



AYURVEDIC CONCEPT IN COSMETOLOGICAL TREATMENT

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**ABSTRACT**

Cosmetics as external beauty has gained a lot of attention and demand in today's world. All persons want to look beautiful & attractive. In *Ayurveda* textbooks there are a lot of *Aahar* (dietary regimens), *Vihar* (Lifestyles) & *Aushadh* (medicines) mentioned enhancing external beauty with good health. Plastic surgery such as rhinoplasty described by *Acharya Sushruta* is also a part of cosmetics. In *Ayurveda*, many herbal drugs and lifestyles are mentioned which are related to cosmetics. According to *Ayurveda*, the human body functions through various channels systems called *Strotas*. When *Amas* (toxins) or unprocessed metabolites deposit in the various channels in the body that causes the Suppression of psycho-biological cellular process and loss of body lustre and beauty. So, beauty management is incomplete without the promotion of health.

Keywords: Cosmetic, Beauty, skincare, Ageing, *Mukhalep*, *Charya*, *Prabha*

INTRODUCTION

Health and beauty are the two faces of a single coin. Human beauty is the quality that gives pleasure to the senses, every human desiring to attract the opposite sex. *Acharya Charak* narrated that beauty of human

beings are enhanced by finding their excellent suitable quality of life partner that can enhance their beautiful appearance physically and mentally.

According to *Ayurveda* beauty is determined by *Pra-kriti* (Body constitution), *Sara* (Structural predominance), *Sanhanan* (compactness of body), *Twak* (Skin completion), *Praman* (Measurement) and *Dirghayu lakshyana* (a symptom of long life)¹. Involved proper diet and exercise, together with a regimen of antioxidants, nutritional supplements can greatly enhance the healing capability of the skin and can improve the results of cosmetic surgeries.² *Ayurveda* cosmetology started from –mother womb, *Dincharya* (daily routine), *Ratricharya* (night routine), and *Ritucharya* (seasonal routine).³ In *Charak Sharir* eight several *Garbhoghatak bhava* (harming factors to the growing foetus) of a woman which causes pregnant abnormalities in the foetus described such as- Sour diet-disease of skin & eye and Salty diet-early wrinkles or grey hairs/baldness.

Acharya Sushrut described that *Tvacha* (skin) develops just like a cream on the surface of boiled milk after fertilization of sperm & ovum and gradually increase in thickness.⁴ While *Vagbhata* mentions that formation of *Tvacha* due to *Pak* of *Rakta Dhatu* (formed from blood) in the foetus.⁵ *Acharya Charak* & *Sushrut* mention skin disorder as *kusta* and *Nidan* (cause) are *Ati tikshna*, *Usna*, *Ahara* and *Vihar* sevana etc. These *Nidanas* aggravate *Pitta* and *Rakta Dhatu Dusti* and this *Dosa* & *Dhatu* causes skin disorder. *Mala* (waste) & *Tvak-Sveda* (sweating) *Mala* is concerned with the activity of the skin, sweating commonly moistens & cool the body. Seven causative source skin diseases as three *Dosas-Vata*, *Pitta* and *Kapha* and four *Dusya-Twak* (skin), *Mamsa* (muscle), *Rakta* (blood) and *Lasika*. *kaph dosha* maintains proper moisture balance and *Pitta* plays effective functioning of metabolic mechanisms, coordinates all the various chemical & hormonal reactions of skin. *Vata*-proper circulation of blood & nutrients to the different layers of the skin. *Tvacha* is predominant of *Vayu mahabhuta* and the site of *Bhrajaka pitta*.⁶

Relations of skin disorder with gastrointestinal– skin and GIT have a common origin from the Embryoblast and common histogenic process.

Skin disorders are- either very smooth or rough, discolouration, the appearance of elevated patches etc. all symptoms are included under *kustha* in *Ayurveda*.⁷ Factors influencing on skin disorders are-(1) External influences- Radiation, injury, heat and cold, humidity, insect bite, infection, chemical expose, pollution, traditional customs, and socio-economic factors. (2) Internal factors- drugs, Genetic & hereditary, Congenital, hormone, nutrition, metabolism, auto immunity, cancer, and Toxin etc. Certain activities are prohibited during the menstrual period of a lady in *Sushrut Samhita* that also causes cosmetic disturbances such as⁸-weeping causes defective vision, Oil massage causes leprosy, the pairing of nail causes bad nails, laughing too much causes child with black colour teeth, lips, palate & tongue, combing hair causes child will be born bald, Collyrium-make the child blind etc. Some common skin disorders for cosmetic purposes on the face are acne, pigmentation, millia, wart, hyperhidrosis, skin allergic dermatitis etc.

Role of Dincharya in cosmetic

1. *Anjana*- Various types of *kajal* (collyrium) such as *Sauviranjana*, *Rasanjana* etc. are mentioned in *Ayurveda*.
2. *Abhayang*-According to *Acharya Charak*, the person who uses oil massage to regulate body parts becomes strong, charming, least affected by old age. a person should take *Abhayang* (oil-bath) for good health and hair, the roughness of skin, cracking of feet.⁹
3. Bathing & Cleaning of body-is aphrodisiac, life-promoting, destroyer of sweat and dirt, produce pleasure, longevity, and charm of beauty.
4. *Nasya*- Person who used *Nasya*, their face looks good and become devoid of wrinkles, grey hairs and black patches.
5. *Dhantdhawan*- removes foul smell from the mouth.
6. *Moordhin* oil-moistens head, prevent hair fall, sense organs become cheerful and face glow.
7. *Sharir Parimarjan*-removing foul smell & dirt from the body. For good looking wearing the ornaments as well precious stones, cut hair, nail and moustaches in routine life.
Different measures for enhancement of beauty such as 1. *Varnya* (Skincare) –In *Ayurvedic* litera-

ture consist of numerous herbal formulas & procedures described for skincare in daily routine. Various *Varnya Mahakashaya* used in skincare as *Lep* (face pack) - *Chandan, Nagkeshar, Padmak, Ushira, Yashtimadhu, Manjistha, Sariva* etc. (b) *krishni karana*-blackening of white scar tissue by using *Bhallatak* oil (*semicarpus anacardium*) mixed with the ash of hoofs of domestic and marshy animals. (c) *Pandu karma*-whitening of the black scar tissues by applying a paste of *Rohini* fruit (*Soyimida febrifuga*) with goat's milk. 2. *kesya* (Haircare)- Group of herbs eg. *Bringaraj, Narikela, Til,* and *Nilini* have a beneficial action on the hair. (a) *Lomshatan* (depilatory agent)- powdered conch shell 2 part +orpiment 1 part/oil of *Bhallatak* mixed with latex of *Snuhi* used for *Lomshatan*. (b) *Rom-Sanjanana* (hair Producers)- Acharya Sushrut has described that burnt ash of elephant tusk & *Rasanjana* mixed with goat milk should applied over the external part of body for appearance of hair. Other formulations consisting of the burnt ash of skin, hair, hoof, and horn of any quadrupeds should use t with oil, which would lead to the appearance of hair in that region. (c) *Kesa ranjana* (Hair dye)-*Bhringaraj, Sikakai, Ritha, Nilini, Amalki* etc used as *kesa Ranjana* herbs. 3. *Yuvana pidika nasana* (Herbs for acne)- *Salmali kantak, Lodhra, Vacha, Manjistha, Nimb* etc. are used for acne. *Vaman karm* is best treatment for *Yuvan pidika*. 4. *Vipadikahara yoga* (Footcare). 5. *Gandha drava* (Deodorants/perfumes) -*Chandan, kumkuma,* distilled products of rose, *Mongra* (jasmine) etc. are used for the fragrance to avoid body foul odour. 6. Mouth fresheners -chewing betel leaves along with fragrant materials for mouth cleaning & fragrant¹⁴. 7. *kikkisahara yoga* (Removal of post-pregnancy stretch marks). 8. Cosmetic correction of scar tissue-*Sushrut* has described eight unique measures to diminish scar as given below- *Utsadana, Avsadana, Mridu karana, Daruni karan, krishni karan, Roma Sanjanana, Roma*

Satana. 9. *Sandhana vidhi* (Cosmetic surgical correction)- Acharya Sushruta already explained the techniques for surgical procedures of injured & amputated body parts like nose, ear, lip etc. 10. Anti-ageing treatment includes two types -*Urjaskara* (promotive) and *Vyadhihara* (curative). Ageing is a phenomenon that indicates as one is growing older, he is losing elderly the *Prabha* (brightness) of skin. Degeneration of *Dhatu* during old age cannot enhance the capacity of *Dhatu*s but Ayurveda described various tonic and *Rasayan* (anti-ageing herbal medicine) that can be promoted rejuvenation and gain robust health. 11. Various Cosmetics herbs are used as *Kandughn* (remove itching), *Kustaghna* (remove disfiguration), *Varnya* (glowing the complexion), *Udar-daprasamana* (anti rashes), *Sothhara* (anti-inflammatory), *Kesya* (good for hair), *Krimighna* (anti worm/ helminth).

Mukhalep- In Ayurveda, various kinds of herbal face packs are known as *mukha lepa*¹⁰. which provides nourishing, healing, cleansing, astringent, and anti-septic effect on skin. Some common herbs used for *Mukhalep* (face pack) e.g. -*Vacha* (*Acorus calamus*), *Dhanyaka* (*Coriandrum sativum*), *Lodhra* (*Symplocos racemosa*), *Rakta chandan* (*Pterocarpus santalinus*), *Salmalikantak* (*Salmalia malabarica*), *Masura* (*Lens culinaris*), *Manjistha* (*Rubia cordifolia*) etc. Good quality herbal face pack should be having

Effectiveness, cheaper, non-toxic with a pleasant odour. Fresh fruits or juice are also used for facial lep which provide nourishment to the skin. Cosmetic herbal medicine act as a skin moisturizer, softener, smoothing, antiaging, maintain skin toner, with natural ph balance.¹¹The type of skin each & every person is different from one another. Type of skin analysis is most important for appropriate beauty treatment. Skin is of four types in the aspect of cosmetics purpose as -¹²

Skin Types	Features
1. Normal skin	Moisture content and texture is good, no pigmentation & pore size is small
2. Dry Skin	Rough skin texture, Poor moisture content, Pore size is small/tight
3. Oily Skin	High moisture content with enlarged pores,
4. Mix type of skin	Mixed dry and oily are both pattern types.

Clinical features of *Dosha Pradhana* on skin¹³

<i>Vata pradhana</i>	<i>pitta pradhana</i>	<i>Kapha pradhana</i>
<i>Rookshata</i>	<i>Daha</i>	<i>Sheetata</i>
<i>Shosha</i>	<i>Srava</i>	<i>Kandu</i>
<i>Shoola</i>	<i>Visragandhi</i>	<i>Utsedha</i>
<i>parushya</i>	<i>Raga</i>	<i>Shaityata</i>
<i>Ayama</i>	<i>Angapatana</i>	<i>Sneha</i>
<i>Toda</i>	<i>Paka</i>	<i>Sthira</i>
<i>Sankocha</i>	<i>kleda</i>	<i>Gourava</i>
<i>Harsha</i>		<i>Kleda</i>

Skin care according to Dosa- For *Vataj* skin to stay youthful, include a little healthy fat in the diet for lubrication and combination of some essential oils and herbs which can nourish the skin and rehydrate it. The *Pitta* skin type needs both cooling and nurturing. Avoid hot, spicy foods. Take extra care to protect the skin during exposure to the sun. *Kapha* skin

is more prone to accumulate *Ama* (toxins) due to its thickness and oiliness. People with *kapha* skin needs to be detoxified on regular basis. The oiliness of *Kapha* type skin diet should be warmer, lighter, less oily and free of heavy, hard to digest foods. Exercise every day to improve circulation.¹⁴

Rakta dhaatugata symptoms of skin¹⁵

<i>Ras</i>	Rough, dryness, sweating, moisture, discolouration, itching
<i>Rakta</i>	Loss of sensation, horripilation's, sweating, itching
<i>Mamsa</i>	Emaciation, wrinkle, skin loose, roughness, Thickness skin
<i>Medas</i>	Over sweating, foul smell and thickening of the body parts
<i>Asthi- Majja</i>	Falling of hair, nail, Distortion of the nose and red colour of eyes,
<i>Sukra</i>	Nerve involvement & limb deformity. Deformity in the phalanges (neuropathic atrophy), genetic disorders of the skin

Panchakarma of Ayurveda provide a better quality of life after treatment by expelling the toxin from the body.¹⁶ External *Snehana* helps to maintain proper tension of the skin. The body element is restored to the normal state, disease susceptibility disappears followed by *Shodana* therapy. According to *Ayurveda* dominance of *Mahabhuta* play an important role in skin colour complexion. *Tejas* is predominately associated with *aap*, and *Akasa* gives rise to fair complexion while *Prithivi* and *Vayu* cause black colour of the skin. *Tejo Dhatu* is responsible for skin colour.¹⁷ The commentator of *Sushrut Samhita*, *Acharya Dalhana* describe as “*Charya* (shade)” is

that *Varna* (colour) and recognizable from nearness. *Prabha* (lusture) is that which illumines *Varna* (colour), and it is recognizable even from a distance. Normal colours of the body are of four types as *Syama* (blue, black/brown), *krisna* (black), *Gaura* (white) and *Gaurasyama* (whitish blue). *Chaya* is five types viz *Snigdha* (unctuous/oily), *Vimala* (clean/clear), *Ruksha* (dry/coarse), *Malin* (dirty, turbid) and *Sanksipta* (condensed, mixed). *Prabha* (lusture) are seven viz *Rakta* (red), *Pitta* (yellow), *Sita* (white), *Syava* (blue), *Harita* (green), *Pandura* (yellowish white) and *Asita* (black), *Varna* (primary colour)^{18&19}

During treating Panchabhautika skin anatomy analysis is very important.

1. Akasa pradhana	Romkupa
2. Vayu pradhana	Vatavahi Nadi (nerve)
3. Tejo pradhana	Prabha, Kranti, Bhrajak pitta
4. Ap Pradhana	Sweat secretion, moisture
5. Prithvi pradhana	Epidermis, skin toner /strength

DISCUSSION

The people are very much conscious about their health as well as beauty. Today facial, face make-up, threading, waxing and bleaching are the common commercial business with pleasant treatment available in the Salon and Beauty Parlor. Now a days Persons gradually shifting from chemical-based products to Ayurvedic beauty products. Herbal cosmetics & beauty products are growing faster global cosmetic business. The Ayurveda is the better option in future as herbal cosmetics & beauty products for growing faster global cosmetic business without any harmful effect or complications. Natural cosmetics are better than chemical products for the safety of skin compatibility, hypo-allergic nature and possess favorable nutrients for skin.

CONCLUSION

According to Ayurveda the face is a reflection of happiness, sorrow, gloom, sadness, stress, and relaxation etc. Ayurveda promoted internal happiness or state of self-realization (good health with happiness at the level of sense, mind & soul) and does not need to use any external cosmetics or designer clothes. The use of cosmetics drugs may be helpful towards developing an attractive external appearance but actual beauty of life is to achieving longevity with Aarogyam (good health), Anand (happiness) and good social relationship. Ayurvedic management in cosmetology may be by Diet & nutrition, regimented routine through social behaviour, and using of Rasayana (health-promoting drugs) Aushadhi. A balanced diet with a regimen of antioxidants with proper exercise may greatly enhances the healing capacity of skin & improve the results of cosmetic surgeries.

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