An *Ayurvedic* review on *Madatyaya* and its management.

1. **Prof. Dr. Sachinkumar Sahebrao Patil***[1] Ph.D. (Kayachikitsa), M.D. (Kayachikitsa), M.B.A. (H.R.), M.A. (Sanskrit), P.G.D.E.M.S., LL.B., D.Y.A. Principal, Medical Director, Professor and Head of Department, Ph.D. Guide, M.D. Guide, Department of *Kayachikitsa*, M.A.M.'s Sumatibhai Shah Ayurveda Mahavidyalaya, Hadapsar, Pune – 411028, Maharashtra, India.
Email ID- drsachinkumarpatil@yahoo.com drsachinkumarpatil@gmail.com

ABSTRACT

According to *Ayurveda*, excessive drunkenness or *Madatyaya*, is a form of alcohol misuse that affects a family's social and financial well-being in addition to the health of the person. *Madatyaya* is classified as an addiction condition or lifestyle disorder, and because of the current lifestyle patterns, it is becoming more common worldwide. It is one of the *Saanipataja Vyadhi* which means caused by all Three *Doshas*. It mainly vitiates *Ojas* as *Madya* (alcohol) has opposite *Gunas* to *Ojas*. *Madatyaya* has an impact on *Oja, Rasavaha, Manovaha and Hridaya Srotas* etc. *Madatyaya*-related behavioral issues include *Mithya, Atiyoga, Heenayoga* and others. *Yoga* exercises, *Shaman Chikitsa (Rasayana* medicines), *Snehan, Swedan, Nabhi puran, Nasya, Shirodhara* and *Basti* are all part of the therapeutic plan. *Ayurvedic* methods heal psychological and emotional problems in addition to physical ones. This article examines *Ayurvedic* pharmacological and non-pharmacological methods for treating *Madatyaya*.The symptoms of *Madatyaya* include aphasia, thirst, disorientation, headache, numbness, and impaired motor coordination. The condition is typified by excessive alcohol drinking.

KEYWORDS: *Ayurveda*, *Madatyaya*, Alcoholism, *Chikitsa*, Addiction, *Ojas.*

INTRODUCTION

One of the real societal problems that is steadily and rapidly growing is alcohol consumption.Excessive alcohol consumption degrades a person's wellness and has an impact on his family and society, making a man's life genuinely poor.

Alcoholism and its withdrawal are discussed under the *Madatyaya* topic in *Ayurvedic* texts, which makes *Ayurveda* a highly effective treatment for this problem.[1] *Madya Varga* is categorized under one of the twelve *Ahara Vargas* in the *Charak Samhita*. It is used as *Aushadhi* (medicine), *Anupana* (after drink) or *Ahara Dravya* (food supplement*). Madya* is divided into two categories based on its intended use: beverage and pharmaceutical. *Asava, Arishta, Sura, Varuni,* and *Sidhu* are the names of many preparations used in Ayurveda, which is based on methods and natural ingredients. The ancient Indian medical system has extensive information about *Madya* (alcohol), including its definition, kinds, indications as a medication, advantages and disadvantages, disorders, diseases, and complications, as well as treatment options. Since it affects all three *Doshas*, the disorder might be categorized as *Tridoshaja*.[2,3,4]

AIM AND OBJECTIVES-

1. To evaluate, discuss about, and clarify different *Ayurvedic* ideas about alcoholism.
2. To discuss *Ayurvedic* types of *Madatyay* as per liturature
3. To explain the medicinal practices that are discussed in *Ayurvedic* literature.

Clinically, *Madatyay* illness manifests in the following stages:-

1. *Madyaavastha* (Acute Intoxication)

Deliberate excessive drinking, either in little doses spaced out over short periods of time or in high quantities all at once and it is typically the cause of acute intoxication.

2. *Prathama Avastha* (Stage of excitement)

The individual is overly excited, energetic, and appropriately displays the qualities of food and drink, as well as the creativity and insight of music, song, comedy, and storytelling. This causes intense feelings of relaxation and wakefulness. This stage of intoxication is therefore conducive to happiness.[5]

3. *Madhyama Avastha* (Stage of in-coordination)[6]

The person's speech becomes confused and incomprehensible, he talks logically but ramblingly at the same time, and he remembers things often but forgets them frequently. His posture, eating, drinking, and speaking are all inappropriate.

4. *Antima Avastha* (Stage of narcosis)

People become inactive like a twisted tree with their brain plagued by intoxicating morbidities and obviousness once the second stage intersects and the third stage begins.Despite being alive, he appears to be a deceased person.

He loses the ability to see fulfilling things and people.

No wise person would ever want to place himself in such a state of intoxication since he loses all sense of qualifying of proper, joyful, and useful things from some unsuitable, hopeless, hurting ones separately. He frequently suffers from illnesses and pains as a result of this luxury.[7]

5. Chronic Intoxication

Regular drinkers are either neurotic or psychotic, and they typically use alcohol as a way to cope with life's stresses and tensions. They have been drinking for a very long time.

6. *Madatyaya*

Madatyaya is made up of the terms *Mada* and *Atyay*. *Atyay* suggests *Atikrama* (excess), whereas *Mada* suggests *Harsh* (a sense of wellbeing). When *Madya* is used in excess, it might have harmful effects.

The person's *Prakruti* and *Dosh* determine the poisonous effects.[7,8] *Pitta* and *Vata* imbalances can cause chronic illnesses. Among the symptoms of withdrawal syndrome include headache, agitation, anxiety, tremors, nausea, and vomiting.

Virechana, *Nasya* and *Dhara* treatments can be used to treat this illness. After that, *Panchakarma*—which consists of *Snehapana*, *Sodhana*, *Nasya* and *Vasti*—is used to treat alcoholism. The major recommendations for *Madatyaya* include abstinence from alcohol intake, *Ayurvedic* oral drugs, *Panchakarma* treatments, yoga practices, and lifestyle changes, among other things. Among the main characteristics of *Madatyaya* are *Mada*, *Murcha*, and *Sannyasa*. *Moha* and *Rajas Guna* have an impact on a person's mental health, which leads to the adoption of alcohol-related behaviors.

Types of *Madatyaya*-

Vataja, Pittaja, Kaphaja and *Sannipatika* are the four types of *Madatyay* based on *Dosha* predominance.

1.Vataj-Madatyaya

This happens when someone eats too much *Madya* at night, which impairs sleep, and is overly emaciated as a result of things like *Krodha, Shoka, Bhaya, Vyavaya, Chankramana,* and *Sahasa*. *Hikka. Shvaasa Shirah Kampa,Parshvashoola, Prajagara* and *Bahupralapa,*dearrranged functions of nervous system and associated psychiatric conditions.[10,11,12]

2.*Pittaja-Madatyaya*

When *Madyapana* is consumed combined with *Ushna*, *Amla* and *Teekshṇa* meals, *Pittaja Madatyaya* results. *Trishna* thirst due to dehydration, *Daha* means burning sensation like peripheral neuropathy, *Jvara* -Fever, *Sveda* -Sweating, *Moorccha* -Fainting, *Vibhrama* - giddiness due to hyperactivity of autonomous nervous system, *Atisara*.[13,14,15]

3.*Kaphaja-Madatyaya*

In addition to excessive drinking of the thick-natured *Madya*, *Madhura, Snigdha* and *Guru Ahara* are involved in this *Madatyaya. Diwaswapn* and a sedentary lifestyle also contribute to the pathophysiology of *Kaphaja Madatyaya*. *Chardi, Hrillas, Arochaka, Tandra, Staimitya, Gaurava, Sheetapreeti* are signs and symptoms of *Kaphaja Madatyaya*.[16,17,18]

4. *Sannipataja Madatyaya-*

Shareera Dukham ,Balavat Sammoha, Pratata Trishna, Chhardi, Atisar, Bhrama, Hrillasa, Pralapa, Kasa, Swasa, Prajagarah etc seen in *Sannipataja Madatyaya.*

5. *Panajirna* (alcoholic gastritis)-Alcoholic gastritis, is characterized by burning sensations during digestion, flatulence and vomiting.

6. *Panavibharama*- Chronic alcoholism or *Panavibharama* is characterized by prickling discomfort in the body and heart area, fever, vomiting, smoke in the throat, fainting, increased salivation, headache, burning sensation and an intolerance for food and drink.

7.*Dhvamsaka* is characterized by *Kapha* (sputum) expectoration, dry throat, excessive sleep, noise intolerance, and stupor.

8.*Viksaya* is characterized by excruciating head and body pain, congestion of the throat and chest, acute delusions, coughing, thirst, vomiting, and fever.

TREATMENT

In order to treat the physical, mental, and emotional elements of *Madatyaya*, the treatment method include lifestyle changes, counseling, purifying treatments, progressive alcohol reduction, and herbal medications.[19,20,21,22]

Since all forms of *Madatyaya* (alcoholism) are *Tridoshaja*, the doctor should address the dominant dosha first. Since alcoholism is mostly vitiated and surrounded by Pitta and Vata, therapy should begin with Kapha. Alcohol itself, when consumed in the right amount, calms the problem, which is

brought on by improper, excessive, or inadequate drinking. The patient should be given the alcohol itself, whichever is appropriate for him, following the digestion of *Ama* and its drawbacks.[23]

- **Counseling (*Satvavajay)* -**

Motivational counseling to encourage behavior change.
Counseling for social support and absenteeism from alcohol addiction.

- **Relaxing Therapies** like *Siropichu. Sirodhara. Padabhyang. Takradhara.*
- ***Shodhana Chikitsa Vamana*** with *Yastimadhu Phanta* and *Saindhava Jala*
- ***Shamana Chikitsa-***

Brahmi for cognitive function disturbance and stress related issuies . *Ashwagandha* for anxiety and body strength.
*Bhringaraj*a for liver protection and detoxification.
Kushmanda for cooling effects and digestion.
Jatamansi for calming the mind and improving sleep.
Shankhapushpi for mental clarity.
Guduchi for detoxification purpose.

- ***Kalpas* used in *Madatyaya Chikitsa*** –

Mrudweekadi Kashayam
Kalyanak Ghrita
Ashtanga lavana
Kharjooradi Mantha
Punarnavadi Ghrit
Triphaladya Kashay
Chavyadi Churna
Phalatrikadi Kashay etc.

For Vataj Madatyay - It is recommended to serve wine with Ginger, Ela, Saindhav and *Hingu* added. *Dadima* and mango fruit drinks are advised. *Amra Phala, Amrataka, Dadima* and *Matulunga*, meats of marshy animals with *Sugandi Dravyas.*

For Pittaj Madatyay - *Dravyas* along with *Madhu* and *Sita. Lava Mamsa Rasa, Mudga Rasa* with *Sita* and *Ghruta. Vamana* with lots of sugarcane juices, wine with honey, sugar and *Ela*, as well as sweet and kashaya medicines, are helpful. There are indications for *Seetala Upachara. Mudga Yusa* and *Mantha* are suggested.

For Kaphaj Madatyay – *Vamana, Kaph Ahara* diets, *Ushna* and *Ruksha Ahara, Vyayama, Ruksha Svedana, Ushna Jala Snana* etc are suggested. *Vamana* by using *Bimbi* and *Vidula Swarasa. Mamsa Rasa* of fatty wild animals with *Tikta* and *Kashay* tastes.

For Tridoshaja- Mixed treatments are administered according on *Dosha* predominance.[24]
Treatment of *Dhvamsaka* and *Vikshaya* has similar methods are employed for *Vatika Madatyaya*, which makes use of different *Dravyas* for *Basti* treatment, *Sarpi Pana, Abyanga* and *Udwartana.*

- ***Rasayan and Panchakarma* importance-**

Chronic drinking causes a large buildup of morbid *Dosha*, which has be eliminated by a particular *Panchakarma.*[25]As a result, they could require cautious *Panchakarma* application. Additionally, *Rasayan* has qualities and potency that directly affect *Madatyaya* signs and symptoms.

- ***Pathya*-** *Mamsa Rasa, Veshavara with Ghrit, Poopa, Poopalikas, Dadima Rasa, Panchamoola Siddha Jala, Abhyanga, Utsadana, Madhura-Amla Rasatmaka Aahar, Patola Mudga, Dadima, Amalaki*, foods prepared from *Yava, Godhooma* and *Mamsa*, etc.

- ***Apathya*-** Avoid *Ushna, Ruksha* and *Guru Ahara*, stay away from excessive heat exposure, grief and strenuous activities, one should avoid consumption of *Manda* and *Yusha*. *Ushnodaka, Svedana, Dhoopana, Yavagu, Dugdha* should be avoided.

DISCUSSION-

Alcohol is a highly dangerous addictive chemical that has a negative impact on important bodily parts, as we have seen. The majority of alcohol—80%—is absorbed in the small intestine and processed in the liver, that's why it damages and has a toxic impact on the liver. Long-term and excessive alcohol use can occasionally result in the development of cancer in a number of organs. It primarily impacts the individual's hepatic system, leading to liver cirrhosis.
Numerous GIT-related issues, such as anorexia, appetite loss, stomach discomfort, vomiting, constipation, etc., will result from this. One of the most important strategies for managing alcoholism is counseling. The individual has to be intellectually comforted or persuaded, kept highly motivated, educated about alcohol and its harmful effects on the body, and introduced to family or friends in order to avoid shielding them from the issues brought on by alcohol.
Rasavaha, Raktavaha, and *Sangyavaha Shrotas* as well as *Tridosha, Rasa, and Rakta* as *Dushya* are all included in *Madatyaya.* The primary adhisthan that causes *Ojakshaya,Dhatukshaya, Sharirkampa, Pralapa, Bhrama, Agni Vikar*, and *Anidra* is *Hridaya*. The signs and symptoms will thus be treated by a medication with a *Tridosha Shamak* effect that improves *Oja, Bala, Dhatu, And Has Deepana, Pachana, Anulomana, Yakrita Uttejak, Mutral, Raktavardhak, Raktashodhak, Vishaghna, Rasayan,* and *Medhya* qualities. Thus, the *Ayurvedic* concept of *Madatyaya* may be somewhat associated with the withdrawal symptoms of long-term drinking.

CONCLUSION-

Madatyaya is fully explained by *Ayurveda*, which also discusses the role of *Dosha* and its particular expressions. According to current research, *Pittaj Madatyaya* symptoms are comparable to those of alcoholic hepatitis. When paired with rehabilitation techniques, the *Ayurvedic* treatment plan significantly reduces the symptoms of alcohol withdrawal and related disorders. Depending on the individual's constitution and the severity of the ailment, *Shamana* and *Shodhana* treatment may be used. *Yoga* and *Satvavajay Chikitsa* are included because they promote mental health and stress reduction.
Shaman Chikitsa primarily uses *Rasayana* treatments to balance *Doshas*, encourage vitality, and rejuvenate the body. Patients with persistent drinking and related symptoms can receive full therapy from *Ayurvedic* therapies in addition to psychological and behavioral approaches.

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Short Biography of Author



Prof. Dr. Sachinkumar Sahebrao Patil M.D. (Kayachikitsa) Medicine, Ph.D. (Kayachikitsa) Medicine, M.B.A. (H.R.), M.A. (Sanskrit), P.G.D.E.M.S., LL.B., D.Y.A. Principal,Medical Director, Professor and H.O.D., Ph.D. Guide, M.D. Guide, Department of Kayachikitsa (Medicine), M.A.M.'s Sumatibhai Shah Ayurved Mahavidyalaya, Malwadi, Hadapsar, Pune – 411028, Maharashtra State, India. He is working as an Ayurved Physician and Panchakarma Specialist since last 21 Years. He is a former BOARD OF STUDIES MEMBER for Paraclinical Ayurved Board of Maharashtra University of Health Sciences (M.U.H.S.), Nashik. He is a FACULTY MEMBER for Post Graduate Paraclinical Ayurved Board of M.U.H.S., Nashik.He was local management committee member (L.M.C member) for 15 years duration at MAM's Sumatibhai Shah Ayurved Mahavidyalaya, Malwadi, Hadapsar, Pune411028. He is working as a Research Faculty for Research Methodology and Medical Statistics for M.U.H.S., Nashik. He is a Ph.D. GUIDE for 08 Ph.D. Kayachikitsa (Medicine) students out of which 1 Ph.D student have been completed her Ph.D research work and Ph.D degree is awarded on 30/03/2026 and M.D. GUIDE for 34 M.D. Kayachikitsa (Medicine) students out of which 28 M.D. Kayachikitsa (Medicine) students have been already passed out. His research experience is 15 Years. His research interests in Anxiety disorder, Diabetes Mellitus, Obesity, Hyperacidity, Diarrhoea, Anaemia, Infertility, Jaundice etc.

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