MADATYAYA (ALCOHOL INTOXICATION) A REVIEW

Nilesh M. Rajmane, Deapak S. Wali, Ankur A. Kadam

ABSTRACT:
Madya (Alcohol) is explained under Ahara Varga. It is used as Pana, as Anupana and also as Aoushadhi. It is also used in Shastra Karma as Sandnyahar (Anesthetic), The excess intake of Madya is known as Madatyaya, leads to toxic effects and may also result in Ojakshaya. The habit of alcohol consumption leads to its addiction and causes alcohol intoxication. In the present study an effort is made to review Madatyaya from the available classics of Ayurved in Charak Samhita the various Awasthas in an individual becoming addicted with Madya is elaborated. Susharut used Panatya term in the place of Madatyaya and accepts four types of Panatya viz. Vatakrita, Pittakrita, Kaphakrita and Sarvakrita. According to Vagbhat and Yogaratnakar the severity of disease Madatyaya will persist for seven or eight days. According to Kashyapa Madatyaya is Amaja, that is why while treating Madatyaya, Langhana should be done first. The ailments caused by Madya in Mithyaa – Atiyoga - Heenayoga can be cured by taking the Madya in proper way and quantity (Samayoga). Here the same type of Madya or other varieties of Madya can be given. All the types of Madatyaya are of Tridoshaja. Therefore, in the beginning, treatment should be done for the most predominant Dosha.

Key words: Madya, Madatyaya, Alcohol intoxication

INTRODUCTION:
Madya Varga (Group of Alcoholic Preparations) is one of 12 Ahara Varga explained in classics. Madya is used as Ahara Dravya (Food Adjunct), as Anupana (After Drink) or as Aoushadhi (Medicine). It is also used as Anesthetic (Sandnyaharan) in Surgeries (Shastra Karma). Alcoholic Preparations (Madya) is classified into two types on the basis of their uses viz; as medicine and as beverage. Further it is classified into five types depending on method and raw material used viz; Asava, Arishta, Sura, Varuni, Sithu. Out of which first two are widely used as medicine and 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 (Nector) for the body. But the same when consumed without following these rules it results in Madatyaya.

NEED FOR THE STUDY: In present modern lifestyle alcoholic beverages are commonly used. But many times it becomes habit then addiction and finally results in to alcohol intoxication. Nowadays, alcohol abuse is widespread in most parts of the world and in the current scenario; alcohol addiction is one of the major problems faced by the society. In the present study an effort is made to understand concept of Madatyaya (alcohol-intoxication) and its management.

MATERIALS AND METHODS:
For the present review detailed literary study is performed. The content and references are analysed from available text. Principal texts referred are Charak, Su-
Types of Madatyaya: All the types of Madatyaya are caused by the simultaneous aggravation of all the Dosha and whichever Dosha is dominating in presenting the symptoms, the condition is named by that Dosha.

A) Charak ²: Charak explains types of Madatyaya as Vatapraya, Pittapraya and Kaphapraya and considers the disease as Tridoshaja.

1) Vataja Madatyaya:³

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 Vatapray type of Madatyaya instantaneously develops.

Lakshana: The Vatapray type of Madatyaya is characterized by the following symptomatology: Hikka, Shwasa, Shirah Kampa, Parshva Shula, Prajagara and Bahupralapa. Kashyapa says that in Vatika type of Madatyaya patient will be in Unmattavastha.

2) Pittaja Madatyaya ⁴

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.

Lakshana: Pittapraya type of Madatyaya is characterized by symptoms like Trishṇa, Daaha, Jvara, Sweda, Moorchha, Atisara, Vibhrama and Haritavarna.

3) Kaphaja Madatyaya ⁵-

Nidana: If a person who is habituated to Madhura, Snigdha and Guru Ahara, who

shruta and Vagbhatta. Also relevant references are taken from other Ayurvedic, modern texts and research articles.

LITERARY REVIEW: Madatyaya Nidan Lakshana and Chikitsa is described in 24th chapter of Charak Chikitsa Sthana. Panatayapratishedha is described in 47th chapter of Sushrut Uttaratatrantra. Treatment is also given according to these conditions. In Ashtangahriday Madatyaya Nidana is described in Nidana Sthana 6th chapter. In the same chapter Mada, Murcha and Sanvasa are also described. Chikitsa of Madatyaya is described in Chikitsa Sthana, 7th chapter. 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, Sushrut version is followed. In Bhavaprakash, Madatyaya is described in Madhyamakhanda after description of Murcha, Bhram, Nidra, Tandra and Sanvas Adhikarana and followed by Daha Adhikarana. Sushrut version of Punatya is followed and some formulations along with treatment principles are discussed. In Yogaratnakar, Madatyaya Adhikara is described after description of Murchadhikara and followed by Daha Adhikara.

MADATYAYA: Madatyaya compromises of two words Mada and Atyay. Mada means Harsh (Excitement) Atyay ¹ means Atikrama (excess). This over excitement is caused by excess consumption of Madya (Alcoholic Beverages). The excess intake of Madya leads to Ataya ¹ (Dosha) i.e toxic effects. Toxic effects are different depending on the involvement of the Dosha.
does not perform Vyayam, who takes Diwasa and who indulges in Sukhaseenata, excessively drinks Madya, which is not an old one or which is prepared of Guda, and Paishthika, then he immediately develops Kaphapraya Madatyaya.

Lakshana: Kaphapraya Madatyaya is characterized by Chhardi (Vomiting), Aruchi (Tastelessness), Hrillasa (Nausea), Tanda (Hallucination), Stainitya (Stiffness), Gaurava (Heaviness).

4) Sannipataja Madatyaya: In Sannipataja Madatyaya all or some of the above said features of three individual Dosha can be seen.

Lakshana in Sannipataja Madatyaya: Shareera dukham (Body Pain), Balavat sammoha (Giddiness), Hridaya vyatha (Chest Pain), Aruchi (Tastelessness) and Pratata Trishna (Excessive Thirst), Jwara (Fever) Sheetoshna lakshana (Heat Cold Feelings), Shirokampa (Headache), Jrumbha (Yawning), Sphuranam (Excitement), Urovibandha (Chest Congestion), kasa (Cough), Hikka (Hicoughs), Shwasa (Difficulty in breathing), Prajagara (Insomnia), Shareera Kampa (Shivering), Karn Akshi Mukharoga (Diseases of Ear, Eyes and Mouth), Chhardi (Vomitting), Atisara (Loose Motion) and Hrulasa (Nausea), Bhrama (Giddiness), Pralapa (Pain).

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 Panataya, Parmada, Panajeerna and Panavibhrama. Sushrut 6 used Panataya term in the place of Madatyaya, and accepts 4 types of Panataya viz. Vatakrita, Pittakrita, Kaphakrita and Sarvakrita.

1) Panataya 7:- Panataya is divided into four types depending upon the characteristic features of Dosha predominance. Vatika Panataya: It is characterized by Stambha, Angamarda, Hridayagragha, Toda, Kampa and Shiroruja. Pittika Panataya: It is characterized by Sweda, Pralapa, Mukhashosh, Daha, Murcha and Vadanalochna Peetata. Kaphaja Panataya: It is characterized by Vamathu, Sheetata and Kaphapraseka. Sannipataja Panataya: Symptomatology of three Dosha.

2) Paramada 8:- Paramada is characterized by Ushmanam, Angagurutam, Sleshmadhikatvam, Aruchi, Mala-mutra-Sanigam, Trishna, Shiro and Sandhiruja.

3) Panajeerna 9:- Aadhmanam, Udgiran Amlarasa, Vidahi and other features of aggravated Pitta characterize Panajeerna.

4) Panavibhrama 10:- Panavibhrama is characterized by Hritgatra, Toda, Vamathu, Jwara, Murcha, Kaphasravana and Shiroruja.

C) Vagbhatta: Vagbhat 11 explains 4 types of Madatyaya viz. Vataja, Pittaja, Kaphaja and Sannipataja. Apart from this Dhvamsaka and Vikshaya 12 is also explained.

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


Prognosis: Since a person suffering 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** 13 : Vagbhatta says one should have only 2 glass of Madya followed by food including Mamsa, Apupa, Ghrita, Ardrak etc. 14

In Charak explains Vatpray, Pittapray, Kaphapray and Tridoshaja Avastha in an individual becoming addicted with Madya. 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** - 15: According to Vagbhat and Yogaratnakar the severity of disease Madatyaya will persist for seven or eight days.

**Upadrava of Madatyaya** 16: The complications of Madatyaya- Hikka associated are Jwara, Vamathu, Vepathu, Parshwashoola, Kasa and Bhrama.

**Asadhya Lakshana** -

The following are the characteristics of Asadhya Lakshana 17(Incurable): Heenottaraushtiham (Irresponsive to Questions), Atisheetam (Extreme cold), Jihva Gauvravata (Heaviness of tongue), Sheet Danta (Cold Teeth), Neela Danta (Bluish Discolouration of Teeth), Peete Nayana (Yellowish Discolouration of Eyes), Rakta Nayana (Reddish Discolouration of Eyes).

**Samanya Samprapti of Madatyaya** 18

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**SAMANYA LAXANA OF MADATYAYA** 19:
Pida (Body ache), Sammoha (unaware), Hritpida (Chest Pain), Aruchi (Anorexia), Trushna (Excessive thrust), Jrumbha (Yawning), Kasa (Cough), Hikka (Hiccoughs), Shwasaa (Breathlessness), Kampa (Tremors), Bhrama (Giddiness), Pralap (Irrelevant Talking), Bhaya (Fear), Prajagar (insomnia), Ashubha Swapna (Bad Dreams).

**CHIKITSA OF MADATYAYA** 20: 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 Kshara Dravya gets mixed with a Amla Dravya, the outcome becomes sweet in taste, and Madya is the best among the Dravya having 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, Vikshamla, Kola and Dadima, some quantity of Yavaani, Hapusha, Ajaaji and Shrinigavera should be taken along with salt.

For Paittoika 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 in Amavastha, Vanama Karma and Langhana should be administered to get Niramavastha. Then on Kshudapravritti Madya prepared from Sharkara, Draksha, Ikshu is given along with Yavani, Nagar and Madhu. 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 Dasparsa, Mustha, or Parpataka should be given.

For Sannipataja Madatyaya, is ten types 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 (Alcohol Intoxication) is well explained in Ayurveda. This helps in diagnosis and management depending on the involvement of the Dosha.

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Corresponding Author:
Dr. Nilesh M. Rajmane, Lecturer Dept. of Agadtantra, L.K.R. Ayurved Mahavidyalaya Gadhinlagj 416502, Email – drnileshrajmane@gmail.com

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