



## Review Article

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### A REVIEW ON AYURVEDIC ASPECT OF MADATYA (ALCOHOL), MADATYAYA AND ITS MANAGEMENT WITH SPECIAL REFERENCE TO AGAD TANTRA

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#### ABSTRACT

Ayurveda is an ancient science of life which deals with physical, mental and spiritual health of human being. Agad tantra is one of the 8 branches of Ayurveda which deals with the study of poisons and its treatment. Madya affect the mind causing inebriation, enhance Tamo guna and affect the intellect the person. Alcohol is a substance which leads to the mal-functioning of the body's functions which are Dosha, Dhatu and Mala and make them abnormal. The term 'Madya' is an indicative word to all of alcoholic beverages mentioned in Ayurveda, the method of preparing alcoholic beverages was a part of culture in this region of world going as far back as the time of Rigveda (3000 B.C.).

**Keywords:** Madya, Visha, Guna, Madatyaya, Oja.

#### INTRODUCTION

Madya is used to stimulate the process of digestion, increase taste, penetrate and spread in body very fast, hot in potency, fulfill satiety, produces mental satisfaction and nourishes the body. slightly sweet in taste, sour at the end of digestion, it is laxative and astringent, confer soft voice, intelligence, complexion and colour; highly digestible, beneficial in the patients of insomnia or excess sleep and for both obese and lean persons; not viscid, can enter through minute pores and cleansing them, mitigate vata and kapha all this is possible only if used cautiously and judiciously, but if used without any medical advice, all madya can act like poison.<sup>1</sup> If taken in large quantities or improperly, such drinks may produce man pathological conditions in the organs and their function can cause different diseases and death. Knowing all this, ancient Acharyas described many rules and regimen for intake of Madya for healthy purposes. By following the rules mentioned for madya consumption will avoid much of the ill effects. Proper intake of alcoholic drinks is good for the body and mind but its regular and injudicious will cause many diseases and acts like poison. Fresh ones are hard to digest, make for increase of all the Dosha, whereas the old ones are opposite of this. Alcoholic beverages produce hallucinatory effects and it is the main cause of various mental illnesses. Many addicted people increase the quantity of the drinks with time and finally become addicted to it, so greatly, that it is impossible to be without it even for a few hours.<sup>2</sup> Acharya Charaka explains that Madya is having all five Rasas except lavana rasa.

This study will be carried out with the help of Vedic literature, available mainly Charaka, Sushruta, Ashtanga Hridaya, Ashtanga Samhita along with the commentaries and concerned from Ayurvedic literatures.

- Definition of Madya
- Types of Madya
- Madya guna
- Madatyaya
- Stage of madatyaya
- Types of madatyaya
- Madatyaya chikitsa
- Conclusion

#### DEFINITION OF MADYA

Madya means any exhilarating or intoxicating condition. The one which causes Mada by indigestion (taking foods) is called Madya. Madakari dravya is that intake of which produces disturbance of the intellect faculty by its virtue of Tamo guna like Madya, sura etc.<sup>3</sup> According to modern medicine, an alcoholic drink is that contains ethanol, a type of alcohol produced by fermentation of grains, fruits or other sources of sugar.<sup>4</sup> In general, alcohol means any intoxicating drink. Consumption of alcohol means consumption of an intoxicating drink. Of the various alcohol, only ethyl and methyl alcohol are special significance from toxicological point of view. The term alcohol in popular use refers to ethyl alcohol (ethanol). Pure alcohol is a transparent, colourless, volatile liquid having a spirituous odour and burning taste. It is obtained by the enzymatic fermentation of carbohydrates like sugars and starches, the raw materials being cereals, corn, barley, etc. jaggery, molasses, potatoes; and fruits especially grapes, mahua flowers, etc. The final fermented mass contains about 10 percent alcohol which is purified and concentrated by distillation.<sup>5</sup> The Madira generates anger grief sleeplessness or anxiety and enhance the intellect speech. According to Charaka Samhita this Madira is advocate to be consumed scientifically and logically. In Sushruta Samhita Madya is described as anesthetic agent.<sup>6</sup>

## TYPES OF MADYA

In Ayurveda literature explained many types of Madya. On the basis of use Madya is classified into two types; as beverage and as medicine.

### *Beverages use*

Sura - The Madya prepared from the Shali, Shastika etc. is called Sura. It is having the properties of Guru, Balakara, Pushtikara, Medokara and indicated in Grahani, Shotha, Gulma, Arshas, Mutra Krichha.

Varuni - Madya prepared from the water added with shilapishtha of punarava is called Varuni. Or Madya prepared from the Rasa of Tala, Kharjura, etc. is also called Varuni. It is having the same properties that of sura.

Seedhu - Madya prepared from sugarcane juice is called Seedhu. It is two types, if prepared from apakva rasa, it is Sheeta rasa Seedhu; and if prepared from pakva rasa, it is called Pakva rasa Seedhu.

### *Medicine use*

Arishta - When dugs mixed with water are heated to make the decoction which is then fermented and filtered.

Asava - Prepared without heating the water and drugs and fermented is called asava.

## MADYA GUNA

Madya is having following 10 Guna

Laghu – It is opposite to guru guna. It is responsible for the ekhankarm. It is easily digestible and causes lightness in the body.

Ushna - It opposite to sheeta. It is hotness.

Tikshna – Gives rise to burning sensation encourages suppuration and increases secretions.

Sukshma – Its minuteness enters into minutes of the channel.

Vishada - It opposite to Picchila and moistness.

Amla – It is having sour taste.

Vyavayi – Quickly absorbed, it first spread all over the body and then get digested.

Ashu –Quick acting due to its quickness, it gets spread all over the body like the oil which spread immediately on water.

Vikasi – While spreading all over the body produce looseness of the ligament.

Ruksha – Rough its opposites to Snigdha causes Stambhana, Kharatva and responsible for Shoshnatva of the body. Charaka and Vagbhata say that Madya has ten gunas but Sushruta says only eight gunas except laghu and amla. Commenting on the guna of Visha, Charaka, Sushruta and Vagbhata say that the gunas of Madya are just opposite to the gunas of oja.<sup>7</sup>

## MADATYAYA

The disease produced due to improper use of Madya is called Madatyaya. Madatyaya is a combination of two words Mada and Atayaya. Mada means harsha (excitement) atyaya means atikrama (excess). Ayurveda deals with life in a holistic way in every aspects of life. Alcoholism is termed a madatyaya in Ayurveda which is one among the lifestyle disorders, is also disabling addictive disorders. Today the alcohol consumption has become passion for the people and without knowing its proper utilization and its effects, persons are getting addicted to the

alcohol which in turn obviously many deteriorate the health and life span.

## STAGE OF MADATYAYA

In Purvardha of Madhava Nidana of 18<sup>th</sup> chapter mentions 4 stages of Madatyaya, but Acharya Charaka and Sushruta both have explained three stage of Madatyaya.

### *Prathama Mada (First stage of alcohol intoxication)*

Intake of alcohol results in 3 stage of intoxication that is the beginning (first), the middle (second) and the last (third) stages.

The first stage is characterized by

Prahashana – Exhilaration

Priti karah – Passion

Pana anna guna darshakah – Proper manifestation of the attributes of food and drinks.

Creativity of music, song, humor and story. It does not impair the wisdom and memory and does not cause inability for the sense to perceive their objects. This first stage of intoxication results in Sukha nidra (sound sleep) and post walking feeling of restlessness. It is stage of happiness.<sup>8</sup>

### *Dwitiya Mada (Second stage of alcoholic intoxication)*

During 2<sup>nd</sup> stage person often remembers or forgets many things, his voice becomes inarticulate and confused, and speaks sense and non-sense simultaneously. His movement, posture, drinking, eating and talking are all appropriately funny, these are the signs and symptoms of the second stage of intoxication.<sup>9</sup>

### *Tritiya Mada (Third stage of alcoholic intoxication)*

Beginning of the third stage, there comes a stage when the person is afflicted with Rajas and Tamas. In this stage person becomes inactive like a broken tree with intoxicating morbid deities and unconsciousness though alive, he resembles a dead person. He becomes incapable of recognizing pleasing things and friends.<sup>10</sup>

## TYPES OF MADATYAYA

Madatyaya is also called as Panatyaya, it is Tridoshaja vyadhi. Charaka acharya describes Madatyaya types as Vataja, Pittaja, Kaphaja and Sannipata.<sup>11</sup>

### *Vataja Madatyaya*

#### **Nidana**

If a person is excessively emaciated because of Krodha, Shoka, Bhaya, Vyavaya, Chankramana, Sahasa while eating ruksha types of food, drinks Madya at nig night which is excessively fermented, then this leads to the impairment of his Nidra and Vatapraty type of madatyaya instantaneously develops.

#### **Lakshana**

The Vataja madatyaya is characterized by the following symptoms – Hikka, Shwasa, Shira Kampa, Parshwa Shoola (pain in the sides of the chest), Nidra nasha, Pralapa.<sup>12</sup>

### *Pittaja Madatyaya*

#### **Nidana**

If a person, indulging in food which is sour, hot and tikshna (sharp), having wrathful disposition and having liking for

excessive exposure to the fire and sun drinks excess quantity of alcohol which is tikshna, heat producing and sour then he suffers from Pittaja type of madatyaya. If this Pittaja type of madatyaya is also dominated by aggravated vata, then the ailment may either get cured immediately or may cause instantaneous death.

#### **Lakshana**

The Pittaja madatyaya is characterized by following symptoms – Trishna, daha (burning sensation), jwara, sweda, murchha, atisara, vibhrama, harita varna (green colouration of the body).<sup>13</sup>

#### **Kaphaja Madatyaya**

##### **Nidana**

If a person who is habituated to sweet (madhura), unctuous (snigdha), heavy food (guru ahara), who does not undertake exercise, who sleep during the daytime, and indulges in the comforts of beds and seats, excessively drinks alcohol which is not fermented well.

#### **Lakshana**

Kaphaja type of madatyaya is characterized by the sig signs and symptoms like - Chhardi (vomiting), Arochaka, Gaurava, Nausea, Tandra, Staimitya (timidity).<sup>14</sup>

#### **Sannipataja Madatyaya**

##### **Nidana**

Qualities of Visha which cause aggravation of the 3 doshas are also found in the alcohol the only difference being in poison. Poison at times, causes death and at times causes diseases in the affected person like poison.<sup>15</sup>

#### **Lakshana**

Sannipataja Madatyaya is characterized by the symptoms – Shareerdhukam, Balavatsammoha, Shiroampa, Jrimbha, Sphuranam, Veepanam, Shrama, Urovibandha, kasa, hikka, Shwasa, Sammoha, Atisara, Prajagjagan etc.<sup>16</sup>

According to Sushruta, the adverse effects of chronic usage of Madya against the rules and regulations prescribed for Madya against the rules and regulations prescribed for Madya intake are classified in to four types. Sushruta used Panatyaya term in the place of Madatyaya.<sup>17</sup>

#### **MANAGEMENT OF MADATYAYA**

According to Kashyapa, Madatyaya is Amaja. That is 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.

Samanya Chikitsa – (general management)

Vishishta Chikitsa – (Specific treatment)

#### **Samanya Chikitsa**

##### **Doshanusara Chikitsa**

All the types of alcoholism are Tridoshaja, hence the physician should first treat the Dosha which is predominant there. Otherwise in alcoholism the treatment should be started from Kapha because it is predominantly situated flanked by Pitta and Vata.<sup>18</sup>

##### **Madya Prayoga**

Intake of excessive alcohol, which is Tikshna, hot, sour and vidahi makes the Anna Rasa sticky and improperly digested which ultimately turns alkaline and causes burning sensation in

the interior of the body, Trishna, Pramoha, Vibhrama instantaneously. To correct these ailments, alcohol is administered.<sup>19</sup>

#### **Psychotherapy for Alcoholism**

Alcoholism does not cause alcoholism without causing agitation of the mind without causing morbidity in the body. Therefore, a patient suffering from alcoholism, therapeutic measures (psychotherapy) for the cheerfulness of the mind are administered.<sup>20</sup>

#### **Milk for alcoholism**

The above mentioned effective therapeutic measures cure alcoholism. If not, then the physician should give up therapies comprising alcohol, and administer milk for its treatment. After the diseases are cured by the administration of milk, and after the patient has gained strength, the milk is gradually withdrawn and alcohol is substituted in its place little by little.<sup>21</sup>

#### **Vishishta chikitsa**

##### **Vataja Madatyaya**

After observing the signs and symptoms of aggravated Vata Dosha in the patient suffering from alcoholism, he is given the soup of the meat of lava, chicken and peacock, or birds. Dodima or the decoction of Dhanya and Nagara or the supernatant part of sour kanji or vinegar to drinks should be given.<sup>22</sup>

##### **Pittaja Madatyaya**

The patient suffering from Pittaja alcoholism should take the meat of Shasha, Kapinjal, Ena, Lava and Shastika types of rise as food. Also given pomegranate and Amalaka, different type of Tarpan, Yusha, Rasa.<sup>23</sup>

And also do-

- Samsarjana Karma
- Panchamalaka Yoga
- Intake cool food and drinks

##### **Kaphaja Madatyaya**

The patient suffering from Kaphaja alcoholism is given food prepared of barley and wheat along with the dry soup of Kulattha or dried radish.

- Soup of Amalaki
- Roasted meat
- Ashtanga lavana
- Paste of sauvarcala, maricha, ajaji, bhyng, bhrynga
- Hot water bath<sup>24</sup>

##### **Treatment of Sannipataja madatyaya**

The physician who is well versed with the knowledge of proportionate increase or decrease of different aggravated doshas, who is well verse with the knowledge of preparing medicines to cater to the requirement of these differently aggravated doshas.<sup>25</sup>

##### **Regimens of Alcoholism**

The following factors help a person to overcome alcoholism<sup>26</sup>

- Beautiful forests
- Ponds and lakes with lotus flowers
- Clean food and drinks
- Exciting companions
- Clean garments

### **Dhvamsaka and Vikshaya**

If a person who has stopped drinking alcohol suddenly takes recourse to drinking alcohol in excess, he suffers from two diseases viz, Dhvamsaka and Vikshaya.

### **Treatment**

Basti, sarpis, milk, ghee, massage, food and drinks which cause alleviation of Vata Dosha.

### **CONCLUSION**

It is concluded that Madatyaya (alcoholism) is explained in detail with various references in Ayurveda. All this detail knowledge about Madatyaya helps in diagnosis and management depending on the vitiation of the Doshas. This shows that Ayurveda has effective solution in the management and rehabilitation of drug addiction. It is important to know the ill effects of various substances to find out its action in the body. Once we came to know the properties (Gunas) of Madya these can be used for medicinal purposes. Madya can be used as therapeutic agents and their bad effects can be nullified by using them properly and according to methods mentioned in classical texts. Properties (Gunas) of a Madya decide how it is going to affect the body. Managements (Chikitsa) plays an important role in management of Madatyaya but it's better to not use it without any medical advice. Ahara, Vihara, Achara, Vihara and drug management (Shaman Aushadhi) are equally essential to prevent recurrence of alcoholic disorders.

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