

## A DESCRIPTIVE STUDY OF ALCOHOLISM FROM AYURVEDIC PERSPECTIVE AND ITS MANAGEMENT

*Dr. Komal Rathore<sup>1</sup>, Jyoti Bose, Kusum Rani, N. Ritwika Chouhan, Ritika Yadav<sup>2</sup>*

*1Assistant professor Dept. Of kaumarbhritya, Jayoti Vidyapeeth Women's University, Jaipur*

*2BAMS Internee (2018 Batch), Jayoti Vidyapeeth Women's University, Jaipur*

### Abstract :

Alcoholism, a chronic and debilitating disorder, remains a significant public health concern globally. Defined as a compulsive and uncontrolled consumption of alcohol leading to physical and psychological dependence, it manifests through various socio-economic and health-related ramifications. In Ayurveda, an ancient Indian system of medicine, alcoholism is termed as "Madatya," where "Mad" refers to alcohol and "Atya" denotes addiction or dependency. Ayurveda views Madatya as a disorder affecting both mind (Manasika) and body (Sharirika) constitutions, disrupting the balance of Doshas (Vata, Pitta, and Kapha) and leading to systemic imbalances.

This paper explores the Ayurvedic perspective of Madatya, highlighting its etiology, pathogenesis, clinical manifestations, and management principles. Ayurveda identifies various factors contributing to Madatya, including psychological stress, genetic predispositions, and societal influences. The treatment approach involves a holistic regimen comprising dietary modifications, herbal therapies, detoxification procedures (Panchakarma), lifestyle adjustments, and psychological interventions aimed at restoring Dosha equilibrium, rejuvenating the body, and stabilizing the mind.

Furthermore, the paper discusses the relevance of Ayurvedic interventions in complementing contemporary treatments for alcoholism, emphasizing a personalized and integrative approach to address the complex interplay of physical, psychological, and social factors associated with Madatya. By integrating Ayurvedic insights with modern perspectives on alcoholism, this research contributes to a comprehensive understanding and management of this pervasive health issue.

**KEYWORDS:**alcoholism, Madatya, Ayurveda, Dosha, Panchakarma

### INTRODUCTION :

Alcoholism is, broadly described as any drinking of alcohol that results in the significant mental or physical health problems. Many people drink to relax. Alcohol is sometimes used as a psychoactive drug. It acts as chemical which can cross the BBB (blood brain barrier) and acts on an individual's CNS and results in the derangement in the normal functioning of the brain. This causes changes in perception, mood, consciousness, cognition, and behavior of an individual. There are other choices to relax and live happy life through the development of consciousness.

### EFFECTS OF ALCOHOL ON BODY :

The alcohol consumptions can lead to many changes in the body functioning. few of them are described below:

### **Brain:**

Alcohol interferes with the brain's communication pathways, and also affects the way the brain looks and works. Such kind of disruptions lead to the changes in the mood and behavior of a person and makes it harder for brain to think clearly and also disturbs the coordination.

### **Heart:**

Drinking for a long period of time or too much on a single occasion damages the heart, causing problems including: Cardiomyopathy, Arrhythmias, stroke, hypertension etc.

### **Liver:**

Heavy drinking may increase the load on liver and can lead to a variety of problems such as: Steatosis or fatty liver, alcoholic hepatitis, fibrosis cirrhosis, etc.

### **Pancreas:**

Alcohol consumption causes the production of toxic substances that can eventually lead to pancreatitis. and swelling of the blood vessels in the pancreas that may hinder the proper digestion.

### **Cancer:**

As per the National Cancer Institute: "There is a strong scientific consensus that alcohol drinking can cause several types of cancer.

## **THE ALCOHOL WARNING FROM AYURVEDA**

The warning that alcohol is regarded as a toxin opens the Charaka Samhita chapter on alcohol consumption and alcoholism. It has provided a list of strict rules for the consumption of alcohol and strongly states that if alcohol is to be taken, the strict rules given, should be applied to consume it. The ayurvedic texts declares that a medicine properly used becomes nectar and improperly used becomes poison.

The Charaka Samhita has described a number of important rules that should be observed for taking alcohol. The first and foremost rules establish pre-conditions of external and internal purification, the right type of clothing, bathing and the taking of the right food in accordance with the seasons. The rules also describe the types of containers used to serve the alcohol, the type of food to be taken, and many other small points. There are also strict rules governing the effects of its consumption on Vata, Pitta and Kapha constitutions. These guidelines are designed to get the person ready to balance out the imbalance that alcohol causes on each individual dosha.

According to the Ayurvedic perspective on alcohol consumption, if you have not prepared your body to take a toxin properly, then don't do it.

## **THE AYURVEDIC PERSPECTIVE**

As per the texts of Ayurveda, alcohol is a poison, unless it is taken in the appropriate manner, time and place. Ayurveda makes it very clear that unless one follows the rules of alcohol intake strictly, it will create misery. It will only be beneficial when the rules are applied for alcohol consumption.

## AYURVEDIC ARISHTAS

Certain Ayurvedic preparations called Arishtas are herbarized wines, of which there are many varieties for a variety of ills. Generally, they are delicious and, when taken appropriately under guidance of someone knowledgeable, it has great benefit. Usually, 4 to 6 tablespoons are the maximum amounts consumed after meals. According to certain recent research, a moderate wine intake is statistically linked to a lower death rate from cardiovascular diseases like heart failure. Studies indicate that the average moderate wine drinker is more likely to exercise more, be more health conscious, and come from a higher socioeconomic class and education level. However, some epidemiologists speculate that the correlation between moderate wine consumption and health may be due to confounding factors. Resveratrol is a naturally occurring phenol that can be found in minute levels in red wine and grape skins. It has become the supplement of choice in recent years. Some of the advantages of using it as a supplement have been shown by research; however, some studies suggest caution. It's interesting to note that Japanese knotweed provides the majority of supplements' resveratrol. Native to eastern Asia, specifically Japan, China, and Korea, Japanese knotweed (*Fallopia japonica*, also known as *Polygonum cuspidatum*, *Reynoutria japonica*) is a big, herbaceous perennial plant.

## THE LOSS OF HAPPINESS

No matter "what your bane" - beer, spirits, wine the textbooks are clear about the abuse of alcohol. From the Ayurvedic perspective, the abuse of alcohol affects the tranquility or the settled state of the mind essential for life and attainment of enlightenment. "Those who are foolish and ignorant, imbalanced, and believe that drinking alcohol creates happiness; these kinds of people lose happiness and chastity of mind," the words said. The abuse of alcohol will beget vision, fear, grief, wrathfulness, death and disease. However, also misery will follow, If the memory of our true unbounded nature is bloodied. The wise, who formerly knows the adverse goods, avoid alcohol." These rules state that "if one takes alcohol, it must be in due regard to food, drink, age, complaint, strength, season, and nature of the mind and dosha". Without the operation of these rules, it's stylish to avoid alcohol.

## INTRODUCING THE SECOND ELEMENT - THE LIGHT

Maharishi Ayurveda places the primary importance in the field of consciousness. The term Veda means "Total Knowledge"; it is the knowledge of all the Laws of Nature, their structuring dynamics, and the transformations that upholds the infinite diversity of the universe in perfect order and maintain the evolution. Veda is self-referral, pure consciousness. Veda is structured in consciousness, and consciousness is the field of intelligence that is a unified state of knower, and knowing and process of knowing. Most basic concept of life is said to be the consciousness of the person. Our body, behavior and the environment are all expressions of the consciousness. All our actions, speech and behavior are fluctuations of consciousness.

Because the brain is the receptacle for the experience of consciousness, then it is only appropriate that we take substances that create a balancing effect on the brain. From the Ayurvedic perspective, alcohol, is currently used in Western society, and it does not support the balanced functioning of the brain.

## **TRANSCENDENCE AND HAPPINESS**

The Transcendental Meditation® programme (TM), which awakens the field of pure consciousness or pure intelligence in the mind and body, is an example of a programme that balances brain function. Research has shown clearly that through the influence of experiencing refined during the Transcendental Meditation® program, a unique style of physiological and psychological functioning is seen, and that this unique style of functioning has many health benefits. As per individual's perception it determines whether or not homeostasis is challenged; therefore, it is the conscious awareness or state of consciousness of the individual that is primary for the creation of health. Reducing alcohol intake has been one of the benefits of the TM practice, according to prior qualitative and quantitative assessments of research on the practice's impact on substance misuse.

The person is cultivating the nervous system, the seat of consciousness, to function from the most advanced level possible-the transcendental state of self-awareness-through the repeated experiences of transcendence provided by the TM programme.

## **HIGHER STATES OF CONSCIOUSNESS AND MAHARISHI AYURVEDA HERBALS**

According to current research, there is a profoundly balanced physiological condition that corresponds with experiences of higher states of consciousness. A profoundly balanced condition of mind and body is necessary for these experiences. Higher states of consciousness are developed and this equilibrium is supported at deeper levels by certain Maharishi Ayurvedic herbal compositions.

This fundamental tenet of health-that supporting and nourishing awareness in turn supports and nourishes the body-has been recognised by Ayurveda for 5,000 years. Numerous studies on TM technique have demonstrated this direct and powerful relationship between consciousness and the body. The National Institutes of Health and the Journal of the American Medical Association have acknowledged the TM technique's many health benefits. and a plethora of others.

Expert in Maharishi Ayurveda Vaidya Manohar has advised the following herbs. Additionally, he advises using Organic Digest Tone (Triphala Plus) in addition to other herbal supplements to help with digestion and efficacy.

## **MAHARISHI AYURVEDA HERBAL FORMULAS SUPPORTING HIGHER STATES OF CONSCIOUSNESS**

Support for higher states of consciousness: Intelligence Plus or MA 674

How to balance to enhance experiences: Mind Plus

Supports clarity in transcending: Organic Youthful Mind or MA 421

Support of natural law: Herbal Di-Gest

Supports deeper transcending: Worry Free

Supports sustained experiences of totality: Veda Herb 2404

Supports refined perceptions: MA 287

HERBAL FORMULAS SUPPORTING TRANSCENDENCE:

Organic Digest Tone (Triphala Plus)

Bio-Immune

Blissful Sleep

Deep Rest

Organic Rose Petal Spread

Mind Plus

Organic Premium Amla Berry (formerly ReGen Vitality)

Amrit Kalash Nectar and Ambrosia

## REFERENCES:

Ayurvedic Texts and Classics:

**Charaka Samhita:** This ancient Ayurvedic text explains the Madhya characteristics, phases of madatyaya, liquor addiction, sign, symptoms and treatment.

**Sushruta Samhita:** Another foundational text of Ayurveda that discusses madatyaya in detail in Uttara Tantra, 47th chapter, under the name of Panatyaya Pratisheda.

In Astanga Samgraha, Madatyaya Chikitsa is mentioned in the ninth chapter of Chikitsa Sthana, which explains the treatment of Mada (inebriation) and Murcha (syncope).

In Astanga Hrudaya, the causative factors (Nidana) of Madatyaya are explained in the sixth chapter of Nidanasthana. The seventh chapter of Chikitsasthana explains the treatment of Mada (inebriation), Murcha (syncope), Sanyasa (unconsciousness), including Nidana (etiology) and Chikitsa (treatment) of Dwamsaka and Vikshaya.