

MANAGEMENT OF AMAVATA THROUGH AHARA-VIHAR ON THE BASIS OF DOSHA INVOLVEMENT

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ABSTRACT

Amavata is a chronic, painful inflammatory disorder described in Ayurveda, closely resembling Rheumatoid Arthritis (RA) in modern medicine. Amavata is becoming a prime health issue in the population due to non observance of Dinacharya, Ritucharya, sadvritta regimens and apathya sevan. It will leads to Mandagni, which result in production of Ama. when ama combines with the vitiated vatadosha in sleshmasthan it leads to amavata with the symptoms sandhi sotha, shoola, sparshasahatwa and gatrastabdhata. Ayurveda recognizes that food is not just means to satisfy hunger but it is a vital transformational element that impacts not only the body but also mind and spirit. To improve the prognosis of the condition, a through understanding of how diet influence their improvement is essential. **Aim:** To study the role of ahara vihara on the basis of doshik involvement in preventing lifestyle disorder, with special reference to Amavata. **Objectives:** 1)

To investigate modern and ayurvedic cause of Amavata, 2) To look into effect of dosha specific Ahara vihara in prevention of amavata. **Methods:** All the literature related to Amavata is compiled from text book, the internet, articles and Scientific journals. **Result:** in ayurveda ahara holds the central place as of the three pillars of life known as the Trayopasthambha along with nidra and Brahmacharya. The present study is compilation of Ahar vihara (dietary modifications) on the basis of dosha involvement that could provide easy cost effective method to control the progression of the disease.

KEYWORDS: Amavata, Vatadosha, Mandagni, sandhi sotha, shola.

INTRODUCTION

In the modern period, dietary changes including eating fast food and unwholesome foods, lack of physical activity and developing irregular routines can cause Mandagni, or reduced digestive fire, which in turn causes Ama, or undigested poisonous waste. Amavata is the result of Ama combining with vitiated Vata dosha and localizing in the Sleshma sthana (joints).^[1] Symptoms like Sandhi Shotha (joint swelling), Shoola (pain), Sparsha Asahatwa (tenderness), and Gatra Stabdhata (body rigidity) are indicative of this disorder.

Since both RA and Amavata involve symmetrical polyarthritis and chronic inflammation, it is possible that Amavata is the Ayurvedic counterpart of RA based on the parallels in their pathologies and symptoms. Amavata is characterized by the simultaneous lodgement of stimulated Ama and Vata in trika (pelvic, girdle) and sandhi, which results in stabdhata (stiffness).^[2] The cause of rheumatoid arthritis is uncertain, although it is a chronic inflammatory illness characterized by symmetric peripheral polyarthritis. The most prevalent type of chronic inflammatory arthritis, it frequently causes joint damages and physical disability.^[3] Overall, the condition affects 0.8% (0.3% to 2.1% of adults) of the population. RA affects women more frequently than men, with a 3:1 ratio, similar to many other autoimmune diseases. The prevalence of RA ranges from 0.5% to 0.7% in India. Over 75% of individuals develop the disease between the ages of 30 and 50, with the peak age of onset occurring in the fourth and fifth decades of life.^[4] Controlling pain and swelling, slowing the development of the illness, reducing disability, and enhancing quality of life are the objectives of RA therapy. The analgesic and anti-inflammatory properties of non-steroidal anti-inflammatory medicines (NSAIDs) do not alter the course of the disease, and their adverse effects include gastrointestinal ulcers (15–20% of patients) and ulcers with bleeding and perforation (2–4% of patients).^[5]

Ayurveda, Ahara(diet) holds a central and foundational place as one of the three pillars of life, known as the Trayopastambha, along with Nidra(sleep) and Brahmacharya(self-control or regulated lifestyle). Of these three pillars, Ahara is regarded as the most important because it is viewed as the primary source of life force, energy, unity, strength, clarity, and even longevity. Ayurveda recognizes that food is not just a means to satisfy hunger but is a vital, transformational element that impacts not only the body but also the mind and spirit.^[6]

Definition of Ama^[7]

When the strength of Agni (digestive fire) becomes weak, the digestion of Rasa Dhatu (the primary nutrient plasma) becomes incomplete. The undigested or partially digested remains of Rasa accumulate in the Amashaya (stomach) and are termed as Ama. It is considered a toxic, heavy, and sticky substance that initiates pathological processes in the body.

Definition of Amavata^[8]

When Ama associates with vitiated Vata dosha, it circulates rapidly throughout the body and localizes in the Kapha sthanas (sites dominated by Kapha), including joints. It blocks the dhamanis (micro-channels) with its sticky, waxy nature. As a result, it affects multiple joints—such as those of the waist, neck, and shoulders—leading to a painful and debilitating condition known as Amavata.

Nidana

विरुद्धाहारचेष्टस्य मन्दाग्नेर्निश्चलस्य च ।

स्निग्धं भुक्तवतो ह्यन्नं व्यायामं कुर्वतस्तथा ||(Madhav Nidan 25/1)

Viruddha Ahara (Incompatible food): The food which causes vitiation of the Doshas without expelling them out of the body is called viruddha ahara. Viruddha ahara plays important role in the formation of Ama.

Viruddha Cheshta (Improper physical activity): We have detailed description of virudhahara in our classics but Viruddha Cheshta is not mentioned clearly. In Bhavaprakasha, Vidyotini Tika, it is mentioned that doing exercise after having food etc can be considered as virudha cheshta.

Mandagni (Decreased digestive power): Mandagni itself causes the formation of ama due to improper digestion.

Nischalata (Lack of physical activity): Sedentary life style leads to the vitiation of agni and thus causing ama formation in the body.

Snigdham Annam Bhukta Vyayaamam: Doing physical exercises soon after the intake of heavy or fatty food hampers digestion and leads to ama formation in the body.

Etiology of Rheumatoid Arthritis

The etiology of RA has a significant basis in genetics. It is thought to result from the interaction between patients' genotypes and environmental factors. In a nationwide study of 91 monozygotic (MZ) and 112 dizygotic (DZ) twin pairs in the United Kingdom, the overall MZ concordance rate was 15%, and in dizygotic twins, 5%.^[9] The heritability of rheumatoid arthritis is approximately 40% to 65% for seropositive rheumatoid arthritis and 20% for seronegative rheumatoid arthritis.^[9] The risk of developing rheumatoid arthritis has been associated with HLA-DRB1 alleles: HLA-DRB1*04, HLA-DRB1*01, and HLA-DRB1*1

Factors that may increase your risk of rheumatoid arthritis include

- **Your sex.** People assigned female at birth are more likely than those assigned male at birth to get rheumatoid arthritis.
- **Age.** Rheumatoid arthritis can happen at any age. But most often it begins in middle age. Children and young teens may get a related condition called juvenile idiopathic arthritis.
- **Family history.** Having a family member with rheumatoid arthritis or other autoimmune conditions may raise the risk of the condition.
- **Smoking.** Cigarette smoking over time raises the risk of getting rheumatoid arthritis. Smoking also seems to make the condition worse in people who keep smoking.
- **Gum infection.** A serious gum infection, called periodontal disease, can damage the soft tissue around teeth and raise the risk of getting rheumatoid arthritis.
- **Excess weight.** People who are overweight seem to be at a somewhat higher risk of getting rheumatoid arthritis.

Purvarupa

1. Agnimandya: It is a results of hampered function of Agni due to consumption of Nidana.
2. Apaka: It is due to Agnimandya because proper digestion & metabolism does not take place.
3. Daurbalya: It is a result of improper digestion of Dhatu & deprived of sufficient nourishment.
4. Angamarda: All type of nourishment of Dhatu presence a form of Ama, so body feeling ache, that is called Angamarda.
5. Aruchi: When the function of Rasanendriya is impaired by vitiated Rasa Dhatu & Bodhaka Kapha, they produced Aruchi.
6. Gaurava: It is result of vitiated Kapha & Ama which produce heaviness in the body.

7. Gatrastabdhata: Guna of Ama like Picchila, Guru, & Sheeta circulate in the body with the help of Vyanavayu, it gives rise to Gatrastabdhata.

Rupa of Amavata

Acharya Madhavakara has given the symptoms of Amavata as

- Samanya Lakshana
- Lakshana Sanachaya of Pravrudha Amavata.

Lakshana of Amavata

अङ्गमर्दोऽरुचिस्तृष्णा आलस्यं गौरवं ज्वरः ।

अपाकः शूनताऽङ्गानामामवातस्य लक्षणम् ॥ (Madhav Nidan 25/6)

1. Angamarda: Body ache
2. Aruchi: Anorexia
3. Trushna: Thirsty
4. Gourav: Heaviness in the body
5. Aalasya: Lethargy
6. Anga-shunata: Swelling in the body
7. Jwara: Pyrexia
8. Apaki: Indigestion

Lakshana of Pravridh Amavata

- Agnidaurbalya
- Praseka
- Aruchi
- Gaurava
- Vairasya
- Ruja & Shotha in Hasta, Pada
- Vrishchikadanshavatavedana
- Kukshikathinyav
- Kukshishoola
- Vibandha
- Antrakujana
- Anaha

- Chhardi
- Hritgraha
- Jadya
- Bhrama
- Murchaha
- Nidra-viparyaya
- Daha
- Bahumutrata

Samprapti

युगपत्कुपितावन्तस्त्रिकसन्धिप्रवेशकौ ।

स्तब्धं च कुरुतो गात्रमामवातः स उच्यते ॥ (Madhav Nidan 25/5)

The produced Ama due to Mandagni and Vitiated Vata Dosha due to above mentioned etiological factors are the main causes of Amavata. These two simultaneously enters the Trik region & other Sandhi (joints) and causes stiffness and pain, resulting in Amavata.

Samprapti Ghatakas

- Dosha: Vata Kapha Pradhana Tridosha
- Dhatu: Rasa, Mamasa, Asthi, Majja.
- Srotas: Annavaha, Rasavaha, Asthivaha, Majjavaha.
- Srotodusti: Sanga, Vimaragagmana.
- Udbhavasthana: Amashya (Ama), Pakvasaya (Vata).
- Adhithana: Sarvanga Sharira Specially Sandhis
- Vyaktasthana: Sandhi
- Roga Marga: Madhyama Roga Marga
- Agni: Jatharagni Mandya, Dhatwagni Mandya.

Classification of Amavata

1. Based on Dosha (Madhava Nidana)^[10]

- **Eka Doshaja (Single Dosha involvement)**
 - Vataja
 - Pittaja
 - Kaphaja

- **Dwi Doshaja (Dual Dosha involvement)**
 - Vata-Pittaja
 - Pitta-Kaphaja
 - Kapha-Vataja
 - **Tridoshaja (All three Doshas involved)**
 - Exhibits symptoms of Vata, Pitta, and Kapha simultaneously.
- Bhavaprakasha and Yogaratnakara also follow this classification.

2. According to Acharya Sharangadhara^[11]

- **Vataja**
- **Pittaja**
- **Kaphaja**
- **Sannipataja (Tridoshaja involvement)**

3. According to Acharya Harita (Based on Clinical Manifestations)

- **Vishtambhi:** Characterized by heaviness (Gatra Gaurava), abdominal distension (Adhmana), and bladder pain (Bastishoola).
- **Gulmi:** Features include intestinal gurgling sounds (Jathara Garjana), colicky pain (Gulmavat Peeda), and stiffness in the lower back (Kati Jadata).
- **Snehi:** Marked by oily body (Gatra Snigdhatā), sluggishness (Jadya), poor digestion (Mandagni), and oily Ama in excreta.
- **Sarvangi:** Involves systemic features like discharge of Pitta, discolored or foul-smelling Ama, fatigue (Shrama), and exhaustion (Klama).

Ahara and vihara according to involvement of dosha

Āhāra (Diet) for vattaja Āmavāta

1. The diet should help in balancing Vāta dosha and removing Āma (toxins).
2. Food should be light to digest, warm, and freshly prepared.
3. Use spices like dry ginger (śunṭhī), turmeric (haridrā), garlic (lāśuna), and ajwain (yavānī) to improve digestion.
4. Prefer dishes like warm gruels (yavāgu), green gram soup (mudga yūṣa), and medicated buttermilk (takra).

5. Drink warm water, especially with digestive herbs, to support digestion.
6. Avoid cold, stale, fried, heavy, fermented, and incompatible foods, such as curd, cheese, and carbonated drinks.
7. Foods with sweet, sour, and salty tastes are beneficial in small quantities to pacify Vāta.

Vihāra (Lifestyle) for vattaja Āmavāta

1. Follow a disciplined daily routine, including early rising, eating meals at the right time, and taking proper rest.
2. Do light exercises, such as gentle stretching or yoga. Avoid overexertion.
3. Apply oil massage (abhyanga) daily with vāta-pacifying oils like Mahānārāyaṇa taila or Dhanvantaram taila.
4. Take steam or sweat therapy (svedana) to reduce stiffness and eliminate toxins.
5. Avoid cold exposure, daytime sleeping, and suppression of natural urges like urination or hunger.
6. Keep your mind calm—avoid stress, anxiety, and mental strain. Practice prāṇāyāma or meditation if possible.
7. Avoid irregular routines, late-night sleeping, and heavy physical or mental stress etc

Herbs help in mitigating vattaja amavata

Name	Rasa	Guna	Veerya	Vipaka	Vata Karma
Kulattha	Kashaya	Laghu, Ruksha, Tikshna	Ushna	Amla	Vatahara, Swedala
Gokshura	Madhura	Guru, Snigdha	Sheeta	Madhura	Tridoshaghna
Pippali	Katu	Laghu, Tikshna	Ushna	Madhura	Vataghna, Rasayana
Chavya	Katu	Laghu, Ruksha	Ushna	Katu	Vataghna
Chitraka	Katu	Laghu, Ruksha, Tikshna	Ushna	Katu	Vatahara

Āhāra (Diet) for Pacifying Pittaja Āmavāta

1. Use a cooling, mildly unctuous, and easily digestible diet to reduce Pitta and support Āma digestion.
2. Prefer foods that are sweet (madhura), bitter (tikta), and astringent (kaṣāya) in taste.
3. Include cooling herbs and foods like coriander (dhānya), fennel (saunf), amalaki (Indian gooseberry), and coconut water.
4. Use ghee in moderation, as it balances Pitta and supports digestion.
5. Avoid spicy, sour, salty, oily, fermented, and excessively hot foods, such as pickles, curd, red chili, and deep-fried items.

6. Take lukewarm water or herbal infusions like coriander water or amalaki decoction to help digestion and reduce inflammation.
7. Include seasonal fruits, steamed vegetables, and mildly spiced moong dal soup in the diet.

Vihāra (Lifestyle) for Pacifying Pittaja Āmavāta

1. Maintain a calm and cool lifestyle, avoiding heat and mental stress.
2. Engage in moderate physical activity, such as walking or light yoga in the early morning or evening.
3. Avoid exposure to direct sunlight, hot weather, and heated environments.
4. Practice cool oil massage (abhyanga) with Pitta-pacifying oils, such as Chandana Bala Lakshadi taila or Brahmi taila.
5. Use cool or lukewarm baths instead of hot water.
6. Get sufficient rest and sound sleep; avoid staying up late at night.
7. Practice relaxing techniques like prāṇāyāma, meditation, or gentle music to calm the mind and reduce inner heat.

Herbs help in mitigating pittaja amavata

Name	Rasa	Guna	Veerya	Vipaka	Pitta Karma
Arishta	Tikta, Kashaya	Laghu, Ruksha	Sheeta	Katu	Pittahara, Jwaraghna
Karavellaka	Tikta, Katu	Laghu, Ruksha	Hima	Katu	Pittahara, Pachana
Kalaya	Madhura	Laghu, Ruksha	Sheeta	Madhura	Pittakaphaghna, Balya
Kodrava	Madhura, Tikta	Laghu, Ruksha	Sheeta	Katu	Pittakaphaghna, Lekhana
Chanaka	Kashaya	Ruksha, Laghu	Ushna	Katu	Pitta Kapha Hara

Ahara (Diet) for Pacifying Kaphaja Āmavāta

1. The diet should be light, warm, dry, and easily digestible to reduce Kapha and remove Āma.
2. Prefer foods with pungent (kaṭu), bitter (tikta), and astringent (kaṣāya) tastes.
3. Include spices that stimulate digestion and metabolism such as ginger (śuṇṭhī), black pepper (maricha), turmeric (haridrā), and trikatu churna.
4. Use light pulses like moong dal, and preparations like yavāgu (medicated gruel) with dry ginger and long pepper.
5. Drink warm water and herbal decoctions like punarnava, trikatu, or guduchi kwatha to reduce Kapha and Āma.

6. Avoid cold, oily, heavy, sweet, and dairy-based foods, such as curd, cheese, sweets, fried foods, and cold drinks.
7. Fasting (langhana) or light semi-fasting is beneficial under supervision, especially during flare-ups.

Vihāra (Lifestyle) for Pacifying Kapha Dosha in Āmavāta

1. Maintain an active lifestyle to prevent stagnation of Kapha and improve circulation.
2. Engage in regular, moderate exercise like brisk walking, yoga, or stretching exercises.
3. Perform dry massage (udvartana) or oil massage (abhyanga) with Kapha-reducing oils like sarshapa taila (mustard oil).
4. Practice steam therapy (svedana) regularly to relieve stiffness and expel Āma and Kapha from the body.
5. Avoid daytime sleep, excessive rest, and sitting in damp or cold environments.
6. Wake up early in the morning, preferably before sunrise, to align with Kapha-reducing times.
7. Avoid emotional attachment, laziness, and excessive indulgence in comforts which aggravate Kapha.

Herbs help in mitigating kaphaja amavata

Name	Rasa	Guna	Veerya	Vipaka	Kapha Karma
Ardraka	Katu	Guru, Ruksha	Ushna	Madhura	Kapha Hara, Deepana, Pachana
Karavellaka	Tikta, Katu	Laghu, Ruksha	Hima	Katu	Kaphahara, Pachana, Bhedana
Kulattha	Kashaya	Laghu, Ruksha	Ushna	Amla	Kapha Hara, Swedala
Chanaka	Kashaya	Ruksha, Laghu	Ushna	Katu	Kapha Hara, Balakara
Pippali	Katu	Laghu, Tikshna	Ushna	Madhura	Kapha Hara, Deepana
Chavya	Katu	Laghu, Ruksha	Ushna	Katu	Kapha Hara, Deepana
Chitraka	Katu	Laghu, Ruksha	Ushna	Katu	Kapha Hara, Deepana
Kodrava	Madhura, Tikta	Laghu, Ruksha	Sheeta	Katu	Kapha Hara, Lekhana

Tridosha Samaka (Balances all three doshas)

SL No	Dravya	Common Name	Dosha Samaka	Key Actions
1	Tapta Neera	Hot Water	Tridoshaghna	Deepana, Vishaghna, Jwaraghna, Shotaghna
2	Purana Shashtika Shali	One Year Old Rice	Tridoshaghna	Balya, Jwaraghna, Deepana
3	Lavaka Mamsa	Coturnix Meat	Tridoshaghna	Vahnikruth
4	Gokshura	Gokhru	Tridoshaghna	Mutral, Shophajit

5	Vastuka	Bathua	Tridoshaghna	Shoolahara, Pleeaghna
6	Mulaka	Muli	Tridoshaghna	Pachana, Shoshana

Krutanna Explained in the Context of Amavata (Wholesome Preparations)

Sl. No.	Pathyahara Name	Common Name/Description
1	Kulatta Yusha	Horse gram soup
2	Kalaya Yusha	Chickpea soup
3	Takra Samskrutha Lavaka Mamsa	Partridge meat processed with buttermilk
4	Pancha Kola Sidda Pana	Water processed with Pancha Kola
5	Panchamula Yusha	Soup of Panchamula (five roots)
6	Shushka Mulaka Yusha	Soup of dried radish
7	Swinna Vartaka	Fried brinjal (preferably in castor oil)
8	Takra Samskrutha Lashuna	Buttermilk processed with garlic
9	Eranda Payasa	A sweet preparation made with castor seeds

Table: Details of Activities in a Single Day Session of YBLI^[12,13] Program for RA Patients.

S.No.	Practice	Details / Sub-Practices	Duration
1	Session Preparation	Session instructions	2 min
	Starting Prayer	Opening prayer	5 min
	Sukshnavyayama	Finger, wrist, elbow, shoulder loosening; toe bending; ankle bending; knee cap tightening; patella movement; hip rotation	5 min
	Sthoolvyama	Rekhagati (straight-line walking), Sarvaangpushti (muscle tone, balance, coordination)	5 min
2	Asana (Postures)		
	• Standing	Trikonasana (triangle pose), Katichakrasana (spinal twist), Tadasana (palm tree pose), Virabhadrasana (warrior pose)	5 min
	• Sitting	Gomukhasana (cow face pose), Paschimottanasana (seated forward bend), Shashankasana (hare pose), Vakrasana (spinal twist)	5 min
	• Prone	Ekuadashalabhasana (single leg locust), Bhujangasana (cobra pose), Poornashalabhasana (full locust), Makarasana (crocodile pose)	5 min
	• Supine	Uttanpadasana (raised leg pose), Setubandhasana (bridge pose), Pawanmuktasana (wind-liberating pose), Matsyasana (fish pose)	5 min
3	Relaxation	Savasana (corpse pose)	10 min
4	Pranayama (Breathing Techniques)	Kapalbhati (breath of fire), Ujjayi (ocean breath), Nadishodhana (alternate nostril), Bhramari (bee breath)	20 min
5	Nada Anusandhana	AUM chanting / Aumkar recitation	3 min

6	Dhyana (Meditation)	Silent meditation	15 min
7	Shanti Mantra	Closing prayer	5 min
8	Interactive Session / SDL	Self-directed learning and interaction	30 min

Abbreviations and Glossary

- **RA:** Rheumatoid Arthritis
- **YBLI:** Yoga-Based Lifestyle Intervention
- **Sukshnavyayama:** Gentle joint-loosening exercises
- **Sthoolvyama:** Vigorous physical exercises
- **Rekhagati:** Walking in a straight line
- **Sarvaangpushti:** Full-body strengthening
- **Asana:** Physical postures
- **Pranayama:** Regulated breathing techniques
- **Nada Anusandhana:** Inner sound meditation
- **Dhyana:** Meditation

Apathya Dravyas for Amavata (Unwholesome Substances)

Apathya in amavata Dravyas that are Abhishyandakara (that cause obstruction of the channels), asatmya ahara (unassimilable foods), guru (heavy for digestion), Dushtaneera (contaminated water), viruddhaanna (incompatible food) vishamashana (erratic food patterns) have been considered to play a major role in the pathogenesis of the disease.

DISCUSSION

1. Nidanas (causes), including Viruddha Ahara (incompatible food), Viruddha Chestha (incompatible actions), Mandagni (hypoactive agni functioning), Nischala (lack of exercise), and Snigdha Ahara (oily food) followed by immediate exercise. Poor eating habits, an unhealthy lifestyle, and sedentary work habits cause digestive health to deteriorate, which leads to the formation of ama (an improper metabolic byproduct) and ultimately the disease's manifestation.
2. Ahara is a key component of both Nidana Parivarjana and samprapti vighatana, which may serve as auxiliary support. Treatment options for amavata management include Shamana therapy (symptom relief), Sodhana therapy (bio-purification techniques), and Langhana (lightness therapy).

3. The tikta (bitter) and katu (pungent) rasas found in most dravyas act as ama pachana (antioxidant) and agni deepana (digestive stimulant). Shoshana (desiccant) of ama is aided by kashaya (astringent) rasa. Ama is cleared and agni is increased with the aid of ushna veerya, or heated potency. Laghu (light) and Tikshna (sharp) gunas of the medication enter the microchannels called sukshma srotas and remove ama from them. Following srotoshuddhi, the drug's Snigdha (unctuous) Guna and Madhura Vipaka nourish Rasadi Dhatus.
4. Tikta, Katu, and Kashaya Rasa act as kapha shamaka. Madhura (sweet) rasa could act as vata shamaka and can be used as rasayana (rejuvenator) once ama is cleared. Laghu, Ruksha (dry), Ushna (hot), and Tikshna Guna work as Kapha shamaka. On the other hand, Tikshna Guna and Ushna guna help pacify Vata. Ushna veerya helps as both kapha and vata shamaka.
5. On the other hand, Dravyas that increase kapha such as milk, jaggery or snigdha dravyas such as matsya (fish) or upodika or cause sroto avarodha such as curd are to be avoided. Those having Abhishyandakara (that cause obstruction of the channels), asatmya ahara (unassimilable foods), guru (heavy for digestion), or causing agni mandhya such as viruddha anna (incompatible food) or vishamashana (erratic food patterns), have been considered to play a major role in the promoting the prognosis of the disease.
6. Nischalata and Mandagni are the, main causative factor of Amavata, so we must select that yoga poses which improves the Agni of patients and strengthens the muscles and increase joint flexibility and mobility. Along with yoga poses we can include prayer in our yoga poses that will relaxes our mind and soul.
7. yoga has a positive impact on hormone regulation. Salivary levels of cortisol have been measured and notably decreased in numerous reviews and trials. Lowering cortisol is associated with decreasing perceived stress, decreasing anxiety, increasing feelings of well-being and improving pain management. Higher levels of melatonin to improve immunity and sleep quality are other potential effects of yoga practice. Nervous system - An explanatory framework that attributes benefits of yoga through direct influence on the sympathetic and parasympathetic activity in the autonomic nervous system is common. physical movement in asanas reduce sympathetic activation, increase levels of gamma-aminobutyric acid (GABA), regulate the hypothalamic-pituitary adrenal (HPA) axis to

improve outcomes in mood disorders, stress, well-being and provides an anxiolytic effect. Yoga's effect on decreasing inflammatory markers is a recent addition to research.

Yoga promotes a holistic living - a drugless and disease free living while at the same time uniting the physical, mental and spiritual aspect of our life into one. The great news with Yoga is that it is less complicated, hardly expensive, easily affordable and can be practiced by one and all.^[10]

CONCLUSION

The management of Amavata through Ahara (diet) and Vihara (lifestyle) plays a crucial role in disease prevention and recovery, particularly when tailored to the predominance of the involved Doshas. In Vata-dominant Amavata, a warm, unctuous, and nourishing diet with adequate rest and avoidance of cold exposure is emphasized. In Pitta-dominant Amavata, cooling, light, and mildly spiced foods along with stress-reducing practices like meditation and regulated daily routines help pacify inflammation. For Kapha-dominant Amavata, a dry, light, and spicy diet combined with regular physical activity and avoidance of day-sleep helps reduce stiffness and sluggishness. Therefore, individualized Ahara and Vihara strategies based on doshic predominance offer a holistic and effective approach in the comprehensive management of Amavata, aligning with the fundamental principles of Ayurveda.

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