

## MADATYAYA (ALCOHOL INTOXICATION) A REVIEW

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### 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* (Anasthetic), 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 *Panatyaya* term in the place of *Madatyaya* and accepts four types of *Panatyaya* viz. *Vatakrita*, *Pittakrita*, *Kaphakrita* and *Sarvakrita*. According to *Vagbhat* and *Yogaratanakar* 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 (*Sandnyaharana*) 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 a

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-*

*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*. *Panatyayapratisedha* is described in 47th chapter of *Sushrut Uttarantra*. 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 *Sanyasa* 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 *Madhyamakhand* after description of *Murcha*, *Bhram*, *Nidra*, *Tandra* and *Sanyas Adhikarana* and followed by *Daha Adhikarana*. *Sushrut* version of *Panatyaya* is followed and some formulations along with treatment principles are discussed. In *Yogaratanakar*, *Madatyaya Adhikara* is described after description of *Murchadhikara* and followed by *Daha Adhikara*.

**MADATYAYA :** *Madatyaya* comprises of two words *Mada* and *Atyay*. *Mada* means *Harsh* (Excitement) *Atyay*<sup>1</sup> means *Atikrama* (excess). This over excitement is caused by excess consumption of *Madya* (Alcoholic Beverages). The excess intake of *Madya* leads to *Ataya*<sup>1</sup> (*Dosha*) i.e toxic effects. Toxic effects are different depending on the involvement of the *Dosha*.

**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<sup>2</sup> :** *Charak* explains types of *Madatyaya* as *Vatapraya*, *Pittapraya* and *Kaphapraya* and considers the disease as *Tridoshaja*.

1) *Vataja Madatyaya*:<sup>3</sup>

**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 *Vatapraya* type of *Madatyaya* instantaneously develops.

**Lakshana:** The *Vatapraya* 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*<sup>4</sup>

**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 *Trishna*, *Daaha*, *Jvara*, *Sweda*, *Moorcha*, *Atisara*, *Vibhrama* and *Haritavarna*.

3) *Kaphaja Madatyaya*<sup>5</sup>-

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

does not perform Vyayam, who takes *Diwaswap* and who indulges in *Sukhaseenata*, excessively drinks *Madya* which is not an old one or which is prepared of *Guda*, and *Paishtika*, then he immediately develops *Kaphapraya Madatyaya*.

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

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

**Lakshan 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* (Hiccoughs), *Shwasa* (Difficulty in breathing), *Prajagara* (Insomnia), *Shareera Kampa* (Shivering), *Karn Akshi Mukharoga* (Diseases of Ear, Eyes and Mouth), *Chhardi* (Vomiting), *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 *Panatyaya*, *Parmada*, *Panajeerna* and *Panavibhrama*. *Sushrut*<sup>6</sup> used *Panatyaya* term in the place of *Madatyaya*, and accepts 4 types of *Panatyaya* viz. *Vatakrita*, *Pittakrita*, *Kaphakrita* and *Sarvakrita*.

1) *Panatyaya*<sup>7</sup>:- *Panatyaya* is divided into four types depending upon the characteristic features of *Dosha* predominance.

*Vatika Panatyaya*: It is characterized by *Stambha*, *Angamarda*, *Hridayagraha*, *Toda*, *Kampa* and *Shiroruja*.

*Paittika Panatyaya*: It is characterized by *Sweda*, *Pralapa*, *Mukhashosha*, *Daha*, *Murcha* and *Vadanalochana Peetata*.

*Kaphaja Panatyaya*: It is characterized by *Vamathu*, *Sheetata* and *Kaphapraseka*.

*Sannipataja Panatyaya*: Symptomatology of three *Dosha*.

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

3) *Panajeerna*<sup>9</sup>:- *Aadhmanam*, *Udgiran Amlarasa*, *Vidahi* and other features of aggravated *Pitta* characterize *Panajeerna*.

4) *Panavibhrama*<sup>10</sup>:- *Panavibhrama* is characterized by *Hritgatra*, *Toda*, *Vamathu*, *Jwara*, *Murcha*, *Kaphasravana* and *Shiroruja*.

**C) Vagbhatta :** *Vagbhat*<sup>11</sup> explains 4 types of *Madatyaya* viz. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. Apart from this *Dhvamsaka* and *Vikshaya*<sup>12</sup> 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*.

**Signs and Symptoms:**

*Dhvamsaka*: *Sleshma praseka*, *Kanthasya shosha*, *Shabdasaahishnuta*, *Atitandra* and *nidra* characterize the *Dhvamsaka*.

*Vikshaya*: *Sammoha*, *Chhardi*, *Angaruja*, *Jwara*, *Trishna*, *Kasa*, *Shirashoola* characterize the *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** <sup>13</sup> : *Vagbhatta* says one should have only 2 glass of *Madya* followed by food including *Mamsa, Apupa, Ghrita, Ardrak etc.* <sup>14</sup> 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.

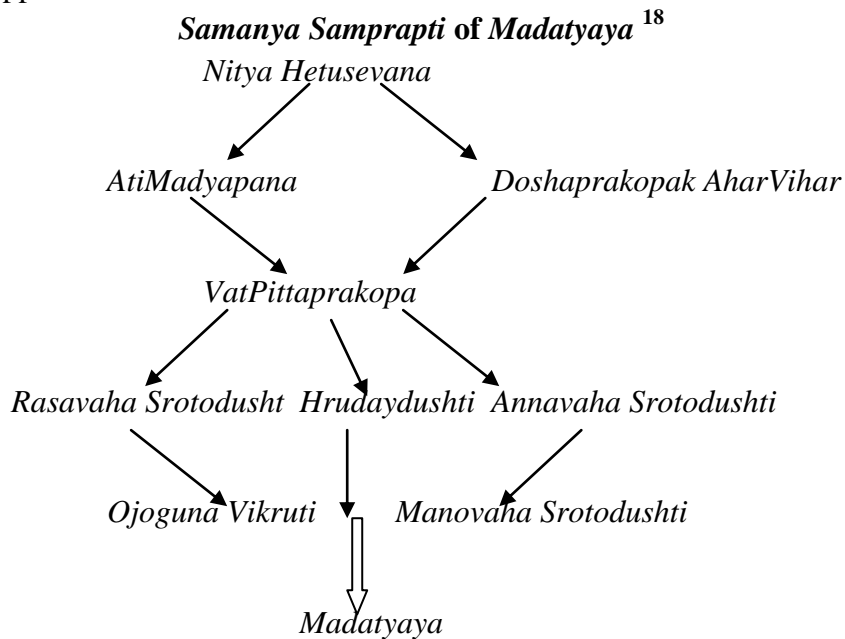
**Duration of severity of Madatyaya / Panatyaya-** <sup>15</sup>: According to *Vagbhat* and *Yogaratanakar* the severity of disease *Madatyaya* will persist for seven or eight days.

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

**Asadhya Lakshana -**

The following are the characteristics of *Asadhya Lakshana* <sup>17</sup>(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 LAXANA OF MADATYAYA**

<sup>19</sup>: *Pida* (Body ache), *Sammoha* (unaware), *Hritpida* (Chest Pain), *Aruchi* (Anorexia), *Trushna* (Excessive thirst), *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**

<sup>20</sup>: 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*, *Vrikshamla*, *Kola* and *Dadima*, some quantity of

*Yavaani*, *Hapusha*, *Ajaaji* and *Shrinigavera* should be taken along with salt.

For *Paittika* 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*, *Vamana Karma* and *Langhana* should be administered to get *Niramavastha*. Then on *Kshudapravrutti 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 *Dusparsha*, *Mustha*, or *Parpatata* 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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