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Review Article



SHALAKYA TANTRA: AYURVEDIC INSIGHTS FOR RADIANT BEAUTY

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ABSTRACT:

In addition to bringing happiness, beauty can also, to some extent, increase pride and self-confidence. Beauty is subjective and depends on the viewer. Since the beginning of time, one's lifestyle has placed a high value on beauty. An essential component of personal care that has been practiced since antiquity is beautification. Ayurvedic literature, particularly the Shalaky Tantra, focuses on and emphasizes the several methods for beautifying skin, particularly that of the face, eyes, and hair. Since it addresses the upper body portions above the collarbone, the Shalaky Tantra, also known as Urdhvanga Chikitsa, is a significant branch of Ayurveda. It is mostly discussed in Ayurvedic literature including the Sushrut Samhita, Charak Samhita, and Ashtang Hridaya. Since Mukha covers the region from Chibuka to Lalata, which encompasses the entire face, ailments that arise there are also highlighted through several Kriya Kalpa techniques, along with the area's aesthetic appeal. In Ayurveda, beauty is defined as both achieving excellent health and an appealing appearance on the outside. Beginning when the kid is still in the mother's womb, this involves using medical herbs and minerals in addition to adhering to Sadvrittha, which includes ratricharya, dinacharya, and ritucharya.

This article examines internal drugs, Pathya and Apathya Viveshana, as well as numerous procedures and techniques for improving the beauty of the face, eyes, and hair. Thus, through a review of relevant literature, the significance of Shalaky Tantra in increasing the beauty of the face, eyes, and hair will be underlined. We shall go into great length on the different Kriya Kalpa methods that can be used to beautify the eyes, face, and kesha hair. These processes include Swedana, Abyanga, Mukha lepa, or face packs, Anjana, Shiroabyanga, and so on.

KEYWORDS: Anjana, Bidalak, Lepa, Mukha, Nethra and Kesha

INTRODUCTION:

"Saundarya" has the literary sense of "beauty." Since the beginning of time, people have considered beauty to be a crucial aspect of their lifestyle. In this cutthroat age, the value of beauty only grows with time. Ayurvedic literature has been describing the use of herbs for beautifying for ages, and the philosophy behind it is that beauty is related to integrated health, which includes bodily, mental, and spiritual well-being. The technique of skin beautification, particularly for the face, eyes, and hair, is a crucial aspect that is mostly addressed through a variety of operations.

Since it focuses on the upper body, Shalaky Tantra, a branch of Ayurveda, is also known as Urdhvanga Chikitsa. It is mostly discussed in Ayurvedic literature like Ashtang Hrudaya and Charaka Samhita^[1-3].

This article examines internal drugs, Apathya Vivechana, and other procedures and techniques for improving the beauty of the face, eyes, and hair. Thus, through a review of relevant literature, the significance of Shalaky Tantra in increasing the beauty of the face, eyes, and hair will be underlined. We shall go into great detail about the several Kriya Kalprocedures for beautifying the face, hair, and eyes with the use of techniques like Vidalaka, Swedana, Netra Parisheka, Shirolepa, etc.

Skin Beautification

Ayurveda holds that a person's skin is a reflection of their total health; hence, healthy skin is a sign of good health and represents the equilibrium of Dhatu. Any unwell mental or physical condition shows through the skin, particularly on the face where attractiveness is evident. In order to achieve healthy skin and a radiant complexion, Ayurvedic texts have detailed a variety of skin care procedures that must be followed in various circumstances. These procedures aim to purify the skin by removing vitiated doshas from the body, which are primarily responsible for skin disorders and other diseases that develop in this area^[1-2].

Three main Ayurvedic beauty methods for Mukha are Swedanaand, Mukha lepa, and Abyanga. Abyanga is one of the Bahya Snehana karma processes. Charaka Samhita states that the human body grows strong and has smooth skin through the practice of Sneha Abyanga. Its body is immune to fatigue and exertion, and it is impervious to Vataja illnesses. Furthermore, it's been said that getting an oil massage every day will make your body flabby and slow down the aging process^[2-3].

Bhyanga is said to give the skin a glossy softness, protect against the escalation of Vata and Kapha, and enhance the color, strength, and tone of the body's tissues in the Sushrut Samhita. Vagbhata states in Ashtang Hridaya and Astanga Samgraha that regular abhyanga practice is known to prevent Vata diseases, improve complexion, nourish sense organs, and promote a healthy lifestyle with restful sleep and glowing skin. Considering the aforementioned elements, we may conclude that abhyanga improves skin tone and luster, lengthens life, and nourishes every area of the body.

ayurvedic The majority of oils start with sesame oil, which also contains biologically active lignan components like sesamin and sesamol that can improve the oil's oxidative

stability. Moreover, it contains vitamins like vitamin D and B complex as well as minerals like phosphorous. It can also be used as a skin conditioning agent and hair conditioning agent because it is rich in zinc and proteins that support the health of the skin and hair. Additional topical application of sesame oil shields the skin from UV rays. For Mukha Abhyangaas, one can utilize oils such as Manjishtadee, Tripaladee, and Nilibringaraj, which can improve complexion.

Ayurvedic texts suggest that Swedana Karma should be performed after Sneha Abhyanga. By performing Snehana and Swedana Karmas, one can moisturize, increase the flexibility of the skin, and revitalize the skin's tissues. Skin debris is the saturated keratin that remains in the skin when skin cells die. It is thought that swedan and snehana eliminate these skin debris and prevent trans-epidermal water loss, repairing the lipid barrier and skin's amino-lipid content^[8].

Using herbal paste after the Snehana and Swedana is good. According to Ayurvedic texts, pigmentation, scars, markings, acne, and pimples can all be treated with an application of herbal paste or face pack. This is one of the most traditional and well-known methods. Applying Mukalepa, according to Acarya Vagbhata, treats Vyanga, which is related to pigmented patches. Three more types of Mukha lepa have also been mentioned, including Visahagna lepa, which is used to remove toxins, and Varnakrtlepa, which is used to restore original color^[3-4].

According to scriptures, Mukhalepa when used frequently will have a lotus flower-like softness and brilliance. Charaka Samhita claims that varna is more than just color; it represents every aspect of bright, healthy skin. The majority of medications that we take as Mukhalepa have ingredients that raise skin Brajaka pitta. Brajaka pitta is helpful in lessening skin dryness and enhancing skin tone. Using this technique, a herbal paste is applied to the face, allowed to sit for a few minutes, and then removed. The skin looks better as a result of this. In addition to washing the face, it is left to dry or set, which improves the skin's appearance by creating a temporary tightening effect. Cosmetic medications are classified as Kustagna, Vayasthapak, etc., according to Charak Samhita. Various herbal pastes, known as Upnaha, are detailed in Susruta Samhita. Similarly, Astanga Hrudaya describes them under the heading of Twak Roga Chikitsa. Dashanga lepa and Dasana samskar churna are two highly popular and well-respected Ayurvedic medicines^[9-11].

Eyes Beautification

One of the most potent visual cues is the eye. The Kriya Kalpas, which are a series of techniques that we can perform on a daily basis to take care of our eyes and heal eye disorders, were also mentioned in ancient Ayurvedic books. Among these methods, Putapaka, Anjana, Bidalaka, and Netra Pindi are important approaches that we might employ to beautify our eyes.

Netra Tarpana is the most popular Kriyakalpas method; it serves as a preventive as well as a curative measure to keep the eyes in a normal, healthy state^[12]. Tarpana, as per Sarangadara Samhita, is the most effective way to induce rehydration or sustenance to the eyes. It is a natural Brimhana. This technique involves creating a certain shaped frame in

which lukewarm medicinal ghee is left in the eyes for a predetermined amount of time^[2,3,4,13]. The treatment of numerous eye-related disorders as well as eye relaxation are advantages of this therapy. Sushruta and Vagbhata Acharyas state that in addition to curing illness and restoring normal eye function, it also provides Varnya Ptava (clear eyesight). Dalhana Varna asserts that Patava has two qualities: Suklamandala's clarity and his perfect sense of color. We can conclude from this that Tarpana is a useful technique for eye beauty.

The Putapaka technique is comparable to Tarpana, however the preparation of the materials and the duration will differ. Tarpana is also used, and because of its hydrophilic and lipophilic qualities, it can easily pass through the corneal epithelium. Additionally, due to extended contact times, absorption is higher in both treatments. These treatments improve lubrication and feeding of the entire ocular anatomy. Putapaka is said by Ashtanga to enhance visual acuity and sharpen vision. Susruta further states that performing Putapaka will result in "Prasanna Varna," which enhances the beauty of the eyes through their appealing look^[2,3,4].

Netra Parisheka is the process of slowly pouring a liquid medication containing Cakshusya Dravyas to open the eyes from four Angula heights. When lukewarm medication is applied to the eyelids consistently for a predetermined amount of time, it will help to strengthen the eye's nerves and increase local circulation, which will assist to relieve inflammation. This patient will provide respite from illness and pain, as well as restore the natural color of their eyes, enhancing their beauty^[1].

Using Anjana Shalaka or your fingers, Anjana is the process of putting medicinal pastes or powders to the inner side of the lower lid. Anjana is only completed following the first signs of Doshas. Anjana's method of action involves using her nose, mouth, and eyes to scrape and expel the Dosha from Vartma, Netra Kotha, and Asru Vaha Srotas. It is said in the Caraka Samhita that human eyes can be made as clear and bright as the moon by employing Anjana. Susruta Samhita states that performing Lekhana anjana will remove doshas from the eyes, leaving them clear, bright, and functional. The Sukla Mandala's natural color is restored by applying Ropana Anjana, which improves the eyes' aesthetic appeal.

Netra Pindi is a variation of bidalaka that is applied to the entire eye like an eye pack. Bidalaka is the application of medicinal paste to the outside surface of the eye lids. Occasionally, the pastes are kept over the eyelids and packed in cotton rather than being applied directly to the lids. Vidalaka and Pindi are not mentioned in the Susruta Samhita. Acharya Sharandhara states that the amount of Vidalaka needed is comparable to that of Mukhalepa. Because the medication is absorbed through the skin of the eyelids, circulation is improved and vasodilatation occurs. By using Netra Pindi and Bidalaka, one can improve the texture and complexion of the skin, feed vital nutrients to the skin, and, depending on the herbal ingredients, treat scars and markings^[12,14].

Hair Beautification

Similar to the face, hair is a reflection of health and plays a significant part in appearance. These include applying hair oil, Shirolepa, and other products to our hair to achieve long, thick, and gorgeous hair^[1]. Charak Samhita suggests that oil should be applied to the scalp on a regular basis to prevent disorders like Palithya and to make the scalp black and firm. Numerous oils, such as Triphaladi oil and Coconmut oil, are recommended for healthy hair. Shirolepa, commonly known as hair packs, are also mentioned in relation to dandruff, graying hair, and improved hair texture. For healthy hair, use the medicated paste of Yashti, Kachora, Meethi, etc. with milk or curd.

Ahara as well as Pathya Apathya for Beauty

The word Varnya is used in Ayurveda for beautifying, and Caraka Samhita has remedies that can be used both externally and internally to improve appearance. Calophyllum, Vetiveria zizanioides, Rubia cordifolia, Ipomoea mauritiana Jacq, and Cynodon dactylon Linn are the five herbal drugs that make up this group. Varnya is intended to lighten complexion; with the combination of these medications, it will soothe vitiated skin and provide nourishment to the tissues. The therapeutic effect of internal administration is greater than that of exterior application. According to its name, Varnya is specifically designed to lighten skin tone and add vibrant color. Recent studies demonstrate that some medications have additional qualities. It is a concoction of medications that soothes irritated dohas, provides a complexion, and nourishes the tissues. Since the majority of these medications have antioxidant action, their combined benefits will have a greater cosmetic impact.

Ayurvedic writings explain the Dincharya practices for maintaining health and beautifying the skin. For skin, a few of these are Nasya, Vyayama, Snana, and Lepana. For eyes: Jala Sinchan, Siroabhayanga, Snana. Nasya and Snana for Hair. Danta Dhavan for the tooth, Kavala.

In addition, they must adhere to Dharaniya Vega Dharana and Achara Rasayana for the Manasik Sundarata and should refrain from performing Adharaneeya Vegha Dharana and Ati Chankramana.

Furthermore, employing Rasayana and Hitakara will be crucial.

If one wishes to improve their appearance, they should stay away from Tikta, Viruddha Ahara, Kshara, and Lavana^[15].

CONCLUSION:

Taking into account all of the aforementioned elements, we can conclude that a person's appearance can be enhanced by using different Kriya kalpa/procedures for the face, eyes, and hair, such as swedana, vidalaka, Tarpan, Putapaka, and Shirolepa.

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