



AYURVEDIC AND INTEGRATIVE MEDICINE APPROACH TO AUTOIMMUNE DISEASES: A HOLISTIC REVIEW

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ABSTRACT

Autoimmune diseases are an escalating global health concern, affecting approximately one in ten individuals. These conditions arise from a malfunctioning immune system that mistakenly attacks the body's cells, tissues, or organs, leading to chronic inflammation and tissue damage. While conventional medical approaches focus primarily on symptom management, Ayurveda provides a holistic framework that addresses the root causes of these disorders. The review synthesizes findings from PubMed, Scopus, and Ayurvedic texts like Samhitas, using keywords such as 'autoimmunity' and 'Vyadhikshamatva'. Key Ayurvedic concepts, including *Vyadhikshamatva* (immunity) and *Avarana* (blockages), are explored alongside modern immunology. Preventive measures, such as *Swasthavritta* (healthy lifestyle practices), along with complementary therapies like yoga, are also highlighted for their efficacy in reducing disease progression and improving quality of life.

KEYWORDS: Autoimmunity, *Vyadhikshamatva*, Ayurveda in Autoimmune Diseases, *Agni*, *Ama*

INTRODUCTION

The changing scenario of diseases all over the world is challenging. The rise in the number of autoimmune diseases is concerning. According to a new population study of Twenty-two million people shows that autoimmune disorders now affect about one in ten individuals. There are more than eighty types of autoimmune diseases known. Certain autoimmune diseases, like type 1 diabetes, are even said to have increased in the last several decades, and we'd wonder whether the number of autoimmune diseases as a whole is increasing, due to a shared environment or behavioural adaptation (1).

The human body is a machine, with systems that are working to give it breath. The immune system of our body is one such system. The immune system has been developed to seek out and kill pathogens at the cost of little or no harm to the host. Immunity defends us against infection but also maintains tissue repair. When dysregulated it governs the responses that can lead to autoimmune disorders.

An active immune system fends off infection and disease. But when the immune system goes out of sorts, it hits their cells in the wrong way. The pathology of autoimmune disease can be said to be when the body's immune system begins to attack its healthy cells, tissues, or organs (1).

Ayurveda is an Indian traditional system of medicine that sees life as consisting of health and disease and treats the latter both preventively and curatively. As a whole-being science, it makes use of Vyadhikshamatva in the domains of immunology, disease control, and onset. With principles that are both specific and adaptable, Ayurveda applies to new and emerging diseases. It identifies auto-immune diseases as resulting from disturbances in *Agni*, leading to the formation of Ama and weakened *Ojas*, with multiple *Dhatvagnis* affected. Ayurvedic practices aim to treat the root cause of auto-immune conditions, focusing on restoring, balancing, and strengthening the immune system by supporting *Agni* and *Ojas* (2).

The review article describes the modern and Ayurvedic concepts, explains pathogenesis, and provides preventive, curative, and restorative strategies quoted in *Samhitas* for managing autoimmune diseases. An Ayurveda refined guide to adopt a lifestyle to mitigate the rise in autoimmune diseases.

METHODOLOGY

A comprehensive literature search was conducted using PubMed, Scopus, and Google Scholar. The keywords used were 'autoimmunity,' 'Ayurveda in autoimmunity,' and 'Vyadhisamatva,' with articles limited to the English language. Also, ayurvedic magazines, *Samhitas*, and book reviews were assessed. The data was synthesized accordingly with relevance to the content elaboratively on "Ayurveda in the prevention of autoimmune disorders".

THE IMMUNE SYSTEM

The immune system consists of an intricately linked network of lymphoid organs, cells, and proteins, strategically placed to protect against infections. Most immune system cells are white blood cells; lymphocytes are of one type. There are several types of lymphocytes in the adaptive immune system; each has a specific job to perform. T-cells help identify and eliminate antigens, and B-cells produce antibodies that each attach to one special antigen and mark it for destruction by other immune system cells. T-cells are critical immune system cells that help to destroy infected cells and coordinate overall immune response.

There are three types of T-cells:

- Helper T-cells, which signal B-cells to produce stronger antibodies
- Cell-killing (cytotoxic) T-cells which produce molecules that destroy cells carrying antigens
- Suppressor T-cells which dampen other immune responses (3).

The immune system is divided into two main components: the innate and adaptive immune systems.

The innate immune system provides the first line of defense through physical barriers such as the skin. Phagocytes like neutrophils rapidly kill microorganisms and amplify the immune response, while monocytes and macrophages play key roles in inflammation, microorganism elimination, and bridging the gap between innate and adaptive immunity. Dendritic cells are crucial for initiating the adaptive immune response. Cytokines facilitate cellular communication and regulate immune responses, while integrins aid in cell-cell and cell-matrix interactions. The complement system promotes inflammation and helps eliminate pathogens. Mast cells and basophils are central to allergic reactions, and natural killer cells play a major role in defending against tumors and viruses. Eosinophils contribute to inflammation and allergic disorders.

The adaptive (or acquired) immune system is activated if the innate system is insufficient. It has two branches: humoral and cellular. The humoral response is mediated by B-lymphocytes, which produce antibodies, interact with T-cells, and present antigens. Immunoglobulins recognize and bind antigens to facilitate their destruction. The cellular response, on the other hand, is mediated by T-lymphocytes, which regulate immune activity. Finally, lymphoid organs like the thymus are essential for developing lymphocytes, key players in adaptive immunity (4).

VYADHIKSHAMATVA

Vyadhikshamatva, or immunity, plays a crucial role in maintaining daily wellness, aiding in both disease prevention and recovery. In Ayurveda, *Vyadhikshamatva* encompasses more than immunity against specific infections like typhoid, measles, or rubella, which are targeted by modern immunizations. Instead, it represents a broader resistance against any disruption to the harmony, balance, and interactions among an individual's doshas (bio energies) and dhatus (tissues). This concept integrates both preventive and curative aspects, as highlighted by Acharya Chakrapani through the terms “*Vyaadhibalavirodhitvam*” (resistance to disease strength) and “*Vyadyutpadapratibandhakatvam*” (prevention of disease onset) (5). “*Vyadhishamatvam vyadhibalavirodhitvam vyadhiudpadakavibhandhakatvamiti yavata*”. (Chakrapani on Ch.Su.28/7, p.570) (6).

The synonyms for *Vyadhikshamatva* which appears in Ayurvedic scriptures are: *Shleshma*, *Bala*, and *Ojas*.

1. *Shleshma* – “*Shleshma*” in normal state is known as ‘*Bala* and *Oja*’. *Shleshma* in abnormal state is known as ‘*Mala*’ and ‘*Papma*’ (Ch. Su.17/117, p.385) (5). Function of normal *Kapha* is like that of *Ojas*. *Kapha* in normal state provides compactness, stability, heaviness, virility, immunity, resistance, courage and greed lessness (Ch.Su.18/51, p.366) (5).
2. *Bala* – Acharya Sushruta described *Bala* as “*Tatra balen sthiropacitamamsata sarvachestasvapratigaatah svaravarnarprasado bhayanamabhyantraranam chakranamatmakarya pratipattirbhavati*” (Su.Su.15/25, p.61) (7). *Bala* strengthens the integrity of muscles, enhances the voice and complexion, and enables a person to carry out both external and internal functions smoothly and naturally. Figure 1 further describes the type of *Bala*.

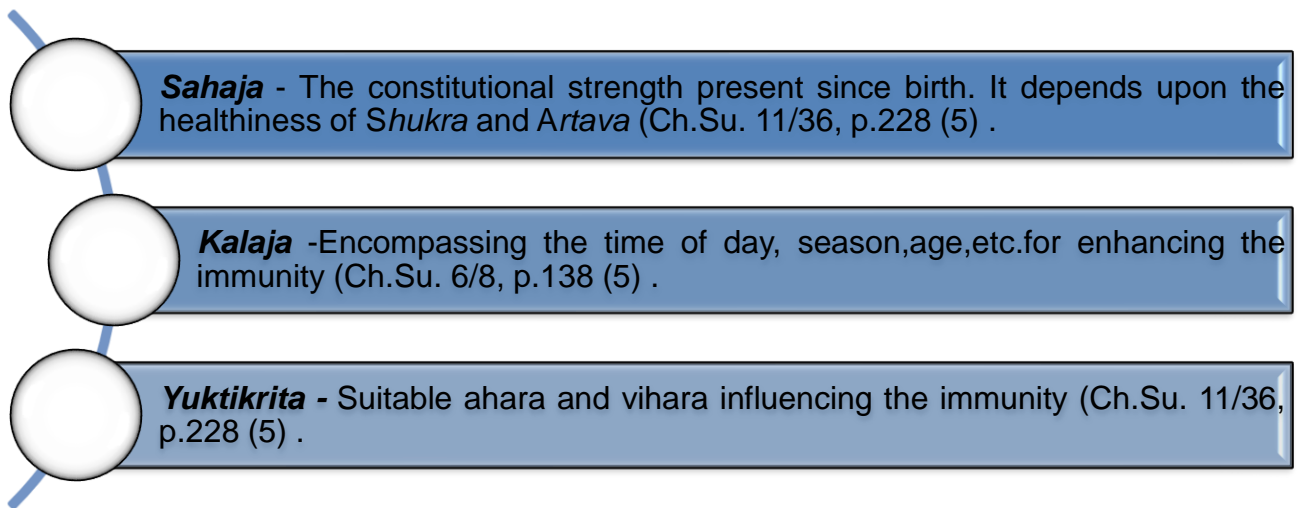


Figure 1: Three types of Bala (Ch.Su. 11/36, p.228) (5)

3. *Ojas* – It is regarded as fundamental in the body (Ch.Su.17/75, p.351) (5). It is the essence derived from the seven dhatus (*Saptadhatus*) and serves as the source of strength, hence also referred to as *Bala* (Su.Su.15/24, p.65) (7). According to Acharya Chakrpani *Ojas* is crucial to the body's defense mechanisms. It primarily resides in the heart as *Para Ojas* (8), yet also flows throughout the body as *Apara Ojas* (9).

ETIOLOGY

The causes of autoimmune diseases are largely unknown, but a combination of genetic and environmental factors is believed to contribute to their development. Genetic factors include links between diseases and HLA antigens, with women being more susceptible than men, especially during reproductive years. Female hormones, such as estrogen and progesterone, may also play a role in autoimmunity. Environmental factors include infectious agents like viruses and bacteria that can trigger immune reactions. Exposure to certain solvents found in industrial products like paints and nail polish, excessive ultraviolet (UV) radiation, heavy metals such as mercury from contaminated fish, and industrial materials like silica and asbestos may increase the risk of autoimmune diseases. Tobacco smoke and the typical "Western diet," high in fats, sugars, and processed foods, are also thought to contribute to dysfunctional immune responses (10).

These factors, individually or combined, can contribute to autoimmune disease development: -

- “*Roga sarve api mande agnou sutaraam udaraani tu*” [*Mandagni* is the root cause of various ailments.] (Ah.Ni.12/1) (11)
- The main factors leading to Ama accumulation and penetration into deep tissues include poor digestion, dosha imbalance, and metabolic waste buildup. Contributing factors also include prolonged exposure to incompatible substances, such as unwholesome foods, addictive substances (alcohol, nicotine, drugs), excessive medication, and a sedentary lifestyle (10).

- Psychological Disturbance - A wholesome diet can lead to indigestion if triggered by psychological factors like worry, grief, fear, anger, sadness, insomnia, or excessive daytime sleep (Ch. Vi 2/9) (12)

PATHOGENESIS

Manifestations of autoimmunity are found in a large number of pathologic conditions. The relationship of autoimmunity to the development of autoimmune disease may relate to the fine specificity of the antibodies or T cell or their specific effector capabilities (13). Figure 1 suggests a flowchart of the pathogenesis of autoimmune disease considering many circumstances.

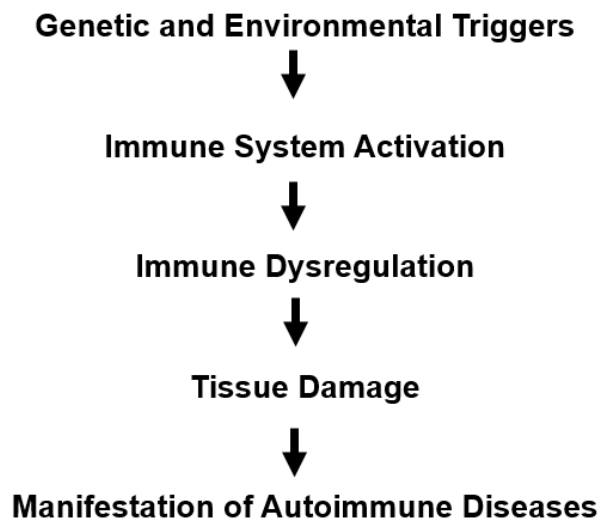


Figure 2: Pathogenesis of autoimmune disease (13)

As per Ayurveda, *Nidan* (pathogenesis) includes the following:

1. *Avarana* Theory
2. Concept of *Ama* (Ch.Chi.28/17)
3. *Ojavyapath* (Immune-aberrations and allergies)
4. *Ojavisramsa* (Dislodged immunity)
5. *Oja-kshaya* (Immunodeficiency)

1) *Avarana* meaning obstruction or covering, occurs when the flow of Vata is hindered by other Doshas, the seven Dhatus, or the three Malas. Figure 3 explains the *Avarana* theory (14). It can also arise when one component of Vata obstructs another, affecting specific fractions like Prana or Udana (15).

This process involves two elements: the *Avritha* Dosha (the obstructed dosha) and the *Avaraka* (the cause of the obstruction), both influenced by their respective *Nidanas*.

Imbalance, whether excess (Vridhi) or deficiency (Kshaya), of a Dhatu or Mala can trigger Avarana (16).

Vagbhata illustrates this concept through Vathasonitha, a condition where Rakta Dushti (vitiation of blood) and Vata Kopa (aggravated Vata) obstruct each other, leading to disease manifestation (17).

2) Concept of *Ama* (Ch.Chi.28/17) (18)

When the proper functioning of Agni is disrupted, digestion becomes impaired, leading to the formation of *Ama*. This undigested or improperly metabolized material is a critical pathological factor in Ayurvedic medicine. The concept of Bhutagni is subsequently introduced, followed by an explanation of Dhatvagni. The formation of *Ama* at the levels of both Jatharagni (digestive fire) and Dhatvagni (tissue metabolism) triggers a cascade of pathological processes within the body.

Ama further exacerbates metabolic dysfunction, obstructs the Srotas (bodily channels), and vitiates Dhatus (tissues) and Rakta (blood), thereby contributing to the onset and progression of various diseases, including autoimmune disorders. Collectively, Jatharagni, Bhutagni, and Dhatvagni encompass the 13 types of Agni, which serve as vital metabolic factors, and their disruption is intricately linked to autoimmune conditions. Figure 4 describes the concept of *Ama* in the occurrence of autoimmune diseases.

The interdependence between Agnimandya (weakened digestive fire) and *Ama* formation is noteworthy, as each perpetuates the other in a vicious cycle. The hallmark features of *Ama* bear striking parallels to the manifestations of autoimmune disorders. These characteristics include:

Srotorodha: Obstruction of bodily channels.

Balabhransha: Loss of strength.

Gaurava: A sensation of heaviness.

Anilmudhata: Impaired movement of Vayu (vital energy).

Alasya: A state of lethargy or laziness.

Apakti: Indigestion.

Nisthiva: Excessive salivation.

Mala-Sanga: Constipation.

Aruchi: Loss of appetite or anorexia.

Klama: Persistent fatigue.

Ayurveda approaches inflammation by identifying its underlying causes and tracing them back to the root. In Ayurvedic understanding, inflammation often stems from a disruption in cellular communication and recognition, which can occur when cells are coated with impurities or when cellular components behave abnormally. This misalignment is attributed to metabolic imbalances and the excessive production of bodily toxins, known as Aama Dosha. According to Ayurveda, Aama Dosha arises from Manda-Agni (sluggish digestive fire), which ultimately depletes Ojas—the vital essence that nourishes all seven dhatus (tissues) in the body. The fundamental cause of autoimmune disorders, therefore, lies in weak Agni and diminished Ojas. Ayurvedic treatment focuses on revitalizing Agni to restore digestive strength and enhancing Ojas to rebuild vitality, addressing the root of the imbalance to support holistic healing. ye concluding words for it

- 3) Oja Vyapad- Ojus gets vitiated by dushta dosha and dushya.
- 4) Oja Visramsas- Displacement of Ojus from its normal place.

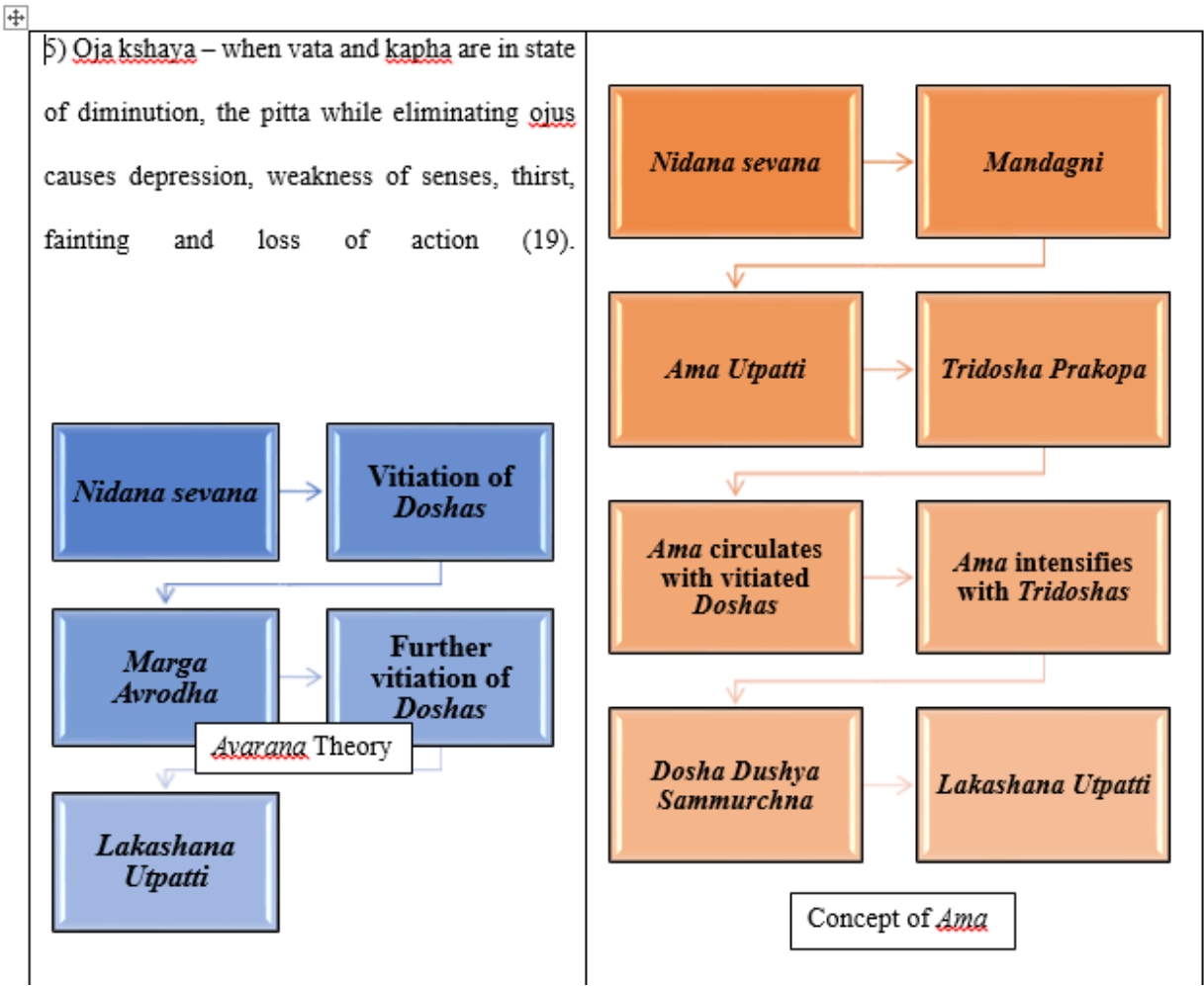


Figure 3: Ayurveda explains the pathogenesis of Autoimmune diseases (14) (13)

TYPES OF AUTOIMMUNE DISEASES

Depending upon the type of auto antibody formation, the auto immune diseases are of two types –

1. Organ specific diseases
2. Organ non – specific (systemic) diseases.

In organ specific diseases, the auto antibodies formed react specifically against an organ or target tissue component and cause its chronic inflammatory destruction. Whereas, organ non – specific diseases, the auto antibodies are formed which react with antigens in many tissues and thus cause systemic lesions.

Common autoimmune disorders are GB Syndrome, Grave's Disease, Chron's Disease ,Diabetes Mellitus Type 1,Sjogren's Syndrome, Systemic Lupus Erythematosus, Psoriasis, Rheumatoid Arthritis, Berger's Disease, Ulcerative Colitis, etc (20).

In *Ayurveda*, autoimmune diseases include- *Amavata*,*Vatarakta*, *Grahani*,*Ekkushtha*, *Asthimajjagata Vata*,*Prameha*, *Kitiba Kushta*,*Vamini Yonivyapada*, *Shvitra*,*Shushkakshipaka* etc.

PRINCIPLES OF MANAGEMENT

1. *Nidanaparivarjana*
2. *Apkarshana*
3. *Aptarpana*
4. *Prakriti Vighata- Rasayana*
5. *Naturopathy*
6. *Yoga*

1. *Nidanaparivarjana*

Aharaja: Avoiding ill food habits viz, *Samashana*, *Vishamashan*,*Adhyashana*, *Anashana* (*Ah Su 8.33.b-35.A*) , *Viruddhahara* (*Ch. Su. 26/87*).

Viharaja: One must adopt the concept of *Swasthavritta* (*Dinacharya* (*A. Hr. Sutra Sthana 2*),

Ritucharya (*Cha. Sa. Sutra Sthana 6*),and *Sadvritta* *Ch. Chi. 1/4/30-35*)

Foods to Include:

Seasonal fruits, consumed in moderation. Green leafy vegetables and tubers such as sweet potatoes and yams. Herbs and spices like ginger, garlic, basil, cilantro, lemongrass, sage, turmeric, cinnamon, bay leaves, cloves, and saffron (excluding seed-derived spices). Healthy

fats from minimally processed sources such as vegetable oils, coconut oil, or olive oil. Fish, seafood, poultry, and minimally processed organ meats. Bone broth. Black and green tea, herbal teas (garlic, chamomile, mint). Organic sweeteners such as honey and maple syrup, in moderation. Sugar-free vinegars.

Foods to Avoid:

Grains, Dairy products, red meat, Legumes, Nuts.Seeds, Nightshade vegetables, Eggs, Processed vegetable oils, Caffeine.Alcohol, Refined and processed sugars, Food additives and artificial sweeteners.

Nature has planned such a magnificent system that the food articles available in a particular desha/region are according to the properties of that desha, mansika as well as deha prakriti of people residing and seasons occurring there. When food is taken considering such factors then it's "jivanam jivanamannamruttam vidhipachitam" i.e. such food as life significantly excels the living beings. Hence, one should know the characteristics of different seasons, and adhere to the code of food intake as well as conduct prescribed to ensure a healthy life.

Finally, sovereignty of ahara is well quoted by Vaidya Jeevanam as: -

"Pathye sati gdartsya kimaushadhanishevna. Pathye asati gdartsya kimaushadhanishevna".

One who takes pathya ahara does not require aushadha, similarly medicine is not effective for the person who doesn't follow pathyahara (19).

Table no.1: Lifestyle Prescription according to *Dosha* Involvement (21)

<i>Dosha</i>	<i>Dinacharya</i>	<i>Ritucharya</i>
<i>Vata</i>	<i>Samyakanidra, Brahma Muhurata Jagrana,Mala-Mutra visarjana,Ushapana,dantadhavana, Kavala/Gandusha,Pratimarsha Nasya,Chankramana,Abhyanga,Utsada,Ushna Jala Snana,Lepana,Shweta-Ambara varna vastra dharana, Matravat and Kalavatbhojana,Food dominant in Madhura,Amla,Lavan,etc must be consumed</i>	<i>Ritu anusara Ahara-Vihara and Basti Karma (Pravrut Ritu)</i>
<i>Pitta</i>	<i>Samyakanidra, Brahma Muhurata Jagrana,Mala-Mutra visarjana,Ushapana,dantadhavana, Kavala/Gandusha,Pratimarsha Nasya,Vyayama, Abhyanga,Sheeta Jala Snana,Lepana, Shweta-Ambara varna vastra</i>	<i>Ritu anusara Ahara-Vihara,Virechana and Raktamokshana(Sharad Ritu).Tikta Ghrita sevan.</i>

	<i>dharana, Matratvat and Kalavatbhojana, Food dominant in Kashaya, Tikta Madhura ,Sheeta must be consumed.</i>	
<i>Kapha</i>	<i>Samyakanidra, Brahma Muhurata Jagrana, Mala-Mutra visarjana, Ushapana, dantadhavana, Kavala/Gandusha, Pratimarsha Nasya, Vyayama, Udvartana, Ushna Jala Snana, colorful vastra dharana, Upvasa once in a week, Matratvat and Kalavatbhojana, Food dominant in Kashaya, Tikta, Katu, Ushna must be consumed.</i>	<i>Ritu anusara Ahara-Vihara. Tikshna Vamana (Vasant Ritu)</i>

The following table gives a basic idea of Ayurvedic suggestions for the 3 Doshas – Vata, Pitta and Kapha. It contains suggested Dinacharya (daily practices) and Ritucharya (seasonal practices) of each Dosha for balancing and overall health.

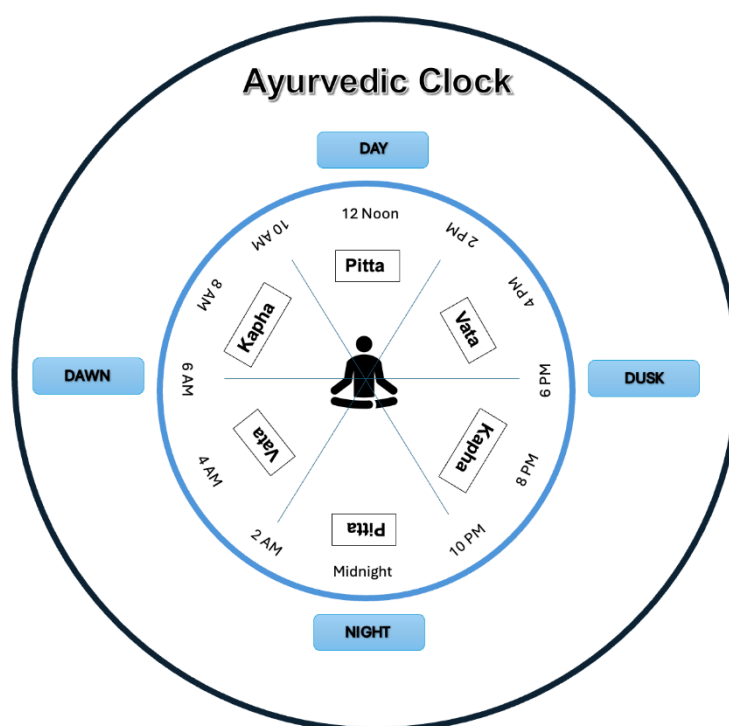


Figure 4: Circadian Rhythm (Tridoshas Cycle)

Figure 4 depicts that on a given day, there are two cycles—the sun and the moon cycle, which are, connected with the doshic constituents of the body. Thus optimal time for meals and sequence of rasa krama, are to be followed by the ritu, deh prakriti, dosha kala, and the ashta

ahara vidhivisheshaayatana. Thus if ahara is taken accordingly it definitely promotes a person's peace, happiness and longevity.

2.Apkarshana

Vagbhatta (A.H.Su. 8/20) states that Apatarpana relieves diseases like Alasya and Agnimandhya that are brought on by Ama (undigested food).

3.Aptarpana

In the case of Tridoshas, three types of Apatarpana (non-nourishment) should be suitably adopted after giving due thought to all relevant factors, such as Desha, Kala, etc (22). When Doshas are light, Langhana is recommended. When the Doshas become somewhat inflamed, Langhana-Pachana is recommended. Shodhana: Expulsion is the sole method to eradicate Doshas from their source when they vitiate excessively (23).

Depletion therapy, or Apatarpana, is used to treat ailments brought on by Ama. It is necessary to take the proper steps to combat the morbid state if the disease worsens even after depletion therapy. Experts advise using treatments that are hostile to the disease and its etiological components, particularly drugs that may address both.

Sushruta (Su.su. 46/512) states that Langhana should be administered in Ama conditions (24). Depleting treatment is referred to as apitarpana. It is also associated with Langhana, which includes whitening, thinning, and starving treatments. For patients with illnesses resulting from overnutrition or saturation, this treatment is recommended. In Ashtanga Hridaya, Acharya Vagbhatta views it as the most effective remedy for Ama.

4.Prakriti Vighata- Rasayana

Rasayana increases metabolic functioning – this results in enhanced biotransformation, quality body tissues, age-related disease prevention and senility elimination. It helps us to have the maximum amount of physical power and sensitivity of the sense organs. Rasayana nourishes the whole body, it provides complete physiological support and it improves immunity, the body has good immunity to infections. Rasayana therapy: restores the nervous system, flushes out toxins and regulates flow of vital fluids. It feeds bones, tendons and other tissue, prevents ageing, and prevents muscle atrophy. 2) Rasayan Dravyas: It acts as an antioxidant and immunomodulator. These medications improve the chemo-attractant potential of polymorph neutrophils (PMN) and increase their activation for phagocytosis

about nonspecific immunity. Regarding specific immunity, they cause lymphocytes to multiply, which in turn produces T-helper and Natural Killer (NK) cells, as well as cytotoxically inducing them and activating complement pathways. They also considerably raise immunoglobulin levels. Immunostimulants have the potential to improve both the non-specific and antigen-specific (vaccine) immune responses to infections.

Ayurveda highlights numerous drugs categorized as Rasayana and Ojovardhak remedies, which are recognized for their claimed immunomodulatory effects. Several Rasayana herbs have undergone scientific studies and demonstrated immunomodulatory properties, including:

- 1) Tulasi (*Ocimum sanctum*),
- 2) Brahmi (*Bacopa monnieri*),
- 3) Biranjasipha (Yarrow),
- 4) Anantmool (*Hemidesmus indicus*),
- 5) Kumari (*Aloe vera*),
- 6) Shatavari (*Asparagus racemosus*),
- 7) Ashwagandha (*Withania somnifera*),
- 8) Guduchi (*Tinospora cordifolia*),
- 9) Haldi (Turmeric),
- 10) Nimba (Neem),
- 11) Akanadi (*Cissampelos pareira*),
- 12) Shankapushpi (Morning Glory),
- 13) Shalaparni (*Desmodium gangeticum*),
- 14) Amalaki (*Emblica officinalis*),
- 15) Vidang (*Embelia ribes*),
- 16) Yashtimadhu,
- 17) Haritaki (*Terminalia chebula*),
- 18) Shilajatu,
- 19) Pippali (*Piper longum*), and
- 20) Punarnava (*Boerhaavia diffusa*).

These herbal immunomodulators are believed to assist in naturally managing autoimmune disorders. The bioactive phytoconstituents, including flavonoids, sapogenins, thiosulfinates,

terpenoids, volatile oils, alkaloids, coumarins, and glycosides, are attributed to their significant immunomodulatory activities.

List of Rasashastra Dravya and their Karma related to Immunity Modulator:

- Abhraka: Sweet, unctuous, and extremely cooling; effective against Vata, Pitta, and Kapha. Renowned as Amruta, it enhances longevity, strength (Balya), intellect (Medhya), and consciousness (Praghya Bodhi). References: R.R.S. 2/2; R.T. 10/72-73.
- Vaikrant: Alleviates all three doshas, promotes longevity, strength, complexion, and intellect. Highly versatile and rejuvenating. References: R.R.S. 2/55-57; R.T. 23/167-169.
- Swarnamakshik: Sweet and slightly sour with a cooling potency. Balances tridoshas and is a supreme rejuvenator (Rasayana) and aphrodisiac (Vrushya). References: R.R.S. 2/79; R.T. 21/26-28.
- Shilajatu: Bitter with pungent post-digestive effect, promotes strength, rejuvenation, and acts as a carrier (Yogavahi). References: R.T. 22/85-86.
- Sasyaka Rasayanam: Strengthening and rejuvenating properties. References: R.R.S. 2/128; R.T. 21/127-129.
- Gandhak: Sweet with a pungent effect and hot potency. Superior rejuvenator, detoxifier (Vishahar), and immune booster. References: R.R.S. 3/16; R.T. 8/36-38.
- Kasis: Astringent with a pungent and hot potency. Strength-giving, detoxifying, and rejuvenating. References: R.T. 21/231-233.
- Harataal: Hot potency, eliminates Kapha, acts as a detoxifier, and is rejuvenating (Rasayanam). References: R.R.S. 3/68; R.T. 11/52-54.
- Manasheela: Bitter, pungent, and hot. Balances Kapha and Vata, supreme rejuvenator, and detoxifier. References: R.R.S. 3/91; R.T. 11/116.
- Neelanjan: Heavy with a cooling effect, balances tridoshas, and acts as a rejuvenator. References: R.R.S. 3/100-104.
- Hingula: Alleviates all doshas, enhances digestive fire, promotes vitality, and boosts intellect. References: R.R.S. 3/140-141; R.T. 9/18-19.
- Manikya: Sweet, pacifies Vata and Pitta, and is a rejuvenator, digestive stimulant, aphrodisiac, and detoxifier. References: R.R.S. 4/12; R.T. 23/57-58.
- Mukta: Sweet with cooling potency, balances Kapha and Pitta, boosts digestion, detoxifies, and strengthens immunity. References: R.R.S. 4/13; R.T. 23/72-74.

- Praval: Sweet and cooling, pacifies tridoshas, enhances vitality, complexion, and acts as a detoxifier. References: R.T. 23/139-141.
- Tarkshya: Detoxifier, promotes vitality and strengthens digestive fire. References: R.R.S. 4/22; R.T. 23/109-110.
- Pushparag: Pacifies Kapha and Vata, promotes longevity, nourishment, and detoxification. References: R.T. 23/93-94.
- Vajram: Balances all three doshas, promotes longevity, rejuvenation, and acts as an excellent strength enhancer. References: R.R.S. 4/32; R.T. 23/25-26.
- Indraneel: Tridosha alleviator and strength enhancer. References: R.T. 23/101-102.
- Gomed: Balances Kapha and Pitta, enhances digestion, strengthens the body, and promotes intellect. References: R.T. 23/125-126.
- Vaidurya: Sweet with cooling potency, alleviates Pitta-dominant disorders, enhances longevity, and boosts intellect. References: R.R.S. 4/59; R.T. 23/117-118.
- Suvarna (Gold): Sweet and longevity-promoting, enhances vitality, immunity, and intellect while counteracting toxins. References: R.R.S. 5/10-11; R.T. 15/69-78.
- Raupya (Silver): Astringent with sweet and cooling properties, strengthens digestion, enhances vitality, and rejuvenates. References: R.R.S. 5/28-29; R.T. 16/46-51.
- Lauha (Iron): Bitter with a cooling effect, pacifies tridoshas, promotes strength, and is a potent rejuvenator. References: R.R.S. 5/136-139; R.T. 20/83.
- Naga Rasayana: Strengthening and rejuvenating. References: R.R.S. 5/180.
- Vanga: Bitter and slightly salty with a cooling potency, balances Kapha, strengthens the body, and promotes intellect. References: R.T. 18/40.
- Mritparad: Enhances strength, vitality, and stability of the body while combating aging. References: R.T. 11/36-40 (19).

5.Naturopathy

When utilized as a therapy modality, short-term naturopathic intervention dramatically reduces systemic inflammation, disease activity, and progression in RA patients. Natural remedies can reduce disease activity, preserve immunological homeostasis, and manage chronic inflammation. These findings suggest that by concentrating on systemic inflammation, a brief naturopathic lifestyle intervention may influence the pathobiology of RA, leading to its remission and alleviation of physical symptoms (25).

6. Yoga

Yoga has been found to reduce inflammation by regulating oxidative stress (OS) and cellular damage. It preserves melatonin rhythms, lowers cortisol and CRP levels, increases endorphins, and balances pro- and anti-inflammatory cytokines. This makes it easier to break the cycle of inflammation and an overactive immune system. According to a study conducted by Dr. Rima Dada and her colleagues at the Lab for Molecular Reproduction and Genetics, Anatomy Department, AIIMS, with funding from DST, patients who practiced yoga reported feeling less pain, having better joint mobility, having less impairment, and having an overall higher quality of life. These advantages were ascribed to yoga's capacity to induce molecular remission and immunological tolerance (26).

DISCUSSION

In modern medicines, autoimmune disorders are explained when the immune system of the body develops an attack on its healthy cells, tissues, and organs. Home Examples Content Shortcode the Personality of Lupus or Immune System Some triggers dysregulate the immune system of the body to produce autoantibodies which begin to attack its tissues, resulting in inflammation and tissue damage Ultimately, this process results in the clinical expression of autoimmune diseases that include rheumatoid arthritis and lupus. In the context of Ayurveda, immunity is a function of balance between the three doshas (Vata, Pitta and Kapha), proper health of seven bodily tissues, and adequate formation and excretion of waste products.

Ayurveda Provide a Holistic Approach to Auto Immune Disorder Which focuses on restoring balance and boosting natural immunity unlike the modern medicine which mostly concentrates on the symptomatic relief rather than treating the underlying factors. All of this means that one does have to adopt Ayurvedic treatment for autoimmune diseases as a holistic approach.

1. Dietary modifications: The most important aspect of addressing an autoimmune condition is substantial diet changes. An optimal diet according to each dosha can effectively reduce all symptoms and assist in healing.
2. Detox & Metabolism boost: With the strong emphasis that Ayurveda gives to detox the body and get rid of poisons toxins which are called as Ama in Ayurvedic lingo and impair immune function. Herbs such as Shunthi (ginger), Haritaki, Pippali are popular detoxifying agents.

3. Ojas Depletion: Autoimmune disorders can negatively affect metabolism, leading to low levels of Ojas. Different Ayurvedic treatments intend to increase Ojas through changes in the diet and herbs such as Guduchi and Amalaki.

Regulation of immune system: In ayurveda proper function of immune system is considered rather than suppression. Part of the process includes herbal formulations that can both calm the immune response as well as strengthen it. Ayurveda restores immunological balance to maintain harmony between autoimmune reactions preventing flare-ups.

In addition to dietary changes and herbal remedies, holistic lifestyle practices like yoga and meditation can also significantly improve the treatment result. These, in fact help in decreasing stress which is one of the most important causes behind autoimmune condition and induce mental and emotional stability.

CONCLUSION

While it may be difficult to label all autoimmune disorders in Ayurvedic terms, this does not imply a lack of treatments or preventive approaches. Acharya Charaka has addressed the concept of “*Anukta Vyadhi*” (Ch.Chi.30/291-292), which allows for the diagnosis of such disorders based on *Doshadushya* involvement and specific symptoms (*lakshana*). In the context of prevention, certain Ayurvedic principles—such as prakriti(constitution), agni (digestive fire), vyavasaaya (occupation), family history, and personal habits—provide a framework for applying *Swasthavritta* (healthy lifestyle) practices that can help manage autoimmune conditions. The principle of *Nidanaparivarjana* (avoiding causative factors) is a foundational method in preventing diseases at an early stage. By adhering to these principles, one can effectively address potential triggers, thereby helping to prevent autoimmune disorders and maintain optimal health.

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