

UTILITY OF MAHAKASHAYA IN CONTEXT OF BEAUTY IN HUMAN LIFE SPAN

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ABSTRACT

Outer beauty is a reflection of inner beauty. Beauty can be of two types; internal beauty (related to mind and soul) and external beauty (the body). Beauty (both internal and external) is the manifestation of God. Outer beauty relates to bone structure, skin tone, muscle development, intelligence, hair quality, youthfulness and weight. Inner beauty mainly requires development of virtue. It, too, is more essential than mere outer beauty. CharakaSamhita specifically notes that longevity can be achieved through the process of developing and maintaining beauty. The fourth chapter of Sutrasthana of CharakaSamhita, titled Shadavirechana Shatashritiyam, provides comprehensive information about fifty classes of five hundred herbs (based upon their selective action on various diseases and biological systems). These classes are called Mahakashaya (classes of drugs with similar activity profile) comprising ten herbs each. These fifty classes are again sub-divided into ten sub-classes starting with Jeevaniya (vitalizers) and ending with Vayasthapana (anti-aging herbs) with fifty therapeutic indications. Some Mahakashaya related to beauty care are Jeevaniya (vitaliser), Brinhaniya (strength promoting), Lekhaniya (lightness producing), Varnya (complexion promoting), Kushthaghna (anti-dermatosis), Kandughna (anti-pruritic), Udaradaprashamana (alleviating allergic rashes), Shonitasthapana (hemostatics and blood purifiers), Vayasthapana (stabilize age or anti-ageing). Mahakashaya related to Panchakarma (purification therapy) are Snehopaga (aiding in oleation), Swedopaga (aiding in diaphoresis/sudation), Vamanopaga (aiding in emesis), Virecanopaga (aiding in purgation), Asthapanopaga (aiding in unctuous enema), Anuvasanopaga (aiding in unctuous enema), Shirovirechanopaga (supporting in nasal drug delivery). Thus these Mahakashaya are used with their various indications, formulations and combinations in order to use them for health, beauty, and personality of a person and to cure and prevent diseases or disorders.

Keywords: Beauty, Mahakashaya, Varnya, Vayasthapana

INTRODUCTION

Concept of “Beauty”

Beauty (both internal and external) is the manifestation of God. Everyone has heard the sayings, ‘beauty is only skin deep’, and ‘beauty is in the eyes of the beholder’. It is commonly said that people in love always look beautiful. Ayurveda suggests that when persons have high self-worth or

see the Divine within, they radiate true beauty. Thus, outer beauty is a reflection of inner beauty¹. Beauty has a much different definition in the ancient cultures, where as both males and females grow older (and look older), beauty is said to grow. In other words, wisdom that comes with age is valued as a deeper beauty. If persons take care of their health and cultivate their ethics, health and inner beauty radiates even through the skin throughout the life. Beauty can be of two types; internal beauty (related to mind and

soul) and external beauty (the body). Outer beauty relates to bone structure, skin tone, muscle development, intelligence, hair quality, youthfulness and weight. The *Vedic* sciences, such as *Ayurveda* and *Vedic Astrology*, discuss outer beauty as an integrated by-product of inner beauty and virtue. Inner beauty mainly requires development of virtue. *CharakaSamhita* specifically notes that longevity can be achieved through being ethical and virtuous. This aspect of character is a part of the process of developing and maintaining beauty. It, too, is more essential than mere outer beauty.

Maintainance of Beauty in Ayurveda with “Mahakashaya” throughout the life span:

The fourth chapter of *Sutrasthana* of *CharakaSamhita*, titled *Shadavirechana Shatashrityam*, provides comprehensive information about herbs and their classification by their specific activity and utility, medicinal preparations for evacuation (or evacuatives), and specific therapeutic regimen such as *Shamshodhana* (cleansing regimen) and *Shanshamana* (pacification regimen). It includes six *Virechana Ashraya* (types of plant-based evacuatives), five *Kashaya Yoni* (original sources as per tastes), and five *Kashaya Kalpana* (forms of medicine preparations). There are six hundred preparations used for cleansing the body by *Vamana* (therapeutic emesis) and *Virechana* (therapeutic purgation), five hundred

herbs, and (fifty) *Mahakashaya* (classes with similar activity profile) of herbs used in their preparations². The main content includes fifty classes of five hundred herbs (based upon their selective action on various diseases and biological systems) in order to maintain health and thus to maintain beauty and personality during the life span of an individual. These classes are called *Mahakashaya* (classes of drugs with similar activity profile) comprising ten herbs each. These fifty classes are again sub-divided into ten sub-classes starting with *Jeevaniya* (vitalizers) and ending with *Vayasthapana* (anti-aging herbs)³. These fifty *Mahakashaya* refer to fifty therapeutic indications. An *Ayurvedic* physician should have complete knowledge of these *Mahakashaya* and their various indications, formulations and combinations in order to use them in the context of beauty and to develop personality of a person. In context to these *Mahakashaya*, it can be seen that each of them is directly or indirectly related to maintain the beauty and some of them to cure and prevent diseases or disorders like obesity. Hence all these are related to maintain personality during the whole life span.

The Fifty Mahakashaya

The description of Fifty *Mahakashaya* is well explained in the fourth chapter of *Sutrasthana* of *CharakaSamhita*[Table 1].

Table 1, Fifty Mahakashaya (Ten Major Classes/Groups of Medicines)

Group I	<p>Six subgroups(<i>Shataka Kashaya Varga</i>)⁴</p> <ul style="list-style-type: none"> • <i>Jeevaniya</i> (vitaliser), • <i>Brimhaniya</i> (bulk-promoting), • <i>Lekhaniya</i> (emaciating), • <i>Bhedaniya</i> (mass-breaking), • <i>Sandhaniya</i> (union-promoting), • <i>Deepaniya</i> (appetizer).
Group II	<p>Four subgroups(<i>Chatushka Kashaya Varga</i>)⁵</p> <ul style="list-style-type: none"> • <i>Balya</i> (tonic), • <i>Varnya</i> (complexion-promoting), • <i>Kanthy</i> (beneficial for throat), • <i>Hridya</i> (cordial).

Group III	<p>Six subgroups(<i>Shataka Kashaya Varga</i>)⁶</p> <ul style="list-style-type: none"> • <i>Truptighna</i> (anti-satiety), • <i>Arshoghna</i> (anti-haemorrhoidal), • <i>Kushthghna</i> (anti-dermatosis), • <i>Kandughna</i> (anti-pruritic), • <i>Krumighna</i> (anthelmintic), • <i>Vishaghna</i> (anti-toxic).
Group IV	<p>Four subgroups(<i>Chatushka Kashaya Varga</i>)⁷</p> <ul style="list-style-type: none"> • <i>Stanyajanana</i>(galactogogue), • <i>Stanyashodhana</i> (galactodepurant), • <i>Shukrajanana</i> (semen-promoting), • <i>Shukrashodhana</i> (semen-depurant).
Group V	<p>Seven subgroups(<i>Saptaka Kashaya Varga</i>)⁸</p> <ul style="list-style-type: none"> • <i>Snehopaga</i> (sub-oleative), • <i>Swedopaga</i> (sub-diaphoretic), • <i>Vamanopaga</i> (sub-emetic), • <i>Virechanopaga</i> (sub-purgative), • <i>Aasthapanopaga</i> (sub-corrective enemata), • <i>Anuvasanopaga</i> (sub-unctuous enema), • <i>Shirovirechanopaga</i> (sub-errhines).
Group VI	<p>Three subgroups(<i>Trika Kashaya Varga</i>)⁹</p> <ul style="list-style-type: none"> • <i>Chhardi Nigrahana</i> (anti- emetic), • <i>Trushna Nigrahana</i> (thirst-quenching or thirst-alleviating), • <i>Hikka Nigrahana</i> (reducing hiccups).
Group VII	<p>Five subgroups(<i>Panchaka Kashaya Varga</i>)¹⁰</p> <ul style="list-style-type: none"> • <i>Purisha Samgrahaniya</i> (faecal astringent), • <i>Purisha virajaniya</i> (faecal de-pigmenter), • <i>Mutra Samgrahaniya</i> (anti-diuretic), • <i>Mutra Virajaniya</i> (urinary depigmenter), • <i>Mutra Virechaniya</i> (diuretic).
Group VIII	<p>Five subgroups(<i>Panchaka Kashaya Varga</i>)¹¹</p> <ul style="list-style-type: none"> • <i>Kasahara</i> (anti-cough), • <i>Shwasahara</i> (anti-dyspneic), • <i>Shothahara</i> (anti-oedema), • <i>Jwarahara</i> (antipyretic), • <i>Shramahara</i> (anti-fatigue).
Group IX	<p>Five subgroups(<i>Panchaka Kashaya Varga</i>)¹²</p> <ul style="list-style-type: none"> • <i>Dahaprashamana</i> (pacifying burning sensation), • <i>Sheetaprashamana</i> (pacifying cold sensation),

	<ul style="list-style-type: none"> • <i>Udardaprashamana</i> (pacifying allergies), • <i>Angamardhaprashamana</i> (pacifying bodyache), • <i>Shulaprashamana</i> (pacifying pain).
Group X	<p>Five subgroups(<i>panchaka kashaya varga</i>)¹³</p> <ul style="list-style-type: none"> • <i>Shonitasthapana</i> (haemostatic), • <i>Sanjnasthapana</i> (regaining consciousness), • <i>Prajasthapana</i> (promoting conception and implantation of embryo), • <i>Vayasthapana</i> (anti-ageing)

Thus, fifty classes of medicines have ten constituent medicinal herbs which will complete the list of five hundred medicinal herbs¹⁴. [Table 2-11]

Table 2, Group I: Six Subgroups of Medicines

Name of Subgroup	Medicines (herbs)
<i>Jeevaniya</i> (Vitalisers)	<i>Jivaka, Rishabhaka, Meda, Mahameda, Kakoli, Kshirakakoli, Mudgaparni, Mashaparni, Jivanti and Madhuka</i>
<i>Brimhaniya</i> (Strength/Weight Promoting)	<i>Kshirini, Rajakshavaka, Ashwagandha, Kakoli, Kshirakakoli, Vatyayani, Bhadraudani, Bhardwaji, Payasya and Rishyagandha</i>
<i>Lekhaniya</i> (Weight Reducing)	<i>Musta, Kushtha, Haridra, Daruharidra, Vacha, Ativisha, Katurohini, Chitraka, Chirabilwa, and Haimavati</i>
<i>Bhedaniya</i> (Purgatives)	<i>Suvaha, Arka, Urubuka, Agnimukhi, Chitra, Chitraka, Chirabilwa, Shankhini, Shakuladani and Swarnakshirini</i>
<i>Sandhaniya</i> (Union Promoting)	<i>Madhuka, Madhuparni, Prushniparni, Ambashthaki, Samanga, Mocharasa, Dhataki, Lodhra, Priyangu and Katphala</i>
<i>Deepaniya</i> (Appetisers)	<i>Pippali, Pippalimula, Chavya, Chitraka, Shringavera, Amlavetasa, Maricha, Ajamoda, Bhallatakasthi and Higuriryasa</i>

Table 3, Group II: Four Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Balya</i> (Tonics)	<i>Aindri, Rishabhi, Atirasa, Rishyaprokta, Payasya, Ashwagandha, Sthira, Rohini, Bala and Aatibala</i>
<i>Varnya</i> (Promoting Complexion)	<i>Chandana, Tunga, Padmaka, Ushira, Madhuka, Manjishtha, Sariva, Payasya, Sita, Lata</i>
<i>Kanthy</i> (Beneficial For Throat & Voice)	<i>Sariva, Ikshu (Root), Madhuka, Pippala, Draksha, Vidari, Kaidarya, Hansapadi, Bruhati and Kantakarika</i>
<i>Hridya</i> (Liked by Mind)	<i>Amra, Aamrataka, Likucha, Karamarda, Vrukshamla, Amlavetasa, Kuvala, Badara, Dadima, and Matulunga</i>

Table 4, Group III: Six Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Truptighna</i> (Anti-Satiety)	<i>Nagara, Chavya, Chitraka, Vidanga, Murva, Guduchi, Musta, Pippali Patola</i>
<i>Arshoghna</i> (Anti-Hemorrhoids)	<i>Kutaja, Bilva, Chitraka, Nagara, Ativisha, Abhaya, Dhanvayasa, Daruharidra, Vacha and Chavya</i>
<i>Kushthaghna</i> (Anti-Dermatosis)	<i>Khadira, Abhaya, Amalaka, Haridra, Arushkara, Saptaparna, Aragvadha, Karavira, Vidanga, Tender leaves of Jati</i>
<i>Kandughna</i> (Anti-Pruritic/Itching)	<i>Chandana, Nalada, Kritamala, Naktamala, Nimba, Kutaja, Sarshapa, Madhuka, Daruharidra and Musta</i>
<i>Krumighna</i> (Anti-Helminths)	<i>Akshiva, Maricha, Gandira, Kebuka, Vidanga, Nirgundi, Kinihi, Shwadanshra, Vrishaparnika and Akhuparnika</i>
<i>Vishaghna</i> (Anti-Poisons/Anti-Dotes)	<i>Haridra, Manjishtha, Suvaha, Sukshma Ela, Palindi, Chandana, Kataka, Shirisha, Sindhuvara and Shleshmantaka</i>

Table 5, Group IV: Four Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Stanyajanana</i> (Galactogogues)	Roots of the following: <i>Virana, Shali, Shashtik Shali, Ikshuvalika, Darbha, Kusha, Kash, Gundra Itkata, Katruna</i>
<i>Stanyashodhana</i> (Galacto-Purifiers)	<i>Patha, Mahaushadha, Suradaru, Musta, Murva, Guduchi, Vatsaka Phala, Kiratatikta, Katukrohini and Sariva</i>
<i>Shukra Janana</i> (Semen Promoting)	<i>Jivaka, Rishabhaka, Kakoi, Kshirakakoli, Mudgaparni, Mashaparni, Meda, Vriddharuha, Jatila, Kulinga</i>
<i>Shukra Shodhana</i> (Semen Purifiers)	<i>Kushtha, Elavaluka, Katphala, Samudraphena, Kadambaniryasa, Ikshu, Kandekshu, Ikshuraka, Vasuka and Ushira</i>

Table 6, Group V: Seven Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Snehopaga</i> (Helping Oleation)	<i>Mrudwika, Madhuka, Madhuparni, Meda, Vidari, Kakoli, Kshirakakoli, Jivaka, Jivanti and Shalparni</i>
<i>Swedopaga</i> (Helping Diaphoresis/ Sudation)	<i>Shobhanjana, Eranda, Arka, Vruschira, Punaranva, Yava, Tila, Kulattha, Masha and Badara</i>
<i>Vamanopaga</i> (Helping Emesis)	<i>Madhu, Madhuka, Kovidara, Karbudara, Nipa, Vidula, Bimbi, Shanapushpi, Sadapushpi, and Apamarga</i>
<i>Virechanopaga</i> (Helping Purgation)	<i>Draksha, Kashmarya, Parushaka, Abhaya, Amalaka, Bibhitaka, Kuvala, Badara, Karkandhu and Pilu</i>
<i>Asthanopaga</i> (Helping Corrective Enema)	<i>Trivrut, Bilwa, Pippali, Kushtha, Sarshapa, Vacha, Vatsakaphala, Shatapushpa, Madhuka, Madanaphala</i>

<i>Anuvasanopaga</i> (Unctuous Enema)	<i>Rasna, Surdaru, Bilwa, Madana, Shatapushpa, Vrishchira, Punarnava, Gokshura, Agnimantha, and Shyonaka</i>
<i>Shirovirechanopaga</i> (Helping Nasal Errhine Therapy)	<i>Jyotishmati, Kshavaka, Maricha, Pippali, Vidanga, Shigru, Sarshapa, Apamarga (Seeds), Shweta and Mahashweta</i>

Table 7, Group VI: Three Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Chhardi Nigrahana</i> (Reducing Vomiting)	<i>Jambu, Amra Pallava (Tender Leaves), Matulunaga, Amla Badara, Dadima, Yava, Yashtika, Ushira, Mrut (Earth) and Laja (Fired Paddy)</i>
<i>Trishna Nigrahana</i> (Reducing Thirst)	<i>Nagara, Dhanvayavasaka, Musta, Parpataka, Chandana, Kiratattika, Guduchi, Hribera, Dhanyaka and Patola</i>
<i>Hikkanigrahana</i> (Reducing Hiccups)	<i>Shati, Pushkaramula, Badara Beeja (Seeds), Kantakarika, Bruhati, Vruksharuha, Abhaya, Pippali, Duralabha and Kulira-Shruna</i>

Table 8, Group VII: Five Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Purisha Samgrahaniya</i> (Faecal Astringents)	<i>Priyangu, Ananta, Amrasthi, Katvanga, Lodhra, Mocharasa, Samanga, Dhatakpushpa (Flowers), Padma and Padmakeshara</i>
<i>Purisha Virajaniya</i> (Faecal Depigmentors)	<i>Jambu, Shallakítwak (Bark), Kacchura, Madhooka, Shalmali, Shrivesthaka, Bhris Mruda (Fried Earth), Payasya, Utpala and Tila Kana Grains</i>
<i>Mutra Samgrahaniya</i> (Anti-Diuretics)	<i>Jambu, Amra, Plaksha, Vata, Kapitana, Udumbara, Ashwattha, Bhallataka, Ashmantaka, Somavalka</i>
<i>Mutra Virajaniya</i> (Urinary Depigmentors)	<i>Padma, Utpala, Nalina, Kumuda, Saugandhika, Pundarika, Shatapatra, Madhuka, Priyangu and Dhataki (Flowers)</i>
<i>Mutrala (Diuretics)</i>	<i>Vrukshadani, Shwadanshra, Vasuka, Vashira, Pashanabheda, Darbha, Kusha, Kasha, Gundra, Itkatamoola (Roots)</i>

Table 9, Group VIII: Five Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Kasahara</i> (Relieving Cough)	<i>Draksha, Abhaya, Amalaka, Pippali, Duralabha, Shringi, Kantakari, Vrushchir, Punarnava, Tamalaki</i>
<i>Shwasahara</i> (Relieving Respiratory Distress)	<i>Shati, Pushkaramula, Amlavetasa, Ela, Hingu, Aguru, Surasa, Tamalaki, Jivanti, Chanda</i>
<i>Shothahara</i> (Relieving Oedema)	<i>Patola, Angimantha, Shyonaka, Bilwa, Kashamarya, Kantakarika, Bruhati, Shalaparni, Prushniparni and Gokshura</i>
<i>Jwarahara</i> (Relieving)	<i>Sariva, Sharkara, Patha, Manjishtha, Draksha, Pilu, Parushaka, Abhaya,</i>

Fever)	<i>Amalaka and Bibhitaka</i>
<i>Shramahara</i> (Relieving Fatigue)	<i>Draksha, Kharjura, Priyala, Badara, Dadima, Phalgu, Parushaka, Ikshu, Yava and Shashatika</i>

Table 10, Group IX: Five Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Dahaprashamana</i> (Pacifying Burning Sensation)	<i>Laja, Chandana, Kashmarya Phala</i> (Fruits), <i>Madhuka, Sharkara, Nilotpala, Ushira, Sariva, Guduchi and Hribera</i>
<i>Sheeta Prashamana</i> (Pacifying Cold)	<i>Tagara, Aguru, Dhanyaka, Shringabera, Bhutika, Vacha, Kantakari, Agnimantha, Syonaka and Pippali</i>
<i>Udardaprashamana</i> (Pacifying Allergies)	<i>Tinduka, Priyala, Badara, Khadira, Kadara, Saptaparna, Ashwakarna, Arjuna, Asana and Arimeda</i>
<i>Angamrdaprashamana</i> (Relieving Body-Ache)	<i>Vidarigandha, Prushniparni, Bruhati, Kantakarika, Eranda, Kakoli, Chandana, Ushira, Ela and Madhuka</i>
<i>Shula Prashamana</i> (Anti-Spasmodics)	<i>Pippali, Pippalimula, Chavya, Chitraka, Shringavera, Maricha, Ajamoda, Ajagandha, Ajaji and Gandira</i>

Table 11, Group X: Five Subgroups of Medicines

Name of Subgroup	Medicines (Herbs)
<i>Shonita Sthapana</i> (Hemostatics)	<i>Madhu, Madhuka, Rudhira, Mocharasa, Mrut-Kapala</i> (Pieces of Earthen Pot), <i>Lodhra, Gairika, Priyangu, Sharkara and Laja</i>
<i>Vedana Sthapana</i> (Stopping Sensation of Pain)	<i>Shala, Katphala, Kadamba, Padmaka, Tumba, Mocharasa, Shirisha, Vanjula, Elavaluka, and Ashoka</i>
<i>Sanjna Sthapana</i> (Restoring Consciousness)	<i>Hingu, Katarya, Arimeda, Vacha, Choraka, Vayastha, Golomi, Jatila, Palankasha, Ashokarohinya</i>
<i>Praja Sthapana</i> (Promoting Conception & Foetus Growth)	<i>Aindri, Brahmi, Shatavirya, Sahasaravirya, Amogha, Avyatha, Shiva, Arishta, Vatyapushpi, Viswakasenakranta</i>
<i>Vaya Sthapana</i> (Anti-Ageing)	<i>Amruta</i> (Guduchi), <i>Abhaya, Dhatri, Yukta, Shweta, Jivanti, Atirasa, Mandookaparni, Sthira and Punarnava</i>

A single medicine can work in different ways and depending upon the properties and modes of interaction with biological systems, may lead to different pharmacological effects. Similarly, different drugs could result in similar patterns to produce a common cumulative pharmacological effect. Therefore, these drugs have been grouped into specific *Mahakashaya*¹⁵.

RESULTS

Though all *Mahakashaya* are more or less are related to beauty but important *Mahakashaya* in the context of beauty are mentioned below;[Table 12]

Table 12, *Mahakashaya* related to Beauty

Name of the Subgroups related directly to Beauty	
<i>Jeevaniya</i> (vitaliser)	<i>Swedopaga</i> (aiding in diaphoresis/sudation)
<i>Brimhaniya</i> (strength promoting)	<i>Vamanopaga</i> (aiding in emesis)
<i>Lekhaniya</i> (lightness producing)	<i>Virecanopaga</i> (aiding in purgation)
<i>Sandhaniya</i> (union promoter)	<i>Asthanopaga</i> (aiding in ununctuous enema)
<i>Balya</i> (tonic)	<i>Anuvasanopaga</i> (aiding in unctuous enema)
<i>Varnya</i> (complexion promoting)	<i>Shirovirechanopaga</i> (supporting in nasal drug delivery)
<i>Kushthaghna</i> (anti-dermatosis)	<i>Shothahara</i> (relieve swelling)
<i>Kandughna</i> (anti-pruritic)	<i>Udaradaprashamana</i> (alleviating allergic rashes)
<i>Krimighna</i> (anthelmintic or vermucidal)	<i>Shonitasthapana</i> (hemostatics and blood purifiers)
<i>Snehopaga</i> (aiding in oleation)	<i>Vayasthapana</i> (stabilize age or anti-ageing)

***Jeevaniya* (vitaliser):** Drugs which promote vitality are called *Jeevaniya*. They promote formation of good quality body tissues and are used in the management of ojas disorders. These drugs are predominant in *prithvi + jala Mahabhuta* and are mostly *Madhura* (sweet in taste) and *Sheeta Veerya* (cool in potency). These drugs are used in immunocompromised and chronic debilitating diseases.

***Brimhaniya* (strength promoting):** Drugs that increases body strength and bulk of muscles (weight), and anabolic activities by nourishing the *Dhatu* are termed *Brimhaniya*. Thus, *Brimhaniya* drugs make body strong and firm. *Prithvi* and *Jala Mahabhutas* are predominant in *Brimhaniya* drugs.

***Lekhaniya* (lightness producing):** Drugs that reduce excessively increased *Dhatu* and make person lean

and thin along with feeling of lightness are said *Lekhaniya*. *Vayu* and *Agni Mahabhutas* are predominant in such type of drugs.

***Sandhaniya* (union promoter):** The drugs that are helpful for uniting tissues, wound healing and treatment of fractures are called *Sandhaniya*. Mostly *Kashaya Rasa Dravya* is included in this group.

***Balya* (tonic):** *Balya* has been defined as a class of drugs that have *Upachaya* (firm) and *Shakti* (strength) as their key properties. So *Balya* means that which enhances strength by promoting *Oja*. *Bala* has been considered as action of *Oja*. In absence of *Oja* body becomes unable to perform its own natural function. *Balya Dravya* is considered as of two types:

- **Samanya** (general) – These drugs promote general bodily strength, such as *shatavari* etc. Being *dhatu* promoting they potentiate the formation of *Oja*.
- **Vishishhta** (specific) – Some drugs provide strength to specific organs, such as
 - ✓ *Tiktarasa Dravya*, effective for *Amashaya* (stomach)
 - ✓ *Arjuna*, effective for *Hridaya* (heart)

Varnya (complexion promoting): Drugs that are useful in the maintenance and improvement of natural body complexion are called *Varnya*. *Bhrajaka Pitta* situated in the skin is responsible for the complexion of the skin. **Kushthaghna (anti-dermatosis):** These drugs mainly pacify the vitiation of blood and alleviate skin disorders and are called *Kushthaghna*. Most of the drugs of this group act as *Vyadhipratyanika* (anti-disease) but this property is also guided by the *Prabhava* (specific potency) of a drug. *Khadira* is an example of a *Kushthaghna* (alleviating skin diseases).

Kandughna (anti-pruritic): These drugs alleviate itching and therefore are called *Kandughna*. Aggravated *Kapha* localized to skin or membrane produces itching (*Kandu*). Thus, the drug is effective in pacifying *Kapha* and is very effective in keeping the skin healthy.

Krimighna (anthelmintic or vermifugal): The drugs that destroy external and internal worms and expel them out of the body are termed *Krimighna*. These have been classified into two groups by their mode of action:

- **Antah Krimighna (wormicidal):** Drugs that destroy worms (especially those residing in the intestines) - either by killing them or rendering them immobile.
- **Bahyakrimighna (affecting external microbes)**

Drugs that assist or aid in evacuative therapies are called *Upaga*. Besides the medications described above, there are *Snehopaga* (*Sneha* + *Upaga*) and *Swedopaga* (*Sweda* + *Upaga*) medicines are used

for *Purvakarma* (precleansing procedure) while the rest find use in *Panchakarma* procedures.

Snehopaga (aiding in oleation): This group of drugs help to promote unctuousness are called *Snehopaga*. These are useful for internal oleation in cases of dryness produced in channels.

Swedopaga (aiding in diaphoresis/sudation): These drugs are helpful in diaphoresis/sudations and are termed as *Swedopaga*. These are indicated to remove impurities through sweat.

Vamanopaga (aiding in emesis): These drugs help in the process of therapeutic emesis and avoid complications and are called *Vamanopaga*.

Virecanopaga (aiding in purgation): These drugs are useful during therapeutic purgation and are effective in dealing with complications and mucosal irritation produced by purgatives.

Asthapanopaga (aiding in ununctuous enema): Ununctuous enema is generally administered with medicated decoctions for purification of channels and removing obstructions. Due to their “churning” properties, these drugs aid in eliminating the accumulated *Dosha* of channels.

Anuvasanopaga (aiding in unctuous enema): Unctuous enema is generally administered with oil for oleation of channels and improving strength of body.

Shirovirechanopaga (supporting in nasal drug delivery): These drugs are useful in removing impurities from organs and channels in the head, neck and supraclavicular regions. These are generally indicated in congestive and suppurative diseases of nose, ear, eyes and head regions.

Shothahara (relieveswelling): Aggravated *Kapha*, *Rakta* and *Pitta* obstruct *Vayu* resulting in accumulation of fluid in interstitial space resulting in *Shotha* (swelling). All the ten drugs in this group are called *Dashamoola* and they all pacify all the three *Dosha*.

Udaradaprashamana (alleviating allergic rashes): Allergic rashes on skin that look like insect bite are called *Udarda*. Drugs that cure *Udarda* are known as *Udaradaprashamana*. In this disease, vitiated *Vata* and *Kapha* are predominant and have partial involvement of *pitta*.

So *Udaradaprashamana* drugs pacify all the three *Dosha*.

Shonitasthapana (hemostatics and blood purifiers): Drugs that promote the quality of blood by enhancing its formation, alleviating abnormalities and checking bleeding are called *Shonitasthapana*. *Shonitasthapana* drugs could be categorized as follows:

- *Raktaposhana* (haematinic)
- *Raktastambhaka* (haemostatic)
- *Raktaprosadana* (blood purification)

Vayasthapana (stabilize age or anti-ageing): These drugs delay the aging process and prevent senility. Most drugs in this group contain natural antioxidants and free radical inhibitors.

DISCUSSION

Besides ethics and virtue, healthy eating habits and life style are also necessary for inner beauty to radiate into outer beauty. Cleanliness is next to Godliness, and keeping the body clean is twofold process: Externally, one should wash and apply healthy and nurturing cosmetics. Internally cleansing is developed through eating food according to one's *Ayurveda* constitution, virtue and prayer or meditation. Further, one's life habits must be considered. Avoiding staying up late, excessive work and overexposure to elements like sun, cold and dryness is essential. In short one should control of or balance their outer and inner lives¹⁶. An important inference from the description of these classes is that while several drugs may perform one action (and therefore be grouped together by a specific function or property), a single drug can also perform many actions depending upon its properties, interactions with the biological systems, and other circumstances. *Jeevaniya* drugs are useful in promoting body fat, healing fractures, seminal weakness and works as antioxidant in the body¹⁷. *Brimhaniya* drugs are indicated in degenerative diseases like neuromuscular diseases. *Lekhaniya* drugs are indicated in diseases like obesity that are caused due to overnutrition. It has got hypolipidaemic effect and the most probable mode of action is by exerting bile in faeces reducing

absorption of all types including fats lipids in the gut¹⁸. The drugs of *Balyamahakashaya* enhance Oja thereby increasing vitality and strength¹⁹. *Varnya* drugs (e.g., *Chandana*, *Ushira*, *Manjishtha*, *Sariva* etc.) pacify *Bhrajaka Pitta* and improve the complexion, and therefore are used in cosmetics. The herbs of *VarnyaMahakashaya* can be used individually or combine and also externally or internally. The pharmaceuticals properties of these drugs indicate their complexion promotion action, medicinal properties. Most of them are prescribed for skin diseases because of their anti inflammatory, anti-bacterial, antiseptic, anti-ulcer, anti-tumor properties²⁰. *Kushthaghna* drugs are also good source of various phytoconstituents that are used directly as therapeutic agents as well as starting materials for the synthesis of pharmacologically active compounds²¹. *Kandughna* drugs have *Katu*, *Tikta Kashaya Rasa* and *Sheeta Veerya* which helps as anti allergic effect²². *Krimighna* drugs are *Laghu*, *Ruksha*, *Tikshna Guna*, *Katu*, *Tikta*, *Kashaya Rasa*, *Katu Vipaka* and *Ushna Virya* (which is *Kaphashamaka*) except *Swadanstra* and thus have the potential to treat the *Krimi* effectively²³. *Panchakarma therapy* is both preventative for healthy people to maintain and improve excellent cellular function, and curative for those experiencing disease. It is a highly complex and sophisticated science of purification of the body/mind. 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. *Snehana* and *Swedana* bring moisture to our skin. It gives our skin greater elasticity and rejuvenates skin tissues. 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 *Swedana* are believed to be inhibiting trans-epidermal water loss, restoring the lipid barrier and restore the amino-lipid of the skin. Detoxification of the body at regular intervals throughout the life is necessary to maintain health,

thus *Panchakarma* therapies are used to revitalize, energize and to detoxify the body. This improves health and hence beauty both in healthy and diseased person. *Shothahara* drugs are having Alkaloids, Lignan, Flavanoid etc which, help to reduce the edema. All the 10 drugs are having the quality to treat the *ShothaRoga*. *ShothaharaMahakashya* helps re-establish normal physiological function in the affected tissues and organs²⁴. *Udaradaprashamana* drugs pacify all the three *doshas*. *Shonitsthapana* means any kinds of *Dravya* which purified the impurities of blood or increases desired amount of blood & maintain its quantity or *Stambhana* of *Atipravatti* of *Rakta*. *ShonitsthapanaMahakashaya* is specific & only *Mahakashaya* in which its contents are some herbal drug, one metallic compound (*Gairik*), one

JantavaDravya (*Madhu*), two byproducts (*Sharkara&Laja*) and *Mrutkapal*. There are two main causes of bleeding, first is accidentally (*Agantuka*) & second is *DoshaPrakopa*. *Rakta* and *PittaDosha* both are same in nature so *Rakta* (blood) is vitiated mainly by *Pitta* thus *Shonitsthapana* drugs have *Pittashamaka* properties. *Shonitsthapana* drugs have astringent (*Kashaya*), Sweet (*Madhura*) *Rasa*, *Sheeta* (cold) *Veerya* (potency). It used in different type of *ShonitjanyaVikara* (blood disorders)²⁵. *VayasthapanaDravya* are having capability to stable the process ageing before time and protect body and protect geriatric disorders in old age²⁶. *Ayurveda* always advocated vegetarian diet in appropriate quantity and advice for plenty of water intakes for restore the beauty and youthfulness.

Table 13, Uses of Subgroups related directly to Beauty

Name of Subgroup	Uses
<i>Jeevaniya</i>	Life promoting actions, revitalizes body energy and strength, nourishes cellular functions, promoting body fat, healing fractures, seminal weakness and works as antioxidant
<i>Brimhaniya</i>	Brings strength, increases body weight to normal
<i>Lekhaniya</i>	Obesity, hypolipidaemic effect, removes excess fat from body
<i>Sandhaniya</i>	Unites tissues, wound healing, treatment of fractures, Maintains body figure, promotes bone health and other structures
<i>Balya</i>	Enhances Oja, increases vitality and strength
<i>Varnya</i>	Pacify <i>bhrajaka pitta</i> , improve the complexion, used in cosmetics, can be used externally or internally for skin diseases because of their anti inflammatory, anti-bacterial, antiseptic, anti-ulcer, anti-tumor properties
<i>Kushthaghna</i>	Used for all skin diseases
<i>Kandughna</i>	Anti allergic and anti-pruritic effect
<i>Krimighna</i>	Wormicidal, affecting external microbes
<i>Snehopaga</i>	Preventative for healthy people to maintain and improve excellent cellular function, and curative for those experiencing disease, purification of the body/mind. <i>Snehana</i> and <i>Swedana</i> bring moisture to our skin. It gives our skin greater elasticity and rejuvenates skin tissues, inhibites trans-epidermal water loss, restoring the lipid barrier and restores the amino-lipid of the skin. Detoxification of the body at regular
<i>Swedopaga</i>	
<i>Vamanopaga</i>	
<i>Virecanopaga</i>	

<i>Asthapanopaga</i>	intervals throughout the life is necessary to maintain health, thus Panchakarma therapies are used to revitalize, energize and to detoxify the body. Enhances growth, age, reduces wrinkles, improves eyesight, tones up body tissues, strengthens the body, induces sleep, improves skin complexion, prevents sagging of the skin, removes facial toxins, retains youth and vitality of the facial tissues, improves functioning of the sense organs, keeps face clean, healthy and glowing, prevents hair loss, premature graying and cracking of hair, improves the quality of voice, increases life span, nourishes tired, dry, rough and injured eyes, reduces body fat, reduces dryness of skin, reduces excess sweating, reduces discoloration of skin, removes foul smell from the body, balances the <i>Tridosha</i> resulting in overall health.
<i>Anuvasanopaga</i>	
<i>Shirovirechanopaga</i>	
<i>Shothahara</i>	Reduces edema, re-establish normal physiological function in the affected tissues and organs
<i>Udaradaprashamana</i>	Pacify allergic skin disorders, urticaria, maintains skin health
<i>Shonitasthapana</i>	Purifies impurities of blood, increases desired amount of blood & maintain its quantity or <i>stambhana</i> of <i>atipravatti</i> of <i>rakta</i>, Blood disorders
<i>Vayasthapana</i>	Adaptogenic actions, anti-ageing, encourages growth of new cells

CONCLUSION

Ayurveda emphasizes upon removing body impurities, like metabolic waste products, toxins, and undigested foods from various tissues and organs before treating any disease or applying measures for preservation, protection, and rejuvenation of health, thus improves beauty. The chapter describes fifty classes of medicines as per their selective action on biological systems and their expected pharmacological effects. These medicines are clinically used [Table 13] in various disease conditions and for indicated benefit in order to maintain beauty and personality of an individual throughout the life. All *Mahakashaya* are more or less related to beauty. These are the essential ingredients for developing a true and lasting aura of beauty.

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