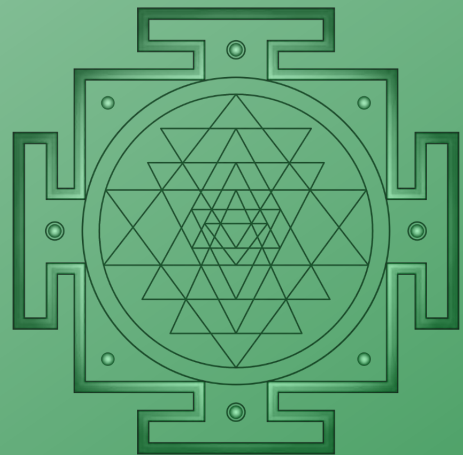


NEWSLETTER



SEPTEMBER 2025

Letter from the Editor

Welcome everyone to the latest edition of the APA Newsletter! As always, we present another great edition filled with useful articles, Autumn Webinars and reviews.

As always, a big thank you to all the contributors who made this latest issue possible.

The APA strives to publish at least six issues per year and is always on the lookout for high-quality article submissions. If you think you have an article you might like to share, please send it to the following email: info@neterapublishing.com.

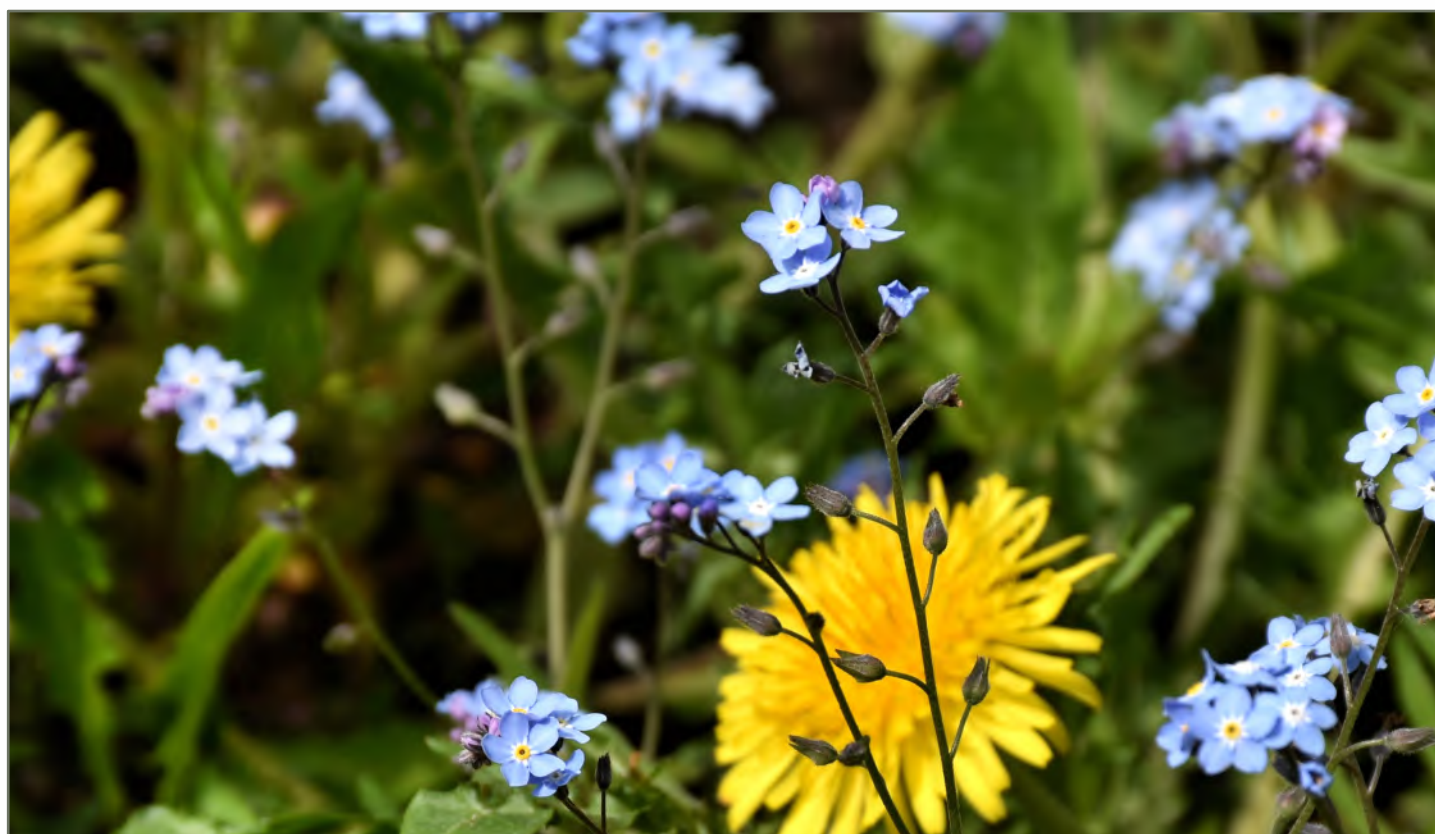
The edition of the Newsletter will be published toward the end of November 2025, so please ensure your submission reaches us by the start of November.

Andrew Mason

Disclaimer: The information contained in this Newsletter 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*.

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SEASONS CHANGE, SO DO WE: A SUMMER NOTE FROM YOUR NEW APA PRESIDENT



Namaste dear members, colleagues, students and friends.

As the warmth of the British summer unfolds, I feel both honoured and humbled to write to you for the first time as President of the Ayurvedic Professionals Association (APA) UK.

This season—Pitta time in Ayurveda—brings clarity, drive, and transformation. In many ways, that reflects where we are as a community: passionate, ready to grow, and beginning a new chapter together.

My own path into Ayurveda began with a personal search for deeper balance and meaning. Over time, that evolved into a calling—to serve, teach, and now to lead. Now, stepping into this leadership role with APA feels like a natural continuation of that journey. Stepping into this role, I strive to work towards this collective vision.

We all know the UK landscape is shifting. More people are seeking holistic answers, wanting to reconnect with food, nature, and themselves. Yoga is everywhere. Seasonal living is having a revival. Conversations about mental health, gut health, and stress are opening doors. And yet—while Ayurveda is gaining interest, it still sits slightly outside the mainstream.

We don't yet have the recognition we deserve within healthcare. Too many incredible practitioners are working in silos. Too many people don't know where to turn for qualified, ethical Ayurvedic care. Too many students feel unsure how to take their learning into the real world.

But, we're not starting from scratch. Thanks to the years of work by APA and many of you reading this, we already have a foundation. What we need now is community, clarity, and collective action.

Over the coming months and years, my focus as President will be on bringing us together—as a professional family, as a movement, and as a voice that's heard in places where decisions are made.

Some of the key areas we'll be focusing on include:

- Strengthening support for our practitioners and students
- Advocating for Ayurveda's rightful place in integrative health and NHS conversations
- Creating safe, inclusive spaces for learning, connection, and collaboration
- Making sure APA reflects the diverse, vibrant, heart-led community that we are

This is not just about regulation and policy (though that matters)—it's also about restoring Ayurveda's spirit of connection, compassion, and relevance in people's everyday lives.

And I certainly can't do this alone. But I believe if we walk this path together—with open hearts, grounded feet, and a clear intention—there is so much we can achieve.

So I invite you: whether you're a seasoned practitioner, a student, or simply someone who loves Ayurveda... come closer. Share your voice. Join the conversations. Be visible. Let's make Ayurveda impossible to ignore in this country—not just because it's ancient, but because it's needed!

"As is the microcosm, so is the macrocosm. As is the human body, so is the universe." — The Upanishads

Let this summer be a time of light not just in the sky, but in our community. Let's use this energy wisely, compassionately, and with purpose!

With warmth, trust, and deep respect,

Dr.(Ayu) Kanchan Sharma President,

Ayurvedic Professionals Association (APA) UK

www.apa.uk.com

www.ayurvedaheaven.com

THE CASE FOR CHOOSING ORGANIC FOOD AND AYURVEDA

BY ANGELA HOPE-MURRAY MSC AYUR, BSC, MA.



Ayurveda places nutrition at the heart of its methodologies for the optimisation of life and longevity. If we are to take health seriously, one of our first considerations should be our diet. With this in mind in 2018 the WHO stated that “pesticides are potentially toxic to humans and can have both acute and chronic health effects depending on the quantity and ways in which a person is exposed.”

This article speaks to the current farming methods, which use pesticides, herbicides, antibiotics and fungicides and are causing the accumulation of such substances in our bodies and are creating toxic residues that are known as ama in Ayurveda.

According to Vagbhata, a well-respected Ayurvedic physician from Sindh province in the sixth century, stated that ama can be defined as “The first dhatu (rasa) which by weakness of (digestive fire) remaining uncooked and vitiated accumulates in the stomach and small intestine is known as ama”.

The signs and symptoms of ama in the system are clogging of the channels, a sense of heaviness, lack of energy, restlessness, indigestion, congestion, accumulation of the 3 waste products of the body, (which are faeces, urine and sweat), a loss of taste and sexual debility. Mental ama on the other hand is created by unexpressed emotions, which is less relevant to the topic although frustration about the quality of our food may add this dimension.

When Agni, the energetic force behind all activity in the body is disturbed a process known as pathogenesis, which is the manner of formation of a

disease begins to take place. If a channel or a tissue element known as a dhatu has impaired Agni, then ama can accumulate at the site. This leads to the onset in our bodies of generalized symptoms, which have just been described above.

Robust health is possible when Agni’s qualities are optimal, which is hot, sharp, dry and subtle. This can be ensured, first and foremost, by consuming fresh, nutritionally rich, warm and cooked food. Nutrition that has had minimum exposure to artificial processing, pesticides and herbicides as these will diminish the digestive fire and block the srotas or channels of the body.

The number of scientific studies supporting the consumption of organic food for the maintenance of good health increases every year. Only last month the Centre of Research in Epidemiology and Statistics in Paris looked data from 70,000 French adults and concluded that the rates of post menopausal breast cancer were 21% less likely and the incidence of non-Hodgkin’s lymphoma was 73% lower in those whose dietary intake consisted of mostly organic food. It also suggested that “because of the lower exposure to pesticide residues it can be hypothesised that organic food consumers may have a lower risk of developing cancer.”

Ayurveda teaches us that the taste of food is as nutritious as the substance we are eating. When you consciously select the appropriate tastes in your activities, foods and herbs, you will become more satisfied and happy resulting in an overall sweetness

THE CASE FOR CHOOSING ORGANIC FOOD AND AYURVEDA

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in your life. The Sanskrit word for flavour thoroughly embraces this concept of taste and is known as Rasa. Monier-Williams dictionary informs us that the root is 'ra', which means to feel, perceive, taste, relish, to love and desire. Then when added to the suffix 'sa', the meaning extends to encompass the best part of anything, any liquid, primary juice called chyle, the prevailing sentiment in human character, disposition of the heart or mind, religious sentiment, pleasure and desire. It goes on to describe six flavours of which there are 63 combinations besides the original ones. It would seem that in our world of factory produced processed food that this fuller definition of flavour needs to be embraced to give us full satisfaction from our daily intake of food.

Under-use of the sense of taste is one of the causes of disease mentioned in Ayurveda, it can be attributed to a number of causes namely, pesticide contamination, where residues on food are becoming a widespread problem and involves drinking water, meat, fish, vegetables and milk. Those using them and manufacturing them are at greatest risk, but others in the general population are also affected. These substances include organo-phosphates, organo-chloride and Carbamate pesticides all of which can cause neurological problems.

Pesticide exposure has been associated with persistent bitter and metallic tastes in the mouth. Zinc deficient soils are also related to widespread organo-phosphate use, which incidentally, leads to anosmia, or loss of taste in the mouth.

So what are the benefits of eating organic food? There is still an argument on both sides of the situation, which is mainly based on a meta-analysis published in 2012 by Stanford University. It supported the idea that there is no difference in the nutrient content of organically grown food and food stuff produced in the conventional way. What was highlighted in their investigations was the fact that organic food was free of pesticide residues and antibiotic resistant bacteria.

Now let's look at one of the main culprits in the chemical realm called Roundup/Glyphosate. It is a powerful herbicide, which blocks the Shikimic metabolic pathway that is the only growth route for plants, killing 99% of known flora. This is why when you walk in the arable farmland, now the land is sterile supporting only monoculture. Inadvertently leading to the diminution of the biodiversity of both flora and fauna. Roundup already accounts for most of the GMO species of crops and allows for these crops to be sprayed many times during their growing period suppressing all weed growth without harm to the plant.

So why doesn't it affect animals and humans? The reason is that we utilise the metabolic pathway known as Mevalonic system which is unaffected by Glyphosate. So here we come to the crux of the matter in that Glyphosate was developed and patented as an antibiotic, thus it kills bacteria. So it not only kills beneficial bacteria but it also kills our gut symbiotic bacteria, which makes up most of our immune systems. Further, Glyphosate is a strong

THE CASE FOR CHOOSING ORGANIC FOOD AND AYURVEDA

BY ANGELA HOPE-MURRAY MSC AYUR, BSC, MA.



mineral chelator and it binds minerals rendering them unavailable for absorption by our bodies.

In the old days you would have washed the vegetables before use, but because the herbicide is systemic this option is not available for protection.

Before we leave this subject, other harmful effects that have been recorded in the utilization of this substance, include influencing breast tissue by damaging oestrogen receptors, altering genetic oestrogen regulated gene expression, depleting several amino-acids, and inhibiting liver P450 enzyme giving reduced ability to detoxify. This all results in a build up of ama in the system and could be part of the reason for the recent explosion of autoimmune conditions and allergies. Additionally, Dichlorophenols are used in pesticides and chlorinated water

So what are the potential benefits of eating organic food? It appears that the level of polyphenols is significantly higher than chemically sprayed ones.

There appear to be greater concentrations of anthocyanins, flavonols, flavones phenolic acids and stilbenes in organic produce. These are plant-based anti-oxidants, which have been linked to the reduction of a number of diseases and an inhibition of the aging process by protecting the body from free-radical damage.

A study in 2007 by Risk et al. suggests that after adjusting for diet and lifestyle factors that the content of rumenic acid, which is a congregated linoleic acid found in cows' milk (that has been linked to the suppression of coronary heart disease and some cancers) is significantly higher in lactating women who consumed an organic diet.

Finally, the most important reason for adopting this way of eating is the effect that organic farming has on the biodiversity of the environment and especially since the fact that the soil is home to 25% of the species living on the planet.

Sterile soil gives us plants that are low in trace minerals. Additionally, the water holding capacity of sterile soil is much reduced, increasing the need for irrigation, whilst also increasing the chance of flooding. Additionally, the run-off from fertiliser causes an algal bloom, depleting oxygen and killing fish.

You could make a start by growing your own vegetables, even herbs in a window box would be a start, whilst remembering that we are not separate from nature and that the environment is crying out for love.

'GAME-CHANGING' STUDY BACKS NEEM'S SKINCARE BENEFITS

BY SUNITA PASSI



Neem (*Azadirachta indica*)

Centuries-old wellness offerings like Neem have stood the test of time, passed down from generation to generation. Now, a new scientific study confirms what neem users have known all along: that the 'superleaf' is both safe and effective.

"Neem has been a key ingredient in our range for years, and we've seen its incredible benefits first-hand," says Sunita Passi, who commissioned the research project with MTIF (Medical Technologies Innovation Facility) to scientifically assess the impact of neem on human skin cells. "As an advocate for evidence-based natural health, I wanted to take things a step further—combining ancient wisdom with modern science."

Natural evidence-based health swaps

The study used concentrations of Neem and concluded that 1% and 0.5% neem are safe and beneficial. This means users can enjoy maximum effectiveness without risking irritation. What's more, the findings could pave the way for neem, with its proven anti-inflammatory and anti-fungal properties, to help reduce reliance on steroid creams and synthetic antifungals, which often come with side effects.

Shaping the future

Ayurveda, the age-old Indian system of wellbeing, heralded Neem long before any lab testing came along. In recent years, Neem has strengthened its reputation as an incredible skincare, hair care and all-round health-boosting ingredient. In addition, it has become more accessible to the mainstream market thanks to brands like Neem by Sunita Passi, which has opened Neem to high street shoppers.

The outcome of the study is set to shape the future of Ayurvedic-inspired skincare. By applying rigorous biomedical testing, we have evidence-based proof that natural remedies can stand alongside the most advanced cosmetic science.

For more information:

Web: www.neemsunitapassi.com

Email: info@tri-dosha.co.uk

Tel: +(0) 7951 978 417

'GAME-CHANGING' STUDY BACKS NEEM'S SKINCARE BENEFITS

BY SUNITA PASSI



Graphs

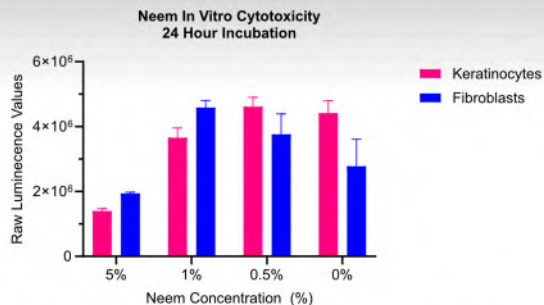


Figure 1. Effect of Neem on Cell Viability in Keratinocytes and Fibroblasts.

Cells were incubated with 5%, 1%, and 0.5% Neem mixed with water for 24 hours. Cell viability was assessed using Promega CellTiter-Glo® assay. Data represents the mean ± SEM from 3 technical replicates. Statistical analysis was conducted using a two-way ANOVA, followed by Šidák's multiple comparisons test.

When compared to untreated cells (0%), there was no significant decrease in luminescence-based cell viability at 1% and 0.5% Neem in both keratinocytes and fibroblasts. However, a significant difference in cell viability was observed at 5% Neem, where keratinocytes showed reduced viability compared to untreated cells, while fibroblasts showed no significant difference at 5%. In fibroblasts, luminescence values at 1% Neem were significantly higher than untreated cells, suggesting no cytotoxicity at this concentration. The data also highlights the distinct responses of keratinocytes and fibroblasts to Neem treatment.

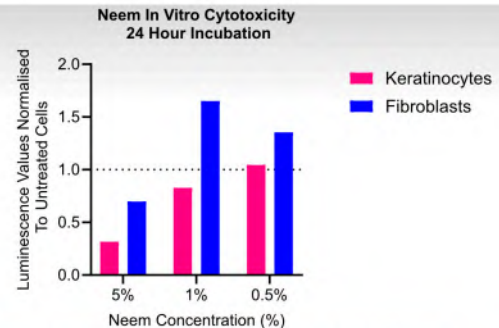


Figure 2. Effect of Neem on Cell Viability in Keratinocytes and Fibroblasts.

Cells were incubated with 5%, 1%, and 0.5% Neem mixed with water for 24 hours. Cell viability was assessed using Promega CellTiter-Glo® assay. The data was normalised to the untreated cells (0%), representing the highest level of cell viability. The average luminescence from the untreated cells (n=3) was set to 1, serving as a baseline for healthy cells. The average luminescence of each concentration was normalised in the untreated cells. A normalised value below 1 indicates a reduction in cell viability, suggesting potential cytotoxicity. The dotted line on the y-axis indicates the threshold for cytotoxicity.



Explaining the data

When compared to untreated cells (0%), 5% Neem significantly reduced keratinocyte viability, while fibroblasts showed no significant change at this concentration. At lower concentrations (1% and 0.5% Neem), there was no significant decrease in luminescence-based cell viability in either keratinocytes or fibroblasts. Notably, fibroblasts treated with 1% Neem showed significantly higher luminescence values compared to untreated cells, suggesting no cytotoxicity. These findings highlight the distinct responses of keratinocytes and fibroblasts to Neem treatment.

To summarise, 1% and 0.5% Neem showed no significant cytotoxicity in either keratinocytes or fibroblasts.



'GAME-CHANGING' STUDY BACKS NEEM'S SKINCARE BENEFITS

BY SUNITA PASSI



Keratinocytes and Fibroblasts

The two cell types provide a biologically relevant system that represents key aspects of the skin structure and function. Keratinocytes form the epidermis, acting as a protective barrier against external stressors, and playing a role in wound healing and inflammatory responses. Fibroblasts reside in the dermis and are responsible for producing collagen and elastin while maintaining skin integrity and structure.



Assay Principle

The Promega CellTiter-Glo® Assay measures ATP levels, which indicate the presence of metabolically active cells. The reagent in the kit contains luciferin (a light-emitting molecule) and luciferase (an enzyme). When added to the cells, the reagent breaks open the cells, releasing their ATP. The luciferase enzyme then uses this ATP to convert luciferin into oxyluciferin, producing light as a byproduct. This light signal, detected by a microplate reader, is proportional to the number of viable cells. A decrease in ATP levels indicates reduced metabolic activity or cell viability.



Many of us know Nidhi through her highly engaging and informative Instagram account, where she demystifies Ayurveda and makes it relatable to her huge modern audience. Knowing how skilled Nidhi is at explaining Ayurvedic concepts, I couldn't wait to get my hands on a copy of her first book, 'Your Body Already Knows'.

Nidhi's book, as all Ayurvedic books, starts with the basic principles of Vata, Pitta and Kapha. However, she presents these concepts in such a novel way, only using each Sanskrit term about twice throughout the book. Instead, through her own deep understanding and exploration of Ayurveda, she has come up with the concept of the Inner Climate® - a warm and moist state where the body experiences homeostasis, thus each person's natural state of balance, of course flavoured by their dominating Dosha.

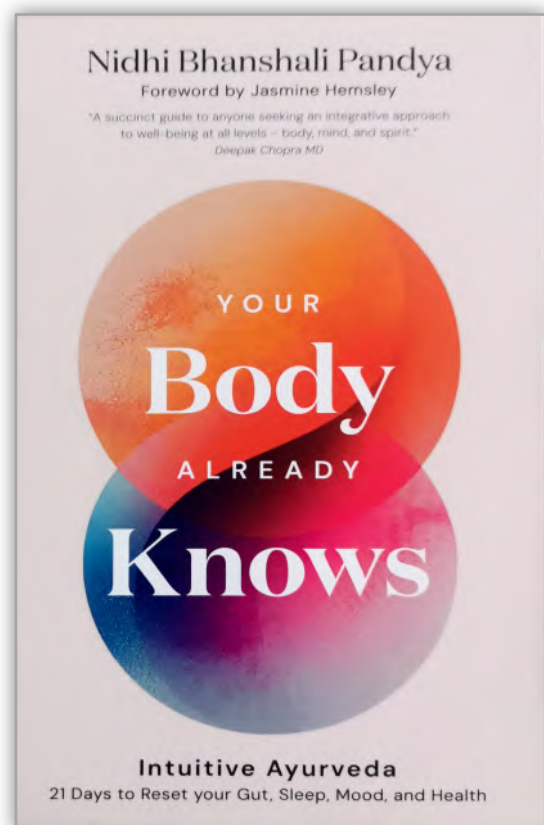
The book covers Ayurvedic concepts such as the circadian rhythm, digestion, exercise and sleep in a fun and accessible way, with relevant bits of modern science and an inspiring case study for each section. I found the case studies especially interesting, as they are a good reminder for Ayurvedic professionals that adjusting a client's lifestyle is often all that is needed, rather than being overly dependent on herbs.

The book includes a 21-day healing programme, where Nidhi introduces one dietary or lifestyle change per day. These changes range from restoring regular meal times, adding culinary spices to food, cutting down on caffeine, or doing a daily Abhyanga, to adjusting your bedtime. Each day's new practice starts with Nidhi's interpretation and explanation of the Ayurvedic wisdom behind it, how to prepare and do the practice, and what readers would appreciate the most..... how to deal with the pitfalls, excuses and reasons for not making these helpful practices a daily habit.

I have really appreciated this book for the unique way that Nidhi presents and explains Ayurvedic concepts in a highly accessible way, giving lots of

every day examples that everyone can relate to. Both the total newbie to Ayurveda and the seasoned Ayurvedic practitioner can learn from this book. In the case of the latter, it can be an inspiration on how we use language and our personal insights to bring Ayurveda to our wider community.

As someone who has read dozens and dozens of books on Ayurveda from both traditional sources and modern authors, Nidhi's book is like a breath of fresh air.



APA Giveaway!

Win one of two copies of Nidhi Bhanshali Pandya's new book 'The Body Already Knows' when you book to attend the APA's webinar 'Discover the Inner Climate Method®' by Nidhi Bhanshali Pandya. To enter the competition, simply [book your ticket here!](#)

PALASHA GOND - BUTEA MONOSPERMA RESIN

BY ANDREW MASON



Palasha gond (*Butea monosperma*) granules

Introduction to Palasha

Palasha gond, is a dried resin extracted from *Butea monosperma*/*Butea frondosa*, more commonly known as the Palasha tree, Bastard Teak, Forest flame or Vakrapushpa (irregular leaf). Its more popular name Palasha, comes from the word pala, meaning, flesh or blood coloured.

In Ayurveda, this rather striking plant is valued for a number of therapeutic effects, which are used to treat a number of health conditions. Its medicinal value comes mostly from its astringent, anti-inflammatory, and restorative/healing properties. Ayurveda considers all parts of this plant to have medicinal properties.

Palasha largely prospers in warmer environments (25-35°C) and matures within 5-10 years and grows to a height of around 14-16 meters, roughly 45-60 feet. Its flowers appear in the dry season (February to April) and are three leaved, hence another of its names - Trivrunta (three-leafed species). It is native to tropical and subtropical regions of South Asia and Southeast Asia, including India, Bangladesh, Nepal, Pakistan, Sri Lanka, Myanmar, Thailand, Laos, Cambodia, Vietnam, Malaysia, and western Indonesia. It thrives in dry deciduous forests, open grasslands, and wastelands. It is particularly prevalent in India, where it is a characteristic tree of the plains and sub-Himalayan regions, growing in a variety of soils as it is drought-resistant and is somewhat frost-hardy.

Palasha can live for as long as 40-50 years, but is also susceptible to parasitic infestations, which become more problematic as the tree ages.

Mythology: Palasha has been mentioned in the Rigveda, largely as a 'sacred' tree. It, like so many of the sacred trees has a divine origin story. According to legend, Palasha is said to have sprung from a falcon's feather (Śyena - the divine hawk was a symbol of speed, vision, and divine connections) which became saturated with Soma, the sacred elixir of immortality. In another telling, its tri-foliolate leaves are said to symbolise the Hindu trinity, Brahma, Vishnu and Shiva.

These origin stories also link the tree to ancient Vedic rituals, ie: the wood of Palasha was favoured to kindle sacrificial altars, upon which the fire god Agni was invoked, hence another of its names, flame of the forest.

The Palasha tree is directly linked to Lord Shiva, one of three principal deities in Hinduism (see above) to whom the tree was dear. Indeed, its flowers are habitually offered to Lord Shiva during Shivratri or *Night of Shiva*. The brightest orange-red blossoms of the tree are said to represent Kala Bhairava, a wrathful and fearsome aspect of Shiva, one who represents his power to annihilate evil, ignorance, and even time itself. The redness of the flame tree is said to represent the gods fiery third eye.

PALASHA GOND - BUTEA MONOSPERMA RESIN

BY ANDREW MASON



Bhairava - the fearsome and fiery aspect of Lord Shiva

The Palasha tree is also likened to the Goddess Parvati, the consort of Shiva. In some regional folklore, its flowers are seen as a symbol of her divine beauty and power, and they too, are used in rituals that honour her.

Ceremonial Use: Palasha twigs were awarded during Upanayana or sacred thread ceremony, which marked the beginning of Vedic education and instruction. This practice underscored the tree's role as a symbol of knowledge and spiritual growth. Typically, Ayurvedic students also carried this plant during initiation into Ayurvedic study, as the tree promotes health and stamina.

Ayurvedic texts: Palasha is generally considered an auspicious tree in Ayurveda, and is referenced in a number of classical texts, such as Caraka Samhita. Here it appears in Sutra Sthana as a Kshara or alkaline preparation. This text describes how its bark and resin are used to prepare Palasha Kshara, a remedy effective for conditions like ascites, abdominal disorders, and skin diseases. Kshara's are prepared by burning plant material and from its ashes, liquids activate its astringent and caustic properties, which can be applied medically as well as ceremonially.

Collection of plant resin: Gond (resin) is usually harvested from cracked bark and branches during the dry and hot season. While it is a natural exudate, cultivated trees are also incised to facilitate the release of its reddish coloured resin, which slowly seeps out and hardens. The exudate is then collected and cleaned. This process involves washing (the resin dissolves in hot water), where dirt, bark fragments and insects can be removed. After washing, the resin is spread out in a shaded area and allowed to naturally air dry. Upon drying, it is fried in ghee (clarified butter) over a low flame. This processing greatly enhances its digestibility, while removing moisture. It also imparts a more pleasant flavour. During cooking, care must be taken not to overheat, as excess cooking may degrade its active compounds. After cooking, the resin is typically broken into crude granular form. This is deliberate as granular pieces keep better than a fine powder.

Ayurvedic Properties:

Ayurveda considers Palasha (plant) to have the following properties:

Rasa: Pungent, bitter and astringent.

Guna: Light and drying.

Veerya: Hot for bark and root; cold for flowers and leaves.

Vipaka: Pungent or sweet.

Doshic Effect: Balances Kapha and Pitta doshas, may increase Vata dosha.

Ayurveda considers Palasha gond to have the following properties:

Rasa: predominantly astringent, contributing to its ability to contract tissues and reduce secretions. Its bitterness supports its detoxifying and cleansing effects.

Guna: Drying, helping in drying up excess moisture or secretions in the body. Its lightness makes it easy to digest and assimilate.

Veerya: heating, the resin warms and stimulates circulation and digestion.

PALASHA GOND - BUTEA MONOSPERMA RESIN

BY ANDREW MASON

Vipaka: The post-digestive effect is pungent, which supports its role in promoting digestion and clearing toxins.

Doshic Effect: Gond reduces Pitta and Kapha, working well on any disorder relating to Rakta (blood). Due to its dryness, it may increase Vata dosha in excess.

Chemical constituency: The resin and bark of this plant contain a mixture of Bengal Kino (resin) and tannic/gallic acids. These contribute to its astringent, anti-inflammatory, and antimicrobial properties. Its seeds also contain small amounts of stable oil, the flavonoids butrin and isobutrin, as well as Kino.



Butea monosperma

Ayurvedic Uses:

The main therapeutic properties of Palasha gond are:

Rakta Sthambana: Effective in controlling bleeding disorders like haemorrhoids, menorrhagia (heavy menstrual bleeding), and epistaxis (nosebleeds), due largely to its astringency.

Grahi: Can absorb excess fluids, making it useful in diarrhoea, dysentery or excessive sweating. While it is a useful diuretic (helping to relieve urine retention) long-term it can also have a drying, Vata increasing effect.

Krimihara: It is useful in expelling intestinal worms, particularly in children. When applied externally, it



can be used to reduce inflammation in conditions like haemorrhoids and skin irritation/itching. It also has excellent antimicrobial and antifungal properties.

Sandhaniya: Promotes tissue regeneration, and is used in formulations that treat ulcers, cuts, even bone fractures.

Vrushya: Palasha gond is classified as a Vrushya (aphrodisiac) herb, meaning it enhances reproductive vitality, while supporting the production and quality of Shukra Dhatu, especially semen. This is due to its natural nourishing and strengthening effect upon that tissue. Palasha gond improves the overall function of the male reproductive system.

Ayurvedic Applications (internal and external)

Internal Uses: One popular use is Palasha Kshara, it is used for gynaecological issues, wound healing, and urinary disorders such as Mutrakrichra (dysuria) and Mutraghata (urinary retention). This remedy is favoured due to its diuretic and tissue-scraping properties.

Krumimudgara Rasa: is used specifically for deworming, whereas Palashabeejadi (seed powder) is mixed with Ashwagandha, Shatavari, Kapikachhu, Pippali, jaggery or honey and used for skin disorders, digestive issues, reproductive health and wound management.

External Uses: it can be applied as a paste or decoction for haemorrhoids, leukorrhea, and other skin conditions. It can also be used in some types of wound dressing, to promote healing or to prevent infection.

<https://apa.uk.com/events/breathwork-for-ayurveda>



The graphic features a dark brown background. At the top center is the APA logo in green, with the text 'Ayurvedic Professionals Association' below it. To the left is a silhouette of a person with arms outstretched against a bright sunset. To the right is a portrait of Sunita Passi, a woman with dark hair wearing a white top. In the center, the text reads: 'APA WEBINAR', '“Build Confidence & Clarity: Online Breathwork for Ayurvedic Practitioners.”', 'by Sunita Passi', and 'Tuesday, 16th September 2025 6pm - 7pm (GMT)'.

Join the APA for the upcoming APA webinar, *Build Confidence & Clarity: Online Breathwork for Ayurvedic Practitioners* by Sunita Passi. Stepping into practice after training is a whole new journey. It's not just about your skills - it's about having the confidence, focus, and resilience to grow your business and lead with purpose.

That's why Sunita is offering a 60-minute live online webinar designed to support Ayurvedic practitioners with the tools they need to build their practice from the inside out. This session draws on Sunita's experience delivering Breathwork for Performance & Empowerment at Nottingham Trent University's Female Founders Club and has been specially adapted for the Ayurvedic community. What you'll gain:

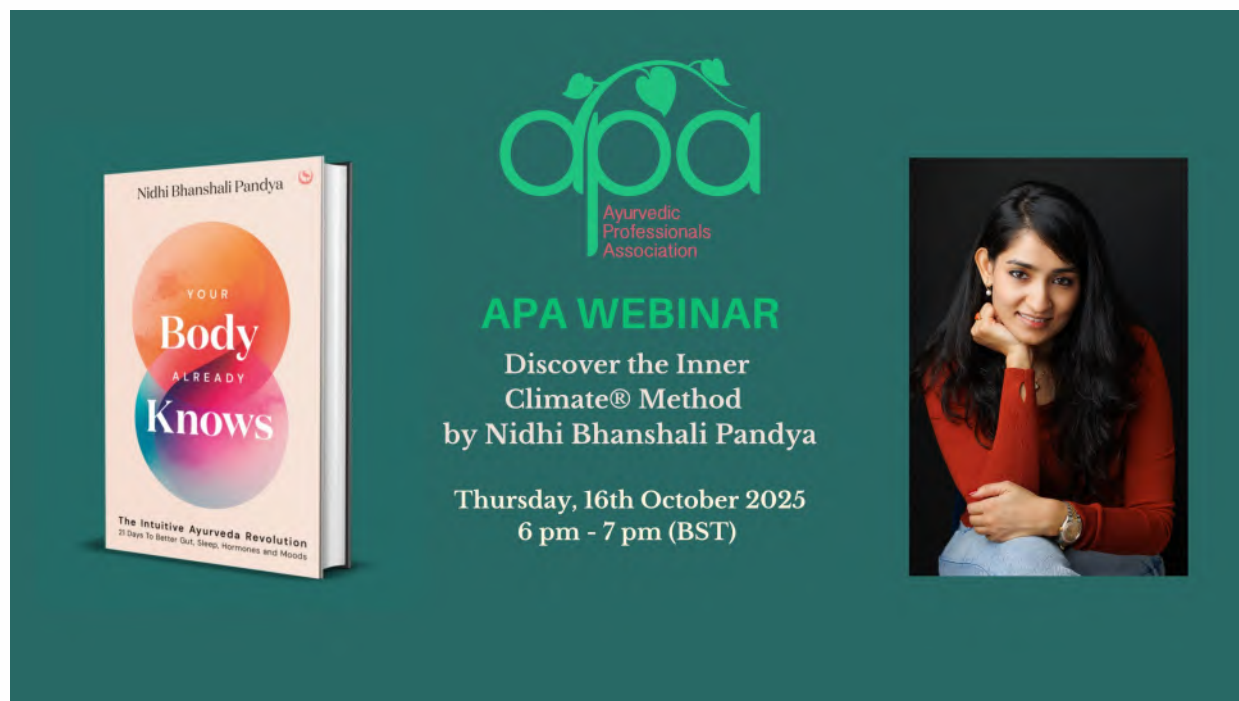
- Confidence to show up fully in your practice
- Clarity to focus on meaningful goals and actions
- Tools for self-reflection and weekly development

What's included:

Live breathwork techniques to ground, energise, and refocus
 Practical exercises to support weekly self-growth
 A takeaway guide to keep you on track after the session

This workshop is perfect for Ayurvedic Practitioners and Therapists looking to strengthen their mindset, stay motivated, and grow their practice with intention.

<https://www.eventbrite.co.uk/e/apa-webinar-discover-the-inner-climate-method-by-nidhi-bhanshali-pandya-tickets-1577961919579>



Join the APA for the upcoming APA webinar: *Discover the Inner Climate® Method* by Nidhi Bhanshali Pandya.

Just as the Earth depends on a stable climate to thrive, our bodies, too, rely on an internal “climate” to function at their best. When this delicate balance is disturbed, it can lead to a kind of internal ‘global warming’ - showing up as emotional, physical, and mental imbalances.

In this transformative event, Ayurvedic doctor, author, coach, and thinker Nidhi Bhanshali Pandya introduces her revolutionary Inner Climate® Method - a groundbreaking framework that mirrors the intelligence of nature and guides you back to your body’s optimal state.

Rooted in timeless Ayurvedic wisdom and re-imagined for modern life, this method reveals how aligning with your body’s natural rhythm can unlock profound healing, not by adding more, but by returning to what Your Body Already Knows.

If you’re ready to experience a powerful shift in how you view your health and healing, this is where it begins.



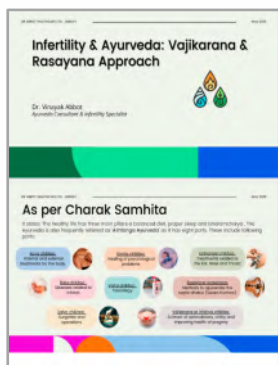
UP-AND-COMING APA WEBINARS - THIS AUTUMN

<https://www.eventbrite.co.uk/e/apa-webinar-wheat-and-healing-food-intolerances-by-dr-john-douillard-tickets-1589379319329?aff=oddtcreator>

The graphic is a dark-themed promotional poster for an APA webinar. On the left is the cover of the book 'Eat Wheat' by Dr. John Douillard, which features a loaf of bread and the text 'A Scientific AND Clinically-Proven Approach TO Safely Bringing Wheat AND Dairy Back INTO Your Diet'. In the center, the APA logo is at the top, followed by the text 'APA WEBINAR' in green, 'Eat Wheat and Food Intolerances by Dr. John Douillard' in white, and the date and time 'Thursday, 13th November 2025 6 pm - 7.30 pm (GMT)' in white. On the right is a portrait of Dr. John Douillard, a bald man with a friendly expression wearing a blue button-down shirt.

Our direct human ancestors have been eating wheat and grains for 3.4 million years and early humans have been grinding wheat into flour for 30,000 years, making the path to continue eating wheat in our modern times clear: decongest the lymphatic system, reboot digestive strength and shift our food focus to healthy fats, along with whole, natural foods. If your digestion is weak, simply eliminating wheat or dairy does not address the root cause. Let's stop treating symptoms, which we do oh-so-well in the West, and finally address the urgent need to fix the root cause of our food sensitivities – the state of our digestion.

Dr. John Douillard, DC, CAP, is a globally recognised leader in the fields of Ayurveda, natural health, nutrition, and sports medicine. With 40 years of experience, he has helped over 100,000 patients as director of the LifeSpa Clinic (Boulder, CO Holistic Wellness Center of the Year 2013). Dr. John is a renowned Ayurvedic educator, host of the Ayurveda Meets Modern Science podcast, and bestselling author of seven health books, including *Eat Wheat* and *3-Season Diet*. He is the creator of LifeSpa.com, where he proves ancient Ayurvedic wisdom with modern science in articles published weekly. With its thousands of free educational articles and videos, LifeSpa.com is the leading Ayurvedic health resource on the web with 500,000+ social followers and newsletter readers.



The presentation titled "Infertility and Ayurveda: Vajikarana & Rasayana Approach" by Dr. Vinayak Abbot, Ayurveda Consultant and Infertility Specialist, provides a compelling and informative exploration of how ancient Ayurvedic wisdom can address modern

reproductive health challenges. Delivered under the banner of Ayurvedic Professionals Association (APA) UK in May 2025, the webinar focused on the Ayurvedic perspective on infertility and introduced two essential therapeutic modalities: Vajikarana (Reproductive Vitality Therapy) and Rasayana (Rejuvenation Therapy).

The presentation highlights the Ashtanga (eight-fold) divisions of Ayurveda, giving special emphasis to Vajikarana and Rasayana, both of which play central roles in managing infertility and enhancing reproductive vitality.

Vajikarana, derived from the Sanskrit word "vaji" meaning "horse" (a symbol of strength and virility), is aimed at improving sexual health, libido, semen quality, and fertility. I explained that this therapy is not limited to being an aphrodisiac in the modern sense but is a holistic approach rooted in systemic rejuvenation. Vajikarana therapies are designed to enhance the quality of Shukra Dhatu, the reproductive tissue, and are only recommended for individuals between the ages of 17 and 70. These therapies involve both Shodhana (cleansing) procedures like Snehana (oleation), Vamana (emesis), and Virechana (purgation) and Shamana (pacification) treatments. After cleansing, patients follow a nourishing regimen that includes ghee, milk, meat soup, honey, and herbs such as Ashwagandha, Shatavari, and Vidarikanda. This comprehensive approach addresses common male reproductive issues such as erectile dysfunction,

premature ejaculation, low sperm count, and poor sperm motility.

In parallel, Rasayana therapy is introduced as a vital system of cellular and systemic rejuvenation. The term "Rasayana" literally refers to the nourishment of microcellular channels and fluids. It aims to enrich the body's tissues, boost immunity, slow aging, and enhance physical and mental resilience. Rasayana therapy provides extensive benefits as listed in Charaka Samhita, such as improved memory, complexion, voice, physical strength, and resistance to disease. However, I also note that Rasayana therapy is contraindicated in certain individuals who are lazy, addicted, unwise, sinful, or lacking trust in medicine.

The presentation continues with a detailed Ayurvedic analysis of male and female infertility. Male infertility is understood as a manifestation of dosha imbalances primarily Vata and Pitta that affect the Shukra Dhatu. Conditions like oligospermia (low sperm count), poor sperm motility, and abnormal morphology are discussed with Ayurvedic correlations to Shukra Kshaya (depletion of reproductive essence). Female infertility, meanwhile, is attributed to deficiencies in Artava Dhatu (female reproductive tissue), and treatments aim to enhance ovarian function, follicular development, egg quality, and hormonal regulation through specific herbs and dietary changes.

Additionally, the presentation touches upon Ayurvedic pharmacodynamics, describing the qualities of herbs beneficial for fertility. These typically possess sweet (madhura) and bitter (tikta) tastes, unctuous and heavy properties (snigdha, guru), cooling potency (shita virya).

The following slide samples are taken from that presentation - see pages 16-21.

Infertility & Ayurveda: Vajikarana & Rasayana Approach

Dr. Vinayak Abbot
Ayurveda Consultant & Infertility Specialist



As per Charak Samhita

It states 'The healthy life has three main pillars-a balanced diet, proper sleep and bharamcharya', The Ayurveda is also frequently referred as 'Ashtanga Ayurveda' as it has eight parts. These include following parts:

Kaya chikitsa:
Internal and external treatments for the body.



Graha chikitsa:
Healing of psychological problems



Urdvanga chikitsa:
Treatments related to the Ear, Nose and Throat



Bala chikitsa:
Diseases related to infants

Visha chikitsa:
Toxicology



Rasayana prakarana:
Methods to rejuvenate the sapta dhatus (Seven Humors)



Salva chikitsa:
Surgeries and operations



Vajikarana or Vrishya chikitsa:
Science of aphrodisiacs, virility and improving health of progeny

VAJIKARANA: REPRODUCTIVE VITALITY THERAPY

- Branch of Ashtanga Ayurveda focusing on aphrodisiacs.
- Aims to improve libido, semen quality, and fertility.
- Works on improving Dosha and dhatu balance with shaman and Shodhan

RASAYANA: REJUVENATION THERAPY

- Promotes longevity, tissue regeneration, and vitality.
- In context of fertility: enhances Shukra Dhatu and hormonal balance.
- Works at cellular and psychological levels.

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Vajikarana

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- The term 'Vajikarana' (also spelled as vajeekarana) is a combination of two Sanskrit words: vaji and karana. 'Vaji' means 'horse' [Vachaspatya] and 'karana' means 'to do/make/effect/cause'.
- The term 'vajikara' means strengthening, stimulating or producing virility.
- The therapy to increase virility like a horse is called vajikarana. Since ancient times, a horse is considered a symbol of sexuality and strength. Therefore, the name of therapy symbolizes making a person virile and potent like a horse.
- It is one of the eight specialties of Ayurveda.
- Literally the Vajikaran is not exactly aphrodisiac but the current connotational meaning is same
- In current practices, aphrodisiac therapy, sexual vigor enhancing tonics, and treatment are considered as forms of vajikarana therapy.
- Ayurveda advises purification procedures before administration of vajikarana therapy. It is intended to improve the quality of reproductive elements like shukra dhatu and healthy progeny.

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Vajikarana

- The main aim of Vajikaran is always successful copulation for healthy reproduction, with sexual pleasure being just an additional benefit; therefore it is considered a part of 'eugeney.' However, this therapy is also described under various sexual and reproductive disease i.e., Klaibya or Erectile dysfunctions, Vandhyatva for Infertility, Shukra Gata Vata or azoospermia and premature ejaculation.
- As per Ayurveda, it is recommended that the person below 17 years of age and more than 70 years of age should not consume Vajikarana preparations.
- Issues -
 1. Male infertility -
 2. Erectile dysfunction
 3. Premature ejaculation
 4. Low sperm count
 5. Poor semen quality
 6. Poor sperm mobility



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According to WHO (World Health Organisation)

Millions of people struggle with infertility. Globally one in six individuals at reproductive age will become infertile at some point in their lives. The most prevalent causes of infertility in the male reproductive system include aberrant sperm shape and motility, low or absent sperm counts, and issues with sperm ejection.

Treatment includes ART interventions such as:

1. In vitro fertilization (IVF),
2. Intracytoplasmic sperm injection (ICSI),
3. Intrauterine insemination (IUI).

In many regions of the world, especially in low-and middle-income countries these nonexistent, inaccessible, and prohibitively expensive. It is the need of the time to explore Vajikarana

yogas (aphrodisiac formulations) mentioned in Ayurvedic classics

Aphrodisiac recipes should be administered after proper Shodhana (purificatory procedures) like Snehana, Svedana, Vamana, Virechana, Asthapana vasthi, Anuvastana vasthi. After that he should consume different preparations containing Ghrita (ghee), Taila (oil), Mamsa rasa (meat soup), Ksheera (milk), Sharkara (sugar), Kshoudra (honey). Vajikarana aushadha (aphrodisiac recipes) providing strength to the semen and the offsprings should be taken after all these preparatory procedures only.

Vajikarana examples

- Cow's milk
- Goghrita
- Khanda sharkara
- Madhu (honey)
- Ashwagandha
- Shatavari
- Vidarikanda



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Rasayana

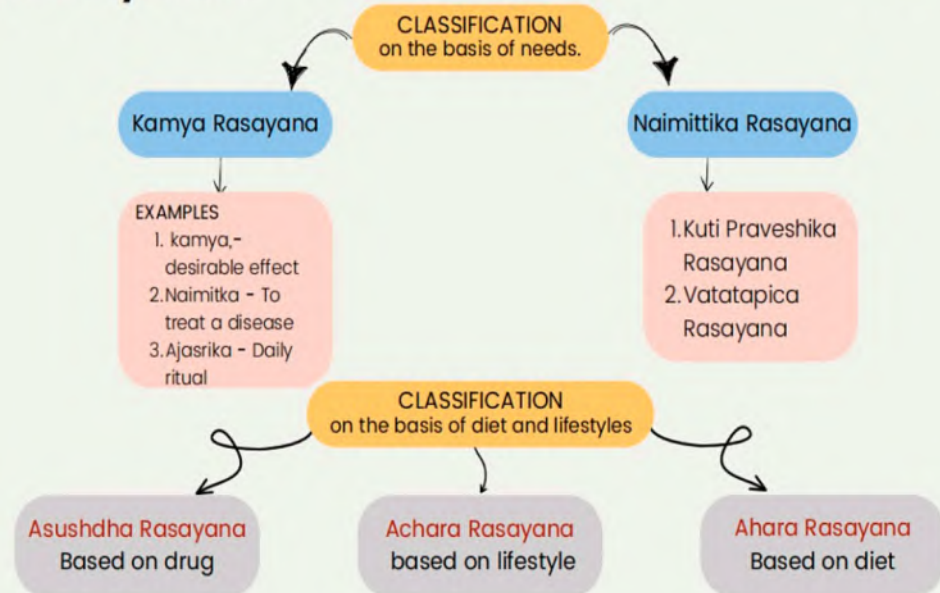
- The term 'Rasayana' is composed of two words- "Rasa"+ "Ayana"
- The word 'Rasa' is formed from 'Rasa ' Dhatu, which literally means 'one who moves day and night'.
- So 'Rasa' means 'nutrition' and 'Ayana' mean, 'microcellular channels' and hence 'Rasayana' essentially means nutrition at microcellular level.
- The rasayana therapy enhance the qualities of rasa, enriches it with nutrients so one can attain longevity, memory, intelligence, freedom from disorder, youthfulness, excellence of luster, complexion and voice, optimum development of physique and sense organs, mastery over phonetics and brilliance.

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Rasayana

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Rasayana

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Benefits of Rasayana Therapy

In Charaka Samhita, following benefits of Rasayana therapy are mentioned.

- Promotes longevity of life
- Improved mental and intellectual competence
- Provides immunity against diseases resulting in positive health
- Delays ageing process by preserving youthfulness
- Improvement in the complexion and luster of the skin
- Enrichment in Swara (voice)
- Rejuvenators, nutritional supplements and possess strong antioxidant activity, used mainly in ageing, atherosclerosis, cancer, diabetes, rheumatoid arthritis, autoimmune and Parkinson's disease

Contraindications for Rasayana Therapy

Acharya Sushruta has said that Rasayana therapy is contraindicated to following seven types of people.

1. Anatmavana (Intemperate)
2. Alasi (Lazy)
3. Daridra (Poor)
4. Pramadi (Unwise)
5. Vyasani (Addict)
6. Paapkruta (Sinful)
7. Bhesajapmani (who do not trust on medication)

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Commonly found Rasayanas

The classical Ayurvedic drugs which belong to Rasayana group of drugs in Ayurveda (drug that imparts rejuvenating effects to the cell and tissues) are reported to possess radioprotective effects.

- Amritaprasham
- Ashwaganda rasayana
- Brahma Rasayana
- Chyavanaprasha
- Narasimha Rasayana
- Triphala



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Introduction to Infertility

- Affects 60–80 million couples globally.
- Male factors contribute to ~50% of cases.
- Common causes: oligospermia, structural abnormalities, lifestyle, oxidative stress.

Ayurvedic Perspective

Ayurveda focuses on balancing dosas: Vata, Pitta, and Kapha. Male infertility is often linked to imbalances. Ayurvedic treatments aim to restore harmony.

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MALE INFERTILITY

- Inability to father a child despite regular, unprotected intercourse. Can be caused by various factors, including low sperm count or poor sperm quality.
- Male infertility is often linked to imbalances of doshas; Vata, Pitta, kapha. Ayurvedic treatments aim to restore harmony.
- **Common Causes-** Low Sperm Count, Oligospermia: Scarcity of sperm. Poor Sperm Quality Abnormal morphology and motility. Hormonal Imbalance Low testosterone levels.

FEMALE INFERTILITY

- Females Infertility is a condition where a woman is unable to conceive or carry a pregnancy to full term.
- Ayurveda emphasizes the importance of maintaining healthy reproductive tissues (artava dhatu) for fertility.
- **Enhancing Ovarian Function** Ayurveda offers specific herbs and treatments to improve ovarian health and function. These treatments stimulate follicle development, enhance egg quality, and support proper hormone secretion. Optimizing ovarian function increases the chances of successful conception.



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Concept of Shukra Dhatu

- Shukra Dhatu: Final tissue formed after nourishment of all seven dhatus.
- Quality Shukra: "Shuklam, Snigdam, Madhura, Bahalam" – fertile, viscous, white, abundant

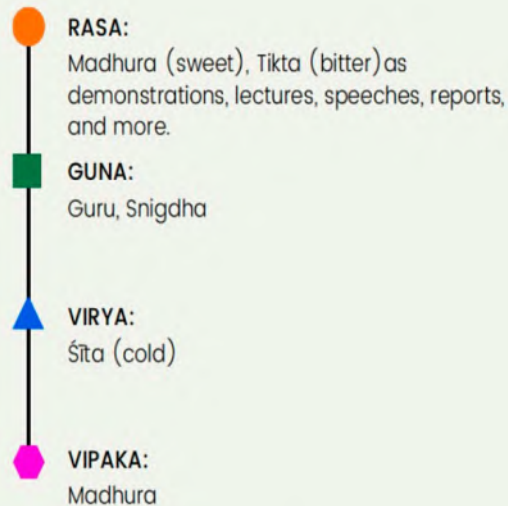
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Oligospermia in Ayurveda

- Correlates with Shukra Kshaya or Kshinashukra.
- Vitiation by Vata and Pitta.
- Leads to low sperm count, poor motility, infertility

According to Ayurveda, Anatomical and physiological variation in Shukra Dhatu leads to infertility there is no direct correlation of oligospermia but we can correlate it with Shukra Kshaya. There are various herbs and natural compounds in Ayurveda which are quiet beneficial to treat this problem.

Ayurvedic Pharmacodynamic



Aligns with Shukra dhatu for nourishment and stability.

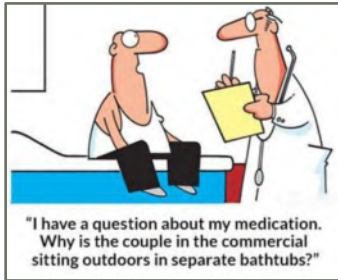
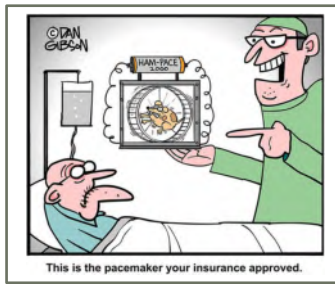
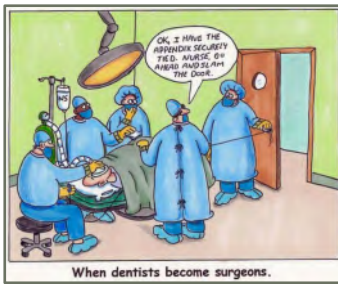


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