A literary review on cosmetics from Ayurveda perspective w.s.r. to Beauty

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\section*{ABSTRACT}
From the ancient times to present era, through all cultures and through the span of centuries, mankind has been pre-occupied with youth and physical appearance. The increased demand of beautification is evident by number of beauty contests, beauty centers, various cosmetic items like creams, lotions, powder etc. now available in the society. Scope of Ayurveda in the field of cosmetology has been established due to its unique concept about Beauty and effective, cheaper and long lasting Beauty therapy without any adverse effect. Healthy Personality is the basis of Beauty and this could be achieved through Dhatusamayata i.e. the state of balanced Dosha, Dhatu, Mala, Agni, and many more. The factors which determine the beauty are Prakriti, Sara, Samhanana in generalized way, Twak, Varna, Prabha, Chhaya from the general aspect, Pramana of various Angavayavas determines the organic Beauty, Dirghayu Lakshanas described in texts give the aesthetic sense and fundamental base of Personality and Beauty. The factors contributing towards beauty Dosha, Dhatu in their normal functioning status contribute to maintain the Beauty, ‘Agni’ in equilibrium state, by digestion and metabolism produces Bala, Varna, Ojas, Dhi, Dhriti, Smriti etc., Matrijadi Shad Bhavas and Panchmahabhautic combinations contribute in creating inherent Beauty, Age, Sex, Religion, Race and anthropology also have considerable impact upon the Beauty. The factors enhancing Beauty are adjuvants

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Submitted: 20.10.2021
Received: 21.10.2021
Revised: 23.11.2021
Accepted: 26.11.2021
like – Dinacharya, Ritucharya, Achara Rasayana, Various methods in the form of internal medicines like Mahakashaya, Surgical treatment like Plastic surgery, Vaikritapaham, Diet as Hitatam, Matravat, Sadapathyatrayas, Medicines like Rasayana, Ghrita, Taila etc are useful. Hence, Safe solutions, no adverse effects, use of natural herbs, long lasting impacts etc. have made Ayurveda as choicest cosmetology.

**Key Words:** Cosmetology, Twak, Sundara, Saundarya

**INTRODUCTION**

Beauty is a subject of Socio-medical importance. From the ancient times to present era, through all cultures and through the span of centuries, mankind has been pre-occupied with youth and physical appearance. Beauty has been admired since time immemorial. The importance of Beauty and Personality is increasing now a day as it is a competitive era. Everyone wants to stand at height and they require a distinct personality which differ them from a crowd. The increased demand of beautification is evident by number of beauty contests, beauty centers, various cosmetic items like creams, lotions, powder etc. now available in the society.

Along with increased demand of beautification, the problems are also increasing which cause damage to Beauty or Personality due to changed life style and polluted atmosphere. It requires a certain medical aids including knowledge of cosmetic science along with medical background. Otherwise random use of cosmetic products may produce adverse effect, spoiling the natural Beauty.

Cosmetology is a science dealing with beautification and having certain definite principles. People are using cosmetics not only for curing their skin problems but in routine to maintain the skin appearance and Beauty. Thus as per high demand and need of society, the field of cosmetology is developing at a rapid rate.

Ayurveda is an ancient science of indigenous medicine, which is special in respect that, it is not only a medical science but it is an art of living for human beings. Scope of Ayurveda in the field of cosmetology has been established due to its unique concept about Beauty and effective, cheaper and long lasting Beauty therapy without any adverse effect.

Ayurvedic texts were also not lagging behind in this direction. The oriental medical experts have stressed upon good looking personality (external appearance) of the Physician, Attendants and the Patients. Various terms like Sumukha, Sudarshana, Subhaga etc. have been used in Ayurveda and their relation has been established with the types of Prakriti, Sara, Samhanana, Pramana etc. Moreover, the description of Dinacharya and Ritucharya also indicates the cosmetic sense of that period. The description of dietary regimens and Pathya-Apathya is also one of the important factors which are considered for enhancement of Beauty. The unique concept of Ayurveda like Vyayama, Abhyanga (Massage), different types of Snana etc. are the best indicators of value of Cosmetology during that period. Moreover, the concept of Rasayana therapy suggests the importance of Yuvavastha in which person wants to look more attractive. Though Ayurveda considers the importance of Beauty irrespective of age or sex, it has been given equal importance to health along with Beauty. Only healthy body and mind fulfills criteria of a beautiful person.

**AIMS AND OBJECTIVES**

- To explore the Ayurveda concept of cosmetics.
- To apprehend the factors determining Beauty, contributing towards Beauty and improving Beauty

**MATERIALS AND METHODS**

The study has been compiled from Brihattartrayi, Ayurveda related treatises, research articles, thesis, and other related documents and materials so that the matter can be recognized.

**REVIEW OF LITERATURE**

**BEAUTY**

Every living human being of the world is familiar with the word “Beauty”. The term beauty has the root "beau" from French literature meaning quite neutralized (Oxford English dictionary). Beauty is that quality or combination of qualities which afford keen pleasure to
the senses especially that of sight or which charms the intellectual of moral faculties. It means it has physical aspect as well as mental and spiritual aspect. The word beautiful as an adjective qualifying the human beings refers to the physical beauty only. Whatever is being observed by means of five sense organs is only an external thing like the physical beauty. All external knowledge is based upon the particular contact of sense organs with the mind. The beauty as a matter of perception is the objective of sense organs and when a person is referred as beautiful it means his physical beauty which is marked by the sense organs. All the aspects of the term beauty can be covered under the Sanskrit term "Sundara".

Sundaram means which melts mental component and make a pleasant feeling for mind. Here it directly indicates the relation of the body and mind with the soul. The ultimate meaning of "Sundara" would become to capture the soul to the sensory operation of mind.3

The word "Saundarya" is derivative of "Sundara" indicates fine coordination of the body elements. It is also described firm and well-form joints in relation with the beauty of body organs.4

COSMETICS IN AYURVED

Ayurveda is not only the science of medicines but it is the science of the life and such all the facts of life are dealt with in Ayurveda. The Cosmetic approach in Ayurveda is related to the healthy status of the body as well as mind.5 More precisely it can be said that physical, mental and spiritual Beauty as a combined unit projects the Cosmetic sense of Ayurveda. Maharishi Sushruta has described "Swastha Purusha" as a person has equilibrium of the Doshas and the Agni with balanced and specific functioning of the Dhatu and Malas reflecting the physical health, pleasant condition of mind, soul and senses is the mental factor constituting the health.6 Both the states lead to the healthy Personality which is the basis of Beauty. The description available in Ayurvedic texts in context of Cosmetology in general and healthy personalities can be mainly categorized into three divisions as –

Factors contributing towards Beauty.
Factors improving Beauty.

Factors determining Beauty

Prakriti, Sara, Samhanana in generalized way can be said as factors determining Beauty.

Tvak, Varna, Prabha, Chhaya from the general aspect.

Pramana of various Angavayavas determines the organic Beauty.

Dirghayu Lakshanas described in texts give the aesthetic sense and fundamental base of Personality and Beauty.

Factors contributing towards Beauty

Dosha, Dhatu in their normal functioning status contribute to maintain the Beauty.

‘Agni’ in equilibrium state, by digestion and metabolism produces Bala, Varna, Ojas, Dhi, Dhriti, Smriti etc.

Similarly Matrijadi Shad Bhavas and Panchamahabhautic combinations contribute in creating inherent Beauty.

Age, Sex, Religion, Race and anthropology also have considerable impact upon the Beauty.

Factors enhancing Beauty

Ayurveda elaborates description of adjuvants like –

Dinacharya, Ritucharya, Achara Rasayana, Various methods in the form of internal medicines like Mahakashaya, Surgical treatment like Plastic surgery, Vaikritapaham, Diet as Hitatam, Matravat, Sadapathydraavyas, Medicines like Rasayana, Ghrita, Taila etc are available.

FACTORS DETERMINING BEAUTY

Prakriti- From the Ayurvedic point of view Prakriti is inherent constitutional factor influencing the Beauty of a person. In the determination of Prakriti various factors including anatomical, physiological, psychological and other factors are taken into consideration. Mainly anatomical features which are more static, has given more importance as compared to the other factors; especially facial features have been given maximum
attention. E.g. according to Vagbhatta, Prakriti can be decided with less effort with the characters of eyes.\textsuperscript{7} Eyes of Kapha Prakriti are said to be clear, Vishala, Pakshmala and Prasanna which are considered as ideal in Indian concept of Beauty. Similarly Beauty is admired in Kapha Prakriti persons. Maharishi Charaka has also mentioned that the persons of Kapha Prakriti are having Snigdha, Shlakshana and Mridu body organs and Avadata dominant Varna. All they are attractive too.\textsuperscript{8}

**Sara-** The assessment of the health and Beauty can also be done on the basis of Sarapurusha Lakshana. While describing the eight Saras mainly anatomical consideration of organs like eye, skin, teeth, nail etc. along with Svarga, Varna etc. are given prime importance.\textsuperscript{9} Maharishi Charaka has mentioned that the skin of the Tvakara Purusha is Snigdha (lusterous), Shlakshana (silky touch), Komal (soft), Prasanna (attractive), Sukshma (thin) and Prabhavayukta (shiny).\textsuperscript{10} Thus, Sara is also one of the important factors which are responsible for Beauty and good personality of an individual.

**Samhanana-** Samhanana or compactness of the body can be also the basis for the assessment of the Personality. While describing Sama purusha Lakshanas Maharishi Charaka said that a person having Sama Samhanana, Sama Mamsa, ample power, strength of the sense organs unaffected by the diseases.\textsuperscript{11} It shows importance of health in the individual Personality.

**Pramana (Organic Beauty)-** The measurements of individual organs of a healthy person have been given in the Ayurvedic texts in context to Pramana Pariksha of a person.\textsuperscript{12} The total height of the individual has been considered as 84 Angulas by Charaka and 120 Angulas by Sushruta.\textsuperscript{13} The length, breadth and circumference of the arm, head, neck etc. have been described by Sushruta and Charaka both and proportionate stature and span has been considered as the best anthropological state.

**Shape and Contours:**

Apart from the metrical assessment, the individual organ's shape and contours are also found to be preferred in the texts of Ayurveda. These anatomical characteristics are available in Kashyapa\textsuperscript{14} and Charaka Samhita\textsuperscript{15} in the context of assessing the Personality and longevity of the child. They are as follow:

**Hair-** The hair should be blackish in color, oily, with strong root; soft, not abundant and one hair should arise from a single follicle. The base of the hair should be reddish, oily, clear and devoid of any ulcers. Too much lengthy hairs are considered as Nindita.

**Skin-** The skin should be firm and thick.

**Head-** The head should be proportional in size, almost spherical and should contain all the good features and desirably resemble with the shape of an umbrella. The forehead resembling with the half moon, having wrinkles and joints of the temporal should be deep, strong and concealed.

**Ears-** The ears should have broad and even thick in the lower part and bent on the dorsal side, ear lobe should be firm having compact tragus and big meatus.

**Eyes-** Both eyes should be equal having beautiful front and corners, eyesight should be clear, strong and every internal part visible in the eyeball should be proper.

**Eyebrows-** The Eyebrows should be hanging downwards, disjoined, even, compact and large.

**Nose-** The nose should be straight, well ridged and slightly depressed at the tip.

**Mouth-** The mouth should be big, straight and having well set teeth, soft, thin and proportionate tongue. The palate should be red and glistening with proper temperature.

**Lips-** The lips should be proportional of the breadth of the mouth, neither thick, nor thin and should be red in color.

**Neck-** The neck should be round and not desirably very large.

**Chest-** It should be broad, well-developed and hidden Xiphisternum.

**Hands-** The arms should be proportionally grown. The blood vessels should not visible. The length should be desirably more than that should touch the knees. A broad and thick wrist joint is good for male, thin and delicate wrist will be considered beautiful in the females. The limbs should not have any marks on the skin surfaces.
Axilla- The borders of the axilla should be properly demarcated. In females too many hairs in the armpit are undesirable. The scapular region should considerably elevate in appearance.

Back- The back side should be broad. The waist should be one third less in comparison to the chest. The umbilicus should be deep having clockwise groove and margins elevated. It should not contain too much hair and covered with venules.

Buttock- It should have proper contour having fleshy appearance, neither too much elevated nor too much small. The shape of it should almost be oval and devoid of wounds and hair. The pelvic girdle is to be broad, strong proportionate with little hair and proper depth.

Thigh- It should be round and fleshy. Forelegs contain less hair, devoid of veins and strong bone joints resembling the hooves of a deer.

Foot- The feet and hands should resemble the shape of tortoise. The finger should be round, full and the joints should be strong and firm. The palms and soles contain the holy signs.

Genitals- The scrotum should be oval size, big and covering skin should be black colored and presence of less hair. Female external genital should have elevated regional margins. The whole vulva should be fleshy. Hairy appearance of the female genitalia is undesirable.

Nails- The nails should be oily, glistening, thin, and pinkish in color and tortoise shaped.

FACTORS CONTRIBUTING TOWARDS BEAUTY

Role of Dhatu in Physical Beauty:

Skin is called the cream of Rasa, but actually Rasa, Rakta and Mamsa Dhatus have to be in good condition to produce beautiful skin. Good digestion and correct selection of food determines status of Rasa Dhatu. Mineral rich food and good supply of oxygen and lack of toxins in the blood determined the status of Rakta Dhatu. Clean, well-nourished blood and regular exercise supports the status of Mamsa Dhatu. Thus diet, digestion, air and exercise are must to maintain healthy condition of the skin. Examining the Upadhatus and Malas can also prove useful in finding which of the Dhatu needs attention. Let's take another example: Nails. The condition of Asthi Dhatu determines the condition of the nails in that mineral rich food that nourishes bone tissue also produces gleaming teeth and strong nails. Yet, as Asthi Dhatu is supported by other Dhatas; problem in the nails can reflect problems in Rasa, Rakta, Mamsa or Meda Dhatu- those that support Asthi Dhatu. This explains how nails can be examined to determine the internal state of the body. For example, vertical ridges on the nails show malabsorption, a problem in Rasa Dhatu.

As regards other aspects of physical Beauty, strong Majja Dhatu produces strong glossy hair- a commonly accepted sign of good health. And, the product of Shukra Dhatu that is the glow of vitality, Ojas is dependant on the health of all the tissues in the body which is why we can say that internal health is essential for radiant Beauty.

Importance of Mala:

Ayurveda strongly stress that elimination of wastes which is important to health and Beauty of the body as the nourishment it receives. Keeping the tissues cleansed of wastes and facilitating their regular elimination through normal channels is the key to freshness and vitality. Only a clean body can be at its peak and utilize the nutrients it receives, likewise, only an open mind is free to enjoy the pleasure of the world.

Importance of Agni:

Unique to Ayurveda is the concept of Agni. It is Agni that has the power to digest food well, making all nutrients available to the tissues. It powers the mind to be intelligently disciplined to achieve inner Beauty. It also cleans toxins and excess waste from the systems. Keeping the digestive tract cleans, it keeps the outer body fresh and glowing. So, of course, strong, healthy and balanced Agni is necessary to keep the body and mind balanced and in beautiful state.

Importance of Pancha Mahabhoota:

Pancha Mahabhootas are the five basic elements
constituting the body. Concept of Pancha Mahabhoota is the unique concept of Ayurveda. It is said that all the Dravyas are Panchabhahtika. Body constitutions are also result of Pancha Mahabhoota combination. All the five Mahabhoota take part during formation of body organs in Garbhavastha.\textsuperscript{16} According to dominance of Mahabhoota organic structure is built up. Pancha Mahabhoota is also responsible for Varnotpotaati.\textsuperscript{17} Thus color and complexion of skin, shape and contour of the body organs and height-weight of the body are much depending on Pancha Mahabhoota constitution, which are major factors for Personality of an individual.

**FACTORS IMPROVING BEAUTY**

**Role of Dinacharya:**

As Cosmetic approach of the Ayurveda is related to healthy status of the body and mind, the Beauty and health both are given equally importance in Ayurveda. Only a healthy person looks beautiful. Therefore, in the texts of Ayurveda all the remedies prescribed or described are for both perspective health as well as Beauty. For that in daily routine some procedures are included which keep the person fit or healthy and young for a longer time. This procedures also increase beauty of hair, skin, eyes etc. which are the organs having a great cosmetic Value. They delay the old age too. It shows how the people were conscious to look young and beautiful during that period. This daily routine is mentioned under the heading of "Dinacharya" by almost all the Acharayas. In "Dinacharya" following procedures are included which can be adopted for cosmetic approach.\textsuperscript{18}

<table>
<thead>
<tr>
<th>Anjana Karma</th>
<th>For vision of the eyes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhoompana</td>
<td>Increases strength of hair, skull, sense organs and voice</td>
</tr>
<tr>
<td>Nasya</td>
<td>Face becomes cheerful and well developed and old age may bedelayed.</td>
</tr>
<tr>
<td>Dantadhavana</td>
<td>For the health and Beauty of the teeth.</td>
</tr>
<tr>
<td>Taila Gandusha</td>
<td>Strength of Jaws, Development of face, prevents lip cracking.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Shiro Abhyanga</th>
<th>Prevent alopecia, graying of hair, hair fall. Hair become Firmmrooted, long and black. Sense organs become cheerful. Face with pleasant glow.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhyanga</td>
<td>Body becomes firm, smooth skinned, charming and least affected by old age.</td>
</tr>
<tr>
<td>Pada Abhyanga</td>
<td>Health and Beauty of foot and sole.</td>
</tr>
<tr>
<td>Udvartana</td>
<td>Remove foul smell, dirt etc. of body.</td>
</tr>
<tr>
<td>Snana</td>
<td>Good promoter of Ojas.</td>
</tr>
</tbody>
</table>

Wearing clean clothes and ornaments enhance charms, prosperity and produces happiness.

Cutting of hair, beard moustache, nail etc. along with hair dressing are nutritive and promoter of beautification.

There is also an indication about use of umbrella alleviates natural calamities, guards against the sun, wind, dust and rains.

**Role of Ritucharya:**

Likewise "Dinacharya", the description of "Ritucharya" is also given in almost all the Ayurvedic texts for the purpose of maintaining the health as well as Beauty. "Ritusandhi" is the particular stage when many environmental changes occur and it affects health. The Sanchaya, Prokopa and Prashama of particular Dosha also take place in particular season. All these factors affect body and mind. Therefore, ancient Acharyas have mentioned special routines which have to be followed during particular season. In context to Cosmetic aspect some references can be found like – In cold season (Hemanta and Sishira) the local application of Agaru paste is described to protect the skin against excessive cold. During Sishira one should avoid pungent, bitter, astringent, light, cold and Vata increasing foods and drinks.\textsuperscript{19}

During spring one should use paste of Sandal and Agaru on the body and take diet mainly consisting of barley and wheat.\textsuperscript{20} In particular summer season the Sun, with his rays, draws up excessively the moisture
of the nature hence, in that season sweet, cold, liquid and fatty foods and drinks are beneficial.\textsuperscript{21}

One should take sleep in cool room during day and on the top of the mansion with abundant air and cooled with moon rays during night, having pasted Sandal on body and adorned with pearls and gems. During summer, Staying at forests, cold water and flowers is advised.\textsuperscript{22} In this way, the Aahara and Vihara mentioned for the protection from excessive cold and heat during that season show carefulness and awareness about beauty and health.

**Role of Aachara Rasayana**

The Cosmetic approach of Ayurveda is centered on the healthy status of body as well as mind. Ayurveda’s complete Beauty aspect includes physical, mental and spiritual wellbeing. Acharya Charaka has mentioned that one who follows the code of conduct for the health lives a life of hundred years without any abnormalities. Such person, praised by the noble ones, fills up the human world with his fame, acquires virtues and wealth, and earns friendship of all living beings.\textsuperscript{23} Thus in consideration to social aspect Aachara Rasayana is more useful and necessary to Personality development. Acharya Charaka has mentioned, one should wash twice day, clean excretory passages and feet frequently, cutting of hair, shaving and nail cutting should be done thrice a fortnight, one should always wear unturned clothes, use flowers and fragrance, dress should be gentle and style of hair is commonly practiced.\textsuperscript{24}

Thus the cosmetic approach of Ayurveda remains incomplete without following the Aachara Rasayana.

**Description of Varnya Mahakashaya:**

Acharya Charaka has mentioned Varnya Dashemani in Sutrasthan.\textsuperscript{25} Chandana, Punnaga, Padmaka, Ushira, Madhuka, Manjishtha, Sariva, Payasya, Sita, Lata - these ten drugs are considered as complexion promoters. To put the Varnya drugs with the list of other groups of drugs indicate the importance of Cosmetology during that period.

**Importance of Diet:**

According to Ayurveda it is the perfect digestion and assimilation of our food together with the regular and efficient evaluation of wastes that is essential for a strong, well-balanced and beautiful being. Together they are responsible for producing clear skin, bright eyes, glossy hair, strong nails, stamina, clarity and a gentle compassionate nature.

The attention given to treat people as individuals is one of the greatest gifts of the Ayurvedic approach to health and Beauty. This is particularly evident in the selection of one’s optimum diet. Rather than approaching diet from the standpoint of calories or particular nutrients in foods as is done in the west, as Ayurvedic diet is based more on the intuitive sense of what is attractive to the individual by color, smell, temperature, taste and texture, trusting that when the body is imbalance, it will be attracted to foods by its own innate intelligence.

**Role of Exercise**

Regular exercise is essential for health and vibrant Beauty because it helps clear the channels of the body so that the entire tissues can thoroughly cleansed via sweat and other elementary channels and be well supplied with nutrients. Exercise is especially helpful for the skin because in order for the skin to renew itself and be fresh and clear, it needs to be clear wastes. Exercise also strengthens the body’s musculature and keeps it firm and shaped. On a mental / emotional level, exercise helps to reduce tension, reduces anxiety and promotes a sense of overall wellbeing. It also helps one to get deep, restful sleep. As a rule, exercise only to half of your capacity.

**Rasayana Therapy**

Rasayana therapy is also unique concept of Ayurveda. It is a therapy of rejuvenation. It is highly indicative of higher Cosmetic sense of the Acharyas. By the invention of Rasayana therapy Acharya have tried to keep the person younger and attractive till the old age. A further effort has been made to the person younger again after he developed the changes of old age. Thus Rasayana therapy is very much useful to maintain Yuvavastha, delay the changes of Vridhdhavastha and
cure the changes of older age.

DISCUSSION

Cosmetology is a science of beautifying skin and its appendages. To study the cosmetic approach of Ayurveda, the status of modern cosmetology should also be taken into consideration. The limitation and disadvantages of modern cosmetology leads people to move towards the Ayurveda. As face is the most exposed part of the body and highlighting organ of the personality, facial beauty is the essential part of beauty and personality.

There are two types of products available in modern cosmetology viz. Skin caring and decorative whereas, Ayurveda has mostly curative and preventive types of treatment. Hence it can be said that in modern cosmetology there are products which do not cure the skin lesions but cover the disfigurement and make a person look good temporary. On the other hand, Ayurveda believes in complete cure. Hence, these types of products are less available in Ayurveda.

As Ayurveda is the science of the life, it gives an equal importance to beauty as well as health. It believes in “Prevention is better than cure”. That's why the classics have given importance to follow the daily routines which manage the beauty and healthy status of body. Increased demand of cosmetology in today's era is due to consciousness of beauty problems caused by changing life style give a birth of cosmetology as a special branch. Though, there was no special branch in Ayurveda for cosmetology, but Acharyas have understood the importance of beauty and hence scattered references regarding beauty techniques such as in Dinacharya, Ritucharya, Rasayana therapy etc. can be traced.

Maharishi Sushruta was the first, to describe the procedure of "Rhinoplasty" and "Auroplasty", but after there was no much progress regarding the surgical approach of the subject. While in modern cosmetology various minor, major and advanced cosmetic procedures are available. Thus demand of cosmetology is increasing at a rapid rate, and hence now it is time to establish the special branch of cosmetology in the field of Ayurveda due to its unique concept and therapy regarding beauty and health.

CONCLUSION:

Ayurveda is considered as one of the ancient sciences of Health & Medicine. This complete health includes cosmetic aspects as well. As Ayurveda the concept of beauty has an age-old origin as well. Ancient scriptures mention the reference of cosmetics like Tilak, Kajal, Kumkum, Alita and Agaru that were used for cosmetic purposes. In fact, the concept of beauty and cosmetics is as old as mankind and civilization. Safe solutions, no adverse effects, use of natural herbs, long lasting impacts etc. have made Ayurveda as choicest cosmetology.

ACKNOWLEDGEMENTS: Not Applicable

CONFLICT OF INTEREST: Author declares that there is no conflict of interest.

SOURCE OF SUPPORT: None

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How to cite this article:
Sah MK, JhaManglakanta, SapkotaYR, Singh PK. A literary review on cosmetics from Ayurveda perspective w.s.r. to Beauty, The Healer Journal, 2022;3(1): 33-41