

A COMPREHENSIVE REVIEW IN MADYA

¹ Anadi Parashar, Final Year P.G Scholar, Dept. of Basic Principles, Parul Institute of Ayurved, Parul University.

² Amit Upasani, Associate Professor, Dept. of Basic Principles, Parul Institute of Ayurved, Parul University.

³ V.M Sreekanth, Associate Professor, Dept. of Basic Principles, Parul Institute of Ayurved, Parul University.

⁴ Rameshwar Vishvakarma, Final Year P.G Scholar, Dept. of Basic Principles, Parul Institute of Ayurved, Parul University

Abstract

Alcoholism is one of the most important social problems today, and it's becoming worse every year. The developing countries of Asia, particularly India, are experiencing the quickest growth. Drinking alcohol makes a man's life a living hell. Alcohol not only harms a person's health, but it also harms his family and society. In Ayurveda, the various disorders caused by improper diet are referred to as diseases. *Madya* is that one which do the action of *Madatyaya*. Whatever beverage which produces intoxication in the individuals also can be understood as *Madya*. The present article does a critical review about the *Madya* with its types.

Keywords: *Madya*, types, *Madatyaya*.

Introduction

Nirukti & Nirvachana

The word '*mada*' is derived from the word '*madee*' which gives the meaning '*harsha*' – '*madee harshe*' (Amarakosha). It is defined as '*maadyatyanena karane yat Madya*' i.e., which does the action of *maadyata* is called *Madya*.

Madya – "*maadyati yattanMadyam*" i.e., by excessive intake of which the intoxication develops that is called *Madya*.

It is said as "*peyam yanmaadakam lokaistanMadyamabhidheeyate*" in Bhavaprakasa, i.e., whatever the beverage which when taken causes intoxication, then it is called *Madya*.

Sarngadhara says, "*Buddhim lumpati yaddravyam madakaari taducyate/ tamoguna pradhanasca yathaa Madyam suraadikam*". *Madakaari* dravya is that, by the intake of which produces disturbance of the intellect faculty by virtue of its *tamoguna* like *Madya*, *sura* etc.

Synonyms of Madya

12 synonyms of *Madya* are explained in Amara kosha. They are Sura, Halipriya, Hala, Parisrut, Parisruta, Varunatmaja, Gandhottama, Prasanna, Eera, Kadambari, Madira, Kasyam.

Seedhu, Maireyam, Eera, Madira, Sura, Kadambari, Varuni, Hala, Balavallabha are the synonyms explained in Bhavaprakasa.¹

Madya in ancient classics

The term *sura* which is a synonym of the *Madya* is verbally related to term *suraa* meaning the God. So intake of *sura* is not prohibited in ancient classics. At the same time its excessive or inappropriate use leads to miseries. On the one hand, *Madya* forms an integral part of the Vedic sacrifice called *Sautramani* and on the other, it is pointed out that on account of its excessive intake, Indra, the Lord of the gods, lost his energy which was later restored only after its intake according to the prescribed procedure and in appropriate quantity.²

From the Vedic period people are aware of *Madya kalpas*. Descriptions regarding preparation of *Madya*, its qualities are described in all ancient books irrespective of religions. In Indian scriptures there are descriptions on *Madya* in-detail.

Brihaspati, explains three varieties of *Madya* viz., Gaudi, Maadhvi and Paishtiki. According to him, brahmin taking *Madya* is an act of greatest sin.

In all puranas like Kaalika purana, Koormapurana etc., *Madya* is prohibited to brahmins.

In *Manusmriti* while explaining ten ill effects originating from *kama*, he says, four habits originated from it are very difficult to be treated. They are panam (alcohol abuse), aksha (gambling), stree kama (excessive passion towards women), and mrigaya (habit of hunting). Among these four, habit of *Madya* pana is most difficult one to be devoid of. Alcohol is strictly prohibited for women in *Manusmriti*.

In *Brihatrayis* (500 BC) sufficient information about the *Madya kalpas* are available.

Kautilya, physician of King Chandragupta, in his text *Artha sastra* had mentioned that during his period (2nd and 3rd century BC) the knowledge regarding the preparation of *Madya* reached fairly a good state. *Madya* has been used medicinally from since ancient period. Detailed description regarding the properties, types, bad effect etc, of *Madya* is available in a separate classification called *Madya varga* in Charaka, Susrutha, Astanga hridaya etc.

Classification of Madya

By the action of intoxication, *Madya* is single type only. However, depending on the substances from which *Madya* is prepared, it is classified in to so many varieties.³ Following are the classification of *Madya*.

According to kala

Based on kala prakarsha (maturity) Madya is classified into two.

1) Navam: - Nava Madya is one which is new or upto 10 days matured. It is basically asanjata rasa (not fully ripened). It is abhishyandi and guru in nature, aggravates tridoshas, possess unpleasant dour and taste, not good for hridaya and causes vidaha.⁴

“guru tridosha jananam navam”⁵

2) Jeernam: - The Madya which is more than 10 days matured or some says more than 1 year matured is called jeerna Madya.

“jeernamatho anyatha”⁵

Madya having the qualities opposite to that of nava Madya is known as jeerna Madya.

It is having pleasant odour, kindles digestion, good for hridaya, promotes taste, destroys krimi, dilates the channels of tissues, is easily digestible and mitigates vata and kapha.⁶

According to difference in yonis

Depending upon the source drug from which Madya is prepared, it is classified into three. They are Paishtikam, mardweekam and Gaudam⁷

1) *Paishtikam*: - Madya prepared from the grains is called paishtikam.

2) *Mardweekam*: - Madya prepared from the grapes is called mardweekam. It is having properties like lekhana, saratva, madhura rasa, not very hot in potency, is good for hridaya, causes slight increase of pitta and vata, cures pandu, prameha, arsas and krimi.⁸

3) *Gaudam*: - Madya prepared from molasses is called Gauda Madya. It helps in the elimination of mutra, sakrit and vata. It causes tarpana and having deepana property.⁹

According to Vagbhata Draksha, Ikshu, Makshika, Sali, Vreehi etc. are 5 substances used for manufacturing Madyas.¹⁰

Types of Madya

Sura

The fermented liquor prepared by using cooked rice, barley etc. is Sura. It is produced from Dhanya varga, so called paistika Madya.¹¹

Types of sura: - There are three types of Sura Madya. They are Lohita sura, Swetha sura, Parisruta sura

Sura is having vatahara property. It can be used for brimhana and is very good to improve the digestive power and increase the breast milk production. It can be used in the treatment of kasa, arsas, grahani, mutraghata, pandu etc.¹²

Sura Madya division

Sura Madya can be divided into 5 portions. They are

1. *Prasanna*: - The clear supernatant fluid of sura is called prasanna.¹⁰ It is very effective in chardi, arochaka, hrit kukshi toda, soola, vibandha and anaha. It mitigates kapha and vata.¹¹
2. *Kadambari*: - The portion of sura below to prasanna and slightly thicker than it is called kadambari.¹⁰
3. *Jagalam*: - The portion below kadambari and next thicker to it is called Jagalam¹³. It is constipating, ushna in veerya, hridya, promotes digestion, increases thirst and kapha, caus⁴s sophia.¹⁴ It is indicated in soola, pravahika, atopa, trishna, sophia, arshas.¹⁵
4. *Medakam*: - The bulker portion to Jagala is known as medakam.¹³
5. *Surabeeja/Vakkasam*: - the residue left over after distillation is called surabeeja, vakkasa, or kinwa.¹³

It is having the properties like vata kopana, guru, deepana, srista vinmootrata, visada and is having alpa mada.¹⁶

Varuni

The Madya prepared from tala and kharjoora is called varuni¹⁷ It is hridya, laghu, tikshna and is indicated in Soola, Kasa, Vami, Svasa, Vibandha, Adhmana, Peenasa.¹⁸

Seedhu

Ikshurasa kritam Madyam seedhu (Hemadri)

It is of 2 types, Apakwarasa seedhu and Pakwarasa seedhu. Juice of sweet substances fermented without boiling them is known as Seetarasa seedhu or Apakwarasa seedhu and if prepared by boiling them, it will be called Pakwarasa seedhu.¹⁹

Seedhu Madya prepared from guda is having kashaya and madhura rasa, pachana and deepana property.²⁰

Seedhu prepared from sugar is sweet, promotes taste, kindles digestion, purifies the urinary bladder, mitigate vata, good for hridaya and stimulates the sense organs.²¹

Pakwarasa seedhu prepared by boiling sugarcane juice is having the properties like varnakaratva, saratva, sophagna, deepana, hridya. It induces taste and also very effective in Sleshma and Arshas.²²

Seetharasa seedhu prepared from unboiled sugarcane juice is varnakara,deepana,produces karsana, good for voice, cures sophia, udara, vibandha and arsas.²³

Madhwasavam

It is laghu in paka. It is best for Meha, Kushta, Visha and Sophia. It is having tikta kashaya and mashura rasa, teekshna and ushna properties and pacifies Vata.²⁴

Maireyam

It is a mixture of Madya prepared by sandhana of three source drugs. It is having kashaya and madhura rasa, tikshna and guru guna, it will cause mada and cures Arshas, Kapha, Gulma, Krimi, Medas and pacifies Vata.²⁵

Guna and karma of Madya

Madya is prepared of different types of ingredients, they have different attributes and actions, and they are intoxicating in nature.

Charaka²⁶ and Vagbhata²⁷ say that Madya has ten attributes, but Susruta²⁸ says only eight attributes except laghu and amla attributes of Charaka and Vagbhata. All the Madyas are generally, pittakara and vatahara in nature.

Table No: 1 Attributes of Madya according to different acharyas

Charaka & Vagbhata	Susruta	
Attributes of Madya	Attributes of Madya	Action of Madya
Laghu	–	
Ushna	Ushna	Seetahara
Tikshna	Tikshna	Manogatiharana
Sukshma	Sukshma	Visati avayavaan
Amla	–	
Vyavayi	Vyavayi	Harshadam
Aasugam	Aasukaram	Aasukarma
Ruksha	Ruksha	Vata kopa
Vikashi	Vikashi	Visarpati
Vishada	Vishada	Kapha and sukra hara

Actions of alcohol due to the above properties are as follows:

It counteracts seeta property by virtue of ushna property, it destroys all the functions of manas by its property of tikshna, it reaches in to every part of body by virtue of sukshma guna, due to its visada property it destroys kapha and sukra, it aggravates vata due to its property of ruksha, it is instantaneous in its actions by virtue of its aasukaari property, it is exhilarating on account of its vyavayitva, it spreads all over the body by its property of vikashi.²⁹ Madya by nature is amla rasa pradhana, but it has four subsidiary tastes like madhura (sweet), kashaya (astringent), tikta (bitter) and katu (pungent), and it has the properties of rochana and deepana also.³⁰

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 *Ushnatav*, *Tikshna*, *Ashukari*, *Vyavahi*, *Vikasi* etc.

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. The properties of *Madya* can be utilized in medicine to improve and enhance its action at the same time the ill effects of the *Madya* can be reduced. Once we come to know the *Gunas* of *Madya* they can be used properly. They can be used as medicine and their unwanted effects can be nullified by using Opposite properties. Properties of a substance decide how it is going to affect the body. Different medicinal preparation of the *Madya* is used today in *Ayurvedic* formulation and their efficacy can be understood by understanding the properties of *Madya*.

References

1. *Agnivesha, Charaka, Dridhabala, Charaka Samhita, Chikitsasthana 24/3-10, edited by Acharya Vidyadhar Shukla. Chaukhamba Sanskrit, Sansthan, Varanasi. 2011*
2. *Agnivesha, Charaka, Dridhabala, Charaka Samhita, sutrasthana ,25/49, edited by Acharya Vidyadhar Shukla. Chaukhamba Sanskrit, Sansthan, Varanasi. 2011*
3. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/192 varanasi chaukhamba Sanskrit Sansthan 2019.*
4. *Dr.brahmanand Tripathi 'nirmala' hindi commentary on Astang hrdayam, sutrasthana chapter 5/65, Chaukhamba Sanskrit, Sansthan, Varanasi. 2007.*
5. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/193 varanasi chaukhamba Sanskrit Sansthan 2019.*
6. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/170 varanasi chaukhamba Sanskrit Sansthan 2019.*
7. *Dr.brahmanand Tripathi 'nirmala' hindi commentary on Astang hrdayam, sutrasthana chapter 5/72, Chaukhamba Sanskrit, Sansthan, Varanasi. 2007.*

8. *Dr.brahmanand Tripathi'nirmala'hindi commentary on Astang hrdyam, sutrasthana chapter 5/73, Chaukhamba Sanskrit, Sansthan, Varanasi. 2007.*
9. *INDU "SHASHILEKHA commentary on, Astang Sanghra sutrasthana chapter 6/1 27-128, Chaukhamba Sanskrit, Sansthan, Varanasi. 2007.*
10. *Sarangadhacharya; Sarangadhara Samhita, Dipika Hindi Commentary by Dr. Brahmanand Tripathi, Madhyama Khanda 10/5 ChaukambhaSurabharati Prakashan, Varanasi.*
11. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/175 varanasi chaukhamba Sanskrit Sansthan 2019.*
12. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/177 varanasi chaukhamba Sanskrit Sansthan 2019.*
13. *Sarangadhacharya; Sarangadhara Samhita, Dipika Hindi Commentary by Dr. Brahmanand Tripathi, Madhyama Khanda 10/6 ChaukambhaSurabharati Prakashan, Varanasi.*
14. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/180 varanasi chaukhamba Sanskrit Sansthan 2019.*
15. *INDU "SHASHILEKHA commentary on, Astang Sanghra sutrasthana chapter 6/115, Chaukhamba Sanskrit, Sansthan, Varanasi. 2007.*
16. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/181 varanasi chaukhamba Sanskrit Sansthan 2019.*
17. *Sarangadhacharya; Sarangadhara Samhita, Dipika Hindi Commentary by Dr. Brahmanand Tripathi, Madhyama Khanda 10/7 ChaukambhaSurabharati Prakashan, Varanasi.*
18. *INDU "SHASHILEKHA" commentary on, Astang Sanghra sutrasthana chapter 6/114, Chaukhamba Sanskrit, Sansthan, Varanasi. 2007.*
19. *Bhavamisra; Bhavaprakasha, English translation by Prof. K. R. Srikantha Murthy, Sandhana varga / 26 Krishnadas academy, Varanasi.*
20. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/182 varanasi chaukhamba Sanskrit Sansthan 2019.*
21. *Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/183 varanasi chaukhamba Sanskrit Sansthan 2019.*

22. Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/184- 185 varanasi chaukhamba Sanskrit Sansthan 2019.
23. Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/186 varanasi chaukhamba Sanskrit Sansthan 2019.
24. Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/188 varanasi chaukhamba Sanskrit Sansthan 2019.
25. Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, sutrasthana chapter 45/189 varanasi chaukhamba Sanskrit Sansthan 2019.
26. Agnivesha, Charaka, Dridhabala, Charaka Samhita, Chikitsasthana, 24/30-31, edited by Acharya Vidyadhar Shukla. Chaukhamba Sanskrit, Sansthan, Varanasi. 2011
27. Dr. brahmanand Tripathi 'nirmala' hindi commentary on Astang hrdayam, Nidansthana chapter 6/1, Chaukhamba Sanskrit, Sansthan, Varanasi. 2007.
28. Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, uttarantra chapter 47/3 varanasi chaukhamba Sanskrit Sansthan 2019.
29. Shastri Ambika dutt commentary on Sushrut samhita of Maharshi Sushrut, Uttarantra chapter 4/4-6 varanasi chaukhamba Sanskrit Sansthan 2019.
30. Bhela; Bhela samhitha, 28/1 edited by Priyavrat Sharma, published by Chaukhambha visvabharati, Varanasi.