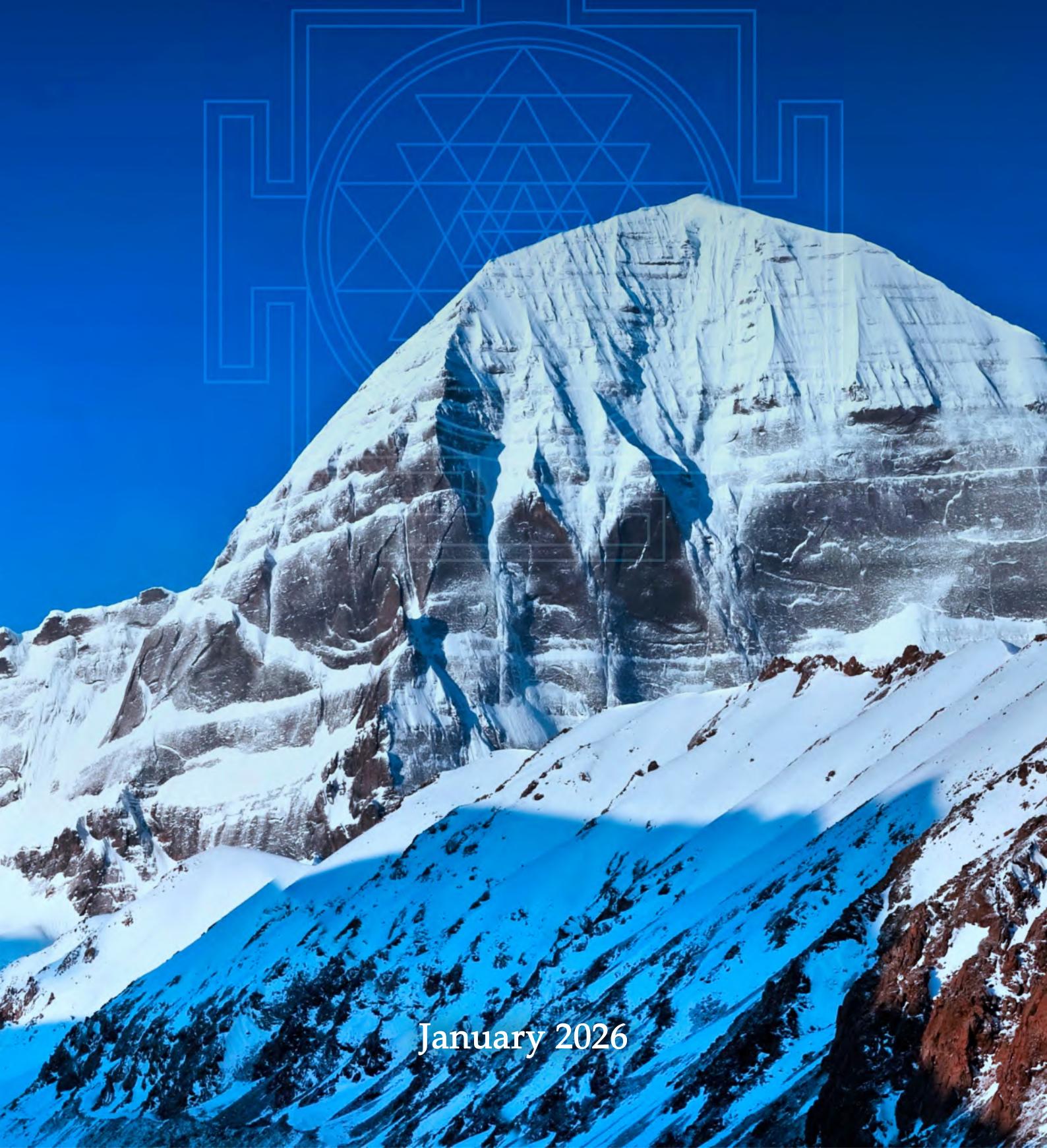


AYURVEDA JOURNAL

Ayurvedic Professionals Association



January 2026

Letter From The Editor



Welcome everyone to the second edition of our new-look Ayurveda Journal! As always, a huge thank you to all our contributors who made this issue possible. In this edition we've once again gathered together some excellent articles, beautiful photographs, a detailed herbal monograph, plus a selection of up-and-coming APA Webinars, that cover a variety of topical and captivating subjects.

If you think you have an article you might like to share, please send it to the following email: info@neterapublishing.com.

The next edition of the APA Journal will be published early **April 2026**. Please ensure your submissions reach us by the end of March 2026.

Andrew Mason

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APA - General Disclaimer

The information contained in this Journal is for informational purposes only and is not intended to be a substitute for professional medical advice, diagnosis or treatment. 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 Pulse of the APA

Reflection's from the President



Dear APA Members,

As we step into the New Year, I extend my warmest wishes to each of you for health, balance, and steady growth. It is truly an honor to serve and walk alongside such a committed and evolving Ayurvedic community.

The past months have been a period of meaningful progress for the APA. Together, we have deepened professional dialogue, expanded our educational and public-facing initiatives, and taken thoughtful steps toward strengthening the presence of Ayurveda within the UK health landscape. These shared efforts are gently shaping Ayurveda's role as a credible, collaborative partner in wellbeing and preventative care.

As we move forward, our path is guided by collaboration, expansion, and unity. We are nurturing new partnerships and engaging more closely with the NHS, policymakers, and allied health sectors, ensuring that the voice of Ayurveda is heard with clarity, integrity, and respect.

This year in May we are holding AYURFEST 26 which is a great opportunity to network with in Ayurveda Community, and I warmly invite you to be part of this journey. Your involvement, insights, and shared intention will be central to its success.

“When individuals come together with shared intention, collective healing becomes possible.”
In unity, our strength grows—allowing our work, our community, and our vision to flourish.

Together, let us continue to strengthen Ayurveda's presence and nurture a connected, thoughtful, and forward-looking community across the UK.

Wishing you a peaceful, fulfilling, and inspired year ahead.

With warm regards,

Dr.(Ayu) Kanchan Sharma

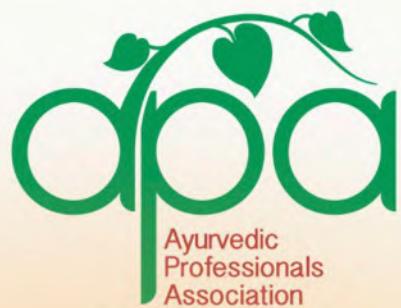
President, Ayurvedic Professionals Association (APA),UK

Ayurveda Consultant, BAMS,PG Dip(Panchkarma), Certified Herbalist and Nutritionist, UK
Director/Founder Ayurveda Heaven Academy UK

<https://apa.uk.com/>

www.ayurvedaheaven.com

https://www.instagram.com/ayurvedaheaven_uk



YOU ARE WARMLY INVITED TO THE

APA AYURFEST 2026

LIGHT, LINEAGE & LONGEVITY

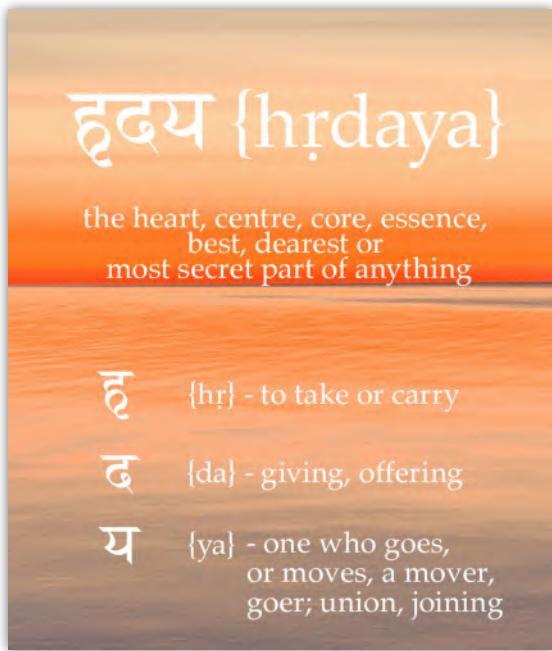
CELEBRATING 21 YEARS OF APA
ROOTED IN TRADITION
RISING INTO TOMORROW

SUNDAY **24** MAY 2026

10:00 AM - 7:00 PM

COLET HOUSE
151 TALGARTH RD
LONDON, W14 9DA

More details coming soon



The term Hrdaya or heart has deep layers of meaning and overlapping concepts in Ayurveda and the ancient texts of India.

When the term Hrdaya is divided into its root words hr, da & ya it is descriptive of how it receives, releases and moves blood in the body.

In Ayurvedic texts the heart is so much more than just an organ to pump blood around the body...

Origin of the Heart

According to Ayurveda, the heart originates from the mother.

The soft parts like muscle, blood, fat, bone-marrow, heart, umbilicus, liver, spleen, intestine, anus etc. are matruja bhava [origin of maternal innate property]. - Charaka

The Heart and Mind

मनस् Manas {the mind} and Cetana {consciousness} are located both in the head and heart.

The heart is intricately linked with the mind in Ayurveda and there is an interaction between the mind and heart in emotions such as joy, love, anxiety and fear.

According to the amazing ongoing research by the Heartmath institute¹, challenging emotions negatively impact the nervous system and signals sent from the heart to the brain can affect our emotional experiences. According to their research, the heart sends more information to the brain than the other way around.

Sādhaka Pitta, located in the heart, is responsible for courage according to Ayurvedic wisdom. So, as the saying goes, take heart!

The Heart is the Seat of Sādhaka Pitta

Meaning of Sādhaka (साधक):

- effective, efficient, accomplishing, fulfilling, completing, perfecting ²
- The Pitta located in the heart is known as Sādhaka, because it helps achieve the aims of



"The human heart is a miraculous organ.
It supplies itself before it serves others,
a lesson we all could live by."
- Dr. Helen Taussig

life, by attending to functions such as discrimination, intelligence, price and enthusiasm.³

- That Pitta present in the heart is known as Sādhakāgni; it is responsible for fulfilling the desires of the mind.⁴

Sādhana - shared etymology

Sādhana, meaning your daily spiritual practice, also comes from the root 'sādh', meaning:

- leading straight to a goal, guiding well, furthering, accomplishment, fulfilment, completion, perfection.⁵

References:

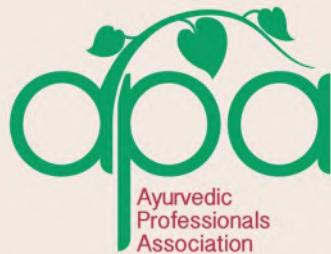
1. <https://www.heartmath.org/research/science-of-the-heart/heart-brain-communication/> (accessed 15/11/2025)
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Article by Colette Park BSc (Hons) Ayurveda, MSc Clinical Nutrition.

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

Up-and-Coming APA Webinars 2026



APA WEBINAR

DISCOVER THE 2500-YEAR-OLD LOST
SECRETS THAT AWAKEN THE SELF-
HEALING POWERS OF YOUR BODY
BY DR KRUSHNA NARAM

Thursday, 12th February 2026
6 pm - 7 pm (GMT)



Booking link: <https://tinyurl.com/3njvv5mt>

Join the APA for an exclusive practitioner-focused webinar with Dr Krushna Naram, custodian of a 2,500-year-old Ayurvedic healing lineage. In this session, Dr Naram will share profound insights into classical pulse diagnosis, root-cause assessment, and Ayurvedic principles that support long-term balance in complex and chronic health conditions.

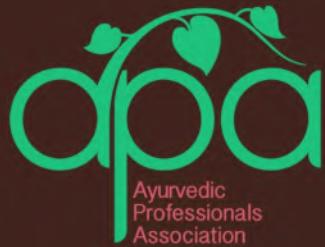
This webinar is designed for health and wellness practitioners who wish to deepen their understanding of authentic Ayurveda, enhance their clinical perspective, and integrate time-tested diagnostic wisdom into modern practice.

About the speaker:

Dr. Krushna Naram carries forward a 2,500-year-old lineage of healing, originating with Jivaka, the personal physician of Buddha. This sacred tradition, passed down through generations of masters, integrates pulse diagnosis, herbal remedies, and lifestyle guidance to address chronic and critical health challenges.

Trained by his parents—renowned healers with the ability to precisely diagnose through pulse touch—Dr. Naram began learning this art as an infant. Today, he has conducted over 30,000 pulse consultations in 12 countries and 35 cities, helping over 8,000 individuals each month and transforming the lives of more than 1.5 million people globally.

Up-and-Coming APA Webinars 2026



APA WEBINAR

UNDERSTANDING AYURVEDIC PERSPECTIVE ON BURNOUT by Dr Vignesh Devraj

Saturday, 14th March 2026
10 am - 11 am (GMT)



Booking link: <https://tinyurl.com/muneufvu>

Burnout is increasingly recognised as a biopsychosocial condition marked by cognitive fatigue, emotional exhaustion, and physiological depletion. Ayurveda interprets this state through a distinct pathophysiological lens. Chronic stress, irregular routines and persistent mental load aggravate Vata, diminish the regulatory clarity of Pitta, and erode Ojas, the body's core reserve of resilience. This lecture presents an academic overview of burnout through Ayurvedic theory, describing how dysregulated Vata disrupts stability, how impaired Pitta weakens decision-making and metabolic coherence, and how Ojas depletion manifests as reduced immunity and recovery capacity.

About the speaker:

Dr Vignesh Devraj is an Ayurvedic Doctor, the Chief Physician and Founder of Sitaram Beach Retreat, Kerala, India, a clinical centre specialising in Panchakarma and chronic disease management. Trained in a fourth-generation Ayurvedic lineage, he integrates classical Ayurvedic principles with contemporary clinical practice, with a focus on stress physiology, gastrointestinal disorders and mind-body recovery. His international work includes teaching, clinical consultations, and knowledge dissemination through his podcast, Ayurvedic Healing & Beyond. His current areas of interest include the interface between metabolic health, autonomic regulation and traditional Ayurvedic constructs such as Agni, Vata regulation, and Ojas restoration.

Up-and-Coming APA Webinars 2026



APA WEBINAR

EFFECTIVE CLINICAL PRACTICE
INCLUDING SATTVAVAJAYA CHIKITSA
BY MYRA LEWIN

Saturday, 18th April 2026
10 am - 11 am (BST)



Booking link: <https://tinyurl.com/mr23vwt3>

About the speaker:

Myra Lewin is an Ayurvedic Practitioner (AP) and Ayurveda Yoga Therapist (AYT) with over 35 years of experience. After healing from rheumatoid arthritis through Ayurveda and Yoga, she dedicated her life to sharing this powerful wisdom. Myra studied with renowned teachers, including Dr Sunil Joshi, Dr David Frawley, Dr Robert Svoboda, Pattabhi Jois, Betty Eiler, Richard Freeman and Sandra Kozak.

In 1999, she founded Hale Pule School of Ayurveda & Yoga. She's the author of acclaimed books on Ayurvedic cooking and eating: Freedom in Your Relationship with Food, Simple Ayurvedic Recipes, Dine with Myra and Simple Ayurvedic Recipes II. She's the host of the Everyday Ayurveda and Yoga Podcast on holistic healing and has guided thousands to balanced living and natural healing.

Currently based in Bali, Myra offers online training and mentoring in Ayurveda and Yoga, including certifications for Ayurveda Health Counsellors. She embodies the principles she teaches with integrity and simplicity.



ADVERTISEMENT

Longevity Retreat Programme

We would like to share with the APA community a Longevity Retreat Programme taking place in the UK, created for those seeking a clinically grounded and integrated Ayurvedic approach to long-term health.

The programme is delivered in collaboration with Vaidyagrama, a respected healing village in Tamil Nadu.

The retreat is hosted and curated in England by Rina Golan, a yoga and Ayurveda professional who has been teaching, mentoring, and running retreats for over 20 years.

The programme focuses on longevity, Rasayana, and prevention rather than intensive detox. It is designed as lifestyle medicine, supporting long-term vitality through personalised treatment, education, and daily rhythm.

The retreat is taking place on a quiet ecological estate in Norfolk, around two hours from London. Each participant receives a free consultation approximately one month before arrival with a senior Vaidyagrama doctor, followed by daily doctor check-ins during the retreat. Treatments are delivered by experienced UK-based Ayurvedic practitioners working under medical guidance.

The programme includes personalised treatments, herbs, yoga, meditation, and daily educational talks. Meals are prepared by a dedicated chef using seasonal food grown on the land and cooked according to Ayurvedic principles.

Alongside physical care, the retreat includes emotional and psychological support through weekly coaching based on Sattvavajaya, the Ayurvedic framework for mental and emotional balance, supporting physical, emotional, mental, and spiritual wellbeing as an integrated whole.

Participation is possible from five to ten days, depending on individual needs, with ten days strongly recommended to receive the full Rasayana and longevity benefits. After the retreat, participants receive three months of aftercare, including monthly online group consultations.

For members of the Ayurveda Practitioners Association, there is a 10% reduction when booking by mentioning the code *APAlongevity*.

Practitioners interested in joining as affiliates or individuals wishing to join the retreat are invited to book a free interview and get in touch at info@rinagolan.co. Affiliate practitioners may refer clients and receive a referral benefit, while retreat participants are supported to continue their care with trusted practitioners after the programme.

The next retreat begins on 9 March, with flexible participation between five and ten days.

More details are available here: <https://rinagolan.co/longevity-program/>

From Focus Group to Forum: Key Reflections from the First Meeting of the “Ayurveda & Sustainability Network”

by Dr. Akanksha Bhardwaj



The Ayurveda & Sustainability Network formally convened its first online meeting in December 2025, marking a transition from an initial exploratory focus group to a programme of ongoing meetings. The Network is an initiative of the British Academy-funded research project Plant Ontologies, Material Practices, and Knowledge Circulations in Ayurveda: Towards Sustainable Futures, jointly hosted by King's College London and Jawaharlal Nehru University, Delhi.

As outlined by the project team, the Network has been established as a knowledge-exchange forum for Ayurvedic professionals, researchers, and allied stakeholders to share insights on environmental sustainability, professional practice, regulation, and future-facing challenges within global Ayurveda.

The December meeting marked an important shift from reflection to continuity. While the October focus group centred on practitioner perspectives and ethical foundations, this first formal Network session invited three speakers to share complementary perspectives, broadening the lens to include ecological data, UK clinical realities, and policy considerations. Together,

these contributions set the tone for sustained and structured dialogue within the Network.

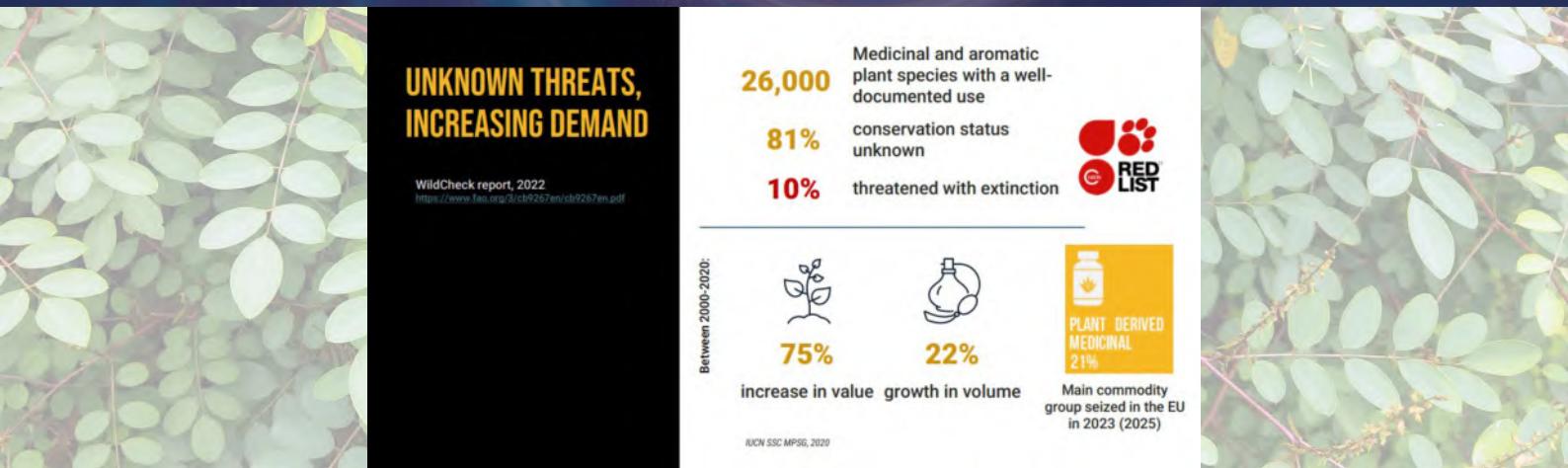
Presentation 1: Trade in wild-harvested Plants, Ayurveda & Sustainability

Bryony Morgan, Senior Programme Manager at TRAFFIC, shared current research on the harvest and trade of wild medicinal plants, with particular reference to Himalayan regions. Her presentation highlighted the scale of global reliance on wild plant resources, noting that approximately one in five people worldwide depend on wild plants, algae, and fungi for food or income.

A key message was the growing mismatch between increasing demand and limited ecological knowledge. Although thousands of medicinal and aromatic plant species are documented in use, the conservation status of the majority remains unknown. Demand continues to rise not only from traditional medicine, but also from the wellness, beauty, and lifestyle industries. This creates what TRAFFIC describes as a “hidden harvest”, where wild plant ingredients enter global supply chains with limited visibility or traceability.

From Focus Group to Forum: Key Reflections from the First Meeting of the “Ayurveda & Sustainability Network”

by Dr. Akanksha Bhardwaj



Importantly, sustainability was framed not as a constraint on Ayurveda, but as an opportunity for shared stewardship. Responsible sourcing initiatives demonstrate that biodiversity protection, ethical trade, and livelihood security can coexist when responsibility is distributed across harvesters, suppliers, manufacturers, practitioners, and consumers. For Ayurvedic professionals, this raises important ethical questions about awareness, choice, and accountability in everyday practice.

Presentation 2 : Clinical and Environmental Sustainability in Ayurveda: A Systems Lens for the UK

Dr (Ayu) Akanksha Bhardwaj shared professional reflections on “Clinical and Environmental Sustainability in Ayurveda: A Systems Lens for the UK”, drawing on experience as a BAMS-trained practitioner and NHS healthcare management consultant.

The central message was that the most pressing sustainability challenge for Ayurveda in the UK is not demand, but credibility and integration. While public interest in Ayurveda and preventative health continues to grow, this

expansion has occurred within a context of low regulation, variable educational standards, and limited clinical governance.

From a systems perspective, sustainability breaks down when there is dilution of clinical reasoning, blurred boundaries between wellbeing education and clinical practice, and inconsistent approaches to herbal safety and accountability. These weaknesses do not remain confined to the clinic. They increase ecological pressure by encouraging indiscriminate use of botanicals, fuel commodification, and undermine public and healthcare trust.

Crucially, environmental sustainability cannot be separated from professional standards, safety frameworks, and visible stewardship. Sustainable growth in the UK depends on clear foundations being established before scale. As highlighted in the presentation, sustainability in Ayurveda depends on three guiding principles:

- Standards before scale – establishing minimum competencies, defined scopes of practice, and professional accountability before widespread expansion.

From Focus Group to Forum: Key Reflections from the First Meeting of the "Ayurveda & Sustainability Network"

by Dr. Akanksha Bhardwaj



- Safety before popularity – prioritising patient safety, ethical herbal use, and quality assurance over trends, marketing, or rapid visibility.
- Stewardship before commodification – protecting the ecological, clinical, and philosophical integrity of Ayurveda rather than reducing it to products or isolated techniques.

Together, these principles frame sustainability not as a limitation on growth, but as the conditions that make growth credible, resilient, and enduring, particularly in relation to the NHS shift from sickness to prevention.

Presentation 3: Policy, Representation, and the Wider UK Context

Amarjeet S. Bhamra, Secretariate, contributed reflections from his involvement with the UK's All-Party Parliamentary Group on Indian Traditional Sciences, situating sustainability within a broader policy and parliamentary landscape.

His contribution highlighted that sustainability is increasingly central to how traditional systems are perceived in public and political discourse.

Environmental responsibility, patient safety, and professional coherence strengthen credibility in policy-facing spaces, while fragmentation weakens the profession's ability to engage meaningfully with future health and sustainability agendas.

This perspective reinforced the importance of collective organisation, clear professional narratives, and shared standards if Ayurveda is to be taken seriously beyond practitioner and academic communities.

From Dialogue to Direction

Across all three presentations and contributions, a shared insight emerged: Sustainability in Ayurveda is systemic. Ecological health, clinical integrity, education, regulation, and public trust are deeply interconnected. Weakness in any one area undermines the whole.

As Ayurveda's visibility continues to grow in the UK, the Network provides a timely opportunity to ensure that this growth is guided by standards, safety, and stewardship, rather than driven by demand alone.

INTEGRATED ENERGY THERAPY:

A new evolution in Ayurvedic training

For many **THERAPISTS AND WELLBEING PRACTITIONERS**, there comes a moment when familiar techniques no longer feel sufficient. Clients present with deeper patterns – stress held in the body, emotional overwhelm, chronic fatigue, or a persistent sense of feeling “stuck” – that aren’t fully resolved through massage, coaching, or talk-based interventions alone.

Across the profession, there is a growing recognition that true healing requires an integrated approach – one that bridges physical treatment with emotional, energetic, and psychological understanding. It is in response to this need that Tri-Dosha has launched its Diploma in Integrated Energy Therapy: a one-year professional training grounded in Ayurvedic methodology and designed for practitioners ready to work at a deeper, more transformative level.



WHY INTEGRATED ENERGY THERAPY – AND WHY NOW?

Over more than 20 years of teaching and clinical practice, Tri-Dosha founder Sunita Passi has trained thousands of therapists, healers, and clinicians across the UK and Europe. A consistent theme has emerged: practitioners want an approach that honours the whole person – body, energy, psyche, and lived experience – without becoming overly complex, esoteric, or detached from clinical reality.

Many practitioners describe feeling limited by their existing toolkit. They may be able to ease muscular tension, but not the emotional load beneath it. They may support clients verbally, yet struggle to shift the energetic patterns held in the body. Others experience burnout from holding space without sufficient frameworks for grounding, energetic hygiene, or professional sustainability.

The Integrated Energy Therapy Diploma was created precisely to address these gaps.

A TRAINING THAT LEADS WITH TRANSFORMATION

While the programme offers clear structure – twelve months of modular learning, case studies, live teaching, and supervision – its true focus is transformation, both for the practitioner and the client.

During the training, practitioners learn to:

- Work confidently with the Ayurvedic energy system, including chakras, marma points, and koshas
- Integrate talking therapy with somatic and energetic techniques
- Develop intuitive perception while maintaining professional boundaries and rigour
- Understand how stress, trauma, identity, and lifestyle shape energetic patterns
- Support emotional release, regulation, and long-term change
- Graduates frequently describe feeling more grounded, more spacious, and more aligned with their purpose – qualities that naturally translate into deeper, more effective client work.

TAKE
THE
NEXT
STEP

If you feel ready to deepen your therapeutic work, expand your understanding of integrated healing, and step confidently into the future of holistic care, the **Integrated Energy Therapy Diploma** offers a clear and supportive pathway.



Meeting the needs of modern clients

Today's clients are seeking more than symptom relief. They want therapies that calm the nervous system, support emotional processing, and restore a sense of connection and meaning.

Integrated Energy Therapy equips practitioners to meet these needs safely, ethically, and effectively – offering care that is nurturing, structured, and genuinely transformative.

Credibility, community, and proven results

The programme is CPD-recognised and taught by an experienced faculty, with Sunita Passi's two decades of clinical practice shaping its foundation. Participants include massage therapists, Ayurvedic practitioners, physiotherapists, counselors, yoga teachers, coaches, and holistic spa professionals.

As one graduate shared:

“It changed not just how I treat my clients, but how I understand energy, emotion, and the body as one system. My work is richer – and so is my wellbeing.”

Tutor Bio

Sunita Passi

is the founder of **Tri-Dosha**, an Ayurvedic practitioner, educator, TEDx speaker, and author. With over **20 years** of clinical practice and teaching experience, Sunita is known for bridging classical Ayurvedic wisdom with contemporary therapeutic frameworks. Her work focuses on integrative healing, practitioner development, and creating sustainable, ethical pathways for modern holistic practice.



- **1-Year Integrated Energy Therapy Diploma**
- **Starts MARCH 2026**
- **Learn more or book an introductory call:**

www.tri-dosha.co.uk



Pushkaramula (*Inula racemosa*)

Introduction to Pushkaramula

Pushkara has multiple meanings in Sanskrit. In some instances its meaning is likened to the sun and clouds, or that which nourishes (Pushti). *Kara*, means - one whose actions cause things to happen. The word *mul*, simply means root. *Pushkaramula* therefore implies something like - *best or most nourishing root*. Other popular names for this herb include: Poushvara, Kashmir, Shoolahara and Sugandhika.

Either way, this herb remains a popular Ayurvedic remedy and it appears in a number of important formulas, including the ever popular Avaleha - *Chayawanprash*.

Kushtha (*Saussurea lappa*)

Kuth or Costus root

Obtaining 100% genuine root can be a problem these days, with markets tending to supply either a substitute or a blended root powder. One popular substitute is Kushtha (*Saussurea lappa*). Interestingly, this substitution is endorsed in some classical Ayurvedic texts, including

Bhavaprakasha Nighantu and Yogaratnakara. Both advise Kushtha as a viable alternative, noting their shared and therapeutic properties.

Kushtha is also a Himalayan perennial herb that bears some resemblance to Pushkaramula, both belong to the Asteraceae family. They share a similar habitat and growth habits, with stout stems up to 2 meters in height. They both have large basal leaves, rough and elliptical in profile, as well as aromatic roots.

The main descriptive differences are flower colour, Pushkaramula has a yellow flower, whereas Kushtha's is purple to reddish-brown. Pushkaramula's root has a camphor-like odour, whereas Kushtha's has more of a woody aroma.

Pushkaramula is predominantly bitter and pungent in taste, with a light and penetrating guna. It strongly balances Kapha and Vata and is more targeted for respiratory and cardiac issues. Its camphor-like aroma has rejuvenative effect.

Kushtha, overall, has a broader taste profile: sweet, bitter, and pungent, with lightness and dryness. While it balances Kapha and Vata effectively, its effect are more notable on the skin,



Pushkaramula with distinctive yellow flower

and in inflammatory conditions. Kushtha is renowned for effectiveness against many types of skin disorders, but it also has some additional anti-rheumatic, anti-ulcer, hepatoprotective, and anticancer potential.

As mentioned previously, both herbs are interchangeable, having similar medicinal properties, and so both have been mentioned here, for completeness.

Botanical Description and Growth Cycle

Pushkaramula is a perennial herb. It is scientifically identified as *Inula racemosa* Hook. f., belonging to the *Asteraceae* family. This plant is native to the Himalayan region, and grows at altitudes between 1,500 and 3000 meters, in temperate and sub-alpine zones (USDA zones ~7 or colder).

Due to its popular medicinal effects, it is now a cultivated herb, grown largely in Kashmir and/or Himachal Pradesh. It has a three year growth cycle, blooming in late summer. Its seeds ripen from August through to October, while the plant reaches full maturity and maximum root mass in late autumn of year three.



Pushkaramula (*Inula racemosa*) dried stems

This plant is drought-tolerant, once established, but needs a good supply of water in its initial growth period. It usually features a stout stem, which can grow up to two meters. It has large leathery leaves (20-40cm in length), that appear rough and hairy. Its flower head is a striking yellow mass with steamers, hence its association with the radiant Sun.

The root of Pushkaramula (its primary medicinal part) is both thick and tuberous. It has a slightly aromatic camphor-like scent. When preparing the root after harvesting, it is thoroughly washed with clean water to remove soil and debris. Washing is usually a gentle affair, done largely to preserve its delicate root bark. From here, the root can be sliced to facilitate even drying, or kept whole for premium quality. In some practices, the root bark is lightly scraped or peeled, but most traditional methods retain this covering for full potency, although it can impede drying speeds.

Drying

The key step for preserving Pushkaramula's characteristic camphor odour, is to dry it in a shaded area. Direct sunlight degrades its volatile



Kushta (*Saussurea lappa*) Kuth or Costus root

oils. Drying typically involves spreading the root thinly on clean mats or trays, which are then elevated in a well-ventilated, cool, dry area. This drying method can take several days to several weeks, depending upon the roots being sliced, skinned or just the weather conditions.

The finished root is hard, lightweight and wrinkled, it also has a greyish-brown colouration. It should have a bitter taste with a strong camphor-like scent.

Note: Pushkaramula is overwhelmingly valued for its root, which is also its primary and almost exclusively used medicinal part. While there are some ethnobotanical folk practices mentioned (outside of Ayurveda), these are rare. Some isolated references perhaps indicate that its leaves (dried) can be smoked for asthma conditions, or that its freshly expressed leaf juice can be prescribed for diarrhoea, dysentery, or used as a as an external antiseptic herb wash.

Modern Considerations

Modern Ayurvedic analysis of Pushkaramula reveal it to have high concentrations of multiple bioactive compounds, including: alantolactone, isoalantolactone, and other sesquiterpene lactones. These are largely

responsible for its expectorant, bronchodilatory, cardiotonic, anti-inflammatory, and Rasayana (rejuventive) effects.

Ayurvedic energetic properties:

Rasa: Bitter and pungent

Guna: Light, bitter and very penetrating

Veerya: Heating

Vipaka: Pungent

Doshic Effect: Balances Vata and Kapha, but may aggravate Pitta when taken in excess.

Mala: Diuretic

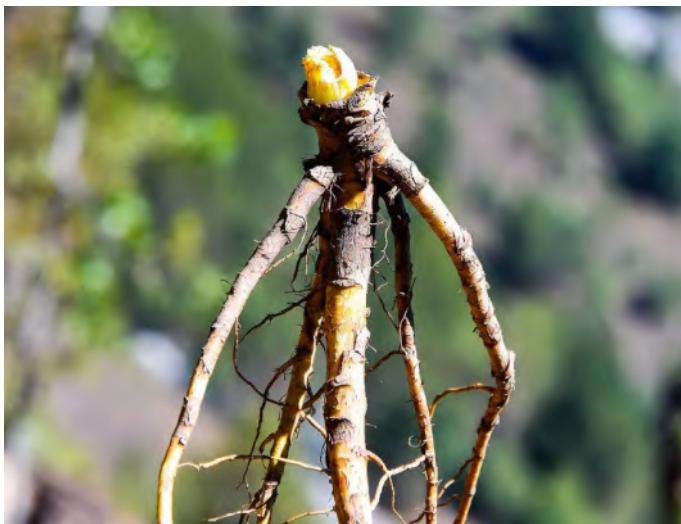
Main organ interactions: Lungs, chest (respiratory)

Uses in Ayurveda

1. **Respiratory:** It acts as an expectorant and bronchodilator, helpful in asthma, bronchitis, cough and hiccups. It reduces mucus and eases breathing. Local external

Pushkaramula - *Inula racemosa*

by Andrew Mason



Fresh Pushkaramula (root)



Dried and fresh Pushkaramula

application of pasted root, to the chest area, is effective in relieving both pain and swelling.

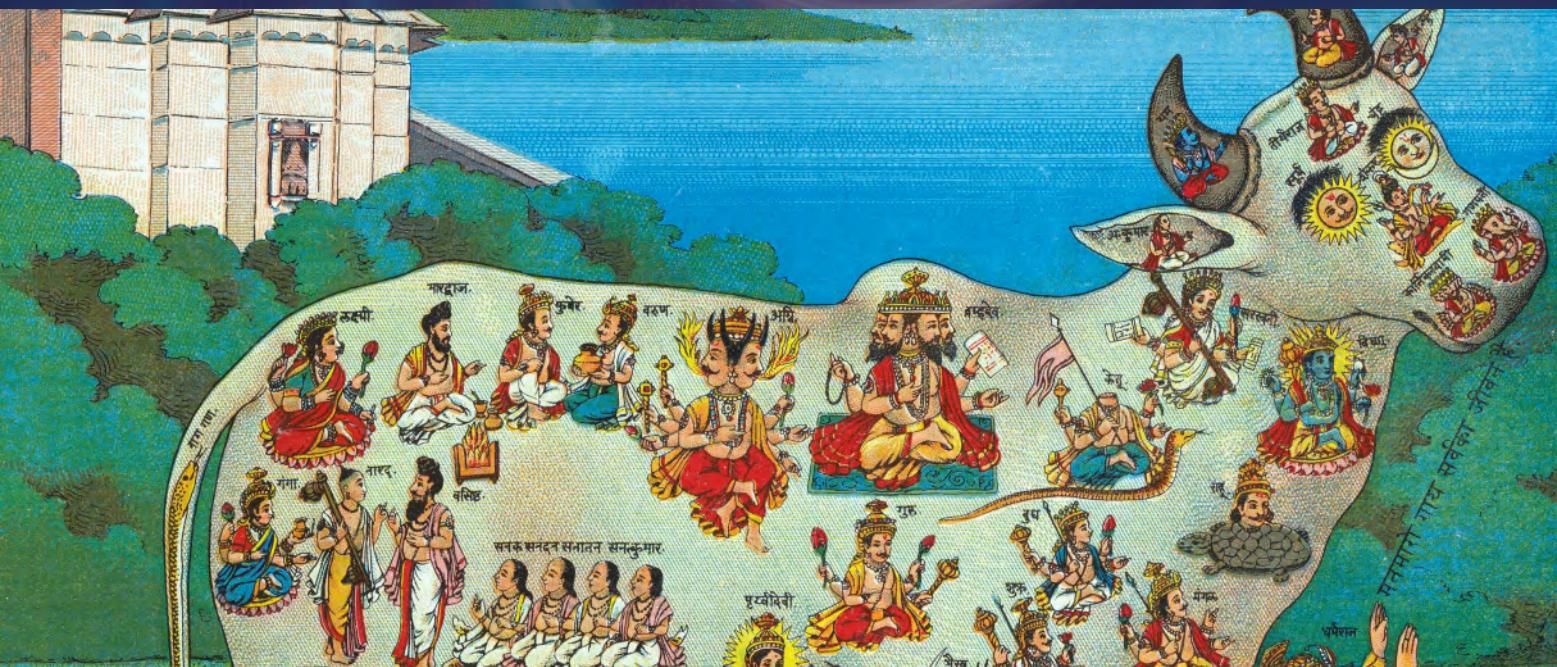
2. *Central Nervous System:* Pushkaramula is useful as a stimulant to the brain and nervous system, hence its use in Vata types of cerebral impairment ie: direct damage to the brain, spinal cord, and peripheral nerves.
3. *Cardiovascular:* It has been noted to strengthen the heart, acting as a mild beta-blocker, and may be used in ischemic heart disease, high blood pressure, and angina. It can also help lower cholesterol and support circulation.
4. *Digestive aid:* It can relieve bloating, anorexia, and flatulence; while stimulating appetite and digestion. The bitterness of Pushkaramula helps improve digestion, and by extension, improves dhatu (tissue) strength.

5. *Anti-inflammatory/Anti fungal:* when applied externally as a paste or powder, it has good anti-inflammatory properties, reducing swelling, pain, and inflammation in arthritis, wounds, or muscular tissue.

6. *Liver function:* It can support liver function (hepatoprotective) and aids in cases of anaemia, dysmenorrhea, obesity and some types of related skin disorders. It also has some apoptogenic properties, helping with stress and overall immunity.

If you found this article valuable, you might consider subscribing to my Substack, where I explore similar Vedic related-subjects through writing and original video content.

<https://vedicalchemy.substack.com/>



Kāmadhenu or divine Wish-Fulfilling Cow in Hindu mythology (artwork from Wellcome Collection)

In this article, I will answer that question, and hopefully give you some tips about starting your Ayurvedic journey to better health!

What is Ayurveda and how does it work?

Ayurveda is a complete system of medicine originating from the Indian subcontinent.

It has been practised for thousands of years and is one of the oldest systems of medicine still in use today.

Ayurveda translates as the "Science of Life" in Sanskrit.

Ayurveda is based on the principle of balance among the five elements: earth, water, fire, air, and space. According to Ayurveda, each person has a unique constitution, or dosha, made up of combinations of these elements. These determine our physical, mental, and emotional characteristics. When these doshas are out of balance we can become unwell and develop disease.

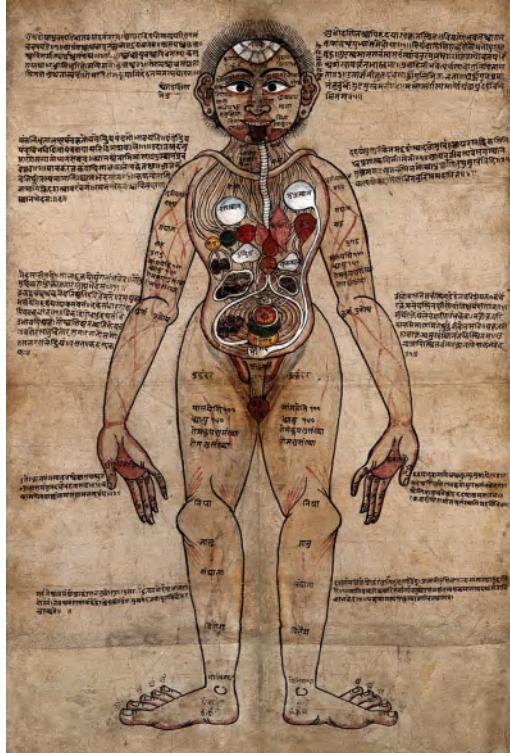
Ayurveda aims to maintain or restore the harmony of the doshas through natural methods, such as diet, herbs, massage, yoga, meditation, and lifestyle changes. It also involves the use of herbal medications and nature-based supplements to promote health and prevent disease.

An Ayurvedic assessment covers every aspect of a person's life, both past and present, to identify root causes of illness. Once these are identified and understood, then the process of self-healing can begin with the help of a qualified Ayurvedic Practitioner.

Why is it so important now?

Ayurveda is important now because it offers a holistic and personalized approach to health and wellness that is compatible with modern scientific knowledge.

It offers an alternative to the modern medical system which treats established disease.



The Ayurvedic Man (artwork from Wellcome Collection)

The key focus of Ayurveda is on the digestion. The emphasis is on eating food that is seasonal, organic, unprocessed, and local as much as possible. This is so important these days with the problems we face in our food production system and with climate change.

Ayurveda also recognises the importance of developing healthy routines and practices to incorporate into our daily lives. In our fast-changing technology driven world we are losing the connection to ourselves and to nature. This is causing a rise in mental health problems and attention disorders. Ayurvedic practices help us to reconnect with our true nature and maintain balance in body and mind.

Ayurveda not only reflects the health of the individual in its practices but also the health of the planet.

Who would benefit from Ayurvedic treatments?

Ayurveda can help people cope with the challenges and stresses of modern life, such as poor dietary habits, stress/burnout, chronic diseases, and mental disorders.

Ayurveda can reduce the burden of health conditions, such as diabetes, obesity, hypertension, arthritis, asthma, allergies, depression, anxiety, and insomnia.

It is particularly helpful for all digestive problems as a key focus of Ayurveda is on the digestion.

Ayurveda can help with women's health concerns such as menopause, menstrual problems, pregnancy and fertility issues, as well as men's disorders as well such as erectile dysfunction and prostate problems.

Why choose Ayurveda when there are so many other options available?

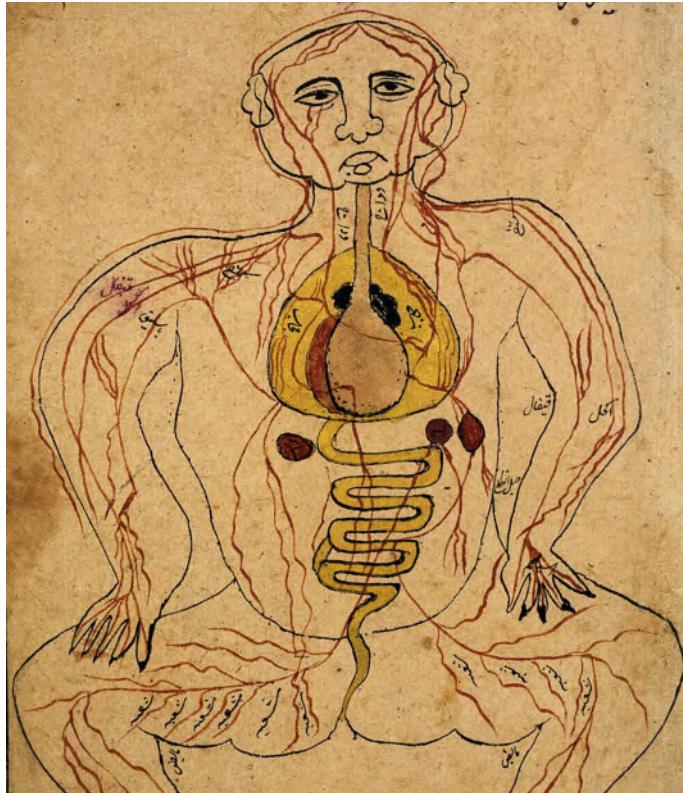
First, Ayurveda truly embraces the individual. It recognises that we are all unique and reflect that fact in any treatment plan recommended.

Second, Ayurveda teaches you self-awareness. This is so powerful as it allows you to make our own decisions about what to do day to day, moment to moment. This empowers you to take control of your health and not just wait for something to happen.

Third, Ayurveda focusses on prevention. It identifies the root causes of illness rather than the list of symptoms. By working in this way, it can eliminate or reduce these specific causes to treat the symptoms.

Ayurvedic Medicine - Ancient Wisdom to Solve Modern Illness?

Dr. Oscar O'Duchon



Viscera and the Venous system
(artwork from Wellcome Collection)

Finally, if Ayurveda is truly intuitive. It is based on nature and the laws that govern our planet and existence. If you understand the basic patterns and teachings of Ayurveda everything you can make positive changes in your life.

I am a retired GP from Dublin who has practiced family medicine in Ireland and UK for 30 years. My wife Pratibha is Indian from Madras and grew up in Northern Ireland. I met her when I was a medical student.

I have been to India many times and have had some Ayurvedic treatments on a couple of occasions. My wife directed me towards Ayurveda when I was thinking of getting out of GP / conventional medicine.

I was stressed out and becoming discouraged about my work and whether I was making any difference to patients' lives. I felt like I was simply recording data and prescribing pills to patients who did not want them.

I have always had an interest into why certain people get sick and others do not, and why some live long lives and others die young.

I have also been interested in the exercise / diet paradox or conundrum and as part of my interest in this area I completed a Masters in Sports medicine.

Learning about Ayurveda and the history of this fascinating system of medicine and way of living has been an amazing journey for me. Especially from where I came from with a rational Western scientific-based training.

It has changed my views on almost everything!

Nature, the environment, the planet, relationships, fate, meaning of life , existence , the value of experiences and self-reflection.

It has given me a new purpose and passion in life and stimulates me to keep asking questions and try and develop greater understanding of health and the human condition.

Lastly, I am very grateful to have found Ayurveda.

I have found myself at last.

Dr Oscar O'Duchon

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