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AYURVEDIC REVIEW ON MADATYAYA AND ITS MANAGEMENT

Name of Author: - Dr. Sanjay A. Dhurve (M.D., Ph.D.) Assistant Professor, Department of Kayachikitsa, Bharati Vidyapeeth Deemed University College of Ayurved, Pune -Satara Road, Pune-411043.

ABSTRACT: - Alcoholism is a major problem faced by the society ever since ancient times. So, to contribute my share towards this it was decided to undertake a study in the field of de-addiction of Madya. In Ayurved, intake of alcohol is not prohibited, but some rules and regulations have been laid down to reap the benefits and avoid the ill effects of alcohol consumption. One starts consumption of alcohol initially due to peer group pressure or out of sheer curiosity. The person invariably gets addicted due to the heavy and prolonged intake of alcohol and further develops dependence. This alcohol abuse interferes with the drinker's health, social relationships, economic stability and these sufferings are unfathomable in terms of illness, disability, decreased productivity, accidents, crimes, family disorientation and economic and psychological crisis and lastly death, in all classes of the society.

KEY WORDS: Madatyaya, Chikitsa, Pathya, Apathya, Alcohol

INTRODUCTION: Now a days, alcohol induced disorders are common and go hand in hand with psychiatric syndromes. At least 20 percent of the patients in mental health counselling sessions are found to be victims of alcohol abuse or dependence. They include individuals from all socioeconomic strata and both genders. The average alcohol-dependent person decreases his or her life span by 10 to 15 years, and alcohol contributes to 22,000 deaths and two million nonfatal injuries each year globally.

The intake of more than two drinks a day is likely to increase low-density lipoprotein (LDL) cholesterol and triglycerides and blood pressure, along with the overall effect of increasing the risk of cardiac disorders. (Kaplan and Sadock: Comprehensive Textbook of Psychiatry, Lippincott Williams & Wilkins publication)

Our classics too have explained a condition occurring due to the excess intake of Madya, termed Madatyaya (Alcoholism), as a major problem faced by the society ever since ancient times and given the details regarding its types (Bheda), symptoms (Lakshana) and mode of treatment (Upakrama).

Madatyaya is a Tridoshaja Vyadhi wherein mainly the Kapha Sthana undergoes Dushti along with Agni. Though so, depending upon the predominance of the Doshas, Charakacharya quotes 4 types viz. Vataj, Pittaj, Kaphaj and Sannipataj.

AIM AND OBJECTIVES 1) To collect the literature on Madatyaya and Alcoholism according to Ayurved and Modern sciences. 2) To create an awareness among the patients about the hazards of Madatyaya.

HISTORICAL REVIEW:

Charak Samhita: - Madatyaya chikitsa described in 24th chapter of Chikitsa sthana after Visha chikitsa. In this text, attributes of Madya, its importance in the present and past, ill effects due to improper usage of Madya are described. Disorders due to Madya Sevana are classified according to dosha predominance.

Sushrut Samhita: - Panatyayapratishedham is described in 47th chapter of Uttartantra after the chapter on Murcha. In this text, the ill effects due to improper usage of alcohol are described in a different view compared to Charak. The ill effects of Madya are described under four headings, viz., Panatyaya, Paramada, Panajeerna and Panavibhrama and the treatment is also given according to these conditions.

Ashtang Sangrah: - Madatyaya Nidana is described in the 6th chapter of Nidana Sthana. In Chikitsa Sthana, 9th chapter too mostly Charakacharay's version is followed.

Ashtang Hridaya:- Madatyaya Nidana, 6th chapter is described in Nidana Sthana along with mada, Murcha and sanyasa. Chikitsa of madatyaya is described in Chikitsa Sthana, 7th chapter again following Charakacharay's version.

Kashyap Samhita: -In Kashyap Samhita, Madatyaya is described in Chikitsa Sthana where the attributes of Madya, its ill effects and their treatment are described with special reference to pregnant women and infants.

Madhav Nidana: - In this text, Sushruta's version is followed. Four stages of Mada are described with the stage in between the second and third stages as an extra stage.

Bhavprakash: - In Bhavprakash, Madatyaya is described in Madhyam khanda. Here Sushrut's version of Panatyaya is followed and some formulations along with treatment principles are discussed.

Bhela Samhita: - In Bhela Samhita, the qualities of Madya, rules and regulations for Madya intake are described in Sutra Sthana, 21st chapter while Madatyaya Chikitsa is described at the end of the Chikitsa Sthana.

Chakradatta: - In Chakradatta, Madatyaya Adhikara mainly describes the treatment, principles and formulations.

Yogaratanakar:- In Yogaratanakar, Madatyaya Adhikara is described with attributes of Madya and treatment principles along with formulations.

TYPES OF MADATYAYA: All the types of Madatyaya are caused by the simultaneous aggravation of all the Doshas and whichever Dosha is dominant the condition is named by that Dosha.

Charaka explains types of Madatyaya as Vatapraya, Pittapraya and Kaphapraya and considers the disease as Tridoshaja.

Vagbhat explains 4 types of Madatyaya viz. Vataj, Pittaj, Kaphaj and Sannipataj.

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

In Gadanigraha, Shodhala accepted Deevidoshaja Madatyaya.

1) Vatapraya Madatyaya Lakshana: The Vatapraya type of Madatyaya is characterized by the following symptomatology- Hikka, Shwaas, Shirakampa, Parshwashula, Prajagara and Bahupralap. Kashyapa says that in Vatika type of Madatyaya patient will be in Unmattawastha.

2) Pittapraya Madatyaya Lakshana: Pittapraya type of Madatyaya is characterized by symptoms like Trishna, Daha, Jwara, Sweda, Murcha, Atisara, Vibhrama and Haritavarna.

3) Kaphapraya Madatyaya Lakshana:- Kaphapraya Madatyaya is characterized by Chhardi, Aruchi, Hrillasa, Tandra, Staimitya, Gaurava and Sheetaparita.

4) Sannipataj Madatyaya Lakshana: In Sannipataj Madatyaya all or some of the abovesaid features of three individuals Doshas can be seen. Sharira Dukham, Balavat sammoha, Hridaya Vyatha, Aruchi and Pratata Trishna, Jwara, Sheetoshna Lakshana, Shirah Prashasthi, Sandhinam Vidyuttulya, Vedana, Atibala, Jrimbha, Sphurana, Veepana, Shrama, Urovibandha, Kasa, Hikka, Shwaas, Prajagara, Sharirakampa, Karnakshimukharoga, Trikagraha, Chhardi, Atisara, Hrillasa, Bhrama, Pralapa, Roopanamashastanam Darshanam, Vyakulanam Ashastanam Swapnanam Darshanani.

MADATYAYA ACCORDING TO SUSHRUTA: are classified into four types. They are Panatyaya, Parmada, Panajeerna and Panavibhrama.

Panatyaya: Panatyaya is divided into four types depending upon the characteristic features of Dosh predominance.

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

b) **Paittika Panatyaya:** It is characterized by Sweda, Pralapa, Mukhashosha, Daha, Murcha and Vadana-Lochana Peetata.

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

d) **Sannipaataja Panatyaya:** Symptoms of the three Doshas.

Paramada: Paramada is characterized by Ushma, Angaguruta, Virasanantva, Sleshmadhikatva, Aruchi, Mala-Mootra-Sanga, Trishna And Shiro and Sandhiruja.

Panajeerna : Aadhmana, Amla Rasodgara, Vidaha and other features of aggravated pitta characterize Panajeerna. Hrid-Gatratoda, Vamathu, Jwara, Kanthadhooma, Murcha, Kaphasravana, Shiroruja, Vidaha and Suraanna Dvesha.

DURATION OF SEVERITY OF MADATYAYA / PANATYAYA: According to Vagbhat and Yogaratnakar the severity of disease Madatyaya will persist for seven to eight days.

UPADRAVA OF MADATYAYA: The following are the complications of madatyaya- Hikka associated with Jwara, Vamathu, Vepathu, Parshwashoola, Kasa and Bhrama. 3. A-329

ASADHYA LAKSHANA: The following are the characteristics of bad prognosis: Heenottaraushtiham, Atisheetam, Amandadaaham, Tailaprabhaasyam, Jihvaushtiha Dantamasitam Vaa Neel And Peetanayana Rudhirataa.

CHIKITSA OF MADATYAYA:

• **General Principles of treatment:** - According to Kashyapa, Madatyaya is Aamaja. That is why while treating Madatyaya, Langhan should be done first.

-All the types of Madatyaya are Tridoshaja. Therefore, in the beginning, treatment should be done for the most predominant Dosh. 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 Mithya - Ati or 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.

•Madya in Madatyaya: Intake of excessive Madya which is Teeksha, Ushna, Amla and Vidahi makes Annaras Utkleda and is 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 substance gets mixed with an Amla substance, the outcome

becomes sweet in taste, and Madya is the best among the substances having Amla Rasa. Due to its fourteen attributes i.e., ten Guna and amla and subsidiary Rasa Madya stands supreme among all the food of amla rasa.

The Dosha Dushti by Madya causes obstruction of the movement of Vayu in the Srotas because of which the patient suffers from excruciating pain in the head, bones and joints. In spite of the availability of other Amla Dravyas, Madya should specifically be administered to such a patient for the liquefaction of Doshas because of its Vyavayi, Teekshna and Ushna Guna. Madya removes the obstruction in the Srotas, helps in the Vatanuloman, acts as a Deepana-Pachana and becomes Saatmy, when consumed habitually i.e., Abhyasat. When the obstruction in the Srotas is removed and Vayu moves downwards, the pain subsides and the ailment caused by intake of Madya gets cured.

For Vatika type of Madatyaya Paishtika type of Madya (prepared from the paste of cereals) mixed with Beeja Pooraka, Vrikshamla, Kola and Dadima, some quantity of Yavani, Hapusha, Ajaji and Shringavera should be taken along with salt.

For Paittika type of Madatyaya Sharkara or Mridveeka Nirmitt Madya which is diluted with large quantity of water along with the juice of Kharjoora, Mridveeka, Parushaka, and Dadima should be given. If in patient of Paittika type of Madatyaya there is Dushti of Kapha, Pitta located in Amashaya if there is excessive morbidity and if he is suffering from Daha and Trishna, then Madya, grape juice and other Tarpaka Dravyas should be given and thereafter Vamana karma should be administered to eliminate the Achal Doshas completely. This gives instantaneous results. For other complications Kashayas prepared of Guduchi, Badara, Musta, Patola, Nagara, Dadima, Laja, or Parnachatushka should be given along with Bahyopacharas compatible for pitta.

For Kaphaja type of Madatyaya, Vamana karma and Upavasa should be administered. If the patient suffers from Trishna, then the Kashayas prepared of Hreebera, Bala, Prishniparni, Kantakari together with Nagara should be given. For Dosha Pachana, Kashaya prepared of Dusparsha, Musta, or Parpataka should be given. When the patient is free from Aama, he should be given the Madya prepared of Sharkara, Madhu and old Aristas and Seethu along with honey. Deepana, Pachana and Strotoshodhana like Ashtanga Lavana should also be given.

For Sanipataja Madatyaya, which can be of thirteen 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 then Vata Dosha.

- Dugdha for Madatyaya: After giving up Madya, because of Langhana, Pachana, Dosha Shodhana and Shaman, Kapha Kshaya occurs and the body of the patient becomes Durbala and shows Laghava. For this type of patients whose body is as if burnt by Madya and in whose body Vayu and Pitta Prakopa are seen, milk is exceedingly wholesome like the rain for a tree afflicted with hot summer.

- Re-administration of Madya: After the disease is cured by the administration of milk and after the patient has strength, the milk should be gradually withdrawn and Madya should be substituted in its place little by little.

According to Kashyap, for the Madatyaya patients suffering from Pipasa, Jwara and Daha, the treatment principles of Visarpa, Daha and Jwara should be applied.

For Panatyaya, Paramada, Panajeerna and Panavibhrama the above said principles can be applied accordingly.

- Treatment for Dhvamsak and Vikshaya: As emaciated and weak persons suffer from these two types of disorders; their treatment should be done on the line suggested for the treatment of Vatika type of Madatyaya.

Such patients should be given Sarpi, Dugdha, Ghrita, Abhyanga, Snehana, Snana and Vata Shamak Aahar-Vihar.

PATHYA IN MADATYAYA: - Vatika type of Madatyaya: Mamsa Rasa, Veshavara with Ghrit, Poopa, Vartis, Poopalikas. After taking food if patient feels thirsty, he should be given Varuni Manda, Dadima Rasa, Panchamoola Siddha Jala etc. Other measures which can be followed are Abhyanga, Utsadana, Agaru-Lepa etc.

Pittaja type of Madatyaya: Madhura-Amla Rasatmaka Aahar, Shali and Shashtika type of rice, Mamsa and soups prepared of meats of goat, soup of Patola, Mudga, Dadima and Amalaki. Different types of Tarpanas, Vushas also should be given.

Kaphaja Madatyaya: Food prepared of Yava, Godhooma and Ruksha type Vushas like Kulattha Vusha etc. Mamsa prepared with profuse quantity of Maricha and other amla, Katu and Lavana Dravyas.

APATHYA IN MADATYAYA: - According to Kashyap: Ushna, Ruksha and Guru Anna-Pana, Agni, Atapa, Divaswapna, Shoka, Maithuna, other laborious work, excessive exercise, food preparations like Yavagu, Manda, Yusha.

As Per Bhela Samhita: Ushnodaka, Svedana, Dhoopana, Sarpirpana, Yavagu, Dadhi, Dugdha, Gramya-Anoopa-Udaka Mamsa and preparations made up of Tilapishta.

According to Bhaishajya Ratnavali, apart from above said descriptions, Dantadhavana, Nasya and Anjana are also contraindicated in patients suffering from Madatyaya.

ABSTINENCE FROM MADYA: - A wise person who has control over the sense organs and who abstains from drinking all types of alcoholic preparations never gets afflicted with physical and mental disorders.

He who is addicted to Madya is unaware of right and wrong, happiness and unhappiness, beneficial and non-beneficial, suitable and unsuitable but yet the wise indulge in it.

SOME IMPORTANT YOGAS FOR MADATYAYA: -

Chakradatta :- Kharjooradi Mantha in all types of Madatyaya, Punarnavadi Ghrita for ojovardhana, Ashtanga Lavana in Kaphaja madatyaya.

Bhela Samhita: - Karkandhubadara Panaka, Kashmaryadi Panaka, Amritadya Panaka, Draakshadya Panaka, Triphaladya Kashaya with Madya for Pittaja Madatyaya.

Yogaratnakar:- Chavyadi Churna with Madya, Katiphaladi Ghrita, Sharkara and Ghrita for acute intoxication.

Bhaisajya Ratnavali: - Phalatrikadi Churna, Eladi Modaka, Mahakalyanaka Vati, Shreekhandasava.

Kashyap Samhita: - Usheeradi Panaka has been described as a extremely useful yoga for pittaja madatyaya.

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