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Concept of *Madataya* (Alcoholism): “An Ayurvedic Review”

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ABSTRACT:

Agad tantra is the branch of Ayurveda which deals with poison and its management. There is no such difference between poison and addiction. Poison and addiction both are hazardous for health. The substance causing *Mada* produces disturbances of intellect faculty by its virtue of *tamo gunas* called *madya*. The properties of *madya* is all most equal to *visha*. Improper, excess intake of *madya* can be hazardous to health and may result in death while proper dosage gives health and pleasure. Action of drug depends upon various factors like its *matra* (dose), *avacharana* (mode of administration) etc.so, it is important to know the properties of substance that will decide how it going to affects the body. so, here is an effort made to see the detail of ayurvedic concepts of *Madya*.

Keywords: *Madya, Oja, Madya Guna, Karma, Madya Vishaktata, Upadrava, Chikitsa*

INTRODUCTION

Indian system of medicine plays an important part in health care system all over India. *Ayurveda* is an ancient Indian system of medicine having eight important branches. *Agad tantra* is among one of them which deals with toxicological conditions and their management. *Madya* is one such toxic substance well described in *Ayurveda*.¹ *Madya* is the alcoholic product of *Sandhana Kalpana*. It possesses excessive *tamo guna* and cause derangement of mind.² The effects of intoxication of both poison and alcohol are almost similar. According a survey study done by Govt. of India the prevalence rates in both rural and urban areas 23% to 74% in males in general and although it is not that common in female but it has been found to be prevalent at the rate 24% to 48% in female in certain sections and communitiees. Hence, *Acharya Charak* described first *Visha chikitsa* and then *Madatya chikitsa* in *chikitsa sthan*.³ *Madya* affects the mind causing inebriation, enhances

Tamo guna, and affects the intellects of the person. It is a substance which on administration disturbs all the functions of the body i.e. *Dosha, Dhatu, Mala* and makes them abnormal. If taken improperly and in excess amount can degrade the health and causes death. The effects of intoxication of both poison and alcohol are almost similar.⁴

MATERIAL & METHOD

The whole study is based on literally review collected from classical *Ayurveda* text. This study is carried out under following heads:

1. Derivation & definition
2. Comparative statement of *Guna* of *Oja, Madya, Visha*
3. *Guna* of *Madya* verses *Oja*
4. *Karma* of *Madya* in general
5. Merits & Demerits of *Madya*
6. *Madya Avastha*



7. *Madyapana Vikara* (disorder due to improper usage of *madya*)
8. *Chikitsa of Madatya*

Derivation & definition:

The word *madya* is derived from the root word with suffix *mada*; which means addictions, lust, or madness. It named like this because it makes the persons to lose control over his senses after consumption. *Acharya Sarangdhara* while describing the *madakari* property included all the drugs with *tamo guna* and which cause derangement of mind under *madya varga*.e.g. *Sura, Madya* etc.⁵

Qualities of *Madya*:

According to *Acharya Charaka* quality of *madya* can be correlated with quality of *visha*. *Madya* made of many ingredients possessed of many properties and actions.⁶ It acts like nectar for that who drinks according to prescribed method, in proper quantity, in proper time, with wholesome food, according to strength and with exhilaration. On the contrary, it acts like poison for that who indulges in drinking unwholesome *madya* whatever is presented observing rough regimens and physical exertion constantly.⁷

Comparative statement of *Guna of Oja, Madya, Visha*:⁸ (Table 1)

Guna of Madya verses Oja:

Madya having *Guna* which are just opposite of *Oja*. Therefore, when *Madya* reaches *Hridaya*, it afflicts the ten *Guna of Oja*.⁹

Madya by its ten *Guna* give rises to mental distortion. *Hridaya* is the *Sthana* of the channels for circulation of *Rasa, Vata* etc., *Satva, Buddhi, Indriyas, Atma* and *Oja*, which are most important one.¹⁰This *Oja* gets destroyed gradually by excess intake of *Madya*, and morbidities appear in the heart and in the *Dhatu*s located in it.

Thus, the *madya* is having the similar qualities like *visha* and opposite of the qualities of *ojas*. *Madya* made of multiple ingredients possessing many properties and actions and it is toxic in nature. It featured by both merits and demerits.

Guna of Madya in general:¹¹

Due to the above *Guna* the *Karma of Madya* are as follows:

- 1)*Ushna Guna*: counteracts the *Sheeta Guna*.
- 2)*Teekshna Guna*: suspends all functions of *Mana*
- 3)*Sukshma Guna*: reaches every part of body
- 4)*Vishada Guna*: destroys *kapha* and *Shukra*
- 5)*Ruksha Guna*: Aggravates *Vata*
- 6)*Aashukari Guna*: fast in action

7)*Vyavayitva Guna*: exhilarates

8)*Vikasi Guna*: spreads all over the body

9)*Laghu Guna*: causes *Vata Kopa*

10)*Amla rasa: Rochan and Deepan*

Merits:¹²

1. If taken in an appropriate manner, in a right dose, at an appropriate time, along with wholesome food, in accordance with one's own strength and with a cheerful mind, *madya* works like *amrita*.
2. *Madya* taken in appropriate manner produces exhilaration, energy, happiness, nourishment, good health, excellent virility and pleasant intoxication.
3. *Madyapana* promotes appetite, stimulates the power of digestion, tones up the heart, promotes the voice and complexion, produces the feeling of refreshment and corpulence, increases strength and removes fear, grief and fatigue.
4. Patient suffering from *anidrata* (insomnia) enjoy sound sleep by taking *madya* and it stimulates speech in timid persons.
5. It helps persons having excessive sleep to remain awake and causes bowel movement in constipated patients.
6. It renders the mind insensitive to the miseries of injury, imprisonment, and fatigue.
7. *Madya* itself cures the disease caused by its excessive and inappropriate intake.
8. It represents erotic passion and when associated with an object, it promotes the associated with an object, it promotes the association of pleasure in it.
9. It stimulates passion and amusement even in old age.
10. It provides relief to persons affiliated with infinite sufferings and grief.

Demerits:¹³

1. The persons addicted to *madyapana* does not differentiate between the right and the wrong, happiness and unhappiness, good and bad, suitable and unsuitable, he does not even know how to behave.
2. By continuous intake of *madya*, mind gets afflicted by its adverse effect and become deprived of *sattvika* qualities. These people, with a craving for intoxication, become blinded by *madya* and lose all happiness of life.
3. Illusion, fear, grief, anger and death and disease like insanity, intoxication, fainting, epilepsy and *apatantarka* are caused due to addiction of *madya*.¹⁴
4. *Madya* destroys all the attributes of *ojas* which is the abode of *satva*, by its ten attributes and because of this affliction, the mind gets agitated and so causes intoxication.

5. Heart is the abode of the channels of circulation of *rasa, vata etc, the sattva, buddhi, indriyas, atman* and *ojas* which is the most important one. This *ojas* gets destroyed by the excess intake of alcohol and morbidities appear in the heart and in the dhatus located in it.

Madya Avastha:(stages of alcohol addiction) Table 2
Madyapana Vikara: Disorder due to improper usage of madya:

Madya produces beneficial effects in the body if taken according to prescribed manner. It results in various psychosomatic complications if not taken in a proper manner. The disorders of *madya* improperly taken are manifested in four clinical conditions:²¹

1. *Panatyaya*
2. *Paramada*
3. *Panajirna* and
4. *Pana Vibhrama*

According to *acharya Charaka* there are two main complications of *Madya* named as²²

1. *Dhwanksha* and
2. *Vikshya*.

Madya pana Vikara lakshyana Table 3

Chikitsa of Madatyaya:

Samanya chikitsa:

All the verities of *Madya* are *Tridoshaja* type with one *dosha* dominating the other two. Hence the treatment of *madatyaya*: The predominant *dosha* is treated first, otherwise the *kapha dosha* should be treated first as it dominates *vata* and *pitta dosha* in majority of cases.²⁸

Madya prayoga:²⁹

The clinical conditions which arise from the inadequate, Improper, or excessive drinking of *madya* is treated by giving similar variety *madya* in proper dose and method. Due to presence Natural property in *Madya* it helps in liquefaction of *dosha*. It removes obstructions in *shrotas*, improve *agni*.

Dugdha Prayoga:³⁰

Once *kapha dosha* predominance is neutralized by *madya prayaoga*, the vitiated *pitta* and *vata* are to be pacified by the administration of milk. The milk alleviates all the symptoms and complications of *pitta and vata dosha*. once the symptoms get subsided, milk can also withdraw gradually and is replaced with suitable dietary supplements.

Harshan kriya:³¹

Madyatya apart from physical symptoms also causes agitation and derangement of mind. Hence to bring back

mind to its normal state from the state of depression *acharya Charka* describes *Harshan kriya* to balance their mental state.

DISCUSSION


Madya is such a substance, which is having the *karma* of *mada*. *Charak* commenting on the reason for the *sannipataja* nature of *madatyaya* says, *Guna* of *Visha* that causes *tri doshaprakopa* are also found in the *Madya*, the only difference being in *Visha*, these *Guna* are more severe. *Visha* at times causes disease and may leading to death. Same also can be said about *Madya*. *Madya* absorbed rapidly affecting on the *oja* which is situated in the heart. If the *madya* taken in a prescribed manner and in proper dose at proper time with wholesome food is exhilarating and produces effects to similar to that of nectar. If it exceeds the dose and not taken in prescribed manner, it acts like poison. *Madya* is a substance which effects on all functions of the body by creating inebriation and enhancing *tamo Guna* and can prove fatal. 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. In *Ayurveda* all most all *Acharya* describe all about *madya* and its complications. Hence, it is important to know the properties of *Madya* for understanding its effect on the body, its all types of complications. It will be useful to minimize its hazardous action and helpful in treating arsing due to improper taking of *Madya*. Proper methodological treatment will help to achieve a good mental as well as physical health.

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. Once we come to know the complications of improper, excessive or inadequate taking of *Madya* they can be used properly to achieve a medicinal effect. After taking proper treatment for physical wellness an important factor is to balance mental state of an alcohol addicted person so to achieve that *Harshan kriya* is a highlighted one for the developing society.

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Table 1 Comparative statement of Guna of Oja, Madya, Visha:⁸

<i>Madya</i>	<i>Visha</i>	<i>Oja</i>
<i>Laghu(light)</i>	<i>Laghu(light)</i>	<i>Guru(heavy)</i>
<i>Ushna(hot)</i>	<i>Ushna(hot)</i>	<i>Sheeta(cold)</i>
<i>Teekshna</i>	<i>Teekshna</i>	<i>Mrudu</i>
<i>Sukshma</i>	<i>Sukshma</i>	<i>Bahala</i>
<i>Vishada</i>	<i>Vishada</i>	<i>Bahala</i>
<i>Amla</i>	<i>Anirdeshya rasa</i>	<i>Madhua</i>
<i>Vyavayi</i>	<i>Vyavayi</i>	<i>Sthira</i>
<i>Aashu</i>	<i>Aashu</i>	<i>Prasanna</i>
<i>Vikashi</i>	<i>Vikashi</i>	<i>Picchila</i>
<i>Ruksha</i>	<i>Ruksha</i>	<i>Snigdha</i>

Table 2 Madya Avastha:(stages of alcohol addiction)

Prathamavastha	In this stage the hridaya gets afflicted but the ojas still remain in stable state. ¹⁵ The person speaks loudly more inclined towards sexual acts, seminal fluid increased. ¹⁶ This stage is manifested by pleasure, interest in food and drinks, increased sexual urges, interest in instrumental and vocal music. It gives sound sleeps and fresh awaking. Intellect memory. ¹⁷
Dwiteeyaavastha	This stage manifested by indistinct speech and voice. The persons speech, thoughts, movements, inclinations, interests are incoherent, Indistinct and Funny. ¹⁸ According to <i>Madhavakara</i> , the person in second stage is indulged in unwholesome and irrelevant functions of <i>Buddhi</i> (intellect) <i>smriti</i> (Memory), <i>vak</i> (speech) as well as body activities. The person loses controlled over senses and behaves like drowsy, lethargic. The persons also lose discriminative powers. ¹⁹
Tritiyaavastha	This is the stage of intoxication. In this stage the person neither perceives the pleasures nor recognizes any one. The person becomes incapable of recognizing good and bad, useful and harmful. His mind becomes confused, narcotic and the person becomes motionless as cut wood and appears as dead. He is condemned by all the people and finally he is prone to miserable diseases and complications. ²⁹

Table 3 Madya pana Vikara lakshyana

<i>Panatyaya</i> ²³	<i>Paramada</i> ²⁴	<i>Panajrina</i> ²⁵	<i>Pana Vibhrama</i> ²⁶	<i>Dhwanksha and Vikshaya</i> ²⁷
severe delusion pain in heart diarrhea morbid thirst fever loss of appetite headache pain and flanks tremors unconsciousness excessive sweating mental confusion irrelevant talk excessive salivation	Feeling of warmth Anorexia Heaviness Headache Joints pain	Flatulence Vomiting Acidic eruption Pyrosis <i>Pitta vikara</i>	Pricking pain in chest Vomiting Mucus expectoration	<u>Dhwanksha</u> Excessive salivation Dryness in mouth and throat Sound intolerance Drowsiness Excessive sleep <u>Vikshaya</u> Mental confusion Vomiting Body ache Fever Thirst Cough Head ache Abnormality in heart and throat.