

2.0 LITERARY RESEARCH

2.1 ANCIENT LITERATURE ON SUBSTANCE USE DISORDER

This section will give an explanation of alcoholism as per *Āyurveda*. The definition, aetiology, symptoms hazards and management of alcoholism are mentioned.

Definition for alcoholism

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ye viśasya guṇaḥ proktāste'pi madye pratiṣṭhitāḥ

ṭena mithyopayuktēna bhavatyugro madātyayaḥ □1□ (*Astanga Hridayanam*)

Madā (alcoholic beverage) contains all the qualities and properties present in poison. Hence its indiscriminate use causes *madātyayaḥ* (Murthy, 2006).

Sign and symptom of alcoholism

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śarīraduḥkhambalavat samṃoho hvadayavyathā □

aruciḥ pratatā tuṣṇā jvarah śitoṣṇalakṣa aḥ □101□ c□ s□ ci □24□

śirah pārścāsthisandhīnaṃ vidyuttulyā ca vedanā □

jayate'tibalā jrimbhā sphuranaṃ vepanaṃ śramḥ □102□ c□ s□ ci □24

urovibandhaḥ kā □skṣca hikkā svāsah prajāgaraḥ □

śarīrakampaḥ karṇākṣiamukhrogastriakagrahaḥ □103□

chardyatīsārahralāsā vātapittakaphātmakāḥ □

bhramaḥ pralāpo rupāṇāmasataṃ caiva darsanam □104□ (Charak Samitha)

Under the influence of *Madā* several symptoms are experienced. These are: physical distress, mental confusion, cardiac pain, anorexia, continued thirst, fever characterized by cold and heat, pain like electric shocks in the head, sides and bone joints, severe yawning, twitching, tremor, exertions, obstruction chest, cough, hiccup, dyspnoea, vigil, trembling, disorders in eyes, ears, mouth, stiffness in sacrum, vomiting, and nausea with symptoms of *vāta*, *pitta*, and *kapha*, delirium, visual hallucination, covering oneself with grasses, ash, creeper, leaves, and dust. With an unstable mind one feels oneself being assaulted by birds, seeing terrifying and inauspicious dreams (Sharma, 2004).

Psychotherapy for alcoholism

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nākṣobhya hi mano madyaṃ śarīramavihatya ca □

kuryānmadātyamaṃ tasmādeṣṭavyā harṣaṇī kriyā □194□ *ca* □ *sa* □ *ci* □24□ (*Charak Samitha*)

Alcoholism does not cause agitation of the mind without causing morbidity in the body. Therefore, for patients suffering from alcoholism, therapeutic measures of psychotherapy that increase cheerfulness of the mind is administered (Sharma, 2004)

Hazards of drinking wine (madyapana dusphala)

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dharmādharmā sukhaṃ duḥkhamartha hitāhitam □

yadāsakto na jānāti kathaṃ tacchīlayedvudhaḥ □8□

aṣṭāṅghavadayam □ *nidānasthānam* □6□ (*Astanga Hridayanam*)

An intoxicated person does not differentiate between what is right and what is wrong, between what is happiness, and what is unhappiness, what is beneficial and what is non- beneficial for the present and future lives. They do not dissociate between what is suitable and what is unsuitable to his health. With these bad effects how do the wise indulge in it (Murthy, 2006).

Virtues of abstinence from alcohol

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nivṛttaḥ sarvamadyebhyo nara yaśca jitendriyaḥ □

śārīramānasairdhīmān vikārainna sa yijyate □206□ *ca* □ *sa* □ *ci* □ 24□ (*Charak Samitha*)

The wise who keep away from all narcotics and has control over his senses does not get affected with physical or mental illness (Sharma, 2004).

are competent to judge, who of their own accord are devoted to good deed and are not urged to their performance by others and who are not too severe, but are lovers of dharma. (1-11-4)

The Yoga Vasistha is the dialogue between the great sage Vashistha and Prince Rama, whereby fifteen year-old Rama is seen to undergo what we can now relate to signs of depression and an existential crisis. This text can be seen as the origin of Positive Psychology, which is a branch of psychology focusing on character building and behavioral changes that allow individuals to form a life of meaning and purpose. The Yoga Vasistha classifies physical illnesses into two categories: psychosomatic (Adhija Vyadhi) and non-psychosomatic (Anadhija Vyadhi). Within the psychosomatic category, there are general ailments (Samanya Adhija Vyadhi) caused by everyday factors and essential ailments (Sara Adhija Vyadhi), which relate to the deeper issue of being trapped in the cycle of birth and rebirth. The latter can be likened to congenital conditions, attributed to accumulated karma (Sanchita Karma). While general psychosomatic illnesses can be managed with conventional treatments like medication and surgery, the essential ailment persists until one attains self-knowledge (Atma Jnana). Rama's dialogue with his teacher Vashishtha gives him clarity of thinking, and he emerges from his despair to resume his worldly responsibilities with a sense of detachment (Vairagya) (Venkatesananda & Chapple, 1984):

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nodeti parihāseṣu na bhogeṣu nimajjati |

na ca tiṣṭhati kāryeṣu maunamevāvalambate || 19 ||

He cannot be excited to pleasantries nor tempted to taste of pleasures; he attends to no business, but remains in silence.

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The Bhagavad Gita, the dialogue that transpires between Lord Krishna and the warrior Arjuna delves into the human psyche and explores themes of morality, obligation, and the inner workings of the human mind on a profound level. It is set at the beginning of a great war, where the hero Arjuna is visited by doubts and anxiety and is subsequently counseled by his friend and mentor, Lord Krishna. Arjuna's depression, known as *Vishāda*, is prominently depicted in the first chapter of the Bhagavad Gita, titled "Arjuna Vishada Yoga." Here are some key verses:

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*dṛṣṭvemaṃ svajanaṃ kṛṣṇa yuyutsum samupasthitam | sīdanti mama gātrāṇi
 mukhaṃ ca pariśuṣyati || vepathuś ca śarīre me romaharṣaś ca jāyate |*

O Krishna, seeing my own kinsmen arrayed for battle, my limbs fail, my mouth becomes dry, my body shivers, and my hair stands on end. **Bhagavad Gita 1.28-29**

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*gāṇḍīvaṃ sraṃsate hastāt tvak caiva paridahyate | na ca śaknomy avasthātum
 bhramatīva ca me manaḥ ||*

"The Gandiva bow slips from my hand, and my skin burns. I am unable to stand, and my mind seems to be reeling. **Bhagavad Gita 1.30**

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*evam uktvā'rjunah saṅkhye rathopastha upāviśat | viśrjya sa-śaram cāpaṃ
śoka-saṃvigna-mānasah ||*

Having spoken thus, Arjuna, his mind overwhelmed with sorrow, cast aside his bow and arrows and sat down on the chariot seat, his heart full of grief. Bhagavad Gita 1.47

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kiṃ no rājyena govinda kiṃ bhogair jīvitena vā |

O Govinda, of what use is kingdom, or happiness, or even life itself? Bhagavad Gita
1.32-35

Key psychological techniques as per modern psychology in the Bhagavad Gita:

Cognitive Reframing: Krishna advises Arjuna to change his perspective on life and death.

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dehino 'smin yathā dehe kaumāraṃ yauvanaṃ jarā

Just as the embodied soul continuously passes, in this body, from boyhood to youth to old age, similarly, the soul passes into another body at death. The self-realized soul is not bewildered by such a change." (Bhagavad Gita 2.13)

Emotional Regulation:

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samatvaṃ yoga ucyate

Equanimity is called Yoga (Bhagavad Gita 2.48)

Self-Awareness and Acceptance:

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kārpaṇya-doṣopahata-svabhāvaḥ pṛcchāmi tvāṃ dharma-sammūḍha-cetāḥ

My very being is stricken with the weakness of pity, and my mind is confused about my duty.

I ask you, tell me what is decidedly good for me." (Bhagavad Gita 2.7)

Detachment and Non-Attachment:

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karmanye vadhikaraste ma phaleshu kadachana

You have the right to perform your prescribed duties, but you are not entitled to the fruits of your actions." (Bhagavad Gita 2.47)

The Patanjali Yoga Sutras emphasize on Chitta and yoga as a process of reducing the modification of Chitta (Mind stuff)

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yogaścittavṛttinirodhaḥ □2□

Yoga is the control of thought-waves in the mind.(Patanjali Yoga Sutra 1.2)

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*maitrī karuṇā mudito-pekṣānāṃ-sukha-duḥkha puṇya-apuṇya-viṣayānāṃ bhāvanātaḥ citta-
prasādanam ||33||*

Sickness, mental laziness, doubt, lack of enthusiasm, sloth, craving for sense-pleasure, false perception, despair caused by failure to concentrate and unsteadiness in concentration: these distractions are the obstacles to knowledge.

These distractions are accompanied by grief, despondency, trembling of the body and irregular breathing.

They can be removed by the practice of concentration upon a single truth.

Undisturbed calmness of mind is attained by cultivating friendliness toward the happy, compassion for the unhappy, delight in the virtuous, and indifference toward the wicked.

(Patanjali Yoga Sutras 1.30-33)

2.3 SUMMARY OF ANCIENT LITERATURE

Ancient medical text like *Carak saṃhitā*, *Suśruta saṃhitā*, *Aṣṭāṅga Hṛdayasaṃhitā* and *Bhāvaprakāśa* describe intoxication as *Madātyaya* (alcohol). This Sanskrit word's root is from *Madā*, that is harsh (excitement) and *Atyay* which means *Atikrama* or excess. *Suśruta saṃhitā* categorizes *Madātyaya* as either a medicine or a beverage. *Carak saṃhitā* explains that diseases linked with excess alcohol intake can be treated by taking the same alcohol in medicinal doses. These medical scriptures also describes the various stages of intoxication. Namely, symptoms of alcoholism, management of alcoholism and properties of wines and treatment of alcoholism. The *Mandhukya Upanishad*, *Taittiriya Upanishad* *Bhagavad Gīta* and *Patanjali Yoga Sutra* sheds light on the vedic concept of modern psychology with symptoms of depression related to existential psychology and further explains techniques and concepts of the mind; its waves, the obstacles of the mind.

