

A REVIEW STUDY OF MALAHARA KALPANA

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ABSTRACT

Malahara kalpana comes under bahya kalpana (external application). Malahara Kalpana is the ointment preparation which has Siktha Taila (bees wax and oil mixture) or Ghrita, as the basic constituent. The other ingredient may include herbal, metal and mineral contents depending upon the usage. Rasa Tarangani a Rasa Shastra treatise of 20th century by Acharya Sadananda Sharma has enumerated various types of Malahara Kalpana taking mainly Siktha Taila as a base. Though this Kalpana holds firm roots in treating diseases the mention and explanation of this particular topic is scattered in this treatise. Hence the present article is an attempt to elucidate and unfold the Malahara Kalpana of Rasatarangani. In nut shell, a short review over historical background reveals that from Vaidika period to modern period various evolutionary changes in the preparation of Malahara Kalpana have taken place. During Vaidika period, simply a paste of drug was applied but later on other materials like Navaneeta, Ghrita etc. were started to add, with an intention to make them more potential.

KEYWORDS: *Kalpana, Malhara, Taila.***INTRODUCTION**

The word malahar was adopted by yogratnakara from the word malaham or maraham basically originated from unani system of medicine. This is called as malahara because it removes mala (residue etc) from vrana, vidradhi, twak vikara etc. conditions. Malahara has a property like Snehana (oleation), cleansing, Ropana (healing), Lekhana (scaraping), and Varnya (beautifying), depending on the drugs used in the preparation.

Marahama (malahama) is an Arabic word, meaning plaster, dressing for wounds and shalve. The synonym *Lepa* directly infers the link between *Malahara Kalpana* & *Lepa Kalpana*. During 8th A.D., both *Charak* and *Sushruta Samhitas* were translated into Arabic and Persian languages, which would have influenced the Unani System to the origin of *Marahama Kalpana* from *Ayurvedic Lepa Kalpana*.

Names in Different Languages and SynonymsSanskrit: *Malahara*

Latin: Unguentum

English: Ointment

Hindi: *Malahama*

Gujarathi: Malam

Marathi: Malam

Arabi: Marahama

Unani: Malahama

LITERATURE REVIEW**Vaidika Kala**

Though not named as *Malahara* but the clear references in *Vedas* regarding the fascinating operations done by *Ashwinau*, denotes that these operatives could never be done without amalgamated substances for external application particularly *Sandhana* of head of *Yagna Visphalas* artificial limbs etc. Considering these; one can presume that *Malahara Kalpana* must have been existing during *Vedic Kala* in some or the other forms like *Lepa Kalpana*.

Samhita Kala

Existing *Malahara* could not get its name in *Brihatrayi*, but the concept of external applications was persisting under various subheadings. *Charaka* has used the terminologies like *Alepa*, *Pradeha* and *Pralepa* and likewise once in the contexts of different diseases. *Lepa*

enjoys a full chapter in *Surtrasthana* of *Charaka Samhita* named *Aragvadhija Adhyaya*,^[1] Medicaments for topical applications with *Malahara* consistency are available in *Charaka Samhita*. As being more concerned with surgery and wounds, *Sushruta* has described and classified *Lepa* extensively and has mentioned *Lepa* as one of the prime external line of treatment of *Vrana*.^[2] Many *Vyadhi Pratyanka Lepas* have also been recommended. Authors of *Ashtanga Sangraha* and *Hridaya* have mentioned *Lepas* with some new classifications more useful for cosmetic purposes as *Doshaha*, *Vishaha*, *Varnakruta*.^[3]

Madhya Kala

Sharangadhara,^[4] and *Bhavaprakasha* have mentioned and classified *Lepa* with broad spectrum effects with new methods of their preparations. Other texts like *Gadanigraha* and *Yogaratakara* have also mentioned several *Lepas*. Many *Rasa* classics like *Rasaratna Samucchaya*, *Rasa Prakasha Sudhakara* etc. have also mentioned *Lepas* in various diseases and by more or little modifications.

Aadhunika Kala

Sadananda Sharma in *Rasatarangini* introduced *Rasa Puspa Malahara*,^[5] used for *Phiranga Vrana*. Later on in the text, several *Malahara yogas* have also been prescribed like *Hinguladya Malahara*, *Sindhuradya Malahara*, *Gandhakadya Malahara* etc. In modern pharmaceutical trends *Malahara Kalpana* may be compared with ointment and it plays an important role in external route of administration of drugs.

In *Samhitas*, bases like *Taila*, *Ghrta*, *Madhucchistha*, *Sarjarasa* etc. have been used which shows evolution. As example, *Charaka* in *Kushtha Chikitsa* has prescribed *Vipadikahara Ghrta*,^[6] which is to be prepared with drugs like, *Jivanti*, *Manjishtha*, *Darvi*, *Kampillaka*, and *Tuttha*.

DISCUSSION

A number of *Malahara Kalpas* have been mentioned in *Rastarangini* like:

Raspuspa Malahara, *Hinguladya Malahara*, *Sindhuradya Malahara*, *Gandhakadya Malahara*, *Navajeevana Malahara*, *Tutthamrita Malahara*, *Tutthakadya Malahara*, *Gairikadya Malahara*, *Tankanamla Malahara*, *Kajjalikodaya Malahara*, *Rasapushpadya Malahara*, *Hingulamrita Malahara*, *Dadru vidravana Malahara*, *Yashdamrita Malahara*, *Sindhuradya Malahara*, *Vedanantaka Malahara*, etc.

Preparation of Malahara

Method 1

Malaharas are prepared by adding bases like *Sikhta*, *Sarjarasa* etc. to the *Sneha* (*Pakva* or *Apakva*) and mixed well to get the desired consistency, smoothness and softness. In the preparation of *Sarjarasa Taila*,^[7] (*Malahara*), *Tila taila*, *Aarnala* and *Sarjarasa* are taken

till complete evaporation of water and proper dissolution of *Sarjarasa* in *taila* occurs. Then *manthana* is done till the complete achievement of *Malahara* like semisolid consistency. Here to obtain *Malahara*, *Manthana* process has been emphasized. Exceptionally in certain *lepas* like, *Bhallataka Shothahara lepa*,^[8] *Navaneeta* is used as base in the place of *Madhucchistha*. Two types of *Sikhta Tailas*,^[9] have been available in *Rasa Tarangini*. One is prepared with *Sikhta* and *taila* in ratio of 1:5 while the other in the ratio of 1:6, former can be used in hot season, while later can be used in cold season. Here it is interesting to note that there are variations in the preparation of bases according to the season also.

Method 2

Generally paraffin wax, *Ghrta*, *Tila taila*, *Gulrojan*, *Sarasava taila*, fat etc. are used as the base in the preparation of *Marahama*, amongst which paraffin is mainly used. During the preparation, paraffin and oil are mixed together by heating process and gum like substances are added and mixed well. Then other medicinal substances are added and stirred well till cooling. Pure fat can also be used in place of paraffin. Substances like *loban* are added to this fat to prevent rotting and bad smelling. If there are other easily melting substances like *Ushaph*, *Guggulu*, *Gandhabiroja* etc. to be mixed in *Marhama*, they should be melted along with paraffin. Some substances are mixed in cold process where the materials are triturated together to form a homogenous compound. If such materials like white of egg or opium are to be mixed, they will be added to the mixture of oil and paraffin after taking them out of fire. It is further suggested that the powder material to be mixed in *Marhama* should be in very fine state and they will be mixed by triturating thoroughly. When volatile substances like camphor are to be mixed, they should be added at the end of preparation. Regarding the ratio of oil and paraffin, 2:1 is the common standard even though there is difference of opinion about this. According to *Unani* principles, *Marahama* is a stable preparation having a period of activeness upto twenty years.

Showing the name, ingredients and uses of various Malahara Kalpana in Ayurveda classics

S. no	Name	Ingredients	Indication
1	<i>Rasapushpa malahar</i>	<i>Shatdhautaghrit, rasapushpa</i>	<i>Vrana roga</i>
2	<i>Shweta malahar</i>	<i>Sikhta taila, rala, tuttha</i>	<i>Dagdha vrana</i>
3	<i>Karpooradi malahar</i>	<i>Parada, gandhak, kunduru guggulu, loban, karpoor.</i>	<i>Vidradhi, galgand, nadivrana</i>
4	<i>Sindooradi malahar</i>	<i>Sikhta taila, ras sindoor, naag sindoor, ras karpoor, mriddarshringa.</i>	<i>Vrana, vicharchika</i>
5	<i>Tutthakadyamalaha</i>	<i>Ghrit, tuttha, khatika, kaparda, tankan bhasma</i>	<i>Nadivrana, dushta vrana</i>
6	<i>Hinguladyamalaha</i>	<i>Sikhta taila, sindoor, hingul</i>	<i>Dushta vrana</i>
7	<i>Gairikadyamalaha</i>	<i>Sikhta taila, gairik, sindoor, haridra churna</i>	<i>Vrana roga</i>
8	<i>Gandhakadya malahar</i>	<i>Sikhta, gandhak, sindoor, tankan, and karpur</i>	<i>Pama</i>
9	<i>Sarjaras malahar</i>	<i>Sikhta taila, tuttha sarjarasa, sphatika</i>	<i>Agnidagdha vrana, daha, dushta vrana, gudapaka, arshas</i>
10	<i>Rala malahar</i>	<i>Tila taila, rala, tuttha</i>	<i>Agnidagdhavrana, mutrendriyashotha, arsha</i>

CONCLUSION

From above description, it is clear that *Malahara Kalpana* differs from *Ghrita*, *Taila* and *Upanaha Kalpana* though looking similar they are also used for external application, but they are not necessarily semisolid (in all seasons) stable, smooth and soft. While *Malahara Kalpana* is not only applied externally, but is semisolid in all seasons, stable, smooth and soft. *Malahara* is a kind of dosage form, which eliminates the impurities from the site of action. This is similar to ointments in modern pharmaceuticals.

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