



## COSMETOLOGIC APPROACH IN AYURVEDA

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Article Received on 15/02/2018

Article Revised on 06/03/2018

Article Accepted on 27/03/2018

### ABSTRACT

Cosmetology is a very promising upcoming branch in medicine. The concept of Herbal, Zero Side effects, Natural being attached to its products may be the next upcoming boom in the industry. The products have rendered applications right from the skin and hair to the teeth with various creams, powders, deodorants, antiperspirants, hair dyes and even tooth pastes now coming under the ambit. Beauty currently has become a virtue which induces a sense of pride, happiness and content in the mind. This is the reason the market for Cosmetology products is rising in leaps and bounds. The present article plans to collate many such references from Ayurvedic texts to put forth that the branch of cosmetology though not mentioned separately was practised well during ancient times.

**KEYWORDS:** Cosmetology, Ayurveda.

### INTRODUCTION

Cosmetology is the branch of medicine which deals with the beautification of the face, hair or skin. Over the years the beauty consciousness in individuals has been improving and newer techniques are being applied to garner the beautification of the human body. Dermatology or cosmetology has never been described as a standalone branch in the Ayurvedic texts. This is probably because Medicine then, never did isolate the involvement of metal and spiritual wellbeing from the concept of beauty. However various concepts like Varna, Prabha, Kanti do correlate with existence of a cosmetological approach. There are also references of action of various herbs like- Haridra, Manjistha, Sariva, Chandana, Gritkumari, Babool, Shikakai, Reetha, Bhringaraj etc for beautification of skin, hair, teeth, nails etc. Diet as a precursor has also been considered in Cosmetology. Dosha (in the form of toxins) also have an important part to play, with symptoms like Karshnya described in Vaat Vruddhi. Shodhana (Internal Purification) is the best therapeutic intervention to eliminate body toxins and so Panchakarma Procedures also hold importance.

Ayurvedic Texts describes many herbal formulations in the form of churnas, ghrutas, tailam, lepas, kwaathas, etc for beautification purpose. Also various panchakarmaadi techniques have been dealt with in this process of beautification. Beauty as a concept was probably not separately dealt with the physicians rather it was a subset

of health maintenance, this is the reason a major part of the same was incorporated under the head of safeguarding health. The present article tries to collate various references found in many of the Ayurvedic texts to put forth that the concept of Cosmetology was developed and fully functional.

### Cosmetologic approaches found in Daily Regimen

#### 1. Dantadhavan (Brushing Teeth)

Brushing teeth daily with soft twigs of arka, khadir, etc has been described in Dinacharya in various Ayurvedic Texts. It details right from how should the twigs to how should be the technique of brushing. This results in white and healthy teeth. (Ash.Hrud. Sutra 2/2).

#### 2. Anjana Vidhi (Application of Collyrium)

The application of Souveeranjan is said to enhance the beauty of the eyes. (Ash.Hrud. Sutra - 2/5) Anjana is a concept which is still less explored in Cosmetology.

#### 3. Abhayanga (Body Massage with Oils)

It is mentioned that a daily body massage with oils will render strength to the body and beauty to the skin. (Ash.Hrud. Sutra - 2/8).

#### 4. Udwartana (Powdering the Body)

Kalka or powdered dry forms of herbs rubbed on the body enhance the complexion with its cleansing effect. (Ash.Hrud. Sutra 2/15).

**External medications to beautify the skin****1. Twak Sanjanana Lepa (For rough / broken skin)**

The ropan or the healing process of the broken structure of the skin occurs rapidly when the above lepa (External application of hydrated powders) is applied. (Charak Sutra 25/113).

**2. Twak Vishuddhikar Lepa (For Blemished skin)**

Although this lepa is advised for removing the discoloration or other blemishes occurred during the ropan kriya of vrana (wound healing), it can be effectively used for removing blemishes of normal skin also. (Charak Sutra 25/114).

**3. Twak Sawarnikaran Lepa (For pigmentation deformities)**

This lepa is advised to blend hyperpigmented or hypopigmented skin with original skin. (Charak Sutra 25/116).

**4. Varnakara Lepa (For enhancing complexion)**

This lepa is said to solely enhance the complexion. (Charak Sutra 25/117) Apart from it various Pradehas (Type of Lepa) like 'Sariwadi lepa', 'Nalaadi lepa', 'Baladi lepa', 'Udumbaradi pradeha', 'Nyagrodadhi pradeha' are described in for improving Varna of skin. (Charak Chikitsa 21/92).

**5. Twak Shodhan Lepa (For cleansing skin)**

This lepa is said to cleanse the skin (Ash.Hrud. Chikitsa 25/60).

**6. Krishnikara Lepa (For hypopigmented skin)**

The author mentions that alternation of hypopigmented skin to normal coloration is possible with the help of this lepa. (Ash.Hrud. Chikitsa. 25/60 Arundatta).

**7. Mukha Lepa (Face pack)**

Application of Mukha lepa (face pack) in particular has been described as being snigdha, doshanashak, varnakar. (Ch. Sutra. 22/14). References of some lepas and oils can be found in Garuda Purana & Kashyap Samhita to enhance facial beauty (G.P. Vividhoushadhi - 2/30-32).

**Internal medications to beautify the skin****1. Anuvasana Basti**

While describing Anuvasana basti Charaka says Varna Pushti is acquired through this procedure. (Charak Siddhi. - 1/29, 30) Even Sushruta refers to Anuvasana as a procedure which enhances the complexion, gives strength and health. (Sush. Chikitsa. - 35/4).

**2. Sukumara Rasayana**

The intake of this Rasayana gives lustrous complexion (Ash.Hrud. Chikitsa 13/46).

**3. Bruhat Shatavari Ghrutam**

This ghruta when consumed internally enhances the complexion. (Chakradatta. - 9/49).

**Medications for the Hair****1. Kesh Ranjan (For grey hair)**

A Murdha Pralep has been mentioned by Vagbhata for the purpose of keshra ranjan (A.H. Uttar. 24/4). Some more yogas are also mentioned for the same in Bhaishajya Ratnavali (B.R. Kshudrarog - 114-116 & 135,136).

**2. Roma Sanjanan (For regenerating hair)**

Sushruta mentions Hasti Danta mashi when rubbed on the scalp regularly regenerates hair on bald region (Sush. Chikitsa 1/101). Similar medications are also found in the Garuda Purana (G.P. Vividhoushadhi - 1).

**3. Palitya (For hair loss)**

Vagbhata has also mentioned medications for hair loss and dandruff (Ash.Hru. Uttar 24/33, 35, 36). He has also mentioned some Nasya Yogas & Abhyang Yogas for the purpose (Ash.Hru. Uttar 24/37, 44, 45). A keshra vrudhikara lepa is also mentioned by Vagbhata (Ash.Hru. Uttar 24/, 37, 44, 41).

**4. Roma Shatana (For hair removal)**

Alongwith the mention of sharp razors for hair removal Sushruta also mentions udwartana scrubbing of powdered shukti, shankh, hartaal for the same. (Su. Chikitsa. - 1/104,105) Garuda Purana also mentions udwartana some yogas for the same purpose (G.P. Vividhoushadhi - 3) Bhaishajya Ratnavali mentions a medicated procedure which is similar to the hot wax method currently followed (B.R. Streerog. 164-176). Similar references can also be found in Sharangdhara (Sha. Uttar - 35-39).

**Specific Medications in Ayurvedic Cosmetology****1. Vyanga (Melasma)**

Somaraji Taila is described as an effective medication in Melasma (Chakradatta - 50/167). Charaka describes the use of Nasya in Vyanga (Charak Siddhi - 2/22).

**2. Mukhadooshika (Acne)**

Various Lepas are described in Sushruta to treat Acne & Dark Circles. Similar lepas also find a mention in other Major texts too. (Ash. Hrud. Chikitsa 32/3) Kumkumadi taila which has recently come into limelight and various other lepas are mentioned in Bhaishajya Ratnavali as destroyer of dark circles and creators of a moon like glow (B.R. 60/115-120).

**3. Stana Vruddhi (Enlargement of Breast)**

Bhaishajya Ratnavali says Stana adds to the beauty and charm of a female body, stana shaithilya (sagging breasts) hampers it. Use of Varuna Patra with Ghruta application or a regular massage of Shreeparni Taila on the Breast is mentioned to make them firm (B.R. - Stree Rogadhikaar/457 -459).

A specific Nasya (Errhine) is prescribed in this context, which is a very harmless procedure as compared to the

modern day treatment for breast development. (B.R. - Stree Rogadhikaar/461).

#### **4. Kikwis (Pregnancy Stretch Marks)**

Ayurveda has special attention to the post pregnancy beauty of a women, Ashtanga Hrudaya contains many formulations especially for prevent or cure Stria Gravidarum (Ash. Hrud. Shareer 3/9).

#### **5. Vali (Wrinkles)**

The Garuda Purana mentions that Kushtha powder mixed with honey and ghruta when consumed at bedtime destroys wrinkles & stops graying of hair. (G.P. Vividhoushadhi). Similar kalpas are found in Bhaishajya Ratnavali (B.R. - Kshudra Rogadhikaar - 52).

#### **6. Kunakha (Paronychia)**

Vagbhata describes it as the nail loses its shape, turns pale, brittle crooked. (A.H. Uttar - 31/24). While Bhaishajya Ratnavali mentions Tankana Churna as a treatment (B.R. - Kshudra Rogadhikaar - 23).

#### **7. Danta kalank (Discoloured Teeth)**

Garuda Purana describes the use of Abhaya, Jyotishmati, Hartaal, Laksha etc for removing the discolouration of teeth. (G.P. Vividhoushadhi).

### **Miscellaneous Medications**

#### **1. Daurgandha Nashan (Deodorants)**

Raj Nighantu mentions the use of Kasturi as a beautifying and deodorising substance. Bhaishajya Ratnavali in Staulyadhikaar also mentions a Daurgandhi nashak lepa & Mahasugandhi Taila (B.R. Sthaulya - 35 & 48 - 55). A specific mention of yoga removing kaksha durgandhi (axillary odour) is also found here (B.R. Sthaulya - 33).

#### **2. Sweda Prashaman (Anti-perspirants)**

Yogaratanakara mentions the use of a lepa to be applied before bath to reduce sweating (Y.R. Medorog Chikitsa - 3).

#### **3. Kshastra Kshaar Agni Chikitsa (Surgical and Cauterisations)**

Sushruta has also mentioned the use of Shastra (Surgical), Kshar (Chemical Cauterisation), Agni (Thermal Cauterisations to remove Charmakeel (Skin tags), Mashaka (Moles), etc.

### **CONCLUSION**

The above references show that many of the aspects of Cosmetology which have been brought up into limelight by the passage of time had been thought and even solved even during the ancient period. The concepts and the references need to be revisited and verified in the present times and this exercise may help us come up with newer, natural and easier alternatives for Cosmetic Purposes.