



Vedic
AROMA®

Perfumery Based on Aromatherapy
Fragrances that Heal



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‘What time, descending from the sky, the Plants flew earthward, thus they spake: No evil shall befall the man whom while he liveth we pervade.’

—RK VEDA, *Maṇḍala 10, Sūkta 97, Ṛichā 17, hymn XCVII. In Praise of Herbs.*

Aromatherapy with pure essential oils of plants, flowers, resins, etc., is becoming increasingly popular today, not only in the realm of personal well-being, but also in scientific communities worldwide.

There is a wealth of knowledge, both ancient and modern, of the great healing power of essential oils, linking them on one side back thousands of years to advanced cultures and their intuitive understanding of the subtle aspects of life and of healing; and on the other side, to the modern, rigorous scientific medical research of their accountable effects.

Aromatherapy is ancient and ultra-modern because it yields immediate results, and the benefits have been repeatedly verified.

Essential oils are Nature’s ‘magic wand’.

Essential oils are potent material substances based on their powerful subtle energies. They are pure ‘living molecules’. Their vegetal carriers, the plants, in their dependence

on nourishment from soil, water, and air, the cycles of day and night, seasonal rhythms, and in their natural influence from solar, lunar, and stellar radiations, have absorbed the best of both worlds—both powerful terrestrial and cosmic influences.

These influences deeply infuse themselves into the core of the physical/chemical and the subtle/hidden structure of essential oils. They define the very fingerprint of their healing energy.

A well-known practitioner of Āyur-Veda explains:

‘Plants transmit the vital-emotional impulses, the life-force, that is hidden in light. That is the gift, the grace, the power of plants....The existence of plants is a great offering, a sacrifice. They offer us not only their own nutritive value, but the very light and love from the stars, from the cosmos whose messengers they are.’

Essential oils are a concentration of vital energy.

Not only do essential oils successfully fight microbes of many kinds without unwanted side-effects, but they also have the property of strengthening the milieu at the same time. Since they are the energy reservoirs of the plants, they serve us directly and instantly to revitalize our body, mind, and soul.

Every one of the numerous compounds of an essential oil contributes to its healing properties.

That is what ‘holistic’ and ‘natural’ mean, in contrast to the isolated molecules, as in the theme of the pharmacology of modern medicine.

Rose oil, as an example, contains up to 500 different compounds. We use all of them in medical Aromatherapy. These are created in the plant by Nature’s Pharmacy and manifest sequentially during the process of distillation. We trust that Nature knows best how to organize.

The complexity of this intrinsic balance of compounds defines the special healing effect of the plant and its oil and a unique energy field transmittable to the human physiology. They match with the body and mind, filling up in a subtle way specific ‘energy holes’ and fitting into these holes like key and lock.

We are experiencing a new era in the revival and demand for natural medicine and health care. This comes in answer to the failure of the modern approach and unhealthy modern life style. It is the ‘organic’ versus the non-organic, the holistic versus the isolative, the human versus the techno-chemical. This era leads us to a new understandings of health, environment, social ethics, nutrition, spirit, cosmos, and God inside and outside. The universe is the expression of Total Knowledge, and that Total Knowledge is in everyone.

In terms of health, we are entering the era of self-healing.

The reason why essential oils are increasingly in demand worldwide is because they are effective. Essential oils are easy to use, extremely potent and effective, wonderfully fragrant, practical to carry and to share, and tremendously exiting to experience. Essential oils awaken the inner blissful nature in everyone of us.

Today everyone wants more knowledge about how Nature functions and, we all have the innate feeling that there is so much to be known, to be discovered—inside and outside. This is true science.

There are those scientists who work in the laboratory of their own body and mind, to know themselves. There is a well-known saying: ‘*Seek ye first the Kingdom of Heaven and all else will be added unto you*’. These scientists create health inside and out; they rediscover the meaning of balance, self-care, responsibility, and commitment to the higher goals of human evolution, and they use Nature as a partner.

Collective good health means individuals evolving together, creating a healthy influence in society. As Blaise Pascal, the famous mathematician and philosopher, once said: ‘*all the sequences of generations through the centuries could be looked upon as ONE human being, who continues to live and always continues to learn.*’

About VEDAROMA Essential Oils

VEDAROMA, with the help of more than a decade of research, has developed a line of Aromatherapy products of impeccable purity and vitality. We feel privileged to be able to offer products that are derived from the best sources of medicinal plant vegetation and distillation worldwide.

We are convinced that pure and unadulterated therapeutic grade essential oils are our allies on the path to optimal physical well-being and happiness.

With our VEDAROMA products, we are committed to fulfil the need for products that reflect purity and vitality, and to inspire enthusiasm and love for natural energy medicine in this new era in which there is a greater awareness of the power of essential oils of plants and their ability to catalyse the fast process of self-healing.

In their expression of the highest intelligence of Nature, aromatic plants will help us to rise in strength, to recreate health, if it is lost, and to make our lives—individually and collectively—healthier and happier, and more in tune with the heartbeat of the Universe.

We feel that this is how wonderful ‘aromatic gifts’ of Nature will finally re-occupy their highly-deserved place in our daily life, for the benefit of all of us, and this for many generations to come.

What experts in Āyur-Veda say:

As far as blissfulness of the mind, happiness of the mind, and as positive as we can get—that is through Aromas, Aromatherapy.

Aromas, according to Āyur-Veda, bring Saubhagya—Saubhagya means good luck; Kantī, the glow on your face; Balam, strength. So Aroma—essential oils—brings all these things to you.*

Aroma makes you cheerful, makes you motivated, uplifts you, cools you, calms you, thus giving you better sleep, good strength, bliss—the state of bliss—relief from anxiety, depression.

So Aroma is a very important part of the life, for spirituality, and for making you blissful.

* Āyur = Life-span; Veda = Total Knowledge

Nature Knows Best

Essential oils are gifts from Mother Nature for the health and well-being of those who use them. They are the most refined part of the plant obtained through the alchemical process of distillation. Their beneficial effect not only affects the body, but extends to the mind, the emotions, and the ego.

Anyone who inhales an essential oil will immediately experience that their mood, feelings, thoughts—their very consciousness—is instantaneously transformed in a positive way.

Scientists tell us that the subtle molecules of essential oils are able to cross the blood-brain barrier and immediately trigger powerful responses, which stimulate healing processes in the body and feelings of elevation and upliftment.

How much of these subtle powers are available in an essential oil directly depends on the way it is obtained. Many factors come into play, not only purely physical, but also, and above all, spiritual:

- The quality of the crop, which in turn depends on the quality of the soil, the climatic conditions, the agricultural processes, the fertilizers used, and so on;
- The process of distillation;
- The storage and handling of the essential oils;

- The consciousness of all those who carry out the farming, the distillation, and the processing of the essential oils.

Only the Best

Only certified organic or an environmentally-friendly wild harvested crop is used for the production of VEDAROMA essential oils.

The plants are treated respectfully during a gentle, prolonged atmospheric pressure, steam distillation process.

Once the oils have undergone a neutral gas treatment to avoid their oxidation, they are stored in a special, dark, cool room where the harmonious melodies of Nature, traditional Gandharva Veda, are played softly day and night.

Once bottled, the essential oils further undergo an alchemical, non-invasive energizing process, which increases their potency.

Throughout the production and processing of the VEDAROMA essential oils, full attention is paid at every stage to maintain the organic status of the plants while respectfully soliciting them to transmit their highest qualities to the essential oils.

We do our very best to bring to the user the best possible quality, with the wish that anyone who applies the VEDAROMA essential oils, in their pure form, or as primary

ingredients of natural Vedic Aroma perfumes, creams, massage oils and other products, finds relief, cure, good health, happiness, and spiritual upliftment.

Dr Atmane Kouider,
Production Manager for the very rare and exquisite VEDAROMA and VEDIC AROMA product lines

ITIHĀS

*the structuring dynamics of Natural Law in the VEDA (Knowledge),
in Consciousness, in Physiology, and in the Ever-Expanding Universe*

Maharishi Mahesh Yogi, in his Vedic Science and Technology of Consciousness, has brought to light the ITIHĀS aspect of the Vedic Literature, which documents the total range of human experience—the full ***Blossoming of Totality***—the display of Natural Law in thought and action, and the structuring of all speech and action.

ITIHĀS comprises the specific sets of Laws of Nature that are engaged in promoting the quality of the knower, process of knowing, and the known, three qualities of consciousness or intelligence within the unified holistic nature of consciousness. ITIHĀS therefore is that quality of Natural Law that provides a structure to the eternally silent, self-referral, self-sufficient, fully awake state of consciousness, which is intimately personal to everyone, because it is the intelligence that structures the physiology, maintains its orderly functioning, and upholds its balanced relationship with the physiology of the universe.

This *Blossoming of Totality* quality of intelligence, highlighted in ITIHĀS in the text of its great epic called the RĀMĀYAṆ, has also been identified in the structure and function of the human physiology. (Refer to the Maharishi University of Management Press publication: *Human Physiology: Expression of Veda and the Vedic Literature.*)

The VEDA and VEDIC LITERATURE present the uncreated, self-perpetuating, eternal dynamics of the intelligence of Nature, the Laws of Nature that uphold human physiology and the physiology of the ever-expanding universe. The realisation of this ultimate reality, the understanding and the utility of it, will raise individual life to the universal dignity of Cosmic Life, a reality expressed throughout the VEDIC TEXTS in the expression—*Yathā Piṇḍe Tathā Brahmāṇḍe: As is the atom, so is the universe; as is the body, so is the Cosmic Body.*

Aromatherapy throughout time in the RĀMĀYAṆ

Rāmāyaṇ, Valmiki

Yuddha-Kanda

Cantos 73 and 74.

73. A missile presided over by Brahma and loosed by Indrajit renders Shri Rama and Lakshmana, as well as the whole army of monkeys unconscious.

74. Under instructions from Jambavan (the lord of bears) Hanuman fetched a hillock clothed with celestial herbs, and inhaling the odour of those herbs, Shri Lakshmana and all the monkeys regain their normal health.

An excerpt from Canto 74

Inhaling the unique fragrance of the powerful herbs, both the aforesaid sons of a ruler of men were healed of their wounds then and there, and other eminent heroes among the monkeys (who were lying unconscious on the battlefield) sprang on their feet.

Nay, even those eminent heroes among the monkeys who had been killed were healed of their wounds and rid of their pain in an instant by (inhaling) the fragrance of these most excellent herbs, even as those who are asleep would feel when fully awake at the close of night.

...Thereupon the monkey sprung from the wind-god (literally the wafter of odour) for his part, who was endowed with tremendous speed, bore the aforesaid mountain full of medicinal herbs, with all speed right to the Himalaya mountain and joined Shri Rama once more.

Rāmāyaṇ, Valmiki

Yuddha-Kanda

An excerpt from Canto 91

[Lakshmana, Vibhisana, and others approach Shri Rama with the news of Indrajit's fall. Delighted with the news, Shri Rama embraces Lakshmana and applauds him and gets Lakshmana and others treated by Susena.]

Having restored his aforesaid brother to confidence and hugged him, and accosting Susena, the celebrated Shri Rama, a scion of Raghu, joyfully spoke to him as follows:

‘Treat Lakshmana properly in such a way, O highly intelligent one, that this son of Sumitra, who is fond of his friends, may be rid of pain caused by arrows that have penetrated into his body and may be completely healed.

‘Let this son of Sumitra, along with Vibhisana, be speedily rid of pain caused by arrows that have penetrated into their body. Nay, let all the others too among the gallant bear and monkey warrior fighting with trees, who have fought on

the battlefield and stand pierced with arrows and wounded, be healed by you with all care.’

Requested as aforesaid by Shri Rama, the high-souled Susena, a commander of monkey troops, administered a sovereign remedy to Lakshmana through the nose.

Inhaling the odour of the herb, Lakshmana was freed from arrows then and there and rid of his pain, and his wounds too got completely cicatrized [formed scar tissue and healed up].

At the command of Shri Rama, Susena (also) forthwith treated his friends, Vibhisana and others, as also all the monkey chiefs.

Restored to his normal state and freed from the arrows, his lassitude having gone and his anguish disappeared in an instant, the son of Sumitra felt delighted on the occasion.

On that very occasion Shri Rama as well as Sugriva as also Vibhisana and the valiant Jambavan with their troops rejoiced for a pretty long time on beholding the son of Sumitra sound, active, and full of joy.

Rāmāyaṇ, Valmiki

Yuddha Kanda

Canto 101, (29–49 excerpt)

[Shri Rama laments over the precarious condition of Lakshmana. The latter regains consciousness under the treatment of the monkey Susena, with the help of a herb brought at his instance all the way from the Himalaya mountain by Hanuman.]

Having addressed the foregoing words to Sri Rama (a scion of Raghu), the highly sagacious Susena spoke as follows to the great monkey, Hanuman, who stood near:

‘Bounding with all speed from this place, O gentle one, to the Mahodaya mountain, the one which has already been made fully known to you by Jambavan, O gallant one, bring here the valuable herb, which has sprung up on its southern peak. Bring you for restoring the heroic Lakshmana to consciousness, the precious herb Visalyakarani (a herb credited with the virtue of expelling an arrow, etc., from the body, healing the wound and relieving pain) by name, Savarnyakarani (another herb supposed to possess the property of counteracting the discolouration caused by a wound, burn, etc., and restoring the original colour of the skin), Samjivakarani (another herb believed to possess the virtue of bringing back an unconscious person to consciousness) and the precious herb, Samdhani (a herb credited with the property of joining a fractured bone), O gallant one.’ (29–32)

Springing to the (said) mountain rich in herbs, when spoken to as aforesaid, the glorious Hanuman became thoughtful, unable as he was to recognize those valuable herbs. The thought came to that son of the wind-god, whose strength was immeasurable, I shall go back taking this mountain peak itself. By recourse to reasoning I conclude that curative herb to be growing on this peak alone, for Susena has said so. If I return without taking the herb Visalyakarani, harm may come (to Lakshmana) through passage of time, and a great perplexity may arise. (33–36)

Reflecting thus, and moving rapidly and reaching the Mahodaya (the foremost of the mountains), nay, violently shaking thrice the mountain-peak, which was clothed with multitudinous trees in flower, and breaking it up and holding it in his two hands, Hanuman, a tiger among monkeys, who was endowed with extraordinary might, balanced it. Seizing hold of the mountain-peak, which resembled a dark, rainy cloud, the said Hanuman for his part bounded from the earth’s surface into the air. Approaching Susena, (nay) setting down the mountain-peak and resting awhile, Hanuman, who was endowed with extraordinary swiftness, spoke as follows: ‘Since I did not recognize those herbs, O bull among monkeys, here is a whole summit of that mountain brought by me in consequence.’ (34–41)

Applauding Hanuman, who was speaking as aforesaid, and tearing up the herbs, Susena, the foremost of monkeys, for his part took hold of them. All those bulls among monkeys (who were present there) for their part were amazed to witness the feat of

Hanuman, which was really most difficult to perform, even for gods. Crushing that herb, Susena, the foremost of monkeys, who was endowed with exceptional splendour, thereupon administered it to Lakshmana through his nostrils. Duly inhaling it, Lakshmana, the destroyer of hostile champions, who still retained the javelin (in his body), instantly arose from the earth's surface, rid as he was of the javelin as also of his pain.

Overjoyed to perceive the aforesaid Lakshmana, who was endowed with auspicious marks, risen from the earth's surface, the monkeys for their part applauded him, saying: 'Excellent, excellent'. Shri Rama, the destroyer of hostile champions, said to Lakshmana, 'Come, come'. (Nay) tightly holding him in his arms, he pressed him to his bosom, his eyes bedimmed with tears. Nay, after embracing Lakshmana (son of Sumitra) Shri Rama (a scion of Raghu) then said (to him):

'Luckily enough, O gallant one, I see you returned from the jaws of Death. Indeed, no purpose of mine would have been served by my (own) life, nor by Sita, nor by victory. What end of mine would be achieved by my survival if you have returned to the five elements?' (42-49)





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