ABSTRACT:
Apparent cosmetic approach has importance since the development of civilization. From the very first civilization to the present world, man is trying to find new ways to become more attractive and beautiful. Today the science of cosmetology has reached to its peak, but it has its roots somewhere in the past. So this review is written to know the past. Only Indian history of cosmetology is considered here.

Key words: Anjana collyrium, cosmetology.

INTRODUCTION: The word cosmetology is derived from the Greek word: “Kosmetikos” meaning “skilled in the use of cosmetics”. So, Cosmetology is the science of alternation of appearance and modification of beauty. Man is using this science from the very first day of development of its civilization. We have this innate desire to look good. This is the reason because of which references of cosmetology are found in all ancient text. As Vedas are considered as the source of almost all spiritual and secular conventions, observations and pursuits of human being, abundant cosmetics are also mentioned here. Other texts also have abundant description regarding cosmetics. Ayurvedic literature and other ancient allied texts provide us knowledge regarding natural cosmetics.

HISTORY OF COSMETOLOGY:
1) Prevedic Kala: As we know ‘Mohenjo-daro’ and ‘Harrapa’ are the oldest civilizations. Even at that time cosmetics were used in all level of society. Materials made of ivory and metal, used for holding and applying cosmetics, prove that they knew the use of face paint and collyrium (anjana). Bronze oval mirrors, ivory combs of various shapes, different types of razors for depilatory purpose, even small dressing tables have been found at Mohen-jo-daro and other sites.1

2) Vedic Kala: Various medicaments for individual beautification can be seen in Vedic literature. Eyes decorated with anjana were said to be best in each and every kalpa (Era).2 In Rigveda collyrium (Anjana), perfumed unguents (Punyagandha or Surabhi), beautiful garments and flower garlands (Suvasah) were mentioned.3 In a verse un-widowed dames were advised to use kohl and unguent to become free from sorrow4. Agni deva, Indra, Surya and devi Usha are described as beautiful ones. Here beauty of Agni is praised in various sukta5 and it is said that by worshiping Agni one can acquire the glow and beauty just like him.6 The word sunder and Sugandhi is used for Agni (the god of fire), well-wisher of men, who carries the oblations with his redolent-mouth, Srakwas used for flower garlands and Aswins were called as Pushkarasraja, wearing garlands of Lilies.
In ‘Atharvaveda’ many mantras highlight the significance of improving the Varna, the Kesha, lustre and the glaring appearances of the body. ‘Aasuri herb Rajika’ was used by the woman for increasing her beauty and in attracting other people towards her ⁷. The description of Sahastraparni (Sankhapushpi) herb has been also found as Viryavardhaka, Saubhagya karak and Vashikaran. Anjana has been said to be the mark of Beauty. Use of ‘Karambha’ for the removal of ‘Visha-janya Vaivarnya’ is mentioned. Paste of Kusth, Nalada , Yastimadhu and anjana were used externally as a cosmetic for cooling effect ⁸. The drug like Nakta, Rama, Krishana and Bramhasangakah-dhi have been mentioned to be used in Palitya (canities-whitening of hairs). ⁹

3) Pauranik Kala: Description of lord Krishna as the one who have Kasturi Ti-laka on forehead, koustubha (ornament ) on chest , pearl over nose, Kanganam (bracelet) around wrist, necklace made of pearls and total body applied with Hari chandana (the yellow fragrant sandal wood etc shows the use of cosmetics in daily routine.

In the prayers of different deity or God various beauty aids are mentioned in Puranas e.g. nilanjanasambhasham –in Shani diety prayers, Sugandhipushativedhanam and Gudakesh in Shiva diety prayers. In bhavishya puranamadhyam-parva 2nd chapter painting over ladies nails, breast and different hair styles are also mentioned.

Ramayana: The great epic ‘Ramayana’ give ample description about Beauty of important personalities like ‘Ramachandra’, ‘Sita’, etc. Important descriptions regarding Anangaraga are produced and presented by Anusuyadevi to Sita Devi during her visit to ashram.

Anusuya Devi blessed Sita Devi with everlasting flower, clothes, ornaments and external applications that increases the glamour and beauty. ‘Lord Ramachandra’ during his 14 years exile in the forest was using the latex from the Banyan tree for the purpose of dressing his hair. ⁹

In Sundar Kanda Sita Devi tells Hanuman that, Shri Rama puts tilaka (a mark of beauty spot made on forehead) of Manahshila, Candana, Sarala, Padmaka, Agaru , Devadaru etc. were used. ¹⁰

Mahabharata: During this period lamps were filled with perfumed oils; fragrant powders were used for face and body; bed sheets were variegated and scented; arrows and weapons were worshiped by applying sandal paste and decorating with flower garlands. In the ‘Anushasan Parva of Mahabharata for acquiring Beauty and popularity, Chandrayana Vrata in ‘Magasirsha Masa’ has been mentioned. ¹¹ Narration of the bride ‘Draupadi’ during the time of ‘Swayamvara’ and her role as ‘Sairandhri’ or an aesthetcian is another example outlaying the cosmetic sense of that period. ¹²

5) Samhita kala: Ayurveda gave paramount consideration to the importance of Beauty irrespective of age or sex, but importance of health has never been neglected.

The description of Dinacharya and Ritucharya ¹³ indicates the cosmetic sense of that period (Pathya-Apathya and dietary regimes are also important factors which not only affects health but also beauty. The unique concept of Ayurveda like Vyayama,Abhyanga (Massage), different types of Snana etc. ¹⁴ are the best indicators of value of Cosmetology during that period. Moreover, the concept of Rasayana therapy suggests the importance of Yuvavastha. ¹⁵
(A) Charaka Samhita  
*Maharshi Charaka* has grouped different herbs of cosmetological importance according to their effects such as *Varnya, Keshya, Vayasthapana* etc. Many hygienic performances like Abhyanga, Snana, Lepa etc. are stated which enhances the beauty. Certain dietary regimens are also mentioned which shows the importance of food in creating and maintaining Beauty. ‘Astauninditiya adhyaya’ explains and demarks the limitation of the healthy outlook, unhealthy outlook and sense of Beauty in it.  

A little advanced Cosmetic approach is seen in *Sushruta Samhita*. This is evident from the ‘22 Upkramas’ explained under the heading of ‘Vaikritapaham’ as Alepana, Parishka, Utasdana, Pandukarma, Roma sanjanana etc. Elaborate description of ‘Kshudra Rogas’ which are fundamentally related to Cosmetic science also support aesthetic sense of that period. Moreover, *Sushruta* was the first person who established ‘Plastic Surgery’ like ‘Auroplasty’ and ‘Rhinoplasty’. In ‘Astanga Samgraha’ and ‘Astanga Hridaya’, characterized two groups of herbs labeled as ‘Rodhradigana’ and ‘Eladigana’ as the ‘Varnya group’. Both the Acharya have also described ‘MukhaLepa’, ‘Mukha Lepa Varjya’ and ‘Samyak Prokta Mukha Lepa Laksana’. In ‘Astanga Hridaya’ Acharya Vagbhata has mentioned six different type of Mukha Lepa according to season.  

7) Madhya Kala: During the *Mughal* rule the cosmetic science got more importance. This is evident from the references available in the texts like *Sharangdhara, Bhavapraksha, Yogaratnakara* etc. In *Chakradatta*, Mukha Kantikara, Mukha Saundaryakara etc. Lepas, Various Oil and Ghee for better complexion, treatment of the Kshudra Rogas and other skin ailments are described. *Sharangdhara Samhita* refers certain special Lepas useful in Arunsika, Indralupta, Darunaka, Palita etc., Snanas and Udvartana are for the purpose of improving the Beauty.  

In *Bhavaprakasha* special drugs and diets for improving health, vigour and beauty are mentioned. Some special udvartana and snana(medicated bath) for the purpose of improving beauty has been mentioned in it. *Yogratnakar* detail description of Dinacharya and Ratricharya. Various plants having specific beautifying effects are also mentioned in this text. Here it should be noted that Ayurveda has guarded the sense of being a healthy, where ever beauty is considered.  

**Allied Texts:**  
1. *Kauitilya Arthashastra (350-283BC)*: Some more details of cosmetics as found in *kotilya arthashastra* as following:  
   - A special oil (prepared from Mustard seed which were previously kept in the urine of got) is mentioned which can alter the colour of hairs of biped and quadruped animals on topical application. The oil is for seven nights.  
   - Oil extracted from white mustard seeds, which was previously kept in urine of a white cow or a white donkey, can impart as white colour as the fibre of Ark plant.  
   - Whoever eats a Mixture of powders of shatavari, koshati and kukkanu roots for one month will become fair  
   - Whoever uses the decoction of Vata for bathing and past of Sahchar will become black.
• Paste of bitter gourd, a sinking insect and a white house lizard when applied to hair, the letter becomes as white as hairs.27

2. In Buddhist literature: In khuddaka-pada there are ten sikkhapada. The 8th sikkha restricts for wearing of flower garlands, use of perfumes, anointing the body, decorating with brilliant dresses, ornaments etc.

In other important Buddhist text i.e., Brahmajalasutta, an exclusive list of dressing and bedecking was mentioned as uucchadana (anointing with perfumes) parimardana, adasa (looking once face in the mirror), anjana, malavilepana, mukhalepana, hattabhandha (tying bracelet on arms), sikhavbandha (hairdressing or plating of hair), unhis (wearing turban), Mani (wearing jewels) and odaramvattham Digha (wearing embellished and brilliant garments).

3. Kamasutra (100-200CE by vatsayana): Kamasutra has quite explicit work on cosmetology. Vatsayana in Kamasutra stressed on learning sixty-four arts (Kalas) of kamasastraby every woman to get a higher status in the society. Out of these 64, eight arts are connected with preparation and use of beauty aids and beauty accessories. They are: “Vise-shakachedyama” means decorating face, hairs and other body parts with tilakam; “Darshana-vasanangaraga” means decorating teeth and clothes beautifully; “Gandha-yukti” means perfume preparing techniques; “karnapatrabhanga” means decorating ear lobules with ornaments prepared from ivory or conch shell etc. (Kamasutra 7th chapter)

Saubhagy karanamayoga is one such remedy used for protection and enrichment of beauty. A powder prepared from kustha, tagara and talishapatra for external use and powder of padma, utpal, nagkesara along with honey or ghee is indicated orally for this purpose. Some other cosmetics are Hair care For hair treatment, the hair is smeared with camphor, saffron, and musk for a few moments before bath is and then washed out. Eye and dental care is also mentioned in detail. Vatsayana has depicted clear description regarding toiletries. The requisites of toilets mentioned were anulepa, sikhakaranaka (a basket of garlands), sugandhikapitika (scent box), matulungatwcha (skin of Citrus medica fruit) and betel leaf.

4. Abhigyan Shakuntalam (375-415CE: by Kalidas): The heroine Shakuntala was using different flowers and leaves as ornaments; it indicates how the lady used to beautify herself for good looking appearance. Especially Ingudi fruit was used to enhance Beauty, as antiseptic and for ulcer healing (Vranaropan). (Abhi.Sha.4/3). Kalidas has also mentioned sun light (ultra violet) as a factor destroying Beauty and the drugs like Ushira, Chandana for local application to protect the skin in summer.

5. Kumar Sambhavam (375-415CE: by Kalidas): In Kumar Sambhavam, it is mentioned that by the application of ‘Lodhrakashaya’ and Gorochanalepa, very fair complexion of skin is obtained.25

CONCLUSION: Civilization and Cosmetology has interrelationship and have social impact since the ancient period. In today’s world, beauty is at the epicentre of the consideration in the corporate and executive resources. So Cosmetology is gaining paramount importance in present scenario. Technological advances has evolved to such an extent that everyone can buy his/her share of beauty. At the same time modern cosmetology and cosmeto surgery have their own limitations
and various hazardous side effects. On the other hand Ayurveda is serving the society with its knowledge of safe cosmetics since ancient period. So there is a need to give an alternative medicine.

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Source of support: Nil
Conflict of interest: None
Declared