

# ROLE OF SHALAKYA TANTRA IN ENHANCING THE BEAUTY

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## ABSTRACT

Beauty is not only a source of joy but also boosts self-confidence and pride to some extent. Beauty lies in the eyes of the beholder. Since time immemorial beauty has occupied an important criterion in one's life style. Beautification is an important aspect for personal grooming which existed since ancient times. The various techniques for beautification of skin especially of face, eyes and hair are key areas which are primarily focused and highlighted in Ayurvedic literature especially in Shalaky Tantra. The Shalaky Tantra is an important branch of Ayurveda which is also termed as *Urdhvanga Chikitsa* since it deals with the upper body parts above the clavicle and mainly described in Ayurvedic texts such as; *Sushrut Samhita*, *Charak Samhita* and *Ashtang Hridaya*. As *Mukha* includes the area from *Chibuka* to *Lalata* which includes the entire face and diseases arising in this area along with its beautification are highlighted through various *Kriya Kalpa* procedures. The concept of beauty in Ayurveda is not only directed towards achieving an attractive external appearance but also to achieve good health. This starts when the child is in the mother's womb by following *Sadvrittha* i.e. *Dinacharya*, *ratricharya*, *ritucharya* along with the use of medicinal herbs and minerals.

In this article the various procedures and techniques for enhancing the beauty of face, eyes and hair are considered along with internal medications, *Pathya* and *Apathya Viveshana*. Hence the role of *Shalaky Tantra* in enhancing the beauty of face, eyes and hair will be highlighted through review of literature pertaining to this. The various *Kriya Kalpa* procedures for beautification of *Mukha* (Face), *Netra* (eyes) and *Kesha* (hair) by adopting procedures like *Abyanga*, *Swedana*, *Mukha lepa* (Face packs), *Vidalaka*, *Anjana*, *Nethra Parisheka*, *Shiroabyanga*, *Shirolepa* (Hair pack) etc. will be considered in detail.

*Mukha*, *Nethra*, *Kesha*, *Lepa*, *Bidalak*, *Anjana*

## INTRODUCTION

The literary meaning of "Saundarya" is Beauty. Since time immemorial beauty has occupied as important criteria in one's life style and also in this competitive era the importance of beauty is increasing day by day. According to Ayurveda beauty deals with combined health i.e. physical, mental and spiritual health and the thought of using herbs for the beautification is well described in Ayurvedic literature since centuries. The beautification technique for skin especially of face,

eyes, hair are key factors which are primarily focused through various procedures.

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### BEAUTIFICATION OF SKIN

According to Ayurveda skin reflects the overall health condition of human being which means the healthy skin reflects the equilibrium of *Dhatu* and is a sign of good health. Any unhealthy mental or physical state reflects through the skin especially of face as beauty manifests in it. Ayurveda texts have described numerous skin care treatments which need to be followed at different situations and the role of these treatments are to purify skin by eliminating *Vitiated Doshas* from the body as they are mainly responsible for skin disorders & cure other diseases which arise in this area which can be used to obtain healthy skin and glowing complexion.

Major beautification procedures in Ayurveda for beautification of *Mukha* (face) are *Abyanga* (Oil Application and Facial Masage), *Swedana* (Fomentation) and *Mukha lepa* (Face Packs).

*Abyanga* is one among *Bahya Snehana karma*. According to *Charaka Samhita* by doing *Sneha Abyanga* the human body becomes strong and smooth skinned. It is invulnerable to the *Vataja* diseases and body is resistant to exhaustion and exertion. Moreover, it has been mentioned that if one practices oil massage daily his physique will be smooth, flabby, strong, charming and it will also delay aging [1]. In *Sushrut Samhita* it has been mentioned that *abhyanga* gives a glossy softness to the skin, guards against the aggravation of *Vata* and *Kapha* and improves colour, strength and gives tone to the tissues of the body [2]. According to *Vagbhata* in *Ashtang Hridaya* and *Astanga Samgraha* it has been mentioned that daily practice of *abhyanga* is evident to delay ageing cures tiredness and *Vata* disorders, improves vision, complexion, nourishes

sense organs, leading to healthy life, sound sleep and radiant skin [3,4]. By taking into account the above factors, we can say that *Abhyanga* enhances the complexion and luster of the skin, promotes longevity and nourishes all parts of the body. In Ayurveda, Sesame oil is the base of most oils and it contains biologically active Lignan compounds such as Sesamin and Sesamolin which can enhance oxidative stability of the oil [5]. Moreover it consists of minerals like calcium, phosphorus, and vitamins like vitamin E, B complex and vitamin D. It is also packed with healing components, zinc and proteins which help in promoting the health of hair and skin and can thus be used as a solvent, skin conditioning agent, and hair conditioning agent [6]. Further Topical sesame oil application also protects the skin from UV radiation [7]. *Eladee oil*, *Manjishtadee oil*, *Yashtimadu oil*, *Tripaladee oil*, *Kukummadi Oil*, *Nilibringaraj Oil*, *Himasagar Oil* and *Chandanadee oil* can be used for *Mukha Abhyanga* as these oils can give enhance complexion.

According to Ayurveda texts *Swedana Karma* is recommended after the *Sneha Abhyanga*. By doing *Snehana* and *Swedana Karmas* it gives moisture to the skin and it gives greater elasticity to the skin and further it rejuvenates skin tissues. After skin cells dies, they become saturated with keratin which is called as skin debris. *Snehana* and *Swedan* are believed to remove this skin debris and moreover inhibit trans-epidermal water loss, restoring the lipid barrier and restore the amino-lipid of the skin [8].

After the *Snehana* and *Swedana*, application of herbal paste is beneficial. In Ayurveda text it was been written that the herbal paste or *Mukha Lepa* (face pack) which is applied on face can be used to treat acne, pimple, scars, marks and pigmentation [9]. This is one of the well-known effective and oldest method. According to *Acarya Vagbhata* by applying *Mukalepa* it cures *Vyanga* which can be correlate with the pigmented patches [3, 4]. Further it has been mentioned about three types of *Mukha lepa* i.e. *Dosahaja lepa* which can be used to normalizing *Vitiated doshas*, *Visahagna lepa* which can be used to removing poisons and *Varnakrtlepa* which can be used to restore original colour. In texts it has

mentioned by using *Mukhalepa* regularly the appearance will be soft and lusterous like lotus flower [3, 4]. According to *CarakaSamhita Varna* is not just colour but it indicates all parameters of healthy and radiant skin [9]. Most of drugs which we use as *Mukhalepa* have properties which increases *Brajaka pitta* in Skin. *Brajaka pitta* is useful in improving complexion of skin and reducing the dryness of skin [10]. In this method herbal paste is spread over the face and left for few minutes and then it is removed. This improves the condition of the skin. It is allowed to dry or to set with the objective of improving the appearance of the skin by producing a transient tightening effect as well as by cleansing the skin [11]. According to *Charak samhita* cosmetics drugs are Classified as *Varnya, Kustagna, Kandugna, Vayasthapak, udardaprasamana* etc. In *Susruta Samhita* different herbal pastes, *Pradeha, Upnaha* are described and in *Astanga hrudaya* they have described under *twak roga chikitsa*. The very common medicine are- *Kumkumadi lepa, Dashanga lepa, Chandanadi lepa, Dasana samskar churna* which are very well established medicine in Ayurveda.

### BEAUTIFICATION OF EYES

Eyes are one of the most powerful assets of attraction. Ancient ayurvedic texts described various procedures known as *Kriya Kalpas* for the treatment of eye diseases as well which we can use as daily eye care procedures and for nurturing of the eyes. Among these procedures major techniques which we can use for beautification of eyes are *Akshi Tarpana, Putapaka, Netra Parisheka, Anjana, Bidalaka, and Netra Pindi*.

Among all *Kriyakalpas*, *Netra Tarpana* is the leading procedure and this acts as both preventive and curative therapy for maintaining normal healthy condition of eyes. According to *Sarangadara Samhita Tarpana* is the best method of inducing satisfaction, nourishment or rehydration to the eyes [12]. It is *Brimhana* in nature. In this procedure lukewarm medicated ghee is made to stay still in the eyes for a desired time in a specific formed frame [2, 3, 4, 13]. The therapy is beneficial for the relaxation

of eyes and the treatment of various diseases related to eyes. According to the *Sushruta* and *VagbhataAcaryas* it has been mentioned other than the cure of disease and normalizing the actions of eyes it gives clearness of vision and *Varnya Ptava* [2, 3, 4]. According to *Dalhana* "*Varna Patava*" has two aspects; Perfect perception of colour and the clearness of *Suklamandala* and *Krsnamandala*. By this inference we can say that *Tarpana* can be used as a beautification method for eyes.

When we consider the procedure of *Putapaka* it is similar as *Tarpana* but ingredients preparation of medicine and duration will be different. Further in *Tarpana* and *Putapaka* *Sneha Dravyas* are used and it will easily cross the corneal epithelium as it is having lipophilic and hydrophilic property. Also, in both procedures' absorption is more because of long contact time. These procedures enhance lubrication and do nourishment of all structures of the eyes. According to *Ashtanga Hrudaya*, *Putapaka* will help to reduce dullness, sharpens vision and improves visual acuity [3]. Further according to *Susruta* by doing *Putapaka* it will have "*Prasanna Varna*" which means pleasing appearance of eyes which improves beauty of eyes.

*Netra Parisheka* is the procedure in which pouring the liquid medicine made with *Cakshusya Dravyas* very slowly to open eye from a height of four *Angula*. As lukewarm medicine is poured over the eyelids continuously for a specific time, it will help to improve the circulation locally thereby reduces the inflammation and strengthens the muscles, nerves of eyes. By this patient one can be relieved from disease, perfectness in the function, relief from pain and also it will give natural color to eyes which enhance beauty of eyes.

*Anjana* is a procedure of applying medicinal pastes or powders to the inner side of lower lid, either by fingertip or with *Anjana Shalaka*. *Anjana* is done only after initial features of *Doshas* are settled down (*Pakwa awasta*). The Mode of action of *Anjana* is scraping and expelling the *Dosha* from *Netra, Vartma, Sira, Netra Kotha*, and *Asru Vaha Srotas*, through the mouth, nose, and eye. In *Caraka Samhita* it has been described that by using *Anjana* human eyes will become spotlessly bright like the moon in the clear

sky [1]. According to *Susruta Samhita* by doing *Lekhana anjana*, *doshas* will be expelled from eyes and then make them well-functioning, clean and shining. By using *Ropana anjana* it restores normal colour of *Sukla Mandala* and *Krisna Mandala* and this will enhance the beauty of eyes.

*Bidalaka* is the application of medicated paste to the outer surface of the eye lids and *Netra Pindi* is the modification of *Bidalaka* which is applied over whole eye like an eye pack. Sometimes instead of directly applying the pastes to the eyelid, they are packed in thin cotton or gauze cloth & are kept over the eyelids. In *Susruta Samhita* there is no mention of *Pindi* and *Vidalaka*. According to *Acharya Sharandhara* the quantity of *Vidalaka* should be like *Mukhalepa* [12]. The drug is absorbed through the skin of eyelids, which causes vasodilatation and improves circulation. By performing *Bidalaka* and *Netra Pindi* there is nourishment of the skin, supply essential nutrients to skin, Helps to reduce, scars and marks depending on its herbal ingredients, removes dead cells of skin, Provide a soothing and relaxing effect on lid skin and eyes, helps to restore the lost shine and glow of skin in short span of time and regular use provides glow to skin, improves skin texture and complexion [14].

### BEAUTIFICATION OF HAIR

Hair plays an important role in beauty and like face hair is also a mirror of health. In Ayurveda Literature many types of daily regimens have been described in chapter of *Dinacharya* and *Ritucharya*. These includes hair oil applications, *Shirolepa* etc. which we can apply to hair to have long thick and beautiful hair.

According to *Charak Samhita*, oil should be regularly applied on head (scalp) as this causes the scalp to be revitalized, keep hair healthy, black and firm rooted and keeps away from diseases like *Khalitya* and *Palithya* [1]. There are various oils which are indicated for healthy hair like Coconmut Oil, *Nilibringadi* Oil, *Triphaladi* Oil, *Prapoundarikadi* Oil etc.

*Shirolepa* or hair packs are also described for improvement of hair texture and prevent hair fall, greying of hair and dandruff. The medicated paste of *Amalaki*, *Yashti*, *Triphala*, *Kachora*, *Musta*, *Meethi*,

etc must be applied with milk or curd for healthy hair.

### AHARA AND PATHYA APATHYA FOR BEAUTIFICATION

In Ayurveda for the beautification the word *Varnya* is used and in *Caraka Samhita* it has mentioned *Varnya dashemani* which we can use as internal and external medicine to enhance the beauty [1]. This group consists of 10 herbal drug's which are *Pterocarpus santalinus* (*Candana*), *Calophyllum* (*Tunga*), *Prunus cerasoides* D. Don (*Padmaka*), *Vetiveria zizanioides* (Linn *Uśira*), *Glycyrrhiza glabra* Linn. (*Yasthimadhu*), *Rubia cordifolia* (*Manjishtha* (*Rubia cordifolia* Linn.)), *Hemidesmus indicus* Linn (*Sārivā*), *Ipomoea mauritiana* Jacq (*Vidārī* (*Ipomoea mauritiana* Jacq.)), and *Cynodon dactylon* Linn (*Dūrvā*). *Varnya* is meant to improve complexion and by this combination of drugs it will pacify *Vitiated doṣhas*, gives complexion and also nourish the tissues. Internal administration has more therapeutic effect than external application. As per the name *Varnya*; it is specially meant to improve complexion and impart bright colour to the skin. Recent researches show that these drugs have properties beyond it. It is a combination of drugs which pacify vitiated doṣhas, give complexion and also nourish the tissues. As most of these drugs have antioxidant activity the synergetic effects of the drugs in this combination will give more effect on beautification.

For the maintenance of health and also for the enhancement of beauty *Dinacharya* procedures are described in Ayurveda texts. Some of these are *Ushapaan Mukhprakashalan*, *Nasya*, *Abhyanga*, *Vyayama*, *Udvardhana*, *Snana*, *Vastra Dharana*, *Lepana* for skin. *Anjana*, *Jala Sinchan*, *Nasya*, *Siroabhyanga*, *Padaabhyanga*, *Snana*, *Padatra Dharana* for eyes. *Siroabhyanga*, *Snana*, *Kesha Prasadana*, *Nasya* for Hair. *Achamana*, *Kavala*, *Gandusha*, *Danta Dhavan*, *Jihwa Nirlekhana* for Tooth [15]. Further they should also not do *Adharaneeya Vegha Dharana*, *Ati Chankramana* and for the *Manasik*

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*Sundarata*- they have to follow *Sadvritta Palan*, *Dharaniya Vega Dharana* and *Achara Rasayana*.

Moreover, using *Pathya*, *Hitakara*, *Sarvarasa Ahara* and *Rasayana* will also be very important.

The person who needs to enhance the beauty should avoid *Katu*, *Tikta*, *Kashaya Rasa Pradhan Ahara*, *Viruddha Ahara*, Excess use of *Pippali*, *Kshara* and *Lavana*.

## CONCLUSION

Considering all above factors we can conclude that the various Kriya kalpa/procedures for mukha (Face), eyes and Kesha (hair) like abyanga, swedana, mukha lepa (Face packs), vidalaka, anjana, nethra parisheka, Tarpan, Putapaka, Shiroabyanga, Shirolepa (Hair pack) can be used for enhancing the beauty of a person.

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