



## Review Article

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### EXPLORING ALCOHOLIC LIVER DISEASE THROUGH THE LENS OF AYURVEDA: A REVIEW

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#### ABSTRACT

The importance of liver is well known in the medical community since ages. One of the commonest diseases of liver consist of ALD which has significant global health burden. The conventional medical science has limited solutions to deal with this problem whereas in Ayurveda (classical Indian system of medicine) has several options to solve it. This paper presents a conceptual framework of ALD through the lens of Ayurveda, aiming to offer a holistic understanding of this. There is a significant scope in Ayurveda to treat ALD, however due to lapse of time a lot of data got scattered which needs to be collected. Liver-related disorders commonly stem from the major causative factor of alcohol intake. Therefore, herein Ayurvedic understanding of ALD was systematically explored by analyzing key concepts of the liver and its physiological roles, the properties of Madya, the pathological cascade induced by Madya, the stages of Mada, and the chronic condition of alcoholism. Ayurvedic management principles, including avoidance of causative factors, the eight triads, were examined. The consequences of relapse were also considered. This integrative perspective holds potential for enhancing personalized strategies in ALD prevention and management.

**Keywords:** Alcoholic Liver Disease, Yakrit, Madya, Causative factors, prevention and management

#### INTRODUCTION

“One life, one liver” <sup>1</sup> highlights the importance of liver health. The liver is vital, and excessive alcohol consumption can lead to Alcoholic Liver Disease (ALD), a growing global health crisis. ALD can progress from mild to severe conditions like cirrhosis<sup>2</sup>, Ayurveda emphasizes maintaining balance for good health. The liver (Yakrit) plays a crucial role in metabolism, detoxification, and blood formation. Classical texts like Charaka Samhita describe the liver as the root of blood channels, underscoring its importance<sup>3</sup>. Impaired liver function can lead to toxin accumulation and disease. As Ayurveda says, “Roga sarve api jayante mandeagnou” <sup>4</sup>— weak digestion (or impaired liver function) can give rise to all diseases. This designation underscores its paramount role in the formation and purification of Rakta Dhatu (blood tissue). This vital transformation is attributed to Ranjaka Pitta (Haematopoietic pitta), a specific subtype of Pitta Dosha residing in the liver, which imparts color to Rasa Dhatu (plasma or nutrient fluid) and facilitates its conversion into Rakta Dhatu<sup>5</sup>. Furthermore, Yakrit (Liver) is intimately connected with Agni (digestive fire), emphasizing its critical role in systemic metabolism, nutrient assimilation, and detoxification processes, where impairment can lead to the accumulation of Ama (undigested, toxic material).

Within the Ayurvedic paradigm, alcohol (Madya) is considered a potent substance with specific qualities (Gunas) that directly impact the Doshas (Bio energies) and Dhatus (Body tissues). Due to its hot (Ushna), sharp (Tikshna), and penetrating (Vyavayi)

qualities<sup>6</sup>, excessive or improper consumption of alcohol is understood to directly aggravate Pitta Dosha (Metabolic energy), particularly Ranjaka Pitta in the Yakrit. This vitiated Pitta then impairs the functions of Agni and leads to the burning or corruption of Rakta Dhatu and other tissues, contributing to various ‘Yakrit Vikar’ (liver disorders). The accumulation of Ama (undigested food) due to impaired Agni further exacerbates liver pathology. Thus, from an Ayurvedic perspective, chronic alcohol intake systematically disrupts the fundamental metabolic and blood-forming functions of the Yakrit, directly predisposing an individual to liver pathology. Despite significant advancements, modern medicine faces several limitations in the comprehensive management of ALD. Treatment options for Alcoholic Liver Disease (ALD), especially severe cases, have limited long-term effectiveness. While quitting alcohol is key, maintaining sobriety is tough due to underlying addiction issues. Current medications for addiction can be problematic for those with liver damage. Often, treatment starts too late, focusing on managing symptoms rather than early imbalances. End-stage treatment may involve liver transplant, but this has strict requirements and limited availability. A more holistic approach might better address the complex factors contributing to chronic liver disease.<sup>7</sup>

By leveraging Ayurvedic insights into subtle physiological imbalances and the direct impact of alcohol on Yakrit, identifying individuals at higher risk or those with nascent liver dysfunction may become possible even before conventional diagnostic markers emerge. Develop more comprehensive therapeutic

strategies: Combining targeted modern interventions with holistic Ayurvedic therapies could lead to more effective, well-tolerated, and patient-centered treatment protocols, potentially reducing adverse effects, improving adherence, and fostering more robust, long-term recovery.

### Understanding Alcoholic Liver Disease

Alcoholic Liver Disease (ALD) is a severe consequence of excessive and prolonged alcohol intake, representing a major public health concern worldwide. It is characterized by a range of hepatic injuries, from mild and reversible conditions to severe, life-threatening pathologies<sup>8</sup>. The progression of ALD is generally understood through three main stages in modern medicine:

**Alcoholic Fatty Liver (Steatosis):** This is the earliest and most common form of ALD, characterized by the accumulation of triglycerides and other fats within the hepatocytes (liver cells). It can develop even after a relatively short period of heavy drinking and is often asymptomatic. While generally reversible with alcohol cessation, continued drinking can lead to more severe forms<sup>9</sup>.

**Alcoholic Hepatitis:** This stage involves acute or chronic inflammation of the liver, accompanied by hepatocyte necrosis (cell death) and varying degrees of fibrosis. Symptoms can range from mild (fatigue, nausea, abdominal pain) to severe (jaundice, fever, ascites, encephalopathy), potentially leading to acute liver failure. Alcoholic hepatitis is a serious condition with a significant mortality rate, especially in its severe form<sup>10</sup>.

**Cirrhosis:** This represents the advanced and largely irreversible stage of ALD, characterized by extensive fibrosis (scarring) and the formation of regenerative nodules, leading to architectural distortion of the liver. The scarred tissue replaces healthy liver parenchyma, severely impairing liver function. Complications of cirrhosis include portal hypertension, ascites, esophageal varices, hepatic encephalopathy, and hepatocellular carcinoma. While cirrhosis itself is irreversible, abstinence from alcohol can prevent further progression and may improve clinical outcomes<sup>11</sup>.

Several factors influence the susceptibility and progression of ALD, including the quantity and duration of alcohol consumption, drinking patterns (e.g. binge drinking), genetic predispositions, sex (women tend to be more vulnerable), obesity, nutritional status, and co-existing liver diseases (e.g., viral hepatitis, non-alcoholic fatty liver disease)<sup>8</sup>. The liver's crucial functions—including metabolism of nutrients, detoxification of harmful substances, bile production, and synthesis of essential proteins—are progressively compromised by chronic alcohol exposure, leading to the diverse clinical manifestations of ALD.

### The Ayurvedic Understanding of Liver (Yakrit) and its physiology

The significance of liver extends far beyond its modern anatomical description, being deeply interwoven with the body's fundamental physiological processes, metabolic functions, and the intricate balance of bio-energies (Doshas).

#### Association with Pitta Dosha and Ranjaka Pitta

Yakrit is considered the primary seat of Pitta Dosha. Pitta is the bio-energy responsible for all metabolic, transformative, and thermogenic processes in the body. Within the liver, a specific subtype of Pitta, called Ranjaka Pitta, performs the critical function of imparting color to Rasa Dhatu and facilitating its conversion into Rakta Dhatu. Ranjaka Pitta's functions are

analogous to bile production, detoxification, and various enzymatic activities of the liver in modern physiology. An imbalance or aggravation of Pitta in the liver can lead to inflammatory conditions, impaired metabolism, and accumulation of toxins.

#### Relation to Agni (Digestive Fire)

Yakrit is intimately connected with Agni (digestive fire), which governs all metabolic transformations from the cellular level to the systemic level. The Bhutagnis (elemental fires) residing in the liver are responsible for breaking down the elemental components of food and transforming them into absorbable forms for tissue formation. Dhatvagnis (tissue fires) further process these nutrients to form specific tissues. A healthy liver ensures robust Agni, leading to efficient digestion, metabolism, and nutrient assimilation. Conversely, impaired liver function compromises Agni, leading to improper digestion and the formation of Ama (undigested, toxic material).

#### Pathogenesis Of Alcoholic Liver Disease (ALD) Through an Ayurvedic Lens: The Impact Of Madya (Alcohol)<sup>6</sup>

Ayurveda meticulously details the properties (Gunas) of Madya (alcohol) and their direct and profound effects on the body, particularly the Yakrit. Ayurvedic texts describe Madya as a potent substance, often equated with a poison (visha) when consumed in excess or inappropriately, due to its capacity to vitiate all three Doshas and subsequently all Dhatus. The specific Gunas of Madya contribute to a complex pathological cascade leading to liver damage.

#### Pathological Cascade In Yakrit Due To Madya Consumption

The combined action of these Gunas on Yakrit triggers a complex pathological cascade in Ayurveda, which aligns remarkably with the stages of ALD observed in modern medicine:<sup>6,15,16</sup>

**Initial Pitta Aggravation and Rakta Dushti:** The Ushna and Tikshna qualities of Madya immediately ignite Pitta Dosha in the Yakrit. This exacerbated Pitta, particularly Ranjaka Pitta, compromises its function of forming healthy Rakta Dhatu. The blood becomes "vitiated" (Rakta Dushti) with impurities and excessive heat, leading to systemic inflammation and symptoms like Kamala (jaundice), which is a direct manifestation of vitiating Pitta and Rakta due to liver dysfunction. This stage corresponds to the inflammatory processes seen in alcoholic hepatitis.

**Ama Formation And Srotas Dushti:** Madya's direct impairment of Agni (due to its Tikshna and Ushna qualities disturbing the delicate balance of digestion) leads to inefficient metabolism and the accumulation of Ama (undigested, toxic metabolic waste). This Ama becomes lodged in the Sukshma Srotas (microchannels) of the liver, causing Srotas Dushti (impairment of channels). This obstruction impairs nutrient flow, waste removal, and contributes to cellular damage, analogous to steatosis and initial fibrotic changes seen in ALD.

**Yakrit Vriddhi And Rakta Gulma:** Persistent inflammation and Ama accumulation, coupled with the Vyavayi and Vikasi properties, lead to structural changes in the liver. This can manifest as Yakrit Vriddhi (enlargement of the liver), akin to hepatomegaly, due to initial inflammation and cellular swelling<sup>14</sup>. Continued vitiation of Rakta Dhatu and obstruction of Rakta Vaha Srotas can also lead to the formation of Rakta Gulma. (tumor-like masses/collections of vitiating blood), which can be conceptually related to fibrotic nodules or vascular congestion within the liver.

**Dhatu Kshaya And Ojakshaya:** Chronic alcohol consumption, through its Vikasi (tissue-devastating) and Ruksha (drying)

qualities, progressively depletes all Dhatus (tissues), starting with Rasa and Rakta and moving to deeper tissues. This Dhatu Kshaya (tissue depletion) leads to systemic debility and loss of vitality. Ultimately, it results in Ojakshaya (depletion of Ojas), the subtle essence of immunity and vitality, making the individual highly susceptible to infections and further degeneration<sup>14</sup>. This corresponds to the systemic complications and immune suppression observed in advanced ALD.

**Yakrit Granthi:** In the advanced stages, the chronic and intense aggravation of Pitta, coupled with Dhatu Kshaya and Srotas Dushti, leads to a "drying" and hardening of the liver tissue. This condition is the Ayurvedic equivalent of liver cirrhosis. The extensive scarring and fibrous tissue formation are consistent with the Ruksha and Vikasi Gunas. The formation of Granthi (nodular masses/fibrous tissue) is also described, further correlating with the architectural distortion of cirrhotic liver.

### Types Of Mada (Intoxication)<sup>12</sup>

Ayurveda describes three types of Mada (intoxication), which correspond to increasing levels of alcohol's impact on the mind and body.

Vataj Mada Pittaj mada Kaphaj mada

Sannipataj mada

The basic pathogenesis mada by acharyacharaka is when vayu enters the weak manas it vitiates manas and further obstructs sangyavaha srotas.this further vitiates pitta and kapha.

### Madatyaya: The Chronic Condition Of Alcoholism<sup>13</sup>

Madatyaya is the chronic disease arising from prolonged and excessive consumption of Madya. It signifies alcoholism and its debilitating consequences on the entire system. Madatyaya is characterized by a complex array of symptoms affecting physical, mental, and psychological well-being. It is essentially the umbrella term for the chronic toxic effects of alcohol on the body, encompassing liver damage, neurological dysfunction, digestive disorders, and mental health issues. The symptoms of Madatyaya are manifold and often resemble various chronic diseases described in modern medicine, including ALD.

### Ashtatrika (Eight Triad) For Madatyaya (From Charak Samhita)<sup>6</sup>

Triad (Trika)	Classical Purpose (Charaka Samhita)	Application in ALD/Madatyaya Management
Anna Trika (Food)	Food selection based on alcohol type and Dosha, e.g., Vata-pacifying foods before Vata-aggravating Madya.	Wholesome, Dosha- balancing diet to support Agni and restore liver function.
Pana Trika (Drink)	Complementary drinks (water, decoctions) to counteract Dosha effects of alcohol.	Use of herbal Decoctions /teas (Guduchi, Bhumyamalaki) to aid detoxification and liver support.
Vaya Trika (Age)	Advises children and elderly to avoid strong alcohol due to weak Agni and poor tissue strength.	Recognizes age-related vulnerability; older patients need extra caution in ALD management.
Vyadhi Trika (Disease)	Alcohol contraindicated in pre-existing disorders, especially Pitta and liver diseases.	Complete abstinence from alcohol is mandatory, as ALD itself is a disease of the liver.
Bala Trika (Strength)	Only strong individuals may tolerate alcohol; weak persons should avoid.	ALD patients are usually debilitated; requires gradual, supportive, and strength-restoring therapies.
Kala Trika (Time/Season)	Effects of alcohol depend on season/time; e.g., less harmful in cold weather.	Guides seasonal regimen modifications (avoid Pitta-aggravating diet in summer; nourishing regimen in winter).
Dosha Trika (Dosha)	Type of alcohol advised based on predominant Dosha of the individual.	Used as Dosha-specific management in ALD (Vata, Pitta, or Kapha dominant symptoms treated accordingly).

### Pathya – Apathya (Wholesome And Unwholesome Diet & Lifestyle)

Diet and lifestyle modifications are fundamental to Ayurvedic management and are considered integral to the treatment plan. Proper sleep needed, in addition to that Practice stress-reducing techniques such as yoga, meditation, Pranayama (breathing exercises), and mindfulness. Chronic stress can aggravate Pitta and further burden the liver.

### Management Of Ald Through Ayurveda<sup>14,15</sup>

#### Nidana Parivarjana (Avoidance Of Causative Factors)

This is the foremost and non-negotiable step in the Ayurvedic management of ALD, mirroring modern medical guidelines. Complete and immediate abstinence from alcohol (Madya Tyaga) is absolutely essential. Without this, no amount of treatment, however potent, will be effective, as the causative agent continues to exert its damaging effects. Ayurvedic texts strongly emphasize that the body cannot heal as long as the harmful exposure persists. This falls primarily under Yuktivyapashraya and heavily relies on Sattvavajaya.

#### Shaman

**Deepan & Pachana (Carminative & Digestive):** The first line of internal therapy focuses on correcting the impaired digestive fire (Agnimandya) and processing Ama (toxins). Examples include Chitraka (Plumbago zeylanica) and Pippali (*Piper longum*).

**Pitta Shamana (Pitta Pacification):** Herbal Medicines: Herbs with Sheetala Virya (cooling potency) and Madhura (sweet) and Tikta (bitter) Rasa (taste) are preferred. Eg. Bhumiamalaki, katuku, Guduchi,neem.

**Rakta Prasadana & Yakrit Uttejaka (Blood Purifiers & Liver:** eg. Manjishtha, sariva, punarnava, Daruharidra etc.

#### Shodhan Karma (Purification Therapies- Panchakarma)

Once the patient's Agni is optimized and Ama is partially digested, Shodhana (purification) therapies, particularly Virechana, are performed to eliminate accumulated toxins and vitiated Doshas. Other Shodhana procedures: Depending on the dominant Dosha and patient's condition, other Panchakarma therapies might be considered.

**Rasayana (Rejuvenation Therapy):** Following Shodhana Karma, when the body is cleansed and strengthened, Rasayana therapies are administered. Rasayana aims to rejuvenate tissues, enhance cellular regeneration, improve immunity, and promote overall vitality. Eg. Of a few drugs to be used are Amalaki, Guduchi, Chyawanprash etc.

### Padamshik Krama (Gradual Approach To Treatment)<sup>17</sup>

The Ashtatrika approach often integrates the concept of Padamshik Krama (treating in parts), which is crucial for managing chronic and debilitating conditions like Madatyaya, especially when severe and multi-systemic. Instead of a single, aggressive treatment, therapy is administered in a gradual, phased manner, considering the patient's strength (Bala), the severity of the disease (Vyadhi Bala), and the dominant Doshas. This allows the body to adapt and recover at its own pace, preventing overwhelming the system.

### Complication Of Elapse: Dhvansaka And Vikshay

Ayurveda strongly cautions against resuming alcohol consumption after a period of abstinence, highlighting two severe conditions that can arise from such a relapse. Both Dhvansaka and Vikshaya emphasize the severe and potentially irreversible consequences of a relapse, serving as a powerful deterrent against returning to alcohol consumption. They underscore Ayurveda's deep understanding of the long-term, cumulative damage caused by alcohol and the increased vulnerability of a recovering system.

### DISCUSSION

The Ayurvedic understanding of liver disease secondary to alcohol, articulated through the concepts of Madya and Madatyaya, provides a comprehensive framework that aligns remarkably with the progressive nature of Alcoholic Liver Disease. The detailed Samprapti elucidates how the inherent qualities of alcohol primarily vitiate Pitta Dosha, leading to a cascade of metabolic dysfunctions, tissue damage, and channel obstructions that manifest as various stages of liver pathology. This traditional perspective, while not using modern terminology, describes conditions analogous to alcoholic steatosis, hepatitis, and cirrhosis, including complications like jaundice and ascites.

The Ayurvedic therapeutic approach to ALD is fundamentally holistic, emphasizing Madya Tyaga as the absolute prerequisite. The integration of Daivavyapashraya, Yukti Vyapashraya, and Satwavajaya Chikitsa, combined with the practical application of Padamshika Krama, provides a multi-dimensional strategy that addresses not only the physical pathology of the liver but also the profound psychological and spiritual aspects of addiction and recovery. This comprehensive framework allows for personalized treatment that considers the individual's constitution, disease stage, and mental state. Subsequent interventions, ranging from Panchakarma procedures like Virechana to the use of specific Yakrit Rasayana herbs and classical formulations, are designed to systematically break the Samprapti. These treatments work by pacifying vitiated Doshas (especially Pitta), rekindling compromised Agni, eliminating Ama, clearing obstructed Srotas, and nourishing damaged Dhatus, thereby promoting liver detoxification, regeneration, and functional restoration. The focus on personalized dietary and lifestyle modifications, implemented gradually, further reinforces this holistic healing process. While traditional knowledge and extensive clinical experience support the efficacy of Ayurvedic interventions in liver disorders, the current scientific evidence specifically for ALD remains largely in the form of case reports and small studies. There is a critical need for rigorous, large-scale, randomized controlled trials to scientifically validate the efficacy and safety of Ayurvedic treatments for ALD across its different stages. Challenges such as standardization of formulations and quality control must also be addressed to ensure patient safety and foster broader acceptance.

### CONCLUSION

In conclusion, Ayurveda's holistic framework offers a profound understanding of Alcoholic Liver Disease, complementing modern medicine. By integrating ancient wisdom with contemporary diagnostics, we can develop personalized, comprehensive strategies for prevention and management. This approach holds promise for revolutionizing the treatment of ALD, fostering sustained liver health and overall well-being. Further research is needed to validate specific interventions, but the potential for transformative impact is vast.

The Ayurvedic approach to ALD is not merely symptomatic but conceptualizes the disease as a systemic imbalance requiring a multidimensional strategy. Principles such as Nidana Parivarjana

(elimination of causative factors), Shodhana (biopurification through Panchakarma), and Shamana (pacification therapies) offer a framework for prevention and management. Rasayana Chikitsa (rejuvenative therapy) and Pathya-Apathya (dietary and lifestyle modifications) further strengthen the therapeutic armamentarium, emphasizing regeneration and restoration of hepatic function while enhancing Ojas (vital essence).

By integrating these concepts, Ayurveda provides a comprehensive framework that extends beyond hepatocellular pathology to encompass physical, psychological, and social well-being. Such an understanding highlights the relevance of Ayurveda in offering preventive, promotive, and supportive strategies alongside modern medical care. Thus, exploring ALD through the Ayurvedic lens not only enriches our understanding of the disease but also opens pathways for integrative approaches that can address both the biomedical and holistic dimensions of health.

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