MODE OF ACTION OF AN AYURVEDIC PREPARATION IN RELIEVING SIGN AND SYMPTOMS OF MADATYAYA: A CONCEPTUAL STUDY

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ABSTRACT

Madatyaya (Alcoholism) which is a global problem in present world and it is also well described in ancient Indian classical texts. As per the Ayurvedic text Madatyaya is a Tridoshaja Vyadhi (Disease) and in contemporary science it can be correlated with Alcoholism. The withdrawal symptoms of alcoholism are the biggest hurdle in overcoming this disease. Once the sign and symptoms of withdrawal of madatyaya are controlled the disease can be treated easily and it will help the patient to give up the addiction of alcohol easily. The present study is a conceptual work to illustrate the mode of action of “Punarnavadi Ghrtit” in relieving the withdrawal symptom of Madatyaya. In Ayurveda many preparations were mentioned for treatment of Madatyaya. But the contents of Punarnavadi Ghritt have Tridosha shamaka effect on all the three Vikrit doshas in Madatyaya. The present conceptual study describes the mode of action of contents of Punarnavadi Ghritttao the basis of Rasa, Guna, Virya, Vipaka, Karma and DOSHSHANTA in suppressing the sign and symptoms of withdrawal of Madatyaya. The mode of action of every content of Punarnavadi Ghrittta is explained systematically that how it suppress the sign and symptoms and works on Samprapti vighatan (to breakdown the pathogenesis) of Madatyaya. Once the pathogenesis is hampered it is easy to treat the disease. The study reviles the probable mode of action of Punarnavadi Ghritttaon Madatyaya which will help to treat the alcohol addicted patients.

KEYWORDS: Madatyaya, Punarnavadi Ghrittta, Tridosha shamaka, Samprapti vighatan.

INTRODUCTION

One that produces Mada is called Madya, the disease produced due to improper use of Madya is called Madatyaya.2 Madatyaya is produced when person takes the Madya without considering Prakriti, Satmya, Agni, etc. As per Ayurvedic concepts Madatyaya is a Tridoshaja Vyadhi mainly Kapha Sthona is vitiated along with Agni.3 According to World Health Organization, alcohol is implicated as a risk factor in more than 200 health disorders including high blood pressure, stroke, coronary heart disease, liver cirrhosis and various cancers. Worldwide, 3.3 million people die every year due to alcohol abuse; this represents 5.9% of all deaths.4 The patient who are consuming alcohol from a long period and sudden cessation/stoppage of alcohol result in withdrawal symptoms; which force them to take alcohol again. The Gunas of Madya are Laghu, Ushna, Teekshna, Sukshma, Vishada, Amla, Vyavayi, Aasha, Vikashi and Ruksha.5 All the Madyas are generally, Pittakara and Vatahara in nature.6 As Madya is prepared from different types of ingredients, they have different Guna and Karma. Therefore these drinks have both useful and harmful effects. If taken in an appropriate manner in optimum dose, at an appropriate time, along with wholesome food, in accordance with one’s own strength and with a happy mood, Madya is beneficial and works as Amritta.7 But in the present modern world the young generation and middle age generation, immediately and easily gets attracted towards alcohol to reduce tension and stress, which results in addiction of alcohol and ultimately in alcoholism. The increasing prevalence of the disease in the society and to help the patients to overcome the withdrawal symptoms of alcohol there is need of effective Ayurvedic medicine. The treatment in Ayurveda is effective, economical, complication free and it works on the root cause of the disease rather than suppressing the sign and symptoms for a while.

Madatyaya is a TridoshajaVyadhi so the drug having Tridoshashamaka effects is to be used. There are several medicines mentioned in Ayurvedic texts for treatment of Madatyaya. In the present conceptual study the drug ‘Punarnavadi Ghrittta’ is selected with the reference of Acharya Chakradatta5 for the treatment of Madatyaya. It is combination of Punarnava kwath, Yashtimadhu kalka, Go-dugdh and Go-ghritta. The present study is the conceptual review of each single content of Punarnavadi Ghrittta that how it works to breakdown the Samprapti of Madatyaya and to relieve the withdrawal symptoms as per the concepts of Ayurveda.

ETIOLOGY OF MADATYAYA: NIDAN

The Atayata (disorders) produced by excessive intake of Madya is called as Madatyaya.9 Acharya Charak explains types of Madatyaya as Vataprayam, Pittaprayam and Kaphaprayam and considers the disease as Tridosha.10 Each type of Madatyaya has its own causes and effects. If a person is excessively emaciated because of indulgence in women, grief, fear, carrying heavy loads, walking long distances and other strenuous activities, while eating Ruksha type of food, less quantity of food or
limited quantity of food, drinks alcohol at night which is excessively fermented, then this leads to the impairment of his sleep and Vatapraya type of Madatyaya. If a person, indulging in food that is Amla, Ushna and Tikshna, having wrathful disposition, and having liking for excessive exposure to the fire and sun, drinks excess quantity of alcohol that is Tikshna, Ushna and Amla, then he suffers from the Pittapraya type of Madatyaya. If a person who is habituated to Madhura, Snigdha and Guru Ahara, who does not perform exercise, who sleeps during the daytime and who indulges in comforts of beds and seats, excessively drinks alcohol which is not an old one or which is prepared of Guda, and Pishti, then he immediately develops Kaphaprayam Madatyaya. And in Sannipataja Madatyaya all or some of the above said features of three individual Doshas can be seen. Madatyaya is always Sannipatajaor Tridosaja vyadhi.

Pathogenesis: Samprapti

In Ayurvedic literature the general Samprapti of Madatyaya is not mentioned or explained separately. Acharya Charak in Sutrasathana has explained the Samprapti of Mada-Murcha-Sanyasa. So according to these, it may be defined as:

Excessive intake of Alcohol with Illogical and Pre-mentioned causes

Tridoshja Prokopa (Kapha- Pitta- Vatta respectively)

Degradation of 10 Gunas of Oja

According to Acharyakasayapa the Samprapti of Madatyaya is explained as

The excessive intake of alcohol in Ajeerna or by a person of Laghu satva results in the Vikrti of Rasadhatu. This vikrti of rasa due to its Ruksha and Teekshna effects causes the Vayuprakopa, and due to its Ushanaveepaka it results in Pittaparakopa. Then these Prakupitvatta and Pittadosha reaches the Aamashya and makes the Kaphaprakupit. Then all three Vikritadoshas reached the heart and cause obstruction of Srotas or channels of heart. Due to this the patient suffers from pain and Kalesha in whole of the body.

Excessive intake of Madya in Ajeerna& by Laghu Satva person

Rasa Dhatu dushti

Vatta & Pitta Dosh Prokopa in Amashaya

Kapha Dosh Prokopa

Oja Vikruti and Srotodushti

Madatyaya

Samprapti Ghatak of Madatyaya

Dosha - Tridoshaja (viz. Kapha- Pitta- Vatta respectively)
Dushya - Rasa, Rakta, Sanghya (Budhi)
Srotosaha - Rasavah, Raktavah, Sanghyavah
Srotodushti - Sang
Adhisthana - Hridya (Chetna)
Agni - Tikshana agni
Sadhya- asadhyata-

Samanya Lakshana of Sannipataja Madatyaya

1. Shareera Dukham - Excruciating pain in the body
2. Balavat Sammoha - Unconsciousness
3. Hridaya Vyatha - Discomfort in the chest region
4. Aruchi - anorexia
5. Pratata Trishna - incessant thirst
6. Jvarah Sheetoshna Lakshana -fever having the characteristics of cold and heat
7. Shirah Parshavasti Sandheenam Vidyuttulya
   Cha Vedana- severe pain in the head, sides of the chest, bones and joints
8. Atibala Jrimbha - severe yawning
9. Sphuranam - harripilation
10. Vepnam - twitching
11. Shrama - fatigue
12. Urovibandha - feeling of obstruction in the chest
13. Kasa - cough
14. Hippa - hiccup
15. Shwasa - dypsnoea
16. Prajgarana - insomnia
17. Shareera Kampa - trembling of the body
18. Karnakshimukharoga - diseases of ears, eyes and mouth
19. Trikagraha - stiffness of sacro-iliac joint
20. Chardi, Atisara and Hrilasa of Tridoshatmakam - vomiting & diarrhoea
21. Bhrama - giddiness

Table: 1 Properties of Contents of Trial Drug

<table>
<thead>
<tr>
<th>Drug</th>
<th>Rasa</th>
<th>Guna</th>
<th>Veerya</th>
<th>Vipaka</th>
<th>Doshaghanta</th>
<th>Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punarnava (Muturaladi varga)</td>
<td>Madhura</td>
<td>Tikta</td>
<td>Kasaya</td>
<td>Laghu</td>
<td>Madhura</td>
<td>Ushana</td>
</tr>
<tr>
<td>Yashtimadhu (Chedanadi varga)</td>
<td>Madhura</td>
<td>Guru, Sanigdha</td>
<td>Sheeta</td>
<td>Madhura</td>
<td>Vata-Pitta shamaka</td>
<td>Varnashotha, Medhya, Vatanulomak, Amlapittra, Raktaardhak, Shleshamahar, Rakta-pitta shamaka,</td>
</tr>
<tr>
<td>Go-dugdha</td>
<td>Madhura</td>
<td>Guru, Sanigdha Mridu,</td>
<td>Sheeta</td>
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Discussion on Probable Mode of Action of the trial Drug

Each drug performs its action with the properties like Rasa, Guna, Veerya, Vipaka and Prabhava. For any disease the main causative factor is the imbalance in Doshas and Dushyas of the body; and to cure any disease it is necessary to balance these factors. Many drugs are used in combination on the basis of their action and properties like Rasa, Guna, Veerya, Vipaka and Prabhava which act as antagonist to the main factors i.e. Doshas and Dushyas to cause Sampraptivigatana to relieve the sign and symptoms of the disease. Madataya includes the involvement of Dushyas i.e. Rasa, Rakta and Sanghya. Rasavaaha, Raktaavaha and Sangyavahi are the main Srotas involved in Madataya and Srotodushti is seen in the form of Sanga. In this Vyadhi Hariidyana (Heart) is the main adhishthana16, due to which patient suffers from Ojakshaya, Dhatukshaya, Sharirkampa, Pralapa, Bhrama, Agnivikriti (Amanvisha), Anidra and many more sign and symptoms of Madataya. The constituents Punarnava, Yashtimadhu, Go-dugdha, Go-ghritthave Tridosha shamaka effects and increases Oja, Bala, dhatu by its Branhana and Rasayana effects.

Action by Rasa

All the four constituents of the trial drug have Madhuraraasa dominant in them, which belongs to Saumyavarga: provides Sheetata and Snigdha which is antagonistic to Pitta and Vata causing in Vata-Pitashamana.

By Madhuraraasa: (Jala + Prithivi)19

All the four drugs help in Snehana, Tarpana (mainly of Rakta dhatu results in Raktaardhana), Medhya, Vatanulomana, Trishnangiranahana, Sandhana of damaged cells (mainly of liver), Hridya, Mriduta in the body by their Madhuraraasa. It is also Sarvadhatusvardhaka, Balya, Brihana, Ojovardhaka, Daha-murchashamana. The
Madhurarasa of the drugs acts as Vato-Pittashamaka. It also removes toxic bilirubin, biliverdin and other Amavisha formed in the body by their Mutrala effects. But Punarnava is predominant in Mutrala effect in comparison of other drugs.

By Tikta rasa: (Vayu + Akasha)
Tiktarasa of Punarnava helps in Raktaprasadana, removal of Khavaigunya, Srotodhodhana (which may inhibit Sangasrotodushui of the Srotas and increase flow of secretions in the body, so that it stimulates liver and gall bladder to increase their functions and further remove toxins from the body). Tiktarasa stimulates Jathraagni which respectively improves Dhatuagni, Ama-pachana, Deepana, Rechana, Raktoshodhana, Raktaprasadana, Trishnanigrahana, Poorishshoshana, Dahaprashamana, Jawaraghana, Srvavoshoshana (amavisha absorbed from gut and circulation), Pitta-Kapashamana and Vishaghana (removes toxins from the body). It helps in Agnivridhi which promotes proper formation and nourishment of Dhatu.

By Kashaya rasa: (Vayu + Prithivi)
Kashayarasa of Punarnava helps to recover the body from alteration. It helps in Kapha-Pittashamana, Raktaprasadana, Raktasandhana, Srvavoshoshana, Kledoshoshana and removal of toxins from the body.

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**Action by Guna**

Maximum contents of the trial drug are of Guru and Snigdhaguna. But Punarnava has Laghu and Rukshaguna.

**By Guruguna: (Prithivi + Jala)**
The Guruguna of the drugs act as Brihanana and Balya for the body. It does Malavridhi, Srotaprapadana, Triptijanana and Vatahara. This Guna increases the stability of the body.

**By Snigdhaguna: (Jala)**
It increases Snehana, Mriduta, Adrata in the body. It is Vatahara, increases Varna, Bala of sharirdhatu, Malaprapadana, Rosayana and Vajikarana which helps to cover the damage occurred to Dhatu and different organs of the body due to Mada.

**By Laghu guna: (Akasha + Vayu + Agni)**
It promotes Laghuta in the body. Due to this Guna the drug causes Deepana, Kapashamana, Vatanulomana, Srotoshodhana, Vranaropana and decreases the Malavritti. Laghuguna makes the drug easily digestible by predominance of Akasha and Agni which increases Jathraagni and Dhatwagni.

**By Ruksha guna: (Prithivi + Vayu + Agni)**
This Guna of the drugs causes Kapashamana, Vatanulomana, Malashoshana (Amamalashoshana) which further causes decrease in toxins and re-absorption of secretions in the body.

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**Flow chart: 1 Action by Rasa**

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**Flow chart: 2 Action by Guna**

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Laghu

Vayu + Agni + Akasha

Ruksha (Laghu) → Agneya → Laghu

Deepana, Kapha shamana, Srotoshodhana

Removes toxins (Amavisha) by Srotoshodhana, Reabsorption of fluids (inflammation due to toxic injury) from body

Relief in sign and symptoms of Madatyaya

Action by Veerya

Maximum drugs have Sheetaveerya in Punarnavadighritta. But Punarnava has Ushanaeerya.

By Sheeta veerya: (Prithivi + Jala)

The Sheetaveerya of the drugs is Pittashamka and Vata-Kaphahara, Balya, Jeevana Vishyandana26. It stabilizes the vitiated Tridoshas. The Sheetaveerya of the drugs acts as Dhatuposhana (increases mainly Rasa and Raktadhatu, due to its Jaliya and Prithivi properties).

By Ushna veerya: (Agni)

Ushanaeerya of Punarnava results in Kapha-Vatashamana. It has predominance of Agnimahabhoota, so it is considered as Agnivardhaka which helps in Deepana and Pachana26 of Amavisha (toxins in the body). Punarnava by its Ushanaeerya (Agneya property) stimulate Jatharagni and Dhatus.

Flow chart: 3 Action by Veerya

Sheeta

Prithivi + Jala

Guru 

Snigdha & Sheeta

Pitta shamana, Vatanulomana, Dhatuposhana, Vardhaka

Ushana

Agni

Laghu

Kapha shamana, Vishaghana, Kaphahara, Vatanulomana, Deepana, Ama Rasa & Rakta Pachana, Raktavardhana

Removes Amavisha from body, Increase Rasa & Rakta dhatus

Relief in sign and symptoms of Madatyaya

Action by Vipaka

All the four contents of the trial drug have Madhuravipaka. It causes Vata-Pittashaman. By its Guru and Snigdhaguna the Madhuravipaka helps in Dhatuposhana (as of Raktadhatu) and easily removes Vata, Mutra and Mala. It has Shukrala effects and increases Dhatus, Bala, Oja27 simultaneously. Madhuravipaka also has Urajaska and nourishing effects on disturbed Mana (as Madhura is the only nutrition to mind). It also acts as an immunomodulator and antioxidant.

Flow chart: 4 Action by Vipaka

Madhura

Guru and Snigdha

Pittashamana, Vatanulomana, Rakta dhatus pushti, Easily remove Vata, Mala, Mutra

Dhatupushti, Removal of toxins (Amavisha), Medhya, Rasayana, Oja-vardhaka

Relief in sign and symptoms of Madatyaya
Dosaghahanata

Punarnava - Tridosha shamaka
Yashtimadhu - Vata-Pitta shamaka and Shleshmahara
Go-dugdha - Vata-Pitta shamaka
Go-ghrirtta - Tridosha shamaka

Flow chart: 5 Action by Dosaghahanata

<table>
<thead>
<tr>
<th>Punarnava</th>
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</thead>
<tbody>
<tr>
<td>Tridosha shamaka</td>
<td>Shleshmahara &amp; Vata-Pitta shamaka</td>
<td>Vata-Pitta shamaka</td>
<td>Tridosha shamaka</td>
</tr>
</tbody>
</table>
| Tridosahara, Relief in sign and symptoms of Madatayya

Karma

All the drugs have Deepana, Pachana, Anulomana, Yakriduttejaka, Mutrala, Raktavardhaka, Raktashodhaka, Vishaghana, Rasayana, Medhya, Raktapitta shamaka, Veerya & Oja vardhaka, Dhatuvardhaka karma which relieves the sign and symptoms of Madatayya.

CONCLUSION

The drug Punarnavadighritta mentioned in Ayurvedic text may effectively help in relieving the sign and symptoms of Madatayya. Madatayya is a Tridoshajavyadhi, and the contents of Punarnavadighritta have Tridoshashamaka effects. So it helps in relieving the sign and symptoms of Madatayya. The drug is used in the form of Sanskaritghritta. When Ghrirtta is processed with the herbal drugs it increases its properties and acts as a stimulant. It has Yogavahi properties so it is easily and effectively delivered to the every cell of the body.

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