

“Review article of Madatyaya (Alcoholism)”**** Dr. Sunil M Hulsure * Dr.Nitin Urmaliya**

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Abstract: The present paper is based on Ayurvedic disease “Madatyaya.” Here we can compare it with modern disease “Alcoholism”. In Charak, Sushruta, Bhavaprakash, Madhavnidan, Chakradatta, Bhaisahajya ratnavali , Vangasen Samhita we also get description of madatyaya. According to Ayurveda alcohol taken in accordance with proper procedure, dose, time, combination of food, etc. and of body strength gives happiness and acts like nectar. Madya taken indiscriminately without taking food and in an improper amount acts like a fire and mixing with body heat causes very severe intoxication and other diseases similar to it. (Vangasena chi. Sang.) There are many references for Ayurvedic management of Madatyaya that we have to apply in modern time. Finally main intention for presenting this paper is to share basic details of Madatyaya for proper Treatment.

Key words – Madatyaya, Tamaguna, Buddhibhrama, Pragnyaparadh, Manas vikar etc.

Introduction:- In Ayurveda, there is description of many diseases and their management as well as lifestyle for healthy living. Madatyaya is one of the disease which has frequent effects. It can be correlated with Alcoholism in modern science. Person who are strong, who have taken food, who consume more quantity of food (habitually), who are fatty, those endowed with (strong) mind and age(youth), who take wine daily (as a habit) and who belong to such a family, who have more of fat and kapha and less of vata and pitta (in their constitution) and who have strong fire (digestive activity) do not get intoxicated greatly. Person who are opposite of the above, who appreciate its properties, who are in anger get intoxicated greatly, especially so, by wines which are very sour and dry (non unctuous) if it is not digested consumed in large quantity and too often (frequently). Lastly It leads to Death.

Materials & Method:-

All Ayurvedic and Modern literature related to Madatyaya.

Details are as follows –

Ayurvedic view

NIRUKTI– Excessive ingestion of madya or alcoholic beverages causes the vikruti of mana, buddhi, sharira leads to various symptoms and disease is called as “Madatyaya”.

NIDAN (ETIOLOGY) – Taken of more amount of Madya as per condition like Influence by friends, due to stress, due to happiness and occasionally.

SAMPRAPTI OR PATHOGENESIS - Due to excess drinking of madya, there is ojonasha along with mana, buddhi and indriya vikruti & this is followed by vitiation of all dhatu giving rise to various symptoms of madatyaya.

The excessive drinking of madya which is teekshna, ushna, amla vidahi produces vidagdha annarasa. Finally liquid part of annarasa become kshariya and symptoms of madatyaya like daha, trushna, hrullas, jawar, chhardi, etc. Are get developed. In madatyaya ojonasha takes place which disturbs the health of mana, buddhi, indriyas and dhatus.

THREE STAGES OF MADA (Intoxication)-

According to Susruta Samhita –

FIRST STAGE – The first or preliminary stage is marked by an exhilarated state of mind with increased valour, and conviviality as well as satisfaction and talkativeness, etc.

SECOND STAGE – The second or intermediate stage is indicated by incoherent speech, delusion and the performance of proper and improper acts.

THIRD STAGE – The third or last stage the man lies down unconscious, bereft of all powers of action, of memory and of judging the ethic effects of his acts.

ROOPA (SYMPTOMATOLOGY) –

In madatyaya various symptoms are seen like – severe physical distress, mental confusion, cardiac pain, anorexia, continued thirst, fever characterised by cold and heat, pain like electric shock in head, sides and bone joints, severe yawning, twitching, tremors, exertion, obstruction in chest, cough, hiccup, dyspnoea, vigil, trembling, disorders in ear, eye, mouth, stiffness in sacrum, vomiting, diarrhoea, and nausea with symptoms of vata, pitta & kapha, giddiness, delirium, visual hallucination, covering himself with grasses, ash, creeper, leaves and dust, with unstable mind he feel himself as assaulted by birds, seeing terrifying and inauspicious dreams.

MADATYAYA BHED (TYPES)-

ACCORDING TO SUSHRUTA SAMHITA – Sushrutacharya has given four types – panatyaya, paramada, panajirna, and panavibhrama.

Sushrutacharya had classified **madatyaya or panatyaya** as follows –

Symptoms of Vataja panatyaya – Stambha, angamarda, hridgraha, toda, kampa, shirashoola.

Symptoms of Pittaja panatyaya – Sweda, pralap, mukhashosha, daha, murchha, netra vadan pitata.

Symptoms of Kaphaja panatyaya – Vamana, sheet and kaphaprasek.

Symptoms of Sannipataja panatyaya – All symptoms mentioned above are present.

Paramada – Paramada should be dignosed in presence of symptoms such as heat and a sense of heaviness in the body, bad taste in the mouth, excessive accumulation of sleshma in the body, an aversion to food, suppression of stool and urine, thirst, headache and a crushing pain in the joints.

Panajirna – Distension of the abdomen , acid or sour taste in the mouth, vomiting, deficient gastric digestion, are the symptoms which are exhibited in a panajirna.

Panavibhrama – Pricking pain in the heart and body, vomiting, fever, a sensation of the rising of fumes in to the throat, salivation, epileptic fits, headache, a burning sensation in the throat and an aversion to all sorts of food is called ‘panavibhrama’.

BHAVPRAKASH SAMHITA & YOGRATNAKAR – In Bhavprakasha & Yogratnakar following types of madatyaya are mentioned –

(1) Satwik mada (2) Rajas mada (3) Tamas mada (4) Ati-Tamas mada

(1) Satwik mada – This generally occurs in satwik people. In this, stimulation of Buddhi, smruti, love and joy occurs. The interest in eating, sleeping, singing and reading also increases.

(2) Rajasmada – This generally occurs in rajas people. In this type, disturbance in buddhi, smruti, talking and body movements take place as well as the person becomes uneasy.

(3) Tamas mada – – This generally occurs in tamas people. In this controlling power is lost. He does the major mistakes like prostitution. Disobediently and eats any type of food.

(4) Ati-Tamas mada – In this type, the person loses every thing, becomes achetana or mrita i.e. like a dead body.

MADATYAYA CHIKITSA–

SAMANYA CHIKITSA –

All type of alcoholism are tridosaja, hence the physician should first treat the dosa which is predominant there in. In alcoholism the treatment should be started of kapha because it is predominantly situated flanked by pitta and vata. The disorder which is caused by faulty, excessive or deficient drinking is pacified by wine itself taken in proper quantity. After digestion of ama and demerits of wine and arising of appetite and lightness, the patient should be given wine itself whatever is suitable to him. This should be cold added with sauvarchala, bida and rock salt along with matulunga and fresh ginger, mixed with water and in proper quantity.

VISHESH CHIKITSA –

(1) VATAJ MADATYAYA –

According to Charakacharya on observing the symptoms indicating the predominance of vata, one should manage the patient with unctuous and sour meat soup of common quail, partridge, cock and peacock, Sali rice along with seasonal meat soup of marshy birds, animals and fishes as well as terrestrial.

Pathya Aahar – The taste stimulanting substances like ragas and sadavas, meat preparations, vegetables, flour preparation, barley, wheat, and Sali rice.

Pathya Vihar – The warm massage, hot baths, warm clothing, lepan, Dhupan, warm place and embracing the lady with love is the vihar in vataj madatyaya.

(2)PITTAJ MADATYAYA -

According to Charkacharya in pittika alcoholism one should given cold and well suited wine prepared of sarkara or mradvika (grapes) added with sugar and juice of bhavya, kharjura, mradvika and parusaka, or pomegranate and mixed with parched grain flour.

Pathya Aahar – The meat of rabbit, grey partridge, deer, common quail, sweetend and soured along with Sali and swastika rice. The juice of draksa, amalaki, kharjura and parusaka.

Pathya Vihar – cold food and drinks, cooled chambers, contact with cold air and water, cold touch such as of moon rays, flaxen cloth, lotus and lily flowers, gems and pearls, substance cooled with sandal water, golden, silver or bornze vessels filled with cold water, air from ice bags, women bathed with sandal water and cool breeze from the sandal trees are recommended in pittika alcoholism .

(3)KAPHAJ MADATYAYA –

According to Charkacharya Kaphaja madatyaya should be overcome with emesis and fasting. Sauvarchala, jiraka, vrksamla, amlavetasa each one part, twak, ela and marich each half part and sugar one part all powdered and mixed together. This formulation named astanga lavana is an excellent appetiser and cleanser of channels and such as should be given in alcoholism predominant in kapha.

Pathya Aahar – The ruksha food like yava, wheat with out ghee, katu laghu yush should be given.

Pathya Vihar – Roukshya hot bath, systemic exercises langhan, late night sleep, udvartana, warm clothing, warm leps etc.

(4)TRIDOSHJ MADATYAYA – Generally all type of madatyaya are sannipatik i.e. Tridoshjanya, so treat the first dosha which has more predominance i.e. Kaphasthananupurvi chikitsa or treat the kapha first & then pitta and finally vata.

According to Susruta four type madatyaya – panatyaya, paramada, panajirna and panvibhram

PANATYAYA –

- Vataj – Madya prepared from marich, adrak, ajwayan and sauvarchal should be given.
- Pittaj – Madya is prepared from herbs from kakolyadimadur varga with honey, sugar with pleasant flavor should be given.
- Kaphaj – First vaman is administered and then jangal mamsa rasa with trikatu, herbs from duralabhadi tikta varga.

PARAMADA – A panak made of the fruits of kasmarya, daru, dadim, vit, pippali, draksha should be given.

PANAJIRNA – Phalamla in combination with tvak, pippali, nagapuspa, vid, hingu, maricha and ela or a compound consisting of saindhava, vid, tvak, chavya, hingu, pippali, pippali root and shunthi pounded and desolved in warm water should be taken.

PANAVIBHRAMA – A Panak composed of Draksha, kapittha, phala (matulunga) and dadim sweetened with profuse quantity of sugar and honey should be given.

MANAS CHIKITSA OR HARSHANI KRIYA IN MADATYAYA

(Recreation therapy) –

Due to atimadyapana mana, buddhi along with sharir is distributed. Hense the entertainment is best tonic for mana, buddhi, and indriya which is mentioned by charkacharya.

SADHYA ASHADHYATWA –

The patient having atrophied upper lip, excessive shivering or burning sensation and very oily face, black blue colour of tongue, lip and teeth, yellowness or blood colour of the eyes .

UPDRAVA –

Hikka, jwara, chhardi, kampa, parshwa-shula, kasa, bhrama, are the updrawa of madatyaya.

PATHAYA –

Sanshodhan, sanshaman, shayan, langhan, parishram, old shali tandul (rice), munga, udida, gahu, amramurabbha(jam), meat and mamsarasa of hiran, tittar, lava, bakara, mruga, mayur, and khargosha, tasty food, madya, dugdha, khand sharkara, lemon, phalsa, kharjur, anar, amala, coconut, manuka, old ghee, cool air .

Dhara gruha, moon bath, garlands of manik, pearls, flowers, pleasant talk of friends, light and clean cloths, enjoyment, listening and singing the song, playing musical instrument, chandan lepan, cold water drinking and cold water bath are pathaya in madatyaya .

APATHAYA –

Swedan, anjan, dhumrapan, navan, dantagarshan and tambul should be avoiding in the madatyaya.

REVIEW OF MODERN LITRATURE

The term ‘alcohol’ in popular use prefers to Ethyl alcohol (ethanol) pure Ethyl alcohol is transparent, colorless and volatile liquid having an spiritus odour and burning taste. It is obtained by enzymatic

fermentation of carbohydrates like sugar and starches the raw material being cereals, corn, barely, molasses, potatoes, and fruits especially grapes and mahua flowers. The final fermented mass contains about 10% of alcohol which is purified and concentrated by distillation.

Alcohol is the active ingredient of many social beverages like wines, Beers, Whiskies and Brandies. The approximate percentage in such beverages being as follows.

Beverages	Alcohol in % by Volume
Rum	42.8%
Whisky, Brandy	42.8%
Gin	42.8%
Wines	8-15.5%
Beers	2-10%
Country liquor	11.4-45.7%

PATHOPHYSIOLOGY-

Alcohol's primary effect is the increase in stimulation of the GABA_A receptor, promoting central nervous system depression. With repeated heavy consumption of alcohol, these receptors are desensitized and reduced in number, resulting in tolerance and physical dependence. The amount of alcohol that can be biologically processed and its effects differ between sexes. Equal dosages of alcohol consumed by men and women generally result in women having higher blood alcohol concentrations (BACs). This can be attributed to many reasons, the main being that women have less body water than men do. A given amount of alcohol, therefore becomes more highly concentrated in a woman's body. A given amount of alcohol causes greater intoxication for women due to different hormone release compared to men.

ALCOHOLISM -

Alcoholism is a broad term for problems with alcohol, and is generally used to mean compulsive and uncontrolled consumption of alcoholic beverages, usually to the detriment of the drinker's health, personal relationships, and social standing. It is medically considered a disease, specifically an addictive illness. In psychiatry several other terms have been used, specifically "alcohol abuse", "alcohol dependence," and "alcohol use disorder" which have slightly different definitions. Alcohol misuse has the potential to damage almost every organ in the body, including the brain. The cumulative toxic effects of chronic alcohol abuse can cause both medical and psychiatric problems. One who has alcoholism is called an alcoholic.

SIGN & SYMPTOMS –

Early signs- The risk of alcohol dependence begins at low levels of drinking and increases directly with both the volume of alcohol consumed and a pattern of drinking larger amounts on an occasion. Young adults are particularly at risk.

Long term misuse-

Some of the possible long term effect of ethanol an individual may develop. Additionally, in pregnant women, alcohol can cause fetal alcohol syndrome.

Actually there are three stages of Alcoholism like description in Ayurvedic view. Alcoholism is characterised by an increased tolerance of and physical dependence on alcohol, affecting an individual's ability to control alcohol consumption safely. These characteristics are believed to play a role in impeding an alcoholic's ability to stop drinking. Alcoholism can have adverse effects on mental health, causing psychiatric disorders and increasing the risk of suicide. A depressed mood is a common symptom.

Alcoholic Cirrhosis-

With continue alcohol intake and destruction of hepatocytes fibroblast appear at the site of injury and stimulates collagen formation,web like connective tissue appear in periportal and pericentral zones and eventually connects portal triads and central veins this fine connective tissue network surrounds small mass of remaining liver cells which regenerate form nodules. Although regeneration occurs within the small remanants of parenchymal cell loss generally exceeds replacement. With continuing hepatocyte destruction and collagen deposition the liver shrink in size acquires nodular appearance and become hard as End stage cirrhosis develops.

MANAGEMENT -

Treatments are varied because there are multiple perspectives of alcoholism. Those who approach alcoholism as a medical condition or disease recommend differing treatments from, for instance, those who approach the condition as one of social choice. Most treatments focus on helping people discontinue their alcohol intake, followed up with life training and/or social support to help them resist a return to alcohol use. Since alcoholism involves multiple factors which encourage a person to continue drinking, they must all be addressed to successfully prevent a relapse. An example of this kind of treatment is detoxification followed by a combination of supportive therapy, attendance at self-help groups, and ongoing development of coping mechanisms. The treatment community for alcoholism typically supports an abstinence-based zero tolerance approach; however, some prefer a harm-reduction approach.

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