

CONCEPT OF COSMETOLOGY IN AYURVEDA**Renju S.*, B.A.M.S., M.D. [Bhaishajya Kalpana]**

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ABSTRACT

Cosmetology is the Science of alternation of appearance and modification of beauty. Cosmetics as external beauty has gained a lot of attention and demand in today's world. Everyone wants to look beautiful and attractive. But this urge has not developed today in a completely safe manner. In Ayurvedic texts, there are references available for ahara, aushadha and vihara which were mentioned to enhance external beauty such as varnya varga told by Charaka Acharya, Rhinoplasty, Romasanjanana etc told by Sushruta Acharya. Apart from these, there are many drugs and life style modifications told in texts to which are related to cosmetics. Ayurveda emphasizes both external and internal beauty. Ayurveda classics giving detailed description of abundant rasayana herbs with several formulations for management of beauty, health, fitness and age-related conditions.

KEYWORDS: Ayurveda, Beauty, Cosmetology.

INTRODUCTION

“A Good Face Is the Best Letter of Recommendation and The Cheek Is Apter Than the Tongue to Tell Errand.” - Shakespeare. From the time of ancient Indian and Egyptian to present, all cultures and through span of centuries, mankind has been preoccupied with youth and physical appearance. At some point in life time of all men and women, concern with quality of his / her skin becomes a priority. Any unhealthy state of the physique or the psyche would be reflected by the skin as beauty manifests through the appearance of the complexion of the skin.

“Beauty is one of the rare things that do not lead to doubt of God.” -Jean Anouilh. 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.

According to Ayurveda, Human body functions through various channel systems called Srotamsi, containing both microscopic and macroscopic structures. These channels function as innumerable psycho- biological processes such as enzyme production, neuron transmitter secretion, hormonal intelligence, respiratory capacity and digestive assimilation/ elimination, immune power etc and responsible for wellness and beauty.

Types of beauty: (Aesthetic theories of india)

1. Physical
2. Mental
3. Spiritual
4. Ethical

Although beauty may be categorized in above mentioned parts according to the subject, beauty does not exist in any single part. Beauty lies in totality. Physical, Mental, Spiritual and Ethical dimensions of beauty all together create and manifest the beauty in that person.

- 1) **Physical beauty:** Whether beauty lies in a separate organ or in the unity of all the organs in the form of body as a whole? Answering the question, it can be said that beauty in an individual organ has limitations, while the body as a whole constituting of beautiful organs may be considered as a kind and universal beauty. The physical means of beauty are of two types as generalized and organ wise. Generalized physical beauty aspects can be noted as proportionate height, weight and shape; skin texture, colour and complexion, proportionate and oval type of face, good posture, talent, well speech, good voice, pleasance and smile on the face, Freshness of body and mind, well grooming etc. The organic reflection of beauty mainly includes facial features as sparkling eyes; long, straight nose, red lips, teeth white and of equal size; long, thin neck; black hair etc.

- 2) **Mental beauty:** As mentioned as a beauty is subjective as well as objective. Subjectivity of the beauty lies in the beauty of the mind. When the mind itself is filled with inner beauty, inner feelings; it feels all the other objects as beautiful. Truth which is self-illuminated, lights beauty in the mind as silence.
- 3) **Spiritual beauty:** The soul is the ultimate beauty and its reflection or superimposing quality extends through the physical body. The spiritual beauty can be experienced when one attains the stage of love in universality or divine love.
- 4) **Ethical beauty:** Although man is born alone, is related to his family, society and country where he lives. He has to follow the rules and regulations to bring harmony in the society. Truth and Goodness (Satyam and Shivam) is the principal through which the ethical beauty evolves. In brief it may be concluded that beauty is an essential part of a human life. It does not lie in separate part or it is not inherent quality of the body. It is in totality.

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 the 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 long time. The 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^[1] (Ch.Su.5)

- Anjana karma - For vision of the eyes
- Dhoomapana - Increases strength of hair, skull, sense organs and voice.
- Nasya - Face becomes cheerful and well developed, old age will be delayed
- Dantadhavana - For the health and beauty of the teeth
- Taila gandusha - Strength of jaws, development of face, prevents lip cracking, strengthen the teeth.

- Shiro abhyanga - Prevent alopecia, graying of hair, hair fall. Hair becomes firm rooted, long and black. Sense organs become cheerful. Face with pleasant glow.
- Abhyanga - Body becomes firm, smooth skinned, charming and least affected by old age.
- Pada abhyanga - Health and beauty of foot and sole.
- Udvantana - Remove foul smell, dirt etc of body.
- Snana - Good promoter of Ojas
- 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 life's 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 are occurred and it effects on public 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^[2] (Ch. Su. 6/21). During Spring one should use paste of Sandal and Agaru on the body and diet mainly consisting of barley and wheat^[3] (Ch. Su. 6/25). 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^[4] (Ch.Su.6/27) 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 one body. One adorned with pearls and gems. During summer, one should resort to forests, cold water and flowers^[5] (Ch. Su. 6/30-31). 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.

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 well-being. 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^[6] (Ch.Su.8/30-33). Thus, in consideration to social aspect Aachara Rasayana is more useful and necessary to Personality development. Acharya Charaka has mentioned, one should wash twice a day, clean excretory passages and feet frequently, cutting of hair, saving and nail cutting should be done thrice a fortnights, one should always wear untorn clothes, use flowers and fragrance, dress should be gentle and style of hair is commonly practiced^[7] (Ch.Su.8/18). Thus the cosmetic approach of Ayurveda remain incomplete without following the Aachara Rasayana.

Description of varnya mahakashaya

Acharya Charaka has mentioned Varnya Dashemani in Sutrasthana chapter 4/10. 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.

The importance of diet for beauty

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.

Diet according to dosha: 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 colour, smell, temperature, taste and texture, trusting that when the body is imbalance, it will be attracted to foods by its own innate intelligence.

Diet for vata: Key qualities of Vata diet are warm, heavy, moistening, nourishing, nurturing, soothing, satisfying and grounding. Warm foods are best, especially stews and simple one-dish meals. Avoid a great variety at one meal.

- Be aware of allergies. Vata people do not tolerate nightshades (potatoes, tomatoes, egg plant) and are often lactose intolerant.
- Avoid eating when nervous, anxious, afraid, deep in thought or worried or otherwise distracted.
- Skipping meal is not good, but over eating is worse. Excess is never good for vata types.
- Vata is increased by age, autumn season, afternoon time, travel, loud noise, cold and wind. Be particularly careful with diet at these times or when in these situations.
- Qualities of food that balance Vata are sweet, heavy, sour, salty, oily and warm. Take proportionally more of these.
- Qualities of food that unbalance Vata are: pungent, bitter, astringent, light, dry, cold. A Take less of these and less frequently.
- Eat a good breakfast. Take a hot milky drink at night to help with sound sleep.
- Vata dominance is responsible for an irregular digestive power. Watch out for signs of poor digestion like gas, bloating, heaviness in the head and limbs, restlessness, lethargy or poor elimination (Constipation). If such symptoms arise, eat very lightly until the digestion is completed.
- Grains: Most grains are useful as they are warming and grounding. Yeasted breads and pastries are best avoided as they cause gas and disturb the digestive system.
- Vegetables: Cooking vegetables is the best way to improve their digestibility for Vata people. Raw vegetable and salads can be more digestible by quick pickling pressed with a little salt or serving them with an oily or creamy dressing.
- Meats: As been are difficult for Vata people to digest and dairy products often cause allergenic reactions, meat and eggs, correctly prepared, provide a vital source of protein.
- Fruits: Fruits are sweet, moist and well ripened are suitable.
- Drinks: Drinks are best warm or at room temperature. Coffee and tea are too stimulating. Frizzy drinks can be too gassy. Fruits and vegetables juices are o.k. but in excess are too sweet and do not provide enough fiber for good digestion.

Diet for pitta

People with a dominant Pitta Dosha usually have a strong appetite that needs to be satisfied regularly. Unsatisfied appetite leads to instant hunger and to outburst of irritation, even anger.

Key quality for Pitta diet is cool, slightly dry (Not oily) and a little, avoid heavy salt. Avoid late night eating; Fresh fruit or vegetables are the best evening snack if appetite demands. Avoid eating when angry, irritated or in competitive situations. Business lunches might be a bad idea.

Pitta's strong digestion can lead to the development of abusive habits that cause problems eventually, i.e. over eating, eating excessively greasy foods, or excessively rich or hot, spicy food. Avoid salty, greasy, over cooked, excessively rich, heavily spiced, or sour foods as well as caffeine, red meat, many eggs, alcohol and sugars.

Qualities of food that balance pitta: sweet, astringent, bitter cool, heavy, dry. Take in more proportion.

Qualities of food that unbalance pitta: pungent, hot, sour, light salty, oily. Take less of these and less frequently.

Grains: Grains are balancing to Pitta Doshas they are filling satisfying but not too heavy. Bakery and Basmati rice are best.

Animal food: Although Pitta types need a good amount of protein, they are best suited to a totally vegetarian diet. Most meats are either too fatty or heat producing.

Dairy: If well tolerated milk products, with exception of hard or aged cheeses, help nourish and cool Pitta people. Sour or very salty dairy products should be avoided.

Vegetables: Qualities of vegetables are good for Pitta types. Their high metabolism uses vitamins and minerals quickly, especially; vitamin A. Tomatoes, radishes and garlic are best totally avoided.

Fruits: Sweet fruits are good, especially fresh figs and grapes. A little lemon and lime for tea is fine. Fruits make the best evening snack.

Sweeteners: Pitta types tolerate sugar, sweet taste is the best.

Drinks: Hard liquor should be avoided. A little black tea can be tolerated, but coffee is best avoided entirely.

Diet for kapha: Take low salt, low fat, high fiber, lightly cooked foods. Kapha people are only ones who can happily skip the breakfast. Take only juice or tea for breakfast. Take a gentle walk after eating. Avoid sleeping after meals as this adds to heaviness of the body. Fast one day a week. Be mindful not to use food for emotional support. This will definitely cause weight gain (Especially chocolate and late-night ice-cream).

Qualities of food that balanced Kapha: Pungent, light, dry astringent, bitter and hot. Take proportionally more of these and more often.

Qualities of food that imbalanced Kapha: Sweet, heavy sour, oily, salty and cold. Take less of these and less frequently. Drink only when thirsty. Eat only when hungry.

Grains: Small portions are helpful to satisfy and sustain energy.

Legumes: Beans are important as they are the best low fat protein source.

Meats: Generally it should be light quantity and cooked with herbs and spices to facilitate fat absorption.

Dairy: Most dairy food is too heavy and cooling. A little ghee can help with digestion.

Vegetables: All vegetables that grow above the ground are good. Raw or lightly steamed vegetables are best.

Fruits: Fruits that are not too sweet, sour or juicy are best. Dried fruit is a great snack or travel food.

Sweeteners: Honey is best. Use no more than one tablespoon for a day. Never heat or cook with honey.

Drinks: Kapha people can take a little black tea or coffee occasionally. Use a little ginger in black tea. Drink only when thirsty and only enough to stop thirst.

The 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 cleared wastes. Exercise also strengthens the body's musculature and keeps it firm and shapely. On a mental / emotional level, exercise helps to reduce tension, reduces anxiety and promotes a sense of overall well-being. It also helps one to get deep, restful sleep. As a rule, exercise only to half of your capacity. For example, if one hour of tennis exhaust one, play for half hour or until one just break sweat. Exercise less when intentionally hot or inversely cold to save your energy. Try to breathe evenly when one exercise. These strengths the lungs and digestive organs, hence improves the colour and texture of skin enormously. Never exercise when one has respiratory disorders, inflammation anywhere in the body or indigestion. While exercising wear comfortable clothing made of natural fibres so the skin can 'breathe' and the more subtle forms of energy can flow freely.

Be sure to use good quality foot wear to help protect joints for active sports. Listen to your body. It is good to extend yourself but don't just blindly push yourself though pain. Be kind and gentle to your body. And above all, whatever you do, enjoy it and make it a natural part of your daily or weekly routine.

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 they tried to keep the person younger and attractive till the old age. They also tried for making 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. Thus Ayurveda acts for beautification in many ways.

Yoga

Various kinds of yogas play important role in maintaining skin glow. Yogas like Surya namaskara, Anulomavilomna pranayama, Sheetal pranayama, Bhujangasana plays a major role.

Role of panchakarma related to cosmetology

Panchakarma treatment is one of the major pillars of Ayurveda that act as detoxification procedure and can contribute to cosmetology, as it works efficiently by deeply cleansing the skin and by removal of toxins out from the body. Snehana procedures helops to cure arushka, visphotaka, pidika and kandu. Swedana leads to the brilliance of the skin and prevents premature aging. Vamana has a great effect on treating the various types of skin related disorders. As it deeply rinses the body by eliminating the morbid dosha out from the body and leads to healthy skin. Virechana helps in healing skin related disorders, vyanga and nilika by cleansing the morbid doshas from the body. Basti works best on the skin and promote the health of the skin. Nasya gives beneficial effects in treating the pigmented spots on the face and intercepts the premature wrinkling of the skin. Rakthamokshana works best in treating skin related disorders, vyanga, piplu, fungal infection, reddish patches on the skin. It also heals the bad body odour, itching and black pigmentation over the skin.

Important formulations mentioned in classics for cosmetology

1. Varnya gana^[8]: Chandana, Punnaga, Padmaka, Ushira, Madhuka, Manjishta, Sariva, Payasya and Sitalata
2. Kushtagha gana^[9]: Khadira, Haritaki, Amalaki, Haridra, Bhallataka, Saptaparna, Aragwadha, karavira, vidanga and jati.
3. Kandughna gana^[10]: Chndana, Nalada, Aragwadha, Naktamala, Nimba, Kutaja, Sarshapa, Madhuka, Daru haridra and musta.
4. Vayasthapana gana^[11]: Amruta, Haritaki, Amalaki, Yukta, Sweta, Jivanti, Atirasa, Madukaparni, Sthira and Punarnava.
5. Lodhradi gana^[12]: Lodhra, Sarvalodhra, Palasa, Kutannata, Ashoka, Phanji, Katphala, Elavaluka, Shallaki, Jingini, Kadambha sala and Kadali. It mitigates kapha and meda. It cures disorders of vagina, withholds elimination, bestows colours and destroys poison.
6. Arkadi gana^[13]: Arka, Alarka, Karanja, Lata karanja, Nayadanti, Mayuraka, Bharngi, Rasna, Indrapushpi, Kshudraveta, Mahasveta, Vruschikali, Jyotishmati and Tapasavriksha. This Arkadi gana mitigates kapha, meda and poison alleviates krimi, kushta roga and heals vrana etc.
7. Eladi gana^[14]: Ela, Tagara, Kushta, Tvak, Nagapushpa, Priyangu, Harenuka, Vyaghranakha, Valuka, Sukthi, Candana, Sthauneyaka, Srivestaka, Coca, Cocaka, Aguru, Sphrkka, Ushira, Bhadradaru, Kumkuma, Punnaga and Kesara. This Eladi gana mitigates vata, kapha and visha, bestows goods colour cure itching eruptions and rashes.
8. Mukha lepa^[15]: By applying Lodhra, Coriander and Vacha, the pimples on the face that occur in puberty are destroyed. Similarly, due to the application of maricha with Gorochan, pimples of the face arise in youth gets destroyed.
9. Mukha kanthikara kalka^[16]: Shalmali kanda with milk and apply it on the face for three days, the face becomes soft and smooth like a lotus.
10. Soundarya vardhaka yoga^[17]:
 - Applying the kalka of Atasi, Masha, Godhuma and Pippali with Ghrita to the body, the body will become like Kandarpa.
 - Kalka of Lodhra, Kumkuma, Manjishta, Loha, Kaliyak, Yava, Tandula and Yashtimadhu with water is good for the women to make their body beautiful.
 - The kalka of Haridra, Sweta sarshapa, Mulaka and Matulunga beeja helps the body to become beautiful.

- To remove bad odour of body, kalka of Durva, Kakajangha, Arjuna pushpa and Jambu patra and Lodhra helps.
- Blackening the white scar tissue by use of Bhallataka oil mixed with ash of hoofs of domestic and marshy animals.
- Whitening of the black scar tissue by applying the kalka of Rohini phala with Aja dugdha or by applying the powder of new earthen ware, Vidula moola and sarja, kasisa and madhuka with honey.

Sadvritta and Dharaniya vega dharana

Various emotional factors trigger work pressure, anxiety, depression, stress and unbalanced relationship which in turn affects the entire body physiology which leads to altering complexion with unnatural glow and early wrinkling of skin as well as early greying of hairs.^[18] Similarly, Dharaniya vegas such as kama, krodha, lobha, moha, irshya, dwesha, ahamkara etc also develop the same. To overcome this, mind body relaxation yogas, meditation, pranayama, achara rasayana, Sadvritta and Dharaniya vegas are beautifully explained in Ayurveda.^[19]

DISCUSSION

Beauty in Ayurveda is not limited to the mere external appearance of a skin, hairs etc, but it is the reflection of harmony between healthy body and mind. Various ganas are mentioned specifying Varnya karma of those group of drugs such as Varnya Mahakashaya by Charaka Samhita and Ashtanga Sangraha, Lodhradi and Eladi Gana by Sushruta Samhita, Ashtanga Hridaya and Ashtanga Samgraha. All the Acharyas also highlight the importance of cosmetic procedures as a part of Dinacharya. Along with that, reconstructive surgeries and post-surgical cosmetic management are mentioned in detail by Sushruta and Vagbhata.

The market for Ayurvedic Beauty products is increasing fast. Many companies are involved with branded products in categories such as skin care, hair care, soaps and essential oils. Due to harmful chemicals in beauty products has increased customer interest in natural cosmetics. Ayurveda products and Indian herbs are currently used in their raw form, dried into powders or pulverized with pestle and mortar. These formulae have to be tested in scientific trails with an evidence-based approach. These could emerge as a major contributor to the global cosmetic industry.

CONCLUSION

Cosmetics were used since antiquity in various civilizations around the globe. Science of cosmetology in India was very advanced which is evident by the plenty of references available in various Indian literature including Ayurveda. Various procedures, therapies, drugs, substances are mentioned elaborately for imparting beauty to face, hairs, eyes, teeth and skin etc. thus, cosmetology can be considered as an inherent and authentic part of Ayurveda. Ayurveda can serve the society with its time-tested knowledge of natural, safe, effective and holistic techniques of cosmetology. Therefore, various Ayurveda herbal and herbo-mineral preparations and procedures of cosmetic purpose need to be standardized and systematic or meta-analysis review of cosmetology in Ayurveda should be done, along with its pre-clinical and clinical studies which are requires for validation and global acceptance. In the present article, author has meticulously reviewed the concept of beauty and cosmetology in Ayurveda through the works of Charaka, Sushruta and Vagbhata etc.

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