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## Formation ayurveda nice

Ayurveda, as a millennial drug, is the main purpose of observing the human being in its entirety and not in a range of different parts. The main purpose of this training is to really understand the meaning and essence of Ayurvedic medicine and what results different therapies should achieve. Ore massage is not only a massage technique, but also an important form of communication, which by touch provides our brain with all the necessary means to walk the path of health and not disease. The Ayurvedic caregiver must understand the meaning of things in order to convey the logical and practical meaning that distinguishes Ayurvedic medicine. Program the course 1st LIVE with certificate Masseurvedic 7 weekends on Saturdays and Sundays from 9:30 to 17:30 | Weekend: Introduction, history, philosophy Ayurveda. Definition, role, purpose, origin, Ayurveda's story. The concept of the manifestation of life according to Vedic philosophy. Panchmahabhootas: the five elements that give life. Check out Dasha, Dhatu and Mala. Introduction to the sacred massage of Vaidyas (Ayurvedic doctors). Weekend 2: Tridoshas Theory, Dhatu (tissues), Malas (waste). Attributes Vata, Pitta, Kapha and subdoshas. Abhyangam techniques and exercises: Ayurvedic massage. Weekend 3: Vata Subdoshas Theory, Pitta, Kapha. Introduction to Ojas, Tejas and Pran (3 fine energies). Agni functions and types: enzymes. Rules, indications, contraindications, the environment and optimal conditions for Ayurvedic massage. Techniques and exercises Abhyangam: Ayurvedic massage. 4. Weekend: Ama and its formation: the origin of diseases. Techniques and exercises dosha Abhyangam according to the various physical constitutions Anti Vata, Anti Pitta and Anti Kapha and the corresponding typologies. Introduction to Mithya Ahara Vihara (Nutritional ritual: Quality, quantity, duration, diet according to

the Constitution, daily routine). Ayurvedic diet, according to doshas. Of the 13 natural needs, the 6 Rasas (flavors). Techniques and exercises for Ayurvedic massage. Vème Weekend: Prakriti and Vikriti theory. Tridoshas and Triguna theory (mental quality): connection to problems of the human body. Techniques to balance tridoshas. Techniques and exercises for Ayurvedic massage according to doshas: Vata, Pitta and Kapha. Ubtana: Treatment of face and cleavage. 6. Weekend: Introduction to essential oils Vata, Pitta, Kapha. Srotas: Theory of body channels. Techniques and exercises for Ayurvedic massage according to doshas. Weekend 7: How to choose Ayurvedic says doshas. A look back at the techniques and exercises of Ayurvedic massage. The course ends with a theoretical and practical examination. 2. LIVE PROGRAM Will Coach Ayurveda 2nd LIVE 8 weekends on Saturdays and Sundays from 9:30 to 18:00 1 weekend: The Srotas: Theory body channels. Neerabhyangam: Ayurvedic Ayurvedic hand lymphatic massage. Weekend 2: Vedic Anatomy: Marmas or Vital Points. Marmabhyangam, a four-handed massage in detail. Weekend 3: Rogha: the disease Ayurveda and all types of Ayurvedic naturopathic evaluations that are practiced in Vaidya. Pran or Kerala massage (typical of southern India). Pinda Sweda treatment hot tamponing dried herbs. Weekend 4: Introduction to Ayurvedic, pharmacological and psychological nutrition. Action on Rasas (with 6 flavors). Udgharsana treatment with dry powders and Udvartana peeling treatment and body cleansing. Vème Weekend: Introduction to the skeletal system and its importance in ayurveda. Introduction to Muri (joints) and Muri Abhyangam (joint massage) joint manipulation. 6. Weekend: Manas Prakruti (Evaluation, relationship, behavior) is of course the Ayurvedic treatments of the mind: Shirodhara Dhara Karma and variants (localized oil flow treatments, balancing the mind). 7. Weekend: Introduction to Ayurvedic herbs used in treatments, methods of preparation of natural remedies, oils, decoctions and herbal teas. Localized vasti, shirovasti and netra vasti, long-term sedative treatments. Weekend 8: Return and chat with the group. In summary, theoretical and practical exams, presentation and discussion of theses, and oral examination. Attendance certificate, which is for Indian internships and Professor Arya B. Bhardwaj (still in India) C.S.R.A.M. At the end of their internship in India they receive the Ayurveda Coach Diploma from CSRAM School (New Delhi, India). At the end of the course we recommend a master in India (optional) to integrate the tradition of everything you learned during the course. Technical Director and Supervisor of course: Dr. Arya Bhushan Bhardwaj (CSRAM New Delhi) Dr. Kapil Bhardwaj (CSRAM New Delhi - Aumshanti Accademy Milan) Coach of Ayurveda Fabio de Giovanni Information: Email: ayurvedamassagenice@gmail.com Portable: Fabio De Giovanni - 33 06 12 86 83 30 More than 5,000 years ago, the philosophy is deeper than the seven oceans and richer than any gold mine, born in India. It revealed Siddha drug and Ayurveda, holistic health systems considered the oldest in the world. With its countless features, Ayurveda has been widespread in recent decades. Siddha drug has long been unknown in Western countries, especially since it is inaccessible certain texts. Developed by great edgik masters in southern India (Tamil Nadu state) at an earlier date, it is now gaining notoriety. More and more practitioners are using diagnostic methods. Ayurveda and Siddha rely on thought systems as well as similar prevention and care techniques. They perceive the universe as a macrocosm to which man, like a microcosm, is organically connected to it. Modern science recognizes this reality. Specifically, the purpose of the chemiks of Tamil Nadu was to increase longevity and edgic powers (supernatural or wonderful). They sought immortality and focused on obtaining extraordinary physical and mental health. Siddha means anyone who has achieved awakening, perfection both physically and spiritually, while Ayurveda means a knowledge of life in Sanskrit. In the Siddha tradition, the universe was born into the union of the Lord Shiva, representation of matter (inert matter), and wife of the goddess Parvati, the embodiment of cosmic energy. However, these two principles are inseparable, they are also one, Shiva/Shakti, all things in the later state possess truly the creative power, the opportunity to make yourself obvious. The origin of the word Shiva is vasi, the divine breath. Just like Ayurveda, the Siddha system expresses the formation of the 5 ancient elements (Earth, Water, Air, Fire, Ether) that union with matter and energy. It is based on 96 principles of actions (divided into 3 groups) that have a direct impact on our body. The first group unites 30 principles: the 5 elements, the 5 senses and their 5 objects, the 5 motor organs and their 5 actions, as well as the mind, knowledge, passion, will and wisdom. The second group also includes 30 principles: 10 nerves or pulses controlled by tridoshas or nadis (in Chinese medicine 12 and 14 are Ayurveda), 10 types of vata, 5 types of ashaya (or kapha) and 5 types of koshta (or pitta). The third group consists of 36 principles: 6 chakras (muladhara, svadhisthana, manipura, anahata, vishuddha and ajna), 3 mandala (agni, sun and moon), 3 emotional toxins (selfishness, greed and jealousy), 3 doshas (vata, pitta and kapha), 3 life goals (prosperity, fulfilling our duties in society, 3 properties (sattva, rajas and tamas), 8 emotional poisons (passion, hatred, suffering, hostility, indebt, desire, stubbornness, desire), 2 kinds of actions (good, bad), 5 vital points for the body (brain, neck, heart, umbilience, sexual organs). The principles and different branches of Ayurvedic medicine explain the three founding medical treatises of this science: Charaka Samhita, Sushruta Samhita and Ashtanga Hridayam. Kaya Chikitsa, a general remedy, details the symptoms and treatments for more than 140 diseases derived from Vikriti (a pathophysiological imbalance). Vagbhata, synthesizes the teachings of Ashtanga Hridayam Charaka and Susruta and defines eight field interventions: Shalya Tantra: surgery; Shalyakya: treatment of ears, eyes, nose and sinuses, throat; Unmada: psychiatry, hysteria; Kaumarabritiya Tantra: gynecology, obstetrics and pediatrics; Visha Vidya: toxicology; Bhuta Vidya: the effects on positive or negative minds affecting some people according to energy (referred to as deva, raksha or manushya in Vedic astrology). Epidemics fall into this category. Vajikarana: increase in fertility and vital energy; Rasayana: Rejuvenation. Mastering these eight points of examination a person also requires an in-depth study of the following four disciplines: Unmada: mental imbalances management; Karma Roga: diseases due to karma; Vedic astrology; Yantra Mantra: the recitation of positive and healing vibration sounds, as well as spiritual rituals. In this article, I would like to enlighten you on the science of rejuvenation, RASAYANA . In order to establish and prescribe a clear diagnosis of the person's proper treatment, the Ayurvedic doctor (Vaidya) relies on various elements, including: The definition of an individual constitution (Prakruti) and the condition of Doshas: The human body consists of three main vital forces, vata (air), Pitta (fire) and Kapha (water), grouped under the term tridoshas . Our natural structure consists of these three energies, but the percentage of energy that is determined from birth varies from person to person. Moreover, the image of the universe is that of perpetary movement, our actions, our thoughts, our emotions, what we consume, the seasons ... All affects the doshas in a dynamic constant. Diseases that occur in our lives reflect an imbalance in doshas (i.e. Vikriti). Ayurvedic remedies and care restores this balance, called Prakruti (or Prakriti). The state of dhatus: We absorb many nutrients in the air we inhale, water and food can be ingested, vaccines, creams and oils that enter our bodies through the skin. They are essential for the functioning of the seven tissues that the human body consists of, sapha dhatus: rasa (white blood cells), rakta (red blood cells), Mamsa (muscles), Meda (adipose tissue - fat mass), Asthi (bones), Majja (nerve tissue and bone marrow) and Shukra (the eyeners). The amount and quality of food we eat, as well as the liquids we drink, have a direct impact on the health of our tissues and can affect our longevity. Condition of the malt: These are the three main ways of body limiting: urine, feces and sweat. This careful examination will allow Vaidya to determine the appropriate treatment and prevent it from being a possible side effect of self-prescription. To be effective, all therapies should be prevented by cleaning the body, that is, removing all its toxins. Detoxification treatment allows the regeneration of sapha dhatus and restores the balance of doshas. This rejuvenation of tissues also contributes to the better absorption of energy and nutrients in food, which will be evident in the following five medicinal elements: rasa (taste), virya (energy), vipa (the result or post-digestive effect), prabhava (radiation) and shakti (strength). Having grown up in a family that uses Ayurvedic remedies and introduced the drug Siddha from the age of 19, I can only see that this drug offers essential tools for preserving our longevity, vital strength, fearless character, young and powerful body. The benefits of rejuvenating treatments charaka samhita reports the beneficial effects of these therapies on people as a whole, i.e. physically, mentally and psychologically. They involve: Arogya (health), Dirgha aayu (longevity), Smruti (memory), Medha (mental abilities, Tarunya (youth), Tarunya (youth), Prabha audarya (the glow of the skin), varna audarya (the glow of the complexion) Smara audarya (beauty), svara audarya (the beauty of sound) Parama deha bala (powerful body, optimal functioning of organs and intellect) , Blind siddhi (speech ability), Kanti (radiation), shobawa (visual magnetism), pranati (recognition) Dirgha aayu - extension Longevity: Sanskrit medical manuscripts place old age (vrudha) between 60 and 70 years to 100 years. Today, people's life expectancy is estimated at an average of 115 years. The lifespan has been extended. However, I think poor nutrition, low exercise, lack of joie de vivre and lack of loss of life lead to early degeneration, sometimes as early as 60 years old. The rejuvenating therapy recommended by Ayurveda can breathe new life into life and allow us to live for 100 years without weakening our bodies. Smruti - memory development: Smruti refers to our memory and our ability to remember what we have seen, heard, said and experienced. Cellular aging first affects direct memory by slowing down the information recovery process and then short-term memory. This natural physiological phenomenon is called vismruti in Ayurvedic medicine. However, memory loss is not inevitable, and Rasayanas treatments can restore memory and attention skills. And regardless of age, our memory can be optimized. Medha - intellectual abilities, clairvoyance: Medha, Buddhi, pragna and mahad meaning that comes together. Medha refers to the keeper power of stored knowledge. Buddhi, in reason, refers to this ability to preserve the knowledge of texts to read, listen to or repeat, to capture the essence that feeds our reasoning. The mahad encompasses the universal dimension of intelligence and exercises the state of divine consciousness, the universal wisdom that leads to foresight and a just understanding of things. Buddha Siddhartha Gautama also addressed this point, stating: Medha dharani, Buddhi (Dharani means concentration, which guards, which protects). Regular use of gotu kola remedies (Brahmi, centella asiatica), lunuwila (bacopa monniera) or sweet flag (acorus calamus) increases mental clarity. These plants promote rejuvenating our bodies, stimulate brain energy and improve our intelligence as well as our ability to think. Rasayanas also helps acquire the ability of an Eka-Sruti, a person who is able to remember what he has heard only once. Prabha audarya, Varna audarya - a glow of skin and complexion: The right rejuvenating treatment provides a radiant complexion and glowing skin, of course, without artifice, regardless of whether the person can be seen up close or from a distance. There are two aspects of this radiation: prabha and chaya, which means that we perceive it visually, physically, also the aura that the person releases. The constant activity of the five elements is one of the causes of color variations in our skin. Because, as I mentioned earlier, in the earth, all matter exists in the universe, and therefore our bodies are made up of five elements called Pancha Mahabhuta: the earth represents in our bodies all the solid structures that assemble it, bones, muscles, skin, teeth ...; water irrigates our whole body, it is the main component of bodily fluids (blood, lymph, cerebrospinal fluid, saliva, gastric fluid, urine, sweat...); fire provides the energy needed to transform the nutrients it absorbs. Corresponds to enzymes essential for the functioning of our entire metabolism (digestive process, brain activity, visual mechanisms, body temperature...); inhaled air circulates in our body and activates the heartbeat of the heart, movement of muscles, lungs, intestinal wall...; ether meets the many empty spaces separating different parts of our body such as cavities (nasal and oral), intercellular spaces... The doshas (pitta, vata, kapha) comes from these five elements. Specifically, of the five types of pitta energies, brajaka pitta is responsible for the appearance, pigmentation, color, temperature of the skin... Thus, if brajaka pitta is unbalanced, our skin tarnishes, redness and many other skin problems may appear. Diet and proper cleansing remedies restore the balance of doshas, and the skin regains its full glow. A fresh, radiant complexion is a sign of good health. It is aesthetically pleasing and it also indicates energy health. Regardless of age, this radiant complexion can be preserved using rasayanas treatments. Smara audarya, svara audarya - a brilliant beauty and tone: Siddha drug mentions five canons of beauty for women, from Pancha kalyana: the beauty of hair (kesa kalyana) to the eye (nētra kalyana), teeth (denta kalyana), muscles (mansa kalyana) and skin (chavi kalyana). Rejuvenating agents help to reveal and sublimate the natural and unique beauty of a person. In combination with a healthy diet, they protect the beauty of the body from the effects of aging. So dely time by maintaining smooth and taut skin, a beautiful smile, sparkling eyes ... By maintaining this beauty in today's life, we have the seeds that will flourish again in our lives. More broadly smara audarya also refers to this queen harbour a woman, it is the noble charm of a man, it is grace, it is the elegance that charm. Similarly, a harmonious, open, relaxed voice, whose voice and tone of sound pleasant is determined by svara audarya. There will be a certain magnetism. Adapted rasayanas will help develop one's voice to achieve such results. Parama deha bala - optimal functioning of our body: Rasayanas therapies greatly improve and preserve the abilities of Pancha indriya (our five senses): eyes (sight), ears (hearing), nose (odor), tongue (taste) and skin (touch); Karma indriya (in our five functional organs): the mouth (for speech), hands (to catch, carry on, to handle), legs (to move), reproductive organs (for probing) and rectum (for elimination); Janana indriya (our five motor organs): the brain, lungs, heart, digestive tract and kidneys. With the help of appropriate Rasayana therapies, it is quite possible to maintain or regain excellent physical condition, to have a healthy, powerful and strong body, robust organs and a very good insight into all sensory receptors (remarkable sight and hearing, unchanged perceptions of tastes and smells ...), even at an advanced age. This extraordinary vitality is a manifestation of this fundamental force, this supreme, absolute, cosmic energy, Parama Shakti of Sanskrit. VakDhi - speaking skills: When we express ourselves clearly, intelligently and positively and use a language adapted to the circumstances, our interlocutors are happy to listen to us. The power of words can have a huge and significant impact. By amplification of blind Siddhi, we develop the power to eloquently express ourselves and convince others. Kanti, shobawa, pranati - radiation, visual magnetism, recognition: Rasayanas take on inner harmony and revitalizing our souls. From a beautiful and calm man whose attitude is intreated with authenticity, dignity and goodwill, it will radiate a strong glow, charisma. It attracts attention and we want to look at it again. A smart person radiates the environment, its value is naturally recognized and inspires respect. Rasayana therapies in many ways: They play an important role in the prevention and treatment of a very large number of diseases. They help strengthen immune defenses by promoting the production of strong antibodies. They feed all the dhatus, such as rasa (plasma), the rakta (the Mamsa (muscle tissue))... and so maintain young people. The state of mind with which we move forward in life has a significant impact on our health. The body and mind are closely connected. Positive mind, pure mind, respectful behavior increase the power of Rasayanas. Meditation and regular practice of yoga exercises like Pranayama (focused on respiratory control), Surya Namaskar (sun greeting) or Ashvini Mudra (a gesture of mare) stimulate our energy and contribute to the rejuvenation of our bodies and souls. Diet is an integral part of rejuvenation therapy. With regard to the basic constitution and the state of health of a person, the Ayurvedic doctor gives specific advice: what are the right foods (pathya ahara), beneficial for our body and mind, if we recommend to consume them ... and what are the unfavorable foods for our metabolism (apathy ahara). Alcohol consumption and consumption of too acidic foods should also be eliminated and excessive consumption of chili and spices should be avoided. As I explained earlier, before starting treatment, it is necessary to detoxify the body. Plants like Haritaki (Terminalia Chebula) and Bibhitaki (Terminalia Bellirica) are used for vomiting, digestion and rinsing. Shatavari (Asparagus Racemosus) performs a thorough cleansing of the digestive tract and cools the body. This herbaceous is especially famous for its rejuvenating and beneficial effects on the hormonal balance of women. The drug Siddha is used in more than 1008 plants, 64 purified and controlled toxins, 28 types of salts and minerals, 12 animal materials and 9 metals (heated and purified complex with ancient methods) to produce remedies. Currently, only 628 plants are in use, as many have disappeared or disappeared. Some regeneration remedies are single plant or plant blends: Ashtanga Ayurveda is classified separately as Rasayanas and aphrodisiac remedies. Basic treaties in Ayurveda such as Charaka Samhita, Ashtanga Hridaya, Kashyapa Samhita and Sushruta Samhita mention many small and large rejuvenating remedies. Keep in mind that some ingredients are now nowhere to be found. There are 32 ways to take these remedies: orally only rasayanas and externally applied different types of medicinal oils and cataplasms. Four components Aid is used for the ingestion of these remedies: purified water (for people whose temperament is pita), purified butter (for vata), honey (for the kapha), cow's or goat's milk (for samadosha, the three metabolisms combined). The manufacture of rasayanas requires the use of one, two or three such components. These remedies fall into two categories: those that consist of a single plant: for example, Kushmanda Rasayana is a preparation whose main ingredient is a white squash called Kushmanda (Benincasa Hispida). Juice and pulp are combined with various spices and spices, ghee and honey. It is a general tonic of the body that promotes the regeneration and strengthening of the body, especially in all organs of the respiratory system. they are made up of a mixture of plants: The compositions can be very complex. Brahma Rasayana, a powerful tonic in the nervous system, contains 38 herbal extracts. Yogaraj Guggulu is a combination of 29 plants that are particularly effective in eliminating toxins, as well as in rejuvenation and strengthening the musculoskeletal system. Chyawanaprash (Chawana prasam) is a synergy of 51 plants that work to strengthen the immune system and restore vitality. Centella Asiatica - Gotukola rasayana or Brahmi rasayana: Gotu kola thoroughly washed and grated the root. Then steamed extract the juice. This juice is mixed with boiled cow's milk in equal quantities. This preparation is consumed in the morning, when emptying, for 21 days. This treatment improves memory, concentration and brain abilities. It helps to clearly perceive events. It stimulates hair growth and gives it strength. It'll make our complexion look good. Gotu kola is also an aphrodisiac virtues. The medical treatise recommends the following recipe: the consumption of Gotu kola, baked in ghee (purified butter) with onions and Shatavari leaves, increases male sexual potency. Withania Somnifera - Amukkara rasayana or Ashwagandha rasayana: Ashwagandha means what the smell of a horse in Sanskrit, referring to the smell of its roots. Also known as winter cherries or Indian ginseng, it is one of the largest plants in Ayurvedic pharmlies with extensive medicinal properties both in the action of the digestive, immune and nervous system, as well as its energizing and aphrodisiac properties. Taking 4 grams of Ashwagandha flour, mixed with ghee and accompanied by a glass of cooked cow's milk, provides horse strength, strengthens the body significant and increases sperm vitality, in particular. Embellica Officinalis (or Amalaki Choomaya) - Amalakiyogaya, Amla Rasayana or Amalaki Rasayana : Amalaki, nicknamed the Indian goose, is a major ally in the defense, regeneration and fortification of the organization. Regular intake of 2.5 grams of amalaki flour, mixed with 20 mg of purified gold powder and honey, promotes longevity. Amalaki flour-based treatment, mixed with brown sugar and ghee, retains the youthful ness of our bodies and minds. It helps protect us from senility (Jara), diseases caused by inequality in the dosha, referred to as Roga (diseases) and Vyadhi (degeneration and body pain). Eclipta Alba - Bhrungaraja rasayana, Bhrungarajayogaya, Kikirindiya sri Lanka : This plant, whose skin is bitter, strong and pungent, has many advantages. It contains more than twelve types of minerals essential for humans. In particular, it is used to treat skin diseases (kushta), vata disorder, excess ama (toxins) and mucus, edema (edema), anemia, 100 diseases of the eyes and head... The treatment of half a cup of Bhrungaraja juice mixed with a cup of cow's milk, daily for a month, will help treat eye and gum diseases, among other things. It also restores the tone and density to the hair and cleanses the skin. Bhrungaraja is also used in preparations combining different plants. It is one of the main components of therapeutic oils such as Peenas Thailaya (effective against 18 types of sinusitis), Bringamalaka Thailaya (especially used for eye, ear and throat diseases as well as insomnia), Nayanamrita Thailaya, Kapala Thailaya, or Bhrungaraja Tailam (for hair growth and vitality). This plant is also part of the composition of Panchamrita rasayanas - which siddha medicine says. Pancha means five (ingredients) and Amrita means the nectar of immortality. The recipe below, readily available, has many virtues. Although it appears to be a small remedy, it is great for treating hundreds of diseases located above the shoulder. Bhrungarajadi choorna rasayana : 250g Kikirindiya flour, 250g shelled sesame seeds, 250g amalaki powder, 500g coconut or palm sugar (unrefined) and 100g date puree. Mix these ingredients with 2 tablespoons of ghee (purified butter) melted. Form 10g meatballs. Air dry for 3-5 days. A after breakfast and evening meal, with a glass of purified water. I would like to remind you that it is highly recommended to consult with an Ayurvedic doctor to get the best results. We're all unique, and so are our organizations. The use of this or that cure depends on our personal constitution, our health problems, our age, our way of life... These plants contain very strong active ingredients, both preventive and curative. Therefore, we must be careful about their use. Arogya Parama Labha: Being healthy is the greatest of all the advantages Summary of a lecture given by Vaidya Chethu Weerasinghe in Germany

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