

MADATYAYA (ALCOHOLISM): AN AYURVEDIC PRESPECTIVE

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ABSTRACT

Alcoholism is a very big rising health and social problem in the world. According to W.H.O 38.3% of the global population consumes alcohol. Around 30% of the total population in India consumed alcohol in the year 2010, 93% of the alcohol was consumed in the form of spirits, followed by beer with 7% and less than 1% of the population consumed wine. It was revealed that over 11% of the population in India indulge in heavy or binge drinking, the global figure stood at 16%. Alcohol, acute alcoholism, chronic alcoholism and alcohol withdrawal has been mentioned in *Ayurveda* under the heading of *Madhya (Alcohol)*, *Mada Intoxication*, *Madatyaya (Alcoholism)* and *Panapikaram* respectively. Though alcohol addiction, its chronic toxicity, withdrawal and its management has been found in *Ayurveda*, the opinion and principles of diagnosis and management has been scattered and varies from text to text. There is also needed to highlight some new problems along with its management which are not mentioned in *Ayurveda*.

Keywords: *Madatyaya*, Alcoholism, *Ayurveda*, *Nidana* (aetiology), *Lakshana* (symptoms), Management.

INTRODUCTION

Alcoholism, has been mentioned in *Ayurveda* under the heading of *Madatyaya (Alcoholism)* and. Chronic toxicity of alcohol has been classified into *Vataj*, *Pit-taj*, *Kaphaj* and *Tridoshajamadatyaya (Alcoholism)* with its clinical manifestation in *Ayurveda* while in modern science it is described under the systemic toxicity of gastrointestinal tract, nervous system, cardiovascular system, hematological system and reproductive system. Though alcohol addiction its chronic toxicity,

withdrawal and its management has been found in *Ayurveda*, the opinion and principles of diagnosis and management has been scattered and varies from text to text. There is also needed to highlight some new problems along with its management which are not mentioned in *Ayurveda*. **Madatyaya (Alcoholism):** *Madatyaya* is a combination of two words *Mada* (Intoxication) and *Atyaya* (excess). *Mada* means *Harsha* (excitement) *Atyaya* means *Atikrama* (excess), which

could be defined as *Madyati Janonena*, it means after consumption it makes the person to lose his sense is called as *Madhya*. This over excitement is caused by excess consumption of *Madhya*.

Review of Literature

Depending on the involvement of the *Dosha*, its toxic effects are seen.¹ *Madatyaya* has been described in 24th chapter of *Charaka Samhita* after *VishaChikitsa*, because *Madhya* is having properties like *Visha* (poison). *Charaka* explains in detail the *Madhya Gunas* (qualities), stages of *Madatyaya* (Alcoholism) and diseases caused by alcoholism, their signs, symptoms and *Chikitsa* (treatment) has also been explained. In *Sushruta Samhita*, *UttaraTantra* 47th chapter, *Acharyahas* described about *Madatyaya* in detail in the name of *Panatyaya Pratisheda*. In *Astanga Sangraha*, *Madatyaya Chikitsa* has been explained in detail in 9th chapter of *Chikitsa Sthana*. He mentions *Madhya Prayoga* in *Madatyaya* and mentions treatment of *Mada* and *Murcha*. In *Astanga Hrudaya*, *Nidana* (causes) of *Madatyaya* has been explained in 6th chapter of *Nidanastana*, and in 7th chapter of *Chikitsasthana* the treatment of *Mada* (intoxication), *Murcha* (syncope), *Sanyasa* (coma) including *Nidana* (aetiology), and *Chikitsa* (treatment) of *Dwamsaka* and *Vikshaya* has been explained. In *Chikitsastana* of *Kashyapa Samhita*, the author has explained effects of *Madhya* in pregnant women and infants with their treatment. In *Madhava Nidana*, *Madatyaya* is explained after *KrumiNidana*. In *BhavaPrakash*, *Madatyaya* is explained in *Madyama Khanda* after *Murcha*, *Bhrama*, *NidraTandra* and *SanyasAdhikarana*, followed by *DahaAdhikarana*. *Yogaratanakar* has explained a separate chapter as *Madatyaya Adhikara* after *Murchadhikara*.

Classification of Madatyaya: It is also called as *Panatyaya*, it is *Tridoshaja Vyadi*, according to *Doshas*, *Paramada*, *Panajeerna* and the serious condition is called *Panavibrama*.² *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 Mada-*

vakara explained in *Porvardha* of *Madhava Nidhana* of 18th chapter mentions 4 stages of *Mada*.

a) Vataja Madatyaya³

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

Lakshana: The *Vatapraya* type of *Madatyaya* is characterized by the following symptomatology- *Hikka* (Hiccough), *Shwasa* (dyspnea), *ShirahKampa* (tremor), *Parshva Shula* (pain in thorax), *Prajagara* (vigil) and *Bahupralapa* (weakness of arm). *Kashyapasays* that in *Vatika* type of *Madatyaya* patient will be in *Unmattavastha* (unconscious).

b) Pittaja Madatyaya⁴

Nidana: If a person, indulging in food that is *Amla* (sour), *Ushna* (hot) and *Teekshna* (sharp) in quality, 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 *Trishna* (thirsty), *Daaha* (hot), *Jvara* (fever), *Sweda* (sweating), *Moorcha* (syncope), *Atisara* (dysentery), *Vibhramaand*, *Haritavarna* (pale color).

c) Kaphaja Madatyaya⁵

Nidana: If a person who is habituated to *Madhura* (sweet), *Snigdha* (oily) and *Guru* (heavy) *Ahara* (diet), who does not perform *Vyayama* (exercise) who takes *Diwaswapna* (day sleep) and who indulges in *Sukhaseenata*, excessively drinks *Madya* which is not an old one or which is prepared of *Guda* (Jaggery), and *Paishtika* (flour) then he immediately develops *Kaphapraya Madatyaya*.

Lakshana: *Kaphapraya Madatyaya* is characterized by *Chardi* (vomiting), *Aruchi* (anorexia), *Hrillasa* (nausea), *Tandra* (stupor), *Staimitya* (numbness), *Gaurava* (heaviness).

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

Lakshan in Sannipataja Madatyaya- *Shareeradu-kham* (body ache), *Balavatsammoha*, *Hridayavyatha* (cardiacproblem), *Aruchi* (anorexia), and *Pratata Trishna* (frequent thirst), *Jwara Sheetoshnalakshana* (fluctuating fever), *Shirokampa* (tremor), *Jrumbha* (yawning), *Sphuranam* (twitching), *Veepanam*, *Shrama* (tiredness), *Urovibandha* (tightness of chest) *Kasa* (cough), *Hikka* (Hiccough), *Shwasa* (asthma), *Prajagara* (vigil), *Shareera Kampa* (shivering), *Karnakshimukharoga*, *Trikagraha* (stiffness of sacroiliac joint), *Chhardi* (vomiting), *Atisara* (diarrhea) and *Hrulasa* (nausea), *Bhrama* (giddiness), *Pralapa* (delirium).

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*⁶ used term *Panatyaya* in the place of *Madatyaya*, and accepts 4 types of *Panatyaya* viz. *Vatakrita*, *Pittakrita*, *Kaphakrita* and *Sarvakrita*.

Panatyaya⁷: *Panatyaya* is divided into four types depending upon the characteristic features of *Dosha* predominance.

- Vatika Panatyaya:** It is characterized by *Stambha* (stiffness), *Angamarda* (malaise), *Hridayagraha* (feeling of stiffness of heart), *Toda* (pricking pain), *Kampa* (tremor) and *Shiroruja* (headache).
- Paittika Panatyaya:** It is characterized by *Sweda* (sweating), *Pralapa* (delirium), *Mukhashosha* (dryness of mouth), *Daha* (hot), *Murcha* (syncope) and *Vadanalochana Peetata* (yellowishness of mouth).
- Kaphaja Panatyaya:** It is characterized by *Vamathu* (vomiting), *Sheetata* (coldness) and *Kaphaprasedha* (salivation).
- Sannipataja Panatyaya:** Symptomatology of three *Dosha*.

Paramada⁸: *Paramada* is characterized by *Ushmanam* (hotness), *Angagurutam* (heaviness of body), *Sleshmadhikatvam* (excessive fat), *Aruchi* (anorexia), *Ma-*

la-mutra-Sanigam (retention of feces & urine), *Trishna* (thirst), *Shiro* and *Sandhiruja* (nerves & joint pain).

Panajeerna⁹: *Aadhmanam* (retention of gas), *Uddgiran* (salivation), *Amlarasa* (sour taste), *Vidahi* (burning sensation) and other features of aggravated *Pitta* characterize *Panajeerna*.

Panavibhrama¹⁰: *Panavibhramais* characterized by *Hritgatra*, *Toda* (pricking pain), *Vamathu* (vomiting tendency), *Jwara* (fever), *Murcha* (fainting), *Kaphasravana* (phlegm discharge) and *Shiroruja* (neuralgia).

Vagbhata: *Vagbhat*¹¹ explains 4 types of *Madatyayaviz*. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. Apart from this *Dhvamsaka* and *Vikshaya*¹² is also explained.

- Nidana:** If a person, who suddenly stopped drinking *Madya*, takes recourse to drinking *Madya* in excess once again, he suffers from *Dhvamsaka* and *Vikshaya*.
- Lakshana: Dhvamsaka:** *Sleshmapraseka* (oozing of phlegm), *Kanthasyashosha* (dryness of throat), *Shabdasaahishnuta*, *Atitandraandnidra* (excessive drowsiness & sleep) characterize the *Dhvamsaka*; **Vikshaya:** *Sammoha* (disorientation), *Chhardi* (emesis), *Angaruja* (pain in limbs), *Jwara* (fever), *Trishna* (thirst), *Kasa* (cough), *Shirashoola* (headache) characterize 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.

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 Madatyaya¹³ The complications of *Madatyaya-Hikka* associated are *Jwara*, *Vamathu*, *Vepathu*, *Parshwashoola*, *Kasa* and *Bhrama*.

Asadhya Lakshana¹⁴ The following are the characteristics of *Asadhya Lakshana*: *Heenottaraushtiham*, *Atisheetam* (excessive cold), *Amandadaham*, *Tailaprabhasyam*, *Jihvaushtiham*, *Dantamasitamvaaneelam*, *peetenayanarudhirata* (paleness of eye & anemia).

Chikitsa of Madatyaya¹⁵ 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 (*Sama-yoga*). Here the same type of *Madya* or other varieties of *Madya* can also be given. Intake of excessive *Madya* which is *Teekshna* (sharp), *Ushna* (hot), *Amla*(sour) and *Vidahi* (burning sensation) makes the *Annaras-utkleda* and will be digested improperly which ultimately turns *Kshara* and causes *Antardaha* (burning sensation), *Jwara* (fever), *Trishna* (thirst), *Pramoha* (stupor), *Vibhrama* (delusion) and *Mada* (intoxication). To correct these ailments, *Madya* should be administered because when a *Kshara Dravya* gets mixed with *Amladravya*, the outcome becomes sweet in taste, and *Madya* is the best among the *Dravya* having *Amla Rasa*. *Madya* is *Panchrasatmak*. This along with other ten *Guna*, *Madya* has fourteen attributes in total. It is because of these fourteen attributes, *Madya* stands supreme among all the *Amlarasatmakdravya*. *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* (channels) 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 *Beejapuraka* (*Citrus medica*), *Vrikshamla* (*Garciniaindica*) *Kola* (*Cola nitida*) and *Dadima* (*punicagranatum*), some quantity of *Yavaani* (*Trachyspermumaami*), *Hapusha* (*Juniperuscommunis*), *Ajaaji* (*Cuminumcyminum*) and *Shrinigavera* (*Gingiverofficiniale*) should be taken along with salt. For *Paittika* type of *Madatyaya*, *Madya* prepared from *Sharkara* or *Mardvika* (*Vitisvinifera*) type of *Madya* which is diluted with large quantity of water along with the juice of *Kharjura*

(*phoenix dactylifera*), *Mardvika* (*Vitisvinifera*), *Parushaka* (*Grewiaasiatica*), *Dadima* (*Punicagranatum*) 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* (*Pavoniaodorata*), *Bala* (*Cidacardifolia*), *Prishniparni* (*Urariapicta*), *Kantakaari* (*Solanumsurattence*), *Naagara* (*Gingiberofficiniale*) should be given. For *Doshapachana*, *Kashaya* prepared from *Dusparsha* (*Mucunapruriens*), *Mustha* (*Cyprus rotundus*), or *Parpataka* (*Fumeriaindica*) should be given. For *Sannipataja Madatyaya*, which can be of any of the above types¹⁶, 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 *Kaphadosha* followed by *Pitta dosha* and *Vatadosha*.

DISCUSSION

Madya is a substance which effects on all functions of the body by creating inebriation and enhancing *tamo-Guna* and can prove fatal. *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 *anirdeshya 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 *Ushna*, *Tikshna*, *Ashukari*, *Vyavahi*, *Vikasi* etc. destroy the *Rasavahasrotasa* and *dhatu*. It also destroys and degrades the *Satva*, *Buddhi*, *Indriyas*, *Aatma* and most importantly the *Oja* (essence of seven *dhatu*). This *Oja* gets destroyed by the excess intake of *Madya* and morbidities appear in the *Hridaya* and in the *Dhatu* located therein.¹⁷ *Madya* has not been classified under *Vishavarga* in any classical text. Commenting on the chapter *Madatyaya*,

Chakrapani says, intoxicative action is common to both poison and *Madya*. So, it shares nearly all the *gunas* of *Visha*. *Sharangdhara* says, *Visha* is *Vyavayi*, *Vikasi*, *Sukshma*, *Madavaha*, *Aagneya*, *Jeevitahara* and *Yogavahi*.¹⁸ By the definition itself, *Madya* is such a substance, which is having the karma of *visha*. *Charak* commenting on the reason for the *sannipataja* nature of *madatyaya* says, *Guna* of *Visha* that causes *tridoshaprakopa* are also found in the *Madya*, but the only difference being, in *Visha*, these *guna* are more severe.¹⁹ *Visha* at times causes disease and may lead to death. Same also can be said about *Madya*. *Madya* is a substance which effects on all functions of the body by creating inebriation and enhancing *tamoguna* 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 *Am-la rasa* as compared to *anirdeshya rasa* (unidentifiable taste) 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*. The 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. poison. 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

The *Ayurvedic* management protocol along with the rehabilitation measures is effective in alleviating the symptoms of Alcohol withdrawal and associative conditions. They are also proved as safe. As per the

report in the previous studies in this regard, *Samana* therapy or even *Sodhana* therapy can be administered as per the severity of the condition of the affected person. One need to be careful in selection of appropriate procedure as it is based on *Rogi* and *RogaBala*. Thus, *Ayurveda* can contribute much in this regard, but it is the need of the hour to carry on with evidence-based studies before generalization of the reported facts, so as to enhance the management of Alcohol related disorders.

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