

## A REVIEW ON EFFECT OF *MADYA* ON THE BODY

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## ABSTRACT

The substance causing '*Mada*' produces disturbances of intellect faculty by its virtue of *Tamoguna* is called *Madya*. The properties of *Madya* can be compared to *Visha*. *Madya* reaches *Hridaya* which is the place of *Oja* and by virtue of its ten *Gunas* destroys the ten *Gunas* of *Oja*. As *Oja* is abode of *Satva*, due to this affliction, the mind gets agitated and thus ultimately leads to *Mada*. *Hridaya* is the *Sthaana* of the *Rasa vaha srotas*, *Vata* etc. as also of the *Satva*, *Buddhi*, *Indriyas*, *Aatma* and last but most importantly of *Oja*. This *Oja* gets destroyed by the excess intake of *Madya* and morbidities appear in the *Hridaya* and in the *Dhatus* located therein. Improper, excess intake of *Madya* can be hazardous to health and may result in death while its judicious use gives health and pleasure. *Madatyaya* is not just an alcohol intoxication, dependence or withdrawal state, but it is the condition where multiple systemic dysfunctions are involved from immediate and severe manifestations. Neurological, gastro-hepatic and cardiac manifestations are the commonest features seen in the patients of *Madatyaya*.

**Keywords:** *Madya*, *Madatyaya*, *Oja*, *Panatyaya*

## INTRODUCTION

The one that causes *Mada* by ingestion is called *Madya*. *Mada* means any exhilarating or intoxicating condition. *Madakari Dravya* is that intake of which produces disturbance of the intellect faculty by virtue of *Tamo-guna*

like *Madya*, *Sura* etc<sup>1</sup>. In *Susruta Samhita* *Madya* is described as an anesthetic agent<sup>2</sup>. By nature, *Madya* in general are *Amlarasa pradhana* as well as *Amla vipaka* and *Ushna veerya*<sup>3</sup>. The properties of *Madya* can be compared to *Visha*. *Madya* reaches *Hridaya* which is

the place of *Oja* and by virtue of its ten *Gunas* destroys the ten *Gunas* of *Oja*. As *Oja* is abode of *Satva*, due to this affliction, the mind gets agitated and thus ultimately leads to *Mada*. *Hridaya* is the *Sthaana* of the *Rasa vaha srotas*, *Vata* etc. as also of the *Satva*, *Buddhi*, *Indriyas*, *Atma* and last but most importantly of *Oja*. *Oja* gets destroyed by the excess intake of *Madya* and morbidities appear in the *Hridaya* and in the *Dhatus* located therein. Improper, excess intake of *Madya* can be hazardous to health and may result in death while its judicious use gives health and pleasure. In Ayurveda the varieties of disorders caused by the excessive and improper use of *madya* are described under the heading *Madatyaya* or *Panatyaya*. *Madatyaya* is not just an alcohol intoxication, dependence or withdrawal state, but it is the condition where multiple systemic dysfunctions are involved from immediate and

severe manifestations. Neurological, gastro-hepatic and cardiac manifestations are the commonest features seen in the patients of *Madatyaya* which is also similar to the description of *Madya*, *Madatyaya*, *Oja*, *Panatyaya*.

**Aim and Objectives:** To compile a description of *Madya* as explained in different classical Ayurveda texts. To review the effect of *Madya* on the body with specific reference to *Madatyaya*.

**Materials and Methods:** Literary materials were collected from all Ayurveda classical texts (Charaka Samhita, Susruta Samhita, Astanga Hridaya, Astanga Sangraha) and commentaries.

General Properties of *Madya* According to Brihat-Trayi

**Table 1:** General Properties of *Madya* According to Brihat-Trayi

<i>Guna</i>	Charaka <sup>4</sup>	Susrutha <sup>5</sup>	Vagbhata <sup>6</sup>
<i>Laghu</i>	+	-	+
<i>Ushṇa</i>	+	+	+
<i>Tikshṇa</i>	+	+	+
<i>Sukshma</i>	+	+	+
<i>Vishada</i>	+	+	+
<i>Amla</i>	+	-	+
<i>Vyavayi</i>	+	+	+
<i>Aashu</i>	+	+	+
<i>Vikashi</i>	+	+	+
<i>Ruksha</i>	+	+	+

Charaka and Vagbhata explained that *Madya* has ten *Gunas* but according to Sushruta *Madya* has only eight *Gunas* except *Laghu* and *Amla*. The properties of *Madya* can be compared to *Visha*. Commenting on the *Guna* of *Visha*, Charaka, Sushruta and Vagbhata mentioned that the *Gunas* of *Madya* are just opposite to the *Gunas* of *Oja*. Therefore, when *Madya* reaches the *Hridaya*, it afflicts the ten *Gunas* of *Oja*, which is located in *Hridaya*. *Madya* by virtue of its ten *Guna* gives rise to mental distortion. The ten *Gunas* of *Oja* viz. *Guru*,

*Sheeta*, *Mridu*, *Shlakshna*, *Bahala*, *Madhura*, *Sthira*, *Prasanna*, *Picchila*, and *Snigdha* are counter acted by ten *Gunas* of *Madya* viz. *Laghu*, *Ushṇa*, *Tikshṇa*, *Sukshma*, *Amla*, *Vyavayi*, *Aasuga*, *Ruksha*, *Vikashi* and *Visada*. *Hridaya* is the *Sthana* of *Satva*, *Buddhi*, *Indriyas*, *Atma* and *Oja*. *Hridaya* is also the *sthaana* of the channels for circulation of *Rasa*, *Vata* etc. This *Oja* gets destroyed by the excess intake of *Madya*, and morbidities appear in the heart and in the *Dhatus* related to it<sup>7</sup>.

**Properties and action of madya****Table 2:** Properties and action of Madya

<b>Guna</b>	<b>Karma of Madya According to Susruta<sup>8</sup></b>	<b>Karma of Visha According to Susruta<sup>9</sup></b>	<b>Karma of Visha According to Charaka<sup>10</sup></b>
<i>Ruksha</i>	<i>Vata Kopa</i>	<i>Vata kopa</i>	<i>Vata kopa</i>
<i>Ushna</i>	<i>Seetahara</i>	<i>Pitta and Rakta kopa</i>	<i>Pittakopa</i>
<i>Sukshma</i>	<i>Vishati avayavaan</i>	<i>Sareeraavayava Pravesh and vikaara</i>	<i>Raktaprakopa</i>
<i>Aashu</i>	<i>Aashukarma</i>	<i>Aashumarana</i>	<i>Annarasa dushti</i>
<i>Vyavayi</i>	<i>Harshadam</i>	<i>Prakritim bhajet</i>	<i>Dehavyaapana</i>
<i>Teekshna</i>	<i>Manogatiharana</i>	<i>Marmaghnam ManoMoha</i>	<i>Marmaghnam</i>
<i>Vikaasi</i>	<i>Visarpati</i>	<i>Dosha-dhatu-malakshapana</i>	<i>Pranaghna</i>
<i>Laghu</i>		<i>Durupakarma</i>	<i>Durupakrama</i>
<i>Visada</i>	<i>Kapha and Sukrahara</i>	<i>Atiricyeta</i>	<i>Dosha pervading</i>
<i>Avyaktarasa</i>			<i>Kaphakopa</i>
<i>Avipaki</i>		<i>Durharam</i>	

Aacharya Charaka explains that *Madya* is having all five *Rasas* except *Lavana rasa*<sup>11</sup>.

***Madya Prabhava:*** *Madya* reaches *Hridaya* which is the place of *Oja* and by virtue of its ten *Gunas* destroys the ten *Gunas* of *Oja*. As *Oja* is abode of *Satva*, due to this affliction, the mind gets agitated and thus ultimately leads to *Mada*. *Hridaya* is the *Sthaana* of *Satva*, *Buddhi*, *Indriyas*, *Atma* and *Oja*. *Hridaya* is also the *sthaana* of the channels for circulation of *Rasa*, *Vata* etc. *Oja* gets destroyed by the excess intake of *Madya* and morbidities appear in the *Hridaya* and in the *Dhatus* located therein<sup>12</sup>.

***Visha - Madya:*** *Madya* has not been classified under *Visha varga* in any classical text. Commenting on the chapter *Madatyaya*, *Chakrapani* says, intoxicative action is common to both *Visha* (poison) and *Madya*. *Madya* shares nearly all the *Guna* of poison. Describing the *Gunas* of *Visha*, *Sharangdhara* says *Visha* is *Vyavayi*, *Vikasi*, *Sukshma*, *Madavaha*, *Aagneya*, *Jeevitahara* and *Yogavahi*<sup>13</sup>. By the definition itself, *Madya* is such a substance, which is having the *karma* of *Mada*. Charaka commenting on the reason for the *Sannipataja* nature of *Madatyaya*, *Guna* of *Visha* that causes *Tri dosha prakopa* are also found in *Madya*, the only difference being, in *Visha*, these *Guna* are more severe<sup>14</sup>. *Visha* at times causes disease and may lead to death. Same can also be said about *Madya*. The varieties of disorders caused by the excessive and improper

use of *Madya* (alcohol) are well described in Ayurveda as '*Madatyaya*' or '*Panatyaya*'. It is a *Saanipataja Vyadhi* (caused by vitiation of *Tridosha*).

***Madatyaya (Alcoholism):*** *Madatyaya* is a combination of two words *Mada* and *Atyaya*. *Mada* means *Harsha* (excitement) *Atyaya* means *Atikrama* (excess), which could be defined as '*Madyati Janonena*', it means after consumption it makes the person lose his sense. This over excitement is caused by excess consumption of *Madya*. Depending on the involvement of the *Dosha*, its toxic effects are seen<sup>15</sup>.

***Classification of Madatyaya:*** It is also called as *Panatyaya*, it is *Tridoshaja Vyadhi*, according to *Doshas*, *Paramada*, *Panajeerna* and the serious condition is called *Panavibrama*<sup>16</sup>. *Panatyaya (Madatyaya)* according to *Dosha* is *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*.

***Stages of Mada:*** *Charaka* and *Sushruta* both have explained three stages of *Mada*, but *Acharya Madhava* explained in *Poorvardha* of *Madhava Nidhana* 18th chapter mentions 4 stages of *Mada*.

***First Stage of Mada (Alcoholic Intoxication)***<sup>17</sup> Intake of alcohol results in 3 stages of intoxication, *Prathama*, *Madhyama* and *Antima Avasta*. The person comes across exhilaration, passion, proper manifestation of the attributes of food and drink, and the wisdom and creativity of music, song, humour and stories. It does not impair the wisdom and memory and does not cause

inability for the senses to perceive their objects. This results in sound sleep and a post-waking feeling of freshness. Thus, this stage of intoxication is conducive to happiness.

**Second Stage of Mada (Alcoholic Intoxication)**<sup>18</sup> The person often remembers things and often forgets them, his voice becomes inarticulate and confused, and he speaks sense and nonsense simultaneously. His movement, posture, drinking, eating and talking are all appropriately and inappropriately funny. These are the signs and symptoms of the second stage of intoxication.

**Third Stage of Mada (Alcoholic Intoxication)**<sup>19</sup> After crossing the second stage and in the beginning of the third stage, a person becomes inactive like a broken tree with his mind afflicted with intoxicating morbidities and unconsciousness. Though alive, he resembles a dead person. He becomes incapable of recognizing pleasing things and friends. He is soon deprived of all happiness for which he had taken alcohol. He loses the very sense of distinction of rightful, happy and useful items from the wrong, miserable harmful ones respectively; therefore, no wise person would ever like to place himself in such a stage of intoxication. He is condemned and censured by all persons and disliked by them. As the natural outcome of this indulgence, he suffers from miseries and diseases all the time.

**Nidana and Lakshana of Madatyaya:** In *Saranagadhara Samhita* while describing the *Madakari* property, the *Madya* is also included in the classified drugs, *Madya* is drug possessing *Tamoguna* predominantly and cause derangement of the mind are called *Madakari*<sup>20</sup>. All types of *Madatyaya* are caused by vitiation of *Tridoshas*. The classification is made on the basis of whichever *Dosha* is dominating in presenting symptoms, the condition is named by that *Dosha*.

**Types of Madatyaya**<sup>21</sup> *Charakacharya* describes *Madatyaya* types as *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*<sup>21</sup>. *Sushrutacharya* describes the adverse effects of chronic usage of *Madya*, when taken against the rules and regulations prescribed for *Madya* intake are classified as *Panatyaya*, *Paramada*, *Panajeern* and *Panavibhram*<sup>22</sup>. *Sushrutacharya* explained *Panatyaya* in the place of *Madatyaya*. Four types of *Panatyaya* are

described as *Vatakrita*, *Pittakrita*, *Kaphakrita* and *Sarvakrita*<sup>23</sup>. *Acharya Vagbhata* explains four types of *Madatyaya* viz., *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*<sup>24</sup>.

**Vataja Maadatyaya Nidana:**<sup>21</sup> If a person is excessively emaciated because of indulgence in women (*Vyavaya*), grief (*Soka*), fear (*Bhaya*), carrying heavy load (*Bharavahana*), walking long distance (*Chankramana*), other strenuous activities (*Sahasa*), while eating ununctuous food (*Ruksha Aahara*), less quantity of food (*Alpa Aahara*) drinks alcohol at night and which is excessively fermented then this leads to the impairment of his sleep (*Nidra*) and causes *Vataja Madatyaya*.

**Lakshana:** *Vataja Madatyaya* is characterised by signs and symptoms like hiccup (*Hikka*), asthma (*Swasa*), tremors in the head (*Sirakampa*), pain in the sides of the chest (*Parshva Shoola*), insomnia and delirium in excess (*Bahupralapa*).

**Pittaja Madatyaya Nidana:**<sup>21</sup> If a person, indulging in food that is *Tiksna*, *Ushna*, *Amla* in excess and having liking for excessive exposure to the fire and sun, drinks excess quantity of *Madya* that is *Tikshna*, *Ushna* and sour, then he suffers from *Pittaja* type of *Madatyaya*.

**Lakshana:** Symptoms are like thirst (*Trushna*), burning sensation (*Daha*), fever (*Jwara*), sweating (*Sweda*), giddiness (*Moorcha*), diarrhea (*Atisara*), *Vibhram*, green colouration of the body (*Haritavarna*).

**Kaphaja Madatyaya**<sup>21</sup> **Nidana:** If a person who is habituated to sweet (*Madhura*), unctuous (*Snigdha*), heavy food (*Guru Aahara*), who does not undertake exercise (*Vyayam*), who sleeps during day time (*Divaswapa*), and who indulges in the *Sukhaseelata*, excessively drinks *Madya* which is not an old or which is prepared of *Guda*, and *Paishtika*, then he immediately develops *Kaphaja Madatyaya*.

**Lakshana:** In *Kaphaja Madatyaya* symptoms are characterised by vomiting (*Chardi*), anorexia (*Arochaka*), nausea (*Hrullasa*), drowsiness (*Tandra*), timidity (*Sthaimitya*) and heaviness (*Gaurava*).

**Sannipataja Madatyaya**<sup>21</sup> In *Sannipataja Madatyaya* all *Tridoshaja* or some of the three individual *Dosha* can be seen.

**Lakshana:** Body pain (*Shareera Dukham*), unconsciousness (*Balavat Sammoha*), chest pain (*Hrudvyatha*), tastelessness (*Aruchi*), excessive thirst (*Pratata Trushna*), fever (*Jwara*), heat cold feeling (*Sheetoshna Lakshana*), headache (*Shirokamp*), yawning (*Jrumba*), excitement (*Sphuranam*), chest congestion (*Urovibandha*), cough (*Kasa*), hiccups (*Hikka*), difficulty in breathing (*Swasa*), insomnia (*Prajagara*), shivering (*Shareera Kampa*), diseases of ear, eyes, mouth (*Karna Akshi Mukharoga*), vomiting (*Chardi*), loose motion (*Atisara*), nausea (*Hrullasa*), giddiness (*Bhrama*), *Pralapa*.

#### According to *Susruthacharya*

1. **Panatyaya-** *Sushrutacharya* explained *Panatyaya* in the place of *Madatyaya*. Four types of *Panatyaya* described as *Vatakrita*, *Pittakrita*, *Kaphakrita* and *Sarvakrita*.<sup>25</sup>
  - a. **Vataja Panatyaya:** It is characterised by numbness (*Stambha*), bodyache (*Angamarda*), palpitation, a catching and pricking pain in the region of the heart (*Hridayagraha*), pricking sensation (*Toda*), and headache (*Shiroruja*).
  - b. **Pittajanita Panatyaya:** It is characterised by perspiration (*Sweda*), delirium (*Pralapa*), dryness of mouth (*Mukhashosha*), burning sensation (*Daha*), loss of consciousness (*Murcha*), yellowness of face and eyes (*Vadanalochan Peetata*).
  - c. **Kaphajanita Panatyaya:** It is characterised by vomiting (*Vamathu*), shivering (*Sheetata*), water brash (*Kapha Praseka*).
  - d. **Sannipataja Panatyaya:** All *Tridoshaja Lakshanas* seen in this type of *Panatyaya*
2. **Paramada:** It is characterised by heat (*Ushmanam*), heaviness in the body (*Angagurutam*), excessive accumulation of *Sleshma* (*Sleshmadhikativam*), an aversion of food (*Aruchi*), suppression of stool and urine (*Malamutra Sangam*), thirst (*Trushna*), headache and joint pain (*Shiro* and *Sandhiruja*)<sup>26</sup>.
3. **Panajeerna:** Distension of abdomen (*Aadhmana*), sour taste in the mouth (*Udgiran Amlarasa*), *Vidaha* and indigestion (*Ajeerna*) and features of aggravated deranged *Pitta* should be regarded by a physician as the exciting factor of the disease<sup>27</sup>.

4. **Panavibhrama:** It is characterised by piercing pain in the heart and body (*Hridgata Toda*), vomiting (*Vomathu*), fever (*Jwara*), sensation of the rising of fumes into the throat (*Kanthadhuma*), giddiness (*Murcha*), salivation (*Kaphasravan*), headache (*Shiroruja*), burning sensation in the throat (*Vidaha*)<sup>28</sup>. *Acharya Vagbhata* explains four types of *Madatyaya* viz., *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. Apart from this *Dhvamsaka* and *Vikshaya* is also explained<sup>24</sup>.

**Etiology:** A person, if suddenly stopped drinking *Madya*, takes recourse to drinking *Madya* in excessive amount again, then he suffers from *Dhvamsaka* and *Vikshaya*.

#### Signs and Symptoms

**Dhvamsaka:** *Sleshma Praseka*, *Kanthasya Shosha*, *Shabdahishnuta*, *Atitandra* and *Nidra*.

**Vikshaya:** *Sammoha*, *Chardi*, *Angaruja*, *Jwara*, *Trishna*, *Kasa*, *Shiroshoola*.

A person suffering from *Dhvamsaka* or *Vikshaya* is difficult to cure, as the person has already become weak and emaciated because of his earlier alcohol drinking habit.

**Upadrava of Madatyaya:** *Hikka* with *Jwara*, *Vamathu*, *Vepathu*, *Parswashoola*, *Kasa* and *Bhrama*<sup>29</sup>.

**Asadya Lakshana (Incurable):** Unresponsive to questions (*Heenottaraushtiham*), extreme cold (*Atisheetam*), heaviness of tongue (*Jivha Gauravata*), cold teeth (*Sheeta Danta*), bluish discolouration of teeth (*Neela Danta*), yellowish discolouration of eyes (*Peeta Nayana*), reddish discolouration of eyes (*Rakta Nayana*)<sup>30</sup>. *Madatyaya* is not just an alcohol intoxication, dependence or withdrawal state, but it is the condition where multiple systemic dysfunctions are involved from immediate and severe manifestations. Neurological, gastro-hepatic and cardiac manifestations are the commonest features seen in the patients of *Madatyaya* which is also similar to the description of *Madya*, *Madatyaya*, *Oja*, *Panatyaya*, and Chronic Alcoholism.

#### DISCUSSION

*Madya* is a substance which affects all functions of the body by creating inebriation and enhancing *Tamo Guna* and can prove fatal. The Ayurvedic concept of *Madya*

is slightly different as compared to modern medicine. A *Madya* possesses similar property as that of *Visha* except that it has *Amla rasa* as compared to *Anirdesya rasa* of *Visha*. It is a medicine and can improve health, if used properly. According to Ayurveda every *dravya* (substance) can create a specific action on the body and this action depends upon the *Guna* (properties) of that *dravya*. Particular *Guna* decides the particular action of that *dravya* on the body. The action of *Madya* has been well described by *Aacharyas*. It is mentioned in the text that *Madya* has ten *Gunas* (properties). The properties of *Madya* are slightly less potent as compared to *Visha* i.e. poisoning. The properties like *Ushnatav*, *Tikshna*, *Ashukari*, *Vyavahi*, *Vikasi* etc., makes *Madya* absorbed rapidly, affecting on the *Oja* which is situated in the heart. Due to its quick acting properties it is used in many medicines. Medicines can be made more effective with the use of the *Madya*. Hence it is important to know the properties of *Madya* for understanding its effect on the body. It will be useful to minimize its hazardous action and helpful in treating disease.

## CONCLUSION

It is important to study the properties of substance to know its action on the body. The properties of *Madya* are literally studied and its action on the body is explained. *Madatyaya* is not just an alcohol intoxication, dependence or withdrawal state, but it is the condition where multiple systemic dysfunctions are involved from immediate and severe manifestations. Neurological, gastro-hepatic and cardiac manifestations are the commonest features seen in the patients of *Madatyaya*. Improper, excess intake of *Madya* can be hazardous to health and may result in death while its judicious use gives health and pleasure.

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