Review Article

MADANAPHALA KALPAS: A REVIEW

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ABSTRACT

Vamana (emetic therapy) is one among the panchakarma chikitsa (five eliminative therapies), where the morbid doshas are expelled through the oral cavity. Many vamaka yogas (emetics) have been mentioned in bruhatrayees (treatises of Ayurveda) in various forms of preparations. Madanaphala (emetic nut) is considered as best vamaka dravya (emetic drug). Many Madanaphala vamaka preparations like vati (pills), ghreya (inhalation), etc. have been mentioned in texts of Ayurveda. This review is an attempt to explore various yogas for vamana karma where madanaphala is used as the main ingredient.

KEYWORDS: Madanaphala, vamana, yogas

INTRODUCTION

Vamana karma (emetic therapy) is a procedure which is indicated in kapha pravrudha avastha (increased state of kapha) 1 and urdhva jatrugata rogas (diseases of head, neck, throat, eyes, shoulder). It is a process in which apakva pitta and shleshma is expelled from the body through the upward route and the best dravya for this purpose is madanaphala. 2 Acharya Charaka has mentioned six vamaka drugs where madanaphala is considered as the shreshta vamaka dravya because of its rasa panchaka and is anapayitvat (free from any adverse side effects) in nature. 3 In Brihatrayi there is description about madanaphala in detail. Various yogas and kalpanas have been mentioned for various diseases.

Thus an attempt has been made to describe various yogas of madanaphala (knowledge of preparing emetic recipes of the emetic nut) thus showing its importance in the management of various diseases.

Description 4

Sanskrit name: Madana phala
Botanical name: Randia dumetorum
Vernacular names:
Hindi name: Maina phala
English name: Emetic nut

Paryaya (Synonyms) 5

It has various synonyms and a few are as follows: Madana- it causes mada (intoxication), Chardana- helps to induce vomiting, Pindeetaka- the fruit is spherical in shape, Shalyaka- has a lot of spines and Vishapushpaka- has flowers which are toxic in nature.

Categorization in Samhitas

Charaka Samhita
1. Vamaka dravya (emetic drug)
2. Asthapanopaga gana (adjuvants of asthapana type of enema)
3. Anuvasanopaga gana (adjuvants of anuvasa type of enema)
4. Phalini dravyas (therapeutically most useful fruits)

Sushruta Samhita
1. Urdhwa bhadragara
2. Aragwadhadi gana
3. Mushkakadi gana

Vagbhata
1. Aragwadhadi gana

Varieties

Kaiyadeva Nighantu 6
1. Madana (Randia dumetorum)
2. Shweta pindeetaka (Randia uliginosa)-2 types
   a) Sukshma pindeetaka (small sized fruit)
   b) Maha pindeetaka (large sized fruit)
**Rasa Panchaka**
Rasa (taste): Madhura (sweet), Tikta (bitter)
Guna (properties): Laghu (light), Ruksha (dryness)
Veerya (potency): Ushna (hot)
Vipaka (post-digestive taste): Katu (pungent)
Karma (action): uttama chardaka (best emetic), kapha vata shamaka (subsides kapha and vata), lekhana karma (scraping action)

**Part Used**
- Phala (fruit), beeja (seed), moola (root), twak (bark), patra (leaf) and pushpa (flower).

**Madanaphala samskara** (collection, purification and storage of emetic nut)

It should be collected between vasanta (spring) and greeshma (summer) rutus (seasons), in pushya, ashvini and mrugashira nakshatra (when the moon is in these three constellation) during the maitreya muhurtu (auspicious period of the day). The fruit should be pakva (fully matured), adhoga raktapitta (diseases where there is tendency to bleed through the downward orifices), kapha vata shamaka (subsides kapha and vata), lekhana karma (scraping action)

**Table 1: Yogas according to Charaka Samhita**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Type of yoga</th>
<th>Number of yogas</th>
<th>Indications</th>
</tr>
</thead>
</table>
| 1     | Vati (pills) | 8              | 1. Balavad shleshma praseka (hypersalivation/ptyalism/sialorrhea)  
2. Granthi (tumour or nodules)  
3. Jwara (fever/diseases of stomach)  
4. Udara (obstructive abdominal diseases including ascites)  
5. Aruchi (anorexia) |
| 2     | a) Phala pippali ksheera (preparation done by boiling milk)  
b) Ksheera yavagu (gruel prepared by adding milk) | 1              | 1. Kaphaja chardi (vomiting of kapha type)  
2. Tamaka shwasa (asthma)  
3. Praseka (ptyalism) |
| 3     | Dadhi uttaraka (cream separated from the yogurt) | 1              | 1. Pitta prakopa (aggravation of pitta)  
2. Ura, kanta, hrudaya kaphopadigdhe (chest, throat and heart are adhered with thin layer of kapha) |
| 4     | Ksheera sadhita sheeta santanika (cream separated from the milk) | 1              | 1. Kaphabhibhutagnim (suppression of digestive process by kapha)  
2. Vishushya deham (dehydration of the body) |
| 5     | Phala pippali shruta kseerannavaneetam Utpannam ghrutam (ghee obtained from butter collected from milk) | 1              | 1. Sukumara (tender in nature)  
2. Utklishta pitta and kapha (aggravated conditions of pitta and kapha)  
3. Aushadha dvēshina (aversion to taking medicine orally) |
| 6     | Ghreya yoga (inhalation emetic preparation) | 1              | 1. Kaphasthana gata pitta (ailments caused by the migration of vitiated pitta to the habitat of kapha) |
| 7     | a) Phanita Choorna (powder) | 1              | 1. Kashaya (decoction)  
2. Varti (elongated pills/Suppositories)  
3. Avalaha (linctus)  
4. Utkarika (pan-cakes)  
5. Modaka (sweet preparation)  
6. Aapupa (sweetmeat)  
7. Shashkuli (type of pan-cake)  
8. Shadava (sour liquid preparation) |
### Table 3: Yogas according to Sushruta Samhita

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Method of preparation</th>
<th>Indication</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Madanaphala payasa yavagu(^3) (thick gruel prepared with milk cooked with madanaphala)</td>
<td>1. Adho bhogasruk pitta 2. Hrudalaha</td>
</tr>
<tr>
<td>2</td>
<td>Madanaphala paya siddha dadhi(\rightarrow) dadhi (curd) or dadhyuttara (upper liquid part of curd) is used(^3)</td>
<td>1. Kapha praseka 2. Chardi 3. Moorcha 4. Tamaka</td>
</tr>
<tr>
<td>3</td>
<td>Aadapa shusshka madanaphala choorna (madanaphala powder is dried well in sunlight) (\rightarrow) jeevanti Kashaya(^3)</td>
<td>1. Kaphanthanagata pitta</td>
</tr>
<tr>
<td>4</td>
<td>Madanaphala majja Kashaya(\rightarrow) pippalyadi gana prativapa or madanaphala majja choorna(+) nimba kashaya/ rupika (arka) kashaya(^3)</td>
<td>1. Santarpaya kapha vyadhi hara</td>
</tr>
</tbody>
</table>

### Table 4: Yogas for which indications are not mentioned

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Method of preparation</th>
<th>Indication</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Atapa parishushka madana pushpa choorna (1pala)(+) apamarga/sadapushpi/nimba twak kwashaya(+) madhu(+) sindhava lavana(^3)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Madana shalatu choorna (1 pala)(+) bakula choorna(+) ramyaka twak kwashaya(+) madhu(+) sindhava lavana or madana shalatu sindha tila tandula yavagu(^3)</td>
<td>1. Kapha vamana vvadhana 2. Kapha praseka 3. Arochaka</td>
</tr>
<tr>
<td>3</td>
<td>Aatapa shushka madanaphala choorna (madanaphala powder is dried well in sunlight) (\rightarrow) jeevanti Kashaya (\rightarrow) given with madanaphaladi Kashaya</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Madanaphala majja Kashaya (\rightarrow) pippalyadi gana prativapa or madanaphala majja choorna(+) nimba kashaya/ rupika (arka) kashaya(^3)</td>
<td></td>
</tr>
</tbody>
</table>

### Yogas according to Ashtanga Sangraha

Special indication and method of administration\(^3\): Diseases like shleshma jwara, gulma (abdominal tumors), pratishyaya (nasal catarrh) and antarvidradhi (internal abscesses) where the vamana aushadhi should be administered again and again till pittag amanat (pittanta vamana).

### Table 5: Yogas according to Ashtanga Sangraha

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Method of preparation</th>
<th>Indication</th>
</tr>
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<tbody>
<tr>
<td>2</td>
<td>Phala majja choorna(\rightarrow) Add jeemutaka kashaya (\rightarrow) Drink kovidradyadi niryuha(^4)</td>
<td>1. Kapha sthanagata pitta</td>
</tr>
<tr>
<td>3</td>
<td>Phala majja ksheera/yavagu (\rightarrow) Add jeemutaka kashaya (\rightarrow) Drink kovidradyadi niryuha(^4)</td>
<td>1. Adho gata raktapitta 2. Hrudalaha</td>
</tr>
<tr>
<td>4</td>
<td>Madanaphala pippali boiled in 4 anjali ksheera santanika(^5)</td>
<td>1. Pitta prakopa 2. Tanu kaphopadigdhata of ura, kanta and hrudaya pradesha</td>
</tr>
<tr>
<td>5</td>
<td>Dadhi/dhadhyuttara prepared from madanaphala pippali ksheera (\rightarrow) Madanaphala paya(^5)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Navaneeta obtained from madanaphala pippali ksheera(madanaphala pippali soaked in milk) and phaladi 6 kashayas(madanaphala, jeemutaka, ikswaku, dhamargava, kutaja, krutavedhana)(^5)</td>
<td>1. Kapha vamana vvadhana 2. Shushka shareera</td>
</tr>
<tr>
<td>7</td>
<td>Phalamajja choorna(\rightarrow) Aragwadhadi gana kashaya (except ghonta, nimba, bana) (\rightarrow) or somavalka and panchakola can be used(\rightarrow) Prepare lehya(^5)</td>
<td>1. Kapha vamana vvadhana 2. Shushka shareera</td>
</tr>
<tr>
<td>8</td>
<td>Utkarika or modaka prepared by adding phala majja choorna to Kashaya of any one of the following 22 drugs like 1) renuka 2) ela 3) shatavra 4) kustubhara 5) tagara 6) kusha 7) twak 8)choraka 9) marubaka 10) agaru 11) guggulu 12) valaka 13) shriveshtaka 14) paripela 15) mamsi 16) shileya 17) sthauneyaka 18) surasa 19) arevata 20) puti 21) ashoka 22) rohini(^5)</td>
<td>1. Kapha vamana vvadhana 2. Shushka shareera</td>
</tr>
<tr>
<td>9</td>
<td>Phala majja kashaya(+) prativapa of vatsakadi gana kalka or Kashaya of nimba, rupika/arka(^5) (\rightarrow) Drink kovidradyadi niryuha(^4)</td>
<td>1. Santaranottitha sarva shleshma vyadhia harma</td>
</tr>
<tr>
<td>10</td>
<td>Bhavana of phala pippali is done in madanadi kashayas for 21 times such that the choorna becomes “kusumbha raja sadrusha” (\rightarrow) sprinkled over the flowers on the same evening and next morning, then flower is plucked (\rightarrow) subject should be given ahara,haridra krushara(rice boiled with haridra and madu), ksheern yavagu(gruel containing more of milk) or any other ahara dravya with sindhava lavana, guda, phanita (\rightarrow) ghreya done(^4)</td>
<td>1. Sukumara 2. Samuchitashurubhi gandha sampaduklishta kapha prasak (increased kapha &amp; Pitta due to over indulgence in sweets, smell) 3. Bhesaja dweshi</td>
</tr>
</tbody>
</table>
Similarly mala (garlands), gandha (perfumes), pravarana, pushpa (flowers), shalatu (immature fruit), and bakula can be used as a vamaka dravya.43

DISCUSSION
There is a detail explanation of madana phala kalpas in Charaka Samhita than in Sushruta Samhita, Ashtanga Hrudaya and Ashtanga Sangraha.

Charaka Samhita
Vati (tablet) are solid dosage forms of a drug prepared by moulding or compression. It takes longer time to disintegrate. The onset of action of the drug takes place after specific time duration.44 Hence it is specially indicated in balavan roga & rogi, deergahakala rogas and increased kapha conditions.

Ksheera yavaghu, phala pippali ksheera (medicated milk preparations) have swadu (sweetness), etc. dasha gunas 45 (ten qualities) which is mainly indicated for adhoga raktapitta as a pratimarga harana chikitsa. Ksheera preparations are basically prepared for the dravyas which have tigshnaguna, kashaya rasa which acts against hrudhaha and other pitta prakopas vyadhis.

Ghreya yoga (medication meant for inhaling) is used when the subject is sukumara (subjects who cannot tolerate the intensity of the medicine), aushadha dweshi (aversion to take medicines internally). This prevents direct contact with the taste buds thus preventing taste perception through the taste receptors. Probable mode of action of the drug may be through the vascular path, lymphatic path or the olfactory pathway.46 Nose being the gateway to shiras reaches the shrungataka marma and then performs its action.47

Swarasa (extract/juice) is the first kalpa mentioned among the panchavidha kashaya kalpanas is guru than the other four kalpanas.48 Being guru, it can be used in balavan (subjects who can tolerate the intensity of the medicine), kapha sthanagata pitta (pitta located in kapha sthana) conditions where there is prabhuta doshavastha and require teekshna shodhana.

Utkarika, modaka, aapupa, shashkuli, shadava may be used in sukumara (subjects who cannot tolerate the intensity of the medicine), bala (children) where mrudu alpa dosha nirhara can be achieved by such preparations.

Sushruta Samhita
Yavaghu yoga: Madanaphala payasa yavaghu (yavaghu prepared with milk) mainly used in adhobhagarsuk pitta and hrudhaha as ksheera has its action against pitta with its ten best qualities45, thereby eliminating the dooshita pitta through urdvabhaga.

Dadhi yoga: Madanaphala Siddha dadhi (curd preparations) specially used in kapha vrddhi conditions like praseka, chardi, tamaka shwas, peenasa where there will kapha vilayana due to its ushna veerya and amla vipaka.49

Madanaphala choorna when kept in sunlight for drying (aatapasushka) there will be reduction in its teekshnata. It is indicated in kaphastanagata pitta (pitta residing in kapha sthana i.e., here amashaya). Here since the dooshita pitta is located in amashaya, only its expulsion is to be achieved. Hence to prevent vata prakopa by atidosha nirhara (excess removal of doshas), this yoga is used by reducing its teekshna guna and administering it with jeevanti kashaya.

Pippalyadi gana50 contains the dravyas which are having kapha shakamaka, chedaka gunas. Nimba is having titka-kashaya rasa, laghu-rooksha guna, kutu vipaka, pitta-kapha shakamaka.

Rupika (arka) is mentioned as vamanopaga51. It is having katutiktika rasa, laghu-ruksha guna, kutu vipaka, ushna veerya and kapha hara.52 Pippalyadi gana prativapa is done to madanaphala majja kashaya or madanaphala majja choorna is mixed with nimba/rupeksha kashaya and administered as vamaka dravya. These two yogas containing teekshna dravyas is indicated in santarpana janya and kaphaja vyadhis.

Pushpa yoga: Here madana pushpa is considered as phala.53 Hence two yogas can be considered here.

1) Madana pushpa choorna (1pala) and pratyakpushpi(apamarga)/sadapushpi(arka)/nimba twak kashaya along with madhu & sandhivaha lavana.

2) Madana phala choorna (1pala) and amapamarga/sadapushpi/nimba twak kashaya along with madhu & sandhivaha lavana.

Pratyakpushpi(Apamarga) is grouped under vamanopaga dashemani53 by Acharya Charaka. It is having katu-tiktika rasa, laghu-ruksha-teekshna guna, ushna veerya, kutu vipaka and kapha shakamaka.54

The above yogas contain teekshna dravyas. It can be used in balavan, utklishta doshas, bahu doshavastha conditions. Based on tara tama bhava, pushpa or phala, respective yoga can be administered as vamaka dravya.

Shalatu yoga: Acharya sushruta has mentioned benefits of madanaphala in various stages from unripped fruit to riped fruit. Shalatu is deined as ama phala.55 Other ingredients of this yoga are bakula and ramyaka (mahanimbai). Bakula is having katukashaya rasa, guru guna, sheeta virya. Kutu vipaka and kapha cheedhaka.56 Ramyaka (mahanimbai) is Kashaya-katu-tiktika rasa, ruksha guna, sheeta veerya, kutu vipaka and kapha-pitta shakamaka.57 This yoga may be used as substitute to other phala yogas. The yoga may be used in raktapradar, shwetapradara, shwitra rogas.

Amaryika prayoga: To increase the veerya of the drug, swadravya bhavana (bhavana of dravya with its own Kashaya/ swarasas, etc.) is done. Here madanaphala majja choorna is given bhavana with its Kashaya. It is administered with madanaphaladi Kashaya. This may be used as a teekshna vamaka yoga.

Phanita yoga: Phanita is said as kshudra guda/ kakavi by Acharya Dalhana.58 Just like bhallataka taila extraction, madanaphala majja rasa or taila is extracted and heated till it becomes phanitabhibhutam (thick like phanita). It is used as lehya yoga.

Table 6: Yogas for which indications are not mentioned

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Method of preparation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Shashkuli yoga: Tandula of sahali and tila + swarasas/ Kashaya of madanaphala/ Kashaya of surasadi gana</td>
</tr>
<tr>
<td>2</td>
<td>Madanaphala swarasa obtained by the method of bhallataka swarasa extraction + lehya prepared + used with anna pana</td>
</tr>
</tbody>
</table>

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Ashtanga Samgraha

Phala pippali yoga: In this yoga, bhavana of phala pippali choorna with madanaphala Kashaya further increases its potency. It is to be administered with 1/3rd of its quantity of triphala choorna and kovidaryadi niruyha is used as anupana. These act as vamanopaga and thus help in easy expulsion of doshas. Hence such teekshna yoga is indicated in granthi, arbuda, etc.

Choorna yoga: Jeemutaka is having katu-tikta rasa, laghu-ruksha guna, usna veerya, katu vipaka, tridoshaghna, vamaka and vishaghna.59 Phala maja choorna is administered with jeemutakadi niruyha specially in kaphasthanagata pitta.

Santanika yoga: Four Anjali santanika is separated from ksheera. Then madanaphala pippali is boiled with santanika (cream of milk). This mruudu yoga is indicated when tanu kaphopadidghata of hrudaya (one of the trimarma), uras and kantha. Hence care should be taken in such subjects as injury to the vital parts may lead to life threatening conditions.

Dadhi yoga: Dadhi is having amla rasa, guru, ushna, vatajita, shlesma-pitta krut. This dadhi (curls/dadhyuttara (whey) yoga when used in kapha chardi, causes further kaphotklesha and facilitates the doshas for easy expulsion. Similarly in case of praseka and tamaka shwasas where the doshas are in upasthitavastha and such yogas may give immediate relief to the subject.

Navaneeta yoga: Navaneeta (butter) is vruksya, vamakrut (increases the complexion), balakrut(increases the strength), teekshnata (intensity) of the veerya (potency), teekshnata (intensity) of the vital parts may lead to life threatening conditions.

CONCLUSION

Vamana (emesis) is to be administered when kapha gets increased in its own stipulated place, when kapha is associated with slight Pitta, if Pitta is present at the site of kapha or vata present at the site of kapha or when kapha alone increases abnormally.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 vyadhishs 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 pratyankikam vamana Kalpana (vamaka drug preparation based on specific disease) so that the efficiency of vamana karma will be more effective.

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