



Tantra Deepthi 2026

National Conference on Tantra Shareera - Neuro Anatomy

"Bridging Classical Wisdom and Contemporary Science"

Objectives of the Conference

-  To strengthen the fundamental concepts of neuroanatomy.
-  Integrating Ayurveda with modern neurology.
-  To enhance clinical correlation and diagnostic thinking.
-  Hands-on dissection & demonstration.
-  To encourage interactive and competency-based learning.

MARK THE



DATE !!

VENUE: AMAR GARDEN, VIDYANAGAR, GANGAVATHI

SCAN HERE FOR
LOCATION



EXPLORING & RESTRUCTURING
TANTRA SHAREERA IN AYURVEDA

FOR MORE INFO:

 9886838683

TO SEND YOUR ABSTRACTS

 tantradeepthi26@gmail.com

**Tantra
Deepthi**
- 2026 -

Registration fee

UG students: 500/-

PG scholars: 500/-

Faculties/Practitioners: 1200/-

Acc Nu: 43191545435

IFSC Code: SBIN0009752

Branch: Gangavathi



Our Institution & Patrons



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Dr. Umesh V. Purad

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Spoorthi Ayurvedic Medical College and Dr. S.V. Savadi Ayurvedic Hospital is nestled amidst lush green fields and serene rivulets, providing a calm and refreshing environment ideal for learning. Situated away from the noise of the city, the institution offers a peaceful academic atmosphere that promotes concentration and personal growth. With well-developed infrastructure, adequate clinical and academic facilities, and a dedicated team of experienced faculty members, the college strives to ensure quality education and holistic development of students. The institution is also actively progressing towards achieving NAAC and NABH accreditation, reflecting its commitment to academic excellence and quality healthcare standards. The campus thus stands as a perfect blend of nature, discipline, and professional advancement.



**Organising Secretary
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Professor
Dept of Rachana Shareera
SAMC & DrSVSAH, Gvt

Tantra Deepthi

- 2026 -



**Joint Secretary
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Asst. Professor
Dept of Rachana Shareera
SAMC & DrSVSAH, Gvt

Tantra Deepthi 2026

National Conference on Tantra Shareera - Neuro Anatomy

DISTINGUISHED DIGNITARIES

Inauguration

SHRI. SHA. BRAH. 108, NAGA BHUSHAN SHIVACHARYA MAHASWAMIJI

Chief Guest

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KIMS, KOPPAL

Guest of Honour

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DR. S.A. PATIL

BOS CHAIRMAN PG, RGUHS, BENGALURU

ALL ARE CORDIALLY INVITED



FORENOON
10:00 AM

Topic

Exploring Neuro Essentials
in Shareera Sthana

Resource Person



Dr. Remita
Professor,

Sushruta ayurvedic medical College &
Hospital, Bengaluru



AFTERNOON
02:00 PM

Topic

Mastering the Dissection technic
with clinical orientation

Resource Person



Dr. Seetharama Mithanthaya

Professor & Head,
J. S. Ayurveda Mahavidyalaya, Nadiad,
Gujarat, 387001

Exciting Events to witness



Intercollege level quiz competition



Intra-college Drawing and Model Competition



Interactive panel discussion



Paper presentation for UG students & PG scholars

Theme for paper presentation:

*"Lacunae in Ayurvedic Neuroanatomy:
Challenges, Opportunities and Future Directions"*

Rules of paper presentation:

- Word Limit: 250–300 words
- (excluding title and authors)
- Language: English
- Font: Times New Roman
- Font Size: 12
- Line Spacing: 1.5
- Alignment: Justified

Rules of quiz:

- Syllabus: General Anatomy
- Each institution shall nominate only one team for the competition.
- Each team shall consist of four (4) members.
- The competition is open only to UG students

July 25

Tantra Deepthi 2026



Tantra Deepthi 2026

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FOR ACCOMMODATION CONTACT:



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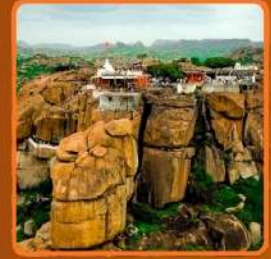
July 25

**Tantra
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Tourist attractions to visit around Gangavathi

Perched gracefully near the sacred land of Gangavathi, the majestic Anjanadri Hill stands as a timeless symbol of devotion and serenity. Believed to be the birthplace of Lord Hanuman, the hill echoes with spiritual energy and the grandeur of the Ramayana era. The climb to its summit rewards every pilgrim with breathtaking views of the Tungabhadra valley and the rocky beauty of Kishkindha. Anjanadri is not merely a hill it is a divine experience where faith meets nature

Distance : 15 KM



Anjanadri Hill



Hampi

The ancient city of Hampi stands as a magnificent reminder of the glorious Vijayanagara Empire, where history, architecture, and mythology blend seamlessly. Scattered with majestic temples, stone chariots, and breathtaking ruins, Hampi reflects the grandeur of a civilization that once flourished on the banks of the Tungabhadra River. Its surreal rocky landscapes and timeless monuments create an atmosphere that is both spiritually uplifting and historically captivating. Recognized as a UNESCO World Heritage Site, Hampi continues to enchant visitors from across the world.

Distance : 25 KM

Nestled on the serene banks of the Tungabhadra River, Anegundi is a land where history, mythology, and rustic beauty come together in harmony. Believed to be the ancient Kishkindha of the Ramayana, Anegundi preserves the timeless charm of old temples, fort walls, caves, and traditional village life. Surrounded by rocky hills and lush banana plantations, the village offers a peaceful glimpse into Karnataka's rich cultural heritage. Its calm atmosphere and deep historical roots make Anegundi a truly enchanting destination near Hampi.

Distance : 10 KM



Anegundi



T B Dam

The magnificent Tungabhadra Dam near Hospet stands as one of Karnataka's most impressive engineering landmarks, gracefully built across the sacred Tungabhadra River. Surrounded by scenic hills and beautifully maintained gardens, the dam offers breathtaking views, especially during sunset and monsoon seasons when the overflowing waters create a mesmerizing sight. Beyond its beauty, it plays a vital role in irrigation and power generation for the region. The calm breeze, sparkling waters, and illuminated gardens make it a favorite destination for families and travelers alike.

Distance : 40 KM

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Tantra Deepthi - 2026 -

National Conference on Tantra Shareera - Neuro Anatomy
"Bridging Classical Wisdom and Contemporary Science"

THEME OF PAPER PRESENTATION -

**"LACUNAE IN AYURVEDIC NEUROANATOMY:
CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS"**

**EXPLORING & RESTRUCTURING
TANTRA SHAREERA IN AYURVEDA**



The book of Abstracts

The Organizing Committee extends its heartfelt gratitude to all the authors and co-authors for their overwhelming response and valuable scientific contributions to Tantra Deepti 2026. We deeply appreciate your enthusiasm in sharing innovative ideas and research through your abstracts. Every abstract has been meticulously reviewed, carefully compiled, and uniformly formatted, while preserving the originality, scientific integrity, and intent of the respective authors. We hope this compilation serves as a valuable academic resource, stimulates meaningful discussions, and inspires future research in the evolving field of Ayurvedic Neuroanatomy.

We sincerely thank all the contributors for being an integral part of the success of Tantra Deepti 2026 and wish them continued excellence in their academic and research endeavors.

Dr Mohan G

Organizing Secretary
Professor
Dept of Rachana Shareera
SAMC & DrSVSAH, Gvt

Dr Ajay Malatesh

Joint Secretary
Asst. Professor
Dept of Rachana Shareera
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It gives me immense pleasure to know that Spoorti Ayurvedic Medical College is organizing the National Seminar "Tantra Deepti", dedicated to the exploration of Neuro anatomy in Ayurveda. Education becomes meaningful when it combines ancient wisdom with scientific inquiry, and such academic gatherings serve as a bridge between the two.

Ayurveda is not merely a system of medicine but a philosophy that nurtures harmony of the body, mind, and consciousness. The study of Tantra Shareera provides profound insights into the functioning of the nervous system and human existence. I am confident that this seminar will inspire young scholars, teachers, and practitioners to deepen their understanding and contribute to the advancement of Ayurvedic knowledge.

I congratulate the organizing committee for this noble initiative and extend my heartfelt blessings to all the delegates. May this seminar illuminate minds, encourage meaningful research, and uphold the rich heritage of Ayurveda.

With blessings,

Shri. Sha. Bra. 108. Nagabhushan Shivacharya Mahaswamiji
Hebbala Matha, Hebbala.





**Message from the Founder,
Spoorti Group of Institutions**

It is a matter of great pride that Spoorti Ayurvedic Medical College is organizing the National Seminar “Tantra Deepti” with a focus on Neuroanatomy in Ayurveda. Academic excellence is achieved through continuous learning, research, and collaboration, and this seminar is a reflection of our institution's commitment to these values.

Our vision has always been to provide quality education that integrates traditional knowledge with contemporary scientific advancements. I am confident that this seminar will provide an excellent platform for experts, academicians, researchers, and students to exchange ideas and strengthen the scientific foundation of Ayurveda.

I congratulate the organizing committee for their dedicated efforts and extend my best wishes to all participants. May this event become a landmark in promoting academic excellence and innovation in Ayurvedic education.

Warm regards,

Founder,
Spoorti Group of Institutions



**Message from the President,
Spoorti Group of Institutions**

I am delighted to learn about the organization of the National Seminar “Tantra Deepti” by Spoorti Ayurvedic Medical College. The chosen theme, Neuroanatomy in Ayurveda, is both timely and significant, highlighting the relevance of classical Ayurvedic principles in the modern scientific era.

Such academic initiatives encourage critical thinking, interdisciplinary dialogue, and research-oriented learning among students and faculty alike. I hope the deliberations by eminent speakers will inspire participants to explore new dimensions of Ayurvedic science and contribute meaningfully to society.

I appreciate the sincere efforts of the organizing committee and wish the seminar great success. May it serve as a beacon of knowledge and academic excellence.

Warm regards,

Principal,
Spoorti Ayurvedic Medical College &
Dr S.V.Savadi Ayurvedic Hospital, Gangavathi





Message from the Director

It gives me immense pleasure to learn that the Department of Rachana Shareera, Spoorti Ayurvedic Medical College, is organizing the National Seminar "Tantra Deepti" on the theme "Neuroanatomy in Ayurveda." This academic initiative reflects the institution's commitment to fostering excellence in education, research, and professional development.

Ayurveda, with its profound understanding of the human body and mind, continues to inspire scientific exploration and evidence-based practice. The study of Neuroanatomy through the perspective of Tantra Shareera offers immense opportunities to integrate classical Ayurvedic principles with contemporary biomedical knowledge. Such academic deliberations strengthen the scientific foundation of Ayurveda and encourage meaningful research that benefits both the profession and society.

I congratulate the Organizing Committee for their dedicated efforts in conceptualizing this national seminar and extend my best wishes to all the delegates. May Tantra Deepti emerge as a beacon of knowledge, collaboration, and academic excellence, inspiring future innovations in Ayurvedic education and research.

With best wishes for the grand success of the seminar.

Warm regards,

Dr Umesh V Purad

Director,

Spoorti Group of Institutions



Message from the Vice Chancellor, RGUHS

It is indeed a pleasure to know that Spoorthi Ayurvedic Medical College is organizing the National Seminar "Tantra Deepti", focusing on Neuroanatomy in Ayurveda.

Research and innovation are the cornerstones of quality medical education. Seminars of this nature provide an ideal platform for exchanging ideas, promoting collaborative research, and encouraging scientific inquiry among students, teachers, and healthcare professionals. The exploration of neuroanatomical concepts through both Ayurvedic and contemporary scientific perspectives is an important step towards strengthening evidence-based Ayurveda.

I congratulate the organizers for this commendable initiative and convey my best wishes to all delegates. I am confident that the seminar will stimulate meaningful academic discussions and contribute to the growth of Ayurvedic education and research.

Warm regards,

Bhagavan B.C.

Hon'ble Vice-Chancellor

Rajiv Gandhi University of Health Sciences,
Karnataka





Message from the Registrar,
RGUHS

I am pleased to know that Spoorti Ayurvedic Medical College is organizing the National Seminar "Tantra Deepti" on the theme of Neuroanatomy in Ayurveda.

Academic seminars play a vital role in fostering intellectual exchange, research culture, and evidence-based learning. The integration of classical Ayurvedic concepts with modern scientific perspectives enriches the educational experience and contributes to the advancement of healthcare education.

I commend the organizers for selecting a highly relevant theme and for creating a platform where academicians, clinicians, researchers, and students can interact and share knowledge. I extend my best wishes for the successful conduct of the seminar and hope the deliberations benefit all participants.

Warm regards,

Dr. Riyaz Basha. S
Hon'ble Registrar
Rajiv Gandhi University of Health Sciences,
Karnataka



NIDRA TO NEURAL NETWORKS: AN INTEGRATIVE PERSPECTIVE ON THE NEUROANATOMY OF SLEEP

■ Dr Sruthi S¹

1. Assistant Professor, Dept of Rachana Sharira, JSSAMC, Mysuru

Sleep is the most important repair mechanism our body has. It does more than just provide rest to our body. Nidra is considered one among the Trayopasthambha in our science. This resonates with the importance of Nidra in one's life, as it is critical for Shareerasya Sukha, Pushti, Bala, etc. Classical references also suggest that sleep deprivation may result in physical as well as psychological disorders in individuals. However, a drawback arises because even Charaka and Sushruta Samhita describe the physiological aspect of Nidra rather than its structural aspect. This creates a lacuna in correlating Ayurvedic anatomical knowledge with its modern counterpart.

Modern neuroscience attributes sleep regulation to a complex network involving the hypothalamus, suprachiasmatic nucleus, ventrolateral preoptic nucleus, reticular activating system, thalamus, pineal gland, brainstem nuclei, and neurotransmitters such as GABA, serotonin, orexin, melatonin, and acetylcholine. The absence of a structured correlation between these neuroanatomical substrates and Ayurvedic concepts often challenges learners in understanding the scientific basis of Nidra through an integrative lens.

This paper proposes an integrated way of understanding the neuroanatomy of sleep with the aspects explained in our Samhitas. Through such integration, it also aims to provide a comprehensive framework for bridging these concepts for a better futuristic approach.

**Keywords: Hypothalamus, Nidra,
Sleep regulation, Trayopasthambha**



REAPPRAISING AYURVEDIC NEUROANATOMY: CURRENT LACUNAE AND TRANSLATIONAL OPPORTUNITIES

■ Dr Priya.

Assistant Professor.

Department Of Rachana Sharira

JSS Ayurvedic Medical College and Hospital, Mysuru, Karnataka-570028

Introduction: Neuroanatomy forms the foundation for understanding the structural organization of the nervous system. Ayurveda describes neurological functions through concepts such as Śiras, Majjā Dhātu, Manovaha Srotas, Prāna Vāta, Sādhaka Pitta, and Tarpaka Kapha, emphasizing functional and physiological aspects rather than detailed anatomical structures. Despite their clinical relevance, these concepts remain inadequately correlated with contemporary neuroanatomical knowledge, creating significant research lacunae.

Methods: A narrative review was undertaken by critically examining classical Ayurvedic texts, including the Brhatrayi, along with contemporary literature on neuroscience, neuroanatomy, and integrative medicine. Published articles, review papers, and indexed databases were analyzed to identify knowledge gaps, interpretative challenges, and opportunities for translational research.

Results: The review identified major lacunae, including ambiguous anatomical terminology, limited structural descriptions of the central and peripheral nervous systems, lack of standardized correlations with modern neuroanatomy, and insufficient experimental validation. Variability in the interpretation of concepts such as Śiras, Mastulunga, and Manovaha Srotas further limits scientific acceptance.

Discussion: Reappraising Ayurvedic neuroanatomy through an interdisciplinary and evidence-based approach offers substantial translational opportunities. Future studies should prioritize standardized terminology, collaborative research, and multimodal validation to bridge traditional knowledge with contemporary neuroanatomy.

Keywords: Ayurveda, Neuroanatomy, Śiras, Majjā Dhātu, Manovaha Srotas, Integrative Neuroscience, Translational Research.



'PAKSHAGHATA AS A CLINICAL WINDOW TO BRIDGE THE LACUNAE IN AYURVEDIC NEUROANATOMY'

■ Dr Pampana gouda B.Katti

1) Assistant Professor , Department of Kaya chikitsa , Poornima Ayurvedic medical college, hospital and Research centre , Raichur , Karnataka , India

Background: Contemporary neuroscience has established precise structural and functional correlations for neurological disorders; however, Ayurvedic neuroanatomy remains predominantly described through functional entities such as Sira, Dhamani, Snayu, Majja, and Vata. Despite their extensive clinical application, the absence of an evidence-based framework correlating these classical concepts with modern neuroanatomy constitutes a significant lacuna. Pakshaghata (ischemic stroke), a condition with well-defined neuroanatomical localization and classical Ayurvedic description, provides a unique opportunity to explore this gap.

Objective: To highlight how a successfully managed case of Pakshaghata can serve as a translational model for revisiting Ayurvedic neuroanatomy and to propose future directions for integrative neuroanatomical research.

Case Summary: A patient diagnosed with ischemic stroke presenting with unilateral motor deficits was managed using a comprehensive Ayurvedic treatment protocol comprising Sadyo Virechana, Masha Baladi Kwatha Nasapana, Prachanda Bhairava Rasa, and Paravat Kalpa.

Discussion: Rather than establishing direct anatomical equivalence, this case prompts exploration of potential functional correlations between Ayurvedic concepts and modern neuroanatomical mechanisms, including neuroplasticity, neurovascular modulation, and neural pathway recovery.

Conclusion: Pakshaghata offers a valuable clinical model for addressing the lacunae in Ayurvedic neuroanatomy. Integrating classical principles with contemporary neuroscientific approaches may facilitate the development of a functional neuroanatomical framework that strengthens Ayurvedic education, research, and evidence-based neurological practice.

Keywords: Pakshaghata, Ischemic Stroke, Ayurvedic Neuroanatomy, Neuroplasticity, Integrative Neuroscience, Functional Anatomy.



PRANA VAYU: A FUNCTIONAL NEUROANATOMICAL PERSPECTIVE

■ Dr Abhiram¹/ Dr Prasanna S²

1. Final Year PG Scholar, / 2. Professor and HOD

Dept. of Rachana Shareera, SDM College of Ayurveda and Hospital, Hassan

Background: Prana Vayu, considered the most important among the five types of Vata, is described in Ayurveda as the regulator of vital physiological functions including respiration, swallowing, foraging, sensory perception, cognition, and consciousness. While classical Ayurvedic texts provide a comprehensive functional description of Prana Vayu, In general it is considered the head as the substrate of Prana Vayu. Whereas modern neuroscience localizes these functions to well-defined neural structures, particularly within the brainstem and associated autonomic networks. This conceptual gap represents an important lacuna in Ayurvedic neuroanatomy.

Objective: To propose a functional neuroanatomical interpretation of Prana Vayu by correlating its classical functions with contemporary knowledge of the central autonomic network and brainstem neuroanatomy. **Methods:** A conceptual review was undertaken using classical Ayurvedic literature describing the location and functions of Prana Vayu, alongside contemporary neuroanatomical and neurophysiological literature on autonomic regulation. Functional correlations were developed by comparing classical descriptions with established roles of the medulla oblongata, pons, nucleus tractus solitarius, dorsal motor nucleus of the vagus, nucleus ambiguus, reticular formation, and hypothalamus. **Results:** The major physiological functions attributed to Prana Vayu demonstrate substantial functional correspondence with the integrated brainstem autonomic network. Respiration correlates with medullary and pontine respiratory centres; swallowing with the nucleus ambiguus; visceral sensory integration with the nucleus tractus solitarius; parasympathetic regulation with the dorsal motor nucleus of the vagus; cardiovascular control with medullary autonomic centres; and arousal and consciousness with the reticular formation. Rather than corresponding to a single anatomical structure, Prana Vayu appears to be more appropriately interpreted as an integrated functional neural network centred on the brainstem.

Conclusion: Prana Vayu may be understood as a functional neurophysiological construct that closely parallels with the central autonomic network responsible for maintaining vital homeostatic functions. This systems-based interpretation bridges classical Ayurvedic concepts with contemporary neuroscience while avoiding simplistic one-to-one anatomical equivalence. It provides a scientifically plausible framework for future interdisciplinary research in Ayurvedic neuroanatomy.



IDA AND PINGALA IN RELATION TO THE AUTONOMIC NERVOUS SYSTEM: AN AYURVEDIC NEUROANATOMICAL REVIEW

■ Dr Arun B. Banakar¹, Dr Shobha G²

1. First Year PG Scholar,

2. Associate Professor, Dept. of Rachana Shareera
SDM College of Ayurveda and Hospital, Hassan

Introduction: Ayurveda and Yoga describe Ida and Pingala as two important channels that help maintain balance in the body and mind. Ida is associated with cooling, relaxation, and calming functions, while Pingala is associated with activation, energy, and increased bodily activity.

Objective: To review the relationship between Ida and Pingala and the autonomic nervous system and to identify the neuroanatomical gaps, challenges, opportunities, and future directions in Ayurvedic neuroanatomy.

Methods: A narrative review was carried out using classical Ayurvedic and Yogic literature along with modern anatomy, neurophysiology, and neuroscience textbooks and research articles. The functional descriptions of Ida and Pingala were compared with the sympathetic and parasympathetic components of the ANS.

Results: The review showed that the functions attributed to Ida and Pingala closely resemble the calming and activating actions of the parasympathetic and sympathetic nervous systems. However, no direct anatomical structure corresponding to Ida or Pingala has been identified.

Conclusion: Ida and Pingala can be understood as functional regulatory concepts that resemble autonomic nervous system activity. The absence of clear anatomical localization remains an important lacuna in Ayurvedic neuroanatomy. Future interdisciplinary research using autonomic function tests and neuroimaging may help bridge the gap between Ayurveda and modern neuroscience.



“UNDERSTANDING OF GATE CONTROL THEORY THROUGH MARMA STIMULATION: A NARRATIVE CLINICAL CASE.”

■ Dr. Sandeep

Final Year PG Scholar, Department of Rachana Shareera
Ayurveda Mahavidyalaya And Hospital, Hubballi

Background: The Gate Control Theory of pain, proposed by Melzack and Wall, transformed the understanding of sensory modulation by demonstrating that peripheral sensory input can influence transmission within the spinal cord and higher neural pathways. Ayurveda describes Marma as vital neurovascular and musculoskeletal junctions where appropriate stimulation can evoke profound physiological responses. The integration of modern neuroanatomy with Marma Shareera provides a promising framework for understanding the neurophysiological basis of traditional therapeutic interventions.

Case Presentation: An 82-year-old female undergoing chemotherapy for carcinoma of the throat presented to a mobile medical clinic for removal of an intravenous cannula following three days of intravenous fluid therapy. Immediately after cannula removal, she developed sudden loss of consciousness associated with a feeble pulse, suggestive of a vasovagal episode. As an immediate intervention, forceful stimulation of Kshipra Marma was administered. Within a short duration, the patient regained consciousness, with improvement in responsiveness and pulse volume, without additional emergency measures. **Discussion:** This narrative clinical case explores the possible neuroanatomical and neurophysiological mechanisms underlying this observation. Stimulation of Kshipra Marma may activate cutaneous mechanoreceptors and deep sensory afferents, resulting in enhanced large-diameter fibre activity. According to the Gate Control Theory, such stimulation can modulate central sensory processing while simultaneously activating autonomic reflex pathways, reticular activating systems, and brainstem cardiovascular centres involved in maintenance of consciousness. **Conclusion:** This case highlights the potential relevance of Ayurvedic neuroanatomy in contemporary clinical practice and offers a plausible neurophysiological explanation for Marma stimulation through the principles of Gate Control Theory. Further experimental and clinical studies are warranted to validate these mechanisms and establish evidence-based applications of Marma therapy in emergency and supportive care.

Keywords: Neuroanatomy, Gate Control Theory, Marma



“LAGUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS”

■ Dr.Rakeshgouda N Bhagavantgoudra / Dr.Prakash G Rathod

ABSTRACT:

Introduction: Classical Ayurvedic neurology is grounded in macro-functional paradigms, relying heavily on empirical observations, patient clinical presentations, and subjective diagnostic methods. Translating these concepts directly into precise, cellular-level modern neuroanatomy presents substantial academic friction.

Materials and Methods: Comparative structural and literary cross-referencing was systematically conducted between classical treatises and modern neuroanatomical, neuropharmacological, and electrophysiological frameworks. **Results:** Prominent structural alignments include the correlation of Mastishka Majja with white matter, Mastulanga with gray matter, and Cheshta-vaha and Sangya-vaha Srotas with motor and sensory pathways, respectively. Adhipati Marma neuroanatomically corresponds to the cranial venous confluence. Medhya Rasayanas demonstrate multi-target nootropic and anxiolytic actions, while Panchakarma aligns functionally with systemic detoxification pathways affecting the microbiome-gut-brain axis.

Discussion: Critical lacunae persist, including the historical omission of the brain as the primary seat of consciousness in early texts, a complete absence of microscopic or histological differentiation, unidentified micro-structures like the blood-brain barrier, and a lack of precise neurochemical signaling frameworks. Diagnostic and interventional limitations restrict acute emergency care, as Ayurveda lacks neuroimaging technology like MRI, CT, EEG and state-of-the-art micro-neurosurgical procedures required to address severe traumatic brain injury or acute cerebral edema.

Conclusion: Bridging these structural and diagnostic limitations requires transitioning from subjective clinical observations to objective, standardized protocols. Deploying advanced technical methodologies—including functional neuroimaging (fMRI/PET), molecular docking networks for translational neuropharmacology, and Prakriti-based neuro-genomics; presents actionable strategies to validate ancient channel theories, stimulate neuroplasticity, and establish globally accepted integrative neuro-rehabilitation programs.

Keywords: Ayurveda, Shira, Mastiska, Atma, Sangyavaha srotas, Medya rasayana, Neuroanatomy.



A CRITICAL REVIEW ON MASTULUNGA WSR TO MODERN N.ANATOMY

■ Dr Veda P K₁, Dr Simi C P₂

1. First year PG Scholar, / 2. Associate Professor

Dept. of Rachana Shareera, SDM College of Ayurveda and Hospital, Hassan.

Introduction: Mastulunga is described by Ācārya Suśruta as the Majjā situated within the Śirahkapāla (cranial cavity). While Majjā Dhātu is classically recognized as one of the Sapta Dhātus, Occupying the cavities of bones and contributing to Bala, Sneha, and the nourishment of Śukra Dhātu, the concept of Mastulunga Majjā highlights the importance of intracranial tissue in Ayurveda. Contemporary neuro anatomy identifies the brain as the central organ of the nervous system responsible for sensory perception, motor coordination, cognition, memory, and autonomic regulation. Revisiting the concept of Mastulunga Majjā may provide a better understanding of its anatomical and functional significance in the light of modern neuroscience.

Objective: To critically review the Ayurvedic concept of Mastulunga Majjā and examine its relevance with contemporary neuroanatomy.

Materials and methods: A narrative literature review was carried out using Suśruta Samhitā, Caraka Samhitā, Aṣṭāṅga Hridaya. Standard neuroanatomy textbooks and published scientific literature were also reviewed to compare the classical descriptions of Mastulunga Majjā with current neuroanatomical concepts.

Results and Discussion: The review indicates that Mastulunga is described as the Majjā present within the cranial cavity, emphasizing its unique anatomical significance. Although the Ayurvedic concept of Majjā is broader than the modern concept of nervous tissue, the location and functional importance of Mastulunga show conceptual similarities with the brain.

Although Majjā cannot be considered directly equivalent to nervous tissue, the location, functional significance, and association of Mastulunga with the cranial cavity provide a meaningful concept. These observations suggest that Mastulunga Majjā may be interpreted as an important Ayurvedic anatomical concept that merits further scientific exploration.

Conclusion: A critical review of Mastulunga Majjā highlights its significance in Tantra Śāstra and underscores the need for interdisciplinary research to better understand its relevance in contemporary neuroanatomy. Such an approach may strengthen the scientific interpretation of classical Ayurvedic anatomy while preserving its original conceptual framework



THEME OF PAPER PRESENTATION

■ Dr. Jaykumar Mathad,

2nd Year PG Scholar, Department of Rachana Shareera,
Ayurveda Mahavidyalaya, Hubballi, Karnataka

Background: Classical Ayurvedic texts describe the body through concepts such as Majja Dhatu, Mastulunga, Shira, Snayu, Marma, Indriya, Manovaha Srotas, and Vata Dosha, providing a functional framework for sensory, motor, cognitive, and mind-body regulation. However, these treatises lack the structural specificity of modern neuroanatomy, and experimental evidence linking Ayurvedic constructs to neural structures and functions remains limited. This disparity presents significant challenges for establishing evidence-based anatomical and functional correlations in integrative medicine.

Aim: To critically evaluate lacunae in Ayurvedic neuroanatomy, identify challenges in anatomical and functional correlation with modern neuroscience, and propose opportunities and future directions for interdisciplinary research. **Methods:** A critical narrative review of Classical Ayurvedic texts (Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya) and contemporary peer-reviewed literature in neuroanatomy, neuroscience, medical imaging, and integrative medicine was undertaken. Comparative thematic analysis identified conceptual gaps, areas of concordance and discordance, and potential technological approaches for scientific validation.

Results: Major lacunae include the absence of explicit descriptions of neurons, cranial and spinal nerves, synapses, cortical localization, neural pathways, and autonomic organization; and ambiguous or variable interpretations of Majja Dhatu, Mastulunga, Manovaha Srotas, and certain Marma points. Limited translational and experimental evidence impedes standardized correlations. Emerging modalities—high-resolution MRI, fMRI, diffusion tensor imaging, cadaveric microdissection with 3D reconstruction, AI-assisted mapping, and computational neuroscience—offer promising avenues for validation and integration. **Conclusion:** Bridging gaps in Ayurvedic neuroanatomy requires standardized terminology, rigorous anatomical and functional validation, multimodal imaging studies, and sustained interdisciplinary translational research. Thoughtful integration of classical Ayurvedic knowledge with contemporary neuroscience can enhance evidence-informed education and research in integrative medicine while respecting Ayurveda's epistemological integrity and preserving its unique theoretical contributions.

Keywords: Ayurveda; Rachana Sharira; Neuroanatomy; Integrative Neuroscience; Marma; Translational Research.



THEME OF PAPER PRESENTATION

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Ayurvedic neuroanatomy, traditionally conceptualized through comprehensive frameworks like Shiras, Majja Dhatu and the physiological functions of Vata Dosha, offers a profound, holistic understanding of the human central nervous system. However, contemporary medical science reveals significant structural lacunae within these classical texts. As there is no direct reference of nervous system in Ayurvedic classics, the primary challenge lies in the conspicuous lack of precise macro- and micro-anatomical correlations, as ancient Ayurvedic terminologies do not seamlessly map onto modern structural neuroanatomy, such as specific cranial nerves, complex brain nuclei, or neurovascular pathways. Additionally, traditional dissection methods and metaphorical descriptions limit objective, quantifiable visualization, creating a critical communication gap between Ayurvedic practitioners and the global scientific community. This conceptual divergence frequently leads to institutional scepticism regarding the efficacy of ayurvedic neurological interventions.

Despite these structural hurdles, profound opportunities exist in integration, technological validation, and research. Utilizing advanced neuroimaging techniques—such as functional magnetic resonance imaging, diffusion tensor imaging, and high-resolution structural MRI—researchers can systematically map ayurvedic physiological concepts onto physical, identifiable neurological structures. This specific technological bridge can validate the therapeutic mechanisms of traditional treatments like shirodhara, Nasya, and Basti, directly demonstrating their impact on neural plasticity, the blood-brain barrier, and autonomic nervous system regulation. Future directions must prioritize the establishment of a standardized, bilingual nomenclature that directly aligns traditional terms with contemporary neuroanatomical structures. Interdisciplinary collaborative research, combining the clinical wisdom of ayurveda with modern molecular neuroscience, is essential to develop evidence-based clinical protocols. Furthermore, comprehensive educational reforms should update curricula to include advanced imaging and modern neuroanatomy. By resolving these structural ambiguities through rigorous, technology-driven research, Ayurveda can successfully evolve into a globally recognized contributor to holistic cognitive health and advanced neuro-rehabilitation.



LACUNAE IN AYURVEDIC NEUROANATOMY, CHALLENGES, OPPORTUNITIES, AND FUTURE DIRECTIONS.

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Ayurvedic neuroanatomy has a clear lacuna in its structural description of the nervous system, especially when compared with contemporary science. But Classical texts provide strong functional concepts with hidden truths.

Ayurvedic neuroanatomy represents a rich yet incompletely explored framework for understanding nervous system structure and functions through classical concepts such as śiras, pranavata, marma, śirā, dhamani, majjā dhātu, and manovaha srotas. These concepts offer meaningful descriptions of sensation, cognition, motor control. This creates a significant lacuna in both academic scholarship and integrative clinical practice.

A narrative appraisal of classical Ayurvedic literature and selected contemporary studies suggests that several Ayurvedic descriptions may correspond to modern neuroanatomical structures, including cranial nerves, autonomic pathways, neurovascular bundles, plexuses, and clinically important surgical landmarks. Translating qualitative classical ideas into measurable scientific variables is challenging. However, progress in this field is limited by terminological ambiguity, variation across textual sources and commentaries, and the absence of standardized cadaveric, imaging, and neurophysiological validation.

Despite these challenges, Ayurvedic neuroanatomy offers important opportunities for interdisciplinary research, postgraduate education, and translational application. Future directions should emphasize systematic anatomical mapping, objective validation through contemporary investigative methods, and cadaveric and imaging-based validation. Collaborative work among Ayurveda scholars, anatomists, neurologists, radiologists, and surgeons. Such an approach may help strengthen the scientific basis of Ayurvedic neuroanatomy while preserving its classical integrity and clinical relevance.



THEME OF PAPER PRESENTATION

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Introduction: Neuroanatomy is the branch of anatomy concerned with the structural organization of the central and peripheral nervous systems. Contemporary neuroscience provides a detailed description of the brain, spinal cord, cranial nerves, neuronal pathways, and functional localization of neurological activities. In contrast, Ayurvedic classics describe concepts related to the nervous system through Shiras, Mastaka, Mastulunga, Majja, Manas, Hridaya, Indriya, Prana Vata, and Sanjnavaha Srotas. . Although several recent studies have attempted to correlate these concepts with modern neuroanatomy, most correlations are based on functional similarities and lack adequate anatomical or experimental validation, creating important challenges in understanding Ayurvedic neuroanatomy.

Objective: To critically analyse the neuroanatomical concepts described in Ayurveda by identifying the existing lacunae, evaluating current interpretations and correlations with modern neuroanatomy, and exploring future research opportunities.

Methods: A critical literature review was conducted using classical Ayurvedic texts, relevant commentaries, peer-reviewed journal articles, and standard neuroanatomy text books. The available literature was systematically reviewed and critically appraised to identify neuroanatomical concepts, examine their current interpretations, and identify the existing lacunae, challenges, and future research directions.

Results: The review revealed that Ayurveda provides a comprehensive functional understanding of neurological processes through concepts such as Manas, Indriya, Prana Vata, Hridaya, Majja, and Mastulunga. Major lacunae identified include ambiguity in anatomical terminology, limited structural localization of neurological functions, and insufficient scientific validation of many proposed correlations. These findings emphasize the need for a systematic and evidence-based approach to interpreting Ayurvedic neuroanatomy. **Conclusion:** The principal lacuna in Ayurvedic neuroanatomy lies not in the absence of neurological knowledge

but in the lack of a systematically organized structural framework and scientifically validated interpretations. Future research should focus on standardized terminology, critical textual analysis, cadaveric and histological studies, advanced neuroimaging, and interdisciplinary collaboration to strengthen the understanding of Ayurvedic neuroanatomy while preserving its classical principles.



NEUROANATOMICAL CORRELATION OF VEDANA: BRIDGING AYURVEDIC CONCEPTS AND MODERN PAIN PATHWAYS

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INTRODUCTION: Vedana (pain perception) is a fundamental concept in Ayurveda, predominantly governed by Vata Dosha. Classical Ayurvedic texts describe pain through various terminologies and mechanisms; however, these descriptions have not been systematically correlated with modern neuroanatomical structures and pain pathways. Contemporary neuroscience has extensively elucidated nociception, neurotransmitters, ascending and descending pain pathways, but a comprehensive anatomical comparison with Ayurvedic concepts remains lacking.

OBJECTIVE: To critically analyse the concept of Vedana described in Ayurvedic literature and correlate it with modern neuroanatomical pain pathways to establish an integrative anatomical perspective. **METHODS:** A narrative review was conducted using classical Ayurvedic texts, including Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya, along with modern anatomy, neurophysiology, and peer-reviewed scientific literature on nociception and pain transmission. The collected evidence was analyzed to identify similarities and differences between Ayurvedic and contemporary concepts. **RESULTS:** The review suggests that Vata-mediated Vedana closely resembles the transmission of pain impulses through nociceptors, peripheral nerves, the spinothalamic tract, thalamus, and cerebral cortex. Neurotransmitters such as Substance P, glutamate, serotonin, and endogenous opioids demonstrate functional similarities with Ayurvedic descriptions of pain modulation. Despite conceptual overlap, no standardized neuroanatomical model currently exists to explain Vedana using modern anatomical terminology.

CONCLUSION: Correlating Ayurvedic concepts of Vedana with modern pain pathways provides a scientific framework for understanding pain from an integrative perspective. The study highlights significant research gaps and emphasizes the need for interdisciplinary anatomical and neurophysiological investigations to develop an evidence-based correlation between Ayurveda and modern medicine.



THEME OF PAPER PRESENTATION

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Background: Ayurveda has long explained the functioning of the nervous system through concepts such as Vata, Manas, Mastishka, Nadi, Srotas and Marma. These principles reflect a profound understanding of neurological functions, yet their structural basis remains inadequately defined in comparison with contemporary neuroanatomy. As a result, the anatomical interpretation of these concepts continues to vary, limiting their wider scientific acceptance and clinical application.

Aim and objectives: To identify the major lacunae in Ayurvedic neuroanatomy, examine the challenges associated with its scientific interpretation, and explore future directions for developing a comprehensive and evidence-based anatomical framework. **Materials and Methods:** A critical analytical approach was adopted to examine the existing knowledge on Ayurvedic neuroanatomy by integrating classical descriptions with contemporary anatomical perspectives. Emphasis was placed on identifying conceptual gaps, methodological limitations, and emerging opportunities for future research. **Results:** The analysis highlights that Ayurvedic principles provide a strong functional understanding of neurological regulation, particularly through the concepts of Vata, Mastishka, Nadi, and Manovaha Srotas. However, important gaps persist, including the absence of standardized anatomical terminology, lack of a clearly defined structural framework, insufficient anatomical and histological validation, limited application of modern imaging technologies, and inadequate interdisciplinary collaboration. These limitations continue to hinder the establishment of a scientifically validated model of Ayurvedic neuroanatomy.

Conclusion: Ayurvedic neuroanatomy possesses immense potential to contribute to contemporary anatomical sciences.

Bridging the existing gaps through cadaveric research, histological studies, advanced neuroimaging, and collaborative interdisciplinary research can strengthen its scientific foundation and facilitate its integration into modern anatomical and clinical practice.

Keywords: Ayurveda, Neuroanatomy, Vata, Mastishka, Marma, Research Gaps, Future Directions



A CRITICAL REVIEW OF UDANA VATA STHANA

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INTRODUCTION: Rachana Sharira primarily emphasizes the structural organization of the body, whereas functional regulation is explained through concepts such as Dosha. Among them, Udana Vata occupies a unique position because its classical Sthana corresponds to anatomical regions associated with phonation and respiration, while its Karma extends to higher functions such as memory and motivation. Despite these descriptions, no direct anatomical correlate is mentioned in the Ayurvedic classics. **AIM:** To critically analyze the classical concept of Udana Vata with special reference to its Sthana and Karma, and explore its possible neuroanatomical interpretation from the perspective of Rachana Sharira. **OBJECTIVES:** To identify the lacunae and challenges in correlating Udana Vata with contemporary neuroanatomical structures. **MATERIALS AND METHODS:** A narrative literature review was undertaken using the classical Ayurvedic texts, including Caraka Samhitā, Suśruta Samhitā, Aṣṭāṅga Hṛdaya. Standard anatomy and neuroanatomy textbooks and relevant peer-reviewed literature were reviewed to analyze the structural and functional basis of the regions associated with the classical Sthana and Karma of Udana Vata. Comparative analysis was performed to identify areas of existing research gaps. **RESULTS AND DISCUSSION:** The review demonstrates that the classical Sthana of Udana Vata—Uras, Kantha, and Nasa—corresponds anatomically to regions involved in respiration, phonation, and upper airway function. This indicates that Udana Vata is best interpreted as a functional neuroanatomical network rather than a discrete anatomical entity. The absence of explicit structural descriptions in the classical texts represents a significant lacuna in Ayurvedic neuroanatomy, while advances in functional neuroanatomy, neuroimaging, and interdisciplinary anatomical research provide opportunities for future exploration.

CONCLUSION: The concept of Udana Vata represents an integrated functional framework involving speech, voluntary motor activity, respiration, memory, and motivation. Although a direct one-to-one neuroanatomical correlation cannot be established, the classical Sthana and Karma permit meaningful functional interpretation with contemporary neuroanatomical systems. A critical interdisciplinary approach may help bridge existing lacunae in Ayurvedic neuroanatomy, strengthen the scientific understanding of Rachana Sharira, and provide a foundation for future evidence-based research.



LACUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS IN STROKE AND PAKSHAGHATA

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ABSTRACT: Stroke (Cerebrovascular Accident) leading to contralateral hemiplegia serves as a quintessential clinical model for understanding functional neuroanatomy. In Ayurveda, this condition closely aligns with Pakṣāghāta within the spectrum of Vātavyādhī. While modern neuroanatomy emphasizes precise structural pathways—such as corticospinal tract lesions and upper versus lower motor neuron (UMN vs. LMN) differentiation—classical Ayurvedic Śārīra prioritizes dynamic physiological channels (Sirā, Dhamaṇī, Nāḍī) and Doṣa-Dūṣya interactions. This conceptual divergence gives rise to notable diagnostic and translational lacunae.

Primary challenges stem from the lack of explicit structural cortical mapping in ancient texts, along with semantic overlap in channel terminology. Furthermore, traditional diagnosis is symptom-driven rather than site-specific. However, these lacunae present significant opportunities. Modern UMN spasticity correlates functionally with Sāma or Kapha-Pittānubandhi Pakṣāghāta, whereas LMN flaccidity and muscle atrophy reflect Nirāma or Kevala Vāta Pakṣāghāta.

Additionally, Āvarana Siddhānta offers a profound framework for understanding acute ischemic penumbra and neuro-inflammatory dynamics.

Bridging modern neuro-imaging (CT/MRI) for structural localization with Ayurvedic Parīkṣā for functional assessment lays the groundwork for integrative neurology.

Emphasizing Ayurvedic neuro-rehabilitative therapies (Basti, Nāśya, Mūrdhni Taila) alongside neuroplasticity research provides a promising roadmap for an updated, standardized “Ayurvedic Functional Neuroanatomy.”

Key Terms: Pakṣāghāta, Stroke, Ayurvedic Neuroanatomy, UMN vs LMN, Āvarana Siddhānta, Neuro-rehabilitation.



LACUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS

■ Rohit S, Vanahallimath

Background: Ayurvedic literature explains the nervous system through functional concepts such as Majja Dhatu, Manas, Indriyas, Prana Vata, Sadhaka Pitta and Tarpaka Kapha, while modern neuroscience emphasizes structural anatomy, neurophysiology and molecular mechanisms. Integrating these perspectives may strengthen evidence-based integrative medicine.

Objective: To identify the lacunae in Ayurvedic neuroanatomy, evaluate the challenges in correlating classical concepts with modern neuroscience, and explore opportunities and future directions for translational research.

Materials and Methods: A narrative review and comparative analysis of classical Ayurvedic texts, including Charaka Samhita, Sushruta Samhita and Ashtanga Hridaya, along with standard neuroanatomy references of comparative science was undertaken to evaluate structural aspects.

Results: Major lacunae include inadequate anatomical standardization, lack of uniform terminology, limited experimental validation, and educational separation between Ayurveda and modern medicine. Emerging technologies such as functional MRI, EEG, autonomic profiling, AI-assisted text mining and interdisciplinary collaboration offer promising translational pathways.

Conclusion: Addressing these gaps through standardized terminology, collaborative research and evidence-based validation can advance integrative neurobiology, strengthen Ayurveda and promote innovative approaches to neurological disorders.

Keywords: Ayurvedic Neuroanatomy, Majja Dhatu, Prana Vata, Manas, Neuroscience



LACUNAE IN AYURVEDIC NEUROANATOMY, CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS.

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Ayurveda is life science in which the Rachana Shareera branch deals with study of structure of human body; neuroanatomy means functional framework for understanding the human nervous system through deeply insightful classical concepts like śīras, prānavāta, marma, śīrā, dhamani, majjā dhātu, and manovaha srotas. While these foundational concepts provide profound qualitative explanations of human sensation, cognition, motor control, vital physiological regulation, and complex neuropsychological functions, a clear structural lacuna exists when compared directly with contemporary medical science. This deep anatomical imprecision and inconsistent textual interpretation create a significant gap in both academic research scholarship and integrative clinical healthcare practice.

The structural lacunae inherent in traditional ayurvedic neuroanatomy identify potential contemporary anatomical correlations, evaluate existing operational challenges, and outline strategic future directions for rigorous scientific validation.

Ayurvedic literature suggests that multiple traditional descriptions functionally correspond to modern neuroanatomical structures. Specifically, vital marma points reflect specific areas of high structural vulnerability where acute injury causes severe pain or life-threatening disability, corresponding closely to peripheral neurovascular bundles, nerve plexuses, and cranial nerves. However, translating these qualitative classical ideas into objective, measurable scientific variables present immense challenges. To bridge these underlying structural gaps, future academic initiatives must prioritize systematic, objective anatomical mapping. Achieving this requires standardized cadaveric dissections, advanced neuroimaging, and rigorous neurophysiological validation methods. Fostering active, cross-disciplinary collaboration among ayurveda scholars, contemporary anatomists, neurologists, radiologists, and surgical experts is essential to strengthen the scientific foundation of ayurvedic neuroanatomy while preserving its classical integrity.



CAN MARMA BECOME THE ANATOMICAL BRIDGE BETWEEN AYURVEDA AND NEUROSCIENCE?

■ Presented By: Kanak Haritwal

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Marma, described by Acharya Sushruta as vital anatomical sites formed by the confluence of Mamsa, Sira, Snayu, Asthi, and Sandhi, are regarded as the seats of Prana and play a crucial role in maintaining life and bodily functions. Classical Ayurvedic texts describe 107 Marma points, many of which produce profound neurological deficits when injured. Modern neuroscience similarly identifies critical neurovascular regions where trauma results in loss of consciousness, sensory impairment, paralysis, or death, suggesting a potential anatomical relationship.

This narrative review explores whether selected cranial Marma—Shringataka, Adhipati, Sthapani, along with the anatomically complex Nila–Manya Marma—can be correlated with modern neuroanatomical structures such as the cavernous sinus, cranial nerves, cerebral cortex, superior sagittal sinus, carotid sheath, and major neurovascular bundles. Published literature, classical Ayurvedic descriptions, and contemporary anatomical concepts were critically reviewed to identify existing evidence and research gaps.

Available cadaveric studies and anatomical observations indicate promising correlations between Marma and vital neurovascular structures. However, current evidence remains limited due to small sample sizes, lack of standardized localization methods, minimal use of advanced imaging modalities such as MRI, functional MRI, and Diffusion Tensor Imaging, and insufficient neurophysiological validation.

The review highlights significant opportunities for interdisciplinary collaboration between Ayurveda, anatomy, radiology, and neuroscience. Future research should focus on MRI-based anatomical mapping, cadaveric validation, three-dimensional digital reconstruction, functional neuroimaging, and well-designed clinical studies to establish evidence-based correlations.

Scientific validation of Marma has the potential to bridge ancient Ayurvedic anatomical concepts with modern neuroscience, advancing integrative medicine, improving anatomical education, and opening new avenues for research in neuroanatomy and neurorehabilitation.



BEYOND THE NEURON: RE-EXAMINING AYURVEDIC NEUROANATOMY THROUGH THE LENS OF MODERN NEUROSCIENCE

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Neuroanatomy forms the structural foundation for understanding the nervous system. Modern neuroscience has progressed from gross anatomical descriptions to microscopic, molecular, and functional levels through advances in histology, neuroimaging, and connectomics. Ayurveda, while primarily function-oriented, describes several concepts relevant to nervous system structure and function, including Mastulunga, Majja, Manas, Indriya, Marma, and Prana Vata. However, significant gaps become apparent when these concepts are examined in the context of modern neuroanatomy.

To critically evaluate the lacunae in Ayurvedic neuroanatomy in comparison with modern neuroscience and explore challenges, opportunities, and future directions for interdisciplinary research. A conceptual review of classical Ayurvedic references related to neuroanatomical structures and functions was undertaken and examined in comparison with established principles of modern neuroanatomy. Relevant contemporary research concerning neuroimaging, meditation, neuroplasticity, neuroprotective effects of Medhya Rasayana, and anatomical perspectives on Marma was also considered. The review indicates that Ayurvedic descriptions predominantly emphasize functional regulation, sensory perception, cognition, and vital functions, whereas modern neuroanatomy provides detailed microscopic and structural descriptions of neurons, synapses, neurotransmitters, glial cells, cortical localization, and neural pathways. These apparent lacunae may partly reflect differences in historical context, methodology, and scientific paradigms rather than a complete absence of neurological understanding. Current research offers promising avenues for exploring these concepts, although direct one-to-one anatomical equivalence remains scientifically unestablished. The lacunae in Ayurvedic neuroanatomy should be viewed not merely as limitations but as opportunities for scientific inquiry. Integration of classical textual analysis with

cadaveric studies, histology, MRI, functional neuroimaging, diffusion tensor imaging, and interdisciplinary collaboration may facilitate the development of an evidence-based framework for Ayurvedic neuroanatomy. The future lies not in forcing equivalence, but in transforming classical concepts into scientifically testable hypotheses. Ayurvedic Neuroanatomy, Modern Neuroscience, Lacunae, Marma, Neuroplasticity, Neuroimaging, Integrative Research.



A SIMPLE CONCEPT MAP USING CLASSICAL LITERATURE FRAMEWORKS

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Introduction: Marma Sharira represents one of the most sophisticated anatomical and clinical concepts in Ayurveda. Among the 27 snayu marmas described in classical texts, Kurcha Marma holds clinical relevance due to its association with movement and neuromuscular coordination. However, a significant lacuna exists in correlating classical descriptions of Kurcha Marma with the modern peripheral nervous system because Ayurvedic texts describe nerves as components of broader structural networks rather than as individual anatomical entities. This creates an interpretative gap rather than a deficiency in ancient knowledge. The present study aims to bridge this gap through an integrative anatomical approach. **Materials and Methods:** References from Lagutrayis, Bruhatrayis were taken and a conceptual epistemological framework supported by Karya Karana Siddhanta (cause and effect principle) and Yukti Pramana (logical reasoning). Classical descriptions of Kurcha Marma were systematically analysed and compared with contemporary anatomical evidence, including dermatomal maps, peripheral nerve distributions, and neurovascular bundles, to establish clinically relevant correlations. **Results:** Classical Ayurvedic texts describe trauma to Kurcha Marma as producing motor weakness, tremors (Kampa), pain, deformity, and loss of functional integrity. These manifestations closely resemble the clinical features of peripheral nerve injuries documented in modern neuroanatomy. The comparative analysis suggests that Kurcha Marma represents an anatomically significant neurovascular region where injury may affect both motor and sensory functions, thereby providing a logical basis for its neuroanatomical interpretation.

Discussion and Conclusion: The perceived lacunae in Ayurvedic neuroanatomy primarily arise from differences in anatomical interpretation rather than limitations of classical knowledge. Integrating Marma concepts with peripheral neuroanatomy through logical Ayurvedic principles provides a scientifically framework for interdisciplinary research. Future validation using Electromyography (EMG) and Nerve Conduction Velocity (NCV) studies may strengthen the evidence base for Marma science and facilitate the development of evidence-based integrative neurorehabilitation protocols. **Keywords:** Kurcha Marma, Marma Sharira, Peripheral Nervous System, Karya Karana Siddhanta, Yukti Pramana, Neurovascular Bundles, EMG, NCV.



TITLE:-CHALLENGES, OPPORTUNITIES, AND FUTURE PERSPECTIVES IN AYURVEDIC NEUROANATOMY

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Ayurveda describes the structure and functions of the nervous system through concepts such as Shira, Marma, Sira, Dhamani, Nadi, Vata, Prana, Indriya, and Manas. Although classical Ayurvedic texts provide valuable descriptions related to neurological structures and functions, establishing precise correlations with modern neuroanatomy remains challenging. Differences in terminology, interpretation of classical Sanskrit concepts, limited anatomical validation, and insufficient interdisciplinary research create difficulties in developing a standardized understanding of Ayurvedic neuroanatomy.

At the same time, significant opportunities exist to explore these concepts using modern scientific approaches. Advanced neuroimaging, anatomical studies, clinical research, and digital technologies can help investigate possible functional and structural relationships between classical Ayurvedic descriptions and contemporary neuroscience. Concepts such as Shiro Marma, Prana Vata, sensory and motor functions of Vata, and the relationship between Manas and Indriya offer promising areas for interdisciplinary research without assuming direct equivalence between traditional and modern anatomical concepts.

The future of Ayurvedic neuroanatomy lies in the systematic study of classical literature combined with evidence-based anatomical and neuroscientific research. Integration of 3D visualization, neuroimaging, artificial intelligence, and interdisciplinary education may provide new methods for interpreting and teaching these concepts. A scientifically rigorous approach can preserve the originality of Ayurvedic knowledge while exploring its relevance to contemporary neuroscience, potentially opening new avenues for education, research, and integrative healthcare.

Keywords: Ayurveda, Neuroanatomy, Marma, Vata, Nadi, Neuroscience, Neuroimaging, Integrative Medicine



BRAHMI GHRITA AND ITS APPLICATION IN NEUROANATOMY

Rohan Kamble

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Background: Brahmi Ghrita is a classical Ayurvedic formulation prepared with Brahmi (*Bacopa monnieri*) and cow's ghee. It is categorized as a Medhya Rasayana and has traditionally been used to enhance memory, intelligence, and mental well-being.

Objective: To explain the neuroprotective effects, mechanism of action, and relevance of Brahmi Ghrita in relation to modern neuroanatomy.

Methods: A review of classical Ayurvedic concepts was correlated with modern neuroscientific understanding of brain function, including gastrointestinal absorption, transport through the bloodstream, passage across the blood-brain barrier, and action on the hippocampus and cerebral cortex.

Results: The active constituents of Brahmi Ghrita are believed to enhance cholinergic neurotransmission, reduce oxidative stress and neuroinflammation, improve synaptic plasticity, and support neuronal survival. These actions contribute to improved memory, learning, concentration, and overall cognitive performance.

Conclusion: Brahmi Ghrita demonstrates significant potential as a neuroprotective and cognitive-enhancing Ayurvedic formulation. Integrating traditional Ayurvedic knowledge with modern neuroanatomical concepts may strengthen scientific understanding and encourage evidence-based clinical applications.

Keywords: Brahmi Ghrita; *Bacopa monnieri*; Ayurveda; Medhya Rasayana; Neuroanatomy; Neuroprotection; Cognitive Enhancement; Memory; Hippocampus; Cerebral Cortex; Blood-Brain Barrier; Synaptic Plasticity; Cholinergic Neurotransmission; Oxidative Stress; Neuroinflammation.



LACUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS

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Abstract

Aim: To identify gaps in Ayurvedic neuroanatomy, understand the challenges of connecting traditional concepts to modern neuroscience, and explore ways to combine both systems.

Objectives: Compare the structural and conceptual differences between Ayurvedic and modern neuroanatomy. Identify barriers to scientifically validating Ayurvedic concepts. Evaluate the therapeutic potential of Ayurvedic neurological treatments. Suggest strategies for future joint research between both disciplines.

Methodology: This review compares classical Ayurvedic texts (mainly the Charaka Samhita) with modern neuroscience literature. It evaluates traditional concepts such as Doshas, Nadis, Manovaha Srotas, and Majja Dhatu against modern structural neuroanatomy, neurophysiology, and neuropharmacology. It also examines evidence on Medhya Rasayanas (cognitive enhancers), neuroprotection, neuroplasticity, blood-brain barrier permeability, neuroinflammation, and the gut-brain axis.

Conclusion: Ayurveda focuses on a holistic, functional view of the nervous system, while modern neuroscience offers precise structural detail. Differences in terminology and research methods make direct mapping difficult. However, increasing evidence supporting Ayurvedic neuroprotective therapies shows clear potential for integration. Using advanced neuroimaging, reverse pharmacology, and collaborative education can help bridge the gap between traditional wisdom and modern science.

Keywords: Ayurvedic neuroanatomy, Modern neuroscience, Charaka Samhita, Medhya Rasayanas, Reverse pharmacology, Gut-brain axis, Neuroprotection.



Lacunae in Ayurvedic Neuroanatomy: Challenges, Opportunities and Future Directions

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Ayurveda does not treat the nervous system as one separate organ, unlike modern science. Instead, it explains nerve function through concepts like Prana Vata, Majja Dhatu, Majjavaha and Manovaha Srotas, Marma Sharira, and Mastishka. Charaka Samhita says Prana Vata controls thinking, the senses, speech, and mental functions, while Ashtanga Hridaya explains how Prana and Vyana Vata work together to perform neurological activities. Sushruta Samhita describes structures like Sira, Dhamani, Snayu, and Marma, including head points such as Sthapani, Shankha, and Adhipati Marma. This paper compares the Brihatrayi with modern neuroanatomy to find the gaps.

Key challenges are: Sira, Dhamani, and Srotas are used for both blood vessels and nerves, causing confusion. There is no clear answer on whether the heart or the brain is the true seat of consciousness and mind. Charaka and Sushruta disagree on where the Majjavaha Srotas begin. These descriptions mainly explain functions rather than providing a clear and organised neuroanatomical framework. This is further complicated by different interpretations among commentators and limited scientific validation.

These gaps open up new opportunities. Marma sthanas, especially the Sadyahpranahara marmas of the head and neck, can be studied using dissection, brain scans, and computer models to see how they match real nerves and blood vessels. Medhya Rasayana herbs, used for the mind and memory, can be tested against ideas like neuroplasticity and brain chemicals. Digital databases and fixed, standard terms would also help.

Going forward, Ayurveda scholars, anatomists, and neuroscientists should work together, using old texts, brain scans, and clinical studies to test ideas such as Uttamanga and Dasha Pranayatana. This strengthens Ayurveda's scientific foundation while keeping body, mind, and consciousness united.



LACUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES, AND FUTURE DIRECTIONS

■ Uzma Patil UG -I Ayurveda Mahavidyalaya Hubli

Introduction: Ayurveda presents a holistic understanding of the nervous system through concepts such as Majja Dhatu, Manas, Indriya, Sira, Dhamani, and Marma, emphasizing functional regulation rather than detailed structural anatomy. In contrast, modern neuroanatomy provides comprehensive descriptions of the brain, spinal cord, cranial nerves, neurons, and neural pathways.

Aim and objectives: To critically analyze the lacunae in Ayurvedic neuroanatomy, identify the challenges in correlating classical concepts with modern neuroscience, and explore opportunities and future directions for evidence-based interdisciplinary integration.

Materials and methods: A narrative review was conducted using classical Ayurvedic texts, including Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya, along with peer-reviewed literature and standard modern neuroanatomy references. Result

The review identified that the major lacunae lie not merely in instructional descriptions but also in the absence of standardized correlations between classical Ayurvedic concepts and modern neuroanatomical structures. Significant challenges included differences in terminology, diverse scholarly interpretations, and limited interdisciplinary validation. existing lacunae into meaningful scientific discoveries.

Conclusion: The lacunae in Ayurvedic neuroanatomy represent opportunities for scientific inquiry rather than limitations. A balanced integration of classical Ayurvedic wisdom with contemporary neuroscience through rigorous research, standardized terminology, and

interdisciplinary collaboration may enrich medical education, strengthen evidence-based Ayurvedic practice, and contribute to a more comprehensive understanding of the human nervous system.

Keywords: Ayurveda, Neuroanatomy, Neuroscience



MANAS IN AYURVEDIC NEUROANATOMY WITH SPECIAL REFERENCE TO HRIDAYA: LACUNAE CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS

■ Pavithra R

Guided by: Dr. Maheshwara Swamy Hiremath. Professor, Dept of Swastha Vritha
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Background: Ayurvedic texts describe Manas as a subtle functional entity involved in attention, sensory-motor coordination, reasoning, self-restraint, and acquisition of knowledge. Classical references associate Manas and Chetana with Hridaya, while Shiras and the entire sentient body are also connected with their functional expression

Aim: To examine descriptions of the relationship between Manas and Hridaya, identify anatomical and methodological lacunae, and explore scientifically appropriate relationships with modern heart-brain research without proposing direct equivalence.

Methods: A focused narrative review was conducted using relevant descriptions from Charaka Samhita Sutra Sthana 1/42 and 30/4 and Sharira Sthana 1/17-23-Sushruta Samhita, Sharira Sthana 4/34 selected commentarial interpretations, and modern literature on neuroanatomy, interoception and the heart-brain axis. Findings were grouped as classical textual evidence, reasonable functional interpretation and unverified hypothesis.

Discussion: The principal lacuna is not a complete absence of localization, but uncertainty regarding whether Hridaya denotes the anatomical heart, a functional vital centre or a broader mind-body locus in different contexts. The pathways of Manas and Manovaha Srotas are dispersed and lack standardized anatomical boundaries, operational definitions and validated biomarkers.

Conclusion: Future research should combine critical Sanskrit textual analysis, comparison of commentaries, validated psychological and interoceptive measures, combined ECG-EEG or neuroimaging studies, and multicenter interdisciplinary protocols. The objective should be to investigate specific functions attributed to Manas and Hridaya rather than force one-to-one anatomical correlations.

Keywords: Manas, Hridaya, Ayurvedic neuroanatomy, Manovaha Srotas, heart-brain axis, interoception, consciousness, neurophysiology.



Gut-Brain Axis and Agni: Bridging Modern Neuroscience and Ayurveda

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Background: The gut-brain axis (GBA) is a bidirectional communication network linking the gastrointestinal tract and the central nervous system through neural, endocrine, immune, and microbial pathways. Emerging evidence suggests that gut microbiota influences brain function and plays a role in several neurological disorders. In Ayurveda, Agni is the fundamental principle governing digestion, metabolism, and overall health, while impaired Agni leads to the formation of Ama, contributing to disease. Exploring the relationship between the gut-brain axis and Agni may provide an integrative understanding of health and disease.

Objective: To explore the conceptual correlation between the gut-brain axis and the Ayurvedic concept of Agni using evidence from modern scientific literature and classical Ayurvedic texts.

Methodology: This seminar is based on a narrative review of peer-reviewed scientific articles and classical Ayurvedic literature. Relevant information on the gut-brain axis, gut microbiota, enteric nervous system, vagus nerve, and neurological disorders was compared with Ayurvedic concepts of Agni, Ama, and disease pathogenesis to identify conceptual similarities and future research opportunities.

Conclusion: The gut-brain axis and Agni offer complementary perspectives on the relationship between digestion and systemic health. Although several conceptual parallels exist, their correlation has not yet been scientifically established. Integrating modern neuroscience with Ayurvedic principles may provide new directions for research and improve the understanding of neurological disorders and holistic patient care. Further experimental and clinical studies are required to validate this proposed association.



PROOF

Lacunae in Ayurvedic Neuroanatomy: Challenges, Opportunities and Future Directions

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Ayurveda, one of the world's oldest systems of medicine, offers a comprehensive framework for understanding cognition, consciousness, behavior, and neurological disorders through concepts such as Manas, Majja Dhatu, Indriya, Dosha, and Ojas. It emphasizes individualized care and the integration of mind, body, and consciousness, providing a holistic perspective on neurological health. With the rapid advancement of neuroscience, there is an increasing need to correlate these classical concepts with contemporary knowledge of brain structure, function, and pathology. Such an integrative approach enhances conceptual clarity and promotes meaningful dialogue between traditional medicine and modern neuroscience.

Despite its profound philosophical foundation, Ayurvedic neuroanatomy lacks detailed structural descriptions comparable to those in contemporary neuroanatomy. This paper critically examines these lacunae by reviewing classical references to Majja, Marma, and Srotas in the light of modern neuroanatomical knowledge. It identifies areas where correlations are relatively well established, such as the relationship between Marma points and nerve plexuses, while highlighting concepts that remain ambiguous or insufficiently explored. Classical Ayurvedic disease entities are also systematically compared with contemporary neurological disorders to identify similarities, differences, and complementary perspectives regarding pathogenesis, disease progression, and therapeutic targets.

The major challenges include inconsistent terminology across classical Samhitas, limited descriptions of central and peripheral neural pathways, and a lack of imaging-based or experimental validation. Future directions should focus on standardizing terminology, strengthening anatomical education, promoting collaborative research, and incorporating modern neuroscientific tools to validate classical concepts. Bridging these knowledge gaps can preserve the philosophical depth of Ayurveda while enhancing its scientific credibility and clinical relevance in integrative neurological healthcare.



PROOF

DECODING VATA NEUROPHENOTYPES: REINTERPRETING CLASSICAL FUNCTIONAL MARKERS IN THE CONTEXT OF CONTEMPORARY NEUROANATOMY

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Ayurveda describes Vāta as the principal regulator of all sensory, motor, and cognitive activities, yet its structural neuroanatomical basis remains insufficiently defined in classical literature. In Caraka Samhitā, the detailed exposition of the intrinsic properties (ātmārūpa) and functional manifestations (karma) of Vāta—including gati (movement), anavasthitatva (functional instability), kampa (tremors), stambha (rigidity), sankoca (contracture), supti (sensory loss), vyathā (pain), and cestā-hāni (motor impairment)—provides a comprehensive functional framework for recognizing neurological disorders.

Although these descriptions remarkably parallel the clinical manifestations of central and peripheral nervous system dysfunction, Ayurveda does not explicitly identify the corresponding neural substrates, creating a significant lacuna in Ayurvedic neuroanatomy. This paper critically analyzes the it through the lens of modern neuroscience and neuroanatomy, correlating Vāta-induced functional abnormalities with neuronal pathways, motor and sensory systems, neuromuscular transmission, and higher neural integration. The study highlights that Ayurveda offers an advanced functional neurophysiological perspective rather than a detailed structural map of the nervous system. Bridging these classical functional concepts with contemporary neuroanatomical knowledge presents an important opportunity for interdisciplinary research, improved academic understanding, and evidence-based integrative neurological practice. Such an approach may contribute to refining Ayurvedic neuroanatomy while preserving the philosophical integrity of classical concepts.

Keywords: Vāta, Neuroanatomy, Caraka Samhitā, Functional Neurophysiology, Neurological Disorders, Integrative Neuroscience, Ayurvedic Neuroanatomy, Vātavyādhi.



SIRA MATRIKA MARMA: BRIDGING CLASSICAL NEUROVASCULAR CONCEPTS WITH MODERN N.ATOMY

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The concept of Sira Matrika Marma represents one of the most sophisticated descriptions of the cervical neurovascular region in Ayurveda. Classified as a Sadyapranahara Marma, these four bilateral vital points are described as indispensable for the preservation of Prana, consciousness, and sensory functions.

Contemporary anatomical correlations associate Sira Matrika with the carotid sheath, encompassing the common and internal carotid arteries, internal jugular vein, vagus nerve, and adjacent sympathetic structures.

Despite this remarkable anatomical insight, several lacunae remain regarding their precise topographical localization, dimensional parameters, physiological mechanisms, and neurofunctional significance. Classical Ayurvedic texts describe the consequences of injury but provide limited explanations of the underlying neurovascular pathways responsible for immediate fatality.

Recent advances in neuroimaging, vascular ultrasonography, CT/MR angiography, autonomic function assessment, and functional neuroscience offer unprecedented opportunities to validate these classical concepts. Integrating Ayurvedic principles of Prana, Sira, and Marma with contemporary neurovascular anatomy may establish objective anatomical landmarks, improve surgical safety in the cervical region, and promote evidence-based Marma therapy. Future multidisciplinary research involving anatomists, neuroscientists, vascular surgeons, radiologists, and Ayurvedic scholars is essential to standardize anatomical correlations and explore the clinical relevance of Sira Matrika in neurovascular disorders, autonomic regulation, stroke prevention, and integrative rehabilitation. Such translational research can bridge ancient wisdom with modern neuroscience, thereby addressing existing gaps in Ayurvedic neuroanatomy and contributing to future evidence-based clinical practice.

Keywords: Sira Matrika Marma, Neuroanatomy, Carotid Sheath, Marma, Prana, Cervical Neurovascular Bundle, Stroke, Integrative Medicine, Ayurveda, Neurovascular Anatomy.



REVISITING SIRO ABHYANGA THROUGH THE LENS OF NEUROANATOMY: CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS

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Śiro Abhyanga (head oil massage) is a daily regimen (Dinacharya) advocated in Ayurveda for maintaining physical, mental, and sensory health. Classical texts, particularly Aṣṭāṅga Hṛdaya, describe its benefits through the verse ‘‘Siro abhyangaḥ śirō hṛdī kṛmīnāṃ śarīre ca yathā / Śūnyam āśrayati śirō mūlād āyurārohaṇam ||’’ [1], highlighting relief from headache, promotion of sound sleep, enhancement of sensory functions, strengthening of the scalp, and maintenance of healthy hair. Despite its widespread clinical application, the neuroanatomical basis of these therapeutic effects remains inadequately explored, representing a

significant knowledge gap in Ayurvedic neuroanatomy. This review reinterprets the classical indications of Śīro Abhyanga through the lens of modern neuroscience by correlating its actions with the central nervous system (CNS), peripheral nervous system (PNS), and autonomic nervous system (ANS). Stimulation of cranial cutaneous mechanoreceptors during massage may

influence trigeminal and upper cervical neural pathways, enhance parasympathetic activity, regulate limbic and hypothalamic functions, and modulate neuroendocrine responses associated with stress, sleep, cognition, and emotional well-being. Improved scalp circulation and neural regulation may further explain its beneficial effects on scalp physiology and hair health. Although these mechanisms provide plausible scientific explanations, Ayurveda does not explicitly describe the neural circuits, neurotransmitters, or neurovascular pathways responsible for these outcomes. Integrating classical Ayurvedic concepts with contemporary neuroanatomy through neuroimaging, autonomic function testing, electrophysiological studies, and biomarker-based research could help bridge this gap. Such interdisciplinary research may validate traditional therapeutic claims, strengthen the scientific foundation of Śiro Abhyanga, and contribute to the development of evidence-based integrative approaches for neurological health and clinical practice.

Keywords: Śiro Abhyanga, Ayurvedic Neuroanatomy, Central Nervous System, Peripheral Nervous System, Autonomic Nervous System, Neuroscience, Dinacharya, Integrative Medicine.



REVISITING THE TIRYAGGAMINI DHAMANIS: AN AYURVEDIC PERSPECTIVE ON PERIPHERAL NEUROVASCULAR INTEGRATION.

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Ayurveda describes an intricate network of Tiryaggāminī Dhamanīs in Suśruta Samhitā, Śārīra Sthāna 9/8–9, wherein four transverse dhamanīs divide successively into hundreds and thousands of branches, forming an extensive body-wide network connected to the romaḱūpas (hair follicles).

These dhamanīs are responsible for perspiration, nourishment of the body, transmission of the potency of external applications such as abhyanga, pariṣeka, avagāha, and lepa, and the perception of tactile sensations including pleasure and pain. Although classical Ayurvedic literature provides a detailed functional description of these structures, their precise neuroanatomical identity remains inadequately explored.

This represents a significant lacuna in Ayurvedic neuroanatomy, particularly in correlating these descriptions with modern concepts of the peripheral nervous system, cutaneous vascular plexuses, sensory receptors, autonomic innervation and transdermal absorption pathways. Contemporary advances in neurohistology, dermatological sciences, peripheral nerve imaging, immunohistochemistry, and molecular pharmacology provide valuable opportunities to reinterpret the concept of Tiryaggāminī Dhamanīs through an evidence-based framework. Such interdisciplinary exploration may strengthen the scientific understanding of Ayurvedic external therapies and their neurophysiological mechanisms. The present paper critically analyzes the classical description of Tiryaggāminī Dhamanīs, explores their possible neurovascular correlations, identifies existing research gaps, and proposes future directions for integrative anatomical and translational research. This approach aims to bridge classical Ayurvedic wisdom with contemporary neuroscience, thereby contributing to the advancement of Ayurvedic neuroanatomy.

Keywords: Tiryaggāminī Dhamanī, Suśruta Samhitā, Neuroanatomy, Peripheral Nervous System, Cutaneous Receptors, Transdermal Drug Delivery, Abhyanga, Integrative Anatomy, Ayurveda.



NEUROANATOMY OF THE EYE: AN INTEGRATIVE CORRELATION WITH AYURVEDIC CONCEPTS

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The eye is a highly specialized sensory organ responsible for vision, functioning through a complex network of neural structures. The neuroanatomy of the eye includes the retina, optic nerve, optic chiasma, optic tract, lateral geniculate nucleus, optic radiations, and visual cortex. Photoreceptor cells (rods and cones) convert light into electrical impulses, which are transmitted via retinal ganglion cells to the brain for visual perception.

These pathways also mediate reflexes such as the pupillary light reflex and accommodation. From the Ayurvedic perspective, the eye (Netra) is one of the Panchajñānendriyas, with Alochaka Pitta governing visual perception. The visual process is supported by Vata Dosha, particularly Prana Vata, which facilitates sensory impulse transmission, while Tarpaka Kapha nourishes and protects neural tissues. The optic nerve and visual pathways can be functionally correlated with the concept of Nadi and Indriyavaha Srotas, responsible for conveying sensory information. Integration of modern neuroanatomy with Ayurvedic principles provides a holistic understanding of vision, emphasizing both structural and functional harmony. Such an integrative approach may enhance medical education, clinical practice, and future research in ophthalmology and Ayurvedic neuroscience.

Keywords: Neuroanatomy, Eye, Retina, Optic Nerve, Visual Pathway, Neuro-ophthalmology, Chakshu Indriya, Alochaka Pitta, Prana Vata, Tarpaka Kapha.



PRANA VAYU AND THE LACUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS

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Ayurveda describes Prāna Vāyu as the principal regulator of vital neurophysiological functions through the verse, This classical description highlights the functional integration of the head, thorax, throat, intellect (Buddhi), mind (Citta), heart (Hrdaya), sense organs (Indriyas), respiration, swallowing, sneezing, salivation, and belching.

While this holistic framework remarkably anticipates several concepts of integrative neurophysiology, it lacks precise structural neuroanatomical localization. Unlike modern neuroscience, classical Ayurvedic texts do not delineate specific brain regions, cranial nerves, brainstem nuclei, neural pathways, neurotransmitters, or electrophysiological mechanisms underlying these functions.

These gaps represent significant lacunae in Ayurvedic neuroanatomy and present valuable opportunities for interdisciplinary research. The present conceptual analysis proposes that the functional attributes of Prāna Vāyu may be correlated with the brainstem, autonomic nervous system, cranial nerve networks, and central autonomic regulation of cardiorespiratory and cognitive functions.

Integrating Ayurvedic principles with contemporary neuroanatomy, neurophysiology, neuroimaging, and systems neuroscience may facilitate the development of evidence-based models of Ayurvedic neuroanatomy. Such an approach can strengthen scientific validation, enhance educational frameworks, and promote innovative diagnostic and therapeutic strategies, thereby contributing to the future advancement of integrative neuroscience and Ayurveda.

Keywords: Prāna Vāyu; Ayurvedic Neuroanatomy; Brainstem; Autonomic Nervous System; Cranial Nerves; Integrative Neuroscience.



REVISITING MEDHYA RASAYANA FOR NEUROCOGNITIVE RESTORATION: BRIDGING CLASSICAL AYURVEDIC WISDOM AND CONTEMPORARY NEUROANATOMICAL GAPS

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The growing interest in Ayurvedic neuroanatomy has highlighted significant lacunae in correlating classical concepts of cognition, memory, and higher neural functions with modern neuroanatomical frameworks. Among the therapeutic strategies described in Charaka Samhitā. The Medhya Rasāyana group comprising Mandn ūkapar d nī (Centella asiatica), n Yaṣṭimadhu (Glycyrrhiza glabra), Gudūcī (T d inospora cordifolia), and Śankhapuṣpī (Convolvulu pluricaulis) is acclaimed for enhancing medhā (intellect), promoting longevity, improving strength, complexion, voice, digestive fire, and alleviating diseases.

Notably, Śankhapuṣpī is regarded as the foremost herb for cognitive enhancement. This review explores the relevance of these Medhya Rasāyana drugs in the context of Ayurvedic neuroanatomy, emphasizing their potential role in understanding the anatomical and functional basis of higher cerebral functions described in Ayurveda. Contemporary pharmacological evidence demonstrates neuroprotective, antioxidant, anti-inflammatory, synaptogenic, and nootropic properties of these botanicals, supporting their application in cognitive impairment and neurodegenerative disorders. Integrating these classical descriptions with current neuroscientific knowledge may help address existing conceptual gaps between Ayurvedic functional anatomy and modern neurobiology. Such an evidence-based interdisciplinary approach can provide valuable insights for future research, facilitate the development of neuroanatomical correlations, and strengthen the scientific foundation of Ayurvedic neuroscience.

Keywords: Medhya Rasāyana, Śankhapuṣpī, Maadūkaparnī, Neuroanatomy, Cognitive Function, Ayurveda, Neuroprotection, Charaka Samhitā.



MASTULUNGA: REVISITING CLASSICAL CONCEPTS OF BRAIN STRUCTURE AND DEGENERATION IN THE LIGHT OF NEUROANATOMICAL GAPS

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The central nervous system occupies a pivotal position in contemporary neuroanatomy, however, its structural and functional description in classical Ayurvedic literature remains fragmented, creating significant lacunae in Ayurvedic neuroanatomy. Among the limited references, the concepts of Mastulunga and Mastiṣka offer valuable insights into the Ayurvedic understanding of the brain. The Suśruta Samhitā (10/42) describes Mastulunga as the marrow-like substance enclosed within the cranial cavity (kapāla-praticchanna), while the doctrine of Medodharā Kalā identifies it as a specialized form of Majjā situated within the skull. Furthermore, Aṣṭāṅga Hṛdaya (5/33) highlights the clinical significance of Mastulunga Kṣaya, where aggravated Vāta affecting the palatal bone (tālvāsthi) is managed with madhura-siddha ghrta, external oleation, and cooling therapies, indicating a functional relationship between intracranial tissue integrity and neurological manifestations.

These scattered yet significant references provide an opportunity to reinterpret Ayurvedic neuroanatomy through the lens of modern neuroscience. Correlating Mastulunga with brain parenchyma, cerebral marrow-like tissue, and neurodegenerative changes may bridge the gap between classical descriptions and current neuroanatomical knowledge. Such an integrative approach can stimulate interdisciplinary research involving neuroimaging, embryology, histology, and clinical neuroscience while preserving the philosophical foundations of Ayurveda. Re-examining Mastulunga may contribute to developing evidence-based anatomical interpretations, strengthen Ayurveda education, and open new avenues for translational research in neurodegenerative disorders. This review aims to critically analyze classical textual evidence and explore its relevance in addressing the existing challenges and future directions of Ayurvedic neuroanatomy. In conclusion, by systematically synthesizing these historical texts with contemporary anatomical frameworks, this study seeks to provide a comprehensive roadmap for future researchers. By reconciling these ancient paradigms with modern scientific findings, we can foster a more holistic and robust understanding of neurological health, ultimately enhancing therapeutic outcomes in clinical practice.

Keywords: Mastulunga, Mastiṣka, Medodharā Kalā, Majjā, Neuroanatomy, Ayurveda, Vāta.



A COMPARATIVE ANALYSIS OF NEUROANATOMICAL BASIS OF APANA VATA WITH SPECIAL REFERENCE TO SACRAL PLEXUS

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Apana vata is one of the five subdivisions of Vata Dosha described in Ayurveda and is primarily located in the pelvic region (adho udara) which is described in Astanga Hrdaya Sutrasthana 12\20 .

It governs essential physiological functions such as defecation, micturition, menstruation, ejaculation, parturition and the expulsion of bodily wastes. From a modern anatomical perspective, many of these functions are regulated by the sacral plexus, a network of nerves formed by the Anterior (ventral) rami of spinal nerves L4-S4 (lumbosacral). The sacral plexus supplies Motor and Sensory innervation to pelvic organs, perineum and lower limbs and plays a crucial role in autonomic control of pelvic viscera. A comparative analysis reveals notable similarities between the functional attributes of Apana Vata and the physiological actions mediated through the sacral plexus. The parasympathetic fibers arising from the sacral segments facilitate bladder emptying, bowel movements and reproductive function which closely correspond to the classical actions of Apana Vata .

Disturbance in Apana Vata are associated with disorders of elimination and reproduction, paralleling dysfunction observed in sacral nerve impairment. Understanding this correlation provides an integrative framework for Ayurvedic concepts through contemporary neuroanatomical knowledge. Such interdisciplinary exploration may contribute to improve ayurvedic way of understanding the nervous system.

Key words: Apana vata, sacral plexus, parasympathetic conduction, expulsion.



BRIDGING ANCIENT ANATOMY AND MODERN NEUROLOGY: A CRITICAL ANALYSIS OF PAKSAGHATA

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Abstract

Paksaghata, one of the major Vatavyadhis described in classical Ayurveda, is characterized in Ashtanga Hridaya by the vitiated Vata drying (Visosana) the Sira and Snayu, leading to the loss of Sandhi-bandhana and paralysis of one half of the body.

This description remarkably resembles the clinical manifestations of hemiplegia following cerebrovascular accidents. However, the precise neuroanatomical correlates of Sira, Snayu, and the mechanisms underlying unilateral motor deficits remain inadequately defined in Ayurvedic literature.

This paper critically analyzes the classical verses on Paksaghata in the context of modern neuroanatomy, including the corticospinal tract, motor cortex, internal capsule, cranial nerves, and cerebral vascular territories. The study identifies significant lacunae in correlating Ayurvedic anatomical concepts with contemporary neuroscience and highlights the need for evidence-based anatomical mapping, neuroimaging studies, cadaveric Research, and interdisciplinary clinical validation. Establishing these correlations may strengthen the scientific understanding of Ayurvedic neuroanatomy and facilitate

integrative approaches in the management and rehabilitation of hemiplegia. The paper proposes future research directions that can bridge the gap between classical Ayurvedic wisdom and modern neurological sciences.

Keywords: Paksaghata, Hemiplegia, Vata Vyadhi, Neuroanatomy, Sira, Snayu, Sandhi-bandhana, Stroke, Ayurveda.



LACUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES AND FUTURE DIRECTIONS

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Ayurveda presents a profound understanding of the human body through concepts such as Mastishka, Majja Dhatu, Sira, Snayu, Dhamani, Indriya, and Manas. However, unlike modern anatomy, Ayurvedic texts do not provide a detailed structural description of the brain, spinal cord, cranial nerves, or neuronal pathways. This creates a significant gap in correlating Ayurvedic neuroanatomical concepts with present-day neurosciences.

The present paper aims to identify these lacunae while emphasizing the strengths of Ayurveda in understanding the functional aspects of the nervous system. One of the major challenges lies in the absence of standardized interpretations of terms such as Mastulunga, Shringataka Marma, Majjavaha Srotas, and Manovaha Srotas. Variations in translations and interpretations have further complicated academic research and interdisciplinary communication. Despite these limitations, Ayurveda offers immense opportunities for advancement through integrative research. Modern imaging techniques, neurophysiology, histology, and evidence-based methodologies can be employed to reinterpret classical concepts without compromising their original principles. Collaborative studies involving Ayurvedic scholars, anatomists, neuroscientists, and clinicians can establish scientifically acceptable correlations and improve educational as well as clinical applications. Future directions should focus on developing standardized neuroanatomical terminology, encouraging multidisciplinary research, digital documentation of classical knowledge, and incorporating contemporary scientific tools for validation. Bridging the gap between traditional wisdom and modern neuroscience can enrich both systems of medicine and promote a holistic understanding of neurological health.

Thus, addressing the lacunae in Ayurvedic neuroanatomy is essential for strengthening Ayurvedic education, research, and global acceptance while preserving the authenticity of its classical foundations.

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THEME OF PAPER PRESENTATION

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According to Ayurveda, the nervous system is governed by vata, which is made up of air and ether. As both air and ether are light, dry, quick, and moving, they parallel the functions of the nervous system. Too much cold, too much movement, or too much stress will aggravate vata and strain the nervous system. The seat of vata is in the large intestine.

Ayurveda explains neurological function through systemic concepts like Vata, Majjadhātu, and Indriya, prioritizing whole-body wellness over isolated organ structures. However, applying these classical descriptions to modern medical practice reveals clear structural lacunae. In practical clinical settings, practitioners often struggle to map classical neuro-functional pathways directly onto modern anatomical structures. This creates real-world challenges in diagnosing localized nerve lesions, predicting surgical outcomes, and communicating effectively across interdisciplinary medical teams.

Rather than viewing these gaps as missing information, they present a practical opportunity to enhance patient care. Modern lifestyle disorders—such as chronic stress, autonomic dysfunction, neuropathies, and insomnia—rarely exist as isolated structural issues; they involve complex mind-body interactions. By connecting ancient concepts like Shiro and Nadi with modern neuro-endocrine pathways, gut-brain axis communication, and autonomic nervous system regulation, clinicians can develop more comprehensive treatment protocols.

Future directions must focus on practical, integrative clinical research. Utilizing modern diagnostics like functional neuroimaging, electromyography (EMG), and bio-marker analysis alongside classical assessment techniques can validate traditional therapies like Nasya, Shirodhara, and Panchakarma. Furthermore, updating medical curricula to address these anatomical gaps equips future doctors with clearer clinical reasoning and improved communication skills.

In conclusion, addressing the lacunae in Ayurvedic neuroanatomy is essential for daily clinical practice. By marrying classical wisdom with modern anatomical precision, we can build a safer, evidence-based, and highly practical model of integrative neurology that directly improves patient outcomes in everyday medicine.



LACUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES, AND FUTURE DIRECTIONS

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Ayurveda, the ancient system of medicine of India, emphasizes the maintenance of health through the balance of Dosha, Dhatu, Mala, Agni, and Manas. Rather than focusing only on structural anatomy, Ayurveda explains the body through a functional approach. According to Ayurvedic principles, Prana Vata plays the most important role in controlling brain functions such as breathing, thinking, memory, speech, and sensory perception. Majja Dhatu nourishes the nervous system and supports mental strength and coordination, while Shiras (head) is considered the supreme organ because it houses the brain and the sense organs. Ayurvedic therapies such as Nasya Karma, Shirodhara, and Medhya Rasayana are traditionally used to improve memory, cognition, and mental well-being.

Ayurvedic texts do not provide detailed descriptions of the cerebrum, cerebellum, brainstem, ventricles, meninges, cranial nerves, spinal cord tracts, neurons, synapses, or the microscopic organization of the central nervous system. Direct correlation between Ayurvedic disease concepts and neurological disorders is limited. Brain is divided into cerebrum, cerebellum, brainstem, diencephalon, ventricles, etc., with defined functions. No separate anatomical description of brain regions is available in Ayurveda. Microscopic neural structures and synapses are not described in Ayurveda. The Ayurveda provides a functional understanding of the nervous system through concepts such as Shiras, Prana Vata, Majja Dhatu, Sira, Dhamani, and Nadi, whereas modern medicine explains the nervous system with detailed structural and microscopic anatomy. Although many Ayurvedic concepts can be broadly correlated with the brain and nervous system, they are not exact anatomical equivalents.

Guided by: Dr. Vijay Kumar



LACUNAE IN AYURVEDIC NEUROANATOMY: CHALLENGES, OPPORTUNITIES, AND FUTURE DIRECTIONS

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Background: Ayurveda explains the functions of the nervous system mainly through Vata Dosha and Majja Dhatu. However, it does not describe the detailed structure of the brain and nerves in the same way as modern neuroanatomy.

Objective: This review highlights the gaps in Ayurvedic neuroanatomy, discusses the challenges of comparing it with modern neuroscience, and suggests future research opportunities.

Methods: A conceptual review was carried out by studying the classical Ayurvedic texts (Brihatrayi) and comparing their descriptions with modern neuroanatomy and neurophysiology literature.

Results: The main gaps are unclear meanings of terms such as Sira, Dhamani, and Nadi, which do not exactly match modern anatomical structures. Ayurveda also lacks descriptions of microscopic structures like neurons, synapses, and neuroglia. Another challenge is that modern science focuses on measurable physical structures, while Ayurveda explains body functions through holistic principles. In addition, the limited methods available for preserving and studying cadavers in ancient times restricted detailed knowledge of the brain. Despite these limitations, modern tools such as functional MRI (fMRI) can help study the effects of Ayurvedic therapies like Nasya Karma. Advanced technologies, including multi-omics, can also be used to explore the neuroprotective and neuroplastic effects of Ayurvedic medicines.

Conclusion: Combining Ayurvedic knowledge with modern neuroscience requires common terminology, high-quality scientific research, and integrated medical education. This approach can improve research and support the development of better treatments for neurological disorders worldwide.

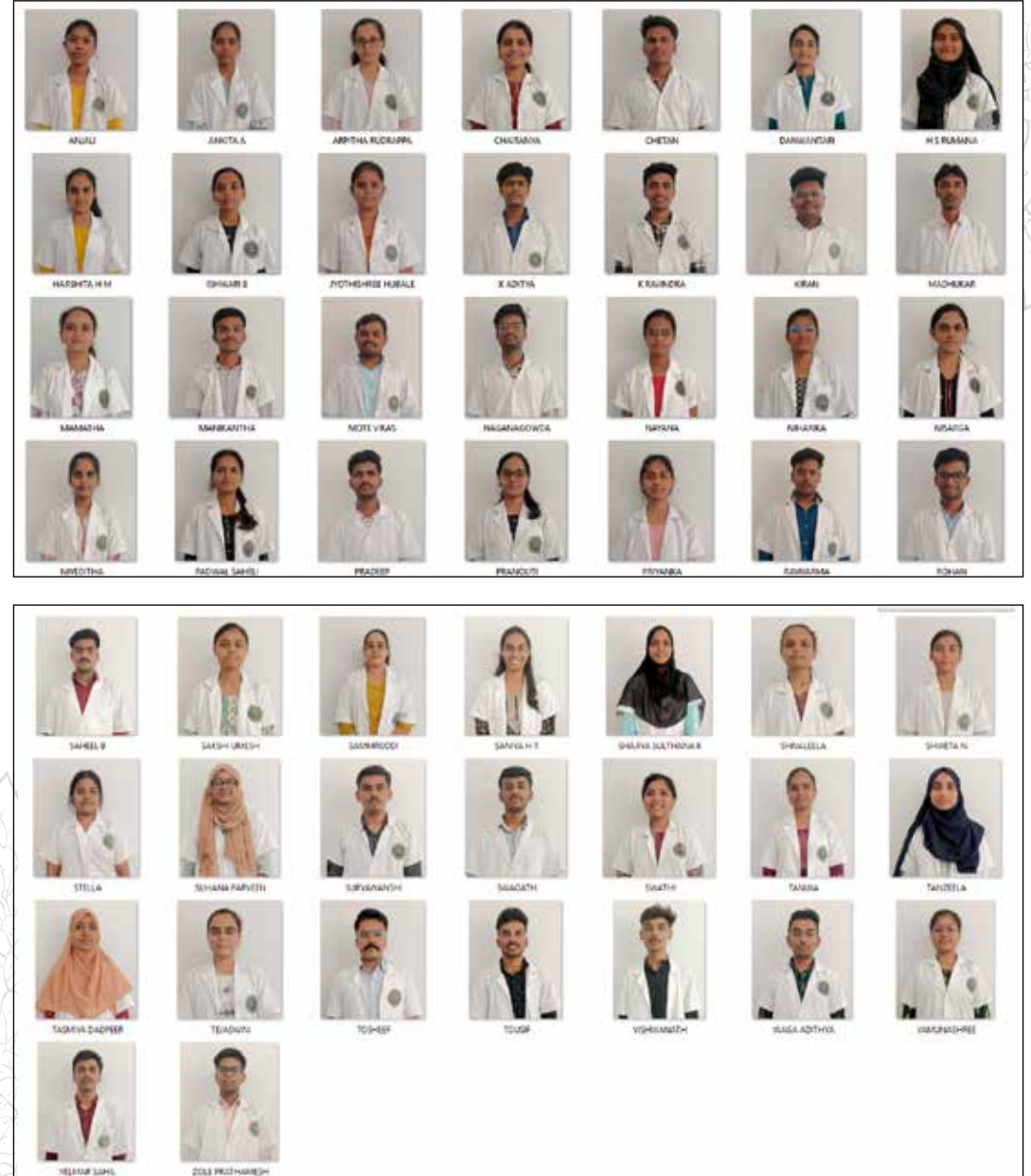
Keywords: Ayurvedic Neuroanatomy, Majja Dhatu, Vata Dosha, Neuroplasticity, Integrative Neurology, Research Methodology.



2023-24 Batch (Jeevaka)



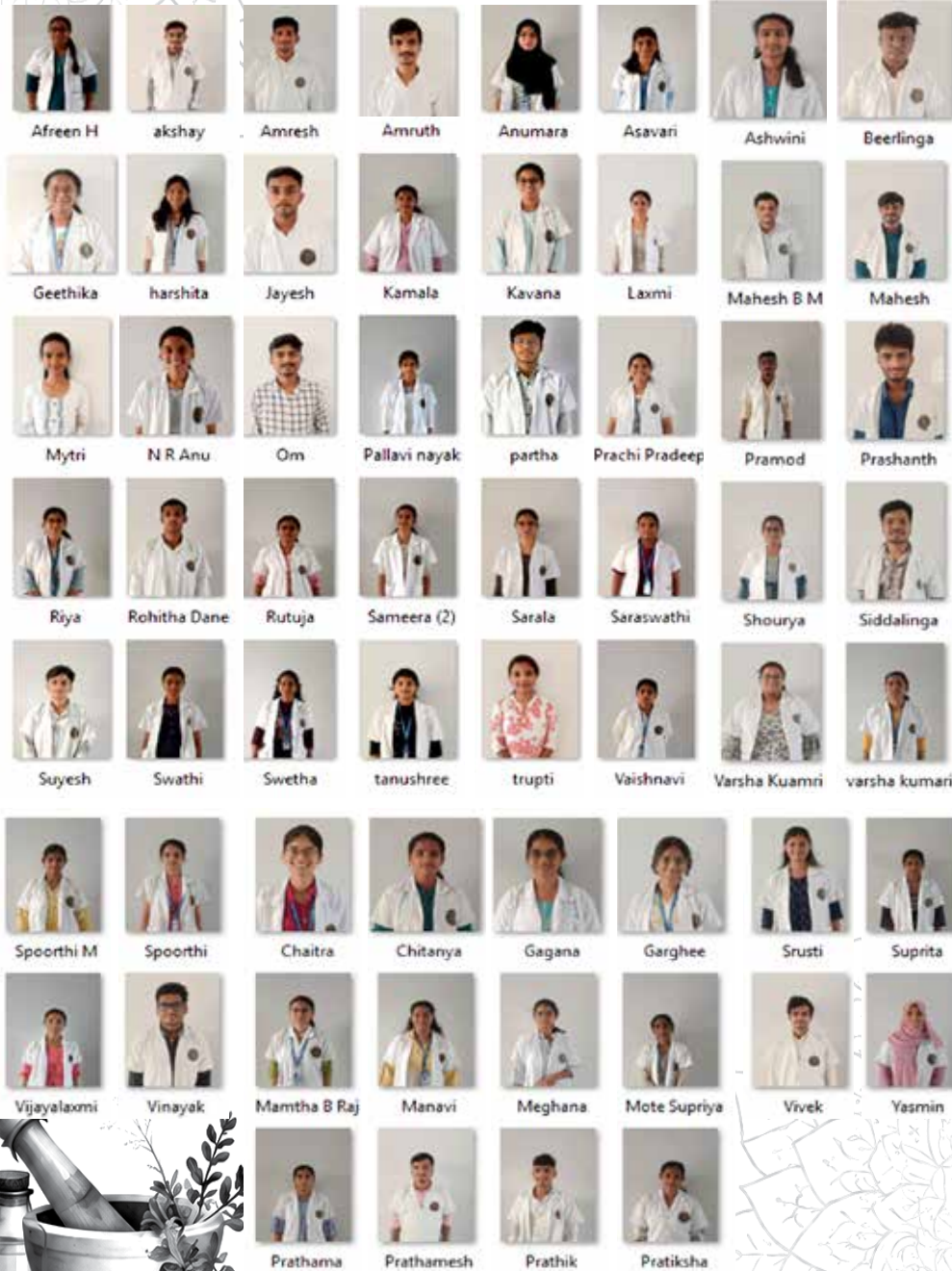
2024-25 Batch (Agnivesha)



PROOF

PROOF

2025-26 Batch (Charaka)



Committees

ADVISORY COMMITTEE



Dr Basavaraj Savadi



Dr Pradeep H R



Dr Chandrashekar R

ACCOMMODATION COMMITTEE



Dr Sandeep



Dr Ajay Kumar



Dr Seema

RECEPTION & REGISTRATION COMMITTEE



Mrs Afreen Banu



Dr Maheshwari



Dr Swetha

STAGE COMMITTEE



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Dr Vinutha



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FOOD COMMITTEE



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SOUVENIR COMMITTEE



Dr Mohan G



Dr Ajay Malatesh



Dr Spoorthi M

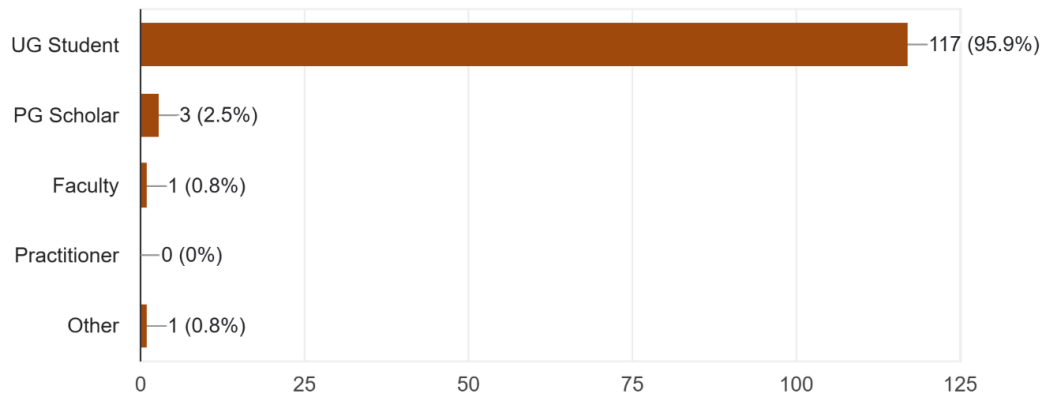


TANTRA DEEPTI 2026
National Conference on Tantra Shareera (Neuro Anatomy)
Delegate Feedback Form

Total Responses: 122

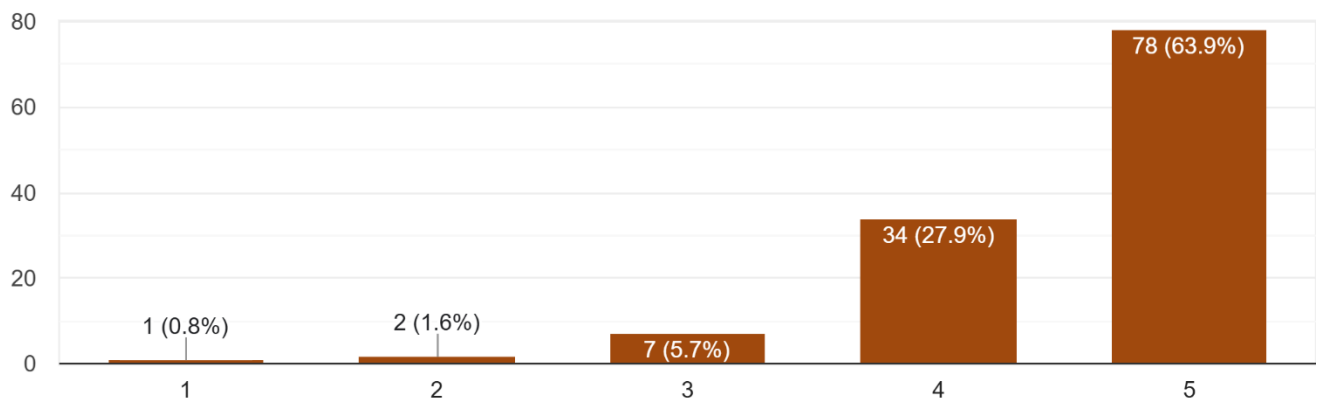
Designation

122 responses



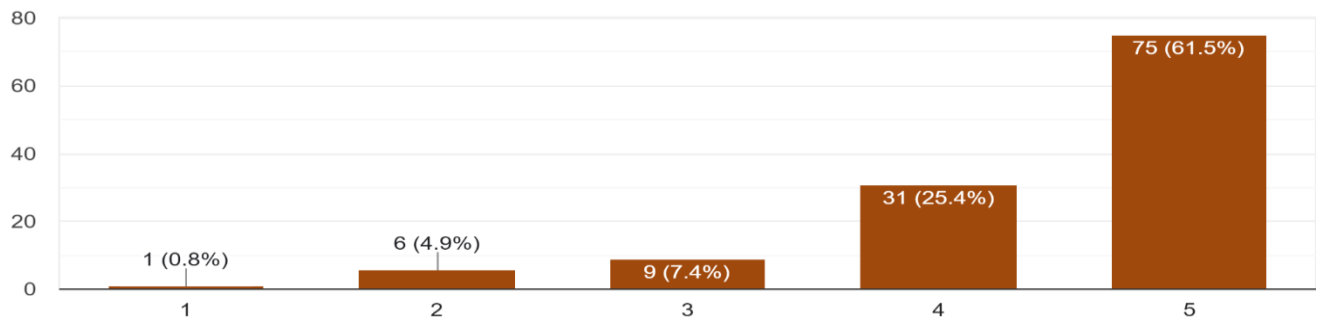
1. Registration & overall organization

122 responses



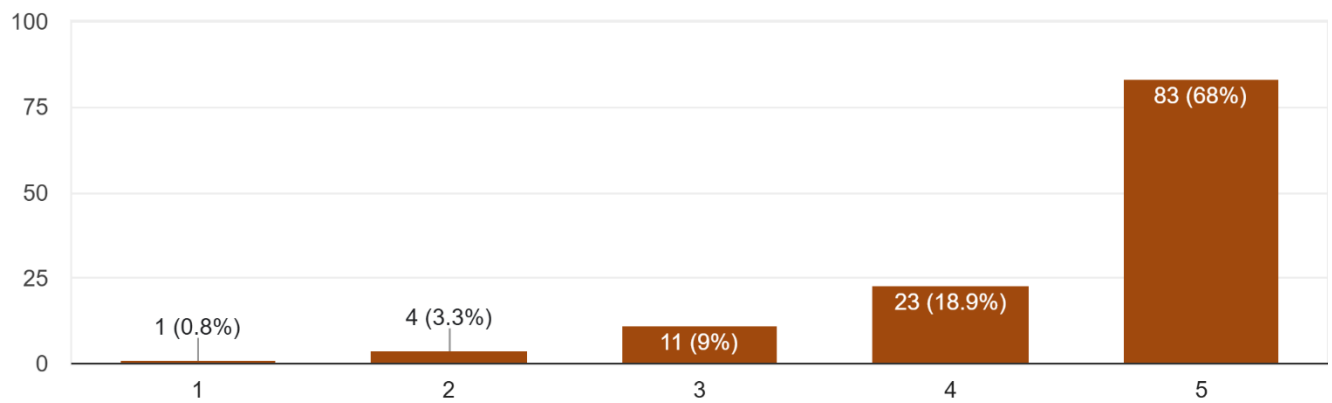
2. Inaugural session

122 responses



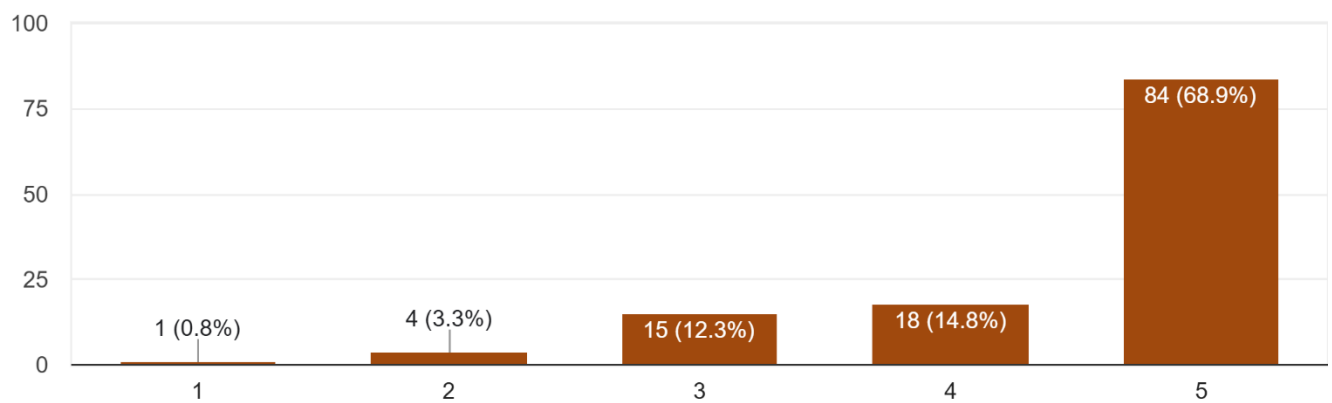
3. Scientific sessions

122 responses



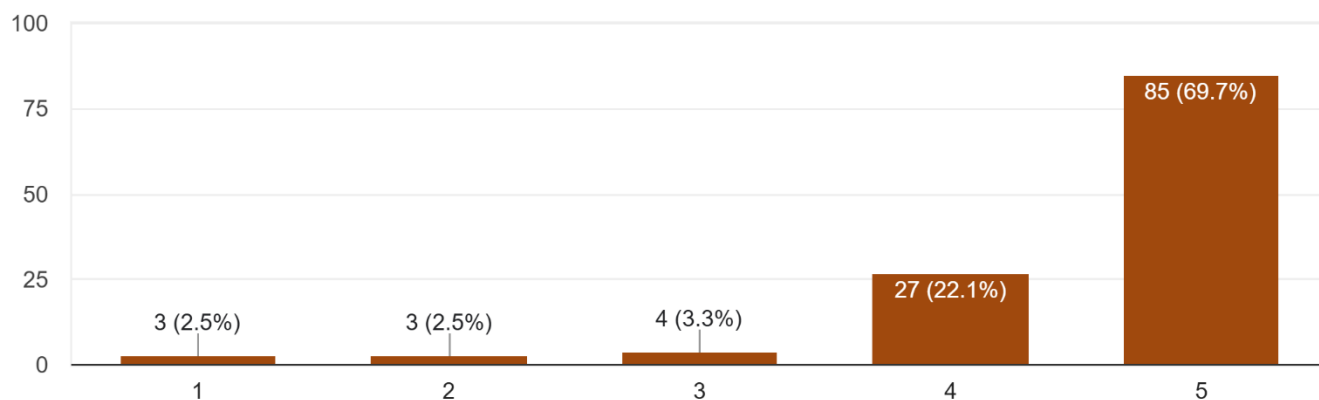
4. Quality of resource persons

122 responses



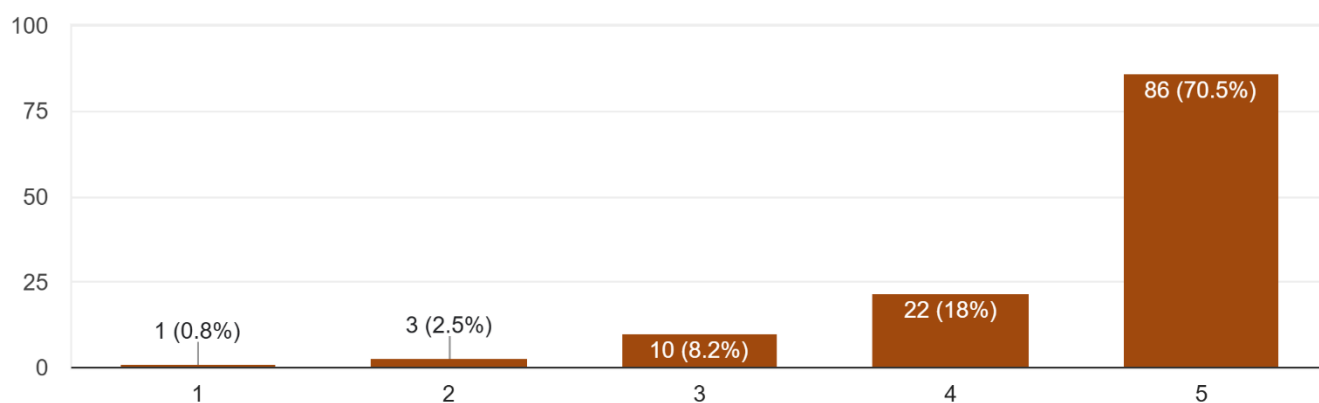
5. Live Cadaveric Dissection

122 responses



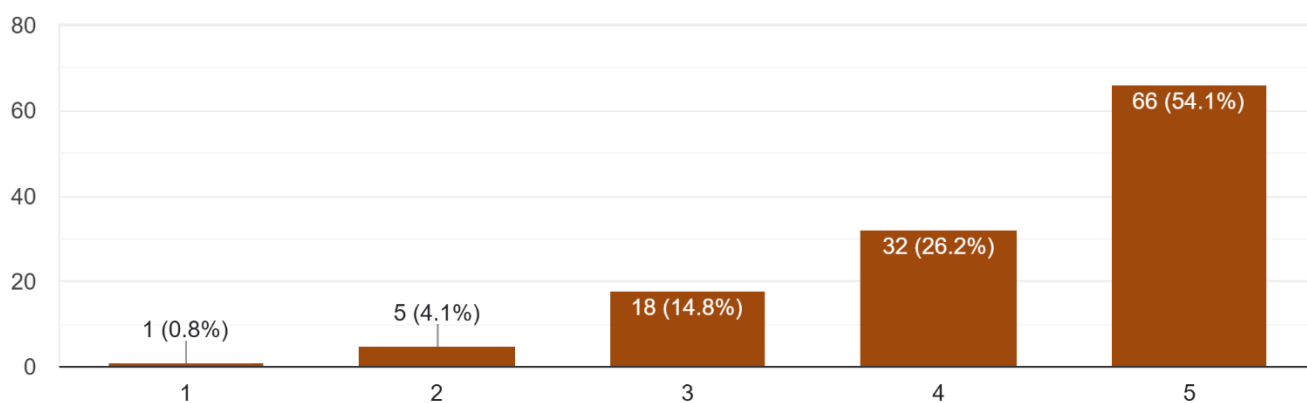
6. Quiz Competition

122 responses



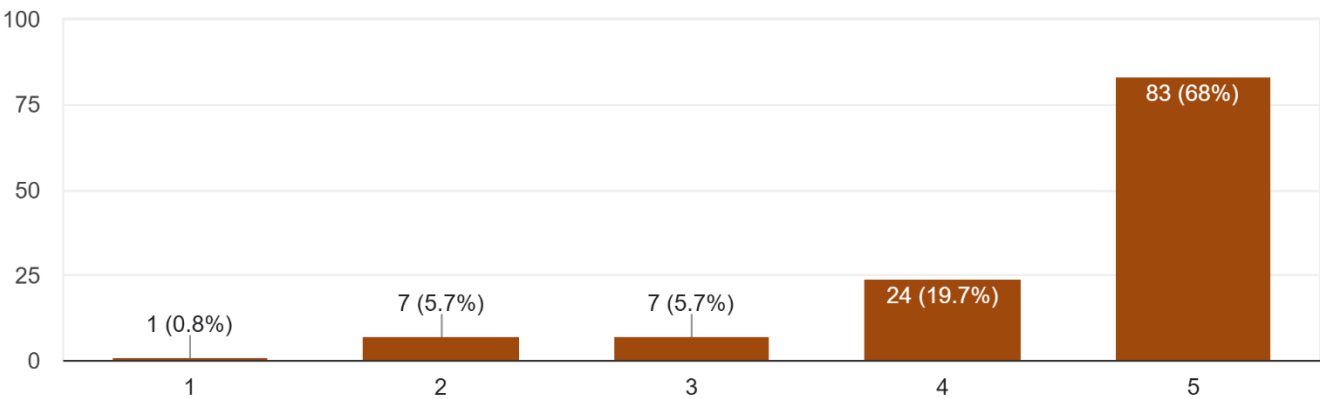
7. Audio-Visual arrangements

122 responses



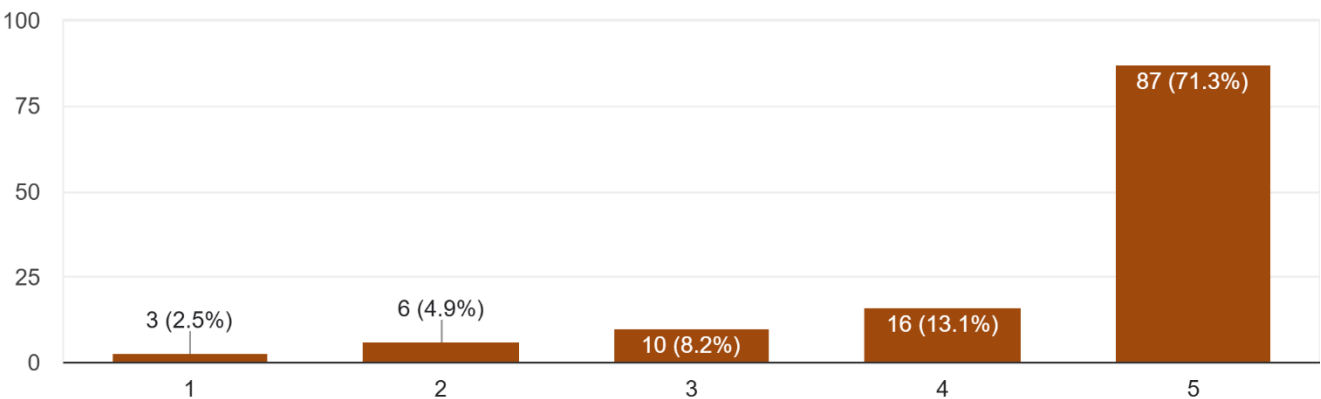
8. Venue & seating arrangements

122 responses



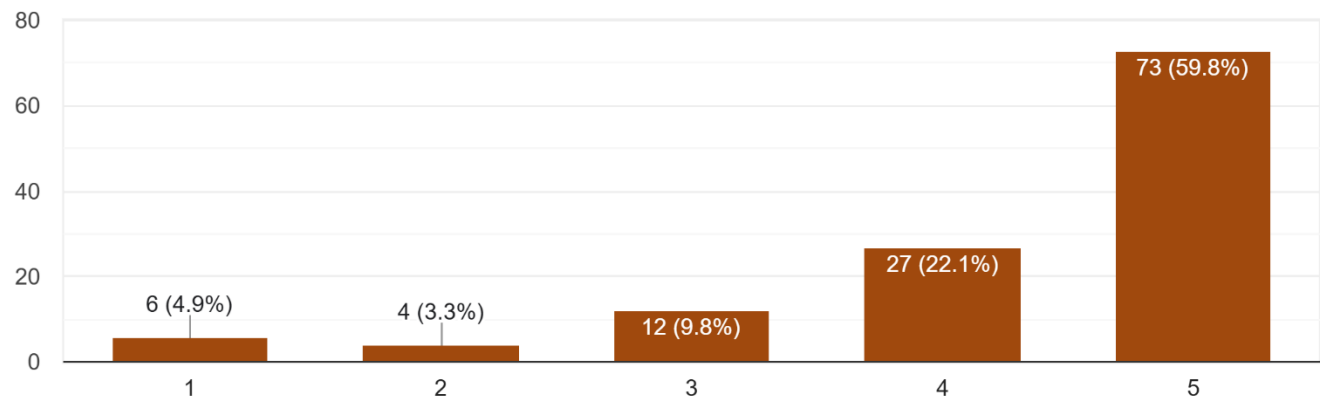
9. Food

122 responses



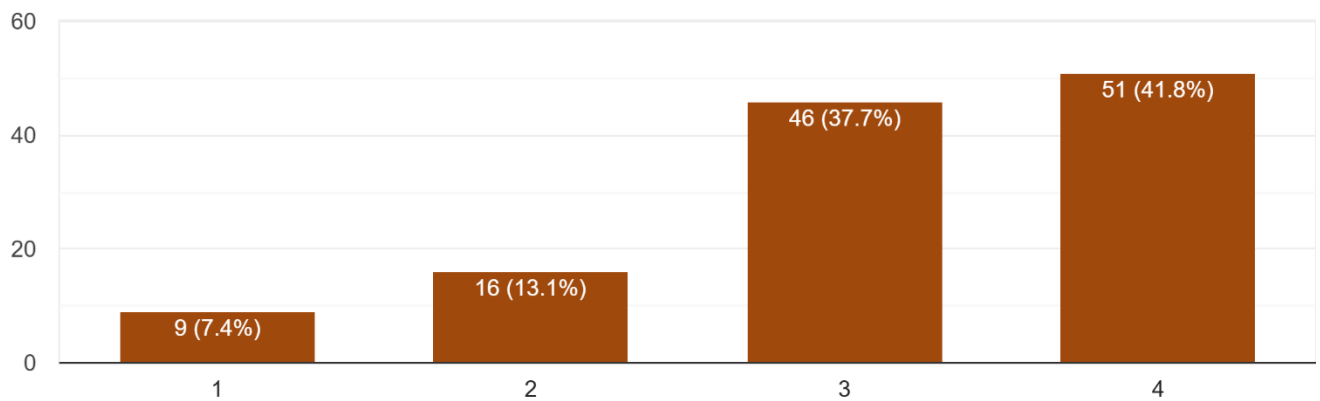
10. Hospitality

122 responses



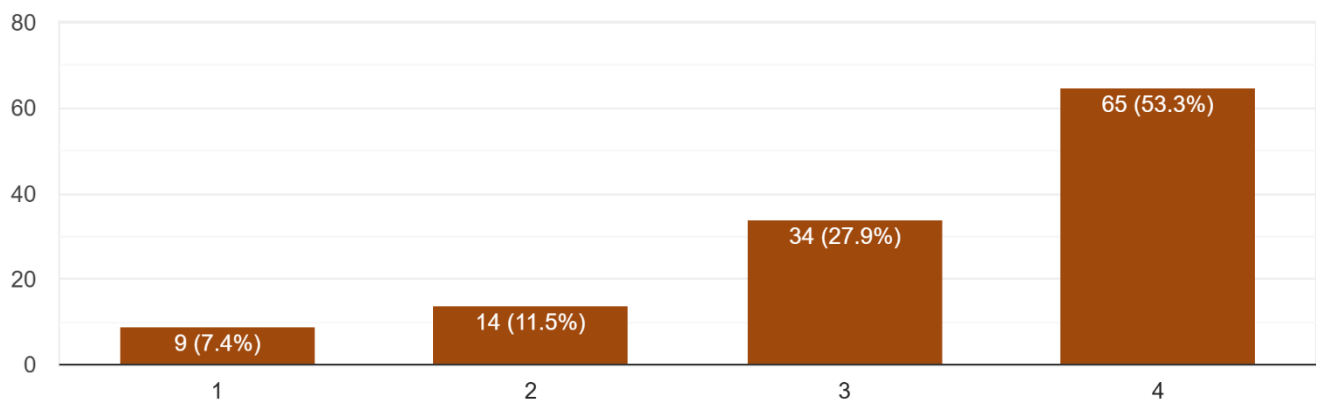
11. The conference enhanced my understanding of Neuroanatomy.

122 responses



12. The sessions will help me in my academic/clinical practice.

122 responses



13. Which session did you find most useful?

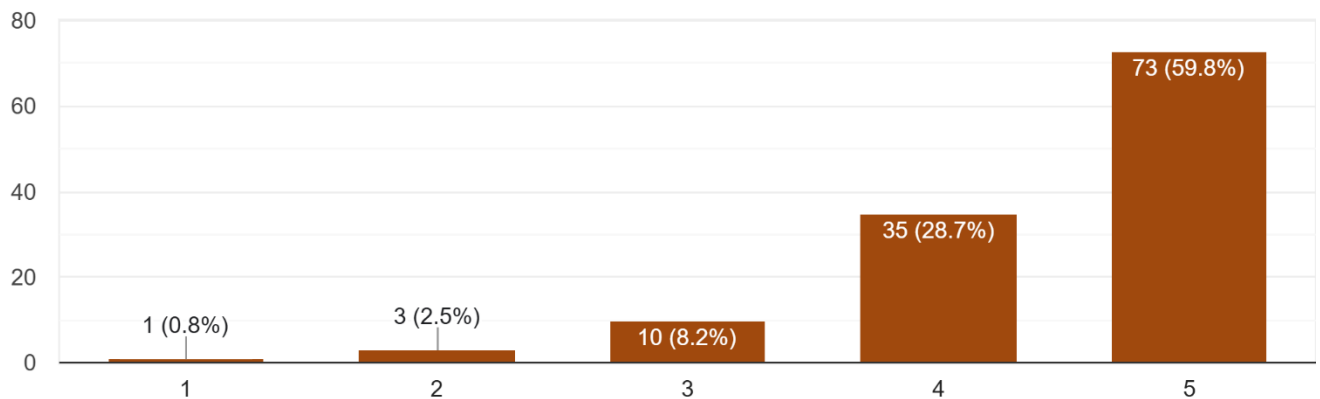
Dissection / Live dissection / Cadaveric dissection / Neuroanatomy dissection	71 67.6%
Quiz / Quiz competition / Mega quiz	23 21.9%
Food	2 1.9%
Paper presentation / PPT presentation / Seminar / Presentation	8 7.6%
Experience session / Rachana Shareer / General knowledge / All sessions / Other	1 1.0%

14. Suggestions for improving future conferences

- 50.9% of participants felt **no improvements were required** and expressed overall satisfaction.
- 7.5% suggested improving **audio-visual and technical arrangements**.
- 6.6% recommended better **time management**.
- 6.6% suggested enhancing **cadaveric dissection arrangements**.
- 6.6% wanted **more competitions and student opportunities**.
- 5.7% recommended improving **food quality/quantity**.
- 5.7% requested **more conferences and practical sessions**.
- 2.8% each suggested improving **transport facilities, quiz organisation**, and adding **more clinical/case-based sessions**.
- 4.8% provided other individual suggestions such as **earlier communication, transparent judging, and regular feedback collection**.

15. Overall Rating

122 responses



ISO 9001:2015

Certified



ATREYA AYURVEDA PRATISHTANA (R)

SPOORTHY AYURVEDIC MEDICAL COLLEGE & DR S. V. SAVADI AYURVEDIC HOSPITAL

Raichur Road, Vidyanagar, GANGAVATHI-583 227.

Recognised by the Ministry of Ayush, Government of India, Central Council of Indian Medicine, New Delhi
Government of Karnataka and Affiliated to Rajiv Gandhi University of Health Sciences(RGUHS) Bangalore, Karnataka.

Phone : 9448185885, 9886838683, 9845646885

E-mail ID : spoorthiamc22@gmail.com | www.spoorthiayugvt.in

Ref. No. : SAMC/DrSVSAH/Gvt/TantraDeepthi/2026/Report/26-285 Date : 27/07/2026

To

Dr. Mukul Patel

President

Medical Assessment and Rating Board for Indian System of Medicine (MARBISM)

National Commission for Indian System of Medicine (NCISM)

New Delhi



Respected Sir,

Subject: Submission of Report on "Tantra Deepthi Neuro Anatomy 2026" National Conference Conducted at Spoorthi Ayurveda Medical College & Dr. S. V. Savadi Ayurveda Hospital, Gangavathi

With reference to the above subject, I, the undersigned Principal of **Spoorthi Ayurveda Medical College & Dr. S. V. Savadi Ayurveda Hospital, Gangavathi – 583227**, respectfully submit the report of the **"Tantra Deepthi Neuro Anatomy 2026" National Conference**, which was successfully conducted on **25th July 2026** at our institution.

The conference was organized with the objective of strengthening the understanding of Neuro Anatomy through Ayurvedic and contemporary perspectives, promoting academic excellence, encouraging research aptitude, and providing a platform for interaction among academicians, researchers, faculty members, and students from various Ayurveda institutions.

Objectives of the Conference

- ✓ To enhance the understanding of Neuro Anatomy in relation to *Shareera Sthana*.
- ✓ To bridge the concepts of classical Ayurveda with modern neuroanatomical science.
- ✓ To promote research, scientific thinking, and evidence-based learning among Ayurveda students and faculty.
- ✓ To provide a national platform for presentation of innovative research papers and scientific discussions.
- ✓ To improve practical knowledge through live cadaveric dissection with clinical orientation.
- ✓ To encourage academic interaction, collaboration, and exchange of knowledge among Ayurveda institutions.
- ✓ To motivate students through scientific competitions and interactive learning activities.



Programme Schedule

Sl. No.	Event	Time	Guest / Resource Persons
1	Inaugural Session	9:25 AM – 10:30 AM	Dr. Vijaynath Itagi (Director, KIMS, Koppal); Dr. Ishwar Savadi (DHO, Koppal); Smt. Nirmala Savadi (Chairman, Trust); Smt. Savitha Savadi (Treasurer, Trust); Dr. Satish Raikar (Trust Member); Dr. Khonna Reddy (Senate Member, RGUHS); Dr. Sankan Gouda Patil (Senate Member, RGUHS); Dr. Kiran Kumar Kempagouda (Senate Member, RGUHS); Dr. Sanjaya Koppa (Dean, AYUSH, RGUHS); Dr. S. A. Patil (Chairman, BOS, RGUHS); Dr. B. S. Savadi (Principal, SAMC); Dr. Mohan G. (Dean, SAMC); Dr. Remita (Resource Person); Dr. Seetharamana Mithanthaya (Resource Person); Dr. C. S. Karmudi (Principal, PAMC); Dr. Manjunath Akki (Principal, SAMC, Yadgir); Dr. Prabhu Naglapur (AAMC, Koppal).
2	Scientific Session – I Topic: <i>Exploring Neuro Essentials in Shareera Sthana</i>	10:30 AM – 12:30 PM	Dr. Remita , Professor, Sushrutha Ayurvedic Medical College & Hospital, Bengaluru
3	Scientific Paper Presentation	12:30 PM – 1:30 PM	Chairpersons/Judges: Dr. C. S. Karmudi, Dr. Manjunath Akki, Dr. Prabhu Naglapur, Dr. Abhishek Gone Scientific Paper Statistics: A total of 45 abstracts were received from various institutions. Following virtual screening, 11 papers were shortlisted and presented during the conference.
4	National Quiz Competition	1:30 PM – 2:30 PM	Hosted by Dr. Manoj Kumar Patil , Assistant Professor, SAMC Students from 14 Ayurveda colleges participated. First Prize: SDM College, Hassan. Second Prize: AMH, Hubballi.



5	Live Demonstration: <i>Mastering the Dissection Technique with Clinical Orientation</i>	2:30 PM – 6:00 PM	Dr. Seetharamana Mithanthaya, Professor & Head, J. S. Ayurveda Mahavidyalaya, Nadiad, Gujarat
6	Valedictory Session	6:00 PM – 7:00 PM	Dr. B. S. Savadi, Dr. Mohan G., Dr. Remita, Dr. Seetharamana Mithanthaya, Dr. C. S. Karmudi, Dr. Manjunath Akki, Dr. Prabhu Naglapur, Dr. Abhishek Gone

Outcomes Achieved

The conference successfully achieved all its planned objectives. The programme witnessed enthusiastic participation from faculty members, postgraduate scholars, undergraduate students, and delegates from various Ayurveda institutions across the country.

The major outcomes of the conference include:

- ✓ Enhanced academic understanding of Neuro Anatomy from both Ayurvedic and modern scientific perspectives.
- ✓ Successful exchange of knowledge through expert lectures and interactive scientific discussions.
- ✓ Promotion of research culture through high-quality paper presentations and scientific evaluation.
- ✓ Significant improvement in participants' practical understanding through live dissection demonstrations with clinical orientation.
- ✓ Encouragement of student engagement and healthy academic competition through the National Quiz Competition.
- ✓ Strengthening of networking and academic collaboration among Ayurveda colleges and universities.
- ✓ Positive feedback was received from delegates regarding the quality of scientific sessions, organization, hospitality, and overall academic value of the conference.

Overall, "**Tantra Deepthi Neuro Anatomy 2026**" was successfully organized and accomplished its intended academic objectives. The conference contributed significantly towards enriching the knowledge, clinical orientation, and research skills of participants.

The **conference feedback report**, photographs, attendance records, and other supporting documents are enclosed herewith for your kind perusal and record.

Kindly acknowledge the receipt of this report.

Thanking you.



Dr. B. S. Savadi
Principal
Spoorthi Ayurveda Medical College & Dr. S. V. Savadi Ayurveda Hospital
Gangavathi – 583227

B. S. Savadi
PRINCIPAL

**Spoorthi Ayurvedic Medical College &
Dr. S. V. Savadi Ayurvedic Hospital,
Vidyanagar, GANGAVATHI-583 227.**

Enclose:

1. Conference brochure.
2. Programme schedule.
3. Delegate feedback analysis.
4. Photographs (geo-tagged, if available).
5. Scientific paper abstract book.
6. Media coverage and press clippings.

Dr. B. S. Savadi
Principal
Spoorthi Ayurveda Medical College & Dr. S. V. Savadi Ayurveda Hospital
Gangavathi – 583227

PRINCIPAL
**Spoorthi Ayurvedic Medical College &
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Phone : 9448185885, 9886838683, 9845646885

E-mail ID : spoorthiamc22@gmail.com | www.spoorthiayugvt.in

Ref. No. : SAMC/Dr.SVSAM/Gvt/Tantra Deepthi-26/Report/26-284

Date : 27/07/2026

To
Dr. Allamaprabhu Gudda
President
Board of Ayurveda
National Commission for Indian System of Medicine (NCISM)
New Delhi



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Dr. B. S. Savadi
Principal



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[Signature]
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Dr. S.V.Savadi Ayurvedic Hospital,
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Enclose:

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2. Souvenir: Scientific paper abstract book.
3. Delegate feedback analysis.
4. Media coverage and press clippings.

Dr. B. S. Savadi
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