Literary Review On Madatyaya

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Abstract:
Alcoholism is a foremost crisis faced by the society ever since ancient times. Ayurveda classics have explained a condition occurring due to the excess intake of Madya, termed Madatyaya and given the details regarding its Bheda, Lakshana and Upakrama. Here discussions regarding disease reassessed from different Samhitas along with Samprapti, detailed Bheda, Upadraya and Asadhiya, Lakshana of Madatyaya has been compiled from various Samhitas and made available for ready orientation.

Key Words: Madatyaya, Panatayaya, Samprapti, Lakshana, Upadraya, Dhvamsak.

Introduction:
Ayurveda is one of the most ancient sciences of the world and it is outcome of the continuous effort of thousand years of experimentation, experience and perception of the divine & dedicated sages. The classics of Ayurveda quote the similarities between Madya and Visha. With its ten properties, Madya contradicts the ten properties of oja and hence causes Madatyaya, ultimately leading to ojakshaya. (Sharma R., 2000) Acharyas have explained this condition occurring due to the excess intake of Madya, termed Madatyaya, as a foremost crisis faced by the society ever since ancient times and given the details regarding its Bheda, Lakshana and Upakrama. Different Acharyas have given diverse conditions and types for same disease so here is small effort made to compile literature on ‘Madatyaya’ disease from Brurhatrayi, Laghutrayi and various Samhitas.

Sushrut Samhita:
Panatayapratishedham chapter is described in 47th chapter of Uttartantra after the chapter on Murcheha. In this text, the ill effects due to improper usage of Madya are described in a different view compared to Charak. They are described under four headings, viz., Panatayaya, Paramada, Panajeerna and Panavibhrama and the treatment is also given according to these conditions. (Sharma P. V., 2001)

Ashtang Sangrah:
Madatyaya Nidana is described in the 6th chapter of Nidana Sthana. In Chikitsa Sthana, 9th chapter too mostly Charakacharayays version is followed. (Murthy K., 1999)

Ashtang Hridaya:
Madatyaya Nidana, 6th chapter is described in Nidana Sthana along with Mada, Murcheha and Sanyasa. Chikitsa of Madatyaya is described in Chikitsa Sthana, 7th chapter again following Charakacharayays version. (Murthy, 1998)

Kashyap Samhita:
In Kashyap Samhita, Madatyaya is described in Chikitsa Sthana where the attributes of Madya, its ill effects and treatment are described with special reference to pregnant women and infants. (Tewari, Reprint 2002)

Madhay nidana:
In this text, Sushruts version is followed. Four stages of Mada are described with the stage in...

Historical Review:
Charak Samhita:
Madatyaya Chikitsa described in 24th chapter of Chikitsa Sthana after Visha Chikitsa. In this text, attributes of Madya, its importance in the present and past, ill effects due to improper usage of Madya are described. Disorders due to Madya Sevana are classified according to Dosha predominance. (Sharma, 2000)
between the second and third stages as an extra stage. (Tripathi, Reprint 2000)

**Bhavprakash:**

In Bhavprakash, Madatyaya is described in Madhyam Khanda. Here Sushrut’s version of Panatayya is followed and some formulations along with treatment principles are discussed. (G.S.Pandey, Reprint 2004)

**Bhela Samhita:**

In Bhela Samhita, the qualities of Madya, rules and regulations for Madya intake are described in Sutra Sthana, 21st chapter while Madatayaya Chikitsa is described at the end of the Chikitsa Sthana. (Krishnamurthy, Reprint 2008)

**Chakradatta:**

In Chakradatta, Madatayaya Adhikara mainly describes the treatment principles and formulations. (P.V.Sharma, 2013)

**Yogaratnakar:**

In Yogaratnakar, Madatyaya Adhikara is described with attributes of Madya and treatment principles along with formulations. (Shastri, 1999)

**Nirakti Of Madatayaya:**

The Ayatayata produced by Madya is called Madatayaya. (Marthy K., 1999)

**SAMANYA SAMPRAPTI OF MADATAYAYA:**

Intake of excessive Madya which is Teeksha, Ushna, Amla and Vidahi makes Annarasa Utkleda and is digested improperly which ultimately turns Kshara and causes Antardaha, Jwara, Trishna, Pramoha, Vibhrama and Mada.

The Dosha incited by Madya causes obstruction to the movement of Vayu in the Srotas because of which the patient suffers from excruciating pain in the head, bones and joints. (Sharma R., 2000)

**Bheda Of Madatyaya:**

All the types of Madatyaya are caused by the simultaneous aggravation of all the Doshas and whichever Dosha is dominant the condition is named by that Dosha. Charak explains types of Madatyaya as Vatakarya, Pittapraya and Kaphapraya and considers the disease as Tridoshaja.

Vagghat explains four types of Madatyaya viz. Vataj, Pittaj, Kaphaj and Sannipataj.

Sushrut used Panatayya term in the place of Madatyaya, and accepts four types of Panatayya viz. Vatakrita, Pittakrita, Kaphakrita and Sarvakrita. In Gadanigraha, Shodhala accepted Dvidoshaja Madatyaya.

1) **Vatakarya Madatyaya:** (Sharma R., 2000)

**Nidana:** If a person is excessively emaciated because of Krodha, Shoka, Bhaya, Vyavaya, Chankramana, Sahasa, conumes Ruksha type of food, less or limited quantity of food, drinks Madya at night which is excessively fermented then this leads to the impairment of his Nidra and Vatakarya type of Madatyaya develops instantaneously.

**Lakshana:** The Vatakarya type of Madatyaya is characterized by the following symptomatology-Hikka, Shwaas, Shirakampa, Parshwashula, Prajagara and Bahupralap.

Kashyapa says that in Vatika type of Madatyaya patient will be in Unmattawastha.

2) **Pittapraya Madatayaya:** (Sharma R., 2000)

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

If this Pittapraya Madatyaya is also dominated by Vata Prakopa, then this condition may
be cured immediately or may cause instantaneous death.

Commenting on this Chakrapani says that the association of Vata Prakopana in the Pittapraya type of Madatyaya manifests instantaneous effects like those of the fire associated with strong wind. By implication, if effective treatment is done, then the ailment is cured instantaneously and if such treatment is not provided to the patient then he may succumb to death instantaneously. (P V Sharma, 2013)

Lakshana: Pittapraya type of Madatyaya is characterized by symptoms like Trishna, Daha, Jwara, Sweda, Murcha, Atisara, Vibhrama and Haritavarna.

3) Kaphapraya Madatyaya: (Sharma R., 2000)
Nidana: If a person who is habituated to Madhura, Snigdha and Guru Ahara, who does not perform Vyasam, who takes Divaswaap 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.

Lakshana: Kaphapraya Madatyaya is characterized by Chhardi, Aruchi, Hrillasa, Tanda, Staimitya, Gaurava and Sheetaparita.

4) Sannipataj Madatyaya: (Sharma R., 2000)
In Sannipataj Madatyaya all or some of the above said features of three individual Doshas can be seen.


Madatyaya According To Sushrut: (Sharma P. V., 2001)
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, Parmada, Panajeerna and Panavibhrama.

1) Panatyaya:
Panatyaya is divided into four types depending upon the characteristic features of Dosha predominance.

   a) Vatika Panatyaya: It is characterized by Stambha, Angamarda, Hridayagraha, Toda, Kampa and Shiroruja.
   b) Pittika Panatyaya: It is characterized by Sweda, Pralapa, Mukhshosha, Daha, Murcha and Vadana-lochana peetata.
   c) Kapha Panatyaya: It is characterized by Yamathu, Sheetata and Kaphapraseka.
   d) Sannipaataja Panatyaya: Symptoms of the three Doshas.

2) Paramada:
Paramada is characterized by Ushma, Angaguruta, Virasanatana, Sleshmahikatva, Aruchi, Mala-Mootra-Sanga, Trishna and Shiro and Sandhiruja.

3) Panajeerna:
Aadhmana, Amla Rasodgara, Vidaha and other features of aggravated Pitta characterize Panajeerna.

4) Panavibhrama:
Hrid-Gatratoda, Yamathu, Jwara, Kanthadhoooma, Murcha, Kaphasravana, Shiroruja, Vidaha and Suraanna dvesha.

Dhvamsak And Vikshaya: (Sharma R., 2000)
Etiology: If a person, who has stopped drinking Madya, suddenly takes recourse to drinking Madya in excess, he suffers from Dhvamsak and Vikshaya.

Signs and Symptoms:

Dhvamsak: Sleshma Praseka, Kantha-Aasya Shosha, Shabadasaishhnuta, Atitandra and Nidra characterize Dhvamsaka.


Prognosis: As a person suffering from Dhvamsak or Vikshaya is already emaciated because of his earlier drinking habit, these two diseases are difficult to cure.

Duration Of Severity Of Madatyaya/Panatyaya:
According to Vagbhat and Yogaratnakar the severity of disease Madatyaya will persist for seven to eight days. (Murthy P. K., 1998) (Shastri, 1999)

Upadrava Of Madatyaya:
The following are the complications of Madatyaya- Hikka associated with Jwara, Yamathu,
Vepatheu, Parshwashoola, Kasa and Bhrama. (Sharma P. V., 2001)

Asadhya Lakshana:
The following are the characteristics of bad prognosis: Heenottaraushtiham, Atisheetam, Amandadaaham, Tailaprabhaasyam, Jihvaushtiha Dantamasitam Vaaneel and Peetanayana Rudhirataa. (Sharma P. V., 2001)

Discussion:
Charaka Samhita discussed different aspects of Madatyaya in detail starting from Nirukti, samprapti, four types as per predominance of Dosha with Nidana, Lakshana and detailed Chikitsa especially different formulations as per type of Madatyaya are mentioned such as Kharjooradi Mantha, Punarnavadi Ghrita, Ashtanga Lavana etc. It also quotes the Complications of untreated Madatyaya. But Sushruta Samhita have difference of opinion, it has changed the term ‘Panatyaya’ instead of Madatyaya and given four basic types and again in Panatyaya type differentiated as per Doshas. He has also given Upadrava and Asadhya Lakshana of Panatyaya. Ashthang Sangraha & Hridaya describes disease in Nidana Shhana but followed most of Charaka acharya’s treatment. Kashyap Samhita has given treatment of Madatyaya with special reference to pregnant women and infants. Madhav Nidan and Bhavprakasha mostly followed Sushruta. Bhel Samhita, Chakradatta and Yogaratnakar describe the treatment principles and formulations on Madatyaya.

Conclusion:
If we review & compare entire views of all Acharyas we can come to certain concrete conclusions regarding Madatyaya its causes, symptoms, pathophysiology & excellent line of treatment that Charaka Acharya has given elaborate explanation and put intense light on the same, more effective than other classical texts of ancient time.

References: