



Review Article

MODE OF ACTION OF AN AYURVEDIC PREPARATION IN RELIEVING SIGN AND SYMPTOMS OF MADATYAYA: A CONCEPTUAL STUDY

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ABSTRACT

Madatyaya (Alcoholism) which is a global problem in present world and it is also well described in ancient Indian classical texts. As per the *Ayurvedic* text *Madatyaya* is a *Tridoshaja Vyadhi* (Disease) and in contemporary science it can be correlated with Alcoholism. The withdrawal symptoms of alcoholism are the biggest hurdle in overcoming this disease. Once the sign and symptoms of withdrawal of *madatyaya* are controlled the disease can be treated easily and it will help the patient to give up the addiction of alcohol easily. The present study is a conceptual work to illustrate the mode of action of "*Punarnavadi Ghritta*" in relieving the withdrawal symptom of *Madatyaya*. In *Ayurveda* many preparations were mentioned for treatment of *Madatyaya*. But the contents of *Punarnavadi Ghritta* have *Tridosha shamaka* effect on all the three *Vikrit doshas* in *Madatyaya*. The present conceptual study describes the mode of action of contents of *Punarnavadi Ghritta* on the basis of *Rasa, Guna, Virya, Vipaka, Karma* and *Doshghanta* in suppressing the sign and symptoms of withdrawal of *Madatyaya*. The mode of action of every content of *Punarnavadi Ghritta* is explained systematically that how it suppress the sign and symptoms and works on *Samprapti vighatan* (to breakdown the pathogenesis) of *Madatyaya*. Once the pathogenesis is hampered it is easy to treat the disease. The study reveals the probable mode of action of *Punarnavadi Ghritta* on *Madatyaya* which will help to treat the alcohol addicted patients.

KEYWORDS: *Madatyaya, Punarnavadi Ghritta, Tridosha shamaka, Samprapti vighatan.*

INTRODUCTION

One that produces *Mada* is called *Madya*,¹ the disease produced due to improper use of *Madya* is called *Madatyaya*.² *Madatyaya* is produced when person takes the *Madya* without considering *Prakriti, Satmya, Agni*, etc. As per *Ayurvedic* concepts *Madatyaya* is a *Tridoshaja Vyadhi* mainly *Kapha Sthana* is vitiated along with *Agni*.³ According to World Health Organization, alcohol is implicated as a risk factor in more than 200 health disorders including high blood pressure, stroke, coronary heart disease, liver cirrhosis and various cancers. Worldwide, 3.3 million people die every year due to alcohol abuse; this represents 5.9% of all deaths.⁴ The patient who are consuming alcohol from a long period and sudden cessation/stoppage of alcohol result in withdrawal symptoms; which force them to take alcohol again. The *Gunas* of *Madya* are *Laghu, Ushna, Teekshna, Sukshma, Vishada, Amla, Vyavayi, Aashu, Vikashi* and *Ruksha*.⁵ All the *Madyas* are generally, *Pittakara* and *Vatahara* in nature.⁶ As *Madya* is prepared from different types of ingredients, they have different *Guna* and *karma*. Therefore these drinks have both useful and harmful effects. If taken in an appropriate manner in optimum dose, at an appropriate time, along with wholesome food, in accordance with one's own strength and with a happy mood, *Madya* is beneficial and works as *Amritta*.⁷ But in the present modern world the young generation and middle age generation, immediately and easily gets attracted towards alcohol to reduce tension and stress, which results in addiction of alcohol and ultimately in alcoholism. The increasing

prevalence of the disease in the society and to help the patients to overcome the withdrawal symptoms of alcohol there is need of effective *Ayurvedic* medicine. The treatment in *Ayurveda* is effective, economical, complication free and it works on the root cause of the disease rather than suppressing the sign and symptoms for a while.

Madatyaya is a *Tridoshaja Vyadhi* so the drug having *Tridosha shamaka* effects is to be used. There are several medicines mentioned in *Ayurvedic* texts for treatment of *Madatyaya*. In the present conceptual study the drug '*Punarnavadi Ghritta*' is selected with the reference of *Acharya Chakradatta*⁸ for the treatment of *Madatyaya*. It is combination of *Punarnava kwath, Yashtimadhu kalka, Go-dugdha* and *Go-ghritta*. The present study is the conceptual review of each single content of *Punarnavadi Ghritta* that how it works to breakdown the *Samprapti* of *Madatyaya* and to relieve the withdrawal symptoms as per the concepts of *Ayurveda*.

ETIOLOGY OF MADATYAYA: NIDAN

The *Atyayata* (disorders) produced by excessive intake of *Madya* is called as *Madatyaya*.⁹ *Acharya Charak* explains types of *Madatyaya* as *Vataprayam, Pittaprayam* and *Kaphaprayam* and considers the disease as *Tridoshaja*.¹⁰ Each type of *Madatyaya* has its own causes and effects. If a person is excessively emaciated because of indulgence in women, grief, fear, carrying heavy loads, walking long distances and other strenuous activities, while eating *Ruksha* type of food, less quantity of food or

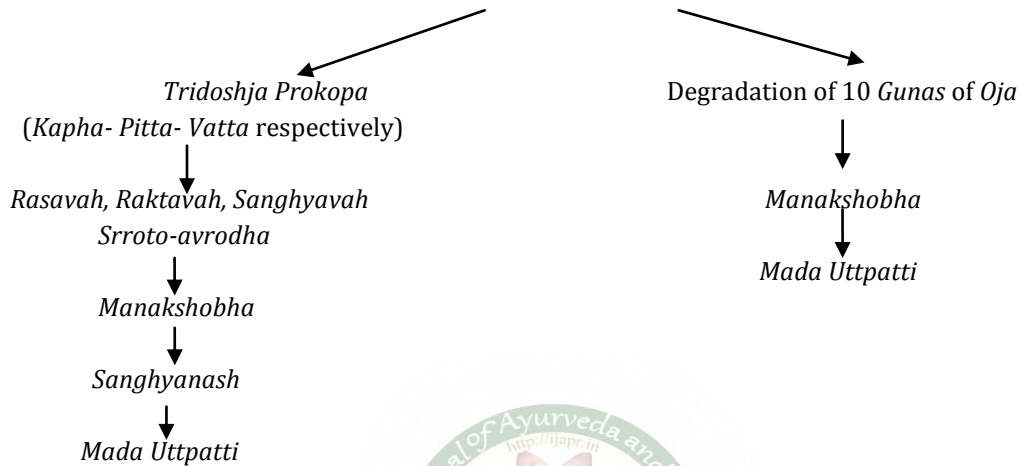
limited quantity of food, drinks alcohol at night which is excessively fermented, then this leads to the impairment of his sleep and *Vatapraya* type of *Madatyaya*.¹¹ If a person, indulging in food that is *Amla*, *Ushna* and *Tikshna*, having wrathful disposition, and having liking for excessive exposure to the fire and sun, drinks excess quantity of alcohol that is *Tikshna*, *Ushna* and *Amla*, then he suffers from the *Pittapraya* type of *Madatyaya*.¹² If a person who is habituated to *Madhura*, *Snigdha* and *Guru Ahara*, who does not perform exercise, who sleeps during the daytime and who indulges in comforts of beds and seats, excessively drinks alcohol which is not an old one or which is prepared

of *Guda*, and *Pishti*, then he immediately develops *Kaphaprayam Madatyaya*.¹³ And in *Sannipataja Madatyaya* all or some of the above said features of three individual *Doshas* can be seen. *Madatyaya* is always *Sannipataja Tridosaja vyadhi*.¹⁴

Pathogenesis: *Samprapti*

In Ayurvedic literature the general *Samprapti* of *Madataya* is not mentioned or explained separately. *Acharya Charak* in *Sutrasathana* has explained the *Samprapti* of *Mada- Murcha- Sanyasa*.¹⁵ So according to these, it may be defined as:

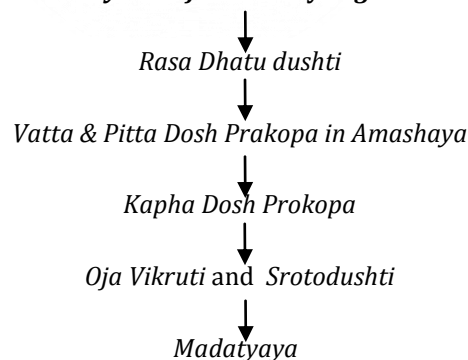
Excessive intake of Alcohol with Illogical and Pre-mentioned causes



According to *Acharyakasayapa* the *Samprapti* of *Madatyaya* is explained as

The excessive intake of alcohol in *Ajeerna* or by a person of *Laghu satva* results in the *Vikrti* of *Rasadhatu*. This *vikrti* of *rasa* due to its *Ruksha* and *Teekshna* effects causes the *Vayuprakopa*, and due to its *Ushanaveepaka* it results in *Pittaparakopa*. Then these *Prakupitvatta* and *Pittadosha* reaches the *Aamashya* and makes the *Kaphaprapkupit*. Then all three *Vikritadoshas* reached the heart and cause obstruction of *Srotas* or channels of heart. Due to this the patient suffers from pain and *Kalesha* in whole of the body¹⁶.

Excessive intake of *Madya* in *Ajeerna* & by *Laghu Satva* person



Samprapti Ghatak of *Madataya*

<i>Dosha</i>	-	<i>Tridoshaja</i> (viz. <i>Kapha- Pitta- Vatta</i> respectively)
<i>Dushya</i>	-	<i>Rasa, Rakta, Sanghya</i> (<i>Budhi</i>)
<i>Srotasa</i>	-	<i>Rasavah, Raktavah, Sanghyavahi</i>
<i>Srotodushti</i>	-	<i>Sanga</i>
<i>Adhithana-</i>	-	<i>Hridya</i> (<i>Chetna</i>)
<i>Agni</i>	-	<i>Tikshana agni</i>
<i>Sadhya-</i> <i>asadhyata-</i>	-	<i>Kashtasadhya</i>

Samanya Lakshana of *Sannipataja Madatyaya*¹⁷

1. <i>Shareera Dukham</i>	-	Excruciating pain in the body
2. <i>Balavat Sammoha</i>	-	Unconsciousness
3. <i>Hridaya Vyatha</i>	-	Discomfort in the chest region
4. <i>Aruchi</i>	-	anorexia
5. <i>Pratata Trishna</i>	-	incessant thirst
6. <i>Jvarah Sheetoshna</i>	<i>Lakshana</i>	-fever having the characteristics of cold and heat

7. Shirah Parshvasthi Sandheenam Vidyuttulya Cha Vedana- severe pain in the head, sides of the chest, bones and joints	22. Pralapa - delirium
8. Atibala Jrimbha - severe yawning	23. Roopanasastanam Darshanam - visual hallucinations like if the body is covered with grass, creepers, leaves and dust; and afraid of birds as if they are colliding with his body.
9. Sphuranam - horripilation	24. Vyakulanamashastaanaam Svapnaanam Darshanani - dreaming of terrifying and inauspicious objects. ¹⁷
10. Vepanam - twitching	Mode of Action of Punarnavadi Ghritta: Ayurvedic Preparation
11. Shrama - fatigue	The drug 'Punarnavadi Ghritta' is mentioned in the treatment of Madatyaya by Acharya Chakradatta. ⁸ The drug was prepared according to procedure as mentioned in the classical text. It contains Punarnava kwath (8part), Yashtimadhu kalka (1 part), Go-dugdha (4 part) and Go-ghritta (4 part). The first three ingredients are mixed together and the Go-ghritta is to make Sidhh (medicated) from them on low fire ⁸ and is given in the dose of 6 ml. to 10 ml. with warm water. ¹⁸ The contents Punarnava, Yashtimadhu, Go-dugdha and Go-ghritta have the potency and properties which directly act on the sign and symptoms of Samanya Madataya mentioned in Ayurvedic texts.
12. Urovibandha - the chest feeling of obstruction in	
13. Kasa - cough	
14. Hikka - hiccup	
15. Shwasa - dyspnoea	
16. Prajagarana - insomnia	
17. Shareera Kampa - trembling of the body	
18. Karnakshimukharoga - diseases of ears, eyes and mouth	
19. Triakagraha - stiffness of sacro-iliac joint	
20. Chardi, Atisara and Hrilasa of Tridoshatmaka - vomiting & diarrhea	
21. Bhrama - giddiness	

Table: 1 Properties of Contents of Trial Drug

Drug	Rasa	Guna	Veerya	Vipaka	Doshaghanta	Karma
Punarnava (Mutaraladi varga)	Madhura Tikta Kasaya	Laghu Ruksha	Ushana	Madhura	Tridosha shamaka	Deepana, Pachana, Anulomana, Mutral, Yakritutejaka, Shothhara, Vrishya, Rasayana, Raktavardhak
Yashtimadhu (Chedanadi varga)	Madhura	Guru, Sanigdha	Sheeta	Madhura	Vata-Pitta shamaka	Varnashotha, Medhya, Vatanulomak, Amlapitta, Raktavardhka, Shleshamahar, Rakta-pitta shamaka,
Go-dugdha	Madhura	Guru, Sanigdha Mridu,	Sheeta	Madhura	Vata-Pitta shamaka	Rasayana, Medhya, Varnya, Pranadharaka, Mutrakriccha, Raktapitta and Jeernajwara nashaka,
Go-dugdha	Madhura	Guru, Sanigdha Mridu,	Sheeta	Madhura	Vata-Pitta shamaka	Rasayana, Medhya, Varnya, Pranadharaka, Mutrakriccha, Raktapitta and Jeernajwara nashaka,
Go-ghritta	Madhura	Guru, Sanigdha	Sheeta	Madhura	Tridosha shamaka	Medhya, Rasayana, Veerya-Oja vardhak, Jwaranashaka, Urahkshata nashaka

Discussion on Probable Mode of Action of the trial Drug

Each drug performs its action with the properties like Rasa, Guna, Veerya, Vipaka and Prabhava. For any disease the main causative factor is the imbalance in Doshas and Dushyas of the body; and to cure any disease it is necessary to balance these factors. Many drugs are used in combination on the basis of their action and properties like Rasa, Guna, Veerya, Vipaka and Prabhava which act as antagonist to the main factors i.e. Doshas and Dushyas to cause Sampraptivighatana to relieve the sign and symptoms of the disease. Madatyaya includes the involvement of Dushyas i.e. Rasa, Rakta and Sanghya. Rasavaha, Raktavaha and Sangyavahi are the main Srotas involved in Madatyaya and Srotodushti is seen in the form of Sanga. In this Vyadhi Haridya (Heart) is the main adhishtana¹⁶, due to which patient suffers from Ojakshaya, Dhatukshaya, Sharirkampa, Pralapa, Bhrama, Agnivikriti (Amavisha), Anidra and many more sign and

symptoms of Madatyaya. The constituents Punarnava, Yashtimadhu, Go-dugdha, Go-ghritta have Tridosha shamaka effects and increases Oja, Bala, dhatu by its Branhana and Rasayana effects.

Action by Rasa

All the four constituents of the trial drug have Madhurarasa dominant in them, which belongs to Saumyavarga; provides Sheetata and Snigdhatata which is antagonistic to Pitta and Vata causing in Vata-Pittashamana.

By Madhurarasa: (Jala + Prithivi)¹⁹

All the four drugs help in Snehana, Tarpana (mainly of Rakta dhatu results in Raktavardhana), Medhya, Vatanulomana, Trishnanigrahana, Sandhana of damaged cells (mainly of liver), Hridya, Mriduta in the body by their Madhurarasa. It is also Sarvadhaturvardhaka, Balya, Brihana, Ojovardhaka, Daha-murchashamana. The

Madhurarasa of the drugs acts as *Vata-Pittashamaka*²⁰. It also removes toxic bilirubin, biliverdin and other *Amavisha* formed in the body by their *Mutrala* effects. But *Punarnava* is predominant in *Mutrala* effect in comparison of other drugs.

By Tikta rasa: (Vayu + Akasha)¹⁹

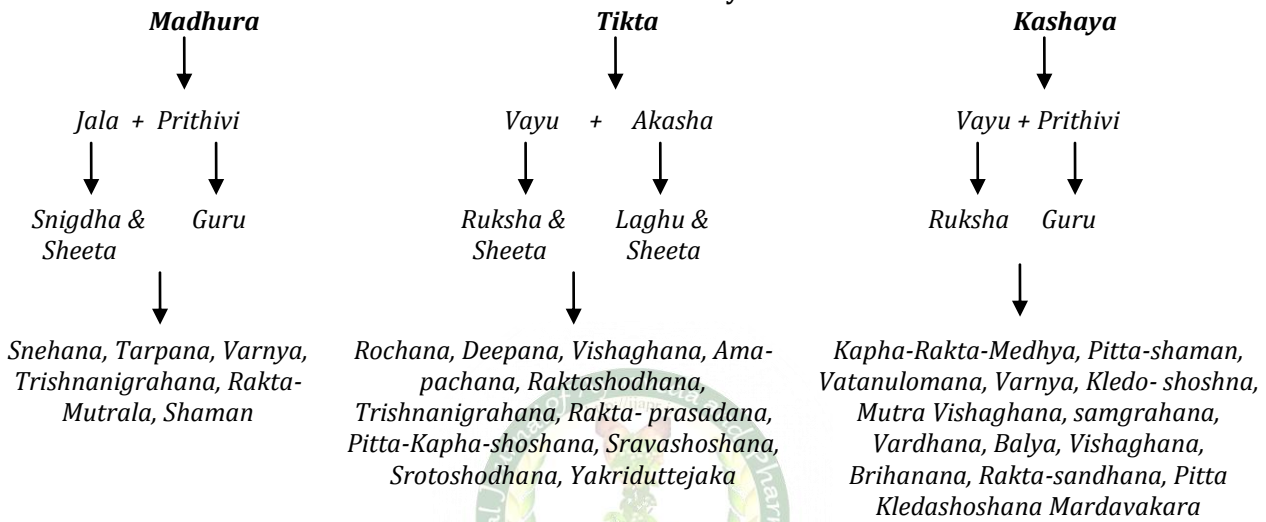
Tiktarasa of *Punarnava* helps in *Raktaprasadna*, removal of *Khavaigunya*, *Sroto-shodhana* (which may inhibit *Sangasrotodushti* of the *Srotas* and increase flow of secretions in the body, so that it stimulates liver and gall bladder to increase their functions and further remove toxins from the body). *Tiktarasa* stimulates *Jathraagni* which respectively improves *Dhatuagni*, *Ama-pachana*,

Deepana, *Rechana*, *Raktashodhana*, *Raktaprasadana*, *Trishnanigrahana*, *Poorishshoshana*, *Dahaprashamana*, *Jawaraghana*, *Sravashoshana* (*amavisha* absorbed from gut and circulation), *Pitta-Kaphashamana* and *Vishaghana* (removes toxins from the body). It helps in *Agnivridhi* which promotes proper formation and nourishment of *Dhatu*.²¹

By Kashaya rasa: (Vayu + Prithivi)¹⁹

Kashayarasa of *Punarnava* helps to recover the body from alteration. It helps in *Kapha-Pittashamana*, *Raktaprashamana*, *Raktasandhana*, *Sravashoshana*, *Kledoshoshana*²² and removal of toxins from the body.

Flow chart: 1 Action by Rasa



Action by Guna

Maximum contents of the trial drug are of *Guru* and *Snigdha*guna. But *Punarnava* has *Laghu* and *Ruksha*guna.

By Guruguna: (Prithivi + Jala)²³

The *Guruguna* of the drugs act as *Brihanana* and *Balya*²⁴ for the body. It does *Malavridhi*, *Srota-uplepa*, *Triptijanana* and *Vatahara*. This *Guna* increases the stability of the body.

By Snigdha guna: (Jala)²³

It increases *Snehana*, *Mriduta*, *Adrata* in the body. It is *Vatahara*, increases *Varna*, *Bala* of *sharirdhatu*, *Malapravartaka*, *Rasayana* and *Vajikara*²⁵ which helps to cover the damage occurred to *Dhatu* and different organs of the body due to *Mada*.

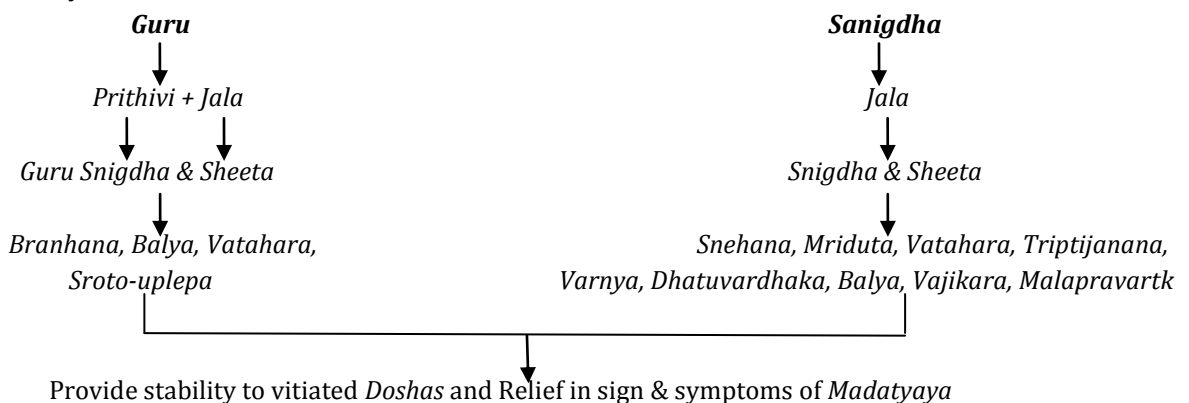
By Laghu guna: (Akasha + Vayu + Agni)²³

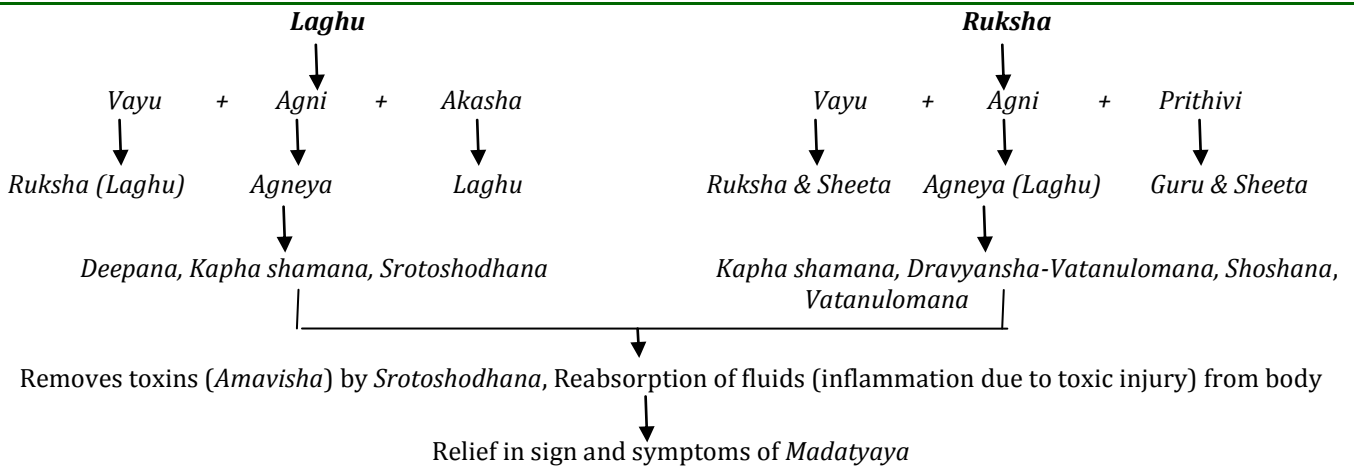
It produces *Laghuta* in the body. Due to this *Guna* the drug causes *Deepana*, *Kaphashamana*, *Vatanulomana*, *Srotoshodhana*, *Vranaropana* and decreases the *Mala*. *Laghuguna* makes the drug easily digestible by predominance of *Akasha* and *Agni* which increases *Jathraagni* and *Dhatwagni*.

By Ruksha guna: (Prithivi + Vayu + Agni)²³

This *Guna* of the drugs causes *Kaphashaman*, *Vatanulomana*, *Malashoshana* (*Amamalashoshana*) which further causes decrease in toxins and re-absorption of secretions in the body.

Flow chart: 2 Action by Guna:





Action by Veerya

Maximum drugs have Sheetaveerya in Punarnavadighritta. But Punarnava has Ushanaveerya.

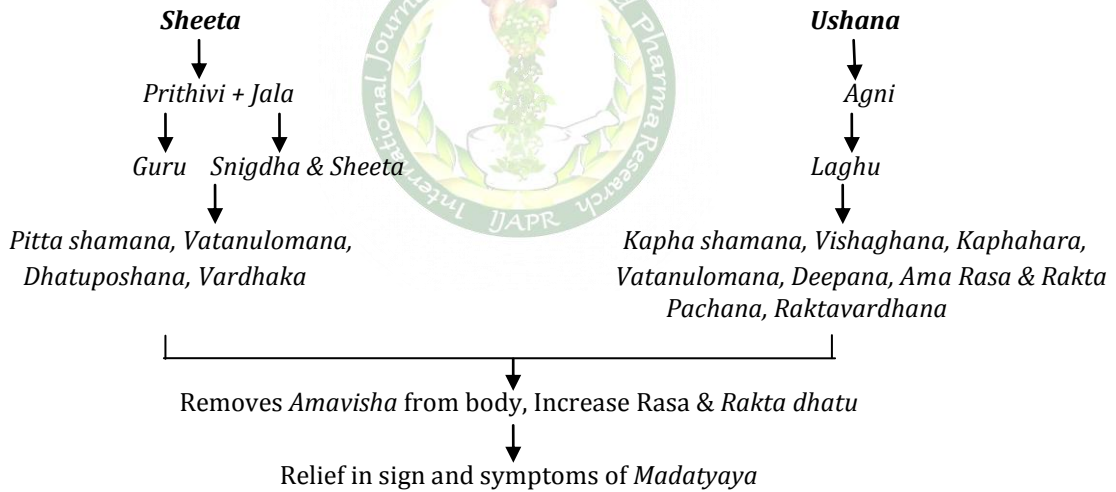
By Sheeta veerya: (Prithivi + Jala)

The Sheetaveerya of the drugs is Pittashamka and Vata-Kaphahara, Balya, Jeevana Vishyandana²⁶. It stabilizes the vitiated Tridoshas. The Sheetaveerya of the drugs acts as Dhatuposhana (increases mainly Rasa and Raktadhatu, due to its Jaliya and Prithivi properties).

By Ushna veerya: (Agni)

Ushanaveerya of Punarnava results in Kapha-Vatashamana. It has predominance of Agnimahabhoota, so it is considered as Agnivardhaka which helps in Deepana and Pachana²⁶ of Amavisha (toxins in the body). Punarnava by its Ushanaveerya (Agneya property) stimulate Jatharagni and Dhatwagni which causes proper nourishment and formation of Dhatus.

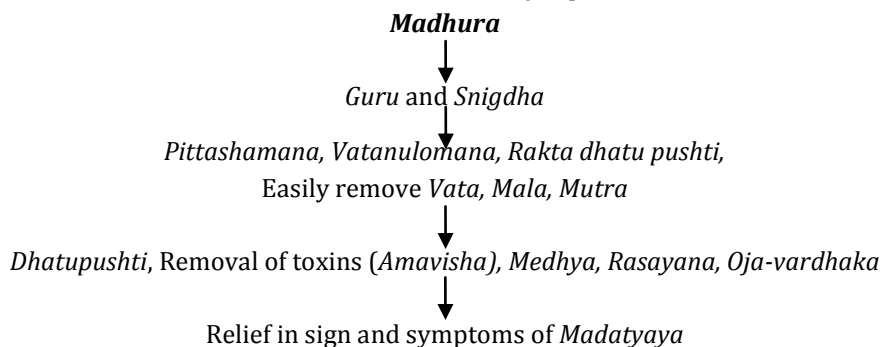
Flow chart: 3 Action by Veerya



Action by Vipaka

All the four contents of the trial drug have Madhuravipaka. It causes Vata-Pittashaman. By its Guru and Snigdha the Madhuravipaka helps in Dhatuposhana (as of Raktadhatu) and easily removes Vata, Mutra and Mala. It has Shukrala effects and increases Dhatu, Bala, Oja²⁷ simultaneously. Madhuravipaka also has Urajaskara and nourishing effects on disturbed Mana (as Madhura is the only nutrition to mind). It also acts as an immunomodulator and antioxidant.

Flow chart: 4 Action by Vipaka



Doshaghanata

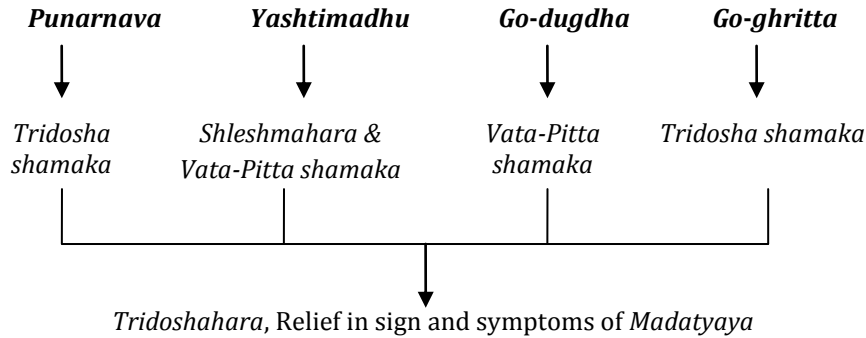
*Punarnava - Tridosha shamaka*²⁸

*Yashtimadhu - Vata-Pitta shamaka and Shleshmahara*²⁹

*Go-dugdha - Vata-Pitta shamaka*³⁰

*Go-ghritta - Tridosha shamaka*³¹

Flow chart:5 Action by Doshaghanata



Karma

All the drugs have *Deepana, Pachana, Anulomana, Yakriduttejaka, Mutrala, Raktavardhaka, Raktashodhaka, Vishaghana, Rasayana, Medhya, Raktapitta shamaka, Veerya & Oja vardhaka, Dhatuvarhdhaka karma* which relieves the sign and symptoms of *Madatyaya*.

CONCLUSION

The drug *Punarnavadighritta* mentioned in Ayurvedic text may effectively help in reliving the sign and symptoms of *Madatyaya*. *Madatyaya* is a *Tridoshajavyadhi*, and the contents of *Punarnavadighritta* have *Tridoshashamaka* effects. So it helps in reliving the sign and symptoms of *Madatyaya*. The drug is used in the form of *Sanskaritghritta*. When *Ghrutta* is processed with the herbal drugs it increases its properties and acts as a stimulant. It has *Yogavahi* properties so it is easily and effectively delivered to the every cell of the body.

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