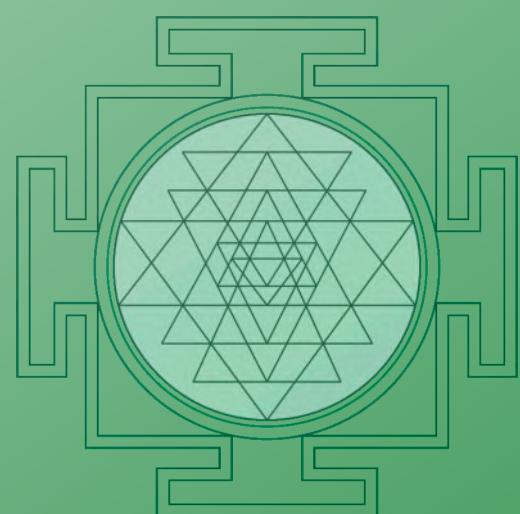
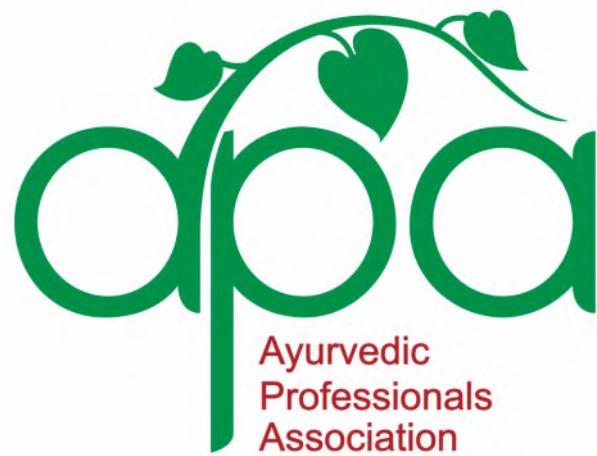


NEWSLETTER



MARCH 2022

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Letter from the Editor

Welcome to the APA March Newsletter. In this latest edition we have a store of interesting articles, seminar reviews etc. Just prior to each publication it always feels like there is not going to be enough material, and then at the eleventh hour, material magically appears. So, a big thank you again to all those contributed.

For those discovering the newsletter for the first time, the APA website allows members to access back issues, please visit: <https://apa.uk.com/>

If you would like to submit material for the May edition please make sure its in by May 15th. Articles are not limited to purely Ayurvedic matters and the best part is that selected articles earn CPD points.

Andrew

Please note: The views and opinions expressed here are those of the authors and do not necessarily represent the views or official policy of the Ayurvedic Professionals Association. The information contained in this newsletter are for informational purposes only and is not intended to be a substitute for professional medical advice, diagnosis or treatment.



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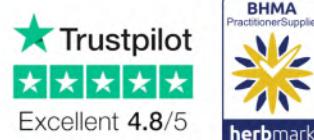
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How do I choose a treatment approach in Ayurveda?

By Kate Siraj, BSc Ayurveda, MChem Oxon, MAPA



The choices when considering how to treat an imbalance in Ayurveda can seem quite overwhelming at first glance. We are drip-fed various methods in the ancient texts of Ayurveda and I have attempted here to summarise the main routes of treatment in a simple yet practical way. Remember throughout the key law in Ayurveda; the law of similarity and dissimilarity. This essentially states that 'like increases like' and 'opposites decrease'.

Protect or treat

This is an important decision when helping yourself or someone else with Ayurveda. As a practitioner, I find that about 90% of people come with something that needs treating (rogaghna- curative treatment) but there is a small number of people who are well and want to continue to be so (urjasakara – prevention of ill health). If you are using Ayurveda in another setting, such as a yoga class, you may find that balance becomes more in favour of the keeping-well category.

Avoid the cause

The first line of treatment is always AVOID THE CAUSE. This is why diagnostics are so important; it is important to establish what the state of dosha, Ama, agni etc are, with some idea of the journey they have been on. This helps us to establish the cause and enables us to prevent further worsening by avoiding the same.

Build or reduce (brmhana or langhana)

'Because the human body is of two kinds, the treatment is of two kinds. The first one nourishing and the second depleting. Nourishing/building (brmhana) is for stoutening the body whilst reducing/lightening (langhana) is for making the body light.' (*Astanga Hrdaya Sutra Sthana 14/1-2*)

- obese
- ama and poor agni
- diabetes, skin diseases, fever
- moist/oily
- kapha, kapha-pitta imbalance
- others in the winter

Someone who is overweight or has more of earth and water elements will be heavy and need to have the opposite quality of lightness increased to balance them (using fire, air and space elements). This is langhana (reducing).

Langhana is primarily of two types: shodhana (purificatory) and shamana (pacifying). Shodhana treatment is purificatory and evacuatory and is only considered if the disease and the patient are strong.

Shamana is a gentler approach, for weaker patients or diseases. This works to pacify the dosha and clear Ama using palliative techniques such as diet, lifestyle and herbal medicines. This treatment strategy is the most amendable to use in the western clinical setting and most people's lifestyles as it is practical, applicable and effective. *Astanga Hrdaya* lists the 7 langhana shamana strategies as pachana (digesting Ama), deepana (igniting agni), kshudha (hunger), trishna

How do I choose a treatment approach in Ayurveda?

By Kate Siraj, BSc Ayurveda, MChem Oxon, MAPA

(thirst), vyayama (exercise), atapsevana (sunbathing) and vayu (air). Vaghbata also puts rukshana (drying) and svedana (sweating) therapies under the banner of langhana shamana therapies.

-  emaciated by diseases, medicines, wine drinking, sex, grief, hard work and travel
-  dry
-  vata or vata-pitta imbalance
-  pregnant, post-partum women
-  children, old people
-  others in strong summers

By contrast, if someone is depleted and having more of fire, air and space elements, they will be light and need to build up the opposite quality of heaviness to balance them (with earth and water elements). This is brmhana (building).

All brmhana treatment is of shamana (pacifying) type as it is nourishing in nature, not purifying or depleting.

There are two main types; rasayana (the nourishment of all tissues) and vajikarana (nourishment of reproductive tissue and ojas in particular). They both result in increased energy, strength and vitality. Vaghbata puts snehana (oleation) and sthambhana (stopping) therapies under the banner of brmhana.

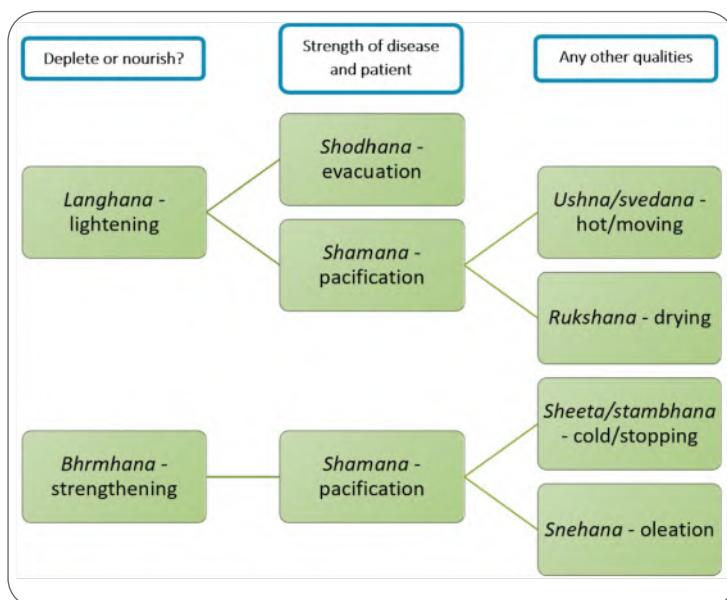
Note that brmhana is recommended to those depleted by medicines (and medical procedures) so this is often required after strong langhana treatment. You can see it as rebuilding in a healthy way after depleting to rid the body of excesses.

Summary

After asking yourself the question, am I treating a disease or using Ayurveda preventatively, go on to consider the following.

If you or your clients would like to learn more about Ayurveda, do join us on 'Introduction to Ayurveda' at The Ayurveda Academy. This three-month CPD-certified online course runs three times a year with the next course starting on 16th May 2022. Our follow-on 6-month course, Applying Ayurveda, starts in September 2022.

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Stream of consciousness



Sunita Passi explores the 'stream' of consciousness as an enterprise, and – in interview with leading neuro-scientist Dr Peter Fenwick – as an individual.

As a Practitioner and the founder of an ethical skincare and holistic training brand, I take great interest in understanding and learning about new ways to reach our customers so that we are better able to inform individuals of our philosophy, our supply chain, our work in India to support health projects that help our farming community partners - and promote our products and services fairly. I have taken great interest over the last few years seeing new words creep into retail arena - sustainability, eco, and particularly *consciousness*. In traditional terms, we would associate these words with our own personal journey of wakefulness, but here, as a modern mainstream marketing concept, it connects us to an intelligent and emotionally charged idea of socially responsible business.

Perhaps the best known brand promoting 'consciousness' is Wholefoods whose founder John Mackey wrote the best seller *Conscious Capitalism*. But there are plenty more following in his track. Back in 2006, American entrepreneur Blake Mycoskie, came up with a new proposition for a new brand, TOMS shoes. The business model: TOMS would donate a pair of shoes to a child who lived in poverty for every pair shoes sold. The philanthropic concept was a huge hit and copycat brands soon followed suit.

The UK-based office of the Swedish clothing brand H&M launched their Conscious Collection in 2011, bringing sustainable fashion to the high street, and last year, went on to partner with humanitarian organisation CARE to focus on empowering women by investing in actions that strengthen women in poor communities and transform their futures. By 2017 the goal is to have 100,000 women from poor communities have access to tools such as knowledge skills and seed capital to set up their own enterprises.

But in human terms, what is



consciousness and how do we become more conscious individually? Does this make us more conscious collectively? I posed these questions, and more, to leading UK Neuro-Scientist Dr Peter Fenwick, who started by telling me: 'Consciousness, it is totally unknown, despite all the years that humanity has asked this question and science has attempted to answer it.' He adds, 'The best poetic definition I can suggest is that of author James Schwartz who describes it as 'a fine light which shines throughout the universe, illuminates everything, was here before the universe began and will remain when it packs up and goes away.'

In 1892, the philosopher and psychologist William James was credited with popularizing the idea that human consciousness 'flows like a stream' and that it takes a different pace



in each individual. Going back to my interview with Fenwick, he confirms that it is widely believed individuals are operating at different states of consciousness, 'There are such people that have developed themselves and achieved the siddhis (complete understanding, enlightenment). They report that consciousness is multi-dimensional and that working in these other dimensions, you are working for humanity and for the planet.'

What is great about this is it's such a simple idea, and how can we reach higher states? Fenwick explains: 'Any meditator who has seen beyond their personal ego recognizes that you are never born and



you never die. You are simply part of the life force of the universe. On this view, you are here to make the world a better place for other people and to be less attached to it yourself. He adds: 'Meditation allows very wide conscious states to arise so that you will finally



become the universe. But only when you have dropped the limited egoic self.'

Investing time to retain our awareness and develop ourselves to be more conscious is one thing, but how can we actually tell the level at which we are operating? 'This is a question often asked in Zen Monasteries,' says Fenwick. 'When a student comes to the Roshi (spiritual leader) and says he has wide experiences, the Roshi rings his bell for him to go away.' He goes on to explain: 'Then he watches the student and if he sees a change in his behaviour in the

direction of compassion and loving behaviour, he knows that his student has progressed in his development.'

Through the passing of time, it has been amazing to see the race for enterprises to become socially conscious. Let's hope this is a pattern we will see continue to rise. And as for people ... there are those seeking awareness and then implementing the effects of their actions to benefit both themselves and their immediate environments. This is the most direct way to do good and see the impact you can have on the people and places that you help, it also lends a hand to preserve the planet for the next generation.

Author: Sunita Passi

Sunita Passi has firmly established herself at the top end of opinion-forming journalists and presenters in the UK, specialising in business, health, wellbeing, spirituality, self-enquiry.

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Sunita Passi Meditation

Sunita is a trained mediation teacher and has developed a programme for general people to learn how to meditate. She offers coaching, workshops and guided meditation CDs under this brand.

For more information of her methods, please see:
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NB: The interview with Dr Peter Fenwick is much longer than quoted here and is fully explored with Sunita Passi's feature in More to Death magazine.

Lavanavarga: salt categories in Ayurveda

By Andrew Mason



Saying: "if the salty taste should be in excess, it supersedes all other tastes, if however, any of the remaining five tastes are in excess, all might be corrected by the addition of salt."

The subject of salt may seem a little bland, however, much like the salty taste itself, when a small amount is experienced, its true import becomes apparent. To the ancients salts were a highly prized commodity as both condiment and medicine. Early understanding of salt recognised it to be *sooksmagami* (able to pervade the deepest channels in the body). No more

was this so than in Ayurvedic literature which wrote fairly extensively on the effects of salt in the body, as both a medicinal compound and flavour enhancer.

The application/addition of various salts in various quantities was noted to pacify Vata, reduce the viscosity of Kapha-Pitta, produce laxative effects, increase digestion, and promote heat as well as increasing/aggravating Kapha-Pitta. In its capacity to stimulate digestion, salt promotes the secretion of digestive enzymes, clears the taste buds and in small amounts, lubricates and emulsify the initial states of digestion.

Salt also has a strong affinity with the stomach, hence the use of salt water as an emetic. The salty taste was associated with Soma Graha (moon), a planet strongly associated with the stomach, both seen as sensitive to emotional upset and imbalances in the digestive process. The ancients also tell us that Lavana is the destroyer of manliness (by its softening effect upon the body). It also induced the shedding of water through the mouth. Salts were observed to cause inflammation of the cheeks, while causing the neck to stiffen and the joins to loosen. When taken in excess, salt was observed to increase the desire to possess material things; it created intestinal ulcers, ophthalmic conditions, the falling of teeth, the greying and loss of hair and thirst. On a more positive note, salt was also observed to clear and irrigate the bodily channels, liquefying Kapha (particularly the lungs), while helping to reduce obstinate masses, such as benign tumours, polyps, lipoma or restricted arteries.

On the use of salt, Ayurveda gives us the following recommendations for its use, saying Lavana (salts) are to be favoured in the following order: Saindhava (rock salt), Padelon (black salt), Bida Lavana (artificial black salt), Samudra (sea salt), Audbhid (fossil salt), Narasara (Sal-ammoniac) and Sambar (romaka). We are also told, where 'Tripatu' has been advised, only the first three varieties are to be used, and only the first five varieties to be used where 'Pancalavana' has been indicated.

We will now take a closer look at these salts and their individual qualities and medicinal effects.

Saindhava (rock salt)

A naturally occurring salt (see top image) found mainly the Sindh and Punjab areas, usually marketed as Pink Himalayan rock salt. This variety of sodium chloride also contains a considerable melange of trace minerals that contribute to its pinkish/yellow hue.

Lavanavarga: salt categories in Ayurveda

By Andrew Mason

Perhaps, the most commonly reached for salt in Ayurveda, its properties/energetics are described as: Sweet in taste, light and without ushna (heating). Rock salt is considered an aphrodisiac, a cardio-tonic, useful for eyes and vision (netrya) and a general promoter of Agni. Rock salt is given the highest accolade in Lavanavarga because it is less likely to aggravate dosha (when used accordingly). If any salt is recommended, yet no specific variety is given, Saindhava should be inferred as the correct one.

[Note: be aware that not all rock salt is genuine, a portion of this salt is artificially produced – see artificial salts].

Padelon (black salt)



A naturally occurring land salt, which contains small amounts of sulphur and iron (along with many of the same trace minerals as Saindhava), all of which give it its characteristic black colouration. Upon grinding, the crystals quickly reduce to a pink/reddish powder distinguishable from pink Himalayan rock salt. The most characteristic quality of this salt is its strong sulphur odour.

This salt is described as initially warming, light, yet pungent in post digestion. It is chiefly a cardio-tonic, a calmative, laxative, an increaser of Agni and appetite, useful in the treatment of colic, constipation, flatulence, intestinal obstruction, abdominal tumours and a 'heaviness of heart.'

[Note: a portion of this salt is also artificially produced – see artificial salts].

Bida Lavana (artificial black salt)



An artificially produced black salt, virtually indistinguishable from the aforementioned (to an untrained eye). Normally, artificial means poor quality, however, properly prepared Bida is highly beneficial with excellent medicinal properties. Note how it features as the third recommended form of Lavana.



The process of preparing requires ground rock salt (95%) mixed with 5% of ground (dried) amla fruit. The two ingredients are heated to around 800°C and liquefied. This is then poured onto a metal sheet and allowed to cool before being broken up. Alternate recipes for black salt appear in a number of Ayurvedic alchemical texts. The main reason for its production is the lower abundance of naturally occurring black salt which requires not only the presence of land salt, but also needs to be situated close to natural reserves of other ingredients, such as magnetite iron ore etc.

Lavanavarga: salt categories in Ayurveda

By Andrew Mason

This salt, while artificial, has virtually identical properties to the aforementioned Padelon salt, so I will not repeat the qualities again here.

Samudra Lavana (sea salt)



Known as Sodii muras, its chemical formula is NaCl or sodium chloride. This salt also contains a number of trace minerals such as magnesium, potassium, calcium and various sulphates. [Note: Trace minerals in this salt differ according to region]. This salt is obtained by filtering it prior to evaporation, which is usually undertaken in hot dry climates with low precipitation. As the sodium crystals form, they are raked from the surface and dried again.

This salt is described as heavy and pungent, yet sweet in post digestion. It produces Kleda in the body (disturbance in body fluids and electrolytes) and so less recommended in medicinal use. This salt easily aggravates Kapha and secondarily Pitta, yet pacifies Vata.

[Note: due to abundance there is no need to produce artificially.]

Audbhid (fossil salt)



Its chemical formula is KNO_3 . We more commonly refer to this salt as Salt Petre or Fossil salt. The crystal of this salt is distinctive; growing as a long, thin and clear shard. To the ancients it resembled a scribe's pen and so became associated with intelligence, that is to say, it is able to apply itself where needed - without any prior instruction.

This salt does occur naturally, usually being extracted from those areas where animals defecate and urinate in a large quantity; fossil salt then appears atop the dung as a yellow/white crystal. In modern times it is artificially prepared and used in the production of explosives, matches, fertilisers and fireworks as well as the production of glass.

It has some use in medicine, finding its way into a number of Ayurvedic preparations - most notably in Soraka, Swetha and Sheetal Parpati etc. It has both analgesic and antimicrobial effects, and is useful in eye and dental diseases. It has excellent anti-fungal and anti-bacterial properties but also increases Kapha.

[Note: in the absence of KNO_3 , an artificial mixture (called Sauvarchala) has been given to us, again by the alchemical literature of India. Here, we are advised to grind equal quantity of natron (pot ash) and rock salt together and dissolve in water. This is then heated until the water evaporates off. Heat is continually applied to the salts until totally dry. The resultant powder is then ground and stored].

Lavanavarga: salt categories in Ayurveda

By Andrew Mason

Narasara (Sal-ammoniac)



Is a naturally occurring salt compound, although somewhat rare. It is found in caves near areas of volcanism but is thought to have been artificially prepared by the ancients, by burning dried animal dung and soaking the resultant ash in water. Filtering and dehydrating this mixture will eventually reveal the whitish salt.

Narasara appears largely in Indian alchemical literature as an important ingredient in the conversion and manufacture of metal salts; as does it similarly appear in the Western alchemical tradition. Some Indian Alchemical texts give us a method to prepare Sal ammoniac artificially, although these are actually sodium chloride rather than ammonium chloride.

[Note: Today, this salt is 100% artificially produced in the laboratory.]

Sambar (Romaka salt)



Our final salt (though there are others that could be mentioned), is commonly called Sambar, Romaka or earthen salt. Its name is derived from the lake from which it is collected: Lake Shakambari which is approximately 15km in length and situated close to Jaipur in Rajasthan.

The water is saline like sea water, and from it once flowed the Romavati, a now extinct river. The chemical composition of this salt is very diverse and includes sodium chloride, sodium carbonate, sodium bicarbonate and sodium sulphate. Its overall colouration is pale reddish brown.

Ayurveda describes this salt as being light, corrosive with kshar-like (astringent) in action. It strongly aggravates Pitta, giving rise to inflammation and suppuration of the skin. It is useful in the elimination of phlegm through the nostrils and eyes, and is renowned to pass through the smallest bodily channels. It too is a pacifier of Vata.





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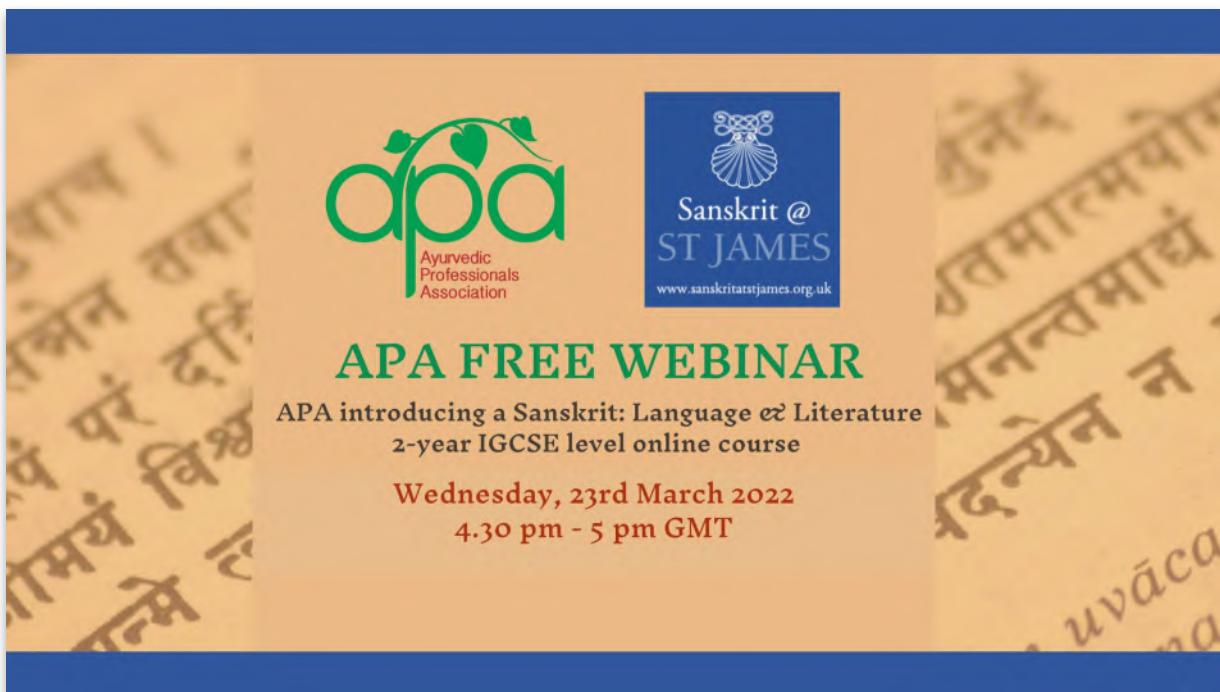
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APA WEBINARS - SPRING 2022



APA WEBINAR
Suśruta's classic Compendium of Medicine: Recovering a medical classic as it was 1000 years ago
with Professor Dominik Wujastyk
Wednesday, 27th April 2022
18.30 - 20.00 (BST)

Wednesday, 27th April, 6:30 pm – 8 pm BST

Suśruta's classic Compendium of Medicine by Prof. Dominik Wujastyk.

<https://sushrutaproject.eventbrite.co.uk>

[Note: the hyperlink below takes you to a short video featuring Professor Wujastyk and some of his earlier work in the translation of Susruta's classic work. In this up and coming Webinar, Professor Wujastyk will be answering questions such as: 'Why is the Compendium of Suśruta important in the history of medicine' and 'when we purchase an English translation of Suśruta, what is it that you are actually buying?']

Link to Susruta video: <https://www.youtube.com/watch?v=E7xnNzsLjhc>



APA WEBINAR
HEALING WITH FLOWERS
by Anne McIntyre
Tuesday, 10th May 2022
17.30 - 19.00 (BST)

Tuesday, 10th May, 5.30 pm – 7 pm BST

Healing with Flowers by Anne McIntyre.

<https://healingwithflowers.eventbrite.co.uk>

APA Webinar Review: How to develop effective Ayurvedic treatment protocols with the use of Samprapti Ghataka

By Colette Park



The APA was delighted to host a webinar by Dr Aakash Kembhavi (MD (AYU – Shalya), PGDMLS, MS (Counselling & Psychotherapy) on February 26th on the significance of Samprapti Ghatakas (elements of pathogenesis) in Ayurvedic clinical practice. Dr Aakash is a well-known teacher to many students of Ayurveda in the UK, having been a visiting teacher on the BA (Hons) degree for Thames Valley University (London) and the BSc (Hons) degree at Mayur, the Ayurvedic University of Europe (London).

Introducing the subject, Dr Aakash explained that if we spend enough time during the consultation process to form a correct understanding of the disease process and how it has manifested, 70% of our work as an Ayurvedic practitioner is complete. All the clues that we need are in the case history and clinical examination of the patient. The Samprapti Ghataka's is a record taking of the different factors involved in the origin, progression and manifestation of a disease, which allows the practitioner to treat it effectively. In the Charaka Samhita Vi. 8/132, it is stated that proper examination of the patient ensures 'Pratipatti Jnana' (a disciplined analysis and understanding of the disease), which is essential before starting and prescribing any treatment. For each client we should thus be able to write down all the components of the Samprapti Ghataka, because within it lies the clue of how to treat the disease.

Understanding the movement of the Doshas through the body is important: where it originated, where it moved to and where it lodged. Samprapti is the journey of the vitiated Dosha. To understand this journey, two words have been used: Gati (the journey of the Dosha) and Jata (manifested disease). In order to understand a disease, we need to recognise whether the Dosha is still travelling or if it has arrived at its site of manifestation. If the Dosha is still travelling, the question is how to halt or reverse it. If the Dosha has already lodged, we need to think about how to conquer it and ensure that further vitiation is arrested. Where the Dosha lodges is determined by the individual's Khavaigunya (inherent predisposition). In addition, looking for the presence of Ama symptoms is essential, as it is the root cause of all disease. Unless you treat Ama, no other treatment should be initiated. If you are able to successfully treat Ama, most of the other symptoms of the disease disappear. The vitiated Doshas that move through the channels move along with Ama, thus we need to understand if the Doshas are in a normal or abnormal state.

APA Webinar Review: How to develop effective Ayurvedic treatment protocols with the use of Samprapti Ghataka

By Colette Park



When taking a client history from an Ayurvedic perspective, we should view the individual as being made up of Doshas, Dhatus (bodily tissues), Mala (wastes) and Srotas (channels). For a few moments we should put aside our knowledge of modern anatomy, physiology and pathophysiology. Once we start looking at an individual as having Doshas and Dhatus that are being linked up by Srotas, it becomes clear how the disease has progressed and manifested from an Ayurvedic perspective. It is not only sufficient to understand which

Dosha is involved, we also need to know the subtype of the Dosha and the specific Guna (quality) and Karma (action).

Dr Aakash then gave an excellent case study to illustrate the use of Samprapti Ghatakas:

A 45 year old male came to their clinic with the following symptoms:

- Lower back pain
- Constipation
- Restricted lower limb mobility
- Tingling sensation in the lower limbs
- Restlessness

Investigations:

MRI scan showed bilateral lower limb radiculopathy with disc desiccation changes and reduced disc height at L4-L5. The disc is compressing the L5 nerve routes.

Discussion:

What we are analysing here is the lumbar vertebrae where the nerve is compressed and the intervertebral disc is dried up and broken into pieces, which is pressing on the nerve routes.

Looking at the Ayurvedic components, Apana Vata is affected. Going deeper, we need to see which Gunas (qualities) and Karmas (actions) of Vata is affected. In this case, the desiccation means that there is a drying of the intervertebral disc. Thus, the Gunas of Vata that is manifesting are Rukshata (dryness), or in other words there is Ruksha Guna Vriddhi (increase).

APA Webinar Review: How to develop effective Ayurvedic treatment protocols with the use of Samprapti Ghataka

By Colette Park

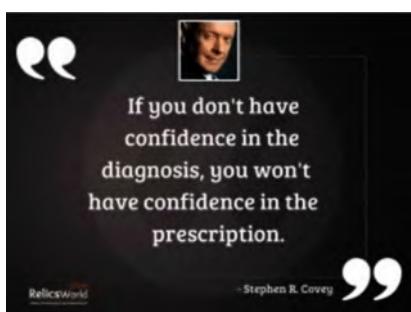
In order to fully understand the Dosha involved, we need to understand three of its aspects:

- Dravyatah Vrddhi or Kshaya (has the quantity of the Dosha increased or decreased)
- Gunatah Vrddhi or Kshaya (which of the qualities of the Dosha is increased or decreased)
- Karmatah Vrddhi or Kshaya (which of the functions of the Dosha is increased or decreased)

In this case study, there is Vata Vrddhi, the Guna of Rukshata has increased (Vrddhi) and the functions of Vata is impaired, thus there is a Vata Karma Kshaya.

The above aspects can be used to determine the treatment protocol:

- To decrease the Ruksha guna by Snigdha guna
- To increase the function (karma), we have to clear the channels (srotas). To clear the channels of Apana Vayu, the best treatment is Basti (enemas)



If you understand which Rasa (taste) needs to be used, the treatment has to work and will work. In this case the Rasa that is needed in the medicine is Madhura (sweet), Amla (sour) and Lavana (salty) to pacify Vata.

The Dushya (imbalanced Dhatus) is Asthi Kshaya (decrease of bone tissue). Whenever Vata is in Vrddhi, Asthi is in Kshaya. In the case of Asthi Kshaya, the classics clearly state the Chikitsa Sutra (treatment protocol) as 'Tikta Rasa Siddha Ghrta Basti'. The reason Tikta Rasa (bitter taste) is chosen, is due to its constituents of Vayu and Aakash. It is thus able to enter into the minute channels of Asthi. Tikta Rasa is to be given in the form of Ghrta, as Ghrta is Snigdha and Madhura which counteracts the gunas of Vata. In addition, Basti (medicated herbal enemas) is the main line of treatment.

The Srotas involved is Apana Vayu and Asthivaha srotas. For Asthi to have no nourishment and for Vata to have increased, we need to remember that all the Dhatus are dependent on Rasavaha Srotas for nourishment. The Sroto Dushthi (imbalance of the subtle channels) involved here is Sanga (obstruction), as Vata is trapped in Asthi Dhatus and no nourishment is able to reach there. The Roga Marga (disease pathway) determines the disease prognosis: Asthi (vertebral bones) and Sandhi (joints) are involved, plus the lower back is a Marma point. This disease is thus difficult to treat and the patient will need ongoing care.

Copies of this webinar are available for a small fee, please email: info@apa.uk.com



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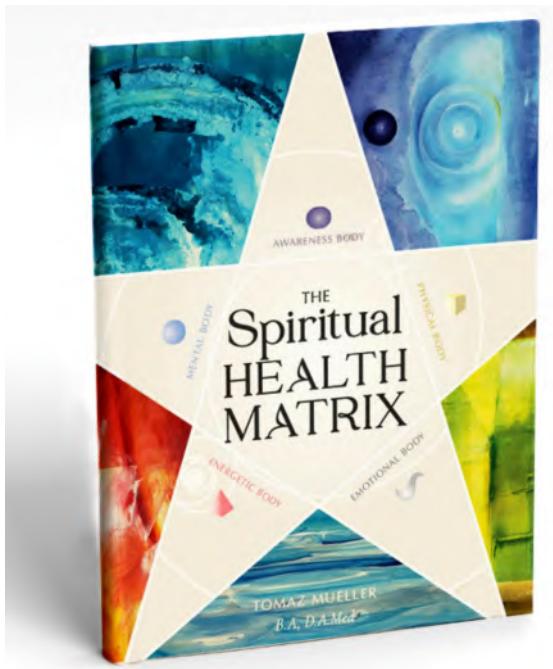
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Ayurveda in a 5D World

By Tomaz Mueller



Extract from the book'

I sometimes wonder, what would have become of this little shy boy, full of insecurities, ignorant of the beauty what this vast world of the known and unknown, had he not followed an inner calling to step out of the ordinary and into the extraordinary.

Where would he be now, as 2021 draws to a close, had he stayed in his safe zone, influenced and shaped by a collective that mostly preferred to play safe, by people who choose to put on the happy face even if their inner self cringes in pain and agony, pretending to be content with who they are, going about their day to day living, having a safe career, just fitting in ... many of them actually are happy and content. But it was clear from the very beginning of my life that this wasn't me. The me, a 'cosmic accident' arrived on planet earth to fulfil a purpose, a

mission, his mission, irrespective of how small or how big and impactful that mission might be. As I reflect back, one thing that occurred to me again and again is that I probably would have ended up having addiction problems, either alcohol, drugs or sex, totally depressed and perhaps would have succeeded in exiting this world prematurely.

There is definitely something when they say: travel to expand your horizons, to change your perception. How has travelling shaped my life and influenced my way of being and thinking over 35 years?

Amongst many jewels, it helped me to stay open minded, constantly being challenged to surrender to the new, to become tolerant in accepting other peoples view points on life matters. It made me realise that I am not alone and that I am much bigger than what I could have ever imagined. Being able to visit and live in different corners of the world allowed me to gain respect for all the various cultures and their traditions, it allowed me to take risks and to push through my fears eg, driving a car in India. I vividly remember when I first set foot on the sacred land of the Vedas, I felt at home, this memory will always stay with me and can never be taken away from me. India allowed me to see the beauty in the midst of all the ugliness, to connect through my heart and not just my mind. Planting myself down in the busy streets of Bangkok to meditate taught me that transcendence is all around us, permanently, we just need to open our eyes to see.

Swimming in lakes and rivers of the outback of Australia with dangerous and poisonous wildlife allowed me to experience the innocence of a child, to recognise that fear and limitations are only a construct of the mind.

Leading a group of Maori and Pacific dancers as the only white guy on stage in New Zealand, gave me a taster of the power that was waiting to be released from deep within.

Ayurveda in a 5D World

By Tomaz Mueller

Japan taught me that we can understand each other, even if we have never learned the language.

Getting to see the world with hardly a penny in my pocket made me see that there is always enough, you are always looked after - just trust.

All of these journeys, explorations and experiences of a 3D reality shaped my physical world over decades, kept the wheel of time, my time, turning.

It is the wheel of time that did its magic. Take the narrow view of a little shy and innocent boy, add deliciously colourful and sensory flavours, the turning of the wheel of time, and then pour all of those ingredients in a container, shake it well, keep spinning the wheel of time, then pour its content into the most magical vessel made of crystalline white light and this is what shapes and informs my reality here and now. This is the approach that I take today, this is how I gave birth to a new 5D understanding of total health and wellbeing, to the 5-Body Alchemy Method, which lays the foundation for my approach to total wellbeing today.

Ayurveda is based and shaped around the five elements. This world we perceive around us is a construct of these elements of space, air, fire, water and earth. Ayurveda, as the knowledge of healthy and conscious living, has survived for thousands of years because its principles and philosophy are timeless and therefore, its application kept on adjusting as the wheel of time kept on turning over millennia. It is obvious that health and wellbeing in a 5D world differs completely from how we used to define and understand health. It was the need to label an imbalance as a specific disease, which in turn then dictated the treatment protocol that has lead to a fragmented approach, creating even more dis-ease and suffering. Ayurveda in a 5D world for me means to primarily understand that we are all universal beings made of the same blueprint, pure consciousness, which has just taken a different form, the form that is called 'you' or 'me'. As we are transitioning, we are being asked to now pay much more attention to these subtler aspects that form our existence, to those elements that link us all together and help us in the development and growth as a human being.

It seems we have only scratched the surface of understanding what Quantum Physics, Quantum Energy and Quantum Healing is all about. When we connect to the quantum void, that which binds our universe and all the universes beyond together into one single organism, we access the key to transform our lives towards existence beyond pain and suffering, beyond dis-ease and illness.

There is a mass awakening taking place on the planet right now as we can see in the events of 20/21. There is a push to recognise that we are infinite beings in a finite body, capable of achieving much more than just the quenching of thirst for pleasure at the expense of someone else. But instead we are asked to wake up to an infinite being that is capable of acts of unconditional loving-kindness. What is required of us at this point in the transitioning process, is to recognise that by simply focusing on expansion of our consciousness, on aligning ourselves with the new 5D earth, which vibrates at a much higher frequency than we are used to in the 3rd dimension, healing will occur naturally.

A 5D world is free of pitfalls, that kept us rooted in our limiting beliefs. The 5D experience by contrast, is one of pure joy and unlimited potential. Ayurveda in a 5D world means, living a life in full accord with the cycles and rhythms of nature, where we revert to growing our food again on a land with

Ayurveda in a 5D World

By Tomaz Mueller

a soil that is rich in minerals and nutrients, devoid of depletion and poisonous fertilisers. Water of purest quality, of such high vibrational frequency that when consumed, supports healing and repair, supports eternal youthfulness and total wellbeing. We live in a city of gardens, where water is flowing and cascading through the streets, weaving buildings and spaces into a tapestry of such magnificent natural beauty, into a source of free energy. Buildings and cities are constructed to utilise the revitalising and rejuvenating energy of the sun, using building materials that help us breathe the oxygen of the divine, keep us always connected to our extended star families. where we are able to tap into natures infinite resources with total respect and admiration. Consciousness is at such high level that we are capable of communicating with the spirits of the plants, we prepare the remedies fresh, we tap into a higher knowing where we understand the language of the plant, mineral and elemental kingdom that is there to help us on our healing journey.

I have experienced this first hand in Japan, where we found ourselves in a situation where we had to take a trip into the forest to see what herbs and plants are available locally so we could facilitate the teachings. What I witnessed with my own eyes was totally mind-blowing at the time. My teacher, who had never seen many of the native plants in Japan, touched the plant, connected to its spirit and was able to ascertain the knowing of what herb to use for what treatment or condition. I had no idea about 5D back then.

Why was I still surprised when the ancient Vedic scripts already had references to such phenomena and much more. For example, there is an ancient rejuvenation regime, which I believe is still practiced today in remote areas of the Himalayan mountains, where those who vibrate at a very high frequency, those who have cultivated higher states of consciousness, hide in caves, only use medicated drinks and specific mantras, sit in total darkness for months and months, devoid of any sensory stimuli, to allow the body's own self-repair mechanism to kick in. Regrowth of hair and teeth, total rejuvenation of internal organs and bodily tissues are the result of a transformative process that alchemises an ageing body into a vibrant and youthful organism again.

It amazes me of how the ancient scholars in Ayurveda were capable of describing anatomical structures to such a precision without access to the technology we have today. Surgeries were performed without the nasty side effects of anaesthesia. How did they know which plants were useful for which ailments? Did you know that some of the surgical instruments that are still used in theatre today, date back to ancient Vedic times, more than 2000 years ago? All this can be explained by understanding that 'knowledge is structured in consciousness' - when we tap into the most natural, quiet and expansive state of consciousness through deep meditation or other spiritual practices, all what we choose to know lays deeply embedded in the nature of our own being. By tapping into our own inner knowing, into the flow of pure consciousness, knowledge will be revealed to us. This is when we truly become a sovereignty being.

If this all sounds utopian to you, let me give you a glimpse of where my own journey of expansion and spiritual growth has taken me during the past years. I got to understand that anything is possible and nothing is the way I thought it would be. From communicating with tree spirits, to performing shamanic cleansing rituals, to remote healing, to connecting to dragon spirits, to materialising crystals

Ayurveda in a 5D World

By Tomaz Mueller



from other Stargate systems, I never imagined I would be able to open light portals, sit in the dark for five days or communicate with extraterrestrial beings. This is the magical world that lies ahead of us, the realm we can access in the silence of our own being. There is so much more I could share here but lets leave this to my next book.

Ayurveda is coming full circle again. As we raise our frequency to match the frequency of the 5D world, doors will open to us to knowledge, and technology that lies beyond our imagination. Somehow, I have been way ahead

of time. Already more than 10 years ago I have introduced Quantum Technology, Frequency Medicine and Crystal Light therapy to my clinical practice. My job is simply to help and facilitate the ascension process for those who feel drawn to my work. I consider myself a 'Wellbeing Artist' - for the simple reason that I am there to help people remember what they already know and in this process design peoples individual journey to Wellbeing and spiritual growth. My passion for this work hasn't changed but what has is the mode of delivery. Internet and the electronic world has enabled me to reach a wider audience much more effectively and I am deeply grateful to all those who are helping me to elevate my 3D Ayurvedic practice into a 5D world.

TOMAZ MUELLER LINKS:

My Book: "The Spiritual Health Matrix - Eastern Wisdom for Western Minds":
<https://bit.ly/spiritual-health-matrix>

My course for deep healing of the body and soul: "5-body Alchemy Healing Series"
<https://bit.ly/5body-alchemy-healing>

All Links: <https://linktr.ee/TomazMueller>

YouTube: <https://bit.ly/TomazMuellerYouTube>

Website: <https://tomazmueller.com/>

Instagram: [@muellertomaz](https://www.instagram.com/muellertomaz)

TikTok: [@tomazmueller](https://www.tiktok.com/@tomazmueller)

Review of the APA Webinar: Ayurveda in Yoga Teaching

By Karolina Raczyńska



On the 11th of March, the APA had the great privilege to host a lecture by Tarik Dervish, one of the long-standing APA members. Some of you might remember Tarik's presentation on Marma at the APA's Ayurfest a couple of years ago. This time we were fortunate to hear Tarik's view and experience on bringing the Ayurvedic approach into the teaching of Yoga. Since so many Ayurvedic practitioners and therapists in the UK are also teaching Yoga and meditation, or healing clients who are also Yoga teachers; learning about Yoga's contribution to the Ayurvedic treatment plans is valuable and relevant.

To provide some background on Tarik's work, he has been running workshops and courses in Yoga with an Ayurvedic approach for the last 20 years. His main focus is in helping students establish a sound physical practice appropriate for their Ayurvedic constitution as a foundation for more profound, subtle and meditative work.

When beginning the webinar, Tarik emphasised we should preach what we practice ourselves; be the change you want to help facilitate in your students. To apply Yoga to Ayurvedic treatment, the practitioner must be clear about what Yoga means to them personally, and understand it from the Ayurvedic perspective. What one practice's to develop themselves will determine what one knows and in turn, what one can legitimately teach others.

During the webinar, Tarik offered some historical background on the origins of Yoga and the historical texts, explaining that it is a forever evolving science that needs constant adaptation, especially in a modern western context / society. The references to Ayurveda in the ancient Yogic texts are sparse, but rather than looking for proof of the direct historical correlations between these two great sciences, one can consider a different approach. What are the worlds of Ayurveda and Yoga sharing? Yoga, Ayurveda, Tantra and the Vedas share a common health paradigm and terminology. Many Ayurvedic concepts are mentioned in Yogic texts, but these terms are not exclusive to Ayurveda. Equally, some Yoga teachers have adopted Ayurvedic principles in their work. Krishnamacharya used Ayurvedic pulse reading to help his students choose a correct diet and lifestyle; Sivananda (who was a medical doctor) believed the students should have a sound practical knowledge of Ayurveda because it 'gives life which is the basis of all enjoyment, study, meditation and yoga sadhana'; and Maharishi Mahesh Yogi dedicated his life to spreading the teachings of Ayurveda around the world.

Review of the APA Webinar: Ayurveda in Yoga Teaching

By Karolina Raczyńska



Tarik explained that applying Yoga with an Ayurvedic approach adds gentleness, richness, integrity and intelligence to the practice that otherwise could be overlooked. So how can Ayurveda be applied to Yoga teaching? When planning a Yoga practice for a client, one could consider the following points:

- Locations where Doshas are seated, where they move and related functions
- The qualities of the Gunas that highlight Vikrti in location.
- The strength of the Agni and the formation of Ama, e.g., many asanas are recommended for Agni Deepana, and equally, one should not do a very dynamic practice of one has a lot of Ama.
- Awareness of the time and the environment and how these impact on the above.
- Practices that account for the season and astrological configurations, following the sun, moon cycles, solstices and equinoxes.

It is also essential to focus on the Vata Dosha and how it impacts health and wellbeing e.g.

- Awareness of the five sites and directions of Vata: Prana, Apana, Samana, Udana, Vyana.
- Understanding the primary and secondary seats of Vata: colon, hips, lower back, lower body, joints and bone.
- Understanding of Gunas that characterise Vata: dry, cold, moving, subtle, rough, light.

Tarik has also explained how different groups of Asanas could impact the Doshas, e.g., backbends being stimulating, heating, increasing Pitta Dosha and forward bends being grounding, stabilizing and balancing Vata Dosha. He has also shared a lot of relevant guidance on working with a client introducing more subtle Yogic practices, including Pranayama, Meditation, Yoga Nidra and Tantric techniques if/and when appropriate.

In case you have missed this webinar but would like to watch a replay, then please visit:
<https://ayurvedainyogavideorecording.eventbrite.co.uk>

Those who would like to study more on Ayurveda in Yoga teaching might want to read Tarik's book titled: 'Ayurveda in Yoga Teaching (Yoga Teaching Guides)', which is available on Amazon. I also recommend visiting Tarik's website www.yogawell.co.uk

NAMASTE

Integrative & Personalised medicine 2022

16-18th June 2022 ~ QEII Centre, London (UK)

The Integrative & Personalised Medicine Congress is part of a growing movement to take a more holistic, patient centred approach to healthcare, that takes into consideration both the patient's physical and psychological wellbeing and treats the whole person not just the disease.

Very much grounded in evidence-based medicine, this congress will share the knowledge, expertise and resources of many professionals who are using their years of clinical experience to address long-term disease that is putting increasing strain on the conventional healthcare system.

Taking place over three days, in-person, in the heart of London, the congress will incorporate an international exhibition and three co-located conferences: Whole Person Health; Integrative Mental Health; and the College of Medicine's long-established Food on Prescription conference.

Be part of a growing movement of change that is focused on a sustainable, holistic approach to healthcare. Leave feeling inspired and empowered to aid better patient outcomes by combining conventional, integrative, functional, lifestyle and complementary approaches.

The exhibition is free to attend. Conference prices start from just £125, based on a 20% early bird members discount rate using the discount code: APA-20

Find out more and register at www.ipmcongress.com

The Doctor Won't See You Now: Staying healthy while the medical system is re-booted Review of new book written and submitted by Sunita

Award-winning entrepreneur, specialist in Ayurvedic medicine, TEDx speaker, journalist and broadcaster Sunita Passi demystifies the practice of Ayurveda in her new book, The Doctor Won't See You Now, showing how the teachings and practices of this 5,000-year-old Indian healing system can be accessible to all ...

UNITED KINGDOM – With the healthcare system and access to mental health support both currently ravaged by the impact of the Covid Pandemic, the publication of The Doctor Won't See You Now couldn't be timelier.

Offering an accessible entrée into the 5,000-year-old world of the Indian healing system of Ayurveda, author Sunita Passi brings over 20 years' experience of training Ayurvedic practitioners, as well as a multitude of insights gained from launching her own highly successful skincare range, to this compelling and potentially life-changing book.

Accessible, informative and written in celebration of the amazing bodies, minds and immune systems we all possess, the author will find an instant readership in those keen to keep themselves and their loved ones healthy, as well as those whose blind trust in 21st century healthcare is waning.

The Doctor Won't See You Now:

Staying healthy while the medical system is re-booted

Review of new book written and submitted by Sunita



As a journalist and broadcaster, Sunita Passi understands how to keep her readers engaged. With her passion for her subject shining through as much as the wisdom she is imparting, *The Doctor Won't See You Now*, is destined to become a cherished 'friend' that is sought out time and time again.

Synopsis:

It's time to heal healthcare. We as individuals will have to take greater responsibility for our own wellbeing, and maybe have a say on those issues for people in our lives.

Some of us work with organisations or communities where our decisions have impact, too. Current models are broken. Antibiotics can't keep up with illnesses resistant to them.

A 2018 study by John Hopkins Institute rated the medical system as America's third largest cause of hospital deaths. And a lot of the drugs used are based on science that hasn't been replicated and is sometimes questionable. There's a lot of talk about complementary medicine, but much of it looks like woo. How do you cut through that and find a way forward for you and those you love at a time when money is set to be tight? A new perspective on health will allow you to make a greater range of choices. Western medicine offers incredible advances, for sure. But the word 'advance' supposes what was before is somehow redundant. Many medicines are based on herbs and plants used by cultures worldwide for their healing properties, and it's likely that the Ayurveda system developed over centuries in India is the world's oldest cohesive approach to wellbeing. We've seen fragments of it spun off in the form of yoga and mindfulness, often out of context. The core to Ayurveda is balance and using portions of its approach to be a better functioning cog in the modern machine economy shows a lack of wisdom. With increasing talk of a reset, now is the perfect time to look at what that means through a new – and ancient – lens.

As a rising business journalist, I was plugged into the buzz of how economics works. The system spat me out. I fell apart and rediscovered myself in India. Through being realigned by practitioners of Ayurveda who recognised that my personality type, body, and dietary needs are linked, I found out who I really was. It also connected me to my heritage – Ayurveda teachings have run through my family for centuries. And for 20 years I've built up a business offering treatments and training's that thousands have benefited from. The questions I'm asked by the multinational retailers I've worked with, by spa owners looking for quality oils and skilled massage therapists, by single mothers looking for a viable income with integrity, are the ones that make me uniquely qualified to write this book, just when it's needed.

The Doctor Won't See You Now is published by Ingram and is available in paperback (£10) on Amazon at: <https://tinyurl.com/cvswm59j>

It is also available on the author's websites – www.tri-dosha.co.uk and [https://sunitapassi.com/](http://sunitapassi.com/)

The Doctor Won't See You Now: Staying healthy while the medical system is re-booted Review of new book written and submitted by Sunita



About the author

Sunita Passi is a renowned specialist in Ayurvedic medicine, an award-winning skincare entrepreneur and a wellness visionary who has spent 20 years shaping an alternative future for healing and health.

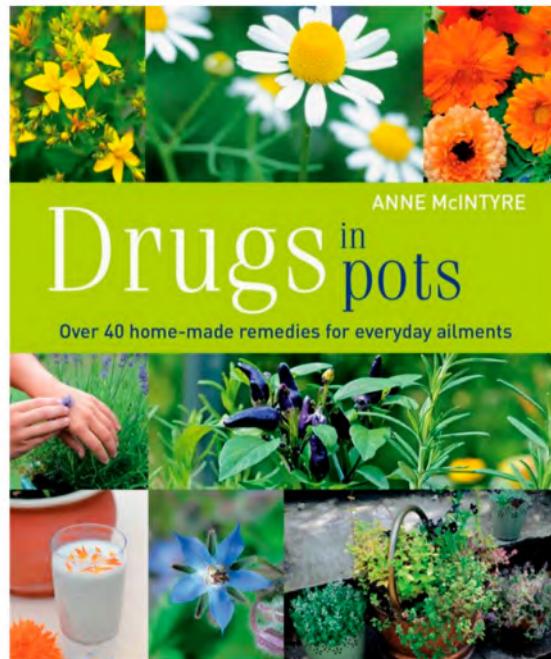
As founder and CEO of the Tri-Dosha Ayurvedic training and skincare business, Sunita cuts through the mystique surrounding complementary medicine, advocating for Ayurveda as the world's oldest cohesive approach. At a time when physical and mental health have never been more in the spotlight, her belief that it's time to heal healthcare and take greater responsibility for our own well-being is a call to action that needs to be heard. To discover more about Sunita's training courses and product collections, please visit <https://sunitapassi.com/>.

Growing: Drugs in Pots (book)

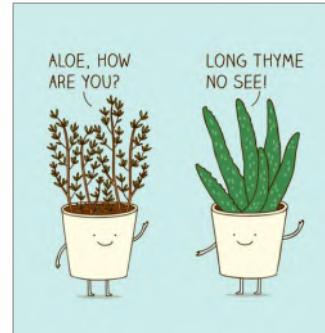
By Anne McIntyre

Growing: Drugs In Pots

We can really get going in the garden now that the weather is starting to cheer up. I love planning functional planting groups so you can first grow the herbs and then create the remedy and wrote a book called Drugs in Pots all about this way of growing herbs. Take a look at my [blog post](#) to see how you can create a beautiful rose planter filled with motherwort, lady's mantle, chamomile and sage that will also provide you with ingredients for a balancing tincture for menopausal symptoms.



Click here: <https://annemcintyre.com/product/drugs-in-pots/>



[Note: As we go to press quick note to say that the APA is trying to offer humanitarian aid in the form of food for those fleeing into Poland. All profits from APA webinars go directly to individuals known to the APA to help reduce suffering where possible in a very practical way. Sincerely hope you all approve and I am sure anyone who does not will let me know. Thanks for being part of the webinars and enabling the APA to be able to help in this way.]

Sue Clark on behalf of APA committee.

sueayurveda@gmail.com

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