

**ALCOHOLISM (MADATYAYA) - A DESCRIPTIVE VIEW AND ITS  
MANAGEMENT THROUGH AYURVEDA****Abdul Wahab<sup>1\*</sup> and Ranjan Kalita<sup>2</sup>**<sup>1</sup>PG Scholar, <sup>2</sup>Assistant Professor,Department of Kayachikitsa, Govt. Ayurvedic College & Hospital, Jalukbari,  
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Ayurvedic College &  
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Guwahati, Assam.**ABSTRACT**

Lifestyle of a person is the accumulative effect of physical capacity coordinated with psychological functioning displayed in the form of behavior, food habits, clothing, etc. Lifestyle disorders refers to the disorders which are associated with the way individuals live their lives and which are caused by a number of lifestyle factors such as, smoking, drug abuse, unhealthy food eating habits. Alcoholism or Alcohol use disorder (AUD) is a medical condition characterized by an impaired ability to stop or control alcohol use despite adverse social, occupational, or health consequences. In Ayurveda Alcoholism or AUD are described under the heading of Madatyaya which is one among the psychological lifestyle disorder wherein the consumption of alcohol, its benefits, adverse effects, and diseases resulting from unregulated use, as well as its types, symptoms, and management, are elaborated in detail. According to Ayurveda, Madya (alcohol) is the complete opposite of Ojas (anti oxidant) which is a prerequisite for

good health and wellness. Madya finishes Oja in the body and when a person reaches that stage, he experiences the symptoms of Madatyaya. Here an attempt has been made to compile and analyse alcoholism in terms of Ayurveda as well as modern science.

**KEYWORDS:** Alcoholism, Madatyaya, AUD, Madya, Alcohol, Ayurveda.

## INTRODUCTION

**Madya-** The Dravya which vitiates the buddhi and causes Mada such dravyas are tama guna pradhana and hence called as madya or madakari which is available in the form of Asava, Arishta, Sura, Varuni, Sithu.

**Alcohol-** The term alcohol originally refers to ethanol, the predominant alcohol in alcoholic beverages. It is classed as a CNS Depressant.

In Ayurveda Alcoholism and its withdrawal are described under the heading of Madatyaya and makes Ayurveda very much capable to treat this condition. In charak samhita, Madya Varga is classified under one of 12 Ahara Varga. It is utilized as Ahara Dravya (Food Supplement), as Anupana (After Drink) or as aushadhi (Medication). In Sushruta Samhita there is reference of Madhya being used for Samgyaharana (Anesthesia) in Shastrakarma (Surgeries). On the basis of use, Madhya is classified into two types, as medicine and as beverage. It is further classified into 5 types depending on method and raw material used viz; Asava, Arista, Sura, Varuni, Sidhu, out of which first two are used for medicine and remaining as beverages.

Madya is one which produces Mada. When given in appropriate amount, in time and in proper system, it brings joy, strength, lessens dread, strain. Furthermore, act as an Amrut (Nector) for the body. The patient who has tamas and rajas manas prakruti will easily habituate for alcohol than satvik manas prakriti and vice-versa. In the absence of alcohol, continuous demand of it felt which is known as Panapkrama (Alcohol Withdrawal Syndrome).

## MATERIALS AND METHODS

In order to conduct the study, a comprehensive collection of materials was gathered from various sources including the From Charak Samhita, Ashtang Hridayam, Ashtang Samgrah, Sushrut Samhita, research articles, review papers, websites, and other relevant sources.

## LITERATURE REVIEW

- Madatyaya has been explained in 24th chapter of Charaka Samhita after VishaChikitsa, in light of the fact that Madhya is having properties like Visha (Poison). Charaka clarifies the Madhya Gunas (Characteristics), phases of Madatyaya (Alcoholism), liquor addiction, their signs, side effects and Chikitsa (Treatment).

- In Sushruta Samhita, Uttara Tantra 47th chapter, Acharyas portrayed with regards to Madatyaya exhaustively for the sake of Panatyaya Pratisheda.
- In Astanga Samgraha, Madatyaya Chikitsa has been mentioned in ninth chapter of Chikitsa Sthana. It specifies Madhya Prayoga in Madatyaya and mentioned the treatment of Mada and Murcha.
- In Astanga Hrudaya, Nidana (Causative factors) of Madatyaya has been clarified in sixth chapter of Nidan sthana, and in seventh chapter of Chikitsasthana the treatment of Mada (Inebriation), Murcha (Syncope), Sanyasa (Unconsciousness) including Nidana (Etiology), and Chikitsa (Treatment) of Dwamsaka and Vikshaya has been clarified.
- In Chikitsasthana of Kashyapa Samhita, the author has clarified impacts of Madhya in pregnant ladies and newborn children with their treatment.
- In Madhava Nidana, Madatyaya is explained after Krumi Nidana.
- In BhavaPrakash, Madatyaya is clarified in Madyama Khanda after Murcha, Bhrama, Nidra, Tandra and Sanyas Adhikarna, trailed by Daha Adhikarana.
- Yogaratnakar has clarified a different chapter as Madatyaya Adhikara after Murchadhikara.

### **Madatyaya (Alcoholism)**

Madatyaya is a combination of two words Mada and Atyaya. Mada means Harsha i.e excitement Atyaya means Atikrama i.e excess, which could be defined as Madyati Janonena, it means after consumption it makes the person to lose his sense is called as Madhya. This over excitement is caused by excess consumption of Madhya. Depending on the involvement of the Dosha, its toxic effects are seen. In Sharangadhara Samhita while defining the term Madakari, Madhya is also included in the classified drugs i.e.; drugs possessing Tama guna predominantly and which causes derangement of the mind are called a Madakari (intoxicants) for example Sura and the Madhya.

### **Effect of madya**

Madya incorporates Tridosha, Rasa and Rakta as dushya and Rasavaha, Raktavaha, Sangyavaha Shrotas. Hridaya is the principle adhistan because of which people experience the ill effects of Ojakshaya, Dhatukshaya, Sharirkampa, Pralapa, Bhrama, AgniVikar, Anidra etc.

## Types of madatyaya

Madatyaya according to Dosha is Vataja, Pittaja, Kaphaja and Sannipataja.

### 1. Vataja madatyaya

**Nidana:** If a person is excessively emaciated because of indulgence in women (Vyavaya), grief (Shoka), fear (Bhaya), carrying heavy load (Bharavahana), walking long distance (Chankramana), other strenuous activities (Sahasa), 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.

Lakshan	Distinctive features	Correlated cause
Hikka	Hiccup	Due to gastritis or other gastrointestinal problems leading to irritation of diaphragm
Shvaasa	Dyspnoea	Decreased respiratory functions and infections
Shirah kampa	Tremors in head	Cerebellar degeneration
Parshvashoola	Pain in sides	Due to cardiac diseases or pancreatitis
Prajagara and Bahupralapa	Vigil and frequent delirium	De arranged functions of nervous system and associated psychiatric conditions.

### Pittajja madatyaya

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

Lakshan	Distinctive features	Correlated cause
Trishna	Thirst	Due to dehydration
Daha	Burning sensation	Peripheral neuropathy
Jwara, Sweda, Moorccha, Vibhrama	Fever, Sweating, Fainting, Giddiness	Due to hyperactivity of autonomous nervous system
Atisara	Diarrhoea	Due to acute or chronic gastritis
Green coloration	Greenish complexion	Due to liver dysfunction

### Kaphaja madatyaya

**Nidan:** 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 Sukhaseenata, excessively drinks Madhya which is not an old or which is prepared of Guda, and Paishtika, then he immediately develops Kaphaja Madatyaya.

Lakshan	Distinctive features	Correlated cause
Chhardi, Hrillasa	Vomiting, Nausea	Due to autonomic hyperactivity
Arochaka	Anorexia	Erosion of gastrointestinal mucosa and decreased secretion of gastric juices
Tandra, Staimitya, Gaurava and Shee-tapareeta	Drawsiness, Stiffness, Heaviness, Feeling of cold	May be due to cardiopulmonary dysfunctions

### Sannipataja madatyaya

In Sannipataja Madatyaya all Tridoshaja or some of three individual Dosha can be seen.

Lakshan	Distinctive features	Correlated cause
Shareera dukham	Physical distress	Due to unavailability of alcohol
Balavat sammoha	Mental confusion	Attraction towards the alcohol frequently
Pratata trishna	Continued thirst	Excessive desire for alcohol, dehydration
Chhardi, Atisara and Hrillasa	Vomiting, Diarrhoea, Nausea	Gastrointestinal upset of withdrawal state
Hridaya vyatha	Cardiac pain	As a result of gastrointestinal upset and as a result of withdrawal state
Bhrama	Giddiness	Hypertension, due to deficiency of essential nutrients in the body as a result of negligence in food intake
Pralapa	Delirium	Due to alcohol withdrawal
Sphuranama, Vepanam, Shareera kamp	Twitching, Tremor, Trembling	Withdrawal symptoms
Kasa, Hikka and Shwasa	Cough, Hiccup dyspnoea	Sudden rise of functions of autonomic nervous system
Aruchi, Sheetoshna Jwara	Anorexia, Fever characterized by cold and heat	As a result of alcohol withdrawal symptoms
Prajagarah, Roopaanaamshata-naamdarshanam, Sweda, Vyaku-laanamashastanam swapnanam darshanaani	Insomnia, Visual hallucinations, Diaphoresis, Dreaming of terrifying and inauspicious	Neural excitation

### Stages of madatyaya

Charaka and Sushruta both have explained three stages of Mada, but Acharya Madavakara explained in Porvardha of Madhava Nidhana of 18th chapter mentions 4 stages of Mada. Intake of alcohol results in 3 stages of intoxication, Prathama, Madhyama and Antima Avasta.

**Prathama avastha (Stage of excitement)**

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 post-waking feeling of freshness. Thus, this stage of intoxication is conducive to happiness.

**Madhyama avastha (Stage of in-coordination)**

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 all appropriately and inappropriately funny. These are the signs and symptoms of the second stage of intoxication.

**Antima avastha (Stage of narcosis)**

After crossing second stage and in the beginning of the third stage, persons become inactive like a broken tree with his mind afflicted with intoxicating morbidities and unconsciousness. Though alive, he resembles 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 will 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.

**Management of madatyaya**

According to Kashyapa, Madatyaya is Amaja. That is 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.

Samanya Chikitsa – (General management)

Vishishta Chikitsa – (Specific treatment)

**Samanya chikitsa**

Doshanusara Chikitsa

All the types of alcoholism are Tridoshaja, hence the physician should first treat the Dosha which is predominant there. Otherwise in alcoholism the treatment should be started from Kapha because it is predominantly situated flanked by Pitta and Vata.

### **Madya prayoga**

Intake of excessive alcohol, which is Tikshna, hot, sour and vidahi makes the Anna Rasa sticky and improperly digested which ultimately turns alkaline and causes burning sensation in the interior of the body, Trishna, Pramoha, Vibhrama instantaneously. To correct these ailments, alcohol is administered.

### **Psychotherapy for alcoholism**

Alcoholism does not cause alcoholism without causing agitation of the mind without causing morbidity in the body. Therefore, a patient suffering from alcoholism, therapeutic measures (Psycho-therapy) for the cheerfulness of the mind are administered.

### **Milk for alcoholism**

The above mentioned effective therapeutic measures cure alcoholism. If not, then the physician should give up therapies comprising alcohol, and administer milk for its treatment. After the diseases are cured by the administration of milk, and after the patient has gained strength, the milk is gradually withdrawn and alcohol is substituted in its place little by little.

### **Vishishta chikitsa**

#### **Vataja madatyaya**

After observing the signs and symptoms of aggravated Vata Dosha in the patient suffering from alcoholism, he is given the soup of the meat of lava, chicken and peacock, or birds. Dodima or the decoction of Dhanya and Nagara or the supernatant part of sour kanji or vinegar to drinks should be given.

#### **Pittaja madatyaya**

The patient suffering from Pittaja alcoholism should take the meat of Shasha, Kapinjal, Ena, Lava and Shastika types of rise as food. Also given pomegranate and Amalaka, different type of Tarpan, Yusha, Rasa.

And also do-

Samsarjana Karma

Panchamalaka Yoga

Intake cool food and drinks

### **Kaphaja madatyaya**

The patient suffering from Kaphaja alcoholism is given food prepared of barley and wheat along with the dry soup of Kulattha or dried radish.

Soup of Amalaki

Roasted meat

Ashtanga lavana

Paste of sauvarcala, maricha, ajaji, bhyng, bhrynga

Hot water bath.

### **Treatment of sannipataja madatyaya**

The physician who is well versed with the knowledge of proportionate increase or decrease of different aggravated doshas, who is well verse with the knowledge of preparing medicines to carter to the requirement of these differently aggravated doshas.

### **Regimens of alcoholism**

The following factors help a person to overcome alcoholism

Beautiful forests

Ponds and lakes with lotus flowers

Clean food and drinks

Exciting companions

Clean garments.

### **Some important yogas for madatyaya**

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

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

**Yogaratanakar:-** 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.

## DISCUSSION AND CONCLUSION

It is concluded that Madatyaya (alcoholism) is explained in detail with various references in Ayurveda. All this detail knowledge about Madatya helps in diagnosis and management depending on the vitiation of the Doshas. This shows that Ayurveda has effective solution in the management and rehabilitation of drug addiction. It is important to know the ill effects of various substances to find out its action in the body. Once we came to know the properties (Gunas) of Madya these can be used for medicinal purposes. Madya can be used as therapeutic agents and their bad effects can be nullified by using them properly and according to methods mentioned in classical texts. Properties (Gunas) of a Madya decide how it is going to affect the body. Managements (Chikitsa) plays an important role in management of Madatyaya but it's better to not use it without any medical advice. Ahara, Vihara, Achara, Vihara and drug management (Shaman Aushadhi) are equally essential to prevent recurrence of alcoholic disorders.

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