

# Yoga Therapy (General)

Compiled by: Trisha Lamb

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## **International Association of Yoga Therapists**

P.O. Box 2513 • Prescott • AZ 86302 • Phone: 928-541-0004

E-mail: [mail@iayt.org](mailto:mail@iayt.org) • URL: [www.iayt.org](http://www.iayt.org)

The contents of this bibliography do not provide medical advice and should not be so interpreted. Before beginning any exercise program, see your physician for clearance.

**NOTE 1:** This bibliography contains general books and articles on Yoga therapy. For books and articles on Yoga therapy for specific disorders, see the bibliography for each disorder. Citations for psychological disorders appear in the bibliography for each disorder and are duplicated in the extensive “Psychology/Psychotherapy” bibliography (some general books and articles on this topic are included in the present bibliography). For further information on Yoga’s beneficial effects, see the “Psycho-physiological Effects” bibliography. For information on injuries from Yoga and contraindications for Yoga, see the “Injuries from Yoga and Contra-indications” bibliography.

**NOTE 2:** We are especially interested in adding master’s theses and doctoral dissertations to the present bibliography. Please send information on the latter or other additions to mail@iayt.org.

### **Books**

**Abstrakty I. Pracovnej Konferencie of Problematik e Jógy v Rehabilitacii** [Abstracts of the First Conference on the Applications of Yoga in Rehabilitational Therapy], Košice-Šaca, 21-23 Jun 1978. [In Czechoslovakian.]

**Adhyatmananda, Swami.** *Yoga & Health*. Chapters from this book are available online: <http://www.divyajivan.org/yoga&health/>.

**Adidevananda, Swami.** *Yoga as Therapeutic Fact: Special Lectures*. Mysore: University of Mysore, Prasaranga, 1966.

**Ajaya, Swami.** *Meditational Therapy*. Chicago: Himalayan International Institute of Yoga Science and Philosophy, 1977.

**Ambikananda Saraswati, Swami.** *Healing Yoga: A Guide to Integrating the Chakras with Your Yoga Practice*. New York: Marlowe & Co., 2001. (Includes a section on Yoga for specific ailments.)

From the publisher: “Today healing has come to mean more than overcoming illness or disease. It is also about finding, maintaining and restoring balance and harmony in both body and mind—and in our relationships with ourselves and others. *Healing Yoga* helps you to do this by teaching you how to integrate an awareness of the *panchatattva*—the five forces of vitality—into your Yoga practice. Each *tattva* is housed in one of the body’s five energy centers, the *chakras*. *Healing Yoga* explores each specific *tattva* and the *chakra* where it resides, revealing the nature of its vital energy and what happens when this vitality is disturbed. The Yoga *asanas* most beneficial for enhancing the energy of each *tattva* are fully illustrated with clear step-by-step photography. Further techniques for attaining balance—breath-work, gestures, visualizations, mantras and dietary advice—are also included.”

**Anandamitra Acarya, Avadhutika.** *Yoga for Health: Ananda Marga Yoga Exercises*. 2d ed. Paco, Manila, Philippines: Ananda Marga Publications, 1990.

**Anandananda, Swami.** *Health and Yogasana*. Jaipur, India: Sanskriti Prakasahana, 1972.

**Atkins, Charles.** *Modern Buddhist Healing: A Spiritual Strategy for Transforming Pain, Dis-Ease, and Death*. York Beach, Maine: Nicolas-Hays, 2002.

“Teaches mantra-powered guided imagery to heal mental, physical, and spiritual energy.”

“In this book, Atkins introduces us to the Buddhist master Nichiren (1222-1281) and the healing teachings of Shakyamuni Buddha as laid out in the Lotus Sutra. Nam-myoho-renge-kyo is an old mantra that has accumulated a great deal of power from centuries of countless individuals focusing their highest intents while chanting it. He explains how nam-myoho-renge-kyo can be used to ‘undo’ karma that has damaged our health. Methods for chanting while visualizing abound in this book. His example [the author used the mantra to “carry him through [chemotherapy] and allay his fears of death and doubts for recovery], along with that of many others struggling with diseases as diverse as fibromyalgia, diabetic ulcers, high blood pressure, and mental illness, provides a beacon of hope for those facing illness . . .”

**Atreya.** *Prana: The Secret of Yogic Healing*. York Beach, Me.: Samuel Weiser, 1996.

**Avedon, John, Bradley Sither, Dr. Tamden, et al.** *Buddha’s Art of Healing*. Rizzoli, 1998.

**Ballentine, Rudolph, Swami Ajaya, Philip Nuernberger, Charles Bates, and Jagdish Dave, eds.** *Therapeutic Value of Yoga*. Honesdale, Penn.: The Himalayan International Institute of Yoga Science and Philosophy, 1979.

**Barnes, Martina Glasscock.** *The Meditation Doctor: A Practical Approach to Healing Common Ailments Through Meditation*. Collins & Brown, 2004.

**Basu, Soumitra.** *Integral Health*. Pondicherry, India: SAIHR, a unit of the Sri Aurobindo Society. See also the citation in the “Articles” section below for Natalie Tobert’s interview with Dr. Basu.

From a review in *Network*, Apr 2001, no. 75, p. 66: “The value of the book lies in its systematic exploration of health from the yogic viewpoint, which supplements the physical and overcomes the inadequacies of the physically based biomedical model. After introducing the Indian notion of consciousness he explores the various planes including the neglected vital plane before going on to discuss an integral approach to healing including social and cultural factors. He compares his approach with that of the homeopath . . . George Vitoulkas and gives some illuminating case histories at the end.”

**Bates, Charles.** *Ransoming the Mind: An Integration of Yoga and Modern Therapy*. St. Paul, Minn.: YES International, Publishers, 1986.

**Bedard, Jim.** *Lotus in the Fire: The Healing Power of Zen*. Boston: Shambhala, 1999.

**Bell, Lorna, and Eudora Seyfer.** *Gentle Yoga: Yoga for People with Arthritis, Stroke Damage, Multiple Sclerosis, in Wheelchairs, or Anyone Who Needs a Guide to Gentle Exercise*. Berkeley, Calif.: Celestial Arts, 1987.

**Birnbaum, Raoul.** *The Healing Buddha*. Rev ed. Boston, Mass.: Shambhala Publication, 1989.

**Blofeld, John.** *A Gateway to Wisdom: Taoist and Buddhist Contemplative and Healing Yogas Adapted for Western Students of the Way*. Boulder, Colo.: Shambhala, 1980.

**Brena, Steven F.** *Yoga and Medicine: The Merging of Yogic Concepts with Modern Medical Knowledge*. New York: Penguin Books, 1972.

**Brosnan, Barbara.** *Yoga for Handicapped People*. London: Souvenir, 1982.

**Calle, Ramiro A.** *Principios de Yogoterapia—Yoga Ciencia de la Salud*. Madrid: Piramide, 1979/Málaga: Sirio, 1985. [In Spanish.]

\_\_\_\_\_, and **José A. Calle Guglieri.** *Yoga, Zen y Control Psico-somático*. Madrid: Ediciones Pirámide, 1978.

**Chang, Stephen T. , with Richard Miller.** *“Burn” Disease Out of Your Body: Self-Healing through Chinese Yoga*. Wellingborough: Thorsons, 1978, 1984.

**Chapman, Jessie.** *Yoga Therapies: 45 Sequences to Relieve Stress, Depression, Repetitive Strain, Sports Injuries and More*. Berkeley, Calif.: Ulysses Press, 2003.

From the publisher: “Designed around 45 step-by-step photographic sequences, *Yoga Therapies* teaches readers how to tap the healing power of the asanas, specific body postures. Each sequence is designed to address a specific need and works either as a short, stand-alone practice or in combination with other sequences to create a longer, more personalized session.”

**Chia, Mantak.** *Awaken Healing Energy through the Tao*. Santa Fe, N.M.: Aurora Press, 1991.

**Christensen, Alice.** *Easy Does It® Yoga: The Safe and Gentle Way to Health and Well-Being*. New York: Simon & Schuster, 1999. (“A Complete Fitness Program for Those Challenged by Age, Illness, Injury, or Inactivity.”)

\_\_\_\_\_. *The Easy Does It Yoga Trainer’s Guide*. Dubuque, Iowa: Kendall/Hunt, 1995.

\_\_\_\_\_. *The American Yoga Association Wellness Book*. New York: Kensington Books, 1996.

**Clagett, Alice, and Elandra Kirsten Meredith, eds.** *Yoga for Health and Healing: From the Teachings of Yoga Bhajan, Ph.D.* Santa Monica, Calif.: Alice B. Clagett, 1994.

**Clark, Barry.** *Quintessence Tantras of Tibetan Medicine*. Ithaca, N.Y.: Snow Lion, 1993.

**Clennell, Bobby.** *Props and Ailments*. Available for purchase via:  
<http://www.yoga.com/raw/yoga/store/YBookNames.html>.

“The illustrator depicts the use of props and their use. Many of the drawings are for particular ailments. It is a pictorial aid for a student or teacher of Iyengar yoga who is familiar with prop work. There is no text with the drawings, which were taken from photos displayed at a medical symposium at the Ramamani Iyengar Memorial Yoga Institute in Pune, India.”

**Collazo, Gabriel A.** *Libro sobre Estrés y Yogoterapia*. Forthcoming 2000. [In Portuguese.]

**Crow, David.** *In Search of the Medicine Buddha*. New York: Jeremy P. Tarcher/Putnam, 2000.

**Dagsay Tulku Rinpoche, Lama.** *The Practice of Tibetan Meditation: Exercises, Visualizations, and Mantras for Health and Well-Being.* Inner Traditions, 2001. Includes a 60-minute CD of mantras to accompany each meditation.

**Dash, Vaidya Bhagwan.** *Tibetan Medicine with Special Reference to Yoga Sataka.* Dharamsala (Himachal Pradesh), India: Library of Tibetan Works and Archives, 1976.

**Desikachar, T. K. V., and Dr. Arjun Rajagopalan.** *The Yoga of Healing.* Chennai (Madras), India: EastWest Books (Madras), 1999.

“*The Yoga of Healing*, an anthology of articles published in *The Hindu* examines eight systems of healing—allopathic, Ayurveda, homeopathy, acupuncture, pranic healing, Reiki, Yoga, and psycho-analysis—their approach to sickness, their intrinsic healing power, and their limitations. Yoga expert T. K. V. Desikachar and allopathic surgeon Dr. Arjun Rajgopalan anchor a series of dialogues with specialists in the various fields. What emerges is the need for a synthesis—a mixing and merging of the positive aspects of all the systems, a need to discover a cohesive path towards holistic healing.” The second part of the book focuses on four common chronic conditions (asthma, backache, headache and high blood pressure), and panels of practitioners from the various disciplines outline how they would begin to treat these problems.

**Devi, Nischala Joy.** *The Healing Path of Yoga: Time-Honored Wisdom and Scientifically Proven Methods That Alleviate Stress, Open Your Heart, and Enrich Your Life.* New York: Three Rivers Press, 2000. Reviewed by Phil Catalfo in the Sep/Oct 2000 issue of *Yoga Journal*.

**Dhonden, Yeshe.** Trans. and ed. by B. Alan Wallace. *Healing from the Source: The Science and Lore of Tibetan Medicine.* Ithaca, N.Y.: Snow Lion Publications, 2000.

\_\_\_\_\_. *Ambrosia Heart Tantra.* Dharamsala: Library of Tibetan Works and Archives, 1996.

\_\_\_\_\_. Trans. and ed. by Jeffrey Hopkins. *Health through Balance: An Introduction to Tibetan Medicine.* Ithaca, N.Y.: Snow Lion, 1986.

**Doorly, Mary Rose.** *Yoga & Health with Mary Rose Doorly.* Dublin: Gill and Macmillan, 1990.

**Dosajh, N. L.** *Psychotherapy, Including Yoga Therapy: The Science of Mental Healing.* 2d ed. Chandigarh, India: Sanjiv Publications, 1983.

**Duchamp, Lyne.** *Psychosomatic Illness and Yoga Therapy.* New Delhi: South Asian Publishers; Berkeley, Calif.: Distributed in USA and Canada by Folklore Institute, 1984.

**Dukes, Shifu T.** *Chinese Yoga (Healing in Movement): An Introductory Study of Its Important Principles and Practices within the Buddhist Chen Yen School, including Sections upon Diagnosis, Analysis, Holistic Approach and Physical Performance.* E. Dereham: Kongo Raiden Zen Order, n.d.

**Dummer, Tom.** *Tibetan Medicine.* Dharamsala: Library of Tibetan Works and Archives, 1989.

**Dworkis, Sam.** *Recovery Yoga: A Practical Guide for Chronically Ill, Injured, and Post-Operative People.* New York: Three Rivers Press (Random House), 1997.

**Editors of *Yoga Journal*.** *Yoga Remedies for Everyday Ailments*. Berkeley, Calif.: Yoga Journal, 2004. (Booklet)

Includes headaches, eyestrain, colds and flu, wrist strain, insomnia, back pain, stress, and depression.

**Emmons, Michael L., and Janet Emmons.** *Meditative Therapy: Facilitating Inner-Directed Healing*. New Delhi, India: New Age Books, 2003.

**Eschbach, Rob.** *Medical Yoga Manual*. East Lansing, Mich.: Yoga Sciences Research Foundation, 2002.

From the author: “ Provides integration of modern medical technology with yoga therapy techniques, has step-by-step easy-to-follow instructions, is complete with photos and illustrations, contains 5 chapters of exercises (things most people can do), includes a yoga science and anatomy chapter, [provides] an introduction to Medical Yoga, includes an ailment/application section, has an index to exercises, is over 120 pages, spiral bound, has instructions for a complete fitness/health maintenance program, brings ancient therapy techniques to the new millennium.”

**Fenton, Peter.** *Tibetan Healing: The Modern Legacy of Medicine Buddha*. Wheaton, Ill.: Quest Books, 1999.

**Fields, Gregory P.** *Religious Therapeutics: Body and Health in Yoga, Ayurveda, and Tantra*. Religious Studies Series. New York: SUNY Press, 2001. Reviewed by Richard Rosen in *International Journal of Yoga Therapy*, 2001, no. 11, p. 107, and by Ann Roden in *Network*, dec 2001, pp. 50-51.

This fine work “. . . explores the relationship between psychophysical health and spiritual health and presents a model for interpreting connections between religion and medicine in world traditions. This model emerges from the work’s investigation of health and religiousness in classical Yoga, Ayurveda, and Tantra—three Hindu traditions noteworthy for the central role they accord the body. Author Gregory P. Fields compares Anglo-European and Indian philosophies of body and health and uses fifteen determinants of health excavated from texts of ancient Hindu medicine to show that *health* concerns the *person*, not the body or body/mind alone. This book elucidates multifaceted views of health, and—in the context of spirituality and healing—explores themes such as mental health, meditation, and music.”

Contents: The Idea of Religious Therapeutics (Religion and medicine, A model of religious therapeutics), Body and Philosophies of Healing (Body in Western Philosophy of medicine, Iconoclastic concepts of body in Yoga, Tantra, and Ayurveda), Meanings of Health in Ayurveda (Inquiry into health, Determinants of health--biological and ecological, medical and psychological, socio-cultural and aesthetic, metaphysical and religious, Ayurvedic religious therapeutics), Classical Yoga as a Religious Therapeutic (Meanings and forms of Yoga, A matrix of Classical Yoga as a religious therapeutic, Liberation as healing in Classical Yoga), Tantra and Aesthetic Therapeutics (Body and Tantric Yoga, Aesthetic therapeutics in Tantra, Sacred music as a religious therapeutic), Community: Relationality in Religious Therapeutics

**Fleischman, Paul.** *Healing the Healer and the Experience of Impermanence*. Maharashtra, India: Vipassana Research Institute. Available for purchase online at:

<http://www.vri.dhamma.org/publications/publist.html>.

**Fraile, Miguel.** *Yoga y Medicina*. Edic. Altalena. [In Portuguese.]

**Friedeberger, Julie.** *The Healing Power of Yoga*. New Delhi, India: New Age Books, 2003.

**Fujimoto, Kenko.** *Shirarezaru Kenkoho: Yoga no Tokko, Uso no Yoni Yomigaeru Atama, Karada, Kokoro* [Unknown Health Methods : Beneficial Effects of Yoga for the Mind, Body, and Heart]. Tokyo: Seishun Shuppansha, 1975. [In Japanese.]

**Garde, R. K.** *Principles and Practice of Yoga-Therapy*. Bombay, India: D. B. Taraporevala Sons & Co., 1972, 1984.

Contents: Foreword, 'Ashis,' Preface, Introduction, Principles of Yoga-Therapy (Panch-Koshas; Yoga and Ayurveda; Vaman-Vidhi; Basti-Vidhi; Neti-Vidhi; Asanas, Bandhas, etc.; Yama-Niyama-Dhyana; The Chakra-Vayu-Endocrine Complex), Chronic Complaints Amenable to Yoga-Therapy, Appendixes: Prevention is better than cure; Some details regarding the adjuncts; Prayers, mantras and music; Heating and cooling edibles; Suppression versus sublimation; Samadhi summarised; Exercises or Vyayama; Yogic Arogya Kendra; Glossary

**Gharote, M. L.** *Applied Yoga*. Lonavla, India: Kaivalyadhama S.M.Y.M. Samiti, 1990.

**Gharote, M. L., and Maureen Lockhart.** *The Art of Survival: A Guide to Yoga Therapy*. London: Unwin Hyman Limited, 1987.

**Gibbs, John R.** *Simple Yoga Therapy*. Bognor Regis, West Sussex, England: John Gibbs, 1980.

**Gunamuktananda Avt., Acharya.** *Yoga Health Secrets*. Cospicua, Malta, 2002. URL: <http://www.yogahealthsecrets.com/>.

**Hall, Doriel.** *Healing with Meditation*. London: Gill & McMillan, 1997.

\_\_\_\_\_. *Healing with Yoga*. London: Southwater, 2002.

From the publisher: "Explains how the practice of yoga improves not only physical symptoms but also stimulates and harmonizes our emotional, attitudinal and nervous systems. Recommends beneficial postures for specific ailments . . ."

**Hanari, Takashi.** *Yoga no Kenkoh: Byoki no Kokoro to Shintai o Naosu* [Yoga Health Methods: Cures for Mental and Physical Illness]. Tokyo: Shinseisha, [1975]. [In Japanese.]

**Harrison, Eric.** *How Meditation Heals*. Piatkus Books, 2000.

"Concentrates on the health benefits of meditation practice, for instance in connection with hypertension, insomnia, and enhancement of the immune and circulatory systems. The author's background is in Buddhist practice."

**Heriza, Nirmala.** *Dr. Yoga: A Complete Program for Discovering the Head-to-Toe Health Benefits of Yoga*. New York: Penguin/Tarcher, 2004.

From the publisher: “From the Integral Yoga Cardiac specialist at Cedars-Sinai Medical Center's Preventive and Rehabilitative Cardiac Center and president of the United Yoga Council—a complete program for discovering the specific head-to-toe, health-issue-by-health-issue benefits of yoga.

“Anyone who has experienced the deep mind-body satisfaction that regular yoga practice instills will tell you: Yoga is good for your health. Yet, as Nirmala Heriza reveals in this guide to the health benefits of yoga, the rewards are far more deeply grounded in medical science than has previously been understood.

“Drawing from her work with doctors and cardiac patients at Cedars-Sinai Medical Center, as well as from her extensive experience as a yoga therapist working with people of all ages recovering from a wide array of illnesses, Heriza provides a total program for preventing and treating disease through the practice of yoga. With detailed photos and instructions for all of the major yoga poses, *Dr. Yoga* is an essential health resource for anyone with specific health issues or just the desire to nurture and maintain a balanced, healthy body.

“*Dr. Yoga* includes: two doctor-approved, 30-minute ‘Yoga for Health’ practice sets, one for prevention and one for rehabilitation; a physician and therapist referral directory; and from the dietitian for Cedars-Sinai Preventive and Rehabilitative Cardiac Center, a cookbook of healthful recipes to support your yoga regime.”

**Herrick, Joy F.** *Something's Got to Help and Yoga Can*. New York: Evans, 1974.

**Hirai, Tomio.** *Zen Meditation Therapy*. Tokyo/New York: Japan Publications, 1975.

**Iyengar, B. K. S.** *Light on Yoga*. Appendix II: Curative asanas for various diseases. New York: Schocken Books, 1976.

\_\_\_\_\_. *Yoga: The Path to Holistic Health*. London/New York: Dorling Kindersley, 2001.

**Jacquemart, Pierre, and Saïda Elkéfi.** *Le Yoga Thérapeutique*. 3d ed. Paris: Maloine, 1993. [In French.]

\_\_\_\_\_. *El Yoga Terapéutico I – II*. Edit. Robin Book. [In Portuguese.]

**Jaggi, O. P.** *Yogic and Tantric Medicine*. 2d rev. and enl. ed. Delhi, India: Atmaram & Sons, 1979.

**Jahn, Esther.** *Yoga: Ein Weg zur Gesundheit*. Jena: G. Fischer Verlag, 1990. [In Germans.]

**Jain, Mukesh D., and Hedwig H. Hepp.** *Yoga as adjuvante Therapie: Einführung in Krankheitslehre, Heilmethode und Übungen*. Stuttgart: Hippokrates, 1998.

**Jamspal, Lozang.** *Stages of Healing Body and Mind*. Leh, Ladakh, India: Ladakhratnashridipika, 2001. [In Tibetan and English.]

“. . . in order to create ease of both body and mind the practice of purification of both is introduced here. To do this there are seven procedures: taking refuge in the Three Jewels, the three efforts, the exhalation and inhalation of breath, the four immeasurables, the four noble truths, the eightfold noble path, and turning the wheel of dharma. I have collected these points

from authentic texts and recited them along with my physical movements for several years. I have experienced very good results from those exercises. My body has become lighter than it was before, and my memory, too, has improved. I have shown these exercises to many others who have also liked them, especially the novices at Likir Monastery, Ladakh. They followed this program of physical and mental exercises with great enthusiasm since the summer of 1999, and have shown improvement in both physical and mental well-being. It is also my great pleasure to include in this booklet the prayer and chanting of the mantra of the Medicine Buddha for healing with the text of the original Tibetan and its English translation.”

**Jeremijenko, Valerie.** *How We Live Our Yoga: Teachers and Practitioners on How Yoga Enriches, Surprises, and Heals Us.* Beacon Press, 2001.

**Johnson, P. Youlden.** *Healing Fingers: The Power of Yoga Pranic Healing.* New York, Rider, 1950.

**Joshi, K. S.** *Speaking of: Yoga & Nature-CureTherapy.* New Delhi, India: Sterling Publishers, 1991.

**Kakar, Sudhir.** *Shamans, Mystics and Doctors: An Inquiry into India and Its Healing Traditions.* Chicago, Ill.: University of Chicago Press, 1982.

**Karandikar, S. V.** *A Lifesaver.* Pune, India: Kabir-Baug Matha Sanstha, 1997. (Yoga therapy for heart disease.)

**Karmananda, Swami, under the guidance of Swami Satyananda Saraswati.** *Yogic Management of Common Diseases.* Bihar, India: Bihar School of Yoga, 1983.

**Kaul, H. Kumar.** *Pranayama for Health.* Kamla Nagar, Delhi, India: Surjeet Publications, 1991.

**Kent, Howard.** *Yoga for the Disabled: A Practical Self-Help Guide to a Happier Healthier Life.* New York/Wellingborough: Thorsons Publishing Group, 1985.

**Keswani, N. H.** *The Science of Medicine and Physiological Concepts in Ancient and Medieval India.* New Delhi, India: All-India Institute of Medical Sciences, 1974.

**Khalsa, Dharma Singh, and Cameron Stauth.** *Meditation as Medicine: Activate the Power of Your Natural Healing Force.* New York: Pocket Books, 2001.

Contents: Introducing Medical Meditation; Healing the Physical and Ethereal Bodies: How Medical Meditation Works; Scientific Research on Medical Meditation; Breath: The Kiss of God; Posture and Movement: Why Was I Born into This Body?; Mantra: The Tides and Rhythms of the Universe; Mental Focus: The Mind-Power Effect; Sadhana: Combining the Elements of Healing in Daily Practice; Medical Meditation Heals Body, Mind, and Spirit: Nicole’s Story; The Chakras and Their Dysfunctions; The First Chakra: The Seat of Survival; The Second Chakra: The Cradle of Creativity; The Third Chakra: Father Sun, Mother Earth; The Fourth Chakra: From Passion to Compassion; The Fifth Chakra: The Voice of Truth; The Sixth Chakra: The Path of the Soul; The Seventh and Eighth Chakras: Between Heaven and Earth

**Kraftsow, Gary.** *Yoga for Wellness: Healing with the Timeless Teachings of Viniyoga.* New York: Penguin/Arkana, 1999.

**Kuvalayananda, Swami, and S. L. Vinekar.** *Yogic Therapy: Its Basic Principles and Methods*. New Delhi, India: Central Health Education Bureau, D. G. H. S., Ministry of Health, Government of India, 1963. Available in English and Hindi.

\_\_\_\_\_. *Joga-Indyjski System Leczczy* [Yoga: An Indian Curative System]. Warsaw, 1979. [In Polish. Translation of English version.]

**Kwee, M. G. T., ed.** *Psychotherapy, Meditation, and Health*. London: East-West Publications, 1990.

**Lansdowne, Zachary F.** *The Chakras and Esoteric Healing*. Delhi, India: Motilal Banarsidass, 1993. Available online: <http://www.newagebooksindia.com>.

**Lee, Michael.** *Phoenix Rising Yoga Therapy: A Bridge from Body to Soul*. Deerfield Beach, Fla.: Health Communications, 1997.

**Mehta, Mira.** *Health through Yoga: Simple Practice Routines and a Guide to the Ancient Teachings*. London: Thorsons, 2002.

“ . . . the practical benefits of Yoga are examined through Ayurveda, Indian medical science. In Ayurveda the body is seen to function as a combination of three energies known as doshas. Everybody’s constitution or body type is determined by the predominance of the doshas within their body, so everyone is prone to certain weaknesses and illnesses, caused by imbalances. Yoga postures or asanas act to balance the doshas and restore equilibrium. This is how Yoga works to maximize energy and well-being.”

“ . . . provides step-by-step instructions for postures and relaxation methods to alleviate everything from back pain, headaches and digestive problems to stress and fatigue.”

**Milanov, A., and I. Borisova.** *Upraznenija na Jogite, Medizine i Fizkulture* [Lessons in Yoga, Medicine and Physical Culture]. Sofia, 1965, repr. 1970. [In Bulgarian and Hungarian.]

**Miller, Fred.** *Yoga for Common Aches and Pains*. New York: Penguin Putnam (Perigee Books), 2004.

Miller “has been teaching [Yoga] for 19 years and lectures at the UCLA School of Medicine.”

**Mishra, J. P. N.** *Preksha Yoga Management for Common Ailments*. New Delhi, India: B. Jain Publishers, 1999.

**Mohan, A. G., and Indra Mohan.** *Yoga Therapy: A Guide to the Therapeutic Use of Yoga and Ayurveda for Health Fitness*. Boston: Shambhala Publications, 2004. Reviewed by David Hurwitz in the 2005 issue of the *International Journal of Yoga Therapy*.

**Monro, Robin, R. Nagarathna, and H. R. Nagendra.** *Yoga for Common Ailments*. New York/London: Simon & Schuster, 1990.

**Mother, The.** *Health and Healing in Yoga: Selections from the Writings and Talks of The Mother*. Pondicherry, India: Sri Aurobindo Ashram, 1979.

**Mukurji, Gouri Shanker, and W. Spiegelhoff.** *Yoga und unzure Medizin—Arztliche Anleitungen zur Yoga ubungen*. Stuttgart: Hippokrates, 1980.

**Mumford, Jonn.** *Psychosomatic Yoga: A Guide to Eastern Path Techniques*. Wellingborough, England: Aquarian Press, 1974.

**Muzumdar, S.** *Ejercicios de Yoga para el Sano y el Enfermo*. Madrid: Aguilar, 1963. [In Spanish.]

**Nagendra, H. R.** *Yoga for Health: Notes on Lectures at Arogyadhama*. 2d ed. Bangalore, India: Vivekananda Kendra Yoga Prakashana, 1999.

**Nishizawa, Michimasa.** *Yoga to Doin no Kenohō: Byōki wa Jiriki de Naoru* [The Health Methods of Yoga and Doin: Diseases Can Be Self-Cured]. Tokyo: Kubo, 1961. [In Japanese.]

**Nyima Rinpoche, Chokyi.** *Medicine and Compassion: A Tibetan Lama's Guidance for Caregivers*. National Book Network, 2004.

**Oki, Masahiro.** *Yoga ni Yoru Byōki no Naoshikata* [How to Cure Your Diseases through Yoga]. Tokyo: Hakuyōsha, 1967. [In Japanese.]

\_\_\_\_\_. *Yoga Therapy*. Tokyo: Japan Publications, 1976.

\_\_\_\_\_. *Healing Yourself Through Okido Yoga*. Tokyo: Japan Publications, 1977.

\_\_\_\_\_. *Zen Yoga Therapy*. Tokyo: Japan Publications, 1979.

**Osho.** *From Medication to Meditation*. C. W. Daniel. Available from [www.osho.com](http://www.osho.com).

**Paramananda, Swami.** *Healing Meditations*. Vedanta Press.

\_\_\_\_\_. *Spiritual Healing*. Cohasset, Me.: Vedanta Centre Publishers, 1974, 1985.

**Payne, Larry, and Richard Usatine.** *Yoga Rx: A Step-by-Step Program to Promote Health, Wellness, and Healing for Common Ailments*. New York: Broadway Books, 2002.

**Proceedings of the National Seminar on Biomedical Research in Yoga, 2-3 Feb 1991.** Pune: University of Poona, Interdisciplinary School of Health Sciences, 1993

**Rai, Lajpat.** *Discovering Human Potential Energy: Health, Stress, Illness, Lifestyle and Disease Reversal: A Physiological Approach to Yoga*. Jism-Arog (disease-free human body) series. Gurgaon, India: Anubhav Rai Publications, 1996. Email: [Irai@ndf.vsnl.net.in](mailto:Irai@ndf.vsnl.net.in).

**Raman, Krishna.** *A Matter of Health: Integration of Yoga and Western Medicine for Prevention and Cure*. Chennai (Madras), India: Eastwest Books, 1998.

\_\_\_\_\_, **with S. Suresh.** *Yoga & Medical Science: FAQ*. Madras, India: EastWest Books, 2003.

Contents: Asana, Pranayama & Yoga Philosophy; Health and Yoga; Issues on Yoga and Medicine; Ultrasound Studies on Yoga (the gall bladder in asanas, the renal artery in parivritta janu

shirsasana, the popliteal artery in standing poses, the central retinal artery in inverted poses, the ophthalmic artery in inverted poses, the ophthalmic vein in inverted poses, the carotid arteries in inverted poses, the cerebral arteries in inverted poses, and the ascending aorta in back bends)

**Ranade, Subhash, and Sunanda Ranade.** *Ayurveda and Yoga Therapy*. Pune, India: Anmol Prakashan, 1995.

\_\_\_\_\_, **Sunanda Ranade, Abbas Qutab, and Rajendra Deshpande.** *Health and Disease in Ayurveda and Yoga*. Pune, India: Anmol Prakashan, 1997.

**Rapgay, Lopsang.** *The Tibetan Book of Healing*.

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“Santorelli focuses on the less-explored member of the relationship, the healer, the practitioner, helper, caregiver. ‘As in any worthwhile relationship,’ he writes, ‘we bring out in one another exactly what is most in need of attention and what we are often most unwilling or unable to acknowledge or honor within ourselves.’”

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**Sivananda, Swami.** *Health and Hatha Yoga*. Sivanandanagar, India: The Divine Life Society, 1985.

Contents: Secret of health and long life, Science of relaxation, Exercise, Sleep, The best therapy, Food, A well-balanced diet, Health and hygiene, Mental therapeutics, Hatha Yoga, Exercises for flexibility, Asanas for meditation, Mukhya asanas, Relaxation, Important bandhas and mudras, Shat-kriyas, Special instructions, Pranayama, Kundalini, Swara Yoga, Brahmacharya, Dharana, dhyana, samadhi

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“[a] reference [work] for any practicing nurse or care-giver interested in exploring alternative methods of healing. Guidelines for the use of meditation in everyday practice offer these individuals exploration into treatment of the multidimensional nature of their patient’s illness and empower the patient’s themselves to use their mind as a healing agent.”

Contents: INTRODUCTION: Purpose; Definition of Meditation as a Nursing Therapy; Paradigm of Illness and Cure; Paradigm of Wellness and Care - The Health Promotion Model; REVIEW OF STRESS AND RELAXATION RESPONSE: Physical Responses - Endocrine, Neurological, Cardio-Pulmonary; Stress Linked Diseases; MEDITATION: Purpose; Effects; Techniques; ADMINISTERING THE THERAPY - TEACHING PATIENTS: Target Nursing Diagnosis in Primary, Secondary, and Tertiary Settings; Teaching Children; Teaching Adolescents; Teaching Adults; MODIFYING TEACHING TECHNIQUES: Teaching the Developmentally Delayed or Mentally Retarded; Teaching the Cognitively Impaired Adult; Teaching Nurses and Other Professional Care-Givers; Teaching Non-Professional Care-Givers; APPENDIX: Glossary; Sample Patient Education Materials; Additional Reading; Other Resources

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### **Articles and Workshops**

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“Hospitals around the country are opening integrative care centers similar to the one at St. Mary’s [Mercy Medical Center in Grand Rapids, Michigan], which accommodates patients who have reached the limits of traditional care and those seeking a more holistic approach to health. These units blend conventional practices with therapies such as acupuncture, biofeedback, homeopathy, yoga and massage.

“The American Hospital Association said 11 percent of its members offered so-called ‘complementary’ services in 1999, up from 8.6 percent in 1998 . . .

“According to the Journal of the American Medical Association, visits to alternative medical care providers numbered 629 million in 1997, up 47 percent from 1990.

“In 1997, Americans spent \$21.2 billion on alternative medical services, \$12.2 billion of it out of their own pockets. Such patients are an attractive market because they are spending money on therapies not covered by insurance.

“‘People are out there spending money. Why shouldn’t they spend it in the hospital?’ said Philip McCorkle, St. Mary’s president and chief executive.

“Government and privately funded studies on complementary therapies are expected to eventually lead to insurance coverage, further widening the patient pool. But hospital executives say such centers can be profitable with a relatively small number of patients.

“The rationale behind such centers isn’t only financial. Administrators say such outlets are a throwback to when family doctors had a complete picture of a patient’s life so they could treat a person and not just a disease.

“When Barbara Wilson was diagnosed with advanced ovarian cancer, she immediately sought out treatment at New York’s Memorial Sloan-Kettering Cancer Center. She also visited the hospital’s 18-month old Integrative Medicine Service, where she got massages and practiced yoga and meditation. The 61-year old said the services helped her cope with the grueling chemotherapy . . .

“Two years later she is cancer-free. ‘Did the center help that? It is hard to say, but my doctors says my performance has been excellent,’ said Wilson.”

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Abstract: This article presents an overview of how Dr. Tom Alden teaches Yoga (including meditation) to his patients as part of his clinical practice. He uses principles of Yoga philosophy and practices drawn from Yoga *âsana*, *prânâyâma*, and meditation to help patients help themselves. The framework of Yoga provides an excellent means for self-examination and healing, and injury can provide an open doorway into understanding Yoga.

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“Each juncture of the healing journey presented me with a choice, a turning point. I learned that, even in the midst of dire malady, there is always a path of creative response.”

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**Brownstone, Ann.** Therapeutic mechanisms of Yoga asana. *International Journal of Yoga Therapy*, 2001, no. 11.

**Brugha, Traolach, Hagen Rampes, and Rachel Jenkins.** Surely you take complementary and alternative medicines? *Psychiatric Bulletin*, 2004, 2836-39. Author email: tsb@le.ac.uk. (Discusses Yoga and meditation.)

Abstract: A substantial proportion of our patients use or consider using complementary and alternative medicines (CAM) and other coping strategies. It is important that we acknowledge this, know something about the subject and are aware of current or potential developments in the field. These remedies might be harmless, beneficial or harmful and their side-effects might alter and confuse clinical presentations. We need to be vigilant of the potential for significant drug interactions between complementary and orthodox treatments. There is a substantial growth in complementary and alternative medical research in the USA, now beginning to follow in the UK. This will hopefully bring useful future progress.

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“For reporters, where does the writing end and our lives begin? Well, all this talk about holistic health has me taking my herbs and vitamins these days. And in the spirit of reporting on alternative medicine this week, I underwent a Transformative Yoga Therapy Session. This was certainly a holistic experience that focused on my mind, heart and body.

“I went into it knowing nothing. Just that the name implied it would combine the head work of the couch with the physical work of yoga. I take a few yoga classes here and there and have been trying to go more regularly. But there was something more complete about this.

“When Jennie Lee, owner of Stillness in Motion Studio in Newburyport, offered me this free session so that I could understand her work, I pictured an afternoon of arms outstretched in Warrior II pose, tears streaming down my cheeks as I recounted stories of rejection, bad breakups and being lost in the grocery store as a little kid. There’s something about throbbing pain during impossible contortions that could no doubt bring on the waterworks.

“It didn’t exactly go like that, but did combine the often sedentary counseling session—when even a pat on the back as your therapist walks you to the door can seem forced after an hour of face-off—with the physicality of yoga, which is often the coming together of 25 mute bodies in a room . . .”

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**Chapman, Jnani.** Yoga in illness and in health. Article available online:  
<http://www.cancerlinks.com/Yoga/index.html>

**Cheikin, Michael.** Medical Yoga course (six days). Held at Kripalu Center for Yoga and Health. Email: Cheikinm@msn.com.

Michael Cheikin, M.D., a student of Yoga and mother mind/body techniques for 20 years, is the medical director of Chestnut Hill Rehabilitation Hospital and its Integrative Medicine and Educational Services program located in suburban Philadelphia. He specializes in medical Yoga, medical acupuncture, and other complimentary methods.

Course contents: Lectures and discussions of advanced anatomy, physiology, kinesiology, clinical syndromes and applications of asana, pranayama and yoga psychology to healing; practice of a gentle but effective asana sequence (using specific methodology developed by Cheikin) that can be practice on the floor, in a chair, or standing; case studies, mock classes, and how to use Yoga poses to evaluate people

The course includes advanced concepts of: anatomy and kinesiology of joints; neurology; endocrinology, metabolism, and immunology, including the thyroid, adrenal, and sexual glands, as well as related diets and genetics; mind/body function, including hypnosis, neurolinguistics and models of the mind.

Specific medical conditions covered include: chronic low back pain, arthritis, asthma, acute and chronic sports injuries, fibromyalgia, carpal tunnel syndrome, thoracic outlet syndrome, as well as other conditions. Prior to the course, students email Dr. Cheikin with specific cases they'd like reviewed in the case studies segment of the course, including their own medical problems. The course will not include individual consultations during or after the course sessions.

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Abstract: A physician describes the evolution of using his Yoga practice to help his patients heal. Over the past two decades he has been developing a curriculum that integrates yogic and medical knowledge bases to enhance each other. Included are considerations of how to apply the "scientific method" to the development of a Yoga practice, as well as case studies.

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“A new Institute of Medicine report that has set guidelines for complementary and alternative medicine may change the way you teach and talk about yoga. Here’s what you need to know about its implications.”

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Article available online:

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**Connare, Carol.** Doctor’s orders: Hospitals nationwide offer patients yoga therapy. *Yoga Journal*, Nov/Dec 2000, p. 20.

**Cope, Stephen.** Standing psychotherapy on its head: The yogic understanding of *jivan mukti*, “the fully alive human being,” is challenging the Western psychotherapeutic ego-centered view of mental health. *Yoga Journal*, May/June 2001, pp. 102-105, 172-179.

**Cornell, Maryann.** Setting up a hospital-based yoga program. *International Association of Yoga Therapists Newsletter*, Spring 1997, pp. 4-7.

**Cotter, Ann C., Valerie Spangenberg, Gregory Mulford, and Julie Wilcox.** Prayer, meditation, and spirituality in rehabilitation. In Stanley F. Wainapel and Avital Fast, eds., *Alternative Medicine and Rehabilitation* (New York: Demos Medical Publishing, 2003), pp. 185-196.

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**Cullen, Ciara, and Christophe Mouze.** Elements of yoga chikitsa (yoga therapy). Available online: [http://indigo.ie/~cmouze/yoga\\_online/therapy.htm](http://indigo.ie/~cmouze/yoga_online/therapy.htm).

**Czamara, Joli Michele.** Therapeutic benefits of yoga: A 10-week pilot study. Master’s thesis. D’Youville College, Buffalo, New York, 2002. *Masters Abstracts International*, Feb 2003, 41/01, p. 217. First 24 pages available online: <http://wwwlib.umi.com/dissertations/preview/1409936>. UMI #1409936.

Abstract: The purpose of this study was to determine whether a 10-week yoga practice of postures, breathing, and relaxation can increase a person's strength, balance, functional flexibility, and mental and physical quality of life. A sample of 16 volunteers was recruited from a community-based yoga center. A quasi-experimental, one-group within subject control, pre-post-test design was used for this study. Data were analyzed at the significance level of  $p < .05$  for one group pre- and post-test of two data sets. The first set generating physical performance data of five tests. The second set, a survey measuring mental and physical health. The Mann-Whitney showed significance at the  $p < .01$  for the sit-to-stand physical test. A West showed significance at the  $p < .05$  for the mental component of the questionnaire. This study suggests that, even a relatively short (10-weeks) program of yoga will result in improvements of lower limb strength

and self-perception of mental well-being of community-dwelling adults (mean age = 46.81) who are novice yoga practitioners.

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\_\_\_\_\_. The Yoga of healing: Exploring Yoga's holistic model for health and well-being: An introduction. *International Journal of Yoga Therapy*, 2005, no. 15.

**Desikachar, T. K. V.** Deal with the Body. Heal with the Mind: The Approach and Application of Yoga Therapy two-week residential retreat. Chennai, India: Krishnamacharya Yoga Mandiram. For details, contact Mrs. Geetha Shankar, registration@kym.org.

Topics: The role of yoga in therapy: Past, present and future, The approach and application of yoga therapy, How Classical Yoga texts view yoga therapy, Tools yoga offers to therapy

\_\_\_\_\_. Four States of Healing workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.

“Yoga has long served as a system of healing. This process is exemplified by Patanjali in his *Yoga Sutra*. He indicates four stages to healing and [a] range of tools to deal with them.”

The four stages include: Identifying the problem, Establishing the cause, Setting the correct goal, Steps towards the goal

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The author of *Back Pain: How to Relieve Low Back Pain and Sciatica* and *Relief is in the Stretch: End Back Pain through Yoga*, Loren Fishman, M.D., is also a long-time practitioner of Yoga, having studied intensively in India with B.K.S. Iyengar, and a member of the International Association of Yoga Therapists.

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Abstract: Healing aims to restore the wholeness of persons by restoring the unity of mind and body disrupted by disease. Transcendence promotes healing by altering or cultivating beliefs that can modulate the body's response to pain or make sense of pain. This in turn can produce an emotional response that enables people to cope with chronic or terminal illness. I explain transcendence in terms of a monistic rather than dualistic conception of mind and body, which supports the idea of medicine as a healing art as well as a curative science.

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Abstract: Energy Medicine and Subtle Energies will be defined operationally in increasingly precise ways as new techniques, as new tools, and new theories are developed and tested. *Personal ecology* is discussed in relation to the burgeoning consumption of non-organic drugs being produced and advertised by commercial drug companies under the umbrella of “the American health care system.” In contrast, a yogic self-regulation theory is outlined which, if it is tested, could provide strong guidance for the development of a Science of Human Potential and lead to a better understanding of psycho-physiologic self-regulation (mind-over-matter inside the skin, INS) and parapsychology, psycho-kinesis, and traditional “healing” (mind-over-matter outside the skin, OUTS). Basic *Patanjali yoga* and *volition*, and their relation to both INS and OUTS “coincidence control” are considered. On the other hand, it is argued that if we hope in

ISSSEEM to build bridges, linking paradigms for clinicians and scientists, that, whenever possible, it is useful to use concepts and metaphors, instruments and techniques, that are understood in present-day science and clinical practice, and as much as possible avoid metaphysical explanations. It is useful to be open minded, but not “far out,” to conquer our fears of the anomalous, but not be reckless when talking with colleagues.

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STUDY OBJECTIVE: To assess emergency department patients' use of alternative therapies. METHODS: This study used a cross-sectional observational survey of a convenience sample of ED patients. A trained research assistant administered a written questionnaire asking patients about alternative therapies. RESULTS: Of the 139 patients surveyed, 78 (56%) had tried alternative therapies in the past, 68 (87%) of whom believed that they were effective. The most frequently tried alternative therapies were massage therapy (31%), chiropractic (30%), herbs (24%), meditation (19%), and acupuncture (15%). Most patients (70%) who tried alternative therapies did not inform their physicians of such practice. CONCLUSION: Most ED patients in our sample had tried alternative therapies and among these patients, most did not inform their physicians. Herbal therapy in particular had been tried by about 1 in 4 patients. Emergency physicians should routinely question their patients regarding the use of alternative therapies, particularly herbal preparations, which may cause adverse effects.

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Abstract: Growing scientific evidence, clinical experience, and community attitudes are encouraging a shift to more natural and holistic forms of therapy as alternatives or adjuncts to pharmacological approaches to a variety of conditions. Meditation and relaxation exercises have a wide range of applications but are especially useful in treating stress and related disorders. They are easily adapted to the general practice setting by adequately trained practitioners who have first hand experience of them. In this short article the practical and experiential aspects of such exercises are examined, which, combined with examining the scientific evidence, provide a much more complete understanding of their potential uses and therapeutic effects.

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“Vijay Jain, M.D., [practices] Integrative Medicine, bringing together the best concepts of different disciplines of medicine, which include Ayurveda, Yoga, and Modern Medicine. He is the medical director of Center For Holistic Healing in the Greater Cincinnati area.

“Dr. Jain uses yoga therapy in the clinic as an adjunct to Panchakarma. An IYT graduate, Phyllis Walker, works as a yoga therapist with Dr. Jain. Her sessions include body-mapping, breathing, postures and guided imagery. Dr. Jain feels that in Panchakarma in India, yoga therapy is a missing component, especially in dealing with the content of the psycho-emotional body. The following article [provides] a summary of a lecture given by Dr. Jain at Camp Asbury, Ohio.”

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**Kalupahana, David J.** Buddhism and healing. Paper presented at The Center for South Asian Studies 10<sup>th</sup> Spring Symposium: *Healing Systems of South Asia*. Honolulu: University of Hawaii, April 12, 1993.

**Karambelkar, P. V., and M. V. Bhole.** Yoga practices in relation to therapeutics. *Souvenir of Indian Psychiatric Society*, 24<sup>th</sup> Annual Conference, Miraj, India, 1972, pp. 39-43; *Yoga-Mimamsa*, 1972, (14(3&4):27-34.

**Keane, Alison.** Feeling well ‘on the inside’ . . . embarking on yoga’s deeper practice. *Australian Yoga Life*, 2004, no. 8, pp. 49-51.

“Yoga is practiced for all sorts of reasons . . . to develop flexibility, to relieve stress or backache . . . to get fit.

“However, underlying all these benefits is yoga’s real purpose . . . to attain ultimate freedom, or liberation from suffering, and the cycle of rebirths. Many students who take up yoga for worldly reasons sooner or later tap into yoga’s deeper gifts . . . moving beyond a physical practice towards something more inherently transformative . . . self-realization and enlightenment.

“AYL writer Alison Keane explores what some teachers are offering to students who choose to take a physical practice . . . much further.”

**Keller, Kathryn.** Integrative Yoga Therapy for Body, Mind and Spirit classes. California Pacific Medical Center, Institute for Health and Healing, San Francisco, California. URL: <http://www.cpmc.org/services/ihh/classes/integrative.html>. For more information, email: [cpmcihh@sutterhealth.org](mailto:cpmcihh@sutterhealth.org).

Course description: Participants study the timeless insights of Yoga with the latest advances in mind/body health. This approach provides tools for reducing stress reactions, improving respiration, circulation, balancing the skeletal and nervous systems, supporting the immune and digestive functions, and enhancing concentration and balance. Participants may request an individual 1/2 hour session to assess individual needs. Includes a one-day workshop to deepen the practice and concepts learned.

**Kemper, K. J., E. C. Vincent, and J. N. Scardapane.** Teaching an integrated approach to complementary, alternative, and mainstream therapies for children: A curriculum evaluation [see comments]. *Journal of Alternative and Complementary Medicine*, Jun 1999, 5(3):261-268. Author email: [kemper\\_k@a1.tch.harvard.edu](mailto:kemper_k@a1.tch.harvard.edu). MEDLINE® PMID: 0010381250.

**BACKGROUND:** Increasing numbers of patients seek information about complementary and alternative medicine (CAM) from their primary physicians. We sought to evaluate our 4-year old curriculum integrating mainstream and CAM care for common outpatient pediatric problems within a family medicine residency. **DESIGN:** Cross-sectional survey. **METHODS:** Subjects included current (1998) third-year residents and recent graduates from our program and nearby University of Washington-affiliated family medicine residency programs. The survey included items on training experiences, knowledge, attitudes and behavior regarding CAM. **RESULTS:** Among the 18 respondents from our program and 21 from comparison programs, the average age was 32 years and one-third were male. Over 80% of respondents felt that residencies should provide training in CAM. Substantial numbers of respondents from all programs recommended CAM therapies to patients in the past year. All respondents had recommended special diets and nutritional supplements; more than 50% recommended herbal remedies, acupuncture, meditation or progressive relaxation, massage or home remedies. Respondents from all groups had similar attitudes and knowledge about integrative medicine; those from the intervention program were more likely than comparison respondents to agree that their residency training had prepared them to answer patients’ questions about CAM (50% vs. 19%,  $p = 0.04$ ). **CONCLUSIONS:** Primary care residents increasingly seek training to answer patients’ questions and are already recommending a variety of CAM therapies. Primary care residencies need to develop and evaluate responsible, evidence-based curricula integrating mainstream and CAM therapies.

**Kenyon, Richard.** Valery Petrich says there's a hunger for yoga as therapy. *Yoga International*, Feb/Mar 1998, p. 13.

**Kent, Howard.** The therapeutic value of dispassion. *Spectrum: The Journal of the British Wheel of Yoga*, Winter 1999, p. 5.

**Kepner, John, Victoria Strohmeier, and Staffan Elgelid.** Wide dimensions to Yoga therapy: Comparative approaches from Viniyoga, Phoenix Rising Yoga therapy, and the Feldenkrais Method®. *International Journal of Yoga Therapy*, 2002, no. 12, pp. 25-39.

**Khalsa, Sat Bir.** Yoga as a therapeutic intervention: A bibliometric analysis of published research studies. *Indian Journal of Physiology and Pharmacology*, Jul 2004, 48(3):269-285. Author email: khalsa@hms.harvard.edu. PMID: 15648399. Abstract: <http://highwire.stanford.edu/cgi/medline/pmid;15648399>.

Abstract: Although yoga is historically a spiritual discipline, it has also been used clinically as a therapeutic intervention. A bibliometric analysis on the biomedical journal literature involving research on the clinical application of yoga has revealed an increase in publication frequency over the past 3 decades with a substantial and growing use of randomized controlled trials. Types of medical conditions have included psychopathological (e.g. depression, anxiety), cardiovascular (e.g. hypertension, heart disease), respiratory (e.g. asthma), diabetes and a variety of others. A majority of this research has been conducted by Indian investigators and published in Indian journals, particularly yoga specialty journals, although recent trends indicate increasing contributions from investigators in the U.S. and England. Yoga therapy is a relatively novel and emerging clinical discipline within the broad category of mind-body medicine, whose growth is consistent with the burgeoning popularity of yoga in the West and the increasing worldwide use of alternative medicine.

**Khalsa, Shanti Shanti Kaur.** Sat Nam Rasayan as a yogic therapy. Paper presented at the 10<sup>th</sup> International Conference on Yoga for Positive Health, University of South Florida, Tampa, 15-17 Dec 2000. Email: [healthnow@hrdcenter.org](mailto:healthnow@hrdcenter.org).

\_\_\_\_\_. Mantra as Medicine workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.

\_\_\_\_\_. Mind and Movement®: Yoga for Serious Illness workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.

“Simple, safe, and effective yogic methods re medically sound and helpful to people with specific illnesses including cancer, HIV disease, and chronic fatigue to ease the side effects of medical treatment.” Based on principles present in Dr. Khalsa’s Immune Fitness® workshop.

\_\_\_\_\_. Prana as Medicine: Breath-work as Therapeutic Intervention workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.

“Since ancient times, prana has been used in the recovery of illness, because yogic breathing directly affects the glands, nerves, and magnetic field of the body, benefiting health outcomes. Learn the science and soul behind breathing for healing effects, including techniques for moving prana through the psyche and physical body.”

**Khosla, Surabhi.** Yoga: The new wonder(?) drug. *Deccan Herald*, 24 Apr 2005.

“Studies are proving that yoga and pranayama go a long way in preventing and curing dangerous diseases. In the words of Swami Ramdev, the time has come for the world to take note of yoga . . .”

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**Kolloru, Rao.** A dose of healing. *Yoga International*, Feb/Mar 2002, pp. 52-54.

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Topics addressed: Yoga is a great natural remedy; Yoga, plus other great health alternatives. Knowing when to call the doctor; Yoga for what ails kids; Yoga to relieve baby's colic; Yoga for kids' asthma and breathing problems; Yoga for kids' upset stomachs, gas, constipation, and diarrhea; Yoga to ease kids' aching backs; Those backpacks are heavy! Keeping the spine healthy; Recovering from sprains, strains, and breaks; Yoga to help kids concentrate and increase mental alertness

**Kooten, Victor Van.** Transformative Healing through Yoga workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.

**Kothare, W. R.** Clinical review of yoga therapy. *Proceedings ICYR*, 1989, article no.13, pp. 103-110.

**Kraftsow, Gary.** Cikitsa: A Therapeutic Approach workshop. 9-14 Mar 2001, Chicago, Illinois.

From Sharon Steffensen's article "Rx: Yoga—A Therapeutic Approach," *YOGAChicago*, May-Jun 2001: "This workshop addressed the many levels through which we can heal ourselves—physical, mental, emotional and spiritual—using asana, pranayama, bandha, meditation and self-reflection. Gary says that in yoga therapy, there are three factors to consider: 1) the actual condition, 2) setting a goal, and 3) establishing the means to achieve the goal."

\_\_\_\_\_. Holistic Assessment workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.

“[The] yoga tradition recognizes the multi-dimensionality of the human being. The first step in the process of healing is to examine each of these dimensions, recognize the symptoms that manifest at each level, and work [toward] identifying their causes to design effective holistic practices.”

\_\_\_\_\_. Integrative Treatment workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.

“As therapists, we combine various modalities of practice—including asana, pranayama, meditation, and chanting—into an integrated and cohesive whole. Explore the art and science of sequencing these various modalities to create healing, integration, and transformation.”

\_\_\_\_\_. Multi-Dimensional Therapy workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.

“As the human system is multi-dimensional, the means and methods that can be adapted to address symptoms and their underlying causes are varied. In this interactive session, we will explore the various tools of the yoga therapist, including asana, pranayama, meditation, and chanting.”

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Abstract: The underlying assumption of “A Yoga of Healing” is that persons who are deeply engaged in healing, also engage themselves in the self-disciplined practices of the deep inner self that define the practices of yoga. Using Therapeutic Touch as a model, healing is perceived as a personal inner quest for the understanding of foundational laws of order about the dynamics of the vital-energy flow from a universal healing field. The characteristics of this universal healing field indicate that it is a complex of order, intelligence and compassion which instills a profound inner quietude marked by a sense of untroubled peace, equipoise and equanimity. Developing a concept of the yogi-healer, various correspondences between the practice of healing and the practice of yoga are discussed within this context.

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- \_\_\_\_\_. Working One on One—Assisted Posture Techniques in Yoga Therapy workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.
- \_\_\_\_\_. Working One on One—The Client Therapist Relationship in Yoga Therapy workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.
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- \_\_\_\_\_. Working One on One—The Phoenix Rising Body Scan Technique workshop. 6<sup>th</sup> Annual Yoga Journal Convention, 27-30 Sep 2001, Estes Park, Colorado.
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“Examine elements in designing therapeutic yoga sessions: understanding the needs of the student through the five koshas; understanding health and illness from a yogic perspective; adapting the yoga program based on the student’s ayurvedic constitution; and using the full potential of yoga within the framework of Patanjali’s *Yoga Sutras*.”

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Includes “*asana, pranayama, mantra* and *mudra*, and culminates in a special *yoga nidra* for healing all parts of our being.”

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Abstract: This paper explores the clinical use of transformative practices that arose from the varied religious traditions of the world. Examples include prayer, meditation, mantra, affirmation, tai chi, and yoga. The purpose of these practices was to lead the practitioner to long term spiritual transformation toward an enhanced awareness of spirit, and a corresponding diminishment of identification with the mental and physical aspects of life. Unfortunately, the vagueness of the definition of transformation demonstrates that it is a broad and diffuse multidimensional concept difficult to quantify and resistant to rigorous research. However, these spiritual practices, offered as interventions separate from their spiritual tradition, have begun to be evaluated to document their effect on psychological and physical well-being. Currently, there are a number of well-designed studies that at-test to the health-enhancing and suffering-reducing benefits derived from religiously transformative practices. There also is research, although sporadic and mostly on forgiveness, slowly emerging to show that pro-social positive emotion skills can be taught, and when measured, demonstrate benefit. Randomized trials of transformative practices are needed to help all levels of the health care system focus their attention on the manifestations and effect of the care delivered.

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**Ott, Mary Jane.** Yoga as a clinical intervention: Pain control and stress reduction may be just a breath away. *ADVANCE for Nurse Practitioners*, Jan 2002, 10(1):81. Article available online: <http://www.advancefornp.com> (you must register at the site). Author is a member of IAYT and may be contacted at: [MaryJane\\_Ott@DFCI.Harvard.Edu](mailto:MaryJane_Ott@DFCI.Harvard.Edu).

“As nurse practitioners, we are consistently faced with the challenge of identifying and implementing safe, innovative ways to promote health and manage the health problems experienced by our patients. Yoga is a practice that you and your patients may find helpful to cope with stress, nurture health and support healing.”

**Panico, Richard A., M.D., and Manjula Spears.** How Yoga heals. Integral Health Series workshop, Yogaville, Buckingham, Virginia. URL: [www.yogaville.org](http://www.yogaville.org), 800-858-YOGA.

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“ . . . 48-year-old Panditrao’s astonishing fitness poses a challenge for science.

“He claims that the secret of his success is 35 years of hatha yoga—an ancient and extreme variant of yoga, the mention of which is likely to raise eyebrows of scientists and the hackles of some other yoga practitioners.

““But he is doing jolly good work and there is definitely room for science to study his traditional know-how,’ vouches Lt Colonel V J Menezes, staff surgeon, Southern Command, who had observed Panditrao's yoga classes and therapy during their posting in Bangalore.

“ ‘I’ve always been in fine form, but in the Army they expect you to be so. For 22 years, I have administered massage and other yogic exercises to members of my units if they were in pain. But it was only during my Bangalore posting in 1998 that people sat up and took notice,’ explains Panditrao, who presently is helping Lt General B S Takhar, the top armyman in Pune, with his yoga exercises.

“In Bangalore, he helped heal four people with severe deformity or ailments . . .”

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Abstract: One of the major contemporary criticisms of Theravada Buddhism is its tradition of clinging to an inherently patriarchal structure. Due to this fact, Buddhist nuns have not had an opportunity to evolve in their own role along with the tradition, and their contributions to society have generally gone unacknowledged. This study explores two Theravada Buddhist nuns who demonstrate their abilities to facilitate the healing process of their respected laity. Using a qualitative research method called Multiple-Embedded Case Studies, two case studies are explored from Bangkok, Thailand and San Francisco, U.S.A. In-depth interviews are conducted to reveal the essential aspects of this healing process. There are four essential aspects of the healing process. The first aspect refers to the Buddhist teachings, especially *dharma* and *vipassana* meditation, which provide a foundation and a method from which healing can occur. The second aspect describes the attributes of effective healers, and includes the characteristics of wisdom, compassion, and the nuns’ abilities to inspire confidence in the laity whom they work

with. The third aspect regards the active role that the laity must play in their own healing process. This includes the willingness to undergo a process of self-analysis in order to develop a deepened sense of self-awareness. The fourth aspect relates to the dynamic relationships between the nuns and their respective laity. While the laity obviously receive healing benefits from the nuns, the nuns gain broader insight into the human condition by interacting with many diverse individuals in their respective communities. The implications of the findings suggest that Buddhist nuns make significant contributions to the healing of individuals within their communities, and act as a bridge between ancient tradition and modern life.

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their relevance to maintaining or restoring health, Yoga and Ayurveda both recognize that we can only alter our state of health or restore our balance by addressing these six factors and the connections between them. Therefore, to approach any therapeutic situation effectively, both Yoga and Ayurveda must be considered. Depending on the nature of the imbalance being treated, one of them will often play a primary role in the treatment and the other will act as a support.

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From the article:

“. . . in 1965, Dr. Nirmala opened her own clinic, which specialized in diseases common in Third World countries and discovered that many of her patients responded much better when their treatment was supplemented with meditation.

“‘The aim of my study was to help people. I could see that with medicine I could help people on a limited level to cure sickness for a short time only,’ she said.

“‘After a while, the patients would come back with the same problem, medicine could help but the main cause of the disease was psychosomatic . . .’

“‘What was so special about the art of meditation, which drew this talented physician’s lifetime  
“‘Meditation can help us understand tension and stress and how to manage it before it gets the better of us,’ she said.

“‘Meditation helps us to learn and control our thoughts in a positive way.

“People think that yoga means exercise and that meditation means to sit and shut your eyes and do nothing.

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“Synonymous with the word yoga is Katragada Narasimha Rao, the ‘Yoga Man’ of Guntur. A Non-Resident Indian, he spreads yoga with a missionary zeal and, no surprise, in the past one

decade he has completed a century of 'Free Yoga Camps' benefiting 10,000 people from all sections of society.

“As the proverb goes, ‘Need is the mother of invention,’ after spending prime of his life in the U.S., a spinal chord problem forced him to learn yoga at Munger in 1991 and so overawed was he by its of attaining complete health that he converted it into his prime avocation . . .”

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Synopsis: India 1932: An American psychiatrist who seeks to bring therapeutic aspects of Yoga to the west experiences moments of awakening as he unravels the mystery surrounding an incarcerated murderess and spiritual master. Based on an original screenplay, *Spirit Rising* is a full length 35mm feature film project which will bring the essence of Ancient India to the 21st century. In this spiritual thriller, the rich tapestry of Vedic myths are interwoven with the story of an American doctor's journey of Self-discovery.

*Spirit Rising* is both a unique visual odyssey and enlightening journey of introspection—a singular tale of how Spiritual Uncertainty Clouds the Truth.

To be filmed among 11th century ruins of Southern India and with an original soundtrack to be scored by acclaimed artist DJ Cheb I Sabbah (master of fusing of DJ science and classical Indian Ragas and creator of the groundbreaking album *Shri Durga*) *Spirit Rising* is currently seeking production funds to film in India in the fall of 2002.

**Stiles, Mukunda.** *Yoga In Health Care: Flexible Strength and Vitality through the Joint-Freeing Yoga Series* video. Produced by Holly Minor of Children's Hospital, Calgary, Alberta, Canada. 30 minutes. Available through Mukunda's Structural Yoga Therapy website, <http://www.yogatherapycenter.org/boutique.html>, or for international orders contact Holly Minor in Calgary at 403-338-1779 or [http://www.yogainhealthcare.org](mailto:hgminor@shaw.ca), [hgminor@shaw.ca](mailto:hgminor@shaw.ca).

A foundation series for promoting flexibility and strengthening the immune system to diminish pain, with adaptations for those of all abilities. This tape shows Mukunda doing the practice from his *Structural Yoga Therapy* book, a 10-year-old in a hospital bed, and a 70-year-old in a wheelchair. It is especially recommended for medical-oriented Yoga therapy programs and hospital placement in wards where gentle effective Yoga exercise can be provided to patients.

**Tigunait, Pandit Rajmani, and Carrie Demers.** *The Merging of Medicine and Spirituality*. 5-video set. Honesdale, Pa.: Himalayan Institute Press.

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**Vidyananda, Swami.** *Deep Relaxation and Guided Visualization for Healing* audiotope. Buckingham, Va.: Shakticom.

**Weil, Andrew, and Jon Kabat-Zinn.** *Meditation for Optimum Health: How to Use Mindfulness and Breathing to Heal Your Body and Refresh Your Mind* CD or audiotape set. Sounds True, 2001. Available from 1-888-337-9345.

### ***Of Related Interest***

**Ausubel, Kenny.** Ecological medicine: First, do no harm. *Yoga International*, Feb/Mar 2002, pp. 66-73.

**Bair, Yali A., Ellen B. Gold, Gail A. Greendale, Barbara Sternfeld, Shelley R. Adler, Rahman Azari, and Martha Harkey.** Ethnic differences in use of complementary and alternative medicine at midlife: Longitudinal results from SWAN participants. *American Journal of Public Health*, November 2002, 92(11):1832-1840.

RESULTS: Almost half of all women had used CAM in the past year. Baseline psychological symptoms were associated with subsequent use of spiritual therapies among White and Chinese women. Baseline CAM use was a major predictor of subsequent use in White, Japanese, and Chinese women. CONCLUSIONS: Baseline CAM use, rather than presence of symptoms, was the major predictor of subsequent CAM use. Pre-menopausal health behaviors are important determinants of choice of therapy during midlife.

**Barnes, L.L., G. A. Plotnikoff, K. Fox, and S. Pendleton.** Spirituality, religion, and pediatrics: Intersecting worlds of healing. *Pediatrics*, Oct 2000, 106(4 Suppl):899-908.

**Bays, Jan Chozen.** *Jizo Bodhisattva: Modern Healing and Traditional Buddhist Practice*. Tuttle, 2001.

From a review in *Shambhala Sun*, Jul 2002, p. 96: “*Jizo* is the Japanese name for *Kshitigarbha* (Skt.), ‘guardian of the earth,’ one of Buddhism’s eight principal bodhisattvas. Jan Chozen Bays is a Zen teacher in Maezumi Roshi’s lineage and a pediatrician who specializes in child abuse detection and prevention. She was drawn to the practice of *Jizo*—characterized as the protector of children, travelers and the weak—in relieving some of her work’s accumulated sorrows. This is a thorough introduction to the practices associated with *Jizo*, who until now has been largely unfamiliar to Westerners.”

**Cerrato, Paul L.** Tai chi: A martial art turns therapeutic. *RN Magazine*, Feb 1999.

**Chen, K. W., and F. D. Turner.** A case study of simultaneous recovery from multiple physical symptoms with medical *Qigong* therapy. *The Journal of Alternative and Complementary Medicine*, Feb 2004, 10(1).

**Davidson-Rada M, Davidson-Rada J.** The Rainbow Model of health as ongoing transformation. *Journal of Holistic Nursing*, Mar 1993, 11(1):42-55. PMID: 7680678.

Abstract: A model is proposed that suggests new directions for achieving well-being that meet the emergent self-transformational needs of individuals. The Rainbow Model is a systematic framework for showing the relationship between approaches to health and total, whole-of-life development, including the spiritual dimension. It uses the colors of the rainbow and the chakras to denote progressively expansive understandings and actions regarding wellness and health care.

Red, the longest wavelength, corresponds to one's present state of health or disease. Orange reflects a concern with reducing risk factors. Yellow, the third wavelength, signifies a rational approach to health: Beliefs and habits of thinking are examined. Green means health through emotional balance, supportive relationships, and values that support health. Blue is the layer of health through involvement with one's higher purpose. Indigo is the wavelength of health through metaphysical awareness, and violet, the shortest wavelength, shows health to be most profound when one attains universal consciousness: the sense of unity with all life.

**Dossey, Larry.** *Healing Beyond the Body: Medicine and the Infinite Reach of the Body*. Boston: Shambhala Publications, 2001.

**Dram, D. P., Jr.** Multi-site surface electromyography and complementary healing intervention: A comparative analysis. *Journal of Alternative and Complementary Medicine*, Winter 1997, 3(4):355-364. PMID: 9449057.

Abstract: A comparative analysis was conducted on a series of three experimental studies that examined the effect of various local and non-local (distant) complementary healing methods on multi-site surface electromyographic (sEMG) and autonomic measures. The series concentrated sEMG electrode placement on specific neuromuscular paraspinal centers (cervical [C4], thoracic [T6], and lumbar [L3]), along with the frontalis region, due to the fact that these sites corresponded to the location of individual chakra centers as delineated in ancient Eastern medical and philosophical texts. It was hypothesized that the sEMG assessment procedure had the potential to provide objective, quantifiable correlates for complementary healing treatment effects, as well as assess the energy flow through the chakras during a healing treatment. The studies were the first of their kind to incorporate randomized, double-blind, placebo-controlled protocols in order to evaluate correlative neuromuscular multi-site sEMG paraspinal measures with different complementary healing treatment interventions. Although the measurement protocols were similar between experiments, the results, demonstrated by the individual studies, varied. Whereas the overall findings of the series are encouraging because they indicate a potential objective scientific correlate to complementary healing treatment intervention, the results are considered preliminary in nature and appear to be linked to either the meditative experience of the subjects or dependent on the particular healer(s) used. Additional research is needed in order to establish the multi-site sEMG assessment procedure as a reliable correlative measure for complementary healing treatment effects and to determine whether a consistent replicative treatment effect can be demonstrated independent of the specific subject population or practitioner(s) used.

**Fitchett, G., P. M. Meyer, and L. A. Burton.** Spiritual care in the hospital: Who requests it? Who needs it? *Journal of Pastoral Care*, Summer 2000, 54(2):173-186.

**Fried, Robert.** *Breath Well, Be Well: A Program to Relieve Stress, Anxiety, Hypertension, Migraine, and Other Disorders for Better Health*. John Wiley & Sons, 1999.

“This straightforward . . . guide shows readers how to take advantage of several easy breathing techniques and exercises to effectively reduce stress—the most common health complaint in North America—as well as a range of other health problems, including asthma, migraines, hypertension, hyperventilation, and psychosomatic disorders. The author presents simple breathing exercises anyone can do, any time . . .”

**Griffith, P.** Spirituality in medicine. *West Indian Medical Journal*, Jun 2000, 49(2):108-109.

**Halstead, Lauro S.** Compassion-based rehabilitation. In Eric Leskowitz, ed., *Complementary and Alternative Medicine in Rehabilitation* (New York: Churchill Livingstone, 2003), pp. 226-445.

**Koenig, Harold G.** *Is Religion Good for Your Health? The Effects of Religion on Mental and Physical Health*. Binghamton, N.Y.: Haworth Pastoral Press, 1997.

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\_\_\_\_\_. *Spirituality in Patient Care: Why, How, When, and What*. Philadelphia and London: Templeton Foundation Press, 2002.

From a review in *IONS Noetic Sciences Review*, Sep-Nov 2002, p. 44: “. . . highlights fundamental aspects of blending clinical medicine with spirituality. The book provides a concise framework for identifying and assessing the spiritual beliefs and practices of patients, and gives guidelines for determining when engaging spirituality is appropriate in the healing process. Koenig’s patient-centered, nondenominational approach is a great resource for medical practitioners who wish to integrate their brand of medicine with the healing resources of patients.”

**La Forge, Ralph.** The art and science of mind-body exercise in health and disease. Article available online: <http://www.pecsnabs.com/html/trainers.html>. Author email: [ralphlaforge@msn.com](mailto:ralphlaforge@msn.com).

**La Forge, Ralph.** Mind-body fitness: encouraging prospects for primary and secondary prevention. *Journal of Cardiovascular Nursing*, Apr 1997, 11(3):53-65. Author email: [ralphlaforge@msn.com](mailto:ralphlaforge@msn.com). PMID: 9095454.

Abstract: In recent years health promotion programs have generated many worthwhile psychological and physiologic benefits but frequently with less than optimal long-term adherence. Incorporating approaches such as mind-body exercise with existing health promotion and cardiac rehabilitation services can improve self-efficacy and long-term adherence to healthy behaviors as well as improve personal stress management skills. Mind-body exercise couples muscular activity with an internally directed focus so that the participant produces a temporary self-contemplative mental state. This internal focus is in contrast to conventional body-centered aerobic and muscular fitness exercise in which there is little or no mindful component. Research on mind-body exercise programs such as yoga and tai chi reveal they have significant mental and physical value. There also are numerous primary and secondary preventive indications for cardiovascular disease in which mind-body exercise can play a primary or complementary role. Mind-body exercise programs will be a welcome and necessary addition to evolving disease management models that focus on self-care and decreased health care use.

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**Regardie, Israel.** *The True Art of Healing: The Unlimited Power of Prayer and Visualization*. Novato, Calif.: New World Library, 1932, 1997.

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Rudraksha-related contents: What is rudraksha?; Legend behind rudraksha; Medical and scientific facts; Importance of rudraksha; The Saiva Upanishads, Chapter X, Rudra of the Upanishads; Rudraksha properties and identification; Facets or mukhis; Planetary correlations and astrological implications of rudrakshas; Rudraksha effects on different parts of the body; Rudraksha therapy; Rudraksha mala (rosary); Frequently asked questions; Uses of rudraksha in various diseases; Wearing your rudraksha the first time; Care and precautions; Noteworthy precautions at the time of purchasing rudraksha

**Rudra Centre and Siva Rudra Dharma Deva Arya.** *Rudraksha Therapy*. Nagpur, Maharashtra, India: Rudra Centre.

Contents: The tears of Lord Siva; Rudraksha for health and self empowerment; Scientific findings; Rudraksha; Mantras; Interpretation; Recommending rudraksha; Recommending rudraksha combinations; Recommending malas; Recommending for physical therapy; Recommending according to Nakshatra and Rashi; Recommending according to specific usage in curing diseases; Sample recommendations; Glossary

**Ruhl, Terry S., Edzard Ernst, and Michael H. Cohen.** Spiritual informed consent for CAM. *Archives of Internal Medicine*, 2002, 162: 943a-944a.

**Sah, Ram Lal, Binod Kumar Joshi, and Geeta Joshi.** *Vedic Health Care System*. India: New Age Books, 2002.

“... attempts to present [the] *Sushrut Samhita*, the classical Sanskrit text on surgery, in its right perspective. It tries to bring together the Chinese and Ayurvedic systems of Acupuncture and Marma Points, with extensive illustrations and Sanskrit verses.” Written in “Indian English.”

**Schlitz, Marilyn.** Intentionality in healing: Mapping the integration of body, mind, and spirit. *Alternative Therapies*, Nov 1995, 1(5):120-121.

\_\_\_\_\_, and **Nola Lewis.** Subtle realms of healing. *IONS Noetic Sciences Review*, Mar-May 2001, pp. 30-37.

**Schneider, Meir.** *Movement for Self-Healing*. 2d ed. Novato, Calif.: New World Library, 2003.

**Shang, C.** Emerging paradigms in mind-body medicine. *Journal of Alternative and Complementary Medicine*, Feb 2001, 7(1):83-91. Email: cshang9@yahoo.com. PMID: 11246939.

Abstract: The emerging paradigms in medicine can be seen through mind-body interactions. Observations in many meditative traditions suggest a series of objective indicators of health beyond absence of disease. Several of the physical signs have been confirmed by research or are consistent with modern science. Further correlation with long term health outcome is needed. Integration of meditation with conventional therapy has enriched psychotherapy with parallels drawn between the Nine Step Qigong and Freudian developmental psychology. A unified theory of the chakra system and the meridian system widely used in traditional mind-body interventions and acupuncture is presented in terms of modern science based on the morphogenetic singularity theory. Acupuncture points originate from the organizing centers in morphogenesis. Meridians and chakras are related to the under differentiated, interconnected cellular network that regulates growth and physiology. This theory explains the distribution and nonspecific activation of organizing centers and acupuncture points; the high electric conductance of the meridian system; the polarity effect of electro-acupuncture; the side-effect profile of acupuncture; and the ontogeny, phylogeny, and physiologic function of the meridian system and chakra system. It also successfully predicted several findings in conventional biomedical science. These advances have implications in many disciplines of medicine.

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Contents: Shamanism and imagery; Imagery in Judaism, Christianity, and Islam; Imagery in the Hindu/Buddhist tradition (includes imagery in yoga and in Tibetan Buddhist medicine); Healing images: A historical outline of their use in the Western medical tradition; Healing images: Psychotherapeutic uses; Healing images: Modern science

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Abstract: The purpose of this article is to describe one understanding of structures involved in energetic healing, which is defined as healing occurring at the quantum and electromagnetic levels of a person, plant, or animal. Characteristics of electromagnets, direct electric currents, Fourier analyzers, and L-C circuits are discussed and applied to the human being. Human electromagnetic characteristics are compared to descriptions of auras, meridians, and chakras. Quantum and chaos theories are presented and applied to the question of the mechanism of energetic healing.

**Sommer, Steven J.** Mind-body medicine and holistic approaches: The scientific evidence. *Australian Family Physician*, Aug 1996, 25(8):1233-1244.

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and support measures. This article will broadly review the four main areas in which excessive stress can affect health and give an overview of some of the key research that provides evidence for the value of useful adjunctive and in some situations alternative, cost effective treatments to current medical practices.

**Varma, R. M., chairperson.** Spiritual dimension of health: A panel discussion. In H. R. Nagendra, R. Ragarathna, and S. Telles, *Yoga Research & Applications: Proceedings of the 5<sup>th</sup> International Conference on Frontiers in Yoga Research and Applications*. Bangalore, Vivekananda Kendra Yoga Research Foundation, 2000, pp. 175-184.

**Walach, H.** The efficacy paradox in randomized controlled trials of CAM and elsewhere: Beware of the placebo trap. *Journal of Alternative and Complementary Medicine*, 2001, 7:213-218.

**Wang, Chenchen, Jean Paul Collet, and Joseph Lau.** The effect of Tai Chi on health outcomes in patients with chronic conditions: A systematic review. *Archives of Internal Medicine*, 8 Mar 2004, 164(5):493-501. See also the response to this article and reply in the 13/27 Dec 2004 issue, 164(22):2399-2543.

Abstract: Objective: To conduct a systematic review of reports on the physical and psychological effects of Tai Chi on various chronic medical conditions. Data Sources: Search of 11 computerized English and Chinese databases. Study Selection: Randomized controlled trials, nonrandomized controlled studies, and observational studies published in English or Chinese. Data Extraction: Data were extracted for the study objective, population characteristics, study setting, type of Tai Chi intervention, study design, outcome assessment, duration of follow-up, and key results. Data Synthesis: There were 9 randomized controlled trials, 23 nonrandomized controlled studies, and 15 observational studies in this review. Benefits were reported in balance and strength, cardiovascular and respiratory function, flexibility, immune system, symptoms of arthritis, muscular strength, and psychological effects. Conclusions: Tai Chi appears to have physiological and psychosocial benefits and also appears to be safe and effective in promoting balance control, flexibility, and cardiovascular fitness in older patients with chronic conditions. However, limitations or biases exist in most studies, and it is difficult to draw firm conclusions about the benefits reported. Most indications in which Tai Chi was applied lack a theoretical foundation concerning the mechanism of benefit. Well-designed studies are needed.

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**Zahourek, Rothlyn Pond.** Intentionality: The matrix of healing. *Dissertation Abstracts International*, May 2002, B 62/11, p. 5040. First 24 pages available online: <http://wwwlib.umi.com/dissertations/preview/3034598>. UMI # 3034598.

Abstract: The goal of this grounded theory study was to develop a substantive theory of intentionality in the healing context. The derived theory, Intentionality: the Matrix for Healing (TIMH), provides a multi-paradigmatic approach which blends attributes with mediators to create

an evolutionary process of development for intentionality in a healing context. Intentionality is understood as a holistic capacity and potential for people to engage in the world in a purposeful, meaningful manner and to grow as a result. Intentionality is the capacity to developmentally differentiate beliefs, knowledge, and skills through which one integrates into a new personhood. In healing, intentionality develops as two forms: (1) Healing Intentionality, which is focused on knowledge and skill development in healing; and (2) Transforming Intentionality, which entails a profound knowing and spiritual change. This manifests in the person's self-awareness, actions, level of expertise, and amount of effort needed to participate in healing. Attributes of intentionality are categorized into developmental, dimensional and directional characteristics. Additional phenomena associated with intentionality in healing included paradox, duality, consciousness, energy and information, and synchronicity. The process described by the TLMH begins with the person's sense of actual or threatened fragmentation and the subsequent recognition of a need for healing—restoring the lived experience of wholeness. Both healers and healees experienced this process although the sense of need was greater in the healees. Both also experienced a need to evaluate themselves and their lives. They learned to let go of trying to control others and to focus on themselves. Learning, centering, and meditation activities aided that process, as did the support of mentors and teachers. The awareness of need for change and the individual's participating in the process of realizing those changes, depended on his/her capacity for awareness and action. Numerous mediating factors influenced the process, and included relationships (past and present), belief systems, experiences, and the capacity to make meaning from difficult situations. Since the theory describes a fluid recursive process, characteristics identified as antecedents, mediators, or outcomes may change places with each other depending on the circumstances. This is intentionality forming, molding and being the matrix for the process of healing.

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