my nature, to gain focus, clarity, and to connect to my breath. It showed me that limits only exist in the mind that creates them. Little did I know at that time that the cultivation of this practice would open my mind, heart, spine, life, and spirit to infinite new depths. As I did the work on myself, it became increasingly clear to me that this would become the way in which I could help others find the same self-love, self-acceptance, personal expansion, forgiveness, and freedom that I had found through practice. This would become my life of service.

I approached my first class as any “athlete” would – that is to say, like many others, I thought that this was just “a stretch class in a hot room.” My first realization that yoga was more than “a stretch class” came within the first

# YOGA, THE JOURNEY TO THE HEART



INTERVIEW WITH  
**KIM TANG**



two months, upon the forgiveness of my mother, which I was able to find in the midst of a deep backbend known as camel pose. I had once estimated that in my 20 years of running, including 7 marathons, I had pounded the pavement for over 40,000 miles, in part trying to let go of the emotional pain I had from childhood that seemed to be holding me back in my life. Here I had found it: in one hot, long, deep backbend. From that moment on, I was hooked! I knew there was more to a dedicated practice than merely the physical benefits, and so I began to read as many books as I could find – and from every discipline. My study included asana, meditation and breath work, yogic philosophy, anatomy, and consciousness.

## 2 Who was your first teacher and are there any teachings you received from other teachers? What motivated you to teach yoga?

My first teachers were Denise and Damon Abraham, as well as Stephen Kaleda. To the three of them, I am eternally grateful. Denise and Damon owned a small studio in a space directly above a favorite local breakfast place. The community of students was close, warm, and inspired. And there, (and later in a different space that they grew into) Denise passionately revealed to me the magic of a life-changing sequence. The classic 90 minute class is called the “beginner series,” yet, from time to time, and as I developed the requirements to attend, Denise invited me to practice what is known as “the advanced series,” or Patanjali’s original 84 Therapeutic Yoga Asanas soon there after my love of practice led me to Bikram and Rajashree Choudhury, Emmy Cleaves, and virtually every senior teacher, throughout teacher



training and beyond.

And so the time naturally came when I was ready for more. As divine timing would have it, “When the student is ready, the teacher will come.” And so he did. I had attended a workshop / posture clinic at my studio, led by Esak Garcia, the 2005 Men’s International Champion of the Bishnu Charan Ghosh Yoga Cup. There I discovered a training he was hosting to delve deeper into the benefits and practice of backward bending and the expanded “advanced series”. The year was 2009. From that moment on, there was no turning back.

My passion for practice, love of technique, and realization of the unseen benefits inherent in yoga inspired me to teach. My desire to set the tone of an entire community

inspired me to open a studio. My path now calls me to travel far and wide to share the bountiful gifts of practice in the form of seminars, retreats, and private sessions; and in the most incredible full-circle way, I’ll also be teaching at an advanced certification course known as e84, formulated by Esak Garcia, in Bali, Indonesia in May of 2017.

## 3 What do you think is the philosophy of Bikram yoga and how it is different from other yoga lineages?

For me, the most poignant Bikramism is “Having everything means nothing if you don’t know how to use it.” There are countless Bikram quotes out there, but the bigger picture is that Yoga is Life. What happens on your mat is a



microcosm of what happens in your life. Bikram Yoga taught me this with immaculate clarity. I use the expression, “Learn it on your mat to use it in your life,” because the consciousness with which we conduct our practice is the same as the consciousness with which we conduct our lives. Concentration facilitates meditation, and meditation facilitates transformation. I would say this is the basis of the teaching. Bikram Yoga is frequently referred to as, “a 90-minute open-eyed moving meditation; a 90-minute breathing exercise, a 90-minute series of choices you make on your mat.” And I can confirm that for those who dedicate themselves to a daily

practice, it can be all of this and so much more.

The practice is progress based, as the same 26 postures are performed in the same order, two times each. Each posture prepares you for the next, and the next, and by the time you have completed the series you have affected every single cell of your body, every time you practice. Each posture in the sequence is broken into steps, with the instructions of “start where you’re at, do what you can, always and only with breath and with form.” This daily prescription creates foundational strength while developing neural-pathways and increased ability to concentrate and connect to breath. Progress comes

step by step, and in ways both seen and felt. This approach seems to be a powerful formula for physical, mental, emotional, and spiritual health.

**4** When people say you are born flexible or naturally flexible, what is your view on this?

(Hahahah, Oh Lordy!) Great question! This is exactly my point: First and foremost, yoga is not “a flexibility contest,” and you need not be flexible to practice, but likely you will become so if you do. When stillness in posture is held against gravity, practitioners become as strong as they are flexible, and flexible as they are strong, and both will continue to increase together... (You could say I took this to the next level.) NO, I was not “born this way;” and No, I am not “double jointed.” I am not in my 20’s... I was not a gymnast or ballerina, and this is not contortion; and I did not take my first yoga class until I was 36 years old, with three children! This has become one of my favorite questions, because I am uniquely qualified to clarify many of the misperceptions out there, and speak to an audience who might benefit the most from my experience.

When people say to me, as they often do, “WOW! You’re SO flexible!” My first thought is always that the primary essence of my being is strength. In fact, I used my strength to create flexibility, and by doing so, became Stronger. On the subject of technique, and yes, I am a huge fan of bio-mechanics and technique, I seem to have cracked the code on the formula for virtually any posture that exists. I have spent quite literally thousands of hours in practice, doing the work to open my body and mind, tuning out the outside world, tuning in to my inner-teacher, in what I



have come to call “creation.” For me, it requires the realization that thought is the ingredient of matter. It requires the mind’s ability to visualize and command, without thought obstruction; it requires that one tune in to the laws of nature, and understand that gravity is your teacher; it requires dedication, hard work, patience, self-compassion, an understanding of the modifications of the mind; It requires complete cooperation from every aspect of being and on every level of being; and it requires a lot of letting go, and willingness to “peel the layers” of our emotional bodies.

In this “hard work” of which I speak, the hard work of the body, we might initially think we are creating a body that is strong, balanced, and flexible; but remember, the body is the learning device of the mind. The work of the body directly translates to a mind which is strong, balanced, and flexible. This is the beauty of practice. So the answer is, the depth of these postures came to me through sheer love of doing the work, and doing it patiently, mindfully, and consistently, over the course of more than a decade. The best compliment I can receive is that “it looks like that feels good,” or “that looks easy, I could do that,” or that I must be “naturally flexible.” Yes, I have worked extraordinarily hard for more than a decade to become ‘naturally flexible.’ And if I can do it, you can too! That is exactly my point. More importantly, I have learned to use my mind in order to be deliberate in the creation of my life. It so happens that deep practice was my passion, and perhaps yours is different. Maybe you are not inspired to become a “pretzel” or a “yoga champion”; but please hear me. Through the power of intention and learning how to use your mind, You can create anything you chose in

your own life! For me, this message is the natural continuation of the conversation.

## 5 What does the term ‘advanced yoga practitioner’ mean to you? What does your daily yoga practice include?

Speaking on the physical level, some postures may not be available or suitable for a practitioner who has not yet developed the



# THE PRACTICE IS PROGRESS BASED, AS THE SAME 26 POSTURES ARE PERFORMED IN THE SAME ORDER, TWO TIMES EACH.



strength, concentration, and connectedness to breath inherent in daily practice. Additionally, most advanced postures require that the shoulders, spine, hips, knees, and even sometimes wrists, elbows and ankles be sufficiently open to meet the demands of the posture. The muscles must be lengthened, but please realize that we are not just “stretching muscle.” Stretching also includes fascia, nerves, blood vessels, and skin.

A practitioner of advanced yoga must learn what to contract, and more importantly, what to relax, and must have the ability to command their pieces separately. There are many physical and mental aspects of practice that need to be cultivated before advanced postures can or should be executed. The mental aspects of practice are as important, if not more so, as the physical. Remember, asana is the journey through the self to the self. Anyone who knows me knows that to me, “It’s not about the posture.” That tends to be my mantra. I like to say that “The posture is the tool we use to get there, and/or the indication that we have.” In this way, “Advanced Practitioner” does NOT mean “look what I can do.” The more advanced postures are an indication of the hard work, the dedication, faith and determination, concentration, meditation, intention, mindfulness, patience, stillness, self-compassion and connectedness that have manifested in the form of asana. There are some basic concepts, or mindsets, that I like to impart when it comes to stepping outside of one’s comfort zone. The following are a few of my ideas:

- \* “Effort moves toward ease”
- \* “It’s only hard until you can do it. Then it’s not hard anymore.”
- \* “The more you do it, the better it feels; the better it feels, the more you do it; the more you do it, the better it gets, and the better it gets, the better it gets!”

My daily practice has evolved as I evolve. When I was “In Creation,” as I came to see it, I used to take class on the average 4 to 6 times per week, with an additional 20 hours per week on average of deeper and more targeted work.

It seems my practice has been

directly linked to my path in life as it unfolds. I've practiced to become stronger, deeper, and more correct; I've practiced to liberate both body and mind of limitation; I've practiced as spiritual path, and I've practiced to heal. I've included other disciplines in my practice, most especially yin yoga, and I've enjoyed melding the consciousness of yin and yang practices, by exploring lengthy holds on very yang postures. (Yes, that 20 minute mind expanding back bend!) I currently practice asana much less and focus on meditation and pranayama techniques much more. I trust my inner voice, which guides me in practice.

## 6 What would you like the student to take home with them after attending your class?

\* I would like my students to know that no sincere effort is ever a waste.

\* When teaching adults, I would like them to recognize that they are not just learning the postures; frequently they are learning how to learn. The ego tends to obstruct progress. For this reason, I would like my students to allow themselves to fall. The more you fall, the more you learn; the more you learn, the less you fall. This is inherent in the process.

\* I would like my students to learn to live in pure time, the present moment, and NOT just during class.

\* I would like my students to better understand themselves, and over time, to be able to change the habitual tone of their thoughts that may be showing up as limitation in their lives. I would want them to free themselves of their perceived limitations.

\* I would like the students to learn forgiveness, of themselves and others. I would like them to know that they are worthy, beyond

measure, and that they always have been. I would like them to learn to listen to the voice of clarity that speaks through them in the moments of deep concentration and connectedness to breath. I would like them to learn to trust themselves, and to tune into their inner voice that always guides them toward truth.

\* I would like them to know that by learning to use their mind, they can be deliberate in the creation of their lives.

\* Most importantly, I want them to learn that we are here to learn to love ourselves, exactly as we are, in order to be able to love others the same. That we are here to accept ourselves, exactly as we are, so we can accept others the same. That we are here to become the highest versions of ourselves, and to hold the space for others to do the same.

~ And all of this is conducted through posture. (The body is the easy part.) While I can be masterful at conducting asana through the sacred temple that is the body, my true aim is at the true altar, which resides in the Heart.

## 7 How do you apply yogic principles in daily life? What challenges do you face?

I am true to the philosophy that yoga is life. I see all things as yoga, and I see yoga in all things. I speak the language of yoga. I care very much to embody the lessons of yoga. Yoga is a consciousness, a state of being. Yoga is not merely "something we do." In the way that yoga means union and communion, I am that. It is my greatest pleasure to be in service. I am here to support you in your expansion.

As for my challenges in life: I am sure they are no different from others. I do feel equipped with a strong

guidance system in my approach to daily contrast. I'd have to say the day to day balancing of a life that is a little too busy seems to be a biggie for me. My work now is to simplify my life by letting go of things that are no longer relevant in order to create space: Space for both clarity and expansion.

## 8 What do you think about the modern evolution of yoga today?

I think that increased exposure to yoga can only be good. While yoga, in its purest form, is transformational, yoga, in nearly any form, can be beneficial. I've had this very conversation with many of my Indian yogi friends, who have noted that Americans or Westerners tend to be action oriented, as if yoga is something that you "do," along with which comes the reminder that there are eight limbs of yoga, asana being perhaps the smallest sliver in the yoga pie. Still, there is no bad reason to want to "do yoga." Any reason is a good reason, even if a practitioner is seeking the more superficial (physical) aspects of weight loss, or to be toned and trimmed. My hope is that a student who wanders into the room will find things they had not looked for, and did not expect. My hope is that they will find themselves.

## 9 What are your other passions besides yoga?

Many of my current passions are in keeping with a yogic lifestyle. I love nourishment, in all forms, whether it be juicing or preparation of raw, organic, vegan or vegetarian food. I call this "prana", life sustaining nutrient. I love crystals, and I use them as functional tools. It is widely held that each type contains a specific energy, and I use these as mantra in my life. I am an avid user of essential oils as nourishment to



the cells, and I love to create special blends. (I even make special bottles and share them as gifts for my friends and family.) I believe that creative energy is divine energy, and so I love creative expression in all of its forms. I meditate, I read, and I enjoy the shared consciousness of the many friends I meet in my travels. I love sound baths, reiki healing, tarot, and anything and everything that involves using energy to spread love and heal. I love the Bhagavad Gita, the Law of Vibration, ACIM, and the Contemporaries, my favorite of whom is Eckhart Tolle. I especially love cross-referencing these teachings. I love watching Ted Talks, another favorite being “A Stroke of Insight” by Jill Bolte Taylor. Above all else, I love my family. I have had many rich life experiences including boating and wake boarding, running, home birthing and then home schooling my children, and more. All of these life experiences have led me to this exact moment, in which I feel certain that I am on the right path, my true path, and that I am here to serve.

## 10 What is your view of yoga competitions? Is it a healthy sport?

As for the debate, there is so much “argument” both for and against yoga competition. I’ll direct you to the endless discussions online should you care to read the variety of views on the subject. I’d rather speak to you on the subject in a much more direct and personal way: the true competition, the setting of the real battlefield, is the mind. This is between you and you. Or in my case, It was between me and me. In the simplest of terms, I can tell you that USA Yoga was the most extraordinary platform for physical, mental and spiritual growth and expansion that I have ever experienced.. not once,



but 13 times. It was through this platform that I learned that I do not need others to assign me my value; that I do not need the permission or approval of others in order to honor my path, and that they need not understand it, nor I theirs. It was through this platform that I learned to connect to my value, to believe in myself, and to concentrate, immediately and completely, in pure time. It was here that I realized the true meaning of grace.

It was here that I could see with immaculate clarity the modifications of the mind as they currently exist. It was here that I realized that yoga teaches us mastery over central nervous system through connectedness to breath and present moment. It was here that I learned that we are all powerful beyond measure. It was here that I found community, motivation, inspiration, shared passion and consciousness. It

was here that I set to inspire others to courageously find how they could feel the same way. It was here that I defined “Champion” as a state of being, which to me, means being available, generous of self and in service to others.

And it was through my personal growth and expansion on this extraordinary stage known as life that I am equipped to share these powerful lessons with anyone who would like to find relief from fear, from limiting beliefs, or from self condemnation. I used this platform as a measure of my growth, which included but was not limited to asana. Our spiritual intention is that doer, doing and deed become one. The literal and metaphorical stage on which these events are held are a powerful catalyst for that lesson. I am in pure gratitude for my path, exactly as it unfolded.

## 11 Do you eat a special diet for your yoga practice? What is your average diet routine?

I should first disclaim that I am not a nutritionist. Only that I am deeply attuned to what works for me. I perceive diet as prana - life force - food that your body's biology can identify as nourishment. I care more about the nutrient and less about the bulk. I admit that I could live on E3 Live Brain On and TrueLicious bars alone. I love the connection between nature and nourishment. I love the fact that food energy contains both sunlight and water. I believe that what matters more than what you eat is how you feel about what you eat.

I typically have only a Bio-K for breakfast, and perhaps some fruit. I stay hydrated all day, and typically don't recognize hunger until early afternoon, at which time I eat a portion that is larger than my evening meal. Although my diet is always vegetarian, mostly raw, organic vegan, I feel that I eat as much as I want of whatever I want, whenever it calls. I don't deprive myself in any way. Yes, I love chocolate ;) I'm not judgmental about diet, nor do I try to convince or recruit others in any way. I am a fan of supplements, specifically minerals, free form aminos and B vitamins, vitamin D, and herbal supports such as turmeric, ashwaganda, and essential oils which aid in the support of central nervous system, brain function, immune system, and digestion.

## 12 What advice do you give to other students pursuing advanced yoga poses?

Find a good teacher. I am going to say with respect for all, preferably a teacher who has knowing in their



**STAY HYDRATED ALL DAY, AND TYPICALLY DON'T RECOGNIZE HUNGER UNTIL EARLY AFTERNOON, AT WHICH TIME I EAT A PORTION THAT IS LARGER THAN MY EVENING MEAL.**



tissues and can tell you not only how to do it, but also why. Select a teacher that has a keen eye for diagnosing your body's cooperative and uncooperative components, and can suggest how to address each part. Always be patient, (progress happens millimeter by millimeter) and never be aggressive. Practice consistently with humility and self compassion. You can change your body, although the transformation here is not limited to the body. It is of the mind. All the cliches are true - trust the process, the work works,

etc. I know there's a lot of fear out there regarding the "dangers" of advanced postures and getting hurt.

Sometimes the fear comes from students, sometimes from teachers. If you are practicing mindfully, patiently, compassionately, therapeutically, with respect to proper form and alignment, and moving with breath, you are safe. Not only safe, but inspired. Not only inspired, but empowered. And not only empowered, but transformed.

## 13 What qualities are you find inspiring from your teacher?

It's an unusual question for me. I have not had just one teacher. I've immersed myself deeply and completely in the study of this lineage since 2003. As a perpetual student, I've taken classes and clinics with Bikram and Rajashree Choudhury, Emmy Cleaves, and the Senior-most teachers, each with their own personality, style, and preference. In addition to taking class from teachers across the nation and beyond,

I, myself, have been teacher, studio owner, mentor at teacher training, competitor, demonstrator, presenter, coach, and judge. I've learned something valuable from each and every experience. With now thousands of hours of deep, introspective practice, mostly self-guided and intuitive according to what I have come to know as the laws of nature, proper technique, and basic bio-mechanics, it seems at this point that I have become my own best teacher. As such, I am most inspired by the powerful creation that takes place as a result of tuning in to source and self, and through that, to others. I love to share my love of yoga. In doing so, I am truly sharing myself. And this inspires my life!



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# Rajayoga - The Answer For - Where Should Good People Go?

**S**olitary sidelined and nowhere to go – this is how a lot of us feel today while walking in the path of goodness. As the shrewd and cunning steal the show, virtues like simplicity, honesty and humility seem to be outdated. Sermons on goodness are generally reserved for those in their twilight years. For the rest it is normal to pursue power and wealth by hook or crook.

Where truth is always fighting a losing battle, seekers of justice are compelled to give up hope after an arduous wait. The weak and poor are on their own because might is right. Relationships are need-based and have been reduced to a spectacle on social networking sites. The virtual world has taken over our reality and glossy visuals have hijacked genuine content.

Unable to make sense of such a hollow, self-centered culture, many today are at the end of their tether; some are even forced to take their life. Those who show the courage of standing by their principles are made to pay a price, abandoned, threatened or eliminated. It's been a while since we last witnessed the victory of good over evil. How long will it go on this way?

It is clear that the good and the bad cannot live together. As the world today is conducive to negativity, where should the good people go? Will they too

be eventually be swept away by the current of moral decline, or is there any hope for them?

As change is inevitable, nothing lasts forever. These difficult times too shall pass. In fact there's little time left for the empire of evil now. They say that when sin and suffering reach extreme proportions, they are at their end. So it is time for goodness to replace them, for a new world order to set in. Some more patience and we will be at the beginning of a new cycle of time.

The bible speaks of a time when the meek will inherit the earth. According to Hindu scriptures, after the total degradation of values in the iron age, the cycle of time begins again and from its superlative stage, 'Satyug'. There the lion and lamb drink from the same trough. This world of complete non-violence is in the offing. So the struggle of good people will end soon. In the Golden Age, they will no longer have to swim against the tide as all values will be in full bloom.





The present cloudy times will surely give way to sunshine, but not all will bask in it. Only those who stick to their virtues now, cleanse themselves of acquired falsity and revive their original spiritual sheen will be rewarded.

To make this journey, an effort maker should, first of all, be convinced of his own goodness. He must be rest assured that even the smallest act of kindness is a personal investment that will bring assured returns. He must keep the faith that nothing noble is ever wasted; it always adds

a little joy somewhere. Above all, he must know that being good is the only way to feeling good within; it is the mantra for happiness and health.

Secondly, an effort maker must discard those thoughts, words and actions that bear allegiance to the old, corrupt world. Like a loyal soldier of the army fighting for righteousness, he must choose right over wrong at every turn of his life. For this he would need to first win over his mind.

To gather strength and enthusiasm to make this major transformation,

an effort maker must make God his companion. Through this highest connection, he will be empowered to change the old habits and adopt a positive lifestyle. The rays from the Ultimate spiritual powerhouse will heal his past, cleanse him of any negative residues and enable his pure core to emerge. By following this way of transformation consistently, a few committed guardians of goodness, under the guidance of the Almighty, will be able to turn the tables. They will be able to set in motion the new cycle of time and usher in the world of harmony.

### Source: Prajapita Brahma Kumaris World Spiritual University

**P**rajapita Brahma Kumaris World Spiritual University is a socio-spiritual educational institution working for the establishment of a peaceful and virtuous society. The organisation imparts spiritual knowledge and teaches Rajayoga meditation that empowers a person with inner powers, divine virtues, developing a vision for the self and clarity in life. It is actively associated with the UN through its affiliation as an NGO. It has consultative status with ECOSOC and UNICEF. The UN has conferred it with seven peace messenger awards.

The Brahma Kumaris has a global presence with over 9000 meditation centres in 139 countries spread across all the continents, conducting Rajayoga sessions free of cost to anybody interested. The International Head Quarters is in Mt.Abu Rajasthan, India. Please visit: [www.brahmakumaris.org](http://www.brahmakumaris.org)



**R**esearch is the backbone of development in any field. Ayurveda has close association with yoga unanimous with the relationship between body and the mind. A research article published by AVP Coimbatore, India speaks extensively of the research scenario in Ayurveda which throws light on the scientific basis of the field. A jest of the article is penned down as below.

Ayurveda witnessed a shift towards rational principles in the practice of medicine, at a very early stage in its evolutionary history. The early classical Ayurveda textbooks (samhitas) talk about the validation of knowledge and distinguish between real and chance effects of therapy.

These works also contain elaborate methods to study properties of drugs, to



develop new medical formulations, and protocols to study and understand the occurrence of new diseases. Research, it appears, was therefore in some way ingrained in the tradition of Ayurveda from the very beginning. Yet, there is no evidence of organized research activities in the evolutionary history of Ayurveda, nothing of the kind that can be compared with modern medical research. For centuries, Ayurveda seems to have perpetuated itself as a tradition of practices and knowledge transmitted through apprenticeship or more formal methods of pedagogy, in some instances akin to a university education. Research in the modern sense of the word is a recent development in the field of Ayurveda, it seems.

The encounter with western medicine sparked the debate in modern times regarding the necessity of research in Ayurveda. For quite some time, staunch traditionalists swore that Ayurveda was time-tested and that there was no scope for any new research. On the other hand, the progressive-minded emphasized that Ayurveda needs to be subjected to the acid test of scientific scrutiny and only what survives can be accepted. The truth seems to lie somewhere in between these two extreme views. Just because Ayurveda has a continuity of tradition spanning many centuries, cannot be reason enough for its authenticity and its acceptance as a whole. An obvious reason is that there have been interruptions in the transmission of Ayurvedic knowledge as well as ups and downs in its evolution. There is evidence that much of the knowledge preserved by oral traditions has been lost in the passage of time. Therefore, it is necessary to revisit Ayurveda and find proper applications of it for present times. Importantly though, the reductionist methods of modern

# *A Snapshot on Research in Ayurveda*

science cannot be blindly accepted and used as a suitable yardstick to measure the worth of Ayurveda. Perhaps we need to develop methods of evaluation and validation outside the purview of modern science; or scientific methods could be tweaked to make it more appropriate for Ayurveda; or new methods of enquiry and validation could be developed and expanded on the basis of the epistemological premises of Ayurveda itself? In all honesty, the Ayurvedic community has not yet been able to develop a clear perspective of the kind of research needed to give it a push as a credible system of medicine and a knowledge system in its own right.

The beginnings of modern research in Ayurveda can be traced to the pre-colonial period and the first encounters of Europeans with indigenous healthcare systems in India. During this period, many traditional medical practices like rhinoplasty and smallpox inoculations were documented. The Portuguese physician Garcia da Orta was the first European to document Ayurvedic pharmacopoeias. Hendrik

Van Rheede, the Dutch Governor of Malabar, later commissioned the work on the Hortus Malabaricus, which documents the medicinal wealth of plants in Kerala, with stunning drawings and notes. Much of the research that followed has been from a medical historical, linguistic and philological point of view. In the span of one-and-a-half centuries scholars like Hoernle, Filliozat, Roşu, Zimmerman, Leslie, Meulenbeld, Wujastyk and others, built a body of knowledge centered around Ayurveda bringing to light many unknown facts about the Indian medical tradition. Jan Meulenbeld's history of Indian Medical Literature deserves special mention here because this monumental work comprehensively surveyed the history of Ayurvedic literature like never before. However, much of this research has approached Ayurveda from a historical and philological point of view.

Though India's first prime minister Jawaharlal Nehru emphasized the need to initiate research in Ayurveda with inputs from modern science, and the father of the nation Mahatma

Gandhi also pointed out the need to validate the practices of Ayurveda, it took a long time for independent India to establish organized and formal mechanisms for systematic research in Ayurveda. Even today, much is still unprocessed in terms of the quality and direction of the research initiatives in the field of Ayurveda.

Today's institutional research environments for Ayurveda are broadly of three kinds.

The first constitutes postgraduate and doctoral programs in Ayurveda educational institutes. Here Ayurveda students learn the first lessons of research. The compilation of research theses deposited in the Ayurveda schools have revealed a large number of titles ranging from literary to experimental and clinical research. Much of this research seems to be flawed in methodology and quality, and barely a handful is

ever published or scrutinized by peers in the field. The apex for research is the central council for Research in Ayurvedic sciences (ccRAs)<sup>9</sup> run by the Government of India, with various units spread out in the length and breadth of the country, constituting the second environment for research in the government sector. The council has many publications to its credit, conducts research in specialized areas, and also funds research done at other organizations through grants offered under an extramural scheme. The council is, however, criticized for not generating outputs that could actually have an impact on the global scientific community at large. The third category of research institutions are in the private sector, undertakings that are mostly attached to the pharmaceutical industry and engaging in research related to quality control and standardization of commercially manufactured Ayurvedic medicines.

Many such research units are recognized by the Government of India as siRos (scientific and industrial Research organizations). An example is the Dabur Research Foundation. In a limited way, modern scientific institutions provide a fourth environment for research on Ayurveda.

What is absent is systematic research on the fundamentals of Ayurveda, especially with a focus on the epistemological premises of Ayurveda. Modern positivist scientific research on Ayurveda was for a long time more or less centered on Ethnobotany and ethno pharmacology. Ayurvedic pharmacopoeias were seen as a rich source of information that could provide leads for the development of new drugs with the help of modern drug discovery protocols. ethnobotanical surveys listed medicinal plants used by indigenous





medical traditions and attempts were made to isolate the active molecules to discover so-called new chemical entities. The discovery of reserpine, derived from the plant *Rauwolfia serpentina*, was hailed as the blueprint for similar breakthroughs in the future. Much of the Ayurvedic research in institutes across the country still follows similar lines, although these efforts have not led to any major achievements in drug development. The Golden Triangle Initiative under the New Millennium Indian Technology Leadership Initiative (NMITLI) is an attempt to bring traditional medicine, western biomedicine and modern positivist science together to spark new pathways in drug development, based on clues from traditional medical systems like Ayurveda. The Golden Triangle Project is being implemented through high level bodies, including the Central Council for Research in Ayurvedic Sciences

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(CCRAS), and has created limited possibilities for modern scientists and Ayurvedic physicians to work together, but has yet to make any major impact.

Promising research initiatives there are some initiatives of Ayurvedic research in modern times that have attempted to look at the problem of research in Ayurveda from a different perspective. The reverse pharmacology approach propounded by the Indian pharmacologist Ashok Vaidya emphasizes that research in Ayurveda should begin at the clinic and proceed to the lab, unlike the process in biomedicine where drugs are first developed in the lab and then applied to clinical practice. Ashok Vaidya also highlighted the need for pharmaco-epidemiological studies in Ayurveda, because a large number of people in the past and in the present use Ayurvedic medications. In Ayurveda, more than often, it is a case of understanding how medicines already-in-use work, rather than developing new drugs that have never been used by humans, and therefore need testing.

It is interesting to see that modern research initiatives are also shifting from drug development to validation of the core concepts of Ayurveda. The Ayurvedic concept of physical constitution known as prakriti has been subjected to scientific studies with a view to establish a genomic basis, or identify biochemical markers, that can help to characterize a particular body's constitution. The surgeon, Professor M.S. Valiathan, initiated ASIA (A Science Initiative in Ayurveda) as a novel approach to the scientific validation of Ayurveda, which shifts attention from drugs to concepts. ASIA attempts to validate key concepts that exemplify Ayurvedic thinking, including: dehaprakriti (physical constitution), rasashastra



(the manufacturing and application of metallic compounds in therapy), dravyaguna shastra (Ayurvedic pharmacology), pancakarma (five-fold therapy), shodana (bio-cleansing of the body) and rasayana (anti-ageing therapies).

The ASIA project has also led to a few publications in high impact journals. The Department of Science and Technology (DST) now invites research proposals for projects to be implemented under a scheme known as Ayurvedic Biology, which draws its inspiration from the idea that ancient Ayurvedic insights can open new avenues of knowledge in modern biology.

The Ayurvedic community has in fact taken some significant leaps by publishing a few journals that have found their way into international research databases, including PubMed and Scopus. Unfortunately, many low quality journals have now also mushroomed, taking advantage of online publications platforms. In the last few years at least two research databases have been initiated to increase access to published research papers on Ayurveda; one is hosted by the Department of AYUSH, known as the AYUSH Research Portal (<http://ayushportal.ap.nic.in/>); the second was developed by AVP Research Foundation, with funding from CCRAS, and is known as DHARA - Digital Helpline for Ayurveda Research Articles (<http://www.dharaonline.org/>). The former is a repository of research papers and other official documents related to Ayurveda (or other AYUSH systems), whilst the latter deals exclusively with research papers published in indexed journals.

A careful study of the published research papers revealed that literary research and pre-clinical research dominates over other

types of research. Clinical research is comparatively lagging behind and clinical case studies are surprisingly meager. There has been an exaggerated attempt to replicate the biomedical model of Randomized Controlled Trial (RCT) to evaluate Ayurvedic medicines and treatments, but study designs are often faulty and holistic Ayurvedic treatments undergo piecemeal evaluations, with the result that research on Ayurveda is far removed from real-life situations. Last year, one clinical trial stood out and was hailed as a possible model for future studies on Complementary and Alternative Medicine (CAM). This study, which received the Excellence in Integrative Medicine Research Award from the European Society of Integrative Medicine, was conducted with a research grant from the National Institutes of Health (USA), fostering a collaboration between the University of Washington (Seattle), the University of California (Los Angeles) and The Ayurvedic Trust (Coimbatore, India). The study, led by the leading rheumatologist, Daniel Furst, challenges the conclusions of previously published systematic reviews on the efficacy of the Ayurvedic treatment of rheumatoid arthritis. Through a rigorously conducted pilot study Furst and his colleagues show that complex individualized Ayurvedic treatments for rheumatoid arthritis may be equivalent in efficacy to the biomedical arthritis drug methotrexate. The Ayurvedic treatments, however, have fewer adverse effects.

In recent times, there is much talk about evaluating complex systems of therapy through Whole Systems Research (WSR) approaches, which offer the possibility of looking at the complex multimodal nature of Ayurvedic interventions in their totality. Are we finally reaching a

point where modified and reworked western methods of research can be effectively adapted to conduct meaningful research on Ayurveda? While WSR approaches are certainly more flexible and open than RCTs, it is not clear at this moment whether these methods will serve anything more than the purpose of absorbing useful elements of systems like Ayurveda into the framework of integrative medicine.

These methods have evolved out of a biomedical wish to understand, evaluate and incorporate complementary and alternative medicines within its gambit. If Ayurveda is to evolve in its own right as an independent approach to healthcare, then it will have to look for methods of research and validation from within, something that will enable Ayurveda to engage with modern medical thought and at the same time develop and evolve from the foundations of its own epistemological and ontological premises.

The importance and the urgent need of research in traditional system of medicine including Ayurveda has been felt at all levels after the Alma Ata Declaration of WHO- "Health for all by 2000 AD". The potentialities of Ayurveda such as basic principles of health, its well founded humoral theory, certain unique concepts of etiopathogenesis, preventive medicine (Swastha Vrittam) and therapeutic regimens of various stress disorders may be well utilized in present times for Primary Health Care all over the world. In the present context, there is a great scope of research in Ayurveda and other traditional systems of medicine on scientific parameters to evaluate the legitimate role of Ayurveda in primary health care and effective global health care delivery.

On a broader perspective, according



to an article published by Gujarat Ayurved University, research should be a process that converts data into information, information into knowledge and knowledge into wisdom. This is like transforming milk into ghee. It should be more balanced, comprehensive, and equally emphasizing in the literary field, experimental and clinical research. It should be able to impact the fields of academics, pharmacy and practice in a profound way. Present day Ayurvedic researches are failing in this aspect as they are unable to disseminate the knowledge gained from the exercises. Neither has the Ayurvedic teaching changed in the last 50 years nor have the textbooks been enriched with new researches.



**ARE WE FINALLY REACHING  
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Predominantly, drug researches done in the field of Ayurveda in the last six decades have not enriched the Ayurvedic understanding or Ayurvedic concepts; however, these researches have created a better understanding of Ayurveda by the modern medical fraternity. The researches done in the last 60 years on Herbal Pharmacology has led confirmation of few concepts like Reverse Pharmacology and use of whole crude drugs in place of isolation of fractions for clinical trials. These leads have changed the mindset of researchers on herbal medicine. In the last decade, a lot of interest has been generated in the medical world regarding Ayurveda and other traditional medicines. However, all these efforts lead to the enrichment of knowledge of modern medicine and inclusion of some Ayurvedic herbs in modern Materia Medica.

# THIRUMOOLAR'S THIRUMANDIRAM

**Pakkuvan - Competent  
Disciples**

**Tantra - 6 - Mantra 1**

**Tholilari Vaalar Suruthikkan  
Naagap**

**Paluthari Yaatha Guruvai**

**Valiyari Vaarnal Valiyari Vaalar  
Alivari Vaarmartrai Yalla Tharae**

**Explanation:**

**Scriptures to guide them;**

**The disciples fit;**

**Find the blemishless guru;**

**They know their job and so find the  
path;**

**The rest are to destructions  
destined.**

**About Thirumandiram by  
Thirumoolar**

A Seminal yogic text by Siddha Thirumoolar. This is a sacred monumental work of philosophical and spiritual wisdom rendered in verse form. It is a seminal work and is the first treatise in Tamil that details the various approach of Ashtanga Yoga, Tantra and Saiva Siddhanta.

# THYROID DISORDERS

Yoga Therapy and Ayurvedic View



Supta Vajrasana

**Dr. YOGANANTH ANDIAPPAN**

CO -AUTHOR - Dr. ANJHANA PRIYA



**T**he thyroid gland, or simply the thyroid is an endocrine gland in the neck, and consists of two lobes connected by an isthmus. It is found at the front of the neck, below the Adam's apple. The thyroid gland secretes thyroid hormones, which primarily influence the metabolic rate and protein synthesis. The hormones also have many other effects including those on development. The thyroid hormones T3 and T4 are synthesized from iodine and tyrosine. The thyroid also produces the hormone calcitonin, which plays a role in calcium homeostasis.

Hormonal output from the thyroid is regulated by thyroid-stimulating hormone (TSH) secreted from the anterior pituitary, which itself is regulated by thyrotropin-releasing hormone (TRH) produced by the hypothalamus.

The thyroid may be affected by several diseases. Hyperthyroidism occurs when the gland produces excessive amounts of thyroid hormones, the most common cause being Graves' disease—an autoimmune disorder. In contrast, hypothyroidism is a state of insufficient thyroid hormone production. Worldwide, the most common cause is iodine deficiency. Thyroid hormones are important for development, and hypothyroidism secondary to iodine deficiency remains the leading cause of preventable intellectual disability. In iodine-sufficient regions, the most common cause of hypothyroidism is Hashimoto's thyroiditis—also an autoimmune disease. In addition, the thyroid gland may also develop several types of nodules and cancer.

Almost one-third of the world's population lives in areas of iodine deficiency. In areas where the daily iodine intake is  $<50 \mu\text{g}$ , goitre is usually endemic, and when the daily intake falls  $<25 \mu\text{g}$ , congenital hypothyroidism is seen. The prevalence of goitre in areas of severe iodine deficiency can be as high as 80%. Populations at particular risk tend to be remote and live in mountainous areas in South-East Asia, Latin America and Central Africa. Iodization programmes are of proven value in reducing goitre size and in preventing goitre development and cretinism in children. autonomy can develop in nodular goitres leading occasionally to thyrotoxicosis and iodization programmes can also induce thyrotoxicosis, especially in those aged  $>40$  years with nodular goitres.

In iodine-replete areas, most persons with thyroid disorders have autoimmune disease, ranging from primary atrophic hypothyroidism, Hashimoto's thyroiditis to thyrotoxicosis caused by Graves' disease.



**AMONG THE VARIOUS VARIETIES OF HYPOTHYROIDISM, CONGENITAL HYPOTHYROIDISM IS PROBABLY THE MOST IMPORTANT, AS IT REQUIRES AN EARLY DIAGNOSIS, WHICH IS USUALLY FOLLOWED BY APPROPRIATE THERAPY THAT CAN PREVENT THE ONSET OF BRAIN DAMAGE.**



Cross-sectional studies in Europe, the USA and Japan have determined the prevalence of hyperthyroidism and hypothyroidism and the frequency and distribution of thyroid autoantibodies in different, mainly Caucasian, communities. Data from screening large US population samples have revealed differences in the frequency of thyroid dysfunction and serum thyroid antibody concentrations in different ethnic groups, whereas studies from Europe have revealed the influence of dietary iodine intake on the epidemiology of thyroid dysfunction. Studies of incidence of autoimmune thyroid disease have only been conducted in a small number of developed countries.

Thyroid diseases are, arguably, among the most common endocrine disorders worldwide. India too, is no exception. According to a projection from various studies on thyroid disease, it has been estimated that about 42 million people in India suffer from thyroid diseases. Thyroid diseases are different from other diseases in terms of their ease of diagnosis, accessibility of medical treatment, and the relative visibility that even a small swelling of the thyroid offers to the treating physician. Early diagnosis and treatment remain the cornerstone of management.

This article will focus on five selected thyroid diseases (hypothyroidism, hyperthyroidism, goiter/iodine deficiency disorders, Hashimoto's thyroiditis, and thyroid cancer) and will offer an insight into studies on their prevalence. This review will also briefly cover the exciting work that is in progress to ascertain the normal reference range of thyroid hormones in India, especially in pregnancy and children. Rather than being an exhaustive, in-depth review, this article will discuss selected studies

from across the country and the implications and perspectives these studies bring forth, from an Indian context.

## Hypothyroidism

Among the various varieties of hypothyroidism, congenital hypothyroidism is probably the most important, as it requires an early diagnosis, which is usually followed by appropriate therapy that can prevent the onset of brain damage. Studies from Mumbai have suggested that congenital hypothyroidism is common in India, the disease occurring in 1 out of 2640 neonates, when compared with the worldwide average value of 1 in 3800 subjects. There is often a delay in the diagnosis of congenital hypothyroidism in the country. This delay is attributable to the lack of awareness about the illness, as well as the lack of facilities available or screening program in place to comprehensively screen and test newborns for this illness.

In childhood too, hypothyroidism can occur. In a clinic-based study from Mumbai, out of 800 children with thyroid disease, 79% had hypothyroidism. Common causes of hypothyroidism in these children were thyroid dysgenesis, dyshormonogenesis, and thyroiditis. Among adult people in India, the prevalence of hypothyroidism has been recently studied. In this population-based study done in Cochin on 971 adult subjects, the prevalence of hypothyroidism was 3.9%. The prevalence of subclinical hypothyroidism was also high in this study, the value being 9.4%. In women, the prevalence was higher, at 11.4%, when compared with men, in whom the prevalence was 6.2%. The prevalence of subclinical hypothyroidism increased with age. About 53% of subjects with subclinical hypothyroidism were



positive for anti-TPO antibodies. This was a population-based study, which used cluster sampling strategy. In this study, Urinary Iodine Status was studied in 954 subjects from the same population sampled, and the median value was 211 µg/l; this suggested that this population was iodine sufficient.

## Hyperthyroidism

The prevalence of hyperthyroidism has been studied in several studies. In an epidemiological study from Cochin, subclinical and overt hyperthyroidism were present in 1.6% and 1.3% of subjects participating in a community survey. In a hospital-based study of women from Pondicherry, subclinical and overt hyperthyroidism were present in 0.6% and 1.2% of subjects. More than a third of community-detected hyperthyroid cases have positive anti-TPO antibodies, and about 39% of these subjects have a goiter.

Population studies have suggested that about 16.7% of adult subjects have anti-thyroid peroxidase (TPO) antibodies and about 12.1% have anti-thyroglobulin (TG) antibodies. In this same study of 971 subjects, when subjects with abnormal thyroid function were excluded, the prevalence of anti-TPO and anti-TG antibodies was 9.5% and 8.5%.

In a landmark study of Hashimoto's thyroiditis in India, 6283 schoolgirls from all over the country were screened. Among them, 1810 schoolgirls had a goiter. Among them 764 subjects underwent a fine needle aspiration cytology, and of these subjects, 58 (7.5%) had evidence of juvenile autoimmune thyroiditis (the term included both Hashimoto's thyroiditis and focal lymphocytic thyroiditis). Among fine needle aspiration cytology-confirmed cases of juvenile autoimmune thyroiditis,



Viparita Karani Mudra

subclinical and overt hypothyroidism were seen in 15% and 6.5%, respectively.

## Thyroid Cancer and India

The Indian Council of Medical Research established the National Cancer Registry Program, and the NCRP have collected the data of more than 3,00,000 cancer patients between the periods 1984 and 1993. Among these patients, the NCRP noted 5614 cases of thyroid cancer, and this included 3617 females and 2007 males. The six centers involved in the studies were in Mumbai, Delhi, Thiruvananthapuram, Dibrugarh, Chandigarh, and Chennai. Among them, Thiruvananthapuram had the highest relative frequency of cases of thyroid cancer among all cancer cases enrolled in the hospital registry, 1.99% among males and 5.71% among females. The nationwide relative

frequency of thyroid cancer among all the cancer cases was 0.1%–0.2%. The age-adjusted incidence rates of thyroid cancer per 100,000 are about 1 for males and 1.8 for females as per the Mumbai Cancer Registry, which covered a population of 9.81 million subjects. The histological types of thyroid cancer were studied in a Hospital Cancer Registry of 1185 “new cases” of thyroid cancer.

## Signs and symptoms of thyroid disorders

World renowned leader in functional medicine Dr. Amy Myers estimated that as many as 25 million Americans have a thyroid problem, and half of them have no idea that they do. Hypothyroidism, or an under-active thyroid, accounts for 90% of all thyroid imbalances.

The thyroid, a butterfly-shaped gland in the center of your neck, is the master gland of metabolism.

Bhujangasana



How well your thyroid is functioning is inter-related with every system in your body. If your thyroid is not running optimally, then neither are you.

**Sleep changes :** An overactive thyroid pumps out certain hormones (triiodothyronine, known as T<sub>3</sub>, and thyroxine, known as T<sub>4</sub>) in excess, which can overstimulate the central nervous system and lead to insomnia, says Hossein Gharib, MD, a Mayo Clinic endocrinologist. On the flip side, if you still feel still tired after a full night's sleep, or the need to sleep more than usual, you might have an underactive thyroid, in which your body doesn't produce enough hormones.

**Unreasoned anxiety:** Too many thyroid hormones often cause patients to feel jittery or anxious unrelated to anything specific, says Ashita Gupta, MD, an endocrinologist at Mount Sinai Roosevelt Hospital in New York City. "There's more brain stimulation so it excites you to the point where you don't feel good about it," says Dr. Gupta.

**Changes in bowel habit:** Frequent constipation could be a sign of an underactive thyroid. "Thyroid hormones also play a role in keeping your digestive track running," says Dr. Gupta. "If you produce too little, things get backed up." An overactive thyroid can create the opposite effect. "You'll experience a regular bowel movement—not diarrhea—but the need to go more frequently, because everything is sped up," says Dr. Gupta.

**Thinning hair:** Thinning hair, particularly on your eyebrows, is a common sign of thyroid disease. An underactive or overactive thyroid throws off your hair growth cycle, says Dr. Gupta. Usually, most of your hair grows while a small portion rests. Overactive and underactive thyroid problems are both easily treated. If your thyroid is overactive: Doctors typically prescribe anti-thyroid medication that slows down the production and release of T<sub>4</sub> and T<sub>3</sub> hormones. Once hormone levels are balanced, patients can eventually stop taking the medicine, says Dr.

Gharib. However, if hyperthyroidism is ignored and left untreated, sometimes surgery to remove some or all of the gland is required, according to the Mayo Clinic. If your thyroid is underactive: This typically requires lifelong treatment with a synthetic thyroid hormone called levothyroxine. The oral medication restores hormone levels and helps reverse symptoms such as weight gain, fatigue, brain fog, and constipation.

## Causes of thyroid disorders

Thyroid diseases sometimes result from inappropriate TSH levels, or may be caused by problems in the thyroid gland itself.

The most common cause of hypothyroidism is Hashimoto's thyroiditis, an autoimmune condition where the body makes antibodies that destroy parts of the thyroid gland. Surgical removal and certain medications (e.g., amiodarone, lithium) can also cause hypothyroidism.



Other causes of hypothyroidism include pituitary problems, hypothalamus problems, and iodine deficiency (rare in North America, but affects nearly 2 billion people worldwide). Some babies are born with hypothyroidism - this is called congenital hypothyroidism.

There are different causes of hyperthyroidism. Graves' disease is the most common cause of hyperthyroidism. This condition occurs when the immune system produces an antibody that stimulates the entire thyroid gland; this leads to overactivity and higher levels of thyroid hormones.

Another form of hyperthyroidism is called toxic nodular goiter or toxic thyroid adenoma. Adenomas, abnormal nodules of tissue in the thyroid, constantly produce thyroid hormones even when they are not needed.

Secondary hyperthyroidism is caused when the pituitary gland makes too much TSH, leading to constant stimulation of the thyroid gland. A pituitary tumour may cause TSH levels to rise. More rarely, the pituitary gland becomes insensitive to thyroid hormones, no longer responding to high levels.

Another possible cause of hyperthyroidism is a condition called thyroiditis. This condition occurs when the thyroid gland becomes inflamed. Depending on the type of thyroiditis, this may lead to temporary hyperthyroidism that might be followed by hypothyroidism.

**There are four types of thyroid cancers:** papillary, follicular, anaplastic, and medullary cancer. These are associated with radiation treatment to the head, neck, or chest. Radiation treatment for benign (non-cancerous) conditions is no longer carried out in these areas,

but was more common in the past. In other cases, a genetic mutation might be associated with thyroid cancer, either alone or in conjunction with other types of cancers (e.g., multiple endocrine neoplasia, BRAF gene mutations). Less commonly, other cancers might metastasize to the thyroid (e.g. lymphoma, breast cancer).

### Ayurvedic view of thyroid disorders

There is no direct mention of the thyroid gland in Ayurveda. But a disease by the name galaganda is mentioned in various samhitas. The earliest description of neck swelling is found in the atharvaveda by the name apachi (a non-suppurative swelling in the neck, axilla, or groin). Charaka first described the disease as one of the 20 varieties of sleshma (kaphaja) vikaras (disease). Sushruta explicitly wrote that out of seven layers of the skin, the sixth layer, Rohini, is galaganda rogadohistana (Su.Sa.IV/4). In the nidana sthana he describes galaganda as two encapsulated small or big swellings in the anterior angle of the neck, which hang like a scrotum (Su. Ni.XI), whereas Charaka describes galaganda as solitary swelling (Ch. Ch.XI).

The etiological factors in galaganda include climatic conditions, water supply, dietary conditions and other surroundings. Sushruta stated that rivers flowing towards east might give rise to the occurrence of galaganda. Bhela states that galaganda is more common in prachya desa (eastern part) of the country. Harita samhita described the role of dustambu (contaminated water) in the precipitation of galaganda. Kashyapa samhita says that any part of the country which is cold, damp, with densely grown long trees,



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“  
LONG BEFORE  
MEDICAL  
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KNEW  
ABOUT THE  
EXISTENCE OF  
THYROID GLANDS,  
YOGIS HAD  
DEvised  
PRACTICES,  
WHICH NOT  
ONLY  
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BUT ALSO  
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A SYSTEM OF  
ENLIGHTENMENT.  
”

water stagnation and heavy rains may promote the development of galaganda.

From the above descriptions it is tempting to associate galaganda can be with goiter (abnormal swelling of the thyroid gland) or some type of neck tumor, where thyroid functions may or may not be compromised. But hypothyroidism is not just a localized disease. It has many symptoms related to many systems of the body. None of these manifestations are mentioned in the ancient texts. Thus it is probably inaccurate to draw a parallel between hypothyroidism and galaganda.

### Yoga therapy for thyroid

Long before medical science ever knew about the existence of thyroid glands, yogis had devised practices, which not only maintained healthy glands and metabolism, but also were part of a system of enlightenment.

According to a study published in the journal of complementary and alternative medicine, effect of 6 months intense Yoga practice on lipid profile, thyroxine medication and serum TSH level in women suffering from hypothyroidism was analysed in a pilot study.

A significant number of women in India are suffering from hypothyroidism. Hypothyroidism is characterized by elevated lipid profiles and thyroid stimulation hormone (TSH). It leads many comorbid conditions such as coronary artery disease, obesity, depression, osteoporosis, sleep apnea, and etc. Yoga is proven to be effective in reducing weight, dyslipidemia, depression and it brings the balance in autonomous nervous system. We aimed to study the effect of 6 months yoga practice on lipid profile, thyroxine requirement and

serum TSH in women suffering from hypothyroidism.

Twenty-two household women suffering from hypothyroidism between the age range of 30 and 40 years, with average 4 year history of hypothyroidism were included in this study. Subjects with known cardiac issues, hypertension, history, recent surgery, slip disc and low back pain were excluded from this study. None of the subjects were on any other medication except thyroxine which was kept during the intervention phase. All the subjects underwent 6 months of yoga practice 1 h daily for 4 days a week. Lipid profile, thyroxine dosage and serum TSH level were assessed before and after intervention. Data was analyzed using paired sample t test & Wilcoxon's signed rank test.

The study proved that 6 months practice of yoga may help in improving cholesterol level, serum TSH, may also help in reducing the thyroxine requirement in female patients suffering from hypothyroidism.

In a classical study conducted by Department of Medicine, Boston university, effect of yoga and complementary medicine among thyroid cancer patients was analysed. Data were collected using a web-based online anonymous survey under Institutional Review Board approval from Boston University. The report was based on 1327 responses from subjects with thyroid cancer. Patient factors were compared by univariate and multivariate analyses. It was noted that yoga and alternative medicines did have a positive effect on cancer cure and quality of life in cancer and the physicians must consider the same.

Several research studies reveal that Sarvangasna (shoulder stand) is the





most suitable and effective asana for the thyroid gland. An enormous pressure is placed on the gland by this powerful posture. As the thyroid has one of the largest blood supplies of any body organ, this pressure has dramatic effects on its function, improving circulation and squeezing out stagnant secretions.

From sarvangasana we can practice halasana and after sarvangasana, we should perform matsyasana. All these practices positively result in better health of the thyroid gland. At the same time, all these practices should be avoided in severe thyrotoxicosis, physical debility or a goitre that is enlarged very much, where medical therapy is obviously the first line of treatment to be given. However, adding iodine once again to the diet is the first obvious step.

Other effective asanas include Vipareetha Karani Mudra, simple Pavamuktasanas with emphasis on the head and neck exercises, yoga mudra, Supta Vajrasana, Mastyasana, Bhujangasana and many more backward bending asanas.

## Pranayama for Thyroid diseases

The most effective Pranayama for thyroid problems is Ujjayi. It acts on the throat area and its relaxing and stimulating effects are most probably due to stimulation of ancient reflex pathways within the throat area, which are controlled by the brainstem and hypothalamus. This practice also gives us direct access into the pranic and psychic network, the substructure of metabolic activity. Nadi shodhana pranayama is useful in re-balancing metabolism.

## Ayurvedic diet for thyroid

According to Charaka, goitre does not strike those who take milk in adequate quantities. In addition, old rice, barley, moong dal, Bengal gram, cucumber, sugar juice, and milk products are recommended for a goitre patient. Sour and heavy substances are contraindicated.

## Herbs for Thyroid

Kanchanara - *Bauhinia variegata* (purple mountain ebony) is specific

for proper functioning of thyroid. Among the other herbs jatamansi, brahmi, guggulu and shilajita are also useful. Gokshura, punarnava are useful herbs.

## Home Remedies for Thyroid

A fine paste made of the vegetable jalakumbhi (*Pistia straticies*) applied over the affected part helps in reducing the swelling. The juice obtained from the jalakumbhi should be given in doses of 11 to 22 gm a day. It increases the amount of iodine, the lack of which, according to Allopathy, is one of the factors responsible for the disease.

Coconut oil offers much promise today to sufferers of hypothyroidism and slow metabolism. It is a known fact that the fatty acid chains in coconut oil, known as medium chain fatty acids (MCFAs) or medium chain triglycerides (MCTs), offer wonderful health benefits and are nowhere found more abundantly in nature outside coconut oil. For the hypothyroid sufferer the MCTs rev up the body's sluggish metabolism.

# Eka Pada Baddha Raja Kapotasana / Bound One-legged King Pigeon Pose

By Louise Vas, with the guidance of Yogananth Andiappan

Poses demonstrated by Chokaree Soederberg

**T**his month's featured pose is Eka Pada Baddha Raja Kapotasana. The name of the pose is derived from the following terms:

- eka - revolved / twisted
- pada - foot
- baddha - bound
- raja - king
- kapota - pigeon
- asana - pose

Chakra Awareness	Anahata Chakra / Heart
Practice Level	Intermediate
Degree of Difficulty (100 being most difficult)	70
Movement	<p><b><i>Major Movements</i></b></p> <p><b><i>Backward Bending</i></b> A spinal movement done with the extension of the spine, supported by different back muscles.</p> <p><b><i>External Rotation of the shoulders</i></b> The movement of the rotator cuff muscles which moves the arms outward (i.e. away from the midline of the body).</p> <p><b><i>External Hip Rotation</i></b> A movement of turning the thigh or pelvis outward; also known as lateral rotation.</p> <p><b><i>Minor movement</i></b></p> <p><b><i>Internal Rotation of the shoulders</i></b> The movement of the rotator cuff muscles which moves the arms inwards (i.e. towards the midline of the body).</p> <p><b><i>Hip extension</i></b> A movement of the hip joint muscles, where the hip joint straightens by being pushed forward (i.e. the thigh or top of the pelvis is brought backward).</p>



<p>Challenges faced during the practice</p>	<p><i>Limitation on Shoulder Rotation</i> As this pose requires the shoulders to rotate, limitation in the internal or external shoulder rotation will cause a difficulty when reaching back to hold the feet.</p> <p><i>Chest tightness</i> Similar to the shoulder rotation, if there is tightness in the chest, the arch of the back will be limited, which needs more effort from the practitioner to achieve this pose.</p> <p><i>Hip Limitation</i> As the hips are close to the floor and therefore have limited mobility, any tightness in the hip area might cause an imbalance to the body during the pose and cause difficulty in keeping the body weight centered.</p>
<p>Chances of Injury</p>	<p>Shoulder, Back &amp; Hips</p>
<p>Contraindications</p>	<p><i>Any existing joint injuries</i> <i>Pregnancy, hernia and other thoracic- and abdominal-related medical conditions</i> This pose is contraindicated to those with issues in the abdomen and thoracic area as the front of the torso is active during this pose.</p> <p><i>Hyperkyphosis</i> Refers to an excessive curvature of the thoracic spine, commonly referred to as hunchback. As this is a backward bending pose, having a hunched back poses a difficulty in achieving the pose.</p>
<p>Major Muscles Involved</p>	<p><b><i>Pectoral</i></b> Composed of the Pectoralis Major and Pectoralis Minor, this muscle makes up most of the chest area muscles and is responsible for the movement of the shoulder joint. The Pectoralis Major keeps the arm attached to the trunk of the body while the Pectoralis Minor stabilizes the scapula.</p> <p><b><i>Erector Spinae</i></b> A muscle group found in the back, which extends the vertebral column in forward and backward bending. This muscle is responsible for returning the vertebral column to the erect position after motion.</p> <p><b><i>Rectus Abdominis</i></b> It is responsible for the flexing of the lumbar spine and keeping the internal organs intact, therefore working with the Erector Spinae especially in backward bending movements.</p> <p><b><i>Quadriceps</i></b> A large muscle group that includes the four prevailing muscles on the front of the thigh, which act as extensors of the knee joint.</p> <p><b><i>Iliopsoas</i></b> The combination of the iliac and psoas major muscles that make an important part of the hip flexors. Also known as the dorsal or inner thigh hip muscles, the iliopsoas work for the flexion of the hip.</p>
<p>Best Time to Practice</p>	<p>Afternoon or evening, when the body's natural flexibility is present.</p>

# WARM-UP

The below warm-up practices focus on shoulder movement, twisting and hip opening, allowing the muscles involved to be adaptable to intense movement.

## *Seated Internal Shoulder Stretch*

1. Sit cross-legged on the floor.
2. Raise the right arm and bring the right hand to touch the upper back, the elbow pointing up.
3. Hold the right elbow with the left hand. Inhale and on exhale, extend the right side of the torso and pull the right elbow towards the left side, behind the head, and arch sideways.
4. Stay in the stretch for a few light breaths, and come back to the centre. Repeat on the right side.



## *Parivrtta Sukhasana / Seated Twist*

1. Sit in a comfortable cross-legged position and hold the left knee with the right hand and place the left hand behind the hips. Inhale and on exhale, twist the torso to the left, looking towards the left shoulder.
2. Press the left hand on the floor and aim to twist the upper body more, while keeping both sitting bones grounded.
3. Hold the twist for a few light breaths; return to the centre and repeat on the right side.



## *Utthan Pristhasana / Lizard Pose Variation*

1. From tabletop position, bring the left foot to the front, coming into a lunge position. Keep the left foot flat with the ankle directly under the knee.



2. Slide the right leg back and keep the knee on the floor, coming into a low lunge.
3. Bring the right then left elbow to the floor, and let the torso and hips slowly move down.
4. Press the elbows on the floor and engage the shoulders,

while allowing the hips to move closer to the floor. Slide the back leg behind back a bit more to allow the hips flexors to stretch.

5. Keep the gaze forward and hold the pose for a few breaths. Release the pose by coming up to the hands, and practice the same pose with the right leg in front.



## Banarasana / Lunge – Quadriceps stretch variations

1. Come into a low lunge position, with the left leg in front and the right knee back and on the floor.
2. Bend the right knee, turn the torso facing right and rotate the shoulder outwards. Hold the right foot from behind, with the elbow pointing back. Keep the gaze forward, then slowly bring the torso facing forward.
3. Inhale and on exhale, bring the right heel closer to the right buttocks. Hold the pose for a few deep breaths.
4. Slowly release the pose and repeat on the left leg.



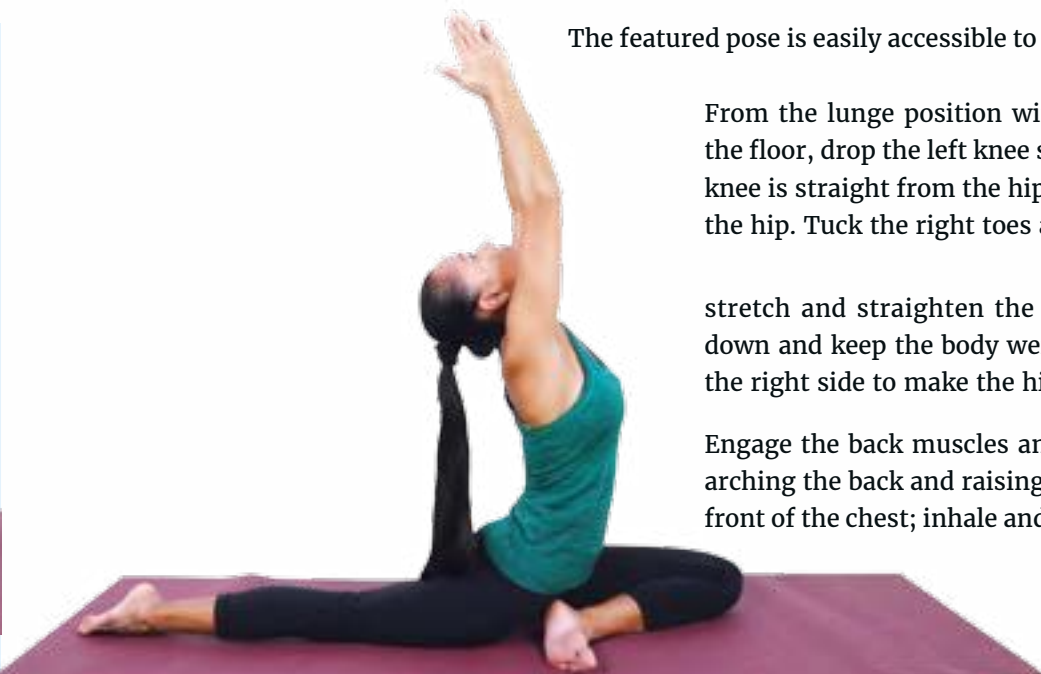
## ELIGIBILITY POSE

The featured pose is easily accessible to those who can come into Pigeon Pose.

From the lunge position with the left leg forward and hands on the floor, drop the left knee sideways, next to the left arm. The left knee is straight from the hip and the foot close to the right side of the hip. Tuck the right toes and pull the body backwards;

stretch and straighten the right leg back. Slowly sink the hips down and keep the body weight in the centre. Shift the weight to the right side to make the hips level.

Engage the back muscles and arms to push the body up, slightly arching the back and raising the chin. Press the palms together in front of the chest; inhale and on exhale, stretch the arms upwards.



## STEPS

1. Start in Pigeon Pose and keep the hands on the floor for support.





2. Bend the right knee and with the right hand, hold the top of the foot. The elbow is pointing downwards, away from the body.



3. Slowly move the right elbow outwards, rotating the shoulder so that the elbow is now pointing up. Drop the head back and touch the top of the head with the right foot. Keep the weight in the hips to keep them squared and the shoulders are parallel.



4. While keeping the balance, the left hand slowly wraps around the lower back with the palm facing down.

## FINAL POSE

The left hand reaches for the left foot; hold on to the left foot with a good grip and keep the weight equal on both sides of the hip.

*TIP! Keep the eyes open to keep the balance easier while in the pose.*





# VARIATION



For a more intense upper back stretch, instead of holding the foot in the front, reach for the back knee.

Both hands hold the foot in Eka Pada Raja Kapotasana. Focus in an even backward bend and centred body weight.



# MODIFICATIONS

Below are the modifications of Eka Pada Baddha Raja Kapotasana available to different practitioners:



**For those with limited external shoulder rotation or chest opening**

Using a yoga strap is helpful in ensuring that the body is not overstretched. Wrap a strap around the foot and hold on to the straps. Come into Eka Pada Raja Kapotasana and use the strap to pull the foot/lower leg closer to the head.

**For those with limited internal shoulder rotation**  
In reaching for the foot to bind the position, an internal rotation of the shoulder is required. Do not force the movement and instead, reach and hold the opposite side of the torso or the hip.



# NEUTRALIZING MOVEMENTS

Neutralizing poses are important for long-term injury prevention; it allows the body to return to its neutral position. Be aware of pressure alert points and listen to your body - do neutralizing movements after slowly coming out of the pose.



## Supta Jathara Parivartanasana / Supine Spinal twist (Block Variation)

From the supine position, bend the knees and lift the hips to slide a block under the hips. Allow the lower back to arch and the hip to extend; keep the arms by the sides of the body. Bend the right knee and bring the heel on to the left thigh (above the knee). Inhale and on exhale, bring the right knee to the floor on the left side. Look towards the right side and aim to keep the right knee and right shoulder on the floor. Release the pose by bringing the knee back up and repeat the pose on the opposite side.



## Marjaryasana / Cat Pose

Come to the knees and hands with the back flat, hands directly below the shoulders and knees directly under the hips. The hands are flat and fingers are pointing forwards. Inhale and on exhale, round the back and push the chest in and the chin down, creating a nice hunch on the back. Hold the pose for a few breaths.





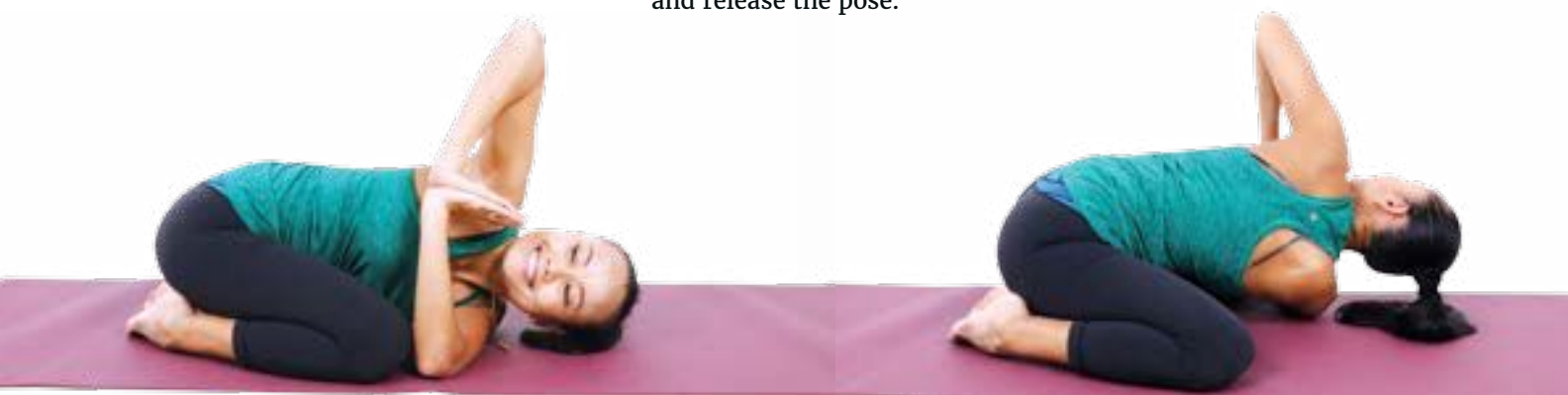
# COUNTER POSE

After the backward bend practice in Eka Pada Baddha Raja Kapotasana, the below counter poses are suggested to release any tension or muscle stress created in the back.



## Balasana / Child's Pose

From Vajrasana/Diamond Pose sitting on the heels, separate the knees and bring the body into a forward bend, extending the arms in front. As gravity works, let the chest and forehead or chin rest on the floor and the whole body relaxing into the pose. Stay for few breaths and release the pose.



## Parivritta Balasana/Child's Pose – Twisting Variation

From Balasana, turn the torso to the right and have the left shoulder on the floor. Press the palms together and bring the hands to the chest to avoid hunching. Stay in the twist for a few light breaths; return to Balasana and practice the twist on the left side.

For some yoga practitioners, especially those just starting their practice, they tend to shy away from backward bending poses since they view themselves as “not flexible enough”. Yoga is being practiced worldwide so that the unstable becomes firm, the stiff becomes flexible, and the weak becomes strong.

*Eka Pada Baddha Raja Kapotasana* brings us to the heightened awareness of our *Anahata Chakra*, our heart centre. Being the emotional centre, it is easy for this *chakra* to be bothered or imbalanced. As long as we understand that with a positive comes a negative and vice versa, we are allowing ourselves to open up to the energies of the world, making us kinder and more empathetic people.

Try new poses by learning from a qualified and proficient teacher. Do not be afraid to modify the practice to suit your needs; just remember to have the core principles and injury-prevention tips in mind. *Enjoy the practice!*



# Novant Health group offering “Mommy-baby yoga” in baby’s 1st year

**N**ovant Health; spread across North Carolina, Virginia, South Carolina and Georgia; is offering joint yoga classes for mothers and their under-one-year-old babies in Winston-Salem (North Carolina), which end with a massage for baby.

“Practicing yoga with baby is a wonderful way to enjoy your baby’s

first year. This one-hour class helps new mothers regain flexibility, strength and confidence. Babies are incorporated into the yoga poses”, announcement says. Starting May 4, these classes will continue till December 28.

Meanwhile, Hindu statesman Rajan Zed, in a statement in Nevada today, termed it as a step in the positive direction by a health group to incorporate yoga in the life of infants along with their mothers. Zed urged all major US health/medical groups to explore various benefits yoga offered.

Yoga, referred as “a living fossil”, was a mental and physical discipline, for everybody to share and benefit from, whose traces go back to around 2,000 BCE to Indus Valley civilization, Zed, who is President of Universal Society of Hinduism, noted.

Rajan Zed further said that yoga, although introduced and nourished by Hinduism, was a world heritage and liberation powerhouse to be

utilized by all. According to Patanjali who codified it in Yoga Sutra, yoga was a methodical effort to attain perfection, through the control of the different elements of human nature, physical and psychical.

According to US National Institutes of Health, yoga may help one to feel more relaxed, be more flexible, improve posture, breathe deeply, and get rid of stress. According to a “2016 Yoga in America Study”, about 37 million Americans (which included many celebrities) now practice yoga; and yoga is strongly correlated with having a positive self image. Yoga was the repository of something basic in the human soul and psyche, Zed added.

Novant Health, which claims to have been “recognized as a leader in improving the quality of healthcare”, is a not-for-profit integrated system of 15 medical centers and 1,380 physicians in 530 locations. Headquartered in Winston-Salem, Carl S. Armato is its chief executive officer.



# Orange and Carrot Salad with goji berries and orange blossom water

This salad combination is very refreshing on any hot day. It is very easy to make and very rich in health benefits.

- Oranges are an excellent source of Vitamin C, helping to boost the immune system, detoxify the body improve circulation and lower cholesterol.
- Carrots are packed with antioxidants agents, vitamin A, C and K and potassium. They help reduce cholesterol for a healthy heart, boost the immune system, improve digestion and detoxify the body.
- Goji berries are rich in antioxidant and considered an anti-inflammatory super fruit.

## Ingredients

2 oranges, 1 medium carrot, 1 tsp of orange blossom

water, 1 tsp coconut sugar, couple goji berries

## Directions

1. Soak the dried goji berries in a bowl
2. Wash the carrot, remove the skin and finely shred it.
3. Press 1 orange and dice the other orange
4. In a bowl mix the freshly squeezed orange, the orange blossom water and coconut sugar
5. Add and mix well the shredded carrot, the diced orange and goji berries
6. Place in the refrigerator for 15 minutes or more for a fresher taste

**Enjoy!**





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- [1] Truth - Mellow1 with Mel
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- [3] Schy - In My Opinion (Intro)
- [4] Jedidiah - Deva Nahousha
- [5] Ascent & Argus - Indian Spirit
- [6] Chichilcitralli - Heavens
- [7] Amos - Half A Man
- [8] Piralife - Pessimistic Thoughts
- [9] FiRst Man - Jivatma
- [10] Trinaural in Dub - Auralis
- [11] Device Experience - Every Day (Below Bangkok Rework)
- [12] Ren Toudu - Forest Hideout
- [13] Bocuma - And Chaos Died
- [14] Dimmat - Destination
- [15] Unholy Union - I Kalyteri Moy Mera (My Best Dub Version)
- [16] Norma Project - Constelation
- [17] Sky Technology - If You Are Not a Human
- [18] Sheewton - Alpha Centauri
- [19] Nimue - Amor Espacial
- [20] Lemonchill feat. Cabeiri Bro - That Old Sin



# Yoga Poem

## **Sirsasana Headstand**

*Morning light rises across the dark room  
like the sun up over the ocean.  
Forming a cup with my palms  
I pour my head into it,  
let my legs spill against gravity,  
uncurling toward the sky.  
Standing the world on its head  
everything I know is upended.  
What I believed was inevitable—  
what I once thought was solid  
what I perceived as impossible—  
the map of certainties  
drawn on the sand of life  
upturns in the tide.  
King of all asanas,  
everything is right where it should be  
when the crown of my soul  
rests blissfully in my palms  
and I'm born  
head-first to the world again,  
like the sun over the Pacific,  
taking my time  
to rise.*



All poems (c) Leza Lowitz, reprinted with permission from *Yoga Heart: Lines on the Six Perfections* published by Stone Bridge Press.

**Author Bio:** Award-winning author Leza Lowitz opened Sun and Moon yoga in Tokyo 13 years ago. She credits her yoga and meditation practice with deepening her creativity, discipline and compassion. Her books *Yoga Poems: Lines to Unfold By*, *Here Comes the Sun* (A yoga memoir about adapting and adopting in Japan), *Up from the Sea*, a YA novel about Japan's 2011 tsunami, and *Jet Black and the Ninja Wind*, an epic about the last female ninja's fight to save her ancient tribe, are all #1 amazon best-sellers.

The Artwork was done by M/s Akiko Tanimoto . Akiko Tanimoto draws yoga poses with ink (墨) and brush (筆). She is a yogini and learning suiboku-ga. Please visit her website: <http://akenoihori.jimdo.com>

# Upcoming Yoga Events & Programs

To list your events and programs for free, please e-mail the information to enquiry@asanajournal.com

Date	Event	Teacher	Location	Contact info
8 – 11 June	Evolution – Asia Yoga Conference	Various Yoga Teachers	Hong Kong Convention and Exhibition Centre (HKCEC)	<a href="http://www.asiayogaconference.com/2017/about.php">http://www.asiayogaconference.com/2017/about.php</a> <a href="mailto:registration@asiayogaconference.com">registration@asiayogaconference.com</a>
9 – 11 June	Festival Mandala	Various Yoga Teachers	Zoetendaal 10 Wanroij 5446 PC Netherlands	+31 40 265 5755 <a href="https://www.facebook.com/mandalafestival/">https://www.facebook.com/mandalafestival/</a> <a href="http://mandalafestival.com/">http://mandalafestival.com/</a>
15 – 18 June	Hanuman Yoga Festival	Various Yoga Teachers	Boulder, California, United States	<a href="http://www.hanumanfestival.com/">http://www.hanumanfestival.com/</a> Hanuman Festival, LLC 1152 Orange Place Boulder, CO 80304
17 June	Om Meditation Workshop	Nirmal	Anahata Yoga, 18/F, One Lyndhurst Tower, 1 Lyndhurst Terrace, Central, Hong Kong	<a href="http://www.anahatayoga.com.hk">www.anahatayoga.com.hk</a> <a href="mailto:enquiry@anahatayoga.com.hk">enquiry@anahatayoga.com.hk</a> Ph: +852 2905 1822
7-9 July	World Yoga Festival	Various Yoga Teachers	Reading, Berkshire, United Kingdom	<a href="http://www.yogafestival.world/contact@yogafestival.world">http://www.yogafestival.world/contact@yogafestival.world</a>
11 July – 28 Sep	200hrs Yoga Teacher Training Certificate Course	Anahata Yoga Masters	Anahata Yoga, 18/F, One Lyndhurst Tower, 1 Lyndhurst Terrace, Central, Hong Kong	<a href="http://www.anahatayoga.com.hk">www.anahatayoga.com.hk</a> <a href="mailto:enquiry@anahatayoga.com.hk">enquiry@anahatayoga.com.hk</a> Ph: +852 2905 1822
20 – 24 July	Barcelona Yoga Conference	Various Yoga Teachers	Barcelona, Catalonia, ES	<a href="http://www.barcelonayogaconference.cat">http://www.barcelonayogaconference.cat</a> <a href="mailto:byc@omshanti.cat">byc@omshanti.cat</a>
27 – 30 July	Angsbacka Yoga Festival	Various Yoga Teachers	Milkom, Varmland, SE	<a href="http://en.angsbacka.se/event/yoga-festival/">http://en.angsbacka.se/event/yoga-festival/</a> <a href="mailto:booking@angsbacka.se">booking@angsbacka.se</a>
11 – 14 August	Beloved Yoga Festival	Various Yoga Teachers	Tidewater, OR, United States	<a href="https://belovedfestival.com/">https://belovedfestival.com/</a>
22nd Aug – 28th Sep	100-hours Prenatal Yoga Teacher Training	Anahata Yoga Masters	Anahata Yoga, 18/F, One Lyndhurst Tower, 1 Lyndhurst Terrace, Central, Hong Kong	<a href="http://www.anahatayoga.com.hk">www.anahatayoga.com.hk</a> <a href="mailto:enquiry@anahatayoga.com.hk">enquiry@anahatayoga.com.hk</a> Ph: +852 2905 1822
24 – 27 August	Wanderlust-Tremblant	Various Yoga and Music Experts	Tremblant, QC, CA	<a href="https://wanderlust.com/festivals/tremblant/">https://wanderlust.com/festivals/tremblant/</a>
1 – 13 Sep	Yoga Training and Heritage Tour – India	Yogananth Andiappan	Asana Andiappan College of Yoga and Research Centre, Chennai, Tamil Nadu, India	<a href="http://www.andiappanyoga.com">www.andiappanyoga.com</a> <a href="mailto:enquiry@andiappanyoga.com">enquiry@andiappanyoga.com</a> +91 44 6514 0199
1 Sep – 29 Nov	300hrs Yoga Therapy Teacher Training Certificate Course	Anahata Yoga Masters	Anahata Yoga, 18/F, One Lyndhurst Tower, 1 Lyndhurst Terrace, Central, Hong Kong	<a href="http://www.anahatayoga.com.hk">www.anahatayoga.com.hk</a> <a href="mailto:enquiry@anahatayoga.com.hk">enquiry@anahatayoga.com.hk</a> Ph: +852 2905 1822
10 Oct – 23 Nov	100hrs Kids Yoga Teacher Training Certificate Course	Anahata Yoga Masters	Anahata Yoga, 18/F, One Lyndhurst Tower, 1 Lyndhurst Terrace, Central, Hong Kong	<a href="http://www.anahatayoga.com.hk">www.anahatayoga.com.hk</a> <a href="mailto:enquiry@anahatayoga.com.hk">enquiry@anahatayoga.com.hk</a> Ph: +852 2905 1822

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1 - 18 June 2017	1 - 26 June 2017
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1 - 18 July 2017	1 - 26 July 2017	1 July - 15 August 2017
1 - 18 August 2017	1 - 26 August 2017	1 August - 15 September 2017



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