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AN AYURVEDIC REVIEW ON MADATYAYA IN AGADATANTRA

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ABSTRACT:

Alcoholism is one of the serious social problems which is rapidly increasing in every year. The fastest growth is being observed in the developing countries of Asia more particularly in India. Drinking of alcohol makes the life of a man very miserable. Alcohol not only degrades the health of the person but also affects his family and society. In *Ayurveda*, the varieties of illnesses caused by the improper use of alcohol are grouped under one heading '*Madatyaya*'. In this contemporary era every disease is being understood by comparing it with modern parlance. Here is a small effort to understand the features of *Madatyaya* in terms of modern perspective. The disease *Madatyaya* is classified into *Vatika*, *Paittika*, *Kaphaja*, *Sannipataja* (based on Doshic predominance), *Panatyaya*, *Paramada*, *Panajeerna*, *Panavibhrama*, *Dhwamsaka* and *Vikshaya*. The different signs and symptoms mentioned in these types, complications of *Madatyaya* as well as the features of bad prognosis of *Madatyaya* can be understood based on available modern descriptions. By understanding the features of *Madatyaya* we can say that *Madatyaya* is not just an alcohol intoxication, dependence or withdrawal state, but it is the condition where multiple systemic dysfunctions are involved from immediate and acute manifestations to chronic and severe manifestations. Neurological, gastro-hepatic and cardio-pulmonary manifestations are the commonest features seen in the patients of *Madatyaya* which is also similar to the descriptions of alcoholism. Thus we can say that the word alcoholism which is used in broad sense can be said as equivalent to the word *Madatyaya*.

Keywords: *Madatyaya*, Alcoholism, *Panatyaya*, *Sannipataja Madatyaya*.

INTRODUCTION:

Alcoholism refers to addiction to alcohol. It is a chronic disorder, in which a person is unable to refrain from frequent and excess consumption of alcohol for physical or psychological reasons. The World Health Organization (WHO) has listed alcoholism as one of the three most deadly killer diseases of the 20th century. The abuse of alcohol results in 2.5 million deaths per year. 32,000 young people between the age of 15 and 29 die out of alcohol related cause, thus resulting in 9% of all death in that age group. At least 20% of the patients in the mental health settings have alcohol dependent or alcohol related disorders, from both the genders and all the socioeconomic backgrounds. Alcoholism is also one of the serious social problems. It often brings poverty and certain amount of crime and results in material unhappiness and broken homes. It also leads to numerous traffic accidents. When we scrutinize the *Ayurvedic* texts we get plenty of descriptions related to the disease *Madatyaya*. It is a disease caused due to heavy and prolonged use of alcohol against rules and regulations. *Acharya Charak* and *Acharya Vagbhata* have mentioned 4 types of *Madatyaya* namely *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja* whereas *Acharya Sushruta* classifies the diseases caused due to inappropriate use of alcohol as *Panatyaya*, *Paramada*, *Panaajeerna* and *Panavibhrama*. Whenever a person consumes heavy and prolonged alcohol after a strenuous act or without intake of nutritious food or not having any physical exercise it results in deranged carbohydrate and fat metabolism leading to increased protein catabolism. This results not only in *Dhatukshaya* but also in *Ojokshaya* too.

AIM:

To review *Ayurvedic* aspects of *Madatyaya* special reference to *Agadatantra*.

OBJECTIVES

1. To review *Ayurvedic* aspects of *Madatyaya*.
2. To review the types of *Madatyaya*.
3. To identify complications and prognosis for *Madatyaya*.
4. To elaborate treatment for *Madatyaya* according to *ayurveda*.

MATERIALS AND METHODS:

For the present review detailed literary study is performed. The content and references are analysed from *Charak*, *Sushruta* and *Vagbhata*. Also relevant references are taken from other *Ayurvedic*, modern's texts and research articles.

LITRARY REVIEW:

1. *Madatyaya Nidan Laxan* and *Chikitsa* is described in 24th chapter of *Charak Chikitsa Sthana*.
2. *Panatyayapratishedha* is described in 47th chapter of *Sushrut Uttarantra*. Treatment is also given according to these conditions.
3. In *Ashtangahriday Madatyaya Nidana* is described in *Nidana Sthana* 6th chapter. In the same chapter *Mada*, *Murcha* and *Sanyasa* is also described. *Chikitsa* of *Madatyaya* is described in *Chikitsa Sthana*, 7th chapter.
4. 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.

5. In Bhavaprakash, *Madatyaya* is described in *Madhyamakhandā* after description of *Murcha*, *Bhram*, *Nidra*, *Tandra* and *Sanyas Adhikarāna* and followed by *Daha Adhikarāna*. *Sushrut* version of *Panatyaya* is followed and some formulations along with treatment principles are discussed. In *Yogarātnakar*, *Madatyaya Adhikarā* is described after description of *Murchadhikarā* and followed by *Daha Adhikarā*.

MADATYAYA:

Madatyaya comprises of two words *Madaa* and *Atyay*. *Mada* means *Harsh* (Excitement) *Atyay*¹ means *Atikrama* (excess). This over excitement is caused by excess consumption of *Madya*. Depending on the involvement of the *Dosha*, its toxic effects are occurs^{2,3}.

TYPES OF MADATYAYA:

Madatyaya are *tridoshajvhuadhi*. Its types named on *Dosha* which is dominating in presenting the symptoms.

CHARAK⁴:

Charak explains types of *Madatyaya* as *Vatapray*, *Pittapraya* and *Kaphapraya* and considers the disease as *Tridoshaja*.

1. Vataja Madatyaya⁵

i. 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 *Vatapray* type of *Madatyaya* instantaneously develops.

- ii. Lakshana:* The *Vatapray* type of *Madatyaya* is characterized by the following symptomatology-
Hikka, *Shwasa*, *Shirah Kampa*, *Parshva Shula*, *Prajagara* and *Bahupralapa*.

Kashyapasays that in *Vatika* type of *Madatyaya* patient will be in *Unmattavastha*.

1. Pittaja Madatyaya⁶

i. Nidana:

If a person, indulging in food that is *Amla*, *Ushna* and *Teekshṇa*, having wrathful disposition and having liking for excessive exposure to the fire and sun, drinks excess quantity of *Madya* that is *Teekshṇa*, *Ushna* and *Amla*, then he suffers from the *Pittapraya* type of *Madatyaya*.

ii. Lakshana:

Pittapraya type of *Madatyaya* is characterized by symptoms like *Trishṇa*, *Daaha*, *Jvara*, *Sweda*, *Moorcha*, *Atisara*, *Vibhrama* and *Haritavarna*.

1. Kaphaja Madatyaya⁷

i. 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*.

- ii. Lakshana:* *Kaphapraya Madatyaya* is characterized by *Chhardi*, *Aruchi*, *Hrillasa*, *Tandra*, *Staimitya*, *Gaurava*.

2. Sannipataja Madatyaya

- i. In Sannipataja Madatyaya* all or some of the above said features of three individual *Dosha* can be seen.

- ii. Lakshan in Sannipataja Madatyaya-Shareeradukham*,
Balavatsammoha, *Hridayavyatha*, *Aruchi* and *PratataTrishna*,
JwaraSheetoshnalakshana, *Shirokampa*,
Jrumbha, *Sphuranam*, *Veepanam*, *Shrama*,
Urovibandha, *kasa*, *Hikka*, *Shwasa*,
Prajagara, *ShareeraKampa*,
Karnakshimukharoga, *Trikagraha*,

Chhardi, Atisara and Hrulasa, Bhrama, Pralapa.

SUSHRUT:

According to *Sushrut*, the adverse effects of chronic usage of *Madya* against the rules and regulations prescribed for *Madya* intake are classified into four types. They are *Panatyaya*, *Paramada*, *Panajeerna* and *Panavibhrama*. *Sushrut*⁸ used *Panatyaya* term in the place of *Madatyaya*, and accepts 4 types of *Panatyaya* viz. *Vatakrita*, *Pittakrita*, *Kaphakrita* and *Sarvakrita*.

1. Panatyaya [9]:

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

- i. *Vatika Panatyaya*: It is characterized by *Stambha*, *Angamarda*, *Hridayagraha*, *Toda*, *Kampa* and *Shiroruja*.
- ii. *Paittika Panatyaya*: It is characterized by *Sweda*, *Pralapa*, *Mukhashosha*, *Daha*, *Murcha* and *Vadanalochana Peetata*.
- iii. *Kaphaja Panatyaya*: It is characterized by *Vamathu*, *Sheetata* and *Kaphapraseka*.
- iv. *Sannipataja Panatyaya*: Symptomatology of three *Dosha*.

2. Paramada¹⁰:

Paramada is characterized by *Ushmanam*, *Angagurutam*, *Sleshmadhikatvam*, *Aruchi*, *Mala-mutra-Sanigam*, *Trishna*, *Shiro* and *Sandhiruja*.

3. Panajeerna¹¹:

Aadhmanam, *Udgiran Amlarasa*, *Vidahi* and other features of aggravated *Pitta* characterize *Panajeerna*.

4. Panavibhrama¹²:

Panavibhrama is characterized by *Hritgatra*, *Toda*, *Vamathu*, *Jwara*, *Murcha*, *Kaphasravana* and *Shiroruja*.

VAGBHATTA:

*Vagbhat*¹³ explains 4 types of *Madatyaya* viz. *Vataja*, *Pittaja*, *Kaphaja* and *Sannipataja*. Apart from this *Dhvamsaka* and *Vikshaya*¹⁴ is also explained.

I. Nidana:

If a person, who suddenly stopped drinking *Madya*, takes recourse to drinking *Madya* in excess once again, he suffers from *Dhvamsaka* and *Vikshaya*.

II. Lakshana:

Dhvamsaka: *Sleshmapraseka*, *Kanthasyashosha*, *Shabdahishnuta*, *Atitandraandnidra* characterize the *Dhvamsaka*; *Vikshaya*: *Sammoha*, *Chhardi*, *Angaruja*, *Jwara*, *Trishna*, *Kasa*, *Shirashoola* characterize the *Vikshaya*.

III. 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.

HOW ONE BECOMES ADDICTED:

In *Charak Samhita*, *Chikitsa Sthana*, *Madatyaya* chapter the various *Awasthas* in an individual becoming addicted with *Madya* is elaborated. 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.

THE COMPLICATIONS OF MADATYAYA¹⁵:

These can be explained as follows – These complications arise due to multiple systemic involvements. For e.g., Hikka due to gastro-hepatic involvement like chronic gastritis irritating diaphragm or due to rupture of esophageal varices or due to hepatomegaly or due to cardiopulmonary dysfunctions; *Jvara*, *Vamathu*, *Vepathu* are either due to the reason that the alcoholics are more susceptible for infection as they have reduced immune system because of neglecting the nutrition or due to the dysfunction of nervous system or liver or kidney; *Parshvashoola* due to dysfunction of gastro-hepatic system, pulmonary system, dysfunction of pancreas; *Kasa* due to decreased pulmonary capacity and *Bhrama* can be due to severe nutritional deficiency, or cardio-pulmonary or other systemic involvements.

THE CHARACTERISTICS OF BAD PROGNOSIS¹⁶:

These symptoms can be explained as follows - *Heenottaraushtham* (thinner upper lip) - all the muscles of mouth are innervated by facial nerve. Due to chronic intake of alcohol, degeneration of this nerve takes place by which the loss of motor function of levator labii superioris muscle takes place. That is why the upper lip will be hanging over the lower lip. Remaining symptoms of bad prognosis of *Madatyaya* like *Jihva oshtha dantam asitam vaa neelam* (black or blue tongue, lips and teeth) can be explained as the symptoms due to irreversible dilatation of facial small veins which result in cyanosis of these veins. This discoloration is prominent on the cheeks and nose. *Peete nayana rudhirata* (reddish discoloration of conjunctiva) can be explained as

chronic gastritis due to chronic alcohol intake may result in vitamin A deficiency resulting in chronic conjunctivitis with reddish discoloration of conjunctiva. *Atisheetam* (excessive cold) and *Amandadaham* (excessive cold) may be due to the poor circulation or due to over perspiration and severe dehydration. The above description very clearly indicates that disease state of *Madatyaya* can be considered from immediate and acute systemic dysfunctions to chronic and severe multiple systemic dysfunctions due to heavy and prolonged use of alcohol against rules and regulations. So, in other words we can say that the word alcoholism which is used in broad sense can be said as equivalent to the word *Madatyaya*. *Madatyaya* is not just alcohol intoxication, dependence or withdrawal state, but it is the condition where multiple systemic dysfunctions are involved besides those conditions. In modern medicine, other systemic involvements are considered as medical conditions and are treated separately but in *Ayurveda* it is not so. As explained above, symptoms of *Madatyaya* indicate that dysfunction of multiple systems are involved in it. As an alcoholic neglects taking food properly, timely and sufficiently, the unavailability of carbohydrates and fats take place in the body leading to increased protein catabolism for needed energy for bodily functioning. To compensate and supply the food that is needed, to lower the nitrogenous wastes and to counteract the hyper excitability of brain due to decreased alcohol levels in blood, which produces withdrawal symptoms including delirium tremens and withdrawal seizures, administration of alcohol along with other food material is very essential. When alcohol with food is given the food is

digested very easily as it increases the gastric secretions in the stomach, and supplying the needed nutrition as well as tranquilizing effects. That's why in the treatment of *Madatyaya*, mainly administration of food like various dishes prepared of chicken, mutton and other non-vegetarian articles, chutneys etc are advised along with alcohol. Therefore, the *Ksharatva* produced in the body by increased catabolism of proteins due to inappropriate intake of alcohol for a long time, will be counteracted by appropriately administered alcohol. It will help tissue building i.e., *Dhaatu vardhana* there by *Ojovardhana*.

CHIKITSA OF MADATYAYA¹⁷:

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 *MithyaaAtiyoga* - *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 *KsharaDravya* gets mixed with a *Amla Dravya*, the outcome becomes sweet in taste, and *Madya* is the best among the *Dravyahaving 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* *Vamana Karma* and *Langhana* should be administered. 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 *Parpataka* should be given. For *Sannipataja Madatyaya*, which can be often types¹⁸, 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:

Drinking of alcohol makes the life of a man very miserable. Alcohol not only degrades the health of the person but also affects his family and society. When consumed it is quickly absorbed in the bloodstream and is distributed to all body tissues. Because alcohol is uniformly dissolved in the body's water, tissues containing a high proportion of water receive a high concentration of alcohol.

Prolonged use of alcohol physically proves to be toxic to liver and brain. Apart from the disorders of liver and the nervous system, the alimentary disorders, pancreatitis, cardiopulmonary manifestations, nutritional disorders, reduced immune system and hence susceptible to the infections etc are also very common. The multisystem involvement of the alcoholism has been identified by our great sages of *Ayurveda* and they have classified the disease *Madatyaya* accordingly depending upon the Doshic predominance. It is quite obvious after analysing the symptoms of *Madatyaya* that the disease state of *Madatyaya* can be considered from immediate and acute systemic dysfunctions to chronic and severe multiple systemic dysfunctions due to heavy and prolonged use of alcohol against rules and regulations. So, in other words we can say that the word alcoholism which is used in broad sense can be said as equivalent to the word *Madatyaya*.

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