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An Ayurvedic Review on Concept of Madya

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Abstract

MADYA nourishes God, man, and forefather all. Madya endows deity in the form of nectar, to forefather in the form of Swadha and to the Dwijatiya in the form of soma with qualities like health (Aarogya), satisfaction (tushti) and confirmation (pushti).[1] Madya is also known as EKVIIDH because of its UPPADAN KARAN (Dhanyaphal, Mula, Saar, Pushpa, Kaand, Twacha, and Sharkara) and inspite of having many types of qualities like AASAV, KWATH, SANDHAN etc and its intoxicating properties. [2] The substance causing MADA produces disturbances of intellect faculty by its virtue of TAMOGUNA is called as MADYA. The properties of Madya can be compared to Visha. In Sushruta Samhita, Madya is explained as Anaesthetic agent. Improper, excess intake of madya can be hazardous to health and may result in death and while its judicial use gives health and pleasure and acts like Rasayan. Dravyaguna is one of the 8 branches of Ayurveda which deals with the pharmacological study of dravya.[3]

Keywords: Ayurveda, Madya, Rasayan, Dravyaguna.

1. Introduction

In Ayurvedic Samhita, Madya is explained in Madya varga. It is explained in Brhitrayi. In Dravyaguna Vigyanama, Madya is described as food or medicine.

In Agadtantra, Madya is described as Visha. It comes under the topic of Madataya or Panataya. It is used as Aahar Dravya (As Food Adjuvant) or as Aushdi (Medicine).

Madya is used as Sangyahan (anaesthesia), This reference has come in Sushruta Samhita in Shastra Karma.[4]

On the basis of use, Madya is classified into 2 types - As Medicine and as Beverage.

It is further classified into 5 types depending on method and raw material used viz.

Aasav, arishta, sura, varuni, sikta

Alcohol effects the mind causing inebriation enhances Tamo Guna and effects the intellect of the person. It disturbs all the function of the body i.e. Dosh, Dhātu, Mala and makes them abnormal.

Madya has 10 Gunas which resembles poisons and opposite Ojas.

Due to the properties like Ushan, Tikshan, Suksham, Vyavyi, Vikasi etc. Madya gets rapidly spreads in the body. These properties are responsible for the pharmacological action of Madya. There is a need to study the properties of Madya, its Ayurvedic concepts and how it acts on the body.

Drinking madya in accordance with procedure, in the stipulated quantity and time, along with suitable food, depending on individual's strength and with happy mind, it acts as nectar. [5]

Draksha, Ikshu, Madhu, Khajur, Shali (Variety of rice), Flour of yava, these are the main five resource of madya. Draksha has most important role in the preparation of madya.[6]

2. Aim and Objective

To study the concept of Madya according to Ayurveda.

2.1. Materials and Methods

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The whole study is based on literally review collected from classical Ayurvedic Text.

This study is done under following Heading

1. Nirukti of Madya
2. Definition of Madya
3. Synonyms of Madya
4. Historical or Mythological references of Madya
5. Types of Madya
6. Madya Gunas
7. Madya dosha
8. Gunas of Madya Verses Oja
9. Glorification of madya
10. Karma of Madya
11. Madya Prabhav
12. Vish and Madya
13. Discussion
14. Conclusion

3. Nirukti

Madya iti anen karneyat.

That causes exhilarating condition is called as Mada.

4. Definition of Madya

According to Acharya Sharangdhar, Intake of Madkari Dravya produces disturbance of the intellect faculty by virtue of its Tamo Guna like Mada, Sura etc.[7] According to Bhavaprakash, The substance which brings intoxicant, drinkable is called as Madya.[8] As per modern, Alcohol is an inebriant poison that intoxicate i.e., induces mental confusion, Disorientation, excitement and Drowsiness.

5. Synonyms of Madya

Madya, Sidhu, Mairaya, Ira, Madira, sura, Kadambari, Varuni, Hala and Balavallabha are the synonyms of madya.[9]

6. Historical and Mythological Reference of Madya

That surā (wine) which is worshipped by GOD led by their king from early times; offered as oblation in sautrāmani sacrifice.[10] Devraj Indra and other Devtas used to consume it on various Yagnik occasion. Madya has special place in Aaryan culture. It is called as Yatha Madyam Tatha amritam, means if Madya is used judiciously act as nectar Otherwise it has been also called as Yatha Madyam Tatha visham, means it can also be a poison if used unjudiciously.

It is also mentioned that the Madira is compared to the Teja of Ashwini Kumar, Bala of Saraswati and Virya of Indra i.e., Shakti of Indira. Madya was used for giving Aahuti in Sautramini Yagnya.[11] Acharya Charak advocates scientifically and logically consumption of Madira.

7. Types of Madya

Acharya Charak has explained types of Madya in Sutra Sthana (AnnapanVidhi Adhayay)[12] and in Chikitsa Sthana (Madataya Chikitsa Adhayay) [13]. Acharya

Sushruta has explained in Sutra Sthana (Dravdravya vidhi Adhayay). Acharya Bhavmishra has explained in Bhavprakasha (Madataya adhikara).

Madya can be classified on the following way-

I. On the basis of use of madya as medicine

II. On the basis of use of madya as drinking beverage

On the basis of use of Madya as medicine

1. **Arista**- When medicated decoction is mixed with sugar or jaggery or honey and placed in sealed earthen pot for one month after that it is filtered, the liquid thus obtained is called as arista.[14]

Due to the virtue, if property in it is more, it is Laghu and best among the Madya.

2. **Asava**- Preparation prepared in the mixture of water without heat and drugs and followed by fermentation is called Asava.

Charak explained 84 types of Asava based on the following 9 yonis (source materials)[15]:

The following yonis are Dhanya (grains), Phala (fruits), Mula (root), Sara (pith), Pushpa (flower), Kanda (Stalk), Twaka (bark), Sarkara (sugar).

On the basis of use of Madya as beverage

1. Sidhu- Madya which is prepared from juice of sugarcane. It is of two types

I. Sheeta Ras Sidhu – It is prepared from Apakva Ras.

II. Pakva Sheeta Ras Sidhu – It is prepared from Pakva Rasa. Pakva Rasa is Agnikara, Balakara, Rochak and Arshahara, Madohar etc.

2. Sura - The Madya prepared from the Shali Shashtika followed by fermentation is called as Sura.

It is indicated in Grahani, Shoth, Gulma, Mutrakrichh etc.

3. Varuni – Madya is prepared from the Rasa of Taal, Khajura etc. is called Varuni.

It is having the same properties as that of sura.

8. Madya Guna

As per Charak and Vagbhata, Madya is having 10 Gunas.[16]

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Acharya Charak explains that Madya is having all Five rasas except Lavana Rasa.

As per Sushruta, Madya is having 8 Guna[17].

GUNA	CHARAKA ^[16]	SUSHRUTA ^[17]	VAGBHATA ^[18]
Laghu	+	-	+
Ushna	+	+	+
Tikshna	+	+	+
Sukshma	+	+	+
Vishada	+	+	+
Amla	+	-	+
Vyavayi	+	+	+
Aasu	+	+	+
Vikashi	+	+	+
Ruksha	+	+	+

1. **LAGHU** (Lightness): It is opposite to Guru Guna that is heaviness. Laghu Guna is responsible for Lekhana Karma.

2. **USHNA** (Hotness): It is opposite to Sheeta.

3. **TIKSHNA** (Sharpness): It gives rise to burning sensation and increases secretion

4. **SUKSHMA** (Minuteness): Due to this property, it enters into minutes of the channel.

5. **VISHADA** (Non slimy): It is opposite to Picchila and removes moistness.

6. **AMLA** - It is having sour taste.
7. **VYAVAYI** (Quickly Absorbed): It first spread all over the body and then get digested.
8. **AASHU** (Quick acting due to its quickness): It get spread all over the body like the oil which spread immediately on water.
9. **VIKASHI** (Depressant): While spreading all over the body produces looseness of the ligament.
10. **RUKSHA** (Rough): It causes Stambhana (with holding), Kharatv (harsh) and responsible for Shoshnatva (emaciation) of the body.

9. Madya Dosha

Dosha of Madya [19] are as follows -

1. Sandara (Viscid)
2. Vidahi (Produces burning sensation)
3. Durgandha (Foul smelling)
4. Viras (Disagreeable taste)
5. Krimil
6. Guru (Heavy)
7. Ahridya (Unpleasant)
8. Taruna (Immature)
9. Tikshna (Sharp)
10. Ushna (Hot)
11. Alpausadha (Less amount drugs)
12. Paryushita (Stale)
13. Ati-achha (Dilute)
14. Pichhila (Slimy)

15. Kinchita shesha (Residual portion)

8. Gunas Of Madya Verses Oja

Madya is having Guna which are just opposite to that of Oja. Madya by virtue of its 10 Guna give rises to mental distortion.

The 10 Gunas of Oja viz. Guru, Sheeta, Mridu, Shlakshna, Bahala, Madhura, Sthira, Prasanna, Picchila and Snighda are counteracted by 10 Gunas of Madya.[20]

Hridaya is the sthana of the channels for circulation of Rasa, Vata, Satva, Buddhi, Indriyas, Atma and Oja. This Oja gets destroyed by the excess intake of Madya and morbidities appear in the heart.[16]

10. Glorification of Madya

- 1.As per Charak, it is best to get rid of exertion.[21]
- 2.Madya is the one which delights the mind.[22]
3. Daily intake of Madya causes joy, nourishment and relieves fear, stress and fatigue.[23]

11. Karma of Madya

As per Gunas, the Karma of Madya are as follows:

1. USHNA GUNA: Counteracts the Sheeta Guna and provokes pitta.
2. TEEKSHANA GUNA: It suspends all functions of Mana.
3. SUKSHMA GUNA: It enters every part of the body easily.
4. VISHADA GUNA: It destroys Kapha and Shukra
- 5.RUKSHA GUNA: It aggravates Vata.

- 6.AASHUKARI GUNA: Fast in Action
- 7.VYAVYATIVA GUNA: Exhilarates the mind
8. VIKASI GUNA: It causes looseness of joints and separate the Teja from Dhatus.
- 9.LAGHU GUNA: It causes Vata prakopa.
10. AMLA RASA: Rochan and Deepan.

12. Madya Prabhav -

Madya reaches Hridaya which is the place of Oja and by virtue of its 10 Gunas destroys the ten Gunas of Oja. Due to destruction of Oja, sattva decreases and disturbance of intellectual takes place by virtue of Tamo Guna and mind gets agitated and thus ultimately leading to death.

13. Vish and Madya -

Madya has not been classified under Visha Varga in any classical text.

Commenting on the chapter Madyatayaya, Chakrapani says Madya shares nearly all the Gunas of poison. According to Sharangdhara, Visha is Vyavayi, Vikasi, Sukshma, Madavaha, Aagneya, Jeevitahara and Yogavahi.[25]

Charak commenting on the reason for the sannipataja nature of Madatyaya says, Guna of Visha that causes Tridoshaprakopa are also found in Madya.

13. Discussion

Madya is a substance which effects all function of the body by creating intoxication and enhancing Tamo Guna and can prove fatal. Ayurvedic concept of Madya is slightly different as compare to modern medicine. Madya possesses similar property as

that of Visha except that it has Amla rasa as compared to Anirdeshya 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 the Dravya. Particular Guna decides the particular action of that dravya on the body. The action of Madyas has been well described by Aacharyas. It is mentioned in the text that Madya has 10 Gunas (properties). The properties of madya are slightly less potent as compared to Visha i.e., Poisoning. The properties like Ushnatav, Tikshna, Ashukari, Vyavahi, Vikashi etc., the Rasavaharotasa, Vata etc. as also of the Stava, the Buddhi, Indriyas, Aatma 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 Dhatus located therein.

Definition itself, Madya is a such substance which is having the Karma of Mada. Charak commenting on the reason for the Sannipataja nature of Madatayaya says, Guna of Visha that causes Tridosha prakopa are also found in the Madya, the only difference being, in Visha, these Gunas are more severe[26]. Visha at the time causes diseases and may lead to death. Hence it is important to know the properties of Madya for understanding its effect on the body.

14. 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. The properties of Madya can be utilized in medicine to improve and enhance its action at the same time the ill effects of the Madya can be reduced. Once we come to know the Gunas of Madya they can be used properly. They can be used as medicine and their

unwanted effects can be nullified by using a opposite properties. Properties of substance decide how it is going to affect the body. Different medicinal preparation of the Madya is used today in today in Ayurvedic formulation and their efficacy can be understood by understanding the properties of Madya.

It is best in all Amla Dravyas

Madya is sour having four subsidiary tastes such as sweet, astringent, bitter and pungent. Added with the ten properties mentioned earlier become fourteen which reside in it and because of this madya stands at the top of all the sour substances. [27]

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