



An Ayurvedic Review on Madatyaya W.S.R Alcoholism



***Dnyaneshwar Kantaram Jadhav**

Shree Dhanwantari Ayurved medical college, India

Submission: March 22, 2017; Published: March 27, 2017

*Corresponding author: Dnyaneshwar Kantaram Jadhav, Shree Dhanwantari Ayurved medical college, Mathura, India, Tel: 08451834859; 9664045849; Email: dj85015@gmail.com

Introduction

In Ayurvedic samhita *Madya Varga* explained under one of 12 *Ahara Varga*. It is used as *Ahara Dravya* (Food Adjunct), as *Anupana* (After Drink) or as *Aoushadhi* (Medicine). In *Sushruta Samhita* there is reference of it is also used for *Sandnyaharana* (Anesthesia) in *Shastra Karma* (Surgeries). On the basis of use, *Madyais* classified into two types- as medicine and as beverage. It is further classified into 5 types depending on method and raw material used viz; *Asava*, *Arishta*, *Sura*, *Varuni*, *Sithu*. Out of that first two are used for medicine & remaining as beverages. *Madya* (Alcoholic Beverages) is one which produces *Mada* (Excitement). When consumed with proper rules about quantity, time and procedure, it gives happiness, strength, reduces fear, strain and act as *Amrut* (Nectar) for the body. But the same when consumed without following these rules it results in *Madatyaya*.

Materials and Methods

For the present review detailed literary study is performed. The content and references are analysed from *Charak*, *Sushruta* and *Vagbhata*. Also relevant references are taken from other *Ayurvedic*, modern's texts and research articles.

Literary Review

- i. *Madatyaya Nidan Laxan* and *Chikitsa* is described in 24th chapter of *Charak Chikitsa Sthana*.
- ii. *Panatyayapratishedha* is described in 47th chapter of *Sushruta Uttaratantra*. Treatment is also given according to these conditions.
- iii. In *Ashtangahridaya Madatyaya Nidana* is described in *Nidana Sthana* 6th chapter. In the same chapter *Mada*, *Murcha* and *Sanyasa* is also described. *Chikitsa* of *Madatyaya* is described in *Chikitsa Sthana*, 7th chapter.
- iv. In *Kashyapa Samhita*, *Madatyaya* is described in *Chikitsa Sthana* after chapter on *Krumi*. In this text, the attributes of *Madya*, ill effects of *Madya* and their treatment

are described with special reference to pregnant woman and infants. In *Madhava Nidana*, *Madatyaya* is described after description of *Krumi Nidana* and followed by *Daha Nidana*. In this text, *Sushruta* version is followed.

v. In *Bhavaprakash*, *Madatyaya* is described in *Madhyamakhanda* after description of *Murcha*, *Bhram*, *Nidra*, *Tandra* and *Sanyas Adhikarana* and followed by *Daha Adhikarana*. *Sushruta* version of *Panatyaya* is followed and some formulations along with treatment principles are discussed. In *Yogaratanakar*, *Madatyaya Adhikara* is described after description of *Murchadhikara* and followed by *Daha Adhikara*.

Madatyaya

Madatyaya comprises of two words *Madaa* and *Atyay*. *Mada* means Harsh (Excitement) *Atyay* [1] means *Atikrama* (excess). This over excitement is caused by excess consumption of *Madya*. Depending on the involvement of the *Dosha*, its toxic effects are occurs [2,3].

Types of Madatyaya

Madatyaya are *tridoshajvhuadhi*. Its types named on *Dosha* which is dominating in presenting the symptoms.

A. Charak [4]: *Charak* explains types of *Madatyaya* as *Vatapraya*, *Pittapraya* and *Kaphapraya* and considers the disease as *Tridoshaja*.

1) Vataja Madatyaya [5]

a. Nidana: If a person is excessively emaciated because of *Krodha*, *Shoka*, *Bhaya*, *Vyavaya*, *Chankramana*, *Sahasa*, while eating *Ruksha* type of food, less quantity of food or limited quantity of food, drinks *Madya* at night which is excessively fermented, then this leads to the impairment of his *Nidra* and *Vatapraya* type of *Madatyaya* instantaneously develops.

b. Lakshana: The *Vatapraya* type of *Madatyaya* is characterized by the following symptomatology-*Hikka, Shwasa, Shirah Kampa, Parshva Shula, Prajagara* and *Bahupralapa. Kashyapasays* that in *Vatika* type of *Madatyaya* patient will be in *Ummattavastha*.

2) Pittaja Madatyaya [6]

a. Nidana: If a person, indulging in food that is *Amla, Ushna* and *Teekshna*, having wrathful disposition and having liking for excessive exposure to the fire and sun, drinks excess quantity of *Madya* that is *Teekshna, Ushna* and *Amla*, then he suffers from the *Pittapraya* type of *Madatyaya*.

b. Lakshana: *Pittapraya* type of *Madatyaya* is characterized by symptoms like *Trishna, Daaha, Jvara, Sweda, Moorcha, Atisara, Vibhrama* and *Haritavarna*.

3) Kaphaja Madatyaya [7]

a. Nidana: If a person who is habituated to *Madhura, Snigdha* and *Guru Ahara*, who does not perform *Vyayam*, who takes *Diwaswap* and who indulges in *Sukhaseenata*, excessively drinks *Madya* which is not an old one or which is prepared of *Guda*, and *Paishtika*, then he immediately develops *Kaphapraya Madatyaya*.

b. Lakshana: *Kaphapraya Madatyaya* is characterized by *Chhardi, Aruchi, Hrillasa, Tandra, Staimitya, Gaurava*.

4) Sannipataja Madatyaya

a. In *Sannipataja Madatyaya* all or some of the above said features of three individual *Dosha* can be seen.

b. Lakshan in *Sannipataja Madatyaya*-*Shareeradukham, Balavatsammoha, Hridayavyatha, Aruchi* and *PratataTrishna, JwaraSheetoshnalakshana, Shirokampa, Jrumbha, Sphuranam, Veepanam, Shrama, Urovibandha, kasa, Hikka, Shwasa, Prajagara, ShareeraKampa, Karnakshimukharoga, Trikagraha, Chhardi, AtisaraandHrulasa, Bhrama, Pralapa*.

B. Sushrut: According to *Sushrut*, the adverse effects of chronic usage of *Madya* against the rules and regulations prescribed for *Madya* intake are classified in to four types. They are *Panatyaya, Parmada, Panajeerna* and *Panavibhrama*. *Sushrut* [8] used *Panatyaya* term in the place of *Madatyaya*, and accepts 4 types of *Panatyaya viz. Vatakrita, Pittakrita, Kaphakrita* and *Sarvakrita*.

1) **Panatyaya [9]:** *Panatyaya* is divided into four types depending upon the characteristic features of *Dosha* predominance.

a. Vatika Panatyaya: It is characterized by *Stambha, Angamarda, Hridayagraha, Toda, Kampa* and *Shiroruja*.

b. Paittika Panatyaya: It is characterized by *Sweda, Pralapa, Mukhashosha, Daha, Murcha* and *Vadanalochana*

Peetata.

c. Kaphaja Panatyaya: It is characterized by *Vamathu, Sheetata* and *Kaphapraseka*.

d. Sannipataja Panatyaya: Symptomatology of three *Dosha*.

2) **Paramada [10]:** *Paramada* is characterized by *Ushmanam, Angagurutam, Sleshmadhikativam, Aruchi, Mala-mutra-Sanigam, Trishna, Shiro* and *Sandhiruja*.

3) **Panajeerna [11]:** *Aadhmanam, Udgiran Amlarasa, Vidahi* and other features of aggravated *Pitta* characterize *Panajeerna*.

4) **Panavibhrama [12]:** *Panavibhrama* is characterized by *Hritgatra, Toda, Vamathu, Jwara, Murcha, Kaphasravana* and *Shiroruja*.

C. Vagbhata: *Vagbhat* [13] explains 4 types of *Madatyaya viz. Vataja, Pittaja, Kaphaja* and *Sannipataja*. Apart from this *Dhvamsaka* and *Vikshaya* [14] is also explained.

a. Nidana: If a person, who suddenly stopped drinking *Madya*, takes recourse to drinking *Madya* in excess once again, he suffers from *Dhvamsaka* and *Vikshaya*.

b. Lakshana: *Dhvamsaka: Sleshmapraseka, Kanthasyashosha, Shabdasahishnuta, Atitandraandnidra* characterize the *Dhvamsaka*; *Vikshaya: Sammoha, Chhardi, Angaruja, Jwara, Trishna, Kasa, Shirashoola* characterise the *Vikshaya*.

Prognosis: Since a person suffers from *Dhvamsaka* or *Vikshaya* who is already emaciated because of his earlier drinking habit, these two diseases are difficult to cure.

How one becomes addicted [2]

In *Charak Samhita, Chikitsa Sthana, Madatyaya* chapter the various *Awasthas* in an individual becoming addicted with *Madya* is elaborated. Giving an emphasis on the importance of tranquil mind for attaining the highest goals of human life, *Charak* says, whatsoever is useful after death, whatsoever is good for the present life, and whatsoever is supreme for attaining salvation are based on the tranquillity of the mind of an individual. *Madya* considerably agitates this mind as a strong wind shakes the tree located on the bank of a river. These people with a *Madyalalasa* become *Madandha* and lose all happiness of life.

Duration of severity of Madatyaya/ Panatyaya

According to *Vagbhat* and *Yogaratanakar* the severity of disease *Madatyaya* will persist for seven or eight days.

Upadrava of Madatyaya [15]

The complications of *Madatyaya-Hikka* associated are *Jwara, Vamathu, Vepathu, Parshwashoola, Kasa* and *Bhrama*.

Asadhya Lakshana [16]

The following are the characteristics of *Asadhya Lakshana*: *Heenottaraushtiham, Atisheetam, Amandadaham, Tailaprabhasyam, Jihvaushtiha, Dantamasitamvaaneelam, peetenayanarudhirataa* (Figure 1).

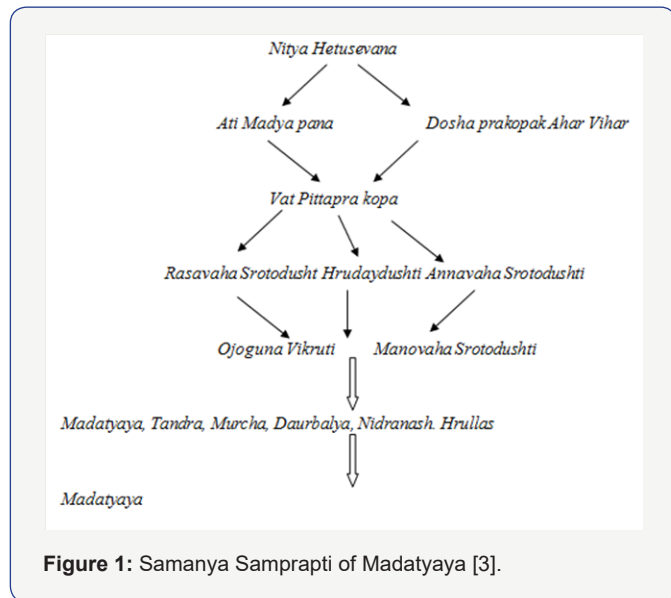


Figure 1: Samanya Samprapti of Madatyaya [3].

Chikitsa of Madatyaya [17]

According to *Kashyapa*, *Madatyaya* is *Amaja*. That is why while treating *Madatyaya*, *Langhana* should be done first. All the types of *Madatyaya* are of *Tridoshaja*. Therefore, in the beginning, treatment should be done for the most predominant *Dosha*. If all the *Doshas* are equally aggravated, then the treatment should be done first for the location of *Kapha*, followed by that of *Pitta* and lastly that of *Vata*.

The ailments caused by the drinking of *Madya* in *Mithyaa-Atiyoga -Heena yoga* can be cured by taking the *Madya* in appropriate manner and quantity (*Samayoga*). Here the same type of *Madya* or other varieties of *Madya* can also be given. Intake of excessive *Madya* which is *Teeksha, Ushna, Amla* and *Vidahi* makes the *Annaras Utkleda* and will be digested improperly which ultimately turns *Kshara* and causes *Antardaha, Jwara, Trishna, Pramoha, Vibhrama* and *Mada*. To correct these ailments, *Madya* should be administered because when a *KsharaDravya* gets mixed with a *Amla Dravya*, the outcome becomes sweet in taste, and *Madya* is the best among the *Dravyahaving Amla Rasa*. *Madya* is *Panchrasatmak*. These along with other ten *Guna Madya* has fourteen attributes in total. It is because of this fourteen attributes, *Madya* stands supreme among all the *Amla Rasatmak Dravya*. *Madya* removes the obstruction in the *Srotasa*, helps in the *Vatanuloman*, acts as *Deepana-Pachana* and becomes *Satmya*, when consumed habitually i.e. *Abhyasat*. When the obstruction in the *Srotasa* is removed and *Vayu* moves downwards, the pain subsides and the ailment caused by intake of *Madya* gets cured.

For *Vatika* type of *Madatyaya* type of *Madya* (prepared of the paste of cereals) mixed with *Beeja Puraka, Vrikshamla, Kola* and *Dadima*, some quantity of *Yavaani, Hapusha, Ajaaji* and *Shrinigavera* should be taken along with salt. For *Paittika* type of *Madatyaya Madya* prepared from *Sharkara* or *Mardvika* type of *Madya* which is diluted with large quantity of water along with the juice of *Kharjura, Mridveeka, Parushaka, Dadima* should be given. For *Kaphaja* type of *Madatyaya Vamana Karma* and *Langhana* should be administered. If the patient suffers from *Trishna*, then the *Kashayas* prepared of *Hribera, Bala, Prishniparni, Kantakaari, Naagara* should be given. For *Dosha Pachana, Kashaya* prepared from *Dusparsha, Mustha, or Parpataka* should be given.

For *Sannipataja Madatyaya*, which can be often types [18], according to the *Dosha* dominance, the appropriate treatment, should be done. When there is involvement of three *Doshas* with equal dominance, then first treatment should be done for *Kapha Dosha* followed by *Pitta Dosha* and *Vata Dosha*.

Conclusion

It is concluded that *Madatyaya* (Alcoholism) is well explained in *Ayurveda*. Which helps in diagnosis and management depending on the involvement of the *Dosha*.

References

- Manna lal Abhimanyu, Amarkosha of Amara singh, choukhamba Publication, 1999, Trutiya Khanda 3, page no. 204
- Brahmanandtripathi, Charak Samhita of agnivesha, choukhamba publication, 5th edition, 1998, Chikitsa Sthana 24, verse no.55, page no.812.
- Brahmanand tripathi, Charak Samhita of agnivesha, choukhamba publication, Reprint 2004, Sutra Sthana 24 ,verse no.25, page no. 434.
- Brahmanandtripathi, Charak Samhita of agnivesha, choukhamba publication, 5th edition, 1998, Chikitsa Sthana 24, verse no.90-100, page no.818-819.
- Brahmanandtripathi, Charak Samhita of agnivesha, choukhamba publication, 5th edition, 1998, Chikitsa Sthana 24, verse no. 89-91, page no.818.
- Brahmanandtripathi, Charak Samhita of agnivesha, choukhamba publication, 5th edition, 1998, Chikitsa Sthana 24, verse no. 92-94, page no.818.
- Brahmanandtripathi, Charak Samhita of agnivesha, choukhamba publication, 5th edition, 1998, Chikitsa Sthana 24, verse no. 95-97, page no.819.
- Ambikadattashastrisushrut Samhita Uttartantra Chaukhamba publication Reprint 2011, 47,verse no.17-18, page no.423
- Ambikadattashastrisushrut Samhita Uttartantra Chaukhamba publication Reprint 2011, 47,verse no.18,page no.423
- Ambikadattashastrisushrut Samhita Uttartantra Chaukhamba publication Reprint 2011, 47,verse no.19,page no.425
- Ambikadattashastrisushrut Samhita Uttartantra Chaukhamba publication Reprint 2011, 47,verse no.20,page no.425
- Ambikadattashastrisushrut Samhita Uttartantra Chaukhamba publication Reprint 2011, 47,verse no.21,page no.425
- Ganesha Garde, Sarth Vagbhata, Anmol Publication, 6th edition, 2003, nidansthan, 6,verse no.14, page no.180

14. Ganesha Garde, Sarth Vagbhatta, Anmol Publication, 6th edition, 2003, nidansthan, 6,verse no.22, page no.181
15. Ambikadattashastry Sushrut Samhita Uttartantra Chaukhamba publication Reprint 2011, 47,verse no.23, page no. 426
16. Ambikadattashastry Sushrut Samhita Uttartantra Chaukhamba publication Reprint 2011, 47,verse no.22, page no. 425
17. Brahmanandtripathi, Charak Samhita of agnivesha, choukhamba publication, 5th edition, 1998, Chikitsa Sthana 24, verse no. 107-109, page no.820.
18. Brahmanandtripathi, Charak Samhita of agnivesha, choukhamba publication, 5th edition, 1998, Chikitsa Sthana 24, verse no. 189, page no.847.



This work is licensed under Creative Commons Attribution 4.0 License
DOI: [10.19080/GJARM.2017.01.555563](https://doi.org/10.19080/GJARM.2017.01.555563)

Your next submission with Juniper Publishers will reach you the below assets

- Quality Editorial service
- Swift Peer Review
- Reprints availability
- E-prints Service
- Manuscript Podcast for convenient understanding
- Global attainment for your research
- Manuscript accessibility in different formats
(Pdf, E-pub, Full Text, Audio)
- Unceasing customer service

Track the below URL for one-step submission

<https://juniperpublishers.com/online-submission.php>