MALAHARA KALPANA: A REVIEW ARTICLE

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ABSTRACT

The main purpose of Ayurveda is – to protect the health of a healthy person and to treat a sick person.[⁴] Under Bahya Kalpana is Malahara Kalpana (external application). Ghrita, oil, wax, myrrh, resin, essence, alum etc. are mainly used in Malahara Kalpana. In modern medical practice, ointment is made by vaseline, paraffin etc. Various ointments are made by mixing mercury, sulphur, zinc oxide, vermilion, camphor, tutya etc. in the above lubricating substances. In Ayurveda Siktha Taila (a beeswax and oil mixture) or Ghrita is the main ingredient in the ointment preparation known as Malahara Kalpana. Depending on the usage, the additional ingredient may contain botanical, metallic, or mineral components. Rasa Tarangani, a 20th century Rasa Shastra work by Acharya Sadananda Sharma, lists numerous varieties of Malahara Kalpana, primarily using Siktha Taila as a base. Although this Kalpana has a long history of use in the treatment of illnesses, this particular issue is very briefly mentioned and explained in this book. Therefore, the goal of the current paper is to clarify and unravel Rasatarangani’s Malahara Kalpana. In summary, a brief analysis of historical background demonstrates that numerous evolutionary changes in the preparation of Malahara Kalpana have occurred from the Vaidika period to the current period. During the Vaidika period, only a paste of the medicine was used; but, later on, additional ingredients like Navaneeta, Ghrita, etc. were added in an effort to increase their potential.

KEYWORDS: Malahara Kalpana, Vaidika, Navaneeta, Ghrita.
INTRODUCTION

Yogratnakara borrowed the name Malahar from the word Malaham or Maraham, which essentially came from the Unani medical system. Because it removes Mal (residue, etc.) from Vrana, Vidradhi, Twak Vikara, etc. situations, this is known as a Malahara. Depending on the medications employed in the preparation, Malahara has properties like Snehana (oleation), cleaning, Ropana (healing), Lekhana (scaraping) and Varnya (beautifying).

The Arabic word Marahama (Malahama) means shalve, plaster and treatment for wounds. The word Lepa implies that Lepa Kalpana and Malahara Kalpana are related. Both the Charak and Sushruta Samhitas were translated into Arabic and Persian during the eighth century A.D., which may have impacted the development of the Marahama Kalpana in the Unani System from the Ayurvedic Lepa Kalpana.

LITERATURE REVIEW

Vaidika Kaal

Even though they aren't specifically referred to as Malahara, the Vedic references to Ashwinau's fascinating operations make it clear that they could never have been performed without the use of amalgamated substances for external application, particularly the Sandhana of the head of Yagna, Visphalas, artificial limbs etc. Given these, it is reasonable to assume that Malahara Kalpana existed throughout Vaidika Kaal in one form or another, such as Lepa Kalpana.

Samhita Kaal

Although the existing Malahara was unable to have its name included in Brihattrayi, the idea of external applications was still there under multiple subheadings. In the context of various ailments, Charaka has used terms like Aalepa, Pradeha and Pralepa as well as once. Aaragvadiya Adhyaya, a comprehensive chapter on Lepa, can be found in Charaka Samhita's Surstrasthana. Charaka Samhita also contains topical medications with Malahara consistency. Lepa has been extensively defined and categorised by Sushruta as being more focused on surgery and wounds, and has been noted as one of the primary external lines of treatment for Vrana.\(^2\) Additionally, many Vyadhi Pratyanika Lepas have been endorsed. Lepas has been referenced by the authors of Ashtanga Sangraha and Hridaya with some new classifications that are more advantageous for cosmetic uses, such as Dosha, Visha and Varnakarta.\(^3\)
**Madhya Kaal**

Lepa has been mentioned and categorised by Sharangadhara and Bhavaprakasha as having broad spectrum effects and innovative preparation techniques.\[^{44}\] The Gadanigraha and Yogaratnakara, among other writings, also make reference to a number of Lepas. Many Rasa classics, including Rasaratna Samuchaya and Rasa Praksha Sudhakara, among others, describe Lepas in connection with various illnesses and with varying degrees of alteration.

**Aadhunika Kaal**

Rasa Puspa Malahara, utilised for Phiranga Vrana, was first introduced by Sadananda Sharma in Rasatarangini.\[^{5}\] Later in the text, a number of Malahara Yogas, including Hinguladya Malahara, Sindhuradya Malahara, Gandhakadya Malahara, etc., are also recommended. Malahara Kalpana can be compared to an ointment in terms of current pharmaceutical trends, and it is crucial to the external route of medication administration.

Bases like Taila, Ghrita, Sarjarasa, and others have been utilised in Samhitas, demonstrating progression. For instance, Vipadikahara Ghrita, which must be prepared with medications like Jivanti, Manjishtha, Darvi, Kampillaka, and Tuttha, is a prescription from Charaka in Kushtha Chikitsa.\[^{6}\]

**DISCUSSION**

In the Rastarangini, there are several Malahara Kalpanas that are mentioned, including Raspuspa Malahara, Hinguladya Malahara, Sindhuradya Malahara, Gandhakadya Malahara,\[^{7}\] Navajeevana Malahara, Tutthamrita Malahara, Tutthakadya Malahara, Gairikadya Malahara, Tankanamla Malahara, Kajjalikodaya Malahara, Rasapushpadya Malahara, Hingulamrita Malahara, Dadru vidravana Malahara, Yashdamrita Malahara, Sindhuradya Malahara and Vedanantaka Malahara etc.

**Preparation of Malahara**

There are two methods of making Malahar Kalpana.

I. To make Malaharas, Sneha is combined with bases such as Siktha, Sarjarasa, etc. and thoroughly mixed to get the appropriate consistency, smoothness, and softness. When making Sarjarasa Taila (Malahara), Tila Taila, Aarnala, and Sarjarasa are all combined until the water has completely evaporated and the Sarjarasa has properly dissolved in the Taila.\[^{8}\] Then Manthana is finished up till Malahara has reached its full semisolid consistency. The Manthana procedure has been highlighted in order to obtain Malahara.
Exceptionally, *Navaneeta* is utilised as the base instead of *Madhucchistha* in some Lepas, such as the *Bhallataka Shothahara Lepa*.\(^9\) *Rasa Tarangini* has two *Siktha Tailas* varieties available.\(^10\) One is made with *Siktha* and *Taila* in a 1:5 ratio, and the other is made in a 1:6 ratio. The former can be used in the hot season, while the latter can be used in the cold season. It’s noteworthy to note that base preparation varies depending on the season in this instance.

II. The base for making *Marahama* is typically made of paraffin wax, *Ghrita*, *Tila Taila*, *Gulrogan*, *Sarasava Taila*, lard, etc. Paraffin is the most common of these. During the preparation, gum-like particles are added and well combined after paraffin and oil are heated together. The addition of additional medicinal ingredients is followed by vigorous stirring while cooling. Paraffin can also be substituted with pure fat. This fat has additives like *Loban* to stop it from decaying and smelling nasty. If additional easily melted materials, such as *Ushaph*, *Guggulu*, *Gandhabiroja*, etc., are to be combined with *Marhama*, they should be melted at the same time as the paraffin. Some substances are combined using a cold method, which involves triturating the components to create a homogeneous product. If substances like egg white or opium are to be combined, they will be added to the oil and paraffin combination after being extinguished. Furthermore, it is advised that the powder components that will be blended in *Marhama* be in a very fine state and that they be properly triturated. When mixing volatile compounds like camphor, they should be added toward the conclusion of the preparation process. Despite the fact that there are differing opinions, the accepted ratio for oil to paraffin is 2:1. *Marahama* is a reliable remedy with a 20-year active time, according to *Unani* beliefs.

**Examples**

1. **Sinduradi Malahara**
   (Pharmacopoeia of Hospital of Indian Medicine Madras)

**Ingredients**


**Materials Required**

Vessel, Cloth, *Khalva Yanthra*, *Lohapatra*, ladle etc.
Method Preparation

*Madhucista* (Beeswax) is melted in coconut oil and filtered through a cloth, when this mixture is slightly warm add the fine powder of other ingredients mix well and filled into a wide mouthed container.

**Indications:** *Vicharchika, Vipadika, Dustavrana.*

2. *Gandhakadya Malahara*

**Ingredients**

*Girisindura Naga Sindura* - ½ *pala*, Clean and pure *Bee's wax* - 6 *tola*, *Gandhaka* - ½ *tola*,

*Tankana* - 2 *Masha*, *Ghansara (Karpura)* - 2 *Masha* and *Coconut oil* - 12 *Tola*.

**Materials Required**

Vessel, Cloth, *Khalva Yanthra, Lohapatra*, ladle etc.

**Method of Preparation**

To the prepared pure *Siktha Taila* (Bee's wax) 6 parts + 12 parts coconut oil fine powder of other ingredients such as sulphur, Lead sulphide, Borax and Camphor should be added mixed well and started in wide mouthed air tight plastic or glass containers.

**Indication:** *Pama* (Scabies) of severe degree.

**Reference:** *Rasa Tarangini* 8/63-65.

3. *Sarja Rasa Malahara*

(*Rala Malahara*) *(Rasatantra sara or Sindha Prayoga Sangraha Pradhama).Pre. Sa 841)

**Materials Required**


**Ingredients**

*Tila Taila* - 16 parts, *Sarjarasa (Rala)* - 4 parts, *Tuttha (Asuddha)* - 1 parts and *Sphatika* - 1 parts.

**Procedure**

*Tila Taila* is heated in a *Loha Patra* when *Phena* is produced in *Tila Taila*, then *Loha Patra* is taken out from fire and fine powder of *Rala, Tuttha, Sphatika* are added little by little and
mixed well, when all the three drugs are get mixed properly in Taila then this Taila is filtered into another vessel with the help of cloth. When contents becomes cold little water is added and contents are rubbed with hands, while doing so water is frequently changed. Like that 15 to 20 times water is changed and rubbed with hands for many times. By doing so mixture of Taila and Rala etc. bulges and yellowish white color Malahara Kalpana is produced. From the starting onwards, slowly Tuttha dissolves in water and get separated little by little by changing water. It can be observed by green colour of water. When water doesn't turn to green color that indicates, Malahara is produced. This is called as Sarjasara Malahara. This Malahara is preserved in clean glass jar, at the bottom and above part of the jar is filled by fresh water and this water has to be changed daily.

Use of Malahara
Agnidagha Vrana, Daha, Gudapaka in childrens, Arsha etc. This can be applied directly over lesion or after applying over or thin clean cloth and that cloth is pasted over the lesion also practiced.

PRESERVATION
If water is not changed frequently and after many days this Malahara get spoiled.

PRECAUTIONS
- If the main medicinal drugs are hard Satva balsam or resin then before It is mixing with the base, it should be given Samskrara with either, water or oil or glycerin.
- If the medicinal drugs are in solid or in powder from then before mixing with the base. It should be made into Sukshma Choorna. So that there should not be grittiness.
- If the drug is crystalloid like boric acid, salisalic acid, lodoform then Sukshma Choorna of the drugs should e made first, then it should be triturated along with equal quantity of base. Then later the remaining base is added.
- If main drug is deliquescent salts like Iodine or potassium carbonate then before it is mixing with the base it should be made info paste by adding water.
- If the main drug is Kshara or alkaloid then before adding the base. it should be triturated in oleic acid.
- If it is liquid extract, it should made thick by evaporation before mixing the base.
- If it is a volatile substance, it should add lastly.
- If melting point of base is more than it should be melt.
- If base is greasy than it should be mixed with washable base or water soluble base.
Porcelain slab is used to mix two Malahara or to mix liquid and oil substance.

Metallic caps are used to melts the oleates.

For stirring, mixing and scraping of Malahara, knife made of box wood or teeth of elephant are used.

**PRESEvation**

- Malahara’s are stored in vessels in made of clay or in glass jar with good lid which is covered with wax paper, so that the Malahara should not stick to the lid.
- If particular dosage is required then it is made in to soft capsule of particular dose.
- Some are made in collapsible tube with screw cap so that it wont stick to the container closing of the tube is done by closer machine.
- If has to be administered to rectum, then it is made in this type of collapsible tube, it is also having a Bastī Netra (nozzle).

**CONCLUSION**

Despite having a similar appearance and being used externally, Malahara Kalpana differs from Ghrita, Taila, and Upanaha Kalpana in that they are not always semisolid (through all seasons), stable, smooth, and soft. Malahara Kalpana, on the other hand, can be used both inside and externally and is stable, smooth, and soft throughout the year. A type of dosage form known as Malahara removes contaminants from the site of action. This is comparable to ointments in contemporary pharmacy.

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