

Hope This Meets You
—in Good Health—

The Newsletter for the ISKCON Health and Welfare Ministry





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The Founder-*Acārya* of the International Society for Kṛṣṇa Consciousness.

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Newsletters.

DISCLAIMER

This magazine is not intended to treat, diagnose or prescribe. The information contained herein is in no way to be considered as a substitute for consultation with a duly licensed health-care professional.

Śrīla Prabhupāda encouraged the devotees to take care of their health and their basic material necessities. In one letter he said to a devotee: "Be careful about your health first. This information is not only for you but for all my noble sons. I am an old man. I may live or die it does not matter. But you must live for a long time to push on this Kṛṣṇa consciousness movement."

Devotees of the Kṛṣṇa consciousness movement do not want to be fanatics about their health or preoccupied about our material welfare, but they also should not become negligent.

A happy balance of material well-being complementing spiritual strength will help us advance in Kṛṣṇa consciousness and expand Lord Caitanya's mission around the world. Although spiritual advancement is not dependent on material well-being, bodily and mental disturbances can easily divert the neophyte devotee's concentration of his energies away from Kṛṣṇa. This newsletter is a humble attempt to assist the devotees' spiritual life by providing information relevant to their material well-being.

As many devotees are now approaching middle and old age the inevitable afflictions of disease and incapacitation will follow. It is also the duty of ISKCON's Health and Welfare Ministry to assist the temples around the world to provide for the present and future welfare of ISKCON's devotees. Now is the time to make plans how to meet these problems, not when, due to neglect, these problems overwhelm us. Future issues of this newsletter will deal more with these issues.

Around the world there are untapped resources to assist the maintenance and restoration of devotees' health. The question is how much we desire to discover and to utilize what is already available. In Bombay alone one devotee estimated that we have 1,000 life-members who are health care practitioners. Utilizing such a resource could solve many of our devotees problems, but the Ministry needs devotees willing to use their time, intelligence and skills at organization to do this service.

As the Minister for ISKCON Health and Welfare Ministry, I welcome suggestions and assistance from the devotees and members of our congregation to help meet the necessities of our devotional community. Other members of the GBC committee include, His Holiness Bhakti Tirtha Maharaja, His Holiness Guru Prasada Maharaja, His Holiness Kavīcandra Maharaja, His Holiness Svarupa Damodar Maharaja, His Grace Bhakta Rupa dasa and His Grace Lokasaksi dāsa.

Hare Kṛṣṇa.

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Front Cover: Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme transcendental form. In this form He is a cowherd boy, He carries a flute in His hand and His youth is new. He is also an excellent dancer. All this is suitable for His pastimes as a human being.

Letters from Śrīla Prabhupāda on Health

ON MEDICAL TREATMENTS

SPL to Hari Bhakti Nudāsa, 1st June, 1967

"I may inform you that I am inclined towards Āyurvedic treatment. You can consult with the Āyurvedic physician in Vrindavana who is a Gaudiya Vaiṣṇava. Two things are to be done if it is possible: to send me proper medicines and directions, that will be nice. But if I require to return that also I can do. Consult necessary physicians and let me know what I am to do. In Mathura there are undoubtedly many Āyurvedic physicians and many quacks also. Try to avoid the quacks."

SPL to Kṛṣṇa dāsa, 3rd April, 1969

"In your Western countries, the doctors are very much fond of surgical operations. When there is no other alternative, of course we have to take shelter of such demoniac treatment, but as far as possible try to avoid that, and depend on Kṛṣṇa."

SPL to Govinda dāsa, February 12th, 1972

"Doctors give medicine and they speak surety, but there is no surety, and when there is no surety why should we break our four principles? I don't think there is guarantee of surety by taking this medicine with animal products. But if there is

surety, you can take. But it is very doubtful. When I come there I shall see what is wrong."

SPL to Rebatānandana Svāmī, 16th January, 1975

"Regarding your fasting, if you are sick, then fasting is the best medicine. For disease and unwanted guest, if you do not give them food, they will go away."

SPL to Upendra dāsa, February 19th, 1972

"Psychiatrists are humbug, all humbug. They cannot help. Best thing is to be engaged in continuously chanting and hearing sankīrtan, that will cure anyone of mental disease."

SPL, Mayapurusa dāsa, 4th November, 1975

"Regarding this matter with your child, I cannot say, but at least I would not have agreed that the doctors perform this operation. In New York in 1968 when I was in the hospital they tried to operate my brain, but I left the hospital tactfully. Therefore I say that you never call a doctor for me or send me to the hospital. so it is up to you, but I would have not agreed."

TAKE CARE OF YOUR HEALTH, BUT TOLERATE DISEASE

SPL to Rāyarāma dāsa, 21st Dec, 1967

"Be careful about your health first. This information is not only for you but for all my noble sons. I am an old man. I may live or die it does not matter. But you must live for a long time to push on this Kṛṣṇa consciousness movement."

SPL to Pradyumna dāsa, 23rd March, 1968

"So long we have got this material body, the miseries will be coming and going, simply we have to tolerate them and try to make advancement in Kṛṣṇa consciousness as best as we can."

SPL to Jayapatākā dāsa, 6th October, 1968

"I am very much concerned about yourself, that you have been injured, by working. I do not know what sor. of ugra-karma you were doing, but whatever you do, you must be careful. Your body is dedicated to Kṛṣṇa, therefore you should not be neglectful about your body. You should always think that your body is no more your body, but it is Kṛṣṇa's body. Therefore, you should take care of it."

SPL to Rāyarāma dāsa, 9th February, 1969

"I am very much anxious to know how is your present condition of health. Please let me know if you are improving or if there is some disturbance still. We should always remember that our body is not for sense gratification. It is for Kṛṣṇa's service only. And to render very good sound service to Kṛṣṇa we should not neglect the upkeep of the body. We learn from an instance of Sanātana Gosvāmī. He was sometimes very much sick on account of eczema, and he was therefore

sometimes bleeding. But whenever Lord Caitanya met Sanātana Gosvāmī, He used to embrace him in spite of his request for Him not to touch him. Because of this, Sanātana Gosvāmī later decided to commit suicide so Lord Caitanya would not embrace him in his bloody condition. This plan was understood by Lord Caitanya, and He called Sanātana Gosvāmī and said to him, 'you have decided to end this body, but don't you know that this body belongs to Kṛṣṇa? You have already dedicated your body to Kṛṣṇa so how can you decide to end it?' So you must not neglect the upkeep of your body. This is the lesson we get from Lord Caitanya and Sanātana Gosvāmī. Try to take care of your health in the best possible way."

SPL to Rayarama, 6th March, 1969

"Keep your health in good condition and work very hard for Kṛṣṇa. That is our motto of life."

SPL to Balabhadra, 12 May, 1969

"Regarding your question about maintaining your body nicely, I think that if you follow our regulations of diet, sufficient sleeping, and keep to the prescribed rules of cleanliness, 2 baths per day, then you will be able to keep yourself in proper health. Of course, disease will always be there at some time while there is this material body, but this we must tolerate and not be very much agitated by. Actually the Vaiṣṇava who knows that he is not this body does not therefore neglect the body, but he takes very nice care so that he may utilize this body in the service of Kṛṣṇa. Just like a man may know that he is not

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*Hope This Meets You
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TWO KṚṢṆA CONSCIOUS ATTITUDES TOWARD ILL HEALTH

by His Holiness Satsvarūpa dāsa Goswami

I can think of two basic Kṛṣṇa conscious attitudes to take toward physical illness.

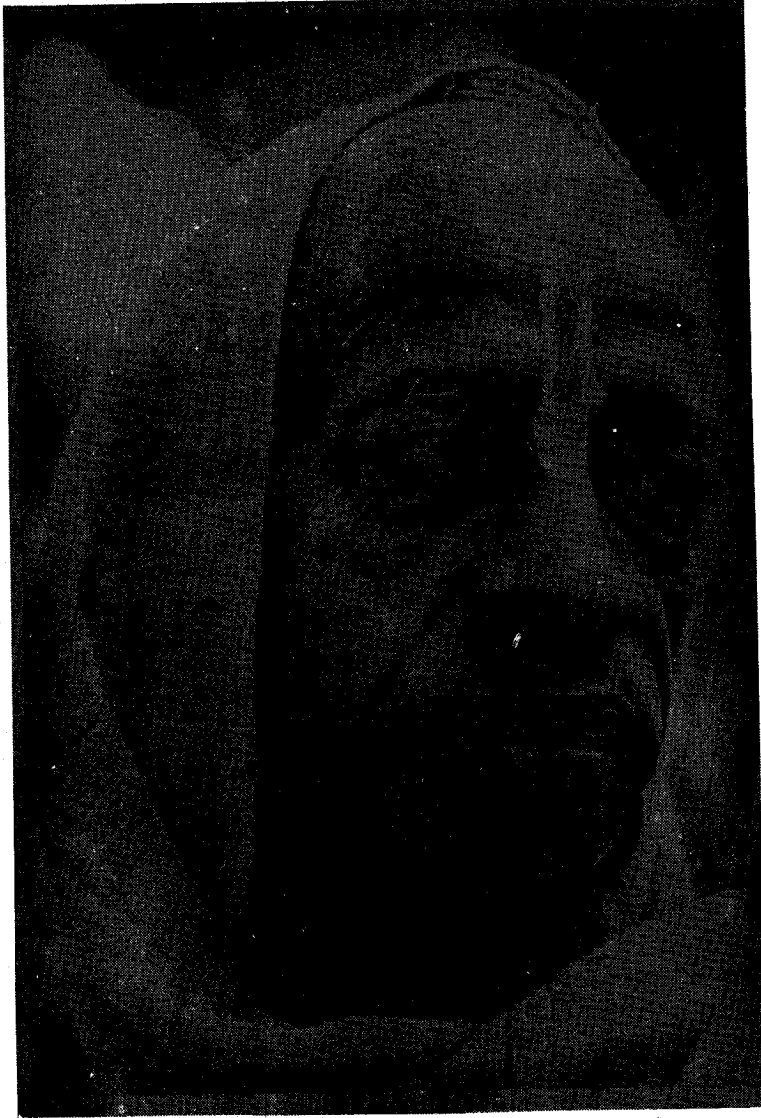
One is to do whatever you can reasonably do to prevent illness from occurring (or to overcome it once it arrives). Śrīla Prabhupāda writes, "The first thing is that you must feel well. In whatever condition, you should feel well, because if you fall sick, everything will be topsy-turvy" (Letter, May 15, 1969).

Because we wish to stay active in Kṛṣṇa's service, we don't want to fall ill. We don't welcome sickness at all. When we take this attitude, we work vigorously to keep ill health as far away as possible. "Be careful about your health first. This information is not only for you but for all my noble sons. I am an old man. I may live or die, it does not matter. But you must live for a long time to push on this Kṛṣṇa conscious movement" (Letter, December 21, 1967).

The other attitude is to accept illness and the limitations it imposes in a Kṛṣṇa conscious way. When chronic illness comes despite our preventive and curative measures, we are forced to accept this attitude. Śrīla Prabhupāda expressed this attitude of resignation in many of his letters. "The girl who has got health problems must learn to be tolerant. As long as the material body will be there, there will only be pain. Pleasure is a misconception" (Letter, October 23, 1976).

Śrīla Prabhupāda has instructed us in both of these attitudes toward illness. This reminds me of an instruction he gave when he compared a preacher to a businessman. He said an expert businessman knows how to make money

in every kind of economic climate: when the prices are high, he sells his products and makes a good profit; when prices are down because there is no demand for his product, then he buys his raw materials at low prices. Similarly, a preacher always



finds a way to preach.

At the first sign of a sore throat I think, "Oh no, I'm catching a cold." This fear is partly due to bodily attachment, but it is also due to the fact that I am attached to my service of traveling, preaching, reading, and writing. I don't want to lose even a day, or an afternoon, or an hour. I want to be healthy enough to always engage in active service. I don't want to die or get otherwise interrupted in my

plans to serve Śrīla Prabhupāda.

Devotees take reasonable precautions, considering our diet and medicines to avoid illness or to treat illnesses we already have. Śrīla Prabhupāda encourages this attitude: "If you are feeling tired, you may take rest. Your body is very valuable. It is dedicated to Kṛṣṇa, so you must take care of the body very carefully" (Letter, August 12, 1971).

We may also note, however, that Śrīla Prabhupāda so much wanted us to remain active and wanted to remain active himself that he sometimes recommended we push on with our Kṛṣṇa conscious activities despite illness or possible risk to health. He writes, "So far as possible, I'm taking care of my health, but Kṛṣṇa's service must be executed even at the risk of life" (Letter, January 23, 1968).

In a similar mood he writes, "Physically and mentally we may be disturbed sometimes, but we have to stand erect on the spiritual platform. I may inform you in this connection, that I am at present moment physically unfit. I am having always a buzzing sound in my brain. I cannot sleep soundly at night, but still I am working

because I try to be on the spiritual platform. I hope you shall try to understand me right and do the needful. Hope you are well" (Letter, January 15, 1968).

Despite our enthusiasm and cautions to avoid disease, we all will fall sick at one time or another. It is one of the four-fold miseries. No one can be entirely free of it. The time comes when each of us will be sidelined. But we can gain

something Kṛṣṇa conscious from those times. When we are forced to decrease our active service, we are also forced to give up the illusion that we can always fulfill our own plans and that, we will always be well. We can become humbled when we see that even without our active participation, the Kṛṣṇa consciousness movement continues onward. Our service is appreciated by other devotees, but it is not absolutely needed. Kṛṣṇa can always send someone else to do our work.

Therefore, we gain humility and a clearer awareness of our minute size and limited capabilities. One time when I became sidelined with prolonged illness, I wrote a poem expressing these feelings:

Reduced

My list of "Things to Do"
falls to the side.
All I do is rest.
Yet one cry to Kṛṣṇa
is worth a hundred days
of marching in pride.

Śrīla Prabhupāda said we should remain on the spiritual platform even when we are ill. But what can we do when we have so much pain or if we are unable to move and think properly? We can do only what Kṛṣṇa allows us to do. Śrīla Prabhupāda writes, "Devotion does not depend on the body, and in spite of all difficulties, we can chant, so long we have got the tongue—and even we have got no tongue, we can chant in our mind... Therefore do not think that because you are sometimes sick or weak that you are not making any advancement and that you are disappointing me, no... Simply if you are able to always chant Hare Kṛṣṇa, that is the same as following all the other regulative principles" (Letter, February 12, 1972).

We have to be patient when we are ill. Our service may be just to wait and see what Kṛṣṇa desires. If we have a

debilitating condition, then we can take up some service which is appropriate for an invalid such as typing letters. We may have to learn to be satisfied with a new type of service.

As we lie in bed alone, we also can come more to the heart of what it means to offer our very selves to Kṛṣṇa. Lord Caitanya says, "O Son of Mahārāja Nanda, I am Your eternal servant, but somehow I have fallen into the ocean of birth and death. Please, therefore, pick me up from this ocean of birth and death and fix me as one of the atoms at Your lotus feet." Lord Caitanya doesn't say that we have to serve Him in a particular active way, but He says we should offer ourselves to Him in humility and

"We may also note that Śrīla Prabhupāda so much wanted us to remain active and wanted to remain active himself that he sometimes recommended we push on with our Kṛṣṇa consciousness despite illness or possible risk to health . . ."

surrender.

Illness can be a friend because it is a condition more similar to death than good physical health. Good physical health is temporary, but illness reminds us of the fact that the body is not ultimately meant for pleasure and that it must eventually break down. The pains of our illness can remind us that we are heading toward the inevitable pain of death. Therefore we are forced to remember Kṛṣṇa in our distress and that's good practice for the time of death. Śrīla Prabhupāda writes, "This body is today or tomorrow finished. We should not be

very much bothered about the body. Trees also live for thousands of years, but that does not mean a successful life. A successful life is one of Kṛṣṇa consciousness" (Letter, February 26, 1977).

Śrīla Prabhupāda mixed both attitudes toward illness in his instructions to his disciples. In the same letter I just quoted, he closed the letter, which was to Jayānanda, by saying, "Hope this finds you improving in your health."

A similar letter expressed both the attitudes toward ill health: "This body belongs to Kṛṣṇa and therefore we must always keep it in healthy condition to the best of our ability, but if due to some past sinful activities, we are suffering some bodily miseries, we should not be discouraged. Devotional service must continue under all circumstances. This material body is actually a bad bargain because it is prone to suffer, but we must make the best use of this bad bargain. That means to always be engaged in the service of Kṛṣṇa without fail" (Letter, April 19, 1975).

While we are healthy, we must work to our full capacity. Prahāda Mahārāja told his young schoolmates that Kṛṣṇa consciousness should be executed full force especially when they were young and while the body is "stout and strong and not embarrassed by dwindling." If we are forced to slow down or stop our activities due to physical illness, then we have to accept it graciously as Kṛṣṇa's will. Part of that acceptance is to recognize that we can continue performing devotional service—devotional service is ultimately not dependent on the body. ❀

Satsvarūpa Dāsa Gosvami travels extensively to speak and write about Kṛṣṇa consciousness. He is the author of more than two dozen books, including a six volume biography of Śrīla Prabhupāda.

Prabhupāda Letters.

... continued from page 5.

his car, so he does not therefore neglect his car, but he will take care of it so it will be able to render service to him. So we must take sufficient care to provide our body with its demands, but when disease or other necessary inconveniences arrive, we do not become disturbed because such troubles are simply temporary manifestations."

SPL to Dr. Currier, 19th June, 1975

"If you are willing to offer your medical services to my students, when it is required, that will be very nice. It is important to keep the body fit and healthy so that we will not meet the obstacle of ill health while serving Kṛṣṇa. Ill health may hinder one's service, so we want to avoid it as much as possible."

SPL to Kīrtanānanda Svāmī, 14th February, 1969

"The best remedy, not only for Śyāma dāsī, but for everyone, is to consult some approved physician. But ultimately we have to depend on the mercy of Kṛṣṇa, so we should chant regularly, pray to Kṛṣṇa to give us a chance to serve Him, and, if required, we may adopt the approved method of treatment." ❀

Diet and Consciousness

Their Effects on Spiritual and Material Health

by His Holiness Prahlādānanda Swami

Śrīla Prabhupāda gave many instructions to his students about their health. He often said that to cure our material disease and to get free from material contamination, chanting Hare Kṛṣṇa is the medicine and Kṛṣṇa prasādam is the diet. In another lecture, to indicate how much we should eat, he told us that "if you are elephant you eat hundred pounds, but if you are an ant you eat one grain. Don't eat hundred pounds imitating the elephant. ...But if you are actually elephant then you eat like elephant. But if you are ant, don't eat like elephant, then you'll be in trouble."¹

Āyurveda., the Vedic science of health, gives further details concerning eating properly and also recommends purified consciousness to assist in the maintenance of health and the attainment of spiritual advancement. According to Āyurveda, our general health is influenced by three different types of constitutions derived from the Elements (solid, liquid, gaseous, luminous and ethereal), *gunas* (three material modes of nature—goodness, passion and ignorance) and the balance of energies, called *doṣas* (*Vāta*, *Pitta*, *Kapha*), which our body possesses. *Vāta* regulates bodily movements, *Pitta* regulates transformations within the body and *Kapha* regulates bodily stability. The predominance of bodily elements, *gunas* or *doṣas* produces three different types of constitutions

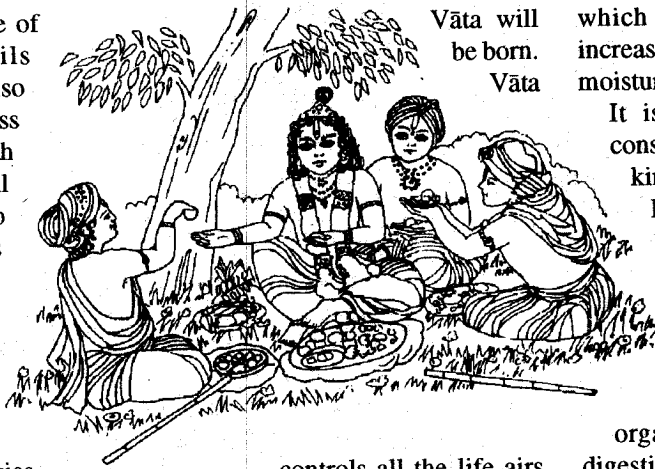
which respectively can be called physical, mental and *doshic*.

Factors such as the condition of the sperm and ovum at the time of conception as well as the mentality of the parents at conception influence the elements of the physical body and the modes of nature (*gunas*) acquired by the soul at birth. The balance of the energies in the body is the *doshic prakṛti*, and that is also influenced by the parent's balance of *doṣas* at the time of conception and the mother's habits during gestation. For

maintaining health, the balance of the three *doṣas* is the most important.

These three *doṣas* control the life energies within the gross and subtle bodies and, according to the prominence of one or more of these energies, our constitution (or *prakṛti*) is said to be a particular *doṣa*, or a combination of them. For example, if *Pitta* is prominent in the father and mother at the time of conception, then a child will be born whose constitution is predominantly *Pitta*. If *Pitta* is prominent in the father and *Vāta* in the mother, then a child with the mixed constitution of

Pitta and
Vāta will
be born.
Vāta



controls all the life airs and thus governs movements and sensations of the nervous system and anxiety. *Pitta* governs all transformations that take place within the body and is thus the principal energy governing the digestion of food and our ability to assimilate ideas. *Kapha* governs the

"In the Sanskrit language, *doṣa* means fault. Thus, *Vāta*, *Pitta* and *Kapha* are called *doṣas* because they have a tendency to become imbalanced."

structures within the body and thus the body's stability and mental satisfaction.

In the Sanskrit language, *doṣa* means fault. Thus, *Vāta*, *Pitta*, and *Kapha* are called *doṣas* because they have a tendency to become imbalanced. Within our bodies, their balance or imbalance mainly depend on our diet and emotions. Food and emotions both have six tastes, which are called "rasas" in Sanskrit. The six rasas are: sweet, sour, salty, pungent,

astringent and bitter. These tastes when in balance or unbalance produce different effects. For example, on the emotional platform, when these tastes are balanced they produce satisfaction, discrimination, zest, excitement, introspection and the desire for improvement. However, when these emotions are excessive they can produce complacency or greed, envy, hedonism, impatience or anger, insecurity, and grief. Each taste has its own properties which affects the *doṣas*. For example, the bitter taste being composed mainly of air and ether is cooling and drying, and thus is the taste which most balances *Pitta*, (which increases the heat of the body, and its moisture).

It is valuable to understand our constitution, just as knowing what kind of vehicle we are driving lets us know what fuel to put into the tank and when to change the oil. For instance, if we are born with a *Pitta prakṛti*, then throughout our lives we will have a tendency for *Pitta* to be imbalanced. *Pitta* helps to give discrimination, organizational ability, and good digestion; too much can produce rashes, ulcers, bleeding, anger, and irritation. By an appropriate life-style, a person with *Pitta prakṛti* can keep *Pitta* in balance and enhance the positive qualities of his nature. In this case the sweet, astringent, and bitter tastes are emphasized, since they

are mainly
cooling,
drying and
heavy
(sweet)
which
balance

Pitta's hot, moist, and light effects.

According to Āyurveda, a balanced diet is one in which there are all six tastes and in a quantity appropriate for the person's constitution, physical and mental state, season of the year, and age. It is often found, however, that people overeat most the sweet taste; this is perhaps a compensation for a lack of sweetness in their emotional life. Śrīla Prabhupāda warned us not to eat too

many sweets. He said in one lecture: "The ants are very much fond of being intoxicated. Therefore, they find out sweet, sugar. Sweet is intoxication. The liquor is made from sugar. Sugar is fermented with acid, sulfuric acid, and then it is distilled. That is liquor. Therefore too much sweet eating is prohibited."²

We can see the effect of our emotional

“ . . . These emotional desires can be satisfied by coming into contact with the sweetest person, Śrī Kṛṣṇa . . . ”

cravings on our activities if we examine how the influence of the media and sign boards for the “good things” of life increases the salty emotions within a person, which increases their desire for sensory stimulation. However, if the person compares how he is enjoying with others who are enjoying, the sour taste may arise, producing envy. Then if the person’s desires increase beyond his ability to satisfy them, the pungent taste arises, producing anger. The whole experience produces a bitter taste within the person, which leads him to crave the opposite taste, sweet, for balance.

These emotional desires can be satisfied by coming into contact with the sweetest and complete person, Śrī Kṛṣṇa. Therefore, by increasing our Kṛṣṇa consciousness our unnecessary material desires will also be satisfied. If we are emotionally stable, then we are less likely to overeat (*ati-āhārah*) and over-collect (*prayāśah*) and what we do eat will balance and nourish our bodies.

What we eat is not as important as what we digest and assimilate into our bodies. Therefore how much and what we eat should be determined by the condition of our digestive tracts. One quick way of determining the condition of the digestive tract is to look at the tongue. A good digestive tract is indicated by a clean tongue with a nice reddish color. Coating on the tongue indicates the presence of undigested food (*ama* or toxins) in the gastro intestinal tract. A coating on the back of the tongue indicates *ama* in the large intestine, in the middle, in the small intestine, and in the front, in the stomach. Fire in a fireplace cannot burn properly in the presence of accumulated ashes. Therefore, the

fireplace must first be cleaned. Similarly the digestive fire (*agni*) cannot burn brightly and digest our food if *ama* or undigested food is still present in our digestive tract. Fasting is a good way to clean the intestinal tract. This can be done with no food and water, or with water or juice. If one fasts he shouldn’t increase his sleeping, so a juice fast with energy to serve Sri Kṛṣṇa is preferable to a complete fast while asleep. During a fast, the energy normally used for digestion is used to digest the toxins. Furthermore, the condition of the stool and urine indicates the state of the digestive fire. The urine should be clear and the stool should be of the consistency of an unripened banana. Cloudy urine and undigested food in the stool indicates a lack of the fire of digestion.

If the digestive fire is strong, one should feel hunger. If one does not know if he is hungry or not, he isn’t. If one feels hunger, one should first see how much he can digest and eat half of that, leaving 1/4 of the stomach free for air and liquids. Every fire burns better in a clean place with sufficient air. Similarly the digestive fire burns better when the stomach is not filled to capacity. Two palmfuls of food should be sufficient, as the stomach is not much bigger than that. A burp is a warning that should be heeded.

Food should be prepared and served by persons who have a genuine desire to please the Supreme Lord and His devotees. The consciousness of the cooks and servers is infused also into the food and has an effect on the eater. It is said in the Āyurveda that the food, after eaten, is divided by the digestive system in one part which forms the physical body, in another part which is eliminated as waste, and a third part which forms the mind. Thus the consciousness of the cook will influence the mind of the eater of the food. The consciousness of the cook will be influenced by the cleanliness and orderliness of the kitchen. Of course if one eats prasādam absorbed in Kṛṣṇa consciousness, one will purify any undesirable quality the food may possess. The purifying quality of prasādam is that it is prepared, offered, served and eaten with love for Lord Kṛṣṇa. The more the quality of love is increased the more everything becomes purified by complete absorption in Kṛṣṇa consciousness.

Our conditioned life in the material world is caused by our desire to dominate

the material energy. This mentality can be diminished by devotional service—especially by taking prasādam in full Kṛṣṇa consciousness. The following are some suggestions to help us concentrate on eating with devotion:

1. We should not eat when not physically hungry, when emotionally upset, bored or after physical exertion.
2. Bathe before eating or at least wash the hands, face and feet.³
3. Sit in a clean, peaceful place.
4. For those with weak digestion or who are enthusiastic about details, the digestion will function better if the right nostril is working stronger than the left. This can be easily accomplished by breathing through the right nostril for a few minutes.
5. When prasādam is ready offer prayers to Lord Kṛṣṇa.
6. Following Śrīla Prabhupāda’s example, for those whose digestion is weak, in order to increase the fire of digestion, one can take a little raw ginger with lemon juice and a pinch of rock salt.
7. Eating with the hands is recommended to send the information to the brain about the texture and temperature of the food.
8. Concentrate on eating. To avoid swallowing air, silence is recommended. If we talk, light conversation is best.
8. After eating, wash the hands, face and feet. Washing the eyes with water is

“Food should be prepared and served by persons who have a genuine desire to serve the Supreme Lord and His devotees. The consciousness of the cooks and servers is infused also into the food and has an effect on the eater.”⁹

soothing to the eyes, as heat caused by digestion can weaken the eyes.

9. Urinate but do not encourage defecation.
10. One can then walk 100 steps and if tired it is better to lie on the left side for twenty minutes. Avoid sleeping if possible, since this could slow down digestion.
11. Don’t exercise for at least one hour after eating. It is best not to sleep or study

Please turn to page 13 . . .

Noise-Induced Hearing Loss:

What it is, and what it may mean to ISKCON devotees (including you)

A preliminary report
by His Holiness Jayadvaita Swami

Last month an audiologist confirmed to me something I suspected: I have partially lost my hearing.

One may lose one's hearing for many reasons—because of disease, or old age, or a blow to the head, or close exposure to the sound of blasts or gunshots. But the test of my hearing showed the typical signature of another kind of problem: hearing loss from prolonged exposure to noise.

Well, it doesn't have to be noise, by which I mean disturbing or unpleasant sounds. One can also lose one's hearing because of sounds one might find pleasant—like the sound of rock music, or classical. Or drums and karatals.

Loss of hearing

—for a while and for
the rest of your life

Noise-induced hearing loss has two components: temporary and permanent. If you've ever attended a rock concert, for example, you may be familiar with temporary hearing loss. After the concert you may have found your ears ringing, and ordinary sounds may have seemed muffled. The ringing is a response from your assaulted auditory nerves. And that

"muffled" effect comes from what's called a "temporary threshold shift." That is, after the blasting music, other sounds now need to be louder before you can hear them.

In temporary hearing loss, after a few minutes or or a few hours the ringing stops, and your hearing goes back to normal. But when loud sounds fall upon your ears repeatedly over a prolonged time, for months and years, the threshold shift becomes permanent. Your hearing loss is then irreversible.

The site of the damage responsible for this loss is the cochlea, a snail-shaped chamber within the inner ear. The cochlea is home to the 20,000 to 30,000 minute hair cells that transmit sound to the auditory nerve. Prolonged and excessive exposure to noise injures and finally destroys those cells. Once destroyed, the cells never come back.

How loud is the sound?

The loudness of sounds is measured in units called decibels, just as temperature is measured in degrees. Note, however, that, unlike degrees, decibels are not absolute units. Measurements in decibels are logarithmic, not linear. Imagine, if you will, a thermometer in which going

up from 70 degrees to 73 means getting twice as hot, from 70 to 76 means 4 times hotter, and from 70 to 79 means 8 times hotter. That's the idea. Every time the sound level goes up 3 decibels, the sound gets twice as loud.

How loud are the sounds we're accustomed to hearing? In Table 1. there is a list that will give you a basic idea.

The loudness of a sound depends, of course, on how far you are from its source, how clear the path between the sound and you, and what happens to the sound along the way. For example, a sound made outdoors might be moderately loud, but the same sound made in a small closed room with smooth walls will ricochet many times over, so its effect will be more intense.

How loud is an ISKCON kirtana? I can't say for everywhere. But according to a series of readings with a sound-level meter, here's what it is in the temple room in Alachua.

A typical guru-puja kirtana, with 3 drums, 2 or 3 sets of karatals, 2 moderate-sized "whompers," and the usual amplification comes to around 100 decibels, with a sustained crescendo of 106 to 110.

Does that level of sound present a danger to hearing? Read on.

"Well, it doesn't have to be noise, by which I mean disturbing or unpleasant sounds. One can also lose one's hearing because of sounds one might find pleasant . . . like the sound of drums and karatals."



It happens without your knowing

The pitch, or frequency, of sounds is measured in units called Hertz (Hz). Young children may hear sounds as low as 16 Hz (lower in pitch than the lowest note on a piano) and as high as 20,000 (well above the highest note on a piccolo). As we grow older, the upper limit comes down, so that many adults can't hear sounds above 12,000 Hz. The range of frequencies for speech extends from about 200 Hz to about 6,000. Music, of course, extends higher.

What happens in noise-induced hearing loss is that you start to lose your high frequencies. Typically, the tones around 4,000 Hz are the first to go. You may still hear those tones, but only when they're louder than before. Young, healthy ears pick up sounds as soft as 10 or 20 decibels. With noise-induced hearing loss, you may not hear those sounds unless they're many times louder, say 50 decibels.

The next tones to go might be in the range of 6,000 and 8,000 Hertz, as the hairs in your inner ear that respond to those frequencies are gradually damaged and then destroyed.

At this stage, you're unlikely to notice what's happening. The main sounds you're conscious of are the sounds of speech, which mostly occupy the lower frequencies, 2,000 Hertz and below. Some consonants—like s, f, t and z—do extend into the higher frequencies, but even when you fail to hear them, your mind automatically uses the context given by the other letters to supply the sounds you've missed. So hearing seems to go on as normal. You're losing your hearing, and you don't even know it.

Noise-induced hearing loss progresses very slowly. It usually takes many months, and often years. Along the way, you feel no pain, see no blood or bruises. So you don't realize what's happening.

Next, however, the losses in the higher frequencies may become greater, and the lower tones may also start to give way. Now you start having trouble hearing speech. Actually, you can still hear it, but you start having trouble 'distinguishing' what's being said.

Now you may start to complain about your hearing. But by now the damage done is severe, irreversible, and perhaps even seriously handicapping.

Another problem I should mention (I mentioned it briefly before) is what's technically called tinnitus (from a Latin word meaning "to ring"). This is a ringing, buzzing, whistling, or other such sound in the ear. Though disturbing, it's generally temporary. But when damage in the inner ear has brought about a permanent loss in hearing, a ringing tinnitus may go on for many years.

Tinnitus, says one authority, does not commonly occur from exposure to everyday occupational noise. But "it does occur in employees who are exposed to very high-pitched intense noise, such as pounding of metal upon metal in foundries." 1

Like noise-induced hearing loss itself, tinnitus has no known cure. You just have to learn to live with it.

How much can you take?

It's generally accepted that when a sound is excessively loud, the longer you're exposed to it the more you put your hearing at risk. What's a "safe dose" of loud sound?

This is a question to which much research and discussion has been devoted. The research has evolved, in particular, from the need to protect people from excessive noise in the workplace, especially the military and industrial workplace.

In America, the Occupational Safety and Health Administration (OSHA) has set standards limiting the time to which employers can let their workers be exposed to various levels of sound. Here are the standards:

Sound level (dB)	Hours per day
90	8
92	6
95	4
97	3
100	2
102	1-½
105	1
110	½
115	¼ or less

These numbers, however, represent legal standards, not medical or scientific ones. They belong to rules meant to help protect the hearing of workers (and protect employers in lawsuits brought by workers with hearing impaired).

Comments B. Adam Sagan, a lawyer with graduate degrees in audiology and speech pathology, "Both medical experts and speech scientists [agree] that the standards issued by OSHA are more a result of political compromise than scientific validity." 2

This is underscored by Donald C. Gasaway, one of America's foremost experts on hearing loss and hearing conservation. "Many people [have] suffered a noise-induced loss because they were led to believe that higher levels of noise could be tolerated if the duration of exposure was less than some 'magic' number. . . . Such belief comes from what, in my opinion, is the misapplication of auditory risk criteria. If a given assessment states that 100 dB. . . is associated with a 'dose' of 30 minutes per day, there may be a general acceptance that the 'risk' is nullified if the duration is one-half of the 'allowed' dose, such as

Table 1.

How loud are the sounds we are used to hearing?

0 dB	threshold of hearing in youths	85 dB	START OF UNSAFE LEVELS
10 dB	anechoic room	90 dB	lawn mower, motorcycle, city traffic, boiler room, printing press room, subway train (from 20ft)
30 dB	quiet library	100 dB	riveting machine
45 dB	average residence	110 dB	thunder, pile driver, amplified rock music
55 dB	normal conversation	125 dB	jet takeoff (from 200ft away)
60 dB	large store	130 dB	pain threshold
70 dB	vacuum cleaner (10 feet away), freight train (100 feet away)		
75 dB	average factory		
80 dB	alarm clock, normal traffic, loud orchestra, pneumatic drill (from 50ft)		

15 minutes. I consider adoption of this belief a primary contributor to noise-induced losses. I have learned to respect seriously the danger of such high-level exposures, even for 2 minutes. In my opinion, those who provide guidance concerning such exposures should adopt a more cautious approach.”³

As reported in Health News, published by the University of Toronto, “At a level of 110 dB, even five minutes of unremitting exposure can lead to some hearing loss.”⁴

Health News summarizes things this way: “To determine whether your environment is loud enough to harm the ears, check whether you have to shout to make yourself heard or if, when you leave a noisy environment, sound seems muffled. If yes, the noise level is too high and already injuring your ears.

“While entirely preventable, noise-induced hearing loss is also entirely incurable. According to the U.S. National Institutes of Health, millions of North Americans are at risk of hearing loss from noisy work situations, especially farmers, truck drivers, miners, industrial and construction workers, policemen and musicians (playing in the orchestra or rock band can be a very noisy job).

“The currently suggested level at which hearing protection should begin on a voluntary basis (no laws about it) is 85 dB. According to ear specialists it should be mandatory at 90 dB. People with jobs that expose them to noise over the 85-decibel level for a prolonged time should wear personal hearing protectors (earplugs or earmuffs) and turn the volume down during recreational activities. Remember that levels from rock bands and personal stereos may far exceed the danger limit!”⁵

What this means to ISKCON

How all this pertains to ISKCON should by now be reasonably obvious. As part of our prescribed routine program, we expose ourselves, and those for whom we are responsible, to levels of sound well within the range where loss of hearing should be a matter of concern. Drums and karatalas are loud to begin with. And lately karatalas of giant size have come to

be something of a fashion. We play our instruments indoors, in what are often small rooms with low ceilings and smooth walls and floors. And then we electronically amplify the sound.

Beyond this, devotees generally have little or no education about what the physical effects of loud sound on the ears can be. And so during kirtana we turn up the volume to maximum. We even see devotees playfully using karatalas as if to box the ears of other devotees. Within my own experience, last year one senior devotee came up close to me during kirtana as if to whisper something in my ear, and then shouted at the top of his lungs, “GOVINDA!” We sometimes

“Drums and karatalas are loud to begin with . . . We play our instruments indoors . . . and then we electronically amplify the sound.”

have ill-informed ideas about how to express our ecstasy.⁶

We are responsible, of course, for large numbers of people, including children. We want them to be fit and healthy for devotional service. And we are ethically accountable for their welfare, and often legally so as well.

Apart from that, we can suppose that people more cautiously protective of their hearing may be hesitant to join in the Hare Krsna movement as word gets around that a disproportionate number of its members eventually need hearing aids and acoustic earmuffs.⁷

Stopping it from happening

Noise-induced hearing loss, though permanent and irreversible, is largely preventable. The way to prevent it is through what is known as a Hearing Conservation Program. Such programs have been in place in all branches of the U.S. military since the 1950's, and U.S. law has made them mandatory in high-noise industrial environments since 1971. Such a program is appropriate—and important—for any organization that expects its members to be regularly exposed to high levels of sound.

An effective Hearing Conservation Program generally has seven parts: (1) measuring levels of exposure, (2) controlling the level of sound, (3) testing the hearing of your people, (4) seeing to the use of ear protectors, (5) educating and motivating your people,

- (6) keeping records, and
- (7) seeing how well your program is doing.⁸

Let me briefly explain each one.

1. Measuring the level of exposure.

How loud is the sound? Does it present a problem or not? There are standard equipment and procedures that will tell you. (It's not expensive.)⁹

2. Controlling the level of sound.

Once you know how loud your sound is, if it's too high you can work to bring it down. In a factory this might mean using quieter machines or sealing off

areas that are
n o i s y
Controlling
sound in
ISKCON centers
might involve,

for example, turning down amplifiers, placing limits on the use of certain instruments, and using sound-absorbing materials for softer acoustics in temple rooms.

In these efforts the first step—obvious but easily overlooked—is for the person or governing body in charge to take them seriously.

3. Testing the hearing of your people.

If your sound is at safe levels, fine. If not, your people should have regular, periodical hearing tests.

Hearing tests are brief, standard medical procedures, performed with a tone generator and earphones, to tell you what's happening to a person's hearing. They are usually performed by a mobile testing unit or at a local hearing clinic, though they may also be done in-house by a person properly trained.¹⁰

Since noise does most of its damage before a person even notices that his hearing is going bad, hearing tests are the only sure way to detect trouble in time to prevent it.

Hearing tests also provide the way for you to tell how well your hearing-conservation program is working.

4. Seeing to the use of ear protectors.

If you can't cut down the sound, people may need to directly protect their ears.

A wide selection of protective devices is available—various kinds of ear plugs, ear putty, and so on. But they only work properly when properly chosen, fitted,

and used. People who need them should be encouraged to use them, and shown how to use them properly.

For people whose hearing has already been affected, using hearing protectors—or staying away from loud sound altogether—is the only way to keep their ears from getting worse.

5. Educating and motivating your people.

In a movement such as ours, I hope it's needless to explain why people don't deserve to be left ignorant.

Of course, we're mainly concerned about spiritual understanding. But since our process of spiritual enlightenment depends, most of all, upon hearing, it follows that devotees ought to safeguard the proper functioning of their ears.

This, too, requires proper education and encouragement.

6. Keeping records

Properly kept records allow you to keep track of what's going on with your program. Also—of crucial concern—they're essential for keeping track of the aural health of individual devotees.

Your records may also help you in the event of a lawsuit.

7. Seeing how well your program is doing.

Periodically reevaluating your program helps you see how well it's working, alerts you to problems, and helps you see any changes you should make.

Closing remarks

There. Now, I hope, I've alerted you and somewhat informed you. Take it lightly

if you will. But be warned: If you ignore all this, soon you and other devotees may wind up expanding the ocean of Kṛṣṇa's glories by often repeating a new mantra: "Could you say that again?"

1. Sataloff, Joseph and Michael, Paul, Hearing Conservation (Springfield, Illinois: Charles C. Thomas, 1973), pg. 83.

2. B. Adam Sagan, "Occupationally Induced Hearing Loss: A Real World

“... Noise-induced hearing loss, though permanent and irreversable, is largely preventable...”

Perspective,” The Legal Intelligencer, June 1, 1993.

3. Gasaway, Donald C., 1985, Hearing Conservation: A Practical Manual and Guide, Englewood Cliffs, N.J.: Prentice-Hall, p. 67-68.

4. Health News, University of Toronto, August 1993, p. 5.

5. Ibid.

6. My audiologist, a pious Hindu lady in South Africa, advised me that we ought to be concerned about sound levels higher than 80 decibels. Maybe to pray to Satan and block out your mind, you might need 100 decibels, she remarked. But for praying to God, 80 decibels ought to be enough.

7. To those who'd say that limitless volume is Ok because the holy name is transcendental, the response is simple: Your hearing loss will also be transcendental.

8. Suter, Alice H. and Franks, John R. (ed), A Practical Guide to Effective Hearing Conservation Programs in the Workplace, U.S. Department of Health and Human Services, Public Health Service, Centers for Disease Control, National Institute for Occupational Safety and Health, Division of Biomedical and Behavioral Science, Physical Agents Effects Branch, September 1990.

9. Sound-level meters are available from Radio Shack for \$31.99. Catalog number 33-2050.

10. What does it cost? In an article published in 1987, the principal consultant for the Engineering Department at E.I. du Pont said that taking part in a hearing-conservation program costs “between \$20 (Du Ponts estimate) and OSHA's estimated \$41 per employee per year.” Presumably, that's for the whole cost of the program. (Terrence A. Dear, “Noise Criteria Regarding Risk and Prevention of Hearing Injury in Industry,” in Sataloff, Robert Thayer and Joseph, 1985, Occupational Hearing Loss, New York: Marcel Dekker, Inc., p. 498.

A glance at the Gainesville Yellow Pages shows several hearing-aid retailers that provide free hearing tests. On the phone, one such company told us they recommend that you come in for a free test once every year.

Jayadvaita Swami is the Editor in Chief of Back to Godhead magazine.

Diet and Consciousness.

... continued from page 9.

for at least two hours.

12. It is best not to eat at night as this may interfere with deep sleep and cause disturbing dreams. Especially avoid sour foods and sweets as well as melons and ice cream or cheese.

Endnotes:

1. Śrīla Prabhupāda *Bhagavad-gītā* Lecture 6.16-24, February 17, 1969 Los Angeles

11. Śrīla Prabhupāda *Bhagavad-gītā* Lecture Aug 25, 1975 London

111. Concerning cleanliness, Śrīla Prabhupāda wrote to Rūpānuga dasa in May 1972 that “All the presidents of our centers should see that all the members are strictly observing the brahminical standards, such as rising early, cleansing at least twice daily, reading profusely, attending arati, like that. You begin immediately this process. That is the main work of GBC. Sometimes we see

that even they do not wash hands after eating. Even after drinking water we should wash hands. That is *śucī*, *Śucī* means purest.”

Prahlādānanda Swami is currently the GBC Minister for Health and Welfare as well as the GBC Minister for Sannyasa Services. He regularly teaches an introductory course on Āyurveda for the devotees in Vṛndāvana for the VIHE.

*Hope This Meets You
—in Good Health—*

Āyurveda for the Child and Mother

by Padmanābha Dāsa

The Āyurveda has a branch of pediatrics (kaumara-bhṛtya) which deals with prenatal and postnatal baby care, as well as care of the mother before conception and during pregnancy. These texts also explain how parents can arrange to have a child of the desired sex, intelligence and constitution and teach parents to maintain his health and prevent disease.

A child's health means both his physical well being as well as his mental equilibrium. The body and the mind are interrelated. When one's mind is disturbed with unrealistic fears or anxieties, lack of confidence, or inability to deal with certain situations, chronic illness may result. Chronic illness in turn can affect the mind. Therefore, attempts to solve chronic physical problems, without looking into the mental aspect, often result in only temporary solutions.

An important point for the child's proper mental development, is that his parents must display appropriate affection. It is often misunderstood that renunciation of sense gratification means to not display affection. I have sadly witnessed the difficulties that some devotees have created for themselves and their families when, trying to achieve higher levels of renunciation, they artificially suppress the natural emotional energy of the spirit soul.

The *Charaka-samhita*, a standard ayurvedic text, explains how the parent's consciousness at the time of conception effects the child. According to this text, the consciousness of the child is determined equally by four factors:

1. The child's *karma* from his previous lives
2. His desires still present from previous life
3. The consciousness of the parents at the moment of conception
4. The sound vibrations that the child hears during the nine months of pregnancy.

For parents it should be a sobering realization that their child will be, in

many respects, a manifestation of their consciousness, especially at the time of conception. A couple should prepare themselves for a new member of the family by endeavoring to please Lord Kṛṣṇa. Then, even before he appears, the child will be loved.

Therefore, according to the Vedic



"Śrīla Prabhupāda has given us the Vaikuṅṭha culture, where by wearing saris and dhotis, taking Kṛṣṇa prasāda and hearing Kṛṣṇa-kathā we are creating a favourable atmosphere for an advanced soul to take birth."

culture, the parents' responsibility for the child begins even before conception. These parental duties are accomplished by the performance of the various activities called *samskāras*.

Within ISKCON there are regular devotional practices called *sadhana* which elevate one's consciousness but there are also specific duties to make the act of conceiving a child an act of sacrifice, a *yajna*, an act pleasing to Kṛṣṇa. For example, Śrīla Prabhupāda told his household disciples to chant at least 50 rounds before trying to conceive a child.

Couples who prefer either a male or female child can follow certain ayurvedic principles. In a purport in *Śrīmad-Bhāgavatam* (6.1.54), Śrīla Prabhupāda cites the *Rg Veda* for the proposition that, if the secretions of the man are greater than the woman's, the child will be male, and if the woman's are greater, the child

will be female. To increase the male secretions, a man can take foods which are sweet, fatty, sour, and salty and therefore increase *Kapha* in his body. If the woman takes bitter, spicy, or pungent foods, this will dry her body out, reducing her sexual fluids. This can also be done by fasting. Certain days are more advantageous either for a male or female conception. Certain days of the Moon's phases are forbidden for conception. This is based on the fact that on some days their bodies are weak.

Note carefully the differences in the two lists in the Table (2). The first list begins with the onset of menstruation, and therefore is different for every couple. The second list begins with full moon or new moon, *puṇima* or *amavasya*, and is therefore universal.

For the act of conception the women should lay on her back, as other positions may disturb the three *doṣas*. Conception after sunset is considered to be in the mode of goodness.

Sound vibrations refer to those sounds heard by the mother when she is awake. During pregnancy, she should increase her hearing and chanting and especially read aloud more. These transcendental sound vibrations will greatly benefit the child. *Charaka Samhita* suggests that the mother take a mental trip to where people whose qualities she desires her child to have reside. She should also eat their food and adopt their dress.

Śrīla Prabhupāda has given us the Vaikuṅṭha culture, where by wearing saris and dhotis, eating Kṛṣṇa prasāda, and hearing Kṛṣṇa-kathā we are creating a favorable atmosphere for an advanced soul to take birth. A couple can also

meditate upon the form and activities of a great spiritual personality and thereby, prepare their child in the womb for an auspicious life.

A pregnant woman should avoid things that are associated with Vāta doṣa or the lower modes of passion and ignorance. To avoid the possibility of ghosts entering she should not be screamed at, beaten, go for bumpy rides, look down deep wells, sleep outside in open fields. Also she should not speak lies, or speak badly about other persons, because these things will be reflected in the child. It is forbidden for a pregnant woman to have sexual intercourse as this will make the male child overly dependent on a woman.

She should be careful about her diet. She should have a mild, but nutritious diet.

During the pregnancy, the greatest danger physically would come from an increase in Vāta doṣa.

Vāta doṣa consists of combinations of elements of air and ether. Therefore, especially shortly before the birth, the body has to be protected from becoming too dry. If the body is too dry or stiff, then the birth will be more difficult for the baby and mother. Any signs of dryness should immediately be treated.

Some obvious symptoms are dry skin or dry lips. Also constipation is a symptom of internal dryness.

Dryness can be countered by a diet which increases Kapha, that is with much fluids, fatty foods, and enough salt, and sour foods.

During pregnancy, the production of hormones in the mother's body changes, which affect both her body and consciousness. The father should be tolerant. A pregnant woman should be treated in the same way as one carries a full pot of oil—carefully.

To keep her mind peaceful, she should have all her desires fulfilled. This, however, does not mean a nine month vacation, because the mother's activities affect the child. If the mother is always lying down and sleeping, the child will be lazy. When the mother is normally active, maintaining her general pattern of activities, this is the best for the child. One must use one's common sense to decide how much more rest is needed, especially at the end of the pregnancy.

It should be noted that generally a pregnant woman's emotions become stronger. Therefore, sometimes they shed tears or cry uncontrollably with little

apparent reason. This should not be suppressed, for it is a healthy situation. The body throws out toxins by this process.

Table (2) lists the preparations the mother should take each month of the pregnancy. This list is not exclusive, these are the preparations to stress in a particular month.

Milk and milk products are especially helpful during pregnancy. Milk will increase the power of the other foods on the list. Milk also purifies the blood and increases intelligence and memory. Milk

“ . . the mother should be careful about her diet . . . ”

is also a rasāyana, a food which maintains youthful strength and flexibility.

If the expectant mother has difficulty digesting milk, spices such as ginger, cinnamon or cardamom can be added. These spices also reduce mucus.

According to Vaiṣṇava tradition, two days before the birth, amidst kirtan, the mother is taken into a special hut where she will also remain for ten days after the birth, until the end of the contaminated

period.

Ghee mixed with a little chili powder should be ready for the mother.

Immediately after the birth, there is danger of Vāta disturbance in the mother's body because of hole in her body. If her belly is massaged with the mixture, this will help counteract the increase in Vāta.

When she's has some appetite, the first thing she should take is this ghee with a little bit of ginger in it, and this will also control Vāta. After eating this preparation she can follow her normal diet.

If her milk production is not normal, then she can eat spicy food, otherwise spicy food should be avoided. The spices used should give fire to increase her digestion, but then, after digestion, should have a cooling affect on the body. The three spices recommended are fennel, cumin and coriander, which can even be used as medicine if there are Pitta problems.

For the child we need five things: a couple of stones, ghee, sesame oil, water, and a silver or gold spoon. These things are necessary to quickly revive the child, as the stress of birth weakens him.

Table 1.
Things to Avoid During Pregnancy

Medicine — Will have a harmful effect on the child.
Vitamins — Child will be too big, increasing the chance for cesarian.
Too much sleep or inactivity — The child will be dull and lazy.
Uncomfortable seats
Inhibition of natural urges. Not only urination and defecation, but also sneezing, yawning, etc. Such supression cause Vāta diseases.
Difficult exercise.
Too much eating
Too many sweets — The child will have weak kidneys.
Too much salt — The child's hair will become gray early.
Too much sour — The child will bleed easily.
Too much pungent — The child will be weak.
To much bitter — The child will be emaciated.
To much herb (astrigent) — The child will be constipated.
Looking into deep wells
Jerky cars
Unpleasant sounds
Sleeping in open air — May be attacked by ghosts and the child will become insane.
Sleeping only on the back — Causes the umbilical cord to become twisted.
Vocal abuse or physical assault — The child becomes epileptic.
Sexual intercourse — The child becomes shameless and subjugated to women.
Grief — The child will become fearful.
Thinking ill of others — The child will be anti-social and envious.
Stealing — The child will be lazy and malicious.
Anger — The child will be fierce, deceitful and jealous.
Alcohol — The child will be fickle-minded and always thirsty.

Massage the child's neck and back of the head with the sesame oil, and sprinkle the water on his face. *Caranāmṛta* is best.

If the temperature is warm, use cool water. If it's cool, use warm water. Most hospitals are warm. If the stones are clicked together near the ears of the baby, they will also give him strength.

With the spoon put the ghee on the

“During pregnancy, the mother should increase her hearing and chanting and especially read aloud more.”

tongue of the baby, as his first food. This ghee can be specially prepared.

Ghee has physical and mental potency. Like other milk products it gives bodily strength and increases intelligence and memory. These properties can be enhanced by chanting *mantras* into the ghee. A duty of the father before the birth is to perform *acamana* and put his finger in the ghee, the middle finger is good, and chant the 700 slokas of *Bhāgavad-gītā*—Then the ghee has extra power. A small quantity of ghee, not more than one teaspoon, is necessary but the potency can be immeasurable.

Most hospitals today are liberal and allow the father to be present during the child's birth. Within minutes after the birth, after the cleaning of the baby, the father can perform this simple activity.

There are different energy centers in the body called *chakras* which govern different experiences in life. These energy centers should be properly balanced early in the child's life.

The feeling of security is related to the proper flow of energy through the first *chakra*. This *chakra* can be properly stimulated by body contact between the child and his parents. Even before the cutting of the umbilical cord, the child should be placed on the mother. Early physical contact between child and the father is also important. If the child straight from his birth experiences affection he will feel protected and thus will be more capable of dealing with the difficulties in life when older.

Also related to the first *chakra* is survival and therefore food. In the last decade the companies which manufacture plastic formulas have tried to discourage breast-feeding. Now, however, it is recognized that plastic milk is not good

for children.

Sensual experience, relates to the second *chakra*. Intimate contact and displays of affection between the child and his parents from the beginning of his life will help the child deal with his own sensual energies later on in his life. Such a child will not obtain the impression that intimacy and affection are negative emotions to try to artificially suppress nor will he later in life place too much importance on sensual activity.

Others things are also important for the proper development of the child's feelings. He should have a variety of toys, but not toys that are connected with violence. Such toys should also not be sharp or potentially harmful.

The child should not be threatened, nor scared with ghost stories nor physically harmed. The Vedic principle is that for five years you spoil the child, then for ten years you discipline him with a stick and then after the age of fifteen years, you make friends with him.

We should understand this important principle carefully. The first five years of a child are the most important. During this short time the parents and child establish a relationship of love and trust. If he needs something, only they can give it to him. Therefore, the principle is that during these first five years a relationship is established on a platform of love.

Punishment is not given to a child early in life because his intelligence is not sufficiently developed to understand it properly. The child can be taught, but not punished. When the child matures, punishment will be effective, because the child will see, here is someone who loves me but is correcting me. Therefore the child will react positively to punishment if he sees loving concern of the parent.

If a loving relationship is not established, and the child is punished, he will think that his guardians are reacting to him out of their own anger and he will not accept the lesson.

At the age of fifteen, when the intelligence is developed and the person should have become self-disciplined, there is no more need for punishment. At that time attempts at further training to change personality characteristics will have no effect. At that time the parents should become friends with the child. Thus the person's individuality can develop perfectly, and he is given the opportunity to take responsibility for his

own life at the proper time.

Even astrologically, the age of 14-15 is a critical time, being related to Saturn's motion. At this time intellectually he will see an authority figure as a challenge, so, if there is not some deeper basis of relationship, authority will be rejected.

This phenomena is also related to the child's early years, especially between the ages of two and three, or as they say in America, the terrible two's. This is connected with the development of the third *chakra*—will power.

Proper development of the child's third *chakra* will be suppressed if he is not given freedom in these early years, if he thinks that he has no right to say “no” or to make his own choices. Later on in his life he will probably become a coward or desire to control everything. These psychological problems, in correspondence with a specific *chakra*, influence certain parts of the body. Disturbances to the third *chakra* manifest in problems with the liver, kidneys and stomach. Second *chakra* problems, as mentioned above, relate with the lower digestive organs or generative organs.

A stable family atmosphere with affection may sometimes be avoided by devotee families because they think that affection and sense gratification are materialistic. However, Śrīla Prabhupāda's life and the way he treated children present a different picture. Gour Mohan's idea was that Śrīla Prabhupāda

“ . according to the Vedic culture, the parents' responsibility for the child begins even before conception. . . ”

should have what he needed. And therefore, we saw how later, Śrīla Prabhupāda gave the whole world what it needed.

There is one important principle to keep in mind about the health of a new baby. Any panic is justified. Symptoms in a child are always of greater significance than similar symptoms in an adult. Any symptom in a child can indicate potentially great problems.

Childhood diseases are generally caused by an imbalance of *Kapha* or *Vāta doṣas*. Those with *Kapha* imbalance will constantly have colds. Chemicals repress symptoms of colds, but do not cure them. They can ultimately produce more severe

colds which easily develop into infections. There are bacteria which live in mucus. An imbalance of *Kapha* and therefore an increase in mucus in the body encourages bacterial growth and causes infections. A baby swallows mucus because he cannot blow his own nose, and therefore, excess *Kapha* and mucus in his body is more difficult to control than in an adult.

What can be done is to adjust the diet. Milk sometimes has the reputation of increasing mucus. Indeed if not taken properly it will increase mucus. Its tendency to increase *Kapha* is aggravated if it is consumed cold such as directly from the refrigerator.

Milk should be cooked and then mixed with air by pouring from one cup to another. Although cold milk naturally increases *Kapha*, heating the milk increases *Pitta* and the pouring from one cup to another several times mixes it with the air and increases *Vāta*, thus making it lighter and easier to digest. These two things reduce the tendency of the milk to create mucus in the body. Mother's milk, however, is a perfect balance of the three *doṣas*.

To decrease *Kapha* in the body and to control colds, honey can be used in the diet instead of sugar. If mucus accumulates because of a lack of heat in the body mild spices, such as fennel or chamomile can be added to the diet. Similarly honey should be used if the mucus is thin and colorless.

The imbalance of the *Vāta doṣa* in babies is symptomized by an increase of gas in the intestines or stomach which causes distress for the baby when the gas causes pinching of the muscles and nerves. This disturbance of *Vāta* is characterized by two things: coldness and dryness.

To alleviate the problem the baby should be massaged often with oil, which is good for all babies, but especially for those subjected to *Vāta* imbalance. Oil that is massaged into the skin will be assimilated into the body, as if it were eaten. Such oil will then be distributed to the bones and nerves in the body, which also help such children to get a deeper, more peaceful sleep, generally a problem for *Vāta*-babies.

Vāta imbalance often creates constipation. If this occurs, the following medicine is recommended: make a *chaunce* with ghee and methi seeds and use that as an ointment to massage the

belly of the child. The baby can also eat this, but only in small quantities. The mother who is breast-feeding can also eat this medicine which changes the consistency of her milk and is helpful for her child.

Imbalance of the third *doṣa*, *Pitta*, also exists, but is rarer. A child who has too much *Pitta doṣa* in the body will be prone to skin eruptions, little red points on the skin or burning sensations. These conditions may also be visible externally on the skin, especially the face, as being too red. The mother who is breast feeding such a baby must renounce all spices and sour foods, and decrease salt in her diet.

This baby will be benefitted greatly by a massage with sandalwood oil, a diet including foods which are normally more difficult to digest like bananas or nuts. He should be never given sour or spicy

foods.

A recommendation for couples who cannot conceive a child is that the wife worships Tulasī. Then, at the completion of the *pūjā*, she can shake Tulasī devi and take a leaf or whatever falls down and insert that into a small piece of banana. That banana capsule can be swallowed without chewing. By Tulasī devi's mercy a conception may take place.

Hopefully if the parents of our children apply some of the suggestions in this article, a more beneficial situation for their children will be created, and will lead their children later to advance in Kṛṣṇa consciousness.

Padmanābha dāsa is a disciple of Śrīla Prabhupāda who resides at Nava-Nṛsiṃha Kṣetra in Germany. He is learned in a number of healing sciences and astrology.

Table 2. Additional Notes on Pregnancy

1 Milk alone and not cooked.
In this month the head of the foetus is developed.

2 Milk boiled with sweet herbs (*Madhura rasa*, comfrey for example)
In this month the hands and feet of the foetus are developed.

3 Milk with honey and ghee (ghee and honey in DIFFERENT AMOUNTS, poisonous in equal amounts). In this month the nails, hair and genitals of the foetus are formed.

4 Milk with butter.
In this month the foetus's blood, flesh, bone, marrow, skin and semina are formed.

5 Ghee made from butter.
The child begins to move.

6 Ghee with sweet herbs. (Make a strong tea from the herbs, then cook down slowly with the ghee until all the water is gone)

7 Same as 6. Be careful to avoid things that disturb *Vāta*. For example: dried food, salad, spinach, potatoes, bitter foods, tension, stress, long distance traveling. Do not allow constipation to develop. If necessary take an enema with oil to keep the body from drying

out.

8 Porridge (milk and grains, but NO HONEY !!!)

9 Same as 8 Also take oil enemas. This is not only to guard against constipation, but also obtain internal moisture and to keep the birth canal soft and flexible. Also a cotton swab soaked in oil can be kept in the vagina for the same purpose.

For "morning sickness" take *prasādam* at night
For "evening sickness" take *prasādam* in the morning

From the onset of the menstruation the following days are recommended: 5, 6, 7, 8, 9, 10, 12, 14, 15, odd days tend toward female children and even days toward male children. The moon should also be in a masculine sign for a male child according to Vedic astrology.

In accordance with the lunar calendar the following days are NOT allowed: Pūrṇimā (full moon), Amāvasyā (new moon), Aṣṭamī (eight day), Ekādaśī (eleventh day), Caturdaśī (14 day). On these days the bodies are naturally weak and will unfavorably effect the child.

“Why the Sārī?”

by Rambhoru devi dāsī

Recently in India I inquired from a Mohammedan gentleman why their women are ardently concealed behind a curtain of cloth, which often completely covers their faces? He replied, “If you have a valuable diamond, which to you is precious and dear, how will you keep it? Will you store it in an old card-board box in the backyard rubbish heap? No, naturally, you will protect it by putting it safely and securely in a place where the untrustworthy can neither see it nor steal it. Our women are very important to us, they are the personality behind a happy household. We know that if they flaunt themselves in public, they will be misled, and then the foundation of our society will be ruined.”

My mouth dropped open; I was speechless. The Muslims, like the Hare Kṛṣṇas, obviously have this question repeatedly asked to them by the “non-believers”; and this gentleman had a very poignant answer. He was not intimidated by the query, rather, he proudly made this presentation on behalf of the women of his community.

I have observed that ISKCON women more often are replacing the sārī with other kinds of “more practical” attire. Many wear Punjabi suits, long skirts (or even short ones), dresses, moo-moo’s, jogging suits or shorts to putter around the house or to go shopping. Often the only time a sārī is worn is to come to the temple feast on Sundays. Even more often we see that the sārī has been replaced by western clothes in the name of “selling more books” or “collecting more laksmi”.

As a mother and an experienced front-line preacher, I can appreciate the points made for wearing western attire, particularly in a western country. Sometimes the sārī may make us feel awkward, too cloistered, or separated from others. However, as my Muslim acquaintance indicated, we would be more inspired to wear devotional clothes if we have a proper understanding of its benefits.

Śrīla Prabhupāda wanted the women in his movement to cover their bodies in a chaste way. Although in the beginning, while living in the temple, most ladies wore long skirts and blouses, his instruction was that the breasts should be

covered twice. Therefore, some ladies wore sleeveless maternity smocks over a long-sleeved shirt, and perhaps a scarf on their head. Śrīla Prabhupāda, not satisfied with this attire, taught his spiritual daughters how to wear the sārī. He also specified which wrap they should use.

Once while preaching in Gujarat, Śrīla Prabhupāda saw two of his women disciples, Mālatī and Kauśalyā, wearing their sārīs wrapped like the Gujaraties. He became furious. “Where have you learned this? I did not teach you this?”

Wanting his followers to represent the



highest class in the social order and to set an example for the rest of the world to follow, he had taught his women followers to use the sārī-wrap worn by Brahmins for temple service.

Śrīla Prabhupāda mentions in the Caitanya Caritāmṛta that devotees can wear the attire of the materialists for preaching Kṛṣṇa Consciousness, especially while distributing books. However, Śrīla Prabhupāda himself, although preaching, never changed his devotional dress to gain some supposed advantage. Rather, he taught us to turn apparent disadvantages into advantages.

Śrīla Prabhupāda gave the example shown in a Charlie Chaplain movie where a young “bucking bronco” and his girlfriend were at a formal ball room dance. When the man rose to dance, the long coat-tail of his tuxedo caught on the chair and ripped half way up his back.

Unperturbed he gestured to his girl to wait while he proceeded to the men’s room, removed his jacket and ripped it all the way to the neck creating two long black streamers. Unabashed, he swept his dance partner up in a rigorous waltz, whirling in circles all over the ballroom floor. All eyes are focused on them, as they became the center of attention. Awed and dumbfounded, the by-standers admired the confidence of this enthusiastic dancer. One by one the other men on the ball-room floor retired to the men’s room. After a few moments they emerged with their coat tails also ripped up to their necks. Śrīla Prabhupāda’s commented that the devotees should be confident and enthusiastic like the dancer and then people will follow their example.

The intimidation a devotee feels while wearing devotional attire is often a projection of his insecurity at being a devotee. He doesn’t want to be confronted and defend Kṛṣṇa’s message or movement from seeming discrepancies in the philosophy or adverse media propaganda. Such a devotee should analyze within himself why he joined Lord Caitanya’s movement.

As food prepared by materialists is contaminated by their consciousness and will infect one who eats it, similarly, clothes fashioned by persons catering to the whims of lusty people, will degrade our consciousness. Śrīla Prabhupāda, therefore, encouraged cottage handloom industries, so that even a devotee’s physical necessities could be satisfied purely.

A Vaiṣṇava should wear only pure fabrics, for example, cotton, wool or silk. Since synthetic fabrics are derivatives of plastic and will not absorb water, they are virtually impossible to clean. That “cleanliness is next to Godliness” encourages a devotee to surround himself with the purest environment possible. This protects him from the modes of passion and ignorance, which can bewilder his intelligence and keep him bound in this material world.

Several years ago, I discussed this issue with Arabian Muslim women in Kenya. I asked them, “Why do you cover yourselves so completely in such a hot and stuffy robe?” They replied, “The

gaze of lust will make us dirty and we will become sick from it. Lust is a poison that attacks like a poison gas and effects our minds and makes us unclean." ISKCON devotees understand that even while making an offering of food to the Supreme Lord, if the plate is not covered before being placed on the altar, it could be spoiled by the lusty glance of an animal, a child or an unqualified person. If a greedy person lusts over our food it becomes poisoned and we risk falling sick from eating it. So, like a plate of food, a woman might be seen as a sense object and should cover her body so as not to be the object of lust. In this way, she will remain pure for the Lord's service.

A woman's covering her body chastely in a *sārī* is a declaration that because she is Kṛṣṇa's maid-servant, she is not interested in capturing men by her material form. In that sense she is no longer a "devil in disguise", someone out to capture the weak, but someone who is a

well-wisher, a "mother" or one who cares for others.

She especially becomes one concerned about men's spiritual life. She desires that they achieve the highest goal in life, to go back home, back to Godhead; that they not remain conditioned by material

"Śrīla Prabhupāda himself, although preaching, never changed his devotional dress to gain some supposed advantage."

illusion, mesmerized by the decorations of her dead body.

The *sārī* is not only a chaste covering for a woman's body, protecting her from unwanted lusty gazes, but, it is also a "spiritual uniform." Just as that policemen are identified by their uniform, the devotee's dress identifies her as a person who can give spiritual instruction and

shelter. Therefore, people should be able to identify the devotees as members of a spiritual institution.

I find that wearing a *sārī* enhances my preaching. Practically each day I have to explain why I wear it. Wearing a *sārī* helps me be a proper spiritual example and forces me to consider how my activities affect people who have faith that ISKCON devotees are *sādhus*.

One simple reason I continue to wear a *sārī* is that I know it is pleasing to Śrīla Prabhupāda. He was fond of saying, "The *dhōṭī* makes the devotee!" which indicates that wearing devotional clothes effects a spiritual transformation. Knowing that Śrīla Prabhupāda is our ever well-wisher and eternal protector, to please him, I tolerate seeming inconveniences of wearing a *sārī*. ❀

Rambhoru devi dasi is a senior woman disciple of Śrīla Prabhupāda who resides in Vrindavana and preaches Kṛṣṇa consciousness throughout India.

Yoga for Health

by Krodhāsamāni devi dasi

According to the medical science of Āyurveda, physical ailments are due to the imbalance of the five elements in our body. The practice of *asanas* or postures can bring about a balance between these elements. Wherever there are impediments in the body due to lack of circulation, the different *asanas* irrigate the body with blood washing away the impediments.

To assist our devotional service to Kṛṣṇa, *yoga-asanas* are a way to prevent disease and to keep the body strong. Regularly practicing yoga exercises twenty minutes to a half-hour a day, devotees can maintain their health and thereby drastically cut health care costs.

A few of the medicinal benefits of the *asanas* are:

1. The Standing poses of yoga work on the spinal muscles and nerves. Space is created by lengthening the muscles, ligaments and joints, so that compression on the disc does not occur.
2. The Twisting poses tone the kidneys, liver and stomach. These poses squeeze the blood out of the organs,

allowing fresh blood to invigorate the organs and arteries.

3. Back-bending poses stimulate the adrenal glands and the entire central nervous system.
4. The Forward bend poses have a soothing effect on the sympathetic nervous system. The heart rate, pulse and blood pressure all become beneficially effected. The frontal lobe of the brain is quieted and the blood supply increases.
5. The Inverted poses such as the headstand and the shoulder-stand have a most important effect on the entire nervous system. The pituitary and pineal glands in the brain are bathed, thus assuring that all the other glands in the body are healthy. The shoulder-stand affects the thyroid gland, thus balancing the body's metabolism. The headstand and shoulder-stand are considered to be the father and mother of all of the yoga poses.

Krodhāsamāni devi dasi was initiated in 1971 by Śrīla Prabhupāda. In 1983, she began to study hatha-yoga as taught by B.K.S. Iyengar, the foremost authority in

hatha-yoga in the world today. This system is taught from the therapeutic point of view.

Only after intensive study for 5 years can a student become certified to teach the Iyengar method. Krodhāsamāni received her certification in 1990 and has been teaching adult school at the Iyengar Institute and assisting various doctors for over 9 years. Recently, she opened Govinda's Yoga Studio in the heart of the New Dvārakā Community. Due to the popularity of this hatha-yoga, many students are attending the classes and are becoming introduced to bhakti-yoga, prasādam and the vedic way of life. Krodhāsamāni gives most of the new students an escorted tour of the Śrī Śrī Rukmiṇī Dvārakadhīśā Temple and Deities, Govinda's Buffet and also gives them copies of Śrīla Prabhupāda book Perfection of Yoga.

Any inquiries about specific problems or questions concerning yoga and health problems are welcomed by Krodhāsamāni devi dasi.

Please write to: Govinda's Yoga Studio
3765 Watseka Ave., Ste.C
Los Angeles, CA 90034

Hope This Meets You
—in Good Health—

Health And Spiritual Life

Overeating, Uncleanliness, Stress

by Rasātala dāsa

In 1973, as a new bhakta in the New York temple, I often heard that overeating, uncleanliness and stress cause disease. Śrīla Prabhupāda being concerned about his disciples' health, wanted us to avoid these unwanted habits.

In a letter to Rāyarāma, February 9, 1969, he writes, "I am very much anxious to know how is your present condition of health. Please let me know if you are improving or if there is some disturbance still. We should always remember that our body is not for sense gratification; it is for Kṛṣṇa's service only. And to render very good sound service to Kṛṣṇa we should not neglect the upkeep of our body. We learn from an instance of Sanātana Gosvāmī. He was sometimes very much sick on account of eczema, and he was therefore sometimes bleeding. But whenever Lord Caitanya met Sanātana Gosvāmī, He used to embrace him in spite of his request for Him not to touch him. Because of this, Sanātana Gosvāmī later decided to commit suicide so Lord Caitanya would not embrace him in his bloody condition. This plan was understood by Lord Caitanya, and he called Sanātana Gosvāmī and said to him, "You have decided to end this body but don't you know that this body belongs to Kṛṣṇa? You have already dedicated your body to Kṛṣṇa so how can you decide to end it?" So you must not neglect the upkeep of your body. This is the lesson we "... **Uncleanliness is also a cause of illness** ..." get from Lord Caitanya and Sanātana Gosvāmī. Try to take care of your health in the best possible way."

As Lord Kṛṣṇa says in the *Bhagavad-gītā* (6.16), there is no possibility of becoming a yogi if one eats too much or eats too little, sleeps too much or does not sleep enough. One who is practicing yoga, spiritual life, must control the tongue. Ayurveda says, if one eats more than required, or eats when not hungry, then the food will not be properly digested and will turn to *ama*, or poison in the body. This hampers the natural metabolic cycle and causes disease.

Devotees of Lord Kṛṣṇa are naturally vegetarians, therefore they have taken a good first step toward a healthful diet. And yet even vegetarians are susceptible

to the diseases related to high fat diets. I knew several devotees who, simply because they were feasting twenty one times a week, developed heart disease, diabetes and other illnesses that could have been controlled by a proper vegetarian diet.

Uncleanliness is also a cause of illness. When hygiene is poor, germs and viruses are spread more easily. One should bathe regularly.

Before eating one should wash one's hands and special



care should be taken when cooking to keep the hands and utensils clean. Uncleanliness is also associated with illicit sex and promiscuity, which present opportunities for the transmission of

sexually communicable diseases.

Cleanliness helps to establish one in the mode of goodness. Śrīla Prabhupāda writes (*Bhagavad-gītā* 14.11, purport) that in the mode of goodness "one can see things in the right position, one can hear things in the right position, and one can taste things in the right position. One becomes cleansed inside and outside. In every gate there is development of the symptoms of happiness, and that is the position of goodness." Cleanliness refers not only to the physical body, but also to keeping one's thoughts and desires pure by engaging them in devotional service to Kṛṣṇa. This is also a key to health and productivity.

Unnecessary stress in life can also

cause a breakdown in the normal balance of our body, called homeostasis. Stress causes an imbalance in the endocrine system, which secretes hormones to regulate the body's organs and systems. Stress may also cause ulcers, headaches or high blood pressure.

Faith in Lord Kṛṣṇa and in one's personal relationship with Śrīla Prabhupāda will help to relieve stress in life. Lord Kṛṣṇa says in *Bhagavad-gītā* (6.30) that for one "who see Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me."

In another letter to Rāyarāma, written December 21, 1967, Śrīla Prabhupāda instructs, "My first anxiety is that you are not eating well. It is a cause of anxiety. Please don't eat dahl and spices. Simply boiled vegetables, rice and a few chapatis. Take butter separately and eat only as much as you may require for taste. Drink milk twice, morning and evening. Use some digestive pill after each principle meal. I think soda-mint tablets will help. Be careful about your health first. This information is not only for you but for all my noble sons. I am an old man. I may live or die it does not matter. But you must live a long time to push on this Kṛṣṇa Consciousness movement."

Because the death rate on this planet is one hundred percent, the aim of developing healthful habits is not to avoid death, but to maintain the body to serve the Lord. In the *Bhagavad-gītā* (6.17), Lord Kṛṣṇa explains that while practicing the yoga system, one should regulate one's habits of eating, sleeping, recreation and working, and this can help to mitigate all material pains. Healthy relationships, good self esteem, regular exercise and proper execution of daily meditation will also contribute to physical well-being. Good health can help us achieve good spiritual practices.

Rasātala dāsa is a disciple of Śrīla Prabhupāda who lives in Florida with his wife and children. He is the ISKCON Health and Welfare Representative for North America and is certified as a practitioner of massage therapy.

Āyurveda Body-Type Test

The following is a test for determining one's *doṣa*-type. There are seven possible *doṣa* types: *Vāta*, *Pitta*, *Kapha*, *Vāta-Pitta*, *Vāta-Kapha*, *Pitta-Kapha*, all *doṣas* balanced (Sama Prakṛti).

There are three sections, one for each *doṣa*. Fill in each section and add up the totals to arrive at a score for each one of the *doṣas*.

0 to 2 = Doesn't apply to me

3 to 4 = Applies sometimes or to some extent

5 to 6 = Practically always applies to me

Think carefully about each answer. If there is doubt what to answer, put a score which would apply for most of your life or at least for the last few years.

SECTION 1

Vāta Doṣa

	Does not Apply		Applies Sometimes		Applies Most	
	1	2	3	4	5	6
1. I am hyperactive by nature usually I do things quickly.						
2. I learn and forget quickly.						
3. I am generally enthusiastic and vivacious.						
4. I have a thin physique.						
5. I don't gain weight easily.						
6. I walk quickly and lightly.						
7. I tend to have difficulty making decisions.						
8. I am often constipated.						
9. I tend to have cold hands and feet.						
10. I am frequently anxious or nervous.						
11. Cold weather bothers me more than most people.						
12. I speak quickly and I'm talkative.						
13. I am emotional by nature and my mood often changes.						
14. I often have disturbed sleep						
15. My skin is dry, especially in the winter.						
16. I have an active, restless, and imaginative mind.						
17. My energy tends to come in bursts.						
18. I tend to quickly use up or spend whatever energy or money I have.						
19. My eating and sleeping habits tend to be irregular.						
20. My appetite is variable.						

Vāta SCORE _____

SECTION 2

Pitta Doṣa

	Does not Apply	1	2	Applies Sometimes	3	4	Applies Most	5	6
1. I am usually efficient.									
2. I tend to be extremely precise and orderly.									
3. I am strong-minded and have a somewhat forceful manner.									
4. I feel uncomfortable or become easily fatigued in hot weather.									
5. I perspire easily.									
6. Even though I might not always show it, I become irritable or angry quite easily.									
7. If I skip a meal or a meal is delayed, I become uncomfortable.									
8. One or more of the following characteristics describes my hair early graying or balding thin, fine, straight hair blond, red or sandy colored hair									
9. I have a strong appetite.									
10. I like to set goals for myself and then try to achieve them.									
11. I am very regular in my bowel habits. It would be more common for me to have loose stools than to be constipated.									
12. I become impatient very easily.									
13. I tend to be a perfectionist about details.									
14. I get angry quite easily, but then quickly forget about it.									
15. I am very fond of cold foods like ice cream and also ice-cold drinks.									
16. I am more likely to feel that a room is too hot than too cold.									
17. I don't tolerate foods that are very hot and spicy.									
18. I am not as tolerant of disagreement as I should be.									
19. I enjoy challenges. When I want something I am very determined in my efforts to get it.									
20. I tend to be quite critical of others and also of myself.									

Pitta SCORE _____

SECTION 3 *Kapha Doṣa*

Does not
Apply
1 2

Applies
Sometimes
3 4

Applies
Most
5 6

1. I do things in a slow and relaxed fashion.
2. I gain weight easily and lose it slowly.
3. I am quiet by nature and usually only talk when necessary.
4. I can skip meals easily without any significant discomfort.
5. I have a tendency toward excess mucus, phlegm, chronic congestion, asthma, or sinus problems.
6. I must get at least eight hours of sleep in order to be comfortable the next day.
7. I sleep very deeply.
8. I am calm by nature and not easily angered.
9. I don't learn as quickly as some people, but I have excellent retention and a long memory.
10. I eat slowly.
11. Weather that is cool and damp bothers me.
12. My hair is thick, dark, and wavy.
13. I have smooth, soft skin with a somewhat pale complexion.
14. I have a large, solid body build.
15. I am calm by nature.
16. I have slow digestion, which makes me feel heavy after eating.
17. I have very good stamina and physical endurance as well as a steady level of energy.
18. I generally walk with a slow measured gait.
19. I am usually groggy upon awakening, and am generally slow to get going in the morning.
20. I usually do things slowly and methodically.

Kapha SCORE _____

Final Score: VĀTA _____ **PITTA** _____ **KAPHA** _____

1. If one score is much higher than the others that is your prominent doṣa. That doṣa will be most evident in your constitution if its score is at least twice as high as the next highest doṣa. Still if any doṣa is higher and can be accepted as the prominent doṣa.
2. If the scores for two doṣas are nearly identical then you are a two doṣa person. For example, Vāta (76), Pitta (73) and Kapha (45) then you have a Vāta -Pitta constitution.
3. If all are equal then you have a balanced constitution, which is rare. Better to take the test again and answer more carefully.
4. If your qualities are always changing, for example if you alternate between constipation and diarrhea, it is properly due to a disturbance in *Vāta-doṣa*.