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A REVIEW ARTICLE ON ROLE OF SHODHANA PROCESS IN AYURVEDIC RASASHASTRA AND BHAISHAJYA KALPANA

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ABSTRACT: -

Ayurveda, the study of life is being drilled by Aryans from Vedic period. Kalpana is the interaction through which a substance changed into various medication structure as indicated by the need. In Rasashastra practically every one of the medications are encouraged to be handled with explicit Shodhana process before their inside utilizes. Shodhana, which in a real sense implies refinement and changing over drug fit for additional technique. Subsequently, the Shodhana cycle is expected to eliminate contaminations present in the medications. Shodhana strategy is vital for each medication prior to taking it for including any compound or oppressing it for additional cycles. After Shodhana process the medication - Physical, Synthetic and natural changes occur, which are expected for legitimate helpful activity of the final result.

KEY WORDS: - Ayurveda, Kalpana, Shodhana, Rasashastra, Vedic.

INTRODUCTION: -

A large portion of the unrefined components utilized in Rasashastra are gotten from earth and subsequently there is each opportunity of pollutants, poison levels, heterogeneous characteristics because of blending in with various substances is a typical element. At the point when the medications are utilized by the people then they are exposed to Shodhana interaction to dispense with their Doshas and furthermore to build the intensity. Shodhana is a fundamental middle person drug process utilized for refinement of metals and minerals during their transformation and use into various dose structures and purposes. It is cycles of detoxification by which physical and compound imperfections and harmful materials are killed hence making the material reasonable for additional processing.[1] Consequently, Shodhana is a cycle where the poisonous or undesirable properties of a medication are taken out and extra properties or modification in the properties is seen alongside changes in Physical, Synthetic or Bio-sensible properties. The idea of Shodhana treatment was practically speaking since the hours of Vedic period and it likewise incorporated the actions professed to be answerable for the adjustment or expansion of the properties of the medications while exposed to different drug tasks and medicines. However references in regards to the Shodhana treatment are accessible since the hour of Ayurvedic works of art yet the insights concerning system could be followed solely after the improvement of Rasashastra/Rasachikitsa (Mineral treatment) in Ayurvedic medication during middle age period in which mineral/harmful and sub noxious medications gained conspicuousness over different sorts of medications in the treatment.

MATERIAL AND METHODS: -**PARIBHASHA: -**

Charaka Samhita has referenced Shodhana as Shuddhikarana meaning the interaction through which undesirable or poisonous properties are eliminated. A similar idea has been taken on by Acharyas of Rasashastra from 8 th century A.D., onwards for medications of natural, creature, metal or mineral beginning. Shodhana is the cycle which is finished to eliminate the debasements from a Dravya by doing the processlike crushing and so on and involving explicit spices for this interaction. In Ayurvedic model of India, Shodhana is characterized as the course of evacuation of pollutions and potentiating of medications. Shodhana additionally satisfies the accompanying goals like evacuation of debasements, end of unsafe materials, adjustment of undesired properties, diminish the harmfulness, potentiate helpful adequacy and render the medication fit for additional ensuing handling.

BHED: -

Shodhana cycle can be of two sorts A. Samanya Shodhana: It is a typical technique utilized for medications of a specific gathering where the medications of a specific gathering are exposed to the comparative methodology however independently. B. Vishesa Shodhana: When Shodhana process is finished for a specific Dravya then it is known as Vishesa Shodhana. Both the above methodology are additionally grouped into Saagni and Niragni. 1. Saagni: Nirvapa, Dhalana, Bharjana, Puta, Swedana, Patana 2. Niragni: Bhavana, Prakshalana, Shoshana, Sinchana, Nimajjana, Gharshana.

SROT: -

a) Plant Beginning: Swarasa, Kashaya, Kshira, Taila, Sukta, Kanji, Arka, Madya. b) Creature Beginning: Ksheera, Madhu, Mutra, Rakta, Artava, Dadhi, Takra, Dadhimastu, Mamsa Rasa, Kukkutanda Taila, Hastidanta Kwatha. c) Mineral Beginning: Jala, Drava, Churnodaka, Nimbu Swarasa.

VARIOUS MEDIA UTILIZED IN THE TECHNIQUE OF SHODHANA: -

SN	Media used in Shodhana	Example	Utility
1.	Sneha Varga	Taila, Ghrita, Dugdha	Softening of Hard material
2.	Amla Varga	Takra, Kanji, Nimbu, Amalaki	Mass breaking and disintegration
3.	Kshara Varga	Mutra, Kulattha Kwatha, Kadali Kanda	Makes the material soft and brittle
4.	Katu Varga	Nirgundi, Hariraki, Bhringaraja	Disintegration and breaking the cohesion

5.	<i>Tikta Varga</i>	<i>Vasa, Swarna Ksheeri, Shireesha</i>	Absorption of Moisture
6.	<i>Kashaya Varga</i>	<i>Kanchanara, Haritaki, Vibhitaki</i>	Eliminates external impurities
7.	<i>Visha Varga</i>	<i>Shringataka, Kalakuta, Vtsanabh a, Saktuka, Peeta Visha</i>	Removes inertia in the substance
8.	<i>Vitgana Varga</i>	<i>Paravata, Chasha, Kapota, Kalapina, Gridhra, Kukkuta</i>	Sarva Loha Shodhana
9.	<i>Mridukara Varga</i>	<i>Mahisharingi, Indrayava</i>	Softening of hard metals
10.	<i>Dravaka Varga</i>	<i>Guda, Guggulu, Gunja, Ghrita, Madhu, Tankana,</i>	Soften and liquefies metals
11.	<i>Lavana Varga</i>	<i>Samudra, Saindhava, Kacha, Bida, Sauvarchala, Romaka, Chullika, Aubhida Lavana</i>	Sarvaloha Dravana Shodhana

TECHNIQUE FOR SHODHANA: -

SN	Method of Shodhana	Example
1.	Avapa	Vanga Jarana
2.	Nirvapa	Abhraka Shodhana
3.	Dhalana	Gandhaka Shodhana
4.	Bhavana	Kasisa, Gaireeka etc.
5.	Bharjana	Gaireeka Shodhana
6.	Aatap Shoshana	Vatsnabha Shodhana
7.	Swedana	Shodhana of Parada
8.	Mardana	Shodhana of Parada
9.	Galana	Khatika Shodhana
10.	Patana	Parada shodhana
11.	Nirjalikarana	Tankana, Sphatika Shodhana

DISCUSSION: -

Shodhana is a course of division by which physical and compound pollutants get isolated from the substances by treatment with different medications. It is an interaction by which flaws are isolated from the substance by different handling like crushing, and so on with explicit medications. Shodhana is a course of expulsion of contaminations from substances through drug handling of Swedana, Mardana and so on with specific medications.

CONCLUSION: -

The Shodhana cycle depicted in works of art of Ayurveda isn't simply a course of detachment, refinement or detoxification. Maybe it expands the remedial strength of the medication too. The primary target of Shodhana process is to expand the natural viability of the medication. To give its better particles so the medication might be made appropriate for additional strategies of other unique methods viz Jarana, Marana and Satwapatana and so on to acquire item reasonable for interior use.

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A REVIEW ARTICLE ON MALHARA KALPANA W.S.R. COSMETICS USED IN CURRENT SIENERIO

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ABSTRACT: -

Malahara kalpana goes under bahya kalpana (outside application). Malahara Kalpana is the balm readiness which has Siktha Taila (honey bees wax and oil combination) or Ghrita, as the fundamental constituent. The other fixing might incorporate home grown, metal and mineral items relying on the utilization. Rasa Tarangani a Rasa Shastra composition of twentieth 100 years by Acharya Sadananda Sharma has identified different kinds of Malahara Kalpana taking mostly Siktha Taila as a base. However this Kalpana holds firm roots in treating illnesses the notice and clarification of this specific subject is dissipated in this composition. Consequently the current article is an endeavor to clarify and un crease the Malahara Kalpana of Rasatarangani. In nutshell, a short survey over verifiable foundation uncovers that from Vaidika period to current period different transformative changes in the readiness of Malahara Kalpana have occurred. During Vaidika period, basically a glue of medication was applied yet later on different materials like Navaneeta, Ghrita and so on were begun to add, with an aim to make them more potential. The word Malahara or Malhama is gotten from unani arrangement of medication. Yogaratnakara referenced this first by the name of Malahara Kalpana. It determines its name as it eliminates Mala (buildup and so on) from Vrana (wounds), Vidradhi (ulcer) and so on. This is like treatments in current pharmaceuticals. Malahara Kalpana is the treatment readiness which has Siktha Taila (honey bees wax and oil blend) or Ghrita, as the essential constituent. Different fixings might incorporate home grown, metal, or mineral items relying on the utilization. Malahara has a property like Snehana (oelation), purging, Ropana (recuperating), Lekhana (scaraping), and Varnya (embellishing), contingent upon the medications utilized in the readiness. Rasa Tarangani a Rasa Shastra composition of twentieth 100 years by Acharya Sadananda Sharma has identified different kinds of Malahara Kalpana taking essentially Siktha Taila as a base. However this Kalpana holds firm roots in treating illnesses the notice and clarification of this specific point is dispersed in this composition. Subsequently the current article is an endeavor to clarify and unfurl the Malahara Kalpana of Rasatarangani.

KEYWORDS: - Malahara Kalpana, bahya Kalpana, Ghrita, Snehana Siktha Taila.

INTRODUCTION: -

Medications are comprehensively characterized into two classes one Antaparimarjhana for example for inside utilization like Churna (powders), Vati (tablet), Kwatha (decoction), and so on and the other called Bahiparimarjhana for outer use like Malahara, Lepa (creams and treatments), Varti (suppositories). Malahara Kalpana is very like cream, balms utilized in current drug science. Malahara has two boss fixings one is the Aadheya Dravya for example the medication and the other is the Upadhan Dravya for example the Dravya

which changes over the medication into Malahara like Shatadhauta Ghrita, Siktha Taila (honey bees wax and oil), Siktha (honey bees wax), sesame seed oil. This plan is not difficult to apply and simple to store having great time span of usability period. Rasa Tarangani has listed different kinds of Malahara Kalpana in his composition, here he has utilized basically Siktha Taila (honey bees wax) as base, and other is Ghrita, Navneeta (spread/Shatadhauta Ghrita). The word malahar was taken on by yogratnakara from the word malaham or maraham fundamentally began from unani arrangement of medication. This is called as malahara in light of the fact that it eliminates mala (buildup and so on) from vrana, vidradhi, twak vikara and so on conditions. Malahara has a property like Snehana (oleation), purging, Ropana (recuperating), Lekhana (scaraping), and Varnya (decorating), contingent upon the medications utilized in the planning. Marahama (malahama) is an Arabic word, importance mortar, dressing for wounds and shalve. The equivalent Lepa straightforwardly surmises the connection between Malahara Kalpana and Lepa Kalpana. During eighth A.D., both Charak and Sushruta Samhitas were converted into Arabic and Persian dialects, which would have affected the Unani Framework to the beginning of Marahama Kalpana from Ayurvedic Lepa Kalpana.

MATERIALS AND METHODS: -

1. LITERATURE REVIEW: -

However not named as Malahara yet the unmistakable references in Vedas in regards to the entrancing activities done by Ashwinau, means that these agents should never be possible without amalgamated substances for outer application especially Sandhana of head of Yagna Visphalas fake appendages and so on. Considering these; one can assume that Malahara Kalpana probably been existing during Vedic Kala in some or different structures like Lepa Kalpana. Existing Malahara couldn't get its name in Brihatrayi, however the idea of outer applications was persevering under different subheadings. Charaka has utilized the wordings like Alepa, Pradeha and Pralepa and in like manner once with regards to various sicknesses. Lepa partakes in a full section in Surtrasthana of Charaka Samhita named Aragvadhijya Adhyaya, Medicaments for effective applications with Malahara consistency are accessible in Charaka Samhita. As being more worried about a medical procedure and wounds, Sushruta has portrayed and grouped Lepa broadly and has referenced Lepa as one of the superb outside line of therapy of Vrana. Numerous Vyadhi Pratyanka Lepas have additionally been suggested. Creators of Ashtanga Sangraha and Hridaya have referenced Lepas for certain new orders more valuable for restorative purposes as Doshaha, Vishaha, Varnakruta. Sharangadhara, and Bhavaprakasha have referenced and grouped Lepa with wide range impacts with new techniques for their arrangements. Different texts like Gadani-graha and Yogaratnakara have additionally referenced a few Lepas. Numerous Rasa works of art like Rasaratna Samucchaya, Rasa Prakasha Sudhakara and so forth have additionally referenced Lepas in different sicknesses and by more or little adjustments. Sadananda Sharma in Rasatarangini presented Rasa Puspa Malahara, utilized for Phiranga Vrana. Later on in the text, a few Malahara yogas have likewise been recommended like Hinguladya Malahara, Sindhuradya Malahara, Gandhakadya Malahara and so on. In current drug patterns Malahara Kalpana might be contrasted and balm and it assumes a significant part in outside course of organization of medications. In Samhitas, bases like Taila, Ghrita, Madhucchista, Sarjarasa and so on have been utilized which shows development. As model, Charaka in Kushtha Chikitsa has endorsed Vipadikahara Ghrita, which is to be ready with drugs like, Jivanti, Manjishtha, Darvi, Kampillaka, and Tuttha.

2. METHOD OF PREPARATION: -

1 section Siktha Taila, 6 sections Tila Taila is taken. Tila Taila is exposed to warm in a dish over gas oven, when it gets warmed Siktha (honey bees wax) is added to it. After the wax gets blended appropriately in oil, the dish is removed from gas oven and again this combination is blended in with spoon or pestle until a uniform consistency is gotten. Again the creator has explained that above proportion of honey bees wax and Taila is for winter season, on the off chance that Siktha Taila is ready in summer, it must be 1:5 separately. For setting up any Malahara the medication recommended are added to above Siktha Taila when it is in melted stage and exposed to consistent blending till a homogenous combination is gotten.

Malaharas are ready by adding bases like Sikhta, Sarjarasa and so forth to the Sneha (Pakva or Apakva) and blended well to get the ideal consistency, perfection and non-abrasiveness. In the readiness of Sarjarasa Taila, (Malahara), Tila taila, Aarnala and Sarjarasa are taken till total vanishing of water and appropriate disintegration of Sarjarasa in taila happens. Then manthana is finished till the total accomplishment of

Malahara like semisolid consistency. Here to acquire Malahara, Manthana process has been underscored. Extraordinarily in specific lepas like, Bhallataka Shothahara lepa, Navaneeta is utilized as base in the spot of Madhucchista. Two sorts of Sikhta Tailas, have been accessible in Rasa Tarangini. One is ready with Sikhta and taila in proportion of 1:5 while the other in the proportion of 1:6, previous can be utilized in hot season, while later can be utilized in chilly season. Here it is fascinating to take note of that there are varieties in the readiness of bases as per the season moreover.

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, nadvrana</i>
4	<i>Sindooradi malahar</i>	<i>Sikhta taila, ras sindoor, naag sindoor, raskarpoor, mriddarshringa.</i>	<i>Vrana, vicharchika</i>
5	<i>Tutthakadyamalaha r</i>	<i>Ghrit, tuttha, khatika, kaparda, tankan bhasma</i>	<i>Nadvrana, dushta vrana</i>
6	<i>Hinguladyamalaha r</i>	<i>Sikhta taila, sindoor, hingul</i>	<i>Dushta vrana</i>
7	<i>Gairikadyamalaha r</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>

By and large paraffin wax, Ghrita, Tila taila, Gulrojan, Sarasava taila, fat and so on are utilized as the base in the arrangement of Marahama, among which paraffin is primarily utilized. During the readiness, paraffin and oil are combined as one by warming interaction and gum like substances are added and blended well. Then other therapeutic substances are added and mixed well till cooling. Unadulterated fat can likewise be utilized instead of paraffin. Substances like loban are added to this fat to forestall spoiling and awful smelling. Assuming that there are other effectively dissolving substances like Ushaph, Guggulu, Gandhabiroja and so on to be blended in Marhama, they ought to be liquefied alongside paraffin. A few substances are blended in chilly cycle where the materials are ground up together to frame a homogenous compound. Assuming that such materials like white of egg or opium are to be blended, they will be added to the combination of oil and paraffin subsequent to removing them from fire. It is additionally recommended that the powder material to be blended in Marhama ought to be in exceptionally fine state and they will be blended by grinding up completely. At the point when unpredictable substances like camphor are to be blended, they ought to be added toward the finish of arrangement. With respect to proportion of oil and paraffin, 2:1 is the normal standard despite the fact that there is distinction of assessment on this. As indicated by Unani standards, Marahama is a steady planning having a time of liveliness upto twenty years.

SN	Name of Malahara	Ingredients	Indications
1.	<i>Rasa Pushpa Malahara</i> ^[6]	<i>Rasa Pushpa</i> - 4 <i>Ratti</i> (500 mg) <i>Navneeta</i> , washed 100 times with water (butter) - 1 <i>Tola</i> (12 gm)	<i>Phiranga</i> (Syphilitic ulcer)
2.	<i>Rasa Pushpadhya Malahara</i> ^[7]	<i>Siktha Taila</i> - 1 Tola (12 gm) <i>Rasa Pushpa</i> - 4 <i>Ratti</i> (500 mg)	<i>Phiranga</i> (Syphilitic ulcer), <i>Vicharchika</i> (eczema), Nail injury or bite by carnivorous animals. ^[8]
3.	<i>Kajjalikodhya Malahara</i> ^[9]	<i>Siktha Taila</i> - 48 <i>Tola</i> (576 gm) <i>Kajjali</i> (Black sulphide of mercury) - 2 <i>Tola</i> (24 gm) Purified <i>Mruddarshrunga</i> (Lead oxide) - 4 <i>Tola</i> (48 gm) <i>Kampilaka</i> (<i>Mallotus</i> <i>philippensis</i>) - 8 <i>Tola</i> (96 gm)	Heals non- healing ulcers that are difficult to be healed by various other types of <i>Malahara</i> .
		<i>Purified Tuttha</i> (Copper sulphate) - 3 <i>Masha</i> (3 gm)	
4.	Dadru	<i>Siktha Taila</i> - 12	Relives Dadru
	Vidravana	<i>Tola</i> (144 gm)	(tinea
	Malahara ^[10]	<i>Purified Gandhaka</i>	infection)
		(Sulphur) - 1 <i>Tola</i>	within seven
		(12 gm)	days
		<i>Purified Tankana</i>	
		(Borax) - half <i>Tola</i>	
		(6 gm)	
		<i>Chakramarda</i>	
		seeds (<i>Cassia tora</i>)	
		- half <i>Tola</i> (6 gm)	
		<i>Laksha Churna</i>	
		(<i>Laccifer lacca</i>) -	
		half <i>Tola</i> (6 gm)	
5.	Gandhakaad	<i>Siktha Taila</i> - 6	Relives

	hya	<i>Tola (72 gm)</i>	chronic
	Malahara[11]	<i>Purified Gandhaka</i>	nature of
		<i>- half Tola (6 gm)</i>	Paama
		<i>Purified Sindhura</i>	(Scabies)
		<i>(Lead sulphide) -</i>	
		<i>half Tola (6 gm)</i>	
		<i>Purified Tankana -</i>	
		<i>2 Masha (2 gm)</i>	
		<i>Karpooora</i>	
		<i>(camphor) - 2</i>	
		<i>Masha (2 gm)</i>	
6.	Hinguladhya	<i>Siktha Taila - 12</i>	Phiranga
	Malahara[12]	<i>Tola (144 gm)</i>	(Syphilitic
		<i>Purified Sindhura -</i>	ulcer)
		<i>half Tola (6 gm)</i>	
		<i>Purifies Hingula</i>	
		<i>(Cinnabar) - half</i>	
		<i>Tola (6 gm)</i>	
7.	Hingula	<i>Siktha Taila - 12</i>	Heals and
	Amrita	<i>Tola (144 gm)</i>	purifies non-
	Malahara[13]	<i>Purified Hingula - 6</i>	healing type
		<i>Masha (6 gm)</i>	of wound.
		<i>Purified</i>	Also useful
		<i>Mruddarshrunga -</i>	for Nadi
		<i>2 Masha (2 gm)</i>	Vrana (sinus
		<i>Purified Tankana - 2 Masha (2 gm)</i>	tracts) and Fistula tracks.
		<i>Karpooora - 2</i>	
		<i>Masha (2 gm)</i>	
		<i>Rasa Karpooora - 2</i>	
		<i>Masha (2 gm)</i>	
		<i>Purified Sphatika (alum) - 2 Masha (2 gm)</i>	
		<i>Purified Sindhura - 2 Masha (2 gm)</i>	
8.	Talokadhya	<i>Siktha Taila - 30</i>	Vrana of
	Malahara[14]	<i>Tola (360 gm)</i>	various
		<i>Purified Hartala</i>	etiology,
		<i>(orpiment) - 2 Tola</i>	Vicharchika
		<i>(24 gm)</i>	(eczema),
		<i>Kajjali - 1 Tola (12 gm)</i>	Dadru (tinea
			infection),
		<i>Hareetaki Churna</i>	Paama
			(Scabies),
		<i>(Terminalia</i>	Vishphotaka
		<i>chebula) - 1 Tola</i>	(erysipelas),
		<i>(12 gm)</i>	and especially
		<i>Khadirashara</i>	effective in

		(<i>Acacia catechu</i>) -	Nadi Vrana
		1 Tola (12 gm)	(sinus track).
		Purified Gairika	
		(red ochre) - 1 Tola	
		(12 gm)	
		Purified	
		Girisindoora (HgO)	
		- 1 Tola (12 gm)	
		Purified	
		Manahshilla	
		(Realgar) - Half	
		Tola (12 gm)	
9.	Tankan	Siktha Taila - 12	Dusta Vrana
	Amrita	Tola (144 gm)	(non-healing
	Malahara[15]	Purified Tankana -	ulcer)
		2 Tola (24 gm)	
		Sarjikhshara	
		(Potassium nitrate)	
		- half Tola (6 gm)	
		Purified Kasisa	
		(Ferrous sulphate)	
		- half Tola (6 gm)	
		Kshara of Ashwatha (<i>Ficus religiosa</i>)	
		tree bark	
		- 2 Masha (2 gm)	
10.	Tankana Amla	Siktha Taila - 9	Vrana Shodhana, Agnidagdha
	Malahara[16]	Tola (108 gm)	Vrana (burn) and Bhutaghana
		Tankana Amla - 1	(anti- microbial).
		Tola (12 gm)	
11.	Yasada Amrita	Siktha Taila - 3	Vrana Ropana
	Malahara[17]	Karsha (36 gm)	(healing)
		Agni Jarit Yasada (Zinc calx) - 1 Tola	Vicharchika (eczema), and
		(12 gm)	Agnidagdha Vrana (burn)[18]
12.	Tuttha Amrita	Siktha Taila - 10	Cures chronic Paama
	Malhara[19]	Tola (120 gm) Purified Tuttha - 20	(scabies)[20]
		Ratti (2.5 gm)	
13.	Tutthadhayo	Cow's Ghrita - 2	Vrana
	Malahara[21]	Tola (24 gm)	Shodhaka and
		Raala Churna	expulses
		(<i>Shorea robusta</i>) -	excess of
		1/8 Tola (1.5 gm)	slough from
		Purified Tuttha -	wound.
		1/8 Tola (1.5 gm)	
		Kapardika Bhasma	
		(cowries shell) -	
		1/8 Tola (1.5 gm)	
		Purified Tankana -	

		<i>1/8 Tola (1.5 gm)</i>	
14.	Sindhooradhy a Malahara (I)[22]	<i>Siktha Taila - 3 Karsha (36 gm) Purified Tankana - half Tola (6 gm)</i>	Removes excess slough from Vrana, Bhutaghna (anti- microbial), purifies, and heals wounds.[23].
15.	Sindhooradhy Malahara (II)[24]	<i>Siktha Taila - 3 Karsha (36 gm) Raala Churna - half Tola (6 gm)</i>	Same as Sindhooradhy a Malahara I
16.	Mruddarshru nga Malahara[25]	<i>Siktha Taila - 1 Pala (48 gm) Purified Mruddarshrunga - 1 Tola (12 gm)</i>	Twachya (beautifying), Bhagna Sandhanajna na (heals wound due to open fracture), Paama- Kandu Nashaka (itching due to scabies), cures Vipadika (palmo- plantar psoriasis), purifies and heals wounds, for various anal diseases.[26]
17.	Mruddarshru nga Malahara II)[27]	<i>Aatsi Taila (Flax seed oil) - 1 Pala (48 gm) Purified Mruddarshrunga - 1 Tola (12 gm)</i>	Twachya (beautifying), and heals all type of wounds.[28]
18.	Gairikadhya Malahara[29]	<i>Siktha Taila - 6 Tola (72 gm) Purified Swarna Gairika - 1 Tola (12</i>	Kandu (Itching) and burning sensation and

	gm)	heals various
	<i>Haridra Churna</i> (<i>Curcuma longa</i>) -	types of
	1 Tola (12 gm)	wound.
	<i>Purified Sindoor</i> -	
	1 Masha (12 gm)	

DISCUSSION: -

Various Malahara Kalpas have been referenced 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, and so forth. Malahara Kalpana is a kind of Bahiparimarjhana Kalpana. Here honey bees wax goes about as base for Malahara and furthermore grants helpful property. Tila Taila is supposed to be gainful for hairs and skin. As a mix Siktha Taila confers Snehana (oleation), and defensive properties to skin and Vrana (wound). Siktha Taila when integrated with other Dravyas accomplishes better remedial worth. The proportion of Siktha Taila, Siktha and other base differs as per the fixing utilized in the detailing. Assuming that the fixing viewed as Tikshna (intense) the amount of base is viewed as more. In Rasa Pushpadhya Malahara the proportion of Rasa Pushpa and Siktha Taila is 1:24 that shows the strength of Rasa Pushpa, so here measure of base is more. In Yasada Amrita Malahara proportion of Yasada and Siktha Taila is 1:3 as Yasada is Sheeta Virya in nature. Among different bases utilized in making Malahara Kalpana in Rasa Tarangani are Navneeta (margarine/Shatadhauta Ghrita), Go Ghrita, Aatsi Taila (flax seed oil). Navneeta (Shatadhauta Ghrita) is utilized for outside application in Daha (consuming sensation), Vrana (wounds), Visarpa (erysipelas), and different skin problems. Go Ghrita is Vrana Ropaka (wound recuperating property), Visarpa Nashaka (fixes erysipelas), and fixes infections connected with Rakta (hematological sicknesses). Aatsi oil assuages Vata and is useful for skin.

CONCLUSION: -

Malahara Kalpana is Bahirparimajhana kind of Ausadha Kalpana chiefly took on from unani arrangement of medication. The absolute first depiction of Malahara Kalpana in Ayurveda is seen in Yogaratnakara. Rasa Tarangani an Ayurveda composition of twentieth century has specified different Malahara Kalpana by utilizing different base and fixings having Vrana Shodhana and Ropana properties (wound cleaning and mending). It enjoys its own helpful benefit like simple drug technique, simplicity of method of utilization and higher timeframe of realistic usability period. Without a doubt, this actually stays the subject of exploration. Investigating such measurements structure and a lot more which are very immaculate and valuable in treatment will be written and ordered so that these could be uncovered and extend the skyline of the science. From above depiction, obviously Malahara Kalpana varies from Ghrita, Taila and Upanaha Kalpana however appearing to be comparative they are likewise utilized for outer application, yet they are not really semisolid (in all seasons) steady, smooth and delicate. While Malahara Kalpana isn't just applied remotely, yet is semisolid in all seasons, steady, smooth and delicate. Malahara is a sort of measurement structure, which disposes of the contaminations from the site of activity. This is like balms in present day pharmaceuticals.

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ENVIRONMENTAL INFLUENCES ON SWASTHVRITA: AYURVEDIC INSIGHTS INTO HEALTHY LIVING SPACES

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ABSTRACT: -

The approaches to being familiar with nature and climate in customary information framework and science are generally unique just like the profundity reach and extent of information. One of the best test of this century will coordinate the reductionist structure of science with the all-encompassing structure of customary information framework to see the entire previously and past in the entirety. Individuals and climate are recursively connections and shapes these elements characterizing the primary and dynamic solidarity among notices and noticed. The ultimate result in wellbeing or sickness. What is absent in medical care today and how can be managed at least asset that could have the most advantage. Ayurveda can assist with filling the hole by teaching and engaging individuals to care for themselves. Quite a bit of Ayurveda is undeniably fit to this reason as a matter of fact. In the present quick life, illnesses like respiratory plot problems, way of life issues like obesity, diabetes are mounting in regular and are consuming test for the clinical framework in the ongoing situation. Immunological status is constantly being debased with the progression of time and hundreds of years. Furthermore, the natural insanity as different sorts of pollution is likewise on ascent in view of industrialization and urbanization.

KEYWORDS: - Ayurveda, urbanization, science, wellbeing, nature, climate.

INTRODUCTION: -

Ayurveda referenced different that body comprised of different constituents, for example, Rasa, Raktha, Mamsa, Medas, Asthi, Majja and Sukra, the upset way of life and aversion of Sadvritha might influence unfavorably any of these sacred parts of body. Ayurveda suggested that Yogic activities alongside Panchakarma help to keep up with great actual status while rules and guideline of Dincharya and Ritucharya offers advantageous impact in towards the avoidance of neurotic condition. One of the most concerning issue we have today searching in the advanced world is the deception that we find everything is discrete, where as the Vedas consider that everything is associated. Separated and uninformed about normal cycles and nature overall (not an issue in Old India) and this add to medical condition. Basic we can see the more mindful of nature and cycles and by investing energy in nature. We can adjust and neutralize a portion of the development impact of current life. One aftereffect of the detachment from the nature is our ecological issue. New types of contamination and stress influence the body, brain and soul and are a significant add to sickness. Maharishi Mahesh Yogi, in his Vedic way to deal with Wellbeing "Weakness in causal on a very basic level by infringement by regular regulation brought about by absence of information on normal regulation". Aim in my paper contains 1. Vedas and Climate. 2. How Ayurveda helping our current circumstance. 3. How the arrangement issues can be figure out Vedas are the principal texts in the library of humanity. They are all around recognized to be the most valuable Indian legacy. The Vedas manage information , the information on

numerous types. They cover information both physical and profound. They are wellspring of all information as per Manusmriti "sarvam vedat prasiddhayati". Particularly the Vedic perspectives spin around the idea of nature and life. They join incredible significance to ecological security and virtue. They demand defending the residence, legitimate afforestation and non-contamination. In Taittiriya Upanishad-" For the government assistance of the multitude of people and different creatures, the Vedas look for a sweet and wonderful climate comprising of sweet breeze, sweet blossoming streams, sweet and valuable spices, sweet constantly, pleasantness of earth specific, sweet natural product bearing trees, sweet and helpful sun and sweet bearing cows" In climate all components are water related and influence one another. Sun is drawing water from sea through beams, Earth gets downpour from sky and develop plants. Plants produce nourishment for living creatures. The entire course of nature is only a kind of Yajna. This is fundamental for upkeep of ecological constituents. The view is Yajna clean climate through its restorative smoke and gives life span, breath, vision and so forth is laid out in Yajurveda. Yajna assists in limiting with circulating contamination in expanding crop yield, in safeguarding plants from illnesses, as well as in giving a clean. Free unadulterated and invigorated climate for all offering harmony and joy of psyche.

MATERIAL AND METHODOS: -

Ayurveda suggested different methodologies for keeping up with ideal wellbeing which are as per the following: • Dinacharya • Ritucharya • Trayopastambha • Panchakarma

DINACARYA: - The submitting to disciplinary everyday daily practice according to Ayurveda named as Dinacarya, the disciplinary day to day schedule help to keep up with great physical and mental status additionally forestall sickness pathogenesis particularly irresistible illnesses. According to Ayurveda the different rule of Dinacarya are as per the following: -

Udhanam- Wake up in Brahma Muhoortham before dawn to get advantages of outside air.

Shodhna- Clean body through dispensing with harmful materials; drinking of water promptly in the first part of the day help in poo. Shodhna likewise include cycle of Dantha dhavanam, Jihwa nirlekhanam and Mukha dhavanam.

Nasya - Nasya help to clean nasal pathway it offer advantages like smoothness, incite legitimate rest and further develop air course.

Dhyana- helps in chitta vritti nirodha which works on mental dependability.

Abhyangam- Use of oil (oil rub); on head and feet further develop body similarity and circulatory cycle.

Yoga- improves obstruction against infections; it clears the srotas and expands the course of flow. Yoga advances Agni and hence helps hunger, it altogether forestall chances of stoutness.

RITUCHARYA- Ayurveda accept that occasional varieties influences physiological working of body because of the progressions in Doshas prevalence. The unseemly routine which isn't according to the occasional variety might lead Doshic unevenness coming about sickness conditions. In this manner Ayurveda suggested some bound way of life routine relying on occasional variety to keep up with ideal wellbeing status, these standard of Ritucharya assist individual with tuning body mood with occasional variety. The idea of Ritucharya portrayed life routine which one ought to continue in various seasons which are as per the following:-

Varsha Ritu- Vata Dosha Prakopa overwhelming in Varsha Ritu accordingly light, edible food, for example, heartbeats, soups and grains suggested. The pervasiveness of contamination ascends in this season consequently one shouldn't eat unhygienic food stuffs.

Sharat Ritu- Irritation of Pita might happen accordingly honey, rice, green gram and Madhura Ahara suggested.

Grishma- Vata Dosha increments hence; light and fluid eating regimen suggested alongside rice, curd and organic products. Clinical science proposes that utilization of water in enormous sum forestall cycle of lack of hydration.

TRAYOPASTAMBHA- Ayurveda depicted Ahara, Nidra and Brahmacharya as three mainstays of solid living alluded as Trayopastambha. These three points of support (Trayopastambha) contribute fundamentally towards the upkeep of sound physical and mental status. The Ahara, Nidra and Brahmacharya help to accomplish status of Swasthavritta as follows:-

Ahara ought to be eating when prior food processed totally, cleaning of hands is vital prior to taking dinner. The standard of Satmya food should be eaten relying on the Prakriti of a person. The cooking system should be sterile to forestall any possibilities of diseases. The extremely hot and freezing food not ought to be eaten. One shouldn't eat more than limit this may leads acid reflux. The supper should be lighter than breakfast and lunch. The course of Samyoga and Samskara should be suitable if not it might make issue of Virudha-Ahara. Food which might cause Doshic irregularity ought to be stayed away from. Inconsistent.

Nidra- The one ought to rest a few hours after supper. Ayurveda suggested somewhere around 8 hrs. rest around evening time for accomplishing mental and actual unwinding while at the same time dozing at late evening and at day time should be stayed away from.

Brahmacharya- Ayurveda depicted rules of Brahmacharya which exhorted for control sexual exercises, according to ayurveda abundance of sexual movement may drives Dhatu Kshaya and Ojas Kshaya coming about physical and mental shortcoming. The idea of Brahmacharya shields body from the hurtful impacts of early maturing.

Panchakarma- Panchakarma is cycle of Sodhna (decontamination) assume huge part in detoxification, it advance life span and forestall neurotic anticipation of sicknesses. It eliminates poisons from body and works on circulatory capability of body. Panchakarma support mental and active work since it opens Shrotas which manages circulatory course of body.

ENVIRONMENTAL & SWASTHVRITA: -

"Ayuryanjena kalpatam, prana yanjena kalpatam, caksuryanjena kalpatam"

lately, ecological science and nature are discipline of current science under which investigation of climate and its constituents with minute subtleties. The idea of climate contrast forever, since it relies on the condition, common at that specific time. Sri. A.R. Panchamukti, in his ' Financial Thoughts in Old Indian Writing' says- "The Climate Act 198 characterizes the climate as follows; Climate incorporates water, air and land and the between relationship which exists among and between water, air and land and people, other living animals, plants, miniature organic entity and property." The nature has kept a status of harmony between and among these constituents or components and living animals. An unsettling influence in level of any constituent of the climate past specific cutoff points upsets the normal equilibrium and any adjustment of the regular makes heaps of issues the living animals known to man. Various constituents of the climate exist with set associations with each other. The connection of person and climate is extremely normal and he can't survive without it. We have numerous social issues, large numbers of us confronted a few serious individual difficulties in our lives century. We are very nearly another period, and a better approach for moving toward issues. People are feeling aggregate worldwide pressure with the useful in security increasing expense of medical care, food borne sicknesses, different addictions and general moral meds. Shockingly the antiquated insight of the Vedas can give a dependable answer for these cutting edge issues. They cover a wide range of information both physical and otherworldly. What is absent in medical care today and what can be separated from everyone else with at least assets that would have the most advantage. Ayurveda can assist with filling this hole by teaching and enabling individuals to take care of themselves. Quite a bit of Ayurveda is undeniably fit to this reason as a matter of fact. Ayurveda has consistently had over attention to the climate however it was never intended to deal with the issues, we have today. Through the more prominent utilization of Ayurveda attention to climate and regular cycles we can assist with tending to these dangers. There is a low degree of nervousness, sorrow, dread and feeling aggravation that we will insight in the present tribulent world. We can shift focus over to the Vedas to help us to remember living a sattvic way of life. Ayurveda comprehended that carrying on with a sattvic or unadulterated way of life is vital to our own close to home equilibrium. Ayurvedic standards are additionally widespread ones which makes it versatile for use in all societies and conditions. One of the rule that has permitted Ayurveda to persevere, develop regardless be valuable and successful in that of variation to what is proper for various societies, conditions too on. This is a decent quality as of not long ago. This

transformation has consistently held the comprehensive of Ayurveda. Established in the otherworldly practice of the Vedas, Ayurveda's definitive objective is to assist us with accomplishing, selfenlightenment or genuine bliss, just conceivable through a solid body and sound brain. Reflection, reciting of Mantras or supplications and so forth are bring issues harmony and reflection, permitting us to deliver examples of that cause tension and block us from enduring satisfaction. By keeping us genuinely sound and sincerely steady, an ayurvedic way of life permits us to zero presently and energies on partaking in the endowment of life.

DISCUSSION: -

Maharishi Mahesh Yogi, Producer and distributor of the world, his Vedic way to deal with wellbeing advances individual and aggregate wellbeing through information on normal regulation and every one of its looks in material creation. His viewpoint is that infirmity is caused generally by infringement of Normal Regulation, brought about by absence of information on Regular Regulation. He recommends - "A fit as a fiddle individual lives in the condition of illumination, with the innate capacity to precipitously utilize the complete getting sorted out force of Normal Regulation to achieve any objective without strain." The Public Ayurveda Clinical Affiliation (NAMA), as of late held their yearly gathering in Chicago. The subject was a combination of three sisters, Vedic Sciences-Ayurveda, Jyothish Soothsaying and Yoga. This is the eventual fate of genuine elective medical care. In 100 years, we are totally vanquished by disease. All living life forms are powerless to malignant growth, and the more perplexing of creature, higher the gamble of disease. A considerable number tensions (because of life powers, ecological powers) on the cells push them toward threatening neoplasm change, our cells turn harmful continually, and ordinarily our invulnerability disposes of them. It is a basic to man lose our resistance in great working, worder and to know how to lessen disease gambles. There are sure ayurvedic spices involved by the ancestral individuals Chhattisgarh for a simple and regular characterizes against disease development. At the hour of Atreya and Dhanvantari (seventh century B.C.) medical procedure was viewed as the best strategy for therapy. They tracked down that the natural restorative therapies against disease, either as arbuda, were gainful just in the early phase.

CONCLUSION: -

Some light is tossed on the attention to our old diviners about the climate and its constituents. Obviously the Vedic vision to live as one with climate was not just physical however was far more extensive and much far reaching. In this century Ayurveda is a significantly valuable framework that we ought to respect and use in a fitting manner to meet them. Ayurveda envelops the mysteries of why man needs to help out nature totally to guarantee his prosperity. The fate of medical care is exceptionally splendid. Together we can make a change in our worldwide cognizance from down to wellbeing and health.

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