A review on Cosmetology in Ayurveda

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ABSTRACT

According to Ayurveda concept of cosmetology is not merely limited up to beautiful skin and hairs, it also includes physical, mental, social elements. According to Ayurveda healthy skin is a result of overall health condition of individuals which includes Prakrut Dosa, the Strotas, Agni and the Dhatus. Ayurveda believe cosmetology from Garbhaawastha. In Garbasanskar fifth and sixth months are considered effective for the treatment of Varna of fetus. Panchakarma treatment one of the major pillars of Ayurveda that are mainly famous as a detoxification procedure also contribute to cosmetology. Concept of Rasayana, Dincharaya, Ritucharya delays the changes occurring in body due to advancement of age and also premature changes affecting the beauty. In Charak Samhita cosmetic drugs are classified in Varnya Gana, Kustagna Gana, Kandugya Gana and Vayasthapak Gana. Many Lepas, Pradeha,Upnaha, Anjana Taila are described in Susruta and Ashtanga Samhita. In Garuda Purana various beautifying Yoga are mentioned along with specific combination of drugs for beauty of skin and hairs. This literary review is an attempt to outline the concept of cosmetology according to different Acharyas of Ayurveda, Panchakarma as an effective cosmetic therapy, role of Garbhasanskar for desired beauty of fetus, and prevention of ageing by Rasayana therapy to promote ayurvedic cosmetology on global level.

Key words: Cosmetology, Dincharaya, Garbhasanskar, Rasayana, Panchakarma

INTRODUCTION

The concept of beauty and cosmetics is as old as human civilization. In Ayurveda the concept of beauty has an old age origin according to Ayurveda, the concept of beauty includes physical, mental, social, and spiritual elements. Healthy skin is a result of overall health condition of individuals and prescribes numerous skin care treatment that needs to be pursued at every stage of life.

Cosmetology is the science of alternation of appearance and modification of beauty Any substance or preparation intended to be placed in contact with the various external parts of human body like epidermis, hair, nails, and lips, or with the teeth and mucous membrane of oral cavity with a view exclusively or mainly to cleaning them, changing their appearance and/or correcting body odours and or protecting them or keeping them in good conditions.¹

Ayurveda promises radiant and healthy skin, hair, and nails which we can only attain through harmony of Doshas, proper nourishment of Dhatus, procedural functioning of Agni and timely excretion of Malas. Ayurveda cosmetology unlike modern cosmetology gives more importance to a healthy beauty, which means not only focusing mainly on external application but also the Samaagni, Pathyahara, Dinacharya, Rithu Charya all this matter provides beauty which comes from inside the body.

AIM - To review the concept of cosmetology according to different Acharyas of Ayurveda.
OBJECTIVES

Primary Objective - To review the concept of cosmetology according to different Acharyas of Ayurveda.

Secondary Objective - To review preventive and curative principles of Ayurvedic Varnya Chikitsa

MATERIALS AND METHODS

The sources of data are collected from Brhattayis (Charaka Samhita, Sushruta Samhita, Ashtanga Sangraha / Hridaya), Bhavaprakash, Chakradatta, Garudapuran, Vangasena Samhita.

Methodology

Skin

Ayurveda explain the concepts of skin by detailing it with seven layers which are Avabhasini, Lohita, Sweta, Tamra, Vedini, Rohini, Mamsadhara[2] of which the first one Avabhasini functions to reflect colour and complexion which is nourished by rasa dhatu.

Cosmetology

Cosmetology is the science of alternation of appearance and modification of beauty. According to Ayurveda concept of cosmetology is not merely limited up to beautiful skin and hairs, it also includes physical, mental, social elements.[1] According to Ayurveda healthy skin is a result of overall health condition of individuals which includes Prakrut Dosa, the Strotas, Agni and the Dhatus. Ayurveda believe cosmetology from Garbhaawastha. According to Acharya Vagbhta Varna is determined at Garbhavastha (embryonic stage) itself depending on the Ahara (food) and Vihara (life style) of the mother.

Dhatu involved in beauty of skin and hairs are Rasa, Rakta. Rasa Dhatu nourishes Rakta Dhatu where function of Rakta Dhatu is Varna Prasadan.[3] Twak Saukumaryatha is the Karma of Swedas.[4] Decrease in Asthi Dhatu will result in roughness of skin, falling of hair, nails, and eyebrows.[5] Strotas involved in beauty of skin are Rasavaha, Raktavaha and Sweda Vaha Strotas whereas Dushti Lakshan of Rasavaha includes baldness, greying of hairs. Raktavaha Dushti Lakshan are Neelika, Vyanga, Swithra. Swedavha Dushti Lakshan are Parushyam (roughness).[6] Doshas involved for skin complexion are Udana Vata and Bhrajak Pitta. Ayurvedic treatment is based on two basic principles which are preventive and curative measures.

Preventive measures for problems related to cosmetology

Garbhasanskar

According to Acharya Vagbhta Varna is determined at Garbhavastha (embryonic stage) itself depending on the Ahara (food) and vihara (life style) of the mother. Skin is one of the maternal entities which is produced from mother.[6] According to acharya Susruta during the sixth month, the foetus is developed more in respect of strength and complexion, hence the pregnant women particularly loses strength and complexion during the period so the drugs like milk and Madhur Dravya are given in sixth month in pregnancy.

Dincharya[8]

Dincharya means daily regimen one should follow daily regimen to maintain health. Daily regimens like Mukha Prakshalanam prevent Neelika, Mukhashosa. Tambula Sevanam to provide Kanthi. Siroabhyangam for Su Twak Ananam, Kesa Mardavam. Abhyangam should be done for skin Mardavam, Varana Pradham. Udwarthanam for Twak Prasada Karam. Mukhalepa for Drida Ananam, Ayvanta Pitakam. Chatra Dharanam for Varanam, Nidra for Varnam. Anutailam for Mukha Prasannam, Kesa Vardhana. Dhoomapanam removes Khalithya, Palithya, Kesa Pathana. Murdhini Tailam to prevent Khalithya and Palithya. Gandoosham for Vadanopachayam, Udvartana it is a treatment in which specific medicinal powders like drugs of Varana Varga are used in massage in specific directions to attain healthy skin. It enhances the body complexion, eliminates the bad odour, and cures the feeling of itching.

Ritucharya[9]

As per Ayurveda time of one year is divided into Adankala and Visargakala. Bala and Agni of body varies according to season so as the skin complexion of the body. Body is naturally exhausted in in
Adanakala and in Visargakala it has maximum Bala. In Hemanta and Shisira season Ushana Dravya Lepa should be given as per the Prakruti and in Adanakala the Sheeta Dravya like Chandan should be used.

**Rasayana Chikita**

Treatment given for the formation of Prashast (best) Rasa Raktadi Datu is called as Rasayana Chikitsa. Benefits of these Chikitsa are long life, good memory, Prabha, good skin complexion, and best Indriyabala and healthy life.[10] One should daily use Rasayanabala like Goghruta, Godugdha, Guduchi, Yashtimadhu, Shatatavari for the best skin complexion.

**Pranayama**

Various kind of Yogas play important role in maintaining skin glow Yogas like Suryanamaskara, Anulomvilom Pranayama, Sheetali Pranayama, Bhujangasan.

**Curative measures for problems related to cosmetology**

**Panchakarma**

Panchakarma treatment one of the major pillars of Ayurveda science that are mainly famous as a detoxification procedure can also contribute to Cosmetology. As it works efficiently by deeply cleansing the skin and by removal of toxins out from the body. Panchakarma therapies mentioned in Samhitas for healthy skin, to improve the excellence of skin and to prevent the skin-related disorders are as follow-

**Snehana -** It is the Purva Karma of Panchakarma. It leads to cure of Arushka, Visphotak, Pidika, Kandu.[15]

**Swedana -** It is the Purva Karma of the Panchakarma. It leads to the brilliance of the skin and prevents premature aging.[11]

**Vamana -** It has great effects on treating the various type of skin-related disorders. As it deeply rinses the body by eliminating the morbid Dosha out from the body and leads to healthy skin.[12]

**Virechana -** It helps in healing skin related disorders, Vyanga (pigmented spots present on face), and Nilika (bluish discoloured patch over the skin) by cleansing the morbid Doshas from the body.[13]

**Basti -** Basti works best on the skin and promotes the health of the skin.[14]

**Nasya -** It gives beneficial effects in treating the pigmented spots on the face and intercepts the premature wrinkling of the skin.[15]

**Raktamokshana -** It works best in treating skin related disorders, skin eruptions,Vyanga (blackish discoloration over face), Piplu, fungal infection, reddish patches on the skin. It also heals the bad body odour, itching, and black pigmentation over the skin.[16]

**According to Acharya Charaka**

Dravya useful for the beauty of skin are included under the Varnyagana, Kushtaghna Gana Kaundughya Gana, and Vayasthapana Gana helps to stay young various kind of Lepas are described in the Kushta Chikitsa one can also use that according to the Prakruti of the patient

**Varnya Gana -** Candana, Punnaga, Padmaka, Usira, Madhuka, Manjistha, Sariva, Payasya, Sitalata these ten are complexion promoting drugs.[17]

**Kushtaghna Gana -** Khadira, Haritaki, Amalaka, Haridra, Ballatak, Saptapana, Aragvadha, Karavira, Vidanga, tender leaves of Jati these ten are anti-dermatosis.[18]

**Kaundughya Gana -** Candana, Kushta, Saptapana, Aragvadha, Naktamala, Nimba, Kutaja Sarsaporo, Madhuka, Daruwaridra and Musta these ten are anti pruritic.[19]

**Vayasthapana Gana -** Amrutha (Guduchi), Haritaki, Amalaka, Yokta, Sweta, Jivanti, Atirasa, Mandukaparni, Sthira and Punarnava these ten are age sustainer.[20]

**According to Acharya Susruta**

Cosmetic medicines are mentioned under the Lodhradigana, Arkadigana, Eladigana and while describing various Kshudraroga many Lepas and oils and medicinal formulation are mentioned.

**Lodhradigana -** Lodhra, Savorlodhra, Palasa, Kutannata, Asaka, Phanji, Katphala, Elavaluka,
Shallaki, Jingini, Kadamba, Sala and Kadali. This Lohadhra Gana, mitigates fats and Kapha, cures disorders of vagina, with holds elimination, bestows colours and destroys poison.[21]

Arkadigana - Arka, Alakrka, the two Karanja, Nayadanti, Mayuraka, Bharngi, Rasna, Indrapushpi (Krshnapuspaka Karanja) Ksandraveta, Mahasveta, Vrscikali, Alavana (Jyotismati) and Tapasavrksa this Arkadigana mitigates Kapha, Medas and poison alleviates worms leprosy and some other kind of skin diseases and heals wounds especially.[22]

Eladi Gana - Ela, Tagara, Kusha, Mamsi Dhyamalka, Tvak Patta, Nagapushpa, Priyangu, Harenuka, Vyaghranakha, Valuka, Sukti, Canda, Sthauneyaka, Srivestaka, Coca, Coraka, Aguru, Sphrrka, Usira, Bhadradaru, Kumkuma, Punnaga, and Kesara [nagakesara] this Eladi Gana mitigates Vata, Kapha and poison, bestows goods colour cure itching eruptions and rashes.[23] According to Susruta in Nyaccha, Vyanga and Nilika it is best to do puncturing of the vein in the forehead etc. as found suitable and convenient then the skin should be rubbed roughly and applied with the paste of Bala, Atibala, Yastahva and Rajani, or of Payasa, Aguru, Kaliyaka and Gairika. The paste of tusk (canine tooth) of a boar mixed with honey and ghee, or paste Kapiththa and Rajadana (added with ghee and honey)is beneficial.[24] For Yuvanpidika the same treatment are suitable and inducing vomiting is needed especially, applying the paste of Vaca, Rodhra, Saindhava and Sarsapa, or Kustumburu, Vaca, Lodhra and Kushtha is beneficial.[25] Laksha, Kushtha Sarsapa, Sriniketa, Ratri, Vyosa, seed of Cakramorda and Mulaka Bija are all macerated together with butter milk and the paste applied for cure of Dadru.

Svitra Chikitsa - For Svitra Chikitsa Jalagandaja Ksara, Avalgujadi Lepa, Tutthadi Lepa are given.[26]

According to Bhavaprakash

The Vayu vitiated by anger and grief carries the heat of the body to the head. The Pitta named Brajak residing in the head also gets wrath due to anger. According to the saying, ‘A vitiated Dosha irritates other Doshas’ as well vitiated Kapha greys the hairs, in this way all the three Doshas causes greying of hairs.[27]

Treatment of greying of hairs

- 1 Tola of iron powder, 5 Tolas of mango marrow, 8 tolas of gooseberry, 8 tolas of Harad and 4 tola of Beheda all these grinded together and leave them overnight in an iron vessel. Then by applying this paste, the disease of Palit will soon be destroyed.[28]

- Root of Kashmiri (Kumbher), flowers from Piyanban, root of Ketki, iron chur, Bhringraj and four tola Triphala, all these medicines cooked in the oil with the paste of all these medicines. Then fill this oil in an iron vessel and bury it in soil for 1 month. By applying this oil, the white hair like the flower of Kaas also becomes black like the Bhaura.[28]

- Harad, Bahera, Amla, Indigo leaves, Bhringraj and iron powder - Grinding all these medicines on sheep urine causes hair to become very black. [28]

Treatment for Indralupta

By rubbing the juice of the leaves of bitter Parval, even a very old Indralupta is calmed in three days.[28]

Gokshura, sesame flowers and the same amount of honey and ghee, grind these and apply them on the head, the head will fill with hair. [28]

Make ivory Bhasma and Rasaut mix it with goat’s milk hairs are formed by this ointment even on the palms of the hands.[28]

Treatment for Mukhdushika

A face ointment that is a quarter of a finger thick is called a medium amount and a half finger thick ointment is called a good amount.[28]

The coated herb should be kept dry until it dries. After drying, it should be separated, because the coating becomes defective when dry, it contaminates the skin by leaving it lying. [29]

Mukhlepa - By applying Lodhra, coriander and Vacha, the pimples on the face that occur in puberty are destroyed. Similarly, due to the application of black
pepper with Gorochan, pimples of the mouth arise in youth gets destroyed.[29]

Mustard, Vacha, Lodhra and Sendha salt - all these by applying and vomiting by eating Vamak substances, pimples of the mouth arise in youth gets destroyed.[29]

**Mukhakantikar paste** - Grind only the thorns of sharp Shalmali with milk and apply it on the face for three days, the face becomes soft and smooth like a lotus that is, the pimples are destroyed.[29]

**Therapy for Neelika and Vyanga**

By vein piercing, by massage of ointment and oil etc. Vyanga, Neelika, Nyachya and Tilkala should be treated.[29]

Vata Ankur and Masurdal - applying these destroys Vyanga.

Only by applying Jatiphal (nutmeg) paste, Vyanga and Nilika are destroyed. (Here it should be considered appropriate to grind nutmeg with milk and apply it). The blackness of the mouth that has arisen for a long time, goes away by applying the paste of Aak's milk and turmeric powder.[29]

Grinding Masur in milk, mixing ghee and applying it on the face, in seven days, the face becomes smooth and soft like a lotus.[29]

**Treatment of Tilkalak, Mashak and Jatumani - Charmakeel, Jatumani, Mashak and Tilkalak** should be cut or scraped with a weapon and then burnt (stained and eradicated) with Kshar or fire.[30]

**Nyachcha treatment**

**Medicine - Nyachcha** should be treated by the help of Shiroyedha, Pralepa and Abhyanga (massage) or by grinding the bark of Kshirivriksha (Vat, Mullar, Piper, Pakar, Paridh) in milk, the leaves of Mang, the root of Vidhara and the leaf of Shisham should be applied on Nyachha. By applying them by making a powder, Nyachcha and Vyanga are destroyed.[30]

Treatment of Padminikantak - Medicine - Drink neem water and make patient vomit and drink ghee made from neem, mixed with honey, or make a paste of neem and Amaltas leaves and apply it again and again.[30]

**According to Vangasena Samhita**

Treatment of Mukhdushika[31]

Painless black sesame like marks in the body are called Tilakalak it is Tridosha. For treatment one should cut it up with a weapon and burn it completely with Kshar and fire. Yuvan Pidika, Nyachya, Neelika, Vyanga and Sharkara are best treated with Shiraveda, Pralepa and Abhyanga

Lodhra and coriander grinding them together ends the much Pidika of youth. By applying the paste of Gorochan and Kalimich together, Yuvapidika are removed.

White mustard, Vacha Lodhra and Sandhanamak by applying its Lepa or by making vomit with help of these drugs the Pidika is calm.

By applying Arjun's bark or Manjistha and honey together or by making Mashi of white horse's hair and mixing it with Navnita cures Vyanga.

**According to Garuda Puran**

**Hair growth factor combination**[32]

1. Mixing Hastidant Masi with Ajakshira and Rasanjjan and applying it on the head, within a week, the hair regenerates in the head of the Khalvat person.

2. Mix Bhringraj's juice in four parts of oil and give Gunjachurna in it. Applying it on the head causes hair growth.

3. Ella, Mansi, Kushth, Mura and Gunjaphal should be applied as a Lepa to eradicate baldness (moon)

4. By the paste of the Amrasthi Majja and Amalak, the hair growth root becomes strong and do not fall quickly.

5. The oil perfected by Vai Widang and Gandhapashan is the best hair tonic.

6. By applying Chaturgun Cow urine and Manahshila in the head, the lice of the head etc. is removed.
7. The newly prepared Shankhabhasma is rubbed on the mirror and after applying it, the hair becomes thick and very black.

8. Applying Bhringraj, Lohachurna, Triphala, Beejpurak, Neeli and Karveer mixed with jaggery in equal quantity, those whose hair has turned grey, they become black again. It is a great remedy to darken the grey hair.

9. If Triphala is applied on the head with Mahisha’s milk, the hair becomes black and the hair of the Khalwat person is also born.

Saundaryavardhak Yoga\(^{[33]}\)

1. Grinding Lodhra, Kumkum, Manjistha, Loha, Kaliyak, Yava, Tandul, and Yashtimadhu with water and applying it on the body of women makes their body beautiful.

2. Mix two parts of Chagadugdh in one Prastha oil and cook it by giving Rakta Chandan, Manjistha, Laksha, Yashtimadhu and Kumkum. By applying it for a week, there is an increase in the radiance of the face.

3. Grind dry Haridra, Shvetsarshap, Mulak, Matulung seeds and apply it for a week, the body is refined.

4. Mix the Kshar of Lata of Kushmand with cow urine and grind it with Haridra water and heat it in a slow fire and mix the Mahisha Mala, its application makes the body beautiful.

5. Grind sesame seeds, mustard seeds, turmeric and Daruharidra and Kushtha in water and apply it to the body to destroy the bad smell and the body starts to smell like fragrance.

6. Grinding Durva, Kakajangha, Arjuna flower and Jambu leaves and Lodhra in water and applying it ends body odor.

7. If you apply Atasi, Mash, Godhuma and Pippali with ghee to the body and walk around, you will become like Kandarp.

According to Chakrdatta\(^{[34]}\)

Treatment for Mukhkanti

- Haridradya Tailam

DISCUSSION

According to Ayurveda healthy skin is a result of overall health condition of individuals which includes Prakrut Dosa, the Strotas, Agni and the Dhatus. Cosmetology is not merely limited up to beautiful skin and hairs, it also includes physical, mental, social elements. Ayurveda cosmetology unlike modern cosmetology gives more importance to a healthy beauty, which means not only focusing mainly on external application but also the Samaagni, Pathyahara, Dinacharya, Rithucharya all these provides beauty which comes from inside the body.

CONCLUSION

Panchakarma treatment is one of the major pillars of Ayurveda that are mainly famous as a detoxification procedure also contribute to cosmetology. Cosmetic drugs are classified in various Ganas according to different acharyas. Samhita gives us various combination of medicines for beauty of skin and hairs as curative measure of the skin disease. For preventive purpose in Garbasankra sixth month is considered effective for the treatment of Varna of fetus, concept of Rasayana, Dinacharya, Ritucharya, Pranayam delays the changes occurring in body due to advancement of age and also premature changes affecting the beauty.

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34. Ravidatta shastri’s shri chakrapanidatta virachit ‘chakradatta” padarth bodhini hindi vykhyaet chaukhabha surbharti prakashan Varanasi kshudrarogadhaya sutra no. 49-97


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