

CONCEPT AND APPLIED ASPECTS OF BEAUTY

Ritesh Panchkarma

P.G.Scholar CBPACS Khera Dabar 110073

ABSTRACT

Ayurveda determines beauty by prakriti, sara, sanhanan, twak, Praman and dirghayu lakshana. Human body functions through various channel systems called "Srotamsi", containing both microscopic and macroscopic structures. These act rhythmically and in concert with one another to perform complex decision-making regarding the supply of nutrients, filtration of toxins, excretion of wastes and much more. If these waste materials are insufficiently metabolized, toxins or incompletely processed foods and experiences can become deposited in weak areas of the body. Weak zones occur in the body due to genetic factors or more commonly, lifestyle factors, such as unhealthy food choices, stress or environmental influences. These toxins or unprocessed metabolic deposits can cloud the normal psycho-biological cellular intelligence and cause loss of body luster and beauty. The Ama (toxic materials inside our body) when combined with Rasa/ raktadi dhatu may make a person look ugly and diseased. Shodhana/panchakarma (Purification) is the best therapeutic intervention to eliminate body toxins. Water is a major component for keeping skin in good condition. Water originates in the deeper epidermal layers and moves upward to hydrate cells in the stratum corneum in the skin, eventually being lost to evaporation. As cells in our face make their way to the surface over their lifecycle, they die and become saturated with keratin, or skin debris. Keratin is important because it protects your skin from the elements but the shedding of that outer layer can unclog pores. Snehana and Swedan are believed to inhibit trans-epidermal water loss, restoring the lipid barrier and restore the amino-lipid of the skin. It gives elasticity and rejuvenates skin tissues.

Key Words: Beauty, Cosmetology, Internal Beauty, External Beauty

INTRODUCTION

The word "Cosmetics" means any substance used to clean, improve or change the complexion of skin, hair, nails, teeth or eyes. Ayurveda cosmetology started from mother's womb which is determined at the time of "Shukra-Shonita Samyoga"^[1]. Kaanti, Chhaya, Varna, Prabha are beautifully explained and depends on Matrija, Pitrija, Rasaja and Satmayaja bhavas with predominance of Mahabhuta^[2]. Matruja bhava contributes soft parts like skin and pitruja bhava contributes hard parts like hair, nail and teeth. A proper balance among Tridosha, Saptadhatu,

Dinacharya, Ratricharya and Ritucharya help to maintain skin health and youthfulness.

In the United States, the Federal Food, Drug, and Cosmetic Act (FDC Act) as well as per the Drug and Cosmetic Act 1940, "cosmetic" means any article intended to be rubbed, poured, sprinkled or sprayed on, or introduced into, or otherwise applied to, the human body or any part there for cleansing, beautifying, promoting attractiveness, or altering the appearance and includes any article intended for use as a component of cosmetic.^[3]

FACTORS EXPLAINED IN AYURVEDIC SAMHITA

Beauty of an individual depends on Prakriti (Body constitution), Sara (structural predominance), Sanhanan (compactness of body), Twak (skin completion), Praman (Measurement) and Dirghayu lakshyana (symptom of long life) explained in Ayurveda.

ROLE OF DINACHRYA

According to Vagbhata, Dinacharya (daily regimen) means the various activities followed by an individual from morning till sleep at night. The important dinachrya to be followed are as follows.

Mukhasodhana-

Dantadhawana (brushing), Jihwanirlekhana (tongue cleaning), Gandushadharana (gargling), Mukhaprakshalana and yoga helps to maintain the facial structures healthy.^[4] Mukhaprakshalana comes under this which helps in removal of foul smell, Prevents lips from cracking, Tenderness of face. Chewing sugar free substances stimulates the production of saliva and helps to clean the surface of the teeth.

Abhyanga-

Skin is the largest organ in the human body. It is the barrier which separates individuals from the external environment. Oil gets absorbed by pores of the skin and spreads to the whole body. Tissue elements of the body get nourishment by this as the twigs and leaves of a plant grow by spraying water on its roots. The effect of Abhyanga is many. Abhyanga has effect on circulatory system. It increases the blood flow, encourages the lymphatic drainage either shutting of toxins out so that more nutrients can travel or it adds vitality to a dull complexion. It promotes nutrition means massage increases blood circulations, open body pores, removes toxins and keeps the skin healthy. Shiro abhyanga, pada abhyanga and shareera abhyanga are types of

abhyanga. Shiro abhyanga prevents hairfall and early graying of the hairs. Pada abhyanga not only nourishes the pada but also nourishes the eyes through Gandhari and Hastjihwa Nadi.^[5]

Udavratana-

Udavratana is highly demanded procedure for lusture of skin. It is done by smooth rubbing of the skin using varnya dravyas paste which gives fairness and tenderness of the skin like a lotus by removing dark spots and pimples.^[6] It imparts Kaanthi, relieves itching, it is indicated in skin diseases like Vyanga

Anjana-

There is reference of Kajal from ancient scriptures for cosmetic purpose shows the importance of anjana.^[7] Application of Rasanjana (a sort of collyrium prepared of Berberis aristata) once in every 5 to 8 nights helps in lacrimation of eyes, which helps in of all the Mahabhutas, Tejas dominates in eyes so they are specially susceptible to Kapha. Therefore Anjana which alleviates Kapha is good for keeping eyes clear.^[8] By the use of Collyrium, the eyes become bright like the moon in the clear sky . Susruthacharya explains about the importance of Netra Prakshalana with Lodhra kashaya (Symlocos racemosa) or with Amalaka (Embllica officianalis) Swarasa or with cold water. He states that it is beneficial in removing the dryness of face, diseases of Raktha and Pitta.^[9]

Keshaprasadhanam-

Scalp hair is one of the important parts of individual's beautifulness. Proper ahara vihara and shiroabhyanga keep hair healthy. Shirolepa and shirovasti are also effective for hairs growth and rejuvenation.^[10]

Yoga & Dhyana-

Yoga&dhyana helps to maintain physical and mental beauty of the body if done properly and systematically. By this the force and rate of heart beat enhances, enhances the circulation of blood. It

increases the perspiration, thereby the wastes are excreted. Mind also gets refreshed. Vyayama helps in the reduction of body fat and it also helps in making the body firm.

Nasya-

we know “Nasahi sirso dwaram.” Regular use of pratimarsha nasya increases tone of skin and improves its complexion as well as useful for hair care too.^[11]

Ahara-

Ahara it plays vital role in maintaining physical and mental health. Nutritious ahara maintain entire skin complexion, regular hair and nail growth. Acharya Charak mentioned that more intake of salt causes early graying of hairs, baldness and wrinkling of skin.^[12] Varnya ahara like Hamsa (swan) mamsa and Koorma (turtle) mamsa,^[13] are explained in Ayurveda which increase texture of skin. Charakacharya clearly says that Timely food intake is the best habit for healthy living and the food intake must be based on “Ashtaaharavidhivisheshaayathana”.^[14] Acharya also mentions that more intake of Salt in diet leads to early graying of hair, baldness and wrinkles in the skin.

ROLE OF RASYANA AND SKIN BEAUTY

Among Ashtanga Ayurveda, Rasayan is the one that prevents ageing of the skin, maintains prabha, varna and the entire body as well as deals with optimum life span.^[15] Rasayan trives and contributes to maintain the balance between the Doshas and the Dhatus. Rasayan, skin and hair have an innate relation. Rasayanas revitalize the Rasa dhatu and provide natural skin beauty. Rasayana (Rejuvenation Therapy) also play an important role in maintaining the Prabha and Varna of an individual. It also helps in keeping Rasa and other dhatus (tissues) in excellent condition.^[16] Rasayana therapy produce effects in persons whose mind and body are clean and who are self-controlled. Various Rasayana Yogas and also single drugs are also explained in our classics which

has good effect on complexion. Single drugs include: Bhallataka, Chitraka, Amalaki, Loha Yogas include: Chyavanaprasa, Amrutaprasha, Brahma Rasayana.

Sadavrita and Dharniya Vegadharana

These are related to psychosomatic properties of the body and mind. Various emotional factors trigger work pressure, anxiety, depression, stress and unbalanced relationship which in turn affects the entire body physiology which leads to altering complexion with unnatural glow and early wrinkling of skin as well as early graying of hairs.^[17] Similarly dharaniya vegas such as kama, krodha, lobha, moha, irshya, dwesha, ahankara etc also develop the same. To overcome this mind body relaxation like yogas, meditation, pranayama, achara rasayana, sadvrita and dharniya Vegas are beautifully explained in Ayurveda. Vagbhatacharya states that controlling of Chardi Vega (Vomiting urge) leads to Vyanga^[18].

CONCLUSION

Cosmetics especially skin complexion and hair are determined during garbhasthapana kala as described in Ayurveda classics. Both external and internal factors are responsible for maintenance of the skin and hair as well as beauty of entire body. Various ahara, vihara, dincharya, sadavrita, dharniya vegadharana and antioxidants in the form of natural sources play vital role for healthy skin and hair for cosmetic purpose.

Acharya Charaka states that, the body and mind constitute the substrata of diseases and happiness. So pleasant mind is very much essential for keeping the skin healthy, our Acharyas had mentioned Achararasayana, Sadvritha and Dharaniya vegas (suppressible urges) for external beauty. Association with good people leads to development of good behavior which can be considered as Sadvritha.

REFERENCE

1. Vagbhata, Sareera Sthana. K. R. Srikantha Murthy. Astanga Sangraha, Reprint Ed. Varansi: Chaukhamba Orientalia, 1999; 5(9-10): 60.

2. Vagbhata, Sareera Sthana. Pandit Hari Sadasiva Sastri. Astanga Hridaya. Paradakaran with Sarvanga Sundara Commentary of Arun Dutta and Ayurveda Rasayana of Hemadri, Reprint Ed. Varansi: Chaukhamba Sanskrita Orientalia, 2012; 3(4): 385.
3.
https://en.wikipedia.org/wiki/Drugs_and_Cosmetics_Act,_1940.
4. Bhuvanewaram Mohan. Principles of Smile Design, J.Conserve Dent, 2010; 13(4): 225-232. doi:10.4103/0972-0707.73387.
5. BV Rekha et al. Role of Padabhyanga in Sisira Ritu w.s.r. to Padasphutana, Punarnav, 2015; 2(6): 1-7.
6. Bhojarajakrta Charycharya, Kendriya Ayurveda Evam Sidha Anusandhan Parishad, Edition, 2: 21.
7. Shilpa et al. Cosmetology in Ayurveda, International Ayurveic Medical Journal, 2014; 2(2): 138-141
8. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhambha Prakashan, Varanasi, Reprint 2008, Sutra Sthana, Chapter 5, Shloka 15, p 38
9. Susruta, Susrutha Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Nibandha Samgraha Commentary Sri Dalhanacharya, Published by Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition 2013. Chikitsa Sthana, Chapter 24, Shloka 15, 16, p 430
10. Manning, Jodi The Sociology of Hair: Hair symboloism among college students, Social Sciences Journal, 2010; 10(1): 35-48. <http://repository.wcsu.edu/ssj/vol110/11/11>.
11. Sahoo Prasanta Kumar et al. Concept of Preventive Ophthalmology in Ayurveda. Int. J. Res. Ayurvda Pharm, 2016, 7(Suppl 2): 115-119. <http://dx.doi.org/10.7897/2277-4343.07269>.
12. Agnivesha. Sareera Sthana. Vaidya Jadavji Tikramji Acharya with Ayurveda Deepika Commentary of Chakrapani dutta, Charak Samhita. Reprint Ed. Varansi: Chaukhamba Prakashan, 2008; 7(15): 339.
13. Agnivesha. Sutra Sthana. Vaidya Jadavji Tikramji Acharya with Ayurveda Deepika Commentary of Chakrapani dutta, Charak Samhita. Reprint Ed. Varansi: Chaukhamba Prakashan, 2008; 27(65): 158.
14. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhambha Prakashan, Varanasi, Reprint 2008, Vimanasthana, Chapter 8, Shloka 119, p 280
15. Agnivesha. Chikitsa Sthan. Ayurveda Deepika Commentary of Chakrapani dutta, Charak Samhita. Reprint Ed. Varansi: Chaukhamba Prakashan, 2009; 7(8): 3
16. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhambha Prakashan, Varanasi, Reprint 2008, Vimana Sthana, Chapter 1, Shloka 21, p 235.
17. <https://www.webmd.com> › Healthy Beauty.
18. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Shastri Paradakara with Sarvanga Sundara Commentary of Aruna Datta and Ayurveda Rasayana of Hemadri, Published by Chaukhamba Sanskrit Sansthan, Varanasi, Reprint 2012, Suthra Sthana, Chapter 4, Shloka 17, 18, p 48