

ORGANISERS

Vishwa Ayurveda
Parishad
Karnataka (VAP)



in association with
**Sushrutha
Ayurvedic Medical
College & Hospital
(SAMC&H)**



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National Conference on **Autoimmune Disorders**

10th & 11th December 2022
(Saturday & Sunday)

SOUVENIR



Sushrutha Avabodhini - 2022

Sushrutha Ayurvedic Medical College & Hospital

Prashanti Kuteeram, Jodi Bingipura, Jigani Hobli, Anekal Taluk, Bengaluru - 560105





Sushruta Ayurvedic Medical College & Hospital

Prashanti Kuteeram, Jodi Bingipura, Anekal Taluk, Jigani Hobli, Bengaluru -560105

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About the Conference

Sushrutha Avabodhini 2022 is a National Conference on Auto-immune Disorders (NCAD) organized by Vishwa Ayurveda Parishad (VAP) Karnataka, in association with Sushrutha Ayurvedic Medical College & Hospital, Bengaluru.

For a long time, a need was being felt to create a platform for addressing the burning issue of increasing Auto-immune disorders in mankind and the challenges faced by medical science in managing them.

Sushrutha Avabodhini 2022 is envisioned as the single largest platform to unite the Ayurveda fraternity from all over India on this issue. It is the right step in creating a network of information, exchanging ideas, and establishing Ayurveda as the system of choice to deal with the challenges of Auto-immune disorders.

The conference is a 2- days program spanning from 10th to 11th December 2022. Keynote address and scientific sessions from renowned scholars of Ayurveda are the main attraction of this conference. Besides these, an excellent opportunity is provided for the budding scholars of Ayurveda to present their research work in several parallel sessions.

It is a matter of much delight that on the exact dates, Sushrutha Ayurvedic Medical College & Hospital is also celebrating its Dwidashamanotsava (Vicennial celebration). The event is commemorated by the Inauguration of the New hospital & Postgraduate Academic block and Sushrutha Aushadhi Vana.

More than 500 delegates from different part of the country have already registered for the conference. Vishwa Ayurveda Parishad, Karnataka & Sushrutha Ayurvedic College & Hospital, Bengaluru are working relentlessly towards making the conference a grand conference.

Vishwa Ayurveda Parishad

Vishwa Ayurveda Parishad (VAP) is a unique organisation which provides a common platform for everyone connected with Ayurveda, be it an academicians, clinician, student, manufacturers or medicinal plant harvester. VAP strives to develop a sense of awareness, belonging & commitment towards Ayurveda and to inculcate the values of good clinical practice & ethics laid down by the great sages of Ayurveda.

It aims to lay down a strong foundation for Ayurveda by building a sense of acceptance & reverence for this ancient science of life among the students. This all has helped in the overall development of Ayurveda, and increased its popularity manifold among the general public.

Vishwa Ayurveda Parishad (VAP) also works together with its *Vichar Parivar* group like *Arogya Bharti*, *Ayurveda Vyaspeeth*, *Vigyan Bharti*, *Jignasa* and *Nasya* to safeguard the interests of Ayurveda and its stakeholders by keeping close watch and timely interventions on health policies, rules and prevalent practices throughout India and worldwide.

Main activities

- Organizing health camps, public awareness programs
- Conducting *Ayurkaushlam*, Samyojanam, Lakshya, Charaka Tapasthalie
- Personality and career building camps
- Charaka Vananchal Swasthya Sewa Yatra
- Publication of VAP journal & National essay competitions

Goals and objectives

- Declaration of Ayurveda as national health system & including Ayurveda in AYUSHMAN BHARAT project -PMJAY.
- Adequate budget allotment for development of Ayurveda and eradicate disparities in financial matters related to Ayurveda.
- Establishing at least one Ayurveda university and AIIA in every state for high quality education.
- To identify TRACES (Teachers, Researchers, Authors, Clinicians, Entrepreneurs and Social Reformers) working in the field of Ayurveda and bring them on a single platform to utilize their experience and knowledge for their further development.
- To identify all possible opportunities and utilize them to propagate and promote Ayurveda across globe.

With these objectives VAP is working persistently towards the betterment of Ayurveda.

Sushrutha Ayurvedic Medical College & Hospital

Sushrutha Ayurvedic Medical College & Hospital, a pioneer institute for quality Ayurveda education as well as Ayurveda healthcare was established in the year 2002. It is located in the serene *Prashanthi Kuteeram*, the alluring 100-acre campus, around 30 km away from central Bengaluru, near the Bannerghatta National Park.

Many generations of students aspiring to become Ayurvedic doctors have fulfilled their dream in this illustrious campus. Presently around five hundred students are benefitting from the institution. The college boasts of its well experienced and learned academicians, always striving for providing best of education and clinical skills to the students. The institution provides well-equipped laboratories, a library with a huge collection of books and journals, and digital library which helps in quenching the thirst for knowledge of young inquisitive minds.

The green campus is adorned by innumerable species of medicinal plants. Apart from that three dedicated herbal gardens with over 500 different species of plants including some very rare ones, have been developed to enable the students to recognize and study them. The institution also has an in-house pharmacy, which prepares various medicinal formulations for OPD and IPD patients. This also gives ample exposure to the students regarding Ayurvedic drug preparations.

The institution runs a 120 bedded well equipped hospital, dedicated to the service of humanity. Here, the students are trained in the clinical aspects of all the branches of Ayurveda.

To provide safe & conducive environment to the resident students the college has both in-campus & out of the campus hostels for boys & girls separately, with all the necessary facilities.

The institute has been shaping the carriers of many students and helping them pave path in the field of Ayurveda.

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Foreword



Dr. B. R. Ramakrishna

Vice Chancellor, S-VYASA, Deemed to be University.
Director & Professor of Emeritus, SAMC & H, Bengaluru.
President, Viswa Ayurveda Parishad, Karnataka (VAP)
Editor in chief, RGUHS Journal of AYUSH Sciences (RJAS),
Bengaluru.

Auto-immune diseases are a burning issue nowadays, not just due to their chronic nature and the suffering associated but also due to the mental, social and financial toll it takes upon the affected. To make matters worse, their prevalence is more among the young population in the prime of their life and peak reproductive years.

Autoimmunity is the inappropriate response of the immune system toward the body tissues. The immune system fails to recognize the cells as its own and starts attacking them. This “friendly fire” results in widespread damage to the body tissues and is responsible for the gamut of signs and symptoms.

There are around 80 known Auto-immune disorders. Among them, auto-immune thyroiditis, Rheumatoid Arthritis, Psoriasis, Ankylosing Spondylitis, Multiple Sclerosis, Systemic Lupus Erythematosus, Type 1 Diabetes, and Sjogren’s Syndrome, and Myasthenia gravis are common. Of late, there has been a steady increase in the prevalence of auto-immune diseases. Several lifestyle-related factors like faulty dietary habits, a sedentary lifestyle, lack of sleep, increased stress, and environmental pollutants may be responsible for this. Women, especially those of childbearing age, have twice the incidence of auto-immune diseases compared to men.

Currently, most therapeutic modalities focus on suppressing the immune system, as the root cause that triggers and propels the auto-immune process is still unclear. More often than not, treatment is necessary for a long time and sometimes even lasts a lifetime leading to many adverse effects.

In this scenario, the present approach of managing the disease by merely suppressing signs & symptoms without addressing other important issues like unhealthy lifestyle, stress, and emotional & mental health is inadequate. In the last few decades, society has undergone rapid modernization coupled with total abandonment of traditional Indian ways of living and eating healthily which are based on the ancient knowledge of Ayurveda. Plagued by the side effects of a sedentary lifestyle, consumption of fast & junk food, and reversal of circadian

rhythm, the immune system goes haywire making the person vulnerable to auto-immune diseases. Ayurveda tells us how to lead a healthy life by following appropriate *Ahara*, *Vihara*, *Achara*, and *Vichara*. Ayurveda offers a multipronged approach to manage these diseases incorporating *Shodhana*, *Shamana*, and *Vyadhihara Chikitsa* over and above preventive measures. This holistic approach becomes essential in preventing and curing Auto-immune disorders. The irrefutable tenets of Ayurveda can provide an all-encompassing solution to this rampant increase in auto-immune diseases globally.

The time is ripe for all to gather together, share and spread the knowledge of Ayurveda to enable the medical fraternity to manage these diseases. **Sushruta Avabodhini -22** a National Conference on Autoimmune diseases on 10/12/22 and 11/12/22 is a significant step in this direction, where renowned scholars of Ayurveda, clinicians, and research scholars will share the knowledge, success stories, challenges, limitations, and new strategies to counter auto-immune disorders and possibly find out a permanent solution for them.

Vishwa Ayurveda Parishad (VAP), Karnataka, in association with Sushruta Ayurvedic Medical College, Bengaluru, has made a commendable effort in bringing all the stalwarts of Ayurveda together. With the in-depth knowledge gained by their vast experience in academic & clinical practice, the scientific sessions are bound to be brimming with information, facts, and reports enlightening the inquisitive and eager minds. A conference souvenir will also be released to mark the scientific contributions of Sushruta Avabodhini-22.

It is a matter of great joy and pride that Sushruta Ayurvedic Medical College & Hospital is completing twenty years of its inception and celebrating its *Dwidashamanotsava* (Vicennial celebration). The institute has grown by leaps and bounds in these twenty years and actively serving humanity. On this occasion the early morning auspicious rituals will be followed by the inauguration of a new hospital block, PG academic block and new herbal garden rich with medicinal plants on 10/11/22. To mark the festivities the talented students of Sushruta Ayurveda Medical College and Hospital will present a vibrant cultural program in the evening.

I congratulate and give my good wishes to VAP Karnataka, SAMC & H and all committee members who are working day and night for the success of the conference.

Preface



Dr. Sanghamitra Patnaik

Principal
Prof & HOD,
Dept of Panchakarma,
SAMC& H, Bengaluru.

A vicennium is a short period, though enough for achieving great heights. Sushruta Ayurvedic Medical College is celebrating the successful completion of a vicennium since its inception. Established in 2002, the institution has traversed a glorious journey with numerous achievements in academics, public health service, research, cultural activities, and sports.

The last vicennium recorded many ups and downs in healthcare. Covid has grabbed all our attention and consumed most of our resources in the previous few years. In this vigorous ongoing fight against the pandemic, another problem of exponential increase in the incidence of autoimmune disorders is missing our attention.

As an Ayurvedic clinician, it baffles me that many autoimmune diseases like Psoriasis, RA, autoimmune thyroiditis, and autoimmune Hepatitis have become very common. Sometimes, multiple members of the same family suffer from various autoimmune disorders. Autoimmune diseases have become a big burden on healthcare system.

It is high time to address this issue and find a solution. Along these lines, Vishwa Ayurveda Parishad Karnataka has chosen to conduct a National Seminar exactly when SAMCH is celebrating its Vicennial journey. "Sushruta Avabodhini-2022", A National level Conference on Autoimmune Disorders, is a much-awaited event convening all the stalwarts of Ayurveda. Sushruta College is extremely proud to be hosting this mega event.

The conference aims to discuss the status of autoimmune disorders and the line of treatments that can be adopted, along with various preventive measures.

It will be a catastrophe if such valuable information remains unrecorded. Hence, VAP & SAMC & H is also striving to bring out a souvenir, documenting the essence of the conference and capturing the Institutes' magnificent moments and outstanding achievements. I also hope that the collective efforts of all associated with the college will enable it to scale greater heights.

I convey my best wishes to all the teaching and non-teaching staff and the students on this momentous occasion. And hope that the souvenir released on the occasion of "Sushruta Avabodhini-2022", will be useful for one and all.

Chief Patron

Ministry of Ayush, Govt. of India

Department of Ayush, Govt. of Karnataka

Rajiv Gandhi University of Health Sciences, Bengaluru, Karnataka

Patron

Dr. H R Nagendra

Chancellor, S-VYASA Deemed to be University

Prof. Govind Sahay Shukla

National President, Vishwa Ayurveda Parishad

Prof. Yogesh Chandra Mishra

National Organising Secretary, Vishwa Ayurveda Parishad

Prof. Ashwani Kumar Bhargava

National General Secretary, Vishwa Ayurveda Parishad

President

Dr. B R Ramakrishna

Vice Chancellor, S-VYASA Deemed to be University

President, Vishwa Ayurveda Parishad, Karnataka

Director, Sushrutha Ayurvedic Medical College & Hospital, Bengaluru

Vice Presidents

Dr. Gajanana Hegde

Principal, Government Ayurveda Medical College, Mysuru

Dr. Ahalya Aharma

Principal, Government Ayurveda Medical College, Bengaluru

Dr. Mamatha K V

Principal, SDM College of Ayurveda & Hospital, Udupi

Dr. Chandrashekhara Kuppi

Principal, Sharada Ayurvedic Medical College, Yadgiri

Senate Member, RGUHS, Bengaluru

Advisory Committee

Dr. Sanghamitra Patnaik

Principal, Sushrutha Ayurvedic Medical College & Hospital, Bengaluru

Dr. Anand Kirishal

Senate Member, RGUHS, Bengaluru

Dr. Channamallikarjun A Davergaon

Principal, Akkamahadevi Ayurveda Medical College, Bidar

Dr. H M Harisha

Principal, Ashwini Ayurvedic Medical College, Tumakuru

Dr. Sathyanarayana B

Principal, Muniyal Institute of Ayurveda Medical Sciences, Manipal

Dr. Lingaraddi M Biradar

Principal, Grameen Ayurvedic Medical College, Bagalkot

Dr. Roopa Bhat

Principal, Dhanvantari Ayurveda College, Siddapur

Dr. C T Basavarajappa

Principal, Bapuji Ayurvedic Medical College & Hospital, Challakere

Dr. Basavaraja Nadagouda

Principal, Rajarajeshwari Ayurvedic Medical College & Hospital, Humnabad

Dr. Vedamurthy Hiremath

Principal, KPSVS Ayurveda Medical College & Hospital, Manvi

Dr. Pavan Savalagi

Principal, Dr. BNM Ayurvedic Medical College, Bijapur

Dr. A R V Murthy

Vice President, VAP, Karnataka

Organising Committee (Vap, Karnataka)

GENERAL SECRETARY

Dr. Allamaprabhu

Principal, SHES AMC, Kalburgi

ORGANISING SECRETARY

Dr. Vasudev Vaidya

Deputy Registrar, S-VYASA

JOINT ORGANISING SECRETARY

Dr. Alok Roy

Vice Principal, SAMC & H

Dr. Manjunath Gavimath

Principal, Krishna Ayurvedic Medical College, Sankeshwar

Members

REGISTRATION & PUBLICITY COMMITTEE Chief Co-ordinator: Dr. Roopa Bhat Co-ordinator: Dr. Roopa L Members: Dr. Veerayya Hiremath, Dr. Sharanesh, Dr. Rahul Kulkarni, Dr. Raghavendra, Dr. Ranjitha B. M, Dr. Sahana C, Dr. Sajin, Dr. Ramesh N, Dr. Mahesh, Dr. Abhiram, Dr. Renu, Dr. Pretty, Dr. Reshma, Dr. Renuka, Dr. Pavithra, Dr. Shubha M, Dr. Divya Nagari, Dr. Ramya R.V, Dr. Nischal P, Dr. Narayanan, Mooss, Dr. Harish Gopal, Dr. Sukruth	SCIENTIFIC COMMITTEE Advisory: Dr. Laxminarayan Shenoy Chief Co-ordinator: Dr. Anand Katti Co-ordinator: Dr. Sandhya D.S Members: Dr. Vasudev Anand Rao Chate, Dr. Suryakant Gule, Dr. Pramod Katti, Dr. Yogita Bali M.R, Dr. Sunitha M.P, Dr. Remitha K.K, Dr. Harish Babu H, Dr. Anagha D.N, Dr. Asha Rani K, Dr. Anupama J, Dr. Swathi Sharma
PROGRAMME COMMITTEE Chief Co-ordinator: Dr. Champa Pant Co-ordinator: Dr. Shijin Raj Members: Dr. Sreenidhi, Dr. Nimisha B Raj, Dr. Nischal , Dr. Swathi Somayaji, Dr. Niveditha, Dr. Sowmya	SOUVENIR COMMITTEE Chief Co-ordinator: Dr. Champa Pant Co-ordinator: Dr. Anupama J Members: Dr. Ravikiran, Dr. Shubha Rani M, Dr. Ranjitha B.M, Dr. Nimisha B Raj, Dr. Maya Varghese, Dr. Soumya, Dr. Divya Nagari, Dr. Rashmi, Dr. Niveditha
CATERING COMMITTEE Chief Co-ordinator: Dr. V.V. Ram Reddy Co-ordinator: Mr. Sanjeeva Hegade Members: Dr. Prabhavathi, Dr. Sandeep S, Dr. Prayaga, Dr. Raksha, Dr. Rashmi, Dr. Shriram Dongre, Dr. Dhanya, Dr. Vachanambika, Dr. Abhiram	TRANSPORT COMMITTEE Chief Co-ordinator: Dr. Ravi Kiran B Co-ordinator: Dr. Mohan Krishna Members: Dr. Seetaram Prasad, Dr. Manjunath Joshi, Dr. Maya Varghese, Dr. Abhishek Biswas, Dr. Sindhu N, Dr. Abhiram, Dr. Yashbir, Mr. Sathyanarayan, Mr. Prakash, Mr. Mahesh
ACCOMMODATION COMMITTEE Chief Co-ordinator: Dr. Kishor Kumar Co-ordinator: Dr. Shubha Rani M Members: Dr. Venkatesh H, Dr. Sajin, Dr. Maya Varghese, Dr. Mahesh, Dr. Yashbir, Dr. Dhanya, Mr. Kotreshi	RECEPTION COMMITTEE Chief Co-ordinator: Dr. Sunitha, Dr. Renuka Co-ordinator: Dr. Sahana, Dr. Divya Nagari Members: Dr. Prabhavati, Dr. Ramyashree, Dr. Shubha M, Dr. Renu, Dr. Asha Rani, Dr. Anupama, Dr. Harish Gopal, Dr. Yashbir

Programme Schedule

10.12.2022 (Saturday)		
9:00 AM – 9:30 AM	Inauguration of the New Blocks at SAMC & H	
9:30 AM - 11:30 AM	Inauguration of Sushruta Avabodhini - 2022	
11:30 AM- 1:30 PM	Dr. L Mahadevan Director, Sharada Ayurvedic Hospital, Kanyakumari	Understanding Autoimmune Disorders in Ayurveda Perspective
1:30 PM - 2:30 PM	Lunch Break	
2.30 PM - 3:30 PM	Dr. Srikanthbabu Perugu Professor & HOD, Dept. of Kayachikitsa Former Principal, Dr. BRKR Govt. Ayurvedic College, Hyderabad, Telangana	Clinical Perspectives of Sjögren’s Syndrome - An Ayurvedic Approach
3:30 PM - 3:45 PM	Tea break	
4:00 PM - 6:00 PM	Paper Presentation – Teaching Faculty / Ph.D / Post Graduate Scholars	
6:00 PM - 7:00 PM	Cultural Extravaganza	
7:30 PM - 9:00 PM	Dinner	
11.12.2022 (Sunday)		
8:00 AM – 10:00 AM	Poster Presentation – Under Graduate Students	
10:00 AM - 11:30 AM	Dr. P.K Prajapathi Vice Chancellor, DSRR Ayurveda University, Jodhpur, Rajasthan	Role of Rasaushdahis in the Management of Autoimmune Disorders
11:30 AM – 1:00 PM	Dr. C.M Srikrishnan Retd. Prof. & HOD, Dept. of Agada Tantra, VPSVAC, Kottakkal Dhanwanthari Ayurveda Bhavan, Thrissur, Kerala	Ayurvedic Management of Autoimmune Dermatological Disorders
1:00 PM - 2:00 PM	Lunch Break	
2:00 PM – 3:00 PM	Dr. Kamalesh Kumar Sharma Retd. Prof. & HOD Dept. of Swasthavritta, NIA, Jaipur Pro Vice-Chancellor, AYUSH Chairmen Ethical Committee, JVPM University, Jaipur	Prevention of Autoimmune Disorders - An Ayurvedic Approach
3:00 PM - 3:30 PM	Panel Discussion	
4:00 PM to 5:00 PM	Valedictory Ceremony	
VAP, Karnataka (Executive Committee) Meeting		
10 th & 11 th Dec 2022	2:00 PM – 4:00 PM	

Parallel Sessions Schedule

PAPER PRESENTATIONS – 10.12.2022

Teaching Faculty / PhD scholars Venue: Room 1 (First Floor – Lecture Hall 1) Sushruta Ayurvedic Medical College & Hospital, Academic Block			
Sl. No	Name of the Delegate	Designation	Name of the Institution
1	Dr. Rohini H D	PhD Scholar	Ayurveda Mahavidyalaya, Hubli
2	Dr Chaitra L V	PhD Scholar	Ramakrishna Ayurveda Medical College, Bangalore
3	Dr. Noor Fathima	PhD Scholar	GAMC, Bengaluru
4	Dr Suharini Sulgante	PhD Scholar	Shri Hingulambika Ayurvedic Medical College, Kalaburgi
5	Dr.Prathibha M	PhD Scholar	SDM Institute of Ayurveda and Hospital, Bangalore
6	Dr Annapurna Patil	PhD Scholar	Shri Hingulambika Ayurvedic Medical College and Hospital Kalburgi
7	Dr. Roheen Mujawar	Teaching Faculty	SMVVS RKM AMCH & RC, Vijayapura, Karnataka
8	Dr Raju S N	Teaching Faculty	Shree Jagadguru Gavisiddheshwara Ayurvedic Medical College, Koppal
9	Dr. Meenakshi	Teaching Faculty	Ashwini Ayurvedic Medical College, Tumkur
10	Dr Chandu Metri	Teaching Faculty	Krishna Ayurveda Medical College & Hospital, Sankeshwar
11	Vd.Chandrika Urs P	Teaching Faculty	SDM College of Ayurveda and Hospital, Hassan
12	Dr Smeeta Bahubali Kanmuse	Teaching Faculty	Shri Hingulambika Ayurvedic Medical College, Kalburgi
13	Dr.Smeeta B K	Teaching Faculty	Shri Hingulambika Education Society's Ayurvedic Medical College, Kalaburagi
14	Dr Santosh K	Teaching Faculty	Yenapoya Ayurveda Medical College
15	Dr Nitin	Teaching Faculty	SDM, Ayurveda Medical College, Bengaluru

Venue: Room 3 (Second floor – Lecture Hall 2) Sushruta Ayurvedic Medical College & Hospital, Academic Block Theme: Antenatal care in AD: Risks and Solutions			
ID No.	Name of the Delegate	Designation	Name of the Institution
1	Dr Afreen Kousar Ali	Post Graduate	Sri Sri College of Ayurvedic Science and Research
2	Dr Bhavana G	Post Graduate	Shri Kalabaireshwara Swamy Ayurvedic Medical College and Research Center
3	Dr Divyashree G	Post Graduate	SDM College of Ayurveda, Udupi.

4	Dr Meghashree B	Post Graduate	SDM College of Ayurveda, Udupi
5	Dr P Deepika Bhat	Post Graduate	SDM College of Ayurveda, Udupi
6	Dr Rashmi C	Post Graduate	Sri Kalabyraveswara Ayurvedic College
7	Dr. Bhavishya C.M.	Post Graduate	SDMCAH Udupi
8	Dr. Cynthia Thakur	Post Graduate	SDM College of Ayurveda, Udupi
9	Dr. Kumbhar Shruti Yallappa	Post Graduate	JSS Ayurveda Medical College and Hospital Mysuru.
10	Dr.Pavithra Pai K	Post Graduate	SDM College of Ayurveda, Udupi
11	Dr.Sneha Madhuri	Post Graduate	Dr.BRKR Government Ayurvedic College, Hyderabad
12	Dr Jayalaxmi M Angadi	Post Graduate	Sri Kalabyraveswara Swamy Ayurvedic College Hospital and Research Center
13	Dr Netra	Post Graduate	Sri Sri Ayurvedic Medical College Bangalore
14	Dr Rani Babagouda Patil	Post Graduate	Government Ayurveda Medical College Mysuru
15	Dr Shilpa Saunshimath	Post Graduate	JSS Ayurveda Medical College
16	Dr Sidhanathi Mounika	Post Graduate	Dr.BRKR Govt Ayurvedic College, Hyderabad
17	Dr Srushti Susarla	Post Graduate	SKAMCH & RC, Bengaluru

Venue: Room 4 (Second floor – Lecture Hall 3)
Sushrutha Ayurvedic Medical College & Hospital Academic Block
Theme: Approach to AD in Ayurveda: Hurdles and Solutions

ID No.	Name of the Delegate	Designation	Name of the Institution
18	Dr. Asha Raj .T	Post Graduate	Sree Kalabhairaveshwara Swamy Ayurvedic Medical College Hospital, Bangalore
19	Dr Arathy Raj V S	Post Graduate	Sri Sri College of Ayurvedic Science and Research Hospital, Bengaluru.
20	Dr Subramanya V	Post Graduate	SDM Institute of Ayurveda and Hospital, Anchepalya, Bengaluru
21	Dr. Annapoorna B S	Post Graduate	Shri Dharmasthala Manjunatheshwara Institute of Ayurveda and Hospital, Bengaluru
22	Dr. Anuraj Thomas	Post Graduate	Dr.BRKR Govt. Ayurvedic Medical College and Hospital, Hyderabad
23	Dr. Ashwita Deshpande	Post Graduate	Dr.BRKR Govt.Ayurvedic Medical College and Hospital, Hyderabad
24	Dr. Marjeena Khansab Nadaf	Post Graduate	Sri Kalabyraveswara Swamy Ayurvedic Medical College and Hospital Bangalore
25	Dr. Niveditha. T	Post Graduate	GAMC, Mysuru
26	Dr. Vinitha Nair	Post Graduate	KVG Ayurveda Medical College, Sullia, Karnataka
27	Dr. Vinushree M.K.S.	Post Graduate	GAMC, Mysuru

28	Dr.Maheshwari Danappagoudara	Post Graduate	Sri Sri College of Ayurvedic Science and Research
29	Dr.Shruthi R	Post Graduate	Sri Kalabyreshwara Ayurveda Medical College

Venue: Room 5 (Second floor – Lecture Hall 4)
Sushrutha Ayurvedic Medical College & Hospital, Academic Block
Theme: *Clinical Application of Rasaushadhi in AD
***Role of Visha and Agada Prayoga in AD**
***Significance of Dinacharya, Ritucharya & Sadvrutta in AD**
***Stress and Psychological Factors (Manasika Bhava) in AD**

ID No.	Name of the Delegate	Designation	Name of the Institution
30	Dr. Chetana.P.Hiremath	Post Graduate	Ayurveda Mahavidyalaya Hubli
31	Dr. Gopika Krishna.T.R	Post Graduate	Amrita School of Ayurveda, Kerala
62	Dr Shweta Choukimath	Post Graduate	Ayurveda Mahavidyalay and Hospital, Hubballi.
63	Dr Nidhi	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
64	Dr. Aishwarya Cheelad	Post Graduate	GAMC, Mysuru
65	Dr.Priyanka	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru.
66	Dr Amrutha Y	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru.
67	Dr. Arunashree T S	Post Graduate	Ayurveda Mahavidyalaya, Hubli
68	Dr. Sowmyashree S.	Post Graduate	GAMC, Mysuru
69	Dr. Sudha Mantur	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
70	Dr.Sarada M K	Post Graduate	GAMC, Mysuru

Venue: Room 6 (Second floor – Lecture Hall 5)
Sushrutha Ayurvedic Medical College & Hospital, Academic Block.
Theme: Understanding Principles Of Shodhana Karma In AD

ID No.	Name of the Delegate	Designation	Name of the Institution
71	Dr Akshata K Alagundagi	Post Graduate	SDM College of Ayurveda, Udupi
72	Dr Anukeerth M	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
73	Dr Arun G Nair	Post Graduate	Dhanvantari Ayurveda College Siddapur Karnataka
74	Dr Spoorthi Ub	Post Graduate	GAMC, Mysuru

75	Dr. Kalyani M.S	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
76	Dr. Keerthana S	Post Graduate	GAMC, Mysuru
77	Dr. Ramya D	Post Graduate	GAMC, Mysuru
78	Dr. Sharabasappa Policepatil	Post Graduate	GAMC, Mysuru
79	Dr. Stebin Anto	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
80	Dr.Mariya Stephan	Post Graduate	GAMC, Mysuru
81	Dr.Patel Nikiben Manubhai	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru

Venue: Room 7 BNYS College Academic Block Theme: Understanding the Mechanism of AD in Ayurveda			
ID No.	Name of the Delegate	Designation	Name of the Institution
82	Dr. Anuj Kumar Singh	Post Graduate	Sri Kalabyraveshwara Swamy Ayurvedic Medical College Hospital & Research Center
83	Dr Chandrika V	Post Graduate	GAMC, Mysuru
84	Dr Manushree A	Post Graduate	Ayurveda Mahavidhyalaya, Hubballi
85	Dr P Suganya Devi	Post Graduate	Sri Sri College of Ayurvedic Science and Research
86	Dr Soumya B M	Post Graduate	GAMC, Mysuru
87	Dr Sushma B N	Post Graduate	GAMC, Mysuru
88	Dr. Prabhu Rohit Ramesh	Post Graduate	Sri Sri College of Ayurvedic Science and Research
89	Dr. Yash Chauhan	Post Graduate	SDMIAH, Bengaluru
90	Dr.Chaithra.M	Post Graduate	SDM College of Ayurveda and Hospital, Hassan
91	Dr.Darshini R	Post Graduate	GAMC, Mysuru
92	Dr.Krishna Priya Varma	Post Graduate	KVG Ayurveda Medical College, Sullia
93	Dr.Laya Sankar	Post Graduate	KVG Ayurveda Medical College, Sullia
94	Dr.Nikhita Revankar	Post Graduate	SDM Institute of Ayurveda & Hospital, Bengaluru
95	Dr.Padmashree	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
96	Dr.Soujanya Yadgirkar	Post Graduate	SDM College of Ayurveda and Hospital, Udupi

Venue: Room 8 BNYS College Academic Block Theme: Yuktivyapashraya Chikitsa in AD - Case Studies			
ID No.	Name of the Delegate	Designation	Name of the Institution
97	Dr Farheen. A. Domani	Post Graduate	GAMC, Mysuru
98	Dr Suraksha S	Post Graduate	Sri Kalabyraveshwara Swamy Ayurvedic College Hospital and Research Center Bengaluru
99	Dr Tabassum Ghorpade	Post Graduate	Ramkrishna Ayurvedic Medical College, Bengaluru
100	Dr. Chithra Ramachandran	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
101	Dr. Goudampally Gayathri	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
102	Dr. Namitha R	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
103	Dr.B. Manisha Reddy	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
104	Dr.Gottimukkala Manaswini	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
105	Dr.Pravitha Prabhakar.K	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
106	Dr.Vaishnavi G V	Post Graduate	KVG Ayurveda Medical College and Hospital

Venue: Room 9 BNYS College Academic Block Theme: *Influence of Beeja Dosha in AD: A Contemporary Understanding *Pediatric Care and Management in AD			
ID No.	Name of the Delegate	Designation	Name of the Institution
32	Dr.Chaithra T M	Post Graduate	Ayurveda Mahavidyalaya, Hubli
33	Dr Shravani P	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
34	Dr Sinchana U R	Post Graduate	Ayurveda Mahavidyala, Hubli
35	Dr. Mukka Yashashwini	Post Graduate	Dr.BRKR Government Ayurvedic Medical College
36	Dr. Praveena Mavila Veedu	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
37	Dr.H.S.Harhsitha	Post Graduate	GAMC, Mysuru
38	Dr.Praveena Mavila Veedu	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
39	Dr.Akshay Jadhav	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru

40	Dr Ajay	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
41	Dr.Murtujali Makanadar	Post Graduate	SDMIAH
42	Dr.Suneetha.R	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
43	Dr.Vanaja.S	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
44	Dr.Vasuki Rao N	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru

Venue: Room 10
BNYS College Academic Block
Theme: Rasayana Chikitsa in Combating AD

ID No.	Name of the Delegate	Designation	Name of the Institution
45	Dr Bhagiya Gayatri	Post Graduate	SDM College of Ayurveda, Hassan
46	Dr Bhuvaneshwari	Post Graduate	Ayurveda Mahavidyalaya Heggeri Extension Hubballi
47	Dr Dayana T L	Post Graduate	GAMC, Mysuru
48	Dr Kalbhandi Gangappa Shrimant	Post Graduate	GAMC, Mysuru
49	Dr Pournami V U	Post Graduate	Amrita School of Ayurveda, Kollam
50	Dr Ragendhu B	Post Graduate	Amrita School of Ayurveda Kollam
51	Dr Rema Madhu	Post Graduate	GAMC, Mysuru
52	Dr. Vadeyara Vidya	Post Graduate	GAMC, Mysuru
53	Dr. Amit Kumar Miree	Post Graduate	Parul Institute of Ayurveda, Parul University
54	Dr. Chinmayi C.S	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
55	Dr. Kiran Prahlad Bobade	Post Graduate	JSS Ayurveda Medical College and Hospital, Mysuru, Karnataka
56	Dr. Nagashree N	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
57	Dr. Seema Mallappa Ningappanavar	Post Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
58	Dr. Shinde Ajay Shivaji	Post Graduate	DACH, Siddapur
59	Dr. Vaisakh K	Post Graduate	Sri Sri College of Ayurvedic Science and Research, Bengaluru
60	Dr.Krishna K L	Post Graduate	Amrita School of Ayurveda, Kollam
61	Dr.Kiran Kumar Budihal	Post Graduate	GAMC, Mysuru

POSTER PRESENTATIONS – 11.12.2022

Venue: Room 2 – Atreya Auditorium Sushrutha Ayurvedic Medical College & Hospital Academic Block			
Sl.No	Name of the Delegate	Designation	Name of the Institution
1	Ms. J Ahalya Saraswathi Bhat	Under Graduate	Sri Paripoorna Sanathana Ayurveda Medical College Hospital and Research Center Nelamangla, Bangalore
2	Ms. Greeshma Bhat	Under Graduate	Dhanwantari Ayurveda Medical College and Hospital, Research Centre, Siddapura
3	Mr. Rakesh Kl	Under Graduate	JSS Ayurveda Medical College
4	Ms. Triveni Devadhar	Under Graduate	Ayurveda Mahavidyalaya, Hubli
5	Ms. Mansi Malhotra	Under Graduate	Ramakrishna Ayurvedic Medical College and Hospital Research Centre Ramagondanahalli, Yelahanka, Bengaluru
6	Mr. Mohan Kumr N T	Under Graduate	SDM College of Ayurveda, Udupi
7	Ms. Nagashree Gaonkar	Under Graduate	Dhanvantari Ayurveda Medical College Hospital and Research Centre, Siddapur
8	Ms. Puliur Mahalakshmi Kannan	Under Graduate	SDM Institute of Ayurveda and Hospital, Bengaluru
9	Mr. Prasad Jambagi	Under Graduate	SDM Institute of Ayurveda & Hospital, Bengaluru
10	Ms. Inchara Y M	Under Graduate	SDM Ayurveda College, Udupi
11	Mr. Karthik L	Under Graduate	Adhichunchanagiri Ayurvedic Medical College
12	Mr. Raj Agrawal	Under Graduate	SDM Institute of Ayurveda and Hospital, Bangalore
13	Ms.Noorain Fathima	Under Graduate	Amrutha Ayurvedic Medical College and Hospital
14	Ms. Annapoorna	Under Graduate	Muniyal Institute of Ayurveda and Medical Science
15	Mr. Hrithik	Under Graduate	Muniyal Institute of Ayurveda Medical Sciences Manipal
16	Ms. Janhavi Jeevan Gawand	Under Graduate	SBSS Krishna Ayurvedic Medical College and Hospital, Sankeshwar
17	Ms. Sharvari	Under Graduate	Muniyal Institute of Ayurveda Medical Sciences, Manipal
18	Shubhashree C N	Intern	SAMC & H, Bengaluru
19	Harini	Under Graduate	SAMC & H, Bengaluru
20	Deeraj	Under Graduate	SAMC & H, Bengaluru
21	Sourab	Under Graduate	SAMC & H, Bengaluru
22	Sachin	Under Graduate	SAMC & H, Bengaluru
23	Kruthika	Under Graduate	SAMC & H, Bengaluru

Messages





ಥಾವರ್ಚಂದ್ ಗೆಹ್ಲೋಟ್
थावरचंद गेहलोत
THAAWARCHAND GEHLOT
Governor of Karnataka

No. GS 354 MSG 2022

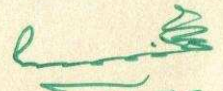
MESSAGE

I am delighted to know that Vishwa Ayurveda Parishad (VAP) Karnataka and Sushrutha Ayurvedic Medical College & Hospital is organizing a 2-day National Conference on Auto-immune Disorders (NCAD)-**Sushrutha Avabodhini 2022** on 10th & 11th December 2022. On the same dates, Sushrutha Ayurvedic Medical College & Hospital is also celebrating its Dwidashamanotsava (Vicennial celebration), which is a significant milestone in the progress and growth of the Institute.

Ayurveda is an ancient science of life that stresses the holistic approach to treating diseases. It is a time-tested, efficient and safer system of medicine. Though Ayurvedic physicians successfully manage several autoimmune disorders, there is a need to explore this science further to understand autoimmunity and find a cure.

This National conference is the right step in that direction, where eminent scholars of Ayurveda from all over India will gather on a single platform and share their expertise and experiences in managing auto immune diseases. The souvenir of the conference will commemorate the scientific contributions of the conference and will be a collectible gem for all.

I congratulate Vishwa Ayurveda Parishad (VAP) Karnataka and Sushrutha Ayurvedic Medical College & Hospital for this immense effort and extend my warm wishes and felicitations.


16.11.22
(Thaawarchand Gehlot)

Raj Bhavan, Bengaluru - 560 001 (Karnataka) Ph. 080-22254102 - 108

मंत्री
आयुष मंत्रालय
एवं पत्तन, पोत परिवहन और जलमार्ग मंत्रालय
भारत सरकार



Minister of Ayush
and
Ports, Shipping & Waterways
Government of India



सर्बानंद सोणोवाल
SARBANANDA SONOWAL



MESSAGE

I am delighted to know that the Vishwa Ayurveda Parishad (VAP) is organizing a National Conference on **Auto-immune Disorders-Sushruta Avabodhini - 2022** in association with Sushruta Ayurvedic Medical College & Hospital on 10th and 11th December, 2022. The Vishwa Ayurveda Parishad provides an appropriate platform for the growth and development of Ayurveda. The dedication and commitment of VAP in making Ayurveda an integral part of healthcare management is laudable.

Ayurveda is a unique system of healthcare aimed to achieve holistic health and wellbeing of humanity. Ayurveda emphasizes on prevention and health promotion, and provides treatment for disease. It has a significant role in shaping the discourse around the new-age healthcare system. In modern age, the Auto-immune diseases are on the rise globally and Ayurveda has the potential to tackle the emerging challenges. It needs to be recognized and converted into real life treatment paradigm and I am sure this conference will have fruitful deliberations on the same.

I am glad to learn that a Souvenir is also being brought out by organizers on this occasion. It encompasses the scientific contributions of the conference and it will be a vital source for information for all the stakeholders of Ayurveda. I congratulate the team behind the publication of this souvenir.

I am sure that the Vishwa Ayurveda Parishad will continue to excel in its pursuit of re-establishing knowledge of Ayurveda through learning, exploring and exchanging information. I extend my best wishes to Sushruta Ayurvedic Medical College & Hospital on their Dwidashamanotsava (Vicennial celebration) as well.

I wish all the success for the National Conference and all the future endeavors.


(Sarbananda Sonowal)

New Delhi
02, December, 2022

Message



Dr. C N Ashwath Narayan

Former Deputy Chief Minister of Karnataka,
Minister of Higher Education,
Minister of Electronics, Information & Biotechnology, Science & Technology,
Minister of Skill Development, Entrepreneurship & Livelihood, Karnataka

I remember vividly the day Sushrutha Ayurvedic Medical College came into existence in 2002 in the posh suburb of Banashankari in Bengaluru.

The cozy campus was small but enough for the close-knit family of the Institute, comprising a few faculty members and about thirty-seven students. As a founding trustee, I firmly believed that it was just the starting and that the seed we were sowing would grow into a majestic tree over time. The management, trustees, and faculty members did their best to provide impeccable training to students with limited means. Simultaneously, the management was putting all its resources into uplifting the college and hospital infrastructure. Next year, we got all sixty seats filled, and the campus started bustling with young inquisitive minds seeking knowledge in the field of Ayurveda. Many more teaching faculties and non-teaching staff joined, and the college started taking baby steps towards becoming one of the state's best colleges. I still have fond memories of those years when every step towards betterment was accoladed, and every achievement was cherished by everyone in the Institute.

The need for a bigger and better campus was being felt as a new batch of students was joining every year. The management's efforts in this direction paid off. Finally, in 2012, the college was shifted to the pristine "*Prashanti Kuteera*," the campus of Swami Vivekananda Yoga Anusandhana Sansthana in Jigani.

Soon the Institute gathered another feather in its cap, and the number of graduate seats was increased from fifty to a hundred by CCIM (now NCISM) in 2015.

The institute has grown by leaps and bound since then, and now it is celebrating its *Dwidashamanotsava* (Vicennial celebration). It is a matter of great joy and pride that a new hospital block, PG academic block, is being inaugurated. A new herbal garden rich with medicinal plants is also being added to the existing herbal gardens.

Sushrutha Ayurvedic Medical College & Hospital is also organizing a 2-day National Conference on Auto-immune Disorders (NCAD) - **Sushrutha Avabodhini 2022** on 10 & 11th December, in association with Vishwa Ayurveda Parishad (VAP) Karnataka. A souvenir marking the scientific contributions of the Conference and valuable thoughts of all those who are part of the institution's journey through these years is up for publishing.

On this occasion, I extend warm wishes and hearty congratulations to the whole Sushrutha Family and wish for progress and laurels for the Institute.



स्वामी विवेकानन्द योग अनुसंधान संस्थान Swami Vivekananda Yoga Anusandhāna Samsthāna

(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

Eknath Bhavan, # 19, Gavipuram Circle, Kempegowda Nagar, Bangalore - 560 019

Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645

E-mail: svyasa@svyasa.org Website: www.svyasa.org



November 14, 2022

Message

I am very glad to learn that Vishwa Ayurveda Parishad (VAP), Karnataka in association with Sushrutha Ayurvedic Medical College & Hospital (SAMC&H), Jigani, Bengaluru is organizing a 2-day National conference on Auto-Immune Disorder (NCAD)- "Sushrutha Avabodhini-2022" on 10th & 11th December 2022.

In this modern era, the concern for the health of people in general is increasing at a tremendous rate. Quality of life depends upon various factors influencing a human body may it be internal or external. Sickness is the condition evolving from imbalance of normal life. It is this imbalance, which calls for intake of medicine. Ayurveda is a holistic system of medicine from ancient India that is still used today, it treats the root cause of disease rather than the symptoms, and has a long history of success. To discover the root cause of auto-immune disorders, Ayurveda looks at what caused the inflammation and works backward.

It is praiseworthy to know that this conference will also give opportunity to young doctors make presentations and learn from experiences of senior doctors. This will result in creation of much needed specialized manpower in the areas of treatment and quality health care.

I appreciate Vishwa Ayurveda Parishad (VAP), Karnataka & Sushrutha Ayurvedic Medical College & Hospital (SAMC&H), Jigani, Bengaluru for organizing such a conference that addresses multifaceted aspects of treatment for the auto immune disorders.

I wish whole programme a great success.

With Love,

Dr H R Nagendra,
Chancellor, S-VYASA



वैद्य राजेश कोटेचा
Vaidya Rajesh Kotecha



सचिव
भारत सरकार
आयुष मंत्रालय
आयुष भवन, 'बी' ब्लॉक, जी.पी.ओ. कॉम्प्लेक्स,
आई.एन.ए. नई दिल्ली-110023
Secretary
Government of India
Ministry of Ayush
Ayush Bhawan, B-Block, GPO Complex,
INA, New Delhi-110023
Tel. : 011-24651950, Fax : 011-24651937
E-mail : secy-ayush@nic.in

MESSAGE

I am delighted to know that the Vishwa Ayurveda Parishad (VAP) Karnataka, in association with Sushrutha Ayurvedic Medical College & Hospital, is organizing a 2-day National Conference on Auto-immune Disorders (NCAD) – 'Sushrutha Avabodhini 2022' on 10th & 11th December 2022. Vishwa Ayurveda Parishad is known for its dedicated efforts for the overall development of Ayurveda. VAP is always committed to provide scientific platforms to discover productive & viable solutions to the health problems through scientific understanding of Ayurveda.

The rapid increase in the number and prevalence of autoimmune disorders is a global health concern today. Ayurveda explains immunology in a comprehensive manner and classical ayurveda protocols through their holistic approaches bring balance to body's functional mechanism and enhance the immune stability and resistance against pathological changes. Ayurveda has so much to offer in treating Auto-immune disorders and I hope that the Conference will witness enthusiastic participation from Ayurveda fraternity all over India.

I am glad to know that Vishwa Ayurveda Parishad (VAP) is also bringing out a Souvenir, commemorating the scientific contributions of the Conference. I am sure that the articles included in the souvenir will be of particular interest to all Ayurvedic stakeholders, including students, academicians, researchers and scientists.

I extend my greetings and felicitations to all who are associated with the Conference, publication of the souvenir and to Sushrutha Ayurvedic Medical College & Hospital on their Dwidashamanotsava (Vicennial celebration).

(Rajesh Kotecha)

New Delhi
03/11/2022



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Rajiv Gandhi University of Health Sciences, Karnataka, Bengaluru

Dr. M.K. Ramesh
M.S., FRCS.
VICE CHANCELLOR

Message

I am happy to learn that the Vishwa Ayurveda Parishad, Karnataka is organising the National Conference on Autoimmune Disorders – Sushrutha Avabodhini 2022, in association with Sushrutha Ayurvedic Medical College & Hospital, Bengaluru on 10th & 11th December 2022 at Samskriti Bhavan, Sushrutha Ayurvedic Medical College & Hospital, Bengaluru.

The introduction of effective antibiotic regime has seen a downswing in the incidence of infectious diseases that were once considered to be scourge of humanity. However, the new menace on the block is the loosely defined conglomerate of autoimmune disorders in the past three decades. Several lifestyle-related factors like dietary habits, sedentary lifestyle, lack of sleep, increased stress, and environmental pollutants have contributed for the upswing of their incidence.

A global estimate shows that nearly 700 million people, i.e., nearly one-tenth of the global population suffer from some kind of an autoimmune disorder, in stages ranging from mild and moderate to severe. Management of these disorders is the need of the hour owing to the changing lifestyle, stress and substance abuse.

Ayurveda, with its time-tested Lifestyle management, natural source of remedies and therapeutic approach has a lot of scope in the management of Autoimmune Disorders. According to Ayurveda, autoimmune disorders are a result of constant unhealthy lifestyle and diet. Ayurveda works at the root cause of the disease where it starts treating the malfunctioning immune system. As I understand, there are four ways of rectifying the autoimmune disorders by Ayurveda – removal of toxins, correcting the metabolism, increasing the production of ojus, and correction of the immune system.

I am happy that the National Conference will be deliberating on the various dimensions of managing and preventing autoimmune disorders through Ayurveda, and the expert panel of speakers will provide a convincing argument for mainstreaming Ayurveda for the treatment of autoimmune disorders.

I congratulate the organisers, and greet the delegates from across the country, and wish this conference all the best.


Dr. M.K Ramesh
Vice Chancellor

Dated:08.11.2022

4th 'T' Block, Jayanagar, Bengaluru - 560 041
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वैद्य जयन्त देवपुजारी
अध्यक्ष
VAIDYA JAYANT DEOPUJARI
Chairman



भारतीय चिकित्सा पद्धति राष्ट्रीय आयोग
आयुष मंत्रालय, भारत सरकार
National Commission for Indian System of Medicine
Ministry of Ayush, Govt. of India

D. O. No. - 20-4/2021-NCISM

Dated: 14.11.2022

MESSAGE



I am pleased to know that the **Vishva Ayurveda Parishad (VAP) Karnataka** in association with **Sushrutha Ayurvedic Medical College & Hospital** is organizing a two days National Conference on Auto – Immune Disorders (NCAD) – **Sushrutha Avabodhini 2022** on 10th & 11th December 2022 to promote the Indian System of Medicine and to commemorate “**Azadi Ka Amrit Mahotsav**”.

On this occasion, the Vishwa Ayurveda Parishad (VAP) Karnataka is planning to bring out Souvenir, marking the scientific contributions of the Conference and Sushrutha Ayurvedic Medicinal College & Hospital is also Celebrating Dwidashamahotsava (Vicennial Celebration). I wish the “**Sushrutha Avabodhini 2022**” a great success and it will make important contribution to the cause of the system.

I extend my heartiest wishes to the organizer and I am sure that Conference would be a grand success.

Vaidya Jayant Deopujari



विश्व आयुर्वेद परिषद Vishwa Ayurved Parishad

www.vishwaayurveda.org

(Registered Under Societies Registration act 1860-Reg.No.-420/97-98)

Registered Office- 1/2311/231, Viramkhand, Gomti nagar, Lucknow-226010 (U.P)

Camp Office-36 krishn leela vihar, lalbag Nagori Bera, Jodhpur, Rajasthan Pin 342304



(A Non-Government Voluntary Organisation Dedicated for Re-establishment of Ayurveda to its Past Glory)

Prof. Govind Sahay Shukla

National President



Message

It gives me immense pleasure to know that Vishwa Ayurved Parishad, Karnataka is organizing a National Conference on Auto-immune Disorders "**Sushruta Avavodhini-2022**" on 10 & 11 December 2022 in collaboration with Sushruta Ayurvedic Medical College & Hospital, Bengaluru.

Autoimmune Disorders are the chronic and life challenging disorders. Type 1 Diabetes, Rheumatid Arthritis, Multiple Sclerosis, Inflammatory Bowel Disease etc. are some of the life-threatening diseases from around 80 types of Auto-immune diseases which have to be dealt carefully for the well being of human beings. Improper lifestyle, imperfect food habits, stressful life are also some of the important causative factors for the development of such disorders. On the basis of available data, it is observed that there has been substantial increase in Auto-immune disorders across the globe in last 20 years. It is a big challenge to treat these disorders. We know that Ayurveda explains the proper lifestyle in the form of Dincharya, Ritucharya, Svasthavritta, Sadachar etc. Moreover, Ayurved has a holistic, natural and harmless medical treatment option available for the humanity. Therefore Ayurveda has always been an effective and ideal approach to treat these disorders.

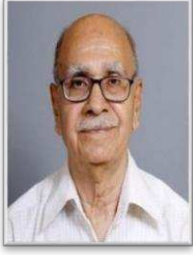
I believe that the Ayurveda Experts participating from across the nation in this Conference will find better and updated approach to treat these disorders by sharing their vast experience.

I congratulate the organizers for organizing this National Conference and wish them that this will prove to be a very informative and fruitful event for the participants as well as for the humanity.

(Prof. Govind Sahay Shukla)

President

Vishwa Ayurved Parishad



Vd. (Prof) Yogesh Chandra Mishra
(Retired Principal G.Ay.C)
Organizing Secretary
Vishwa Ayurveda Parishad



“Message”

It gives me immense pleasure to learn that a souvenir will be launched on the occasion of a seminar organized by the Karnataka state unit of Vishwa Ayurveda Parishad and Shushrutha Ayurvedic Medical College and Hospital Bengaluru, on 10th and 11th December 2022

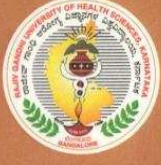
The topic selected for the seminar is Auto-immune disorder (NCAD) is very much interesting and useful in the current time frame.

In this seminar, I'm confident that all of the issues pertaining to the auto-immune phenomena will be thoroughly discussed, and that the talks will lead to some fruitful and conclusive outcomes.

I convey my wholehearted good wishes and Congratulations on the publication of the souvenir.

Bareilly
20/11/2022

Prof. Yogesh Chandra Mishra



ರಾಜೀವ್ ಗಾಂಧಿ ಆರೋಗ್ಯ ವಿಜ್ಞಾನಗಳ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಕರ್ನಾಟಕ
Rajiv Gandhi University of Health Sciences

4th 'T' Block, Jayanagar, Bengaluru - 560 041



Dr. N. Ramakrishna Reddy
M.D., (Community Medicine)
Registrar (Evaluation)

Date: 25-11-2022

Message

It gives me pleasure to know that the Vishwa Ayurveda Parishad, Karnataka is organising the National Conference on Autoimmune Disorders –Sushrutha Avabodhini 2022, in association with Sushrutha Ayurvedic Medical College & Hospital, Bengaluru on 10th & 11th December 2022.

Autoimmune disorders have become one of the most frequently encountered conditions the general clinical practice. It is seen that many patients are also preferring to consult for Ayurveda and some of them are also finding considerable relief for their conditions. However, there has to be a general consensus on the strengths of Ayurveda in autoimmune disorders, so that the general public and the doctors of other systems have a clarity.

In this regard, I am hopeful that the National Conference will deliberate on the various dimensions of managing and preventing autoimmune disorders through Ayurveda, and bring out an objective understanding from the experiences and evidences of the experts in the field.

I welcome all the delegates to this conference, and congratulate the organisers, and wish this conference all the best.

Dr. N Ramakrishna Reddy
Registrar (Evaluation)

To,
Dr. B R Ramakrishna
President,
Vishwa Ayurveda Parishad
C/o, Sushrutha Ayurvedic Medical College,
"Prashanti Kutiram". Jodibingipura,
Kallubalu Post, Jigani, Hobli, Anekal Taluz,
Bengaluru - 560405

Message



Dr. Manjunath NK
Pro-Vice-Chancellor & Director of Research,
S-VYASA University,
Bengaluru, India

It is heartening to know that the Vishwa Ayurveda Parishad, Karnataka in association with Sushruta Ayurvedic Medical College & Hospital, Bengaluru is conducting a National Seminar on Autoimmune Disorders as part of Sushruta Avabodhini – 2022, on December 10-11, 2022 at Prashanti Kutiram Campus, Bengaluru.

I am sure that this conference will give an opportunity for all the Ayurvedic practitioners and researchers to exchange the latest findings on traditional methods of diagnosis and management of Autoimmune Disorders along with the latest research updates. The theme of the conference is most appropriately chosen as the prevalence of autoimmune disorders is increasing and the etiology still remains un-known as per modern medicine. Ayurveda can provide a more holistic approach to understanding and managing Autoimmune Disorders.

The conference also facilitates the networking of individuals with experts and explores the possibility of integrating the best of traditional systems of medicine (Yoga & Naturopathy, Siddha, Unani, and Homeopathy) with Ayurveda.

I wish the conference a grand success.

With best regards

Message



Prof. Ashwani Kumar Bhargava

National General Secretary

Vishwa Ayurveda Parishad

I congratulate the administration and faculty of Sushruta ayurvedic Medical College & Hospital on the occasion of celebrations of Dwidash Mahotsava (Vicennial Celebrations). I wish the Dedicated and energetic faculty takes institution to new heights and makes it an institution of excellence in the coming years. The conferences and workshops are necessary for clarifications and the human resources development. It contributes to the literature of sciences.

It's my great pleasure to learn that Vishwa ayurveda Parishad, Katrnataka in association with Sushruta Ayurvedic Medical College & hospital is organizing a two-day **National conference on auto immune disorders (NCAD)-Sushruta Avibodhani**. Auto immune disorders are the life style disorders which can be well managed by ayurveda principles, life style, food and achar rasyana. The conference will contribute new ideas and protocols for the management of auto immune disorders. I wish this event to be a great success.



Yadalam Trust

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Message

Shri Dayanand Swamy H R

Managing Trustee,

It is a matter of great joy that Vishwa Ayurveda Parishad (VAP) Karnataka and Sushrutha Ayurvedic Medical College & Hospital is organizing a 2-day National Conference on Auto-immune Disorders (NCAD) - **Sushrutha Avabodhini 2022** on 10th & 11th December 2022. On the same dates, Sushrutha Ayurvedic Medical College & Hospital is also celebrating its *Dwidashamanotsava* (Vicennial celebration). A new hospital block, Academic block and New Herbal garden is being inaugurated on this occasion, which is a significant milestone in the growth and development of this Institute.

Autoimmunity is a burning issue these days and an exponential upsurge in the prevalence of autoimmune diseases in the society is hard to ignore. To make matters worse the present treatment in mainstream medical science is limited to suppression of immune system and symptomatic relief. In such scenario, Ayurveda can provide a holistic approach for treating autoimmune diseases. It is an appropriate time to explore this science further to understand autoimmunity and find a cure.

This National conference is hosting eminent scholars of Ayurveda from all over India who will share their expertise and experiences in managing autoimmune diseases. With a successful registration of more than five hundred delegates from all over the India, the conference is going to be bustling with activities. The souvenir of the conference will commemorate the scientific contributions of the conference and will be prove an authentic source of knowledge on the subject.

I congratulate Vishwa Ayurveda Parishad (VAP) Karnataka and Sushrutha Ayurvedic Medical College & Hospital for this mammoth effort and extend my warm wishes and felicitations.

For YADALAM TRUST


Managing Trustee

Articles



Establishing a Successful Medical Practice



DR. B. R. RAMAKRISHNA

Vice Chancellor S-VYASA, Deemed to be University;
Director & Professor Emeritus, SAMC & H, Bengaluru;
President, Vishwa Ayurveda Parishad, Karnataka (VAP)
Editor in chief RGUHS Journal of AYUSH Sciences (RJAS),
Bengaluru.

On the day of farewell during the last quarter of final year undergraduate, every student recalls their memories of a long journey and rejoice all those moments. The thought of upcoming final exams and the results always create a sense of anxiety. Every teacher wishes all the students best of luck for the exams and extends their support in whatever manner necessary to get through the examination. When the results are declared, most students clear the subjects with good grades, and few do not. Those who pass, celebrate and exchange greetings and best wishes, and the unlucky ones are counselled by friends, teachers and relatives.

The next phase is the internship wherein the student is overjoyed because the feeling of becoming a Doctor has already been established in the mind. Wearing the apron, stethoscope around the neck, knee hammer in one pocket and thermometer, measuring tape and a prescription pad in another pocket is the phase that the students of medicine had aspired for. Parallely the formalities of Intern registration, Orientation, responsibilities and duty fixtures are set by the authorities. It is unfortunate that, seldom the Interns are forced to do tedious work to fulfil the requirements of the regulatory authorities. During this period few students who have already visualised the future in clinical practice, start working seriously round the clock and few others who opt for a career in academics begin preparing for higher education. Often Internship is a jolly ride with lots to learn, diligence, punctuality, getting signatures in attendance and roaming with mates.

By the completion of internship, batchmates get separated and get registered as doctors and return back to their hometown to set off on their professional journey. Few aspirants stay back and choose working as Duty Doctor in one or more shifts with an objective of earning practical experience, earning and saving little money, putting off their wedding, unable to leave their friends and dear ones. The next aspect is crucial with the plan to set up and establish a Clinic meticulously. From this day the real exam begins and it is a continuous process till one wishes to be in the practice. In this exam the evaluation will be done by the patients and their relatives and friends.

Let me list a few points from my five decades of clinical practice, to be taken into consideration for establishing a Successful Clinic and Profession. Firstly, decide if the plan is to set up a clinic or hospital by your own discretion or by taking suggestions from others. The type of practice i.e, whether System specific (Ayurveda, Yoga, Naturopathy, Homeopathy, Siddha, Sowa Rigpa and Modern System) or Integrative Medicine; should be decided before finalising the locality. Selection of the place and area should be done with due diligence because it can not change unless it is warranted. This is very important as the System specific practice rarely does well in the rural areas (Villages and Hobli) but Integrative Medicine (Any of the Ayush Systems with Modern

System) will. In urban areas, towns, cities and semi-urban areas one can attempt either System specific or Integrative System which will be more acceptable.

When one opts to start a hospital in Taluks, Districts, Towns or Cities, it is preferable to start Integrative Medicine Hospital. Ayurveda and Homoeopathy clinics go well among all religions and regions. Unani is more or less confined to a certain community, Siddha to Tamilians and Sowa Rigpa with Leh and Ladakh people. This has to be kept in mind while selecting the area. The posh localities with an elite population is an ideal area for establishing System specific Ayurveda hospitals. For Naturopathy, Resorts and Star hotels are the option.

Secondly, one has to identify a suitable place (Shop) in the locality. A clinic should have sufficient area as per the statutory regulations with a facility of proper ventilation, approachable road, water connection and washroom. It is preferable to have a spacious place sufficient for future extension. It should be kept in mind that the shop selected should not be surrounded by Auto-Scooter garage, meat market, barber shop, hardware and cement godown, liquor shop, bedding shop or carpenter shop. Once the shop is fixed, one has to go for all the necessary registrations and permissions. (Permission from the local bodies like Village panchayath, Taluk panchayath, Jilla parishad, Municipality, City corporation and Registration with the State medical establishment authority, KPME, Biological waste management, Pollution control board, and VAT registration if medicines are sold).

Furnishing should be done in an elegant manner with soothing lighting, and paint. Proper lights and fans should be fitted and the waiting room should be well decorated according to one's taste with some useful display boards. The name board should have the name of the clinic, address, contact number, working days and times, Name of the Doctor with qualification and registration number and the specialisation of the System and branch.

All basic equipment, Medical emergency kit and medicines should be made available. The basic equipment includes Thermometer, BP apparatus, torch, weighing machine, measuring tape, knee hammer, tongue depressor, nebulizer, ECG apparatus, pulse oximeter, proctoscope, ophthalmoscope and otoscope. Along with these, there should be a printed letterhead, Medical certificate form and informative brochures. Well in advance of opening of the centre it is necessary to display a few posters and banners in different visible public areas. A website in the name of the clinic/ hospital with all the information needs to be set up.

As doctors we need to update our knowledge by reading research journals, self studies, discussing with Senior Doctors and Experts, participating in CMEs, Seminars and Conferences. As far as possible the cases that we treat should be documented and published to add to the knowledge of the scientific community. Being in the field of Ayurveda, those who are interested can take up the career in herbal cultivation also.

It is necessary to appoint or outsource one house keeping staff to maintain cleanliness. On the counter sale / dispensing medicines will add to the income. Along with medicines, Organic products can also be showcased. This will have value addition and fetch more income. After setting up all the facilities a suitable time and date should be fixed well in advance, inviting prominent people in and around the locality, government officials, school teachers, bank officials, women groups, elderly people and politicians of all parties. On the day of inauguration and till the completion of a week, offer free consultation and distribute free medicines to senior citizens.

Most importantly, when patients come, greet and treat them as you do it for your own people and kith & kins. Never judge the patients based on their socio-economic status. In your heart inscribe a respect for all the patients as your own God (रुग्ण देवो भवः) and keep all informations revealed by the patients confidential. Never hurt anyone either by words or expression. Keep a natural smile on your face and purity in mind till you are connected with the patients. Never demand your fee, If someone pays less or nill also accept and show them the same gesture, love and affection. Try to know every patient's birthday and marriage date, and wish them good health and happiness.

Never discuss any political issues in your clinic and treat all religions, caste and community in the same sacred attitude. Know your limits and strength while treating. Never go behind too many tests and investigations. Try to provide immediate relief of pain in any condition with any proven and known interventions. In case of any medical emergency don't merely refer to specialists, instead take them personally and get the necessary treatment done and try to save the life at any cost. Never entertain any commission/ profit share oriented Labs and pharmaceutical products. Involve in the Socio-cultural activities of the centre.

Once confidence and respect is developed among the people one should undertake one or the other long standing programs and activities like starting a Yoga class, annual free health checkup by experts involving Lions club, Rotary club, political parties, women groups etc.. Never choose any shortcuts to earn money and fame, because the journey always becomes enjoyable and fun if the luggage is light. Always spend some portion of the earnings to charity, to the needy, organisations promoting nationality and patriotism. Starting free coaching classes for exams, cleaning the parks and roads involving local bodies and community, participating actively in the local festivals and involving all in celebrating the National festivals sh. If capable of mobilising the resources one should plan for establishing a study centre, sports club, school, college, adopt poor children and support for their education, identify aged people without any caretaker and organise their needs like food, medicines etc. One should have great motherly respect, utter care and caution while examining and treating the woman and teenagers.

Finally one should become the role model for every one and become part and parcel of the local community. If one makes a road map like this no one can stop the overall growth and success.

Life Story of Inspirational Person



Dr. Hrishikesh Damle,
CEO,
Atrimed Pharmaceuticals Pvt. Ltd

In 1984 a small advertisement in Indian Express mentioned that there was a college in Coimbatore which provided free medical education to meritorious students. English enthusiasts of a remote village in Karnataka that even lacked basic necessities like electricity, noticed this advertisement. Having joined the prestigious St Aloysius College at Mangalore, I had no idea what was in store. I was asked to write an entrance exam at Coimbatore which promised me free food, accommodation and education with a degree in Ayurveda. This was the longest Ayurveda graduate degree of 7.5 years soon after the 10th grade. The letter of selection created quite a commotion among people at home, but due to strong recommendation by a very popular doctor in Mangalore, I was admitted to this course. I was told that the course enables you to become a doctor who can prescribe Ayurveda and Allopathic medicine. While having a keen interest in computer science, I was initially reluctant to be an Ayurvedic doctor. However, those were times when decisions were influenced by elders in the family.

Put into an Ashram like atmosphere, locked in a remote village, where you were made to wake early in the morning and have cold-water bath in a windy climate, followed by chanting of mantras for one hour and yoga for the next hour, it was not a pleasant journey for a 15-year-old soul. There was no contact with the external world except for occasional lecturers coming from Coimbatore town and a newspaper which was shared among 100 people. With strong bonding among classmates and seniors, 7 years passed by. I witnessed many patients being cured during this time. As an enthusiastic student, I spent more time than anyone else, in clinics and wards. Not agreeing with the conventional thoughts, I was a rebel on the campus advocating for adapting chemistry into the syllabus and performing clinical trials to create material evidence. I constantly visited the medical college where PGs and lecturers would treat me like a medical student. I started collecting data on the chemistry of plants, which later helped in creating one of the largest chemical libraries of plant molecules.

Early days after graduation was a thrilling experience, with an employment letter from CMC Vellore and a few years of service at BEML - KGF. I joined the PG course at Bangalore but was compelled to continue working at KGF due to the strong bond that I had with the patients. It resulted in up-and-down travels between Bangalore and KGF. This turned out to be a tiring routine of catching an early morning train at 5:30 am, attending all my classes, and then hurrying back to KGF by travelling 75 kms, to complete my clinical duties by 10 pm.

Later I moved to Bangalore to start the first Private Panchakarma Hospital of Bangalore at Vijayanagar which took off really well. As a result of this success, I was asked to manage another clinic in the heart of the town for them. The new clinic was a huge success with 15- 20 panchakarma procedures done in a day. The earnings made the company feel that they missed the bus and forced me to vacate the place. On that day I felt a strong urge to start a company on my own and grow it bigger than the defaulter.

In 2003 I started Atrimed with two employees with a major focus on R & D. Starting with a product for Psoriasis namely SORION, eventually the company launched several products. In 2012, Atrimed started exports to Europe and USA. In 2019, the European unit was declared the fastest-growing company among all other Pharma, Biotech and Chemical industries in Germany. Currently, the company has a strong presence in several countries, like South Korea, Malaysia, Vietnam, Australia, the USA and several European countries.

The Biotech division of Atrimed is the first to think of computational chemistry and computer-aided drug development in Ayurveda. Later Phyto chemistry, Medicinal Chemistry & Synthetic Chemistry labs were added to the research wing. The biology lab at the Bio Innovation Centre is a vivid place with several innovations. BIRAC, Elevate-100 and BIPP grants are some of the accolades offered to Atrimed by Government. During Covid, the company developed a product by the name Vyvuz to combat the virus. This was a systematic effort, comprising of computation chemistry, in-vitro studies, toxicity studies and clinical trials.

Currently, Atrimed is considered one of the pioneers in plant-based research. Several Institutions like Manipal College of Pharmacy, IIT- Kanpur, Dayanand Sagar Medical College, GAMC Bangalore, Mysore & Bellary have invited me as a keynote speaker for several of their events to motivate and inspire young students. Schrodinger Inc. which conducts international seminars on Computer Aided Drug Design has had a speaker from Atrimed each year since 2018.

Save A mother foundation is a charitable trust by Atrimed. Plant Science is the new brand of D2C products which are marketed in the segments of cosmetics and nutrition. The goal of Atrimed is to develop a drug that is safe and affordable, approved by every authority in each country for human consumption. Atrimed already has an herbal product registered with USFDA.

It has not been an easy path from being a little lad in a remote town to creating a business and impacting several lives, but all I can say is that it has been worth the battle and I wouldn't want it any other way. To all the young students out there, simply be persistent and courageous enough to overcome all the obstacles in your way. Never give up because life will always find a way, and you will undoubtedly succeed to the best of your abilities!

Yoga and Meditation- A Theoretical and Practical Perspective



Jyoti Mittal,

MBA (HR), MA (Yoga Sadhana), YCB certified Yoga Trainer and Evaluator under Ministry of Ayush , Pre & Post Natal certified Yoga Trainer, Teacher of Indian Culture (TIC), ICCR, Embassy of India, Vienna, Austria

Yoga symbolises the Union of the Individualized consciousness with the Cosmic Consciousness.

Yoga is more than just a workout or physical exercise. It is truly a combination of four components, viz: - Body posture, Breathing practice, Deep relaxation, and Meditation which can transform one's health at many different levels. It is the Science embedded with the Spirituality and Philosophy aiming at Health, Happiness, Harmony and Self-realization.

Yoga is a re-discovery of who we are? and going back to a stage of joyfulness, delight, and autonomy. The Science of Yoga, recognizes different personalities and preferences and offers the practitioner the four Paths, or sets of spiritual practices, to help one to reach this goal.

In our routines, we can act, we can think, we can feel, or we can do nothing. To act is **Karma Yoga**; to think is **Jnana Yoga**; to feel (love) is **Bhakti Yoga**; and to do nothing is **Samadhi**- the final step of **Raja Yoga** and the goal of all paths of Yoga. If we are able to align with any one school of thought from the above four, then we can control the five major causes of suffering (**Kleshas**):

- 1) Not knowing who we are.
- 2) Attachment to material things.
- 3) Trying to avoid things that are not real or aversion.
- 4) Ego
- 5) Fear of Death

According to Patanjali's Yoga Sutras, there is an eight-fold path leading to liberation, known as the "**Ashtanga Yoga System**" or "Eight Limbs of Yoga" (the words 'ashta' means 'eight' and 'anga' mean 'limb'). *If we are able to practice the 8 limbs of yoga, we can easily attain 'MOKSHA' i.e. **liberation, freedom, emancipation or bliss.**" It is a state of non-ego, where the ahamkara or "I-maker" vanishes and one stands free from all desires, actions, and consequences in a total state of oneness or absorption.*

Attachment, the inability to see or experience the oneness and desire of all life, binds us to this material world. The science of yoga views this bond as the primary source of suffering in human life. Moksha is the path of liberation from suffering and the attainment of self-realization. Through this path of liberation, one can experience transcendental planes of existence and a profound state of bliss.

Moksha is the ultimate goal of Yoga practice. When we practice Yoga, we're practicing to free ourselves from the bonds of our own ego. We're learning to let go of what we think we know, and instead, we're cultivating a greater sense of who we really are by trying to know ourselves from within, contrary to what we are used to doing otherwise.

Understanding the human body's composition is inherently necessary for understanding yogic concepts and practising yoga to achieve oneness with oneself. The body is composed of five sheaths, or koshas, i.e. Physical, Physiological, Psychological, Intellectual and Spiritual. Any dimension, if imbalanced leads to diseases, which in turn affect the Lifestyle and become the root cause for all types of diseases. Any imbalance in these factors can result in tremendous changes in the body, like Mental Disturbances, Hypertension, Anxiety, Depression, Autoimmune and Degenerative diseases.

To maintain the fine balance of these five koshas, Yoga prescribes multiple ways. One of these ways is Mindful Meditation. The English word "meditation" is derived from Old French "**meditacioun**", in turn from Latin "**meditatio**," from a verb "**meditari**", meaning to think, contemplate, devise, ponder. In the Catholic tradition, the use of the term "**meditation**" as part of a formal, stepwise process of meditation dates back at least to the 12th-century monk Guigo II, before which the Greek word "**theoria**" was used for the same purpose. Apart from its historical usage, the term "**meditation**" was introduced as a translation for Eastern spiritual practices, referred to as **dhyāna** in Hinduism and Buddhism, which comes from the Sanskrit root **dhyai**, meaning to contemplate or meditate.

Meditation has been practiced for thousands of years. Meditation was originally intended to aid in the deeper understanding of life's sacred and mystical forces. These days, meditation is commonly used for relaxation and stress reduction. Meditation is considered a type of mind-body complementary medicine. Meditation can produce a deep state of relaxation and a tranquil mind. During meditation, you focus your attention and eliminate the stream of jumbled thoughts that may be crowding your mind and causing stress. This process may result in enhanced physical and emotional well-being.

One can implement yogic breathing where with the help of Abdominal Muscles, Thoracic, and Clavicular we can enhance the lung capacity slowly with 5-10 rounds we can eventually proceed with A, UU, Maa loud chanting gradually reducing the pitch and then recite in the mind. The process is called as Anaahata chanting, followed by the Sankalpa.

Effect of Virechana followed by Vaitarana Basti on Musculoskeletal Autoimmune Disease w.r.t Amavata – A case series

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Abstract:

Autoimmune disorders occur when body's own immune system goes haywire & starts attacking healthy tissues. There are more than 80 different types of autoimmune diseases.

Symptoms may affect organs, tissues throughout the body. Hence these are categorized according to the affected area. *Amavata* is one among commonly occurring Musculoskeletal autoimmune disease, which can cripple the human being and considered a burden for the society. *Amavata* (Rheumatoid Arthritis) occurs due to *Ama* (toxins) along with vitiated *Vata Dosha*, causing *Shoola*, *Shotha*, *Jwara* etc. This state is undoubtedly a *Bahudosha Avastha* where multiple *Shodhana Chikitsa* (purificatory measures) are required. Present study contains a case series of 5 *Amavata* patients who were given *Virechana* followed by *Vaitarana Basti*. *Virechana* and *Basti Chikitsa* comes under classical *Chikitsa Sutra* of *Amavata* and both of these *Shodhana Chikitsa* provide mobility to the immobile patients, which brings happiness & satisfaction for the psychologically depressed patients. ESR, CRP & RA factor are common indicator of *Ama*. This paper shows the effect of *Shodhana* in reducing the clinical symptoms i.e. subjective parameters and also reducing the objective parameters like ESR, CRP & RA factor. Hence *Virechana* followed by *Vaitarana Basti* causes internal purification, correction of metabolism, correction of *Vyadhikshamatva* by correcting *Ojovibhramsha* which is the treatment of choice for autoimmune disorders like *Amavata*. This study will be helpful for practitioners of Ayurveda and will enhance the confidence of Ayurveda Scholars to treat such type of challenging cases in future.

Introduction:

Autoimmunity is the immune response of an organism against its own healthy cells or the destructive immune response against self-antigen, and the diseases resulting from such disturbed immune response are called autoimmune diseases. It is the loss of self-tolerance leading to improper immune response to self-tissue. Tissue connectivity gets hampered in multiple autoimmune disorders.

During 19th-20th century, many concepts to explain autoimmunity were discussed; Paul Ehrlich proposed the concept "horror auto-toxins." He proposed this theory to recognize the possibility of autoimmune tissue attack and believed that certain innate proteins mechanisms would prevent the autoimmune response from becoming pathological. This theory is nothing but the *Vyadhikshamatva* concept of Ayurveda, which can be corrected by multiple purificatory measures i.e. *Panchakarma* therapies. Genetic susceptibility and environmental factors are the major factors which can trigger autoimmunity. In many auto-immune responses cellular infiltration is seen in the affected organs (*Shrotovrodha*).

Major etiology of auto-immune disorders are genetic issues, unhealthy lifestyle, diet, and malfunction of immune system.

Ayurveda accepts that *Agnimandya*, *Srotoavarodha*, *Ojovibhransha*, disturbed *Vyadhikshamatva* are the root cause for triggering autoimmunity hence, Ayurvedic physicians concentrate more on *Agnivardhana*, *Srotoshodhana*, correction of *Ojovibhransha* and by promoting preventive measures such as *Dinacharya*, *Ratricharya*, *Ritucharya*, *Acharya Rasayana* and *Sadvritta* to overcome the autoimmune disorders.

Rheumatoid Arthritis (*Amavata*) is one of the common musculoskeletal autoimmune diseases making the majority of patients crippled. It is caused by *Ama* (toxins) which is a harmful byproduct of digestion process, improper movement of *Vata* and *Srotoavarodha*, hence, *Shodhana Chikitsa* show excellent result in Ayurveda. *Dosha Shodhana* (internal purification), Correction of metabolism by following proper lifestyle, correction of *Vyadhi Kshamatva* (*Sahaja*, *Kalaja*, *Yuktikrit Bala*) and *Ojovibhransha* by *Rasayana* is the principle of treatment for autoimmune disorders like *Amavata*. *Amavata* is a chronic autoimmune inflammatory systemic disorder mainly affecting synovial joints.

This is a case series of 5 patients in the age group of 50 to 60 years, who were treated in the IPD of Sushrutha Ayurvedic Medical College and Hospital. All were RA positive since 10 to 15 years, and were treated with allopathic Medications for long duration. All 5 cases were diagnosed as *Amavata* with *Lakshanas* like *Angamarda*, *Aruchi*, *Aalasya*, *Gouravam*, *Jwara*, *Apaka*, *Sandhi Shoola*, *Shoonatha Angaanam* ranging with mild to severe degree and treated with *Virechana* followed by *Vaitarana Basti*. Subjective parameters like Pain, Swelling, Stiffness, tenderness was also taken along with Ayurvedic parameters for assessment & lab investigations like ESR, CRP & RA factor which are considered as indicators of *Ama* were assessed before treatment, after *Virechana Karma* and after *Vaitarama Basti*.

Proper *Sansarjana Krama* were followed after both *Panchakarma* therapies based on the type of *Shodhana*.

Intervention Chart

Classical <i>Virechana</i>			
Procedure	Medicine	Dosage	Duration
<i>Deepana Pachana</i>	<i>Agni Tundi Vati</i>	125mg – 0 – 125mg	3 to 5 days
	<i>Chitrakadi Vati</i>	125mg – 0 – 125mg	3 to 5 days
<i>Snehapana</i>	<i>Guggulu Tiktaka Ghrita in Arohana Karma</i>	ranging from 30ml to 200ml	3 to 5 days
<i>Sarvanga Abhyanga</i> + <i>Sarvanga Sweda</i>	<i>Mahavishagarbha Taila</i>	QS	4 days

			(3 days Virama Kala)
Virechana	Trivhrit Lehya	40 to 50 gms	1 day
	Triphala Kashaya	200ml to 250ml	1 day
Sansarjana Karma	Peya, Vilepi, Akruta Yusha, Kruta Yusha	QS	5 to 7 days

Vaitarana Basti in the form of Yoga Basti (8 days)

Vaitarana Basti ingredients: ~ 560ml	
Ingredients	Dosage
Chincha Kalka	30gm
Guda	15gm
Saindhava Lavana	05gm
Gandharvahastadi Taila + Mahavishagarbha Taila	100 ml +300 ml
Gomutra	150 ml

Observation and Results: Assessment was done on the basis of 0 to 3 grading i.e.

0-Absent, 1-Mild, 2-Moderate, 3-Severe.

Subjective parameters & objective parameters were assessed before treatment, after Virechana & after Vaitarana Basti.

Features	Case 1			Case 2			Case 3			Case 4			Case 5		
	B/ T	A/ V	A/ B	B/ T	A/ V	A/ B	B/ T	A/ V	A/ B	B/ T	A/ V	A/ B	B/ T	A/ V	A/ B
1. Angamar da	3	2	1	2	1	0	2	2	1	2	1	0	2	1	0
2. Aruchi	2	1	1	2	1	0	1	1	0	1	0	0	1	0	0
3. Aalasya	2	1	0	1	0	0	2	1	0	1	0	0	1	0	0
4. Gouravam	3	2	1	1	0	0	2	1	0	1	0	0	1	0	0
5. Jwara	2	1	0	0	0	0	0	0	0	0	0	0	2	1	0
6. Apaki	2	1	0	0	0	0	0	0	0	0	0	0	0	0	0
7. Sandhi Shoola	3	2	1	3	2	1	2	1	1	1	1	1	2	2	1
8. Shoonatha Angaana m	2	1	1	2	1	0	2	1	1	1	1	0	2	1	0

Features	Case 1			Case 2			Case 3			Case 4			Case 5		
	B/ T	A/ V	A/ B	B/ T	A/ V	A/ B	B/ T	A/ V	A/ B	B/ T	A/ V	A/ B	B/ T	A/ V	A/ B
Pain	4	2	1	3	2	1	4	1	1	4	2	1	3	2	1
Swelling	5	3	1	2	1	0	3	1	0	4	3	0	3	2	0
Stiffness	3	2	1	2	0	0	3	1	0	2	1	0	2	1	0
Tenderness	2	1	0	1	0	0	0	0	0	1	0	0	0	0	0

Features	Case 1			Case 2			Case 3			Case 4			Case 5		
	B/T	A/V	A/B	B/T	A/V	A/B	B/T	A/V	A/B	B/T	A/V	A/B	B/T	A/V	A/B
ESR	40	32	20	60	56	32	35	26	22	40	28	18	32	24	24
CRP	78.9	65.6	52.1	52	51.1	50	57	30	15	80	66.6	42.8	40	28	25
RA factor	343.1	103	19.1	37	22	19	28	25	22	18.1	18	18	19.1	18.4	16

- B/T – Before Treatment, A/V – After *Virechana*, A/B – After *Vaitarana Basti*
- ESR – mm/hr, CRP – mg/L, RA factor – IU/ml

Average *Virechana* Vega in all cases were within 12 to 22 in numbers. All patients were advised *Sansarjana Krama* for 3 to 5 days. After *Vaitarana Basti* all the prime symptoms got reduced along with reduction of ESR, CRP and RA factor levels. No complications were observed during the entire study period in any of the patients.

Discussion:

The treatment planned with *Virechana* & *Vaitarana Basti* helped in managing the progressing signs and symptoms of the disease. The joint pain, swelling, stiffness has gradually reduced. There was remarkable reduction in the values of CRP, ESR & RA factor after the treatment. Remarkable improvement was noted in the mobility of the patients. Patients who were wheelchair bound were able to walk without support & became independent in their day-to-day activities. No doubt it is considered as tremendous success in treating the *Amavata*. The overall quality of life of the patients were improved. *Virechana* can correct the improper movement of *Vata*, hence cause *Vatanulomna* because of its *Adhogati*, *Adhobhaga* *Doshaharana* qualities. *Basti* therapy has a systemic purifying action over the body and it is mentioned in Ayurvedic text. As a whole, the qualities of *Vaitarana Basti* can be considered as *Laghu*, *Ruksha*, *Ushna* and *Tikshna*. Majority of the ingredients have *Vata-Kapha Shamaka* action which is antagonist to *Kapha* and *Ama*. *Vaitarana Basti* helps in the significant improvement in sign and symptoms of disease. The *Tikshna Guna* of *Basti* helps to overcome the (*Shrotovrodha*) i.e. cellular infiltration affected in many organs.

Virechana as well as *Vaitarana Basti* improves the tissue connectivity which resulted in relieving the symptoms of *Amavata* in present study. It also corrects the *Jataragni Vyapara* i.e. digestion and metabolism which helps to reduce *Ama* and breaks the pathogenesis of *Amavata*. Both therapies play a role in correcting *Koshtha* in all the patients, which also counter act the pathogenesis of *Amavata*. Both the therapies correct the *Vyadhikshamatva* of the individual patients and helps in correcting the immune system and combating the disease.

Conclusion:

Ayurveda is a holistic system of medicine which emphasizes on removing the root cause of the disease not on removing symptoms without causing any complication.

After observing the effect of *Virechana Karma* followed by *Vaitarana Basti* in the series of five *Amavata* cases, it can be concluded that both of these purificatory measures efficiently reduce signs and symptoms of *Amavata*. All patients showed dynamic improvement in general condition as well as mental status along with strength.

Hence it can be concluded that the combined effect of *Virechana* followed by *Vaitarana Basti* shows excellent improvement in sign and symptoms in autoimmune diseases like *Amavata*. This study can enhance the confidence of new researchers of ayurveda to treat the challenging cases in the future.

FROM THE DESK OF SOUVENIR COMMITTEE

ಸ್ವಯಂನಿರೋಧಕತೆ ಮತ್ತು ಆಯುರ್ವೇದ

“ಸ್ವಯಂನಿರೋಧಕತೆಯು (Autoimmunity) ಅಕ್ಷರಶಃ ಸ್ವಯಂ ವಿರುದ್ಧ ರಕ್ಷಣೆ ಎಂದರ್ಥ ”

ಸಾಮಾನ್ಯವಾಗಿ ಮನುಷ್ಯನ ಪ್ರತಿರಕ್ಷಣಾ ವ್ಯವಸ್ಥೆಯು ಸ್ವಯಂ ಉತ್ಪಾದಿತ ಪ್ರತಿಜನಕಗಳ(Antigen) ವಿರುದ್ಧ ಪ್ರತಿಕ್ರಿಯಿಸುವುದಿಲ್ಲ. ಈ ವಿದ್ಯಮಾನವನ್ನು ಸ್ವಯಂಸಹಿಷ್ಣುತೆ (Self tolerance) ಎಂದು ಕರೆಯಲಾಗುತ್ತದೆ. ಕೆಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ಸ್ವಯಂಸಹಿಷ್ಣುತೆ ವಿಫಲಗೊಳ್ಳುತ್ತದೆ ಹಾಗೂ ದೇಹದ ಸ್ವಂತ ಜೀವಕೋಶಗಳ ಮತ್ತು ಅಂಗಾಂಶಗಳ ವಿರುದ್ಧ ಪ್ರತಿಕ್ರಿಯೆಗಳಿಗೆ ಕಾರಣವಾಗುತ್ತದೆ. ಒಟ್ಟಾರೆಯಾಗಿ ಅಂತ ಪ್ರತಿರೋಧಕಗಳು ಸ್ವಯಂ ನಿರೋಧಕತೆಯನ್ನು ರೂಪಿಸುತ್ತದೆ.

ಸ್ವಯಂನಿರೋಧಕತೆ ಉಂಟಾಗುವ ವಿಧಾನ:(Mechanism of Autoimmunity)

- ಗುಪ್ತ ಪ್ರತಿಜನಕಗಳು (Hidden antigen)

ನಮ್ಮ ದೇಹವು ಕೆಲವು ಪ್ರತಿಜನಕಗಳನ್ನು ತಮ್ಮದೇ ಪ್ರತಿಜನಕ ಎಂದು ಗುರುತಿಸುವುದಿಲ್ಲ ಆಕಸ್ಮಿಕವಾಗಿ ಈ ಪ್ರತಿಜನಕಗಳು ರಕ್ತ ಪರಿಚಲನೆಗೆ ಬಂದಾಗ ‘ಪ್ರತಿರಕ್ಷಣಾ ಪ್ರತಿಕ್ರಿಯೆಯನ್ನು’ ಉಂಟುಮಾಡಬಹುದು!.

- ಪ್ರತಿಜನಕ ಬದಲಾವಣೆ (Antigen alteration)

ಜೀವಕೋಶದ ಪ್ರತಿಜನಕಗಳು ಭೌತಿಕ, ರಾಸಾಯನಿಕ, ಅಥವಾ ಜೈವಿಕ ಅಂಶಗಳಿಂದ ಬದಲಾಗಬಹುದು ಮತ್ತು ಈ ಹೊಸ ಜೀವಕೋಶದ ಮೇಲ್ಮೈ ಪ್ರತಿಜನಕಗಳನ್ನು(surface antigen) ಇನ್ನು ಮುಂದೆ ಸ್ವಯಂ ಎಂದು ಗುರುತಿಸಲಾಗುವುದಿಲ್ಲ ಮತ್ತು ಇವುಗಳ ವಿರುದ್ಧ ಪ್ರತಿಕ್ರಿಯೆಗಳನ್ನು ಉಂಟುಮಾಡುತ್ತದೆ. ವೈರಸ್‌ಗಳು ಮತ್ತು ಇತರ ಜೀವಕೋಶದೊಳಗಿನ ರೋಗಕಾರಕಗಳು ಜೀವಕೋಶದ ಮೇಲ್ಮೈ ಪ್ರತಿಜನಕಗಳ ಬದಲಾವಣೆಯನ್ನು ಪ್ರೇರೇಪಿಸಬಹುದು ಹಾಗೂ ಸ್ವಯಂನಿರೋಧಕತೆಗೆ ಕಾರಣವಾಗಬಹುದು.

- ಕ್ರಾಸ್ ರಿಯಾಕ್ಟಿಂಗ್ ಅನ್ಯ ಪ್ರತಿಜನಕಗಳು:(Cross reacting foreign antigens)

ಇವುಗಳ ಸಿದ್ಧಾಂತದ ಆಧಾರದ ಮೇಲೆ ವಿವಿಧ ಜೀವಿಗಳಿಂದ ಪ್ರತಿಜನಕಗಳ ಹಂಚಿಕೆಯಾಗುತ್ತದೆ. ಸ್ಟ್ರೆಪ್ಟೋಕೋಕಸ್ ಮತ್ತು ಹೃದಯದಲ್ಲಿರುವ ಮಯೋಸಿನ್ ಎಂಬ ಪ್ರತಿಜನಕದ ರಚನೆ ಒಂದೇ ಇರುವುದರಿಂದ ಪ್ರತಿರಕ್ಷಣಾ ಪ್ರತಿಕ್ರಿಯೆಯನ್ನು ಉಂಟುಮಾಡಬಹುದು.

- ಟಿ ಮತ್ತು ಬಿ ಜೀವಕೋಶದ ದೋಷ (T and B cells defect)

ಉತ್ತಮ ಪ್ರತಿಕಾಯ ಪ್ರತಿಕ್ರಿಯೆಯು ಟಿ ಸಹಾಯಕ ಮತ್ತು ಟಿ ಧಮನಕಾರಿ ಕೋಶಗಳ ಸಮತೋಲಿತ ಚಟುವಟಿಕೆಯನ್ನು ಅವಲಂಬಿಸಿರುತ್ತದೆ. ಕೆಲವೊಂದು ಬಾರಿ ಟಿ ಸಹಾಯಕ ಕೋಶದ ವರ್ಧಿತ ಕಾರ್ಯ ಹಾಗೂ ಕುಂಠಿತವಾದ ಟಿ ಧಮನಕಾರಿ ಕೋಶಗಳ ಕಾರ್ಯವು ಸ್ವಯಂ ಪ್ರತಿರಕ್ಷಣೆಗೆ ಕಾರಣವಾಗಬಹುದು.

ಸ್ವಯಂನಿರೋಧಕತೆಯ ವಿವರಣೆಯ ಅಂಶವನ್ನು ಸಹ ನಮ್ಮ ಆಯುರ್ವೇದ ಶಾಸ್ತ್ರದಲ್ಲಿ ಉಲ್ಲೇಖಿತವಾಗಿದೆ. ಹಾವುಗಳಲ್ಲಿ ಇರುವ ಕಾರ್ಕೋಟಕ ವಿಷವು ಅದೇ ಹಾವುಗಳಿಗೆ ಹೇಗೆ ನಿರೋಧಕವಾಗಿರುತ್ತದೆಯೋ ಹಾಗೆಯೇ ನಮ್ಮ ದೇಹದಲ್ಲಿ ವಿರುದ್ಧ ಗುಣವುಳ್ಳ ದೋಷಗಳು (ವಾತ, ಪಿತ್ತ, ಕಫ) ಕೂಡ ಸಹಜ ಸಾತ್ವ್ಯದಿಂದ ಪರಸ್ಪರ ಹೊಂದಿಕೊಂಡು, ದೇಹ ಮತ್ತು ಮನಸ್ಸಿನ ಆರೋಗ್ಯವನ್ನು ಕಾಪಾಡುವಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸುತ್ತದೆ. (ದೋಷಸಾಮ್ಯಂ ಅರೋಗತಃ) ಈ ಅನೋನ್ಯತೆಗೆ ಕಾರಣವಾಗಿರುವುದು ರೋಗನಿರೋಧಕ ಶಕ್ತಿ (ವ್ಯಾಧಿಕ್ಷಮತ್ವ) ಪೂರ್ವಜನ್ಯಕೃತಪುಣ್ಯ ಮತ್ತು ಅಚಿಂತ್ಯಗಳ ಪ್ರಭಾವದಿಂದಾಗಿರುತ್ತದೆ. ಕೆಲವೊಂದು ಬಾರಿ ಪಾಪ ಕರ್ಮ ಹಾಗೂ ಅಗೋಚರಗಳ ಕಾರಣದಿಂದಾಗಿ ದೋಷಗಳು ಪರಸ್ಪರ ಹಾನಿ ಉಂಟುಮಾಡಿಕೊಳ್ಳುತ್ತವೆ. ಅವುಗಳಲ್ಲಿ ಯಾವುದು ಪ್ರಬಲವೋ ಅದು ಜಯವನ್ನು ಸಾಧಿಸುವುದಲ್ಲದೆ ಆಯಾ ದೋಷಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಕಾಯಿಲೆಗಳನ್ನು ಉಂಟು ಮಾಡುತ್ತದೆ.

ಇದನ್ನೇ ಸ್ವಯಂ ನಿರೋಧಕತೆ ಎನ್ನಲಾಗುವುದು. (Autoimmunity)

ಸ್ವಯಂ ನಿರೋಧಕ ಕಾಯಿಲೆಗಳು ಇತ್ತೀಚಿನ ದಿನಮಾನಗಳಲ್ಲಿ ಜ್ವಲಂತ ಸಮಸ್ಯೆಯಾಗಿದ್ದು, ಅವುಗಳ ದೀರ್ಘಕಾಲದ ಸ್ವಭಾವ ಮತ್ತು ಬಳಲುವಿಕೆಯಿಂದ ಮನುಷ್ಯನ ದೈಹಿಕ, ಮಾನಸಿಕ ಮತ್ತು ಆರ್ಥಿಕ ಪರಿಸ್ಥಿತಿಯ ಮೇಲೆ ದುಷ್ಪರಿಣಾಮವನ್ನುಂಟು ಮಾಡುತ್ತಿದೆ.

ಸುಮಾರು 80 ಸ್ವಯಂ ನಿರೋಧಕ ಕಾಯಿಲೆಗಳಿವೆ. ಅವುಗಳಲ್ಲಿ ಸ್ವಯಂ ನಿರೋಧಕ ಥೈರಾಯಿಡೈಟಿಸ್,(Autoimmune Thyroiditis) ರುಮಟಾಯ್ಡ್ ಆರ್ಟ್ರೈಟಿಸ್,(Rheumatoid Arthritis) ಸೋರಿಯಾಸಿಸ್,(Psoriasis) ಆಂಕಿಲೈಟಿಸ್ ಸ್ಪಾಂಡಿಲೈಟಿಸ್(Ankylosing spondylitis) ಮಲ್ಟಿಪಲ್ ಸ್ಕ್ಲೆರೋಸಿಸ್,(Multiple sclerosis) ಸಿಸ್ಟಮಿಕ್ ಲೂಪಸ್ ಎರಿಥರಮಾಟೋಸಿಸ್,(Systemic lupus erythematosus) ಟೈಪ್ 1 ಡಯಾಬೀಟಿಸ್(Type 1 Diabetes) ಮತ್ತು

ಮಯೇಸ್ತೇನಿಯಾ ಗ್ರಾವಿಸ್ (Myasthenia gravis) ಸಾಮಾನ್ಯವಾಗಿವೆ. ಈ ಕಾಯಿಲೆಗಳ ಸಂಭವನೀಯತೆ ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ವ್ಯಾಪಕವಾಗಲು ತಪ್ಪಾದ ಆಹಾರ ಪದ್ಧತಿ, ಜಡ ಜೀವನ ಶೈಲಿ, ನಿದ್ರೆಯ ಕೊರತೆ, ಹೆಚ್ಚಿದ ಒತ್ತಡ ಮತ್ತು ಪರಿಸರ ಮಾಲಿನ್ಯದಂತಹ ಹಲವಾರು ಜೀವನ ಶೈಲಿ ಸಂಬಂಧಿತ ಅಂಶಗಳು ಕಾರಣವಾಗಿರಬಹುದು.ಈ ಕಾಯಿಲೆಗಳ ಪ್ರಾಬಲ್ಯವು ಯುವಜನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಹಾಗೂ ಮಹಿಳೆಯರ ಸಂತಾನೋತ್ಪತ್ತಿಯ ಕಾಲ ಘಟ್ಟದಲ್ಲಿ ಹೆಚ್ಚಾಗಿ ಕಂಡುಬರುತ್ತದೆ. ವಿಶೇಷವಾಗಿ ಹೆರಿಗೆ ವಯಸ್ಸಿನವರು, ಪುರುಷರಿಗೆ ಹೋಲಿಸಿದರೆ ಎರಡು ಪಟ್ಟು ಸ್ವಯಂ ನಿರೋಧಕ ಕಾಯಿಲೆಗಳನ್ನು ಹೊಂದಿರುತ್ತಾರೆ.

ಪ್ರಸ್ತುತ ಹೆಚ್ಚಿನ ಚಿಕಿತ್ಸಕ ವಿಧಾನಗಳು ಪ್ರತಿರಕ್ಷಣಾ ವ್ಯವಸ್ಥೆ ನಿಗ್ರಹಿಸುವುದರ ಮೇಲೆ ಕೇಂದ್ರೀಕರಿಸುತ್ತವೆ, ಏಕೆಂದರೆ ಸ್ವಯಂ ನಿರೋಧಕ ಪ್ರಕ್ರಿಯೆಯನ್ನು ಪ್ರಚೋದಿಸುವ ಮತ್ತು ಪ್ರಚೋದಿಸುವ ಮೂಲ ಕಾರಣ ಇನ್ನೂ ಸ್ಪಷ್ಟವಾಗಿಲ್ಲ. ಹೆಚ್ಚಾಗಿ ದೀರ್ಘಕಾಲದ ಚಿಕಿತ್ಸೆ ಅಗತ್ಯವಾಗಿರುತ್ತದೆ ಹಾಗೂ ಹಲವಾರು ಪ್ರತಿಕೂಲ ಪರಿಣಾಮಗಳಿಗೆ ಕಾರಣವಾಗುತ್ತದೆ. ಪ್ರಮುಖ ಸಮಸ್ಯೆಗಳನ್ನು ಪರಿಹರಿಸದೆ ಕೇವಲ ಚಿಹ್ನೆಗಳು ಮತ್ತು ರೋಗಲಕ್ಷಣಗಳನ್ನು ನಿಗ್ರಹಿಸುವ ಮೂಲಕ ರೋಗವನ್ನು ನಿರ್ವಹಿಸುವ ಪ್ರಸ್ತುತ ವಿಧಾನವು ಅಸಮರ್ಪಕವಾಗಿದೆ. ಕಳೆದ ಕೆಲವು ದಶಕಗಳಲ್ಲಿ, ಆಯುರ್ವೇದದ ಪ್ರಾಚೀನ ಜ್ಞಾನವನ್ನು ಆಧರಿಸಿದ ಸಾಂಪ್ರದಾಯಿಕ ಭಾರತೀಯ ಜೀವನ ಮತ್ತು ಆರೋಗ್ಯಕರ ಆಹಾರ ಪದ್ಧತಿಗಳನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ತ್ಯಜಿಸುವುದರೊಂದಿಗೆ ಸಮಾಜವು ತ್ವರಿತ ಆಧುನೀಕರಣಕ್ಕೆ ಒಳಗಾಗಿದೆ. ಸೂಕ್ತವಾದ ಆಹಾರ, ವಿಹಾರ, ಆಚಾರ ಮತ್ತು ವಿಚಾರಗಳನ್ನು ಅನುಸರಿಸಿ ಆರೋಗ್ಯಕರ ಜೀವನವನ್ನು ಹೇಗೆ ನಡೆಸಬೇಕೆಂದು ಆಯುರ್ವೇದ ಶಾಸ್ತ್ರ ನಮಗೆ ತಿಳಿಸಿಕೊಡುತ್ತದೆ. ಶೋಧನ, ಶಮನ ಮತ್ತು ವ್ಯಾಧಿಹರ ಚಿಕಿತ್ಸೆಯನ್ನು ಒಳಗೊಂಡಿರುವ ನಮ್ಮ ಈ ಶಾಸ್ತ್ರವು ಈ ರೋಗಗಳನ್ನು ನಿರ್ವಹಿಸಲು ಬಹುಮುಖ ವಿಧಾನವನ್ನು ನೀಡುತ್ತದೆ. ಅಲ್ಲದೆ ರೋಗ ತಡೆಗಟ್ಟುವಲ್ಲಿ ಮತ್ತು ಗುಣಪಡಿಸುವಲ್ಲಿ ಹೆಚ್ಚಿನ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತದೆ. ಆಯುರ್ವೇದದ ಅಲ್ಲಗಳೆಯಲಾಗದ ತತ್ವಗಳು ಜಾಗತಿಕವಾಗಿ ಸ್ವಯಂನಿರೋಧಕ ಕಾಯಿಲೆಗಳ ಈ ಅತಿರೇಕದ ಹೆಚ್ಚಳಕ್ಕೆ ಪರಿಹಾರವನ್ನು ಒದಗಿಸುತ್ತದೆ.

ಆಯುರ್ವೇದವು ಕೇವಲ ರೋಗಗಳು ಹಾಗೂ ಅವುಗಳ ಚಿಕಿತ್ಸೆಗೆ ಸಂಬಂಧಿಸಿದ ವಿಜ್ಞಾನವಾಗಿರದೆ ಜೊತೆಗೆ ದೀರ್ಘಾಯುಷ್ಯವನ್ನು ಹೇಗೆ ಕಾಪಾಡಿಕೊಳ್ಳುವುದು ಎಂದು ವಿವರಿಸುವ ಜೀವನ ವಿಧಾನವಾಗಿದೆ. ಆದಿ ಅನಂತವಾದ ಈ ಆಯುರ್ವೇದವನ್ನು ಅರಿತು ಅಳವಡಿಸಿ, ಅನುಸರಿಸೋಣ.

By, Dr. Srindhi GS and Dr. Sowmya.H

Role of *Ayurveda* in the management of Systemic Lupus Erythematosus

Dr. Vatsal Dhudashiya, Alumnus- SAMC & H

Guide: Dr. Pooja B.A, Associate Professor, SAMC & H

Autoimmune disorders result from a misdirected immune reaction, in which antibodies are produced against one's own tissues. Most common signs and symptoms of autoimmune disease includes fatigue, fever, muscle aches, joint pain and swelling, skin problems, abdominal pain, impaired digestion and swollen glands. Symptoms often come and go and can range from mild to severe. They are more common in women and can run in families. Many autoimmune disorders have been strongly associated with genetic, infectious and/or environmental predisposing factors.

Common autoimmune disorders include insulin dependent Diabetes Mellitus, Rheumatoid Arthritis, Systemic Lupus Erythematosus (SLE), Psoriasis, Multiple Sclerosis, Inflammatory Bowel Disease, Hashimoto's Thyroiditis, Myasthenia Gravis and few others.

This article elaborates about SLE and its management through *Ayurveda*. SLE is an autoimmune disease in which organs and cells undergo damage mediated by tissue binding autoantibodies and immune complexes. Arthralgia is a common symptom occurring in 90% of the patients. Symptoms similar to SLE have been explained under heading of *Amavata Rogadhikara* in *Madhavanidana* like *Jwara*, *Aruchi*, *Angamarda*, *Sandhishoola*, *Sandhi Shotha* etc.

As per contemporary science, SLE can't be cured but management is aimed at suppressing overactive immune response, bringing down inflammation, and reducing pain. Common drugs used are Immunosuppressive drugs, steroids and NSAIDs.

Considering the etiopathogenesis, *Virechana karma* can be administered methodically. As text quotes "जिताः संशोधनैर्ये तु न तैषां पुनर्द्भव" administration of *Shodhana* treatment eliminates vitiated *Dosha* and brings state of equilibrium in *Dhatu*. For *Deepana* and *Ama Pachana* *Vaishwanara Churna*, *Panchakola Churna*, *Ajamodadi Churna* can be used. As *Asthi* and *Sandhi* involvement is seen in this disease *Indukantam Ghritam*, *Guggulu Tiktaka Ghritam*, *Rasanadi Ghritam*, *Dhanwantaram Ghritam* etc., can be used for *Snehapana*. Keeping *Sukumarata* and *Avara Sharira Bala* of SLE patients in mind, *Mrudu Abhyanga* and *Swedana* should be done with *Saindhava Taila*, *Bruhat Saindhava Taila*, *Prasarini Taila*. *Trivrut Lehya* is popularly used as a *Sukha Virechaka* formulation in SLE.

Role of *Vaitarana Basti* in Rheumatology is well known. Usually after *Samyaka Virechana*, *Vaitarana Basti* is given. Due to its unique ingredients like *Guda*, *Amlika Kalka* and *Gomutra*, it removes *Vikruta Kapha* which is adhered inside minute channels. *Tikshna* and *Ushna* properties of *Gomutra* counter *Madhura*, *Sheeta* and *Snigdha* properties of *Kapha Dosha*. Apart from *Vaitarana Basti*, *Erandamooladi Niruha Basti*, *Dashamooladi Niruha basti*, *Kshara Basti* or *Saidhava Taila Anuvasana Basti* can also be selected to pacify *Vata Dosha* and *Shotha Harana* in SLE.

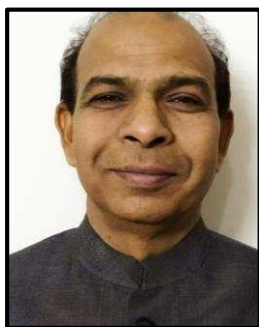
For *Samsamana* of *Shesha* (left out) *Dosha* and to prevent further flare up of disease following *Shamana Aushadhi* can be prescribed based on patients' condition like *Amruthadi Guggulu*, *Simhanada Guggulu*, *Amritotharam Kashayam*, *Aragwadha Amrutadi Kashayam*, *Cheriya Rasanadi Kashayam*, *Guggulutiktakam Kashayam*, and various proprietary medicines like *Tab Rhukot*, *Rhukot liniment*, *Tab Myostaal*, *Rhumalaya forte*, *Tab Arthrella* etc.

Thus, with above discussed *Ayurvedic* management, significant improvement can be achieved in reducing signs and symptoms of SLE patients and eventually helps in tapering or stopping the doses of Immunosuppressive drugs and NSAIDs which may otherwise be required for life time in SLE patients.



Plenary Talks

Prevention of Autoimmune Disorders- An Ayurvedic Approach



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JVPW University, Jaipur

Abstract:

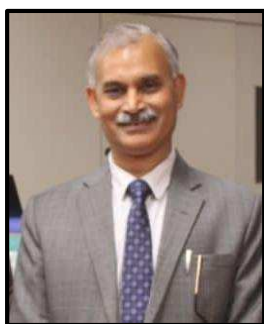
Objective: An autoimmune disease, our over active immune system mistakenly attacks our body. Indefinite approach of *Ahara*, *Swapan* and *Brahmacharya* is the root cause of these havoc phenomena. By following the basic rules of Trayopstambha one can cure the upcoming disease and restore the tissue distress caused due to auto immune disorder. It also improves immunity of the body. *Ama* is one the major cause of many auto immune disorders e.g., ankylosing spondylosis, rheumatoid arthritis, IBD etc., *Ama* increases the oxidative stress on the body tissues. So, to eliminate the oxidative stress, healthy diet, sleep, and gentle lifestyle is necessary. Ayurveda says one should take Shadradas in their diet and also include *Laghu Ahara* in daily routine e.g., *Mudaga*, *Shali Dhanya*, milk, *Amla*, *Ghrit*, *Saindhav Lavan* etc. it improves metabolism and health.

Data Source: Systematic review of the readily accessible, peer reviewed journals and Our Ancient sources.

Result and Conclusion: Improper state of *Agni* may result in the formation of *Ama* under the influence of different factors, and causes *Srotorodha*. It will thereby end upon manifestation of diseases of various kinds. *Ama* may be produced in the body due to *Atimaatra Ahara*, *Sheeta*, *Guru* etc. So following the rules of *Ahar* and *Nidra* we can prevent the autoimmune disorder like Type 1 Diabetes, Rheumatoid Arthritis, Psoriasis, Multiple sclerosis, SLE (Systemic lupus erythematosus) IBD (Inflammatory Bowel Disease) etc.

Key words: Ahara, Nidra, Ama, Oja, Laghu Ahara, auto immune disorders.

Role of *Rasushadhies* in the Management of Autoimmune Disorders



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Introduction: Autoimmune disease is a pathological condition where body immune system is failed to recognize its own cellular or molecular entity and respond as foreign body which leads to primary inflammation that effect the normal physiology. As of now there are more than 80 autoimmune disorders has been discovered so far and more than 100 million peoples are suffering worldwide. According to the disease categories, the highest net % increase per year noted in the rheumatologic (7.1), followed by endocrine (6.3), gastrointestinal (6.2) and neurological diseases (3.7)ⁱ. Modern day life style, food, chemicals, pesticides and environmental pollution are believed to cause the potential alteration in genetic level to cause these diseases. The conventional treatment targets the immune system and by suppressing it treat the patients which gives birth to another problem like occurrence of repeated infections, inflammations and organ failures. Therefore, peoples are looking for the holistic approach where natural substances are introduced to combat the situation. *Rasashastra* an integral part of Ayurveda is showcasing the true potentials as it boon by the pharamaco-therapeutic inherent of metals, minerals and poisonous plants.

Pathophysiology of autoimmunity: Inactivity of pathogenic reactivity aka immune tolerance is the normal state of physiology but, when but, when there is an abnormal activation of T or B – cells or both with no evidence of other causes such as infection or malignancies or mechanisms breaking the equilibrium of immune tolerance of the body is called autoimmunity.ⁱⁱ In addition to that Genetic factor also plays a role in pathogenesis of autoimmunity by increased expression of class II HLA antigens on tissues involved in auto immunity and increased familial incidence of some of the auto immune disorders. According to the formation of antibody, it is classified into two categories i.e organ specific and non-specific auto immunity.

Ayurveda explain the autoimmunity under an umbrella of *Vyadhikshamatwa*. It varies with individuals depending upon nutritional, environmental and individual factors like physical and mental factors. *Bala* and *Ojas* are the inherent part of it. *Ojokshaya* (immuno deficiencies), *Ojovisramsa* (autoimmunity) and *Ojovyapat* (hypersensitivities) are the disequilibrium state which developed autoimmune pathogenic conditions.

Therapeutic approach: The holistic approach consists of nourishing the *Oja*, protecting the continuous decay of *Bala* / *Oja*, elimination of mala and *Ama* responsible for this disequilibrium. *Rasayan* therapy which having *Amahara*, *Agnikrita*, *Valya*, *Deepaniya* *Vrimhana*, *Medhya* like pharmacological actions is considered as is most authentic and

preferable treatment module. Herbs metals, minerals, animal products are having the bioactive compound for the same.

Supremacy of *Rasushadhies*: *Rasaushadhies* are the different dosage form of metals, mineral and poisonous plants with fortification of the herbs. The exclusive attributes of metals and minerals make formulation more stable ⁱⁱⁱ effective in very low dose, palatable, having very prompt response, ^{iv} and having potency to alter advanced and acute pathological conditions ^v. The physico-chemical properties help to enter into the cellular level for expected actions. The metals-minerals helps in stabilizing the body by slowing down the natural aging process and maintaining the quality as well as quantity of *Oja*.

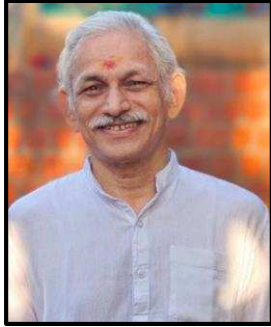
Pharmacological action of *Rasaushadhies*: *Rasushadhies* are broadly divided into four categories viz. *Kharaliya*, *Parpati*, *Pottali* and *Kupipakkwa* depending upon the method of preparation, structure of formulation and equipment used. Every formulation has its own distinguish features depending upon its physico-chemical properties. All the categories are used for the *Rasayan* and *Vrisya* purposes depending upon the stages and nature of pathological conditions. Scientific studies found on *Rasasindoor*, which is a primary *Kupipakwa* product established the effect of improving life span, thermotolerance, starvation resistance etc which directly related to the status of *Oja* and *Vydhikshamtwa*.^{vi} In addition to that, *Bhasmas* which is considered as biologically produced nanoparticles are found to have free radical scavenging, anti-inflammatory, immune-modulator activities ^{vii}. The metals in the ionic and colloidal form having great bioavailability which facilitates rapid and smooth entry into the cell. It increases the mitochondrial ROS which is responsible for regulation of the normal activities of the cells.

Conclusion: Autoimmune disease is a self-destructing mechanism of the body which developed due to abnormal activity of the body unit by certain predisposing factors. A healthy and normal working body unit aka cell is the ultimate solution for it. *Rasaushadhies* having *Rasayana-Vrishya* properties are very much capable of equilibrate to the normalcy.

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Significance of Ayurveda Management of Autoimmune Dermatological Disorders



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"Auto immune disorders an error in the education of the body to identify its friends and enemy, a disease in which the body's immune system attacks healthy cells. It occurs when our immune system attacks and destroy healthy body cells by mistake. In Autoimmunity the antibody released act as an antigen and disturb the DNA. Exposures to sunlight, drugs, toxins cause formation of antibodies. The Exact causes are unknown. Theory says that some organisms or drugs or toxins may trigger changes that confuse the immune system. Trigger by sunlight, heat to cause pain stiffness of multiple joints by destroying the collagen and other tissue connective tissue.

The autoimmune dermatological disorders presently significant are Psoriasis, Pemphigus vulgaris, Lichen planus, and the Collagen disorders like Scleroderma. SLE and DLE.

Diagnosis is confirmed by Blood test ESR, reactive protein, CRP, ANA

Clinically we can understand three features.

1. Papulo squamous disorders – as per Ayurveda it will be *Vatha Kaphaja Rogas* – eg. Psoriasis, LP
2. Vesiculo- bullous disorders –this will be *Pitha Kaphaja Vikaras* - eg. Pemphigus vulgaris
3. Degenerative diseases - it will be having *Thridoshaja Laskshanas* – eg. Scleroderma SLE

The Autoimmune dermatological problems have to consider *Kushta, Vathasonotham, Doosheevishajam* for Ayurvedic management. Regarding skin diseases Approach scientifically As per *Ayurvedic Nidana Panchakam*

The *Nidana Samprathi* of *Kushta Roga* is clearly described our *Samhithas*, Different types of causes acting to *Dosha Kopa* (*VATA* = Controlling factors. *PITTA* = Metabolic factors. *KAPHA* = Protoplasmic and fluid medium) that will leads to *Dhathu Dushti* (*Twak / Rasa* = skin and lymph *Rakta* = blood *Laseeka* = body fluids *Mamsa / Medas* = muscular system). Formation of **Amavisha** = Endotoxins (Accumulation of Endotoxins., Intracellular accumulation of waste materials.) causes *Srotodushty-* (Obstruction of metabolic pathway.)

Simultaneously *Malasanchayam-* Accumulation of Endotoxins in the cells leads to *Kosha Nasham* = Cell death. The *Medo Mamsa Dushti* happens (Defect in muscular and

adipose tissues). ALSO RESULTS IN *Kaphasanchayam* - (Accumulation of protoplasmic contents.). Then *Shlathikaranam* = Fluid accumulation in the dermis. *Shophotpatti* - Formation of edema and lastly Emergence of diseases.

Autoimmune kin problems will be more applicable to *Doosheevisha Vikaras*.

The Patho- physiology of *Doosheevisha* is Prier ingestion of toxins into the body, Decreasing the potency of poisons, that will Conjugate with *Kapha* and remain in body for a long periods. After getting a Action of Secondary provocation factors leads to Provocation of the remaining *Kaphavara* - *Vishas* that cause an abnormal reaction or altered reaction of the immunological systems causes *Dhathu Dushti* and Emerging *Lakshanas*.

Concept -*Dooshivisha* is a transformational state of all type of visha after entering the body, as a cumulative toxicity from within the body that act as a antigen after a long period and play to cause autoimmune

Poisoning currently important Insect bites, Inanimate poison, exposure to *Viruddhahara* and *Ahitahara* Fast foods and cold beverages like colas Alcohol, tobacco etc. Drugs like quinine, NSAIDs, steroids etc. Pesticides, metals, minerals, pollutants etc. Drugs using for a long period for BP, DM, aspirine, phenobarbitone etc will leads to formation of *Doosheevisha* in the body. That is nowadays autoimmune disorders are increasing

Treatment Principles are: *Sroto Shodhana* & *Dosha Shamana* to relieve the symptoms reduce the inflammation. Restore the circulation. Clear the metabolic channels .classical Ayurvedic management is good.*Sodhana-Vamana* or *Virechana Vasthi Rekthamosham Nasyam* can be used as per the conditions. In *Samana* approach – antitoxic drugs plays a good role as poer my experience medicated *Ghritha*, usage of *Haridra*, *Vilwadi Agada*, *Doosheevishari Guluka*, and other traditional *Agadas* are found very effective.

Protocol of *Samana Oushdhas* normally prescribed

- **In Vatha Kaphaja Rogas** - *Aragwadhati Kashayam* , *Mahathikthakam Kashayam*, *Kaisoragulgulu Vatika*, *Villwathi Guluka*, *Chandraprabha Vatika*, *Haridrakhanda*, *Gorochanathi Gulika* first 2 weeks. After two weeks, *Mahathikhtakam Ghritham* after a *Virechanam*. External *Pratheesaranam* with *Nimbathi Ksshayma* apply *Elathikeram*.
- **In Pitha Kaphaja Vikaras** - *Guloochiathi Kashayam*, *Patolakturohiniathy Kashayam*, *Thibhalagulgulu*, *Villwathi*, *Chandraprabha*, *Haridrganda*, *Mahathikthakam Ghritham*, *Navayasa Choornam*, *Doosheevisharigulika*, *Madhusnihirasayanam*, *Panchavalkathi Keram* external washing with *Vara Kashayam*. Apply *Mahathiktha Ghritham*.
- **In Thridoshaja Laskshanas** *Mahathikthkam*, *Yogarajagulgulu*, *Chithrakasavam* *Punarnavasavam* *Chandraprapha*, *Haridra*, *Gorochanathi*, washing with *Tribhala Kashayam*, *Parathyathi Kerathailam* external.

In general *Khadira Kashayam* for *Avagaham* also interlay *Khadhira Jalam* for *Paneeyam*. *Kayasekam* with *Kashayam*, *Thakradhara*, *Lepanam* are also very effective if administered in the proper conditions and in proper way.

In immunological problems *Rasayanam* therapy is an ideal choice. Practical *Rasayana* procedure includes *Poorva Karma – Sodhanam*, by *Snehapanam*, *Swedanam*, *Vamanam*, *Verechanam Vasthi Rekthamoksha*. The *Pradhana Karma – Rasayana Seva*. *Paschat Karma* -maintain the *Padhyam*.

The Common *Rasayanas* recommended are v *Chyavana Prasam Rasayanam*, *Brahma Rasayanam*, *Madhusnuhi Rasayanam*, *Gandhaka rasayanam*, *Khadirasararasayanam*.

Practical *Rasayana Seva*

- ***Rasayana Seva*** - morning 7⁰ clock *Mathra*- one *Pala* (50 grams) or One meal 30 grams 3 days then 50 grams 28 days 30 grams 3 days . Restrictions- sitting in the dark room, hearing music chanting *Manthra*. Only hot water drink. After the *Rasayana* 100 ml milk, 11 o'clock if hunger fruit juice 1 cup, lunch *Shashtika Shali* boiled one cup with boiled vegetables, evening milk and some nuts, Night fruits only.

Paschat Karma: After 28 days of *Kutipravesika Rasayanam* doors and windows were opened and the window and door curtains were removed. The patient can now use enough light. The time for taking the *Brahma Rasayanam* was made in the morning and evening. The dose was reduced to 10 mg. Requested to be out of the cottage for some time in the morning for sunbath.

Experience of the management of Scleroderma by *Rasayanam Bhrahmma Rasayanama*.

- Sreedevi Sarmma (name not actual) Age/sex : 35 years, Female, Occupation : Accountant Martial : Single **Chief Complaints with duration** Patient c/o difficulty in swallowing solid food, recurrent attack of cough especially in the night , acid reflux, skin rashes, skin sores, dry mouth, hardening and tightening of skin and joints, sensitivity to cold, shortness of breath and weight loss since 18years. she was Unable to swallow the solid food ,Lots of wounds on the body ,Reynaud's phenomenon in left big toe ,Hardened and thickened skin that looks shiny and smooth, Stiffness in the muscles and joints, Tight and hardened fingers ,Sores and pitted scars on the fingers ,Unable to close the mouth properly , tiny red spots on the hands and face ,She had been symptomatic since 20 years of age. In hospital they misdiagnosed as tuberculosis and they given medicines for tuberculosis for 6 month. From Chennai hospital they diagnosed as scleroderma. She was previously treated with Methotrexate, steroid and received 6 monthly pulse of cyclophosphomide. Ring finger, little finger of the right hand and 3rd and 4th toe of the right leg was amputated. She is also had poorly healing ulcer in the right elbow .Previous history of Raynaud's +Telangiectasia over face.

After the *Rasayanam* she was, Able to eat the food without depending on the water ,No cough,

Blood picture		
	BT	AT
Hb	11.7	13.2
ESR	48	30
SGOT	32	25
SGPT	44	16
Progestrone	0.3	7.1
Testosterone	3.53	2.01
Prolactine	12.14	7.9
ANA	30.3	4.5

Digestion improved and patient started to love food, especially vegetarian food, Wounds has been reduced, No Reynaud's changes in the left big toe, Periods has gone on good flow and only pain on the first day of periods, No pain on the temporal area, Feeling of looseness in the skin, muscles and joints, Muscles and skin has become soft and flabby, No nausea, Feeling of proper expiration and inspiration, Tiny red spots reduced, Calcified mass on the foot has been completely gone and able to walk smoothly, Energy has been increased, Very active mind, Laziness has been reduced, Breathing problem during stress reduced, Mental stress and angry has been controlled, Positive attitude towards life, Achieving a job passion developed.

Kushtam - *Twak Vikaaraas* - whatever may be the manifestation require a multidirectional approach. Should consider-the Physiological, Pathological, Psychological, Sociological and Economical aspect of the patients. The scientific approach will give good results. The *YUKTI* plays a major role in the management.

PAPER PRESENTATION ABSTRACTS

1 . Ayurvedic Approach in Managing Adverse Impact of Rheumatoid Arthritis during Pregnancy

Dr Afreen Kousar Ali¹, Dr Rajani Kagga²

1. 1st year PG Scholar 2.Associate Professor Department of Prasuti Tantra and Stree Roga, Sri Sri College of Ayurvedic Science and Research Institution Bengaluru, Karnataka.

Abstract: Maternal immunity plays a critical role during the period of pregnancy by maintaining the healthy status of mother and a healthy environment to fetus. Pregnancy although being a physiological phenomenon still the mother and fetus are at risk and prone for various ailments and any complications may arise at any stage due to altered anatomical and physiological functions of the body. During child bearing age of women Rheumatoid Arthritis is a common auto immune disease that predominantly affects the skeletal and connective tissue. Approximately 50% of women with Rheumatoid Arthritis have low disease activity and 20% to 40% achieve remission by third trimester. It has long been known that Rheumatoid Arthritis symptoms might improve during pregnancy and complications during pregnancy like preterm labor, increased number of C-section, Abortion, still birth and pre-eclampsia with controversial result. Rheumatoid Arthritis during pregnancy might be a challenge as treatment options are limited. To ensure normal pregnancy and uncomplicated labor with delivery of a healthy baby from a healthy mother our Acharyas have explained a detailed and systematic month wise do's and don'ts to be followed in antenatal period. So Antenatal period is very important phase of life of both mother and child. Thus Ayurveda emphasizes Garbhini Paricharya which recommends Ahara, Vihara and Vichara along with Garbhopaghatakara Bhava and Garbhasthapaka Dravyas through which Rheumatoid Arthritis can be prevented and well managed.

Keywords: Rheumatoid Arthritis, Garbhini Paricharya.

2. Antenatal Care in Systemic Lupus Erythematosus – Risks and Management

Dr.Bhavana.G¹, Dr.Papiya Jana²

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Abstract: Systemic lupus erythematosus (SLE) is an autoimmune disorder that is idiopathic, chronic inflammatory disease that affects skin, joints, kidneys, lungs, serous membranes, liver, CNS, and other systems of the body. Its course is characterized by phases of remission and relapse. It is almost 10 times more common in women than men. The rate of flares during pregnancy or postpartum varies between 15% and 60%. Active SLE at the time of conception is known to be the strongest predictor of adverse pregnancy outcomes. Hence ideally all pregnancies in women with SLE should be planned during periods of disease control. Optimal disease control for at least 6 months prior to conception should be ensured. There is increased risk of maternal death, pre-eclampsia, preterm labor, thrombosis, infection, and hematological complication during SLE pregnancy. Active disease and lupus nephritis increase the risk of fetal loss and other adverse effects. After the birth of the baby the neonate may suffer from neonatal lupus syndrome which is a form of passively acquired fetal auto immunity from maternal antibodies. In Ayurveda, the symptoms and *Samprapti* of *Vatarakta* appears similar to SLE. There is vitiation of *Rakta* and abnormality in the *Syandana* property of *Rakta* is observed in such condition that is affected due to *Tridosha Prakopa* and *Ojo Vishramsas*. The management of SLE during pregnancy is challenging and with the help of Ayurvedic medicines the patient can get symptomatic treatment.

3. Understanding the Ayurvedic Management of Immune Thrombocytopenic Purpura in Pregnancy

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Abstract: Immune thrombocytopenic purpura (ITP) is an autoimmune disorder characterized by a low platelet count and mucocutaneous bleeding. Its highest frequency is in young women of reproductive age and it occurs in 0.83 of 10,000 pregnancies. Pregnancy does not increase the incidence of ITP nor does it exacerbate a pre-existing disease. Sometimes platelet autoantibodies facilitate increased platelet destruction by the reticuloendothelial system especially the spleen and also these autoantibodies (IgG) can cross the placenta and place the foetus at risk for thrombocytopenia and may cause bleeding

problems such as intracranial haemorrhage. Although some pregnant women with ITP may experience several maternal and foetal complications, in most cases even with a very low platelet count, there is neither maternal nor foetal morbidity or mortality. Corticosteroids are the first line of therapy in pregnant women or intravenous immune globulin is commonly used in steroid resistant patients. Other treatments such as intravenously administered anti-D and splenectomy during pregnancy have been reported. In Ayurveda, it can be correlated to Tiryak Rakthapitta, which is caused due to excessive consumption of Ushna, Tiktha and Amla rasa. It is tridoshaja vyadhi and its manifestation will be subcutaneous bleeding. Since Apathya ahara also cause of every disease, Ayurveda highlights on diet and lifestyle changes along with Garbhini Paricharya to combat any such diseases seen in pregnancy. Further we can adopt samshamani kriya, which are safe during pregnancy. Careful monitoring of the mother throughout pregnancy is critical to avoid risk to both the mother and neonate.

4. Safeguarding Pregnancy against Threats of Graves' Disease

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Abstract: During pregnancy the whole female body undergoes a profound change in function and metabolism. Autoimmune disease may complicate pregnancy in many different ways adding to the immunologic challenges already faced by the mother. Symptoms of an autoimmune disease could improve, worsen or remain unchanged when a woman becomes pregnant depending upon her specific autoimmune disease. One among AD -the graves' disease is the condition of over active thyroid, most common cause of hyperthyroidism during pregnancy. Pregnancies complicated by Grave's disease are characterized with higher incidence of abortion, preeclampsia, thyroid storm, preterm delivery, low-birth weight baby, neonatal hyperthyroidism and mortality. Neonatal hyperthyroidism (GD) caused by trans placental passage of TSH receptor antibody (TRAb), with stimulatory activities of TRAb immunoglobulin can freely cross the placenta. There are 13 types of *agni* in the body, all these types of *agni* are governed by pituitary gland via thyroid gland through the mechanism of TSH (*jatru agni*). Graves' disease is the condition of high *jatru agni*. Hence Grave's disease can be correlated to condition similar to *pitha avrutha /samana avrutha udana*. Different therapeutic approaches are used in women with graves planning for pregnancy and in those when the disease is diagnosed after they become pregnant. In this condition the women who wish to conceive and have a healthy offspring must be given special care for immune modulation through garbhasamsara. During pregnancy if the Grave's disease is confirmed then the pregnancy can be maintained, safeguarded and continued through *samshamana chikithsa* and *garbhini Paricharya*.

5. Ante Natal Care in Autoimmune Disorders: Risks and Solutions

Dr P Deepika Bhat, SDM College of Ayurveda, Udupi

Abstract: An Autoimmune disease is a condition in which tissue injury is caused by humoral or cell mediated immune response to self-antigens. Auto Immune Diseases are more common among women and incidence tends to peak during reproductive years. Thus, these disorders commonly occur in pregnant women. Some of them are Antiphospholipid Syndrome, Rheumatoid Arthritis, Scleroderma, Sjogren's Syndrome, Systemic Lupus Erythematosus, Immune Thrombocytopenia and Myasthenia gravis. The course of ADs is highly influenced by maternal and placental proteins, hormonal factors and cytokines. The relationship between Autoimmunity and Reproduction is bidirectional. There is an impact of pregnancy on Autoimmunity and vice versa. Autoimmune diseases in pregnancy has always been a devastating experience for the mother and concern in clinical practice. For decades, women with these conditions were advised to avoid pregnancy because of the risks, which can include miscarriage, intra uterine death, neonatal death, recurrent abortions, preeclampsia and preterm labour. Also, the abnormal antibodies produced in autoimmune disorders can cross the placenta and cause problems in the foetus. However, with appropriate antenatal care and careful choice of medications, many women with autoimmune disorders can achieve successful pregnancies and have healthy children. Ante natal care in women not only improves Vyadhikshamatva, which helps to resist disease but also helps to build the natural innate strength of the body termed as ojas or bala. The main aim of Antenatal care in autoimmune diseases, is to bring improvement in dhatu, ojas and thus help to continue with pregnancy and achieve healthy progeny. Ayurveda, an abode of basic concepts and treatment aspects, has deeper view

of ante-natal care. Hence, in this article, ante natal care in Autoimmune disorders is explained with their risks and solutions.

6. Antenatal Management of Psoriasis Through Ayurveda

Dr Rashmi C*, Dr Papiya Jana **

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Abstract: Antenatal care plays a major role which is the systematic supervision of a woman during pregnancy. Pregnancy with previously existing disease state can be challenging which is often affected by perceptions of their disease state, health care needs, and complex pharmacological treatments. One such condition is the Psoriasis which is an inflammatory autoimmune skin disease with significant physical disability. It can occur at any age but often seen in the childbearing years. Psoriasis doesn't affect fertility or rates of miscarriages, birth defects or premature births. Usually, pregnancy and its outcome does not tend to have a negative influence on psoriasis and doesn't harm the developing foetus. Few studies have shown that the symptoms decrease during the course of pregnancy and reappear after the delivery. But in case of poorly controlled condition the symptoms may aggravate. There can be risk of infection or delayed healing in caesarean section wound because of the active skin lesions. Hence proper control of the disease is very much necessary during pre-conceptional phase and also during the period of pregnancy. In the contemporary science tropical applications of corticosteroids and phototherapy is used which carry potential risk.

Symptoms of psoriasis in Ayurveda can be correlated to *kitibha kusta* and management of *twak roga* or *kandu* in *garbhini* have been mentioned. The month wise regimen which is mentioned as *garbhini paricharya* plays a major role in control or prevention of disease in both mother and the fetus. The *ahara* and *vihara* which is mentioned in *garbhini paricharya* is opposite to the *nidan*as of the *kusta* and in turn helps in control of the disease. Apart from the regimen *lepas* can be used externally which has no adverse effects on fetus or the mother and which brings relief of the condition.

7. Prevention of AD by Preconception Care [Garbhadana Samskara]

Dr. Bhavishya. C. M.

Abstract: Pregnancy and autoimmunity are a potentially hazardous combination. But with the right guidance and therapy, these women can become healthy mothers. Preconception care is an opportunity to identify the risk factors and to optimize the pre-existing conditions for better perinatal outcome. Autoimmune conditions occur when immune system abnormalities cause inflammation or pain in the joints, muscles, heart, lungs, kidneys, and skin. For decades, women with these conditions were advised to avoid pregnancy because of the risks, which can include miscarriage, preterm labour, and preeclampsia, a pregnancy induced high blood pressure. Now, with proper medical care and counselling before and after giving birth, many women with autoimmune conditions can have safe and successful pregnancies. There are several types of autoimmune diseases Such as Systemic Lupus Erythematosus, Antiphospholipid Syndrome, Rheumatoid Arthritis, Scleroderma and each affects a pregnancy differently, Whereas Autoimmune disorders such as autoimmune thyroid disease (Hashimoto and Graves' disease), celiac disease, type 1 diabetes, inflammatory bowel disease, and psoriasis have been on the rise in the last 20 years. Autoimmune disorders are conditions in which an ongoing, self-directed immune response results in clinical manifestations. In the past, women with autoimmune diseases were frequently counselled against conceiving. Today, more and more women with a range of autoimmune conditions are enjoying healthy pregnancies. However, they are still considered high-risk pregnancies. Autoimmune disorders are 5 times more common among women, and incidence tends to peak during reproductive years. Thus, these disorders commonly occur in pregnant women. These results focus on the importance of early multidisciplinary interventions that can support expectant women when they show signs of relationship difficulties with their infants prior to his/her birth.

Key words: - Autoimmune disorder, garbhadhana Samskara, antenatal care.

8. ANC in Auto Immune Disorder: Anti Phospholipid Antibody Syndrome

Dr. Cynthia Thakur, 1st year PG Scholar, Department of Prasuti Tantra & Stree Roga.

SDM College of Ayurveda & Hospital, Kuthpady, Udipi, Karnataka.

Abstract: Anti phospholipid antibody syndrome is the most common thrombotic defect leading to recurrent pregnancy loss. It is a heterogenous disorder that manifest clinically as recurrent venous or

arterial thrombosis. APS is considered an autoimmune disorder. Recurrent abortion, preterm delivery, Intra uterine growth retardation, oligohydramnios, pre-eclampsia, fetal distress, placental insufficiency is the most severe APS related complication for pregnant women. The three major aPLs are lupus anticoagulant (LA), anticardiolipin antibody (aCL) & antibody to beta-2 glycoprotein I. With reference to Ayurveda, auto immune disorders are a result of constant *Apathya aahar vihar* which manifest the unhealthy lifestyle & diet. *Ojas* is the 'nectar of life'. As *ojas* is said to be the essence of *sapta dhatus* thus providing mechanism of body defence known as immunity. Usually *ojakshaya* is due to accumulation of *Ama* concentric in body, leads to *mandagni* which ultimately is a cause of *Srotodushti* confidently *rasavaha strotas*. If *ojadushti* is there definitely, *ojakshaya* will deteriorate the *dhatus* impacting the *vyadhikshamatva*. Ayurveda preach both the preventive and curative aspects of such disease. Treatment which can be given in such disease in benefic manner during pregnancy is removal of accumulated *Ama*, enhancing the *agni* and which will significantly increase the production process of *sapta dhatus*. Finally boosting up *ojas*. *Rasayana therapy* or immunomodulatory drugs should be used. Thus, the Ayurvedic system is an integrated & holistic approach to treat the root cause of disease rather than just the symptoms of Auto immune disorders.

9. A Critical Analysis of Maternal and Fetal Outcomes in Autoimmune Diseases during Pregnancy.

Dr. Kumbhar Shruti Yallappa, 1st Year PG Scholar

Guide: Dr. Usha D.T., Associate Professor and HOD, Dept. of PG Studies in PTSR, JSSAMC&H, Mysuru.

Abstract: Women have higher incidence of Autoimmune Diseases than men. Autoimmune disorders are chronic multisystem disorder affecting women of their reproductive age. It's prevalence is between 7.6%-9.4% since of the autoimmune diseases are diagnosed frequently during reproductive age in female, these women are at high risk during pregnancy. In pregnancy endocrinological transitions exerts significant effect on immune system. The risk associated with having an autoimmune disease during pregnancy vary depending on which autoimmune disease pregnant women have. Symptoms may improve, worsen or remain unchanged. Flaring up of disease, uteroplacental insufficiency due to vasculitis and medicine used for treatment are main reasons for unfavourable pregnancy outcomes. Pregnancy associated changes will be reviewed for selected autoimmune diseases including rheumatoid arthritis, systemic lupus erythematosus, Antiphospholipid antibody syndrome, Scleroderma, Sjogren's syndrome and autoimmune thyroid disease. The most common complications include preterm labour, intrauterine growth restrictions, miscarriages in all trimester, premature rupture of membranes, Placental Insufficiency, still births, Neonatal lupus syndrome, increased risk of decidual vasculopathy, Placental infarction, Pre-eclampsia, recurrent fetal death, renal crises in women, very low birth weight infants, Congenital heart block etc. The unique immunologic defects characteristics of each autoimmune diseases are key to understanding the effect of pregnancy upon mother and her fetus. This increased risk highlights the importance of multidisciplinary approach to obstetric care.

Key words: Autoimmune Disease, Pregnancy, High risk, obstetric care.

10. Antenatal Care in AD: Risks & Solutions

Dr. Roheen Mujawar, Assitant Professor, Dept. of Rachana Shareera, SMVVS RKM AMCH & RC, Vijayapura, Karnataka

Abstract: Ayurveda, the ancient science of life focuses on protection of health based on life style. One such is *garbhini paricharya*, which lays utmost importance on *dehika* and *manasika* state as well as *aahara-vihaar* of a *garbhini*. Any *apachara* may lead to any disease for both *garbhini* and *garbha* as mentioned in classics. Pregnancy is able to influence the onset and progression of autoimmune disorders by influencing the T- cell cytokine mediated responses during the gestation period, the postpartum period, but also decades after the pregnancy period. A steep rise in the incidence of autoimmune disorders over the decades has been observed. Autoimmune disorders affect a large number of the population with a ratio of two-to-one in women versus men. Overtime women with children have been noted to have a higher incidence of autoimmune disorders. The paper focuses on Ayurvedic perspective of *apachara* in *garbhini paricharya* leading to AD in *garbhini*.

11. Antenatal Care in Autoimmune Disease; Risks and Solutions

Dr.Pavithra Pai, S.D.M Ayurveda Medical College and Hospital, Kuthpady, Udupi

Abstract: Pregnancy and Autoimmunity are a potentially hazardous combination. In Autoimmune patient, Pregnancy is classified as high-risk category. Prevalence of pregnancies in women with chronic disease is continuously raising. This applies particular to autoimmune disease; these affect predominantly women of childbearing age. Pregnancy may trigger Autoimmune disorder and may bring about complication in many different ways adding to the immunological challenges already faced by the mother. Some of such A. Dare Antiphospholipid Syndrome, Rheumatic Disorder, Myasthenia Gravis, Autoimmune Thyroid Disease, Crohn's Disease, IBS, Thrombocytopenia Purpura etc., Abnormal antibodies produced in A.D can cross the placenta and cause problem in foetus. Hence women with these type of chronic diseases were advised to avoid pregnancy because of the risks like miscarriage, preterm labour, pre-eclampsia, IUGR,IUD, PPH, Placental abruption etc .With right guidance and therapy during Antenatal period , these women can become healthy mothers along with healthy progeny .Proper pre conceptional counselling and advise to the couple must be given initially . Then in every ANC visit, through proper diagnostic and investigatory measures; rule out possible risks and complications along with education and psychological support to pregnant women. In Ayurveda , concept of Vyadhikshamatva i.e. resistance to disease and build Bala and Ojas which are natural strength of the body is been given the utmost importance .From the Pre-conceptional regimen to Masanumasika Garbhini Paricharya have to be followed In order to prevent or minimize the risk factors and pregnancy complications and to achieve Shreyasi Praja. Antenatal counselling, examination, investigation, risks and complication along with solutions are explained in gist.

Key words: Antenatal care, Autoimmune disorder, Vyadhikshamatva, Masanumasika Garbhini Paricharya

12. Antenatal Care in Autoimmune Diseases

Dr. Sneha Madhuri, HOD Dept. of Prasuthi & Stree Roga, Dr.Sunitha Joshi, Dr.BRKR government ayurvedic hospital Hyderabad

Abstract: Autoimmune disease occurs because the body's immune system attacks the body's own healthy tissue. These disorders are rare and 6 to 10 times more common in women than in men. They are characterised by self-reactivity of the immune system, deposition of immune complexes in target organs and the resultant disease clinical manifestations. The onset of disease usually occurs in the women during their reproductive age group and therefore it is not unusual for obstetricians to come across these woman during their pregnancy. The pregnancy poses a challenge to both mother and foetus and is complicated in several ways, thus adding to the problems already faced. Previously women with some of these disorders were advised against pregnancy but now a days with the availability of better care, an optimum outcome can be anticipated. Due to the risk of disease and consequent adverse maternal and fatal outcomes, pregnancy is considered a high risk condition for the patients. The literature shows that complications during pregnancy can also progress into the development of postpartum autoimmune diseases when the feral blood mixes with maternal circulation, an autoimmune response is initiated. As preventive care, pathyapathya during antenatal period is described under masanumasika paricharya and also the things that are to be avoided under garbhopaghatakara Bhavas, and also masanumasika paricharya with only Aushadha for complications during pregnancy. Garbhini paricharya is paripurnatya (providing growth of mother and foetus), anupaghata (pregnancy without complications), sukhaprasava for healthy delivery and healthy child). Rasayana plays a significant role in garbhini paricharya considering the immuno modulatory effect and tissue nourishment by rasayana.

13. An Overview and Management of Pernicious Anemia in Pregnancy

Dr Netra K*, Dr Savita S Patil, **

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Abstract: Autoimmune diseases are more prevalent in women than in men, and pregnancy may trigger an autoimmune disorders, Pernicious anemia is one such rare condition in pregnancy. Where absorption of Vitamin B12 is altered which profoundly affects the maternal and fetal health. The care of the pregnant women reflects on the quality health of the offspring. Health of pregnant women is maintained through proper Garbhini Paricharya right from the conception till delivery. Garbhini Paricharya includes

all aspects of care of pregnant lady like Ahara, Vihara, Pathya and Apathya. In the present review prime focus is given on monthly regimen for pregnant women described in ayurvedic classics as to achieve healthy baby to healthy mother. In our ayurvedic literature Acharyas has mentioned Masanumasika Garbhini Paricharya, Garbhopaghathakara bhavas, Garbhasthapaka Dravyas which details about month wise dietary regimen and consideration of activities and substances which may cause harm. Hence the regimen explained is specific to mother and fetus which aims to prevent the complications and risk factors pertaining to pernicious anemia. **Conclusion:** The concept of prenatal care is now high lightened in modern science, which has been the goal of ayurveda thousands of years ago. Garbhini Paricharya indirectly preserves the life of maternal and fetal health which also aims to prevent the complications and helps in the management of autoimmune disease like pernicious anemia.

Keywords: Garbhini Paricharya, Masanumasika Pathya

14. Auto Immune Diseases in Pregnancy – Conceptual Review

Dr. Shilpa Saunshimath ¹, Dr. Usha D.T ².

1. PG Scholar, Department of PG studies Prasooti Tantra and Streeroga
2. Reader and HOD, Department of PG studies in Prasooti Tantra and Streeroga, JSS Ayurveda Medical College, Mysuru.

Abstract: An autoimmune disease is a condition resulting of an abnormal immune response to a functioning body part. Auto immune disorders are 5 times more common among women and the incidence tends to peak during reproductive age. Hence there is high risk of auto immune diseases in pregnancy. Common auto immune disorders in pregnancy includes Anti phospholipid antibody syndrome, Immue Thrombocytopenia, Myasthenia gravis, Rheumatoid arthritis and Systemic Lupus Erythematosus. Risks during pregnancy involves recurrent abortions, pre-eclampsia, pregnancy induced hypertension, intra uterine growth restriction, preterm delivery, postpartum hemorrhage etc. Screening and Management of auto immune disorders is necessary to take precautions before pregnancy and careful management during pregnancy and after delivery.

Keywords: Auto immune disease, pregnancy

15. Antenatal care in autoimmune diseases: risks and solutions

Dr.Sidhanathi Mounika, PG Scholar, 1st year

Dr.Sunitha Joshi, Professor and HOD, PG Dept of Prasuti and stree roga, Dr.BRKR Govt Ayurvedic College, Hyderabad.

Abstract: Autoimmune disease is when Immune system of body reacts against tissues of its own body. Autoimmune disorders occur due to Ama, whereas Ama is caused by low Agni, low Ojas. So, the root cause of Autoimmune disorder is low Agni and weak ojas. If a woman with an Autoimmune disease want to get pregnant, it is important to review health status, medications. Women with lupus, rheumatoid arthritis, scleroderma have high risk pregnancies, complications may be more likely than in other women. During pregnancy, certain medications prescribed for autoimmune conditions may be given in lower doses or replaced with safer ones. An existing autoimmune disorder can interfere with pregnancy, causing harm to foetus. Antibodies that mother produces can enter foetus system, affecting its growth. Purva samyoga vidhi or pre conceptional counselling for healthy foetus should be done. So systemic Examination, Dietary and other advice are very important. This systematic supervision is called as Garbhini Paricharya. Supervision should be regular and periodic in nature and according to need of Garbhini. Ayurveda considers food to be the best source of nourishments as well as medication for pregnant woman. The nine monthly diet is unique concept in Ayurveda. It changes in accordance with the growth of foetus in womb and at the same time ensures health of the mother. The things which are contraindicated in pregnancy are known as Garbhopaghatakara bhavas and avoidance of these things is necessary for wellbeing of foetus and mother.

Keywords: Autoimmune diseases, Garbhini, Garbhini paricharya

16. Myasthenia Gravis in Pregnancy – Risks and Complications

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2. Professor & HOD, Dept. of Prasooti Tantra and Striroga, SKAMCH & RC, Bengaluru.

Abstract: Myasthenia gravis is an autoimmune neuromuscular disease characterized by weakness and fatigue of the skeletal muscles. Twice as many female patients are affected as male patients. It usually affects women in their second and third decade of life, it overlaps with child-bearing age. The prevalence of myasthenia gravis in pregnancy is estimated at 1 in 20,000. Myasthenia gravis may be of special concern during pregnancy, with risks of exacerbation, respiratory failure (myasthenic crisis) and death. A large study found that exacerbations occurred in approximately 41% of patients, 20% experienced respiratory crises requiring mechanical ventilation and 4% died due to complications. In 2/3 rd cases complete remission has been noted. Labor may be complicated as the second stage of labor involves striated muscle, and may require assistance. Operative vaginal delivery has been recommended. These autoantibodies cross the placental barrier, thus fetal outcomes include transient neonatal myasthenia self-limiting within 3 weeks; rarely malformations such as pulmonary hypoplasia and arthrogryposis. In 12% to 15% of women, myasthenia gravis manifested for the first time during pregnancy; ptosis, breathing and swallowing difficulties, limb weakness exacerbating on exertion and relieved on rest. Viewing the symptoms from an Ayurvedic perspective, glaani, mamsa dhatukshaya and dhatwagni mandya are noted. One of the nidanas can be attributed to beejadushti, as there is a susceptibility of developing myasthenia gravis from abnormality of HLA-DR3 and HLA-B8 alleles. Possible line of treatment of includes agni deepana to promote dhatwagni followed by bruhmana chikitsa to nourish mamsa dhatu. This presentation is intended to explore the risks and complications of myasthenia gravis during pregnancy, the possible Ayurvedic approach for diagnosis and intervention.

Keywords: Myasthenia Gravis, Pregnancy, Dhatvagni maandya

17. Role of Ayurveda in Postpartum Amavata

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2. HOD & Professor, Department of Prasooti Tantra Evam Stree Roga, Sri kalabyraveshwara Swamy Ayurvedic Medical College Hospital and Research Centre, Bengaluru

Abstract: The clinical condition in which aggravated vata is associated with metabolic toxins (ama) and mainly affects joints is termed as ‘amavata’. Amavata having similar signs and symptoms to rheumatoid arthritis, are now a days very common in the females with a flare rate of 46% in the postpartum period. The main culprit behind this disease is the deranged digestion and metabolism (agni). Arthralgia, stiffness & swellings of joint are main clinical features. Neither nidana of amavata, mention pregnancy or labor as causes nor amavata is mentioned as puerperal disease in Ayurvedic classics. But mithyahara vihara and mandagnitwa in pregnancy/postpartum can lead to formation of ama. Labour leads to loss of rakta and kleda & making maternal body ‘shunyavat’ (annihilated) and further sutika paricharya if it is not followed properly will lead to vata aggravation. Hence it can be understood that aggravation of vata and formation of ama in puerperal stage is capable of causing amavata. Modern medicine emphasizes on control of inflammation with use of NSAIDS, etc which has rapid response but needs to be continued indefinitely & has high incidence of toxicity. On the other hand Ayurveda follows primarily a “defense strategy, which focuss on improving digestion, metabolism & maintain equilibrium of vata dosha, inturn controlling inflammation and the symptoms with little side effects, if at all. Ayurvedic treatises also explained specific diet & sutika paricharya, which can help in avoiding diseases at this stage. Here is an effort to explain role of ayurveda in management of postpartum amavata.

Keywords: Amavata, Sutika paricharya

18. Exploring the Ayurvedic Compendium on Systemic Lupus Erythematosus (SLE)

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Abstract: Autoimmune disorders are the conditions in which the immune system of the body attacks the healthy cells. Systemic lupus erythematosus (SLE) is a chronic auto immune disease of unknown origin, characterized by the production of auto antibodies causing widespread inflammation and tissue damage in the affected organs. The prevalence of SLE in India ranges from 14 to 60 per 100,000. The diagnosis of SLE is difficult because its early signs and symptoms are not specific and can affect peoples

of all ages, including children. The symptoms of SLE can be compared to Raktapradoshaja Vikaras viz Mukhapaka, Dourbalya, Siroruk, Raktapitta explained in the Ayurvedic treatises. Due to the Nidanas classified under Aharaja (Katu, Amla, Lavana etc), Viharaja (Diwaswapna), Manasika (Krodha) and Kalaja (Sarat Rithu) Karanas, Rakta Dhatu gets vitiated. The Vata Dosha gets aggravated causing vitiation of Agni and leads to the formation of Ama. This Apakwa Anna attains Amla Rasa becomes toxic in nature which further leads to Ama Visha. This Ama on association with Rasadi Dhatus leads to Dhatupradoshaja Vikaras. In SLE the treatment adopted can be Raktapittahari kriya as the Shamana Chikitsa along with Upavasa as the Pachana Chikitsa, Virechana and Raktamokshana adopted as the Shodana Chikitsa.

Keywords: SLE, Raktapradoshaja Vikaras.

19. Role of Shasti-Upakrama in the Management of Auto-Immune Disorders

Author Name: Subramanya V, SDM, Bengaluru

Abstract: Acharya Sushruta mentioned shasti-upakrama in management of vrana. Nirukti of vrana goes like 'vrana'-'Gatra vichurnane'. Gatra vichurnana means destruction or damage of tissues. In Auto-immune disorders body immune system attacks own body and destroy healthy tissues which causes tissue damage. Acharya Dalhana mention two types of Shodhana Chikitsa¹: Antarashraya², Bahirashraya, where shasti-upakrama includes both. In Autoimmune disorder patient requires both bahya and abhyantara chikitsa according to avastha of vyadhi, doshanubandha, vyadhi kshamatva, chikitsa asahatva, bala, kala of roga. While comparing auto immune disorders in Ayurveda perspective based on lakshana & samprapti of roga, can correlate to avarana janya vyadhi, in which have to treat both avrutha and avaraka, either ama or nirama yukta. As shasti-upakrama starts with apatarpana & alepa which helps in sarvadehika & sthanika ama pachana which can be implemented in ama prabhuta vyadhi, like Amavata (Rheumatoid-arthritis), followed by parisheka, abhyanga, sweda, vimlapana, upanaha can also implemented for dosha vilayana in different avastha of Amavata. Vamana, virechana is helpful for dosha avasechana. In some auto immune disorders shastra karma like vyadhana, visravana are implemented to remove rakta dushti i.e in condition like SLE, chedhana karma in Crohn's disorder. Kshara, Agni, Jalouka can be implemented to expel sthanika dosha dushti which gives immediate relief from symptoms. Krishna karma, pandu karma, roma sanjanana helpful in twakghata auto immune disorder like kitiba (Psoriasis). Basti and Bandhana chikitsa can be implemented in management of sthanika & sarvadehika shola i.e Bandha in Amavata (Rheumatoid arthritis). Nasya, shirovirechana, kavala in urdvajatrugata auto immune disorders like Sjogren syndrome. Considering above mentioned facts, an attempt has been made to understand implementation of shasti-upakrama in the management of Auto immune disorder.

20. Approach to Autoimmune Diseases in Ayurveda: Hurdles and Solutions

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Abstract: In the present era of clinical practice, 4% of world population is affected by autoimmune diseases. The autoimmune diseases will cause permanent organ damage if left untreated so they are considered to be the most challenged condition. Though it has a broad-spectrum treatment modality in contemporary science, but results are restricted to symptomatic relief with no effect in bringing back the body to normal physiology. In the present scenario people are following the sedentary lifestyle and improper dietetic habits. This lifestyle modification can lead to manifestation of altered metabolic and immune response leading to autoimmune condition. Further the psychological factors like Shoka, Irsya, Bhaya, Krodha become Manasika nidanas which are leading causes for hormone imbalance and impaired metabolism contributes to aggravate the Autoimmune conditions. The treatment modalities adopted in managing these conditions does not yield the necessary results and may lead to complications too. Ayurveda states various regimes like Sadvrutha, Dinacharya, Ruthucharya, Achara rasayana which helps in maintaining the health of an individual as well as prevents the diseases. The use of Nithya sevaniya rasayana dravyas like Amalaki, Haridra, Yasthimadhu also have property to maintain health and prevent the disease. The appropriate utility of these modalities along with nitya sevaniya rasayana dravyas, one can not only treat disease arising because of Autoimmune response but also prevent its occurrence.

Key words: Autoimmune diseases, Achara Rasayana, Dinacharya, Nithya sevaniya Rasayana dravyas, Rutucharya, Sadvrutta.

21. Approach to Autoimmune Disorders in Ayurveda: Hurdles and Solutions

Dr Niveditha T¹, * Dr Vasudev Anandarao Chate², *Dr Shreevathsa³

1 First year PG Scholar, 2 Professor, 3 Professor & Head, Dept of Ayurveda Samhita Siddhanta, GAMC Mysuru

Abstract: In the present era, the researches on Autoimmune disorders (AD) in Ayurveda is need of the hour to reach Globally. At present, autoimmune disorders are the burning issues in the world with the prevalence rate of 3% in 10 million populations. In Ayurveda, AD can be compared with the chronic disorders like Amavata which involves Vydihikshamatva etc. Insufficient and Improper researches are Lacunas in understanding the concepts becoming hurdle in the growth of science globally. The same thing is applicable for Autoimmune disorders as it can be observed that there are very less researches conducted on AD in Ayurveda and for creating a proper awareness regarding AD and to reach the public Globally the solution is only one i.e., Unbiased proper multicentre researches on AD in Ayurveda.

Aims and Objectives:

- i) To find out the hurdles in approaching the Autoimmune disorders in Ayurveda.
- ii) To find out the solutions for the hurdles in approaching the Autoimmune disorders in Ayurveda.

Materials and Methods: A Comprehensive Literature study was done taken the help of Classical Ayurvedic textbooks, Contemporary books, reputed journals, Retrospective studies conducted on related works from different universities and Google Scholar.

Results and Discussion: The Study provides seed ideas regarding hurdles with solutions in Ayurvedic approach to AD.

Conclusion: Challenges and solution for the hurdles encountered in approaching AD in Ayurveda helps in its Globalization and create awareness in the society. Further understanding can be done with open clinical study.

Keywords: Vyadhikshamatva, Ama, Autoimmune Disorder, Globalisation

22. Approach to Auto-Immune Disease w.s.r to Celiac Disease in Ayurveda: Hurdles & Solution

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Abstract: Ayurveda is an ancient science which not only emphasizes on prevention of diseases but also holds immense capability of treating them. In ayurveda, we believe that AGNI is responsible for both health and illness and as to maintain this agni, ahara is given as yagna. Celiac disease is a serious auto-immune disease in which it reacts to a protein called “gluten” that is abundantly found in wheat, causing inflammation of lining of small intestine which leads to malabsorption of few nutrients. Acharya Vagbhatta has mentioned Godhuma as nitya sevaniya dravya. The symptoms of celiac disease and Grahani, Ajirna resemble upto 50-60%. There are references of Ajirna caused by intake of godhuma in a text named as “Ajirna Manjari”. The other possible co-relations, causes and treatment of celiac disease from ayurvedic perspective will be presented in full paper.

23. Approach to Antiphospholipid Antibody Syndrome during Pregnancy - Hurdles and Solutions

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Abstract: Auto-immune diseases are associated with formation of autoantibodies against self body organs and tissues due to the altered or mutation in the immune cells. One of such auto-immune conditions found associated with the lifestyle disorders is antiphospholipid syndrome. The antiphospholipid syndrome (APS) is a multisystemic disease, characterized by venous or arterial thrombosis. Antiphospholipid antibodies in pregnancy are associated with recurrent miscarriage, intrauterine growth restriction (IUGR), pre-eclampsia, placental abruption, premature delivery or fetal death in addition to arterial or venous thrombosis. Thus, the woman may experience both early and late fetal loss. In Ayurveda, all the diseases are caused due to derangement of agni. The digestion of food

depends on the state of agni as well as the nourishment, life and death of a person. Viruddha aahara evokes the doshas but do not eliminate them from the body and leads to formation of ama. The components of viruddha ahara and vihara can be dosha viruddha, virya viruddha, guna viruddha sampad viruddha that counteracts with each other and produces toxins in the body when consumed. These toxins are having deha dhatu viparita guna that acts against deha dhatu leading to rasadi dhatu avararodha. For example if the pregnant woman is subjected to mithya ahara and vihara particularly involving vata aggravating factors additionally having shonita dushti, which proves the dosha and vitiated doshas mixes with dhatus due to khavaigunya in shonita leads to repeated miscarriage which is termed as putraghni. In several incidences of repeated miscarriages laboratory investigations have shown abnormal levels of antiphospholipids antibodies and the management begins with nidana parivajana, pathya ahara and vihara; administration of shodhana, shamana and rasayana.

Key words: Auto-immune, Antiphospholipid antibody, Dosha, Agni, Ama, Viruddha Aahara, Sodhana, Shamana, Rasayana.

24. Approach to ad in ayurveda: hurdles and solutions

Dr. Rohini HD, PhD Scholar, Ayurveda Mahavidyalaya, Hubli.

Associate Professor RNVV Department, Adichunchanagiri Ayurvedic Medical College and Hospital, Nagarur, Bangalore

Abstract: Autoimmune disorders are emerging non communicable diseases and is defined as a condition where the body's immune system mistakes its own healthy tissues as foreign and attacks them and cause of these disease is unknown. It has become a big challenge in the current medical field because defined cure for the disease is not there. Autoimmune disease represent the third most common cause of chronic illness in United States. The body concisely comprise of prasada bhuta and mala bhuta. The malabhuta dhatu bhava will inflict pain to the body mind complex and they include the vitiated tridosha. Once the tridosha are vitiated they will vitiate other factors in the body and causes disease. There is no direct reference available for understanding and comparing autoimmune diseases in Ayurveda. According to Acharya Charaka it is not always possible or it is not always necessary to identify a disease by a name and physician need not to be ashamed himself for not naming disease but physician should take into consideration of the following points like vikara prakruti.(Doshik nature of the illness), vikara adhisthana (site of pathology) and samuthan(aetiological factor) and accordingly treat the patient. Even though the definite cause for the Autoimmune disease is unknown there are some triggering factors such as genetic and environmental factors. These includes toxins, infections, diet and life style. Gut microbiota may also contribute for the autoimmune disease, even stress factor also contributing in AD according to few references. Some of these environmental factors can be changeable /controllable so that the disease may be controlled. The chikitsa can be in the form of ahara (food), vihara (life style changes), oushada (medicine) any of these methods or all three together may contribute in finding the solution for AD.

25. Approach to Autoimmune Disorders in Ayurveda: Hurdles and Solutions

Dr. Vinitha Nair, PG Scholar, KVG Ayurveda Medical College, Sullia, Karnataka,

Abstract: Autoimmune disorders are on the rise every passing day. Autoimmune disorders have become prominent than ever before. Over millions are getting affected by some kind of chronic autoimmune illness, the most common being Rheumatoid Arthritis, Sjogren Syndrome, Lichen Planus, Thyroiditis, and many more. The root of autoimmune disorders from Ayurvedic perspective includes unhealthy dietary habits, incompatible foods, sedentary lifestyle, hereditary and genetic predisposition. Modern medicine management mainly focuses on symptomatic relief. However, the results are minimal owing to the fact that immune suppressant medication does not prove beneficial for all individuals as the medicine does not tackle the individual body condition and the root cause is left unaddressed. Ayurvedic treatment plan is based on the understanding that the disease is unique and the treatment plan will be tailored according to individual needs. The ayurvedic treatment aims at removing ama from the body, correcting metabolism, and enhancing the innate immunity, which works at the level of rasa, agni, and srotas. These are possible with herbal immune modulators and rasayanas. The ayurvedic system is holistic and treats the root cause of the disease rather than focusing on symptoms of autoimmune disorders. Today, it can be taken as a challenge for the ayurvedic fraternity to cure or manage chronic autoimmune ailments especially for those whose immune system is compromised with the long-term

use of immunosuppressant medications. It's the need of the hour to find out where we stand in terms of hurdles that we face in the treatment approach to autoimmune disorders and find effective treatment plan in order to provide the best possible outcome.

Keywords: Ayurveda, Autoimmune disorders.

26. Precision Medicine and Prevention for AD- A Pragmatic Solution

Dr. Vinushree MKS, 1st year PG Scholar,

Guided by: Dr. Venkatakrishna KV, Professor & HOD, PG Studies in Swasthavritta, Government Ayurvedic Medical College & Hospital, Mysore.

Abstract:

Introduction: Auto-immune Disorders (AD) are the conditions in which the immune system is unable to differentiate between the healthy tissue and potentially harmful antigens due to molecular mimicry. There are over 100 types of autoimmune diseases that predominantly affect women. The aetiology of AD is multifactorial ranging from genetics to immune deficiency. With constantly changing information about diagnostic protocols, therapeutic and clinical trials, delayed diagnosis and interventional errors are the major gaps in AD. In ayurveda AD can be correlated Dhatu Pradoshaja Vikaras especially Rasa and Rakta caused due to Ama and also disturbed Ojas/Vyadhi Kshamatwa. Ahara is the primary cause for formation of Shareera and also for Vyadhi. The quality of Rasa Dhatu depends on Agni, it nourishes the Uttarottara dhatus till Shukra and Ojas. Due to Asatmya Ahara Vihara, deranged Agni forms Ama and poor Dhatus leading to risk of developing AD. The vitiated Doshas produces wide spectrum of disease presentations and variations in biomarker profile which makes it difficult for the physician to diagnose the disease accurately.

Methods: Comprehensive literary research was done on AD, Ama and Swasthavritta to analyse the gaps and synthesize a pragmatic approach to deal with the hurdles.

Results: Ayurveda tools of Precision Medicine (PM) is a multicomponent customised intervention based on individuals Genomics (prakriti), Geographical aspect (desha), Age (vaya) Nidana panchaka, Roga bala and Rogi bala. Individualised preventive protocol including the codes & conducts of Dinacharya, rutuchaya and Sadvritta are the keys to treat as well as prevent AD.

Discussion: Ayurveda doctors are the future “preventionist” who must work on developing Pragmatic individualised lifestyle protocols as well as Precision Medicine to tackle AD from its root cause.

27. Approach to AD in Ayurveda: Hurdles and Solutions - Holistic and Magical Approach to Treat Autoimmune Thyroiditis

Dr. Maheshwari Danappagoudar *, Dr. Savita S Patil **

*PG Scholar, Dept of Prasuti Tantra and Stree Roga,

**Professor and HOD of Dept. of Prasuti Tantra & Stree Roga, Sri Sri college of Ayurvedic Science and Research Institute, Bengaluru, Karnataka.

Abstract: Auto immune diseases are burning issues in Current era due to lack of effective treatment among them Auto immune thyroiditis is also one. Auto Immune thyroiditis incidence is increasing in both men and women at the ratio of 2.2/100000/year and 498.4/100000/year respectively; higher incidence in females than in males and that too is more in reproductive age group. The common side effect of this in women is Infertility and miscarriage hence to get healthy life and progeny, understanding the cause and treating the disease plays a major role in reproductive aged women. While analyzing the laxanas of Thyroiditis in Ayurvedic view we can see the symptoms of Kapha – Vata vrudhhi and Pitta kshaya, in Dhatu level Rasa, Meda and Asthi Dhatugata Laxanas. Some consider it as Sthanika Granthi (Galaganda). Auto immune diseases are Kashta sadhya vyadhi; for effective management we have to consider the Taratama Laxanas of Dosha and Dhatu vrudhhi-kshaya instead of just treating it as a disease related to a organ that is Thyroid gland. Along with medical management following Dinacharya and Rutucharya adds for better result.

Key words: Thyroiditis, Laxana, Dosha, Dhatu, Dinacharya, Rutucharya & Sthanika Granthi.

28. Effect of Auto Immune Disorder in Menstruation: Solutions and Hurdles

Dr. Shruthi.R¹, Dr. Anupama.V²

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2. HOD & Professor, Department of Prasooti Tantra Evanm Stree Roga, Sri Kalabyreshwara Swamy Ayurvedic Medical College Hospital and Research center, Bengaluru

Abstract: AD is characterized by the immune system inappropriately recognizing self. Incidence of AD is 4% among that 75% women are the victims. It is because of influence of hormones on women's risk for developing an AD. Sex hormones like estrogen, progesterone and testosterone may be big factor in sex based difference in hormonal response. Researchers report that sex hormone receptors are present on the surface of immune cell and cytokine receptors. Many people suffering with AD like SLE, RA, fibromyalgia, multiple sclerosis, psoriasis, anti-phospholipid syndrome, auto immune progesterone dermatitis will experience flares before or during menstruation. Sarve api roga mandagni. Root cause of all disease is mandagni, due to which ama is seen that is undigested material which converts into toxins. From which ahara rasa gets dooshita which is prime factor for formation of uttarotara dhatus resulting in dhatu asamyatha and the symptoms or disease manifest with respect to the dhatu affected. The increased incidence of AD in present era is due to the Mithya ahara (viruddha, adhyashana, vishamashana), Mithya vihara like ratrijagarana, ativyayama, sheeta sevana and manasika nidanas all these will mainly lead to derangement in vata. As the Auto immune disease aggravate and due to steroid medication in the treatment of AD, we can notice the abnormal changes in menstrual cycle of women mainly. Depending on the stage of vyadhi nidana parivarjana, sodhana, shamana has to be planned for the successful management.

29. Rasaushadhi Approach in Management of Auto Immune Disorders

Dr Chaitra L V, Ph.D scholar, Ramakrishna Ayurveda Medical College Hospital and Research center, Bangalore.

Abstract: Auto immune disorder is a condition in which immune system attack the healthy cells. The auto immune disease may have no sign or worst symptoms, progression vary as per individual and onset of nonspecific symptoms is a challenge. In Ayurveda perception impairment in Ama and Ojus are the root causes for Auto immune disease. Rasaushadhi (Herbometallic /Herbomineral) has taken a significant place in Ayurveda through its quick action in less dose. All the Rasa dravyas and Rasaushadhi (Herbometallic/Herbomineral) have Rasayana, deepana, pachana karma by which impaired Ama get corrected, Bala and Ojus will be strengthened. By strengthening Bala, one can reverse or stop the progress of disease based on the Roga Rogi Bala.

30. Clinical Application of Rasaushadhi in Autoimmune Disorder.

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1 PG Scholar, first year

2 Guide, Professor, Department of Rasa Shastra and Bhaishajya Kalpana, Ayurveda Mahavidyalaya & Hospital, Hubli, Karnataka.

Abstract: One of the central features of immune system is the capacity mount an inflammatory response to potentially harmful foreign material, while avoiding damage to self tissue. Autoimmunity on the other hand refers merely to the presence of antibodies that react to the self antigens, in leading to the breakdown of one or more of the basic mechanism regulating immune tolerance. Results in self reactivity that can cause tissue damage. In Ayurveda immunity can be correlated to oja, Bala, Vyadhikshamatwa. Bala which is physical & mental strength, Oja responsible for against the diseases & Vyadhikshamatwa is an ability to resist the severity of the disease. Prevent the onset of the disease. Rasaushadhi plays major role in Ayushyaprada, Balya, Ojavaradhana, Rasayana, Sarvarogahara, in Autoimmune Disorders and its effect in this paper presentation. This is an effort to put forth the major role of Rasaushadhi in Autoimmune Disorders. Further detail discussion will be carried out at the time of presentation.

Key words: Autoimmune Disorder, Vyadhikshamatwa, Rasaushadhi.

31. Evaluation of Amavatari Rasa Application in Rheumatoid Arthritis

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Abstract: Rheumatoid Arthritis (RA) is a chronic progressive and disabling autoimmune disease that causes inflammation and pain in the joints, joint deformity and complications in other organs. The RA has been described as Amavata in Ayurveda, in which the vitiated Vata and Ama afflicts the lining of

the joints, causing Shula (pain) & Shotha (swelling). Ayurvedic system of medicine with a number of herbal and herbomineral formulations (Rasa aushadhis) has good results for this RA condition and Amavatari rasa, a mercurial preparation is one among them. Ama pachana should be done primarily in the treatment protocol of Amavata. Amavatari rasa is a herbo-mineral formulation containing Parada, Gandhaka, Triphala, Chitraka, Guggulu and Eranda taila. First of all, prepare kajjali out of purified Parada and gandhaka and mix rest of the materials into it. This Kajjali has Sukshma and Srotoshodhaka properties, which elevates Agni and inhibit formation of Ama in Amavata along with Dipana, Pachana, Vedanahara and Kaphavatahara properties of Amavatari Rasa ingredients. By virtue of Snigdha and Vata Shamaka nature, Erandataila is playing a role in pacifying Vata. Significant relief in Sandhishotha may be due to Shothaghna (anti-inflammatory) property of Guggulu. Dipana Pachana property of Amavatari Rasa are due to Triphala, Chitraka, Guggulu, and Eranda Taila. Significant relief in Sandhigraha may be due to the resolution of Ama in affected joints by the Amahara property of Chitraka. Most of the ingredients in Amavatari rasa have kaphavata and tridosahara properties, making them effective in the first phase of treatment in Rheumatoid arthritis. Available Research studies on Amaatari rasa showed its efficacy, safety, anti-inflammatory, and anti-arthritis efficacy.

32. Critical Analysis on Systemic Lupus Erythematosus w.s.r to Jataharini

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Abstract: Systemic lupus erythematosus - Risk for loss is 20%, mostly in 2nd and 3rd trimester of pregnancy and associated with antiphospholipid antibodies. Antiphospholipid syndrome (APA) -5% of women with RPL may have APA. APA induces microthrombi at placentation site. Altered vascularity affects developing embryo and induces abortion. The most treatable cause of RPL which is well accepted and evidence based. Upto 15–20% of women with recurrent pregnancy loss have antiphospholipid antibodies (aPL). In 5% second or third trimester losses occur. About 5-10% of all pregnancies are complicated by preeclampsia or fetal growth restriction and up to 75% into preterm births. *Jataharini* destructs- body, *Garbha*, newborn or to be born creatures of *Asura*, non-religious people or their progeny. It attacks a woman who is menstruating, pregnant or puerperal. May attack any time (day, midnight and night). *Varanabhandha* is one ritual which protect the garbha from dusta shaktis. It gives spiritual security to the womb and mother. Lupus management consists primarily of monitoring maternal, clinical and laboratory conditions as well as fetal well-being.

Key words: Systemic lupus erythematosus, Antiphospholipid syndrome, Jataharini, Varanabhandha

33. Understanding of Beeja Dosha in AD; Contemporary Science.

Dr. Chaithra T M, PG Student, Dpt. of Kayachikitsa, Ayurveda Mahavidyalaya, Hubballi, Karnataka.

Guide: Dr. Pramod Katti, Dr. A.S. Prashanth

Abstract: In the Autoimmune disorders there is defect in the genome itself. Our acharyas had already explained about beeja dusti which in turn explains about defects in the genome itself. Ayurveda also emphasized that the variation in prakruti is also due the variation in genetic component. Beeja (chromosome), beejabhaga (genes) and beejabhagavayava (fraction of part of chromosome) are important terms described by ayurveda to explain defects in sperm and ovum. In the present era there is an advances in the genetics of autoimmune disease which is very helpful to treat the AD disease as early as possible. So the current prenatation focuses on understanding of beeja dosha in AD; contemporary science and the recent developments in genetics of AD.

34. Influence of Beeja Dosha in Ad: A Contemporary Understanding - Beejabhaga Dusti in the Terms of Genetic & Epigenetic Associated with Autoimmune Disorder.

Dr Shravani P¹, Dr Savita S Patil²

1) 2nd year PG Scholar, 2) Dr Savita S Patil, Professor, HOD, Department of Prasuti Tantra & Stree Roga, Sri Sri College of Ayurvedic Science and Research Institution, Bengaluru, Karnataka.

Abstract: Autoimmune disorder is a condition in which the body's immune system produces antibodies that attacks its own healthy tissues. Most autoimmune diseases cause inflammation that can affect many parts of the body. Genetic and Epigenetic pathway plays a pivotal role in the development and function

of the immune system. Genetics is the variation of inherited characteristics passing from parents to offspring's whereas Epigenetics can be outlined as the meiotically/ mitotically heritable alterations in gene expression, related to environmental factors, without changes to the sequence of bases in the DNA. In Ayurveda, Acharya's understood and explained this in the terms of Beeja, Beejabhaga and Beejabhagavayava dusti. The formation and development of embryo is given much importance in Ayurveda for meeting the objective of healthy progeny and has explained the six procreative factors – Shadgarbhakarabhavas. A failure to maintain epigenetic homeostasis, due to Maternal or Paternal factors like lifestyle and behavior, diet, stress and environmental, can lead to aberrant gene expression in specific cells causing loss of tolerance, and the modified cells then contribute to the development of autoimmunity in genetically predisposed individuals.

Keywords: Autoimmune disorder, Genetics, Epigenetics, Beeja dosha, Shadgarbhakarabhavas.

35. Influence of Beeja Dosha in Autoimmune Disorders

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Abstract: The science of Genetics in Ayurveda may appear a new topic but ancient Ayurvedic scholars understood very well the principles of heredity and the nature of traits or characters. The genetic entities such as chromosomes, genes, nucleotide sequence are referred to in our samhitas in different terminologies and in ancient time the Beej, Beej Bhaga, Beej Bhagavayav was used. Autoimmune diseases arise from a combination of genetic predisposition and environmental triggers that disrupt the immune system's ability to ignore a person's own tissue and cells. In rare cases, an autoimmune disease is monogenic, caused by mutations in a single gene. But most of the time, autoimmunity is polygenic, with genetic risk determined by the interplay of numerous genes. The genetic basis of autoimmune disease is influenced by individual and population variation. Population-level phenomena such as mutation, migration, genetic drift and natural selection, have left an imprint on genetic variation that is likely to influence the immunity of a person. The root cause of illness according to Ayurveda is hereditary and genetic predisposition and imbalance in lifestyle and disobeying the principles of Ayurveda which includes dinacharya, ratricharya, ritucharya, brahmacharya, etc can bring the epigenetic modification which leads to auto-immune disorders.

Keywords: Beeja, Beejabhaga, Beejabhaga Avayava, Epigenetics

36. The Concept of Beeja Dosha and Ojas in Autoimmune Disorders

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Abstract: In this modernized era due to lifestyle changes, genetic mutations and environmental hazards there is increase in the number of autoimmune disorders, despite the advancements in diagnostic techniques and therapeutics interventions, medical science has failed to keep the incidence of autoimmune diseases under control. Ayurveda the science of life and treasure of knowledge has glorious history since ancient era. In Ayurveda different concepts of genetics are described along with this our Acharya had great knowledge about hereditary and autoimmune diseases. The concept of beejabhaga, bheerj bhagavayava which are the parts of beej (sukra and shonita) which carry genetic information and are similar to chromosomes and gene concept of modern science, various genetic diseases are developed due to any deformity in this beej, beej bhaga and avayava. In Ayurveda, many diseases like Kushta and Madhumeha etc have been considered to be inherited. In the description of diabetes and skin diseases at birth has been attributed to arise from genetic defects (beejadosha). The Ayurveda explains impaired Vyadhikshamatva, Ama and Virudha ahara vihara as reasons for the cause of such genetic and immunological disorders. Ojas is the essence of energy for all the seven Dhatus of the body and its quality and quantity is responsible for a person's immunity. An imbalance in lifestyle and disobeying the principles of Ayurveda which includes dinacharya, ratricharya, ritucharya, brahmacharya, etc. leads to auto-immune disorders. Hence the risk autoimmune diseases can be lowered by beej shuddi and activating the immune system, especially using a healthy diet and lifestyle.

Keywords: Beeja dosha, Ojas, Autoimmune disorders

37. Influence of Beeja-Dosha in Congenital Pernicious Anemia

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Abstract: According to the classical literature in each person Tridosha are present in harmonious state and these tridosha forms the Prakruti at the time of fertilization. Tridosha having the contradictory properties they never destroy each other, this is due to Sahaja Satmyata (natural wholesome disposition of co-existence). But if the women conceived when her ovum and uterus were afflicted by doshas aggravated due to her indulgence in Dosha prakopa regimen these vitiated doshas afflict the beeja leading to beeja dosha. Sahaja satmyata is affected due to beeja dosha resulting in primary immune disease development that passes from generation to generation. One or many organs / dhatus of foetus derived from maternal source (Matruja avayava) viz : twak, rakta etc get deformed. Pernicious anemia is Megaloblastic anemia that results from deficiency in Cobalamin (Vit-B12) due to deficit of Intrinsic Factor (IF). In rare cases, pernicious anemia is passed down through families. This is called congenital pernicious anemia. Babies with this type of anemia do not make enough intrinsic factor or they cannot absorb vitamin B 12 in the small intestine. Congenital and juvenile forms of pernicious anemia follows Autosomal recessive inheritance pattern.

Keywords: Beeja Dosha, Rakta, Congenital Pernicious anemia, Intrinsic factor, Matruja bhavas

38. Antenatal care in autoimmune disorders: risks and solutions.

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Abstract: Ayurveda is entirely dedicated to health and welfare of mankind through the achievement of Dharma, Artha, Kama, Moksha. Shreyasi praja (Healthy offspring) is considered as one of the prerequisites for this. The health of pregnant women is very important in achieving healthy progeny. During pregnancy as there is *Dhatushaitilyata*, women is more prone for many diseases especially Autoimmune disorders. An autoimmune disease is one in which the immune system attacks person's own cells. Women are more prone to autoimmune diseases compared to men. During pregnancy she has to be given with utmost care as the growth and development of garbha depends on Matru ahara and vihara. In Ayurveda the antenatal care comes under the heading of "*garbhini paricharya*" and some do's and don'ts come under *Garbhaposhaka* and *Garbhopaghatakar bhava*.

Keywords: Antenatal care, Dhatushaitilya, Garbhini paricharya, Garbhopaghatakar bhava.

39. Influence of Beeja Dosha in Type 1 Diabetes Mellitus: A Contemporary Understanding

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Abstract: Autoimmune diseases are the result of an interplay between predisposing genes and triggering environmental factors, leading to loss of self-tolerance and an immune-mediated destruction of autologous cells and/or tissues. Type 1 diabetes is one such organ specific autoimmune disease that occurs as a result of cascade of events with causes being genetic susceptibility and environmental factors - leading to loss of self-tolerance, thus triggering an immune-mediated destruction of pancreatic beta cells characterized by an absolute deficiency of insulin. Ayurveda states that, the very origin of a living being happens by four essential factors for growth & development of a foetus – the Garbhasambhava samagri (Ritu, Kshetra, ambu & beeja) and according to Acharya Charaka, Beeja is the first cause for a Vikruti Santana Utpatti leading to Samsthana (Aakruti), Varna and Indriya vikruti. It is essential to note that, beeja is a combination of beeja bhaga and beeja bhaga avayava whose dushti at any level may lead to organ specific or systemic diseases. As a whole, hampering Sahaja bala/ sahaja satmya (Immunity) of a vyakti. To be specific, Vyadhikshamatva – the vyadhi utpaadha pratibandhaka bhava of human body is compromised, which later manifests by the interplay of nidana, dosha and dushya samsarga which may lead to vikara in future. The above concept can be correlated to development of auto immunity in genetically predisposed individuals which may or may not be triggered from other precipitating causes. Prameha is classified according to acharya Susruta – Sahaja and Aharanimitaja

Acharya Charaka has explained concept of Jaatha Pramehi and kulaja vikaras whose cause being beeja dushti. Based on the above concepts, here is an approach to analyze the influence of beeja dosha w.s.r to Type 1 Diabetes mellitus with a detailed contemporary understanding.

Keywords: Autoimmune diseases, Beeja, Beeja dosha, Vyadhikshamatva, Type 1 Diabetes Mellitus, Prameha.

40. Importance of Beeja Dosha in Autoimmune Disorders of Childhood

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Abstract: The rapid increase in the number and the prevalence of autoimmune disorders is a global health concern which affects human race. Nearly 5% of the global pediatric population is suffering from autoimmune disorders. Though the exact cause of auto immune disorders is unknown, many studies have shown that hereditary factors and the gene contribute to autoimmune disorders. In different population, genetic factors for example natural selection and co-evolution with pathogens, random mutation, isolation, migration and interbreeding in similar or distinct environment led to the establishment of current plethora of the loci that predispose to autoimmunity. The genetic basis for any disease has been discussed under Beeja dushti in Ayurveda. Generalizing the concept of Beeja dushti to various vikaras of different srotases is the need for the day. Diseases arising due to Beeja dushti usually manifest during childhood, few of them presenting in the severe or acute form. Beejadushti sets in the khavaigunya in the srotases and also form the basis for impairment of the maturing ojus or bala. This presentation is an effort made to understand the contribution of Beeja dushti to autoimmune disorders of childhood from the Ayurvedic perspective.

Keywords: Beeja dushti, Autoimmune disorders.

41. Pain Mangement in Amavata with an Indigenous Compound-A Case Report

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Abstract: Amavata is a disease caused due to the vitiation or aggravation of Vata associated with Ama. Vitiated Vata circulates the Ama all over the body through Dhamanis, takes shelter in the Kapha Sthana (Amashaya, Sandhi, etc) producing symptoms such as stiffness, swelling etc. in the joints. Amavata is a chronic auto immune, inflammatory, systemic disorder mainly affecting synovial joints. Ama when combines with vitiated Vata Dosha and occupies in Sleshmasthan i.e., joints result in painful disease. Clinical features of Amavata resembles with Rheumatoid arthritis. Now a day it is a common problem due to the change of lifestyle, food habits and lack of physical activities. It is the most common crippling and disabling disorder in the world. In Amavata presence of Bahudoshavastha will be there, in such condition Shodhana is indicated. Convincing patient for shodhana will be a harder task. All patients are not fit for shodhana. Balamoola kashaya along with dhanymla and gomutra arka has proved beneficial. Prevalence of Rheumatoid arthritis is approximately 0.8 % of the population (range 0.3 to 2.1%); women are most commonly affected.

Key words: Amavata, Rheumatoid Arthritis, Shodhana, Amashaya, Sandhi

42. Management of Juvenile Diabetes with Ayurveda Principles

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Abstract: Juvenile diabetes is one of the common Autoimmune endocrine metabolism disorder in children which is unusual to start in early period of life, it is characterized by increased thirst, frequent micturation, hunger etc .The prevalence of Type 1 diabetes in world estimated to 9.5%. In childhood the insulin producing beta cells of Pancreas cannot effectively use the insulin .As it is an autoimmune disorder the immune system mistakenly attacks the beta cells in the pancreas that make insulin which leads to improper functioning of glucose level for energy likely to bring emotional and psychological

effects and hence it requires special attention and management . Clinically juvenile diabetes resembling to features of sahaja prameha and causative factor involving are improper diet of the parents and other mansik bhava like stress due to sedentary lifestyle and which leading to vitiation rasadi dhatu and vitiation of Beeja leading to clinical manifestations like krushata pippasa etc. As the prime features of sahaja prameha will be krushata & rukshata and involvement of predominantly vata. To combat with the clinical features we need to have a treatment plan of Shaman and Rasayana chikitsa in children as Rasayana chikitsa will helpful in boosting the immune system by acting at level of beeja dushti which helps in managing the disease to improve the lifespan of child. Hence the present study will provide an idea of treatment protocol for the management of juvenile diabetes with Ayurveda principles as Shamana & Rasayana chikitsa.

Keywords: Jevunile Diabetes, sahaja Prameha

43. Concept of Genetics in Sahaja Prameha wsr to Juvenile Diabetes in Children

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Abstract: Prameha is mentioned as one of ashtomahagada by acharayas. According to acharaya charaka, Beej dushti, Matru ahara vihar, kaal, karmas etc play an key role in formation of any disease, same applies to prameha. India is housing about 97,700 children with type 1 diabetes mellitus (T1DM). Prevalence rate of 0.2/1000 children is approximately noted, peak age of which are diagnosed around 12 years. T1DM has a huge impact on growth and development of a child. Juvenile DM is primarily caused due to destruction of insulin producing islets of pancreas. Ayurved resting on its principle of swasthya rakshanam forms a basis in prevention of prameha. Pre conceptual pancha karma shuddhis, role of proper diet, yoga etc are all beneficial for a healthy progeny. Sahaja prameha occurs as a result of beeja dosha i.e genetic origin. It is considered as asadhya. In some Ayurvedic literature term adibala pravritta vyadhi indicates the diseases which are congenital in origin and genetically determined like dushta arswa, prameha etc. These are manifested due to the vitiation of shukra and shonita of father and mother. Sahaja prameha is the disease which occurs due to hereditary influence. Occurrence of DM is increasing day by day, due to changing life style, genetic and environmental factors.

Keywords: Sahaja Prameha, Genetics, Juvenile Diabetes, Children

44. Paediatric Care & Management in Autoimmune diseases

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Abstract: Autoimmune (rheumatic) diseases occur when your immune system starts to attack your body & cells, tissues and organs. Although autoimmune disease is rare in children, many conditions have similar symptoms and diagnosis can be challenging. A healthy immune system defends the body against disease and infection. But if the immune system malfunctions, it mistakenly attacks healthy cells, tissues, and organs. Called autoimmune disease, these attacks can affect any part of the body, weakening bodily function and even turning life-threatening. There are so many triggers for autoimmune disease, including stress, diet, lack of exercise, insufficient sleep and smoking. The global prevalence of autoimmune diseases in pediatric patients is roughly 5% and is most frequently represented by autoimmune thyroid diseases (AITDs). It usually develops in middle-aged adults but may also appear during childhood or late in life. Patients who are diagnosed between ages 16 and 65 are considered young onset and after 65, late onset with each of them having different semiologic characteristics. In children immune system can be temporarily weakened by certain drugs, such as chemotherapy or other drugs used to treat cancer, or medication to prevent organ rejection following transplant. Also, infections like the flu virus, mononucleosis (mono) and measles can weaken the immune system for a brief. An ANA test is a blood test that looks for antinuclear antibodies (ANAs) in blood. If your child tests positive for ANAs, it may mean they have an autoimmune disorder. An autoimmune disorder causes immune system to attack their own cells by mistake According to The Autoimmune Registry, the top 10 most common autoimmune diseases include, Celiac disease, Graves disease, Diabetes mellitus, type 1, Vitiligo, Rheumatic fever, Pernicious anemia/atrophic gastritis, Alopecia areata, Immune thrombocytopenic purpura. Despite these variations, all autoimmune diseases are believed to go through sequential phases of initiation, propagation, and resolution. If you are living with an autoimmune disease, there are things you can do each day to feel better:

1. Eat healthy, well-balanced meals. Make sure to include fruits and vegetables, whole grains, fat-free or low-fat milk products, and lean sources of protein. Get regular physical activity, Get enough rest, Reduce stress. Autoimmune disorders in general cannot be cured, but the condition can be controlled in many cases. Historically, treatments include: anti-inflammatory drugs – to reduce inflammation and pain. Corticosteroids – to reduce inflammation.

45. Ayurvedic Management of Gullian-Baree Syndrome in Children: Review

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Abstract: Guillain–Barré syndrome (GBS) is an acute polyradiculoneuropathy characterized by progressive motor weakness of limbs and areflexia. Infections and vaccines have been hypothesized to play a role in triggering GBS development. Annually, it occurs in 0.4–4.0 cases per 100,000 populations, mainly in males, with the lowest incidence in children and recovery period in this disorder is shorter in children than adult and mortality rate in children is about 3-5%. GBS classified into a number of variants, depending on clinical presentation and electrophysiological findings. The classic variants are Acute demyelinating inflammatory polyneuropathy (AIDP) and acute motor axonal neuropathy (AMAN) and acute motor sensory axonal neuropathy (AMSAN). Characterized by rapidly progressing ascending paralysis i.e. weakness begins in the feet and hands and then progresses towards the trunk. Facial and bulbar weakness is common, and respiratory insufficiency is an ominous event in children with GBS, requiring ventilation in 20% of cases. In children is not poor prognostic disorder and recommendation of IVIG and Plasmaphoresis as soon as possible after the clinical diagnosis. In Ayurveda The Gullian –Baree syndrome or its different phase and symptoms can be correlated with Kaphavurut Vata. In ayurveda it can be diagnosed based Avaran janya or involvement Avarana. Treatment that is required for the removal of avarana is Avarana chikistya, includes both Vata vyadhi chikista and Rasayana chikista.

Key words: Gullian Baree syndrome, Infection, Vaccine, Recovery, mortality rate, prognosis, Avarana chikista.

46. Ayurveda for Autoimmune Lymphoproliferative Syndrome Management in Children

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Abstract: Autoimmune lymphoproliferative syndrome (ALPS) is an inherited disorder in which the body cannot regulate the number of immune system cells (lymphocytes), results in production of an abnormally large number of lymphocytes (lymphoproliferation), its accumulation in lymph nodes (lymphadenopathy), the liver (hepatomegaly), and the spleen (splenomegaly). Abnormal mutation in FAS gene, in an autosomal dominant manner which is responsible for formation of protein which carry out apoptosis. Dysregulation in programmed cell death, lymphocytes get accumulated, body immune system gets activated on this, results in auto immune condition. Autoimmune lymphoproliferative syndrome causes anaemia (decreased RBCs), thrombocytopenia (decreased platelets) and neutrophils. Most commonly, lymphoproliferation becomes apparent during childhood. Increased risk of developing cancer of the immune system cells (lymphoma) in later life. In Ayurveda Autoimmune lymphoproliferative syndrome can be taken as Rakta and pitta pradhana tridoshaja vyadhi (disease). In this disease there is rakta dusti due to pitta and vaata vridhhi, kapha kshaya so there is dourbalya (weakness), urdhvaga raktapitta (epistaxis), Raktalpata (anaemia) with pitta predominance. All these symptoms show rakta and pitta pradhanyata. Therefore, all the treatment depends upon shamana of rakta and pitta dosha. Ayurveda concept of pitta rakta shamaka drugs, Swarna prasha, sadhvritta, herbo-mineral preparations help to manage this condition, improve quality of life, minimises harmful side effects of immune suppressive drugs used in contemporary science to manage ALPS.

Key words: Ayurveda, tri-dosha, pitta-rakta dusti, Swarna prasha, sadhvritta, Autoimmune disease, ALPS.

47. Swarnaprashana as an Immunomodulator in Auto Immune Disorders in Children

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Abstract: Auto immunity is an Immune reaction against self antigen, and the manifestations of autoimmune disorder are varied, on one end are condition which are organ specific diseases and on the other hand systemic or generalized diseases. The underlying cause of auto immune diseases is the failure of the mechanisms that maintains “self tolerance”. Swarna Prashana (oral administration of gold as electuary) is a unique practice documented in Ayurveda under the field of child healthcare.

Acharya Kashyapa depicts this unique formulation under the context of Lehana and its effects mentioned on Medha (intelligence quotient), Agni (digestion and metabolism) and Bala (physical strength and immunity) of an infant, which includes the administration of swarna bhasma along with grita, madhu and herbs. Studies proven that the Nanoparticles of Swarna absorbs very quickly by the body and works very fast as therapeutic and preventing new sensitizations and consistent with induction of tolerance, does the immunomodulation. As we know auto immunity arises from a combination of the inheritance of susceptibility genes which may contribute to the breakdown of self tolerance and environmental triggers such as infection, tissue damage. So in children administration of swarna prashana could reduces the risk of the developing auto immune disorder by inducing immunomodulation, specially in the children with inheritance susceptibility genes or it may reduces the severity. There are references in classics about the combination swarna and herbal drugs like kushta, shwetha vacha, arkapushpi, mastyakshaka, kaidarya, shankapushpi. Administration of swarnaprashana in a specific combination of these drugs could induce immune response in an organ specific autoimmune disorder or systemic or generalized disorder.

Keywords: Swarnaprashana, self tolerance. Immunomodulation, autoimmune disorder

48. Ayurvedic Management of Auto-Immune Encephalitis- A Case Study

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Abstract: Introduction: Auto-Immune is a state in which the body's immune system fails to distinguish between self and non-self and reacts by formation of auto- antibodies against one's own tissue antigens. Auto- immune encephalitis is a condition where the immune attacks healthy brain cells leading to inflammation of brain causing neurologic and psychiatric symptoms. In Ayurveda the symptoms of this Autoimmune disease can be broadly studied under the spectrum of Dhatugata Jwara. Autoimmune disorders can be managed effectively in Ayurveda by adopting Jwara Chikitsa initially and later treating the residual deformities according to principles of vata vyadhi.

Materials and methods: A single Case report of 4 year old, male child with complaints of difficulty in walking, altered gait and decreased strength in all the 4 limbs with h/o repeated episodes of seizures who had undergone initial emergency management and taken IV Ig therapy. Child was treated with the principles of dhatugatha jwara followed by various vata upakrama.

Results: child attained strength in all the 4 limbs and was able to walk independently, non-recurrence of the seizures was noted.

Discussion: the disease Auto-immune encephalitis can be studied and treated on the lines of asthi-majja gata jwara followed by vata vyadhi for the residual deformities.

Conclusion: Auto-immune encephalitis can be effectively managed with principles of Ayurveda.

Key Words: Ayurveda, autoimmune encephalitis, Dhatugata jwara, vata Upakrama

49. Role of Pippali Vardhmana Rasayana in Autoimmune Hepatitis

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Abstract: Autoimmunity refers to an aberration in the body's normal development such that the immune system mounts an attack against its own cells. The aetiology behind autoimmune diseases is multifactorial, with genetic, hormonal, and environmental factors all playing a role. Autoimmune hepatitis refers to chronic and progressive inflammation of the liver. The proposed mechanism for the

development of autoimmune hepatitis is thought to be the interplay of genetic predisposition, an environmental trigger, failure of the native immune system. The most common features of autoimmune hepatitis are fatigue, malaise, jaundice, abdominal pain, and sometimes arthralgias. All of these features can be understood under the heading of Yakrutodara. Pippali vardhamana rasayana has direct indication for yakrutodara. Pippali acts as Deepani, Rasayani, Vatashleshmahari, Laghu, Rechani, Pittaprashamni. Vardhamana pippali is procedure of administering 'Pippali' in orderly increasing dose and later tapered to the beginning dosage. Vardhamana pippali can be administer in form of kalka, Kashaya and choorna based on course, histopathological examination (grade) and degree of progression (stage) of disease. So, here an attempt is made to understand the role of Pippali vardhamana rasayana in autoimmune hepatitis.

Keywords: Rasayana, Autoimmune disease, Autoimmune hepatitis, Pippali vardhamana rasayana

50. Rasayana Chikitsa in Combating AD.

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Abstract: In autoimmune disorders there is a defect of immune response. It occurs when the body is working hard to defend against potentially hazardous substances to our bodies, such as allergens, toxins, infections or food, but does not see the difference between the invaders and our own body cells. This can be understood under the topic of AMA. Autoimmune disorders can be cured by improving the immune system. Rasayana increases Ojas which is responsible for immunity and have an antioxidant activity which helps in removing free radicals. Rasayana builds natural resistance against infections, helps in increasing immunity and also has an immunomodulator effect, which prevents Autoimmune disorders. So this paper presentation is intended to analyse the effect of Rasayana Chikitsa in Autoimmune disorders. Further details shall be discussed at the time of presentation.

Keywords: Autoimmune disorders, Ama, Rasayana therapy.

51. Immunomodulation and Cytoprotective action of Rasayanas in Autoimmune- disorders (cancer)

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Abstract: Background: Autoimmune disorder is an abnormal condition in which the body reacts against constituents of its own tissues. We can say it is a case of mistaken identity resulting in failure of immune system to differentiate between self and non-self. Whatever the reason the result is autoimmune disease which may involve a particular organ when it is called organ specific disease. Cancer has been implicated in some autoimmune disorders (aid), such as scleroderma and myositis. Rasayana is a treatment in which the body constituents are prepared to adapt to selective tissue nourishment (dhatusamya). Rasayana increases essence of each dhatu starting from rasa and enriches ojas.

Aims and objectives: to explore immunomodulatory and cytoprotective action of different rasayanas in various autoimmune disorders.

Methods: present review article focuses on the various rasayanas which can be used in different autoimmune disease conditions.

Results and discussion: the concept of immuno modulation has been used successfully in ayurveda in immuno competent conditions like cancer. The word rasayana means those that brings about proper uptake, growth and improvement of essential vital dhatus and ojas. Thus, there is tissue regeneration leading to Dhatusamya. Rasayana drug act as immunomodulators, cytoprotective agents and thereby balancing immune system.

Conclusion: The main aim of ayurveda is maintenance of health through dhatusamya. Rasayana works at various levels in the body It emphasize on the improvement of ojas rather the cure and destruction of pathogen. Rasayana drugs are not only immuno modulators but also have other effects such as immune stimulation, antistress, antioxidant, enhancing cellular detoxification mechanism, repair damaged cells

including cell proliferation. So rasayana on a long term can be used as a maintenance therapy for autoimmune disorders.

52. Vacha suvarna yoga as a Naimittika rasayana in Amavata vis-à-Vis Rheumatoid Arthritis - A critical Analysis

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Abstract: Rheumatoid arthritis is an autoimmune inflammatory disease and the prevalence is estimated to be approximately 0.5 to 1%. The management of RA in modern system of medicine is by the administration of NSAIDs, immunosuppressants etc the modern treatment protocol is proven to cause major side effects and there rises the need of the traditional system of medicine in its treatment. In ayurveda RA is understood as amavata and the management consist of shodhana, shaman and rasayana. Rasayana is unique concept elaborated in Ayurveda. The objective of this paper is to draw a narrative review on the importance of Vacha suvarna yoga in the management of rheumatoid arthritis. The material collection. Included review on concept of rasayana in classical ayurvedic texts of Charaka, Sushruta,

Astanga Hridaya, Kashyapa Samhita and Bhavaprakasha Nighantu with emphasis on Vacha Suvarna yoga, followed by PubMed search using the key words RA, ayurveda, rasayana, Suvarna vacha etc. In depth study of the relevant literature also employed. The guna-karma of Vacha is katu, tikta rasa, ushna virya, agnideepaka, pramathi, vibandhahara, shakrit-mutra Vishodhaka, shulaghna, medhya rasayana and also explained in Truptighna, Lekhaniya, Sheetaprashamana Gana etc. And the guna-karma of suvarna are agnivardhana, balavardhana, Medhavardhana, aayushya, vrushya etc. In combination of vacha and suvarna will act as Agnivardhaka, amahara, srotoshodhaka, shakrut-mutra vishodhaka, shulaghna, balya, Medhya and rasayana. Ayurvedic management of amavata with special emphasis on Vacha Suvarna Rasayana can be utilized for developing a effective management protocol in rheumatoid Arthritis.

Keywords: vacha suvarna yoga, rasayana rheumatoid arthritis, immunosuppressants

53. Role of rasayanas in down regulation of Cytokines in Autoimmune diseases w.s.r to Rheumatoid Arthritis

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Abstract: Introduction: Autoimmune disorders are those when body's cells are mistakenly attacked by their own immune system. The etiology is unknown in this case a spectrum of disorders is happened. The prevalence is more in young populations. Rheumatoid arthritis (RA) is an autoimmune disorder with joint pain, swelling in the joints and elevated oxidative stress. In modern NSAIDs steroids and DMARDs used for the management. Rasayana which has a significant impact on the pathological inflammatory process, is one of the many managements available in ayurveda.

Materials and methods: Scientific review on mechanism of action of rasayana drugs in rheumatoid arthritis. Literature search done on various data bases such as PubMed, Scopus, Science Direct by using the key words 'autoimmune disorder and rasayana', 'rheumatoid arthritis and rasayana', 'rasayana' and reviewed classical texts of ayurveda.

Result and discussion: As per studies proinflammatory cytokines like IL-7, TNF α , IL-6, IL-1 play a significant role in severity of RA (rheumatoid arthritis). An effective method of managing this condition can involve focusing on the imbalance of cytokines. Rasayana drugs such as Pippali (Piper longum), Ashwagandha (Withania somnifera), Triphala (Phyllanthus emblicus, Terminalia chebula & Terminalia bellerica) etc. Have an action in suppressing inflammatory pathways such as IL-7, TNF α , IL-6, IL-1 and block intracellular ROS production. Therefore, this paper explores the possibility of rasayana drugs in the management of RA.

54. Role of Rasayana In Auto Immune Disorders wsr to Rheumatoid Arthritis(Amavata)

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Abstract: A disorder in which the body's immune system attacks healthy cells and this condition is called autoimmune disorders. Our immune system has a very sophisticated system to keep us disease free. Autoimmune diseases arise when the body makes a valiant effort to protect itself from potentially harmful substances like allergens, toxins, infections, or food but is unable to distinguish between the invaders and our own body cells. In Ayurveda, this is explained in a slightly different way. The immune system, according to Ayurveda, targets the body's own cells not accidentally but rather to defend against a class of dangerous body metabolites known as ama. Amavata is an autoimmune condition that progresses over time. Ama as well as vata plays a significant role in the samprapti of the disease Amavata, making it a unique disease in Ayurveda. The rasayana are rejuvenators nutritional supplements and possess strong antioxidant which give rise to the formation of different free radical scavenging activity. Taking rasayana is helpful to increase the immunity of the person to keep him away from the disease also reverse the disease process & prevents the re-occurrence. Rasayana therapy is very effective in reducing symptoms of Amavata due to its Deepana- Paachana, Vata-Kapha Shamaka, antioxidant properties, adaptogenic, and immunomodulatory action. The most recent research in the field of ayurveda and modern is used in this article to explore the advantages of rasayana for amavata

Keywords: Amavata, Autoimmune, Immune System, Rasayanas

55. Role Of Rasayana As Immuno Modulators In Autoimmune Disorders

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Abstract: An autoimmune disease, is a condition where our active immune system mistakenly attacks our body. 80% of individuals with autoimmune disorders are women. This higher prevalence is partly attributable to the X-chromosome, which has many genes relating to the immune system such as CD40LG, CXCR, OGT, FOXP3, TLR7, TLR8, IL2RG, BTK and IL9R. Women account for 80%-95% of patients with Primary Sjogren's Syndrome, Systemic Lupus Erythematosus, Primary Biliary Cirrhosis, Autoimmune Thyroid Disease and Systemic Sclerosis, Autoimmune Thyroid Disease and about 60% of Arthritis and Multiple Sclerosis patients are women. In Ayurvedic literature, the natural innate strength of the body which is responsible for the health is termed as Bala. Bala depends upon the health status of Dhatu, Prakurti, Desha, Kala and Oja. Bala is classified into three types-Sahaja (Innate immunity), Kalaja (Acquired immunity) and Yuktikrita (Acquired active and passive immunity). Vyadhi Kshamatva plays an important role in autoimmune disorders. For prevention and cure of autoimmune disorders we need to do improvement in Dhatu, Prakurti, Desha, Kala and Oja for activation of adequate amount of Bala (Immunity). Prevention of an autoimmune disorders, it is natural concept without further any types of hazards. RASAYANA mentioned in ayurveda is right choice to increase bala and approach in preventive aspect of auto immune disorders. Rasayana act as immuno modulators and help the body boost immunity in right way. The modulation of immune response by using Ayurvedic herbal medications as a possible therapeutic measure has now become a subject of scientific investigation. It is now being recognized that modulation of immunological response could provide an alternative to conventional chemotherapy for a variety of diseased conditions of impaired immune responsiveness or when a selective immunosuppression has to be induced in situations of autoimmune disorders. In fact the role of immunomodulators is yet to be fully appreciated or perceived as our understanding of immune system is changing at a rapid pace. The more recent understanding of neuro-endocrine-immune axis or the influence of exercise, circadian rhythms, seasonal variations, different psychological states on immune system are unfolding many such issues which are bringing the modern concept closer to Ayurvedic principles of Vyadhi-kshamatva, Ojas and Bala and rasayana.

Keywords: Autoimmune disorders, rasayana, ojas, bala, vyadikshamatva, ayurveda.

56. Efficiency of Rasayana for Rheumatoid Arthritis- A study of detailed mechanisms of the Rasayana in autoimmunity

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Abstract: The condition is described as autoimmune when the cells of the immune system attack self-molecules resulting in the breakdown of tolerance. A number of autoimmune disorders have been firmly associated with genetic, infectious or environmental predisposing factors. The fundamental underlying mechanism of autoimmunity is defective elimination or control of self-reactive lymphocytes. Largely of unknown etiology, autoimmune disorders affect approximately 3% of the populations around the

world in which > 75% of those affected being women. Rheumatoid arthritis (RA) primarily affects joint inflammation pain stiffness loss of function and eventually joint destruction leading to deformity. The disease Amavata is a chronic progressive autoimmune disease that is correlated to RA. Predominance of vata, kapha and mandagni along with tridosha dusti place a major role in manifestation of disease. The management of RA includes steroids; NSAID's which provides symptomatic relief but may have adverse effects. Free radicals are produced by the effect of normal metabolism in the body, these free radicals are highly reactive that they can damage cellular components and are implicated in a variety of diseases. Thus considering the adverse side-effects, Rasayana plays a great role in management of this disease. Rasayana is an ayurvedic rejuvenation therapy which helps in maintenance and promotion of health. Rasayana essentially means nutrition at all levels from macro to micro-cellular levels, acting as a immunomodulator and antioxidant. As Acharya Charaka mentions Bhallatak is best for management of vata kapha disorders as it promotes 'Agni vyapara' leading to the production of Ama in the body which is the main reason for Amavata. So the drug "Amrita Bhallatak" is a selected rasayana yoga.

Keywords: Autoimmunity, Rheumatoid arthritis, Amavata, Antioxidants, Rasayana.

57. Management Of Systemic Lupus Erythematosus Through Rasayana Chikitsa

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Abstract: Systemic Lupus Erythematosus [SLE] is the classic prototype of multisystem disease of autoimmune origin, in which organs and cells undergo damage initially mediated by tissue binding autoantibodies and immune complexes. The condition has several phenotypes, with varying clinical presentations from mild mucocutaneous manifestations to multiorgan and severe central nervous system involvement. Arthritis, Arthralgia, fever, photosensitive erythematous butterfly rash across the face are the common clinical presentations. SLE predominantly affects women of childbearing age, with a female to male ratio of 9 to 1. According to *Ayurveda*, the inflammatory response in autoimmune disorders is triggered by *Ama* caused due to improper diet and lifestyle. When this *Ama* gets associated with *Rasadi dhatus*, it leads to *Rakta pradoshaja vikaras* like *vatarakta*. The clinical manifestations of SLE resemble *Vatarakta* explained in *Ayurveda* as an example for *Avarana* pathology. As it is a multisystemic autoimmune inflammatory disease, progression of the disease leads to *dhatupaka* at the level of multiple *srotas* leading to *dhatukshaya*, *vata prakopa* and *Ojo-bala kshaya*. *Samprapti vighatana* in such condition can be achieved by relieving *avarana* and later correcting vitiated *vata* and *pitta* along with *rakta prasada* and *Rasayana* drugs. *Rasayanachikitsa* in *Ayurveda* having immunomodulating action halts the progression of disease. It acts at the level of *Rasa*, *agni* and *srotas* and strengthens *ojas* and *Bala*. It not only fortifies the *dhatus* and allows them to be formed and maintained properly, it will also arrest destruction of *dhatus*. Thus, it has a role to play both in prevention and management of autoimmune disease like SLE.

Keywords: Autoimmune, Avarana, Systemic Lupus Erythematosus, Rasayana, Vatarakta

58. Rasayana chikitsa in combating autoimmune disorders

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Abstract: Objective: In an autoimmune disease, there is a wrong action of our defence mechanism against the body's own tissue. Autoimmunity is group of illnesses that include almost every organ system. Rasayana is a unique branch of Ayurveda. Rasayanachikitsa is also known as rejuvenation therapy. It promotes the inner healing power of an individual and helps him in over taking the pain and disease while promoting the immunity (*svasthasya or jaskaram*).

Method: references regarding rasayana and autoimmune disease were collected from various textbooks, published research papers, previous work done.

Result: rasayana is the method of management by which the excellent form of *rasa* is maintained in the body. The purpose of rasayana is to obtain strength, immunity, *ojas*, and removal of toxins. One of the results of rasayana is increasing *ojas*, which is the factor responsible for *vyadhikshamtava* (immunity). Rasayana drugs probably reduce stress levels by affecting anti-oxidant levels. So these

rasayana drugs act as potent antioxidants and immunomodulators like guduchi, ashwagandha, amalaki etc., have proven effects in autoimmune diseases.

Conclusion: it can be concluded that rasayana builds natural resistance against infection, increases immunity and have an immunomodulators effect, which prevents any kind of autoimmune disorders.

Keywords: autoimmune disorders, immunity, rasayana.

59. Rasayana Chikitsa in Multiple Sclerosis

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Abstract: Multiple sclerosis is chronic inflammatory demyelinating disease of brain and spinal cord. It's an autoimmune disorder in which the immune system attacks myelin sheath that acts as the protective layer in the mechanism of nerve conduction. The scar thus formed leads to multiple degenerative effects in body of affected individual. Ayurveda describes the ojas, which is the sara of sapta dhatu as responsible for immunity. The word "rasayana" is made up of two words: "rasa" and "ayana", "rasa" primarily means the sara and "ayana" means the path or channel.

Keywords: multiple sclerosis, autoimmune, ojas, vyadhikshamatava, immunomodulation

60. Role of Dinacharya, Ritucharya & Sadvritta in primary prevention of Type 1 Diabetes mellitus W.S.R To Bija dosha

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Abstract: Autoimmune Disorder is a significant immune response against own body constituents as a result of defect immunological tolerance and some viruses. Type 1 Diabetes is one among the Autoimmune organ specific disorder. Diabetes is a disease of complex involves all most all organ in the body. Type 1 Diabetes is a disease in which autoimmune destruction of pancreatic beta cells lead to insulin deficiency leads to hyperglycaemia. Prevalence of Type 1 DM is 8.4 million Associated with long term complications like retinopathy, nephropathy, neuropathy and cardiovascular condition. which although cannot be cured, but is well preventable and manageable.

According to Ayurveda Prameha of Hereditary origin, classified as kulaja vikara arises out if bija-dosha is incurable in nature. Defect in bija and bijaavayava imply defect in genetic material. It is the common problem facing our modern era, resulting in numerous complications, which can be effectively managed by simple measures, such as life style modifications. Pharmacological interventions i.e, medicines are not always to control diabetes, but emphasis should also be given to non-pharmacological interventions i.e, medicines are not always necessary to control diabetes, but emphasis also be given to non-pharmacological management.

The management of Type 1 DM is multifactorial, taking into account other major modified risk factors, like obesity, physical inactivity, smoking, blood pressure and dyslipidaemia. Therefore prevent aspect of ayurveda explained as Dinacharya, Rutucharya, Ahara visheshaayatana, sadvritta, Rasayana etc. These rules are very important in prevention of disease and promotion of ideal health.

Keywords- Type 1 diabetes mellitus, Bija dosha, Dinacharya, Rutucharya, Sadvritta, Lifestyle, Primary prevention.

61. Utility of Baala Rasayana in the management of Childhood Autoimmune Disorders

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Abstract: Immune system is a complex biological system that can recognize and tolerate whatever belongs to the self, and to recognize and reject what is foreign (non-self). autoimmune disorder is defined as a condition in which the body's immune system mistakes its own healthy tissues as foreign and attacks them. Autoimmune disorders accounts for about 5-10 % in pediatric age group globally. The *bala* or *ojas* in the phase of maturation during childhood which becomes modified by the influence of several environmental factors namely *viruddhahara* and *vihara*. This results in altered response to the disease conditions occurring in children. Thus normalizing the functions of *bala* instead of its suppression is vital in the treatment of childhood autoimmune disorders. Several *rasayanayogas* are mentioned by acharyas which are *balavardhana*/ *balyayogas* exclusively in pediatric age group eg,

prakaradiyogas, lehanayogas, suvarna yogas etc. This presentation is an effort to understand the practical utility of such *baalarasayanas* in childhood autoimmune disorders.

Keywords:Autoimmune Disorder, Baalarasayana.

62. Scientific review on the Immunomodulatory action of Ashwagandha

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Abstract: Introduction: Rasayana is one of the comprehensive disciplines of ayurveda, which comprises specialized use of herbs, herbomineral formulations and lifestyle along with self-discipline with social etiquette to achieve the optimum state of tissues and systems of the body. Rasayana is a technique for achieving homeostasis which helps to prevent disease. It affects the body on several levels including the rasa, agni, and srotas. Immunostimulants and immunosuppressants are two categories of immunomodulators. Immunosuppressants work to stop autoimmune reactions while immunomodulators work to boost the immune system. Ashwagandha (*withania somnifera*) is the best-known rasayana drug, which strengthens the body's defense against disease by enhancing cell-mediated immunity and acting as an immunomodulatory agent. It also has strong antioxidant properties. This power of the body to fight against diseases is *vyadhikshamatva*.

Methodology: Literature searches were done on various databases and classical textbooks using the keywords (ashwagandha) and (immunomodulation), (ashwagandha) and (rasayana). Out of 133 selected published papers, 10 most cited papers were taken and done the literature review.

Result and Discussion: rasayana acts as a rejuvenator and health promoter. It aids in obtaining the highest quality and quantitative rasadi dhatu, producing excellent *vyadhikshamatwa*. Immunity-like *vyadhikshamatwa* is essential for preserving bodily homeostasis. Significant anti-stress activity and support for immunomodulation have been demonstrated for active ashwagandha constituents like sitosterols and withaferin-a. By enhancing the activity of natural killer cells, it improves the production of antibodies and controls the level of inflammation. Thus, ashwagandha has a powerful influence on immunomodulatory activity.

63. Role of visha and agada prayoga in autoimmune disorder

*Dr. Nitin. V **Dr. Ananta S. Desai ***Dr. Gopikrishna Sriram ****Dr. Ahalya S. Sharma

Abstract: Autoimmunity is the presence of antibodies (which are made by B lymphocytes) and T lymphocytes directed against normal components of a person (autoantigens). These components are called autoantigens or self-antigens and typically consist of proteins (or proteins complexed to nucleic acids). The antibodies and T lymphocytes that recognize autoantigens are called "autoantibodies" and "autoreactive T cells". Few common autoimmune disorders we encounter in our clinical practice are: Rheumatoid Arthritis, Irritable Bowel Syndrome, Psoriasis, Connective Tissue Disorders, Addison's Disease, Pernicious Anaemia, Hashimoto's Thyroiditis etc. But, the question to most of us is, how do we identify, link and treat from Ayurveda point of view? Is it as straight and simple as treating them for their symptoms or should we correlate / translate to a group of disorders in Ayurveda, or is it something else?

Yes, certainly we need to think and link the dots between immunity – lifestyle – food – mind – autoimmunity. The current scenario of upcoming diseases and their treatments are more inclined towards the correction in the food and lifestyle, thereby correcting the patho-physiology of the disease. So, where do we find this link to connect these dots? Are we better intellectuals to think on the lines of "VISHA"? What does VISHA mean to most of Ayurvedic professionals? Is it just sthavara and jangama visha? Visha is something important than this. This paper and presentation deals with the concept of GARA VISHA, DOOSHI VISHA, AMA VISHA leading to a compromise in one's immunity and gradually leading to AUTO IMMUNE DISORDERS. The accuracy and beauty of the results we give lie in the precision of identifying the NIDANA and SAMPRAPTI of VISHA in certain AUTO IMMUNE disorders we encounter. We must understand the qualities of GARA and DOOSHI to explore the concept of Auto Immunity. Gara Visha is produced due to the combination of different substances. It is always chirakari and rogajanaka which does not prove fatal immediately. Dooshi Visha is such a special concept of Ayurveda that is universally accepted by all most all the Acharyas in general sense. The name Dooshi Visha indicates its dooshana swabhava which means its main action is to vitiate the dhatus. It is not a direct poison, rather it is a transformatory or latent stage which any type of poison can attain.

Acharya Vagbhata said, विरुद्धमपि च आहारं विद्यात् विषं गरोपमम् । (अ.ह.सू - ७) which means the continuous consumption of viruddha hara itself leads to Gara Visha. Further, we find Acharya Charaka stating how Grahani Roga arises and how this Grahani Pradosha leads to the manifestation of different Diseases in some of his quotes, अपच्यमानं शुक्लं याति अन्नं विषरूपताम् । (च.चि - १५), तस्य लिंगं अजीर्णस्य विष्टम्भः सदनं तथा । (च.चि - १५), यो हि भुङ्क्ते विधिं त्यक्त्वा ग्रहणीदोषजान् गदान् । (च.चि - १५). Vagbhata is clear in stating that all the disease arise due to the improper and diminished state of agni due to unscientific diet regimen leading to toxic combinations and gradual accumulative toxicity. रोगाः सर्वेपि मन्दाग्नौ सुतरामुदराणि च । अजीर्णात् मलिनैः च अन्नैः जायन्ते मल संचयम्॥ (अ.ह.नि - १२). This particular presentation deals with a better understanding of the concept in building a link between the appropriate nidana, samprapti and chikitsa in relation with Visha and Agada Prayoga.

64. A review on Rasayana prayoga in Amavata (Rheumatoid arthritis)

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Abstract: Rheumatoid arthritis (RA) is an auto-immune disease where the immunopathogenesis involves both innate and adaptive immune systems co-operate and interact with each other to cause synovial inflammation in RA. The innate immune system is represented by antigen processing and presenting cells namely dendritic cells, macrophages, fibroblast like synoviocytes and polymorphonuclear leucocytes. The adaptive immune system is represented by T lymphocytes, the central cell of the adaptive immune system, triggered by repeated exposure to environmental factors (smoking, others), and endogenous ligands, causes release of inflammatory cytokines, which activate synoviocytes and macrophages to secrete chemokines and recruit t cell in the joint leading to locally produced non-specific inflammation in the joints leading to damaged joints. This mechanism is similar to the presentation of the disease *Amavata* mentioned in ayurvedic classics where, the accumulated morbid factor i.e. *Ama* associating itself with *Vata*, circulates all over the body and moves quickly to the different seats of *kapha* such as *amashaya*, *uras*, *kanta*, *sandhi* in the body leading to obstruction at the levels of *dhatu*s. The morbidity is triggered predominantly in *sandhi* as it affects *shleshakakapha* in *sandhi* causing *stabdhata*, where *anupashaya* is observed in *sheetha kala*. In RA, the disease progression is unpredictable as its onset, trigger is mainly dependant on diurnal and seasonal changes. Even the adverse treatment protocol may become failure in combating the course of the disease. Hence here comes the role of *rasayana* which acts at the level of *rasadi dhatu*s by maintaining the normal state of *agni* and increasing the adaptability of the body. An attempt is made to understand the mode of action of few *rasayana* Yogas like *Guda nagara*, *phalatrikadi yoga*, *bhallatakadi yoga* etc. along with *achara rasayanas* in the behaviour of the auto-immune disease like RA.

Key words: *Achara Rasayana, Amavata, Auto-Immune Disease, Rasayana, Rheumatoid Arthritis.*

65. Role of Visha and Agada Prayoga in Autoimmune Disorder

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Abstract: In an Autoimmune disease, there is a wrong reaction of our defense mechanism against the body's own tissue. Our immune system has a very sophisticated system to keep us disease free. Autoimmune disease occur when the body is working hard to defend against potentially hazardous substance of our body, such as allergens, toxins, infections or food , but does not see the difference between the invaders and our own body cells. Autoimmune disorders can be cured by improving the immune system. Visha and Agada prayoga builds natural resistance against the infections, helps in increasing immunity and also act as immunomodulator effect and anti inflammatory action. And also its major role in neuromuscular disease which are caused by Autoimmune Disorder. So this paper presentation is intended to analysis the effect of Visha and Agada prayoga in Autoimmune Disorders. Further details shall be discussed at the time of presentation.

Key words: *Autoimmune Disorder, Anti inflammatory, Neuromuscular disease & Visha and Agada prayoga.*

66. Critical Analysis of Role of *Dinacharya*, *Ritucharya*, *Sadvrutta* in the Management of Auto Immune Disorders

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Abstract : Autoimmune diseases have multifactorial etiologies, with chronic pathologies that often requires lifelong disease management. There is a striking increase of autoimmune diseases in recent decades with prevalence rate of 18% in India. Women are more prone to autoimmune diseases like Rheumatoid Arthritis, Lupus Erythematosus, Antiphospholipid (APLA) syndrome in pregnancy, Sjogren's syndrome, scleroderma etc. According to Ayurveda, the cause of such immunological disorders is disobeying the principles of Ayurveda like *Dinacharya*, *Ritucharya* and *Sadvrutta* that leads to *Agni mandya* resulting into *Ama utpatti* and imbalance in *doshas*, *dhatus* and *ojas*. According to principles of *Dinacharya* waking up in *Brahmamuhurta* helps in detoxification and respiratory health as nascent oxygen is available at this time. *Shoucha*, *dhantadhavan*, *jihvanirlekhana*, *kavala* and *gandhusa* will help in *Agni deepana*, *mukhashudhi*, *ruchikar* and help in growth of good bacteria that helps in digestion. *Abhyanga*, *Snana*, and *Udvartana* maintain healthy skin. *Vyayama* stimulates Parasympathetic nervous system which reduces the body stress and helps in digestion.

According to principles of *Ritucharya*, regimen for particular season is advised. Eg: In *Sharad Ritu* due to *Pittaprakopa* certain inflammatory changes gets triggered, to combat this, *pittashamaka aahara vihara* needs to be followed. *Sadvrutta palana* helps in maintaining the balance of *shareerika* and *manasika doshas* and thereby helps in managing stress levels thus prevents the triggering of autoimmune Pathologies. Ayurvedic line of management of Autoimmune disorders focuses on restoring balance of *doshas*, *dhatus* and strengthening the *ojas* by following *Dinacharya*, *Ritucharya* and *Sadvrutta* and if *Dinacharya*, *Ritucharya* and *Sadvrutta* follows by couples during pre-conceptional and early conceptional period it provides *shudha mana* and *deha* which provides good innate immunity and further leads to healthy and immune progeny.

In the present study an attempt is made to elaborate the influence of *Dinacharya*, *Ritucharya* and *Sadvrutta* on Autoimmune disease.

Key Words: Auto Immunity, Ayurveda, *Dinacharya*, *Ritucharya*, *Sadvrutta*.

67. Role of Rasayana Chikitsa W.S.R to Naimittika Rasayanas in the Breakdown of Samanya Samprapti and Vishesha Samprapti of Auto Immune Disorders.

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Abstract: Immune system is a complex network of cells, tissues, and organs that work together to defend against microbes. Disorders caused by abnormal or absent immunologic mechanisms, whether humoral, cell mediated or both are known as Auto immune disorders. The root cause of illness according to Ayurveda is hereditary and genetic predisposition. An imbalance in lifestyle and disobeying the principles of Ayurveda *Dinacharya*, *Ritucharya*, *Sadvrutta*, *Bramhacharya* etc leads to Auto immune disorders. *Vyadhikshamatva* corresponds to immune tolerance. It is the defense mechanism in a holistic manner and acts as an antagonistic to the strength and virulence of the disease, it also has the capacity to inhibit the causative factors of the disease. *Bala* or *Ojus* is the purest form of energy which is responsible for the biological strength of an individual. So, the treatment principle for the Auto immune disorders can be framed by aiming on the removal of *Ama* (Toxins), correction in metabolism, and increase in the production of *Ojus*. As *Rasayanas* act at the level of *rasa* (which directly improves quality of nutrition), at the level of *agni* (which improves digestion and metabolic processes), and act at the level of *srotas* (which improves micro-circulations and ensures proper nourishment of tissues). It can be achieved by adopting *Rasayana* therapy in Autoimmune disorders which is *vayashtapaka*, *ayukara*, *balakara*, *rogapahara* in action and it is *sarvopaghata shamaniya* in nature. Based on the above concepts, This work will be intended to focus on the Role of *Rasayana* with specific reference to *Naimittika rasayanas* in the breakdown of *samanaya samprapti* and *vishesha samprapti* of Auto immune disorders.

Key Words: Autoimmune Disorders, *Vyadhikshamatva*, *Bala*, *Ojus*, *Rasayana*.

68. Stress and Psychological factors (Manasika Bhavas) in Auto Immune Disorders

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Abstract: Auto immune disorders (AD) are multifactorial diseases involving genetic and environmental factors characterized by altered immune response towards self-antigens. In the past decades, there has been a continuous rise in the incidence of ADs, which cannot be explained by genetic factors alone. Stress has been postulated to play a role in disease onset in genetically susceptible patients.

The relationship between stress and auto immune disorders is intricate. Stress has been shown to be associated with disease onset and disease exacerbations in rheumatoid arthritis, systemic lupus erythematosus, inflammatory bowel disease, multiple sclerosis, grave's disease as well as other auto immune conditions. Ayurveda reiterates the relationship between the body and the mind in its approach to health as well as illness. Though the vitiated *doshas*, *dhatu*s and *malas* remain the pathological basis of illness, the illness itself is a more complex psychosomatic phenomenon. Ayurveda has bio psychosomatic approach where emphasis is given to the integration of body and mind. *Manasika bhavas* mentioned in ayurveda, such as *bhaya*, *kroda*, *shoka* etc., can cause or aggravate several diseases and hence there is relation between these *bhavas* and *roga*.

The science of psychoneuroimmunology identifies specific mechanisms by which these mind body changes are mediated. These modern concepts relate to Ayurvedic principals of *Agni*, *Bala*, *Ojas*, *Vyadhikshamatva*. Thus, an attempt is made to analyze the role of *manasika bhavas* on influencing the various aspects of auto immune disease entities.

Key words: *Manasika bhavas*, Stress, Psychological factors, Auto immune disorders.

69. Manasika Bhavas in Autoimmune Diseases

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Abstract- When the immune system of the body reacts against the tissues of its own body, it lands up into autoimmune disorder. To put it more pragmatic the body becomes its own enemy. According to recent studies the overall prevalence of autoimmunity was found to be 18%. Women are vulnerable to autoimmune disease than men. Body undergoes two types of stress i.e Eustress and Distress, the former one helps the body to cope up with the situation and the latter causes harm to the body. It is presumed that the stress triggered neuroendocrine hormones lead to immune dysregulation which ultimately results in autoimmune disease.

Manas or the physical mind is directly connected to Dhi, Dhruti, and Smruti. Ayurveda is a system of medicine from which focus on root cause rather than symptoms, and has long history of success. Ayurveda looks what causes inflammation and works backward, *Manasika bhavas* which easily be disturbed by vata and pitta dosha and hampers *Agni* and *Rasavahasrotas*, are the causative factors for Autoimmune diseases.

Keywords- *Manasika bhavas*, emotional imbalance, autoimmune disorder.

70. Role of Mental Health in Autoimmune Diseases.

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Abstract : Introduction: An autoimmune disease is a condition arising from an abnormal immune response to a functioning body part. The cause is unknown some autoimmune diseases, run in families, and certain cases may be triggered by infections or other environmental factors. Several large-scale epidemiologic studies have found positive associations between autoimmune diseases and psychosis. longitudinal studies have shown bidirectional associations between several autoimmune diseases and Mental disorders

Methodology: A systematic compilation, analysis of all the references relating to *Manas* and *Manasika bhavas* mentioned in Ayurveda classical text and their correlation with etiology responsible for manifestation of Autoimmune Diseases.

Conclusion: By this unravelling of the relation between Autoimmune disease and *Manas* (mental health) will be the path for understanding the roots cause, its prevention (*Nidana Parivarjana*), and also in the *Chikitsa* of Autoimmune diseases. This is the need of hour. **Keywords:** Autoimmune Diseases, *Manas*, Mental Health

71. Role of Stress and Psychological Factors (Manasika Bhava) in IBD

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Abstract: Disorders of Gastro intestinal tract are common in the present era. They have increased to such an extent that they now include autoimmune disorders as well. Inflammatory Bowel Disease (IBD) is one such autoimmune disease. It is an idiopathic disease involving an immune reaction of the body to its own intestinal tract. Influence of psychological factors on IBD causation are stress, depression, anxiety and *Manasika Bhava* are *Shoka*, *Krodha*, *Chinta* etc. The stress induces changes in GI function, such as increased intestinal permeability and visceral sensitivity and altered GI gut motility, which could lead to IBD symptoms. In today's fast-moving world, everybody is under a sense of urgency, stress or any other psychological influence. Our shastra says food should be consumed at the right time, in the right place, in a proper state of mind. In contrary to this, the dining table has now become a round table conference for discussing all the matters and exuberating the emotions during the intake of food. The way you are feeling when you eat has an impact on how you digest. So psychological factors have become a major cause of IBD. Different ways can be adopted to treat IBD as *Deepana*, *Pachana*, *Shodhana*, and *Rasayana*, following proper *Dinacharya*, *Rutucharya*, and *Sadvrutta*, *Ahara* should be consumed as per *Ahara Vidhi Vidhana*. But in order to remove a disease from its root, the causative factor should be understood and ruled out completely. So in this study, analysis of role of stress and psychological factors in IBD will be done.

Keywords: IBD, Stress, Psychological factors and *Manasika Bhava*.

72. Pivotal role of Manasika Bhavas (Psychological Factors) in Auto-Immune Disorders

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Abstract:Background: Auto Immune diseases manifest when the body's immune system has difficulty in distinguishing healthy cells from unhealthy ones. The etiology of autoimmune diseases is Multifactorial, like environmental, immunological factors and so on. Considering Influence of psychological stress on the development of autoimmune disorders, stress has been suggested to precede Auto Immune disease occurrence and to exacerbate symptoms. Ayurveda also describes the importance of *Manasika Bhavas* in *Vyadhi* manifestation. Charaka Samhita interprets and elaborates the context of inter relation of *Sharirika* and *Manasika doshas* in *Vyadhi*; and strongly postulates the psychosomatic concept of Ayurveda as *Shariranam Sharirena*, *Manasanam Manasena*, *Shariranam Manasena*, *Manasanam Sharirena*. The *Manasika Bhavas* have a cardinal role in the manifestation of *Ama*, which acts as the focal point in precipitating Auto Immune Disorders.

Objectives: 1 To analyze the role of *Manasika bhavas* in the formation of *Ama*. 2. To understand the role of *Ama* in the context of Auto Immune disorders. 3. To determine the influence of *Manasika Bhava* in the genesis and treatment of Auto immune disorders from Charaka Samhita.

Materials and Methods: Basic information are collected from Charaka Samhita; and interpretations based on the cross references and research updates available in print as well as online versions.

Results The role of *Manasika bhavas* in causing *Ajeerna* directs us to *Ama Utpatti*. The impact of *Manasika Bhavas* including *Bhaya*, *Shoka*, *Krodha* on the *Shareera* is that, they trigger the body's 'fight or flight and fright response'. Considering Behavioral and neuroendocrine mechanisms, stress is associated with the activation of several neuroendocrine systems, including the hypothalamic - pituitary - adrenal (HPA) axis and the sympathetic nervous system (SNS). The cortisol and catecholamines released have proved results on their action on Immune system. Acharya Charaka mentions how *Manasika Bhavas* leads to vitiation of *Sharirika doshas* as "*Kaamshokbhayadvaayu*, *Krodhatpittam*, *Tryomala*". These details seem to highlight the importance of *Manasika Bhavas* in causing Auto Immune Disorders.

Conclusion: Considering the aforesaid details, an attempt is made to highlight the significance of the role of *Manasika Bhavas* in the manifestation of Auto Immune disorders from the purview of Charaka Samhita

Keywords- Ayurveda, Auto Immune Disorder, *Manasika Bhava*

73. Multimodal approach of Amavata (Rheumatoid Arthritis) through Panchakarma Chikitsa: A Series of Case Study Reports

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Abstract:Autoimmune disease occurs when the immune system attacks as result of a breakdown of immunological tolerance to auto reactive immune cells. Many autoimmune disorders have been strongly associated with genetic, infectious or environmental predisposing factors. Amavata is one of the commonest disorders caused by the impairment of agni, formation of ama & vitiation of vata dosha. It is produced mainly due to vitiation of vata along with formation of ama. The ama combines with vata & occupies sheleshmasthanas results in amavata. Amavata can be correlated with Rheumatoid arthritis due to similarities of clinical features. Rheumatoid arthritis is an autoimmune disease causing a chronic symmetrical polyarthritis with systemic involvement. The management in modern science includes use of Non-steroidal anti-inflammatory drugs, Glucocorticoids, Disease modifying anti rheumatic drugs, immunosuppression therapies, long term use of which leads to many side effects. The chikitsa principle explained for amavata includes shodhana, shaman which includes- Langhana, Pachana, Deepana, Swedana, Virechana, Snehapana, Upanaha. Based on the concept of Amavata chikitsa sutra, here an attempt is made to discuss various case studies pertaining to Amavata(Rheumatoid arthritis).

Keywords: Amavata, Ayurveda, Panchakarma, Shodhana, Rheumatoid Arthritis.

74. Understanding Principles of Shodhana Karma in Lichen Planus

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Abstract: Autoimmunity is a biological paradox in which the cells and tissues of the body itself, by forming auto-antibodies and auto sensitized T-cells, react against antigens of the individual's own tissue. The immune system has various mechanisms to suppress the immune response to the self, and the disturbance of this mechanism results in auto-immune disease. *Lichen Planus* is also appearing to be such a disease. It is a chronic Skin disorder of unknown etiology. It is etiologically characterized by purplish or violaceous polyhedral, flat topped itchy papules, occurring mostly on the flexor surfaces and in the oral cavity. In Ayurveda all skin diseases are collectively described as kushtaroga. Due to its resemblance in signs and symptoms, Lichen planus can be correlated with chandramakushtha, which has aggravation of vata, pitta and kapha dosha. The vitiated dosha affects the skin and blood circulation and it also affects the moisture level of the tissues and eventually skin becomes discoloured, rough and thick. Ayurvedic treatment has a better scope for treating Lichen planus. As a holistic approach of Ayurveda the whole body is purified by panchakarma treatment and then systemic treatment is given according to dosha dominance in all skin diseases. Panchakarma therapy is a unique type of treatment for various chronic autoimmune hormonal and degenerative disorders, where as other sorts of treatments have no satisfactory answer as well equally beneficial for the promotion and preservation of health. Any disease in Ayurveda is managed with Shodhana, Shamana, and Rasayana Chikitsa. Acharya Charaka had mentioned the general line of treatment for Kushta as when there is Vata predominant condition: Ghritapana, Kapha predominant condition: Vamana, and in Pitta predominant condition: Virechana Karma, followed by Raktamokshana. Acharya Sushruta recommends Nitya Virechana for Kushta as it is a Bahudoshajanya Vyadhi. So considering the strength of the patient, Nitya Virechana was selected as Shodhana (purificatory procedure) for the line of treatment. In addition to the Shamana Yoga, Bahirparimarjan Chikitsa (external application) of drug is administered after taking the proper course of Shodhana, which then provides additional relief and thus helps in the eradication of disease (lichen planus) completely. So here an attempt is made to analyse the role of Nitya Virechana and Shamana Chikitsa in the management of lichen planus.

Key words: lichen planus, chandramakushtha, Shodhana Karma.

75. Role of Shodhana Karma in Psoriatic Arthritis W.S.R To Vatarakta

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Abstract: Introduction: Auto-immune disorders are group of disorders where the body fails to identify healthy body tissues from antigens which results in masked and deceptive intelligence, eventually leading to the destruction of healthy body tissues. Ayurveda, the science which has effective solutions for almost all the diseases of mankind, explains the concept of Auto immunity as when the *dosha's* attack the body defences i.e, the tissues, organs and *srotases*, they cause many diseases which are included under the spectrum of Auto immune disorders.

Materials and Methods: Extensive literary research was done by referring classical textbooks of Ayurveda, textbooks of conventional medicine, various journals and indexed websites.

Discussion: Ayurveda believes that the derailed *dosha's* can be corrected or eliminated by *Shodhana* therapies, which brings back the normalcy of the body. In case of Auto immune disorders, *Shodhana* can play a pivotal role in improving the quality of life of suffering patients. In case of psoriatic arthritis, better management can be done through applying the principles of *Vatarakta chikitsa*. *Shodhana chikitsa*, is a privilege of Ayurveda, the role of which can be logically understood in the management of many of the diseases. Auto-immune diseases being difficult to treat, can be managed well with the prowesses of *Shodhana chikitsa*, thereby providing better living conditions to the patients.

Conclusion: The role of *Shodhana* in the management of psoriatic arthritis is a peculiar approach of Ayurveda, which can yield relief for the years of sufferings of such patients.

Keywords: Psoriatic arthritis, *Vatarakta*, *Shodhana*, Ayurveda

76.Shodhana Karma in various Autoimmune Disorders”

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Abstract: The concept of an autoimmune disorder is not novel to Ayurveda or Contemporary medicine. Under the umbrella of Kusta, Amavata, Vatavyadhi, and Vatarakta, numerous autoimmune disorders are elaborately explained. In the current scenario of life faulty eating habits and sedentary lifestyles are to cause for numerous AD in both the present and the next generation. The therapeutic options for AD that are currently available in medicine are incomplete and have a variety of negative effects. This is why Ayurvedic Panchakarma is the ideal treatment for boosting immunity, living a happier life, and preventing autoimmune disorders. So an effort is made to concentrate on successfully treating cases of various autoimmune disorders with various *Shodhana* modalities.

Key word: Ayurveda, *Shodhana Karma*, Autoimmune Disorders (AD).

77. A Case Study on Effect of Vamana Karma in Lupus Induced Hypothyroidism “

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Background: Autoimmune diseases tend to coincide and an association between thyroid and SLE has been reported for more than 50 years. Auto-immune thyroid disease is most common in lupus patients. Anti-Nuclear-Anti-body is related to both. Primary hypothyroidism occurs in about 15%-19% in patient of Lupus. Hypothyroid Signs and symptoms include low metabolic rate, tendency to weight gain, somnolence, lethargy, menstrual disturbance, aches, muscle stiffness, hair loss, infertility and sometimes myxoedema. The above symptoms closely resemble the symptoms of Vikruta Kapha Dosha which are Gaurava, Shaithya, Slatangatwa, Tamah, Klaihya. The location of thyroid gland is In Urdwajatrugata Pradeshai.e Greeva. Adoption of Vamana karmas best *shodhana* for Kapha Dosha and also for Urdwa Shareerasthitha Roga making an ideal treatment in Panchakarma for hypothyroidism.

Materials and Methods: It is a single case study of a 29-year-old female patient with a complaint of Increasing in weight since 1 year, Irregular menstruation with 40-45 days interval since 6 months. Puffiness of face, eyes and hard stools for 6 months. She was k/c/o systemic lupus Erythematosus since 10 yrs. She was newly detected with hypothyroid status and was not on hormonal replacement therapy. Single subject was treated with Deepana Pachana followed by *Shodhananga Snehapana* and was subjected to Vamana. As per the Shuddhi the subject was advised Samsarjana Karma. Assessment was done with thyroid profile before and after treatment.

Result: Significant changes were noted in thyroid profile.

Conclusion: Vamana Karma which is ideal for Kapha Dosha has positive effect over the disease Hypothyroidism in managing and also maintaining health for longer duration.

Keywords: Vamana Karma, Hypothyroidism, Systemic Lupus Erythematosus.

78. Avasthanusara Amavata Chikitsa Yojana W.S.R Shatkriyakala

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Abstract: “Swasthasya Swasthya Rakshanam Aturasya Vikara Prashamanam” depicts the prevention, early diagnosis and management of the disease. Ayurveda is the only science which provides customised treatment based on the vyadhi avastha and prakruti of the patient. Shatkriyakala is a distinctive concept of Ayurveda. The term Kriyakala refers to the recognition of the disease prognosis. Kriyakala means interception in the process of disease manifestation. Kriyakala is also known as chikitsa avasara (time which denotes the necessity of treatment) Thus Shatkriyakala means appropriate time period to take action. Autoimmune diseases are considered as pathophysiological state wherein immune responses are directed against, the body's own tissues. Amavata is one such chronic Autoimmune - inflammatory systemic disorder mainly affecting synovial joints, caused due to formation of ama and its association with vitiated vatadosha. In the condition of Amavata, mandagni is caused due to nidana sevaana which leads to amotpatti in sanchaya and prakopa stage. This Ama starts circulating all over the body, the prasarita Ama lodges in hradaya, trik, sandhi (sthana samshraya) as a result, mild symptoms like aruchi, apaka etc are seen in this stage. When it reaches vyakta stage, symptoms are manifested (vrishchika damshvat vedana, stabdhata etc). If the disease is not treated, it reaches bheda stage producing complications like sankocha, khanjata etc. Modern diagnostic tools have equipped the doctor to identify any disease and treat it in Sthana Samshraya stage only whereas Ayurveda emphasizes on maintaining homeostasis by taking proper measures in initial stages of ShatKriyakala. Kriyakala vivechana is very helpful for knowing of the sadhyata-asadhyata of disease and by knowing the process of shat kriyakala the disease process can be arrested at initial stage and avoid the possibilities of complications. Hence an attempt is made to plan shatkriyakala avasthanusara amavata chikitsa.

Key Words: Amavata, Auto immune disorders, Shat Kriyakala, Ama

79. The Effect of Avapeedakasnehapana in the Management of Membranoproliferative Glomerulonephritis – Nephrotic Syndrome; A Case Study.

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Abstract: *Avapeedaka Snehapana* is a unique procedure of administering *sneha* before and after the digestion of a meal, it is mainly indicated in *adhonabhigatavikaras, mutravegarodhajanyavikara, mutra udavartachikitsa, apanavayudusti*. The clinical features of Membranoproliferative Glomerulonephritis presenting as Nephrotic Syndrome can be correlated with the *lakshana* of *Mootraghata, Sandra Prameha, Shotha*. It presents with the clinical features like reduced urine output, frothy urine, edema, proteinuria, hypoalbuminemia, hyperlipidemia etc. In other system of medicines, the main line of management would be administration of steroids which has its own limitation. Whereas in *Ayurveda* there are treatments that are more effective, safe and free from adverse effects. *Acharya Charaka* and *Vagbhata* have mentioned a special type of administration of *Sneha* in *AdhoNabhiगत* and *Mootravegadharana Janyavikaras* called *Avapeedaka Snehapana*

Materials and methods : A single case study of a male patient of age 7, presenting with swelling of orbital region, face, scrotum, abdominal distention, frothy urine and reduced urine output Since 4 years. Here Patient was treated with *Avapeedakasnehapana* with *sukumaraghruta* in *Arohanaka karma* till attainment of *vyadhisamanalakshanas*.

Results: *Avapeedakasnehapana* with *sukumaraghruta* was found to be effective in nephrotic syndrome. i.e there were significant improvement in the condition of patient and markable changes in the laboratory reports.

Discussion: Through *Avapeedakasnehapana* there will be *shamana* of *apanavayudusti*. *Sukumaraghruta* which has *Eranda Punarnava, Gokshura, Dashamoola, Trina Panchamoola* has *mutrala shothahara* and *vatanulomana* action and is the best drug of choice in *shotha, vridhi vibandha*. *Sneha* induces ketogenesis in the body by breaking down of the fatty acid., in this process,

the ATP molecules and the H⁺ ions will be released in excess quantity. Thus, as the ketogenesis increases, the water excretion also increases resulting in increased urine output, and thereby it has an influence on *mutravaha Srotodusti* as well as *basti vikaras*.

Keywords: *Avapeedakasnehapana, Membrano proliferative Glomerulonephritis, Nephrotic syndrome, Prakhaktasnehapana, Jeernantikasnehapana.*

80. Role of Virechana Karma in Amavata (Rheumatoid arthritis)

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Abstract: Background: Amavata is the most common disease affecting a larger population. The word Amavata is made up of two terms, Ama & Vata where Ama can be correlated to the toxins in the System of body. Ama combining with Vatadosha, circulates in the body and gets accumulated in Shleshmasthanai.e. Sandhietc where it produces symptoms like Shotha, Shoola, and Stabdhatacausing Amavata. In Contemporary science, Amavata is compared with Symptoms of Rheumatoid Arthritis which is an Auto-immune disorder. Virechana Karma is the widely utilized Shodhana Karma in the clinical practice. In Virechana Karma, the doshas are expelled out from the body through Guda marga and is the best line of treatment in Rasavahasrotodushti vikara like Amavata. Virechana karma has an important role in Amavata because Virechaka drugs are having sukshma, vyavayi, vikasi property, they reach Hridaya by virtue of its Virya, then following the Dhamani it pervades the whole body through large and small srotas. The panchabhutika combination of virechana drugs i.e. Prithvi, jala and by the virtue of their properties help in eliminating the morbid humor from shakha to kostha and then out of the body. The hampered Agni is one of the initiating factors in Amavata. This study intends to find the role of Virechana Karma in Amavata, an Autoimmune disorder.

Objectives: To analyse the relevance of Virechana karma in the management of Amavata.

Materials and Methods: A Comprehensive Analytical study was done using Classical Ayurvedic text, various journals, Research article and information available from internet

Result: The analytical study reveals Virechana karma as a successful modality in the management of Amavata vis a vis Rheumatoid arthritis.

Conclusion: In the management of Autoimmune Disorders, Shodhana Karma plays a prominent role and Virechana is one such modality well pronounced in the cure of Amavata.

Keywords: *Amavata, Rheumatoid arthritis, Shodhana Karma, Virechana*

81. A Critical Review of Snehapana in the Management of Psoriasis [Kitibha Kushta]

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Abstract: Psoriasis is a proliferative autoimmune skin disease which is affecting 2% of worldwide population. This disease characterised by scaling, thickened-rough skin lesion, itching, in severe cases covers entire body. Kitibha Kushta present with symptoms Shyavam, Kinakarasparsha, Parusha which closely resembles with symptoms of Psoriasis. Kitibhakushta is one among the Kshudra Kushta, having Bahudoshavsthais a clear indication for Shodhana. Snehana is one among the shadvidhaupakramawhich is being used independently for the promotion of health, cure of many diseases as well as Purvakarma of Shodhana. Snehana having 2 varieties Bahya and Abyantara, Abyantara Snehana can be for Shamana, Shodhana or Brimhana purpose. For the purpose of Shodhana as a poorvakarma Abyanatarasnehana can be done in terms of Accha Sneh or sadyosnehana based on dosha, Vyadi and balaabalata of the person. Dosha Utkleshana is brought only by Shodhananga Snehapana.

Acharya Charaka, In the context of Kushta said that “Natisnighdham Virechayeth”. That can be understood as, one should not wait till TwakSnigdghata, when Koshtasnigdghata is seen need to stop snehana. This is done to prevent upadravas that may be seen in Kledhapradhanavyadhi's like kushta. Hence, proper understanding of Shodhanangasnehanapana is very much important before Shodhana.

82. Understanding Principles of Shodhana Karma in Amavata (Rheumatoid Arthritis)

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Abstract: Auto-immunity is generally defined as a phenomenon in which antibodies or T cells react with auto antigens. The immune system has various mechanisms to suppress the immune response to the self, and the disturbance of this mechanism result in auto-immune disease. Rheumatoid Arthritis is a common type of autoimmune disease. Rheumatoid Arthritis is an inflammatory, systemic connective tissue and joint disorder which affects principally the synovial joints. It is the most common form of chronic inflammatory disease and may result in many extra articular manifestations including fatigue, peripheral neuropathy, vasculitis, hematologic abnormalities, etc. Concept of Ama is very unique in Ayurveda, no other science mentions Ama as a cause of disease, it is produced by impaired digestion in gastrointestinal tract or in the tissues by defective metabolic processes. Ama thus produced is said to circulate and block the vessel of the joints and get deposited there causing the disease Amavata. Amavata in the modern science can be correlated with Rheumatoid Arthritis which is a highly prevalent disease in the present life scenario due to the changing dietetic habits, social structure, environmental and mental stress. The Chikitsa explained for Amavata includes Shodhana as well as Shamana which includes Langhana, Deepana, Swedana, Virechana, Snehapana, Basti and Upanaha. Various factors are involved in the planning of the management of Amavata which has to be kept in mind by physician. So here an attempt is made to analyse the role of Shodhana Karma in Amavata.

Key words: Ama, Amavata, Shodhana Karma, Rheumatoid Arthritis.

83. Role of Shodana in Amavata (Rheumatoid Arthritis)

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Abstract: Introduction: In Medical practice physicians come across with such diseases which are difficult to treat, Amavata is one among them. It occurs throughout the world in all climates and all ethnic groups. Clinical features of Amavata closely mimics with Rheumatoid Arthritis. RA is an autoimmune disease. The allopathic treatment provides symptomatic relief but the underlying pathology remain untreated. For the effective management of amavata all the acharyas have described the sequential employment of deepana, pachana, shodana and shamana therapies.

Aim To understand the role of shodana in the management of Amavata.

Methodology Reviewing the classical texts of ayurveda.

Discussion Langhana is the first line of treatment for amavata. Though tikta aktu rasa dravyas are supposed to increase vata dosa, yet these are of proven value in this disease because of their deepana and pachana properties. After attaining nirama avastha we can adopt shodana procedures like Virechana and basti. Virechana does the srotoshodana, by doshanirharana and agnideepana. Basti having ingredients of usna, tikshna, laghu, rooksha properties are useful in treating amavata. It breaks the obstructions and expels out the morbid material from the body.

84. Dry Eyes in Rheumatoid Arthritis

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Abstract: Rheumatoid arthritis (RA) is a systemic inflammatory disease characterized by joint stiffness, joint pain, fatigue, numbness etc. associated with a number of extra-articular organ manifestations e.g. Dry eyes. Rheumatoid arthritis (RA) damages the connective tissue covering the ends of joint bones. This connective tissue is made mostly of a substance called collagen. Collagen is also the primary substance of the eye's sclera which is the main factor behind involvement of ocular tissues in rheumatoid arthritis. The dry eyes mainly characterised by foreign body sensation, itching, redness and difficulty in opening eyes. If dry eyes do not receive prompt treatment, they can lead to vision loss due to complications like marginal keratitis, panophthalmitis etc. Dry eyes are more common in people with RA. The management includes treating the primary disease along with symptomatic management of ocular features with eye drops, ointments, steroids etc. Amavata is the comparative term used for

rheumatoid arthritis where Ama and vitiated Vata when lodged in Trika-Sandhi leads to Stabdhata of that particular sandhi. Amavata is mainly the disease of Madhyamarogamarga. The vata may get further aggravated and vitiate pitta dosha which move upwards and get lodged in mandalas of netra due to kha vaigunya, giving rise to shushkakshipaka. The management of this ocular manifestation of amavata should include proper treatment of nidana i.e. amavata followed by treatment principles mentioned for shushkakshipaka. The treatment principles of Amavata includes langhana, swedana, deepana, tiktaahara, snehapana, virechana and basti. Simultaneous management of ocular manifestation should be done which include nasya, aschyotana, seka, anjana etc. kriyakalpas procedures and ghritapana. Acharya Sushruta emphasises the importance of Nidana-parivarjana while treating netrarogas which may otherwise lead to serious complications leading to vision loss. Hence prompt treatment should be resorted to treat the ocular manifestations in the initial stages itself.

85. Insights of Understanding the Pathophysiology of Certain Autoimmune Disorders with respect to Concepts in Ayurveda.

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Abstract: Immunity is the defense mechanism of the body against the infectious agents, foreign substances and/or toxins for maintaining optimum health of an individual. Autoimmunity is a condition wherein one's immunity starts to assault its own cells with the help of autoantibodies. These autoantibodies when present in limited levels in the plasma don't harm the bodily functions, but once it exceeds the normal levels, damaging the tissues and its functioning, it develops into an Autoimmune disease. Genetic predisposition and Environmental factors play an important role in manifesting such diseases, alongside Occupational, Psychological and Dietary factors. A steep rise in prevalence of such disorders in recent decades, forces us into a deeper and clear understanding in the pathophysiology of manifestation of such disorders, which will owe to successful management of the same. Ayurveda explains the concept of Vyadhikshamatva, which emphasizes on two components namely, Vyadhibala virodhatva and Vyadhi Utpadashakthi Pratibandhakatva, wherein immunity can be considered as a component. Also, other concepts such as Ojo Visramsas and Ojo Kshaya, Bala, Dhatvagni mandyajanya Aama, Kha Vaigunya, Sahaja Satmya, can further help in conceptualizing the pathophysiology of occurrence of Autoimmune disorders. Aim of the work is to be able to understand the occurrence of certain common ADs such as Rheumatoid Arthritis, Hashimoto's Thyroiditis, Celiac disease, Type 1 Diabetes mellitus, Sjogren's syndrome, Systemic Lupus Erythematosus etc., with its symptomatic equivalents, with respect to classical concepts like Nidana, Lakshanas, samprapti and samprapti ghatakas, which is done by reviewing the literatures in detail. Though a specific term equivalent to each disorder isn't mentioned in the classics, above said concepts provides us an in depth analysis its pathology and will further aid in successful treatment of the same. Further simplifications in understanding of such concepts provides access to formulating standard treatment protocols for individualistic approach.

86. Understanding the Mechanism of Autoimmune Disorder in Ayurveda

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Abstract: An autoimmune disorder, an overactive immune system mistakenly attacks our body. The immune system of our body keeps fighting bacteria, germs which are disease causing but in rare cases the immune system might malfunction and fight its own body causing disorders. These disorders may be caused due to genetic issues or due to mutations. According to Ayurveda autoimmune disorder are results of constant unhealthy lifestyle and diet. Ayurveda works at root cause of the disease where it starts treating the malfunction immune system. Ayurveda includes both preventive and causative aspects of human disease. The holistic approach of Ayurveda resembles to entire function of vyadhikshamatva. The process of capacity to resist disease is vyadhikshamatva. In Ayurveda natural innate strength of the body which is responsible for health is termed as bala. Bala depends on the health status of dhatu, prakruti, desha, kala, oja and bala is classified into 3 types sahaja (innate immunity), kalaja (acquired immunity), yuktikruta (acquired active and passive immunity). Vyadhikshamatva plays an important role in autoimmune disorders. For prevention and cure of autoimmune disorders we need to do improvement in dhatuprakruti and bala.

Key Words: Vyadhikshamatva, Bala, Oja, Prakruti.

87.Comprehending the Mechanism of Autoimmune Disorders on the Lines of Ksheena Doshas

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Abstract: Understanding the pathogenesis of any disease is significant as it plays an inevitable role in deciding the appropriate treatment protocol that is to be implemented. There are conditions that remain ambiguous, in which autoimmune disorders are among them. Immunity is the capacity of body to resist pathogenic agents called Antigens which is of two types - Auto antigens / self antigen and foreign antigen / Non – self antigen. The mechanism in which our immune system responds against foreign antigens but stays unresponsive towards self - antigen is called Self- tolerance. But in some cases, self-tolerance decreases resulting in destruction of normal cells leading to Autoimmunity. Trying to comprehend this concept of self-tolerance in Ayurveda, which can be understood on the lines of *Dosha kshaya*, where *Dosha kshaya* plays an inevitable role in enhancing the pathway for manifestation of autoimmune diseases. *Acharya charaka* explains that *Dosha kshaya* can be understood in two ways i.e, decrease in the *prakruta karma* and decrease in *Prakruta Guna* of corresponding *doshas*. These *ksheena doshas* play a pivotal role in causation of immune intolerance from where the pathogenesis of Autoimmunity begins. Hence, here an attempt has been made to comprehend the pathogenesis of autoimmunity on the lines of *Ksheena Doshas* which will be elaborated in the presentation.

Keywords: Autoimmune diseases, self – tolerance, *dosha kshaya*, *prakruta karma hani*

88. Role of Deha-Prakruthi (Body Constitution) in manifestation of Amavata (Rheumatoid Arthritis): A Conceptual Study.

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Abstract: Introduction: Prakriti means swabhav or nature. Prakriti is the fundamental concept of our ancient Chikitsa paddhati and Doshas are responsible for Prakriti nirman. As the same doshas, in disequilibrium states are responsible for diseases therefore knowledge about Prakriti is prerequisite for assessment of Vikriti (pathology). Present time is an era of autoimmune diseases and they are rising at an alarming level and rheumatoid arthritis one among them. Rheumatoid arthritis is a chronic inflammatory disorder that can affect more than just joints. In some people, the condition can damage a wide variety of body systems, including the skin, eyes, lungs, heart and blood vessels.

Conclusion: The prakriti of a person provides physical, psychological, immunological knowledge of that person and also indicates the physiological strengths and weaknesses, even the susceptibility of that individual to various diseases and even Amavata. So, knowledge of Prakriti should be utilized in diagnosis, treatment and maintenance of Amavata. If using the concept of prakriti, various autoimmune diseases can be treated or prevented more efficiently

89. Understanding the mechanism of Autoimmune Diseases in Ayurveda importance of Ahara, Vihara and achara in Understanding Pathophysiology of AD

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Abstract: Background: Shareera is the product of Ahara and in the same way Rogas are also the product of Ahara only. Directly or indirectly perverted Ahara, Vihara and achara will play a main role in generating diseases. Among many disease or disease condition, autoimmune disease is the mysterious condition in which there will be an abnormal immune response to a functioning body part. The cause is still unknown, but by understanding the concepts of Ayurveda one can realize the causes for AD. Many structural, functional and psychological entities will play role in transforming Ahara guna into Shareera guna, if any disturbance in any one of these 3 entity forms a break between Ahara guna and Shareera guna, leads various diseases. Among them AD is also one such condition, where these perversion of transformation entities are disturbed, in Sukshma, Deerghakalika level. So, diagnosis, assessment of causative factors and management is difficult task, but by understanding the Ayurveda concepts properly, by care full observation and proper history one can successfully manage the condition. In this paper will discuss regarding the Ahara, vihara and achara in causing AD and managing the same.

Keywords: Shareera guna, Ahara guna, Autoimmune disease, Sukshma, Deerghakalika

90. Understanding the mechanism of Vasculitis w.s.r to Siragata and Snayugata Vikaras

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Abstract: Autoimmune disease are now-a-days becoming more prevalent. Autoimmune diseases are those in which the immune system of an individual is hampered and modified in such a way that it targets its own bodily cells and tissues, where vasculitis is one among them. As the exact mechanism is unknown in Ayurvedic terms, treating such diseases might be challenging. Here an attempt is made to understand the mechanism of the Vasculitis, an Autoimmune Disorder in Ayurveda. Vasculitis is a term for a group of diseases that cause the inflammation of blood vessels. These vessels include both arteries and veins. Vasculitis affects people from both the genders and all ages. Common symptoms of vasculitis include skin rashes, fatigue, weakness, fever, joint pains, abdominal pain, kidney problems (including dark or blood in urine), numbness, cough and shortness of breath. Additional symptoms can occur depending on the area of the body affected by vasculitis. An attempt has been taken to understand the ayurvedic phrase for vasculitis, which is to be interpreted in terms of Siragata and Snayugata viakaras along with dushti of Rakta dhatu. Understanding the mechanism of vasculitis in terms of Ayurvedic perspective would provide us a clear idea in adopting the accurate line of treatment. Acharya charaka has mentioned Siragata, Snayugata Vikaras and Raktapradoshaja Vikaaras in Vividhaashita Peetiya, Vatavyadhi Chikitsa, Vidhishoniteeya Adhyaya respectively. Taking this as a base, the study has been carried out to establish the mechanism of vasculitis in terms of Ayurveda.

Key words: *Vasculitis, Sirasnayu Gata Vikaaras, Raktapradoshaja Vikaras.*

91. Understanding the mechanism of Autoimmune Disorders in Ayurveda

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Abstract: Autoimmune Disorders (AID) are important non-communicable diseases, these are a group of diseases that occur when the body produces an inappropriate immune response against its own tissues. In patients with an autoimmune disorder, the immune system can't tell the difference between healthy body tissue and antigens. The response to such a reaction is that it may destroy normal body tissues. An autoimmune disorder may result in destruction of one or more types of body tissue, abnormal growth of an organ or changes in organ function. Autoimmune disorder often fluctuate between periods of remission with little or no symptoms at times and flare up at a different time Autoimmune diseases are generally thought of as being relatively uncommon, but their effects on mortality and morbidity are significant. There are more than 80 autoimmune diseases. The overall prevalence of autoimmunity is approximately 3–5% in the general population, affecting approximately 100 million people worldwide. Given the varied assay of autoimmune disorders and their symptoms an understanding based on ayurvedic fundamentals can be reached assessing the symptoms through ayurvedic tenets of Dosha-Dushya Samurrchana and Kha Vaigunya involved on the primary level and further progress and involvement of system/ organs can be inferred by samprapti and its ghatakas. An autoimmune disorder can be understood under etiological principles of avarna janya vyadhis whether avastha is ama or niramaj. Also as per acharya Charkrapani the condition of / status of patient and disease can be better assessed by vyadhikshamatva (vyadhi bala virodhitatva and vyadhi utpadaka vibandhaka) of the patient.

92. Understanding the mechanism of Autoimmune Disorders in Ayurveda

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Abstract: Autoimmune disorders are a major cause of chronic morbidity and disability, affecting up to 1 in 30 adults. Autoimmunity is a state in which the body's immune system fails to distinguish between 'self' and 'non-self'. The tolerance fails or becomes incomplete against self antigens. Autoimmunity leads to the activation of T lymphocytes or production of autoantibodies from B lymphocytes. The Cytotoxic T cells or autoantibodies attack the body's normal cells whose surface contains the self

antigen or autoantigen. The mechanism of autoimmunity may be exogenous/ endogenous and include immunological, genetic and microbial factors. Depending upon the type of autoantibody formation, the autoimmune diseases are classified into 2 groups- Organ specific/ Localised - like Hashimoto thyroiditis, Myasthenia gravis and Organ non-specific / Systemic like Systemic Lupus Erythematosus, Rheumatoid Arthritis, Irritable Bowel Disease. The concept of immunity is described in Ayurveda as Vyadhikshamatwa. Both the types of vyadhikshamatwa -vyadhibalavirodhi and vyadhi utpadapratibandhaka can be compared to specific immunity and innate immunity mentioned in modern science. Immunity is more precisely described in terms of Bala and Oja. There are three types of Bala- Sahaja, Kalaja and Yuktikrita. When ojas is maintained in the body in its excellence, it will enhance bala and thereby vyadhikshamatwa. It is said in samhita that mandagni is the root cause for all diseases. The pathogenesis of autoimmune disorders may be interpreted in terms of mandagni. Mandagni leads to ama formation and improper nourishment of uttarottara dhatus. Thus ojas, the essence of all saptadhatu loses its quality. This will adversely affect the immunity. Autoimmune disorders can be better understood through concepts like Ama, Agni and Vyadhikshamatva. This helps us to focus on both preventive as well as curative aspect through shodhana and rasayana. This presentation is an attempt to understand the mechanism of Autoimmune Disorders in terms of Ayurveda.

Keywords: Autoimmunity, Vyadhikshamatva, Bala, Ojas

93. An Ayurveda Orientation to analyse the concept & management of Autoimmune disorder: A case-based illustration

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Abstract: Introduction: -Incidence rate of Autoimmune disorders is increasing in current era due to various factors. Appropriate understanding through literature of Ayurveda is the need of hour. For better orientation, case study was selected to procure clarity of concept, causative factors, pathology & management approach. Insurance of Quality of life with appropriate management in chronic disease is one of the important fields to be dealt as ayurveda emphasizes on Purusha Purusha Veekshya.

Materials & Methods – Single arm case study of 28 yrs old female subject who complains of Granthi (generalised lymphadenopathy), Arti (myalgia), Loss of interest on food & appetite (ashraddha & Aruchi), loss of weight (Krushata) & hair (Khalitya), macular lesions on face of brownish coloured.

Results -Nidana assessment, Samprapti through Amshamsha Kalpana of Dosha, Dushya role & involvement. In relation to Chikitsa -improvement in quality of life, Relief from presentation but not complete cure.

Discussion- The manasika nidana had tremendous effect on Samprapti, where shareerika dosha played specific & significant. The scenario of Shuddha chikitsa is assessed in entire treatment course.

Conclusion- Understanding this case with the convergence of contemporary information with Ayurveda methodology throws light for better management strategies for Autoimmune Disorders.

94. Understanding the mechanism of Autoimmune Disorder in Ayurveda

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Abstract: Auto-immune illnesses occur when the body's defence mechanism fails to distinguish between "self" and "non-self." It begins to recognise its own tissues as foreign substances and attacks them. Ojas is frequently linked to immunological complexes in the body. Ojas is a synonym for bala. Immunity is referred as bala. Charaka supports examining an individual's bala in terms of vyayama Shakti. 'Prakritastu Balam Shleshma, vikruto malam uchyate' i.e. the balanced kapha is termed bala i.e. strength / immunity, and the imbalanced kapha is called mala i.e. waste product - also speaks about the same. In Ayurveda, complete health is defined as the balance of all its components, including individual and connected equilibrium. Diseases are caused by an imbalance. An hyperactive immune system affected all of the dhatus. When Agni overworks, it destroys natural dhatus and dhatu components and causes organ damage, which is known as teekshnagni, a subsequent episode of dhatugata atyagni that leads to autoimmune sickness. There will be a dhatumalasanchaya at first due to viruddhahara and other causes. Viruddhahara is important in transitioning from pitha dominant dhatu pakam to vata dominant dhatu kshayam, which is then followed by dhatupaka, and finally vata becomes dominant. This

dominant vata will naturally receive feedback support from multiple nidana. This vitiated vata prakopa will continue to conduct stana samshaya in new locations, resulting many diseases. According to bhavamishra When dhatus are destroyed result by dhatugata atyagni, nidranasha, hridistamba, vishthamba, gourava, aruchi, and balahani . We can view the nervous system, cardiovascular system, gastrointestinal tract, and even the psychological area as well as balahani which is immuno-depletion.

95. Understanding the mechanism of Autoimmune Disorder in Ayurveda

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Abstract: The immune system protects the human body from disease-causing germs. But in rare cases, it may malfunction and attack healthy cells, tissues, and organs. Autoimmune disorders arise as a result of such malfunction. The causes of immune system malfunction can vary from genetics to trigger by an infection or some environmental factors. Scientists have identified at least 80 types of autoimmune diseases. Rheumatoid arthritis, SLE, Irritable Bowel Syndrome, Chron's Disease, Ulcerative Colitis, Guillain-Barre Syndrome, Psoriasis, Rosacea, Multiple Sclerosis, Myasthenia Gravis, Vasculitis, Hashimoto's Thyroiditis, Type 1 Diabetes-mellitus and Poliomyelitis are some of them. According to Āyurveda, autoimmune disorders are a result of constant unhealthy lifestyle and diet. Āyurveda treats the root cause of disease rather than the symptoms. Auto immune disorders are due to metabolic disturbance and excess production of toxins in body which is correlated with Aama Dosha which is due to Agnimandhya which at end leading to Oja kshaya. Initially Dosha Dhusya Samurchana occurs due to the Kapha dosha and then Dhathu paka due to Pitta Dosha and Dhathu Kshaya occurs due to Vata dosha which in turn results in auto immune disorder, So, the root cause of auto immune disorders is low Agni and weak Oja in body. Therefore, the Ayurveda treatment focuses on restoring Agni and Oja. So we have eliminate toxins from the body through various Srotas through Panchakarma is a technique. After the removal of toxins from the body. A change in lifestyle, healthy diet, rejuvenation therapies and some rasayana therapies are employed in order to boost production of Ojas.

96. Ayurveda line of management in Autoimmune inner ear disease w.s.r to Vataja Badhirya

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Abstract: Autoimmune inner ear disease (AIED) is an inflammatory condition caused by an uncontrolled immune system response that attacks the inner ear causing progressive sensorineural hearing loss (SNHL) that usually starts in one ear and then affects the other ear. The progression of hearing loss takes over weeks to months. **Autoimmune inner ear disease usually affects hair cells in the inner ear, and because hair cells are needed both for hearing and balance, generally there is both hearing loss and dizziness as symptoms.** AIED is considered “primary” when the inner ear is the only organ affected. “secondary” when it occurs as part of a larger autoimmune disorder that affects the whole body. In modern system of medicine early corticosteroid and immunosuppressive treatment may prevent irreversible hearing loss. Badhirya is caused due to the vitiated Vata Dosha or Vatakapsha Doshas by deranging or obstructing the Shabdavaha Srotas (pathway of hearing) or Shabdavaha Sira (auditory nerve) here in AIED as their is Sensorineural hearing loss can be compared with Vataja badhirya .In Ayurveda treatment modality which gives nourishment are followed like Snehana, Swedana, Ghruta pana, Rasayana sevana, Sneha virechana, Basti karma, Murdha basti, Nasaya etc, are followed which helps in improving quality of hearing and also to improve immunity.

Key words: Autoimmune disease, Autoimmune inner ear disease, Vataja badhirya, Sensorineural hearing loss.

97. Autoimmune Process In Neuromyelitis Optica - Comprehensive Approach Through Ayurveda

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Guide: Dr. Mamatha K. V

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Co guide: Dr. Divya stuvart, Associate Professor, Department of Shalakya Tantra, SDMIAH Bengaluru

Abstract: When the immune system of the body reacts against the tissue of its own body by the presence of auto antibodies or auto reactive cells is called an Autoimmune disease. According to *Ayurveda* immunity correlated with *Vyadikshamatwa*. In developing the resistance or immunity against disease two terms are used, one is *Vyadi bala virodhitvam* - developing agents to fight against strength of disease .Another being *Vyadi uthpada pratibandakatwa* –capacity to inhibit the factors that produce the disease. Neuromyelitis optica is one among such immune related origin of central nervous system involves concurrent inflammation and demyelinating of optic nerve in addition to the spinal cord, causing varying degrees of blindness (affecting visual acuity, colour vision or visual field) Reducing the inflammation with the help of anabolic steroids, immunosuppressant (topically, systemic), plasmapheresis, is the treatment indicated in the Allied science which have their own side effects and many entities such that the recurrence rate being very high or will be non responsive in spite of treatment. It is coherent to adopt *Ayurvedic* treatment principles to resolve the ailment securely and to over come the magnitude of recurrence. In this presentation possible role of *Ayurveda* in the management of *Parimlayi* with special reference to Neuromyelitis optica due to autoimmune involvement will be done.

Key words: Neuromyelitis optica, *Parimlayi*, Autoimmune disease.

98. Understanding the Mechanism of Autoimmune Disease in Ayurveda.

Dr. Soujanya.Yadgirkar

Dr. Shrikanth.P

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Abstract: One of the key attributes of the immune system is the capacity to mount an inflammatory response to potentially harmful foreign materials while avoiding damage to the self-tissues. The essential feature of an autoimmune disease is that, tissue injury is caused by immunologic reaction of the organism against its own tissues. Autoimmunity, on the other hand, refers merely to the presence of antibodies that react with self-antigens and does not necessarily imply that the self-reactivity has pathogenic consequences. Autoimmunity is present in all individuals however; autoimmune disease occurs only in those individuals in whom the breakdown of one or more of the basic mechanisms regulating immune tolerance results in self-reactivity that can cause tissue damage. Likewise, according to *Ayurveda* human body is made up of three functional components Vata, Pitta and Kapha doshas. Though these doshas have opposite qualities and coexist in the body they manage to function mutually rather than functioning against each other hence maintaining harmony. This is termed as Sahaja Satmya, which the conventional system coined as immune tolerance. But, due to exposure to the etiological factors like incompatible food, non-conducive lifestyle and other potential reasons like infections, genetics etc leads doshas to trespass their territories and meddle with functions of other doshas thereby causing disequilibrium in Sahaja Bala leading to the wide array of Autoimmune Disorder.

99. Understanding the Mechanism Of Ad In Ayurveda

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Abstract: In the history of autoimmune disorders, we come across a very famous, Nobel laureate Paul Ehrlich (1854-1915) coined the term “Horror autotoxicus” to emphasize that body has innate aversion to immunological self-destruction also referred as Self-tolerance. Autoimmunity refers to the body’s development of intolerance of the antigens on its own cells i.e. there is an immune response to one’s own tissue antigens. This type of body response results in a disease state characterized by pathological changes (structural and/or functional) in tissues and /or organs as a consequence of specific antibody or cell-mediated immune response against the body’s own tissues (auto antigens) are referred as Auto immune disorders. But the term immunity, autoimmunity and auto immune disorders, with what depth and intensity is used in the contemporary science is not an exact equivalent term to *Ayurvedic* approach of health, immunity ect. *Ayurveda* considered Immunity as Self-tolerance to diseases i.e Vikriti vighaata bhaavatra. The state of absence or failure of the determinants of immunity i.e Vikriti vighaata bhava abhaava is considered as Autoimmunity. Autoimmune diseases are distinguished from mere autoimmune response not by the presence/absence of autoimmune response, but by the different quality and quantity of the autoimmune response. In the similar way *Ayurveda* opines, suppression or incidence of diseases occurs as a result of variations in following three factors- Specific features of the nidana-

Etiological factors, Specific features of Doshas (bodily humors VATA, PITTA, KAPHA) and Specific features of Dushya i.e Saptadhaatus. These factors may produce diseases even in individuals accustomed to wholesome food. Ayurveda strongly proposes that the factors which influence health and disease lie both within the individual and externally in his environment. A stable and harmonious equilibrium between Man and his environment is needed to reduce man's vulnerability/ susceptibility to disease and to permit him to lead a more satisfying, fruitful life in the eternal journey of reaching his objectives of life Dharma, Artha, Kaama and Moksha. So In the present work an effort has been made to understand holistically, the mechanisms of immunity, autoimmunity and autoimmune disorders, based on the principles and practices proposed for healthy (Sukhaayu) and happy (Hitaayu) life.

Key words: Vikriti vighata bhava (abhaava) , Environmental factors, Autoimmune disorders,

100. A clinical study to evaluate the efficacy of Shephalik Patra Prachanna followed by Gunja Beeja Lepa in the management of Indralupta -Allpoacia Areata

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Abstract: Background: *Indralupta* is a shiro kapalagata vyadhi characterized by patches of hair loss spread throughout the body and scalp. It can be considered alopecia areata. It is an autoimmune disorder characterized by transient, non scarring hair loss, from well-defined patches to diffuse or total hair loss. It affects approximately 2% of the general population. According to *ayurveda*, vitiated *pitta* in association with vitiated *vata* causes the falling of hairs from the scalp. After that, vitiated *rakta* and *kapha* block the orifices of the hair follicles which restricts the growth of new hair. Thus, *vata*, *pitta*, and *kapha dosha* and *rakta dushya* are the main internal causative factors of *indralupta*. *Raktamokshana* especially *prachchanna* (blood-letting in which scraping is mainly used) is good to eliminate the vitiated *rakta* situated in localised area example hair follicles, helps in removing avarana hence leads to growing of new hair follicles. Followed by Gunja beeja lepa application which is *vata-kapha shamak reduce hairfall and promote new hair growth*

Materials and Methods: It is a single case study of a 47 -year-old female patient complaining of asymptomatic loss of hair at scalp at occipital and parietal region since 3 years. This case of Alopecia areata (*Indralupta*) was successfully treated with prachana with shephali Patra followed by gunjabeeja lepa

Result: growth of new hair follicle was observed

Conclusion: Hence, it can be concluded that Ayurveda provides a promising result in the patient of *Indralupta* through *prachana* with shephali Patra followed by gunjabeeja lepa. It can be a choice of treatment, keeping in mind its cost-effectiveness and successful management as compared to conservative treatment.

Keywords: *Indralupta*, shephali Patra prachana, Alopecia areata, gunja beeja lepa

101. An ayurvedic view of myasthenia gravis, an autoimmune disorder and its relief through dinacharyadi.

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Abstract: Immunity system is that which protects one's body from diseases and infections where they produce the immune response to defend one's body from foreign substances. But at times, the immune system mistakes its own healthy body tissues as foreign substances and produces defence responses against them. Such a condition is called as an Autoimmune Disorder. Myasthenia Gravis, is one such condition understood as an Autoimmune Disorder of neuro- muscular junction that leads to varying degrees of skeletal muscle weakness. Ayurveda, having stressing over the practice of Dinacharya, Rutucharya and Sadvritta for the maintenance of health and also for curing diseases, helps improve this condition.

Trying to understand this concept in detail for the sake of prevention and reducing the degree of suffering involved in Myasthenia Gravis based on various suggested practices in Ayurveda like Dinacharya, Sadvritta etc leads to better life quality.

Bruhatrayee explains Dinacharya, Rutucharya and Sadvritta along with their benefits and stresses over its practice as a routine for healthy living and longevity. Dinacharyas like gandusha, abhyanga, udhwarthana etc on regular practice with suitable formulation on a long run helps combat the symptoms and improve the condition. Hence, here an attempt has been made to understand Myasthenia Gravis in the view of Ayurveda along with its relief using Dinacharya, Rutucharya and Sadvritta which will be elaborated in this presentation.

Keywords: Autoimmune diseases, myasthenia gravis, *dinacharya*, *rutucharya*, *sadvritta*.

102. A Case Study on Successful Ayurvedic Management of Guillain-Barre Syndrome

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Abstract: Autoimmunity is a condition in which the host's immune system mistakenly attacks itself by attacking multiple organs or may be localized to attacking one specific organ. These disorders are conditions in which the immune system is unable to differentiate between healthy tissue and potentially harmful antigens. Guillain-barre Syndrome is one such autoimmune disease in which the body's defensive mechanism becomes offensive and attacks the body's own nerves. The majority of the patients experience pain in the muscles with weakness in the lower and upper limbs that usually begins in the feet and hands. This paper presents the case study of a 16-year-old girl diagnosed with Guillain Barre Syndrome and treated successfully with the sarvanga vata line of management. A majority of the symptoms correlated with Sarvanga vata, all the treatments that control the vata dosha and strengthen the muscles and stop the further progression of the disease, Brihmana line of management has been implemented. Thus, in this case, Sarvanga Abhyanga with Mahanarayana taila, Shashtika shali pinda swedana, further Rajayapana basti has given the best results, and patient recovered up to 80 % after 1 month of follow-up with oral medications of Badradarvyadi Kashaya, Chyavanaprasha swamala compound.

Keywords: Autoimmune, Guillain-barre Syndrome, Sarvangavata, Rajayapana Basti.

103. Role of Panchkarma In Sarcoidosis (Vata Rakta)

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Abstract: Sarcoidosis is the auto immune disorder in which the growth of tiny collection of inflammatory cells in different part of skin, it may also effect the organs like lungs, heart, kidneys and eyes, causes joint pain. Mostly seen in americans, africans and slightly womens are more likely to develop this disease.According to ayurveda Ama is the main cause to vitiate the doshas and gives rise to many disorders.Ama can be co-related with free radicals in modern parameters. The cause, signs and symptoms of sarcoidosis are as same as in Vata Rakta like joint pain,reddish discoloration of skin, tiny eruptions on skin(chakte),itching of joints and skin,burning sensation,etc. Only by means of changing the life and dietetic regimen with symptomatic treatment is not enough to cure this,as it does not remove the toxins from body,as a result the disease will not cure.Acharya charaka has adviced in chikitsa sthana 29 chapter as virechana with ruksha or mrdu dravyas,basti chikitsa,Parisheka and lepa with sheeta guna dravyas,abhyanga with avidahi dravya as treatment principles of vatarakta.A patient reported with symptoms of sarcoidosis like reddish tiny eruptions on skin with burning sensation and smaller joint pain,based on the treatment principles of vatarakta the treatment was planned for virechana, after 5 days of vishrama kala yoga basti was given followed by internal medicines. After the completion of treatment patient got relief from pain and others symptoms which she complained.

Key words: Sarcoidosis, Vatarakta, Virechana, Yogabasti.

104. Management of Guillen Barre Syndrome W.S.R. Sarvanga Vatavyadhi - A Case Study

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Abstract: Guillen Barre Syndrome is a rare but severe autoimmune disorder often considered as a post infectious polyneuropathy. It results from the immune mediated damage of peripheral nervous system

by the destruction of the myelin sheath and rapidly progressive symmetric muscle weakness of the extremities. It can occur at any age, but is rarely seen in infants, more common in males than females. Classically, patients with GBS will have a pattern of symmetric ascending proximal and distal weakness, which is flaccid in nature. The 3 phases of GBS are the progressive phase (lasts from days to weeks), plateau phase (lasts from days to months) and the recovery phase. After assessing the pathophysiology and clinical presentation of GBS it can be considered as *Kaphavrutha vyana* leading to *Sarvanga Vāta vyadhi*. Management of GBS can be achieved through *Avarana chikitsa* followed by *Vātahara Chikitsa*. In the present case, a 58-year-old male patient diagnosed as GBS was treated with therapies like *Udwarthana*, *Dhanyamla parisheka*, *Abhyanga*, *Mashapinda sweda*, *Annalepa* and *Rajayapana basthi* along with oral medications and physiotherapy. The treatment gave significant improvement in the condition of the patient.

Key Words: Autoimmune disorder, *Avarana*, Guillen Barre Syndrome, *Kaphavrutha vyana*, *Sarvanga vata*.

105. Ayurvedic Management of Auto Immune Liver Disease: Primary Biliary Cirrhosis – A Case Study

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Abstract: Primary biliary cirrhosis (PBC) is an Auto Immune Liver disease. PBC is an inflammatory, primarily T-cell-mediated, chronic destruction of intrahepatic microscopic bile ducts of unknown etiology. Affected individuals exhibit elevated immunoglobulin M, antimitochondrial antibodies directed against the E2-subunit of pyruvate dehydrogenase (PDH-E2), a cholestatic liver enzyme profile with elevated alkaline phosphatase, gamma glutamyltransferase as well as serum bilirubin levels, and a variable course of disease leading to cirrhosis over the course of years or decades.

Auto Immunity in *Ayurveda* can be understood as *Mandagni* leading to *Sama Rasa utpatti*. This along with *Pitta dushti* in turn causes *Kamala*.

In the present case a 28-year-old male, presented with complaints of recurrent jaundice at least once to twice in a year since 2009, with poor appetite, disturbed sleep, highly elevated Bilirubin, liver enzymes and IgM levels with LC-1 IgG positive. He was diagnosed as Auto Immune induced Primary Biliary Cirrhosis. Patient was treated with *Ayurvedic* medications (*Shamana oushadhis*) which yielded into significant improvement in post treatment status of patient.

Key words: autoimmune disorder, *ayurveda*, primary biliary cirrhosis, *kamala*, *shamana oushadhi*.

106. A Pilot Study on the Ayurvedic Management of Type 1 Diabetes Mellitus (Sahaja Prameha)- Autoimmune Disorder of Childhood

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First Year PG scholar* Professor ** HOD***

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Sri Sri College of Ayurvedic Science and Research, Bengaluru.

Abstract: Autoimmunity can be defined as breakdown of mechanisms responsible for self-tolerance and induction of an immune response against components of the self. Autoimmune diseases in children are rare. When they occur they can be challenging to diagnose and treat. One such organ specific autoimmune disease is insulin dependent diabetes. India is housing about 97,700 children with type1 diabetes mellitus and incidence is rising by 3%/year. *Ayurveda* defines this condition as *Sahaja Prameha* specific to *Madhumeha*, which is an *Adibala pravrutta vyadhi*. In Type1 diabetes mellitus there is gradual destruction of beta cells of pancreas which can be correlated to *Dhatukshaya Avastha* of *Madhumeha* and the initial pathology leading to this is *Doshavruta patha*. This can be taken as *Yapya vyadhi*. In Type1 DM the available approach is injectable synthetic insulin. In practice there is requirement of higher doses of insulin for children at early stage due to insulin resistance. This necessitates the use of additional treatment modalities and *ayurveda* plays a key role at this junction. The oral hypoglycaemics have no role to play in this condition as per modern science, whereas *Ayurveda* offers various approaches in the form of *Shodhana*, *Shamana* and *Rasayana aushadhis*. Through

Shodhana, Ama deposition will be removed in the target areas, which will enhance the functioning of pancreas. *Shamana aushadhis* in form of disease specific *Rasayana*, will help in prevention of complications, ensuring proper growth & development and it reduces the demand for exogenous insulin supply. A pilot study was conducted on few children with type 1 DM with a specifically designed treatment protocol which interestingly showed positive outcome. This presentation is an effort to highlight the benefits of ayurvedic management in type 1 diabetes mellitus.

Keywords: *Sahaja Prameha, juvenile diabetes, Madhumeha.*

107. Role of Garba Chalana Chikista in the Management of Putragni Yoni Vyapath W.S.R. Anti Phospholipids Syndrome – A Case Study

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Abstract: Antiphospholipid antibody Syndrome (APLA) is defined by the persistent presence of Antiphospholipid antibodies in patients with recurrent venous or arterial thromboembolism or pregnancy morbidity. This is an autoimmune disorder in which the immune system of a person mistakenly attacks one's own body creating the antibodies which makes the blood much thicker and more likely to clot. This can lead to formation of blood clots in the body, which is one of the cause for miscarriage in women who are pregnant. Repeated pregnancy loss with APLA specified under Putragni yoni vyapath. Ayurveda as a preventive and curative medicinal branch, has good positive outcome in the treatment of APLA with Garbha chalana chikista in order to prevent early expulsion of fetus and preventing loss of pregnancy. In the present case study, A 32 yrs female patient with complaints of repeated pregnancy loss, and with APLA test suggestive of elevated levels of lupus anticoagulants advised garbha chalana chikista and gave birth to a healthy child weighing 3.7kg. Hareeta has explained month wise Garbha chalana chikista, which includes maximum of Madhura, Kashaya rasa madura vipaka and sheeta virya drugs, which provide proper nourishment and stability to fetus and preventing early expulsion.

Key words: *APLA, Putragni, Yoni vyapat, Autoimmune, Garbha chlalana chikista.*

108. Management Of Ekakushta W.S.R. Plaque Psoriasis With Ayurvedic Principles - A Case Study

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Abstract: Psoriasis, a common noninfectious chronic inflammatory autoimmune dermatosis characterised by well-defined erythematous plaques with silvery scale which have a preference for extensor surface by chronic fluctuating course. Its etiology remains elusive but genetic, metabolic, and immunologic mechanisms have been implicated & in recent years has been widely viewed as an autoimmune disease in view of flare-ups in psoriasis being triggered by several factors. Pathways that are associated with autoimmunity such as T-cell development in thymus or periphery, T-cell proliferation, or activation that may include immune synapse formation regulators have been demonstrated in psoriasis. Clinically *Ekakushta* can be correlated with Psoriasis. Causative & Triggering factors mentioned in *Ayurveda* and modern science are involving derangement in immune system, metabolic system and stress. The inflammatory response occurring in autoimmune disorders are triggered by Ama caused due to improper diet and lifestyle. When this Ama gets associated with *Rasadi dhatus*, it leads to *Rakta pradoshaja Tridoshaja vikara* with pathological involvement of *Rasa, Rakta, Twak, Lasika*. In the Present case study, A 69-year-old female patient having symptoms of reddish white scaly lesions all over the body associated with *Kandu, Daha, Shoola & Rukshata* for 14 years and diagnosed with *Ekakushta* (Plaque psoriasis) was treated with *Shodhana, Shamana & Rasayana* therapies. The patient had shown significant relief after the course of *Shodhana* i.e., *Virechana Karma* followed by *Shamana aushadhis & Rasayana*.

Key words: *Ekakushta, Plague Psoriasis, Auto-immune, Shodhana, Shamana, Panchatikta ghrita, Rasayana.*

109. Ayurvedic approach to a rare autoimmune disorder of childhood,' Morphea' - a case study

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Abstract: Autoimmune disease is defined as a condition in which the immune system mistakenly attacks body's own cells, tissues & destroy them. The global prevalence of autoimmune diseases in pediatric population is roughly 5% and is increasing significantly over past 30 years. Autoimmune diseases in children may be linked to genetic, environmental & hormonal factors. Few of the autoimmune disease are localized, specific to a particular tissue, one such condition is Morphea. Morphea is rare, fibrosing skin disorder caused by the dysregulation of collagen production and affects the microvasculature and loose connective tissue. This can be correlated with uttanavataraktha. There is an impairment in agni-bala-oja axis due to hyperactive agni in all the 3 rogamargas leading to pittadhika sannipata resulting into vatakopa in different srotas. Treatment plan in such clinical conditions should focus on the level of the gravity & the degree of depth of dhatupaka at different dhatus and srotas level. In the full paper a case study of disease Morphea and autoimmune disorders with its successful management through ayurvedic line of treatment will be discussed.

Keywords: Autoimmune disease, Morphea, Uttanavataraktha

110. Yuktivyapashraya chikitsa in auto immune disorders

Dr. Smitha Bahubali Kanmuse

hree Hingulambika ayurvedic medical College kalburgi

Abstract: Immunity is normally concerned not only with inactivation and rejection of micro – organisms and other foreign substances but also in recognizing that they are foreign. The essence of auto immune disease is probably the failure at some point of this power of differentiating between the body's own material (Self) and foreign material (not Self). Auto immune phenomena seen in R.A SLE arthritis Scleroderma Ankylosing spondylitis Etc. In Ayurveda shastra elaborate description of prevention of the diseases & curative measures is given. The etiological factors for any disease is classified into three viz astatmendriyarthasamyoga, Prajnaparadha & Parinama. Therefore Yuktivyapashraya chikitsa includes identifying causative factors, Samprapti ghatakas and planning of the treatment for samprapti Vighatana. Hence addressing and correcting Nidhanakar bhavas, through ahara, vihar, shodhana chikitsa and shamanushadis will be an appropriate solution to Autoimmune Disorders.

111. Yukthivyapashraya Chikitsa in autoimmune disorders

Dr.Vaishnavi G V, PG Scholar, Dept Of PG Studies In Kayachikitsa

K.V.G Ayurveda Medical College & Hospital Ambatedka, Sullia, D K District, Karnataka – 574327

Abstract: An autoimmune disorder is a condition in which your immune system attacks your body mistaken as foreign components. Autoimmunity can be defined as breakdown of mechanisms responsible for self tolerance and induction of an immune response against components of self. *Vyadhikshamatva* concept of ayurveda can be co-related to immunity. *Ojas* is the factor which maintains *vyadhi kshamatva*. Hence, when there is disturbance in *ojas* i.e *ojoviyapat*, *ojovisramsa*, *ojokshaya* autoimmune disorders occur which is psoriasis, rheumatoid arthritis, insulin dependent diabetes mellitus etc. The treatment protocol in ayurveda has its strength because it focuses on root cause of the disorder and targets on whole system rather than affected part. Yuktivyapashraya chikitsa in autoimmune disease is explained with the help of case study of patient named XYZ aged 45 yrs, presented with complaints of whitish scaly lesions on both knees and elbows since 4 years which later spread over forelegs. There is no genetic predisposition and patient is known case of diabetes mellitus. The said whitish lesions are diagnosed as Psoriasis also known as *Ekakushta* which is one among autoimmune disorder. This paper makes an attempt in yuktivyapashraya chikitsa in detail from *deepana*, *pachana*, classical *shodhana*, *shaman* *ausadhis*.

112. Rasayana chikitsa in combating autoimmune disorders

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Guided by dr. Roopa bhat, prof and hod, dept. Of kc, dach, siddapur.

Abstract: Objective: In an autoimmune disease, there is a wrong action of our defence mechanism against the body's own tissue. Autoimmunity is group of illnesses that include almost every organ system. RASAYANA is a unique branch of Ayurveda. Rasayanchikitsa is also known as rejuvenation therapy. It promotes the inner healing power of an individual and helps him in over taking the pain and disease while promoting the immunity (SVASTHASYA ORJASKARAM).

Method: References regarding Rasayana and Autoimmune disease were collected from various textbooks, published research papers, Previous work done.

Result: Rasayana is the method of management by which the excellent form of rasa is maintained in the body. The purpose of Rasayana is to obtain strength, immunity, ojas, and removal of toxins. One of the results of Rasayana is increasing ojus, which is the factor responsible for Vyadhikshamtava (Immunity). Rasayana drugs probably reduce stress levels by affecting anti-oxidant levels. So these Rasayana drugs act as potent antioxidants and immunomodulators like Guduchi, Ashwagandha, Amalaki etc., have proven effects in autoimmune diseases.

Conclusion: It can be concluded that Rasayana builds natural resistance against infection, increases immunity and have an immunomodulators effect, which prevents any kind of autoimmune disorders.

Keywords: Autoimmune Disorders, Vyadhikshamatwa, Rasayana, Ojus.

113. Approach to ad in ayurveda: hurdles and solutions

Dr. Anuraj Thomas

PG Scholar; Dept. of PG Studies in Shalya Tantra

Abstract: An auto immune disorder is a condition in which the body's immune system attacks its own healthy tissues.

Ayurveda commonly referred as the 'Science of Life' aims at the complete health of a person, rather than treating a particular symptom or disease. It means that the treatment principles of this holistic science are not merely disease oriented, but disturbance oriented. Ayurveda has a scientific and logical approach towards autoimmune disorders. A haphazard lifestyle pattern such as consumption of unhealthy diet, unhealthy addictions etc. cause imbalances in the normal functioning of the body mechanism that show impact on the health and immune system of an individual which lead to various autoimmune disorders. Agni plays a key role in this regard. The proper functioning of the agni helps in maintaining the swasthya of an individual. It protects and nourishes his dhatus and ultimately the ojas. An imbalance in life style and disobeying the principles of ayurveda would lead to improper functioning of agni and formation of ama, which act as the root cause for developing autoimmune diseases.

Ayurveda consider each individual as a unique constitution and the body is viewed and treated as an entire system. That mean a localized, organ specific problem is never addressed as a standalone separate problem. In ayurveda ahara and vihara are considered an integral part of treatment as well as living a healthy life. Health can be maintained and disease can be prevented if a person follows right food and follow right life style. Ayurveda put forward the unique concepts of hita ahitas and pathya apathyas which opens the doors to tackle many of the life-threatening illnesses including autoimmune disorders.

114. Rasayana chikitsa in combatting autoimmune disorders

Dr Amit kumar Miree 2nd Year PG Scholar Department of Panchakarma, Parul institute of Ayurved Parul University, Gujarat

Abstract: Among the immunological disorders, diseases resulting from excessive immune function are hypersensitivity and autoimmunity. Ayurveda being holistic science believes in immunity in terms of Bala and Dhatusarata. Bala (strength or immunity) developed at the time of www gestation and it is related to prakruti (specific physic of an individual). According to Ayurveda, it can be prevented by adopting proper regimen. In addition to regimen, Rasayana therapies (rejuvenating therapy) following panchakarma boost the immune response.

115. Role of kshara basti in rheumatoid arthritis w.s.r to Amavata

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Abstract: Rheumatoid arthritis, the most prevalent sort autoimmune illness. It is a chronic, progressive, inflammatory disorder that affects the multiple joints and is accompanied by pain, swelling, and stiffness. Approximately 0.8% of people in the population have RA. The exact cause for the all autoimmune diseases is not known but on the basis of symptomatic co-relation, Rheumatoid arthritis can be co-related with *Amavata* in *Ayurveda*. The word "*Ama*" signifies a toxin or metabolic waste product that is not digested and a major cause of many diseases. When the *Vayu* becomes vitiated, it forces the *Ama* into various joints of the body, where it causes stiffness, excruciating pain, and swelling. When a condition intensifies, it's becomes very difficult to treat. Hence, it is an important to understand this disease in a better way and choose an effective, secure, and straightforward course of therapy. As a result, *kshara basti*, which *Acharya Chakra Dutta* recommended as the first line of treatment for *Amavata*, has been selected here. *Amlika*, *Guda*, *Gomutra*, *Satahva*, and *Saindhava Lavana* are the key components of *Kshara basti*. These ingredients all include *Teekshana guna*, which helps them combat against the vitiation of *kapha* and *Ama*. The purpose of this study is to elaborate the mode of action of *kshara basti* in *Amavata*.

Keywords: *Rheumatoid arthritis, Amavata, Kshara basti*

116. Autoimmune thyroid disease and impact on pregnancy

Dr. Jayalaxmi Angadi* Dr. Anupama.v**

Abstract: All diseases are caused due to *mandagni*. Improper diet and lifestyle factors imbalances the *agni* and its metabolism and disrupt the balance of the *doshas* (*Vata/Pitta/Kapha*). Stress and overwork also play an enormous part as this also causes imbalanced *Agni* and vitiation of the *doshas*. This leads to the formation of *ama* which alter the hormonal environment of the body later leading to various autoimmune disorders. One such disorder is autoimmune thyroid disease. Autoimmune thyroid disease is present in up to 5-18% of pregnant women. Thyroid autoimmunity refers to the presence of antibodies to thyroperoxidase or thyroglobulin, or thyroid-stimulating hormone receptor antibodies (TRAbs), or a combination of these, which includes 'Hashimoto's thyroiditis' (hypothyroidism) and 'Grave's Disease' (thyrotoxicosis).

Thyroid antibodies in pregnant women with normal functioning thyroids (ie, euthyroid) have been associated with several complications, including miscarriage and premature delivery. TRAbs cross the placenta from the mother to the fetus and can cause fetal or neonatal hyperthyroidism. Therefore, women who are positive for TRAbs during pregnancy should be monitored. Even in the absence of overt maternal thyroid dysfunction, thyroid autoimmunity has been reported to be associated with an increased risk of adverse pregnancy outcomes like impaired fetal neurodevelopment, risk for miscarriage and preterm delivery, perinatal death, intrauterine growth restriction (IUGR), and respiratory distress syndrome has been inconsistently reported, and only few studies addressed the impact of maternal thyroperoxidase antibodies (TPOAbs) during pregnancy on cognitive functioning of the child. Based on the *dosha* and *dhathu* the *chikithsa* involving *shodhana*, *shamana* as well as drugs to improve immunity can be adopted for best results. The presentation is intended to explore the risks and complications, management of autoimmune thyroid disease during pregnancy, the possible Ayurvedic approach for diagnosis and intervention.

Key words- Autoimmune

117. Management of Shwitra (Vitiligo) with Ayurveda Principles

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Abstract: Shwitra is a skin disease with unknown etiology in which partial or complete loss of skin pigmentation happens which develops in white patches. It has unpredictability on extent and rate of spread. It can be correlated to vitiligo in modern science, considered as autoimmune disorder which destroy the melanocytes in the skin. Shwitra is caused by imbalance of Tridoshas vitiating Rakta, Mansa, Meda Dhatu etc. Shwitra is harmless but a very serious cosmetic problem which affect the emotional, psychological and social wellbeing of affected person. Prevalence of vitiligo in india is upto 4 %. Thus, present article of treating the condition with ayurvedic treatment protocol. With Ayurvedic

treatment protocol like Nidanaparivarjana, prakrativighatana, Shodhana, Shamana karma (Virechana karma and Jalaukavacharana) along with patahapathya palanan will help in curing disease. Early diagnosis (<1Year) and treatment is more beneficial.

Key words: Shwitra, Kustha Roga, Vitiligo, Shodhana, Shamana karma

118. Ayurvedic management of HLA associated Uveitis-A case report

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Yenepoya Ayurveda Medical College & Hospital, Mangaluru

Abstract

Introduction: A 43-year-old male was admitted for the symptoms of pain in back of the neck for 5 years. He was previously diagnosed as a case of HLA associated Ankylosing Spondylitis and had received treatment for the same in a Hospital in Bengaluru. For past one year, the patient also started to develop pain, watering, redness, blurring of vision with floaters in both the eyes. He was treated with Homatropine eye drops and prednisolone tablets for the above eye complaints by an ophthalmologist. Since there was relapse of symptoms on discontinuing the medicines, the patient approached Yenepoya Ayurveda Medical College & Hospital, Mangaluru, looking for a cure in Ayurvedic system of medicine.

Methodology: The patient was initially treated for Ankylosing spondylitis for which he was admitted, by the Department of Panchakarma. He was later referred for eye complaints for which he was given Raktamokshana in the form of Jaloukavacharana and internal medicines like Vasaguloochyadi Kashaya and Kaishora Guggulu.

Results: The pain, redness, blurring of vision with floaters in both eyes reduced after one week of starting the treatment.

Conclusion: Immune related uveitis is one of the commonest occurrences in clinical practice. Yet the subject is not clearly understood in the conventional medicine. Acute anterior uveitis associated with Ankylosing Spondylitis is known to have association with the specific phenotype of HLA complex i.e., HLA-B27 [1]. Since both the conditions are inflammatory in nature, the involvement of Rakta in the Samprapti can be concurred. Hence, for the present case, Vataraktahara line of treatment was adopted.

Keywords: HLA, Autoimmune, Uveitis, Ayurveda, Leech therapy

119. Understanding of Amavata WSR to Effect of Rheumatoid Arthritis in Hearing Loss

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Abstract: In the present era, Amavata is the most common disease affecting a large aged population. Amavata term derived from words as Ama & Vata. The word Ama is the condition in which various ailments in the system create a toxic effect. The Ama when combined with Vatadosha & occupies Shleshmasthan (Asthisandhi) results in painful disease. The clinical presentation of Amavata closely mimics with the special variety of Rheumatological disorders called Rheumatoid Arthritis in accordance with their similarities on clinical features like joint pain, swelling, stiffness, fever, redness, general debility, fatigue are almost identical to that of Amavata. Inflammation of synovial joints in small and large extremities is commonly seen in Rheumatoid arthritis (RA). To date little is known about how this disease affects the synovial, diarthroidal incudomalleolar (IMJ) located in the middle ear. The incudomalleolar joint in patients with RA demonstrate pathologic differences. Cartilage areas and synovial spaces of the RA suggests distinct inflammatory involvement of the IMJ. So it may leads to functional affects of observed changes on sound transmission Changes in auditory ossicles in patients with rheumatoidarthritis are significantly higher, both on ossicular surface and articulations. Increased lysis of incudes, especially in the region of long process, corre-sponds to vascular damage.

Articular degeneration is also present indicating specific rheumatoid alteration. Both changes are statistically more intense in cases with longer duration of disease. Implications of such changes on conductive hearing loss are presented.

Keywords: Auditory ossicles, Hearing Loss, Malleus, Incus, Rheumatoid arthritis, Amavata, asthisandhi.

POSTER PRESENTATION ABSTRACTS

1. An Overview on Management of Auto Immune Diseases through Rasayana

Annapoorna , Final year student Muniyal Institute Of Ayurveda Medical Sciences Manipal

Guide: Dr.Malini Moger Assistant Professor Department of Kayachikitsa MIAMS MANIPAL

Abstract: Ayurveda is a science of life which has mainly two aims i.e. protection and promotion of health and cure diseases. Due to constant unhealthy lifestyle, diet, sedentary life style, stress this interferences with immunity and auto immune diseases are seen.

Introduction: When immune system of body reacts against the tissues of its own body, it is called autoimmune disorder like Amavata, Kusta, Graves ' disease, Type 1 diabetes. To put it dramatically, the body becomes its own enemy. According to Ayurveda Rasayana plays a very important role building up body and all physiology function with proper maintenance of Indriya ojas and Bala , as we know auto immune diseases effect body due to improper immune system or Vyadhikshamatva by proper use of Rasayana we can cure auto immune diseases.

Aim: Understanding mechanism of Rasayana in treating auto immune diseases.

Keywords: Autoimmune disease, Ayurveda, Vyadhikshamatva, Rasayana

2. Critical Analysis on Understanding the Mechanism of AD in Ayurveda with Special Reference To Ama

Hrithik, Final year UG Student , Muniyal Institute Of Ayurveda Medical Sciences Manipal

Guide- Dr. Malini Assistant Professor Department of Kayachikitsa MIAMS Manipal

Abstract: Ayurveda is a science of life which has mainly two aims i.e. protection and promotion of health and cure diseases. Due to constant unhealthy lifestyle, diet, sedentary life style, stress interferences with immunity and auto immune diseases are seen.

Introduction: When immune system of body reacts against the tissues of its own body, it is called autoimmune disorder like Amavata, Kusta, Graves ' disease, Type 1 diabetes. To put it dramatically, the body becomes its own enemy. According to Ayurveda to treat auto immune disease, it looks at what is the cause for AD and works backward; it is mainly caused by Ama; Ama is caused by mandagni and the mandagni leads to sroto vikara, ojo kshaya, bala nasha, and also it hampers dhatu poshana

Aim; Understanding role of Ama in manifestation of auto immune diseases. Detailed description of the topic like effects and relation of mandagni, leading to formation of Ama and dhatu kshaya, ojo kshaya leading to auto immune diseases.

Keywords: Ayurveda, Auto Immune Diseases, Ama

3. Ayurvedic lifestyle prescription for prevention of Autoimmune disorders

Inchara Y M, 4th Year BAMS, SDM Udupi

Abstract:

Lifestyle denotes the way people live, reflecting whole range of activities every day from sunrise to sunset. Dramatic shifts in way humans live their lives, often due to advancements in society or its scientific progress leads to altered lifestyle which has many implications on human health and may lead to many disorders including diabetes mellitus, CHD, primary hypertension, obesity etc. These diseases are often termed as 'Diseases of longevity' or 'Diseases of civilization'. Lifestyle diseases are different from other because they are potentially preventable, and can be lowered with changes in diet, lifestyle, and environment. Ayurveda being holistic healing science emphasizes importance of healthy lifestyle in preventing diseases which is evident from its objective i.e., "Swasthya Rakshaṇam" (Maintenance of health). Ayurvedic perspective of an ideal lifestyle include Dinacharya, Rītucharyā, Sadvritta all of which are instrumental in prevention of disease and promotion of ideal health. These concepts aimed at understanding rhythms of nature and body,

and the measures for maintaining homeostasis leading to healthy life. Lifestyle diseases are becoming more widespread with substantial change in Peoples' diet and regimen in second half of twentieth century as countries became more industrialized. The need of hour is conversion of defective sedentary lifestyle to an ideal, healthy and disease free lifestyle. Concepts related to lifestyle told in Ayurveda are very unique, evidence based and aims at physical, mental, social and spiritual wellbeing which are practical even in the present era. "Prevention is better than cure" hence incorporation of the concepts of lifestyle definitely confers complete health to person. And hence Ayurvedic lifestyles are highly recommended in autoimmune disorders.

Keywords- swastya rakshana, dinacharya, rutucharya, Ratricharyā, Sadvritta, autoimmune disorders

4.Clinical Applications of Rasoushadhis in Auto Immune Diseases

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Abstract: Aushadha in Ayurveda comprises of herbal, mineral and herbo-mineral medicines. Use of these Aushadha synchronizing gives good therapeutic effect in most of the diseases. Herbo- mineral medicines due to its low dose and effectiveness help to cure a disease rapidly but while using these herbo-mineral medicines proper clinical care and proper method of preparations are required. Rasoushadhis plays wide role in treatment of Auto immune diseases. These diseases are considered as Kashtasadhya vyadhis because of involvement of deep seated Dosha along with Ama affects the Ojus. Even some auto immune diseases are related to Beeja Dosha treatment of such makes challenging in Ayurveda. Drugs which acts at Dhatu level and corrects the Ojo dushti should be the treatment choice. Bhasma and mineral medicines due to its nano particle size will enter into deeper Dhatu level and correct the pathology. But the proper evidence based guidance is required for the practitioners to use Rasoushadhis. Mineral and herbo-mineral medicines like Swarna bhasma, Rajata bhasma, Abhraka bhasma, Tamra bhasma, Shilajatu, Ratna dravyas , Yoga like Shivagutika, Amavatari rasa, Gandhaka rasayana, Simhanada guggulu, Hemagarbha pottali are effectively used to treat Autoimmune diseases like Systemic Lupus Erythematosus, Psoriasis, Lichen Planus, Bullous Pemphigoid, Rheumatoid Arthritis and other conditions. This poster collectively presents clinical applications of Rasoushadhis in Autoimmune diseases with its non-adverse effects and recent clinical trials references.

5.Clinical Application of Rasaushadi in Auto Immune Disorder

Rakesh K L, 4th Year Bams, JSS Ayurveda Medical College, Mysuru

Abstract: Autoimmune disorders are wrong reaction of our defence mechanism against the body's own tissue. Our immune system has a very sophisticated mechanism to keep us disease free. Autoimmune disorder occur when the body is working hard to defend against potentially hazardous substances our bodies, such as allergens, toxins, infections or food, but does not see the difference between the invaders and our own body cells. Ayurveda describes this in a slightly different way. Ayurveda suggests that the immune system attacks the body's own cells do not accidentally, but it does to defend against a form of harmful metabolites body called "AMA". Rasa Shastra, an integral part of Ayurveda deals with Rasa (mercury) and other minerals, metals, herbal poisonous plants and aquatic origin substances. The Rasa Aushadhi so prepared offers potent immunization, has rejuvenating effect and is used in the treatment of the diseases as they have low dose, swift action, long shelf life, palatability and high efficacy. These days major burden is of autoimmune disorders, whose occurrence is primarily due to inappropriate relationship of people with their food habits and life style. The main factors contributing to Auto immune diseases include inappropriate dietary habits, physical inactivity, pollution, radiation and stress. Different treatment modalities are mentioned in Ayurveda for the management of auto immune disorders like Rasa Aushadhis, Kushtha aushadhis, Panchakarma etc. Rasa Aushadhis along with certain changes in lifestyle are helpful in the management of diseases such as; Grave's diseases, Rheumatoid arthritis, Type1 DM etc.

6. A bird view on role of ayurveda in immune protection

Sharvari , *Malini Moger **

*Final year BAMS, ** Assistant Professor Department of Kayachikitsa Miams
UG Muniyal Institute of Ayurveda Medical Sciences Manipal

Abstract: Ayurveda is a science of life which has mainly two aims i.e. protection and promotion of health and cure diseases. Due to constant unhealthy lifestyle, diet, sedentary life style, stress this interferences with immunity and auto immune diseases are seen.

Introduction: When immune system of body reacts against the tissues of its own body, it is called autoimmune disorder like Amavata, Kusta, Graves' disease, Type 1 diabetes melitus.

In Ayurveda if we maintain our Vyadhikshamatva guna by regular practice Yoga, Dinacharya, Rutucharya we can come over auto immune disorders. As we know Vyadhikshamatva guna and ojas helps to maintain all function of body.

Aim: Understanding role of Yoga, Dinacharya, Rutucharya in immune building.

Keywords: Ayurveda, Auto immune disease, Rutucharya, Dinacharya, Yoga

Detailed description of the topic like effects of Yoga, Dinacharya, Rutucharya in improving Immunity building and getting prevention from autoimmune disorder.

7. Kashtaushadhi Prayoga in AD: Long and Short-Term Interventions

Dr.Triveni Devadhar*Dr.Manjula Karlwad**

*PG Student, **Guide, Associate Professor, Department of Kayachikitsa, Ayurveda Mahavidyalaya and Hospital, Hubballi, Karnataka.

Abstract: Our Immune System is intended to be our bodyguard in all the aspects, which protects and keeps our body safe from foreign objects; but in Auto Immune Disorder the body's immune system become overactive and start attacking its own healthy tissues of the body. These can be delicate to treat because it involves major systems of body and exhibits symptoms like digestive issues, joint pain, swollen glands, etc. When these processes don't function properly it results in hazardous effect on the body. In Ayurveda some natural remedies explained about this in ancient days only. Till today these natural remedies i.e., Kashtaushadhi like Ashwagandha, Shunthi, Guduchi, Anantamula, etc and its Yogas are more effective in managing these symptoms of AD and which leads a People to live a Normal Life. So this Paper Presentation is intended to analyse the effect of Kashtaushadhi Prayoga in Autoimmune disorders. Further details shall be discussed at the time of Presentation.

Keywords: Autoimmune disorders, Kashtaushadhi.

8. Rasayana Chikitsa in combating Autoimmune disorders

Mohankumar N T

Abstract: Autoimmune disorders [auto- self/ones' own, immune- resist to particular disease]

Autoimmune disorder is a state in which the bodies' immune system fails to distinguish between self and non self and reacts by forming auto antibodies against ones' own tissue [antigen]. There are more than 80 varieties of autoimmune disorders known to mankind and some have specific causes for its manifestations. Few of the autoimmune disorders are rheumatoid arthritis, diabetes mellitus, lupus erythematosus, alopecia areata, vasculitis etc. As per the ancient science of ayurveda rasayana therapy is beneficial for the management of autoimmune disorders. Rasayana – rasa +ayana, rasa is the first dhatu among seven dhatu, ayana refers to marga or path. "Rasayana " it is a therapy which brings a state of equilibrium in the body by providing longevity, positive health, intellect and proper immunity to an individuals. As known most of the auto immune disorders are lifestyle disorders, which can be correct by the usage of proper rasayana therapy but only after proper shodhana karma of an individual. Rasayana is the only tool which can be used from bala to vrudha to combat the autoimmune disorders.

9. Rasayana chikitsa in combating Autoimmune Disorders

*Nagashree Gaonkar ** Dr.Roopa Bhat ** Dr.Madhukeshwar Hegde, Dhanvantari ayurveda college hospital & research centre Siddapur

Abstract: Autoimmune disorders develop in the body when our body immune system thinks its own cells as an intruder and starts secreting immunogenic contents against it. Autoimmune disorders are more prevalent in India and other developing countries due to exposure to toxins, allergens, unhealthy lifestyle, and gene mutation. Concept of development of autoimmunity in the body is not clearly known. Ayurveda claims autoimmune disorders as development of ama in dhatu level. Ama along with dosha will go deep into the dhatu and vitiates rasa raktadi dhatu leading to ojdushti. Deeply seated Sama dosha condition can be treated only with proper course of medications and therapy. Auto immune disorder needs long term treatment and prevention therapy. Rasayana with dravya visheshata and rasa

visheshata will help to treat such condition and to maintain good health. Rasayana chikitsa will increase the essence of each dhatu starting from rasa to ojus and yields longevity, excellence of memory, youthfulness, strengthens the senses and increases immunity. Rasayana chikitsa are followed after shodhana therapy for better results. Research works have been carried out on various rasayana dravyas like vardhamanapippali, shilajatu, ashwagandha, bhallataka, lashuna signifies that rasayana chikitsa based on dravya as well as its rasa (chemical constituents) effectively treat and prevent the recurrence of auto-immune disorders.

This poster elaborates the concept of rasayana chikitsa in combating autoimmune disorders.

10. Concept of rasayana prayoga w.s.r to samprapti vighatana in rheumatoid arthritis

Puliyur mahalakshmi kannan¹, Dr. Smitha jain²

1- 4th year Bams, SDM institute of ayurveda and hospital, Bengaluru

2- Guide & Assistant professor, Department of RSBK, SDM, Bengaluru

Abstract: Autoimmune disease is a resultant of the immune system attack towards the self-molecules as a consequence of breakdown of immunologic tolerance to autoreactive immune cells. Multiple autoimmune disorders are prevailing in the society in association with strong predisposing factors like genetic, infectious, environmental, lifestyle, etc. Rheumatoid arthritis is one such chronic, inflammatory, systemic autoimmune disease, affecting the joints leading to varying severities ranging from pain, swelling to joint destruction and permanent deformities. According to ayurveda, both Amavata and vataraktavyadhi have etiological and clinical relationships to rheumatoid arthritis based on various degrees of pathophysiology occurring. Both of these disorders are a resultant of affliction of Vata Dosha in association with either ama or rakta which are etiologically linked to hampered lifestyle and dietary behaviour. As a resultant there is considerable impairment in shareerabala and vyadhikshamatva. In conventional system of medicine, steroids and nsaid's are used for pharmacological management which due certainly result in untoward effects over the body. Ayurveda describes various treatment protocols as effective therapy for amavata and vatarakta; wherein rasayanaprayogas are one such providing statistically significant results in alleviation of the pathophysiology at different stages involved along with immunomodulatory action. Herein the present literary compilation emphasizes on rasayana prayogas as an effective management therapy in order to combat rheumatoid arthritis by not only slowing down the process of joint destruction but also bringing about rejuvenation and enhancement of shareerabala with significant influence on samprapti vighatana.

Keywords: Rasayana, autoimmunity, rheumatoid arthritis, amavata, vatarakta, vyadhikshamatva

11. Role of Visha And Agada Prayoga In Auto-Immune Diseases

Prasad Jambagi - III Year BAMS, SDM Institute of Ayurveda & Hospital, Bengaluru, Karnataka

Abstract: Once considered rare, Auto-immune diseases, today are the highest cause of chronic ailments and are the top cause for morbidity and hence it has become a global concern. Among several, Psoriasis is one of the Auto-immune diseases which has many causes and manifestations. The disease not only causes physical deformity but can also cause social stigma to a person and affects one's quality of life. Ayurveda Samhitas have already explained regarding skin diseases under the broad heading of Kushtha, thousands of years ago. It manifests mainly due to Tridosha Prakopa and Rakta dushti. It is also mentioned that Dushi Visha and Gara Visha lead to Rakta Dushti. Henceforth Visha can be considered as one of the Nidana for Kuśṭha and this condition can be treated with Agada Yogas. But treating skin diseases with the principles of Agada Tantra is not so widely accepted in the community. Aim: This study explores the role of Visha in different forms (Viruddha Ahara, Dushi Visha, Gara Visha), as a Nidana for various dermatological manifestations and their Chikitsa using the principles of Agada Tantra.

Materials and methods: Various references were collected regarding the dermatological manifestations with toxicological origin and compared with available information in the contemporary medical literature.

Conclusion: The holistic approach of Ayurveda in treating Auto-immune diseases like Psoriasis, With the principles of Visha Chikitsa will bring significant regression in the condition.

Keywords: Auto-immune diseases, Psoriasis, Kushtha, Visha, Agada Tantra, Rakta Dushti.

12. Understanding the mechanism of Auto Immune Disease in Ayurveda

Noorain Fathima,

4th yr BAMS Amruta Ayurvedic Medical College and Hospital, Chitradurga

Abstract: The basic principle of Ayurveda says “The body is made up of panchamahabhoota and Dosha”. The derangement of dosha cause Vyadhi. Nidana Such as (ahita aahar (viruddha)/ vihar) cause agni mandya and produce “aama” which circulates in body via Blood and effects different system and cause vyadhi and effects ojas (Ojo Visramsas). The (aama rich with kapha and Vata dosha, moves into different sthana where there is kha vai gunya). And other factors such as Poorva jamna kruta paap, abhava during garbha formation, improper amalgamation while forming prakriti. At such environment the omission make the body Susceptible to disease. Thus this lacuna itself will be sufficient to reduce the vyadhisamatva of a person and can act as a nidana for variety of vyadhi. Auto immune disease is a new word but it is not a new disease in Ayurveda. This poster tries to bring an insight into various nidana and Manifestation to disease with respect to auto immune disease according to Ayurveda.

Key words; Nidana (Vriddha Ahar/Vihar), Agni Mandya, Ojo Visramsas, Vyadhisamatva, Blood.

13. Stress and Psychological factors (Manasika Bhava) in AD

Raj Agrawal, BAMS 1st Year Scholar

Abstract: When our body becomes its own enemy, that condition is referred to autoimmune disorders. Autoimmune disorders (ADs) are multifactorial diseases involving, genetic, epigenetic, and environmental factors characterized by an inappropriate immune response toward self- antigens. In the past decades, there has been a continuous rise in the incidence of ADs, which cannot be explained by genetic factors alone. Both Ayurveda and modern point of view agrees to the statement that different Mansik Bhavas like Chinta, Shoka, Kama, Krodh, etc. can act as Hetu for any disease and hence there is existence of relation between Mansik Bhavas and Sharirik Vyadhi Utpatti. Autoimmune disorders can affect a variety of organs, joints and muscles, or other bodily tissues. One tissue that is commonly affected is the skin. Psychodermatology which is a new branch of science, addresses the relation between skin and mind. Even Acharya Charak has described the skin (twacha) as ‘chetan samvaayi’ i.e. the skin has an eternal relationship with Manas (psyche/mind). There are many different types of skin related autoimmune disorders, including scleroderma, psoriasis, dermatomyositis, epidermolysis bullosa, etc. It is estimated that more than one-third of patients seeking treatment for skin disease have underlying psychiatric problems.

Kushtha roga is one among the deerghakaaleen vyadhees and also included in ashtamahagada as the disease kushtha is very hard to treat. Even though the skin diseases are not fatal, they create comparatively greater psychological stress. Patient with skin disorders always experience physical, mental and social embarrassment in the society. This embarrassment leads to mental stress which aggravates the pre-existing disease. Thus, we can say that stress and autoimmune conditions has an eternal relation with each other.

Keywords: Autoimmune Disorders, Kushta, Manasika Bhava, Psychodermatology

14. Rasayana Chikitsa in combating Autoimmune Disease

Mansi Malhotra, Ramakrishna Ayurvedic Medical College Hospital and Research Centre, Bangalore, Karnataka

Abstract: Objective: In an autoimmune disease, there is a wrong reaction of our defense mechanism against the body's own tissue. Rasayan is a beautiful term of ayurveda. In the sense of this term Rasa+Ayan means (rasa which is first dhatu of seven dhatus + ayan means marga). RASAYANA is a unique branch of Ayurveda. Rasayanchikitsa is also known as rejuvenation therapy. It promotes the inner healing power of an individual and helps him in over taking the pain and autoimmune disease while promoting the immunity (SVASTHASYA OR JASKARAM).

Method: References regarding rasayana and autoimmune disease were collected from various textbooks, published research papers, previous work done.

Result: rasayana is of three types: Naimittikarasyana, Ajasrikarasyana and Kamyarasyana. The Rasayana drugs such as Chyavanaprasha (Ageless wonder), Triphala (weight loss), Vardhamana Pippali Rasayana (amavata) and Brahma Rasayana (Alzheimer's disease) as well as the plants used in them such as Withania somnifera, Emblica officinalis, Asparagus racemosus, and tinospora cordifolia. Rasayana

also metabolized Dhatu in case of Dhatvagnimandya the person undergoing the rasayana therapy benefits enhancement of intelligence, memory, body strength, skin luster, sweetness of voice & physical strength. It helps to attain optimal physical strength & sharpness of the sense organs.

Conclusion: It can be concluded that Rasayana builds natural resistance against infections, helps in increasing immunity and also has an immunomodulator effect, which prevents autoimmune disorders.

Keywords: Rasayana, Immunity, Dhatu, Rasayanchikitsa

15. Concept of Ama in Autoimmune Disorders with Special Reference to Amavata

Shubha Shree C N

Intern, Sushrutha Ayurvedic Medical College & hospital, Bengaluru

Abstract: Concept of ama is a unique contribution of Ayurveda. There is no equivalent term as such in modern medical science. Majority of endogenous diseases actually begin with the formation of ama. Deranged Agni causes impaired digestion and metabolism, leading to availability of incompletely processed food components and metabolites in the system designated as ama. Non homologous nature of ama makes it work like an endogenous antigen. In light of modern pathology, it can be correlated to endogenous antigen especially free radicals leading to autoimmune disorders like Rheumatoid arthritis, Scleroderma, Autoimmune thyroiditis etc. Clinical presentation of Rheumatoid Arthritis closely mimics with Amavata which is a challenging and a burning problem of medical science with the prevalence rate of 0.8% of the population. This presentation helps in understanding the concept of ama in autoimmune disorders in a better way.

16. Understanding the Vyadhibhodaka Nidana of Eka Kushta w.r.t Psoriasis

Kruthika y 2nd year UG student

Dr. Sowmya, Associate professor, Department of Roga nidana Vikruthi vignana, Sushrutha Ayurvedic Medical College and Hospital, Bangalore, Karnataka.

Abstract: Kushta is major skin disorder, under auto immune inflammatory disorder (IMID). It leads to subsequent destruction of skin and various other connected part of the body. Kushta is Rakthavaha Srotas dushti Vikara, mainly produced by aaharaja, viharaja, manasika. Eka Kushta is one of the Kshudra Kushta according to acharya Charaka which is common, social crippling skin disorder characterised by Matsya Shakalopama with larger surface area, it is kapha vataja pradhana tridoshaja vyadhi, Bhrajaka Pitta is responsible for normal texture of skin is affected. Acharya Bhavaprakasha has explained eka kushta as Abhraka Patrasama. In Ashtanga hridaya Vagbhata has given explanation about kushtaroga in 14th chapter of nidana shtana. Over 2-3% of total population have psoriasis. It is equally affected to men and women, also can start at any age. Chronic Plaque Psoriasis in modern medicine can be co-related to EKA KUSHTA by the similarities of symptoms in them. Psoriasis is lifelong autoimmune disorder characterized by itchy white or red scaly patches on skin.

17. Understanding Crohns disease WST Pravahika

Sourabh 2nd year UG student

Dr. Sowmya, Associate professor, Department of Roga nidana Vikruthi vignana, Sushrutha Ayurvedic Medical College and Hospital, Bangalore, Karnataka.

Abstract: Crohn's disease is an inflammatory bowel disease that is characterized by chronic inflammation of any part of the gastrointestinal tract, has a progressive and destructive course and is increasing in incidence worldwide. Crohn's disease arises from a complex interplay between both genetic predisposition and environmental influence. Several factors have been implicated in the cause of Crohn's disease, including a dysregulated immune system, an altered microbiota, genetic susceptibility and environmental factors, but the cause of the disease remains unknown. The onset of the disease is mostly seen in young age. The main symptom of this active disease is diarrhea mixed with

blood. In Ayurveda, it can be compared with a disease *Pravahika* characterized by *Atidrava Mala Pravrutti* with *Rakta*.

18. Understanding Ankylosing Spondylitis w.s.t Danda Apatanaka

Dheeraj 2nd year UG student

Dr. Sowmya, Associate professor, Department of Roga nidana Vikruthi vignana, Sushrutha Ayurvedic Medical College and Hospital, Bangalore, Karnataka.

Abstract: Ankylosing Spondylitis, commonly called ‘Bamboo Spine’, is a chronic inflammatory disease of the axial joints, especially the sacroiliac joints. It affects men more than women in a 3:1 ratio. It is usually symptomatic from the second or third decades of life. It can be genetic, 90% of affected population are HLA-B27 antigen positive. Commonly presented symptoms are hip, lower back pain, and stiffness or immobility in the back, hip, and in some cases shoulders and knees. Examination shows synovitis, ankylosis, osteophytes, etc. In Ayurveda, it is correlated to Danda Apatanaka, since the presentation is similar to references of Sushrutha and Madhavakara, as a type of Vata-Kapha Vyadhi. It can be correlated to Dandaka as explained in Charaka Samhita as well.

19. Systemic Lupus Erythematosus in Terms of Ayurveda

Harini 2nd year UG student

Dr. Sowmya, Associate professor, Department of Roga nidana Vikruthi vignana, Sushrutha Ayurvedic Medical College and Hospital, Bangalore, Karnataka.

Abstract: Systemic lupus erythematosus (SLE) is a systemic autoimmune disease with multisystem involvement. It is genetic, immunological, endocrine and environmental factors influence the loss of immunological tolerance against self-antigens leading to the formation of pathogenic autoantibodies that cause tissue damage through multiple mechanisms. It includes manifestations to multiorgan and severe central nervous system which may lead to organ damage. It is a rare disease predominantly affects children and women with a female to male ratio of 9:1. The most common manifestations include skin rashes, arthritis and fatigue. SLE can cause nephritis, neurological problems, anemia and thrombocytopenia. Mucocutaneous is one of the most common SLE where more than 80% of patients suffer from this disease which have specific skin lesions, rashes, fever, fatigue, pain or swelling in the joints. In Ayurveda it is correlated with Vatarakta, which resembles the Gambhira vatarakta and uttana vatarakta that is similar to mucocutaneous manifestations and musculoskeletal manifestations of SLE.

20. Critical analysis of Rheumatoid Arthritis w.r.t Amavata

Harini 2nd year UG student

Dr. Sowmya, Associate professor, Dept. of RNVV, SAMC & H, Bengaluru

Abstract: Rheumatoid Arthritis is a chronic, progressive and autoimmune disease that causes inflammation and decreased movements of the joints. Small joints in the hands and feet are commonly affected. Sometimes Rheumatoid arthritis can affect other organs such as eyes, skin or lungs. Rheumatoid Arthritis can be either due to hereditary predisposition or Environmental triggers. The immune factors like T cells, cytokines, protease are mainly responsible. Morning stiffness, symmetrical joint pain, fatigue and low-grade fever are some important symptoms to be considered. In Ayurveda, it can be correlated to Amavata condition which is of Rasavaha srotas vikara. Doing intense physical exercises by a mandagni person and also in indigestion state (viruddha chesta and viruddha ahara by mandagni person the aama formed is displaced by vikruta vata from amashaya and it keeps circulating in the body and settles joints. This leads to AMAVATA. The patient experiences the same symptoms as discussed above.

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Best wishes

Dr. B. R. Ramakrishna BSAM, BAMS, MD (Ayu), MSc (Yoga), (Phd - Yoga),

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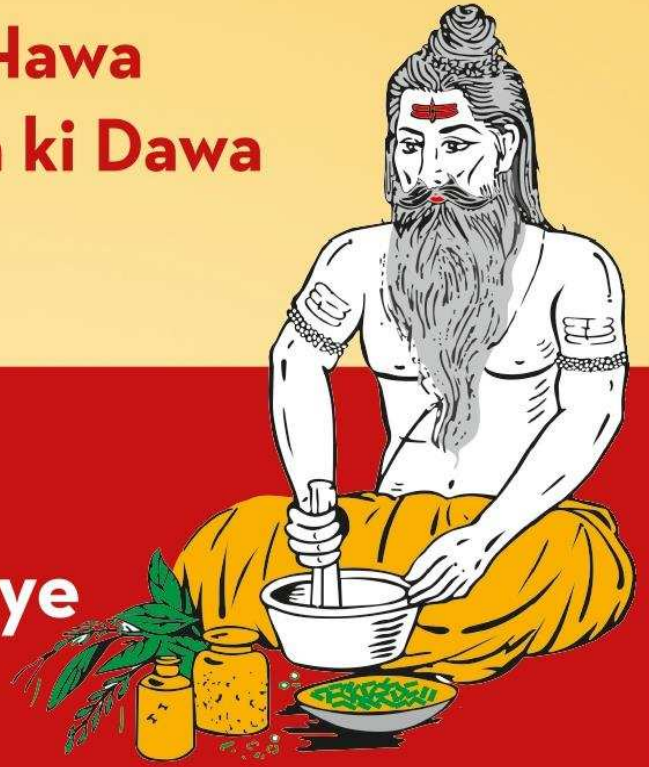
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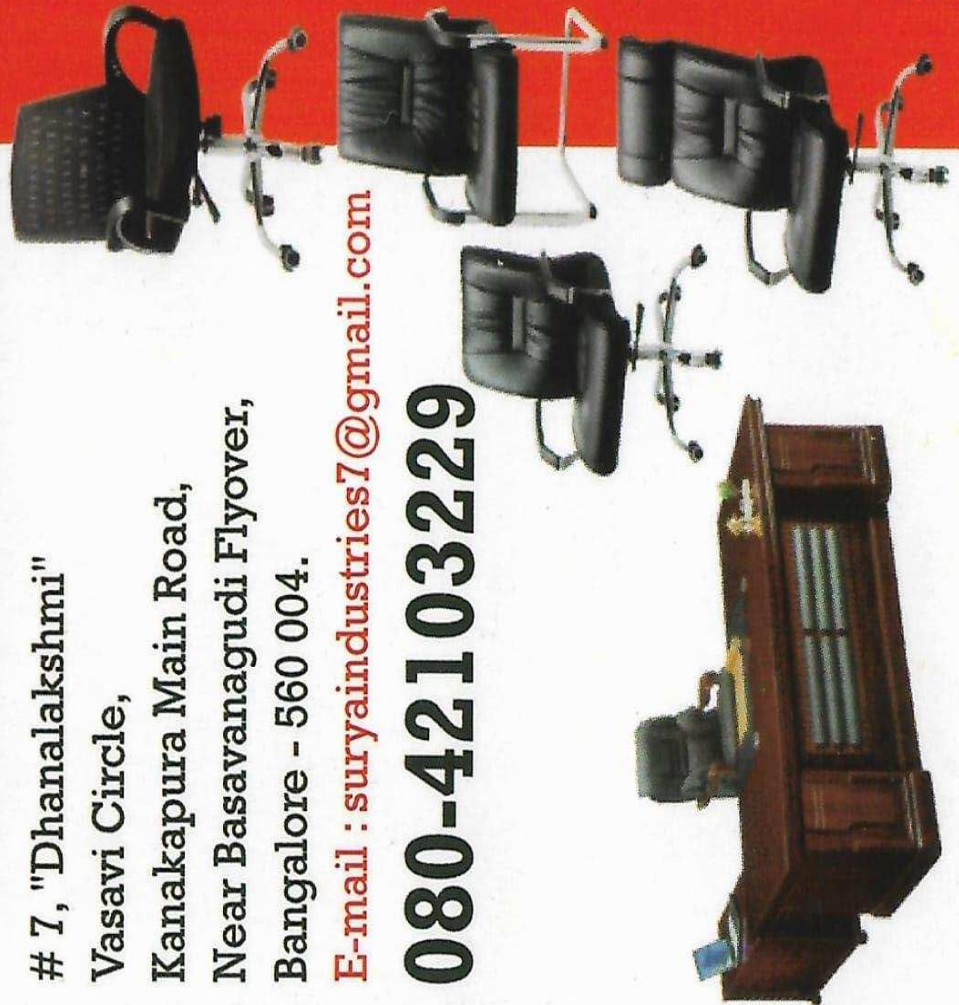
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POSITIONS

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I have served all the communities ie in Hindu temples.

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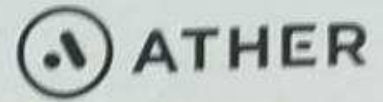
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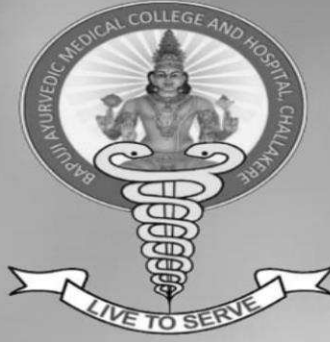
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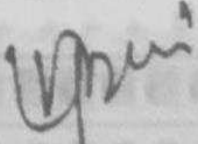
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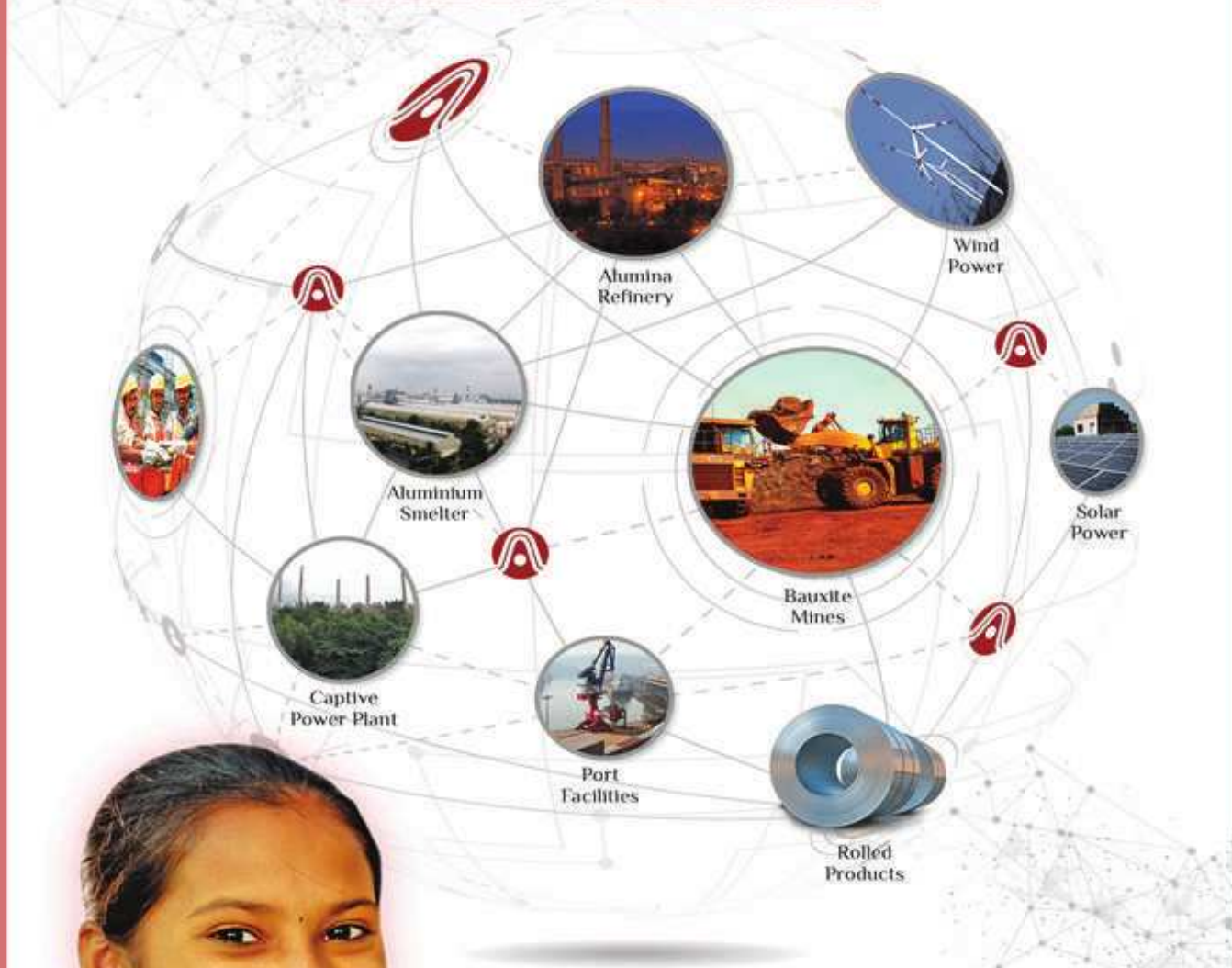


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