

## Critical Review on Madatya Madatyaya

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### Abstract

*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, Dhātu and Mala and make them abnormal.*

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

### Introduction

All madya can act like poison. 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. Acharya Charaka explains that Madya is having all five Rasas except lavana rasa.

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

### Definition Of Madya

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. The Madira generates anger grief sleeplessness or anxiety and enhance the intellect speech.

### 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 punarnava 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

**Stage Of Madatyaya**

In Purvardha of Madhava Nidana of 18th 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 2nd 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 Vatapray 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 expose 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, Prajagjagaran 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>

**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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