

CHAPTER 2

2 0 Ancient literature review

2.1 Introduction

Madatyaya is a *Sanskrit* word derived from two words *Madaa* and *Atyay*, *Mada* means harsh (excitement) and *Atyay* means *Atikrama* (excess), which is caused by excess consumption of *Madya*. *Madatyaya* (Alcohol) is well described in the ancient text of *Ayurveda*. *Charak Samhita*, *Sushruta Samhita*, *Astanga Hridayam* and *Bhavaprakasa* are major text where we found descriptions of alcoholism. Ancient medical text, describes various stages of intoxication, symptoms of alcoholism, management of alcoholism and properties of wines and treatment of alcoholism. According to *Sushruta Samhita Madatyaya* categorized in two types as medicine and as beverage where it a further classification of depend on the method and raw material used. *Asava* and *Aristha* are used as medicine and *Sura*, *Varuni* and *Sithu* are used as beverages. Proper use of alcohol gives happiness, strength, reduces fear, and strain. According to *Charak Samhita Madatyaya* consider the diseases as *Tridoshaja* as *Vatapraya*, *Pittapraya*, and *Kaphapraya*. *Charak* explains that a disease which comes due to the taking of alcohol in overdose or less doss can give treatment by taking the same alcohol in medicine doses.

2.2 Aim

- ❖ To understand the concept of *Madatyaya* according to ancient *Ayurveda* and ancient texts

2.3 Objectives

- ❖ To understand the definition of *Madatyaya* and the reason for addiction & substance abuse
- ❖ To explore the consequences and remedial methods regarding *Madatyaya*

2.4 Methodology of the study

The help of experts in the field of *Ayurveda*, the synonymous concerning substance abuse was identified. Further, *Slohas* from *Ayurveda* and ancient texts regarding substance abuse was extracted. The source of the information's was from the following traditional ancient *Ayurveda* texts.

- a) *Caraka samhita, cikitsasthanam*
- b) *Madhava nidhana*
- c) *Susruta samhita*
- d) *Astanga hridayam*
- e) *Bhavaprakasa*

2.5 Alcoholism (*Madatyaya*)

ये विषस्य गुणाः प्रोक्तास्तेऽपि मद्ये प्रतिष्ठिताः ।

तेन मिथ्योपयुक्तेन भवत्युग्रो मदात्ययः ॥१॥ माधवनिधाना रोगविनिस्चय ॥१८॥

Ya viṣasya guṇāḥ proktāste'pi madye pratiṣṭhitāḥ |

Tena mithyopayuktena bhavatyugro madātyayaḥ ||1||

All the qualities and properties present in poison are also found in *madā*, (alcoholic beverage) hence its indiscriminate use causes *madātyayaḥ* (Murthy, 2005).

2.5.1 Sign and symptom of Alcoholism

बहुद्रव्यं बहुगुणं बहुकर्म मदात्मकम् ।

गुणैर्देषैश्च तन्मद्यमुभयं चोपलक्ष्यते ॥२६॥ च ।स । चि ।२४॥

विधिना मात्रया काले हितैरन्नैर्यथाबलम् ।

प्रहृष्टो यः पिबेन्मद्यं तस्य स्यादमृतं यथा ॥२७॥ च ।स । चि ।२४॥

यथोपेतं पुनर्मद्यं प्रसङ्गाद्येन पीयते ।

रुक्षव्यायामनित्येन विषद्याति तस्य तत् ॥२८॥ च ।स । चि ।२४॥

Bahudrabhyaṁ bahugūṇaṁ bahukarma madātmakam |

Guṇairdaiṣaiśca tanmadyamubhayaṁ copalakṣyate ||26||

Vidhinā mātrayā kāle hitairannairyathābalam |

Prahvaṣṭo yaḥ pibenmadyaṁ tasya syādamṛtaṁ yathā ||27||

Yathopetaṁ punarmadyaṁ prasaṅgādyena pīyate |

Rukṣavyāyāmanityena viṣadyāti tasya tat ||28||

Wine made of many ingredients possessed of many properties and actions which characterized by intoxication has both merits and demerits, it is like nectar for that who drink, according to prescribed methods, in proper quantity, in proper time, with wholesome food, according to strength and with exhilaration. On the contrary, it acts like poison for that who indulges in drinking unwholesome wine, whatever is presented by observing rough regimens and physical exertion constantly (Sharma, 2004).

हिक्काश्वासशिरःकम्पपार्श्वशूलप्रजागरैः ।

विद्याद् बहुप्रलापास्य वातप्रयं मदात्ययम् ॥११॥ च ।स । चि ।२४ ॥

Hikkāśvāśāśira ḥkampapārśvaśūlaprajāgarāḥ ।

Vidyād bahupralāpāsya vātaprayaṁ madātyayam ॥91॥

Alcoholism should be diagnosed in the presence of symptoms such as hiccup dyspnoea, tremors in head pain in the sides, vigil and frequent delirium (Sharma, 2004).

शरीरदुःखंबलवत् संमोहो हृदयव्यथा ।

अरुचिः प्रतता तृष्णा ज्वरः शीतोष्णलक्षः ॥१०१॥ च ।स । चि ।२४ ॥

शिरःपार्श्वस्थिसन्धीनां विद्युत्तुल्या च वेदना ।

जायतेऽतिबला जृम्भा स्फुरणं वेपनं श्रमः ॥१०२॥ च ।स । चि ।२४ ॥

उरोविबन्धः कासश्च हिक्का स्वासः प्रजागरः ।

शरीरकम्पः कर्णाक्षिमुखरोगस्त्रिकग्रहः ॥१०३॥ च ।स । चि ।२४ ॥

छर्द्यतीसारहलासा वातपित्तकफात्मकाः ।

भ्रमः प्रलापो रूपाणामसतां चैव दर्शनम् ॥१०४॥ च ।स । चि ।२४ ॥

तृणभस्मलतापर्णपांशुभिश्चावपूरणम् ।

प्रघर्षणं विहडैश्चै भ्रन्तचेत्ताः स मन्यते ॥१०५॥ च ।स । चि ।२४ ॥

व्याकुलानामशस्तानां स्वप्नानां दर्शनानि च ।

मदात्ययस्य रूपणि सर्वाण्येतानि लक्षयेत् ॥१०६॥ च ।स । चि ।२४ ॥

Śarīraduḥkhambalavat sammoho hvadayavyathā ।

Aruciah pratatā triṣṇā jvaraḥ śītoṣṇalakṣa ḥ ॥101॥

Śiraḥpārśvāsthisandhīnām vidyuttulyā ca vedanā ।

Jāyate'tibalā jrimbhā sfuraṇaṁ vepanaṁ śramaḥ ॥102॥

Urovibandhaḥ kāśaśca hikkā svāsaḥ prajāgaraḥ ।

Śarīrakampaḥ karṇākṣiamukharogastriakagrahaḥ ॥103॥

Chardyatīsārahralāsā vātapittakaphātmakāḥ ।

Bhramah pralāpo rupāṇāmasatāṁ caiva darsanam ||104||

Triṇabhasmalatāparṇapāṁśubhiścāvapūraṇam |

Pradharaṣaṇaṁ vihaṇāścaī bhrantacetāḥ sa manyate ||105||

Vyākulānāmasastānāṁ svaprānāṁ darśanāni ca |

Madātyayasya rupaṇia sarvāṅyetāni lakṣayet ||106||

Several physical distress, mental confusion, cardiac pain, anorexia, continued thirst, fever characterized by cold and heat, pain like electric shocks in 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 himself with grasses, ash, creeper, leaves, and dust; with an unstable mind he feels himself as assaulted by birds, seeing terrifying and inauspicious dreams (Sharma, 2004).

2.5.2 Effects of Excessive Intake of Alcohol

हृदि मद्यगुणविष्टे र्हाषस्तर्षो रतिःसुखम् ।

विकाराश्च यथासत्त्वं चित्रा राजसतामसाः ॥३९॥ च । स । चि ।२४॥

जायन्ते मोहनिद्रान्ता मद्यस्यातिनिषेवणात् ।

स मद्यविभ्रमो नाम्ना मद इत्यभिधीयते ॥४०॥ च । स । चि ।२४॥

Hradi madyaguṇaviṣṭe rhaṣastarṣo ratiḥsukhum |

Vikārāśca yathāsattvaṁ citrā rājasatāmasāḥ ||39||

Jāyante mohanidrāntā madyasyātinīṣevaṇāt |

Sa madyavibhramo nāmnā mada ityabhidhīyate ||40||

The heart gets afflicted by the excessive intake of alcohol, thirst enjoyment, happiness erotic stimulation and variety of psychic morbidities of *rājasa* and *tāmasa* nature

depending upon the mental attitude of the person commenting in unconsciousness due to excessive drinking, this mental perversion caused by alcohol is called *mada* or intoxication (Sharma, 2004).

2.5.3 First Stage of Alcoholic Intoxication

पीयमानस्य मद्यस्य विज्ञातव्यास्त्रयो मदाः ।

प्रथमो मध्यमोऽन्त्यश्च लक्षणैस्तान् प्रचक्ष्महे ॥४१॥ च । स । चि । २४ ॥

प्रहर्षणः प्रीतिकरः पानान्नगुणदर्शकः ।

वद्यगीतप्रहासानां कथानां च प्रवर्तक ॥४२॥ च । स । चि ॥२४॥

न च बुद्धिस्मृतिहरो विषयेषु न चाक्षमः ।

सुखनिद्राप्रबोधश्च प्रथमःसुखदो मदः ॥४३॥ च । स । चि ॥२४॥

Pīyamānasya madyasya vijñātavyāstrayo madāḥ|

Prathamamadhyamo'ntyasca lakṣaṇaistān pracakṣmahe||41|ha|sa|ci|24||

Praharṣaṇaḥ prītikaraḥ pānānnaguṇadarśakaḥ|

Vadyagītaprahāsānām kathānām ca pravartaka||42|ha|sa|ci||24||

Na ca buddismṛtiharo viṣayeṣu na cākṣamaḥ|

Sukhanidrāprabodhasca prathamahsukhado madaḥ||43|ha|sa|ci||24||

The first stage is exhilarating, pleasant pronounces merits of food and drinks, invokes instrumental and vocal music, laughter and anecdotes. It does not affect intellect and memory or lead to the incapability to sense. Moreover, sleep and awakening are normal (Sharma, 2004).

2.5.4 Second Stage of Alcoholic intoxication

मुहुः स्मृतिर्मुहुर्मोहो ऽ व्यक्ता सज्जति वाङ्मुहुः ।

युक्तयुक्तप्रलापश्च प्रचलायनमेव च ॥४४॥ च । स । चि । २४ ॥

स्थापनपानान्नसांखाध्ययोजना सविपर्यया ।

लिङ्गान्येतानि जानीयादाविष्टे मध्यमे मदे ॥४५॥ च ।स । चि ।२४ ॥

*Muhuḥ smṛtirmuhurmoho (') vyaktā sajjati vāṇmuhuh |
Yuktāyuktapralāpaśca pracalāyanameva ca ||44|| ca |sa| ci |24||
Sthāpanapānānnasāṅkhāthyayojanā saviparyayā |
Liṅgānyetāni jānīyādāviṣṭe madhyame mado ||45|| ca |sa| ci |24||*

During the second stage of intoxication, the person often remembers things and often forgets them, their voice becomes inarticulate, confused and speaks with sense and nonsense simultaneously. Their movement, posture, drinking, eating and talking are all appropriately funny these are the sign and symptoms (Sharma, 2004).

2.5.5 Third Stage of Alcoholic intoxication

तृतीयं तु मदं प्राप्य भग्नदार्ढ्यं निष्क्रियः ।

मदमोहावृतमना जीवन्नपि मृतैःसमः ॥४८॥ च ।स । चि ।२४ ॥

रमणीयान् स विषयान्न वेत्ति न सुहृज्जनम् ।

यदर्थं पियते मद्यं रतिं तां च न विदन्ति ॥४९॥ च ।स । चि ।२४ ॥

कार्याकार्यं सुखं दुःखं लोके यश्च हिताहितम् ।

यदवस्थो न जानाति कोऽवस्थां तां ब्रजेबुधः ॥५०॥ च ।स । चि ।२४ ॥

स दूष्यः सर्वभूतानां निन्द्यश्चाग्राह्य एव च ।

व्यसनित्वादुदर्के च स दुःखं व्याधिमश्नुते ॥५१॥ च ।स । चि ।२४ ॥

*Tṛtīyaṁ tu madaṁ prāpya bhagradāṛḍhyaṁ niṣkriyaḥ |
Madamohāvṛtamana jīvannapī mṛtaiḥsamaḥ ||48|| ca |sa| ci |24||
Ramaṇīyān sa viṣayānna veti na suhṛjjanam |
Yadarthaṁ piyate madyaṁ ratiṁ tāṁ ca na vidanti ||49|| ca |sa| ci |24||
Kāryākārya sukhaṁ duḥkhaṁ loke yaśca hitāhitam |
Yadavastho na jānāti ko'vasthāṁ tāṁ vrajebudhaḥ ||50|| ca |sa| ci |24||
Sa dūṣyaḥ sarvabhūtānān nindyaścāgrāhya eva ca |
Vyasanitvādudarke ca sa duḥkhaṁ vyādhimaśnute ||51|| ca |sa| ci |24||*

At the third stage of intoxication the person becomes inactive like a broken tree with his mind afflicted with intoxicating morbid deities and unconsciousness though alive, he

resembles a dead person. He becomes incapable of recognizing pleasing things and friends. He is soon deprived of all happiness for which he had taken alcohol at this stage of intoxication, his losses the very sense distinction of rightful, happy and useful items from the wrong, miserable and harmful ones respectively, 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 the miseries and the disease of alcoholism all the time (Sharma, 2004).

2.5.6 Pathogenesis and Treatment of *Vatika Madatyaya*

मद्योत्क्लिष्टेन दोषेण रुद्धः स्रोतःसु मारुत ।

करोति वेदानां तिव्रां शिरस्यस्थिषु सन्धिषु ॥११७॥ च । स । चि । २४ ॥

दोषविष्यन्दनार्थं हि तस्मै मद्यं विशेषतः ।

व्यवायितिक्षणोष्णतया देयमम्ले न्ये षु सत्स्वपि ॥११८॥ च । स । चि । २४ ॥

स्रोतोविबन्धनुन्मद्यं मारुतस्यानुलोमनम् ।

रोचनं दीपनं चाग्नेरभ्यासात् सात्म्यमेव च ॥११९॥ च । स । चि । २४ ॥

उरःस्रोतःसु शुद्धेषु मरुते चानुलोमिते ।

निवर्तन्ते विकाराश्च शाम्यन्त्यस्य मदोदयाः ॥१२०॥ च । स । चि । २४ ॥

Madyotkliṣṭena dopeṇa ruddhaḥ srotaḥsu māruta |

Karoti vedanām tivrām śirasyasthiṣu sandhiṣu ||117| ca| ci| 24||

Doṣaviṣyandanārthaṁ hi tasmai madyaṁ viśeṣataḥ|

Vyavāyitikṣṇoṣṇatayā deyamamle nye ṣu satsvapi ||118|| ca| ci| 24||

Srotovibandhanunmadyaṁ mārutasyānulomanam |

Rocanaṁ dīpanaṁ cāgnerabhyāsāta sātmyameva ca ||119|| ca| ci| 24||

Uraḥsrotaḥsu śuddheṣu marute cānulomite|

Nivartante vikārāśca śāmyantyasya madodayāḥ||120|| ca| ci| 24||

When *vāyu* obstructed in the channel due to *doṣa* excited by wine produce intense pain in head, bones and joints, in such cases for liquifying the *doṣa* particularly wine should be given because of its having properties of quick absorption, sharpness and hotness in spite of other remedial measures. Alcohol removes the obstruction of channels, carminative, improve stimulates digestive fire and become suitable by practice. On removal of obstruction in channels and the combination of wind, the pain subsides, disorders are alleviated and narcosis with its complications is pacified (Sharma, 2004).

2.5.7 Treatment for *Paikkia Madatyaya*

भव्यखर्जूरमृद्वीकापरुषकरसैर्युतम् ।

सदाडिमरसं शीतं सक्तुभिश्चवचुर्णितम् ॥१३६ ॥ च । स । चि । २४ ॥

सशर्करं शार्करं वा मर्द्वीकमथवाऽपरम् ।

दद्याद्बहूदकं काले पातुं पित्तमदात्यये ॥१३७ ॥ च । स । चि । २४ ॥

Bhavyakharjūrāmṛdvīkāparuṣakarasairyutam ।

Sadāḍimarasam śītam saktubhiścavacurṇitam ॥136॥

Saśarkaram śārkaram vā mardvīkamathavā'param ।

Dadyādvahūdakarṇ kāle pātum pittamadātyaye ॥137॥

In the alcoholism caused by *pitta*, the patients give cold and well suited wine prepared of *śarkara* or grapes added with sugar and juice of *bhavya*, *kharijūra*, *mṛdvīkā* and, *paruṣaka* or pomegranate and mixed with parched grain flour (Sharma, 2004).

2.5.8 *Vamana* for *Paikkia Alcoholism*

आमाशयस्थमुत्क्लृष्टं कफपित्तं मदात्यये ।

विज्ञाय बहुदोषस्य दह्यमानस्य तृष्यतः ॥१४१ ॥ च । स । चि । २४ ॥

मद्यं द्राक्षारसं तोयं दत्त्वा तर्पणमेव वा ।
निःशेषं वामयेच्छिग्रमेवं रोगाद्विमुच्यते ॥१४२॥ च ।स । चि ।२४ ॥
Āmāśayasthamutklaṣṭam kaphapittam madātyaye|
Vijñāya bahudoṣasya dahyamānasya tṛṣyataḥ||141||
Madyam drākṣārasam toyam dattvā tarpaṇameva vā|
Niḥśeṣam vāmayecchighramevam rogādvimucyate||142||

If the patient of alcoholism, *kapha* and *pitta* located in the stomach, including small intestine are incited, if there is an excess of morbidity, and if he is suffering from the burning sensation and morbid thirst, then they is given alcohol grape juice water or refreshing drink and thereafter administrated emetic therapy to eliminate the morbid matter completely. This makes the patient free from alcoholism instantaneously (Sharma, 2004).

2.5.9 Samsarjana Krama

काले पुनस्तर्पणाद्यं क्रमंकुर्यात् प्रकाङ्क्षते ।
तेनाग्निर्दीप्यते तस्य दोषशेषान्नपाचकः ॥१४३॥ च ।स । चि ।२४ ॥
Kāle punastarpaṇādyaṁ kramaṅkuryāt prakāṅkṣate|
Tenāgnirdīpyate tasya doṣaśeṣānnapācakaḥ||143||

Inappropriate time, when the patient is hungry, refreshing drink is given as a post therapeutic dietary regimen by which the power of digestion, gets stimulated and the residual morbid matter adhered to the wall of the intestines and food get digested (Sharma, 2004).

2.5.10 Psychotherapy for Alcoholism

नाक्षोभ्य हि मनो मद्यं शरीरमविहत्य च ।

कुर्यान्मदात्यमं तस्मादेष्टव्या हर्षणी क्रिया ॥१९४ ॥ च ।स । चि ।२४ ॥

Nākṣobhya hi mano madyaṁ śarīramavihatya ca

Kuryānmadātyamaṁ tasmādeṣṭavyā harṣaṇī kriyā ॥194॥

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

2.5.11 Effect of therapy

कर्मणाऽनेन सिद्धेन विकार उपशाम्यति ।

मात्राकालप्रयुयुक्तेन बलं वर्णश्च वर्धते ॥१३१ ॥ च ।स । चि ।२४ ॥

Karmanā' nena siddhena vikāra upaśāmyati

Mātrākālaprayuyuktēna balaṁ varṇaśca vardhate ॥131॥

The above mentioned effective therapeutic measures administered in appropriate dose and time the ailment gets cured. These measures also help in the promotion of strength and complexion of the patient (Sharma, 2004).

2.5.12 Virtues of Abstinence from Alcohol

निवृत्तः सर्वमद्येभ्यो नरो यश्च जितेन्द्रियः ।

शारीरमानसैर्धीमान् विकारैर्न स युज्यते ॥२०६ ॥ च ।स । चि ।२४ ॥

Nivṛttaḥ sarvamyebhyo naro yaśca jitendriyaḥ ।

Śārīramānasaīrdhīmān vikāraīrna sa yujyate ॥206॥

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

2.5.13 Properties and Stage of drinking alcohol

काम्यता मनसस्तुष्टिस्तेजो विक्रम एव च ।

विधिवत्सेव्यमाने तु मद्ये संनिहिता गुणाः ॥८॥ सु । उ । अ । १४७ ॥

Kāmyatā manasastuṣṭistejo vikrama eva ca ।

Vidhivatsevyamāne tu madye sannihitā guṇāḥ ॥8॥

Alcohol taken in accordance with proper procedure, dose, time combination of food, etc. and of body strength gives happiness (joy) and acts like nectar alcohol taken with fatty foods, meat or other eatables rich in fat, makes for an increase of span of life and strength; those desiring happiness of the mind, physical strength and valor should take alcoholic drinks judiciously (Sharma, 2010).

बुद्धिस्मृतिप्रीतिकरः सुखश्च पानान्ननिद्रारतिवर्धनश्च ।

संपाठगीतस्वर्धनश्च प्रोक्तोऽतिरम्यः प्रथमो मदो हि ॥७॥ सु । उ । अ । १४७ ॥

Budghismṛtiprītikaraḥ sukhaśca pānānnanidrārativardhanaśca ।

Sampāṭhagītasvardhanaśca prokto'tiramyaḥprathamomado hi ॥7॥

In the first stage of alcoholic effect, there is increase of intelligence, memory, desire, happiness, craving for drinks, foods, sleep greater interest in reading and singing and increase of the sound of speech or voice. Thus the first stage is of very pleasant experience (Sharma, 2010).

अव्यक्तबुद्धिस्मृतिवाग्विचेष्टः सोन्मत्तलीलाकृतिरप्रशान्तः ।

आलस्यनिद्राभिहतो मुहुश्च मध्येन मत्तः पुरुषो मदेन ॥८॥ सु । उ । अ । १४७ ॥

Avyaktabudghismṛtivāgvicēṣṭaḥ sonmattalīlākṛtirapraśāntaḥ ।

Ālasyanidrābhihato muhuśca madhyena mattaḥ puruṣo madena ॥8॥

If the person enters the intermediary stage, his intellect, memory and speech become confused, physical activities become irregular, he acts like an insane, is uncontrollable, develops laziness and sleeps very frequently (Sharma, 2010).

गच्छेदगम्यन्न गुरुंश्च मन्येत् खादेदभक्ष्याणि च नष्टसंज्ञः ।

ब्रूयाश्च गुह्यानि हृदि स्थितानि मदे तृतीये पुरुषोऽस्वतन्त्रः ॥९॥ सु । उ । अ । १४७ ॥

Gacchedagamyanna gurumśca manyet khādedabhakṣyāṇi ca naṣṭasañjñah |
Brūyāśca guhyāni hvadi sthitani made tṛtiye puruṣo'svatantraḥ ||9||

In the third stage the person indulges in forbidden acts and things does not care for elders, eats things which are not to be eaten, having lost control speaks out secrets hidden in his mind (Sharma, 2010).

2.5.14 Properties of Wine

तीक्ष्णोष्णरुक्षसूक्ष्माम्लं व्यव्याशुकरं लघु ।

विकाषि विशदं मद्यमोजसोऽस्माद्विपर्ययः ॥१॥ अष्टाङ्गहृदयम् । निदानस्थानम् । ६ ॥

तीक्ष्णादयो विषेऽप्युक्ताश्चित्तोपप्लाविनो गुणाः ।

जीवितान्ताय जायन्ते विषे तूत्कर्षवृत्तितः ॥ २ ॥ अष्टाङ्गहृदयम् । निदानस्थानम् । ६ ॥

Tikṣṇoṣṇarukṣasūkṣmāmlaṁ vyavāyāśukaraṁ laghu |
Vikāṣi viśadaṁ madyamojaso'smādviparyayaḥ ||1||

Tikṣṇādayo viṣe'pyuktāścittopaplāvino guṇāḥ | Jīvitāntāya jāyante viṣe tūtkarṣavṛttitaḥ
|| 2 || aṣṭāṅgaohvadayam | nidānasthānam | 6 ||

Madya (Wine) is penetrating (deep into the tissues), hot (heat producing dry) non unctuous and causing dryness, entering even into minute pores, sour in taste, spreading all over the body first and then undergoing cooking (transformation), quick in action, easily digestible, causing looseness of the bindings of the joints and non-slimy; hence it is opposite of antagonistic to *ojasa* (the essence of *dhatu*s), *tikṣṇā* and other properties

which produce disorders of the mind, which are also found in poison, cause the end of life, especially in the poison because of their very potent activity (Murthy, 2006).

2.5.15 Hazards of drinking wine (*Madyapana dusphala*)

धर्माधर्मं सुखं दुःखमर्थानर्थं हिताहितम् ।

यदासक्तो न जानाति कथं तच्छीलयेद्वुधः ॥८॥ अष्टाङ्गहृदयम् । निदानस्थानम् ।६॥

Dharmādharmma sukham duḥkhamarthānarntha hitāhitam |

Yadāsakto na jānāti katham tacchīlayedvudhaḥ ||8||

Who is addicted (to wine) does not understand, which is right and which is wrong, which is happiness, and which is unhappiness, which is beneficial and which is non-beneficial for the present and future lives which is suitable and which is unsuitable to his health, right living etc. with these bad effects how do the wise indulge in it (Murthy, 2006).

मद्ये मोहो भयं शोकः क्रोधो मृत्युश्च संश्रिताः ।

सोल्मादममूर्च्छायाः सापस्मारापतानकाः ॥९॥ अष्टाङ्गहृदयम् । निदानस्थानम् ।६॥

Madye moho bhayam śokaḥ krodho mṛtyuśca saṁścitāḥ |

Solmādamamūrccāyāḥ sāpasmārāpatānakāḥ ||9||

In the wine, reside delusion, fear, grief, anger and even death, so also insanity, infatuation, fainting, epilepsy, and tetanus (convulsion). When loss of memory (awareness of surroundings, common sense etc.) alone is present, then all the activities (of the persons) shall be improper what to say when the other entire are present (Murthy, 2006).

यत्रैकः स्मृतिविभ्रंशस्तत्र सर्वमसाधु यत् ।

अयुक्तियुक्तमन्नं हि व्यधये मरणाय वा ॥१०॥ अष्टाङ्गहृदयम् । निदानस्थानम् ।६॥

मद्यं त्रिवर्गधीधैलज्जादेरपि नाशनम् ।

नातिमाद्यन्ति बलिनः कृताहारा महाशनाः ॥११॥ अष्टाङ्गहृदयम् । निदानस्थानम् ।६॥

स्निग्धाः सत्ववयोर्युक्ता मद्यनित्यास्तदन्वयः ।

मेदःकफाधिका मन्दवातपित्ता दृढाग्नयः ॥१२॥ अष्टाङ्गहृदयम् । निदानस्थानम् ।६॥

विपर्ययेऽतिमाद्यन्ति विश्रब्धाः कुपिताश्च ये ।

मद्येन चाम्लरूक्षेण साजीर्णे बहुनाऽति च ॥१३॥ अष्टाङ्गहृदयम् । निदानस्थानम् ।६॥

Yatraikaḥ smṛtīvibhramśastatra sarvamasādhu yat
Ayuktivyuktamannaḥ hi vyadhaye maraṇāya vā ||10||

Madyaḥ trivargadhīdhailajjāderapi nāśanam

Nātimādyanti balinaḥ kṛtāhārā mahāśanāḥ ||11||

Snigdhāḥ satvavayoyuktā madyanityāstadanvayaḥ

Medaḥkaphādhikā mandavātapittā ddaḥhāgnayaḥ ||12||

Viparyaye'timādyanti viśrabdhāḥ kupitāśca ye

Madyena cāmlarūkṣeṇa sājirṇe bahunā'ti ca ||13||

Food taken in wrong way leads to either diseases or death while wine (consumed in a wrong way) leads even to loss of the three pursuits of life (*dharmā*, *artha* and *kāma*) intelligence, courage, shame. Persons who are strong, who have taken food, who consume more quantity of food (habitually), who are fatter, those endowed with strong mind and age (youth), who take wine daily (as a habit) and who belong to such a family; who have more of fat and *kapha* and less of *vāta* and *pitta* (in their constitution) and who have strong fire (digestive activity) do not get intoxicated greatly. Persons who are opposite of the above, who appreciate its properties, who are in anger get intoxicated greatly; especially so, wines which are very sour and dry (unctuous) if it is not digested, consumed in large quantity and too often frequented (Murthy, 2006).

2.5.16 Treatment of alcoholism

यं दोषमधिकं पश्येत्तस्यादौ प्रतिकारयेत् ।

कफस्थानानुपूर्व्या च तुल्यदोषे मदात्यये ॥१॥ अष्टाङ्गहृदयम् । चिकित्सास्थानाम् ॥७॥

पित्तमारूतपर्यन्तः प्रायेण हि मदात्ययः ।

हिनमिथ्यातिपीतेन यो व्याधिरूपजायते ॥२॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

समपीतेन तेनैव स मद्येनोपशाम्यति ।

मद्यस्य विषसादृश्यात् विषं तूत्कर्षवृत्तिभिः ॥३॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

*Yam doṣamadhikam paśyettasyādaḥ pratikārayet |
Kaphasthānānupūrvyā ca tulyadoṣe madātyaye ||1||
Pittamārūtaparyantaḥ prāyena hi madātyayaḥ |
Hinamithyātīpitena yo vyādhirūpajāyate ||2||
Samapītena tenaiva sa madyenopaśāmyati |
Madyasya viṣasādaśyāt viṣam tūtkarṣavṛttibhiḥ ||3||*

Whichever the *doṣa* found to be predominant should be treated first; when all the disease is found to be equal in alcoholism, then treatment should be in the seats of *kapha* first, because alcoholism generally has aggravation of *pitta* and *vāta* at its terminal stages. The disease, alcoholism, which develops from inadequate, improper and excess use of any one kind of wine, gets relieved by the proper use of the same. Wine is similar to poison; poison possessing powerful properties and actions such as penetrating deep into the tissues, etc. needs another kind of poison for the cure of disorders caused by the first poison (Murthy, 2010).

सप्ताहमष्टरात्रं वा कुर्यात्पानात्ययौषधम् ।

जिर्यत्येतावता पानं कालेन विपथाश्रितम् ॥१०॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

परं ततोऽनुबधाति यो रोगस्तस्य भेषजम् ।

यथायथं प्रयुञ्जीत कृतपानात्ययौषधः ॥११॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

*Saptāhamaṣṭarātram vā kuryātpānātyayauśadham |
Jiryatyetāvatā pānam kālena vipathāśritam ||10||
Param tato'nubadhāti yo rogastasya bheṣajam |
Yathāyatham prayuñjīta kṛtapānātyayauśadhaḥ ||11||*

The treatment for alcoholism should be done for seven or eight days only; from that period the wine localized in abnormal passages (places other than the alimentary tract) gets digested. The diseases which continue even after this period should be treated with appropriate therapies prescribed for alcoholism (Murthy, 2010).

2.5.16.1 Vataja Madatyaya Cikitsa (Vataja dominant treatment)

तत्र वातोल्बणे मद्यं दद्यात्पिष्टकृतं युतम् ।

बिजपूरकवृक्षाम्लकोलदाडिमदीप्यकैः ॥१२॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

यवानीहपुषाजाजीव्योषत्रिलवणाद्रकैः ।

शूल्यैमांसैर्हरितकैः स्नेहवद्भिश्च सक्तुभिः ॥१३॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

उष्णस्निग्धाम्ललवणा मेद्यमांसरसा हिताः ।

आम्राम्रातकपेशीभिः संस्कृता रागषाडवाः ॥१४॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

गोधूममाषविकृतिर्मृदुश्चित्रा मुखप्रिया ।

आर्द्रिकार्द्रककुल्माषसुक्तमांसादिगर्भिणी ॥ १५ ॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

सुरभिलवणा शीता निर्गदा वाऽच्छवारूणी ।

स्वरसो दाडिमात् काथः पञ्चमूलात्कनीयसः ॥१६॥

शुण्ठिधान्यात्तथा मस्तुसुक्ताम्भोच्छाम्लकाञ्जिकम् ।

अभ्यङ्गोद्वर्तनस्नानमुष्णं प्रावरणं घनम् ॥१७॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

घनश्चागुरूजो धूपः पङ्कश्चागुरूकुङ्कुमः ।

कुचोरूश्रोणिशालिन्यो यौवनोष्णाङ्गयष्टयः ॥१८॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

हर्षेणालिङ्गने युक्ताः प्रियाः संवाहनेषु च ।

Tatra vātolbaṇe madyaṁ dadyātpiṣṭakṛtaṁ yutam |

Bijapūrakavṛkṣāmlakoladādimadīpyakaiḥ ||12||

Yavānīhapuṣājājīvyoṣatrilavaṇādrakaiḥ |

Sūlyaimānsairharitakaiḥ snehavadbhiṣca saktubhiḥ ||13||

Uṣṇasniḡdhāmlalavaṇā medyamānsarasā hitāḥ |

Āmrāmṛatakapeśībhiḥ saṁskṛtā rāgaṣāḍavāḥ ||14||

Godhūmamāṣavikṛtirmṛduścitrā mukhapriyā |

Ārdrikārdrakakulmāṣasuktamāmsādigarbhīṇī ||15||

Surabhirlavaṇā śītā nirgadā vā'cchavārūṇī
Svaraso dāḍimāt kāthaḥ pañcamūlātkanīyasaḥ ||16||
Śuṅṭhidhānyāttathā mastusuktāmbhocchāmlakāñjikam
Abhyaṅgodvartanasnānamuṣṇam prāvaram ghanam ||17||
Ghanaścāgurūjoo dhūpaḥ pañkaścāgurūkuṅkuamaḥ
Kucorūśronīśālinyo yauvanoṣṇāṅgayaṣṭayaḥ ||18||
Harṣeṇāliṅgane yuktāḥ priyāḥ saivāhaneṣu ca

Alcoholism with predominance of *vāta*, wine, prepared from floor mixed with the power of *bijapūraka vṛkṣāmla*, *kola*, *dāḍima*, *dīpyaka*, *yavānī*, *hapuṣā*, *ājājī*, *vyoṣa*, the three *lavaṇā* and *ārdraka*; roasted meat, green vegetables, added with fats and flour of corns should be consumed as food, soup of fatty meat added to fats, sours and salt consumed warm is beneficial. Sour and sweet syrups processed with tender fruits of *āmra* and *āmrāta*; different kinds of snacks prepared from *godhūma* and *māṣa*, pleasing to the mouth tasty containing within them *ārdrikā*, *ārdraka*, *kulmāṣa*, *sukta* and *māmsā*; *vārūṇī* liquor which is clear, sweet smelling, salty, cold and free from defects; fresh juice of *dāḍimā* fruit; decoction of *kanīya* (frasva) *pañcamūlā*; or *śuṅṭhi* and *dhānyā*; *mastu*, *suktāmbho*, *āmlakāñjika* free of precipitate; oil massage, dry massage, bath with warm water, thick coverings blankets etc. fumigation with *ghana* and *āgurū*, anointing the body with mud, *āgurū* and *kuṅkuamaḥ*; warm and joyful embrace by women who have beautiful breasts, thighs and hips and warmth of youth; such women being engaged for massaging the body all these are beneficial. 12-19a (Murthy, 2010).

2.5.16.2 Pittaj Madatyaya Cikitsa: (Pittaj dominant treatment)

पित्तोत्वणे बहुजलं शार्करं मधु वा युतम् ॥१९॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

रसैर्दाडिमखर्जूरभव्यद्राक्षापरूषजैः ।

सुशीतं ससितासक्तु योज्यं तादृक् च पानकम् ॥२०॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

स्वादुवर्गकषायैर्वा युक्तं मद्यं समाक्षिकम् ।

शालिषष्टिकमश्रीयाच्छशाजैणकपिञ्जलैः ॥२१॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

सतिनमुद्रामलकपटोलिदाडिमै रसैः ।

Pittolbaṇe bahujaḷam śārkaram madhu vā yutam ॥19॥

Rasairdāḍimakhārjūrabhavyadrākṣāparūṣajaiḥ।

Suśītam sasitāsaktu yojyam tāddak ca pānakam ॥20॥

Svāduvargakaṣāyairvā yuktam madyam samākṣikam।

Śāliṣaṣṭikamaśrītyācchaśājainakapiñjalaiḥ ॥21॥

Satinamudnāmalakapaṭolidāḍimai rasaiḥ।

Alcoholism with a predominance of *pitta*, drinking of large quantity of wine prepared from sugar added with plenty of water or honey; juice of *dāḍima*, *khārjūra*, *bhavya*, *drākṣā* and *parūṣa* cooled, added with sugar; *saktu* (solution of corn flour) or *pānaka* (sweet syrup) prepared in the same way, wine mixed with a decoction of drugs of sweet group added with honey, *śāli*, *ṣaṣṭika* rice consumed with the soup of meat of *śaśā* (rabbit) *āja* (goat), *iṇa* (deer) *kapiñjala* (bird gray partridge) or of *satina*, *mudnā*, *āmalaka*, *paṭoli* and *dāḍima*. 19b-22a (Murthy, 2010).

कफपित्तं समुत्क्लिष्टमुल्लिखेत्तृडिवदाहवान् ॥२२॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

पीत्वाऽम्बु शितं मद्यं वा भूरिक्षुरससंयुतम् ।

द्राक्षारसं वा संसर्गी तर्पणादिः परं हितः ॥२३॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

तथाऽग्निर्दीप्यते तस्य दोषशेषान्नापाचनः ।

Kaphapittaṁ samutkliṣṭamullikhetṭṛdivadāhavān ||22||
Pītṛvā'mbu śītam madyaṁ vā bhūrikṣurasamaṁyutam |
Drākṣārasaṁ vā saṁsargī tarpaṇādīḥ paraṁ hitaḥ ||23||

Tathā'gnirdīpyate tasya doṣaśeṣānnāpācanaḥ |

When the patient has thirst and burning sensation, the *kapha* and *pitta* which have increased should be expelled out by vomiting plenty of cold water, or wine mixed with sugar-cane juice or juice of *drākṣā*; *saṁsargī* (a regimen of diet after purificatory therapies) such as *tarpaṇā* etc. are ideal; by these, the digestive power becomes augmented which cooks the residue of the *doṣa* and the food. 22b -24a (Murthy, 2010).

कसे सरक्तनिष्ठिवे पार्श्वस्तनरुजासु च ॥२४॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥
तृष्णायां सविदाहायां सोत्क्लेशे हृदयोरसि ।
गुडूचीभद्रमुस्तानां पटोलस्याथवा रसम् ॥२५॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥
सशृङ्गबेरं युञ्जीत तित्तिरिप्रतिभोजनम् ।

Kase saraktaniṣṭhīve pārśvastanaruajāsu ca ||24||
Trṣṇāyāṁ savidāhāyāṁ sotkleśe hṛdayorasi |
Guḍūcībhadrāmustānāṁ paṭolasyāthavā rasam ||25||

Saśṛṅgaberam yuñjīta tittiripratibhojanam |

When there is a cough with expectoration of sputum mixed with blood, pain in the flanks and the region of the breasts, thirst, burning sensation during digestion and oppression in the region of the heart and chest (nausea) then decoction of *guḍūcī* and *bhadramustā* or *paṭola* added with *śṛṅgabera* should be consumed, followed by a meal or meat of *tittiri* bird. 24b-26a (Murthy, 2010).

तृष्पते चति बलवद्वातपित्ते समुद्धते ॥२६॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

दद्याद् द्राक्षारसं पानं शीतं दोषानुलोमनम् ।

जिर्णेऽद्यान्मधुराम्लेन छागमांसरसेन च ॥२७॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

Tr̥ṣpate cati balavadvātāpitta samudghate ॥26॥
Dadyāda drākṣārasaṁ pānaṁ śītaṁ doṣānulomanam ॥

Jirṇe'dyānmadhurāmlena chāgamānsarasena ca ॥27॥

When there is severe thirst and great increase of *vāta* and *pitta*, *drākṣā rasa* (juice or infusion of *drākṣā*) should be consumed, it is cold (in potency) and makes the *doṣa* move downwards. After it gets digested, he should take food either with sweet and sour things or with soup of goat meat. 26b -27 (Murthy, 2010).

तृष्यल्पशः पिबेन्मद्यं मदं रक्षन् बहूदकम् ।

मुस्तदाडिमलाजाम्बु जलं वा पर्णिनीश्रुतम् ॥२८॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

पाटल्युत्पलकन्दैर्वा स्वभावादेव वा हिमन् ।

मद्यातिपानादब्धातौ क्षीणे तेजसि चोद्धते ॥२९॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

यः शुष्कगलताल्वोष्ठो जिह्वां निष्कृष्य चेष्टते ।

पाययेत्कामतोऽम्भस्तं निशीथपवनाहतम् ॥३०॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

Tr̥ṣyalpaśaḥ pibenmadyaṁ madam rakṣan bahūdakam ॥

Mustadādimalājāmbu jalaṁ vā parṇinīśr̥tam ॥28॥

Pāṭalyutpalakandairvā svabhāvādeva vā himan ॥

Madyātipānādabdhātau kṣīṇe tejasi coddhate ॥29॥

Yaḥ śuṣkagalatālvosṭho jihvāṁ niṣkṛsya ceṣṭate ॥

Pāyayetkāmato'mbhastam niśīthapavanāhatam ॥30॥

When the thirst is mild, he should drink wine added with more of water, preserving the toxicity; or drink water boiled with *musta*, *dāḍīma*, and *lājā*; or water boiled with the two *parṇi* or with *pāṭal* and *utpala kanda*, which are by nature cold in potency. By drinking wine in excess, the *abdhātau* (watery tissues) get decreased and *tejas* (heat) gets increased. He who develops dryness of the throat, palate and lips, protrusion of the

tongue and moves his head sideways (restlessly) should drink water as much as he likes, the water having been cool by fanning over it (Murthy, 2010).

कोलदाडिमवृक्षाम्लचुक्रीकाचुक्रिकारसः ।

पञ्चाम्लको मुखालेपः सद्यस्तृष्णां नियच्छति ॥३१॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

Koladāḍimavṛkṣāmlacukrikācukrikārasaḥ |

Pañcāmlako mukhālepaḥ sadyastr̥ṣṇāṁ niyacchati ||31||

Fresh juice of the five sours viz, *kola*, *dāḍima*, *vṛkṣāmla*, *cukrikā* and *cukrikā* smeared inside the mouth relieves the thirst immediately.

त्वचं प्राप्तश्च पानोष्मा पित्तरक्ताभिमूर्च्छितः ।

दाहं प्रकुरुते घोरं तत्रातिशिशिरो विधीः ॥३२॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

अशाम्यति रसिस्तृप्ते रोहिणीं व्यधयेच्छिरम् ।

Tvacam prāptaśca pānoṣmā pittaraktābhimūrccchitaḥ |

Dāhaṁ prakurūte ghoram tatrātiśiśiro vidhīḥ ||32||

Aśāmyati rasistr̥pte rohiṇīm vyadhayecchiram |

The heat generated by drinking wine, associating with *pitta* and *raktā*, gets localized in the skin and produces severe burning sensation; for that all cold therapies should be administered in great measure. If it still does not subside, the *ohiṇī sirā* (vein, which is slightly red in color) should be cut and blood let out after satisfying strengthening the patient with drinking of meat soup. 32 -33a (Murthy, 2010).

2.5.16.3 Kaphaja Madatyaya Cikitsa: (Kaphaja dominant treatment)

उल्लेखनोपवासाभ्यां जयेच्छेल्मोल्बणं पिबेत् ॥३३॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

शीतं शुण्ठीस्थिरोदीच्यदुःस्पर्शान्यतमोदकम् ।

Ullekhanopavāsābhyāṁ jayeccheshmolbaṇam pibet ||33||

Śītam śuṅṭhīsthīrodīcyaduḥsparsānyatamodakam |

Alcoholism with predominance of *kapha* should be treated by emesis and fasting, drinking the decoction of *śuṅṭhī*, *sthira*, *odīcyā* and *uḥsparśā* or of any other similar drugs. 33b-34 (Murthy, 2010).

निरामं क्षुधितं काले पाययेद्वहुमाक्षिकम् ॥३४॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

शाकरं मधु वा जीर्णमरिष्टं सीधुमेव वा ।

रूक्षतर्पणसंयुक्तं यवानीनागरान्वितम् ॥३५॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

Nirāmaṁ kṣudhitam kāle pāyayedvahu māksikam ||34||

Śārkaṛaṁ madhu vā jīrṇamarīṣṭam sīdhumeva vā

Rūksatarpaṇasamyuktaṁ yavānīnāgarānvitam ||35||

When there is no *āma* (undigested materials) in the alimentary tract, the patient being hungry, he should made to drink wine prepared from sugar or honey added with more quantity of honey or old *ariṣṭa* (fermented decoction or *sīdhu* (fermented sugar-cane juice) which is mixed with dry (fat free) *tarpaṇa* (flour dissolved in water) added with *yavānī* and *nāgarā*. 34b -35 (Murthy, 2010).

यूषेण यवगोधूमं तनुनाऽल्पेन भोजयेत् ।

उष्णाम्लकटुतिक्तेन कौलत्थेनाल्पसर्पिषा ॥३६॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

शुष्कमूलकजिश्चछागि रसैर्वा धन्वचारिणाम् ।

साम्लवेतसवृक्षाम्लपटोलीव्योषदाडिमैः ॥३७॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

Yūṣeṇa yavagodhūmaṁ tanunā'lpēna bhojayet

Uṣṇāmlakaṭutiktēna kaulatthenālpasarpīṣā ||36||

Śuṣkamūlakajīścachāgi rasairvā dhanvacāriṇām

Sāmlavetasavṛkṣāmlapaṭolīvyoṣadāḍimaiḥ ||37||

He should eat food prepared from *yava* or *godhūma* along with little quantity of thin *yoṣa* (soups) of *kaulattha* processed with sour, pungent and bitter substance and very

little of ghee and warmed; or with soup of dry *mūlaka*; or with soup of meat of animals of desert-like lands, mixed with *sāmlavetasa*, *vrkṣāmla paṭolī*, *vyoṣa* and *dāḍima* (Murthy, 2010).

प्रभूतशुण्ठीमरिचहरितार्द्रकपेशिकम् ।

बीजपूररसाद्यम्लभृष्टनीरसवर्तितम् ॥३८॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

करीकरमर्दादि रोचिष्णु बहुशालनम् ।

प्रव्यक्ताष्टाङ्गलवणं विकल्पितनिमर्दकम् ॥३९॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

यथाग्नि भक्षयन् मांसं माधवं निगदं पिबेत् ।

Prabhūtaśuṅṭhīmaricaharītādrakapeśikam |

Bijapūrarasādyamlabhrṣṭanīrasavartitam ||38||

Karīakaramardādi rociṣṇu bahuśālanam |

Pravyaktāṣṭāṅgalavaṇam vikalpitanimardakam ||39||

Yathāgni bhakṣayan māṁsam mādhamam nigadam pibet |

Oblong pieces of green vegetables together with more of *śuṅṭhī* and *marica*, fried in sour juices of *bijapūra* etc., devoid of moisture should be given to eat; *karīaka*, *karamardā* etc., which are tasty and very green, added with more of *aṣṭāṅga lavaṇa* (described in the next verse) and prepared in different ways, should be taken, meat should be consumed in keeping with the strength of digestive fire and *mādhava* (wine prepared from honey) which is unspoilt should be drunk. 38- 40a (Murthy, 2010).

सितासौवर्चलाजाजित्तिडिकाम्लवेतसम् ॥४०॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

त्वगेलामरिचार्धाशमष्टाङ्गलवणं हितम् ।

स्रोतोविशुद्धयग्निकरं कफप्राये मदात्यये ॥४१॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

Sitāsauvarcalājājittidikāmlavetasam ||40||

Tvagelāmaricārdhāśamaṣṭāṅgalavaṇam hitam |

Snotoviśudghayagnikaram kaphaprāye madātyaye ||41||

Sitā, sauvarcalā, ājāji, ttīdikā, and āmlavetasa, each one part; tva, elā and maricā, each half part, powdered together is known as aṣṭāṅga lavaṇa, is beneficial in madātyaya with predominance of kapha; it clears the channels and augments the digestive fire. 40b-41 (Murthy, 2010).

रुक्षोष्णोद्धर्तनोद्धर्षस्नानभोजनलडघनैः ।

सकामाभिः सह स्त्रिभिर्युक्त्या जागरणेन च ॥४२॥ अष्टाङ्गहृदयम् ।चिकित्सास्थानाम् ॥७॥

Rukṣoṣṇodhvartanodgharṣasnanābhojanalaṅghanaiḥ|

Sakāmābhiḥ saha sribhiryuktyā jāgaraṇena ca ||42||

Madātyaya with predominance of kapha gets relieved soon by dry and warm massage, trampling by foot, bath, appropriate foods, fasting, and company of sensuous women and judicious avoidance of sleep (Murthy, 2010).

2.5.17 Bad prognosis of Alcohol (*Asadya laksana*)

हीनोत्तरोष्ठमतिशीतममन्ददाहं तैलप्रभाऽऽस्यमपि पानहतं त्यजेच्च ।

जिह्वौष्ठदन्तमसितन्त्वथ वाऽपि नीलंपीते च यस्य नयने रूधिरप्रभे च ।

हिक्का ज्वरो वमथुवेपथुपार्श्वशूलाः कासभ्रमावपि च पानहतं त्यजेत्तम् ॥५५॥ भावप्रकास

मदात्ययाधिकारः ॥२०॥

Hīnottarauṣṭhamatiśītamamandadāhaṁ tailaprabhā''syamapi pānahataṁ tyajecca|

Jihvauṣṭhadantamasitantvatha vā'pi nīlampīte ca yasya nayane rūdhiraprabhe ca|

Hikkā jvaro vathuvepathupārśvaśūlāḥ kāsabhramāvapi ca pānahataṁ

tyajettam||55||

He whose upper lip is shrunken, very cold to touch, has severe burning sensation, whose mouth also has the color of oil such as patient should be refused (Murthy, 2002).