

PRESS KIT
for
Cleanse Your Body, Reveal Your Soul

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#GiveLifeTakeCare

#FoodAsMedicine

#CleanseYourBodyRevealYour Soul

#wellness

#healing

#selfcare

#Replenish#Refresh#Retreat#Rekindle

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BOOK DESCRIPTION

Discover A Life-Changing Detoxification and Rejuvenation Therapy

Psychiatrist Judith E. Pentz, MD, travels to Nagpur, India, to study a 5,000-year-old Ayurvedic Panchakarma detoxification and rejuvenation therapy in a quest to provide enhanced holistic wellness treatment for her patients.

A change at the cellular level. Part travel memoir and part spiritual guide, *Cleanse Your Body and Reveal Your Soul* is one woman's transformative quest with Ayurvedic Panchakarma (a fivefold detoxification treatment involving massage, herbal therapy, and other procedures) and the profound shifts that led to some sustainable, substantial life changes. Dissatisfied with a mainstream psychiatric practice, Dr. Pentz heads to India, where she undergoes an ancient, rejuvenating cleanse.

The tools and practices of Panchakarma. Dr. Pentz's narrative offers a compassionate and compelling path for Western audiences and the Ayurveda-curious. Complete with healing oils, Ayurvedic daily rituals, and yoga poses, she supplements her journey with tips about preventive lifestyle changes that promote sustainable well-being.

Inside, find definitions, quizzes and wisdom, as well as chapters like:

- **Cellular Shift:** the science behind Panchakarma and cellular change
- **Food As Medicine:** tips about one of the central tenets of Ayurveda, food is healing, and maintaining an Ayurvedic diet
- **The Dish on Doshas:** facts that illuminate concepts around the three doshas—vata, pitta, kapha—your constitutional and functional intelligence

If you have benefited from books like *Ayurveda Beginner's Guide*, *The Ayurvedic Self-Care Handbook*, *Body Thrive*, or *Ayurveda and Panchakarma*, then *Cleanse Your Body and Reveal Your Soul* should be your next read.

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Endorsement by Joan Borysenko, Ph.D., author of *Minding the Body, Mending the Mind*

Endorsement by Dr. Larry Dossey, M.D., author of *One Mind and Healing Words: The Power of Prayer and the Practice of Medicine*

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EXCERPT *from* CLEANSE YOUR BODY, REVEAL YOUR SOUL

Too many of us have tried just about everything to heal emotional wounds and shift them so they are no longer obstacles to happiness. It's baffling. If we are actively seeking to change, then why don't we heal? What if I told you that making a few small changes can make a dramatic, life-altering difference?

What if I told you that you could find healing on the cellular level, so the shifts are long-lasting and transformative?

The magic word: Ayurveda.

It means the knowledge of life. And one little ayurvedic practice—panchakarma—has made all the difference. Let me paint a picture of some of panchakarma's simple life-giving methods: Imagine massages with warm sesame oil that soothe. Warmed oil gently poured on your forehead, which can bliss you out. Nurturing food served to support your process. These methods have a component beneath them that is reverent of the knowledge of life. The foundation of panchakarma is tender, loving care to our body, mind and soul, something we are short on in these times. Yet the results are not merely temporarily palliative. The methods guide you to find calm so you may come home to your essence. That is what lasts.

All of my life, I have sought a way to return to the soul. I believed this possible for my clients, in my work as an integrative psychiatrist, and I believed this for myself. Yet so often I would see people slip into their old ways of pain, even when they desired to move forward. I've always been seeking a way to create change in a sustainable way. I knew there must be a way to unlearn the pain that creates a chronic pattern in the mind and keeps the body a container for the old pain. For a long time, I would see myself and others experience temporary relief or incremental shifts. But I always wondered, is there something deeper, that if I could tap into it, would shift me in such a profound way that I could be changed from the inside out? And from that place, the unfolding would come with ease and joy?

I have found it.

My search has been long, but not without happiness. My search has been difficult, and it took courage. But now I experience a world of greater contentment and infinite possibilities. I feel cleansed and renewed from the inside, in a way that has rejuvenated my spirit and returned me to soul freedom.

Panchakarma touches every cell of your being. Through this book, I weave a narrative of my transformative experience of panchakarma on a trip to India, yet throughout I provide tools and techniques that you can do at home. In each chapter, you

will learn more about these tools and how to use them. All of them help support you on your journey to wholeness. They are best done before having panchakarma experience. I did that and I found it to be most helpful. For instance, I know that simply doing shirodhara (slow release of warmed sesame oil on your third eye) once a month creates an incredible sense of calm and bliss that can last for days.

How have I changed, you might ask. I have a deeper awareness of who I am at the essence of my being. Patterns or habits that I once perceived as obstacles or did not even know were part of me have fallen by the wayside. Bringing beauty into my life is most important. Now I walk in the wonder and beauty of life, and I know that at the deepest level, I am changed. I have the capacity to be an observer of the day I am entering so that I am present with the day's challenges in a more balanced way. When I encounter people who are less than kind, I can now interact and not take their behavior personally. My level of discernment has grown immensely. I know when to separate myself from the toxic space by taking a quick walk outdoors to reconnect with nature. These quick walks aid in my perspective as I hear the birds sing and feel the sun's warmth on my skin. Then I return. In the past, I found myself triggered in countless ways and found that come evening, I could not recover from the demands of the day. With the aid of my self-care practices and daily ayurvedic rituals, I can maintain my capacity to be present long after these immediate effects from panchakarma.

That's the power of panchakarma.

ABOUT THE AUTHOR

For too long, integrative medicine has hovered at the edges of mainstream Western medicine, but what integrative psychiatrist Dr. Judith Eve Pentz brings us in *Cleanse Your Body, Reveal Your Soul* is a map that shows us all how we may integrate practices into the core of our contemporary lives. She's got the science, and she's got the soul.

Pentz has practiced as a psychiatrist for twenty-eight years in Albuquerque, New Mexico, where she is on the faculty at the University of New Mexico as an **assistant** professor and attending child, adolescent and adult psychiatrist. She has often spoken about integrative health, including Ayurvedic healing in her presentations and written chapters for textbooks published in her field.

Yet what speaks the loudest on why she's an authority on a panchakarma cleanse is how it has profoundly shifted her own life, something she only hoped was possible. She has personally experienced the cleanse and seen the power of it in the significant changes she has instituted in her life, her health and her career, which continue to unfold.

By training, as a psychiatrist/medical doctor, Pentz has sought ways to have people deeply integrate their own healing at all levels of their being: spiritual, emotional, mental, and physical. In her private practice and her work with children, adolescents and adults at UNM, she introduces nutrition and nutraceuticals as alternatives or integrations with Western medicine. In her new work, she shares holistic and healing interventions.

This book is born of a profound need she has seen in her twenty-eight years of practice, what has motivated her to seek out speaking engagements on international panels; lead workshops and write both for an academic audience as well as the public; and write for publications such as *Psychiatric Times* and the *Albuquerque Journal*, as well as on her blog at drpentz.com. Too often, people suffer needlessly because the system in which they seek help is unaware of natural ways to create wholeness. Time and time again, she sees the value of this intervention even just for physical health, thus she seeks avenues to share about what panchakarma can do for those motivated to make changes in their lives in the most foundational ways.

In her work, she has empowered thousands of people to approach their health concerns with a preventative and proactive toolkit. She has an integrative focus in her professional

practice and a board certification in Integrative medicine, in addition to child and adult psychiatry. She has included interventions for integrative mental health for over twelve years in her practice.

PROMINENCE AND COMMUNITY ENGAGEMENT

As a medical doctor and psychiatrist, Dr. Judith Eve Pentz is building on her visibility from her professional renown to create community engagement around her specialized topics of holistic Ayurvedic health, integrative medicine and alternative interventions such as nutrition and nutraceuticals. "Health is possible and you are the person to make it happen via holistic, integrative interventions," is her powerful message, and it is taking hold. She is a master at collaborations, whether she's speaking in Spain or Vancouver or leading medical education missions to Cuba, working with prominent healers such as Dr. James Lake, Joan Borysenko, Leslie Korn and ayurvedic physician and author Dr. Sunil Joshi.

With her recent appointment as program director in the department of psychiatry at the University of New Mexico to support psychiatric trainees to the University of Arizona's integrative medicine online module, she will be increasing her prominence as she mentors future psychiatrists to be more open to integrative healing methods for those they are serving.

Here are highlights of her speaking and community engagement work:

- Teaching mindfulness meditation to psychiatry residents for eight weeks in July and August as part of the Integrative Psychiatry elective at University of New Mexico.
- Presented at the Integrative Psychiatry Institute about "Self Care for the Healer," July 19 and 21 in Boulder, Colorado, to mental health practitioners.
- Presented on complementary mental health options for children and teens at "[Nutritional & Integrative Medicine for Mental Health Professionals](#)," a retreat in Sedona hosted by Leslie Korn, Ph.D., April 22, 2018. This program sold out quickly. I presented at the second one offered in September 2018.
- Spoke at Integrative Medicine for Mental Health on Botanicals for Depression in Orange County, Calif., Oct. 1, 2017.
- Spoke on nutrition and mental health in South Africa in May 2017 at the inaugural [Pan African Conference of Integrative Medicine](#).
- Co-led People to People exchange February 2017 and coordinated efforts with UNM Latin American Iberian Institute to Cuba. Fifteen mental health professionals and

educators toured Havana and mental health programs. There was a two-day exchange with bilingual presentations on Integrative Mental Health care in Cuba and USA.

- Participated in a panel discussion about how to limit exposure of psychiatric medications at IM4US, an integrative medicine conference for those working with the underserved, Irvine, California, August 2016.
- Co-led workshops with yoga instructor Zoreh Asfar in July 2016 at the [SIMPLE Conference](#) in Taos, New Mexico. SIMPLE is a biannual integrative medicine conference sponsored by UNM. Workshops focused on balancing self-care, bringing the wisdom of yoga and Ayurveda to healthcare practitioners.
- Presented in Vancouver in April 2016 on the importance of nutrition and well-being in mental health at an international conference on Orthomolecular Medicine.
- Presented in May 2015 at the American Psychiatric Association in Toronto on “Nutrition and the Use of Micronutrients” as a novel approach for treating mood disorders.
- Presented in October 2015 on nutrition and micronutrients for child and adolescent psychiatrists at the national American Academy of Child and Adolescent Psychiatry.
- Spoke in Santa Fe in September 2014 on a local radio show about the importance of holistic approaches to mental health problems.
- Voted one of the Top Docs in 2014 for the category of psychiatry by peers in the Albuquerque area in Albuquerque the Magazine.
- Co-led several workshops on Ayurvedic healing and yoga, focusing on stress management techniques that reduce anxiety. The workshop is a preview of a series she is developing into weekend workshops and retreats.
- Presented with Michelle DuVal, director of The Mindful Center, during a Mindfulness Program in 2011 and 2012. Invited a second time due to positive audience response.

Since August 2015, Pentz has been building a viable infrastructure to showcase her growing platform in her professional realm and in the mainstream. That includes regular blog posts and articles contributed to online and print magazines. Topics that have rolled out recently include “A Dose of Omega 3 Fish Oil is Prevention” and [“Have You Ever Wondered How to Best Deal with Your Anxiety Beyond Medications?”](#) With this plan in place, she has been building a community, drawing from her Facebook author page, active Twitter account and monthly emailed newsletter.

Here's a sampling:

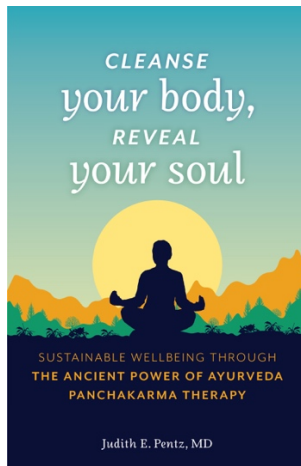
- Op-Ed, ["The Tragedy of Prince: It's Right Here in NM,"](#) Albuquerque Journal, June 9, 2016
- Commentary, "Nutrition: A Dimensional Perspective," AIMED (Advances in Integrative Medicine), online journal, January 2015
- "Searching for Orthomolecular Wholeness in a Broken World: One Woman Psychiatrist's Journey," Journal of Orthomolecular Medicine - Volume 31, Issue 1, 2016
- Article, "Mindfulness Meditation in Children and Teens," Psychiatric Times, published in November 2016
- Book chapter, co-author for "Integrative Psychiatry for Children and Teens," published by APA press in May 2017

Cleanse Your Body, Reveal Your Soul is Pentz' first full-length book. In fall 2015, her book chapter, "Botanicals for Depression," was published in a textbook about integrative therapies for depression in Integrative Therapies for Depression: Redefining Models for Assessment, Treatment, and Prevention (CRC Press, Taylor and Francis, 2015).

PHOTOS

available at drpentz.com/forthemedia (password: media2020)

Hi-res book cover

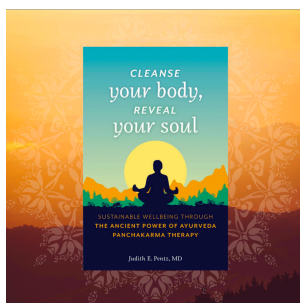


Author photo

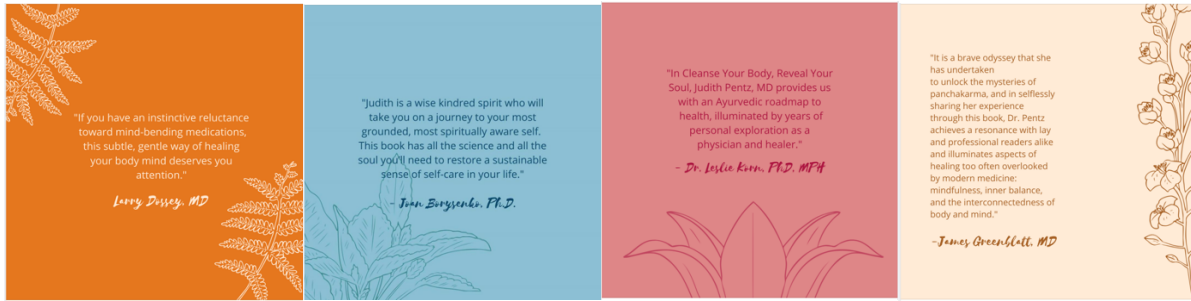


SOCIAL MEDIA POSTS

Book launch GIF



Endorsements



Food As Medicine



Passage to India



FIRST CHAPTERS

INTRODUCTION

Perhaps, like me, you have tried many things. Perhaps you have made many tweaks in your diet, exercise and daily habits over the years, seeking the optimum combination. Or perhaps you have tried on this spiritual teaching or that therapeutic technique in the hope of releasing old patterns and healing wounds in a way that creating lasting change. Each may have benefitted you in parts of yourself to change. And yet...

You still seek the profound transformative experience.

What if this method was faster and more sustainable than ten years of therapy? What if you could change your habits to healthier ones and heal parts of your wounded self that remain vulnerable? Imagine these changes occurring without great effort on your part during an eight-day process.

And, what if it were loving, kind, compassionate?

WHAT IS PANCHAKARMA, EXACTLY?

Panchakarma is an extremely supportive physical cleanse that is excellent for those with chronic disease. It can be described as a fivefold detoxification treatment involving massage, herbal therapy and other procedures. Few of us these days do not have a health challenge of some kind. Yet, there is an experience that is possible for those who do not have significant physical challenges. Rejuvenation is possible in the deepest way that we know on this planet at this time. The roots of panchakarma developed in an effort to deepen the spiritual experiences of those who were on a devoted path to connect with the Divine.

Rejuvenation is what our planet needs.
Panchakarma is a tool that has been
hidden but needs to be revealed during
these turbulent times.

The cleanse process, which includes the healing food provided during this time, allows for gradual release of toxins that accumulate in the body and brain. Before we begin on the journey to India, before you come along with me, take this Toxin Quiz (following page) so you can be clearer on what kind of toxins are harming you.

QUIZ

What toxins are weighing you down?

Toxins can be our dark thoughts, negative feelings, unhealthy foods, drugs, alcohol or pollution from the environment. Anything we ingest or are exposed to that may be deemed harmful to the well-being of our body, brain and spirit would be considered a toxin. Each day of the eight-day process of panchakarma unfolds deeper layers of the body and brain, gently releasing more layers of toxins.

This quiz directs you to assess your time allocation, your choices about food and alcohol or drugs along with predominant qualities of your thoughts and feelings. It asks you to estimate the percentage of your time and attention being exposed to toxins.

Think about the thoughts that you have each day about yourself, the people around you and the news in your world.

TOXIN ASSESSMENT	YOUR ANSWER
About what percentage of these thoughts are negative?	
In any given day, what percentage of your feelings are negative, coloring your life in a dark way?	
In any given day, what percentage of your food is processed, deep fried or out of a box?	
Do you drink alcohol? Do you use recreational drugs? About how many drinks per day? Do you tell yourself that you need to do this to numb out your day?	
About what percentage of your day do you spend time on electronics?	
Does your city have poor air quality?	

About how many hours a day do you spend reading, listening to or watching news? Is it often in the background?	
About how many hours a day do you spend with family in a positive, loving manner without electronics being a part of the time together? Include an assessment of your typical dinnertime.	
What would be one small change you could make to reduce the daily toxin load?	

TOXINS and CHAKRAS

There is a chakra connection in the process that I find amazing and can serve as a guide in the process for you. My theory is that as long as the body is full of the ama (toxins) that we continually add into our body, its filters are increasingly unavailable. Think about your windows that are not cleaned through the winter and in the spring, they are cleaned. Every time I notice how much more I am seeing and how much light comes in now that the ‘windows’ of my cells are clean. Truth as my soul sees it comes forth with little effort.

PK is a form of window cleaning that impacts our chakras. Once we are physically cleansed of the toxins to at least a minimum threshold, we can connect to the chakras more easily. And this would start with the foundational, first chakra known as the muladhara. This is most important as truly one needs to be grounded in this life as it is from this place of groundedness that decisions are made for the support of you and those around you.

And once there is enough of a cleanse of the first chakra, each subsequent cleanse can assist you to go to each sequential chakra. More than one chakra may be cleansed each time as there are variables that probably impact that possibility.

There is something else that happens that is quite interesting. The cleanse allows the body to return to a level of equilibrium, homeostasis with the innate intelligence resuming. When this happens, all the layers of the body are nourished with the doshic balance aiding in the flow of nutrients. There is harmony and coordination present in the 4 areas of our life; soul, senses, mind and body. Health and happiness are possible.

When this shift happens, the senses, our mind and our soul are able to be nourished as well. And the biochemical substance responsible for this process is referred to Ojas. It is responsible for nourishing these nonphysical parts of ourselves. This process allows us to

connect with a part of ourselves that can connect with the Divine. This is known as Atman or Universal consciousness.

Stress, as we know, is expressed in our bodies and brains in ways that we are all too familiar. In Ayurveda, this imbalance is known as a vata imbalance. The interventions to support the reduction of the symptoms and return to balance are ones best done daily.

DEFINITION

Vata Dosha Imbalances

When vata dosha is out of balance, we experience physical, behavioral and mental problems, such as:

PHYSICAL

Constipation, dry skin, intestinal gas, muscle spasms, intolerance to cold and wind, irritable bowels

BEHAVIORAL

Restlessness, low appetite, insomnia, unable to relax

MENTAL

Worry, anxiety, short attention span, impatience, depression, overactive mind

What makes panchakarma unique is that very patterns that you have had in your life may be changed. Think of a habit that would be best released. It may very well be possible with panchakarma. A small example that I experienced soon after the first cleanse is that I lost the desire to have coffee daily. I find that it is too bitter for me to consume now. I have coffee on occasion now and can enjoy it in the context of sharing with a person, but I no longer need it upon awakening.

Each time you experience a cleanse, the body and brain respond more quickly. The starting point does not go back to when you had the first cleanse. The starting line has moved in your favor. Allow me to clarify this point: When you are first exposed to the cleanse, only a basic level of penetration or depth is possible. When you repeat this cleanse yearly, your body responds to the treatments more readily—for a number of reasons. This is most often because you change your lifestyle, as well as the fact that a certain depth of toxins flushed out the subsequent times before are now gone.

HOW IT WORKS

The Reset Point

With each subsequent cleanse, the body is able to respond more deeply to the effect of the cleanse. Each panchakarma is an opportunity for the body and brain to have a reset point. This is a way for us to have a new reset point in the midst of our hectic lives.

A study about the effects of PK published in Scientific Reports in February 2016 indicated that several metabolic markers that are associated with cardiovascular disease, elevated cholesterol and inflammation are significantly reduced by the eight-day cleanse.¹

Up to a week or two before I go to PK, I feel a shift in my body. My body knows it is in for a treat. Each panchakarma is an opportunity for the body and brain to have a reset point—a way to start afresh. Exceptions to this might be a person who chooses to not make the lifestyle changes including food, sleep and stress patterns that helped to create the conditions in the first place. And yet, with each subsequent cleanse, people find it easier to consider the necessary changes.

Yes, it does become easier to be authentic with self. Greater clarity, creativity, emotional stability, calm, peace ... all are possible. Who would not want this?

This cleanse will only enhance any spiritual practice or focus that you may have. The physical cleanse is most important as it allows for the release of emotional toxins as well as physical toxins. As you become clearer/less toxic in the physical and emotional body, the

mental chatter settles down. Then access to a spiritual connection/practice in a grounded way is possible. It has been said that Buddha did not start to meditate until he had a solid hatha yoga practice, a startling fact I found most enlightening. Our bodies are our vehicles to experience this world. Being grounded in our body allows for you to have a safer experience as you enter different realms of spiritual travel or consciousness with your meditation over time. Through our senses we have ways to interact with the world as the mind navigates its way.

The ungroundedness I see among those exploring spiritual traditions is unsettling. “Ungroundedness” is a term that I use to describe individuals disconnected from their bodies who often are seeking ways to avoid dealing with this most amazing vehicle. Many people desire to reach a spiritual connection but in the practices of their traditions, little is done to support their grounding as they reach for the Divine. Moving past our senses without awareness of the dangers of the spiritual journey leads to mental health issues. Ungroundedness can result in unsettled and difficult emotional and mental challenges. Spiritual practices can allow you to reach new heights. I have been asked to consult in various settings when a person has become ungrounded and mental/emotionally unstable in the setting. Few tools were offered to the groups to keep them more present and grounded. Often, they were asked to leave the program and seek more allopathic support. Yet, I see little is done assisting to tether the person in their body, this precious vehicle we have been loaned to experience on this planet. Not so with panchakarma.

WHY IT WORKS

Being Grounded

PK releases toxins at all levels of your being. I have noticed this to be true in my further internal exploration with my spiritual practice. Now, when I reach for the Divine, I come from a place of greater purity with less ego involved. The ego wants what it wants when it wants, regardless if it is good for you. It creates confusion for us.

As toxins are released, it's possible to reconnect to the senses and to your intuition. This refines your “knowingness” so that you can make the choice best for your body and brain in the daily choices offered to you. For me, this has had a grounding effect for my

whole being. As I have become more grounded or present in the body, reaching for the Divine comes from a place where I am more present and connected.

BOUNCING BACK

Life gives us its share of bruises and bumps. As we age, bouncing back from these bruises and bumps can be more difficult. Depending on our genetics and lifestyle, these factors further confound our ability to return to a **baseline of balance and health**. Here is an intervention that is an investment of a different kind - one that can return to you to a level of health not thought possible by most conventional standards of treatment. If you knew there was an option available for not just maintaining one's health but actually having a **rejuvenated effect** as well....why not do it?

HOW IT WORKS

Rejuvenation

PK assists in regaining health as we age (who is not aging?), firstly by reducing the toxin load. Rejuvenation is to feel younger and have more vigor. That has been my experience. This has enhanced my quality of life throughout the years. Lifestyle changes continue to aid the changes that come with the cleanse. One study conducted at Kripalu, published in Scientific World Journal in the mid-2000s, measured the effects of holistic health interventions in Ayurveda and panchakarma did find that lifestyle changes came about more easily after PK.²

At one level, PK serves to create a cleanse of the most profound level to move towards a level of spiritual opening and yet it also takes care of the health issues that each of us can develop due to our particular lifestyle and genetics. The lifestyle further supports the changes that manifest in PK.

If less suffering is possible in this lifetime, who would not seek out panchakarma to assist in this possibility?

WHO I AM NOW?

The changes that have manifested for me have been multilevel and multidimensional. I now have an increased capacity to instill lifestyle changes in my diet/food choices and incorporating a daily yoga practice. My meditation is deeper, and I have more ability to sit in meditation daily. I have a sense of presence and of being present that only increases with each subsequent PK. This has also included increased clarity and focus on what it truly is that I am interested in pursuing in this lifetime. I have also experienced a greater level of health and well-being that has given me more energy in my day-to-day life. I am able to be present with that which is in front of me more calmly, despite what may be confronting me. Being centered and acting from that place of core has become easier for me.

That said, I am also more aware of what I can no longer tolerate in my environment. There can be strong moments of “NO” that can come from my being that can be daunting for myself and those around me as I have been typically more of a peacekeeper, one to not stir up the waters with conflict. Yet, I am no longer quiet when people violate my boundaries. Traversing these new waters has required me to be more aware of my different emotional states when my boundaries are crossed. And to tread more lightly with my reaction to the situations when they arise.

Calm and focused is my more common demeanor now.

CHANGING PATTERNS

We all have patterns of behavior that we either inherited or developed over a lifetime. These patterns become expressed in our being through our body and brain. Our thoughts, emotions and physical movement are a reflection of these patterns. They are present even at the cellular level.

CELLULAR SHIFT **Behavior Patterns**

Patterns of behavior can be inherited or developed. Expression of this behavior is seen in our thoughts, emotions and physical movement. These patterns are present at the cellular level. In Ayurveda, they are called *samskaras*.

Scientists are becoming more aware of the role of our lifestyle has on our genetic expression in our daily lives. There was a time when we thought that our genetic makeup was unchanging once we were born. This is no longer the case. We have increased knowledge we can no longer ignore. It does matter what we eat and how we choose to live our lives with the level of stress we have daily. And this impacts the genetic expression.

HOW IT WORKS **Chronic Disease**

With chronic diseases such as rheumatoid arthritis, lung conditions, diabetes and Parkinson's, studies increasingly show chronic disease are very much related to the foods we eat and the lifestyle we lead.

PK jump-starts healthier lifestyle choices as it truly creates deep cleansing that involves the cells of our body. Medical conditions that have been reduced in physical expression in the body after PK include arthritis (Journal of Ayurveda Integrative Medicine, 2017), lung conditions (Ayu, 2010), diabetes (Ayu, 2013), Parkinson's (Ayu, 2010) and most inflammatory conditions.³

Yet, PK can assist us in the return to wholeness and to the essence of our being, our soul. What a gift this is. What an opportunity during these most challenging times!

My personal challenges are not that uncommon for the average person. We all have health issues as we age. It is part of the human condition. I hope you already are realizing you can consider holistic healing options instead of surgery and/or medications that often do not treat the original problem but may be symptomatic relief.

What I discovered was not just deep healing around issues my ovaries and my endometrium but a healing that went beyond.

EIGHT DAYS TO SOUL FREEDOM

HOW IT WORKS

Eight Days, Customized to You

All panchakarma journeys begin with an eight-day process that has a rhythm and pattern that is developed specific to the individual. The plan is tailored to the physical, emotional, mental, and at times, spiritual needs of the person. The ayurvedic practitioner determines the plan after assessing you.

Each day builds on itself with the culmination of the cleanse happening on the evening of the seventh day. On the eighth day, the clinician makes a concluding assessment and determines what herbs you need afterward.

As this journey is specific to me, there are specific procedures that I have not experienced as my health is such that they are not necessary for me. These include *vamana* and *raktamokshana* procedures. *Vamana* is a prescribed form of vomiting that is medically supervised to help eliminate excess *kapha* in the body. It is a form of releasing that specific form of ama, or toxins, from the body. *Raktamokshana* is a medically supervised therapeutic blood withdrawal from the body.

Each day of the journey exposes you to different types of bodywork that aid in preparing your body and brain for that last day. Some of these interventions can be done separately from the eight-day process. One such process would be the *shirodhara*. This is incredibly soothing to the nervous system. If you are a bit edgy and feeling stressed, this healing process of pouring warmed, herbed oil onto the forehead for a period of time is quite soothing for jangled nerves. Simply having this done once a week may improve your capacity to balance the challenges of your daily life after PK.

HEALING OIL

Shirodhara

Shirodhara is the pouring of warmed, herbed oil onto the forehead and is most soothing for the vata disturbance that happens to all of us. This 15-20 minute procedure is very calming to the nervous system. The effects can last for a few days. An ayurvedic practitioner can administer this in your community.

AYURVEDIC RITUALS

The Run-Up

Before you embark on an eight-day panchakarma cleanse, it is good to prepare. Daily habits can either prepare your journey to have PK or further the impact on you after you have had PK. One of these would be a daily oleation of your body with coconut oil along with sesame oil, depending on your constitution. Most people can tolerate this combination easily. Just doing this one habit can be most gratifying and soothing before choosing to do PK. Many of the body treatments mentioned are offered in spas across the United States as stand-alone interventions or in combination. For example, a *shirodhara* is often given after the body massage that I describe.

When you seek services from ayurvedic practitioners in various settings such as a spa, you'll find that many of the procedures to be described are often recommended but are not part of a PK regimen. Many spas in the United States and in India can offer variations. Certain protocols are best done by an ayurvedic bodyworker/technician. Ask about the training of the person who works on you.

The majority of what I will describe can actually be done in the United States. Traveling to India is no small task but can be done. Several places in the United States provide ayurvedic interventions that describe in these pages. Internationally, there are places in Europe and South Africa as well who provide services. Again, it would be wise to ask about the practitioner's formal training, which can consist of a six-week practicum at a minimum to a training that can be from one to four years at ayurvedic schools in the United States.

A GUIDE TO DEFINITIONS

But first, let's get a few definitions out of the way: **Ayurveda** (science of life) is the root of the healing that panchakarma offers.

Ayurveda

Ayurveda is a 5,000-year-old healing and medicinal system that is the most complete and complex in achieving true health and well-being available to us at this time on this planet. The central tenet of Ayurveda is tuning into the person as a true individual defined by a constitution or functional intelligence (dosha) that addresses us at the spiritual (soul/atma), mental (mind/manas), emotional (the senses/indriyas), and physical (body/sharira) level. This constitutional/functional intelligence is referred to as the doshas; vata, pitta and kapha. The doshas can be assessed by the pulse, by screening questions and physical exam.

Ayurveda is based on one of the ancient yogic philosophies called Samkhya yoga. Samkhya yoga is also one of the paths of yoga described in the yogic text, the Bhagavad Gita, where it is explained as the path of correctly discerning the principles or tattva of existence.

As a philosophical tradition therefore, Samkhya, which means "number" or "to count" is concerned with the proper classification of elements of prakriti and purusha. The goal of Samkhya yoga is for practitioners to realize the difference between the spirit or purusha, and matter or prakriti.

Dosha

Dosha is a Sanskrit word to describe three dynamic metabolic states representing the five elements (space/ether, air, fire, water, earth) in the body. Foundationally, the element of space cannot be changed and earth is difficult to change yet air(wind), fire and water are dynamic as we see on the earth that we live. The dance of these three elements expressed through the doshas is unique to each person influenced by genetics, lifestyle and even our thoughts. Vata is a combination of air and ether, Pitta is a combination of fire with some earth and water, Kapha is a combination of earth and water.

Dhatu

When we discuss the doshas, it is only natural to discuss the dhatus. Dhātu is hard to define with English words. It can refer to tissues in the body but it also refers to the fluids

present as well. And each technique of panchakarma impacts all the tissues and fluids in the body.

Gunas

Ayurveda's foundation for the creation of the universe is through the Yogic Samkhya. The universe that we live in is influenced by specific phases of activity, the gunas, three phases of activity in creation known as Sattva, Rajas, and Tamas . These gunas are also three qualities of the mind. All of life is engaged in this dance between the three gunas.

In the mind, the qualities have unique challenges in how they are expressed.

The creative mode is sattva, bringing life into manifestation. In the world, it would represent what is created by our Creator and what we see around us. Thinking of Spring and all that it brings forth in this creative phase. In the mind, it is represented by the capacity to have equanimity, balance. This is the natural state of the soul. It is via meditation, yoga and balanced lifestyle assisted by PK that this state can be experienced and maintained.

The next phase is referred to rajas, which build and maintain what just has been created. In the world, it would represent the building and maintenance phase what is created by our Creator and what we see around us. Think of Summer and how all that was created in Spring is being maintained. In the mind, it represents the activity of our thoughts.

When rajas is complete, then tamas destroys, thus bringing the cycle to an end. This would be the destruction or ending of the action. Think of Fall with all coming to an end and Winter being the inertia before the cycle starts all over. In the mind, it is the inertia that can set in when there is a lack of movement.

It is important to remember these phases, as they are universal and all-persuasive. Yet the dance exists primarily between tamas and rajas in our day-to-day lives. This is where our daily choices impact our ability to return to our natural sattvic state of being.

Guna/activity is present in all aspects of our lives.

The universality of the gunas comes into play with our choices. Certain activities, foods, and people fall into each of these categories and impact our ability to maintain balance. One example we all can relate to would be when we are experiencing the affection of our loved ones as we share a meal that is balanced and supportive for all at the table.

The action between the family members with love present is sattvic. The love that is poured into the food that is prepared has both the rajas and sattvic qualities. The food that is consumed begins to nurture the body and mind yet there are tamasic by-products from the food that need to be eliminated.

Three basic concepts that underscore the approach are so elemental that some may feel fooled by the simplicity of the recipe:

FOOD IS MEDICINE. Food is not confined to the food we ingest. It is any input into our body and mind that has an impact on us. How this translates into our daily life would be any sensory input: what we listen to day in and day out, who we are exposed to daily, where we are throughout the day.

DISEASE CAN BE PREVENTED WITH OUR DAILY LIFESTYLE HABITS.

This particular issue makes headlines daily, informing our current diet and lifestyle. And it's alarming that even as Western society becomes more informed, indigenous cultures that have adopted the Western food choices suffer. Data indicate that within one generation, the Native population suffers from diabetes, hypertension and obesity at rates comparable to Western rates. Throughout this book, we will explore lifestyle recommendations as I share my experience with PK. The week spent doing the cleanse is but a microcosm of how you can live each day as you return to your life.

LIFESTYLE PRESCRIPTIONS ARE SPECIFIC TO YOUR DOSHA.

Lifestyle prescriptions from an ayurvedic perspective take into account that each of us are unique individuals with specific constitutions that change for a number of reasons. The prescriptions end up being a route into the body and mind to create balance and harmony.

An example of this prescriptive change would be as follows: I have issues with phlegm/mucus production; the prescription is to remove milk/dairy products from the diet, use the neti pot and nasya oil with removal of the mucous and lubricating the nasal passages.

The holistic perspective of Ayurveda is all-encompassing. Ayurveda takes into account the internal aspects of your ingestion and your inputs, down to the molecular composition of how food impacts your being or essence, including the seventh day after your food has long ago been digested. Ayurveda sees the connection between the internal aspects and the gross, external aspects, such as in the belief that your facial features convey information about what dosha you are. Each piece of information helps with the puzzle that you present to the ayurvedic clinician.

DEFINITION

Prakruti and Vikruti

The *doshas* describe mental, emotional, and physical aspects as expressed uniquely by every individual. At birth, there is a constitutional expression that occurs, known as *prakruti*. Over time, we develop an additional constitutional expression through lifestyle, diet, and other factors that move us from that initial stage. This is *vikruti*. That shift is due to imbalances in the *doshas*, and that's what creates what we see as disease in the body. Any excess or deficiency in one or more of the *doshas* creates disease. With PK, you are able to return to being closer to the *prakruti*. Why is this important to attempt? We are most balanced in this lifetime when we are closer to our *prakruti*, and the dharma of our life being is more likely to be expressed. That makes us healthier, more whole thus closer to the Divine essence of our being.

THE THREE DOSHAS

The three doshas are ***vata***, ***pitta*** and ***kapha***. Each have specific qualities for physical, emotional and mental characteristics. We all have elements of each but more of one than the other. It is extremely rare for a person to just have one dosha. I have mostly kapha and pitta for my prakruti but my vikruti is a dance between too much pitta and a need to calm the vata. Most recently, I am more able to express the kapha qualities that I carry. Slowly but surely, I am making my way back to my prakruti!

The doshas are in constant motion in relation to one another in the body. Maintaining a balance between them is truly a challenge for any of us. This is where Ayurveda assists us greatly. And PK further supports us. In conversation with Joshi, my understanding of the process is that a still point is created for the body and the brain at the end of the cleanse, "a pause" that allows the body to shift toward its healthiest baseline at that point. The doshas are as quiet as possible for a brief period then the dance starts all over again.

I have included a checklist in the Appendix so you are able to do a self assessment. It is a useful tool to have a better understanding what imbalances you have and what dosha(s) you have. It is basic information and not diagnostic but can help you lean toward interventions that can help reduce or calm certain characteristics that may be out of balance for you.

THE JOURNEY BEGINS

When I returned from the Esalen retreat, I was ready to make a plan. The pull was irresistible, and I knew there was no turning back. I was absolutely clear that I would create time and space for my being. I was ready to explore what I needed to do to let the next phase of my life unfold. It was exciting. I knew I was on the path of greater expression for my life. I just didn't know where it might lead. I didn't immediately know the path, but I did know that the combination of yoga, meditation, supportive lifestyle and PK was the magic. So, I just allowed the magic to happen and waited for the processes to reveal yet another layer of my being.

In November 2013, I discussed with Sunil Joshi the possibility of having my next PK in India. I had gone to India two years earlier for PK. He graciously invited me to come to Nagpur again. We often would speak about the depth and magic of panchakarma during my appointments with him over the years. Each time, my enthusiasm grew. Now it was time to go.

CHAPTER ONE

The Power to Heal

Healing strength unleashed

With ultimate Ganesha

Panchakarma primed

PASSAGE TO INDIA

Ganesha

Ganesha is the elephant-headed Hindu god known as the Lord of Beginnings, sometimes as the Lord of Good Fortune. He is known as the Remover of Obstacles of material and spiritual kinds. He may be invoked each day to aid the release of obstacles, but we need to be willing to surrender. He is also seated in our first chakra, helping to ground us on this journey called life.

DAY ONE

Nagpur, India

*Nagpur itself is in the center of India. During British colonial rule, it was the British government headquarters for all of India. The **Vinayak Panchakarma Chikitsalaya** clinic is near a wooded area along a street with well-maintained, large colonial buildings. Near the clinic, it is easy to walk the neighborhood and experience the street life of India, including the sacred cows that wander among the local people going about the business of their days. Down the street is a laundry dobie, complete with a person who irons clothes right there on the street. At a Krishna temple nearby, a family tends the temple. The pace of life here is part of the healing rhythm. Yet I know the cocoon of the clinic awaits me.*

I arrive at the clinic on a Sunday morning via a flight from Mumbai, after traveling close to 28 hours from the United States. I am fatigued but feel ready to start the process. I arrive in time for breakfast, and I am warmly greeted by several familiar faces, including Sunil's brother, Mukul, and the front office staff. They show me to my room and then I come out for breakfast.

Neetu, who has been the cook for four years, is busy preparing breakfast. She greets me with a smile that has a glinting golden tooth. Her long, hennaed hair is pulled back. Her

sari is a colorful green with vivid patterns of flowers. We navigate our communication with my limited Hindi and her growing knowledge of English. Gesticulations with our hands work as well.

Neetu serves me a savory farina accented with cilantro. She offers me a second portion is offered but I decline. Ginger tea is hot and ready in the large container on the counter. Condiments are limited to salt and pepper, slightly spicy chutney, and freshly ground sesame seed with salt, cumin and turmeric.

FOOD AS MEDICINE

Cilantro

Cilantro (*Coriandrum sativum*) is in the Apiaceae family, along with parsley, celery, parsnips. The dried herb is referred to as coriander. As a fresh herb, it is part of the Asian and Indian cuisine as a garnish. It is one of the best herbs to aid in releasing heavy metals from the body in this fresh herb form, rather than in the dried form. Cilantro eases stomach upset as well. It has anti-inflammatory, antiviral and antibacterial effect on the body.

As I finish my breakfast, Neetu begins the preparation of lunch, which consists of rice and cooked vegetables with mild savory spices, dal (a soup with a certain lentil), and chapati (an unleavened flatbread). Each are placed in these 1 cup sized round stainless steel containers with lids. They stack on each other and then are placed in the plastic thermos with the help of a stainless steel stacker. This whole set is referred to as a tiffin. The tiffin helps to keep the food warm and allows Neetu to leave for that part of the day.

Given our varied schedules, lunch can be anytime from noon to 2 p.m. Once prepared, the tiffins are placed on the counter with our names. Due to many dietary restrictions, including specific diabetic or food sensitive diets, an individual meal plan is needed for each person. Due to the increase in gluten sensitivity, teff (a wheat-free, gluten-free alternative grain, originally from Ethiopia) is offered for the chapatis (yeast-free bread) when needed.

I remind myself of what lies ahead.

CELLULAR SHIFT

The Two-for-One Cleanse

PK is a physical cleanse that detoxifies and rejuvenates the brain and body. It is a total cleanse that supports the body and brain and allows for a level of rejuvenation that has an anti-aging effect on the both as this process reduces ama (toxic waste that builds up in the body and brain due to poor diet, aging and stress). PK helps the body to recapture its ability to self heal as it once did when we were younger.

ESTABLISHING A ROUTINE

Each day is full, with body treatments starting early in the day and for those inclined, an hour of yoga at 7 a.m. led by a staff member at the center.

YOGA SPOTLIGHT

Child's Pose

This deceptively simple pose of kneeling down and placing your forehead on the ground (or as close as you can) sets the tone of surrender that will be a theme as the week unfolds. Having our head below our heart encourages deference to the healthy needs of the body. This posture is recommended when you need to slow breathing down in the practice or to simply rest. It aids in reducing external stimuli as well. It is easier to achieve a quiet mind and body.

So very important during the week to support the body and quiet the mind with breathwork. Here, the focus of the yoga at this clinic and in general is to aid in your digestion and to loosen up the joints...big and small.

Daily practice is started with an invocation to the guru (teacher) of your choice in addition to Krishna as he is considered the father of Yoga in this part of India. We share this in a seated position of your choice but typically, it is on your knees on the floor. This sets the tone of what we are asking for as we start the practice of yoga.

Instructors teach breathing exercises with meditation at the end of the class. They recommend that we do them two times daily.

We are provided all the meals. They are cooked on site with an ayurvedic approach—translation: minimal to no spicing, minimal oil and use of ghee (clarified butter),

no processed food, vegan essentially with maybe milk with tea (this is a slight change when I was here the last time. ... chai with ginger is now allowed in the morning only!), no coffee and certainly, no alcohol or smoking. The cook's demeanor is quite sweet and is there twice daily to prepare our meals, which are placed in tiffins. The tiffin keeps the food hot and separated. and includes rice, a cooked vegetable and dal, and of course, rotis (a wheat flatbread made fresh and no yeast). Sunil Joshi aids in making sure that dietary needs are addressed including for diabetes. No rice is best for the person during this time. One man seated next to me notes he came last year at the same time and was told he was on the verge of diabetes. Since following the diet prescribed, he has managed to bring his blood work in line of a non-diabetic person.

The ayurvedic approach to food includes fresh, nicely spiced rice with cooked, lightly spiced vegetables. Cilantro is served as a garnish with each meal. Cilantro is one of the most supportive herbs gifted to us as it aids in detox, especially heavy metals. It also reduces gastric upset.

Ayurvedic approach to food is fresh with both dried and fresh herbs to enhance the healing qualities of the food. Herbs add their own healing to the mix as well.

We take herbs in tinctures and pill form so to further prepare the body and brain for the process overall. Some support digestion and elimination as well to improve quality of sleep. In addition, you are asked to take a certain amount of medicated ghee in the morning and at 4 p.m.—noting when your appetite returns after having taken it. This is gradually increased to an amount specific to you. This is only the beginning of “more oil”—the goal for the week is enough oil in and on your body to facilitate the final purge on the eighth day.

Some come for a month for the repeated process. It always is an eight-day process unless the person has a specific problem to be addressed. One Indian woman with amazing long white hair and colorful saris, age 64, was there to help with her knees to avoid surgery. She is doing much better over the six months of treatments she has received. With these regular treatments, she has experienced much less pain and able to walk now. She has been

coming here for several months and stays for a number of days for the process. She shared one evening with those of us gathered in the kitchen after dinner that part of her healing comes from the love that she feels she receives from each person that takes care of her in the clinic. She shared that the name of the process should be prema-panchakarma. Prema means “love.” I could not have said it better.

HOW IT WORKS

Just for You: Personalized Medicine at its Best

The body work for PK is general in some areas but specific to your health condition needs. For example, I am given a certain protocol that will be modified each day. Another person with prediabetic issues is given limited rice and more vegetables. The steam box is not offered to the person who is running a low blood pressure. A person sensitive to the oil may have ghee applied during the massage.

I am given a daily intake form to fill out that addresses how I am feeling, how much medicated ghee did I take, when did my appetite return, how many bowel movements and when, how was my sleep. Here, I note issues and then, the clinic director, Joshi, addresses them.

Two massage therapists work on me with heated oil with herbs. The process starts to get the body ready to release toxins via the skin by sweating and via the gut with certain gentle cleansing or oil enemas. They give me a gentle steaming of the skin to further drive in the oil. Then a small amount of medicated oil is placed in each nostril which helps to cleanse and release whatever is in the nasal passages. Next, they place me in a steam box for three to four minutes. Given each person's individual constitution, specific remedies are given. For me, lower back issues can be present, so I was given an herbed oil ***basti*** on the lower back. The enema is given at the end, and you are asked to hold it to the best of your ability for as long as you can.

All this can take about 1 1/2 hours to complete, but it can be done in about one hour. Some days, they saw up to 11 people a day while I was there. And yes, you are quite oiled up in the end! The good thing is that the clinic had the foresight to have solar panels on the roof for the water heater thus there is always plenty of hot water.

To finish the day—usually by late afternoon—if so indicated for you, they give you a ***shirodhara***, which is warmed, herbed sesame oil that they gently sweep across your forehead. Yes....more oil again, but well worth it. The benefit of this intervention is to calm the mind/brain down, and this is incredibly true. Sometimes, I fall asleep or go into a very quiet, calm space inside.

BEFORE WE BEGIN

Practitioners review your clinical history to see if you are still a candidate for PK. They take an ayurvedic pulse to determine the state of your constitution now relative to your birth constitution. They take an ayurvedic pulse just like any other pulse, but there are layers to the pulse allowing the practitioner to assess the doshas. This aids them to understand how much of an imbalance is present at this time.

Once they determine that you are clinically stable, they give you a prescription for specific herbs, and that goes to the herb clinic on site. This includes tonics to start the rejuvenation, herbs to further aid digestion and elimination as well as others specific to your constitutional imbalance. One example is the *Dadim* herb tonic. It is made from with pomegranate and aids reduction of acid in the stomach. It is most pleasant tasting!

A PLAN

Sunil greets me with a big smile as I enter his office. “So glad you made it here from the U.S. It is quite a privilege to work with those who make the trek to India for the panchakarma! Here we have more herbal options for you as many of the best herbs are delivered most effectively in tinctures.”

My curiosity piqued, I asked, “What prevents you from offering them in the U.S.?”
“Custom restrictions prevent liquids from entering the U.S. in a timely manner!”

Sunil reviews the plan of action with me. I would have three liquid herbs after lunch and dinner that each have a different function:

Sup. Amlapitta-to aid in pulling out excess pitta

Sup. Abhaya-to aid in pulling ama out

Sup. Dadim, which is made with pomegranate and aids in pulling acid from mucous membranes and three different tablets after lunch and dinner:

Livotone-supports the liver

Pittashamak vati- draws out ama out in balanced manner

Tager-aids in calming vata prana

At bedtime, I was given Avi powder that is dissolved in warm water, which further pulls out excess Pitta

Sup. Brahmi-supports the neurotransmitters/peptide production in the brain

Drishti eye drops-reduces pitta

Medicated ghee (*tikrita*) which is taken in escalating doses through the week, two times a day (in the morning and at 4 p.m.). Once taken, it is important to note when appetite returns.

Daily personal oleation to further calm down vata and releases more ama.

SEEKING CALM

From this list of herbs, it's clear that Sunil sees a need to calm the vata and pitta part of my body and mind. He does not see huge physical issues that I am dealing with at this time but there are specific physical sites that the herbs are to address. This includes hip discomfort due to an imbalance in my hips from a previous Achilles tendon repair.

Sunil then takes my blood pressure and pulse. He listens to my lungs and heart with the stethoscope, followed by palpating my abdomen. I have tenderness in one area of my abdomen in the lower right quadrant. My blood pressure is the normal range. I am clinically stable enough to have the treatment, he announces.

CONTRAINDICATIONS

When Not to Do Panchakarma

A clinical assessment can include your emotional state. It is through a conversation that the practitioner assesses if you are emotionally stable enough to begin the procedure. Sunil has shared with me that if you have evidence of mania (agitated, elevated mood state in bipolar disorder), this would be a contraindication to start the process.

Other conditions that would prevent you from starting PK include:

Your menstrual period (schedule when you are not going to be on your cycle)

Persistent elevated blood pressure

Intestinal bleeding

We discuss the goals for my PK this time. There is a spiritual/emotional component that will be the focus. "Judith, your treatment is to take you deeper into your heart as we will open your heart chakra even more, so to balance your inner planes of being and the

external expression of it. I would want for you to be able to express your consciousness more fully.”

Remember that with each cleanse, there is a deeper access to your inner being that impacts the spiritual and emotional parts of you. Much releasing is possible if you surrender.

At this point, I am near tears as I hear Sunil’s words. I have so many thoughts and feelings running through me. I am feeling overwhelmed and jet lagged from the long journey yet I am also excited to hear what he is saying. It is so close to the mark of what I am seeking. My eyes begin to well up with tears—tear of joy, gratitude for being here in Nagpur. I feel that I am truly seen through the eyes of Sunil. He has some understanding of my intentions to deepen my connection with the Divine. To really be able to express my inner being with the world at large, to share the beauty that I experience when I connect with the Divine. It can be as simple as my favorite walk on the acequia, to experience the beauty of the sunsets over the volcanoes, to watch the dragonflies flit over the water, hearing the ringneck pheasant in the distance and occasionally seeing it nearby the walking area. The sunlight as it dances over the water and on the side walls of the acequia in the morning. In it, I feel such magic in being present and to be able to see, hear, smell and touch the life and all the elements of nature as it is.

After the consult, I emerge to see Pravin summoning me to come for the start of treatment. He is the lead ayurvedic technician. He has been trained by Sunil. His love of what he does is quite palpable.

“It is time for you to be on the table. You are next...did you miss us?” Pravin asks with a big, warm smile.

“Of course I did,” I say as I give him a hug.

As I undress in one of the treatment rooms, I feel anticipation and excitement as to what the week will unfold for me. Placing my face into the cradle of the massage table and covering myself, I feel my body begin to relax more and more. I have noticed that my body

is more quickly primed to the process each subsequent time. Ready and waiting as is my mind and soul.

Here I am again, but I feel different from the first time. I am more aware of the rhythm of the clinic. I see there is little change with the staff and notice how at ease I am with each person. I am able to surrender to the process of the cleanse as I know what is to happen, yet I don't. I do know what procedures are to happen but I do not know how my mind, emotions, and body are to respond. Each time is different. My needs change each time, my response does as well.

What is possible this time? I am feeling the need to talk but know it is not time. Keeping a level of quiet is important now. I am able to travel into my interior world as the external world recedes. Less sensory stimulation adds to the process of turning inward.

TENDER LOVING CARE **A Double Massage (Bahya Snehana)**

Bahya snehana refers to the massaging of the warm, herbed sesame oil into the body. The process starts with warmed oil placed in a certain sequence on the body, and then two individuals commence in following how the prana is thought to flow in the body. They match each other in the strokes and rotations of their hands. This continues throughout the time they are applying the oil.

This is both relaxing and intense because the rhythm and pattern aids in calming the vata state and releases tension in the body and mind. The pattern of movement is similar to both sides of the body and follow the pattern of how the doshas move on the surface areas of the body. For example, to aid in digestion, movement clockwise happens over the abdominal area in a gentle manner.

OLEATION (SNEHANA)

There are several ways of applying oil to the body externally and internally. This includes the nose with nasya (herbed oil). Later, the process of basti, consisting of enema treatments and external placement of warm, herbal oils over focused areas of the body, will be discussed. The intention is to aid in pulling the ama into the digestive tract and to ease elimination of toxins as the week progresses.

One internal oil that is given is medicated herbal ghee (clarified butter), referred to as ***tikrita ghee***. Depending on the state of your constitution, you start with ¼-½ teaspoons of this specific ghee twice a day - in the morning upon awakening and then at 4 p.m. The dose is increased as you are able to tolerate. You wait until your appetite returns (this is a sign that you have digested the ghee) to have a meal.

In addition of herbs you are taking with meals or at bedtime, you are given herbed oil to be applied to your own skin at a separate time from the bodywork. After applying the herbed oil, you allow it to remain on for about five to 10 minutes, which will deepen the beneficial aspects of the procedure as the oil is able to be absorbed into the body. You can take a shower or bath to remove the excess afterward. I typically use a paper towel to absorb the excess and have had fewer clogged drains as a result of this simple step. This daily application of oil is referred to as ***personal abhyanga***. I, as well as others, practice this oleation daily while in PK. What I have noticed is that my skin feels wonderful afterward. I am calmer and I notice that I am more present. It is quite nurturing to self-soothe with the massage, and I also find the process to be grounding.

Our skin is our largest sense organ. It perceives our environment in many ways beyond just touch. In discussion with Dr Joshi, I learned this and have noticed this more since, be it the temperature in the room to the sense of feeling safe in a space or not. Who has not experienced your hairs standing on end in the face of fear? Nurturing your skin with this oleation process is truly a gift to yourself.

DAILY AYURVEDIC RITUALS

Personal Abhyanga (Oleation of the Body)

Personal Abhyanga is an important daily habit to develop because it:

Nurtures you as the warmed oil is applied to the body. Remember that the skin welcomes touch, including our own. Our skin is the largest sensory organ that we have.

- Calms nervous system.
- Improves circulation.
- Softens skin.
- Pulls out ama from the body.
- Gives you and your body, when done daily, a gift that keeps giving all day long.

BODYWORK

The ancient protocol commences. The process starts on the back and then down the arms, then both legs. Then I rotate to the face-up position, so the attendants can begin the process with my abdomen, then my chest, arms and legs. This is very different than a typical massage because of the patterns they follow and because there are two people massaging you simultaneously. This type of massage is typically very relaxing, but some might find it invigorating as well.

The intention of the massage with the oil is to begin to pull the ama from the skin and into the digestive tract, as well as to saturate your skin with the oil. The skin is the largest organ of elimination. Much absorption of the oil is possible during this week. The amount of oil absorbed is relative to each person but a certain amount is needed for effective release to happen on the eighth day.

That is in fact the goal. Typically, the ayurvedic practitioner conducts a little pinch test to determine if you have absorbed enough oil into your skin. I had no idea about the importance of this until the last day of the procedure. When Sunil pinched my skin after he viewed my tongue, I asked about the pinch and he explained.

HOW IT WORKS

Nadi Swedana

The next body treatment is *nadi swedana*, a hand steaming of your skin. The ayurvedic body worker holds a hose with not-too-hot steam that follows the pattern of the external oleation and would be the pattern for your own abhyanga. The attendant applies steam to the back, then the front, which further drives the oil into the skin. Wet heat is very good for the joints of the body. The treatment can be given beyond PK to treat back pain as well as inflammation of the hips and knees.

Nasya is the process of applying warm, herbal oil into the nasal passages after a practitioner gently rolls a hot water bottle over your face. The nose and sinuses are then massaged to further drive the oil inside the nasal passages.

DAILY AYURVEDIC RITUALS

Nasya

Personal nasya is a practice to continue afterward because it helps to limit seeding of pollen and other particles in the nasal passages and offers lubrication/moisture. This is a good proactive move for those with allergies and chronic sinus issues. This practice is simple. Apply a few drops in each nostril as you tip your head back and massage the upper nose area. Keeping the head back or simply being supine for a brief period of time assists in keeping the oil in the nasal passages. Often, if you use a neti pot first to cleanse the passages with a warm saline solution, this removes the pollen and congestion in the nasal passages. This is a basic practice for nasal hygiene. This simple intervention aids in reducing sinus issues including infections.

After the nasya treatment, I receive a facial and scalp massage, with even more oil. At this point, the bodywork is done for the day. A steam box nearby is like steam sauna, but this particular model allows for your head to be above and outside the box. The process is referred to as ***baspa swedana***. Before I sit in the box, an attendant brings me a glass of water. Initially, I find being in the steam box to be relaxing, then as the heat builds, it can be more of an endurance test to stay in there beyond a few minutes. That appears to be the experience of most people. If you remain in the box for about five to six minutes maximum, you can generate a nice sweat to further release toxins in the body. Remember that the skin is our largest elimination organ.

HOW IT WORKS

Baspa swedana

Baspa swedana is a form of steam sauna that further aids detoxification. Unique to this process is that your head is outside of the steam box. You are placed in the sauna for about six minutes.

A cautionary note: Some medical conditions cannot tolerate this procedure. Those with heart disease and hypertension can find their heart rate increased as well as their blood pressure. Then the ***nadi swedana*** be sufficient.

Afterward, I take a quick shower to wash off any oil that did not come off in the steam box. I always feel very relaxed at this point and almost spent. This time, I notice my skin feels very soft and hydrated. I am glowing inside and out, which sends a thrill through me. The attendant gives me a warm herbal mixture with which to gargle. There is an astringent quality to the taste, but I note that this will further aid detox for me. It will draw out my ama.

Each intervention does work with all the ways the body has to eliminate wastes from it. And typically, it is done in a gentle, effective manner.

‘COOKED’ AND INVIGORATED

For the most part, the morning body interventions are completed for this first day. Often, practitioners will choose to use one to two different basti (therapeutic herbed oil placed on skin or in colon for specific reasons) but not always on the first day. Colon basti are the exception. More on basti later!

By this time, like many people on their first day, I am pretty “cooked.” I feel tired but also invigorated. I know that resting is most important even though I feel energized. Each day will present its own challenges at all levels, so it is important for me to pace myself and not push too hard.

As the sun is setting, shadows deepen in my room. It becomes darker in the clinic closer to 6 p.m. I feel the desire to reach out to those at home but realize that it is still early in the United States. I am a bit sad about not being able to text easily as in the U.S. I decide to send emails to my family to let them know all is well and that I arrived safely. As it is Sunday, I do not have many emails to respond to as yet. I also am realizing the precariousness of Internet access. It is only available in certain public areas of the clinic and can be difficult to connect on the floor that I am staying. Little did I know, this challenge would only increase.

I have finally been able to email my daughter; sharing with her that all is well. I hear all is well for her too. It feels good to connect with her, and I am finding the email sufficient for now. Timing of the emails is important to remember as there is 11½ hour difference. The schedules of those back home are in exact opposite to mine. This is less so for the Europeans as it is only about seven to nine hours difference for them.

As the evening turns to night, I share a cup of ginger tea after dinner with my friends. I share my internal journey of the last few months that led to the external journey to India. I am feeling a strong tug to shift directions in my career. I had been on a walk earlier

in the day with the one East Indian couple where the conversation had started. Prakesh heard me and said, "Jump off the train!!" As we spoke more about this concept, I heard him explain. "There is a time for each of us, if we are listening, for us to think about simply jumping off the train we have been on most of our lives. I did the same. Twice! Now it is your turn!"

DAILY MORNING RITUALS

Note: A blank ritual journal is provided in the Appendix.

ROUTINES	Rise early enough to have time to incorporate the practices of self-love and tender loving care.
OIL	Practice oleation of the body with warmed, herbed oil before morning cleansing ritual.
CLEANSSES	Scrape tongue with tongue scraper.
FOOD AS MEDICINE	Prepare fresh grated ginger tea. Choose breakfast foods that are best for your health status.
MOVEMENT	Engage in early morning exercises of 10-20 minutes, a simple yoga routine, stretching, walking or running outdoors.
MEDITATION	Establish a meditation/contemplation practice. Sitting from five to 20 minutes in the morning aids in centering the mind to prepare for the day.

CHAPTER TWO

Day of Transition

Intense bodywork

Oleation, steaming, herbs

Include orifices

Up at 2 a.m.

Mind alert, body drained

Mulling, releasing

DAY TWO

I awaken with the morning dawn near 6 a.m. Despite waking up at 2:30 a.m. for about an hour, I am feeling less fatigued. I begin the morning ablutions. The routine includes scraping my tongue to aid removal of the ama that is being released in the body. I then take a shower. After that, I meditate using a yogic breathing technique known as pranayama. Often practitioners prescribe alternate nostril breathing in a yoga practice and in an ayurvedic lifestyle regimen because it balances the right and left brain. These breathing techniques help to engage the parasympathetic (calming) part of the nervous system. This is a tool that many people use after PK so they can maintain the calm that the cleanse brings. Today, I chose to do alternate nostril breathing.

DAILY AYURVEDIC RITUAL TONGUE SCRAPING

Tongue scraping is an easy intervention done with a tongue scraper made out of stainless steel or copper. The plastic tongue scrapers appear to not be thorough in cleaning the tongue from my experience. The tongue scraper removes ama that have built up on the tongue through the night. This is good for oral hygiene, as well as overall health. It becomes part of the morning ritual.

I take herbs, then the medicated ghee. I start with ¼ teaspoon. The ghee is liquid as it is warm enough here in India at this time to remain liquid.

Each morning at 7 a.m. the clinic offers yoga. On this day, I am the only student in the class. As I wait for the teacher, I notice that I slept well, given my fatigue from travel and being up early after nine hours of sleep. In this moment, I feel ever grateful for having the opportunity to be back at the clinic. This time, I feel less overwhelmed in trying to keep up with the rhythm of a clinic in a foreign land.

The yoga teacher, Pritti, arrives. She is the wife of Mukul, who manages the clinic. She smiles a gentle smile when she sees my smile. Given the formality of the moment, no hugs are exchanged. We begin the session with a simple mantra to recognize the guru who aids us in the practice of hatha yoga. At one point, we repeat the mantra for the honoring of the sun, *Suriya*, for all it offers to us day in and day out as we do six sun salutations.

YOGA SPOTLIGHT

Sun Salutations

These 12 movements/asanas are most supportive for your well being. Daily practice of these specific asanas have a supportive and preventive impact on the body by keeping your spine supple and your joints moving. Learning this simple series may be sufficient for your overall health and vitality over a lifetime.

We do primarily standing poses with some twists, then eventually move to the floor. Pritti introduces more breathing practices for me to practice. Pritti offers cues as to when to bring them into my own personal practice. Eventually, three others join us, following the instructions to the best of their abilities. One elderly Indian couple make the necessary modifications they needed and remained for the hour.

PK changes you from the inside out. In eight days you are changed in every layer of your body.

As I move with the instruction, memories of my first time flood in. I cherish the sense of coming home to India, along with a sense of acceptance. I do experience a sense of cultural overwhelm in this land of intense contrasts, yet I feel the underlying connection to

the spirituality expressed here in India, seen everywhere. From the flower stands that carry flowers for the temples to frequent placement of temples in the communities. This allows for the devoted person to simply stop by to ask for a prayer to be answered or simply to offer respect to the deity represented there.

I sense how much I have grown in my own personal practice of yoga. In the intervening two years, I have developed a home practice in the United States. I have added yoga to my morning routine before I do my pranayama and meditation practice that I have had for more than 24 years. Yet Pritti shares mantras that are new to me. I welcome them.

Pritti has added movement specific for the joints. We stand at the top of our mats, place our fingers on top of our shoulders and rotate our arms. Later when we are doing the seated poses, we grab one foot and bring back the leg with the calf of the leg perpendicular to the floor, repeating this movement on the second side. We then rotate each hip several times in one direction then another. Each of these moves stimulate these large joints in the body to increase fluid and mobility.

HOW IT WORKS

Kapalabhati Breathing

Any breath technique described in this book is best to be done in the presence of a teacher for the best instruction to support your state of health. Correct posture and an empty stomach are requirements.

Kapalabhati is known as the 'breath of fire' as it invigorates your brain and body. It can support your sinus and respiratory health. It is a quick, strong breath in with the inhalation happening passively. It can be done for a few seconds or for about a minute. Even longer, if practiced regularly. This is another **pranayama/breathing technique** often incorporated into a daily meditation practice. It is very **good to stimulate the brain**. And as it does stimulate the brain, it is good to do this breathing earlier in the day. This is a way to wake up the brain ... without coffee.

Always stop if feeling light-headed or faint. Only go as far is comfortable for you.

At the end of the flow sequence, we start kapalbhati breathing. My sinuses felt great afterwards.

When we finish, Pritti offers the option of meditation or savasana. Today I sit still and meditate. It feels right.

Breakfast follows soon after. This usually consists of a grain that is cooked in a savory manner. The garnish is cilantro, as it is for every meal.

My favorite breakfast happens to be the pancakes made of mung bean flour and served with a mild coconut chutney. Neetu is all smiles when we praise her cooking. We all negotiate with her. “Neetu, is it possible to have a second serving of pancakes?” I ask.

“Yes, of course!” she replies with a grin. Ginger tea with fennel, cumin, and coriander, made fresh twice daily is available throughout the day.

Often, up to ten people can be in the clinic receiving treatments at one time. The rhythm of when you have a meal is determined by where you are on the schedule, which can change day to day. We share mealtimes in a scattered fashion for breakfast because of the tight schedule for the various modalities. Lunch is similar as the treatments in the clinic may last until almost 1 pm. Dinner is often shared with the group and can be quite a boisterous affair, as most of us have been pretty silent for the day. Conversation topics can range widely because of the international flavor of the group—Switzerland, Germany, France, USA and southern India. The group reflects the breadth of consultations that Sunil Joshi conducts in Europe and in the United States.

The time each person arrives for treatment periods reflects each person’s unique healing process. This poses its own challenges as it is rare that more than two or three people are in the same phase of treatment. When I arrive, five people had already been there for three weeks and were further into the process. I am entering my first week, an introspective week. I notice this mainly when I find my need for quiet pushed during the meals, though not always. The energy for the others is more outward with lots of talking in very animated ways. I chose to eat upstairs on the rooftop during the day. I also consider eating in my room. Many are close to being finished in their treatment protocol, ready to go home when I am just starting.

One East Indian couple start the same week I do. We quickly become each other’s supporters. When we are all in a good space, we can easily become as silly and fun as the rest of the group, sharing stories of the changes that have come about with the power of PK.

THE DISH ON DOSHAS A Kapha Dosha Issue

One East Indian man in our group has a *kapha* imbalance. This dosha has the elements of earth and water, which impacts mucous production, that in his case, have led to chronic lung problems. He states that he came to the Nagpur clinic years ago and found the PK treatment very effective. He had returned because the condition had recurred.

I noted that had not returned until now, several years later. So the PK appeared to have had a lasting effect on him. He vowed that next time, he would come back sooner, before his Kapha dosha got out of balance.

The body work commences as the morning unfolds. It always starts with the external oleation. But today an extra procedure has been added due to the prescription that I have received. It is one of my favorites—pinda swedana. The ayurvedic technician takes warmed milk decoction and applies it with a soft rice bag onto your body similar to the way that the oil is applied. Only one person is applying the milk bath. This procedure is able to “tonify the muscles and improve circulation.” These herbs aid in the flushing of the liver at a volume that most people tolerate. Afterward, I enter the steam box for about the same amount of time. I shower and notice my skin is incredibly soft.

BASTI

The next procedure is *basti*, either an internal or external placement of warm, herbed oil.

A *basti* is seen as nourishing not just the tissue it touches but also impacts the more subtle levels of the body in that area. The basti impact ama and other toxins present in the dhatus.

The power of the basti cannot be overestimated. Basti have the capacity to support the beneficial changes of panchakarma up to 50 percent compared to the other procedures defining PK as noted by Joshi.

After the shower, I move to a clean massage table to have the basti and depending on where it is placed, this determines whether you are face up or face down. The ayurvedic

technician places the basti on the external areas of the body that need special attention, based on the clinical assessment at the beginning of the week.

An example of one basti would be placing warm oil with herbs on the sacrum area. The ayurvedic technician first places a ring of handmade dough, creating a circle over the sacrum. Securing the edges of the dough inside and outside, the technician places oil into this circle of dough. This supports and nourishes areas that may have pain or other problems such as stiffness.

Many basti are possible, and it depends on your conditions noted at the initial consult. For me, because of low back issues and tension in my neck area, they give me the one for the sacrum and one for the upper back, neck region. I find the second procedure on my neck can be quite a challenge because I have to stay perfectly still so as not to have the oil start leaking or spill out of the dough vessel that is hand-created each time by the ayurvedic technician. Once, I did move and I could feel the oil running down my neck. I simply smiled and attempted to remain still for the rest of the treatment. It is really the only time when you are “in charge” of the way the process goes for the 15 minutes you are face down. The heart basti is not as difficult because there is only one given, and I find I am not as inclined to want to move as when I have the two basti on my back.

These herbal and/or herbed oil basti are seen as nourishing the tissues deeper than at the skin level. This is significant to note as many of us have had colonics /enemas for health reasons. An enema or colonic, which is water-based only, can be depleting for the colon and body. This process can be healing for the tissues of the body because of the absorption of medicated oils. Thus, basti done as part of the PK process aid in pulling toxins from the body as the oil does go to the entire length of colon and beyond as the herbs and oil are absorbed by the body. Basti in this way impact all the dhatus and doshas and are an excellent way to calm the vata imbalance that a person can experience. The oil has a restorative aspect, providing nourishment to the tissues of the colon.

THE DISH ON DOSHAS

Vata Disorders

Disorders that have a vata component include arthritis, constipation, sciatica, low back pain and rheumatism. Basti can help certain neurological conditions as well. Basti can aid in reducing the discomfort of these conditions. There are conditions when basti are not to be given including diarrhea, colon cancer and rectal bleeding.

ELIMINATION

Few places in our daily lives do we share about our elimination, to speak about private challenges that we might have with elimination. Here with the gathering of people that you have been sharing space for the past several days, the bowel movements can often be a topic of conversation as well as a source of laughter. This is mostly around the challenge of the internal basti. The attendants give internal basti into the rectum at the end of the morning procedures. The day I receive a nourishing basti is a less challenging day. The time that follows is often one of the free time for the day. Many of us have a desire to actually walk at that time but woe to the person who travels too far from the clinic. The releasing of the bowels has a timing all of its own ... often quite unpredictable and can be as soon as 10 minutes to an hour. With the nourishing oil based basti, it is easier to leave the clinic as it does not stimulate the bowel as much as the more stimulating cleansing basti. Many moments of humorous emotional release can be the result from these close calls as everyone being more comfortable with the results of these various interventions.

TENDER LOVING CARE **Internal Basti**

Internal basti are oil infused with certain herbs or a water-oil base with herbs. The herb-based basti are more nourishing and less depleting than the typical colonics given in the United States, which are water-based and use no herbs. The basti further aid in pulling ama (toxins) from the deeper tissues beyond the colon into the colon. The colon is one of the body's primary detoxifiers.

In Ayurveda, the colon is also another area where the vata dosha resides, so it is important to have enough moisture/liquid as well as healthy oils in our diet. This prevents dryness so there is less risk of constipation.

One couple from Switzerland come almost yearly for a month long process because the man had early diabetes. Now Peter comes more for the maintenance and rejuvenation aspects of PK. Having visited Nagpur for extended periods of time, he and Eva are quite the tour guides. They often entice us to join them on the various jaunts around the city.

Peter is most helpful with the history of various areas and knows much of the local lore as

well. He has a dry sense of humor that I quite enjoy. They are respectful of the limits of what I can do because I was in the midst of my first week of cleanse. They are in their last week of the month with a rejuvenative focus. Their energy level is quite a bit higher than mine. He often quips about how far they are roaming away from the clinic, knowing that I had a basti recently. Because they are in the restorative phase of the treatment, he no longer is receiving basti as part of his daily regimen.

On one of our jaunts around the city, I see how Eva has spent her time. She is much quieter than her husband. She has a creative part of herself that emerges with pictures she takes. She is ever respectful of the people and their children. She always asks first before she randomly takes these pictures. Then she turns around to share the picture on her camera with them. She finds delight in sharing as do people she has just photographed. She also has enjoyed drawing. She has done a drawing of the clinic with its various floors and the activities. It is hanging in the foyer of the clinic on the bulletin board.

THE TIFFINS

At lunchtime, they serve the food in the tiffins. I am amazed how hungry I am. Yvette from France shares that she is about to go up to the rooftop lounge. I take my tiffin and walk up with her to share the meal. She has been busy doing her laundry for her trip home in two days. I grab my laundry as well since finding time and having the only machine available are hard to make happen in the same moment.

As we eat, I discover a vegetable I recognize! It is zucchini. While here, I have seen quite a few vegetables native to India that I have never seen before. One type of spinach has more of a pointed leaf than the spinach in the States. It has a peppery flavor to it. Roti, dal and rice are the treasures in the tiffin today.

As Yvette finishes her lunch, she hangs her laundry around the perimeter of the upstairs terrace area. The breeze is quite nice today. She comments, "The clothes will dry quickly today!" I agree. She offers to take my tiffin as I want to start my laundry. We wash our own tiffins so I ask her to simply place my tiffin on the counter. Thanking her, I inform her, "I will clean it when I come back downstairs."

The laundry machine is a two-part system that appears complicated to manage yet is not, once you understand certain steps. But key to the operation is to turn on the electricity via the switch on the wall to the left of the machine. I didn't do so one day, convinced that the machine was broken. Mukul was kind and patient enough to review what was "wrong" with the machine. I had no further problems with the machine after that.

The left side is the washing side of it where I turn on the water and as water trickles in, I turn on the timer for some agitation of water to happen in a deep basin. Then manually I turn the knob to have the water drain from this side. I fill the basin again with fresh water. I hand-rinse the clothes. There is an agitator only on the left side. The right side of the machine is more effective for spinning so I find out after the first time I finish washing my clothes. After it feels that the soap is rinsed out sufficiently, I switch the clothes to the right side of the machine. The basin is not as deep. I add the water to this side by turning the knob. Then with the timer I set, the basin spins for the allotted time. Finally, the clothes are ready to be hung up and there is room to do so on the clotheslines. I feel the breeze. It remains strong so I know the clothes will dry within the next hour to two. I am happy to have clean clothes.

PASSAGE TO INDIA **My Attire**

I usually wear *punjabis* or *salwar kameez* while I am in India. These clothes are the traditional attire for women as well as men. Salwar are trousers that are wide at the top but narrow at the ankle. The kameez is a long tunic with various collars, depending on the region of India. I find this style of clothing to be very comfortable and modest enough to meet the standards that India has for how women dress, even foreigners. These clothes are great in the heat as well. And as I only have two or three outfits, I need to wash them to have them ready for the next time I need them.

Today they gave the first shirodhara in the afternoon. It is the first time in several months. I am most eager to have the procedure. More about the magic of this procedure later.

I rested afterward. Yes, there is a lot of down time but because of the schedule of the bodywork in the morning with a possible shirodhara later in the day, this chops up the free time quite a bit. If I need a consult with Sunil Joshi or blood work, I do this during this free time.

During the cleanse, no spicy spices are allowed. Once the cleanse is over, some spicy options can be considered but it depends on your constitution/dosha. For me, due to my pitta nature, limited spiciness is recommended.

Food and the quality of it is most important. Warmed, not raw food is preferred. Adding olive oil or ghee (clarified butter) in the cooking process is most important to the diet. These are healthy oils that further support the body.

No leftovers are recommended as the food is considered old and dead thus not able to nourish the body. The fresher, the better; the closer to the source, the better; homemade is the best, as having your meal prepared by those who love you.

Dinner soon follows. I am hungry and relish the rice, vegetables, dal along with the chapati or also known as roti. The camaraderie of the group is palpable, yet they welcome the three of us who are the last of the group to join for this session of panchakarma. Pierre spoke sadly of the time coming to a close. "This has been most restorative for me and now, we are enjoying the rejuvenation treatments, but we leave in three days. It saddens my heart to have to go. It feels so welcoming here. And I have found the PK to be most beneficial in reducing my risk for diabetes. My blood sugars are back to normal. And yes, I watch my diet and sugar intake but I know that the PK has aided in my return to health. The herbs that Dr. Joshi has prescribed also have helped me."

FOOD AS MEDICINE

Chapati/Roti

Chapati is the daily bread made in many Indian homes. They are used to help pick up the food from the plate. It does not have yeast, is often made with atta flour—a local whole wheat flour—and it is eaten fresh with melted ghee. Chapatis do not reheat well. They can be made of teff, an ancient grain that is offered in the clinic for those sensitive to wheat or have diabetes.

I asked about why we were the last of the group for this time. Pierre explained that the heat in India is the most extreme from March until the monsoons come in June or July. Because of the high temperatures at this time of year, which can reach more than 110 degrees Fahrenheit, most Westerners choose not to come to India or to the clinic. As a result of this, the clinic is closed for extended periods of time through this time until the monsoon season starts. Then with the rains, it is a little cooler in Nagpur and the clinic may open during this time. Certainly, it is open in early September. Trainings for ayurvedic technicians happen in August at the clinic.

After more conversation and ginger tea, I am blissfully off to my room. Tired and most ready to go to sleep, I remember to take my herbs. I decide to check emails as it is morning in the time zone back home. My heart brightens as I see an email from my daughter. All is well! I email her back, sharing a little of the day and about the people I have met. I also see an email from my office that I respond to easily. News from the office

has been minimal while I have been here so far. It has taken a lot of preparation to come over to India and it appears that the steps I have taken were sufficient.

I prepare for bed. The night air is cool. I keep the window on the second floor open for some fresh air. I do not need the fan on in the room tonight. As I recline on the bed, I attempt to read the novel I brought to read but am unable to sustain attention to the plot. I put the book down. Sleep comes swiftly.

MEDIA ANGLES

for

Cleanse Your Body, Reveal Your Soul

SELF-CARE

Self-Care during a Pandemic

How to boost your immune system with ayurvedic practices during a pandemic

Self-Care for Caregivers

Parents who are working from home and homeschooling their children find themselves short on time for self-care, but they need it more than ever. Here are seven things to do to take care of yourself and each other.

Why Self-Care is So Hard for Americans

We talk about it a lot in our culture—how important self-care is. But Americans don't seem to be very good at it. Why is that? And how can you begin? Includes tips about how to create your own self-care support/accountability network, as well as how to create sustainable habits.

The #GiveLife#TakeCare Challenge

This challenge offers people ways to put into place life-giving practices that will help them take care of themselves so they can take care of others.

A Morning Routine That Will Set Your Day on the Right Track

These daily disciplines are simple and easy to blend into your morning routine, and they will get your day started with optimum well-being.

FOOD AS MEDICINE

Herbs and Spices That Heal

From cilantro to cumin, these herbs and spices make a difference in how your body cleanses and rejuvenates.

Six New Foods to Fold into Your Diet

A few little changes, like ghee or mango powder, can make a big difference in your health.

MEDIA INTERVIEW QUESTIONS

for

Cleanse Your Body, Reveal Your Soul

ON WHY I WROTE THIS BOOK

1. You say that as an integrative psychiatrist, you have often wondered why people don't heal. You'd been looking for something that you hadn't found in Western medicine. What is so rejuvenating about the ancient practice of panchakarma?
2. How is it different? Why is more than just another fad to try?
3. This changed you, too. Tell me about how you live now.
4. During the writing of this book, you started leading the program for psychiatric trainees at the University of New Mexico to bring in learning from the University of Arizona's integrative medicine online module—essentially what many readers know as the result of the pioneering work of Dr. Andrew Weil. Tell me why it's important to you to mentor future psychiatrists in ways to use integrative healing methods.
5. You say this method is faster and more sustainable than ten years of therapy. Tell me why.
6. I noticed that you used haiku to open the chapters and found that intriguing. How did that inspiration come to you?

ON THE PANCHAKARMA CLEANSE

1. In your book, you say it changed you on the cellular level. That tells me it's not just soothing body work. This isn't just any cleanse. Why is it so powerful?
2. The cleanse occurs over eight days. Why is it designed that way, and how does it work?
3. Do you have to go to India to get a panchakarma cleanse?
4. How could I know if I am a good candidate for a cleanse?
5. The book includes a toxin quiz and many practical tips. What kind of toxins should we be concerned about, and what can we do about them?
6. Healing oils such as shirodhara are a vital component of the cleanse. Would you explain for our readers/listeners the role that plays in preparing you for cleansing and rejuvenation?

ON AYURVEDA

1. You describe the three doshas of ayurvedic medicine as your constitutional and functional intelligence. First of all, walk us through the doshas—vata, pitta, kapha—and how you see them. How can people find out what their dosha is?
2. What is a dosha imbalance?
3. Once you know your dosha, how can this inform the way you eat?
4. The way you create the spaces around you? Or the way you invite people into your spaces?

ON FOOD AS MEDICINE

1. You say we need to think about food as medicine because it provides healing. What are some examples of what you mean by that?
2. What foods have been the easiest for you to incorporate in your life?
3. What foods have made the most difference?
4. What one food do you wish you could get in the habit of eating more?
5. If someone wanted to dig further into this, what are some good resources for nutritional information and recipes? Do you post resources on your website?

6. One of the most impressive things you say is that since you went to India in 2014, you have been able to sustain the practices in your Western life. What have you done that helped the most?

ON INDIA

1. Throughout the book, you give little touches of what it's like to travel around India. What site struck you the most?
2. You mention some of the figures of divinity in India, such as Ganesha, who is known as the giver of good fortune. Would you give our readers/listeners a flavor of who Ganesha is, and what that symbol means to you?