



Review Article

A CONCEPT OF AUTOIMMUNE SKIN DISORDERS IN AYURVEDIC PERSPECTIVE

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ABSTRACT

Ayurveda explains health as a state of balance between the three *Doshas*, *Dhatu*, *Mala*, *Agni*, and a calm, clear mind. In modern medicine, autoimmune skin diseases happen when the immune system mistakenly attacks the body's own tissues. In Ayurveda, this can be understood as a disturbance of *Ojas*, *Agni*, and *Dhatu samya*. When digestion becomes weak, improperly digested material called *Ama* and *Amavisha* forms. These toxic substances block *Srotas*, disturb especially *Rasa* and *Rakta dhatu*, and reduce *Ojas*. Over time, this leads to chronic inflammatory skin diseases, which are broadly described under *Kushtha*. Many factors contribute to this condition, such as *Viruddha Ahara*, *Dushi Visha*, *Sahaja Bala*, unhealthy lifestyle habits, and stress affecting the mind. During middle age, *Pitta dosha* naturally becomes stronger, which increases the *Rakta* imbalance and autoimmune problems. Ayurveda treats these diseases as whole-body conditions, not just skin problems. Treatment focuses on improving digestion, removing toxins, and balancing *Doshas* through *Dipana*, *Pacana*, and *Shodhana* like *Virecana* and *Raktamoksana*. After detoxification, *Rasayana* therapy is given to rebuild *Ojas* and strengthen immunity. Instead of suppressing the immune system, Ayurveda aims to regulate and strengthen it through proper diet, lifestyle correction, detoxification, and rejuvenation, helping to prevent recurrence and maintain long-term balance.

INTRODUCTION

In Ayurveda, health is not defined simply as the absence of disease. Instead, it is understood as a state of dynamic balance within the body and mind. True health exists when the *Dosha*, *Dhatu*, *Mala*, and *Agni* function in harmony, along with a calm mind, properly functioning senses, and a stable sense of self. This holistic view is clearly expressed by *Acharya Sushruta*:

“समदोषः समानिश्च समधातुमलक्रियः।

प्रसन्नालोन्द्रियमनाः स्वस्थ इत्यभिधीयते॥”^[1] (Su. Su. 15/41)

The immune system preserves internal stability by accurately recognizing what belongs to the body (self) and what does not (non-self).

When this self-recognition fails, the immune system mistakenly attacks the body's own tissues, leading to autoimmune diseases characterized by chronic inflammation and tissue damage.

From an Ayurvedic perspective, such self-destructive immune responses can be understood as a disturbance of *Ojas*, the vital essence responsible for strength, stability, and disease resistance. *Ojas* maintains the body's integrity and supports *Vyadhiksamatva*, the ability to resist disease. *Charaka* describes this as:

व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याध्युत्पादप्रतिबन्धकत्वमिति यावत्^[2] (cha. Su. 28/7)

Ayurveda classifies bodies that are *Atisthula*, *Atikrsa*, *Anivista dhatu*, *Durbala*, *Asatmya-aharopacita*, *Alpahara*, and *Alpasattva* as *Avyadhi sahani* incapable of tolerating disease. Their opposites are *Vyadhi sahani*, capable of resisting disease onset and progression^[3].

According to *Vagbhata*, health is defined by *Dhatu samya*, whereas disease arises from *Dhatu*

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vaishamya. In autoimmune conditions, this *Dhatu sama* collapses^[4].

A strong *Agni* properly digests food and converts it into pure *Rasa dhatu*, which nourishes the body and supports immunity. When *Agni* is weak, digestion is incomplete, producing *Ama*. This *Ama* can cause *Srotorodha*, weaken *Ojas*, and trigger immune dysregulation, similar to how undigested antigens provoke autoimmune responses.

An autoimmune disease is one where the immune system targets and reacts against the body's own antigens (called self-antigens), leading to inflammation and damage. Ideally, at least three requirements should be met before a disorder is categorized as truly caused by autoimmunity: (1) the presence of an immune reaction specific for some self-antigen or self-tissue; (2) evidence that such a reaction is not secondary to tissue damage but is of primary pathogenic significance; and (3) the absence of another well-defined cause of the disease. The clinical manifestations of autoimmune disorders are extremely varied. On one end are conditions in which the immune responses are directed against a single organ or tissue, resulting in organ-specific disease, and on the other end are diseases in which the autoimmune reactions are against widespread antigens, resulting in systemic or generalized disease. Autoimmunity results from multiple factors, including susceptibility genes that may interfere with self-tolerance and environmental triggers such as infections, tissue injury, and inflammation that promote lymphocyte entry into tissues, activation of self-reactive lymphocytes, and tissue damage^[5].

Autoimmune skin diseases occurs when the body's immune system mistakenly attacks the healthy skin cells. These conditions are usually caused by either overactive T cells or by antibodies that target the skin's own components. These diseases usually don't have single cause, instead, they develop due to mix of genetic factors, immune system dysfunction, and environmental influences. Depending on the immune reactions which is mainly driven by T cells or B cells Autoimmune skin disease can show different pattern of immune reactions like lichenoid, eczematous, bullous, psoriatic, fibrogenic and granulomatous. The causes of autoimmune skin diseases include altered microbiome, inherited dysfunctional immunity, activation of innate immunity, epigenetic modifications, sex predisposition, and antigen impact^[6].

The most common autoimmune skin diseases are psoriasis, vitiligo, alopecia areata, Bullous pemphigoid, Pemphigus vulgaris, lupus erythematosus, and Lichen planus. Psoriasis is one of the most

common autoimmune skin diseases encountered by Ayurvedic physicians, where most patients seek Ayurvedic management. And also, Ayurveda has proven its important role in the management of psoriasis for a long time.

In Ayurveda, skin disorders are broadly considered under the category of *Kushtha*, *Visarpa*, *Kshudra roga* and to some extent *Vatarakta*, especially in the context of *Uttana vatarakta*. *Kushtha* is purely a skin disorder, while a *Vatarakta* involve a skin-disorders along with involvement of connecting tissue that goes deeper and starts affecting the body's internal tissues. *Rasa* and *Rakta* are the major *Dhatu* that involve in *Kushtha*, but when it comes to *Vatarakta*, *Rasa*, *Rakta*, *mamsa* and *Asthi dhatu* are involve.

According to Acharya Charaka, *Kushtha* is categorized as a *Santarpanjanya Vyadhi*. Furthermore, he classifies it as a *Rakta pradoshaja Vyadhi*. The nature of *Kushtha* is described by Acharya Charaka with the phrase "*Kushtha Dirgharoganam*", indicating its chronic and long-lasting nature. *Kushtha* is included under "*Astamahagada*" by Acharya Sushruta, which suggests that it is an obstinate and difficult-to-treat disease^[7]. *Kushtha*, is a *Tridoshaja* disorder, arises when all three *doshas* simultaneously vitiate the four *Dushyas*- *Rasa*, *Rakta*, *Mamsa*, and *Lasika*, making it *Sarvasharira vyapaka* rather than a localized skin disease^[8].

If the *Doshas* (*Vata*, *Pitta*, *Kapha*), especially when mixed with *Ama*, are not treated in time, they start moving deeper into the *Dhatu* (*Rasa*, *Rakta*, *Mamsa*, *Medas*, *Asthi*, etc.), beginning from the skin and spreading inward. As they invade, they create a state called *Sankleda*, where the tissues become overly moist, sticky, and unhealthy. This means the tissues lose their purity and strength, become inflamed and unable to function properly. Over time, this process causes further breakdown and damage of the tissues, which then shows up on the surface as symptoms like scaling, patches, skin discoloration, swelling, and even ulceration^[9].

Role of *Rasa dhatu*

The process of *Dhatu poshana* (tissue nourishment) follows a sequential transformation from *Ahara rasa* to *Rasa dhatu*, and subsequently to *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja*, and *Sukra*^[10]. *Rasa* represents the first and most fundamental nutrient essence derived from *Ahara rasa*, and *Rakta* is the immediate successor, responsible for distributing nutrition to deeper tissues. Thus, if any disturbance in *Rasa* and *Rakta* it will directly affect the nourishment and functional capacity of all subsequent *Dhatu*s, which result to decrease *Sarata* of the *Dhatu*.

Role of Ojas

As per Ayurveda, *Ojas* is considered as the *Sarata* of all the seven *Dhatu*^[11] and this is responsible for the *Vyadhi bala* regulating both *Vyadhi bala virodha* and *Vyadhi bala utpadaka*, for the curation as well as prevention of the disease. Since *Rasa* and *Rakta* supply nourishment to all tissues, they play a key role in maintaining *Ojas*.

Ojas is mainly formed from the nutrients we get through our food, and as per Ayurveda, both health and disease originate from food. The *Dhatu sarata* depends on how well *Rasa* and *Rakta* nourish them. Thus, keeping *Rasa* and *Rakta* healthy is essential for building strong tissues and maintaining good immunity. Since *Rasa* and *Rakta* initiate and sustain the process of *dhatu* nourishment, they are the primary contributors to *Ojas* formation. If these two are vitiated, *Ojas* quality and quantity decline, leading to compromised immunity and increased susceptibility to diseases, particularly chronic and relapsing conditions such as autoimmune disorders.

Acharya Charaka has mentioned that depletion of *Vata* and *Kapha* leads to unrestrained aggravation of *pitta*, resulting in destabilization of *Ojas*. This *Pitta*-dominant *Sannipata* state manifests as fatigue, sensory weakness, excessive thirst, fainting, and decline of physiological functions^[12].

Role of Bala

In Ayurveda, *Bala* denotes the strength or resistance power of the body, both in terms of maintaining health and combating disease once manifested. It is classified into three types *Sahaja*, *Kalaja*, and *Yuktikrta*^[13]. *Sahaja bala* refers to the natural or congenital strength in which a person inherits from the parents. If there is a *Sahaja bija dushti* or genetic susceptibility for autoimmune tendency, it remains latent until triggered by other factors like *Dosha prakopa*, *Ama*, or environmental triggers in the form of *Ahara*, *Vihara* and *Manasika vyapara*.

Kalaja Bala refers to immunity that changes with age. During *Madhyama vaya*, immunity is considered to be at *Pravara bala*. In others, both childhood and old age they have lower immune strength. Middle age is the period which is dominated by *Pitta dosha*, due to *Pitta* dominance the chances of *rakta* vitiation are naturally higher. *Pitta* and *Rakta* will influence each other as they are described as *Asraya asrayi bhava* which means when *Pitta* becomes disturbed, *Rakta* also gets affected. This is important because autoimmune diseases often involve *Rakta dosha*. Even individuals with *Pravara dhatu sarata* may develop autoimmune disease in this age if genetic susceptibility aligns with *Pitta rakta* aggravating

factors and lifestyle errors. This explains why autoimmune diseases are more common in middle-aged individuals, as both genetic susceptibility and *Pitta Rakta* imbalance contribute to their manifestation.

Yuktikrta bala refers to the immunity that is acquired or strengthened through proper lifestyle practices. It is developed and maintained by following *Ahara*, a supportive *Vihara* that includes adequate sleep, regular exercise, *Dinacarya* and *Rtucarya*, and a stable mental state with good emotional control and minimal stress, it helps in building *Ojas*. *Yuktikrta bala* gained through rational living, where a person consciously chooses what supports health and avoids what harms it. This type of immunity depends on how sensibly one lives, eats, and thinks, and it directly influences the body's overall immune strength. Even if a person has a genetic or inherent predisposition to autoimmune diseases, strong *Yuktikrta bala* can reduce the risk or severity of the condition.

Role of Ama in Autoimmune skin disorders

According to the Ayurvedic concept, the food we consume first undergoes *Paka* by *Jatharagni*. In the next step, all the material is subjected to *Paka* by the *Bhutagni* of their specific molecules. After becoming *Sajatiya* (compatible) to the body, this material is then acted upon by the relevant *Dhatvagni*. Here, *Tulya-guna* (similar quality) substances present in the *Poshaka amsha* are selected by the concerned *dhatu* according to the *Khale kapota nyaya* principle. The selected nutrients are digested by that *Dhatu's* own *Agni*, and after this *Paka*, they are converted into the *Sajatiya dravya* (endogenous substance) of that *Dhatu*. This *Sajatiya dravya* of one *Dhatu* is considered alien if it enters another *Dhatu*, where it may react. Such molecules of one's own body reacting with another *Dhatu* can lead to dysfunction or disorder^[14].

When *Agni* becomes weak and vitiated due to *Vidagdha ahara murchita dosha* (afflicted by improperly digested food) i.e., *Sama dosha* hampers the normal functioning of *Grahani* and releases food in the form of *Ama* i.e. undigested form. This vitiated digestive agent forms an intermediate substance called *Ama*, which turns *Shukta* (sour) during fermentation and finally turns into *Amavisha*. *Ama* is described as *Apakwa ahara rasa* that circulates in the body and behaves like a toxin. The *Amavisha* when enter into *Rasadi srotas* will produce *Rasa pradoshaja vikara*. The *Amavisha* will lead to *Rasadi pradoshaja vikara* when *Rasadi srotas* are involved^[15]. According to *Acharya Charaka* when *Rakta dhatu* becomes *Sama*, it results disorders like *Visarpa*, *Kushtha*, *Pidaka*^[16].

Role of *Viruddha Ahara*

Acharya Charaka defines *Viruddha ahara* as foods or combinations that provoke *Doshas* but fail to eliminate them, carrying opposite qualities to body tissues so the *Dosha* becomes morbid, generating *Ama* and diseases^[17]. Classical texts describe 18 types of incompatibility. Commonly cited *Samyoga viruddha* examples include fish with milk, heated honey, and honey mixed equally with ghee^[18]. Research on psoriasis has shown that many patients (about 37%) were regularly consuming *Viruddha ahara* such as milk with *khichdi*, milk with fish, or sesame with jaggery. According to Ayurveda, such opposite foods like milk with yogurt, milk with fish, pickle with milk, or honey with ghee act like slow poisons in the body and become major triggers for skin diseases^[19]. Frequent intake of combination of incompatible food leads into the production of toxins i.e., *Ama* further leads to formation of *Ama visha*, and vitiation of *Rasa dhatu*. It spreads to another *Dhatu* and leads to the manifestation of various diseases. Classical texts stress that regularly eating incompatible combinations leads to *Dosha* vitiation and formation of toxins (*Ama*), ultimately manifesting as systemic and skin disorders^[20].

Viruddha ahara causes toxic effects on the body. These unwholesome food combinations produce toxins within the body, causing various diseases or may prove fatal. Combinations of such *Viruddha* food sometimes produce immediate effects and sometimes act like *Gara visha*, that produces untoward effects afterwards^[21]. *Viruddha ashana* is mentioned as a causative factor for various diseases, especially *Kushtha*, *Visarpa*, *Unmada* etc^[20]. In the context of *Agrya samgraha*, in *Charaka Samhita*, intake of *Viruddha ahara* is the foremost causative factor for *Nindita vyadhi* (wretched diseases like *Kushtha*)^[22].

For example, one clinical case of chronic psoriasis attributed the condition to *Viruddhahara* (milk with salty snacks and pickles) that vitiated *Pitta*, *Kapha* and *Rakta doshas* and weakened digestion, with *Ama* accumulating in *Rasavaha*, *Raktavaha*, and *Mamsavaha srotas*^[23]. One review explicitly links *Viruddha* and autoimmune disease, calling *Viruddha ahara* “the main cause” of conditions like pemphigus, rheumatoid arthritis and psoriasis^[24].

Role of *Manasi bhavas*

Both Ayurveda and modern science agree that the mind and skin are closely connected. Ayurveda explains that negative emotions like *Chinta* (anxiety), *Bhaya* (fear), *Krodha* (anger), and *Soka* (grief) can disturb the body's natural balance of *Doshas* and trigger skin problems such as *Kushtha*.

From an embryological point of view, both the skin and the nervous system develop from the same layer (ectoderm) during early development, while the gut shares its origin with the skin's deeper layer i.e., dermis. This means the skin, brain, and gut are naturally interlinked, explaining why stress or digestive issues can affect the skin.

Ayurveda further says that when *Rajas* and *Tamas* dominate the mind, they weaken *Sattva*, leading to emotional instability and making a person more prone to psychosomatic disorders diseases where the mind directly affects the body. The *Hridaya* is considered the seat of the mind, sending mental energy through *Manovaha srotas* to every part of the body, including the skin. When these channels are disturbed by stress or emotional turmoil, the skin loses its nourishment and natural glow. For example, excessive *Atichintana* is said to block the *Rasavaha srotas*, leading to poor skin health. On the other hand, a calm and balanced mind filled with *sattva* helps maintain healthy, radiant skin.

The pathogenesis of psychodermatological disorders starts with faulty diet, lifestyle, and psychological stressors that disturb the *Doshas* mainly *Vata* with *Pitta* and *Kapha* impairing *Jatharagni* and *Rasa dhatvagni*, which leads to weak digestion and the formation of *Ama*. This *ama*, along with vitiated *Doshas*, lodges in the *Hridaya* and triggers three pathways: *Rasavaha srotodushti* causing tissue vitiation of skin, blood, muscle, and fluids; affliction of *Ojas*, reducing vitality and immunity; and *Manovaha srotodushti*, disturbing *Rajas* and *Tamas* and producing psychological symptoms. Together, these processes result in psychocutaneous disorders, where skin disease and psychological stress reinforce one another in a vicious cycle^[25].

Role of *Dushi visha* in Autoimmune skin disorders

Dushi Visha is described as a slow-acting poison, a toxic substance that has lost its full strength but still remains in the body for a long time and causes harm gradually. According to *Acharya Sushruta*, this type of poison can come from *Sthavara* (plants), *Jangama* (animals), or *Krtrima* (artificial sources). When such a poison enters the body through food, bites, or injections part of it gets neutralized or weakened by digestion, sunlight, air, or natural antidotes. However, the remaining portion stays inside the body.

This residual toxin becomes covered by *Kapha*^[26], which traps it within the *Srotas* and *Dhatus*, preventing its elimination. Over time, this hidden toxin starts vitiating the *Rakta* and disturbing the *dosha*, leading to chronic skin conditions like *Aru* (eczema), *Kitibha* (psoriasis), and *Kotha* (urticaria)^[27]. Unlike

fast-acting poisons, *Dushi visha* doesn't cause a sudden crisis; instead, it slowly weakens *Agni* and *Ojas*, causing long term imbalance in the body's *Doshas* and *Dhatu*s. This results in chronic, recurring diseases, especially those with immune and skin involvement.

When we consume food that is not properly digested or that contains harmful chemicals such as pesticides and fertilizers, a portion of it remains in the body without being fully processed. This partially digested or toxic residue is known as *Amavisha*, where "*Ama*" means undigested and "*Visha*" means poison. When this toxic material stays in the body for a long time, it gradually transforms into *Dushi visha*. *Dushi visha* primarily affects the *Rakta dhatu*, since toxins have a natural tendency to mix with and vitiate the blood. As *Rakta* is responsible for maintaining vitality and immunity, any disturbance in it directly weakens the body's defense mechanism. When the immune system is weakened or becomes confused due to this chronic toxic influence, it may fail to protect the body effectively or may even start attacking its own tissues, leading to autoimmune conditions. Thus, the continued consumption of chemically contaminated or poorly digested food leads to the accumulation of *Amavisha*, which over time turns into *Dushi visha*. This, in turn, disturbs the *Rakta dhatu*, compromises immune strength, and increases the risk of autoimmune disorders.

Role of Ayurveda in the management of autoimmune skin disorders

In modern treatment, the medicine that are used for autoimmune disorders is steroid, but they work by suppressing the immune system instead of strengthening it. Which means natural defence becomes weaker and relies on the medicine instead of its own response. Because of this, the body becomes more prone to opportunistic infections. When used for a long time, they can cause many serious health problems affecting metabolism, bones and muscles, heart, eyes, skin, and immunity, and the disease often comes back once the medicine is stopped.

Autoimmune disorders in Ayurveda are approached not as local inflammatory events but as systemic expressions of *Dosha*, *Dhatu*, *Agni* and *Ojas* imbalance. Thus, treatment aims not merely at suppressing inflammation but at educating and restoring the immune system reestablishing the *Agni Ojas* equilibrium and *Dosha samya*.

Autoimmune skin disorders are characterized by their relapsing–remitting nature, chronic course, and deep-seated involvement of *Dosha*, *Dhatu*, and *Srotas*. Their pathogenesis involves multiple layers like *Agnimandya*, *Amavisha*, *Dushi visha*, and *Ojas* depletion. Therefore, treatment must be sequential and holistic.

Beginning with the correction of *Agni* and elimination of *Visha* through *Dipana*, *Pacana*, *Snehana*, *Swedana*, and *Sodhana* therapy then progresses to *Rasayana* for immune modulation.

The skin disorders as described by Charaka such as *Visarpa*, *Alaji*, *Vicarcika*, *Visphotaka*, and all eighteen varieties of *Kushtha*, are under *Bahirmarga roga*, and are evidently *Amajanya*. So, the line of treatment following *Sama Roga Chikitsa* principles can be adopted in these conditions. Hence, the therapeutic measures such as *Langhana*, *Pacana*, *Dipana*, and *Doshavasesana* should be administered as per the condition in all *Sakhagata* or *Bahirmarga* disorders. For example, *Tikta Rasa Dravyas*, which are considered best for *Twak Rogas*, are also excellent *Pacaka Dravyas*. Even the *Pathya ahara* and *Vihara* prescribed for *ama* conditions are sufficient not only for the control but also for the prevention of recurrence of skin^[28].

As explained by Acharya Charaka that *Kandu*, *Pidaka*, *Kushtha*, and *Charmadala* are *Raktapradoshaja Vikara*, so, treatment with *Virechana*, *Upavasa*, and *Shonita sravana* can be adopted^[29].

In autoimmune skin disorders, we can also adopt *Visarpa chikitsa*, the treatment begins with *Langhana* and *Ullekhana* therapies, followed by the use of *Tikta dravyas*. This initial phase aims to remove *Ama*, and pacify *Kapha*. When lesions are localized in the *Kapha sthana lepanas* with *Ruksha* and *Sheeta* substances are recommended to absorb excess moisture and resolve stagnation. Similarly, when the lesion is in a *Pitta sthana*, the same *Sama* approach is followed but with *Dravyas* that are cooling and *Pitta*-pacifying to alleviate inflammation. When the pathology involves *Rakta dusti* or strong *Pitta rakta* association procedures like *Raktamokshana* and *Virechana* become the primary line of treatment to eliminate vitiated blood^[30].

DISCUSSION

Ayurveda views the body as a self-regulating system maintained by the balance of *Dosha*, *Dhatu*, *Mala*, and *Agni*. When this balance is intact, *Ojas* supports vitality and immune tolerance.

Autoimmune disease arises when this balance fails, leading to *Vyadhi kshamatva hani*, depletion of *Ojas*, and accumulation of *Ama*, causing the body to mistakenly attack its own tissues.

Ama can be understood as toxic, undigested material such as inflammatory waste or immune complexes that keeps the immune system continuously activated. It blocks body channels, disrupts normal tissue metabolism, causing faulty immune recognition; acts as a constant inflammatory trigger; weakens *Ojas*, reducing immune regulation. Thus, *Ama* breaks

immune self-tolerance and promotes autoimmune disease.

Dosha regulates body functions, *Dhatus* form tissues, and *Srotas* carry and coordinate body processes. When *Dosha* are balanced, tissues are nourished, channels stay clear, and *Ojas* is preserved representing immune tolerance.

When *Dosha*, especially *Vata* and *Pitta*, are aggravated, they disturb *Agni*, produce *Ama*, and block *Srotas*, leading to inflammation and immune overactivity. Thus, immunity in Ayurveda depends on the balance of *Agni*, *Ama*, and *Ojas*. Disturbance of this triad results in loss of disease resistance, equivalent to failure of immune tolerance. *Dhatus* are not only body tissues but also sources of *Ojas*, which supports immune stability. Their balanced state is essential for normal immune regulation. When this balance is disturbed by chronic *Ama*, *Dosha* aggravation, and *Ojas* depletion, self-regulation fails and autoimmune disease develops.

Rasa and *Rakta dhatus* are especially important because they act as circulatory and immune media. Their vitiation leads to inflammatory, skin, and blood-related autoimmune disorders.

A key aspect in the pathogenesis of autoimmune skin disorders is the involvement of *Rasa* and *Rakta dhatu*. Classical texts describe *Kushtha* and related conditions as *Rakta pradoshaja vikaras*, with *Rasa* acting as the primary medium for tissue nourishment. Disturbance at this initial stage of *Dhatu posana* affects subsequent tissues, leading to depletion of tissue quality and reduction of *Ojas*. As *Ojas* represents the essence of all *dhatus*, its impairment weakens immune discrimination and predisposes the body to chronic inflammation and autoimmune pathology.

Normally, *Vata*, *Pitta*, and *Kapha* do not mix or interfere with each other, even though they have opposite qualities. For example, *Kapha* is cold and heavy, while *Pitta* is hot and sharp, and *Vata* is dry and light. Despite these opposing natures, they stay balanced in their own places and maintain the body's health and stability just like three pillars supporting a building.

However, when something disturbs this natural balance such as improper diet, lifestyle, toxins, genetic tendencies, or accumulation of *Amavisha* or *Dushi visha* the normal separation between the *dosha* breaks down. They start interacting abnormally, and because their qualities are opposite, their mixing creates a toxic or poisonous state inside the body. This internally formed toxin is like an endogenous poison or auto-generated toxin, similar to an autoantibody in modern immunology.

When this happens, the body's immune system becomes confused or overactive, mistaking its own tissues for foreign. This leads to autoimmune reactions, where the body attacks itself. In short, under healthy conditions, the *Dosha* remain separate and balanced, maintaining immunity and normal body function. But when disturbed by toxins, wrong diet, or lifestyle factors, their abnormal interaction generates internal toxins (like endotoxins), disrupting the immune balance and triggering autoimmune diseases.

Most of the acute skin conditions, whether infective, allergic or inflammatory, will respond quickly to simple topical applications or short-term internal medications. Once treated, they often resolve completely without recurrence. But, in the case of autoimmune skin conditions, as mentioned by *Acharya Charaka*, "*Bhutva bhutva pranasyanti muhur avir bhavanti ca*", where symptoms appear intermittently and recur again and again. The disease may subside after treatment but tends to relapse after varying intervals, sometimes with greater severity or systemic involvement. This recurrent nature reflects a deep-seated pathology involving *Dhatu*-level disturbances and immune dysregulation rather than a *Dosha* imbalance alone. Since autoimmune skin diseases often tend to recur or relapse even after treatment, so they require long-term management rather than short-term relief. A major goal of such management is to strengthen the patient's immune system, which helps reduce the chances of the disease returning. Even if a relapse does occur, by improving the immune strength, it can make the condition milder and increase the gap between flare-ups, allowing for longer periods without symptoms. Thus, focusing on immune support is essential for better control and long-term outcomes in autoimmune skin disorders.

Simultaneously, lifestyle and seasonal habits play a very important role in managing autoimmune diseases because these conditions tend to come and go repeatedly (*Bhutva bhutva* in nature). Ayurveda emphasizes that *Ahara* and *Vihara* are not just supporting measures but essential parts of treatment. By following the right lifestyle, the *Ojas* stays strong, the *Dosha* remain balanced, and the immune system works normally. *Nidana parivarjana* is the first step this includes staying away from *Viruddha ahara*, *Vidahi anna*, and *Mithya vihara*. Ayurveda also stresses the importance of *Rtucarya*, or adjusting diet and lifestyle according to the seasons, because the body's *Bala* decreases during certain times of the year, increasing the risk of relapse. And also adopting diet according to *Prakrti* helps maintain balance and prevent relapses.

CONCLUSION

Ayurveda understands autoimmune skin diseases as systemic disorders rather than problems limited to the skin. They arise from deep imbalances involving *Dosha*, *Dhatu*, *Agni*, *Srotas*, and *Ojas*. When *Agni* becomes weak, the improperly processed substances such as *Ama* and *Amavisha* are formed. These will lead to *Srotorodha* which will disturb *Rasa* and *Rakta dhatu*, and gradually create *Dhatu* imbalance. As *Ojas* declines and *Vyadhiksamatva* becomes disturbed, the body's defense system begins to act in a harmful or misdirected manner, similar to the modern concept of autoimmunity. Contributing factors include *Viruddha ahara*, *Dushi visha*, stress, *Sahaja Bala*, and the natural predominance of *Pitta* in middle age. Such conditions are broadly described under *Kushtha* in classical texts.

Treatment in Ayurveda focuses on restoring balance rather than merely suppressing symptoms. The first step is correcting *Agni* and removing *Ama* through *Dipana* and *Pacana* therapies, followed by *Sodhana* such as *Virecana* and *Raktamokshaṇa*. After purification, *Rasayana* therapy is used to rebuild *Ojas* and enhance overall strength.

Through proper diet, lifestyle adjustments, mental well-being, detoxification, and rejuvenation therapies, Ayurveda seeks to restore *Dosha*, *Dhatu* balance and long-term immune stability. The ultimate goal is not just temporary relief but sustained harmony, prevention of recurrence, and improvement of overall health and vitality.

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