

## REVIEW ON MRIDDHARASHRUNGADYA MALAHARA

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### ABSTRACT

Malaharakalpana is a quite widely used ointment preparations with many advantages. Many drugs are described in Ayurvedic classical texts for the treatment of various disorders. The words maraham and malaham are basically originated from Unani system of medicine. This is called malahara kalpana. Mriddharashrungadya malahara is one such preparation mentioned in Rasatarangini, indicated in gudaamaya, pama, vicharchika, vranaropaka. Mriddharashrunge, Sikta taila are the main ingredients, Shodhana (Purification), Bhavana (soaking with liquid and triturating till drying) and Malahara nirmana (preparation of malahara) are the important steps involved in preparation of mriddharashrungadya malahara. Malaharas are mainly used for vranashodhana and vranaropana purpose and also these are used for the treatment of Vidradhi (Abscess), Arshas (Haemorrhoids), Shirashula (Head ache), Twakvikara (skin diseases), Katishula (Back ache) etc.

**KEYWORDS:** Malahara, Mriddharashrunge, Bhavana, Shodhana, Arshas.

### INTRODUCTION

Mriddharashrunge is one of the sadharanarasa. It is identified as litharge. chemically it is “Lead monoxide” (Pbo). Litherge is one of the yellow coloured natural mineral forms of lead oxide. As per classical reference the drug was found in parts of Gujarat and in Mount Abu. But the geological survey indicates that litharge is not available in India.

#### PROPERTIES:

Name	Mriddharashrunge
Chemical name	Lead monoxide.
Chemical formula	Pbo
Hardness	2
Specific gravity	9.14 -9.35

**Synonyms:** Mriddharashungaka, Bodharashrunge, Murdhashankha, Mudrashankaka, sisasatwa.

#### Types:

Based on origin	Khanija (Natural)
	Krithrima (Artificial)
Based on colour <sup>1</sup>	Peeta
	Pandura
Based on structure <sup>2</sup>	Sadala (With layers)
	Nirdala (Without layers)

#### Grahyalakshana<sup>3</sup>:

Grahya possesses Sadala peeta mriddharashrunge (with layers), yellowish lustre on its body, with layers, yields ‘lead’ as its satwa, rough surface and considerable weight; all these are the grahya lakshanas of Mriddharashrunge.

**Shodhana:** According to Rasaratna samucchaya and Rasa chandamshu there is no specific mention about the purification of

Mriddharashruna, it is purified as recommended for purifying the Sadharana rasa group that is bhavana with Matulunga (*Citrus medica*) and Ardraka swarasa (*Zingiber officinale*) for 3 days each. Then the substance is dried and used.

In the text Rasa tarangini<sup>4</sup>, a different procedure is mentioned to purify Mriddhara shrunga. It is grounded into fine powder in Khalwa yantra and sieved through a cloth. The sieved fine powder is rubbed with water for 15 days and dried in sunlight. It should be noted that Mriddhara shrunga purified by this method can be used for external purpose only. It is used for *avachurnana* (sprinkling of powder) purpose.

In Rasamrita<sup>5</sup> text he has mentioned another method of purification that is Mriddhara shrunga and saindhava lavana are taken into glass beaker, add sufficient quantity of water and stir it for 7 days and do it for upto 40 days, wash it water and dried in sunlight.

#### **Mriddharashruna guna: Acc to Rasa tarangini<sup>6</sup>**

Guna- sheeta.

Doshagnata- Vatakaphahara.

Indication- Phiranga vrana (Syphilitic wound), keshya, vranaropana (helps in wound healing) Bhaghna sandhana janana (helps in union of fractured bones), pamahara, kanduhara. It possesses constriction property and heals many types of skin diseases.

#### **According to Rasaratna samucchaya<sup>7</sup>:**

Guna- Guru.

Doshagnata- kapha hara.

Indication-It cures Phiranga roga, it is most useful in parada bhandhana and also is a good hair colouring agent.

Dose: Since Mriddhara shrunga is not used for internal administration, its dosage is not mentioned in any of classical text.

Malahara is a unique kalpana which is one among *bahirparimarjana chikitsa*. There are no references about this dosage form available in ancient literatures of Ayurveda. Basically it being originated from Unani system of medicine, it has found a place in books of Ayurveda from 15th century AD. Later it gained more importance and was included in the pharmaceutical dosage forms<sup>(8)</sup>. *Sikta taila* a compound of oil and bee wax is used as a base in most of the malahara. The changes in the amount of taila and siktha according to the season were also emphasised<sup>9</sup>.

Malahara has a property like *snehana, ropana, lekhana* and *varnya* depending on the drugs used in the preparation. Selection of the base and the ingredient in a malahara probably depends on the disease condition in which has to be used<sup>10</sup>. If *ghritha, madhuchistha, niryasa* are used in the preparation, it will be having *sheetha guna* and can be used in pitta vikaras. If vasalline, *taila* etc are used as a base it will be having *ushna guna* which can be used in *kapha vyadhi*<sup>11</sup>.

#### **General method of preparation:**

There are two method of preparation of malahara trituration and fusion<sup>12</sup>

1. In trituration method the drugs are taken in a *khalva* (mortar and pestle) and triturated for a specific duration till they are mixed uniformly. In contemporary science ointment slate and spatula are used to make the uniform mixture.

2. In fusion method, ointment base is melted on mild fire or on a hot water bath and other

ingredient are mixed one by one properly and allowed to cool till it get solidified. The mixing of the substance should be done in the ascending order of the melting point. i.e. the substance with higher melting point should be melted first followed by the substance with lower melting point one after the other.

The amount of base may vary according to the season or need of the physician. For instance in the context of siktha taila the ratio of *maduchishta* (base) and *tila taila* (sesame oil) varies according to the season. In the *sheetha kala* (winter) the ratio will be 1:6 and in *ushna kala* (summer) it will be 1:5.

### **Mriddharashrungadya Malahara<sup>13</sup>:**

#### **Ingredients**

Sikta taila – 4 parts

Shuddha mridhdhara shrunga choorna -1part..

Mriddhara shrunga shodhana<sup>14</sup> is done by giving bhavana with *maatulunga swarasa* and *ardraka swarasa* for 3days each.

Sikta taila<sup>15</sup> is prepared by adding one part of pure bees wax and 5 parts of tila taila are mixed and melted over mild fire. When the wax melts and becomes a homogeneous liquid mix well and stop heating. After cooling it becomes a soft butter like paste.

To the prepared sikta taila shuddha mridhdhara shrunga choorna is added and malahara is prepared and preserved in air tight container.

#### **General consideration<sup>16</sup>**

Following points are noteworthy during pharmaceutical processing of malahara.

1. If the main drug is made up of niryasa, rala or any satva (extract) it should be mixed with water, taila or glycerin and should make soft before adding to ointment base.

2. If the main constituent is in the form of solid or coarse powder it should be made sukshma churna and then added to the base. The churna in the malahara should be such that it should not produce grittiness after preparation.

3. If the main drug is deliquescent like saindhava lavana (NaCl) or kshara (alkaline) then water should be added before adding the base to make it liquefied and then added to the base.

4. If the main drug contains alkaloid like aconitine (Ativisha: *Aconitum hetreophyll*, or Vatsanabha: *Aconitum ferox*), dhaturine (Dattura: *Datura metel*), then first it is mixed with oleic acid and mixed well.

5. If malahara contains any liquid extract like belladonna, liquid should be evaporated till it become thick and then it should be added to the base.

6. If the main drug in the malahara contains volatile substance then it should be added at the end of the preparation.

7. If the melting point of the base used in malahara is more than the other ingredients then base should be melted first later subsequent drugs should be added which have low melting point.

#### **Test of perfectness:**

There is no specific test mentioned to decide proper preparation. However, a test has been mentioned in the context of kala malahara<sup>17</sup>. Two to three drops of medicine during preparation are put in water and the changes are observed. If the medicine spreads /sinks the product is improper. If it floats then it is considered as good. Whether this test can be adopted for other malahara is a subject of research.

## **DISCUSSION**

As per classical references, the drug was found in Gujarat and in Mount Abu. Presently it is available in Myanmar and China. Artificially it can be prepared by Lead (Pb), when lead is heated upto molten state, this molten state of lead forms yellow creamy layer over the surface, it should be collected and it is heated again till it becomes solidified. This solidified mass is yellow in colour, shiny with layer form. This is considered as artificially prepared Mriddharashruna<sup>18</sup>.

From this literary search it was found that the malahara as a separate dosage form has not been mentioned in books of Ayurveda written prior to 15th century A D. The concept of preparation of this dosage is to maintain the medicine intact with skin for external application. Pinda taila however has a similar appearance to that of malahara, even though not named so. It contains sarjarasa, madhuchista (bee wax) and manjistha and it attains the pinda rupa (solid form). By this it can be inferred that concept of malahara was on practice prior to 15th century.

## **CONCLUSION**

There is no reference of any malahara in the brihatrayees. Pinda taila even though not named so, the ingredients, method of preparation, and the consistency resembles as that of malahara. The concept of malahara has introduced from unani system of Medicine. The three important requirement of preparation of malahara is an oil base, binding base and ingredient in powder form. The ratio of oil base, binding base and the ingredient varies from one malahara to other. This variation depends on number of

ingredient and the season. The ratio can be altered according to the need of situation.

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