

A SHORT REVIEW ON “COSMETOLOGY IN AYURVEDA”

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ABSTRACT

In last few years cosmetic industry is shift toward natural and holistic alternatives. Ayurveda is the “Science of Life”. Ayurveda offers a comprehensive approach to cosmetology that transcends topical applications. This review explores the Ayurvedic perspective on beauty. Ayurvedic cosmetology is not only physical appearance but by the balance of internal bio-elements (*Doshas*), metabolic health (*Agni*), and mental well-being. This including herbal formulations, dietary regimens, and detoxification procedures, Ayurvedic cosmetology provides a sustainable, side-effect-free framework for skin and hair care.

KEYWORDS: Cosmetology, Ayurveda, short review.

INTRODUCTION

In Ayurveda, beauty is termed *Subhanga Karana*, which implies the transformation of the body into a graceful state. Modern cosmetology only focuses on the superficial masking of imperfections.

Ayurveda categorizes beauty into three pillars:

- *Roopam*: Outer beauty (skin health, hair luster).
- *Gunam*: Inner beauty (character and emotional temperament).
- *Vayastyag*: Lasting beauty (graceful aging).

The fundamental philosophy relies on the balance of the *Tridosha*. Any imbalance in these reflects immediately on the skin and hair.

Concepts of Beauty in the Samhitas

The Samhitas define beauty through several key parameters:

- **Varna** (Complexion): The color and radiance of the skin.
- **Prabha** (Lustre): The healthy "glow" visible from a distance.
- **Chaya** (Shade): The subtle tone of the skin visible upon close inspection.
- **Sukumara**: The softness and delicacy of the tissues.

Ayurvedic Therapeutic Interventions^[1]

Lepa (Herbal Masks): The application of herbal pastes is a cornerstone of Ayurvedic beauty. These are classified into:

1. **Dosha-ghna**: To balance specific skin ailments. Ex.Chandana (Sandalwood)
2. **Visha-ghna**: To detoxify the skin. Ex.Turmeric (Haridra)
3. **Varnya**: To improve complexion and radiance. Ex.Manjistha.

Abhyanga (Massage therapy): The use of medicated oils (*Taila*) like *Kumkumadi Tailam* improves blood circulation and lymphatic drainage. The mechanical action of massage aids in the penetration of phytochemicals into the deeper dermal layers.

Shodhana (Detoxification)

Ayurveda posits that skin diseases are often manifestations of "Amavisha" (internal toxins). *Panchakarma* treatments, particularly *Virechana* (purgation) and *Raktamokshana* (bloodletting), are used to purify the blood, resulting in naturally glowing skin.

Key Botanical Agents in Cosmetology

Several herbs are scientifically recognized for their cosmetic benefits:

- **Aloe Vera** (*Kumari*): Acts as a humectant and anti-inflammatory agent.
- **Neem** (*Nimba*): Potent antimicrobial properties for acne management.
- **Saffron** (*Kesara*): Inhibits tyrosinase activity to lighten hyperpigmentation.
- **Amla** (*Amalaki*): A rich source of Vitamin C, acting as a powerful antioxidant for anti-aging.

COSMETOLOGY IN CHARAKSAMHITA

In the *Charaka Samhita*, cosmetology is not a standalone aesthetic luxury but a branch of *Chikitsa* (therapeutics) and *Dinacharya* (daily regimen). It is rooted in the belief that true beauty is a reflection of internal health, a balanced state of mind, and the harmony of the three Doshas.

The Concept of Beauty (Varna and Prabha)

Acharya Charaka emphasizes that skin health is governed by *Bhrajaka Pitta*^[2] (the metabolic fire in the skin) and the quality of *RaktaDhatu* (blood).

- **Varna**: Often translated as "color," it actually encompasses complexion, texture, and luster.
- **Prabha**: The "glow" or radiance that originates from within.
- **Twak Sara**^[3]: A person with "excellent skin" is described as having skin that is lustrous (*Snigdha*), soft (*Komala*), and thin (*Sookshma*).

Classifications of Cosmetic Herbs

Maharshi Charaka classified herbs into groups of ten (*Mahakashayas*) based on their specific cosmetic and therapeutic actions.

Cosmetic Procedures & Rituals

The text outlines daily and seasonal practices that serve as the foundation for modern Ayurvedic skincare.

External Applications

- **Lepa** (Face Packs): Herbal pastes used to treat acne (*Mukhadushika*), pigmentation (*Vyanga*), and dark circles.
- **Abhyanga** (Massage): Massaging the face and body with medicated oils like KumkumadiTailam to improve circulation and elasticity.
- **Udvaartana**: A dry powder massage (often using chickpea flour and herbs) that acts as a deep exfoliate and helps reduce cellulite.

Daily Regimen (*Dinacharya*)^[4]

- **Anjana**: Application of medicinal collyrium to the eyes to make them bright and healthy.
- **Dantadhavana**: Brushing teeth with herbal twigs (Neem, Babool) for oral hygiene and a bright smile.
- **Dhoompana**: Medicated fumigation to strengthen hair and improve the clarity of the voice and skin.

Detoxification (*Shodhana*)

Maharshi Charaka posits that “*Ama*” (toxins) is the primary cause of dull skin. Therefore, *Panchakarma* (the five detoxification therapies) is recommended to cleanse the body internally, which naturally results in glowing skin.

Holistic Factors

Charaka Samhita uniquely highlights that cosmetics alone cannot provide beauty without:

- **Agni** (Digestive Fire): A strong digestion is essential for the “*paka*” (transformation) of nutrients that feed the skin.
- **Manas** (Mind): Stress and anger are noted as direct causes of skin inflammation and early aging.
- **Ahara** (Diet): Consuming “*Varnya*” foods like Ghee, milk, and seasonal fruits.

COSMETOLOGY IN *SUSURUT SAMAHITA*

The Sushruta Samhita cosmetology is not just a pursuit of vanity but a branch of medicine that integrates surgery, dermatology, and herbalism. Sushruta, often called the “Father of Plastic Surgery,”

Here is a breakdown of the cosmetological concepts and practices found in the text:

1. Reconstructive and Plastic Surgery^[5]

Sushruta pioneered procedures that form the basis of modern cosmetic surgery. His most famous contributions include:

- **Rhinoplasty** (*NasaSandhana*): Reconstruction of the nose using a flap of skin from the cheek or forehead (the “Indian Flap” technique).
- **Otoplasty** (*Karna Sandhana*): Repair of severed or deformed earlobes. He described 15 different methods for repairing earlobe defects.
- **Labioplasty** (*OsthaSandhana*): Reconstructive surgery for the lips.

- Scar Management: He emphasized that a successful surgery should leave a scar that is “level with the surrounding skin” and “of the same color” (Vaikritapaham).

2. Dermatological Beauty (Varnya)

The text classifies skin health into seven layers and provides treatments for conditions that affect facial aesthetics:

- Complexion Enhancers (Varnya): Herbal pastes (Lepas) made from sandalwood, turmeric, and saffron to brighten skin and remove “blemishes” (Vyanga).
- Treatment of Acne (TarunyaPitika): Sushruta provided specific herbal formulations to treat “the eruptions on the faces of youth.”
- *Dermabrasion*: He used certain alkaline substances (Kshara) and rough leaves (like Shakhotaka) to “scrape” the skin to treat scars or pigmentation, similar to modern chemical peels or microdermabrasion.

3. Hair and Scalp Care (Keshya)

The Samhita includes various protocols for maintaining hair health and altering its appearance:

- Hair Growth (Roma-Sanjanan)^[6]: Oils and pastes to treat alopecia and encourage new growth.
- Hair Removal (Roma-Shatana)^[7]: Formulations containing conch shell powder and yellow orpiment to remove unwanted body hair.
- Dandruff Treatment: Use of herbs like Khas-Khas (poppy seeds) and milk to treat scalp scaling.

Specialized Formulations

Sushruta detailed various “cosmeceuticals” used in daily grooming and clinical care:

Category	Purpose	Examples from Text
Lepa ^[8]	Topical Pastes	For lustre, treating melasma, and healing cracked lips
Abhyanga ^[9]	Oil Massage	Used for skin elasticity and anti-aging (Vayasthapana)
Anjana ^[10]	Eye Salves	To enhance the brightness and health of the eyes
Mukha-Lepa ^[11]	Face Masks	Specific seasonal recipes to maintain skin balance.

4. Post-Surgical Aesthetics

Sushruta believed that a surgeon’s job wasn’t done until the aesthetic integrity of the body was restored. He described Pandu-karma^[12] (to lighten dark scars) and Krishana-karma^[13] (to darken pale scars) to ensure the healed area matched the patient’s natural skin tone. Sushruta’s work shows that the ancient world viewed beauty as a sign of health and “wholeness

DISCUSSION

Ayurvedic cosmetology is a proactive and preventative science. It emphasizes that external radiance is a reflection of internal health. By integrating Aahara (diet), Vihara (lifestyle), and Aushadha (herbs), it offers a deep-rooted solution to modern dermatological concerns without the risks associated with synthetic chemicals. As the global market trends toward “clean beauty,” the principles of Ayurveda provide a time-tested roadmap for holistic aesthetics.

CONCLUSION

Ayurvedic cosmetology concludes that true beauty is a holistic reflection of internal health, achieved through the balance of *Doshas* and the use of natural, Prakriti-specific treatments. It offers a sustainable, chemical-free path to radiance by integrating herbal therapy, lifestyle, and nutrition to ensure long-term vitality rather than just temporary surface improvements.

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