



Review Article

EVALUATION OF TREATMENT METHODS OF *MADATYAYA* (ALCOHOLISM) IN AYURVEDA**M.H.Biradar^{1*}, Jyoti M. Ganer²**¹Associate Professor & HOD, Dept. of Agada Tantra, BLDEA'S AVS Ayurveda Mahavidyalaya, Vijayapur, Karnataka, India.²Assistant Professor, Dept. of Agada Tantra, Uttaranchal Aturved College, Raipur, Dehradun, Uttarakhand, India.**KEYWORDS:** *Madatyaya*,
Alcoholism, Ayurveda,
Nidana, *Lakshana*,
Management.**ABSTRACT**

Today we have forgotten the art of leading life. Thus, we have ended up life miserably resulting in many lifestyle disorders pertaining to the body and mind. Ayurveda deals with life in a holistic way in every aspects of life. Alcoholism is termed as *Madatyaya* in Ayurveda which is one among the lifestyle disorders, is also disabling addictive disorder. It has increased at an alarming rate worldwide, even in India it is a burning issue. Alcohol consumption in India increased two folds between 2005 and 2006, according to the Global Status Report on alcohol and health 2018 released by the world health organization (WHO). Alcoholism is also known as alcohol use disorder (AUD), is a broad term for any drinking of alcohol that results in mental or physical health problems. The disorder was previously divided into two types: Alcohol abuse and Alcohol dependence. It is characterized by compulsive and uncontrolled consumption of alcohol despite its negative effects on the drunkard's health, relationships and social standing like other drug addictions, alcoholism is medically defined as a treatable disease. This article highlights diagnosis and management of *Madatyaya*.

Address for correspondence*Dr M.H.Biradar**Associate Professor & HOD,
Dept. of Agada Tantra,
BLDEA'S AVS Ayurveda
Mahavidyalaya, Vijayapur,
Karnataka, India.

Email:

drmhbiradar@gmail.com

Phone no: 8951001964

INTRODUCTION

In Ayurvedic science *Madhyavarga* has been explained among 12 *Ahara Varga* (classification of food). It is used as *Ahara Dravya* (food Adjunct), as *Anupana* (after drink) or as *Aushadhi* (medicine). In *Sushruta Samhita* there is reference of *Madhya* being used for *Samdnyaharana* (anesthesia) in *Shastrakarma* (surgeries). On the basis of use, *Madhya* is classified into two types; as medicine and as beverage. It is further classified into 5 types depending on method and raw material used viz; *Asava*, *Arista*, *Sura*, *Varuni*, *Sidhu*, out of which first two are used for medicine and remaining as beverages. *Madhya* is one which produces *Madhya* (alcoholic beverages) is one which produces *Mada* (excitement). When consumed with proper rules about quantity, time and procedure, it gives happiness, strength, reduces fear, strain and act as *Amruta* (nectar) for the body. But the same when consumed without following these rules it results in *Madatyaya*.^[1]

Madatyaya* or *Panatyaya

Alcohol affects the mind causing inebriation, enhances *Tamoguna*, and affects the intellect of the person. It is substance which on administration disturbs all the functions of the body i.e. *Dosha*, *Dhatu*, *Mala* and makes them abnormal. If taken improperly and in excess amount can degrade the health and causes death.^[2]

Now days the alcohol consumption has become passion for the people and without knowing its proper utilisation and its effects, persons are getting addicted to the alcohol which in turn obviously may deteriorate the health and life span.

But *Acharya Charaka* has focused importance separately on alcohol (*Sura*) its utilisation and its effects on the body. Actually in the olden days the alcohol was consumed with great respect, i.e. worshipped by the gods led by their

king from the early times; offered as obtain in *Sautramani* sacrifice; honoured by priest.

Materials and Methods

In the present review article, detailed treatment methods related to *Madatyaya* are analysed from *Charaka*, *Sushruta* and *Vagbhata*, and also relevant references are taken from other Ayurvedic and research articles.

Literary Review

1. *Madatyaya* has been described in 24th chapter of *Charaka Samhita* after *Visha Chikitsa*, because *Madhya* is having properties like *Visha* (poison). *Charaka* explains in detail the *Madhya Gunas* (qualities), stages of *Madatyaya* and diseases caused by alcoholism, their signs, symptoms and *Chikitsa* has also been explained.
2. In *Sushruta Samhita*, *Uttara Tantra* 47th chapter, *Acharya* has described about *Madatyaya* in detail in the name of *Panatyaya Pratisheda*.
3. In *Astanga Sangraha*, *Madatyaya Chikitsa* has been explained in detail in 9th chapter of *Chikitsa Sthana*. He mentions *Madhya Prayoga* in *Madatyaya* and also mentions treatment of *Mada* and *Murcha*.
4. In *Astanga Hrudaya*, *Nidana* (causes) of *Madatyaya* has been explained in 6th chapter of *Nidanastana*, and in 7th chapter of *Chikitsasthana* has explained treatment of *Mada*, *Murcha*, *Sanyasa* including *Nidana* and *Chikitsa* of *Dwamsaka* and *Vikshaya*.
5. In *Kashyapa Samhita*, *Chikitsastana* author has explained effects of *Madhya* in pregnant women and infants with their treatment.
6. In *Madhava Nidana*, *Madatyaya* explained after *Krumi Nidana*.
7. In *Bhava Prakash*, *Madatyaya* explained in *Madyama Khanda* after *Murcha*, *Bhrama*, *Nidra Tandra* and *Sanyas Adhikarana*, followed by *Daha Adhikarana*.
8. *Yogaratanakar* has explained a separate chapter as *Madatyaya Adhikara* after *Murchadhikara*.

Madatyaya (Alcoholism)

Madatyaya is a combination of two words *Mada* and *Atyaya*. *Mada* means *Harsha* (excitement) *Atyaya* means *Atikrama* (excess), which could be defined as *Madyati Janonena*, it means after consumption it makes the person to lose his sense is called as *Madhya*. This over excitement is caused by excess consumption of *Madhya*. Depending on the involvement of the *Dosha*, its toxic effects are seen.^[3]

In *Sharangadhara Samhita* while defining the term *Madakari*, *Madhya* is also included in the

classified drugs i.e.; drugs possessing *Tamoguna* predominantly and which causes derangement of the mind are called a *Madakari* (intoxicants) for example *Sura* and the *Madhya*.

Classification of Madatyaya

It is also called as *Panatyaya*, it is *Tridoshaja Vyadi*, according to *Doshas*, *Paramada*, *Panajeerna* and the serious condition is called *Panavibrama*.^[4]

Panatyaya (*Madatyaya*) according to *Dosha* is *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*.

Stages of Mada

Charaka and *Sushruta* both have explained three stages of *Mada*, but *Acharya Madavakara* explained in *Porvardha* of *Madhava Nidhana* of 18th chapter mentions 4 stages of *Mada*.

First Stage of Alcoholic Intoxication^[5]

Intake of alcohol results in 3 stages of intoxication, *Prathama*, *Madhyama* and *Antima Avasta*.

The person comes across exhilaration, passion, proper manifestation of the attributes of food and drink, and the wisdom and creativity of music, song, humour and stories. It does not impair the wisdom and memory and does not cause inability for the senses to perceive their objects. This results in sound sleep and post-waking feeling of freshness. Thus, this stage of intoxication is conducive to happiness.

Second Stage of Alcoholic Intoxication^[6]

The person often remembers things and often forgets them, his voice becomes inarticulate and confused, and he speaks sense and nonsense simultaneously.

His movement, posture, drinking, eating and talking are all appropriately and inappropriately funny. These are the signs and symptoms of the second stage of intoxication.

Third Stage of Alcohol Intoxication^[7]

After crossing second stage and in the beginning of the third stage, persons become inactive like a broken tree with his mind afflicted with intoxicating morbidities and unconsciousness. Though alive, he resembles dead person. He becomes incapable of recognizing pleasing things and friends. He is soon deprived of all happiness for which he had taken alcohol. He loses the very sense of distinction of rightful, happy and useful items from the wrong, miserable harmful ones respectively; therefore, no wise person will ever like to place himself in such a stage of intoxication. He is condemned and censured by all persons, and disliked by them. As the natural outcome of this

indulgence, he suffers from miseries and diseases all the time

Nidana and Lakshana of Madatyaya

In *Sarangadhara Samhita* while describing the *Madakari* property, the *Madhya* is also included in the classified drugs, *Madhya* is drug possessing *Tamoguna* predominantly and cause derangement of the mind are called *Madakari*.^[8]

The *Madhya* is made of many properties and actions, it is like the nectar if consumed according to prescribed method in proper quantity, in proper time with wholesome food, in accordance with one's own strength and cheerful mind, alcohol works like ambrosia.

All the types of *Madatyaya* are caused by vitiation of *Tridoshas*. The classification is made on the basis of whichever *Dosha* is dominating in presenting symptoms, the condition is named by that *Dosha*.

Types of Madatyaya^[10]

Charakacharya describes *Madatyaya* types as *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*.

Vataja Maadatyaya

Nidana: If a person is excessively emaciated because of indulgence in women (*Vyavaya*), grief (*Shoka*), fear (*Bhaya*), carrying heavy load (*Bharavahana*), walking long distance (*Chankramana*), other strenuous activities (*Sahasa*), while eating ununctuous food (*Ruksha Aahara*), less quantity of food (*Alpa Aahara*) drinks alcohol at night and which is excessively fermented then this leads to the impairment of his sleep (*Nidra*) and causes *Vataja Madatyaya*.

Lakshana: *Vataja Madatyaya* is characterised by signs and symptoms like hiccup (*Hikka*), asthma (*Shwasa*), tremors in the head (*Shirakampa*), pain in the sides of the chest (*Parshva Shoola*), insomnia and delirium in excess (*Bahupralapa*).

Pittajja Madatyaya

Nidana: If a person, indulging in food that is *Tiksna*, *Ushna*, *Amla* in excess and having liking for excessive exposure to the fire and sun, drinks excess quantity of *Madhya* that is *Tikshna*, *Ushna* and sour, then he suffers from *Pittaja* type of *Madatyaya*.

Lakshana: Symptoms are like thirst (*Trushna*), burning sensation (*Daha*), fever (*Jwara*), sweating (*Sweda*), giddiness (*Moorcha*), diarrhea (*Atisar*), *Vibhram*, green colouration of the body (*Haritavarna*).

Kaphaja Madatyaya

Nidan: If a person who is habituated to sweet (*Madhura*), unctuous (*Snigdha*), heavy food (*Guru*

Aahara), who does not undertake exercise (*Vyayam*), who sleeps during day time (*Divaswapa*), and who indulges in the *Sukhaseenata*, excessively drinks *Madhya* which is not an old or which is prepared of *Guda*, and *Paishtika*, then he immediately develops *Kaphaja Madatyaya*.

Lakshana: In *Kaphaja Madatyaya* symptoms are characterised by vomiting (*Chardi*), anorexia (*Arochaka*), nausea (*Hrullasa*), drowsiness (*Tandra*), timidity (*Sthaimitya*) and heaviness (*Gaurava*).

Sannipataja Madatyaya

In *Sannipataja Madatyaya* all *Tridoshaja* or some of three individual *Dosha* can be seen.

Lakshana: Body pain (*Shareera Dukham*), unconsciousness (*Balavat Sammoha*), chest pain (*Hrudvyatha*), tastlessness (*Aruchi*), excessive thirst (*Pratata Trushna*), fever (*Jwara*), heat cold feeling (*Sheetoshna Lakshana*), headache (*Shirokamp*), yawning (*Jrumba*), excitement (*Sphuranam*), chest congestion (*Urovibandha*), cough (*Kasa*), hiccups (*Hikka*), difficulty in breathing (*Shwasa*), insomnia (*Prajagara*), shivering (*Shareera Kampa*), diseases of ear, eyes, mouth (*Karna Akshi Mukharoga*), vomiting (*Chardi*), loose motion (*Atisara*), nausea (*Hrullasa*), giddiness (*Bhrama*), *Pralapa*.

Sushrutacharya describes the adverse effects of chronic usage of *Madhya*, when taken against the rules and regulations prescribed for *Madhya* intake are classified as *Panatyaya*, *Paramada*, *Panajeern* and *Panavibhram*.^[11]

1. **Panatyaya-Sushrutacharya** explained *Panatyaya* in the place of *Madatyaya*. Four types of *Panatyaya* described as *Vatakrita*, *Pittakrita*, *Kaphakrita* and *Sarvakrita*.

a. **Vataja Panatyaya:** It is characterised by numbness (*Stambha*), bodyache (*Angamarda*), palpitation, a catching and pricking pain in the region of the heart (*Hridayagraha*), pricking sensation (*Toda*), and headache (*Shiroruja*).

b. **Pittajanita Panatyaya:** It is characterised by perspiration (*Sweda*), delirium (*Pralapa*), dryness of mouth (*Mukhashosha*), burning sensation (*Daha*), loss of consciousness (*Murcha*), yellowness of face and eyes (*Vadanalochan Peetata*).

c. **Kaphajanita Panatyaya:** It is characterised by vomiting (*Vamathu*), shivering (*Sheetata*), water brash (*Kapha Praseka*).

d. **Sannipataja Panatyaya:** All *Tridoshaja* *Lakshanas* seen in this type of *Panatyaya*.

2. Paramada: It is characterised by heat (*Ushmanam*), heaviness in the body (*Angagurutam*), excessive accumulation of *Sleshma* (*Sleshmadhikatwam*), an aversion of food (*Aruchi*), suppression of stool and urine (*Malamutra Sangam*), thirst (*Trushna*), headache and joint pain (*Shiro and Sandhiruja*).

3. Panajeerna: Distension of abdomen (*Aadhmana*), sour taste in the mouth (*Udgiran Amlarasa*), *Vidaha* and indigestion (*Ajeerna*) and features of aggravated deranged *Pitta* should be regarded by a physician as the exciting factor of the disease.

4. Panavibhrama: It is characterised by piercing pain in the heart and body (*Hridgata Toda*), vomiting (*Vomathu*), fever (*Jwara*), sensation of the rising of fumes into the throat (*Kanthadhuma*), giddiness (*Murcha*), salivation (*Kaphasravan*), headache (*Shiroruja*), burning sensation in the throat (*Vidaha*).

Vagbhata - *Aacharya Vagbhata* explains four types of *Madatyaya* viz., *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. Apart from this *Dhvamsaka* and *Vikshaya* is also explained.^[12]

Etiology: A person, if suddenly stopped drinking *Madhya*, takes recourse to drinking *Madhya* in excessive amount again, then he suffers from *Dhvamsaka* and *Vikshaya*.

Signs and Symptoms

Dhvamsaka: *Sleshma Praseka*, *Kanthasya Shosha*, *Shabdasahishnuta*, *Atitandra* and *Nidra*.

Vikshaya: *Sammoha*, *Chhardi*, *Angaruja*, *Jwara*, *Trishna*, *Kasa*, *Shiroshoola*.

A person suffering from *Dhvamsaka* or *Vikshaya* are difficult to cure, as the person is already become weak and emaciated because of his earlier alcohol drinking habit.

Upadrava of Madatyaya: *Hikka* with *Jwara*, *Vamathu*, *Vepathu*, *Parshwashoola*, *Kasa* and *Bhrama*.

Asadya Lakshana (Incurable): Irresponsive to questions (*Heenottaraushtiham*), extreme cold (*Atisheetam*), heaviness of tongue (*Jivha Gauravata*), cold teeth (*Sheeta Danta*), bluish discolouration of teeth (*Neela Danta*), yellowish discolouration of eyes (*Peeta Nayana*), reddish discolouration of eyes (*Rakta Nayana*).

Management of Madatyaya

1. *Samanya Chikitsa* - (general management)
2. *Visisthta Chikitsa* - (specific treatment)

Samanya Chikitsa

1. *Doshanusara Chikitsa*

All the types of alcoholism are *Tridoshaja*, hence the physician should first treat the *Dosha* which is predominant there in.

Otherwise in alcoholism the treatment should be started from *Kapha* because it is predominantly situated flanked by *Pitta* and *Vata*.^[13]

2. Administration of Madhya (Madhya Prayoga)^[13]

The diseases which arise from inadequate, improper and excess drinking of liquor get cured by the same if administered properly.

Charaka explains more about the usage of this wine that *Vayu* obstructed in channels due to *Dosha* excited by wine produce intense pain in head, bones and joints. In such cases for liquefying the *Dosha* particularly wine should be given because of its properties like quick absorption, sharpness and hotness unlike of other remedial measures.

Wine removes the obstruction of channels, carminates *vata*, improves relish, stimulates digestive fire and becomes suitable by practice. On removal of obstruction in channels and carmination of *vata*, pain subsides, disorders are also pacified.

3. Administration of Milk (Dugda Prayoga)^[14]

If by these tested measures the alcoholism does not subside one should advise the intake of milk leaving the above measures relating to wine. After discontinuing wine, when *Kapha* is diminished, debility and lightness arises due to lightening (*Langana*, *Pachana*, *Shodhana* procedures and *Shamana* measures and *Vata* and *Pitta* becomes predominate in the patient inflicted by wine, so milk administration acts as a boon like rains for the tree which is extremely dried in summer. After some days milk also should be withdrawn slowly with substitutes of *Pathya Dravyas*.

4. Psychological measures (Harshanakriya)^[15]

Alcohol does not cause alcoholism without causing agitation of the mind and causing morbidity in the body hence exhilarating measures necessary.

Beautiful parks, ponds, with lotus flower, good food and drinks, pleasing companions, garlands, perfumes, clean clothes, melodious music, entertaining parties, ample arrangement of talks, jokes and songs and beloved and submissive women etc. alleviate alcoholism.

5. Administration of drugs to cure alcoholic intoxication should be done after the lapse of seven or eight days; by this time the wine that is residing in unusual (wrong) channels becomes digested, such of the diseases which continues after period should be treated appropriately with drugs suitable for alcoholic intoxication.^[16]

Visistha Chikitsa

1. **Vataja Madatyaya** - *Chukra, Maricha, Ardraka, Dipya* and *Kusta* with a little of *Sauvarchala* should be taken with *Madya, Prtvika, Dipyaka, Mahaushada* and *Hingu* along with *Sauvarchala* salt should be dispensed as beneficial recipe.

Pana prepared with *Amra Phala, Amrataka, Dadima* and *Matulunga* should be given. Or the patient should use meat soup (*Mamsa Rasa*) etc. mixed with *Matulunga Swarasa* and *Mamsa* of marshy animals added with *Sugandi Dravyas* (flavouring agents).^[17]

2. **Pittaja Madatyaya** - *Madhya* should be mixed with *Kashaya* prepared with *Madura Rasa Dravyas* along with *Madhu* and *Sita* and the good flavours are beneficial. After drinking this *Madhya*, one should take *Ikshu Rasa*, it should be brought out completely by vomiting.

Lava Mamsa Rasa, Aina and *Tittira*, or *Mudga Rasa* with *Sita* and *Ghruta* should then to be given to drink for benefit.

3. **Kaphaja Madatyaya** - Induce *Vamana* by the help of *Madhya* with *Bimbi* and *Vidula Swarasa*.

Mamsa Rasa of wild fatty animals with bitters and pungent should be given; further soups prepared with pulses is beneficial.^[18]

4. **Sannipataja Madatyaya** - Due to all three *Dosas* measures to counteract all of them should be undertaken, however, in case with dual *Dosas* involvement, having assessed both of them the main one should be treated first. In addition, all other beneficial measures, as also those which please the mind are described should be carried out.^[19]

Paramada Chikitsa^[20]

Kasmarya, Daru, Vida, Dadima and *Pippali*, along with *Draksha*, should be added to water and drink should be made, to which *Bijapuraka* juice should be added and if this is quickly taken as drink the condition of *Paramada* gets totally received in no time.

Draksha, Sita, Manduka, Jiraka, Dhanya, Trivrit should be similarly prepared and taken as a drink. In the same way *Mamsa Rasa* of wild animals with *Sauvarchala* and citrus fruit juices should be taken. A bath water processed with *Bharangi* is also beneficial.

Panajirna Chikitsa

Iksvaku, Dhamargava, Vrksaka and *Kakahvayo, Damambarika* should be cooked with milk and given in an *Anjali Pramana* to induce vomiting.

Further in the evening the patient of *Panajirna* should drink wine again, (to restore the *Agni*, i.e. the digestive power.)^[21]

Panavibrama Chikitsa

1. Syrup prepared from *Draksa, Kapitha*, citreous fruits and *Dadima* with lot of *Madhu* and *Sita* cures *Panavibrama*.

2. In the same way, *Amrataka* and *Kola* should be used as syrup.

3. Syrup prepared from *Kharjura, Vetraka, Karira, Draksa, Trivrit* and *Sriparni* with *Sita* should be used in the cold state.

4. Tender leaves of latex tress, *Bisa, Jiraka, Nagapuspa, Patra, Ilvalu, Sitasariva, Padamaka, Amkarata, Bhavya, Karamarda, Kapitha, Kola, Vrksamla, Vetrphala, Jiraka* and *Dadima* should be taken after adding *Yasti* and *Utpphala* as a cold drink.^[22]

One who after discontinuing the intake of wine starts taking it in excessive quantity suffers from the diseases named *Dhvamasaka* and *Viksaya*.

Dhvamsaka: *Sleshma Praseka* (excessive salivation), *Kantasya Shosha* (dryness of throat and mouth), *Shabdasya Asahisnuta* (intolerance to sound), *Tandra* (excessive drowsiness as well as *Nidra* (sleep)), these are the symptoms of *Dhwamsaka*.^[23]

Vikshaya: *Hrudaya, Kantha Roga* (abnormality in heart and throat), *Sammoha* (mental confusion), *Chardi* (vomiting), *Angaruja* (pain in the body), *Jwara* (fever), *Thursna* (thirst), *Kasa* (cough) and *Shirashoola* (head ache) these are symptoms of *Viksaya*.

Chikitsa: The management is same as that of the *Vatika* type of *Madatyaya*. *Basti, Sarpi* for *Pana*, and *Ksheera* and *Sarpi* is used for *Abyanga* (massage), *Udwartana* (unction) and *Pana*.^[24]

According to Kashyapa: *Madatyaya* is *Amaja*, that is why while treating *Madatyaya*, are of *Tridoshaja*. Therefore, in the beginning, treatment should be done for the most predominant *Dosha*. If all *Doshas* are equally aggravated, then the treatment should be done first for the location of *Kapha*, followed by that of *Pitta* and lastly that of *Vata*.^[25]

CONCLUSION

It is concluded that *Madatyaya* is explained in detail in all Ayurvedic classics. It helps in diagnosis and management depending on the involvement of the *Dosha* in *Madatyaya*, Thus Ayurveda have ultimate and effective solution in the management and rehabilitation of drug addiction.

REFERENCES

1. Dnyaneshwar kantaram Jadhav, Global journal of Addition & Rehabilitation Medicine, An Ayurvedic Review on *Madatyaya* w.s.r Alcoholism, March 22 2017 Juniper Publisher, Volume 1- Issue 3- page no-001-004.
2. Kulakarni Ravidra P Deo Sunil H, Upadhyay Rajesh S, Ayurlog; National Journal of Research in Ayurved Science, Concept of Madhya an ayurvedic perspective, volume 3, issue 3, July September 2015, page no 99-106.
3. Mannalal Abimanyu, Amarakosh of Amarasimha, Choukambha Publication 1999, Trutiya khanda3, Page 204.
4. Madhava Virachita, Madhava Nidana, Purvardha, Choukambha Publication 18 chapter, page 363-365.
5. R.K.Sharma, Bhagawan Dash Vol.4 Charaka Samhita, Choukhamba Publication, 2015, Chikitsa stana 24 chapter 41-43, page 394.
6. R.K.Sharma, Bhagawan Dash, Vol.4 Charaka Samhita, Choukhamba Publication, 2015, Chikitsa stana 24 Chapter 44-45, page 394.
7. R.K.Sharma, Bhagawan Dash, Vol.4 Charaka Samhita, Choukhamba Publication 2015, Chikitsa stana 24 Chapter 46-51, page 395.
8. Sharangadhara Samhita, Prathama khanda, by Sharangadhara translated to English Shrikanta murty, Choukamba orientalia, Varanasi, 2nd edition 1995, chapter -4, 21-22 shloka, page 19.
9. R.K.Sharma, Bhagawan Dash Vol.4 Charaka Samhita, Choukhamba Publication, 2015, Chikitsa stana 24 Chapter 88-100, page 405-408.
10. Shambunath Pandey Shastri Virachita, Sushruta Samhita, Uttarardha, Krishna Das Academy Varanashi, 1985, 47 Chapter, Shloka, 17, page 684
11. Shambunath Pandey Shastri Virachita, Sushruta Samhita, Uttarardha, Krishna Das Academy Varanashi, 1985, 47 Chapter, shloka, 18-20, page 684.
12. Astanga Hrudaya by Kashinath Shastri, first edition 1994, Choukhamba krishnadas academy Varanasi, Nidana stana 6 Chapter Shloka 20-22, page 104.
13. R.K.Sharma, Bhagawan Dash Vol.4 Charaka Samhita, Choukhamba Publication, 2015, Chikitsa stana 24 Chapter shloka107-108, page 410.
14. R.K.Sharma, Bhagawan Dash Vol.4 Charaka Samhita, Choukhamba Publication, 2015, Chikitsa stana 24 Chapter, Shloka195-196, page 428.
15. R.K.Sharma, Bhagawan Dash Vol.4 Charaka Samhita, Choukhamba Publication, 2015, Chikitsa stana 24 Chapter, shloka117-120, page 412.
16. R.K.Sharma, Bhagawan Dash Vol.4 Charaka Samhita, Choukhamba Publication, 2015, Chikitsa stana 24 Chapter, Shloka 195-196, page428.
17. R.K.Sharma, Bhagawan Dash Vol.4 Charaka Samhita, Choukhamba Publication, 2015, Chikitsa stana 24 Chapter, Shloka191-193, page 385-387.
18. Shambunath Pandey Shastri Virachita, Sushruta Samhita, Uttarardha, Krishna Das Academy Varanashi, 1985, 47 Chapter, Shloka, 24-25, page 684.
19. Shambunath Pandey Shastri Virachita, Sushruta Samhita, Uttarardha, Krishna Das Academy Varanashi, 1985, 47 Chapter, Shloka, 26-27, page 684.
20. Shambunath Pandey Shastri Virachita, Sushruta Samhita, Uttarardha, Krishna Das Academy Varanashi, 1985, 47 Chapter, Shloka, 27-28, page 684.
21. Shambunath Pandey Shastri Virachita, Sushruta Samhita, Uttarardha, Krishna Das Academy Varanashi, 1985, 47 Chapter, Shloka, 29, page 684.
22. Shambunath Pandey Shastri Virachita, Sushruta Samhita, Uttarardha, Krishna Das Academy Varanashi, 1985, 47 Chapters, Shloka, 34-36, page 685.
23. Shambunath Pandey Shastri Virachita Sushruta Samhita, Uttarardha, Krishna Das Academy Varanashi, 1985, 47 Chapter, Shloka, 37, page 685.
24. R.K.Sharma, Bhagawan Dash Vol.4 Charaka Samhita, Choukhamba Publication 2015, Chikitsa stana 24 Chapter Shloka 203-205, page 429.
25. Kashyapa Samhita by Nepalrajguruna Pandit Hemraj sharma, Choukamba Publication edition 2006 chapter- Madatyaya Chikitsa, shloka -23, page no 136.

Cite this article as:

M. H. Biradar, Jyoti M. Ganer. Evaluation of Treatment Methods of Madatyaya (Alcoholism) in Ayurveda. AYUSHDHARA, 2019;6(2): 2128-2133.

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot

accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.

