A REVIEW ON EFFECT OF MADYA ON THE BODY

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ABSTRACT

The substance causing ‘Mada’ produces disturbances of intellect faculty by its virtue of Tamoguna is called Madya. The properties of Madya can be compared to Visha. Madya reaches Hridaya which is the place of Oja and by virtue of its ten Gunas destroys the ten Gunas of Oja. As Oja is abode of Satva, due to this affliction, the mind gets agitated and thus ultimately leads to Mada. Hridaya is the Sthaana of the Rasa vaha srotas, Vata etc. as also of the Satva, Buddhi, Indriyas, Atma and last but most importantly of Oja. This Oja gets destroyed by the excess intake of Madya and morbidities appear in the Hridaya and in the Dhatus located therein. Improper, excess intake of Madya can be hazardous to health and may result in death while its judicial use gives health and pleasure. 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 severe manifestations. Neurological, gastro-hepatic and cardiac manifestations are the commonest features seen in the patients of Madatyaya.

Keywords: Madya, Madatyaya, Oja, Panatyaya

INTRODUCTION

The one that causes Mada by ingestion is called Madya. Mada means any exhilarating or intoxicating condition. Madakari Dravya is that intake of which produces disturbance of the intellect faculty by virtue of Tamo-guna like Madya, Sura etc. In Susruta Samhita Madya is described as an anesthetic agent. By nature, Madya in general are Amlarasa pradhana as well as Amla vipaka and Ushna veerya. The properties of Madya can be compared to Visha. Madya reaches Hridaya which is
the place of Oja and by virtue of its ten Gunas destroys the ten Gunas of Oja. As Oja is abode of Satva, due to this affliction, the mind gets agitated and thus ultimately leads to Mada. Hridaya is the Sthana of the Rasa vaha srotas, Vata etc. as also of the Satva, Buddhi, Indriyas, Aatma and last but most importantly of Oja. Oja gets destroyed by the excess intake of Madya and morbidities appear in the Hridaya and in the Dhatus located therein. Improper, excess intake of Madya can be hazardous to health and may result in death while its judicial use gives health and pleasure. In Ayurveda the varieties of disorders caused by the excessive and improper use of madya are described under the heading Madatyaya or Panatyaya. 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 severe manifestations. Neurological, gastro-hepatic and cardiac manifestations are the commonest features seen in the patients of Madatyaya which is also similar to the description of Madya, Madatyaya, Oja, Panatyaya.

**Aim and Objectives:** To compile a description of Madya as explained in different classical Ayurveda texts. To review the effect of Madya on the body with specific reference to Madatyaya.

**Materials and Methods:** Literary materials were collected from all Ayurveda classical texts (Charaka Samhita, Susruta Samhita, Astanga Hridaya, Astanga Samgraha) and commentaries.

**General Properties of Madya According to Brihat-Trayi**

<table>
<thead>
<tr>
<th>Guna</th>
<th>Charaka⁴</th>
<th>Susruta⁵</th>
<th>Vagbhata⁶</th>
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</thead>
<tbody>
<tr>
<td>Laghu</td>
<td>+</td>
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<td>+</td>
</tr>
<tr>
<td>Ushña</td>
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<td>+</td>
<td>+</td>
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<tr>
<td>Tikshṇa</td>
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<tr>
<td>Sukshma</td>
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<tr>
<td>Vishada</td>
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<tr>
<td>Amla</td>
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</tr>
<tr>
<td>Vyavayi</td>
<td>+</td>
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<tr>
<td>Aashu</td>
<td>+</td>
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</tr>
<tr>
<td>Vikashi</td>
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<tr>
<td>Ruksha</td>
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</tbody>
</table>

Charaka and Vagbhata explained that Madya has ten Gunas but according to Sushruta Madya has only eight Gunas except Laghu and Amla. The properties of Madya can be compared to Visha. Commenting on the Guna of Visha, Charaka, Sushruta and Vagbhata mentioned that the Gunas of Madya are just opposite to the Gunas of Oja. Therefore, when Madya reaches the Hridaya, it affects the ten Gunas of Oja, which is located in Hridaya. Madya by virtue of its ten Guna gives rise to mental distortion. The ten Gunas of Oja viz. Guru, Sheeta, Mridu, Shlakshma, Bahala, Madhura, Shhira, Prasanna, Picchila, and Snigdha are counter acted by ten Gunas of Madya viz. Laghu, Ushna, Tikshna, Sukshma, Amla, Vyavayi, Aasuga, Ruksha, Vikashi and Visada. Hridaya is the Sthana of Satva, Buddhi, Indriyas, Atma and Oja. Hridaya is also the sthana of the channels for circulation of Rasa, Vata etc. This Oja gets destroyed by the excess intake of Madya, and morbidities appear in the heart and in the Dhatus related to it⁷.
Properties and action of madya

Table 2: Properties and action of Madya

<table>
<thead>
<tr>
<th>Guna</th>
<th>Karma of Madya According to Susrutha¹⁸</th>
<th>Karma of Visha According to Susrutha⁹</th>
<th>Karma of Visha According to Charaka¹⁰</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ruksha</td>
<td>Vata Kopa</td>
<td>Vata kopa</td>
<td>Vata kopa</td>
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<tr>
<td>Ushna</td>
<td>Seetahara</td>
<td>Pitta and Rakta kopa</td>
<td>Pittakopa</td>
</tr>
<tr>
<td>Sukshma</td>
<td>Vishati avayavaan</td>
<td>Sareeraavayaya Pravesh and vikaara</td>
<td>Raktaprapkopa</td>
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<tr>
<td>Aashu</td>
<td>Aashukarma</td>
<td>Aashumarana</td>
<td>Anarasa dushhi</td>
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<td>Vyavayi</td>
<td>Harshadham</td>
<td>Prakritim bhajet</td>
<td>Dehavyaana</td>
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<td>Teekshna</td>
<td>Manogathiarana</td>
<td>Marmaghnam ManoMoha</td>
<td>Marmaghnam</td>
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<td>Vikaasi</td>
<td>Visarpați</td>
<td>Dosha-dhatu-malakshapana</td>
<td>Pranagghna</td>
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<tr>
<td>Laghu</td>
<td>Durupakarma</td>
<td>Durupakarma</td>
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<tr>
<td>Visada</td>
<td>Kapha and Sukrahara</td>
<td>Atiricyeta</td>
<td>Dosa pervading</td>
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<td>Ayvaktarasa</td>
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<td>Kaphakopa</td>
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<td>Avipaki</td>
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<td>Durharam</td>
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</tbody>
</table>

Aacharya Charaka explains that Madya is having all five Rasas except Lavana rasa¹¹.

**Madya Prabhava:** Madya reaches Hridaya which is the place of Oja and by virtue of its ten Gunas destroys the ten Gunas of Oja. As Oja is abode of Satva, due to this affliction, the mind gets agitated and thus ultimately leads to Mada. Hridaya is the Sthaana of Satva, Buddhi, Indriyas, Atma and Oja. Hridaya is also the sthaha of the channels for circulation of Rasa, Vata etc. Oja gets destroyed by the excess intake of Madya and morbidities appear in the Hridaya and in the Dhatus located therein¹².

**Visha - Madya:** Madya has not been classified under Visha varga in any classical text. Commenting on the chapter Madatyaya, Chakrapani says, intoxicative action is common to both Visha (poison) and Madya. Madya shares nearly all the Guna of poison. Describing the Gunas of Visha, Sharangdhara says Visha is Vyavayi, Vikasi, Sukshma, Madavaha, Aagneya, Jeevitahara and Yogavahi¹³. By the definition itself, Madya is such a substance, which is having the karma of Mada. Charaka commenting on the reason for the Sannipataja nature of Madatyaya, Guna of Visha that causes Tri dosha prakopa are also found in Madya, the only difference being, in Visha, these Guna are more severe¹⁴. Visha at times causes disease and may lead to death. Same can also be said about Madya. The varieties of disorders caused by the excessive and improper use of Madya (alcohol) are well described in Ayurveda as 'Madatyaya' or ‘Panatyaya’. It is a Saanipataja Vyadhi (caused by vitiation of Tridosha).

**Madatyaya (Alcoholism):** Madatyaya is a combination of two words Mada and Atyaya. Mada means Harsha (excitement) Atyaya means Atikrama (excess), which could be defined as ‘Madyati Janomena’, it means after consumption it makes the person lose his sense. This over excitement is caused by excess consumption of Madya. Depending on the involvement of the Dosha, its toxic effects are seen¹⁵.

**Classification of Madatyaya:** It is also called as Panatyaya, it is Tridoshaja Vyadhi, according to Doshas, Paramada, Panajeerna and the serious condition is called Panavibrama¹⁶. Panatyaya (Madatyaya) according to Dosha is Vataja, Pittaja, Kaphaja and Sannipataya.

**Stages of Mada:** Charaka and Sushruta both have explained three stages of Mada, but Acharya Madhava explained in Poorvardha of Madhava Nidhana 18th chapter mentions 4 stages of Mada.

**First Stage of Mada (Alcoholic Intoxication)¹⁷** Intake of alcohol results in 3 stages of intoxication, Prathama, Madhyama and Antima Avasta. The person comes across exhilaration, passion, proper manifestation of the attributes of food and drink, and the wisdom and creativity of music, song, humour and stories. It does not impair the wisdom and memory and does not cause
inability for the senses to perceive their objects. This results in sound sleep and a post-waking feeling of freshness. Thus, this stage of intoxication is conducive to happiness.

**Second Stage of Mada (Alcoholic Intoxication)** The person often remembers things and often forgets them, his voice becomes inarticulate and confused, and he speaks sense and nonsense simultaneously. His movement, posture, drinking, eating and talking are not appropriately and inappropriately funny. These are the signs and symptoms of the second stage of intoxication.

**Third Stage of Mada (Alcoholic Intoxication)** After crossing the second stage and in the beginning of the third stage, a person becomes inactive like a broken tree with his mind afflicted with intoxicating morbidities and unconsciousness. Though alive, he resembles a dead person. He becomes incapable of recognizing pleasing things and friends. He is soon deprived of all happiness for which he had taken alcohol. He loses the very sense of distinction of rightful, happy and useful items from the wrong, miserable harmful ones respectively; therefore, no wise person would ever like to place himself in such a stage of intoxication. He is condemned and censured by all persons and disliked by them. As the natural outcome of this indulgence, he suffers from miseries and diseases all the time.

**Nidana and Lakshana of Madatyaya:** In Sarangadhar Samhita while describing the Madakari property, the Madya is also included in the classified drugs, Madya is drug possessing Tamoguna predominantly and cause derangement of the mind are called Mada-kari. All types of Madatyaya are caused by vitiation of Tridoshas. The classification is made on the basis of whichever Dosa is dominating in presenting symptoms, the condition is named by that Dosa.

**Types of Madatyaya** Charakacharya describes Madatyaya types as Vataja, Pittaja, Kaphaja and Sannipataja. Sushrutacharya describes the adverse effects of chronic usage of Madya, when taken against the rules and regulations prescribed for Madya intake are classified as Panatyaya, Paramada, Panajeern and Panavibhram. Sushrutacharya explained Panatyaya in the place of Madatyaya. Four types of Panatyaya are described as Vatakrita, Pittakrita, Kaphakrita and Sarvakrita. Acharya Vagbhata explains four types of Madatyaya viz., Vataja, Pittaja, Kaphaja and Sannipataja.

**Vataja Madatyaya Nidana:** If a person is excessively emaciated because of indulgence in women (Vyavaya), grief (Soka), fear (Bhaya), carrying heavy load (Bharavahana), walking long distance (Chankramana), other strenuous activities (Sahasra), while eating ununctuous food (Ruksha Aahara), less quantity of food (Alpa Aahara) drinks alcohol at night and which is excessively fermented then this leads to the impairment of his sleep (Nidra) and causes Vataja Madatyaya.

**Lakshana:** Vataja Madatyaya is characterised by signs and symptoms like hiccup (Hikka), asthma (Swasa), tremors in the head (Sirakampa), pain in the sides of the chest (Parshva Shoola), insomnia and delirium in excess (Bahupralapa).

**Pittaja Madatyaya Nidana:** If a person, indulging in food that is Tikhsra, Ushna and Amal in excess and having liking for excessive exposure to the fire and sun, drinks excess quantity of Madya that is Tikshna, Ushna and sour, then he suffers from Pittaja type of Madatyaya.

**Lakshana:** Symptoms are like thirst (Trushna), burning sensation (Daha), fever (Jwara), sweating (Sweda), giddiness (Moorch), diarrhea (Atisara), Vibhram, green colouration of the body (Hartitavarna).

**Kaphaja Madatyaya Nidana:** If a person who is habituated to sweet (Madhura), unctuous (Snigdha), heavy food (Guru Aahara), who does not undertake exercise (Vyayam), who sleeps during day time (Divaswapa), and who indulges in the Sukhaseelata, excessively drinks Madya which is not an old or which is prepared of Guda, and Paishtika, then he immediately develops Kaphaja Madatyaya.

**Lakshana:** In Kaphaja Madatyaya symptoms are characterised by vomiting (Chardi), anorexia (Arochaka), nausea (Hrullasa), drowsiness (Tandra), timidity (Sthaimitya) and heaviness (Gaurava).

**Sannipataja Madatyaya** In Sannipataja Madatyaya all Tridoshaja or some of the three individual Dosha can be seen.
Lakshana: Body pain (Shareera Dukham), unconsciousness (Balavat Sammoha), chest pain (Hrudvyatha), tastelessness (Aruchi), excessive thirst (Pratita Trushna), fever (Jwara), heat cold feeling (Sheetoshna Lakshana), headache (Shirokamp), yawning (Jrumba), excitement (Sphuranam), chest congestion (Urovibandha), cough (Kasa), hiccups (Hikka), difficulty in breathing (Swasa), insomnia (Prajagara), shivering (Shareera Kampa), diases of ear, eyes, mouth (Karna Akshi Mukharoga), vomiting (Chardi), loose motion (Atisara), nausea (Hrullasa), giddiness (Bhrama), Pralapa.

According to Susruthacharya
1. Panatayya- Sushrutacharya explained Panatayya in the place of Madatayya. Four types of Panatayya described as Vatakrita, Pittakrita, Kaphakrita and Sarvakrita.
2. a. Vataja Panatayya: It is characterised by numbness (Stambha), bodyache (Angamarda), palpitation, a catching and piercing pain in the region of the heart (Hridyagraha), pricking sensation (Toda), and headache (Shiroruja).
3. b. Pittajanita Panatayya: It is characterised by perspiration (Sveda), delirium (Pralapa), dryness of mouth (Mukhashosha), burning sensation (Daha), loss of consciousness (Murcha), yellowness of face and eyes (Vadanalochan Peetata).
4. Kaphajanita Panatayya: It is characterised by vomiting (Vamathu), shivering (Sheetata), water brash (Kapha Praseka).
5. d. Sannipataja Panatayya: All Tridoshaja Lakhanas seen in this type of Panatayya
6. Paramada: It is characterised by heat (Ushnamam), heaviness in the body (Angagarutam), excessive accumulation of Sleshma (Sleshmadhikat-wam), an aversion of food (Aruchi), suppression of stool and urine (Malamutra Sangam), thirst (Trushna), headache and joint pain (Shiro and Sandhiruja).
7. Panajeerna: Distension of abdomen (Aadhmana), sour taste in the mouth (Udgiran Amlarasa), Vidaha and indigestion (Ajeerna) and features of aggravatated deranged Pitta should be regarded by a physician as the exciting factor of the disease.

4. Panavibhrama: It is characterised by piercing pain in the heart and body (Hridgata Toda), vomiting (Vomathu), fever (Jwara), sensation of the rising of fumes into the throat (Kanthadhuma), giddiness (Murcha), salivation (Kaphasravan), headache (Shiroruja), burning sensation in the throat (Vidaha). Acharya Vagbhata explains four types of Madatayya viz., Vataja, Pittaja, Kaphaja and Sannipataja. Apart from this Dhvamsaka and Vikshaya is also explained.

Etiology: A person, if suddenly stopped drinking Madya, takes recourse to drinking Madya in excessive amount again, then he suffers from Dhvamsaka and Vikshaya.

Signs and Symptoms
Dhvamsaka: Sleshma Praseka, Kanthasya Shosha, Shabdasahishnuta, Atitandra and Nidra.
Vikshaya: Sammoha, Chardi, Angaruja, Jwara, Trishna, Kasa, Shiroskoola.
A person suffering from Dhvamsaka or Vikshaya is difficult to cure, as the person has already become week and emaciated because of his earlier alcohol drinking habit.

Upadraya of Madatayya: Hikka with Jwara, Vamathu, Vepathu, Parswashoola, Kasa and Bhrama.

Asadya Lakshana (Incurable): Unresponsive to questions (Heenottarauashtiham), extreme cold (Athishetam), heaviness of tongue (Jivha Gauravata), cold teeth (Sheeta Danta), bluish discolouration of teeth (Neela Danta), yellowish discolouration of eyes (Peeta Nayana), reddish discolouration of eyes (Rakta Nayana). Madatayya is not just an alcohol intoxication, dependence or withdrawal state, but it is the condition where multiple systemic dysfunctions are involved from immediate and severe manifestations. Neurological, gastro-hepatic and cardiac manifestations are the commonest features seen in the patients of Madatayya which is also similar to the description of Madya, Madatayya, Oja, Panatayya, and Chronic Alcoholism.

DISCUSSION
Madya is a substance which affects all functions of the body by creating inebriation and enhancing Tamo Guna and can prove fatal. The 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 Anirdeseya 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., makes Madya absorbed rapidly, affecting on the Oja which is situated in the heart. Due to its quick acting properties it is used in many medicines. Medicines can be made more effective with the use of the Madya. Hence it is important to know the properties of Madya for understanding its effect on the body. It will be useful to minimize its hazardous action and helpful in treating disease.

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. 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 severe manifestations. Neurological, gastro-hepatic and cardiac manifestations are the commonest features seen in the patients of Madatyaya. Improper, excess intake of Madya can be hazardous to health and may result in death while its judicial use gives health and pleasure.

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