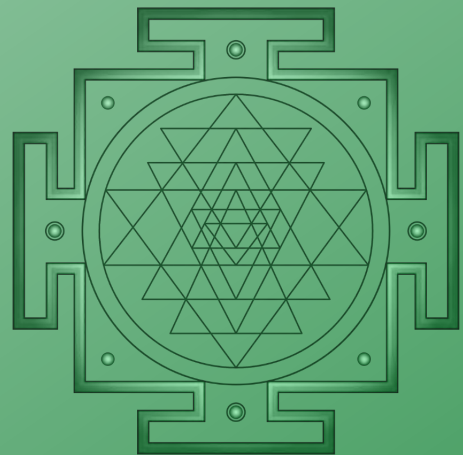


NEWSLETTER



MARCH 2023

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Letter from the Editor

With the Equinox fast approaching we again say a big thank you to all the contributors who supplied articles for this edition of the APA Newsletter. Please see the urgent call below for more articles, we are always on the look-out for new articles for future editions of the Newsletter.

In this edition we have introduced a Seven Questions Challenge - for those who want to have a go at it. See page 21 for more details. This is a great chance to let others know your thoughts and what you are up to.

For those discovering the APA newsletter for the first time, the 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 it reaches us by May 5th 2023.

Andrew Mason

Please note: The views and opinions expressed in this Newsletter here are those of the authors and do not necessarily represent the views or official policy of the Ayurvedic Professionals Association.

YOUR ADVERTISEMENT COULD GO HERE!



An urgent call for contributions to this magazine.

The APA Magazine aims to reach you every 2 months and this requires a lot of work and more importantly - articles. If you think you have an interesting case study, book review, research paper or recipes that others would enjoy, please send it to us.

Please send your articles to: info@apa.uk.com

In this edition we have introduced a Seven-Questions Challenge. For those who want to have a go at it, see page 19!

SPRING INTO HEALTH: AYURVEDIC TIPS FOR MANAGING KAPHA DOSHA

Tomaz Mueller



Spring detox drink

Ayurveda, an ancient system of medicine that originated in India, emphasises the importance of recognising seasonal changes and their impact on our health. Ritucharya, a concept in Ayurveda, refers to the seasonal routine or regimen that appreciates the significant impact of seasons on our physical and mental well-being.

According to Ayurveda, spring is considered the season of Kapha, one of the three doshas or bio-energies that govern our mind and body. In this article, we will explore why Ayurveda considers spring as the season of Kapha and how we can balance this dosha to maintain optimal health.

Kapha dosha governs the elements of water and earth, responsible for our physical structure, stability, and lubrication. When Kapha is in balance, we experience strength, endurance, and stability. However, when Kapha is imbalanced, it can lead to health issues such as weight gain, congestion, lethargy, and depression.

Spring is the season of new growth and renewal. The earth awakens from its winter slumber, and the snow melts, giving way to fresh green foliage and blooming flowers. The air is damp

and moist, and there is a feeling of heaviness in the atmosphere. These are all characteristics of Kapha dosha.

During the winter months, we tend to eat more heavy and oily foods to keep our bodies warm. However, as the temperature starts to rise in spring, our bodies naturally crave lighter and fresher foods. This shift in our dietary habits helps to balance Kapha dosha, which can become aggravated due to the damp and heavy qualities of spring.

Spring is also the season of allergies, colds, and congestion. These health issues are also associated with Kapha dosha. When Kapha is imbalanced, it can lead to excessive mucus production, which can cause congestion and other respiratory issues. The damp and moist environment in spring can aggravate Kapha, leading to an increase in these health issues.

To balance Kapha during spring, Ayurveda recommends certain dietary and lifestyle practices. Here are some of the ways in which we can balance Kapha during the

Spring season:

1. **Diet:** During spring, it is best to consume lighter, drier, and warmer foods that can help to balance the damp and cold qualities of Kapha. Include foods that are pungent, bitter, and astringent, such as ginger, turmeric, cumin, fenugreek, and mustard. These foods can help to stimulate digestion, reduce mucus production, and improve metabolism. Avoid consuming heavy, oily, and sweet foods, as they can aggravate Kapha and lead to weight gain and lethargy.
2. **Exercise:** Regular exercise is essential to balance Kapha dosha. During spring, it is best to engage in more vigorous and stimulating exercises that can help to increase circulation, improve metabolism, and reduce excess Kapha. Some good options include brisk walking, running, cycling, and yoga. You can also engage in activities that involve jumping, bouncing, and other movements that can help to shake off the heaviness of Kapha.

SPRING INTO HEALTH: AYURVEDIC TIPS FOR MANAGING KAPHA DOSHA

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3. **Sleep:** Getting adequate sleep is crucial to maintain optimal health. However, during spring, it is easy to oversleep and feel lethargic due to the damp and heavy qualities of Kapha. It is best to wake up early in the morning and go to bed early at night to balance Kapha. Aim to get 7-8 hours of sleep every night and avoid napping during the day.
4. **Dry brushing:** Ayurveda recommends certain lifestyle practices to balance Kapha dosha during spring. Dry-brushing or Garshana is an age-old practice that involves using a natural bristle brush to gently massage the skin in long, upward strokes. This practice helps stimulate the lymphatic system and improve circulation, which can help reduce Kapha-related congestion and stagnation in the body. It is recommended to dry-brush the whole body before taking a shower, especially in the morning.
5. **Exercise:** Kapha dosha often creates a feeling of heaviness and lethargy in the body, which makes it essential to remain active during the spring season. Exercise helps to increase circulation, reduce congestion, and balance Kapha dosha. It is advisable to engage in more vigorous activities such as jogging, hiking, and swimming.
6. **Nutrition:** In general, it is best to consume lighter, drier, and warmer foods during the spring season to balance Kapha dosha. This includes foods such as steamed vegetables, soups, lentils, and spices like ginger, turmeric, and black pepper. On the other hand, it is recommended to avoid heavy, oily, and cold foods, as well as sweet and salty foods that can aggravate Kapha dosha.
7. **Establish a Daily Routine:** Kapha dosha tends to be naturally slow and heavy, so it is crucial to establish a daily routine that supports a more active and energetic lifestyle. Waking up early in the morning can help to increase energy levels and reduce feelings of sluggishness. It is also essential to establish a regular daily routine that includes

regular mealtimes, exercise, and relaxation practices.

In summary, Ayurveda recognises the significant impact of seasonal changes on our physical and mental well-being. The concept of Ritucharya emphasises the importance of adapting our daily routine and lifestyle habits to maintain optimal health during each season. Spring is considered the season of Kapha dosha, which governs the elements of water and earth responsible for our physical structure, stability, and lubrication. To balance Kapha during spring, Ayurveda recommends certain dietary and lifestyle practices, such as consuming lighter, drier, and warmer foods, engaging in more vigorous and stimulating exercises, getting adequate sleep, dry-brushing, and establishing a daily routine.

It is crucial to pay attention to our body's signals during each season and make the necessary adjustments to maintain balance and optimal health. By following Ayurvedic principles and incorporating the recommended practices, we can support our body's natural healing mechanisms and promote overall well-being. Additionally, it is always best to consult a qualified Ayurvedic practitioner to personalise a seasonal routine based on an individual's unique constitution and health conditions.

SPRING DETOX DRINK

Ingredients:

- 1 tablespoon grated ginger
- 1 tablespoon grated fresh turmeric (or 1 teaspoon ground turmeric)
- Juice of 1/2 lemon
- 1 teaspoon raw honey
- 1/4 teaspoon black pepper
- 2 cups filtered water

INSTRUCTIONS:

SPRING INTO HEALTH: AYURVEDIC TIPS FOR MANAGING KAPHA DOSHA

Tomaz Mueller

- In a small saucepan, bring the water to a boil.
- Add the grated ginger and turmeric to the boiling water and reduce heat to a simmer. Let simmer for 5 minutes.
- Remove from heat and strain the ginger and turmeric out of the water.
- Add the lemon juice, honey, and black pepper to the ginger and turmeric water and stir until the honey is dissolved.
- Enjoy the detox drink warm or let it cool and store in the refrigerator for up to 3 days.

If you're looking for a natural and refreshing way to cleanse your body this spring, you might want to try this amazing detox drink! Packed with powerful ingredients that help eliminate toxins and reduce inflammation, this drink is a great way to jump-start your wellness journey. Ginger and turmeric are two key ingredients that work

together to help flush out toxins and reduce inflammation naturally. Additionally, lemon provides a healthy dose of vitamin C, which supports your liver's detoxification process. Raw honey also has antimicrobial properties and can help soothe your digestive system, while black pepper aids in nutrient absorption.

Regularly drinking this detox drink can help support your body's natural detoxification process and promote overall health and wellness. Give it a try and see how amazing you feel!

Find out more about my services and courses: <https://linktr.ee/TomazMueller>

AYURVEDIC SPICE OF THE MONTH - CINNAMON

Kanchan Sharma

With the cool winds of winter, you may find your body feeling cold and congested, longing for warmth and comfort. Cinnamon is one such simple remedy which is very warm and grounding, making it a key staple for use during the colder winter months.

Due to its stimulating effect on the circulation, cinnamon warms your blood and your body into coziness with its sweet taste and powerful punch.

- Ayurveda defines cinnamon as 'Tvak'.
- In Sanskrit it is known as : Tvak, Svadvi, Tanutvak and Darusita or Darushilla

Cinnamon is a spice, and the bark contains all the healing properties. The tree itself grows

anywhere from 10 to 15 ft tall. It is important to know that there are quite a few different potencies of cinnamon. The two key players you need to know about are Cassia cinnamon and Ceylon cinnamon. Potent Ceylon cinnamon from Sri Lanka is the best for therapeutic usage.

Effect on Tridosha

High quality Ceylon cinnamon is a warming spice, and it consists of sweet, pungent, and bitter tastes. Cinnamon is excellent at revving up the digestion. Because of its warming properties, it's pacifying for Kapha and good for balancing Vata as well. Pitta types can consume cinnamon, too, but in relatively smaller quantities.

AYURVEDIC SPICE OF THE MONTH - CINNAMON

Kanchan Sharma



Energetics

- Rasa (taste): Pungent, bitter, sweet
- Guna (qualities): Light, dry, piercing
- Virya (action): Warming
- Vipaka (post-digestive effects): Pungent (purifying)
- Dosha (constitution): Balances Vata and Kapha

Parts used for medicinal purposes

- The bark is peeled off after the trees are six or seven years old. The inner bark of the tree is collected and usually ground into powder.
- The cinnamon's fragrant bark is known to increase the bioavailability of other nutritious food items.

Here is the best cinnamon mix to support your unique Ayurvedic dosha:

Vata Mix: Cinnamon, cardamom, and ginger.

Pitta Mix: Cinnamon, cardamom, and fennel.

Kapha Mix: Cinnamon, cardamom, ginger, cloves, and black pepper.

Tridoshic Mix: Cinnamon, cardamom, ginger, cloves, and fennel.

AYURVEDIC USES FOR CINNAMON

For oral health:

- Take a small piece of cinnamon and keep in mouth, chew for 5/10 min and swallow juice
- Buy herbal toothpaste that uses cinnamon oil in its ingredients
- For Wound Healing

Make a paste out of cinnamon and honey. Apply this to the wound help heal the wound. This can also help treat itchy skin

For skincare

- Mix cinnamon with rose water and apply on the skin for 10 minutes.

For cough and cold

- Sip on cinnamon infused water to help alleviate congestion

For digestive health

- Put 1.5 cups of water in a pan and add 2 inches of Cinnamon sticks.
- Boil on the medium flame for 5-6 minutes.
- Strain and squeeze ½ lemon to it.
- Drink this twice a day to maintain good digestive health

For general health

- Incorporate into daily routine by using to lightly spice your meals, e.g. add a sprinkle to curries, oatmeal, or your morning cup of milk!
- Drink cinnamon tea once a day

Cinnamon side effects

- Mostly, cinnamon is safe for everyday use.
- Avoid usage during periods.
- Use a very low dose during pregnancy or in children.

AYURVEDIC SPICE OF THE MONTH - CINNAMON

Kanchan Sharma



- Side effect symptoms of cinnamon allergy includes runny nose, skin rashes, eye redness, lip and tongue swelling etc.

How to Have Cinnamon in Your Daily Diet

There are multiple beneficial ways of incorporating cinnamon in our daily lives. Here are just a few of the most effective methods:

- Bring cinnamon with other herbs like ginger and pepper to a boil for a comforting hot tea.
- Add cinnamon to your favorite fruit and vegetable smoothies.
- Sprinkle cinnamon over your rice, vegetable, porridge, and curry.
- Add cinnamon to a cup of Greek yogurt for a quick shake.

- Make cinnamon an active ingredient in the cakes and bread you bake.

Apart from the above benefits, there are many other health benefits that cinnamon is being studied for and needless to say, the results thus far have been promising. In the absence of modern medication, cinnamon has always been a powerful Ayurvedic spice that aided Ayurvedic practitioners in combating a range of benign and chronic ailments. Cinnamon is a great spice to have stored in your kitchen and should be a part of a regular diet to monumentally improve the quality of your life.

Namaste !!

Dr.(Ayu) Kanchan Sharma (BAMS MAPA UK)

www.ayurvedaheaven.com

0044 7429683913

<https://www.facebook.com/Livewithayurveda>

https://www.instagram.com/ayurvedaheaven_uk/

Teaching yoga for the menstrual cycle - an Āyurvedic approach

Anja Brierley Lange

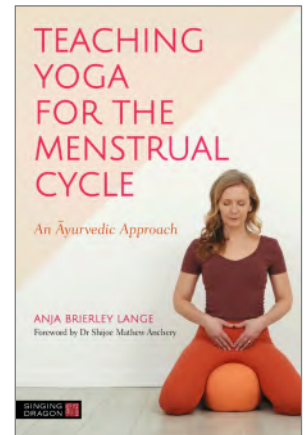
The menstrual cycle is so much more than menstruation. The whole monthly cycle is a fascinating flow of changing hormones and doṣas (Āyurvedic physiology).

As hormones and doṣas change, so will mood, energy and physiology. These are shifts half of the population will experience. Yet most of us have never been educated about the menstrual cycle. I don't remember much from my sex education or biology lessons on the menstrual

cycle in school. Neither do I remember any menstrual cycle awareness in my bioscience classes at university when I studied Āyurveda. It would have been helpful to understand more about our cycle, how the hormonal changes affect us and how we can embrace each phase. It feels a bit as if our whole cycle was reduced to the fact that menstruation was simply a sign telling us we weren't pregnant; it was bypassing all the other incredible things happening throughout the cycle.

Teaching yoga for the menstrual cycle - an Āyurvedic approach

Anja Brierley Lange



There is still much education to do, more to learn and explore. What I find interesting is that perhaps patriarchy used the word 'unclean' or created taboos around the menstrual cycle and specifically the period. But before that happened and in the culture of yoga and Āyurveda, the menstruating person was full of Śakti, of energy and power, and therefore highly influenced by and influencing others, including spiritual places and energy in general. And that the menstrual phase was a way to naturally release āma, as we discuss in my book 'Teaching yoga for the menstrual cycle - an Ayurvedic approach'. Menstruation wasn't taboo or dirty. It was a period of power and great spiritual insight.

Why this book is important

I wrote 'Teaching yoga for the menstrual cycle - an Ayurvedic approach' because I am so passionate about understanding the cycle so we can make informed choices. It's not exclusive to yoga teachers and practitioners although this is whom it is written for. As Dr Shijoe Mathew Anchery BAMS (Ayu), PgDip says in his foreword "Although Anja has indicated that the level of information in this book is mainly for yoga teachers and practitioners, every woman in my view should be equipped with this knowledge to guide her choices and help deliver the optimum possibility of living life to the fullest".

I intend that through reading this book you will gain greater insight into the wisdom and logic of Āyurveda and the doṣas so that you can apply it

to your yoga practice and when teaching yoga classes. Āyurveda is about living with nature, the seasons and the cycles. It's about getting to know what our body and energy need. It is working with nature rather than ignoring or working against it. If we ignore these shifts and pretend the female physiology is like the male, we completely disregard the powers of each phase of the cycle. We work against the hormonal fluctuations and the doṣic changes. The male and female hormones and doṣic shifts are different. We have different phases and rhythms and so our yoga practice (and life in general) should reflect these important changes, working with our body and energy to embrace the power of our rhythms.

An introduction to Āyurveda

The book offers an introduction to Sāṅkhya philosophy as a gateway to understanding the similarities between yoga and Āyurveda and as an explanation of the five great elements leading to the doṣas. From here it continues to explain Āyurveda specifically in the context of the menstrual cycle and how it applies to practicing yoga. Although I don't feel everything Āyurvedic or yogic has to be explained in terms of Western science or current research I have included both. As well as an introduction to Western physiology when it comes to the hormonal shifts during the menstrual cycle and our anatomy and physiology. This is the language most of us and our students and clients understand. I also find it interesting how we can compare the Western and Āyurvedic views as they are very similar.

Teaching yoga for the menstrual cycle - an Āyurvedic approach

Anja Brierley Lange

Āyurvedic Physiology and the Menstrual Phases

In Āyurveda we call the menstrual cycle ārtavacakra. Cakra means a wheel and here it acknowledges the cyclic seasons of the monthly cycle or infradian rhythm. Ārtava is the female reproductive tissue. The word ārtava comes from the root rtu meaning season. In the book, we look at each phase in greater detail. You will get an understanding of the Āyurvedic and doṣic principles. This is the foundation for why we adjust our yoga practice according to Āyurveda through our menstrual cycle. We discuss the concept of raktamokṣa in the menstrual cycle and how the doṣas change through each phase. Understanding the doṣas means we can work with our cycle and utilise the strength of each phase in life and in yoga.

For example, in the chapters on Practical Application of Āyurvedic Principles in Yoga and Yoga for Each Phase of the Menstrual Cycle, we discuss the mode for each phase and how we can adjust our yoga practice to our body and energy. We discuss yoga poses, sequences and intentions for each of the phases and discuss if there is anything we could emphasise or avoid. Most importantly it discusses why. What are the Āyurvedic, yogic and potentially Western reasons to do and not do certain practices? And how to approach the practice if trying to conceive.

For example, the follicular phase is the Āyurvedic kapha doṣa phase. Kapha doṣa is very similar to oestrogen. If we think of oestrogen as the female hormone, kapha doṣa is what gives the goddess-like qualities of voluptuousness, sensuality and fertility. Kapha's qualities include building up and growth, just like oestrogen's anabolic qualities. People with a majority of kapha in their constitution have stamina and endurance. They may gain weight quicker and find it harder to lose weight, but they also appear stronger and more muscular.

These are the positive qualities everybody has in the follicular phase, therefore it's the perfect

time to include anything to support muscle growth, strength and maybe to be a bit more adventurous in the practice.

We then move into a chapter on Yoga for Specific Complaints so you can adjust and create yoga sequences specifically for individual needs.

This book aims to bring yoga, Āyurveda and menstrual cycle awareness together in a practical way. The information is encouraging for yoga teachers and practitioners and those sharing Āyurveda through consultations. It is for those who menstruate and those who share their lives with them – perhaps as a yoga teacher or an Āyurvedic practitioner. Maybe you have a great interest in yoga and Āyurveda; maybe you also offer red tents or Goddess/women's circles.

It is also an excellent resource to learn about Āyurveda in general as a practical tool for your clients and an introduction to yoga for the menstrual cycle for Āyurvedic and health care practitioners. A topic that is so often overlooked yet affects so many of our clients and students.

I am sharing more about yoga, Āyurveda and menstrual cycle awareness in workshops, classes, cpd and training courses, in person and online.

Anja Brierley Lange is the author of *Teaching Yoga for the Menstrual Cycle - An Āyurvedic Approach*. She is an experienced yoga teacher and Āyurvedic practitioner (BSc, PGDip).

Get the book: www.yogaembodied.com/mybook

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

Instagram: https://www.instagram.com/anja_yogini/

Facebook: <https://www.facebook.com/yogaembodied>



Herbs to Support Gut Health

Spend a day with Anne at Artemis House on 3rd May 2023 at a workshop dedicated to Herbs to Support your Gut Health.

Over the course of the day Anne will discuss factors affecting digestive health and what steps you can take to improve it, with particular focus on the role medicinal herbs can play in supporting gut health. Topics covered will include simple diet and lifestyle changes, common dietary requirements and how to embrace diversity in your diet. We will discuss – and eat! – recipes made with well known culinary herbs and spices which will enhance and support your digestion. We will take a look at the role of gut bacteria and the roles of prebiotics, probiotics and postbiotics in maintaining good gut flora diversity, including what role fermented foods play and how to include them in a healthy diet.

The day will include a full tour of Anne's spiral herb garden, plus a delicious vegetarian lunch and herbal teas. You will have the opportunity to buy home grown herbs, Anne's books and herbal remedies from her dispensary.

All day courses run from 10am until 4pm at Artemis House and include a delicious vegetarian lunch and refreshments.

Booking via www.annemcintyre.com/courses-workshops/ £130 per person.



The Healing Power of Flowers

You are invited to join Anne in her garden on 28th June for a day dedicated to the Healing Power of Flowers.

The healing power of flowers permeates every aspect of our lives. Flowers help us mark every event and ceremony from birth to death and bring us joy and solace throughout the years. They have inspired poets, authors and artists and come to symbolise the whole range of human experience. From exuberant red peonies to sweet-smelling primroses, exotic lilies and heavenly-scented roses, flowers have the power to reconnect us with the conscious intelligence of nature that we are a part of and to heal our ills in a myriad of ways.

Anne will give you a tour of the garden showing you the flowers she has growing in her garden at this time of year, when her beautiful roses will be at their peak, and describe the medicinal and health giving properties of both these, and also other healing flowers that may not be in season.

Anne will then discuss ways of preparing the flowers that you have discussed in delicious teas, medicines and edible dishes, so that you can take this knowledge home with you to help support your health in the future.

The day will include a full tour of Anne's spiral herb garden, plus a delicious vegetarian lunch and herbal teas. You will have the opportunity to buy home grown herbs, Anne's books and herbal remedies from her dispensary.

All day courses run from 10am until 4pm at Artemis House and include a delicious vegetarian lunch and refreshments.

Booking via www.annemcintyre.com/courses-workshops/ £130 per person.

Review of the APA webinar by Dr Claudia Welch

By Karolina Raczyńska



Dr. Claudia Welch

On the 28th of January 2023, the APA had the great privilege of hosting Dr Claudia Welch for an APA webinar titled: 'Deeply integrative approach Women's Health & Hormones in Ayurveda'. As many of you know, Dr Claudia Welch is a Doctor of Oriental Medicine, an Ayurvedic practitioner, an international speaker and the author of many inspiring books.

Dr Claudia started her talk by sharing her understanding of female hormones through the principle of duality. Ayurveda and Chinese Medicine look at the world through a holistic lens incorporating the constitution, diet, and lifestyle. Two of the approaches that are present in both of these healing traditions are the concepts of *Bṛmhāṇa* (the cooling, nourishing, heavy, lunar and more feminine aspect of reality) and *Laṅghana* (stimulating, heating, motivating, creating lightness, more masculine energy). Dr Claudia has explained that the hormones that are prevalent in women, e.g., oestrogen and progesterone, are nourishing and grounding, carrying the *Bṛmhāṇa* qualities. Whereas stress hormones are stimulating, motivating, creating lightness, and they belong to the *Laṅghana* type of energy. She has further explained that there needs to be a constant balance between these two types of qualities: stimulating and grounding. If we have too much

stimulation but not enough grounding, then we experience stress and get into trouble.

Ayurveda does not give direct references to hormones, but it offers principles through which we can understand them. Dr Claudia has considered three possible categories of causes of hormonal imbalance. During the webinar, we learnt about the Ayurvedic framework of *Trividha Dukha*, which are three types of miseries explained by *Sankhya Darshanas*:

1. Ādhibhautika

Diseases pertaining to the five elements that afflict the body, which can be addressed with the *Yuktivyapāśraya* rational therapy, consists of the administration of diet and herbal preparations. Here Dr Claudia has shared examples of herbs which address pain and stagnation in the body, such as *Guggulu* (*Commiphora wightii*), *Frankincense* (*Boswellia Sacra*), *Guduchi* (*Tinospora cordifolia*), *Chitrak* (*Plumbago Zeylanica*) and *Turmeric* (*Curcuma longa*).

2. Ādhyātmika

The diseases pertaining to the mind. These can be addressed with *Satvāvajāya*, the psychological therapy which protects the mind from unwholesome objects. Part of this therapy is control of the senses without causing the repressions of natural urges. *Satvāvajāya* therapy offers a variety of procedures adapted to prevent the mind from being exposed to different etiological factors of mental illness.

3. Ādhidaivika

Diseases caused by acts of providence or divine intervention, generally caused by factors beyond the control or influence of human beings, can be treated with *Daivavyapāśraya*, the spiritual therapies such as recitation of mantras, wearing gems, auspicious acts, offerings, gifts, oblations, following precepts, fasting, invoking, pilgrimage, etc.

Review of the APA webinar by Dr Claudia Welch

By Karolina Raczyńska

In this webinar, Dr Claudia has also discussed the importance of recognising different stages of life and the transitions between them when selecting a treatment approach for those undergoing healing. For example, a different treatment modality would be chosen for a female who is in the Grahasta (householder) stage of life as opposed to the Vanaprastha (forest dweller) stage of life when much rest, and reflection are more appropriate.

We have learnt a lot of mind opening concepts and points of view, for which we are very grateful. To follow the inspiring work of Dr Claudia, please visit <https://drclaudiawelch.com/>. If you would like to access the video recording of this webinar then please, please visit <https://tinyurl.com/yc225djk>

To learn more about the new Satsangam Community Project that Dr Claudia has co-founded with other teachers, please visit <https://satsangam.net>

Satsangam's collaborative learning community supports transforming knowledge and experience into living wisdom through the contemporary study and application of Vedic knowledge systems for the benefit of all beings.

Part of the profits from this APA webinar by Dr Claudia have been donated to Asha Deep Vidyashram, a school running under the auspices of the NGO Hope and Joy Society for the Under Privileged in Varanasi, India. To learn more about this beautiful initiative, please visit <http://www.asha-deep.com/>

UP AND COMING APA EVENTS

Workshop 11th March with Dr Aakash
Understanding Srotas



APA WORKSHOP

Understanding Srotas & their clinical application
by Dr Aakash Kembhavi
Saturday, 11th March 2023
11.30 am - 3.30 pm (GMT)



UP AND COMING APA EVENTS

Workshop 29th April with Mother Maya

Ahimsa Today Cultivating Inner Harmony and Awareness Now



The graphic is a promotional poster for an APA webinar. It features a light purple background. At the top center is the APA logo, which consists of the letters 'apa' in a green, rounded font, with a green vine and leaves arching over the letters. Below the logo, the text 'Ayurvedic Professionals Association' is written in a small, red, sans-serif font. In the center, the title 'APA WEBINAR' is written in a large, bold, green, sans-serif font. Below the title, the subtitle 'AHIMSA TODAY CULTIVATING INNER HARMONY & AWARENESS NOW' is written in a smaller, bold, green, sans-serif font. Below the subtitle, the speaker's name 'Maya Tiwari' is written in a black, sans-serif font, followed by the date and time 'Saturday, 29th April 2023 16.00 - 17.30 (BST)' in a smaller, black, sans-serif font. On the left side of the graphic is a portrait of Maya Tiwari, a woman with dark hair, wearing a pink and white patterned top. On the right side is a close-up image of a yellow and pink flower with a green leaf.

Case Study - Chronic Fatigue/ME, Burnout

By Anu Paavola B.Sc. (Hons) Ayurveda, MAPA

ABSTRACT

According to NHS Myalgic encephalo-myelitis (ME), also called chronic fatigue syndrome or ME/CFS, is a long-term condition with a wide range of symptoms. The most common symptom is extreme tiredness, fatigue and reduced ability to participate in normal life activities. ME/CFS can affect anyone, including children. It's more common in women and tends to develop between your mid-20s and mid-40s. Fatigue does not subside even after sleeping. Even slight physical exercise can deplete energy reserves rather than renewing them. Cognitive functions may decline due to inability to achieve a proper state of rest. The symptoms apart from fatigue start from general malaise and other flu like symptoms such as soreness of muscles, shifting joint pains and

headaches. ME is a challenge to diagnose and a challenge to heal given its many varying manifestations dependent on individual susceptibilities. ME can heal but can also lay dormant and triggered back again by a stressful life event such as burnout.

Diagnosing ME happens through exclusion in other words, if a condition cannot be named, or if an organic biological causative factor is non-identifiable, the condition is then often called ME. Protocols for ME are difficult to find with western approach which favours one for all approach, which in case of ME is counterproductive due to its many forms of manifestation.

Burn out is a burning problem in the work life scenario of today and has acquired the status a pandemic of its own. NHS describes burnout as

Case Study - Chronic Fatigue/ME, Burnout

By Anu Paavola B.Sc. (Hons) Ayurveda, MAPA



a state of physical and emotional exhaustion. It can occur when you experience long-term stress in your job, or when you have worked in a physically or emotionally draining role for a long time and concludes that even the staff of NHS are suffering widely from burnout. Burn out can be one of the gateways to ME and is often similar to the chronic fatigue symptomatology.

The lifestyle habits, excessive demands, workloads and especially stress are primary predisposing factors for both ME and burnout, fundamentally disorders based on behavioural and contextual factors. Mismanagement of stress, bad sleeping patterns and irregular meal times are factors that can be counted as both cause and consequence, a vicious cycle of ill health.

Case Presentation

A 47-year-old female client, vegan, project manager by occupation, presents with burnout, weight increase, systemic lymphatic congestion, facial skin outbreaks, surfacing symptoms of underlying ME, benign lump in the breast, generalised lower back pain and suspected perimenopause. On history, her general health has been wailing with ME and depression. On examination of diet and lifestyle, reasons appear to be high levels of work-related stress which has led to bad dietary habits. Dashavidha pariksha shows signs of ama in the bodymind.

The client is planned for a residential panchakarma with five days of dipana-pachana shodhananga snehapana followed by five days of basti karma in a small intermittent fasting scheme focusing on evening fasting.

Vikruti: KP

Prakruti: VK

Method of Basti Karma (enema therapy)

The enema process comprises of three stages, which are as follows:

- Purva Karma (Preparatory procedure)
- Pradhana Karma (Main procedure)
- Samsarjana Karma (Post procedure)

Purva Karma

Patient was administered with hot lemon water and herbs at waking up. Herbs consisted of gurmar (*Gymnema sylvestre*) and brahmi (*Bacopa monnieri*). After morning yoga practice, she took an increasing dosage of snehapana in the form of spiced cacao (see below). Later she would chew fresh ginger before lunch and took above mentioned herbal capsules before bed.

In mean time, the client was administered with 1h sarwanga abhyanga preceded by 30 min garshana alternating with sarwanga abhyanga followed by 30min shirodhara on consecutive days. She stayed around 20-30 minutes inside an infrared sauna blanket after each session.

Pradhana Karma

After five days, patient attained samyak snigdha lakshana of snehana (aversion to fat and fatty stools) she moved onto receiving two types of basti on alternative days. Sneha basti consisted of 100ml plain sesame oil, 1 tsp Himalayan salt and 500ml niruha basti consisted of the same in addition to 60g of honey, kwatha of dashamula, gurmar and brahmi.

The body therapies continued as per above.

Samsarjana Karma

On the twelfth day the patient felt completely rejuvenated, like a different person, in her own words. She had achieved all the health goals set at the start and more. During the program, she learned how to pace meals to continue the

Case Study - Chronic Fatigue/ME, Burnout

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healing process and keep ME from resurfacing including advanced pranayama techniques and meditation practices focused on capturing and circulating prana. Also, she was taught some vagus nerve stimulating exercises (brahmari pranayama, middle ear muscle control). The client is sent home with knowledge and understanding on how to manage her life better in line with the rhythm established during panchakarma.

Result

The feeling of coming back to the body started after a few days. After the whole course of therapy, the client found significant relief in signs and symptoms presented at arrival. There was a marked relief from ME symptoms, absence of the signs of burnout, the lump had disappeared from the breast, skin quality had improved significantly, she had lost 5 pounds of weight and felt more toned in her body. Restorative sleeping patterns were established and her bowel movement became satisfying. She feels positive, energised and excited about the future.

Ayurveda has a holistic treatment approach for ME and burnout addressing diet, lifestyle, stress management and detoxification. Distraction from the normal life is necessary to create a space of safety and comfort which can be achieved in a residential set up. The intelligence can start flowing when a recognition of safety is kept constant for a period of time and the bodymind gives tension up that obstructs

shrotas at every level. This way communication can re-establish and healing can start.

Although tridoshic in nature, the condition manifests predominantly as vata imbalance, especially of vyana vayu, a subtype of vata, which carries intelligence, nerve impulses, circulates hormones and water within the shrotas (the channels of circulation). Urges and senses are out of balance causing symptoms such as lack or excess of hunger, sleep and sex drive. Communication between bodily systems is dysfunctional and need to be brought back to normalcy by opening the pranic pathways for intelligence so that self-regulation can be re-established.

Analysis

Ayurvedically speaking, ME can be diagnosed a tridoshic imbalance where the body has lost its intelligence of self-regulation, i.e. ability to return to homeostasis. It is mainly a problem at subtle levels of being which makes it harder to tackle with just diet and lifestyle changes. ME requires a more sophisticated and profound line of treatment targeting koshas where patterns of behaviour lodge. The bodymind has to be reawakened to remember normal functionality by realigning the body clocks and to re-connect with the healing source of life. In my view there might be a dysfunction, some sort of amnesia of the connection between the atman and buddhi, the individual soul and the universal soul, the latter being the source providing the blueprint for life.

Analysing ME from panchakoshic viewpoint, the condition is a deep-rooted illness affecting the koshas at every level, especially at pranamaya and vijñanamaya koshas. Their dysfunction, in turn, influence anna and manomaya koshas creating the symptomatology typical of fatigue, exhaustion, cognitive decline, anxiety, depression and general malaise. Because the first four koshas are affected, the bliss state in the anandamaya kosha, the profound sense of wellbeing, is unavailable for sufferers of ME.

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Vijnanamayakosha is the layer that allows us to connect with buddhi, the universal soul.

Our panchakarma program proved particularly effective by addressing the need to bring intelligence back with a properly flowing prana. Prana is the carrier of intelligence and by addressing the energetic body first, the physical and mental bodies could be brought back to proper functionality. Yoga practices followed by abhyanga with nadi tracing anuloma strokes and marma therapy allowed the body to start releasing established patterns harmful to health and wellbeing. Afternoon therapy sessions addressed the energetic field again through marmas, myofascial release (muscle energy technique) and pranic healing.

Dinacharya (daily routines) of our program allowed the body clocks to come back to balance by practicing small intermittent fasting routine with only one solid meal at lunch. This helped the gut to clear itself. The days were planned well in order to avoid excess hunger and cravings. Gurmar (*Gymnema sylvestre*) curbed sweet cravings, breakfast consisted of high amounts of fat in the form of spiced fatty cacao creating a feeling of satisfaction which in the last day of snehapana lasted the whole day. The client was offered an option for a pureed vegetable soup for supper at 5pm but felt she only needed the golden milk 1 h before bed.

Considering the client ate only one solid meal the gut was left a significant time to heal, digest

ama and renew its flora. An empty digestive system enables the rest of the body to go through the process of health, growth and restoration at night: cellular nourishment, detoxification of brain and limbs (pitta time 10pm-2am) and lastly a systemic anti-inflammatory effect (vata time 2-4am). These functions require high amounts of energy which often is stolen by nightly food break down.

A 15-20-minute nap after lunch lying on her left side guaranteed a maximum amount of blood the flow to the gut thus beginning a strong digestive process with maximum absorption rates.

Daily yoga practice focusing on energetic body practices (tapping, tracing meridians, moving in cross patterns, pranayama and meditation on prana) and lymphatic drainage (massaging lymphatic nodes under the arms, massaging neuro-lymphatic points, of the abdomen) was helpful not only to relieve symptoms but also to educate the client in activities she can do at home on a daily basis for purposes of prevention. Yoga session was followed by 90 minutes of body treatments for snehana and swedana.

Conclusion

My client responded extremely well in both body and mind. It was humbling to see how she progressed day by day and achieved a deep sense of wellbeing in the end.

The purpose of an ayurvedic practitioner is to remove the obstacles in the way of natural healing. Diet, lifestyle, herbs, massage and detoxing all aim at letting the body do what it is designed to do: heal, repair, rejuvenate and restore. In a residential setting the natural healing process can be observed closely without interference from daily stressors of life.

ME, burnout, overweight and obesity, stress, anxiety, depression and other unhealthy manifestations of modern imbalanced lifestyle can be improved or even resolved with panchakarma therapy, however, isolation from the daily life, which is the causative factor of

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Panca Karma Clinic, Wraxall, Dorset

these conditions, is necessary. Within urban context the clients are not surveyed through the day and easily slip and most of the times keep carrying on with their stress inducing lives. Residential set up is ideal for not only healing and increasing resilience to stress but also a great opportunity for educating on how to take hold of one's own health, which is already a very empowering piece of learning the clients take home after the process.

Body Therapies:

11 days of Snehana & Swedana

(Day 1 – arrival)

5 days of dipana and pachana

5 days of basti karma

Days 2, 4, 6, 8, 10, 12– 30 min garshana & 60 min abhyanga followed by 30 min swedana in infrared sauna blanket, abhyanga integrated with myofascial release techniques

Days 3, 5, 7, 9, 11 – 60 min Abhyanga and 30 min shirodhara with swedana in infrared sauna blanket

Days 1, 4, 7, 10 – Pranic shiroabhyanga combined with myofascial release techniques

Days 2, 5, 8, 11 – Abdominal massage addressing pancha vayus

Days 3, 6, 9, 12 – Marma therapy on main kapha points of the feet, legs, back, neck and head

Body treatments in the morning were chosen to clear the lymph and energise (garshana and abhyanga), created a deep level relaxation to allow healing to happen (abhyanga flowed by shirodhara) and create a sense of profound relaxation. Afternoon treatments focused more on energy healing with focus on the marma points and five vayus.

Herbs

At waking up: hot water with lemon, 2 x 400mg capsules of gurma and brahmi

AM: Snehapana Days 2-6: 20, 40, 60, 80 100g respectively of coconut oil mixed with

1 tbs cacao powder, 200ml Oat milk, 1,5 tsp liquorice powder, ½ tsp ginger, ½ tsp cinnamon, ½ tsp cardamom, ½ tsp turmeric, ½ tsp nutmeg, pinch of black pepper, pinch of salt, 1 tsp maple syrup

Before lunch: slice of ginger

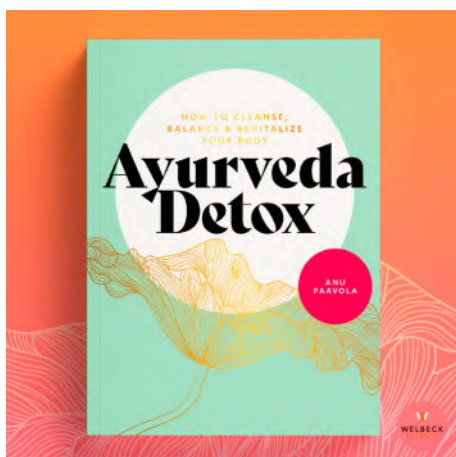
Supper: golden oat milk with cardamom, saffron and black pepper on first two nights

PM: 2 x 400mg capsules of gurma and brahmi

Yoga, Pranayama and Meditation

Case Study - Chronic Fatigue/ME, Burnout

By Anu Paavola B.Sc. (Hons) Ayurveda, MAPA



Bio



Anu Paavola, (B.Sc. Hons) Ayurveda, founded [Jivita Ayurveda](#) clinic and spa in 2009 in Kensal Rise, London. Since the beginning Anu has been focusing on understanding how ayurveda could be

applied in an authentic way in UK and in the West in general. Years of client work in her clinic and added teaching experience have given Anu clarity in the ways the ancient teachings of ayurveda could be conveyed in common language.

In 2019 Anu launched [Jivita Academy of Ayurveda](#) to respond to the demand for modernized education in ayurveda. Courses run online and in person for both professional careers and health coaching purposes.

Anu is a published author of [Ayurveda Detox \(Welbeck Publishing\)](#) and her latest achievements include establishing a [residential retreat center in UK](#), a dream she's hoped to bring to life since returning to UK from India in 2009 where she witnessed for the first time the power of healing in an ayurvedic hospital.

Anu wants to empower her clients to take charge of their own health by increasing awareness in individualised nutrition and bio-rhythm synchronisation. Incorporating her twenty years of practice and teaching of yoga Anu's approach to healing is almost unique to anywhere in London or UK.

Each morning the client took part in a yoga session with light asana practice, focus on pranayama and meditation

Tapping (EFT), Meridian Tracing, lymphatic and pranic stimulation

Asanas – Pawanmuktasana series as per Bihar School of Yoga, 10 sun salutations, few single asanas changing daily

Kapalabhati 4 x 50 repetitions

Bhastrika 10 rounds

Lion breath and agnisara 10 rounds

Brahmari 20 repetitions

Meditation on prana

On the first two days the client also practiced yoga nidra for 45 minutes to create a place of deep rest and rejuvenation

Meals (seasonal, organic and local) and small intermittent fasting

Shehavana as breakfast (spiced cacao)

Lunch 1.30/2pm with kitcheree or vegetable curry followed by

15 min nap

No solids after lunch

Supper: Golden milk with oat milk, coconut oil, turmeric, cardamom, saffron and maple syrup

URHP & AMH Summer Gathering 2023

JULY 7TH - 9TH 2023

The Purley Chase Centre, Atherstone, CV9 2RQ



**'Celebrating Our Unity
and Powerful Future'**



A Conference for Qualified Herbalists & Herbal Students

SPEAKERS INCLUDE:

- **Phil Deakin:** *Yellow flags - waving or drowning*
- **Renee Koenders:** *Hildegard of Bingen The Herbalist & Healer*
- **Andrew Mason:** *Introduction to Ayurvedic Alchemy*
- **Jo Glover:** *Outdoor Fire Ceremony*
- **Rumana Zahn:** *Meditation & Gregorian Chant*
- **Barbara Wilkinson:** *Herb walk - The ark, acts of Restorative Kindness*
- **People's Health Alliance (PHA):** *Speaker for our Forum*
- **Dr. Edward Thompson:** *The Heart of the Matter*

Note: Speakers may be subject to change, see your association's websites for all updates & schedules.

We are excited to announce this year's joint URHP & AMH summer conference. A celebration of our herbal families from our historical roots to the present day and our future together in our communities.

An opportunity to meet new and old friends, informative and inspirational talks, market stalls, herbal walks, fire ceremony and a forum together with the People's Health Alliance, exchanging creative visions and action in our fields of wellness and health care. This is an opportunity to learn and share from the wealth of wisdom, knowledge and experience in our herbal community. The conference begins from Friday 4pm and finishes after lunch on Sunday at 2pm.

There is NO conference fee as this is being paid by the URHP & AMH conference fund, however please contact the URHP registrar Trixie Vorderman at urhpreistrar@yahoo.com to book your conference place. As places may be limited at Purley Chase, we are advising members to book before the end of March.

N.B. If you are staying at Purley Chase then book directly with them for accommodation & meals. Deposits are paid also directly to Purley Chase whether you are a day delegate (£10 deposit) or staying for one night or the whole weekend (£40 deposit).

Please go to <https://www.purleychasecentre.org.uk/booking-form/>

Any members wishing to display herbal goods/ books at the conference, please contact Alicia at aliciasawaya.uk@gmail.com

<https://www.urhp.com/downloads/AMH-URHP-Flyer-2023.pdf>

- **Q1: What is one health practice that you personally swear by, and why do you believe it works?**
- **Q2: How has your own personal health journey influenced your approach to working with clients, and what have you learned from your own experiences?**
- **Q3: If you could go back in time and give your younger self one piece of health advice, what would it be, and why?**
- **Q4: How do you incorporate innovation into your work as a health professional, and how do you continue to push the boundaries of what's possible to practice safely in the UK?**
- **Q5: What is the biggest misconception that people have about health in your opinion, how do you address this in your work with clients?**
- **Q6: What is one health area that you're particularly passionate about, and why is this so important to you?**
- **Q7: Do you balance traditional, spiritual and scientific aspects of health in your practice, and if so what role do you see each of these elements playing in overall health and well-being?**

Orna Canavan



Orna is based in Galway Ireland and as the brave first person chose the following questions on what will now be a regular feature. Thanks for sharing Orna.

Q2: How has your own personal health journey influenced your approach to working with clients, and what have you learned from your own experiences?

Luckily enough my own personal health journey has been pretty smooth so far. A few bumps along the road but thankfully I've had nothing major to contend with. Nevertheless, having a primarily Vata constitution I do have some issues with my bones such as osteopenia and degeneration in some of my joints. For this reason I am constantly trying to keep Vata in check, by eating sufficiently and appropriately and by taking my ayurvedic supplements. Yet for me the greatest challenge is not to have the feeling like I'm in a rush all the time, always on the move and busy. I do manage to master this with yoga, sea swimming and walks in nature. This is something that comes to the surface with a lot of my clients who suffer from what I call '21st century syndrome'. They are always on the go, frantically rushing here and there. It is as if they are have become used to being in a constant



state of both mental and physical stress. This is a conversation I really enjoy having with them. I am delighted when they begin to recognise this in themselves and begin to etch out

pathways towards change, and to listen to their bodies more.

Q5: What is the biggest misconception that people have about health in your opinion, how do you address in your work with clients?

I think the biggest misconception that people have about their own health is that what they consume, and to what they give their attention has a direct influence on the state of their health and well-being. I love explaining to clients the concept 'you are what you eat', how the food they ingest eventually gets converted into all their bodily tissues. Having them to understand that for this process to run smoothly and produce wonderful healthy bodily tissues a good functioning digestive system devoid of any ama is necessary. Basically the concept of jatharagni and dhatu agni. I think this really is a concept that makes people think about what they put into their mouths.

Q6: What is one health area that you're particularly passionate about, and why is this so important to you?

In my practice I do a lot of ayurvedic treatments so I guess massage is one area that I am particularly passionate about. I think clients thrive on massage, energy gets moved around the body and they get the time and opportunity to switch off and reconnect to their own bodies. I have always loved receiving massage and I am a big fan of daily Abhyanga, it keeps me grounded, nourished and in touch with my body. It is wonderful for my Vata type bones but also I love it for vanity reasons as I believe it is going to keep me looking young as I move on through the years! :-)

Orna Canavan practice is in Galway, Ireland.

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Good fences make good neighbours. Boundaries make good practice

By Sue Clark

Those of you who have been members for a while may remember that sometime ago the APA introduced a boundary course. This was somewhat controversial as it was compulsory.

Everyone who attended were reminded of the Robert Frost poem "good fences make good neighbours" and although written in 1914 the sentiment can be viewed as still true today

For those who have studied Ayurveda, perhaps you will notice Charaka, by establishing, Doctor

to diagnose and set treatment plan, Patient to comply with advice and Nurse to assist, also gave clear boundaries for everyone to follow.

As boundaries are very easy to cross but sometimes difficult to define in everyday life, I thought it maybe helpful to recap, find some pointers and guidelines to refresh our understanding of, what is a boundary, especially relating to clinical practice, but at the same time perhaps introduce the idea of discussion over just what is needed today.

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Many of us, well me anyway, find it very hard to say NO, which is why I am most likely still on the committee! But not being able to say no, is a boundary issue.

As an individual this is fine if we wish to go along in this way. However, when working with clients this can easily lead to misunderstandings or the development of codependent, enabling relationships, which ultimately are harmful for both client and clinician.

In clinical practice, as we have all been taught, it is important to establish clear boundaries to ensure that the client's well-being is protected and the therapeutic relationship is effective. Here boundaries are the limits that define the professional relationship between the clinician and the client. They are in place to establish parameters for the therapeutic relationship, define the roles of each person, and promote a safe and effective therapeutic environment. So in the context of clinical practice, a boundary refers to any aspect of the therapeutic relationship between the healthcare provider and client that, if crossed, could compromise integrity and potentially harm the client.

Examples of boundaries in clinical practice

Dual Relationships: Maintaining a personal relationship with a client outside the professional therapeutic relationship. How many clients become friends?

Physical Contact: Engaging in physical touch with a client, such as hugging that is not medically necessary. This is a difficult one for many in the caring professions.

Gifts and Favours: Giving or accepting gifts or favours from a client that go beyond the normal expression of gratitude or appreciation. An easy boundary to cross?

Confidentiality: Sharing, disclosing confidential information about client without consent.

Sexual Relationships: Engaging in sexual relationships or sexual contact with a client, either during or after the therapeutic relationship.

Use of Substance: Using drugs or alcohol in a manner that impairs professional judgment or behaviour.

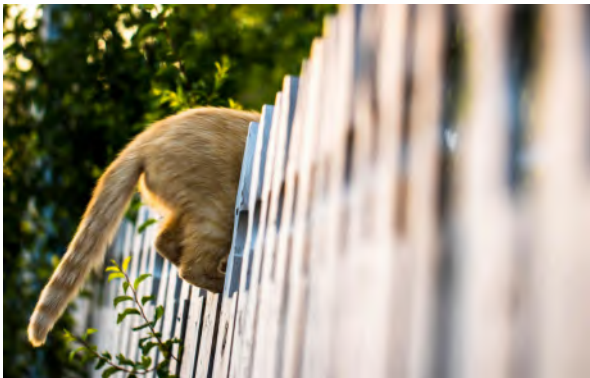
Professional Distance: Becoming too involved in a client's personal life.

Whereas we may all think, yes, I know and would never cross these lines, I am sure many of you would not be surprised that this is the exact thing ethics committee's look at every year and one that is familiar to the APA

However, taking all of this into account, we must surely also look and question, are the Ethics still Valid for the society we now live and work? Can we for instance take the 10 commandments at face value for the lives we have here and now, as opposed to the Biblical times or Moses? A few years ago, none of us would have imagined shops shut, cities silent, parks out of bounds, countries closed and yet the world has just lived through this and overnight boundaries were increased to an unimaginable level. I mention here because of

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number 2 in the list, Physical contact. Although in the 40, 50, 60, 70, 80, even 90s this was not practised in health settings, I have seen, as I am sure you have, a nurse hug a child, an elderly person being held by a carer, Doctors delivering news that has led to spontaneous hugging... Ethics to some extent should, just like language, adapt to the changing climate. If I told a gardener in 1945 "I dig," I would have been handed a fork. Whereas, in the 60s, to dig someone, meant something entirely different. The point is, we cannot just say, let's have no boundaries, because who needs them, or all must stay the same, but rather review what is needed for the time we are living. But this is a conversation, rather than a top down approach of, we know what is best for you, because the truth is no one does.

Even if you fully understand boundaries and are practicing well, it can become just as difficult when a client does not understand and maybe in the guise of friendship, does cross the fence.

Managing a client who has no understanding of boundaries can be challenging, but it is important to maintain professional boundaries in order to provide safe and effective therapy.

Many of us are used to being in an office, bank or hospital and seeing signs stating clearly, Abuse in any form will not be tolerated. Boundaries can be tackled in much the same way by clearly stating what can and cannot happen. If a client is still not understanding, the points below may help get things back on track because it is important to remember that maintaining professional boundaries is ultimately your responsibility in a clinical setting.

If a client crosses boundaries

Clearly communicate boundaries: Explain to the client what boundaries are and why they are important in a therapeutic relationship, be specific use clear language. **Have a sign.**

Set limits: If the client crosses a boundary, calmly and respectfully explain why their behaviour is not appropriate and what the consequences will be if continued. **Prepare a handout and have clearly on your website.**

Enforce consequences: If the client continues to cross boundaries, follow through with the consequences you have set. This may mean terminating the therapy or seeking supervision. **Let the APA office know.**

Seek support: If you feel uncomfortable or unable to manage the situation, seek support from a supervisor or colleague. **Contact APA office if have not done so already.**

Consider referral: If the client's behaviour is causing harm to themselves, you or others, consider referring them to a different health professional who may be better equipped to address their needs. **At this stage the APA office should have been informed for your own safety.**

Lots of people working in natural medicine work alone, so having a boundary document on a website that says, seek supervision, can be infuriating and not that helpful. Hopefully you can turn to a supervisor or organisation but in reality I doubt many of us consider this a viable option and struggle on alone. This is most likely because we know that natural medicine, unlike the NHS, has limited resources or think we can still manage. However, I believe your first call should be to the organisation office. In the case of a boundary issue, ask for help from the ethics committee, if you do not want to discuss with the secretary ask them to put you in touch with the correct point of contact.

This article is the first step in reminding us all that boundaries can, and do arise, for no fault of the individual. I am asking that APA members

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relook at the "fence" and be open to the idea of updating training and education to help with best practice in an ever changing world. If we can do this, every member can develop and maintain healthy realistic boundaries in their clinical practice. Should any of the other organisations like to work on a joint project the APA are very keen as always, to work together. If you are in another organisation, thanks for reading but do not feel you are excluded from this article, maybe instead reach out to your team and find out their policies.

Lastly, can anyone who has read and now thinks they may have a boundary issue, want to add to the topic, or join a discussion, please provide feedback to either myself or the office so we are better able to manage situations effectively. It is only by sharing we can develop a system for all, making sure there will be help for the individual in times of need. We are all stronger together,

sharing and seeking help is the first step and no one should be left alone.

All communications remain confidential and as always, feedback is welcome.

Sue



THE APA COMMITTEE - NEEDS YOUR HELP!



The APA committee is now down to a skeleton crew. We need more applications to join in order to remain valid and viable as a committee serving the needs of APA members.

To make this process as transparent and open as possible, for the first time we are asking all APA members to apply by listing below essentials to be included.

APA committee work is varied and interesting but can be challenging, think last year dealing with the coroners report. If accepted, you will be expected to give up 2/3 hours for a formal committee meeting every 2 months, with 1 or 2 full day meetings held during working hours in the week normally in London (travel is reimbursed). Between meetings any tasks from meeting need to be delivered alongside i.e.

writing for the newsletter, attending and helping on webinars or events.

APA committee work helps you to grow in confidence and can help expand your skill set, plus the APA is offering free membership as a thank you to serving committee members. All new potential committee members will shadow the existing committee for 6 months to ensure everyone has time to adjust before committing to a full 2 years. This is being introduced as sometimes new committee members have found the process overwhelming and needed support to settle into the role, this support will be offered by a longstanding and original lay member Val, to make sure everyone has a point of contact and may involve a monthly zoom meeting with Val. Please contact office on info@apa.uk.com

INFORMATION NEEDED TO APPLY

1. **Personal Information:** Full name, phone number, email address, mailing address
 2. **Professional Summary:** Introduction highlighting relevant experience and skills
 3. **Catagory:** As per APA listing
 4. **Professional Experience:** Experience that is relevant to the committee's work
 5. **Skills:** (see bullet points below).
 6. **Community Involvement:** Volunteer experience, community service, involvement in professional organisations.
 7. **References:** Include professional references, with contact information.
 8. **Why:** Would you like to work with the APA committee? Most important.
- **Tech Skills:** If you possess any technical skills that are relevant to the committee's work, such as data analysis, software development, or web design.
 - **Leadership skills:** Experience managing teams, leading projects, or mentoring others, highlight these skills in your CV. The committee are looking for members who can take charge and drive initiatives forward.
 - **Communication skills:** Effective communication is essential in any committee. If you have experience in public speaking, presenting, or writing.
 - **Problem-solving skills:** Committees often face complex challenges that require creative solutions. If you have a proven track record of solving problems, brainstorming innovative ideas, or implementing successful initiatives we need this.
 - **Interpersonal skills:** Committees often require members to work collaboratively with others. If you have experience working in a team environment, building relationships, and negotiating conflicts let us know what you have done.
 - **Time-management skills:** Committees typically have deadlines, and members are expected to manage their time effectively. We need people with experience in juggling multiple tasks, meeting deadlines, and staying organised.



**An urgent call for contributions to the
APA Seven Questions Challenge (see Page 19).**

Please send your replies to: info@apa.uk.com



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