



REVIEW ARTICLE

Cosmetology And Ayurveda - A Review Based Upon the Scope and Utility

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Abstract

Cosmetology blends art and medical science to enhance aesthetic appeal, helping individuals achieve attractive features that foster psychological comfort and self-confidence. Today, the pursuit of flawless skin has become an obsession, prompting many to experiment with various cosmetic products. Unfortunately, numerous products in this category contain harmful ingredients that may result in health problems. In contrast, Ayurveda offers a holistic approach enriched with natural herbs that detoxify the body from within. This ancient system nurtures the body, mind and soul, making it increasingly popular in cosmetology for its unique perspective on beauty and its effective safe beauty treatments. Moreover, skin health is closely linked to mental well-being, with stress being a significant factor affecting skin condition. Ayurveda emphasizes reducing stress through practices like Yoga and Pranayama. Additionally, following *Rithucharya*, *Dinacharya* and *Pathya Ahara Vihara* promotes healthy metabolism, contributing to overall skin health. Ayurvedic texts mention various drug groups, such as *Varnya*, *Kustaghna*, *Vayasthapak mahakashayas*, *Eladi gana*, etc along with medicinal plants like *Haridra*, *Manjistha*, *Chandana*, *Amalaki*, *Bhringaraj*, etc which are recommended for enhancing skin and hair health and combating aging. Furthermore, Ayurvedic cosmetology includes *Shodhana Chikithsa* (elimination therapy) to eliminate *Ama* and *Bahu dosha* and *Samana Chikitsa* to balance the *Tridoshas*, *Agni* (digestive fire) and proper nourishment of *Sapthadhathus*.

Introduction

Beauty is a divine gift to humanity, cherished and celebrated throughout history. People have always sought ways to maintain and enhance beauty in various forms. Ayurveda, an ancient system of indigenous medicine, is unique in that it encompasses both medical science and an art of living. It extends beyond superficial aspects like skin and hair to reflect a balance between a healthy body and mind. In Ayurveda, beauty is a holistic concept that integrates the mind, body and soul, viewing it as an essential part of an individual's personality. Since the Vedic period in India, considerable emphasis has been placed on various therapies and methods aimed at

enhancing beauty and charm. The demand for Ayurveda in cosmetology continues to grow, thanks to its distinctive approach to beauty and its effective, affordable and lasting treatments that come with minimal side effects.

Over the past decade, there has been a growing interest in natural and organic beauty solutions, prompting a resurgence in the popularity of Ayurvedic formulations. By utilizing the wisdom of Ayurveda, cosmetologists can develop treatments that not only address superficial beauty concerns but also promote overall health. This synergy presents unique opportunities for professionals in both domains, encouraging the creation of products that are effective, safe and aligned with sustainable practices. In Ayurveda, the foundation of beauty is established even before birth, influenced by *Dinacharya*, *Ratricharya* and *Ritucharya* (daily, nightly and seasonal regimes) along with the use of medicinal herbs and minerals. According to Acharya Vagbhata, the skin tone is determined during the embryonic stage based on the mother's diet (*Ahara*) and lifestyle (*Vihara*). The skin is regarded as a key maternal trait inherited from mother to child. Acharyas classified various herbs based on their beautifying properties, such as Varnya, Keshya, etc. Furthermore, Sushruta is recognized as a pioneer in establishing concepts like plastic surgery, including procedures such as Auroplasty and Rhinoplasty.

We are currently in an age where cosmetology, plastic and reconstructive surgery and aesthetic procedures are prominent, prompting numerous manufacturing and marketing companies worldwide to focus on this sector. India, as one of the largest markets, is particularly attractive to these companies. Cosmetics have become an integral part of daily life, but synthetic products can lead to various negative effects, including systemic reactions, allergies, irritation of the skin and mucous membranes, as well as photo-irritation and photo-allergy. This has heightened interest in herbal cosmetics, with Ayurvedic beauty products increasingly replacing chemical alternatives. Ayurveda, often referred to as the science of life, takes a holistic approach to cosmetic science by focusing on both the preventive and enhancing aspects of beauty, along with the treatment of beauty-related issues. The growth of Ayurvedic natural cosmetics in India has a potential to make a significant impact on the national economy.

OBJECTIVES

To review the scope of Cosmetology in Ayurveda

To study the beneficial effect of cosmetology on a Healthy lifestyle with the help of Ayurveda

MATERIALS AND METHODS

The sources of information are various Samhithas, journals and the internet, which involved an extensive search for relevant studies on PubMed and Google Scholar.

RESULTS AND DISCUSSION

ROLE OF DINACHARYA

Dinacharya outlines the daily practices recommended in Ayurveda for maintaining a healthy, disease-free life. These routines promote digestion, absorption and assimilation, support longevity and regulate the biological rhythm. The *Dinacharya Adhyaya* presents various practices that enhance an individual's beauty.

- *Abhyanga*, or massage, softens the body, nourishes the tissues (*Dhatus*) and improves skin strength, radiance and complexion. It enhances skin texture and contributes to a beautiful, appealing appearance.
- *Shiroabhyanga*, or head massage, promotes longer, shinier and darker hair while also smoothing the hair. Additionally, it enhances facial charm, helps prevent baldness (*Khalitya*) and premature greying (*Palitya*), strengthens hair roots and encourages the growth of long, black hair.
- *Pāda Abhyanga*, or foot massage, softens the skin on the soles and alleviates roughness, dryness and numbness. It helps prevent cracking while enhancing the softness, strength and firmness of the feet.
- *Vyayama*, or exercise, is essential for maintaining good health and achieving radiant beauty. It opens the body's channels, ensuring that tissues receive proper nourishment and are cleansed through sweat and other mechanisms. Exercise also strengthens the body's muscles and promotes physical firmness. On a mental and emotional level, it reduces tension and anxiety, fostering an overall sense of well-being and contributing to deep, restful sleep.
- *Snana*, or bathing, is beneficial for promoting *Ojas*, which can improve the vigor and vitality.
- *Dhoompana*, or fumigation, enhances the strength of hair, the skull, sensory organs and the voice.
- *Mukha prakshālana*, or face washing, helps relieve facial dryness (*Mukhashosha*), boils (*Pidaka*), blue spots (*Nilika*) and freckles (*Vyanga*).
- *Gandusha*, or gargling, helps eliminate unpleasant odours and tastes from the tongue. It revitalizes teeth and gums, enhances facial brightness and protects against tooth decay, sensitivity and chapped lips.

- *Anjana*, particularly *Ssauviranjana* (antimony), should be applied daily, while *Rasanjana* (derived from *Berberis aristata*) can be used every five to eight days. This practice benefits the eyes, reduces excess *kapha* and strengthens and brightens eyelashes.
- *Udvartana*, or powder massage, helps reduce fat (*Medas*), improve skin complexion, strengthen the body, eliminate unwanted odours and relieve itching.
- *Utsādana* (massage with oily paste) and *Udgharshana* (massage with dry powders) stimulate skin glow by enhancing blood circulation. *Utsādana*, especially for women, boosts skin lustre and promotes cheerfulness and cleanliness. These practices improve vision and give the cheeks and face a lotus-like appearance, while also addressing issues like boils, black moles, freckles and grey hairs. Additionally, they help prevent wrinkles¹⁻⁴.

Dinacharya includes various practices that enhance the quality of life. Activities like *Vyayamam* (exercise), *Udwarthanam* (powder massage), *Dhoomapanam* (fumigation) and *Murdhni taila* (specific oil application) have a direct positive impact on skin and hair health.

ROLE OF RITUCHARYA

Ayurvedic literature emphasizes "*Ritucharya*" as a means to maintain health and beauty throughout the seasons. This practice includes cosmetic recommendations. For the cold seasons of *Hemantha* and *Shishira*, applying *Agaru* (*Acquillaria agallocha*) is suggested to protect the skin from harsh weather. During *Sishira*, it's advisable to avoid pungent, bitter, astringent and Vata-increasing foods and drinks. In spring, using a paste of sandalwood and *Agaru* (*Acquillaria agallocha*) on the body is recommended, along with a diet rich in barley and wheat. In summer, consuming sweet, cold, watery and fatty foods and drinks is beneficial. These dietary and lifestyle practices highlight a commitment to health and beauty, protecting against extreme temperatures in all seasons.

ROLE OF AGNI

Agni is the basis for both *Prabha* (luster) and *Varna* (complexion). Therefore, maintaining a balanced *Agni*, or *Samagni*, is essential for achieving a healthy complexion. *Samagni* can be attained through a balanced diet, known as *Pathyahara*. A nutritious diet helps keep *Agni* in a state of equilibrium, allowing the body to efficiently digest and assimilate food, which in turn supports *Uthorothara Dhathu Poshana*. Healthy *Raktha dhathu* contributes to vibrant skin and hair.

ROLE OF PATHYAHARA

Pathyahara describes food as nutrient-dense, lighter, easy to digest and consumed in appropriate quantities. The selection

of both the type and amount of food should align with an individual's constitution. In Ayurveda, proper digestion and assimilation of food, along with regular and efficient waste elimination, are crucial for maintaining a balanced, robust and beautiful body. These elements contribute to healthy skin, bright eyes, lustrous hair, strong nails, endurance, mental clarity and a kind, compassionate nature.

ROLE OF YOGA AND PRANAYAMA

Yoga, a mind-body discipline developed in India over 4,000 years ago, emphasizes self-awareness across spiritual, moral and physical dimensions. As stress is a prevalent element that impairs one's bodily and mental well-being, Ayurveda suggests *Yoga* and *Pranayama* as techniques to reduce stress. Various types of *Yoga* postures like *Suryanamaskar*, *Padahasthasana*, *Bhujangasana*, along with *Pranayama* techniques like *Anulomvilom*, *Sheetali*, etc are beneficial for maintaining skin radiance.

ROLE OF SODHANA AND SAMANA CHIKITSA

In Ayurveda, the two basic forms of treatment are *Shodhana* (purification) and *Shamana* (herbal medicine).

SHODHANA CHIKITSA: When *Doshas* are significantly vitiated and the condition is chronic, then *Shodhana Chikitsa* should be administered first. *Shodhana Chikitsa* that has been classified under *Panchakarma* are *Basti*, *Vamana*, *Virechan*, *Raktamokshana*, *Nasya*.

Shodhana is essential for cleansing the body, allowing its natural healing processes to function effectively. *Vamana* and *Virechana* karmas are particularly beneficial for the treatment of hair fall, alopecia, acne, etc. *Basti* is highly beneficial for skin health, while *Nasya* helps treat pigmented spots on the face and prevents premature wrinkling, having an immediate positive effect on hair issues. Medicated Ayurvedic oil administered through the nasal route supports hair regeneration. *Jalouka* (leech therapy) is effective in breaking down blood clots and improving circulation, which strengthens hair follicles and promotes hair growth in bald areas. This therapy also aids in wound healing and acne treatment. *Shashtika Shali Pinda Swedana* is essential for skin care and beauty, known for its properties of being nourishing, heavy, stable, cooling and balancing for all doshas. It improves complexion and enhances blood flow to the face, benefiting conditions like *Vyanga* (blemish), *Nyachha* and *Tilakalaka* (non-elevated mole), while also cleansing and revitalizing the facial skin. Procedures like *Shirobasti*, which involves retaining hot medicated oil on the head and *Shirodhara*, where oil is poured over the head, are helpful for maintaining the health of hair. These treatments are particularly effective for addressing hair fall, alopecia and rejuvenating dry follicles.

SHAMANA CHIKITSA: When *Doshas* are minimally imbalanced and the body is weak, *Shamana Chikitsa* is more important. This treatment can be divided into internal and external methods. Internal treatment involves administering appropriate food and oral medications, while external treatment includes the application of medicated oils, ointments (*Ilepā*) and similar remedies. According to *Ayurveda*, for all skin diseases, *Khadira* is the most effective oral medicine, while *Aragwadha* is recommended for local application.

COSMETIC HERBS IN AYURVEDA

Acharya Charaka has categorized various herbs based on their effects, like *Varnya* (Complexion-promoting), *Keshya* (Hair growth-promoting), *Kushtaghna* (Anti-dermatosis), *Vayasthapana* (Rejuvenating) etc, all of which contribute to enhancing both physical and mental beauty. Some examples include:

- *Varnya Gana* - *Candana* (*Santalum album*), *Punnaga* (*Calophyllum inophyllum*), *Padmaka* (*Prunus cerasoides*), *Usira* (*Vetiveria zizanioides*), *Madhuka* (*Glycyrrhiza glabra*), *Manjistha* (*Rubia cordifolia*), *Sariva* (*Hemidesmus indicus*), *Payasya* (*Ipomea paniculata*), *Sita* (white variety of *Cynodon dactylon*) and *Lata* (black variety of *Cynodon dactylon*) - these ten are complexion-promoting drugs.
- *Kushtaghna Gana* - *Khadira* (*Acacia catechu*), *Haritaki* (*Terminalia chebula*), *Amalaka* (*Ebilica officinalis*), *Haridra* (*Curcuma longa*), *Ballataka* (*Semicarpus anacardium*), *Saptaparna* (*Alstonia scholaris*), *Aragvadha* (*Cassia fistula*), *Karavira* (*Nerium indicum*), *Vidanga* (*Embelia ribes*), *Jatipravala* (tender shoots of *Jasminum officinale*) - these ten are anti-dermatosis.
- *Kandughna Gana* - *Chandana* (*Santalum album*), *Nalada* (*Nardostachys jatamansi*), *Aragvadha* (*Cassia fistula*), *Naktamala* (*Pongamia pinnata*), *Nimba* (*Azadirachta indica*), *Kutaja* (*Holarrhena antidysenterica*), *Sarsapa* (*Brassica nigra*), *Madhuka* (*Glycyrrhiza glabra*), *Daruharidra* (*Berberis aristata*) and *Mustha* (*Cyperus rotundus*) - these ten are anti pruritic.

Acharya Susruta mentioned cosmetic medicines under the *Lodhradigana*, *Arkadigana*, *Eladigana* and while describing various *Kshudraroga*, many *Lepas*, oils and medicinal formulations are also mentioned.

- *Lodhradigana* - *Lodhra* (*Symplocos racemosa*), *Savaralodhra* (*Symplocos laurina*), *Palasa* (*Butea monosperma*), *Kutannata* (*Oroxylum indicum*), *Asoka* (*Saraca indica*), *Phanji* (*Cleodendron phlomidis*), *Katphala* (*Myrica nagi*), *Elavaluka* (*Prunus cerasoides*), *Shallaki* (*Boswellia serrata*), *Jingini* (*Lannea coormandelica*), *Kadamba* (*Neolamarckia*

cadamba), *Sala* (*Shorea robusta*) and *Kadali* (*Musa paradisiaca*). This *Lodhradi Gana* mitigates fats and *Kapha*, cures disorders of vagina, bestows complexion and destroys poison.

- *Arkadigana* - *Arka* (*Calotropis gigantea*), *Alarka* (*Calotropis procera*), *Nagadanti* (*Baliospermum montana*), *Mayuraka* (*Achyranthes aspera*), *Bharngi* (*Cleodendron serratum*), *Rasna* (*Alpinia galanga*), *Indrapushpi* (Black variety of *Pongamia pinnata*), *Ksudra sveta* (*Albizia lebbeck*), *Mahasveta* (*Albizia procera*), *Vrscikalli* (*Heliotropium indicum*), *Alavana* (*Jyotismati*) and *Tapasarvrksa* (*Sarcostigma kleinii*). This *Arkadigana* mitigates *Kapha*, *Medas* and poison, alleviates worms, leprosy and some other kinds of skin diseases and heals wounds especially.
- *Eladi Gana* - *Ela* (*Elatteria cardomum*), *Tagara* (*Valeriana wallichii*), *Kushta* (*Sausuria lappa*), *Mamsi* (*Nardostachys jatamansi*), *Dhyamaka* (*Cymbopogon martini*), *Tvak* (*Cinnamum cortex*), *Patra* (*Cinnamum zeylanicum*), *Nagapushpa* (*Messua ferrea*), *Priyangu* (*Callicarpa macrophylla*), *Harenuka* (*Vitex agnus*), *Vyaghranakha* (*Capparis sepiaria*), *Valuka*, *Sukti* (small variety of *vyaghranakha*), *Canda* (*Costus speciosus*), *Sthauneyaka* (*Taxus baccata*), *Srivestaka* (*Sarala resin*), *Coca* (variety of *Tvak*), *Coraka* (*Angelica glauca*), *guggulu* (*Commiphora mukul*), *sarjarasa* (sal resin), *Turushka* (*Boswellia serrata*), *Kunduruka* (variety of *Boswellia serrata*), *Aguru* (*Aquillaria agallocha*), *Sphrkka* (*Anisomeles malabarica*), *Usira* (*Vetiveria zizanioides*), *Bhadradaru* (*Cedrus deodara*), *Kumkuma* (*Crocus sativus*), *Punnaga kesara* (*Calophyllum inophyllum*). This *Eladi Gana* alleviates *Vata*, *Kapha* and toxins, promotes a healthy complexion and treats itching, eruptions and rashes.

COSMETOLOGY IN SURGICAL PRACTICE

The father of surgery, *Susrutacharya*, has made significant contributions to the art of cosmetology. *Sushruta*, the first author who explained plastic and reconstructive surgery, describes the use of various pharmacological and para-surgical managements for various illnesses of skin, hairs, ears and nose. In the context of Wound management, 60 measures (*Shashti upakrama*) are mentioned. Among them, *Sushruta* mentions some of the cosmetic procedures like

- *Pandukarma* - Whitening techniques for hyperpigmented scars. *Bhallātaka* (*Samecarpus anacardium*) *taila* combined with *Bhasma* (ash) of hoofs of domestic and marshland animals is applied topically for *Pandukarma*.
- *Krishnakarma* - Darkening measure for hypopigmentation. *Rohini phala* kept in goat milk for seven days is made into a paste and applied externally.

- *Romasanjanana*: Regrowth of hairs. *Hastidanta masi*, *Rasanjana* and goat milk is made into a paste and used as lepa. *Kasisa*, *Naktamala pallava* is triturated with *Kapitha rasa* and applied is considered best for romasanjananam
- *Romashatana*: This includes depilation methods. *Sushruta* advises use of *Kshura* (razor), *Kartari* (scissors) or *Samdamsha* yantra (forceps for nasal cavity) for *Romashatana*. *Shankhabhasma* 2 part, *Haratala* 1 part triturated in *Kanji* is used for application is considered *Uttama* for *Romashatanam*.

Conclusion

Cosmetology is not merely limited to beautiful skin and hair; it also includes physical, mental and social elements. Unlike modern cosmetology, Ayurveda emphasizes healthy beauty, focusing not only on external treatments but also on concepts like Samaagni, Pathyahara, Dinacharya and Rithucharya, which promote beauty from within. Modern cosmetology and cosmetic surgery have their hazards and limitations, but technology has progressed to the point where every individual can purchase a customized piece of beauty. Ayurveda can serve society through its proven expertise in natural, safe, effective and holistic cosmetology techniques. As a result, every remedy suggested in the Ayurvedic scriptures is intended to deal with both physical and aesthetic concerns.

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