

ANCIENT CONCEPTS OF COSMETOLOGY IN AYURVEDA

*Yasmin S.

*PG Scholar, Dept. of Dravyaguna S. V. Ayurvedic Medical College, Tirupati, A. P.

Article Received on
08 Nov. 2016,

Revised on 28 Nov. 2016,
Accepted on 18 Dec. 2016

DOI: 10.20959/wjpr20171-7567

*Corresponding Author

Yasmin S.

PG Scholar, Dept. of
Dravyaguna S. V. Ayurvedic
Medical College, Tirupati,
A. P.

ABSTRACT

The word cosmetics defined as substances of diverse origin, scientifically compounded and use to Cleanse, Allay skin troubles, Cover up imperfection and Beauty. In ancient India, many of these practices were subtly interwoven with seasons (*Rutus*), the normal rituals of life (*Dinacharya*), the use of cosmetics was directed not only towards developing an outwardly pleasant and attractive personality. But towards achievement (*Punya*), longevity with good health (*ayush and arogyam*) and happiness (*Anandam*). Astanga hridaya offers six different formulations to be used for the six seasons of the year similarly special cosmetic *tailams, ghritas* were used for facial

beautification. Out of 37 groups, 11 groups defined by Susruta in skin disorders there are *Aragwadhadi, Salasaradi* etc. Ayurveda describes important actions on skin like *Varnya, Kustaghna* etc and also describes action on specific *dhatu* i.e *Raktaprasadana*. According to *Ayurveda sadrasas* play the role on the skin disorders. The skin is largest organ which protects the body from uv radiations, pollution and foriegn bodies. Inner health of the body reflects through skin. The skin is constantly under attack and needs to be maintained, so we need the help of natural cosmetics. The benefits of natural cosmetics are strengthens improves the skin functions, thanks to the natural chemicals in plants. Over the past 10 years, more and more people have switcthed to herbal cosmetics.

KEYWORDS: Ayurveda, Skin, Pollution, Natural cosmetics, Natural Chemicals.

INTRODUCTION

Ayurveda is considered as one of the ancient science of Health & Medicine this complete health includes cosmetic aspects as well. As *Ayurveda* the concept of beauty has an age –old origin as well.

HISTORY OF SKIN & BEAUTY CARE IN AYURVEDA

In Ancient India, many of these practice were subtly interwoven with seasons (*Ruths*), the normal rituals of life (*Dinacharya*), The use of Cosmetics was directed not only towards developing an outwardly pleasant and attractive personality, but towards achievement (*punya*), Longevity with good health (*Ayush & Arogyam*) & Happiness (*Anandam*).

From the great epic Mahabharata, draupadi worked for the queen of virate, There is a reference of her carrying (*PRASADANA PETIKA*) variety case containing substances to beautifies, toileties & accessories to decorate.

Astanga hridaya (1500 years old book of *Ayurveda*) offers 6 different formulations to be used for the six seasons of the year.

Ancient scriptures like “*Abhijnana shakunthalam*” and “*Meghadootam*” of *kalidasu* and many mythological epic encompass the reference of cosmetics like, *Tilaka, Kajal, Alita & agaru* that were used for cosmetic purpose.

The famous depictions in the Ajanta and ellora caves, khajuras prove that not only women also adorned themselves with jewellery, scents and cosmetics enscripted in history is the Aryan period the witnessed the use of turmeric – *haridra*, saffron, alkanet, *agaru* and chlorophyll green from nettle plants and indigo, *raktachandanam, chandanam*, for beautification an using *mehandi* (henna) for dying hair in different coloring and conditioning was also practiced in olden times.

The word cosmetics defined as substances of diverse origin, scientifically compounded and use to 1) cleanse 2) Allay skin troubles 3) Cover up imperfection 4) Beauty.

Indians can skilfully use vegetables, fruits, spices, herbals, precious stones, Metals. Minerals and this let them create unique products which are magic for skin care.

Bala Veda

Planning for good progeny *SUPRAJA –JANANA*

Complex: The complexion of the baby is determined by the element dominant at the time of conception and later by the food of the month during pregnancy. If *AGNI+JALA+AKASA* elements dominate, the body develops a fair complexion. *PRUDVI+VAYU* elements dominate, the body becomes dark in color.^[1]

If the couple wishes to have a son who would study one veda, live a full life of 100 years and have a white complexion, they should regularly take payasam, i.e Khira prepared by boiling rice in milk with ghee.

If the couple wishes to have a son who would study two Vedas Live a full life of 100 years and have a pink complexion, they should regularly take rice boiled in curd with ghee.

If the couple wishes to have a son who would study Three Vedas live a full life of 100 years and have a dark complexion and brown iris, they should regularly take rice boiled in water with ghee.

Etiology of Skin diseases(*Kushta nidanam* in *Madhava nidanam*)

Indulgence in incompatible food & drinks, foods which are very watery, fatty & hard to digest. Suppressing the urges of vomiting & others, heavy physical exercises & too much of exposure to heat immediately after taking food , immersing in cold water soon after exposure to sunlight, hard work causing fatigue & incidents of fear, use of uncooked food & over eating, improper methods of administering the five purificatory therapies (emeses etc.). Use of fresh grains, fish, food which are very salty & sour, blackgram, raddish, dry (or) powdery foods, sesame, milk & jaggery, over indulging in sexual intercourse, sleeping during day through suffering from indigestion, showing disrespect to gods, teachers & committing many other kinds of sinful acts, etc. make for the increase of all the three dosas & derangement in the *twak*(skin), *rakta* (blood), *mamsa* (muscular tissue), *ambu* (body fluids) & produce *kushta* (leprosy & similar skin diseases). This group of seven (the three *dosas* & four *dhatu*s) causes seven and eleven kinds of kushta.^[2]

Treatment of Disease caused by *Vayu*:- Aggravation of *Vayu* in skin,

त्वग्रूक्षास्फुटिता सुप्ता कृशा कृष्णा च तुद्यते
आतन्यते सरागा च पर्वरुक् त्वक्स्थितेऽनिले ३०

(Ch Ci 28/30).

- 1) Dryness, cracking, numbness, shrivelling & black coloration of the skin.
- 2) Pricking pain in the skin.
- 3) Stretching & redness of the skin.
- 4) Pain in the joints.

Treatment of *vayu* Located in Skin

स्वेदाभ्यङ्गावगाहाश्च हृद्यं चान्नं त्वगाश्रिते
शीताः प्रदेहा रक्तस्थे विरेको रक्तमोक्षणम् ६२

(Ch Ci 28/92).

If the (Vitiated) *Vayu* is located in the skin, then the patient should be given fomentation, massage & medicated bath. In addition, he should be given food pleasing to the heart.

Aggravation of *Vayu* in Blood

रुजस्तीव्राः ससंतापा वैवर्यं कृशताऽरुचिः
गात्रे चारूषिं भुक्तस्य स्तम्भश्चासृग्गतेऽनिले ३१

(Ch Ci 28/31).

Aggravation of *vayu* in the blood gives rise to the following signs

- 1) Acute pain, Burning Sensation, Discoloration on the Skin, emaciation and anorexia.
- 2) Appearance of Rashes on the body.

Effects of Bathing:- Bathing is Purifying the body.^[3]

पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम्
शरीरबलसन्धानं स्नानमोजस्करं परम् ६४

(Ch Su 5/94).

Role of Clean Dress in Life^[3]

काम्यं यशस्यमायुष्यमलक्ष्मीघ्नं प्रहर्षणम्
श्रीमत् पारिषदं शस्तं निर्मलाम्बरधारणम् ६५

(Ch Su 5/95).

Wearing clean apparel adds to the bodily charm, reputation, longevity and presents in auspiciousness. It brings about Pleasure, Grace, Competence to participate in conferences & good look.

Use of Fragrance^[3]

वृष्यं सौगन्ध्यमायुष्यं काम्यं पुष्टिबलप्रदम्
सौमनस्यमलक्ष्मीघ्नं गन्धमाल्यनिषेवणम् ६६

(Ch Su 5/96).

Use of scents and garlands stimulates libido, produces good smell in the body, enhances longevity and charm; It gives corpulence & strength to the body, it is pleasing to the mind & it prevents inauspiciousness.

Use of Ornaments^[3]

धन्यं मङ्गल्यमायुष्यं श्रीमद्वचयसनसूदनम्
हर्षणं काम्यमोजस्यं रत्नाभरणधारणम् ६७

(Ch Su 5/97).

Wearing of gems and ornaments add to the prosperity, auspiciousness, longevity, grace, prevents dangers from snakes, evil Spirits. It is pleasant and charming. It is also conducive to ojas.

Care of hair & Nails^[3]

पौष्टिकं वृष्यमायुष्यं शुचि रूपविराजनम्
केशश्मश्रुनखादीनां कल्पनं संप्रसाधनम् ६८

(Ch Su 5/99).

The dressing and cutting of hair & beard (including mustaches) & nails etc., adds to the corpulence, libido, longevity, cleanliness & beauty.

Use of Foot Wears^[3]

चक्षुष्यं स्पर्शनहितं पादयोर्व्यसनापहम्
बल्यं पराक्रमसुखं वृष्यं पादत्रधारणम् १००

(Ch Su 5/100).

Use of foot wear is conducive to eye sight & skin of feet. It protects the feet from reptiles etc. it gives Strength & Facilitates the Display of physical force and is libidinal stimulant.

Use of Umbrella^[3]

इतिः प्रशमनं बल्यं गुप्त्यावरणशङ्करम्
घर्मानिलरजोम्बुत्रं छत्रधारणमुच्यते १०१

(Ch Su 5/101).

Use of Umbrella averts the attacks of disease etc., It gives Strength & protects one from evil spirits; it covers & brings about happiness; It guards against the Sun, Wind, Dust & Rain.

Oiling of the Head^[3]

नित्यं स्नेहार्द्रशिरसः शिरःशूलं न जायते
न खालित्यं न पालित्यं न केशाः प्रपतन्ति च ८१
बलं शिरःकपालानां विशेषेणाभिवर्धते
दृढमूलाश्च दीर्घाश्च कृष्णाः केशा भवन्ति च ८२

(Ch Su 5/81-82).

One who applies til oil on his head regularly does not suffer from head-ache, baldness, graying of hair, nor do his hair fall. Strength of his head & forehead is specially enhanced. Hair becomes black, long & deep rooted. His sense organs work properly. The skin of his face becomes bright, Applying til oil on the head produces sound sleep and happiness.

Oil Massage^[3]

स्नेहाभ्यङ्गाद्यथा कुम्भश्चर्म स्नेहविमर्दनात्
भवत्युपाङ्गादक्षश्च दृढः क्लेशसहो यथा ८५

(Ch Su 5/85).

As a pitcher, a dry skin & an axis become strong & resistant by the application of oil, so by the massage of oil the human body becomes strong & smooth-skinned; It is not susceptible to the disease due to *vata*, it is resistant to exhaustions & exertions.

Advantages of Regular Massage^[3]

ना चाभिघाताभिहतं गारमभ्यङ्गसेविनः
विकारं भजतेऽत्यर्थं बलकर्मणि वा क्वचित् ८८

(Ch Su 5/88).

Of the one who practices oil massage regularly, the body, even of subjected to injuries or strenuous work, is not much injured. Physique is smooth. flabby, strong, & charming. By applying the oil massage regularly the on slaughter of aging is slackened.

Skin according to Ayurveda

As skin is an *upadathu* of the *raktadhatu*. It is mirror that reflect the qualities of the *rakthadathu* (blood) & the *rasadhathu*(body's plasma Tissues) Hence it is a common saying that glowing skin is the result of good quality *rasa & Raktha*.

Varnya(Restoration of Normal Skin Color)^[4]

अयोरजः सकासीसं त्रिफला कुसुमानि च
करोति लेपः कृष्णत्वं सद्य एव नवत्वचि ११५

कालीयकनताम्रास्थिहेमकालायसोत्तमाः
लेपः सगोमयरसः सवर्णीकरणः परः ११६

ध्यामकाश्चत्थनिचुलमूलं लाक्षा सगैरिका
सहेमश्चामृतासङ्गः कासीसं चेति वर्णकृत् ११७

(Ch Ch 25/115-117).

Application of the Ointment prepared of the *bhasmas Lauha & kasisa* & flower of *haritaki*, *vibhataki* & *amlaki* helps in the formation of pigments (blackness) instantaneously over the newly formed skin over the ulcer.

Kaliyaka, nata, pulp of the seed of *amra, hema (Dhustura* (or) the *bhasman* of gold), *kantha* and *rasottama* (mercury or ghee) should be made to a paste by triturating with the juice of cow dung. Applications of this paste over the skin (which has grown over the ulcer) helps in the restoration of its original color.

Dhyamaka, asvatha, root of *nicula, laksa & gairika* (red ochre) should made to a paste & applied over the skin developed over the ulcer which promotes restoration of its natural color. Similarly (Application of the paste of) *hema (dhustura* or the *bhasma* of gold), *amrta- sanga (kharaparika tuttha)* & *kasisa* promotes the natural color of the skin.

Hair Treatment

Ayurveda Considers the hair as a by-product of bone formation. The tissue which are responsible for formation of bones are also responsible for your hair growth. Hairfall is very much associated to your prakriti & also Stability of your Mind & body. Massage greatly

improved the blood circulation, thus increases the health of the hair & scalp. Specially prepared oils Pastes & applications on the hair.

Loma- Rohana (Restoration of growth of hair)^[4]

चतुष्पदानां त्वग्लोमखुरशृङ्गास्थिभस्मना
तैलाक्ता चूर्णिता भूमिर्भवेल्लोमवती पुनः ११८

(Ch Ci 25/118).

The skin, hair, horn & bones of quadruped animals should be burnt & reduced to ash. To this ash, oil should be added. Application of this medicated oil makes the fresh skin developed over the ulcer full of natural hair.

Pathogenesis of Baldness & Premature Graying of Hair

The *tejas* (heat) of the body in association with *Vayu* and other *dosas*, scorches up the hair – root (scalp) giving instantaneous rise to alopecia in men. If there is partial scorching, then this gives rise to premature graying of hair & tawny hair. Thus, ends the description of the diagnosis of the disease alopecia.

Treatment of Hair Diseases^[4]

खालित्ये पलिते वल्यां हरिलोमि च शोधितम् २५६

नस्यैस्तैलैः शिरोवक्त्रप्रलेपैश्चाप्युपाचरेत्

सिद्धं विदारीगन्धाद्यैर्जीवनीयैरथापि च २५७

नस्यं स्यादणुतैलं वा खालित्यपलितापहम्

क्षीरात् साहचराद्भार्ङ्गराजाच्च सौरसाद्रसात् २५८

प्रस्थैस्तु कुडवस्तैलाद्यष्ट्याह्वपलकल्कितः

सिद्धः शिलासमे मेषशृङ्गादिषु स्थितः २५९

नस्यं स्याद्भिषजा सम्यग्योजितं पलितापहम्

भिषजा क्षीरपिष्टी वा दुग्धिकाकरवीरकौ २६०

(Ch Ci 26/256-260).

Line of Treatment

In *khalitya*(alopecia), *palithya*(graying of the hair), *vali*(appearance of wrinkles over the face) & *hari-loman* (tawny hair), The patient should, in the beginning be given elimination therapies(emetic, purgation, etc.,) & thereafter, be given *nasya* (inhalation therapy) with medicated oil & application of paste of drugs over the head & face.

Recipes of Medicated Oil

Medicated oil should be prepared by cooking with *vidari gandha*, *prsniparni*, *brhati*, *kantakari* & *goksura*, or with *Jivaniya* group of drugs, viz *jivaka*, *rsabhaka meda*, *mahameda*, *kakoli*, *ksira-kakoli*, *mudga-parni* & *masa-Parni*. Inhalation therapy with these medicated oil or with anu tila cures alopecia & graying of the hair. One prastha of each of milk & Juice of *sahacara*, *bhringa-raja* & *surasa*, one *kudava* of oil & the paste of one pala of *yasthi-madhu* should be cooked and kept inside a pot of stone or the horn of sheep. Approximately administered by the physician for inhalation therapy, this medicated oil cures graying of hair. *Dugdika* & *karavira* should be made to a paste by triturating them with milk. After Pulling out gray hair the physician should apply this paste over the head of the patient for curing graying hair.

Ointment of Tawny Hair (*Hari Loman*)^[4]

चीरं प्रियालयष्ट्याह्वे जीवकाद्यो गणस्तिलाः २७२

कृष्णा वक्त्रे प्रलेपः स्याद्धरिलोमनिवारणः

(Ch Ci 26/272).

Application of the Paste prepared of milk, *priyala*, *yasti madhu*, *jivika*, *rsabhaka*, *meda*, *mahameda*, *kakoli*, *ksirakakoli*, *mudga-parni*, *masa-parni*, *jivanti*, *madhuka*, *honey*, *tila* & *pippali* over the face cures tawny hair.

Recipe for Restoration of Hair^[4]

तिलाः सामलकाश्चैव किञ्चल्को मधुकं मधु २७३

बृंहयेद्रज्जयेच्चैतत् केशान्मूर्धप्रलेपनात्

(Ch Ci 26/273).

Application of the paste of *tila*, *amalaki*, *kinjalka*, *madhuka* & honey over the head restores the colour of hair & promotes hair growth.

Recipes for dyeing & softening Hair

पंचेत्सैन्धवशुक्ताम्लैरयश्चूर्णं सतण्डुलम् २७४

तेनालिप्तं शिरः शुद्धमस्त्रिगन्धमुषितं निशि

तत् प्रातस्त्रिफलाधौतं स्यात् कृष्णमृदुमूर्धजम् २७५

अयश्चूर्णोऽम्लपिष्टश्च रागः सत्रिफलो वरः

(Ch Ci 26/274-275).

Lauha powder(bhasma) should be cooked with *saindhava*, *suktamla*(sour vinegar) & rice (all in equal quantities) After washing the head well to make it free from oily mater, this paste should be applied over the scalp, & keep overnight. In the morning, the head should be washed with the decotion of *triphala*. With this therapy, the hair becomes black & soft. *Lauha powder(bhasma)* triturated with sour articles & *triphala* is an excellent hair-dye.

Ropana (Promotion of Healthy Skin)^[4]

मनःशिलाले मञ्जिष्ठा लाक्षा च रजनीद्वयम्
प्रलेपः सघृतक्षौद्रस्त्वग्विशुद्धिकरः परः ११४

(Ch Ci 25/114).

Application of the Paste of *manahsila*, *ela*, *manjista*, *laksa*, *haridra* & *daru- haridra* along with ghee & honey help in the promotion of healthy skin over the ulcer.

Plastic Surgery^[6]

A separate section termed *VAIKRITARPAHA* was devoted for the purpose. Contribution of sushruta to plastic surgery can rightly be called outstanding. It is an established fact that Indian Plastic Surgery provided the Basic Pattern for Western efforts in that direction. Till 16th Century Plastic Surgery made little advance. This man had served as a driver with the English army and was made a prisoner by tippu sultan who cut of his nose & one of his Hands. A new nose was constructed on him by a native surgeon. This lead was quickly followed by a noted surgeon of London Joseph Constantine carpure & he published his results in 1816 which is regarded as one of the greatest landmarks in the history of reconstructive surgery. Similar Operation for severed lips have been described, sushrutha has described 15 methods of repairing ear lobes. Importance of adequate supply as well as of perfect haemostasis in the graft bed.

Acharya Susrutha had arranged drugs in 37 groups in these the eleven groups defined by sushrutha in skin disorders there are *ARAGWADHADHI*, *SALASARADHI*, *RODHRADI*, *ARKADI*, *PATOLADI*, *PRIYANGWADI*, *AMBASTADI*, *NYAGRODHADHI*, *TRIPHALADI*, *TRIKATUADI*, *LAKSADI*.^[7]

According to the Ayurveda FIVE RASAS helps in cure skin Disorders. These are *Madhura*, *Amla*, *Katu*, *Tikta* & *Kashaya*.^[7]

Lavan Rasas- Vitiates blood causes skin & hair disorders.^[7]

Ayurveda describes important actions on skin, *Varnya, Kushthanghnya, Udarda – Prasadana, Roma- Sanjanana, Roma- Setana.*^[7]

Action on Specific *Dhatus* that is *Raktha- Prasadana.*^[7]

Benefits of using Ayurveda Cosmetics(Herbal Cosmetics)

All- Natural, Safe- Hypoallergic, No Animal Testing, No Side Effects: Ayurveda Cosmetics Promote Healing, Variety of Choices, Versatility. Environmentally- Friendly→No Chemical Waste, Providing Support to **Green Living** Standards.

Bad Effects of Modern Cosmetics

10 Harmful Effects of modern Cosmetics, Skin Diseases & Reactions, Allergies, Harmful For Eyes, Damage to Nails, Cancer & other Chronic Diseases, Ageing, Danger to Reproductive Organs, Hair problems, Head-aches and Unwanted Dependency on Cosmetics.

CONCLUSIONS

The skin is the largest organ skin protects the body from UV Radiation, Micro Organisms & pollution. Inner health reflects over the body through skin. The skin is constantly under attack and needs to be maintained for that we need the help of natural cosmetics. The benefits of natural cosmetics are Strengths & improves skin functions that the natural chemicals in plants. According to *Ayurveda* happiness, gloom, sadness & relaxation are the aspects that are reflected by the face & by the body & can't be disguised with Cosmetics. In other Words *Ayurveda* emphasizes on external & Internal Beauty. It is believed in *Ayurveda* that one can enhance Internal Beauty.

Thanks to the nature. This is the greatness of our Indian *Ayurvedic* system. This is beauty of *Ayurveda*.

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