A Critical Review of *Amavata* and Its Ayurvedic Management.

Abstract

In today's time, *Amavata* is regarded as one of the most serious diseases affecting human health. The term "*Amavata*" is derived from two components: *Ama* and *Vata*. *Ama* refers to improperly digested food that produces toxic substances, which can harm body tissues and lead to disease. When this *Ama* combines with *Vata dosha* and settles in the joints (*shleshmasthana* or *asthi sandhi*), it gives rise to a painful condition known as *Amavata*.The clinical features of *Amavata* closely resemble those of Rheumatoid Arthritis, including symptoms such as joint pain, swelling, stiffness, and fever. This disease has been described in Ayurveda since the time of *Madhavkara* (16th century A.D.) and is classified under *Vata-Kaphaja* disorders.*Amavata* is particularly challenging for physicians because of its chronic nature, associated complications, and high morbidity. Modern medicine also finds it difficult to completely cure, as the condition often persists and may progressively lead to disability despite treatment. This study aims to provide a systematic review of *Amavata* based on classical Ayurvedic texts and its symptoms, pathogenesis and therapeutic approaches.

Key Words: - *Amavata*, *Ama, Mandagni, Langhan, Swedan*, *Basti*, *Deepana, Pachan*, *Virechana, Snehana*.

INTRODUCTION

The concept of *Agni* (metabolic fire) in Ayurveda provides a distinctive perspective on digestion and metabolism. *Agni* is closely associated with *Pitta Dosha*, which represents the body's heat energy. When *Agni* functions poorly, it leads to the formation of improperly processed metabolic substances known as *Ama*. This condition, referred to as *Mandagni* (low digestive fire), results in incomplete digestion. According to Ayurvedic principles, *Ama* behaves like a toxin (*Visha*) and contributes to various localized and systemic diseases, with classical texts even comparing it to a state of acute poisoning. Additionally, *Ama* represents metabolic byproducts that obstruct the body's microchannels (*Srotas*), causing dysfunction.

At the tissue level, reduced activity of *Dhatwagni* (tissue-specific metabolic fire) leads to impaired metabolism and accumulation of harmful substances (*Ama*), which are responsible for systemic disorders such as *Amavata*. This condition is both localized and systemic, inflammatory in nature, and arises from the interaction of *Ama* with aggravated *Vata Dosha*. Improper dietary

habits, along with poor adherence to daily (*Dinacharya*) and seasonal (*Ritucharya*) regimens, disrupt metabolism and *Agni*, leading to *Ama* formation. Simultaneously, *Vata* becomes aggravated due to factors like engaging in strenuous activity immediately after consuming heavy or fatty foods. When *Ama* combines with aggravated *Vata* and circulates throughout the body under the influence of *Vyana Vayu*, it blocks the *Srotas* and triggers inflammatory processes, resulting in disease.*Ama* formed as a result of *Hetu Sevana* (causative factors) leads to the aggravation of *Vata Dosha*. When this *Ama* combines with the vitiated *Vata*, it localizes in the *Trika Sandhi* (lumbosacral joint), *Kapha Sthana* (sites dominated by *Kapha*), and other joints of the body. This results in symptoms such as joint pain, stiffness, swelling, and fever. Over time, these manifestations may lead to partial or complete loss of joint function, significantly affecting the patient's daily activities.[1]

Modern studies suggest a parallel between *Ama* and cellular damage caused by free radicals and reactive oxygen species (ROS), which are unstable molecules produced during normal metabolism.Rheumatoid arthritis is a common disorder that most frequently occurs during the third to fourth decades of life. It is significantly more prevalent in females, with a female-to-male ratio of approximately 3:1. Individuals carrying genetic markers such as HLA-D4 and HLA-DR4 are at a higher risk of developing the condition.[2] When present in excess, these molecules cause significant cellular damage. Similarly, *Ama* is considered a byproduct of impaired metabolic processes. Therefore, managing such conditions involves neutralizing free radicals and ROS while also eliminating accumulated *Ama* and restoring proper metabolic function to maintain overall health.Non-steroidal anti-inflammatory drugs (NSAIDs), immunomodulatory medications, and sometimes steroids are commonly used to reduce pain and inflammation. However, their long-term use can lead to significant side effects. Additionally, as the disease progresses, it may result in joint contractures and increasing disability.[3]

Etymology

- The term *Ama* is derived from the root word "Am" with the suffix "ninj," and it refers to improperly or incompletely digested substances.
- It describes material that has undergone digestion but has not been fully processed.
- In other words, *Ama* represents partially digested matter that remains unassimilated in the body.[4]
- It also includes substances that fail to digest properly and are still pending further digestion.[5]

- Additionally, *Ama* is considered a factor that causes discomfort or obstruction by accumulating in the channels (*srotomukha*) and creating pressure within them.[6]

Definition of *Ama*[7]

Various definitions of *Ama* are described in different classical texts, and a few of them are presented below.

ऊष्मणोऽल्पबलत्वेन धातुमाद्यमपाचितम्।
दुष्टमामाशयगतं रसमामं प्रचक्षते॥२५॥[A. H. Su.13/25]

When *Ushma (Agni)* functions inadequately, the first *Dhatu—Rasa*—is not properly formed. Instead, the *Anna Rasa* remains in the *Amashaya* and undergoes fermentation or putrefaction (*dusta*). This improperly processed Rasa is referred to as *Ama*.

Definition of *Amavata*[8]

युगपत्कुपितावन्तस्त्रिकसन्धिप्रवेशकौ।
स्तब्धं च कुरुतो गात्रमामवातः स उच्यते॥५॥ [M.N.25/5]

Ama combines with *Vata* and quickly spreads throughout the body, settling in areas dominated by *Kapha*. It accumulates in the channels (*dhamanis*), creating a thick, wax-like obstruction. This process simultaneously affects multiple joints, including those of the waist, neck, and shoulders. This severe condition is referred to as *Amavata*.

***NIDAN* [9]**

विरुद्धाहारचेष्टस्य मन्दाग्नेर्निश्चलस्य च।
स्निग्धं भुक्तवतो ह्यन्नं व्यायामं कुर्वतस्तथा॥१॥ [M.N.25/1]

- *ViruddhaAhara*: Consumption of incompatible or unsuitable foods.
- *ViruddhaCheshta*: Engagement in improper or unhealthy physical activities.
- *Nischalata*: Sedentary lifestyle or lack of physical movement.
- Exercising immediately after eating heavy, oily (*snigdha*) food.

***PURVARUPA*[10]**:-*Amavata* is not clearly described in the *Brihattayi* texts. Only *Vangasena* has mentioned symptoms like head pain (*Shiroruja*) and body pain (*Gatraruja*) as the prodromal

features (*Purvarupa*) of *Amavata*. These early clinical signs and symptoms can be considered the initial manifestations of the disease.

Classification [11] :- In *Madhava Nidana*, *AcharyaMadhavakara* has classified *Amavata* based on the predominance of *Doshas* as follows:

Eka Doshaja

1. *Vataja*
2. *Pittaja*
3. *Kaphaja*

Dwi Doshaja

1. *Vataja-Pittaja*
2. *Pitta-Kaphaja*
3. *Kapha-Vataja*

Tridoshaja :- In this type of *Amavata*, features of all three *Doshas* are present. *Bhavaprakasha* and *Yogaratnakara* describe the same classification.

According to *AcharyaSharangadhara* [12]

1. *Vataja*
2. *Pittaja*
3. *Kaphaja*
4. *Sannipataja*

***AcharyaHarita* has classified *Amavata* into four types based on clinical manifestations, which are as follows:**

1. ***Vishtambhi*:** In this type, symptoms like heaviness of the body (*GatraGaurava*), abdominal distension (*Adhmana*), and bladder pain (*Bastishula*) are observed.
2. ***Gulmi*:** This type is characterized by intestinal gurgling sounds (*JatharaGarjana*), pain similar to *Gulma*, and stiffness in the lower back (*KatiJadata*).
3. ***Snehi*:** In this type, there is unctuousness of the body (*GatraSnigdhata*), stiffness (*Jadya*), weak digestion (*Mandagni*), and elimination of watery and oily *Ama* (*Vijala* and *SnigdhaAma*).
4. ***Sarvangi*:** This type presents with elimination of *Pitta* along with dark, slimy *Ama* (*Shyama, VijjalaAma*), along with fatigue (*Shrama*) and exhaustion (*Klama*).

RUPA [13]**: -**

Madhavakara, Bhavamishra, and other scholars have described the signs and symptoms (*Rupa*) of *Amavata*.

These symptoms are classified into the following categories:

- *PratyatmaRupa* (specific symptoms)
- *SamanyaRupa* (general symptoms)
- *DoshanubandhaRupa* (symptoms associated with *Dosha* involvement)
- *PravriddhaRupa* (advanced or aggravated symptoms)

अङ्गमर्दोऽरुचिस्तृष्णा आलस्यं गौरवं ज्वरः ।
अपाकः शूनताऽङ्गानामामवातस्य लक्षणम् ।।६।।

(M.N.25/6)

Pratyatma	***Samanya***	***Doshanubandha Rupa***			***Pravriddha***
Sandhishool	*Angamard*	***Vata***	***Pitta***	***Kapha***	*Vrishchikvat Vedana*
Sandhishotha	*Aruchi*	*Shoola*	*Daha*	*Staimitya*	*Agnidaurbalya*
Stabdhata	*Trishna*		*Raga*	*Guruta*	*Praseka*
Sparshasahatva	*Alasya*			*Kandu*	*Nidra Viparayaya*
	Gaurav				*Vidvibaddhata*
	Jwara				*Vairasaya*
	Apaka				*Daha*
	Shuntaanganama				*Bahumutrata*
					Antrakunjan

Samprapti

Aharaja Nidana → Vitiation of *Samana Vayu, Pachaka Pitta and Kledaka Kapha* ← *Viharaja Nidana*

↓

Mandagni

↓

Preexisting *Mandagni* → Vitiation of *Vata* & formation of *Ama*

↓

Propagation in whole body through *Rasayani*

Srotorodha

Dosha-Dushya samurchhana

Srotobhishyand

Manifestation of *Amavata*

Samprapti Ghataka

Dosha	Involvement of all three *Doshas* (*Tridosha*), with predominance of *Vata* (*Vyana*, *Samana*, *Apana*) and *Kapha* (*Kledaka*, *Bodhaka*, *Shleshmaka*).
Dhatu	Affected tissues include *Rasa*, *Mamsa*, *Asthi*, and *Majja*.
Upadhatu	Secondary tissues involved are *Snayu* (ligaments) and *Kandara* (tendons).
Srotasa	Channels involved include *Annavaha*, *Rasavaha*, *Asthivaha*, and *Majjavaha*.
Srotodusti	Vitiation of channels occurs mainly as obstruction (*Sanga*) and abnormal movement (*VimargaGamana*).
UdbhavaSthana	Originates primarily in the *Amashaya* (site of *Ama* formation) and *Pakvashaya* (main site of *Vata*).
Adhisthana	The disease affects the entire body.
VyaktiSthana	Manifestation occurs throughout the body, especially in the joints (*Sandhi*).
RogaMarga	Classified under *MadhyamaRogaMarga* (intermediate disease pathway).
Avayava	Primarily involves the joints (*Sandhi*).
VyadhiSvabhava	The nature of the disease is mostly chronic (*Chirakari*).

***Sadhyata or asadhyata*[14]**

एकदोषानुगः साध्यो, द्विदोषो याप्य उच्यते |

सर्वदेहचरः शोथः स कृच्छ्रः सान्निपातिकः ||१२||

(M.N.25/6)

*Madhava Nidana*has classified *Sadhya-Asadhyata* of *Amavata* on the basis of*Anubandha* of *Dosha*, whichare as follow:-

- Involvement of one *Dosha (Eka-Doshaja) – Sadhya*

- Involvement of two *Dosha (Dvi-Doshaja) – Yapya*
- Involvement of three *Dosha (Sannipataja), Sarvadehachara Shotha*

Upadrava :-

Upadrava refers to complications or secondary clinical conditions that develop along with the primary disease and are usually associated with the same *Dosha* and *Dushya* involved in the main pathology.

The following verse describes the eight *Upadravas* of *Amavata*:

" जाड्यान्त्रकूजनानाहतृट्छर्दिबहुमूत्रताः।

शूलंशयननाशोऽष्टोपद्रवाआमवातजाः||119 ।।"

According to *AnjanaNidana*, the eight complications of *Amavata* include *Jadyata* (stiffness), *Antrakunjana* (intestinal gurgling), *Anaha* (abdominal distension), *Trishna* (excessive thirst), *Chhardi* (vomiting), *Bahumutrata* (frequent urination), *Shoola* (pain), and *Nidranasha* (insomnia). *Vachaspati* and *Yogaratnakara* have mentioned that these manifestations seen in the advanced stage of *Amavata* are considered as its *Upadravas*.

Chikitsa of *Amavata* (Treatment)[15]: -

AcharyaChakrapani was the first to clearly explain the treatment principles of *Amavata*. In the text *Chakradatta*, he described a systematic line of management for *Amavata* aimed at digesting *Ama*, reducing aggravated *Vata*, relieving pain and swelling, and restoring normal body functions.

लङ्घनं स्वेदनं तिक्तं दीपनानि कटुनि च।

विरेचनं स्नेहपानं बस्तयश्चाममारुते ।

सैन्धवाद्यानुवास्याश्च क्षारबस्तिः प्रशस्यते ॥ १ ॥ (Chakradatta)

In the general treatment of *Amavata*, therapies such as *Langhana* (fasting/light diet), *Swedana* (sudation therapy), the use of bitter and pungent substances, and digestive fire–enhancing medicines are considered beneficial. *Virechana* (purgation therapy), *Snehapana* (internal oleation), *Anuvasana Karma* with *Saindhavadi Taila*, and *Kshara Basti* are also recommended for effective management of the disease.

लङ्घनंस्वेदनंतिक्तंदीपनानिकटुनिच।

विरेचनंस्नेहपानंबस्तयश्चाममारुते॥१॥

रूक्षः स्वेदोविधातव्योबालुकापोटलैस्तथा।

उपनाहाश्चकर्तव्यास्तेऽपिस्नेहविवजिताः॥२॥ (yogaratnakar)

According to *Yogaratnakara*, the treatment of *Amavata* includes *Langhana* (fasting or lightening therapy), *Swedana* (sudation therapy), administration of bitter substances, digestive stimulants,

and pungent substances. *Virechana* (purgation therapy), *Snehapana* (internal oleation), and *Basti Karma* (medicated enema therapy) are also beneficial in the management of *Amavata*.

Dry fomentation (*Ruksha Sweda*) should be performed using boluses prepared with dry materials such as sand. Likewise, *Upanaha* (poultice therapy) should be carried out only with substances free from unctuous or oily properties.

लङ्घनेस्वेदनंतिक्तंदीपनानिकटुनिच।

विरेचनंस्नेहनञ्चबस्तयश्चाममारुते।।१५।।

रूक्षःस्वेदोविधातव्योबालुकापुटकैस्तथा।

उपनाहाश्चकर्त्तव्य, स्तेऽपिस्नेहविवर्जिताः।।१६।। **(vangasena samhita)**

As described in *VangasenaSamhita*, the management of *Amavata* includes *Langhana* (lightening therapy/fasting), *Swedana* (sudation therapy), and the use of pungent, digestive-enhancing, and spicy substances. Therapies such as *Virechana* (purgation), *Snehana* (oleation therapy), and *Basti Karma* (medicated enema therapy) are also advised for alleviating the disease.

Ruksha Sweda (dry fomentation) should be performed with sand-filled boluses, while *Upanaha Sweda* (poultice fomentation) should be carried out using non-unctuous substances devoid of oily properties.

लङ्घनं स्वेदनं तिक्तं दीपनानि कटुनिच।

विरेचनंस्नेहपानंबस्तयश्चाममारुते ॥१॥ **(B.R.)**

According to *BhaishajyaRatnavali*, the treatment of *Amavata* includes *Langhana* (fasting or intake of light food according to the strength of the patient), *Swedana* (sudation therapy), administration of bitter substances, digestive and appetite-stimulating medicines, and pungent substances. *Virechana* (purgation therapy), *Snehapana* with medicated oils such as castor oil, and *Basti Karma* (purificatory enema therapy) are also recommended.

After the reduction of *Ama* through therapies like *Langhana*, oleation therapy may additionally be administered to alleviate dryness and aggravated *Vata*.

लङ्घनंस्वेदनंतिक्तंदीपनानिकटूनिच।

विरेचनंस्नेहनञ्चवस्तयश्चाममारुते॥१४॥

रूक्षःस्वेदोविधातव्योबालुकापुटकैस्तथा।

उपनाहाश्चकर्त्तव्यास्तेऽपिस्नेहविवर्जिताः॥ (B.P.)

According to *BhavaPrakasha*, the management of *Amavata* should primarily include *Langhana* (lightening therapy/fasting), *Swedana* (sudation therapy), administration of bitter substances, digestive fire–stimulating medicines, and pungent substances. *Virechana* (purgation therapy), *Snehana* (oleation therapy), and *Basti Karma* (medicated enema therapy) are also considered beneficial.

Ruksha Sweda (dry fomentation) should be performed using sand-filled boluses, and *Upanaha Sweda* (poultice fomentation) without unctuous substances is regarded as beneficial in this condition.

आमवातगजेन्द्रस्य शरीरवनचारिणः ।

निहन्त्यसावेक एव एरण्डस्नेहकेसरी ॥१२॥(B.R.)

According to Ayurvedic literature, *Amavata* is compared to a powerful elephant wandering within the forest of the body, while castor oil (*Eranda Taila*) is described as a lion capable of subduing it single-handedly. This signifies that castor oil is considered highly beneficial in the management of *Amavata*. The recommended dose is approximately 2 to 2½ tolas.

"एरण्डतैलमाह"

आमवातगजेन्द्रस्य शरीरवनचारिणः ।

एक एव निहन्त्याशु एरण्डतैलकेशरी ॥ ५० ॥ (B.P.)

According to classical Ayurvedic description, *Amavata* is metaphorically compared to an elephant roaming in the forest of the body. In this analogy, *Eranda Taila* (castor oil) is described as a lion that alone is capable of swiftly destroying this disease. This signifies the strong therapeutic efficacy of castor oil in the management of *Amavata*.

आमवातगजेन्द्रस्य शरीरवनचारिणः।

***एक एव निहन्त्याशु ह्येरण्डस्नेहकेसरी।।३७।।*(vangasena samhita)**

In the forest-like body, the elephant of *Amavata* can be controlled and subdued by none other than the lion-like *Eranda Taila* (castor oil), which alone is considered sufficient for its effective management.

आमवातगजेन्द्रस्यशरीरवनचारिणः ।

एक एव निहन्ताशु एरण्डस्नेहकेसरी ॥ ३ ॥

कटीतटनिकुञ्जेषुसञ्चरन्वातकुक्षरः ।

एरण्डतैलसिंहस्य गन्धमाघ्राय नश्यति ॥ ४ ॥(yogaratnakar)

Amavata is described metaphorically as a powerful elephant roaming in the forest-like human body. It is stated that only *Eranda Sneha* (castor oil), symbolized as a lion, is capable of quickly destroying this disease, emphasizing its strong therapeutic efficacy in *Amavata*. Further, when *Vata*, also compared to an elephant, moves through the waist and abdominal regions, it is said to get pacified merely by the influence (therapeutic effect) of *Eranda Taila*. This indicates that castor oil is highly effective in controlling and alleviating *Vata* disorders, especially those affecting the lower parts of the body.

***Pathya in Aamavata*[16]: -**

यवाः कुलत्थाः श्यामाकाः कोद्रवा रक्तशालयः ।

वास्तुकं शिग्रु वर्तकिं कारवेल्लं पटोलकम् ॥२२६॥

आर्द्रकं तप्तनिर्व्यूषं लशुनं तक्रमसंस्कृतम् ।

जाङ्गलानां तथा मांसं सामवातगदे हितम् ॥२२७॥

मन्दुरारोग्यषट्कुष्ठदारु भल्लातक गोजलमाद्रकम् ।

कटूनि तिक्तानि च दीपनानि स्युरामवातापहिनि हितानि ॥२२८॥(B.R.)

In *Aamavata*, foods and drugs having *Deepana* (digestive stimulant), *Pachana* (*Ama*-digesting), and *Vata-Kapha* pacifying properties are considered beneficial. Barley (*Yava*), horse gram (*Kulattha*), *Shyamaka*, *Kodrava*, *RaktaShali* rice, *Vastuka*, *Shigru*, *brinjal*, bitter gourd, and *Patolaka* are advised as they are light to digest and help reduce *Ama*. Fresh ginger, hot soups and decoctions, garlic, preparations processed with buttermilk, and meat of *Jangala* animals are also beneficial because they improve *Agni* and relieve pain, stiffness, and swelling. Drugs such as *Mandura*, *Kushtha*, *Devadaru*, *Bhallataka*, and pungent as well as bitter substances possessing *Deepana* and *Pachana* properties are useful in alleviating *Aamavata* by digesting Ama and correcting impaired metabolism.

आमवातेपञ्चकोलसिद्धंपानान्नमिष्यते।(Chakradatta)

In Ayurveda, *Panchakola* is a classical herbal combination consisting of long pepper, long pepper root, *chavya*, *chitraka*, and dry ginger. It is traditionally recommended in the management of *Amavata* because of its digestive and metabolite-clearing properties. Food and drinks prepared with *Panchakola* are believed to stimulate digestion, reduce the accumulation of *ama* (metabolic toxins), and help relieve heaviness, stiffness, and discomfort associated with the condition.

Apathya in Aamavata:-

दधिमस्तुगुडक्षीरपोतकीमाषपिष्टकान् ।

दुष्टनीरं पूर्ववातं विरुद्धाशनानि च ॥२२९॥

असात्म्यं वेगरोधश्च जागरं विषमाशनम् ।

वर्जयेदामवातार्तो मांसञ्चानूपसम्भवम् ॥२३०॥

अभिष्यन्दकरा ये च ये च वाते गुरुपिच्छिलाः ।

वर्जनीयाः प्रयत्नेन आमवातार्तिदेहिनैः ॥२३१॥(B.R.)

In *Aamavata*, all food articles and lifestyle factors that increase *Ama* and aggravate *Vata* should be strictly avoided. Curd, *mastu* (watery part of curd), jaggery, milk, *Potaki*, black gram preparations, flour-based heavy foods, contaminated water, exposure to cold eastern wind, and incompatible diet are considered harmful as they impair digestion and promote *Ama* formation. Similarly, unwholesome food habits, suppression of natural urges, night awakening, irregular eating patterns, and consumption of meat obtained from marshy or aquatic animals (*Anupamamsa*) worsen the

disease condition. Foods that are *Abhishyandi* (causing obstruction in body channels), heavy, sticky, and difficult to digest further aggravate stiffness, pain, swelling, and restricted movements in patients suffering from *Aamavata*.

Discussion

Amavata is a chronic inflammatory disorder caused by the formation of *Ama* due to *Mandagni* and its association with aggravated *VataDosha*. The disease closely resembles Rheumatoid Arthritis and presents with joint pain, swelling, stiffness, fever, and restricted movements. In Ayurveda, the main aim of treatment is to digest *Ama*, improve *Agni*, remove *Srotorodha*, and pacify *VataDosha*. *Langhana* is considered the first line of treatment as it reduces *Ama* and improves digestion. *Deepana* and *Pachana* medicines having *Tikta* and *Katu* properties help stimulate *Agni* and digest accumulated toxins. *Swedana*, especially *RukshaSweda* like *BalukaSweda*, is useful in relieving stiffness, swelling, and pain. After *Ama* is reduced, *Snehana* and *Virechana* are advised to pacify *Vata* and remove vitiated *Doshas*.

Among *Panchakarma* therapies, *Basti Karma* is regarded as the most effective treatment because it directly controls aggravated *Vata Dosha*. Classical texts also emphasize the importance of *ErandaTaila*, which possesses *Deepana*, *Vata-KaphaShamana*, and mild purgative properties, making it highly beneficial in reducing pain and stiffness.

Diet and lifestyle also play an important role in management. Light and easily digestible foods such as *Yava*, *Kulattha*, ginger, garlic, and *Takra* are beneficial, whereas curd, heavy oily food, incompatible diet, and sedentary habits should be avoided as they increase *Ama* formation.

Thus, Ayurvedic management of *Amavata* provides a holistic approach by correcting the root cause of the disease rather than only giving symptomatic relief.

Conclusion

Amavata is a chronic disease caused by *Ama* formation and aggravation of *VataDosha* due to impaired digestion and unhealthy lifestyle practices. Ayurveda describes detailed treatment principles focused on *AmaPachana*, *AgniDeepana*, and *VataShamana*.

Therapies such as *Langhana*, *Swedana*, *Deepana-Pachana*, *Virechana*, *Snehana*, and especially *BastiKarma* are highly effective in managing the disease. *ErandaTaila* is also considered an important remedy for relieving pain, stiffness, and inflammation. Proper *PathyaAhara* and lifestyle modifications are essential for better recovery and prevention of recurrence.

Therefore, Ayurveda offers a safe and holistic approach in the management of *Amavata* and can help improve the quality of life of patients suffering from Rheumatoid Arthritis-like conditions.

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