



## Review Article

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### COSMETIC SENSE OF AYURVEDA: A REVIEW

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#### ABSTRACT

The word Cosmetics is defined as "the Substances of diverse origin, scientifically compounded and used to cleanse, allay skin troubles, cover up imperfections and to beautify". Ayurveda emphasizes on both external and internal beauty and external beauty is complimented by internal beauty. It is said that Kaanti, Chaaya, Varna, Prabha of an individual is determined at the time of "Shukra-Shonitha Samyoga" itself. The factors contributing to these are Matruja, Pitruja, Rasaja and Sathmyaja Bhavas and also Mahabhuta predominance. These factors determine the Prakrithi, Sara, Samhanana, Pramana and Twak of the individuals. Following are the suggestions of Ayurveda towards beauty and health. For Physical beauty, Dinacharya. For Internal beauty, Achara Rasayana, Sadvritta and control over Dharaneeya Vegas. Dinacharya includes Mugha Sodhana, Abhyanga, Udvarthana, Anjana, Keshaprasadhana, Vyayama, Nasya. Diet also plays an important role. Charakacharya explains that by Rasayana, a person with dark complexion can have fair complexion. He also explains about various Yogas and single drugs in Rasayana which has cosmetic effect. By Sadvritta, by Samyak Yoga of Indriya and performing of different actions after proper thoughtful analysis of his intelligence has all role in maintaining internal beauty. By control of Dharaneeya Vega proper care of Physical beauty is possible because any of the mental disturbances can have negative impact over the skin which further hampers the physical beauty.

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

#### INTRODUCTION

Beauty is a characteristic of a person, animal, place or object that provides a perceptual experience of pleasure or satisfaction. Concept of beauty may vary from individual to individual. It is truly said that "Beauty is bought by the judgment of the eyes". Beauty is not always related to woman rather men are more beauty conscious. Cosmetology is the science of alteration of appearance and modification of beauty<sup>1</sup>. The cosmetic preparations are used for worship and for sensual enjoyment in India since Vedic period. According to Drugs and Cosmetics Act (India) 1940 Cosmetology is defined as that "Intended to be applied to the human body for cleansing, beautifying, promoting attractiveness or altering the appearance without affecting the body's structure or function". Ayurveda emphasizes on both Physical (external) and Mental (internal) beauty. In Ayurveda, terms like Kanthi, Prabha, Varna, Chaaya etc. are used regarding the subject. Varna term is used in a broader aspect which includes most of the parameters which are necessary for healthy skin. Vagbhatacharya has stated Varna (complexion) as one of the Atmaja and Satmyaja Bhavas<sup>2</sup>. Charakacharya clearly mentions that, a wise person should perform such actions which are good for his body as the office in charge of the city and charioteer in charge of the chariot protect the city and chariot respectively<sup>3</sup>.

#### Why Beauty Care?

Skin is the organ which separates an individual from an external environment. It's where our inside meets the outside. So it is easily prone for infections or injury. The beauty of skin basically depends on individual's health, age, diet, habits, and job routine, climatic conditions and so on. Physical beauty is extremely important and studies have shown that people judge each other

based on their physical looks at least until they start to know each other well.

There are references in our Samhitas which mention that the beauty of a person is determined at the time of Shukra-Shonitha Samyoga itself and the formation of Soft parts like skin is the Maternal contribution (Matruja Bhavas), hard parts like hair, nails, teeth are Paternal contributions (Pitruja Bhavas) and the Complexion is determined by the Rasaja and Satmyaja Bhavas<sup>4</sup>.

Even though our science explains about external and internal beauty, people always look for external beauty because external beauty enhances our self-confidence. The Physical beauty depends on Skin complexion, quality of hair, nails and teeth. But for the maintenance of this external beauty, internal beauty is also very much essential because any derangement of the mind like stress, strain, negative thought can all hamper the luster and complexion.

#### True remedies for good health

To keep oneself fit and healthy, at all ages, Ayurveda has proposed numerous suggestions that if followed with dedication maintains good health and skin. There are certain "true remedies" for maintaining good health which are fresh air, pure water, rest, proper diet, good sleep, exercise etc

#### Factors determining the Beauty

There are various references regarding the concept of Varna in our Samhithas. It is said that Varna of an individual is determined in the Garbhavastha itself. The concept of Garbha Varna is explained by Vagbhatacharya. It is stated that the Varna of an individual varies in accordance with race and religion<sup>5</sup>. Vagbhatacharya states that colour of the individual are

also determined by the food which the mother takes during her Garbhavastha<sup>6</sup>. Intake of Madhura (sweet), Vidahi (foods which causes heart burn) and Misrahara (mixed foods) by the mother will impart Goura (whitish yellow), Krishna (black) and Shyama Varna (bluish black) colour to the child.

External beauty can be obtained by following the Dinacharya which are explained in our Samhithas and mental beauty by Achara Rasayana, Sadvritta (good regimens), and Control over the Dharaneeya Vegas (suppressible urge). From the Ayurvedic point of view, following factors determine the beauty of an individual i.e.

Prakriti -Physical Constitution - Prakriti of a person is determined at the time of Sukra-Shonita Samyoga itself. Prakriti of an individual is determined by Sukra Shonita Prakriti, Kala Garghashaya Prakriti, Maturahara Vihara Prakriti and Mahabhuta Vikara Prakriti<sup>7</sup>. Pitta Prakriti people will be of Goura Varna<sup>8</sup>. Kapha Prakriti people will have pleasing appearance and clarity of complexion<sup>9</sup>.

Sara- Dhatu which is excellent -Among the 8 Saras, Twak Sara and Sukra Sara is considered to be best to be correlated to the external beauty and Satva Sara for Internal beauty. Twak Sara people will have clear, smooth and soft skin<sup>10</sup>. Meda Sara people will have good complexion<sup>11</sup>. Majja and Shukra Sara people will be of Snigdha Varna<sup>12</sup>.

Samhanana- It refers to Compactness of the body<sup>13</sup>. Charakacharya states that a compact body is characterized by symmetrical and well divided bones, well knit joints and well bound muscles and blood. Individual with compact body is very strong and otherwise weak<sup>14</sup>.

Pramana - Measurement of the body parts<sup>15</sup>. Body possessed of organs with proper measurement is endowed with strength, ojas, happiness and power. If the measurement is either high or on the low side, the individual possess qualities contrary to this. There are references regarding the Anguli Pramana of each organ by Acharya Charaka. Measurement from sole of feet to top of head is 84 Angulas. Chakrapani states that the height of each individual organ is not to be taken into account while ascertaining the measurement of the whole body. On the other hand, the height of sole of foot to the top of head is to be accounted for. It is said so because, if the height of all organs taken together, this exceeds 84 Angulas because a portion of the length of one organ at times submerges into the height of another organ<sup>16</sup>. He states that measurement from sole of feet to top of head is 84 Angulaas and finger breadth is taken as the unit of measurement<sup>17</sup>.

Facial beauty is based on standard esthetic principles that involve proper alignment, symmetry and proportion of face<sup>18</sup>.

Satva- Psychic factors / mental factors is included under this. People with Pravara Satva are able to tolerate exogenous and endogenous diseases even if they have weak physique. Their qualities will be similar to that of Satva Sara Purusha<sup>19</sup>.

Twak- Complexion of the skin

Mahabhootas- Charakacharya states that Pancha Mahabhootas play an important role in VarnaUtpatti<sup>20</sup>. Varna is born out of Agni Mahabhuta<sup>21</sup>. Both Charakacharya and Vagbhatacharya has the same opinion regarding combination of Mahabhutas for Varna Utpatti which is stated below<sup>22,23</sup>. They states that Jala, Akasha and Agni Mahabhuta is responsible for Avadata Varna,

Prithvi and Vayu for Krishna Varna and Mahabhutas in equal proportion is responsible for Shyava Varna.

### Prakrita – Vaikrita Varna

Acharya Caraka has stated 4 normal and 5 abnormal Varnas in our classics<sup>24</sup>. Normal Varnas include Krishna (black), Shyama (bluish), Shyamavadat (bluish white) and Avadat (white). Whereas Abnormal Varnas are Nila (blue), Shyava (grey), Tamra (coppery), Harita (green) and Shukla (albinotic/ abnormal white) Varna.

### Role of Dinacharya

Hygiene is as important as cosmetic application. Beauty is not achieved in one day, but it should be enhanced or maintained by following the daily regimens mentioned in our Classics.

Various Charyas which need to be followed in our day to day life which are very much essential for maintaining good health are mentioned in Dinacharya( daily regimen) which are as follows.

Mukhasodhana- Danthadhavana (brushing), Jihwanirlekhana (cleaning of tongue), Gandushadharana (gargling), 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. Smile is the person's ability to express the range of emotions with the structure and movement of the teeth and lips. It can often determine how well a person can function in the society<sup>25</sup>. So to keep oneself confident, proper care of teeth and lips is important.

Abhyanga-Massage- 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 to the cells; it helps in the increased production of sweat thereby helping in the excretion of waste products through the skin. Abhyanga includes- Sareera Abhyanga (Body Massage), Pada Abhyanga and Siro Abhyanga (Head Massage). It is best in graying and falling of hair, helps in growing of deep rooted long hair. Pada Abhyanga induces good sleep; it is best in cracking of foot. Studies have shown that this can be practiced by individuals regularly since it is less time consuming and cost effective. This procedure is not restricted to Sisira Ritu, it can be practiced in all seasons as a preventive procedure to prevent the foot related problems and to get the other beneficial effect from Pada Abhyanga<sup>26</sup>.

Udvarthana- Smooth rubbing improves the blood circulation which gives fairness and tenderness to the skin. When applied over the face it makes the cheeks and face fleshy/corpulent, delicate like a lotus by removing the dark spots and pimples. It imparts Kaanthi, relieves itching, it is indicated in skin diseases like Vyanga<sup>27</sup>.

Anjanam- Ancient scriptures like Abhijnana Shakunthalam and Meghadootam of Kalidasa and many mythological epics encompass the reference of cosmetics like Kajal, which itself show the importance of Anjanam<sup>28</sup>. There are references

regarding the application of Anjanam in our classics. Application of Rasanjana (a sort of collyrium prepared of *Berberis aristata*) once in every 5 to 8 nights helps in laceration 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<sup>29</sup>. By the use of Collyrium, the eyes become bright like the moon in the clear sky<sup>30</sup>.

Susruthacharya explains about the importance of Netra Prakshalana with Lodhra kashaya (*Symplocos racemosa*) or with Amalaka (*Emblica officianalis*) Swarasa or with cold water. He states that it is beneficial in removing the dryness of face, diseases of Raktha and Pitta<sup>31</sup>.

Kesaprasadhanam - Hair is a vital parameter of external beauty. One commonly overlooked facet of society is the length, colour and texture of the hair on one's head<sup>32</sup>. Everybody is concerned with its appearance and disorders. It is said to be a byproduct of bone metabolism. Amino acids have an important role for maintaining healthy hair. Glutamine is the most commonly occurring amino acid, which is produced naturally by the body, but the production of it decreases with age. Glutamine is built from Glutamic acid. This builds the hair by delivering Sulphur which is necessary for hair growth<sup>33</sup>. Methionine contains Sulphur which can considerably strengthen the hair structure and nails. It can also help against hair loss<sup>34</sup>. Vaso dilatatory effect of Arginine promotes hair growth as the Nitrogen oxide generated from Arginine opens the Potassium channels of cells. The blood supply to hair root is then improved which in turn stimulates hair growth<sup>35</sup>. Zinc is involved in the building of Keratin, which is one of the main component of hair. Zinc facilitates the necessary cell division which makes the growth of hair possible. Hair loss is one of the signs of Zinc deficiency, which can be improved through Zinc supplementation<sup>36</sup>. Iron deficiency leads to damage of hair structure which can cause hair loss<sup>37</sup>.

Vyayamam (Exercise)- In Chanakyaaneethisastram, it is said that "Wealth should be enjoyed economically, climbing a mountain is to be practiced slowly, Learning and Practice of religion ought to be acquired deliberately and Exercise should be practiced smoothly. Similar to Abhyanga, Vyayama also has effect on almost all systems of the body. 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.

Nasyam (Nasal Inhalation)- Nasya indicated as daily regimen is the Prathimarsha Nasya which is devoid of any complications and can be administered at any time. It has effect on mental disorders also<sup>38</sup>. Has effect on both skin and hairs.

Bhojanam (Diet) -To keep oneself fit and healthy diet also play an important role. Charakacharya clearly says that Timely food intake is the best habit for healthy living and the food intake must be based on "Ashtaaharavidhivisheshaayathana"<sup>39</sup>. Acharya also mentions that more intake of Salt in diet leads to early graying of hair, baldness and wrinkles in the skin<sup>40</sup>. There are

references regarding various Ahara Dravya's which have been attributed to Varnya karma such as Hamsa Mamsa<sup>41</sup> (Swan), Koorma Mamsa<sup>42</sup> (Turtle) and also Pakva Rasa in Madya Varga<sup>43</sup>. The nourishment of the Dhatus occurs through the food we take. Nutrients are the chemical substances found in food. The skin (epidermis and dermis) functions normally when adequate nutrition is provided. For example, Deficiency of Essential fatty acids is shown to increase epidermal permeability and trans epidermal water loss<sup>44</sup>. Any dietary imbalance in the form of nutritional deficiency, specific nutrient inadequacy or excess and toxic components can disturb the equilibrium of skin<sup>45</sup>. There are also studies demonstrating that Vitamin C and E combined with Ferulic acid impart an antioxidant effect<sup>46</sup>. Along with these drink plenty of water which helps in draining the waste from the body through sweat and urine. Fluid also helps in preventing skin disorders and makes it glowing. Drinking more than 2 liters of water per day can have significant impact on skin physiology<sup>47</sup>.

### Role of Rasayana

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<sup>48</sup>. 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, Narasimha Rasayana, Amrutaprasha, Brahma Rasayana.

### Mind and Skin

More than just a cosmetic disfigurement, dermatological disorders are associated with a variety of psychopathological problems that can affect the patient, his/ her family and society together. A growing field of integrative medicine called "Psycho dermatology", addresses the interaction between Mind- and Skin. It is a relatively new discipline in psychosomatic medicine. Psychiatry is more focused on the "Internal non visible disease" and Dermatology on the "External visible disease"<sup>49</sup>. The two disciplines are interconnected at the embryonic level through the ectoderm. The Brain and the skin have many interconnections – the skin has a vast neurologic and vascular network. Therefore "chemicals made in the Brain in response to stress travel to the Brain".

Whatever the emotional trigger- Work pressure, relationship, depression and even stress can even cause these trouble making chemicals, called neuro peptides to flood your skin. They can cause inflammation, widen blood vessels; generate excess moisture all of which can exacerbate skin problems. Mind body relaxation like Yoga, Meditation etc. reduces the flow of neuropeptides leading to less reactive skin. As the skin is an organ that has a primary function in tactile receptivity and reacts directly upon emotional stimuli, dermatological practice involves a psychosomatic dimension<sup>50</sup>.

Acharya Charaka states that, the body and mind constitute the substrata of diseases and happiness<sup>51</sup>. Ayurveda also strongly believes that Stress, Emotions and Negative thoughts can hamper the skins natural glow and shine. As we all know that skin acts as the mirror, mirror of all that is felt by living beings and face hence reflects all the mental stress, fatigue, fear, tension, sadness etc. So pleasant mind is very much essential for keeping the skin healthy, our Acharyas had mentioned Achararasayana<sup>52</sup>, Sadvritha<sup>53</sup> and Dharaniya vegas<sup>54</sup> (suppressible urges) for external beauty.

Association with good people leads to development of good behavior which can be considered as Sadvritha. For maintaining health of sense organs and mind one has to observe the following rules like Samyak yoga of Indriya, Performing of different actions after proper thoughtful analysis of intelligence.

Desirous of his well being, one has to suppress certain urges like Lobha, Shoka, Bhaya, Krodha etc. which comes under the Dharaneeya vegas<sup>55</sup>. Vagbhatacharya states that controlling of Chardi Vega (Vomiting urge) leads to Vyanga<sup>56</sup>.

## CONCLUSION

Beauty is not obtained in a single day. Both external and internal beauty of an individual is determined in the Garbhavastha itself. It is determined at the stage of Shukra Shonita Samyoga itself. But it can be maintained by following the Dinacharyas (daily regimen), Rtuacharyas (seasonal regimen), Rasayanas, Sadvritas and also by the Shodhana (Purificatory therapies) procedures explained in our classics.

Ayurveda hence explains that more than a mere Mechanical Cosmetic task, this involves self-awareness and incorporation of right eating and life style habits.

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