

**COSMETOLOGY IN AYURVEDA- A REVIEW STUDY****Dr. Khushbu.T.T<sup>1</sup> Dr. Nusaiba<sup>2</sup>**

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**ABSTRACT**

Beauty is the divine gift to human being. Its value has been recognized and appreciated since long back and efforts were made to preserve and promote beauty in all aspects. Ayurveda deals with cosmetology in a précised way. The concept of Ayurvedic cosmetology not only aimed at developing an outwardly pleasant and attractive beauty, also towards good health, happiness and longevity. The unique concept in the way of approach and treatment aspects makes Ayurveda acceptable in cosmetology. The concept of *Dinacharya*, *Ritucharya*, *Sadvritta Palana* and *Achara Rasayana* deals with the cosmetic aspects. Acharyas have explained about *Eka Moolika* as well as combined use of drugs mentioned in *Varnya*, *Keshya*, *Netra Prasadaka* contexts etc; indicate the cosmetic sense in those eras as well. *Acharya Sushruta* explained techniques of surgical correction (plastic surgery) of injured and amputated body parts like nose, ear and lips, and the cosmetic correction of developmentally malformed, for the first time. The present review deals with the contributions of Ayurveda in the field of cosmetology.

**KEY WORDS:** Cosmetology, *Dinacharya*, *Varnya*, *Keshya*, *Sandhana Vidhi*

**INTRODUCTION**

According to Drug and Cosmetics Act (India) 1940, Cosmetics may be defined as, any article intended to be rubbed, poured, sprinkled or sprayed on, or introduced into, or otherwise

applied to, the human body or any part thereof for cleansing, beautifying, promoting attractiveness, or altering the appearance, and includes any article intended for use as a component of cosmetics<sup>1</sup>. The

industrial demands of cosmetics are increasing day by day as per the need of society.

Ayurvedic cosmetology is an emerging branch with various contributions since Vedic periods. The cosmetic aspect in

Ayurveda not only deals with the external beauty, also the good health, happiness and longevity. Starting from *Dinacharya*, even the advanced plastic surgery was explained in our *Samhitas*.

**Table No.1: Cosmetics benefits of *Dinacharya* procedures**

<b><i>Dinacharya</i></b>	<b>Benefits</b>
<i>Darpana Avalokana</i> (seeing in the mirror)	<i>Mangalya</i> (auspicious), <i>Kantikaraka</i> (enhances colour and complexion) <sup>2</sup>
<i>Danta Dhavana</i> (tooth brushing)	Removes foul smell from mouth <sup>3</sup>
<i>Mukha Prakshalana</i> (cleansing of the face)	Prevent <i>Nilika</i> (bluish discoloured patches), <i>Mukha Soshha</i> (dryness of face), <i>Pidika</i> (pimples), <i>Vyanga</i> (hyper pigmentation). It promotes lightness of face <sup>4</sup> .
<i>Anjana</i> (collyrium to the eyes)	Eye lashes become unctuous and thick <sup>5</sup> Eyes with well defined tricolours
<i>Nasya</i> (nasal instillation)	Prevent premature greying of hair Improves complexion Voice become sweet Prevent hair fall <sup>6</sup>
<i>Gandusha, Kavala</i> (oil pulling and gargling)	" <i>Na Oshtayo Sphutanat Bhayam</i> "(prevents the lip crack) <sup>7</sup>
<i>Dhumapana</i> (medicated smoking)	<i>Prasannendriya</i> (pleasure in sense) <i>Driddha keshha Dvija and Smashru</i> (strengthens hair, moustache and beard) <sup>8</sup> .
<i>Tambula Sevana</i> (Betel chewing)	<i>Mukha Vaishadya</i> (clarity of oral cavity), <i>Sougandhya</i> (imparts fragrance), <i>Kantikara</i> (improves complexion) <sup>9</sup>
<i>Abhyanga</i> (oil massage)	<i>Susparsshopachita Anga</i> (strengthen the body) <i>Priya Darshana</i> (attractive) <sup>10</sup>
<i>Shiro Abhyanga</i> (head massage)	<i>Deergha Krishna Keshha</i> (increases length and colour of hair), <i>Driddha Moola</i> (increases strength of hair root), prevent pre mature greying <sup>11</sup> .
<i>Padabhyanga</i> (foot massage)	<i>Soukumaryam Cha padayo:</i> ( feet become soft) Prevent <i>Kharatva</i> (roughness), <i>Stabdhatata</i> (stiffness) and <i>Roukshya</i> (dryness) <sup>12</sup>
<i>Vyayama</i> (Physical exercise)	<i>Sharrera Kanti</i> (enhances complexion), <i>Gatranam Suvibhaktata</i> (well built body) <sup>13</sup>
<i>Udvardana</i> (powder massage)	<i>Twak Prasadana</i> (clarifies the skin) <sup>14</sup>
<i>Snana</i> (bath)	<i>Ayushya</i> (longevity), <i>Swedahara</i> (removes sweat) <sup>15</sup>
<i>Anulepana</i> (external application)	<i>Varnya</i> (improves colour and complexion) <sup>16</sup>
<i>Gandha Dravya and Mala</i>	<i>Vrishyam</i> (improves virility), <i>Sougandhyam</i>

<i>Dharana</i> (garlanding)	(produce fragrance), <i>Ayushyam</i> (increases life span)
<i>Ratnabharana Dharana</i> (wearing jewellery)	<i>Mangalyam</i> (provide prosperity), <i>Harshanam</i> (makes happy), <i>Ayushyam</i> (increases life span) <sup>17</sup>
<i>Chatra Dharana</i> (holding umbrella)	<i>Varnya, Ojasya</i> (enhances complexion and <i>Ojas</i> ) <sup>18</sup>
<i>Ushneesha Dharana</i> (wearing turban or cap)	<i>Keshya</i> (maintains health of hair), <i>Kanthi Vardhaka</i> (enhances complexion) <sup>19</sup>

### Seasonal care

Seasonal cares are explained well in Ayurveda in terms of *Ritucharya* in order to maintain a healthy body as well as mind. The context deals with seasonal regimens and Ayurvedic diet routine to cope with the bodily and mental impacts caused by seasonal changes. These routines are having cosmetic effects as well.

**Table No.2: Cosmetic benefits of *Ritucharya***

<b>Ritu</b>	<b>Charya</b>
<i>Hemanta and Shishira</i>	<i>Abhyanga</i> (oil massage), <i>Moordhni Taila</i> (oil application to head), <i>Kumkuma</i> and <i>Agaru Lepa</i> (paste application) <sup>20</sup> .
<i>Vasanta</i>	<i>Vyayama</i> (physical exercise) <i>Anulepa</i> (paste application) with <i>Karpooora, Chandana, Agaru, Kumkuma</i> <sup>21</sup> .
<i>Grishma</i>	<i>Karpooora Mallika Mala Dharana</i> (wearing garland) <i>Chandana Lepa</i> (external application) <sup>22</sup>
<i>Sharad</i>	<i>Anulepa</i> with <i>Karpooora, Chandana, Usheera</i> (external application) <i>Mukta Mala Dharana</i> at night (wearing garland of pearl) <sup>23</sup>

### Role of *Achara Rasayana* and *Sadvritta Palana*

*Achara Rasayana* signifies physical and mental conducts of men. It explains code of conduct which is equal to *Rasayana* therapy. According to Ayurveda the complete beauty aspect include physical, mental and spiritual

well being. Acharya Charaka has mentioned that one, who follows the code of conduct regularly, lives a healthy life of hundred years. Thus in consideration to social aspect this is more useful and necessary for personality development.



The context also explains about the importance of sleeping and awakening at regular time and habitual intake of milk and ghee which is having impact on beauty<sup>24</sup>.

### **Sadvritta Palana**

*Sadvriita* is derived from the root "Sad" which means good and "Vritta" means regimen. These are the codes of conducts which has to be followed to maintain the physical as well as mental health.

It is explained that;

"Tri:Pakshasya Kesha Smashru Loma Nakhana Samharayet ||"<sup>25</sup>

One has to do regular trimming of *Kesha*, *Smashru*, *Loma*, and *Nakha* once in 15 days. This explains about *Sharirika Sadvritta*.

Importance of wearing clean clothes, combing of hair etc. which helps to improve the confident level of a person is also explained in the context of *Sadvritta*.

### **Role of Rasayana in the enhancement of beauty**

The concept of *Rasayana* therapy highly suggests the importance of *Yuvavastha* in which a person wants to look more attractive. It highly indicates the cosmetic sense of our Acharyas. It is said that the person who follows

*Rasayana* therapy in *Yuvavastha* will not attain *Jaravastha* so early. The word *Rasayana* means the way to attain excellent *Rasa* i.e. to attain longevity, memory, intelligence, youthful age, and excellence of luster, complexion and voice, strength, along with the freedom from ailments.

The word *Rasayana* is derived from two components i.e. *Rasa* and *Ayana* means which helps to nourish the *Rasadi Sapta Dhatus*. Various *Rasayana Yogas* are explained in our classics which are having cosmetic effects as well.

### **Dharaneeya Vegas**

This is related to psychosomatic properties of body and mind. Various emotional factors trigger work pressure, anxiety, depression, stress and unbalanced relationship which in turn affect the entire body physiology, will leads to altering the complexion, early wrinkling of skin also early greying of hair. To overcome this, *Yogasanas*, *Pranayama* and *Dhyana* can be adopted.

### **Sandhana Vidhi**

*Acharya Sushruta* was the first person who explained the techniques of surgical correction (plastic surgery) of injured and amputated body parts like

nose, ear and lips, and the cosmetic correction of developmentally malformed in the context of *Sandhana Vidhi*. The well advanced plastic surgery has an age old origin in the Ayurvedic Samhitas which was first introduced by *Acharya Sushruta* in terms of *Nasa Sandhana, Karna sandhana* and *Oshta Sandhana*<sup>26</sup>.

Healing of the wound always take place by formation of scar tissue and it may lead to bad look when formed over exposed parts. It may affect the confident level of the person. *Acharya Sushruta* added unique measures to overcome these in the context of *Shashti Upakrama* as follows;

**Table No.3: Cosmetic correction of scar tissues**

<b>Procedures</b>	<b>Lepa</b>
<i>Utsadana</i> (elevating the level of muscles)	<i>Lepana</i> of <i>Ghrta</i> boiled with <i>Apamarga</i> and <i>Ashwagandha</i> <sup>27</sup> .
<i>Avasadana</i> (depressing the level of muscles)	<i>Lepana</i> of <i>Kasisadi Dravya</i> along with <i>Madhu</i> <sup>28</sup> .
<i>Mridu Karma</i> (softening)	<i>Lepana</i> and <i>Seka</i> with <i>Vataghna Aushadha Dravyas</i> <sup>29</sup> .
<i>Daruna Karma</i> (Hardening)	Drugs like <i>Priyangu, Ashoka, Triphala, Rodhra</i> and <i>Sarja Rasa</i> are taken in equal quantity and made to fine powder and dusted in wound <sup>30</sup> .
<i>Krishna Karma</i> (producing black colour)	Blackening of the white scar tissue of the wound by the use of <i>Bhallathaka</i> mixed with the ash of hoof of domestic and marshy animals <sup>31</sup> .
<i>Pandu Karma</i> (producing white colour)	Whitening of the black scar tissue by application of paste of <i>Rohini Phala</i> (which is soaked in <i>Ajaksheera</i> for 7 days) <sup>32</sup> .

**SPECIFIC BODY CARE THROUGH AYURVEDA**

Acharya Charaka has grouped different drugs according to their actions such as *Varnya, Keshya, Vayasthapana* etc. which are in relation with the cosmetic science and support the aesthetic sense of that period. Acharya Vagbhatta added *Lodhradi* and *Eladi Gana* to *Varnya* group of drugs.

**Table No.4: Varnya Gana according to different authors**

<b>Acharya Charaka<sup>33</sup> (Varna Dasemani)</b>	<b>Acharya Sushruta<sup>34</sup> (Eladi Gana)</b>	<b>Acharya Vagbhatta</b>	
<i>Chandana</i>	<i>Ela</i>	<b>Rodhradi Gana<sup>35</sup></b>	<b>Eladi Gana<sup>36</sup></b>
<i>Tunga</i>	<i>Tagara</i>	<i>Rodhra</i>	<i>Ela</i>
<i>Padmaka</i>	<i>Kushta</i>	<i>Palasha</i>	<i>Kushta</i>
<i>Usheera</i>	<i>Mamsi</i>	<i>Shabarakarodhra</i>	<i>Phalini</i>
<i>Madhuka</i>	<i>Dhyamaka</i>	<i>Sarala</i>	<i>Mamsi</i>
<i>Manjishta</i>	<i>Twak</i>	<i>Katphala</i>	<i>Patra</i>
<i>Sariva</i>	<i>Patra</i>	<i>Mocha</i>	<i>Tagara</i>
<i>Payasya</i>	<i>Nagapushpa</i>	<i>Jinjini</i>	<i>Jati</i>
<i>Sita</i>	<i>Priyangu</i>	<i>Kutsitamba</i>	<i>Kumkuma</i>
<i>Lata</i>	<i>Agaru</i>	<i>Kadali</i>	<i>Guggulu</i>
	<i>Usheera</i>	<i>Gatashoka</i>	<i>Punnaga</i>
		<i>Elavalu</i>	
		<i>Paripelava</i>	

Haremekhala is a great contribution by Mahuka which includes various preparations in the cosmetic point of view as follows;

**Snana Choorna:** Choorna of *Twak*, *Tagara*, *Kushta*, *Kachura* and *Chandana*, taken in equal quantity, can be used as *Snana Choorna*.

**Udwartana Choorna:** Choorna of *Aragvadha*, *Nimba*, *Dadima*, *Musta* and *Haridra* in equal quantity can be used as *Udwartana Choorna*.

**Mukhadushika Chikitsa**

- Paste of *Lodra*, *Kusthumburu*, *Vacha*.

- Paste of *Vata Pallava* and *Narikela Shukti*.
- *Lepa* prepared out of *Lodra*, *Vacha* and *Saindhava Lavana*.

**Vyanga and Neelika Chikitsa**

- *Twak* of *Arjuna* and *Manjishta* along with *Madhu*.
- *Jeeraka*, *Krishna Tila* and *Sarshapa* made into paste with *Ksheera*.
- *Lepa* prepared out of *Raktachandana*, *Manjishta*, *Lodra*, *Kushta* and *Priyangu*.
- *Mukha Lepa* prepared out of *Ingudi Phala Majja*



**Table No.5: Hair care preparations**

Hair fall	Paste of <i>Amalaki, Kushta, Neelotpala</i> and <i>Bala</i> .
<i>Khalitya</i> (baldness)	<i>Hastidanta Masi</i> and <i>Amalaki</i> triturated with <i>Bhringaraja Swarasa</i> .
<i>Darunaka</i> (dandruff)	Paste of <i>Nilotpala, Nagakesara, Yashtimadhu</i> and <i>Tila</i> (together one part) mixed with <i>Amalaki</i> (one part). <i>Priyala beeja, Madhuka, Kushta</i> and <i>Saindhava Lavana</i> along with <i>Madhu</i> are applied on the scalp.
<i>Indralupta</i> (alopecia)	Paste prepared from the fruits and roots of <i>Gunja</i> triturated with <i>Kantakari Swarasa</i> . <i>Tikta Patola Patra Swarasa</i> is applied for 3 days. <i>Brihati Swarasa</i> along with <i>Madhu</i> .
<i>Palitya</i> (pre-mature greying of hair)	Paste of <i>Bhringaraja, Loha, Triphala, Asana, Karaveera</i> and <i>Neelini</i> . <i>Bringaraja Taila</i> Paste made from <i>Tila, Amalaki, Madhuka</i> and <i>Madhu</i> applied on the head.
For hair wash	The juice of unripe fruits of <i>Bilva</i> .
For hair growth	<i>Yashtimadhu Taila</i> <i>Dhoopana</i> with the drugs like <i>Kushta, Chandana, Agar</i> and <i>Priyangu</i> .
<i>Roma Sanjanana</i> (hair growth)	<i>Hastidanta Masi</i> along with <i>Rasanjana</i> is applied.

**Roma Shatana Yogas (Removing unwanted hair growth)**

- Oil extracted from *Koshathaki* seeds is applied.
- Dried fruits of *Amalaki* and *Pippali* are pound together and given *Bhavana* with *Sudhaksheera*, if this compound is applied to the desired place, the hair from that area will fall off.
- 2 parts *Shankha Choorna* and 1 part of *Haratala* are macerated in *Shukta* and applied on the area.

**Netra Prasadana Yoga**

- *Anjana* prepared from the fine powder of *Chandana, Karpura,*

*Kushta, Yashtimadhu* and *Nagakesara*, which are taken in equal parts are used to beautify the eyes.

- *Anjana* prepared from *Nagakesara, Manashila, Priyangu,* and *Gorochana*.

**Mouth fresheners**

- *Jati, Katuka, Pooga, Lavanga, Tamboola* and *Karpura* can be chewed.
- *Kashaya* prepared from *Musta, Kushta, Ela, Dhanyaka, Yashtimadhu* and *Elavaluka* can be used for *Kavala*.

**Lip care**

- Paste prepared from *Sarjarasa, Swarnagairika, Phanita, Ghrita, Taila*

and *Saindhava* are applied to cure cracking of the lip.

### **Padadari Chikitsa**

- Paste of *Madhuchishta*, powder of *Sarjakshara*, *Yavakshara* and *Gairika* are added with *Ghrita* and applied to the feet.
- Application of paste prepared from *Guda*, *Gairika*, *Guggulu*, *Saindhava*, *Madhu* and *Ghrita* cures the cracking of foot.

### **Angaragas**

*Angaraga* is a special contribution of Acharya Sushruta which is used for the colouring of nails. *Haritaki Churna*, *Arishtapatra*, *Aamratwak*, *Dadimapushpa* and *Madayantika Patra* are made into paste and applied over nails.

### **Aromatic Dhoopa preparation**

- *Dhoopa* prepared from *Chandana*, *Haritaki*, *Bola* and *Kushta* is considered to give aroma for longer period.
- *Dhoopa* of *Agaru*, *Kushta*, *Shali*, *Sita*, *Chandana* and *Haritaki* is called as "*Malayanila*" and is very fragrant<sup>37</sup>.

## **DISCUSSION**

*Dinacharya* is one of the preventive measures includes daily routine activities for the maintenance of positive health required for the

achievement of a long healthy life. Various *Dinacharya* procedures explained by different authors have cosmetic effects as well.

*Dinacharya* procedures like *Danta Dhavana*, *Anjana*, *Nasya*, *Abhyanga*, *Shiro Abhyanga* *Padabhyanga*, *Udvardana*, *Snana* and *Anulepana* are having the cosmetic effects in elevating the beauty as well as in preventing the diseases.

## **Conclusion**

Beauty is an expression which needs plans of actions that gives pleasant look and cheerfulness by the use of various strategies spelled out in our classics, not the artificial look by the use of chemical makeup.

These strategies include even the actions for improving the internal beauty which will be reflected externally giving the dual effect. Thus Ayurvedic beauty strategies can be used globally by utilizing it with various combinations in the field of cosmetology.

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