

## Historical perspective on the usage of perfumes and scented Articles in ancient Indian literatures

Dr Goli Penchala

Prasad\*

G. Penchala Pratap \*\*

M. Neelima \*\*

Vd. Pammi

Satyanrayanashastry\*\*\*

**Abstract :** *In India perfumes and scented articles were in use from pre Vedic and Vedic periods for religious practices, social customs, and domestic rituals and later gradually became part and parcel of human life. Perfumes were also used in cosmetics and beauty aids. Medicinal values of many perfumes were well known to ancient Indians and were used in both rituals and to treat diseases. Medicated fumigation (dhupan) was an advanced method for medicinal purposes. Medicated oils, collyriums, powders were prepared from perfumes used externally in many diseases. Perfumes were also anointed in various body parts (Anulepan). Chewing betel leaves along with fragrant material like nutmeg, mace, etc. (Tambulam) was used with a view to rendering mouth clean and fragrant. usage of scented oils to massage body (Abhyanga) which keeps the skin smooth, healthy and invigorating; Udvartanam, massaging various body parts; Udgarshanam, scrubbing; Utsadanam rubbing with scented powders etc., were some of the health protective and disease eliminating procedures. Scented drugs and perfumes enhance the quality, activity and pleasantness of these processes.*

---

### Use of perfumes and scented articles in *Vedas, Puranas* and contemporary ancient Indian literatures <sup>1</sup>

The *Vedas* are generally admitted to be the source of Indian philosophical thought, religious practices, social customs, professions and functions of different social classes. In short *Vedas* are considered as almost all spiritual and secular conventions, observations and pursuits. Varied usages of perfumes along with individual beautification and medicinal purposes can be seen in *Vedic* literatures. In *Rigveda* (IV.38.6; V.53.4; X.184.2) *Srak* is used for flower garlands and *Aswins* were called as *Pushkarasrajau*, wearing garlands of Lilies.

The word *Sugandhi* is used for *Agni* (the god of fire), well-wisher of men, who carries the oblations with his redolent-mouth (*Aasaa Sughandhinaa*... R.V. Viii.19.24). The fragrant mouthed *Agni* was also considered as augments of material prosperity and ensures of immortality through divine grace.

---

\*Research officer (Ay) R.R.I Vijayawada

\*\* S.V. University, Tirupati, Chittoor (Dt),  
A.P. \*\*\* Managing trustee Achnata  
Lakshmiapati Ayurveda library trust,  
Vijayawada

Tryambakam yajamahe sugandhim  
pushtivardhanam Urvaarukamiva  
bandhanaan mrutyormukshiya maamrutat  
(R.V. VII.59.12.1)

In *Rigveda* collyrium (*Anjana*), perfumed  
unguents (**Punya gandha** or **Surabhi**),  
beautiful garments and flower garlands  
(**Suvasah**) were mentioned. The word  
**Punya gandha** was also mentioned in  
Atharvaveda.

**Striyo yah punyagandhastah sarvah  
svapayaamsi-** R.V. VII.55.8, A.V.IV.5.3;

In *Rigveda* (R.V.X.18.7), un-widowed  
dames were advised to use kohl and unguent  
to become free from sorrow.

In Atharvaveda (VI.102.3) use of fragrant  
drugs like licorice (*Glycyrrhiza glabra*  
Linn.), **Kushta** (*Saussurea lappa* C.B. Clarke  
); **Nalada** (*Vetiveria zizanioides* (Linn)  
Nash) etc. were mentioned.<sup>2</sup>

In Atharvaveda **Kushta** (*Saussurea lappa*  
C.B. Clarke - a scented rhizome) was  
mentioned in many hymns as an important  
drug to relieve many diseases and to provide  
eternal life.<sup>2</sup>

In Kaushika sutra (35.21) a paste from  
**Kushta**, (*Sauaurrea lappa*) **Tagara**  
(*Valeriana wallichii* DC.) etc. mixed with  
butter is mentioned to anoint the Partner.  
*Ashvalayana grihyasutra* (III.7.1) mentioned  
that a pupil was supposed to furnish flower  
garland, ointment (*Anulepanam*), perfumed  
powder and eye salve along with other  
beauty aids like earrings, necklace etc. for  
himself and his teacher at the time of  
convocation. In **Shaunaka's Brihatdevata**  
(400BC) VII.77-78 origin of scented drugs  
were described. While **Agni** (The god of  
fire) was officiating as **Hota**, his bones were  
transformed into **Guggulu** (*Commiphora*

*mukul* (*Hook ex stocks*) Engl.), and his  
sinew into **Sugandhi tejana**, which was  
considered as fragrant **Tejana** grass.<sup>3</sup>

In excavations in Mohenjadarо revealed  
items, which support the use of powders and  
perfumes after the bath. Excavations and  
studies on many ancient literatures proved  
prevalent use of cosmetics and perfumes in  
all strata of society.<sup>1&4</sup>

### Valmiki Ramayana

*Dasaratha's* (the king of Ayodhya) dead  
body was kept in a special **taila droni** (a  
wooden tub filled with oil processed in  
medicines and aromatics) to protect the body  
from decay (Ramayan, 11.70.16-17);

In another reference dead body of a *Brahmin*  
was also preserved in **taila droni** filled with  
medicated and scented oils.

### Baalasya ca shareeram.....

**Ghandhaischa Paramodaaraistailaischa  
Sugandhibhiih.... Ram VII.66.2, 3**

In cremation of *Dasaratha's* dead body,  
**Candana** (Sandal wood), **Sarala** (*Pinus*  
*roxberghii* Sarg), **Padmaka** (*Prunus*  
*cerasoides* D.Don), **Agaru** (*Aquilaria*  
*agallocha* Roxb.), **Devadaru** (*Cedrus*  
*deodara* (Roxb.) Loud) etc. were used.  
(*Ramayan*, 11.70, 16-17)

Sandal paste was used to anoint the body  
(*Ramayan*11.70.4). It was described that  
when Bharata went to the forest with his  
army to see his brother Rama, the path was  
perfumed with sandal water and flowers.

**Candanodaka samsikto nanakusuma  
bhushitah- Ram.II.74.13**

In another reference, during nights when the  
king *Ravana* desired to see *Seetadevi*, the

paths were lit with many lamps filled with perfumed oils.

“**Deepikaabhiranekabhih samantaavabhasitam gandhatailaavasiktaa...**” Ram. V.16.18.

Many other scattered references of the use of perfumed water, scented waters, scented oils, scented powders and other cosmetics can be observed in Valmiki Ramayana.

### **Mahabharata**

In *Mahabharata* 3 types of **Dhupas** (incense) were mentioned.

1. **Dhupa** (fumes) by burning **Niryasa** (aromatic resin exudation from trees) like *Guggulu* (*Commiphora mukul* (Hook ex stocks) Engl), **Shallaki** (*Boswellia serrata* Roxb.) etc. is considered as dearer to Gods and Goddesses.
2. **Dhupa** by burning of leaves of trees like **Sara** (*Pinus roxberghi* Sarg), **Agaru** (*Aquilaria agallocha* Roxb), **Shallaki** (*Boswellia serrata* Roxb) etc. is dearer to *Yakshas* and *Rakshasas*.
3. **Kritrima** (artificial) **Dhupa** produced from fermented substances like Molasses etc. is dearer to **Daanavas**, (*demons*) **Bhutas** (ethereal beings) and men. ( M.B. XIV.49.41-42)

During these periods 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. (M.B. VI.93.70; VIII.8.16; XIII.57.40; VII.121.31)

### **Buddistic and Pre Buddistic literatures**

In pre Buddistic period, people were trained in 64 arts. **Gandhayukti** (The art of blending perfumes) is one among them. *Lalitavistara* mentioned that the young **Bodhisatva** had excelled in 64 arts.<sup>5</sup> **Sikkhapadas** of **Khuddaka Pada** contain few restrictions for *Buddistic* monks. The monks are prohibited from use of pomade (Perfume oil), perfumes and anointing the body.

In another Buddistic text in Pali, namely, **Brahmajala sutta**, a list of procedures for bedecking, dressing, **Uccaadana** (anointing with perfumes), **Maalaa Vilepana** (applying pomade and anointing and wearing flower garlands), **Mukhacunaka** (applying fragrant talcum powder to face) etc. were described.

**Vatsayana Kamasutra (1<sup>st</sup> Adhikarana, 3<sup>rd</sup> Adhyaya)**<sup>6</sup>

Vatsayan kamasutra states that both male and female should learn 64 arts. **Gandhayukti** (the technique of making perfumes) is one among them.

**Kalika Purana**<sup>6</sup>

68<sup>th</sup> chapter of **Kalika purana** describes in detail, 10 types of **Gandha dravyas Viz. 1. Isthagandha, 2. Anishthagandha, 3. Madhuragandha, 4. Amlagandha, 5. Kathugandha, 6. Nirharigandha, 7. Samhatgandha, 8. Snigdhaandha, 9. Rukshagandha and 10 Vishadagandha according to the smells.**

Pleasant smell like musk, sandalwood etc. is considered as **Isthagandha**; unpleasant smell like carcass (dead body) is considered as **Anishthagandha**; sweet smell of flowers etc is **Madhuragandha**; sour smell of Citrus fruits etc. is **Amlagandha**; pungent smell of pepper etc. is **Kathugandha**;

spreading smell of asafetida etc is **Nirharigandha**, mixture of many perfumes is **Samhatgandha**; sweet oily smell of ghee etc. is **Snigdthagandha**; pungent oily smell of mustard oil etc. is **Rukshagandha**; fermented rice etc. smell is considered as **Vishadagandha**.

### **Kautilya Arthashastra<sup>7</sup>**

Arthashastra has the descriptions of many fragrant drugs, which were used as cosmetics like Sandalwood, **Agaru** (*Aquilaria agallocha*) and **Taila Parnika** (*Eucalyptus?*) (Book-II, Chapter-XI.). **Candana** (Sandalwood) was used as **Anulepana** (external application) and as beauty aid and fragrant material. Qualities of Sandalwood were mentioned as light, soft, moist (**Asyana**, not dry) as greasy as ghee, pleasant smell, adhesive to the skin, absorptive of heat, and comfortable to the skin. Various types of Sandal wood were mentioned. **Satana** is red and smells like the earth, **Gosirshaka** is dark red and smells like fish; **Harichandana** is of the color of the feathers of the parrot and smells like tamarind or mango. Similarly **Tarnasa**, **Grameruka** is red or dark red and smells like the urine of a goat, **Daivasabyeya** is red and smells like a lotus flower; **Aupaka** (**Japaka**), **Jongaka** and **Taurupa** are red or dark red and soft; **Maleyaka** is reddish white; **Kuchandana** is as black as **Agaru** (*Aquilaria agallocha*) or red or dark red and very rough; **Kalaparvataka** is of pleasant appearance; **Kosakaraparvataka** (bud shaped and is a product of a mountain by that name) is black or variegated black; **Sitodakiya** is black and soft, and smells like a louts flower; **Nagaparvataka** (that which is the product of *Naga* mountain) is rough, possess the color of **Saivala** (*Vallisneria*) and **Sakala** is brown.

**Agaru** was said as heavy, soft, greasy, smells far and long, burns slowly, gives out

continuous smoke while burning, is of uniform smell, absorbs heat, and is so adhesive to the skin as not to be removable by rubbing; Its types were mentioned as **Jongaka** which is black or variegated black and is possessed of variegated spots, **Dongaka** is black and **Parasamudraka** is of variegated color and smells like cuscus or like **Navamalika** (jasminum).

**Taila Parnika** types and characteristic features were described in detail. They are **Asokagramika**, the product of **Asokagrama**, are of the color of meat and smells like a lotus flower; **Jongaka** is reddish yellow and smells like a blue lotus flower or like the urine of a cow; **Grameruka** is greasy and smells like a cow's urine. **Sauvarnakudyaka**, product of the country of **Suvarnakudya** is reddish yellow and smells like **Matulunga** (*Citrus medica* Linn); **Purnadvipaka**, the product of the island, **Purnadvipa**, smells like a lotus flower or like butter; **Bhadrasriya** and **Paralauhityaka** are of the colour of nutmeg; **Antaravatya** is of the color of cuscus- the last two smell like **Kushtha** (*Saussurea lappa* C.B. Clarke); **Kaleyaka**, which is a product of **Svarna Bhumi** (gold-producing land), is yellow and greasy; and **Auttara-parvataka** (a product of the north mountain) is reddish.

### **Vishnu Dharmottara Purana (450-650 A.D)<sup>8</sup>**

Sixty fourth chapter of 2<sup>nd</sup> **Khanda** of **Vishnu Dharmottara Purana** has the chapter **Gandhayukti**, in which 8 phases in manufacturing perfumes were described. They are 1. **Sodhanam**, 2. **Vaasanam**, 3. **Virechanam**, 4. **Bhaavanam**, 5. **Paaka**, 6. **Bhodanam**, 7. **Dhupana** and 8. **Vaasana**. **Gandhataila**, **Gandhajala**, **Dhupa**, **Varnakara dravya**, **Mukhavaasas** and **karna patra** were also described.

### Preparation of Incenses:-

**Nakha** (perfumed shell of land snail *Helix aspera*<sup>9</sup>), **Kushtham** (*Saussurea lappa* C.B. Clarke), **Ghanam** (*Cyperus rotundus* Linn<sup>10</sup>), **Mamsi** (*Nardostachys jatamansi* DC), **Sprukka** (*Delphinium zalil* Aitch & Hemsl<sup>10</sup>), **Saileyakam** (*Parmelia perlata* Ach.), **Jalam** (*Baalakam- Valeriana hardwickii wall*<sup>10</sup>), **Kumkuma** (*Crocus sativus* Linn.), **Laaksha** (lac), **Candana** (*Santalum album* Linn.-sandal wood), **Agaru** (*Aquilaria agallocha* Roxb), **Natam** (*Tagaram- Delphinium brunonianum* Royle<sup>10</sup> or *Valeriana wallichii* DC<sup>9</sup>), **Sarala** (*Pinus roxberghii* Sarg), **Devakashtham** (*Cedrus deodara* (Roxb.) Loud), **Karpura** (*Cinnamomum camphora* Nees & Eberm), **Guggulu** (*Commiphora mukul* (Hook ex stocks) Engl.), etc. were used in the preparation of incenses. Mixing two of these drugs along with **Sarja** (*Shorea robusta* Gaertn.f.) and Liquid storax (**Pinyaka**) various types of *Dhupsticks* can be prepared (ref- **Vishnu Dharmottara Purana** II.64.20-23). Perfume oil can be prepared by keeping the oil extracted from sesame seeds sandwiched in between scented flowers (ref- **Vishnu Dharmottara Purana** II.64.32).

### Mukhavasas:-

**Ela** (cardamom), **Lavanga** (cloves), **Kakkola** (*Piper cubeba* Linn.f.), **Jaatiphala** (*Myristica fragrans* Houtt.), **Nishakara** (camphor?), **Jaatipatrika** (Mace), were used as mouth fragrant or Mouth fresheners.

**Karpura** (camphor), **Kumkuma** (saffron), **Kaantam** (*Badrela- Amomum subulatum* Roxb), **Mrugadarpam** (Musk), **Harenuka** (scented drug mentioned in Susruta's Eladigana), **Kakkola** (*Piper cubeba* Linn.f), **Lavanga** (cloves), **Jaatikosa** (Mace), **Drukpatra** (?), **Truti** (cardamom), **Musta** (*Cyperus rotundus* Linn), **Latakasturi** (*Hibiscus abelmoschus* Linn.) are ground to fine powder. Tablets are prepared from this

powder by mixing with **Khadirasara** (*Catechu*) and **Kanyasara** (juice of *Aloe barbadensis*). These tablets render the mouth fragrant and healthy.

### Manasollasa of King Someswara (1130 A.D)<sup>11</sup>

Twenty types of royal enjoyments were mentioned in this text. Among them perfumes and scented articles were used in **Snaana bhogah** (enjoyment of bath), **Tambula bhogah** (enjoyment of betel leaf chewing), **Vilepana bhogah** (enjoyment of anointing the body), **Maalyopabhogah** (enjoyment of flower garlanding) and **Dhupa bhogah** (enjoyment of incense).

### Snaanabhogah:-

Sesame oil scented with flowers of **Ketaki** (*Pandanus odoratissimus* Roxb.), **Jati** (*Jasminum officinale* Linn.), **Punnaga** (*Calophyllum inophyllum* Linn.) and **Campaka** (*Michelia champaka* Linn.) was used for **Abhyanga** (oil massage). After oil massage **Udvartana** (massage or rubbing the oily body with dry powder in the opposite direction of hair follicle) was indicated with scented and medicated powder prepared from the roots of **Kushtham** (*Saussurea lappa* C.B. Clarke), **Musta** (*Cyperus rotundus* Linn), **Patola** (*Trichosanthus dioica* Roxb.), **Nisha** (*Curcuma longa* Linn.), **Pushkara** (*Inula recemosa* Hook.f.); leaves of **Nimba** (*Azadirachta indica* A. juss.), **Tulasi** (*Ocimum sanctum* Linn.) etc.; seeds of **Ela** (cardamom), **Sarshapa** (*Brassica nigra* Linn.), **Bakuchi** (*Psoralea corylifolia* Linn.), **Cakramarda** (*Cassia tora* Linn.) etc.; stems of **Padmakam** (*Prunus cerasoides* D.Don), **Lodhra** (*Symplocos recemosus* Roxb.), **Sreekanda** (sandal wood), **Saral** (*Pinus roxberghii* Sarg) etc.; flowers of **Nagakesara** (*Mesua ferrea* Linn.), **Punnaga** (*Calophyllum inophyllum* Linn.), **Kumkuma** (saffron), **Campaka**

(*Michelia champaka* Linn) etc.; **Niryasa** (exudations) of **Guggulu** (*Commiphora mukul* (Hook ex stocks) Engl.), **Bola** (*Commiphora myrrha* Holmes), **Sarjaras** (*Shorea robusta* Gaertn.f) etc.

### **Tambula bhogah**

Areca-nuts obtained from *Nailaavartti*, *Isvarpura* and *Kandikapura* were considered best. Betel leaves collected from one year old creeper nourished with river water are considered best. Areca nuts were dried in shade and perfumed with Musk water. Musk camphor, **Kakkola** (*Piper cubeba* Linn.f.), nutmeg, **Khadirasara** (Catechu powder) blended with musk, sandal and camphor water were used as ingredients of **Tambula**.(Pan)

### **Vilepana bhogah**

Based on seasons different ointments were advocated to anoint the body. During spring (**Vasanta kaala**), ointment prepared from Sandal wood, **Agaru** (*Aquilaria agallocha* Roxb), Camphor, Musk, Saffron etc was prescribed. To get rid from bad odors anointing armpits, thighs, belly and ears with scented ointments and incenses was advocated.

### **Malyopa bhogah**

Wearing garlands was advised after dressing. Based on individual taste various combinations of flower garlands were advised. They are, *Campaka* (*Michelia champaka* Linn) and **Mallika** (*Jasminum*); *Campaka* and *Utpala* (*Nymphaea stellata* Willd); *Campaka* and *Surabhi* (*Ocimum sanctum* Linn.); *Campaka* and *Patala* (*Stereospermum suaveolens* DC); *Mallika* and *Patala*; *Mallika* and *Bakula* (*Mimusops elengi* Linn.);

### **Dhupa bhogah**

Various types of incenses (**Dhupa bhogah**) were described. Those are, **Churna dhupa** (incense in the form of powder); **Pinda dhupa** (incense in the form of paste); **Varti dhupa** (incense in the form of sticks); **Samputa dhupa** (incense burnt in a censer) etc. Methods of aromatizing living rooms, harems, garments, beds, and cloths with the help of handled censers of different shapes were described. All these descriptions indicate the extensive, imaginative and ingenious manner of application of incenses and advanced stage of civilization and royal enjoyments.

### **Brihatsamhita**<sup>12</sup>

Chapter LXXVII (77) of Varahamihra's Brihat samhita is on **Gandhayukti** (preparation of perfumes). Perfumes and scents said to have been manufactured for the benefit of royal personage and inmates of harems. Common people also used some of them.

### **Royal head bath**

Scented water fit for washing of king's head is prepared with equal quantities of *Twak* (*Cinnamomum zeylanicum* Blume), **Kushtha** (*Saussurea lappa* C.B. Clarke), **Renuka** (*Amomum subulatum* Roxb?), **Nalika** (*Gandha dravya vishesha*-Ref-9), **Sprukka** (*Delphinium zalil* Aitch & Hemsl), **Rasa** (*Bola*- *Commiphora myrrha* Holmes), **Tagara** (*Valeriana wallichii* DC), **Balaka** (*Valeriana hardwickii* Wall), **Nagakesara** (*Mesua ferrea* Linn.) and **Patra** (*leaf of Cinnamomum tamala* Nees & Eberm)

### **Scented hair oil**

Hair oil having the perfume of **Champaka** (*Michelia champaka* Linn) flower is made by mixing together the powder of **Manjishtha** (*Rubia cordifolia* Linn.), Vyagranakha (scented shell of sea animal), **Nakha** (shell of *Helix aspera*), **Kushtha** (*Saussurea lappa* C.B. Clarke) etc. along with sesame oil and sun heated.

### Other scented oils and incenses:-

Mode of preparation of perfume named *Smaroddipana* from *Patra* (*Cinnamomum tamala* Nees & Eberm), juice of *Turushka* (Liquid storax), *Baala* (*Valeriana hardwickii* Wall) and *Tagara* (*Valeriana wallichii* DC). The above ingredients being fumigated with **Katuka** (*Picrorhiza kurroa* Royle ex Benth) and **Guggulu** (*Commiphora mukul* (Hook ex stocks) Engl.) yield a scent named **Bakula**.

Similarly *Costus* (**Kushtha**) generates lotus scent; same with Sandal wood *Campaka* scent; nutmeg (*Jaatiphala*), **Twak** (*Cinnamomum zeylanicum* Blume) and coriander produces jasmine scent. Preparation of delightful perfumes by mixing **Haritaki** (*Terminalia chebula* Retz), *Shanka* (Conch shell), *Ghana* (*Cyperus rotundus* Linn?), *Bola* (*Commiphora myrrha* Holmes), *Costus*, *Benzoin* etc in different proportions was also explained.

Clothes and body were perfumed using powder of **Twak** (*Cinnamomum zeylanicum lume*), **Usira** (*Vetiveria zizanioides* (Linn) Nash), **Patra** (*Cinnamomum tamala* Nees & Eberm), *Cardamomum* are mixed with musk and camphor.

Sixteen substances namely **Ghana** (*Cyperus rotundus* Linn?), **Baalaka** (*Valeriana hardwickii* Wall), **Saileyaka** (*Parmelia perlata* Ach), **Karpura** (Camhor), **Usira** (*Vetiveria zizanioides* (Linn) Nash), *Nagakesara* (*Mesua ferrea* Linn.), *Vyagranakha* (scented shell of sea animal), *Sprukka* (*Delphinium zalil* Aitch & Hemsl), *Agaru* (*Aquilaria agallocha* Roxb.), *Madanaka* (*Randia dumetorum* Lam?), **Tagara** (*Valeriana wallichii* DC), **Dhanyaka** (Coriander), **Karchura** (*Hedychium spicatum* Ham.ex Smith), *Coraka* (*Angelica glauca* Edgw) and

**Candana** (sandal wood) are mixed by selecting any four drugs to obtain 96 varieties of incenses.

### Ayurvedic Literatures<sup>13</sup>

Many of the scented drugs, those used in contemporary literatures, were also mentioned in ancient *Ayurvedic* texts. In *Caraka samhita*, *Susruta samhita*, *Ashtanga hridaya*, *Ashtanga sangraha* etc., many scented drugs and perfumes were used for improving the complexion and as deodorant. These were used as ingredients in the preparation of oils, powders, collyriums, tablets (*Vatis*), *Vartis* (sticks) etc. *Sugandha tailas* (scented oils) were used to anoint body in many skin diseases. *Dhupas* (incenses) were used for disinfecting the body or the room. Various scented powders were used for *Udvardanam* (massage with dry powder in the opposite direction of hair follicle). *Sugandha Paniya* (Scented waters) were used for *Pariseka* (sprinkling of medicated liquid over body surface).

### Peculiar descriptions regarding perfumes and scented articles in ancient literatures

*Sarangadhara samhita* mentioned that by drinking the fragrant waters with Sandalwood, *Cardamomum*, **Usira** (*Vetiveria zizanioides* (Linn) Nash) and **Tagara** (*Valeriana wallichii* DC.) one's body becomes redolent. Drugs which give the body the smell of **Campaka** (*Michelia champaka* Linn) flowers; incense that destroys reptiles, mice, bugs and lice in the house were also described. In this text preparation of various incenses dearer to gods and kings were described.<sup>14</sup>

In *Bhaishajya ratnavali* purification of aromatics by washing (**Kshalana**) in the juice or decoction of **Pancapallavas**<sup>9, 15</sup> (five shoots or tender leaves of *Amra-Mangifera indica* Linn.; **Jambu-Syzygium**

*cumini Skeels T*; **Kapittha-** *Feronia elephantum Correa*; **Bijapuraka-** *Citrus medica Linn*; **Bilwa-** *Aegle marmelos Corr.*) was mentioned.

In Rasaratnakara of Nityaananda siddha, special procedures were described to make sandal from the root of **Nimba-** *Azadirachta indica* A. juss (probably to change the qualities of *Nimba* root to that of the sandal). This is called as **Chandanakaranam** (Ref-R.R 9/89-91); In the same way making camphor from boiled rice is called as **Karpurakaranam** (Ref-R.R 9/92-96); Making **Kasturi** from **Panasa-** *Artocarpus* or **Madhuka-** *Madhuca indica* J.F.Gmel oil etc. is called as **Kasturikaranam**; Making Saffron from **Palasha** (*Butea monosperma* (Lam) Kuntze) flowers or Coconut is called as **Kumkumakaranam**.

#### Conclusion:-

Among the vast literature on perfumes and scented drugs, few references were quoted in this article. The aim of this article is to highlight the usage of perfumes and scented articles of medicinal value in ancient India.

It is not an exaggeration, that in olden days use of perfumes and scents was very prevalent to maintain mental, psychological and physical health. In contrast, the present generations are very much exposed to synthetic, spurious perfumes causing ill health. Many of the fragrant substances like Saffron, Musk, Sandal wood and Camphor etc. are on the brink of extinction and have become costly.

Traditional use of perfumes, scented oils, garlands, incenses has also been restricted to marriages, festivals and other annual ceremonies. Healthy scented oil massage, scented water baths and other rituals have been replaced by artificial and

hazardous perfumes. Being a country with enormous heritage and knowledge to cultivate many scented drugs like saffron, Sandal wood, Camphor etc. necessary steps should be under taken by the scientific fraternity to develop the perfumes and scented drugs.

#### References

1. Gangadhara & unknown Authors. "Gandhasara and Gandavada", edited by Ramakrishna Tulzaram Vyas, published by Oriental Institute, Vadodara(1989).
2. Griffith R.T. H; "The hymns of Atharvaveda", 3<sup>rd</sup> edition published by Master Khedarilal & Sons Varanasi (1962).
3. Macdonell, A.A. "The Brihaddevata", PP 271 Part II, Harvard University, Cambridge (1904).
4. Lefman (Ed.) "Lalitavistara" pp178-179 Royal Asiatic society, Calcutta (1877).
5. Bikkhu, J. Kashyap pp4 "Khuddakanikaaya" vol. I, Pali publication board, Bihar government (1959).
6. Vatsayana "Vatsayan Kamasutra" Telugu translation and publication by Panchangnula Adinarayans shastri, Parasu Vakam, Veperi post, Madras (1930).
7. Kautilya. "Kautilya's Arthasastra" translated by Maha Mahopadyaya R.Shama Sastry, eighth edition, published by Mysore printing and publishing house (1967).
8. Khumaray Shrikrishnadas (Ed.) "Shree Vishnu Darmottara purana" Vol.I pp



- 220-221, Shri Venkateswara steam press, Nagpublications (1985).
9. Bhavamisra. "Bhavaprakash Nighantu", commentary by K.C. Chunekar, edited by G.S. Pandey, published by Chowkambha Bharati Academy, Varanasi (2002).
10. P.V.Sharma. "Dravyaguna Kosh", 1<sup>st</sup> edition published by Chowkhambha orientalia, Delhi- 110 007 (1997).
11. King Bhulokamalla Someswara. "Manasollasa" edited by Shri Gondekar vol.II, oriental Institute, Baroda (1969).
12. Varahamihra. "Brihat Samhita" partII edited by M.Ramakrishna bhat, 2<sup>nd</sup> edition, published by Motilal Banarasi dass publications pvt. Limited (1997).
13. Susruta. "Susruta samhita", commetry by Kaviraja Ambikadatta Shastri 3<sup>rd</sup> edition, published by Chowkamba Sanskrit series, Varanasi (1972).
14. Sarangadaracharya. "Sarangadharsamhita", English translation by P.Himasagara chandhra Murthy, 1<sup>st</sup> edition published by Chowkamba Sanskrit series, Varanasi (2001).
15. P.V.Sharma. "Dravyaguna Vijnana" pp 99, volume-I, published by Chowkhambha Bharati academy, (Varanasi 1998).