



<https://africanjournalofbiomedicalresearch.com/index.php/AJBR>

Afr. J. Biomed. Res. Vol. 27(4s) (December 2024); 18053-18061

Research Article

“Therapeutic Potentials and Clinical Relevance of Shreekhandasava: An Ayurvedic Perspective”

Dr. Ashutosh Dasmohapatra¹, Dr. Prasad Devidas Namewar^{2*}

¹PG Scholar, Department of Agadtantra, Bharati Vidyapeeth (Deemed to be university), College of Ayurved, Pune - 411043, Maharashtra, India

²Dr. Prasad Devidas Namewar, Hod and Associate Professor, Department of Agadtantra, Bharati Vidyapeeth (Deemed to be university), College of Ayurved, Pune - 411043, Maharashtra, India

***Corresponding Author:** -Dr. Prasad Devidas Namewar

*Department of Agadtantra, Bharati Vidyapeeth (Deemed to be university), College of Ayurved, Pune - 411043, Maharashtra, India, E-mail: prasad.namewar@bharativedyapeeth.edu

Abstract

Despite the extensive historical use of Ayurvedic medicine, scientific validation of its pharmacological mechanisms remains limited. **Srikhandasava**, a fermented polyherbal formulation centered around *Santalum album*, is traditionally used for the management of alcohol addiction and related toxicities. Comprising multiple herbs with known therapeutic properties, the formulation undergoes controlled fermentation, enhancing the bioavailability and potency of its constituents. Srikhandasava is indicated for improving immunity, digestion, respiratory health, and mitigating oxidative stress, suggesting potential anti-inflammatory and antioxidant effects. This review highlights the necessity for systematic scientific studies to elucidate the mechanistic pathways of Srikhandasava, aiming to integrate traditional Ayurvedic wisdom with contemporary biomedical frameworks.

Keywords- Shreekhandasava, Ayurveda Fermentation, Antioxidant, Immunity, Madatyaya (Alcoholuse-disorder), Polyherbal formulation, Doshabalance, Pharmacological properties, Jaggery (Guda)

Received – 29-11-2024

Accepted- 03-12-2024

DOI: <https://doi.org/10.53555/AJBR.v27i4S.8510>

© 2024 The Author(s).

This article has been published under the terms of Creative Commons Attribution-Noncommercial 4.0 International License (CC BY-NC 4.0), which permits noncommercial unrestricted use, distribution, and reproduction in any medium, provided that the following statement is provided. “This article has been published in the African Journal of Biomedical Research”

Introduction

The mechanism of action of Ayurvedic and other traditional medicines has not been explored, and as a result, they are not gaining popularity worldwide [A-C]. The Sanskrit terms "Ayur" (life) and "Veda" (knowledge or science) are the roots of the phrase Ayurveda, which means "science of life." There is often doubt over the efficacy of Ayurvedic medicine because its therapeutic benefits are not well-demonstrated. It is essential to assess these medications using contemporary scientific techniques to ensure their legitimacy. One such significant statement that merits scientific study is Srikhandasavam [D]. It is advised for both alcohol

addiction treatment and the removal of alcohol-related toxicity. It can help counteract the effects of other intoxicating drugs and is mainly used to alleviate hangover symptoms. This medication effectively counteracts alcohol's harmful effects on the neurological system and general health, even though it contains alcohol [E].

Shrikhanda (sandalwood) is the primary component of Srikhandasavam. Many herbs, each with its unique therapeutic properties, are used to create this Ayurvedic medication. Piper nigrum, Santalum album, Curcuma longa, Nardostachys jatamansi, Plumbago zeylanica, Vetiveria zizanioides, Cyperus rotundus, Vitis vinifera,

Mesua ferrea, Pterocarpus marsupium, Emblica officinalis, Cyclea peltata, Piper cubeba, Piper longum, Symplocos racemosa, and Eleutheria cardamomum are all included in the formulation in amounts of 24 grammes each. It also contains 14.4 kg of jaggery, 576 g of Woodfordia fruticosa, and 2.880 kg of V. vinifera. In a closed container, these ingredients are combined with 24.576 litres of water and let to ferment for a month. The combination is filtered and utilised as medication after this time. ^[E] Ayurvedic medicine greatly values Srikhandasavam because of its many health advantages. It has long been used to boost immunity, aid digestion, and increase general energy. The fermentation process increases the natural constituents' strength, which makes the medication particularly useful for treating respiratory conditions, gastrointestinal disorders, and overall exhaustion. In keeping with the holistic tenets of Ayurveda, Srikhandasavam encourages balance and well-being within the body by combining a variety of herbs that complement one another. ^[D] The mixture of natural substances in the recipe is fermented to increase its efficacy, which makes it especially useful for treating

respiratory problems, gastrointestinal illnesses, and overall debility. Its special blend of herbs and other organic ingredients works in concert to support bodily equilibrium, reflecting the holistic approach of Ayurveda. ^[E]

The complex and deliberate procedures used in Ayurvedic formulations are demonstrated by modern medicine. The optimum medicinal effects of Srikhandasavam are guaranteed by the careful selection of herbs and the regulated fermenting process. It is a prized remedy in Ayurvedic practice because of its use in traditional medicine, emphasizing the significance of natural ingredients and their capacity to promote and restore health. In addition to its many health advantages, Srikhandasavam is prized for its antioxidant properties, which are essential in the fight against oxidative stress. This is especially crucial because oxidative stress is connected to ageing and several chronic illnesses. Srikhandasavam contributes to the preservation of general health and wellness by scavenging free radicals and preventing harm to cells and tissues. ^[E]

INGRIDENTS TABLE NO-1

Plant name	Part used	Quantity	weight
Shwetachandana	Heart wood	2tola	24g
Raktachandna	Heart wood	2tola	24g
Jatamanshi	Dried rhizome	2tola	24g
Haridra	Rhizome	2tola	24g
Daruharidra	Stem	2tola	24g
Ushira	Root	2tola	24g
Tagara	Rhizome	2tola	24g
Drakshya	Fruit		2.880kg
Naagkeshar	Stamens	2tola	24g
Patha	Root	2tola	24g
Amlaki	Fruit pulp	2tola	24g
Pippali	Fruit	2tola	24g
Chavya	Stem	2tola	24g
Lavanga	Whole part	2tola	24g
Elwaluk	Whole part	2tola	24g
Lodhra	Stem bark	2tola	24g
Dhataki	Flower		576gm
Mariccha	Dried fruit	2tola	24g
Chitrak	Root		24g
Guda			14.400kg
water			2.576L

Pharmacokinetics of Shreekhandasav

TABLE NO -2

Plant name	Latin name	Family name	Rasa	Guna	Virya	Vipaka	Dosha karma
Shwetachandana	Santalum album	Santalaceae	Madhura tikta	Laghu rukshya	Sheeta	Katu	Pittakaphahara
aktachandna	Pterocarpus santalinus	Fabaceae	Madhura tikta	Guru rukshya	Sheeta	Katu	Visaghna pittahara
Jatamanshi	Nordostachys jatamanshi	Valarianaceae	Tikta kasaya	Laghu	Sheeta	Katu	Medhya nidrajanana
Haridra	Curcuma longa	Zingiberaceae	Katu tikta	Ruksha	Ushna	Katu	Visaghna kaphapittahara
Daruharidra	Berberis aristata	Berberidaceae	Tikta	Ruksha	Ushna		Sthanyadoshahara pachana
Ushira	Vertivera zizaniodes	Poaceae	Madhura tikta	Laghu snigdha	Sheeta	Madhura	Tridosahara
Tagara	Valeriana wallachii	Valarianaceae	Katu tikta kasaya	Laghu snigdha	Ushna	Katu	Visaghna Tridosahara raktadosha hara
Drakshya	Vitis vinifera	Vitaceae	Madhura	Snigdha mridu	Sheeta	Madhura	Vata-pittaghna

“Therapeutic Potentials and Clinical Relevance of Shreekhandasava: An Ayurvedic Perspective”

Naagkeshar	Mesua ferra	Guttiferae	Katu tikta kasaya	Rukshya laghu	Ushna	Katu	Urdhajaturgatarog ahara Kaphahara
Patha	Cissampelos parrira	Menispermaceae	Katu Tikta	Laghu	Ushna	Katu	Visaghna Raktasodhak Tridoshasahaka
Amlaki	Embllica officinalis	Euphorbiaceae	Madhur a amla Katu tikta kasaya	Laghu Rukshya	Sheeta	Madhura	Vrusya Rasayana
Pippali	Piper longum	Piperaceae	Madhur a katu tikta	Laghu snigdha	Anushna	Madhura	Tridosahara hridya deepana
Chavya	Piper retrofractum	Piperaceae	Katu	Laghu rukshya	Ushna	Katu	Vatakaphahara Deepana pachana
Lavanga	Syzygium aromaticum	Myrtaceae	Katu tikta	Laghu	Sheeta	Katu	Kaphapittasamaka Sulahara
Elwaluk	Prunus cerasus linn.		kasaya	laghu	sheeta	kasaya	Kaphasamaka kandughna
Lodhra	Symplocus racemosa	Symplocaceae	Kasaya	Laghu	Sheeta	Katu	Grahi Kaphapittanut
Dhataki	Woodfordia frutoicosa	Lytharaceae	Katu kasaya	laghu			Vishaghna
Mariccha	Piper nigrum	Piperaceae	Katu tikta	Laghu ruksha ushna	Ushna	Katu	Deepana vatakaphahara
Chitrak	Plumbago zylenica	Plumbaginaceae	Katu	Laghu ruksha	Ushna	Katu	Sothahara kaphavatahara
water							
Guda(jaggery)							

Important formulations and its therapeutic uses Table no-3

Plant name	Important formulations	Therapeutic uses
Shwetachandana	Chandanasav, chandanadi taila	Bhrama, Raktapitta sosha
Raktachandna	Chandana bala lakshyadi taila	Raktadoshahara chardi
Jatamanshi	jatamansyarka	Manasaroga anidra
Haridra	Haridra khanda	Vishavikara pandu
Daruharidra	Khadiradi gutika, triphala ghrita, jatyadi taila	Kapharoga mukhharoga amatisara
Ushira	Yaograj guggulu, ushirasav	Jwara, Trishna mutrakriccha
Tagara	Dhanwantara taila, mahanarayana taila	Apasmara unmada
Drakshya	Drakshyasav, eladi gutika, drakshyarista	Madataya jwara kasha agnimadya pandu
Naagkeshar	Nagakesharadi taila, kumarayasav	Raktapitta vatarakta
Patha	Pusyanuga churna, pradarantak louha	Kandu Kustha Atisara shularoga
Amlaki	chavyanprash	Amlapitta Raktapitta prameha
Pippali	Amritarista, shiva gutika, kaishor guggulu	Jwara ,hikka Kasa Swasa ama vata gulma
Chavya	Pranada gutika, chamdramrita rasa	Pliha roga, anaha, krimi
Lavanga	Lavangadi vati, lavangadi churna	Amlapitta kshya adhmaana, chardi
Elwaluk		
Lodhra	Lodhrasava, brihatgandharva churna	Pradara Raktapitta Sotha atisara
Dhataki	Bruhatgandharva churna	Visha Visarpa raktapitta
Mariccha	Trikatu churna, maricchadi taila	Twakroga krimiroga
Chitrak	Chitrakadi vati, chitraka haritaki	Agnimandya grahani roga

Drug Description

1-SWETACHANDAN- Sandalwood is widely utilised in aromatherapy and meditation practices worldwide and is a popular smell in Ayurveda. It frequently conjures up images of gentle breezes, peaceful surroundings, and a sense of tranquilly. Through steam

distillation, sandalwood oil is produced from the heartwood, and the powder is applied both internally and topically. Sandalwood is used as a diuretic, expectorant, stimulant, genitourinary and bronchial tract disinfectant, cooling, sedative, and astringent. Tribal healers utilise the plant's wood, root, bark, and leaves to cure liver

conditions like jaundice. The main chemical constituents of terpenes, tannins, resins, and waxes are alpha- and beta-santalol and other chemical constituents with pharmacological actions such as hepatoprotective, antiviral, anti-ulcer, and antibacterial characteristics. Given its significance in Ayurveda, Chandana requires in-depth research.^[1]

2-RAKTACHANDANA- The treatment of diabetes involves the use of *Pterocarpus santalinus* Linn. *Pterocarpus santalinus* helps treat bilious affections, skin conditions like alexiteric, aphrodisiac, and antihelmintic, as well as blood disorders, ulcers, vomiting, and thirst. The wood paste has been used as an external cooling agent to cure ulcers, headaches, mental abnormalities, and inflammations. Stem bark powder over soft porridge has also been used to treat diarrhoea. The hepatotoxicity caused by CCl₄ has been demonstrated to be counteracted by methanol and heartwood aqueous extracts. Himoliv, an ayurvedic preparation made of polyherbal ingredients. One of the components, *Pterocarpus santalinus*, has been shown to have hepatoprotective properties. Maximum activity against *Enterobacter aerogenes*, *Alcaligenes faecalis*, *Escherichia coli*, *Pseudomonas aeruginosa*, *Proteus vulgaris*, *Bacillus cereus*, *Bacillus subtilis*, and *Staphylococcus aureus* was demonstrated for the stem bark extract. It is well known that ethanolic stem bark extract has antihyperglycemic properties. Additionally, the leaf extract had the highest level of effectiveness against *P. aeruginosa*, *A. faecalis*, *E. aerogenes*, and *E. coli*.^[2]

3-JATAMANSI- Researchers explored *Nardostachys jatamansi*, which is used to treat neurological conditions such as epilepsy, hysteria, syncope, convulsions, and mental weakness. Numerous studies indicate that the aetiology of epilepsy and other neurological illnesses may be significantly influenced by oxidative stress. Long-term seizures have been shown to cause acute oxidative damage to DNA, lipids, and vulnerable proteins. In addition to being the processes that underpin neuronal injury, such mechanisms (such as oxidative stress) may also independently contribute to the course of the disease. Antioxidant-containing substances, such as spin traps, vitamin C, melatonin, and superoxide dismutase (SOD) mimetics, have been shown to reduce seizure-induced damage. Antioxidant qualities are included in more recent antiepileptic medications like zonisamide. Therefore, treatments meant to lessen oxidative stress may repair tissue damage and positively change the course of the disease.^[4]

4-CHITRAKA- Haemorrhoids are treated using a paste made of citraka, sunthi, and sour gruel. In *Udararoga*, *chitrak* is also utilised. For odema, regular application of *sighru*, *devdaru*, and *chitraka* with urine is also beneficial. To keep your voice hoarse, try goat's ghee processed with *Yavaksara*, *Citraka*, and *Amalaka*, or *Devadaru* and *Citraka* combined with honey. *Chitrak* decoction is also utilised in *Sukrameha*. To lessen vitiligo, combine cow's urine with *citraka*, *trikatu*, and honey, then put the mixture in a jar with ghee and leave it for two weeks. Consuming *citraka* root with honey and following a healthy diet can help prevent obesity. In

filaria, using *Citraka* as well as *Devadaru* as a paste is beneficial.^[3]

5-HARIDRA- *Haridra* is utilised with *Indravaruni* and *Nili* in *Switra* and *Palita*. In *Hridroga* and *Kamala*, *Haridra* was also utilised externally for *Udvartana*. *Haridra* was described in the *Kousika Sutra* as a remedy for snake venom. According to *Sayana*, when taken with honey and ghee, *Haridra* is *Medhya*. According to the *Brahma Vaivarta Purana*, Goddess *Parvati* used turmeric paste to purify her body. She then used the paste to create an idol of *Ganeseha* and give it life, giving birth to *Ganesha*. In *Sutrasthana*, it was cited in *Lekhaniya*, *Kustaghna*, *Kandughna*, and *Krimighna Gana* later in the *Samhita* period. In *Chikitsasthana*, it was utilised in *Prameha Chikitsa*, *Arshas Chikitsa*, and other works. Numerous studies have shown that *haridra* also contains anti-oxidant, anti-inflammatory, and anti-carcinogenic properties.^[5]

6-USHIRA- These days, *usheera* is utilised in cosmetics (*Varnya*) and has a growing anti-diaphoretic effect (*Swedaapanayana*) because of its diverse pharmacological activities. Many different Ayurvedic medicines make extensive use of it. According to Ayurvedic scriptures, *Usheera* possesses *Twak Dosh* along with *Trishnahara*, *Dahashamaka*, *Mutrala*, *Jwarghna*, *Swedahara*, and other qualities. One such dietary ingredient that may aid in illness prevention is *usheera*. Among its many properties are antidepressant, antifungal, antibacterial, hepatoprotective, antitubercular, mosquito-repelling, antihyperglycemic, and antioxidant properties [7]. To treat *Jwara* and *Twak dosha* (skin disease), *Daha* (burning sensation), *Swedapanayana* (sweating), and *Pralepananam*, *Acharya Charaka* cited *Ushira* in the context of *Agrya Prakarana*. *Varnya Dashemani* also mentions *Varnya*, which is defined as *mukhavyangadi varnakara*, which is that which restores *vyangadi* to its natural colour.^[6]

7-DARUHARIDRA- For many years, *daruharidra* (*Berberis aristata* DC.) has been utilised both medicinally and commercially. Due to the characteristics of each portion, *Daruharidra* is frequently referenced and used in Ayurveda. Its alkaloids are very effective at treating a wide range of illnesses. This plant is the subject of an extensive ongoing investigation. Its main application is in ENT conditions, such as *Prameha*, *Vrana*, *Kushta*, and *netra mukha nasa rogas*. Certain dosages of various formulations are administered. The plant has been used traditionally as a tonic, demulcent, diaphoretic, diuretic, and alternative for the treatment of several illnesses, such as rheumatism, snakebite, wound healing, skin conditions, menorrhagia, jaundice, and eye issues. The chemical components of the plant, especially *berberine*, which exhibits a range of pharmacological characteristics, have been clarified by clinical and experimental investigations. These include hepatoprotective, ophthalmic, cardiogenic, anti-diabetic, anti-microbial, anti-cancer, and antipyretic properties. This plant's great medical value is shown by its abundance of therapeutic possibilities. More research and studies are necessary to generate additional herbal and Ayurvedic formulations, even though the current research offers encouraging insights into the usage of

Berberis aristata for treating a variety of ailments and problems.^[8] The most significant version of this plant is called "Rashut," which is used to cure ulcers and eye conditions in addition to being a tonic and blood purifier.^[9]

8-TAGARA- Agnimandya (appetite depressor), Yakrittasotha (hepatomegaly), Kamla (jaundice), Plihodra (splenomegaly), Jalodara (ascites), Hrididorbalya (cardio tonic), Jirnajawar (chronic fever), Vishamjwara (malaria), Netra Roga (eye disorder), Drstidosha (eye disease), Unamada (insanity), Apasmara (epilepsy), Mastiskavikara (mental disorder), Smiritivinasa (memory loss), and Siroroga (headache) are among the conditions in which Tagara is commonly used. A mixture of satpuspha (*Anethum sowa*), yasti (*Glycyrrhiza gabra* Linn.), kushta (*Saussura lappa* Linn.), tagar, and chandana (*Santalum album* Linn.) is used to treat headaches, chest, and shoulder discomfort in yakshma patients. utilised as vishagna, a crucial component of Kutajadi Pradhaman Nasaya, Mahagandhahastiagada, Masayadi Yoga, and Mritjeevanagada. Kaphaja premeha is treated with a decoction made from haridra (*Curcuma longa* Linn.), daruharidra (*Berberis aristata* DC.), tagara, and vidanga (*Embelia ribes* Burm.).^[10]

9-DRAKSHYA-For millennia, Ayurveda has utilised grapes, or *Vitis vinifera*, for therapeutic purposes. Another name for it is "Phalottama," which means "best fruit" in the fruit category. A fruit with both nutritional and therapeutic benefits is the grape. Polyphenols and flavonoids, two of the plant's abundant bioactive chemicals, have been demonstrated to have a wide range of pharmacological characteristics, including anti-inflammatory, anti-diabetic, anti-cancer, antihypertensive, neuroprotective, and antioxidant activities. In order to better understand the mechanisms of action, possible adverse effects, and ideal dosages of *Vitis vinifera* molecules for clinical applications, more research is required. The potential of *Vitis vinifera* as a valuable source of bioactive substances with a range of health benefits is generally highlighted by this review of the research.^[11]

10-NAAGKESHAR-*Mesua ferrea*, also known as Nagkesar or Nageswar in the local dialect, is one of the oldest medicinal plants and is highly valued in many civilisations. Several components, including lignans, alkaloids, flavonoids, tannins, phthalic acid, gallic acid, and terpenoids, were identified by a chemical analysis of this plant. The main ingredients of *Mesua ferrea* Linn. include mesuaferrone-A and B, mesuaferrol, mesuanic acid, and the stamen's α - and β -amyrin and β -sitosterol.^[12] The herb is frequently used in traditional medicine to treat a wide range of human illnesses. Every portion of the plant is used in a variety of traditional treatments for a wide range of illnesses, including helminthiasis, ulcers, rheumatism, piles, asthma, diarrhoea, bleeding, and many more. The herb is used extensively in Ayurveda to cure a wide range of illnesses. In herbal formulations, *Mesua ferrea* is also used to treat cancer and piles. It is also well-known for modifying radiation and producing shade, which enhances human thermal comfort. The pharmacological properties of the *Mesua ferrea* plant have been the

subject of extensive research in recent years. According to published research, the plant possesses significant biological qualities, including immunomodulatory, antibacterial, anticancer, and anti-inflammatory effects. *Mesua ferrea* Linn's taxonomical classification and colloquial names.^[13]

11-PATHA-The plant has historically been used to treat urogenital issues like menstruation issues, venereal illnesses, infertility, uterine haemorrhage, and imminent miscarriage, as well as gastrointestinal issues like diarrhoea, dysentery, ulcers, colic, intestinal worms, and more. The plant is associated with several activities in Vedic scriptures, including Viryavathi, Vishaghni, Rakshoghni, Medya, Kamya, Rasayana, and Garbhastapana. In the Charak Samhita, Patha is listed under Jwarahara Mahakashya and Stanyashodhana Mahakashya, whereas in the Sushruta Samhita, it is included under Mustadi, Aragvadhadi, Pippalyadi, Bruhatyadi, and Patoladi Gana. Although Acharya Charaka referred Pathadwaya, he did not thoroughly explain the two types. The medication's antipyretic, antiinflammatory, antioxidant, antifertility, chemopreventive, antimicrobial, anti-arthritic, cardioprotective, anti-diarrheal, and hepatoprotective properties have already been established.^[14]

12-AMLAKI-Amalaki is recommended in various dosage forms for a variety of ailments in the Charaka Samhita. It may be found in Amlaskandha, Vayasthapana Mahakashaya, Kasahara, Jwarahara, Virechanopaga, and Kushthaghna. Mustadi Gana, which is Stanyashodhana and Pachana, was stated by Sushruta as being beneficial in Yonidosha. Triphala is Chakshushya, Dipani, and Visham jwarahara; it is helpful in Kapha, Pitta, Roga, Meha, and Kushth. Amalakyadi Gana for Kapha-Arochakanashana, Jwarahara, Chakshushya, Dipani, and Vrishya. The properties of Trishna, Chhardi, and Vatnashaka belong to Amalaki Phala Majja. According to Sushruta, Dadima and Dhatri are Agrya (better) in Amla Dravya. In Prameha and Ashtanga Hridaya, Sushruta defined Amalaka Svarasa with Haridra and Madhu. Amalaka is also mentioned in Sutrasthana, Chikitsasthana, and Uttaraasthana..Vagbhatta mentioned Triphala(Amalaki, Haritaki, Bibhitaki) in Parushakadi Gana, Mushkakadi Gana, Mustadi Gana, And Virechanadi Gana. It is useful In Trishna, Vatajvikara, Gulma, Meha, Ashmari, Pandu, Medoroga, Arsha, Shukra, Kaphajavikara, Yoniroga, Stanyaroga and as Malapachaka. Amalaki has Shita Virya, Amla Rasa, Katu Vipaka, Keshya and Chakshushya properties.^[15]

13-PIPPALI- It is regarded as a potent plant for enhancing metabolism and digestion. frequently used to treat respiratory conditions like bronchitis, asthma, and cough in Ayurvedic medicine. It is believed to regulate the respiratory system and clear the airways. It is occasionally used to formulations to improve the effects of other plants and medications. It possesses antibacterial, antioxidant, and antiinflammatory qualities. Because it increases the digestive fire (Agni) in Ayurveda, pippali is frequently included to digestive tonics. This helps to enhance digestion, decrease bloating, and increase appetite. It is well-known for

having adaptogenic qualities, which enable the body to regulate physiological processes and handle stress in a variety of situations. Pippali fruit is frequently dried and ground into a powder for use as a spice, giving food a strong, slightly sweet, and spicy taste. For maximum health advantages, pippali is frequently combined with other foods or herbs and taken as a tincture, powder, or tablet. [16-17]

14-CHAVYA- Asthma, bronchitis, piles, colic discomfort, dyspepsia, and gastralgia are only a few of the illnesses for which the plant has numerous other therapeutic benefits. The plant's aerial portion has also demonstrated anti-diarrheal, antibacterial, anti-hypertensive, diuretic, carminative, stimulant, expectorant, analgesic, and smooth muscle relaxant qualities. Along with several pharmacological properties as antihyperlipidemic, antiandrogenic, immunoregulatory, and depressive effects, its main alkaloid has been demonstrated to have antimycobacterial action. Piper chaba fruits are used for their gastro-protective, anti-flatulent, and appetising qualities. They also have cholesterol-lowering, expectorant, antifungal, and antitussive effects. Stems are useful for rheumatic pain and diarrhoea, and they can help moms with postpartum pain. Piperine has also been shown to have certain serious toxicities such as antifertility, respiratory paralysis, hemorrhagic necrosis, and edema in the gastrointestinal tract, urinary bladder, and adrenal glands [18]

15-LAVANGA- Ayurveda has made considerable use of cloves. In the past, it has been used to treat toothache, stomach issues, hiccups, mouth ulcers, inflammation, and cramping in the muscles. According to Charak and Sushrutsamhita, lavang can be employed therapeutically in conjunction with tambulsevana, or chewing betel leaves. It's pitta shamak and kaphachhedak. It is utilised in Indian spices for this reason. Lavanghas are excellent antioxidants. It has anaesthetic, pain-relieving, antiinflammatory, anti-fungal, anti-viral, anti-microbial, anti-diabetic, and insect-repelling qualities. It has the qualities of Chakshushya, Ruchya, Pachana, Deepana, and Kapha-Pittaghana. It is used to treat disorders with the names of Trishna, Chhardi, Aadhmaana, Shoola, Kasa, Shwasa, Hikka, and Kshaya. According to ayurvedic origin, it lyses stored Kapha. Kapha is regarded as a Tridosha Dosha. [19]

16-ELWALUK- Elavaluka is included by Charaka among the Tvagasavas. It's part of KashayaSkandha. Elavaluka is scheduled in the Beejakarishta for Panduroga, the Abhayarishta for Arsharoga, and the Kalyanaka-Ghrita for Unmadaroga. Elavaluka is the only name that Sushruta mentions in his Rodhradi gana. 'Kushthagandhasadrisham' is how Bhavamishra referred to Elavaluka. In other words, it smells sweet, like mustard. 'Kushthagandhikam' is another name for Dalhana in some regions. Elavaluka computation in Vedanasthapana Dashemani and Charaka's Shukrashodhana. Currently, Prunus cerasus, Prunus avium, and Gisekia pharnaceoides are thought to be the origins of Elavaluka. Although there are other sources for this medication, Prunus cerasus is regarded as the source of Elavaluka in the majority of authentic Ayurvedic writings. [20]

17-LODHRA- In Ayurveda, lodhra is a highly suspected medication with styptic and wound-healing qualities. It is effective for a variety of disorders, including haemorrhage, loose bowels, draining piles, menorrhoea, epistaxis, and diseases of the skin, eyes, ears, and liver, among others. Many modern investigations have also determined that Ayurvedic workouts have anti-inflammatory, anthelmintic, hypolipidemic, hepatoprotective, anti-androgenic, anti-cancer, anti-asthmatic, and other anti-painrelieving properties [21]. Lodhra is used in Sonitasthapana, sandhaniya activities. It has also been revealed that from ancient times to the present, Lodhra has been utilised in various combinations as a Medakaphahara and Yonidosahara. Kashaya (astringent) and Tikta (bitter) rasas are found in Lodhra. Kasaya rasa calms pitta and also has stambhan effect, whereas tikta rasa increases Agni. Agneya (hot) and Soma (cool) are the two stages that the Laghu ruksha guna keeps in balance. While raktapitta is a pitta-dominant illness that aids in pitta samana, virya is sita and preserves pitta. Additionally, it is indicated in pitta-dominated diseases such as pradara (leucorrhoea), pravahika (dysentery), atisara (diarrhoea), netra-rogas (conjunctivitis), jwara (fever), and sotha (swelling). Raktapitta is a bleeding condition, also known as raktapradosaja vyadhi. Acharya Charak explains Shighrakari, Agnivat, Mahabegam, and Mahagadam. [22]

18-DHATAKI- Woodfordia fruticosa flowers were used as a sweetened beverage to cure fever, hypothermia, recurrent diarrhoea, and ulcers, according to Ayurvedic practitioners Charaka and Sushruta. Woodfordia fruticosa flowers have been used in place of Glycyrrhiza glabra, according to Yogaratnakara. The Woodfordia fruticosa plant yielded a variety of chemical substances, including polyphenols, tannins, flavonoids, anthraquinone, and glycosides. Numerous pharmacological effects, including antibacterial, hepatoprotective, cardioprotective, antioxidant, antiulcer, immunomodulatory, antifertility, and anti-tumor properties, are linked to these chemical compounds. [23]

19-MARICCHA- Agnimandya, ajirna, grahani roga, visuchika, shwasa, kasa, krimi roga, and other ailments are among the conditions for which it is employed in Ayurvedic classics. It is among Trikatu's three components. Because of its main pharmacological ingredient, piperine, an alkaloid with a wide range of pharmacological properties, including antioxidant, anti-obesity, antitumor, antipyretic, antifungal, antibacterial, hepatoprotective, anti-inflammatory, and anti-diabetic effects, black pepper is one of the most widely consumed species in the Piperaceae family. Maricha is used both as a standalone medication and as an essential ingredient in several Ayurvedic formulations. Maricha is an effective way to increase bioavailability. Maricha has a strong taste, a strong post-digestive impact, and a strong potency. It balances the vata and kapha doshas. Krimi roga, kasa, shwasa, and shula are its primary uses. [24]

20-GUDA(JAGGERY)- In Charaka Samhita, Sutrasthana, Annapanavidhi Adhyaya, Guda has been described as a substance endowed with the capacity to

promote Krimi as well as Majja, Shonita, Meda and Mamsa vardhana, thereby highlighting its anabolic and tissue-building nature. In contrast, Sushruta, in the Sutrasthana, Dravya Vidhya Adhyaya, elaborates on the properties of Guda in relation to Ikshuvikaras and situates it within the broader framework of Pathya and Apathya. Here, he underlines that in certain combinations, Guda may become Viruddhanna, while in other contexts, it serves as Anupana or as a chief component in various Kalpas such as Hemagarbhapottali Rasa, Shital Jwaradi Rasa, Pathyadi Kwatha, Shadanga Kwatha, and prominently in Asava–Arishta preparations, where it acts not only as a medicinal ingredient but also as the basis for fermentation and preservation.

Special emphasis is given to Purana Guda, which is considered therapeutically superior owing to its lightness and harmonizing influence on doshas. Its qualities are described as Pittaghna, Vatahara, Ruchikara, Tridosahara, Jwarahara, Santapashanti-prada, Vinmutrashodhaka, Agnijananaka, Snigdha, Pandu-Pramehahara, Laghu, Shramahara and Pathya. These descriptions underline its suitability in conditions such as Jwara, Pandu and Prameha, while also supporting its role as an Agnideepaka and a restorative in fatigue states.

In Raja Nighantu, Narahari provides a range of synonyms illustrating both the linguistic richness and the cultural significance attached to Guda. Terms such as Ikshusara, Madhura, Rasapakaja, Shishupriya, Rasaja, Aruna and Sita are employed, each reflecting a particular nuance of its form and function. In addition to its paryayas, Narahari emphasizes its Vrushya, Guru, Snigdha, Vatanashaka, Mutrashodhaka, Medakara, Kaphakara and Krimikara nature, which explains why in excess it may create Kapha-Meda aggravation and foster worm infestation, whereas in regulated use it can enhance strength and nutritive value.

Bhavamishra in Bhavaprakasha furthers this classification by clearly differentiating the qualities of Naveena and Purana Guda. According to him, Naveena Guda is predominantly Guru, Snigdha, Vrushya, Medakara, Mutrashodhaka, Swasakara, Vatanashaka, but also Krimikaraka and Kaphakara. It thus nourishes and strengthens but can aggravate Kapha disorders and is less suitable in long-term therapeutic applications. Purana Guda on the other hand is described as comparatively Laghu, Pathya, Anabhishtyandi, Agnijananaka, Pushtikaraka, Pittaghna, Madhura, Vataghna and Raktaprasadaka. Its lightness and doshabalancing properties make it more favorable in day-to-day usage and in the management of chronic ailments where Agni, Rakta and Dosha pacification are intended.^[25]

DISCUSSION

Madya is considered as one of the Ahara Dravya, and it acts like nectar if taken properly following the rules and regulations, otherwise, it acts like a poison. As in the literature, it is corroborated that Madatyaya is a TridoshajaVyadhi, where the symptoms are also categorised among Vataja, Pittaja, Kaphaja, Dwandwaja, and Tridoshaja. Alcohol is a potent drug

that causes both acute and chronic changes in almost all neurochemical systems. Thus, alcohol abuse can produce serious temporary psychological symptoms, including depression, anxiety, and psychosis. In the long term, consumption can produce tolerance as well as such intense adaptation of the body that cessation of use can precipitate withdrawal syndromes marked by insomnia, hyperactivity, and feelings of anxiety. Different factors for the development of alcohol use disorders in persons certain observations were observed in the study. Madatyaya is a Tridoshajavyadhi, initially Vata and Pitta get vitiated, then later these two together vitiate Kapha to cause Agnimandya, Aruchi, etc. To treat any disease, Agni should be in normal condition; hence, Kapha Chikitsa to be the first line of treatment. The following Yoga is Kaphahara. Shrikandasava, a Shamana Yoga in Madatyaya with the main ingredient as

Shrikanda, is popularly known as Chandana. According to classical reference, it is said that Shrikhanda is Kaphapitta Shamaka, which is indicated in Doha, Ati Svedajanya Dourgandhya, Manasikavyagrata, Dourbalya, Trisna, Amlapitta, Kamala, Hridorbalya, Visha, which are found in Madatyaya also, and Shrikhanda, due to its Katu Vipaka, pacifies Vata and Kapha. Sheeta Guna acts against Ushna and Teekshna Guna of Pitta. Maricha is Kaphavatahara, Medohara, a nerve stimulant and tonic, a remedy for liver dysfunction. Jatamamsi is Tridosahara, mainly indicated in Nidranasha, Agnimandya, Kampavata, and has antianxiety action. Haridra has properties such as Raktaprasadana, Tridoshashamaka, antihepatotoxic, and CNS depressant. Tagara is Kapha-Vatahara, Rasayana, tranquilizer and nervine; Pippali is Kaphavatahara, anti-giardial, immune stimulatory, and hepatoprotective. All the drugs collectively act as Tridosahara based on their chemical composition; they act on the CNS and other systems to provide relief from the Madatyaya condition^[27].

Madatyaya, as described in Ayurveda, is a Tridoshaja Vyadhi (disease involving all three doshas: Vata, Pitta, and Kapha) caused by the improper use of alcohol (Madya). Alcohol, when consumed following proper rules and regulations, can act like nectar (Amrut), but excessive or inappropriate consumption leads to severe health issues akin to poison. Below is an elaboration on its pathology, symptoms, and treatment.

REFERENCES

1. Rao, M. R. K., Philip, S., Kumar, M. H., Saranya, Y., Divya, D., & Prabhu, K. (2015). GC-MS analysis, antimicrobial, antioxidant activity of an Ayurvedic medicine, Salmali Nirayasa. *Journal of Chemical and Pharmaceutical Research*, 7(1), ISSN: 0975-7384 CODEN(USA) : JCPRC5
2. Nirupa, P., Rao, M. R. K., Prabhu, K., Kalaiselvi, V. S., Kumaran, D., Sivaram, E., et al. (2017). Antioxidant study of one Ayurvedic medicine, "Sukumara Kashayam". *International Journal of Pharmaceutical Sciences Review and Research*, 42(1), 35–41.
3. Konda, S. R., Rao, M. R. K., Priya, P., Prabhu, K., Kalaivani, V. S., Kumaran, D., et al. (2017). The antioxidant study of an Ayurvedic medicine,

- Balarishtam. International Journal of Pharmaceutical Sciences Review and Research, 42(1), 29–34.
4. Kondamma, S1; Kalaivannan, J.1; Jones, Sumathi2; Janaki, C.S.3; Sheriff, Dhastagir4; Prabhu, K.5,6; Balakrishnan, Deepalakshmi6,7; Sambasivam, Shyamala8. Cytotoxic Effects of Srikhandasavam on Ethanol-Induced Neurotoxicity in Hippocampal Cell Cultures. Journal of Pharmacy and Bioallied Sciences 16(Suppl 5):p S4727-S4730, December 2024. | DOI: 10.4103/jpbs.jpbs_1157_24
6. Sanapati, K., Kalaivannan, J., Jones, S., Janaki, C. S., Sheriff, D., Prabhu, K., Balakrishnan, D., & Selvam, A. D. (2024). Antioxidant studies of one Ayurvedic medicine, Srikhandasavam. Journal of Pharmacy and Bioallied Sciences, 16(Suppl 5), S4723–S4726. https://doi.org/10.4103/jpbs.jpbs_990_24
7. Macharla, V., Eslavath, J. L., Rani, S. G., Narasimha, V., & Vijayalakshmi, A. (2024). Critical review of Swetha Chandana (*Santalum album* L.) in Nighantus and Caraka Samhita. Journal of Ayurveda and Integrated Medical Sciences, 9(3), Article 12. <https://doi.org/10.21760/jaims.9.3.12>
8. Vipin, S. G., Moharana, P. K., & Arathi, P. K. (2023). A critical review of Kanakasavam. International Journal of Research in Ayurveda and Pharmacy, 14(2), 153–155.
9. Yadav, C., Chaubey, S., Singh, T., & Rohilla, L. (2017). A review on Chitraka with its medicinal properties with special reference to its Ama Pachan and Agni Deepana action. International Journal of Ayurveda and Pharma Research, 5(3), 71–75.
10. Pandey, M. M., Katara, A., Pandey, G., Rastogi, S., & Rawat, A. K. (2013). An important Indian traditional drug of Ayurveda Jatamansi and its substitute Bhootkeshi: Chemical profiling and antioxidant activity. Evidence-Based Complementary and Alternative Medicine, 2013, 142517. <https://doi.org/10.1155/2013/142517>
11. Huddar, S. H., Anupkumar, E., & Jadhav, A. (2023). Classical review of Haridra (*Curcuma longa*). Journal of Ayurveda and Integrated Medical Sciences, 8(4), 122–127. <https://doi.org/10.21760/jaims.8.4.21>
12. Patil, N., et al. (2024). Ushira (*Vetiveria zizanioides* (Linn.) Nash) in Vyanga: Review article. International Ayurvedic Medical Journal, online.
13. Keerthana, J., et al. (2020). Usheera (*Vetiveria zizanioides* Linn. Nash): A drug review. Journal of Pharmaceutical Science and Innovation, 9(6), 156–161. <https://doi.org/10.7897/20277-4572.096189>
14. Singh, V., Jaisali, S., & Deeksha. (2023). Review of Daruharidra in classical texts. EPRA International Journal of Multidisciplinary Research, 9(11). <https://doi.org/10.36713/epra2013>
15. Choudhary, S., Kaurav, H., Madhusudan, S., & Chaudhary, G. (2021). Daruharidra (*Berberis aristata*): Review based upon its Ayurvedic properties. International Journal of Research in Agricultural and Biological Sciences, 8(2). <https://doi.org/10.31033/ijrasb.8.2.12>
16. Singhal, H. K., & Neetu. (2013). A comprehensive review on Tagara (*Valeriana wallichii*). Ayurpharm 18060
- International Journal of Ayurveda and Allied Sciences, 2(5), 144–150.
17. Yeola, K. A., Bhambar, R. S., Pande, S., & Karanjkar, D. (2023). A brief overview of *Vitis vinifera* L. (Draksha) and its health benefits. International Journal of Botany Studies, 8(4), 4–10.
18. Raju, M. S., & Rao, N. V. S. (1977). Chemical study of the stamens of *Mesua ferrea* Linn. Journal of Research in Imagerie Medicine, 12, 124–126.
19. Thakur, S., Kaurav, H., & Chaudhary, G. (2021). *Mesua ferrea* Linn. (Nagkesar): A potent antimicrobial plant species. International Journal of Current Pharmaceutical Research, 13(4).
20. Singh, S., Nishteswar, K., & Patel, B. R. (2016). Therapeutic efficacy of *Patha* (*Cissampelos pareira* Linn.) – A review through classical texts of Ayurveda. Journal of Ayurveda and Integrated Medical Sciences, 1(5). <https://doi.org/10.21760>
21. Sharma, S., & Sharma, O. P. (2022). A critical review of *Amalaki* (*Embllica officinalis* Gaertn.) in classical texts and its promotion for daily use. International Journal of Ayurveda and Pharma Research, 10(7), 91–98.
22. Sidar, J. J., Ojha, A., & Baghel, P. K. (2022). Therapeutic usage of *Pippali* (*Piper longum*) in Ayurveda: A review. World Journal of Pharmaceutical and Medical Research, 8(12), 91–95.
23. Kumar, K. P. S., Bhowmik, D., Chiranjib, Tiwari, P., & Khare, R. (2010). Indian traditional herbs *Adhatoda vasica* and its medicinal application. Journal of Chemical and Pharmaceutical Research, 2(1), 240–245.
24. Haque, M. E., Roy, A. C., & Rani, M. (2018). Review on phytochemical and pharmacological investigation of *Piper chaba* Hunter. International Journal of Scientific & Engineering Research, 9(3).
25. Garg, N., & Jain, A. (2019). Therapeutic and medicinal uses of *Lavanga*: Review. International Journal of Scientific Research, 10(10). <https://doi.org/10.36106/ijsr>
26. Vinod, et al. (2024). A critical review of the controversy of *Elavaluka*: An Ayurvedic drug. International Ayurvedic Medical Journal, online
27. Shukla, L., Gupta, P., & Korde, P. (2024). Review of *Lodhra* (*Symplocos racemosa* Roxb.) – Its other types and therapeutic potential. World Journal of Pharmacy and Pharmaceutical Sciences, 13(11), 1251–1263.
28. Santra, M., Vaddi, M., & Ghosh, S. (2022). Review on *Lodhra* (*Symplocos racemosa* Roxb) in the management of *Raktapitta* (bleeding disorder). International Research Journal of Ayurveda & Yoga, 5(7), 185–188.
29. Thakur, S., Kaurav, H., & Chaudhary, G. (2021). A review on *Woodfordia fruticosa* Kurz (*Dhatki*): Ayurvedic, folk and modern uses. Journal of Drug Delivery and Therapeutics, 11(3), 126–131.
30. Sharma, M., Kaushik, B. K., Gupta, R., Sharma, P., & Kaundal, M. (2022). A critical review on *Maricha*: *Piper nigrum* Linn. World Journal of Pharmaceutical Research, 11(5), 630–645.
31. Kavita, Chaudhary, J. P., Omkar, J., & Sharma, O. P. (2023). *Jaggery* (*Guda*): Ayurvedic review and its

- health benefits over refined sugar. *International Journal of Pharmaceutical Research and Applications*, 5(2), 673–677.
32. Mohammad, H., Prabhu, K., Rao, M. R. K., Sundaram, R. L., Shil, S., & Vijayalakshmi, N. (2019). The GC MS studies of one Ayurvedic medicine, Amritarishtam. *Research Journal of Pharmacy and Technology*, 12, 351.
33. Kumar, P., Bhat, V., & Aniruddha. (2017). A clinical study to evaluate the effect of Shreekhandasav in Madatyaya w.s.r. to alcohol use disorder. *Journal of Ayurveda and Integrated Medical Sciences*, 5, 1–5. <https://doi.org/10.21760/jaims.v2i05.10246>
34. Nidhi, P., Ramesh, C. T., Bhawana, M., Manisha, D., & Bhushan, V. (2022). A critical Ayurvedic perspective on Madatyaya (alcoholism). *Global Journal of Addiction & Rehabilitation Medicine*, 6(5), 555699. <https://doi.org/10.19080/GJARM.2020.06.555699>
35. Kulkarni, R. P., Deo, S. H., & Upadhyay, R. S. (2015). Concept of “madya”: An Ayurvedic perspective. *Ayurlog: National Journal of Research in Ayurved Science*, 3(3), 99–106.
36. Dnyaneshwar, K. J. (2017). An Ayurvedic review on Madatyaya w.s.r. alcoholism. *Global Journal of Addiction & Rehabilitation Medicine*, 1(3), 555563. <https://doi.org/10.19080/GJARM.2017.01.555563>
37. Dhurve, S. A. (2021). Ayurvedic review on Madatyaya and its management. *International Journal of Creative Research Thoughts (IJCRT)*, 9(4). <https://ijcert.org/papers/IJCRT2104633.pdf>
38. Chawla, K. S., & Priyanka. (2017). Mode of action of an Ayurvedic preparation in relieving signs and symptoms of Madatyaya: A conceptual study. *International Journal of Ayurveda and Pharma Research*, 5(3).