



## PROCESSING OF MADANAPHALA – A COMPREHENSIVE CRITICAL REVIEW

Aayushi Dawar\*<sup>1</sup>, Sapna Shrivastava<sup>2</sup> Preeti Chaturvedi<sup>3</sup>

<sup>1,2</sup>PG Scholar, <sup>3</sup>Reader

PG Department of Panchakarma, Pt. Khushilal Sharma Government (Autonomous) Ayurveda College & Institute  
Bhopal, Madhya Pradesh, India.

\*Corresponding Author: Aayushi Dawar

PG Scholar, PG Department of Panchakarma, Pt. Khushilal Sharma Government (Autonomous) Ayurveda College & Institute Bhopal, Madhya Pradesh, India.

Article Received on 10/01/2023

Article Revised on 01/02/2023

Article Accepted on 22/02/2023

### ABSTRACT

In *Ayurveda* classics emphasize on the need of processing (*Shodhana*) of crude herbal drugs. The patients should only be given raw herbal medications after performing thorough *Shodhana*. Purification is necessary to provide chemical and physical purities to the drug. In this process, the drugs become therapeutically more effective and less toxic. In the modern era, it is essential to understand the traditional purification techniques for raw herbal drugs that are described in many *Ayurveda Samhitas*. *Vamana* (emetic therapy) is one among the *Panchakarma Chikitsa*, where the morbid *Doshas* are expelled through the oral cavity. In various forms of preparations, the classics of *Ayurveda* mention numerous *Vamaka Yogas*. Among these, *Madanaphala* (*Madanaphalapippali*) is regarded as the best. According to the *Samskara Vidhi* described in the *Charaka Samhita*, fresh fruits from the *Madanaphala* plant were collected in accordance with the *Sangraha Vidhi*, kept in a *Kusha Puta*, and mixed with *Ghrita*, *Dadhi*, *Madhu*, And *Tila Kalka* (*Kalpasthanana*).

### INTRODUCTION

Since the beginning of time, plants have been one of the primary sources of medicine. The life science of *Ayurveda* places a significant emphasis on the use of plants as medicine and asserts that every *Dravya* in the universe has some therapeutic qualities.

*Vamana karma* (therapeutic emesis) is the first and foremost among the *Panchakarma* therapeutic regimens, which eliminates the morbid *Kapha Dosha* through the oral route. Out of the 600 formulations listed in the *Madanaphala Kalpa* in *Kalpasthanana* of the *Charaka Samhita*, 355 are intended just for *Vamana Karma*. This shows the importance of *Vamana Karma*. The drug *Madanaphala* (*Randia spinosa*) is regarded as the best of the various drugs available for *Vamana* (therapeutic emesis), mostly due to its *Anapayikatwa Guna* (safe property).<sup>[1]</sup>

According to our classics, *Dravyas* can provide the highest therapeutic properties when their *Veerya* (active principles) is augmented by collecting the plants in the right season (*Kala Sampath*), habitats (*Desha Sampath*), and when they are enriched with good qualities (*Guna Sampath*).<sup>[2]</sup> *Acharya Charaka* has mentioned the ideal season (between *Basanta Hritu* and *Grishma Hritu*) and features of the fruit to be collected for *Madanaphala*.<sup>[3]</sup>

In spite of standardisation, there are significant limitations in obtaining a high-quality raw drug because herb vendors and collectors randomly collect medicinal plants without taking into consideration the collection criteria.<sup>[4]</sup> *Samskara* is the term used when this transformation is carried out properly and under controlled circumstances to provide the expected effect. Before using *Madanaphala* for *Vamana*, *Acharya Charaka* explained its *Samskara*.<sup>[5]</sup> *Samskara* means the transformation of inherent attributes. Qualitative alteration done for improvement, enhancement, modification, lowering bad effect or any such procedure, pharmaceutical treatment etc. have been denoted by a single term *Samskara*. By this process, one can modify the *Dravya* to meet his requirements. Only with *Samskara's* assistance can medicines be used in several dimensions. The current study comprises *Kaala* and *Mardana Samskara*, and *Samskarita Madanaphala* and *Asamskarita* (self collected) were compared to determine the meaning of *Samskara*.

### AIM

To assess the effectiveness of *Ashodhita* and *Shodhita Madanaphalapippali*.

### Review of *Madanaphala* (*Randia dumetorum lam.*)<sup>[6]</sup>

**Latin Name:** *Randia spinosa*

**Family Name:** Rubiaceae

**English Name:** Emetic Nut

**Synonyms:** *Madana, Chardana, Pindi, Visapuspaka, Salyak, Bastiasodhana, Dharaphala.*

**Part Used:** *Madanphala pippali, Phala, Tvak*

#### **Guna-Karma**<sup>[7]</sup>

**Gana:** *Vamana, Phalini (Charak), Urdhvabhagahara, Aragvadhadi, Muskadi (Sushruta)*

**Rasa-** *Madhura, Tikta (Bhav Prakash) Katu, Tikta (Raj Nighantu)*

**Guna-** *Laghu, Ruksha,*

**Veerya-** *Ushna*

**Vipaka-** *Katu*

**Prabhava-** *Vamana*

**Doshaghnata-** *Kapha vata shamaka.*

#### **MATERIALS AND METHODS**

Acharya Charaka explained that during the *Sangraha Vidhi* of *Madanaphala*, *Kaala Sampath* (collected in the suitable season) and *Guna Sampath* (enriched with outstanding attributes/proper maturity) are included.

All The tradition of collecting fruits according to their season of fruiting is described in all classical texts (*Yathaa Ritu*). However, in the *Madanaphala Sangraha*, it is advised to collect during the *Madanaphala* fruiting season of *Vasanta Greeshmayoranthare* (in the middle of summer and spring). When collecting the drug, it's essential to keep in mind how mature the plants are. This has been very clearly defined by Acharya Charaka as - the drugs that have grown in their proposed time, with all their proposed morphological characteristics and that have properly matured in their *Pramana, Rasa, Veerya*, and *Gandha* should be collected to achieve the maximum therapeutic effects. Therefore, in this study, the fruits collected in accordance with the *Sangraha Vidhi* described in the *Charaka Samhitha* were compared with a market sample of *Madanaphala Churna* in order to determine the importance of *Sangraha* and processing for the *Vaman*.<sup>[8]</sup>

**Samskara Vidhi of Madanaphala:** *Samskara Vidhi* of *Madanaphala* explained by Acharya Charaka includes:

**Kaala samskara:** Among 2 kgs of collected fruits, immature, over-ripened, foul smelling and infected fruits were removed and only 1.5 kgs were taken for the study. 3 *Kusha puta* were prepared. Each *puta* consisting of 500gms of *Madanaphala*. Over this *Kusha Puta Gomaya Lepa* was done. This *Gomaya Lepita Puta* is dried for 3

days and later kept inside the heap of *Kulattha* for 8 days. After 8 days when *Madhu Gandha* (smell of honey) or *Ishta Gandha* (pleasant odour) is emitted from fruits, they were removed from *Kusha Puta* and dried under shadow for 20 days. Later, *Phala Pippali* is separated from fruits and kept for drying under shades for about 3 days.

**Mardana samskara:** *Phalapippali* is triturated with *Ghritha, Dadhi, Madhu* and *Tila Kalka* one by one for 7 days. The amount of *Drava Dravya* taken is till the *Pippali* is completely immersed in it and to be triturated. The duration of *Mardana Samskara* to *Madanaphala pippali* is till it gets converted into sticky paste form and is soft in nature.

**Mardana with Go-Ghritha:-** *Madanphalapippali* saperated from fruits after taken for *Mardan Samskara*. In third *Mardan* processes continue with 500gms of *Madanphalapippali* was subjected to *Mardana* with approx. 1000ml q.s. (quantity sufficient) of *Go-Ghritha* for 7 days. It gets converted into sticky form and dried in under shade. After this processes *Madanphalapippali* become a brownish in colour, sticky in nature and *Madhugandhi*. Then continue with next step *Mardan* with *Dadhi*.

**Mardan with Dadhi:-** This *Ghritha Vimardan Madanphalapippali* was then subjected to *Mardana* for 7 days with *Dadhi* approx. 500ml.

**Mardan with Madhu:-** the *Dadhi Vimardan Madanphalapippali* was then subjected to *Mardan* with *Madhu* approx 400ml.

**Mardan with Tila Palala:-** Approx 500gm of *Tila Palala* was taken and made soft by submerging in water (250ml approx) then *Madanphalapippali* which was subjected to *Madhu Vimardan* was subjected to *Mardan* with *Palala kalka*.

**Drying and Sieving: -** After sequential *Vimardan* with *Ghee, Dadhi, Madhu, Palala, Madanphalapippali* was followed by drying process the whole *Vimardita Madanphalapippali* was dried under the sun. The full drying process took 2days. Then *Madanphalpippali* was sieved and the *Shodhita Madanphalapippali* seeds were saperated out. After the proper sieving, *Madanphalapippali* seeds were packed in air tight jar.



Row Madanaphalappali



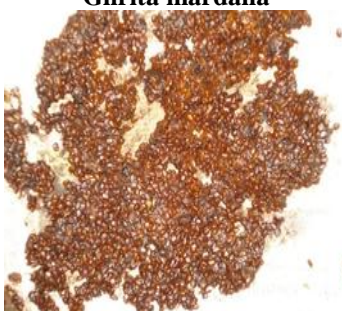
Ghrita mardana



Dadhi Mardana



Madhu mardana



Tila kalka mardana



Shodhita Madanaphalappali

## DISCUSSION

*Madanaphala* is known during the *Samhita* era. According to *Agrya Dravyas*, it is a preferred medicine for *Vamana Karma*. All *Acharyas* believed that *Madanaphala* is a *Shreshta Vamaka Dravya*, although it has been said in the *Arka Prakasha* that *Madana's Arka* is *Chardighna*. The term *Phala* specifically indicates *Madanaphala* even though there are several other fruits which are used in medicine. The fruits contain the phyto constituents like phenols, triterpenoids, steroids, tannins and more amount of saponins. According to ancient *Ayurvedic* texts, *Prabhava* is the cause of *Vamana* and *Virechana Dravya's* behaviours.

All of the *Brihat Trayis* contain a particular *Sangraha & Samskara Vidhi of Madanaphala*. In order to understand the analytical relevance of *Sangraha* and *Samskara Vidhi of Madanaphala*, the current study was conducted. Then, in order to determine the effectiveness of the drug, we used our processed *Madanaphala* in the *Vaman* technique. When we administered *Shodhit Madanaphala* to the patient, we discovered that its ability to treat *Vaman Vega* was significantly superior to that of market *Madanaphala* (unprocessed).

### Concept of Dravya Sangraha

Environmental conditions such as sunlight, rainfall, altitude, temperature, soil, storage conditions as well as different harvesting procedures, time and method of collection can create substantial variability in product quality and in the concentration of plant chemicals within different products. Depending on the plant portion used and the state of ripeness, different parts of the plant have different medicinal or poisonous properties. The quantity of active principles is thought to be in charge of how quickly a medicine acts. The tradition of collecting fruits according to their season of fruiting is described in

all classical texts (*Yathaa Ritu*). However, in the *Madanaphala Sangraha*, it is advised to collect during the *Madanaphala* fruiting season of *Vasanta Greeshmayoranthare* (in the middle of summer and spring). While collecting the drug, it's essential to keep in mind the plants' maturity. *Acharya Charaka* gives a very clear explanation of this: "The medications which have grown in their proposed time, with all their proposed morphological properties and which have properly matured in their *Pramana, Rasa, Veerya*, and *Gandha*, should be collected in order to receive the maximum therapeutic effects." In order to determine the significance of *Sangraha*, the fruits collected in accordance with the *Sangraha Vidhi* described in the *Charaka Samhitha* were compared with a market sample of *Madanaphala*.

*Samskara* refers to the alteration of inherent characteristics. Any kind of therapy, pharmaceutical treatment, and other qualitative adjustment done for rehabilitation, augmentation, modification, reducing bad impacts, etc. has been referred to as *Samskara*. One can change the *Dravya* in this way to meet their specific requirements. Only with the help of *Samskara* can the various medications be used in several dimensions. The purpose of the current study is to determine the significance of *samskara* by comparing *Samskarita Madanaphala* with the *Asamskarita* (self collected). The study also contains *kaala* and *Mardana Samskara*.

## CONCLUSION

*Madanaphalappali* is best *Vamaka Aushadhi* for treating *Kapha Dosha Vikaras*. It is possible to achieve the appropriate therapeutic benefits according to *Madanaphalappali's* methodological *Vimardana*, which gives *Shodhana* the proper amount of emphasis. *Shodhana* of *Madanaphalappali* completed in



accordance with the classical text, which can be utilized for *Vamana Karma* for many indications as needed.

*Acharya Charaka* has quoted *Madanaphala* as a best *Vamaka Dravya* considering it as *Anapayitvat* (safe drug). Various *Kalpanas* has been mentioned based on specific disease. The commonly practiced *Yoga* is *Madanaphala Ksheera Prayoga*. The specificity in the type of *Kalpana* in different *Vyadhis* shows the effect of the drug in different forms. The intensity and mode of action is different for various *Kalpanas*. Even though few *Kalpanas* may require more time or procedure may be difficult to follow, when used against specific *Vyadhi*, it definitely gives positive results. Thus, it is a very important drug showing its effect in most of the diseases. Most of the *Kalpanas* are not in practice and hence there is a need for *Vyadhi Pratyanka Vamana Kalpana* (*Vamaka* drug preparation based on specific disease) so that the efficiency of *Vamana Karma* will be more effective.

#### REFERENCE

1. Pandey Kashinath, Chaturvedi gorakhnath (editor) Agnivesha's Charaka Samhita, Kalpa Sthana, chapter 4, verse no.3, 7 th Edition, Varanasi; Chowkhamba Sanskrit Series, 2001; 42.
2. Jadavji T, editor. Ayurveda Deepika commentary of Chakrapani Datta on Charaka Samhita of charaka, kalpasthana, Madanakalpa adhyaya, 1/13. Varanasi; Chaukhambha prakshan, 2007; 654.
3. Charaka, kalpa sthana, 1st chapter, shloka no. 13, 12.
4. Charaka, Vimanasthana, 1st chapter, shloka no. 21, 124.
5. Charaka, kalpa sthana, 12th chapter, shloka no. 48, 117.
6. Prof Krishna Chandra Chunekar, Dr. Ganga Sahaya Pandeya (editor) Bhava Prakash Nighantu, verse no. 46, 5th Edition, Varanasi; Chowkhamba Sanskrit Series, 2010; 671.
7. Jadavji T, editor. Ayurveda Deepika commentary of Chakrapani Datta on Charaka Samhita of charaka, Vimanaasthana, Rogabhisagjeetiya adhyaya, 8/135. Varanasi; Chaukhambha prakshan, 2007; 282.
8. Charaka, kalpa sthana, 1st chapter, shloka no. 13, 12.