



संयोग saṁyoga

yoga • shiatsu • reflexology • flower essences

**Autumn Awakening
Companion Booklet**

Creating Space:

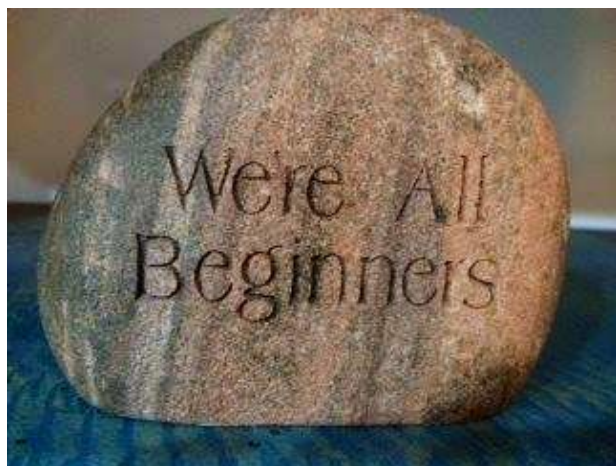
When 'letting go' and 'doing less' help us to move forward

Autumn, and the energy of harvest, is an important time to reflect on creating space. It is a time that relates to the energy of later life, a time when we might be thinking about retiring, cashing in our 'nest egg' and moving on to other things beyond our 'work' which traditionally defines us for most of our lives. Important here is seeing that we don't always need to be gaining something in order to prosper. Letting go, consolidating, working smarter not harder, wanting less and then by default 'having' more - in other words, the very conscious creation of more 'space' in our lives - can in many ways lead to a greater prospering than taking on way too much for us to handle which is in the end very depleting, often ego driven, and ultimately less satisfying. If we are the kind of person who is always looking to do more by always keeping yourself busy and find it difficult to stop, reflect, take stock and 'smell the roses', then Autumn is a great time to give it a go.

**"In the beginner's mind there are many possibilities,
in the expert's mind there are few."**

Zen Master Shunryu Suzuki

As we move forward into the cooler months of Autumn, we can best utilise this



important Season to reflect on the Beginner's Mind. When one practises any pass-time with regularity, it is easy for us to become bored, particularly if (we feel that) the practises are simple and repetitive. Striking the balance between monotony and consistent reinforcement becomes key in order to create and maintain a long term *sādhana* (practise). Unfortunately, a daily, long term practise may not, in itself, appear all that exciting

- especially if one is approaching their practise off the back of an overstimulated,

adrenaline fuelled and (relatively) sensually exciting lifestyle - but it is exactly this steady, rhythmic regularity that produces the desired effects of peace, calm & clarity in the mind, body, emotions and spirit. Retaining the Beginner's Mind throughout this process is a key in maintaining the sense of interest, joy, playful investigation, flexibility and openness required to more fully develop and grow throughout this process. Observed from this viewpoint, we can easily imagine how cramming ever more thrilling and exciting activities into our lives might end up making us feel 'full' whilst 'letting go', 'doing less' and adjusting how we as individual practitioners, or 'seekers', (*sādhaka*) feel with respect to the amount of stimulation we really need to receive is more likely to create the space we need in order to achieve a more ultimately fulfilling existence.

***"Sādhana is a discipline
undertaken in the pursuit of a goal.***

***Abhyāsa is repeated practice
performed with observation and reflection.***

***Kriyā, or action, also implies perfect execution
with study and investigation.***

***Therefore, sādhana, abhyāsa, and kriyā
all mean one and the same thing.***

***A sādhaka, or practitioner,
is one who skilfully applies
his mind and intelligence
in practice towards a spiritual goal."***

B.K.S Iyengar in *Light on the Yoga Sūtra of Patañjali*

Whilst it's great to have a long term goal about where we want to be and how we plan to get there, it's also helpful to break it down into smaller steps, taking our journey one-day-at-a-time. Here, *tapas* is a word that refers both to the devotion or 'burning zeal' we apply to as well as the beneficial results we receive from each individual, daily practise session - over time and regularly creating *abhyāsa*; the long-term result of a regular, dedicated, steady, big picture, holistic practise. *Tapas* has been commonly or traditionally referred to / translated into english as meaning 'asceticism' "but has far deeper connotations. It is first and foremost the inner glow and power achieved through utmost self-discipline". p. 348 "Through the 'glow' or *tapas*, the ascetic supercharged his or herself with transformative energy, which, in the end, yields the desired mediative version of the Divine." p. 350 in the article What Is Meditation? in the *Deeper Dimension of Yoga* by George Feuerstein.

"Slow and steady wins the race."

The moral of Aesop's fable *The Tortoise and the Hare*

At this point we can briefly return the Late Summer theme of getting caught up in the race of a busy life and constantly trying too hard. At no point in *Patañjali's Yoga Sūtra* does he promote competitiveness or over-achieving and *tapas*, then, can be rather thought of as a form of purification - a clean living, back to basics, less is more approach to one's practise which helps us to create the space we need in order to ultimately achieve the results that we want - a quiet, peaceful & clear mind, balanced emotions and healthy body will surely not be achieved by exposing them to long-term over-stimulation. Constantly pushing yourself to your very limit is just as 'extreme' as doing absolutely nothing and the ancient wisdom of Theravada Buddhism promotes exactly this; the avoidance of extremes by following the path of 'The Middle Way' - just enough but not too much - and this simple philosophy can be easily applied to every encounter we are presented with throughout our lives, both within our personal, private, practise and also out within our social exchanges & relationships in the real world - two ends of essentially the same thread.

**"Life is living through us; acceptance of it,
as it is, from its banality to its sublimeness,
is the basis for our psychological
as well as our spiritual growth."**

Charles Breaux in *Journey Into Consciousness* (1990, p. xii)

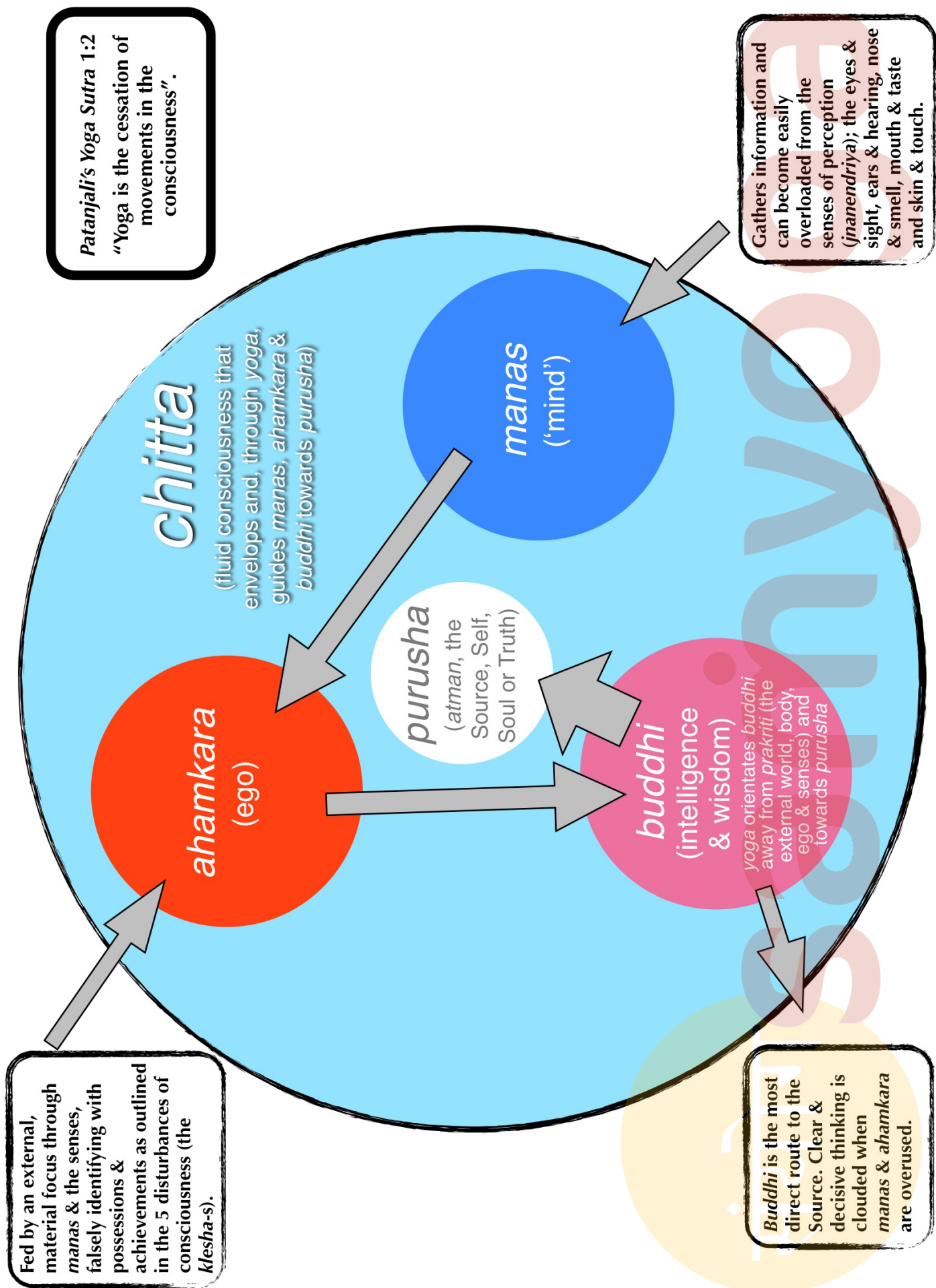
A simple definition of *sādhana* is literally “a means of accomplishing something” but also “an ego-transcending spiritual practice.” It is the acknowledgement and reflection of this ego component of our consciousness that the eastern philosophical disciplines all hone-in on as a key component for transformation - and the creation of ‘inner space’ - to occur.

Nicely tying in to the Autumnal themes of ‘change’ and ‘letting go’, Tara Brach defines the Buddhist concept of impermanence as accepting our life exactly for what it is rather than what we or others think it ‘should’ be and thereby creating a unnecessary separation or barrier between our inner life and this present moment. Through reflecting on impermanence, we reduce our suffering, create a clear(er) connection between our mind and our body, promote a free flow of energy (*qi* or *prana*) and a reduced accumulation of armour & tension by lowering our resistance to change, lessening our tendency to grasp onto the false refuges of control, the guise of ‘stressful busy-ness’ and the mindless (often ego-based) accumulation of achievements and material possessions.

Importantly, prospering isn't always about gaining something. False refuges and ego-based attainment lead us away from the wild, changing reality of really living. Sometimes letting go is a better way to prosper. In her *Path of Transformation* podcast, Tara Brach further states that “We need to constantly surrender to the fixation we have with our thoughts. We are trying to reduce the identification with the small self (ego) in order to arrive in the present sense of being-ness or whole-ness. To really come home into the present moment there's a letting go. How many moments do we spend presenting ourselves (to those around us) rather than just being?”.

Through a less-is-more approach and a conscious effort to reduce the need for our inner world to have to constantly deal with the barrage of stimulation being almost catapulted towards us from an ever-increasingly busy and stressful environment we can let go and create the space that we need to fall much more easily into the mindset most conducive towards the creation of an inner peace.

By reducing the effect of the external world on the mind (*manas*) through (over) stimulation of the five senses of perception (*jñānendriya*), we are helping to cultivate the metaphorical ‘death’ of the aforementioned ego (*ahankāra*), thereby facilitating a stronger, clearer, less fraught and more direct connection to the bliss & wisdom of the *buddhi* (feminine of *buddha*) mind and a clearer view of the stillness within (*puruṣa*).



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Talk vs Speak

Mantra and the Voice during Autumn

“Sometimes just talking about how we feel gets us out of our heads and helps us to let go of what we don't need.”

Professional Reflexology and anxiety by Katrina Hedges

Do we really like speaking or would we actually prefer to remain silent? Some of us talk a lot but what are we really saying? Are we talking because we are filling in time, uncomfortable or lonely? Are we mostly silent because we lack confidence, are anxious or uncomfortable? At either extreme, there may be an energetic imbalance occurring in the neck & throat. Do we, like many, experience neck pain? Do we have problems with the voice, thyroid gland or even our hearing? These physically presenting symptoms can also indicate that an energetic imbalance has now become more serious. As a receptacle for food and air, the throat is all about acceptance. Those who have trouble accepting, not being able to speak up or to stay silent when things don't go their way, most likely have problems with the neck & throat of some shape or form. The neck is an extremely important and relatively delicate area of the body. Due to it's location, it is considered a vital exchange centre for the nervous system, connecting and transferring messages and signals between the brain and the body.

In yogic physiology, *vishuddha* (throat) *chakra* is also considered a bridge between the heart and the mind and so problems here may indicate an incongruence between the two. This may mean either that you find it difficult to intellectually reflect on your feelings and always act out in spontaneous displays of emotion, or else you shut yourself off inside your intellect, denying your emotions a right to live and be expressed, ideally kindly, gently, and at the most appropriate time. This balanced, trusting voice of *vishuddha chakra* “penetrates (in)to the heart of the listener” (*Chakras* by Harish Johari).

Vishuddha chakra is reflective of the thyroid gland as part of the endocrine system, controlling the amount of oxygen consumption via the thyroid hormones and thereby

influencing the metabolic rate. *Vishuddha* is the centre for communication on all levels. All life, every cell has it's own unique energetic vibration and 'communicates' in order to survive and grow. Individual cells make up every organ, gland, bone & structure of the body. Each of these structures also has a unique energetic vibration, different and more powerful than that vibration of it's individual components, and we as whole individuals therefore also have our own unique vibration.

"A fool may talk but a wise man speaks."

Ben Johnson

In sage *Patanjali's Yoga Sutra-s*, the five *yama-s* (social ethics), particularly *satya* (truthfulness & integrity), will help to ensure that our speech (and *vishuddha chakra*) is appropriately infused with the potentially joyful, compassionate & peaceful energy of the *heart (anahata chakra)*. By purifying our thoughts and words through the energy of the *heart* we help to soften and refine our verbal expression. Regularly tuning into our thoughts and listening to the words we use helps us to notice any patterns of negative 'self talk' that we can then change in order to create a more positive reality for our future.

Author Louise L. Hay is very big on the power of the spoken word. By tuning into our 'self talk' and actually listening to the words we regularly think and / or say, we can tap into a very powerful system of self-reinforcement, creating both good (and bad) habits merely by positively (or negatively) guiding our intentions and our experience of life. Imagine what our life would be like if every day, rain, hail or shine, we woke up and thought / said something to ourselves like, "what a wonderful day it is today, I know that all I want to achieve will be done so with ease". This ties into the subject of creating personalised, positive affirmations, of which there are many books on the subject. One of Louise Hay's popular books, *You Can Heal Your Life*, connects certain body parts, structures & organs to certain mental / emotional states. Interestingly, she relates the thyroid gland to old habits, a 'poverty' mentality and not allowing oneself to express freely & creatively - she must have studied some yogic physiology at some stage in her many years of training and practice.

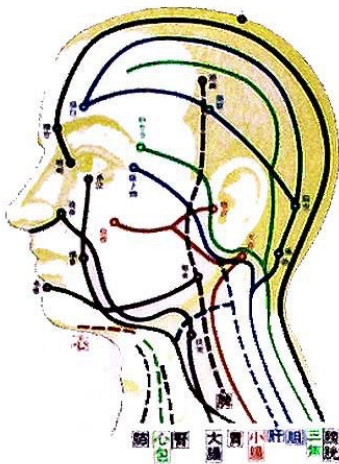
Indeed working in any conscious way with the voice will help address chronic as well as acute throat problems, speech difficulties, voice conditions (including volume), being introverted / extroverted, 'choking' on anger or feeling a 'lump' in your throat; being dis-encouraged in childhood to express your emotions, speaking up for what you wanted or told you have nothing worthwhile to say; TMJ / jaw issues, grinding teeth, suppressing your voice / emotions, afraid of public speaking, speaking up, lashing out

of control or starting to speak and not being able to stop. Are you afraid to speak up against popular opinion?

Louise Hays outlines the following ways to reinforce change, an important consideration during Autumn, all of which closely correspond to the varied practices of Yoga:

Louise L. Hay	Yoga Practices
expressing gratitude	connecting to <i>anāhata</i> (heart) <i>chakra</i>
writing, speaking & singing affirmations	<i>yoga mantra</i> (usually in <i>sanskrit</i>)
sitting in meditation	<i>yoga dhyāna</i>
enjoying exercise	<i>yoga asanā</i>
practicing good nutrition	yogic nutrition
taking time for relaxation exercises	restorative <i>āsana</i> / <i>yoga nidrā</i>
using visualisation, mental imagery	<i>yoga dhāraṇā</i> (concentration)
reading & study	<i>svādhyāya</i> as part of <i>kriyā yoga</i>

In *Traditional Chinese Medicine* (TCM) many of the energetic meridian lines run through the neck & throat, connecting the head to the torso. In terms of the energetic connection to the throat, the *Liver* (LV) *meridian*, which traditionally ends at LV14 in the ribs, just below the nipple, extends ‘internally’ up through the throat and neck in order to connect with the eyes (the sense organ associated with the *Liver* and the *Wood Element*). The *Kidney* (KI) *meridian* ends at the clavicle (collarbone) and so therefore also has an association with the throat and the lungs & breath (particularly the inhalation). Both the KI & LV *meridian*-s play an important role in the health of the throat and indeed in the *Masunaga Zen Shiatsu* tradition, the *meridian*-s of these organs have been extended in order to transverse the throat and are also treated in this location.



Chatty Kathy’s and the over or underuse of the voice are generally considered to have an imbalanced *Fire Element*, the *Heart* energy being the core of this group of four (*Heart*, *Small Intestine*, *Heart Protector* & *Triple Heater*). A quiet voice, when related to introversion or depression can also relate to imbalances in the *Lung* and *Liver* energy, along with the *Triple Heater* for allowing energy to stagnate in just one of the three

'heaters' of the body (upper, middle & lower). In TCM, the sense organs and voice types are broken up into five categories, one for each of the *Five Elements*. The table below describes the voice type or quality that corresponds to each of these 'types' and you might be able to recognise one of them prevalent in your own voice or others in some of the people you know:

TCM - 5 Element Table - Sense Organs & Voice Types		
Sense Organ / Sense	Element	Voice Type / Quality
ears / hearing	water	groaning / deep
eyes / sight	wood	loud / shouting
tongue / speech	fire	laughing / incessant
mouth (lips) / taste	earth	sing-song
nose / smell	metal	weeping / sadness


In my experience as a Reflexologist and Shiatsu practitioner, the liver and unexpressed anger - in conjunction with not feeling comfortable in speaking / able to speak their truth - is often involved with problems in the throat and thyroid. Interestingly, both the *Spleen / Pancreas* and the *Liver meridian-s* run down and along either side of the big toe on both feet, the big toe representing the head and neck in Reflexology, the *Liver* energy associated with the emotion of anger and the *Spleen / Pancreas* with problems of the thyroid with regards to the production of phlegm. The thyroid gland itself is associated with the ball of the foot under the big toe, a location where many people experience bunions, an indication that the thyroid may be playing up / susceptible to imbalance.

How do we stop just talking and cultivate the ability to Speak?

A *mantra* is a syllable, word or phrase that ideally has a special meaning or resonance to the practitioner and could be referred to in western culture as prayer or more contemporarily as (positive) affirmation. For me personally, a *mantra* (or positive affirmation), like meditation, is more about drawing energy or focus inwards, whereas a prayer feels like it is more focused on directing energy outwards.

Sound helps to clear & reconfigure blocked energy, ultimately assisting our internal systems to run optimally both energetically & physically. In Yoga, *mantra* (sacred speech) is helpful in creating, establishing and maintaining a healthy, sensitive &

confident form of expression in other areas and situations of our life. Incorporating an appropriate *mantra* or simple affirmation into your practise by saying positive things out loud (or even repeating them silently to yourself) is a great way to draw that positive energy into your life. Cultivating a sense of sacredness, formality and respect to the voice improves the quality of what you say and how you are saying it, gradually transforming 'talking' into 'speaking' within our regular conversations in daily life.

Repetition of different *mantra* create / reflect different sound frequencies within the body and *AUM* (symbolised by ) is the simplest and most commonly used in *hatha yoga* because *AUM* is the sacred, universal *bija* (seed) sound that contains all the present & possible sound vibrations of the universe. From the *Mandukya Upanishad*, "AUM: this eternal word is all; what was, what is and what shall be".



Snatam Kaur

Yesterday at 22:29 • 🌐

When you feel it in your toes, when you see it in the mirror, when it vibrates through every weakness to a place of victory, and when you accept it and love it whole-heartedly, then you have experienced Mantra.



Aside from *AUM* which resonates most with the crown (*sahasrara*) *chakra*, there are 6 other *bija mantra* that resonate with the other 6 *chakra* in the energetic body of *yoga* philosophy (*KSHAM*, *HAAM*, *YAM*, *RAM*, *VAM* & *LAM*). There is also *SO HUM* (I am the 'that'), silently repeating 'SO' on the inhalation & 'HUM' on the exhalation as well

as the Tibetan Buddhist *mantra* of compassion *AUM MANI PEME HUNG* (pronounced more familiarly as *AUM MANI PADME HUM* in India).

Particularly useful for the throat (*vishuddha*) *chakra* and it's related physical structures is the *mantra* *AUM HAAM NAMAHA* where *AUM* is the aforementioned sacred, universal 'seed' sound that contains all the sound vibrations of the universe, *HAAM* is the *bija* (seed syllable) sound for *vishuddha* and *NAMAH(A)* is a common ending to many *mantra*-s and simply means 'I Offer'.

When seeking to refine the quality of what we are saying within our day-to-day relationships we can reflect on the "Four Gateways of Speech" before we open our mouths and ask ourselves:

- Is it true?
- Is it necessary?
- Can it be said kindly?
- Is it the appropriate time?

Like the quote "*Speech is silvern, silence is golden,*" this process implies that sometimes saying nothing is often the better option. In his book *The Deeper Dimension of Yoga* by Georg Feuerstein the concept of 'sacred speech' is raised which "stands in striking contrast to casual speech" and where "both speaker and listener are attentive to what is being communicated." "Hence in the spiritual traditions of humanity, which originally were oral traditions, the sacred teachings have been remarkably well preserved from generation to generation. Memorisation was a sacred art and obligation. The invention of books has undermined this art." I would now go one step further and say that, in the modern world within which we now find ourselves, the slow destruction of the printed word has further undermined this sacred transference, (symbolically) taking the information yet another step further away from it's original source(s). So, whilst the concept of *mantra* and sacred speech is hugely beneficial for the voice as well as our mind, body and emotions it is also worth mentioning the value of silence as an extremely important part of any dedicated spiritual practise. In this way, resting your voice, thinking before you speak and then doing so more economically is another fantastic practise we can also slowly begin to introduce into our daily life.

"Silence is one of the hardest arguments to refute."

Josh Billings



Chakra &
Bija (Seed) Mantra (Sound)
Corresponding
Mudra (Gesture)

Sahasrara (Crown)

AUM



Dhyani
(Meditation /
Contemplation)
Mudra

Ajna (Third Eye)

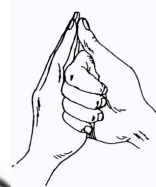
KSHAM



Mudra Of The Inner Self

Vishuddha (Throat)

HAAM



Shankh (Shell) Mudra

Anahata (Heart)

YAM



Lotus Mudra

Manipura (Solar Plexus)

RAM



Matangi
(God Of Inner
Harmony) *Mudra*

Svadhithana (Sacral)

VAM



Ushas
(Break
Of Day)
Mudra

Mooladhara (Base)

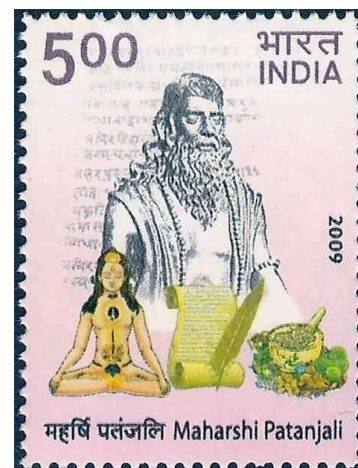
LAM



Pran (Life) Mudra

Patañjali's Abhyāsa & Vairāgya: An Autumn Perspective

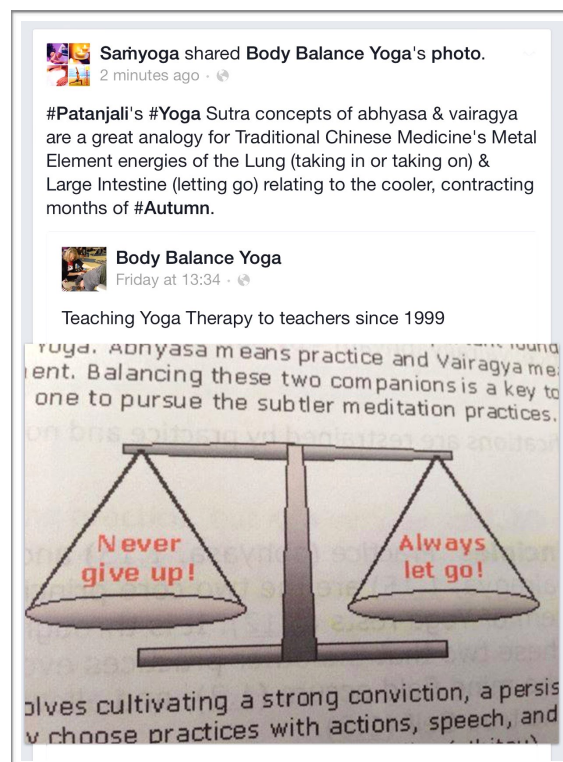
In Sage Patañjali's *Yoga Sūtra's* (written down between 1,700 & 2,200 years ago) he refers in *sūtra* I:13 & I:15 to the concepts of *abhyāsa* & *vairāgya*, now commonly referred to as the 'twin pillars' of *yoga*. In his book *Light on the Yoga Sūtras of Patañjali*, B.K.S. Iyengar translates these terms as practise (*abhyāsa*) and detachment (*vairāgya*), the former involving "long, zealous, calm and persevering effort"; the latter being "the art of avoiding that which should be avoided". In her book *The Secret Power Of Yoga*, Nischala Joy Devi translates *sūtra* I:17 as:



"By cultivation of *abhyāsa* and *vairāgya*, the intellect becomes keen, reasoning clear, bliss is reflected to all, and outward identification unites with supreme consciousness."

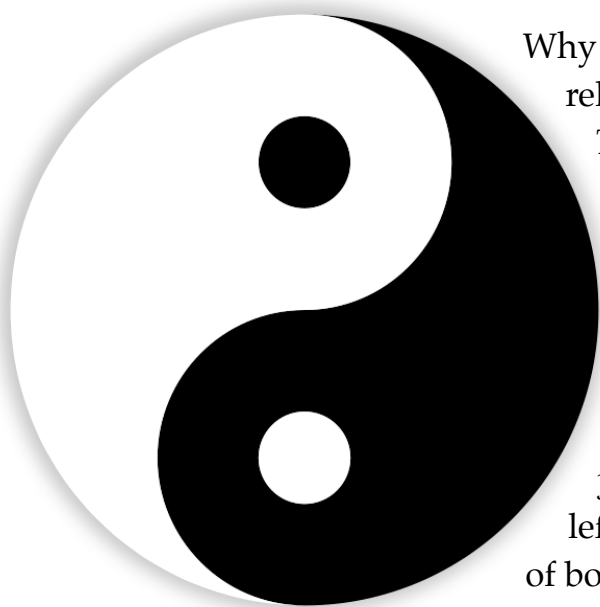
Sound good? I wouldn't mind me a piece of that. Recently on my Facebook newsfeed I came across this post from *Body Balance Yoga*, run by the amazing Jenny Otto, and this picture of the scales used to symbolise the interconnected relationship between these two important concepts of *yoga* philosophy; the words 'Never give up' referring, of course, to *abhyāsa* and 'Always let go', to *vairāgya*.

Maybe I am so attracted to balance and equilibrium only because my star sign is Libra but I do also think it's because this concept of balance is so heavily ingrained in so many forms of eastern philosophy, such as the *Taoist* ('The *Tao*' literally translating as 'The Way') *yin* & *yang*, *Buddhism's* 'middle way' & *Hatha Yoga's kundalini* as an



expression of the major *ida*, *pingala*, *sushumna nadi*'s (see below) - not to mention the amount of cross-pollination that is certain to have occurred between the various schools of thought - we do know now for example that *Patañjali's Yoga Sūtra*'s were highly influenced by the *Buddhist* thought present around the time and place this text was initially being written.

So for me this all highlights the important point that any two extremes are equally as important and that BOTH *abhyāsa* & *vairāgya* are equally as involved in developing a successful practise of any kind, with perhaps one slightly more prevalent at any given time making our job as practitioners as more one of acknowledging our own underlying constitution or inner-nature and attempting to maintain or at least restore balance as and when we notice that one or the other extreme has for whatever reason slipped away from our current focus.



Why do you think this caught my eye and is so relevant for the season of *Autumn*? Because in *Traditional Chinese Medicine* (TCM), *Autumn* is the season of the *Metal Element* and the energetics of the *Lungs* (taking in or on) and *Large Intestines* (letting go). Sound familiar? In the TCM model, the *Lungs* are *yin* (inward focused, passive, feminine) and the *Large Intestine* is *yang* (outward focused, active, masculine) and like the *yin / yang* symbol of the *Taoist taijitu* (pictured left) we can always see the presence and importance of both sides of the spectrum in everything that exists.

Relating this philosophy to our physical practise via an analogy with the breath, the action of inhalation is *yin* (taking in) but the affect of inhalation is *yang*; uplifting, stimulating and aligned with the *sympathetic* ('fight or flight') nervous system.

Conversely, because you are producing something into the environment around you, the action of the exhalation is *yang*, but the effect of the exhalation is *yin*; relaxing, calming and aligned with the *parasympathetic* (rest & digest) nervous system. This demonstrates very practically that, just like the *taijitu* symbol, there is always *yang* within *yin* (the white dot within in the black droplet) and always *yin* within *yang* (black droplet within the white droplet), the two extremes combine to create a whole much greater, more powerful and all-encompassing than merely the sum of it's individual parts.

Returning to *Patañjali*, we can also now say that simply breathing in and breathing out is not just a great, simply holistic practise during *Autumn* that we can use to connect ourselves with the *Lung* and *Large Intestine* energy of the *Metal Element*, but also one that can help us more consciously practise the ‘twin pillars’ of *abhyāsa* & *vairāgya*, respectively stoking up and clearing out our body as the storehouse of all our accumulated thoughts, feelings and emotions.

As we inhale, improving our capacity to take in or take on, we are stimulating our body and mind for (*yang*) activity, strength & movement - the hallmarks of the “long, zealous & persevering effort” (*abhyāsa*) required to practise rain, hail or shine and throughout all the many inevitable ups & downs that life presents.

As we exhale we are improving our capacity to let go, practising *vairāgya* by symbolically releasing all those things that we no longer require, that no longer serve us in order to, in many ways most importantly, make room for the things that we really would like to make (more) space for in our lives whilst keeping ourselves firmly planted in a place of (*yin*) gentleness, receptivity & humility.



Image depicting the *ida* (left, feminine, moon, *yin*), *pingala* (right, masculine, sun, *yang*) & *sushumna nadi*-s (energy channels) according to *hatha yoga*.

In his book *The Heart Of Yoga*, T.K.V. Desikachar states, in relation to the likelihood of eventually achieving the state of *yoga*, “We must not be lulled by complacency in success or discouraged by failure”. Being drawn or dragged into any one extreme or the other is definitely something most teachers recommend avoiding where possible. When we are strong, focused and doing well, we must not forget to stop and smell the roses. When we are lagging and feeling like we could do better, we must not beat ourselves up nor give up completely after having become totally overwhelmed by a perceived end goal.

All this means that, particularly during *Autumn*, we can become (more) mindful that, whilst each portion of the breath (inhalation OR exhalation) is in itself whole, that within one complete breath cycle of inhalation AND exhalation you can not only replicate the full cycle of life but also realise that together, an inhalation and an exhalation gives us all we need to physically practise the fundamental philosophies of existence. Our next step is only one inhalation away but we mustn’t forget that we regularly need to pause and exhale in order to make room for new inspiration to find a place and lead us forward.



Australian Bush Flower Essences

Australian Bush Flower Essences help to give clarity to one's life as well as the courage, strength and commitment to follow and pursue one's goals and dreams. They help to develop a higher level of intuition, self esteem, spirituality, creativity and joy. The more the essences are used, the more one is likely to experience greater awareness and happiness in one's life. Then everyone benefits....the individual, society and the planet.

The effect of these essences is similar to that of meditation in that they enable the person to access the wisdom of their Higher Self. This releases negative beliefs held in the subconscious mind and allows the positive virtues of the Higher Self - love, joy, faith, courage etc. to flood their being. When this happens the negative beliefs and thoughts are dissolved, balance is restored and true healing occurs.

Flower Remedies are not new. The Australian Aboriginals have always used flowers to heal the emotions, as did the Ancient Egyptians. There has also been a very long tradition of use of Flower Essences in India, Asia and South America and they were also very popular in Europe in the Middle Ages. Hildegard von Bingen (12th century) and Paracelsus (15th century) both wrote about how they collected dew from flowering plants to treat health imbalances.

This healing method was rediscovered by Dr. Edward Bach sixty years ago through the use of English flowering plants. Today our society and its needs are totally different to that of sixty years ago. There has been a great need for remedies that would help people deal with the issues of the 21st century - sexuality, communication skills and spirituality to name but a few. The answer to this need has come from the Australian plants, developed and researched by Naturopath, Ian White a fifth generation Australian herbalist.

Australia has the world's oldest and highest number of flowering plants exhibiting tremendous beauty and strength. Also Australia is relatively unpolluted and metaphysically has a very wise, old energy. At this time there is a tremendous new vitality in this country. This, combined with the inherent power of the land, is why the *Australian Bush Flower Essences* are unique.

Text extracted from the Australian Bush Flower Essences website www.ausflowers.com.au

“A journey of a thousand miles begins with one step.”

Lao Tzu

Your *Autumn Awakening Australian Bush Flower Essence* blend will enhance the effects of today's practise and help prolong and amplify the effects into the days, weeks & months ahead.

Please read the following instructions carefully to ensure you get the best out of your event tailored *Australian Bush Flower Essence* blend. Taken as prescribed, the bottle should be finished in about 2 weeks. **I am able to recycle the empty bottle so, if possible, hold onto it and return it to me next time we meet.**

You take 7 drops under the tongue, ideally before you brush your teeth, held for 10 seconds before swallowing, preferably at or around the same times, morning & night. If you get out of the rhythm simply take 7 drops when you remember and then return to the rhythm again the next morning / evening. Try not to leave the bottle near any electrical device, like an alarm clock or mobile phone, which may interfere with the subtle vibrational energies contained within the bottle.

The blend you have received has been created based on the themes of today's immersion. We all have a wide range of different energies or 'archetypes' within us at different times in our lives and it is only a matter of accepting and dealing with what comes up for us for true healing to take place. Any individual essence that doesn't resonate with your particular internal energies will simply not work and for this reason **blends are most effective when more specifically tailored to the needs of your individual circumstances.** If you need further clarification as to why a particular essence has been included or would like to continue with a more personally tailored variant, please just ask.

The *Autumn Awakening Australian Bush Flower Essence* blend will help you to align with Autumn's theme of letting go and thereby creating important space and facilitating a valuable 'de-cluttering' within there body, mind and emotions. It contains:

Autumn Leaves - for letting go and moving on.

Bauhinia - for acceptance and being open to change, new concepts and people.

Bottlebrush - relates to Large Intestine energetics, brushes away past, letting go & change.

Bush Fuchsia - for trusting intuition, clear speech and communication.

Bush Iris - clears base (*mooladhara*) & throat (*vishuddha*) *chakra*-s, pineal gland & lymphatics.

Old Man Banksia - engages the thyroid gland and promotes enthusiasm & endurance.

Sturt Desert Pea - relates to Lung energetics by releasing longstanding grief, sadness & hurt.

Tall Mulla Mulla - promotes circulation & breathing, social engagement & harmony.

Any changes you experience may range from dramatic to extremely subtle so the closer you monitor yourself, including your dreams, thoughts & emotions during the following two weeks and beyond, the more likely you'll notice any subtle changes occurring. Keeping a journal is a good way to facilitate this process. Listening to your body during this time, allowing it to adapt to these subtle emotional changes will also move you in the right direction.

The more you consciously participate in your healing, the more effective it will be.

Sometimes changes are more apparent in retrospect so whilst it may seem like nothing is happening at the time, you are actually able to notice shifts only (some time) after you have completed the course of treatment. Seeds planted within us by taking the flower essences may take months to germinate. If, for example, you experience your whole life has turned around in six months time, think back, revisit this article and consider the role of the blend you are taking right now.

Be prepared for any of these eventualities.

One course of drops may be enough but sometimes a consecutive series of same, similar or completely different blends are required. The progress of your 'treatment' with these essences is totally up to you; on how, when and what you are ready to deal with. As human beings we are complex and multi-faceted. As one layer is healed another may present itself for treatment. If you would like to continue your treatment with these drops please let me know, along with any changes or new issues that have arisen during the treatment period. I would also welcome any feedback you may have relating to your experience with the drops.

Bush Flower consultations & essence blends are available through Samyoga.

Consultations may be stand alone or incorporated into a longer Shiatsu Acupressure, Reflexology or Combination Therapy bodywork session.

Personalised Essence Blend Dropper Bottle (15ml, 2 weeks supply) \$20

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