

REVIEW ARTICLE

Significance of Ayurvedic Cosmetology in Contemporary Context: A Critical Review

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ABSTRACT

Introduction: The human skin, the body's largest organ, serves vital functions in physical protection and health reflection. However, modern lifestyle factors often compromise skin health, leading individuals to rely on cosmetic products that may exacerbate damage.

Materials and Methods: Ayurveda, an ancient Indian medicinal system, offers holistic approaches to skin care and beauty maintenance, emphasizing internal and external well-being. Ayurvedic texts detail various herbal formulations and practices for skin care, including external applications like *Lepa* and internal remedies such as *Vayasthapan Mahakashaya* and *Varnya Mahakashaya*.

Results: Ayurveda addresses a broad spectrum of dermatological concerns, including skin and hair care, fairness, stretch mark elimination, foot care, hair coloring, removal, acne treatment, scar reduction, and dandruff management. These treatments are known for their safety, affordability, and high efficacy.

Discussion: This review explores Ayurvedic principles and practices relevant to contemporary dermatological challenges, highlighting its effectiveness in skin care and beauty maintenance.

Conclusion: Ayurveda presents promising solutions for modern skin care dilemmas, offering safe, affordable, and effective alternatives to conventional cosmetic products.

1. INTRODUCTION

The pursuit of beauty is an inherent aspect of human nature, transcending mere visual esthetics to encompass a holistic sensory experience.^[1] Beauty not only gratifies the senses but also instills a profound sense of confidence while stimulating cognitive and emotional faculties. While some individuals are naturally blessed with striking features, many aspire to attain luminous skin and an irresistible allure. However, amidst the challenges posed by modern lifestyles, achieving and maintaining radiant skin has become increasingly elusive.

Contemporary environmental factors such as pollution, consumption of adulterated foods, sleep deprivation due to work commitments, and chronic stress contribute significantly to skin dullness and various

dermatological issues. Consequently, individuals often resort to cosmetic solutions to mask these imperfections and project a flawless appearance in professional settings. However, the majority of these cosmetics contain synthetic or artificial ingredients, which may exacerbate skin problems over time.^[2]

In contrast, the ancient wisdom of Ayurveda offers a natural and holistic approach to skincare, rooted in the use of organic herbs and formulations. Recognizing the face as the abode of the five senses (*Panchendriya*), Ayurveda emphasizes the importance of nurturing and preserving skin health through pure, potent, and preservative-free herbal remedies.^[3] Ayurvedic cosmetics, with their centuries-old lineage in India, stand as a testament to their efficacy, having been meticulously researched and validated for their safety and efficacy.

Acharyas, the revered sages of Ayurveda, have elucidated numerous formulations aimed at enhancing beauty, including *Varnya Mahakashaya*, *Krishnakarma Pandu Karma*, *Lom Shatan*, *Romsanjanan*, *Kesh Ranjana*,

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Vipadikahar Yoga, and *Kikkisa Hara Yoga*. These formulations not only address esthetic concerns such as wrinkles and blemishes but also nurture the skin to radiate a natural glow and vitality.

In this review, we embark on an exploration of Ayurvedic principles and practices pertaining to skin health and beauty enhancement, shedding light on their relevance and efficacy in navigating the contemporary challenges of skincare.

1.1. Aim and Objectives

The primary goal of this endeavor is to elucidate the diverse array of oral drug formulations and explore the intricacies of applying Ayurvedic skincare products topically.

2. MATERIALS AND METHODS

The methodology employed in this study involved an extensive gathering and synthesis of references spanning from 1980 to the contemporary era. These references encompass a wide range of oral medications and local skincare applications sourced from ancient texts such as *Charak Samhita*, *Susruta Samhita*, *Ashtang Hridayam*, *Sharngdhara Samhita*, and *Yogaratanakar*. In addition, an exhaustive search through various research databases, including PubMed, OpenMED, MEDLINE, INMED, and Google Scholar, was conducted to incorporate insights from diverse international journals.

2.1. Various Yogas in Ayurvedic Cosmetology

2.1.1. Varnya Mahakashaya (complexion enhancing)

Acharya Charak advocated *Varnya Mahakashaya*, a blend of ten potent herbs, to enhance skin radiance.^[4] The concoction comprises *Shveta Chandana* (*Santalum album* Linn.), *Nagkeshara* (*Mesua ferrea* Linn.), *Padmaka* (*Prunus cerasoides* D. Don.), *Ushira* (*Vetiveria zizanioides* Linn.), *Madhuka* (*Glycyrrhiza glabra* Linn.), *Manjistha* (*Rubia cordifolia* Linn.), *Sariva* (*Hemidesmus indicus* R. Br.), *Payasya* (*Ipomoea digitata* Linn.), *Sita*, and *Lata* (a variety of *Cynodon dactylon* Pers.). These herbs can be employed singularly or in combination, offering both internal and external applications. Ground into a fine powder, they transform into a versatile face pack when mixed with milk, water, rose water, or honey, tailored to individual skin types.

Meanwhile, Acharya Vagbhatta's recommendation for treating Switra (vitiligo) involves the application of Svarnkar *Lepa*. This remedy blends *Bkuchi* (*Psoralea corylifolia* Linn.) *Churna* in a ratio of 1:4 with harital (Orpiment) *Churna*, combined with gomutra. The resulting paste is then gently applied to the affected areas or *Switra Sthana*, as per his instructions.

2.1.2. Vayasthapan Mahakashaya (rejuvenating, anti-aging)

Acharya Charak outlines a selection of rejuvenating herbs renowned for enhancing both physical appearance and vitality.^[5] These include *amrita* (*Tinospora cordifolia* Willd Miers ex Hookf and Thoms), *abhaya* (*Terminalia chebula* Retz.), *dhatri* (*Embllica officinalis* Gaertn), *yukta* (*Rasana*) (*Pluchea lanceolata* C. B. Clarke), *shweta* (*Clitoria ternatea* Linn.), *jivanti* (*Leptadenia reticulata* W. and A.), *mandookparni* (*Centella asiatica* Linn.), *sthira* (*Desmodium gangeticum* DC.), *atirasa* (*Asparagus racemosus* Willd), and *punarnava* (*Boerhavia diffusa* Linn.). These herbs are believed to bestow a sense of rejuvenation, promoting a youthful and vibrant disposition.

2.1.3. Twaksanhanana yoga

In the *Dwivraniyachikitsa* chapter, Acharya Charak detailed a potent wound healing powder comprising bark extracts from various

medicinal plants.^[6,7] This formulation includes *arjuna* (*Terminalia arjuna* (Roxb.) W. and A.), *Udumber* (*Ficus glomerata* Roxb.), *Ashwattha* (*Ficus religiosa* Linn.), *Lodhra* (*Symplocos racemosa* Roxb.), *Jambu* (*Syzygium cumini* Linn. Skeels), and *Katphala* (*Myrica esculenta* Buch-Ham). These natural ingredients synergize to foster optimal wound recovery and tissue regeneration.

2.1.4. Twak-Savarnikaran yoga

Acharya Charak imparted a set of yoga poses that included *Kaliyaka* (*Coscinium fenestratum* (Gaertn) Colebr), *Agaru* (*Aquilaria agallocha* Roxb.), *Aamrasthi*, *Hema*, *Kanta* (*R. cordifolia* Linn.), and *Rasottam* (Parad).^[8] For the topical application of these poses, it was advised to prepare all the herbal ingredients using cow dung juice. This unconventional method was believed to contribute to skin radiance and fairness, according to the teachings.

2.1.5. Romsanjanan (Hair Regrowth) Yoga

Massaging the skin followed by the application of pelt, hair, hoof, horn, and bone ash derived from a quadruped animal is a traditional method known to assist in *Romsanjanana*.^[9,10] Acharya Sushruta highlights the issue of abnormal hair growth after the healing of wounds, prompting him to devise special formulations to stimulate hair regrowth in such areas. One such remedy involves a blend of *Hastidanta* (elephant tusk) ash and *Rasanjana* for topical application. Alternatively, a mixture of ash derived from the quadruped animal's hair, hooves, horn, and bones, combined with oil, can be applied to the affected skin. In addition, a local application of ground *Naktamala* (*Pongamia pinnata* Pierre) leaves mixed with *Kapittha* juice or *Kasisa* is recommended for promoting hair regrowth. These formulations are believed to be particularly effective in facilitating hair regeneration.

2.1.6. Kikkisahara yoga (Removal of post pregnancy stretch marks)

A variety of paste formulations for localized application have been documented by Acharyas, featuring ingredients such as *Mulethi* (*R. cordifolia* Linn.) or *Neem* leaves (*Azadiracta indica* A. Juss), *Tulsi* (*Ocimum sanctum* Linn.), *Badar* (*Zizyphus jujube* Lamk.), *Manjishtha* (*R. cordifolia* Linn.), yellow *Sarsapa* (*Brassica campestris* Linn. Var. *sarson* Prain), and *Mrinal* (kamal tantu) or bark of *Shirish* (*Albizia lebeck* Benth.). In addition, formulations may include the flower of *Dhava* (*Woodfordia fruticosa* Kurz.) and yellow *Sarsapa* (*B. campestris* Linn. Var.), among others. These specialized blends are believed to potentially assist in the reduction of stretch marks.^[11]

2.1.7. Herbal yoga in the management of Nyachchha, Vyanga (Black Spot) and Nilika (Naevus)

The *Susruta Samhita* presents a variety of techniques for addressing hyperpigmented skin conditions, encompassing methods such as *Siravedha* (pricking the forehead vein), application of *Samudra Phenā*, and the use of pastes derived from *Kshiri-Vriksha* bark or *Bala* (*Sida cordifolia* Linn.), *Atibala* (*Abutilon indicum* Linn.), *Yastahva* (*G. glabra* Linn.), and *rajani* (*Curcuma longa* Linn.) or *Payasya* (*I. digitata* Linn.). In addition, treatments involve the application of *Agaru* (*A. agallocha* Roxb.), *Kaliyaka* (*C. fenestratum* (Gaertn) Colebr), and *Gairika*. A paste made from pig tooth mixed with honey and ghee or a mixture of *Kapittha* and *Rajadana* is also deemed beneficial.

Acharya Yogaratnakar suggests the application of *Tribhuvan*, *Vijayapatra* (*Cannabis sativa* Linn.), *Vidharamool* (*Argyrea speciosa* Sweet), and *Shisham* Root (*Dalbergia sissoo* Roxb.) paste, or *Vatankura* and *Masur* paste, or a combination of *Manjistha* (*R. cordifolia* Linn.) with *Madhu*. Furthermore, a mixture of equal amounts of bark from *Arjuna* (*T. arjuna* (Roxb.) W. and A.), *Manjistha* (*R. cordifolia* Linn.),

and *Adusa* (*Adhatoda vasica* Nees) with butter applied to the *Vyanga* area is recommended. These diverse treatments are believed to assist in addressing excessively pigmented skin lesions.^[12,13]

2.1.8. Herbal yoga in the management of Arumsika (eczema of scalp)

After *Raktamokshana* (bloodletting), it is recommended to cleanse lesions with *Nimba* (*Azadirachta indica* A. Juss.) *Kwatha*, followed by the application of *Patolapatra* (*Trichosanthes dioica* Roxb. leaves), *Haridra* (*C. longa* Linn.), *Mulethi* (*G. glabra* Linn.), *Neelotpal* (*Nymphaea nouchali* Burm.), *Errand* (*Ricinus communis* Linn.), and *Bhringaraj* (*E. alba* Hassk.) paste, as advised by Acharya *Sushruta*. Acharya *Sharangadhara* suggests the use of *Kradiratwak* (*Acacia catechu* Willd.), *Aristha Twak* (*A. indica* A. Juss.), *Jambutwak* (*S. cumini* Linn. Skeels) + *Gomutra* or *Kutajtwak* (*Holarrhena antidysentrica* (Linn.) Wall.), and *Saindhav* + *Gomutra* for *Arumsika* treatment. These ingredients should be mixed with cow's urine to form a paste. In addition, a mixture of *Puran Pinyaka* (up to *ki khali*) and *Kukkuta Purisha*, crushed with *Gomutra*, is recommended for *Arumsika* treatment.^[14-16]

Acharya *Yogartnakar* suggests an equal application of *nilkamal* (*Nymphaea stellata* Willd), *eshar*, *Amalaki* (*E. officinalis* Gaertn), and *YasthiMadhu* (*G. glabra* Linn.) for *Arumsika*. Various medicated *Tailas* such as *Triphaladi Taila*, *Tila Taila*, or *Haridradi Taila* are prepared, containing ingredients such as *Triphala*, *JethiMadhu*, *Bhringaraj* (*Eclipta alba* Hassk), *Nilkamal*, *Sariva* (*H. indicus* R. Br.), *Saindhav*, *haridra*, *Daruhaldi* (*Berberis aristata* DC.), and *Chiraita* (*Swertia chirayita* (Roxb.ex Flem.) Karst), bark of *Nimbi*, and *Rakta Chandan* (*Pterocarpus santalinus* Linn.f.). In addition, a paste of *Kutaja Tawak* and *Saindha Namak* is also recommended for *Arumsika* treatment.

2.1.9. Therapy/yoga in the management of Yuvana Pidika (pimples/acne)

Utilizing *Vaman* (emesis) as a *Shodhan Chikitsa* proves advantageous in addressing *Yuvana Pidika*, coupled with the application of various paste formulations. These include a mixture of *Vacha* (*Acorus calamus* Linn.), *Lodhra* (*S. racemosa* Roxb.), *Saindhav*, and *Sarshap* (*B. campestris* Linn. Var. *sarson* Prain), or a blend of *Dhanyaka* (*Coriandrum sativum* Linn.), *Vacha*, *Lodhra*, and *Kuth* (*Saussurea lappa* C. B. Clarke), among others. Additional combinations comprise *Lodhra*, *Dhanyaka*, *Vacha*, or *Gorochana* and *Maricha* (*Piper nigrum* Linn.), and *Sweta Saraso*, *Vacha*, *Lodhra*, and *Saindha Namak* paste. Another option includes ripened leaves of *vata* (*Ficus Bengalensis* Linn.), *malati* (*Myristica fragrans* Hout), *RaktaChandan*, *Kushtha*, *Kaliyaka*, and *Lodhra*. Alternatives involve a paste of *Jatiphala* (*M. fragrans* Hout), *RaktaChandan*, *Maricha* (*P. nigrum* Linn.), or a combination of *Godugdha* with bark of *Arjuna* or *Manjistha* with *Madhu* or *Semal* (*Salmalia malabarica* Schott and Endl.) spiked with milk.

These unique formulations, when administered through emesis and topically applied, hold promise in alleviating facial spots, black patches, and acne.^[13,17,18]

2.1.10. Yoga in the management of Paddari

Shiravedhana (bloodletting) is commonly recommended as the initial step, followed by *Swedana* and *Abhayanga*, and eventually, the application of a local paste made of *Madhuchista* (beeswax), *vasa* (fat), and *Sarjikakshar* powder. Various other formulations from Ayurvedic texts are suggested for local application: (i) applying a paste of *Gairika* mixed with ghee to the soles of the feet; (ii) combining equal parts of *Raal* (*Vateria indica* Linn.), *Saindha Namak*, *Madhu*, and *Ghritha*

with *Sarshap* oil; (iii) creating a paste of *Saindhavadi Lepa* using *Saindhav Namak*, *Rakta Chandan*, *Raal* (*Shorea robusta* Gaertn.f.), *Madhu*, *Ghritha*, *Guggulu*, *Guda*, and *geru*; (iv) following *snehan* and *swedan* of the affected foot with a paste of wax, *Saindhav*, ghee, *Guda* (jaggery), *Guggulu* (*Commiphora mukul* (Hook ex Stocks) Engl.), gum of *Shala* (*S. robusta* Gaertn), and *Geru*; and (v) utilizing a *Madanaphaladi Lepa* paste made with wax, sea salt (*Samudra lavana*), and *Madanphala* (*Randia spinosa* Poir), ground with buffalo butter. These diverse formulations are believed to contribute to the healing process of *Padadari's* wounds.^[19,20]

2.1.11. Pandukarma yoga

For restoring a natural complexion to hyperpigmented skin, the traditional approach involves the application of *Pandukarma*. This process entails soaking *Rohini* fruit in goat's milk for a duration of 7 days, followed by grinding it into a fine paste using the same goat milk. This resulting paste is then gently applied to areas of the skin exhibiting excessive pigmentation. This unique method is believed to help in achieving a balanced and radiant skin tone.^[21]

2.1.12. Krishnakarma yoga

Krishnakarma therapy^[22] offers a unique approach to treating cutaneous hypopigmentation. It involves the utilization of ashes derived from burning the hooves of domesticated animals from sloughy areas, combined with *Bhallataka* (*Semecarpus anacardium* Linn.) oil. This specialized mixture is recommended for application on affected skin patches after being processed through a *Patala* yantra. Acharya *Charak* also mentioned the *Twak-Karshnyakaran* Yoga,^[7] which involves the external application of *Triphala Kusuma*, *Loharaja*, and *Hara Kasisa* (green vitriol) in *Lepa* form on scar tissue. This therapeutic approach aids in the pigmentation process, known as *Karshnyakaran*, thereby assisting in restoring normal skin pigmentation.

2.1.13. Indralupta yoga (loss of hair)

Acharya *Susruta's* recommendations for addressing scalp conditions involve a multifaceted approach, starting with bloodletting after *Swedana* (fomentation) and *Snehana* (massaging). Subsequently, the affected skin is incised, and various pastes are applied locally. These include formulations such as a mixture of *Maricha*, *Manashila* (realgar), *Kasisa* (green vitriol), and *Tuttha*, or a blend of *Tagar* (*Valeriana wallichii*) and *Devadaru* (*Cedrus deodara* (Roxb.) Loud.), among others. *Naktamal* and *Agni* (*Premna mucronata* Roxb.) are highlighted as particularly effective for hair restoration in cases of *Indralupta*. Further, recommendations include applying *Brihati* (*Solanum indicum* Linn.) *Swarasa* paste mixed with *Madhu*, *Gunja Mool* or *Phala* paste, or *Tikta Patolipatra Swarasa* paste onto the affected areas. In addition, a mixture of *Gokshura* (*Tribulus terrestris* Linn.), *Tilpuspa* (*Sesamum indicum* Linn.), *Madhu*, and *Ghritha* paste can be applied to the head. These diverse formulations represent a variety of local paste and oil recipes advocated by the acharyas for addressing scalp concerns.^[23,24]

2.1.14. Lomshatan or Romshatan yoga (hair removal)

This method has been associated with the process of wound healing.^[25] When wounds are surrounded by hair, proper healing can be hindered. Therefore, the *Susruta Samhita* presents specific formulations for hair removal, including (i) a mixture of two parts ash of *Shankh* and one part *Harital* soaked in vinegar, ground, and applied to the affected area; (ii) *Bhallataka* oil combined with the milky sap of *Snuhi* (*Euphorbia nerifolia* Linn); (iii) a blend of ash of *Kadali* (*Musa paradisiaca* Linn), *Dirghavrinta* (aralu), *Haratal*, *Saindha Namak*, and seeds of *Shami* (*Prosopis cineraria* Druce), ground with *Shitodak* and applied for hair removal; or (iv) oil of *Agargodhika* (House lizard), *Rambha*

(kadali), *Aala* (*Haratal*), and seeds of *Ingudi* (*Balanites aegyptiaca* (Linn.) Delile) burned together to create ash. This ash is then mixed with water and oil, roasted in the sun, and finally applied to the affected area for hair removal.

2.1.15. Mukhalepa yoga

Various types of *Mukh Lepa* are utilized to alleviate *Doshas*, or biotoxins, while enhancing complexion (*Varnyakara*). Acharya delved deep into the timing, method, and safety precautions associated with locally applying paste. These *Lepa* come in three distinct varieties: *Doshaghna*, *Vishaghna*, and *Varnya*. Among them, the *Mukh-kantikarak Lepa*^[15] stands out, consisting of *Ghritha*, *Manashila*, *Goshakrata* rasa, *Priyangu* (*Callicarpa macrophylla* Vahl.), *Rakta Chandan* (*P. santalinus* Linn.f.), *Manjishtha*, *Lodhra*, *Kushtha*, *Vatankura* (*F. bengalensis* Linn.), *Masura*, or *Matulungajata* (*Citrus medica* Linn.). In addition, the *Mukh kashmyahara Lepa*¹⁵ targets pigmentation or wrinkles, composed of *Arkakshira*, White horse hoof's ash, *Haridra*, butter, or a blend of all four ingredients, applied to the affected area.

Furthermore, the acharyas highlighted *Kumkumadi Tailam* and *Manjisthadi Tailam* for enhancing complexion [Table 1].^[26] A paste of *Masur* ground with milk and coated with ghee is particularly renowned for its complexion-enhancing properties, with visible results within seven days.

2.1.16. Kesharanjan Yoga

A blend of *Triphala*, *Nilikapatra* (*Indigofera tinctoria* Linn.), *Bhringaraj* (*E. alba* (Linn.) Hassk.), and *Loha Churna*, all in equal parts, combined with the urine of sheep forms a unique concoction for promoting black hair. This mixture is recommended for application to achieve desired hair pigmentation or *Kashmaryadi Tailam*, specifically prescribed for *Kesharanjan*, which focuses on the blackening of hairs.^[12]

2.1.17. Keshvridhi yoga

Combining equal parts of *Gokshura* (*T. terrestris* Linn.) and *Tilpuspa* (*S. indicum* Linn.), along with an equivalent amount of *Ghritha* and *Madhu*, creates a distinctive paste. This blend, when applied locally, is believed to promote hair growth effectively.^[17]

3. DISCUSSION

Numerous ancient texts on Ayurveda, including *Charak Samhita*, *Susruta Samhita*, *Ashtanga Hridayam*, *Sharangdhara Samhita*, and *Yogratnakar*, extensively discuss formulations and preparations for skincare that are touted to be highly effective and devoid of harmful chemicals. These texts serve as valuable resources, documenting the rich knowledge of Ayurvedic skincare practices. Among these formulations, *Varnya Mahakashaya* stands out for its blend of medicinal plants known for their blood-cleansing properties, which contribute to the skin's radiance and vitality. Similarly, *Vayasthapan Mahakashaya* is revered for its role in preserving one's youthful appearance.

Ayurvedic remedies such as *Twak Sanhanana* aid in wound healing, while *Yoga Twak Karshnyakaran* is renowned for its ability to address white scars on the skin. *Romsanjana* yoga is lauded for promoting hair growth, while *Kikkisahara* yoga is believed to be effective in diminishing stretch marks, particularly those resulting from pregnancy.

The wisdom of the ancient acharyas extends to treating hyperpigmented skin conditions such as *Vyanga* and *Nilika* through prescribed herbal medications, as well as addressing scalp issues such as *Yuvana Pidika* and *Arumsika* (scalp eczema or dandruff). In addition, remedies such

as *Pandukarma* and *Krishnakarma* are employed to restore balance in hyperpigmented and hypopigmented skin, respectively.

Hair-related concerns, including hair loss (*Indralupta*) and hair darkening (*Keshranjan*), are also meticulously addressed in these texts. *Yogas* for hair lengthening are outlined in *Keshvridhi* Lapa, showcasing the holistic approach of Ayurveda toward haircare.

MukhLepa, commonly known as a face pack, is praised for its diverse qualities derived from its components, aiding both in problem-solving and maintaining overall skin health. These ancient *Yogas* and formulations not only offer solutions to various skincare and haircare issues but also emphasize the importance of holistic wellness and natural remedies in Ayurveda.

4. CONCLUSION

The cosmetic industry, with its constant advancements and technological innovations, undoubtedly impacts everyone's life. However, despite the allure of modern cosmetic procedures, they often come with significant drawbacks. Chemical cosmetic treatments can lead to various adverse effects such as skin pigmentation changes, burning sensations, redness, irritation, and dryness. Even laser treatments, while promising, can potentially trigger serious complications such as squamous cell carcinoma, epidermal thickness, purpura, scars, and sores.^[28] In addition, procedures like chemical peels carry risks of infections or the reactivation of herpes simplex infections, especially in deep peels that may necessitate general anesthesia with its own set of hazards, including intense local anesthesia.^[29] Hair transplant procedures, though effective, can also result in unwanted side effects such as bleeding, infection, temporary hair thinning, itching, scars, hiccups, pain, and numbness.^[29]

Given these risks, there is a growing interest in seeking alternative solutions that offer safer approaches to cosmetic enhancement. Ayurveda presents itself as a viable option, as it avoids many of the risks associated with chemical cosmetic procedures. The ancient Ayurvedic texts, known as *Samhitas*, offer a treasure trove of remedies for various skin and hair conditions. However, to harness the full potential of these Ayurvedic formulations and create innovative treatments, further research and experimentation are imperative. This necessitates a concerted effort to validate the efficacy of Ayurvedic remedies and adapt them into novel skincare and haircare solutions. Through such endeavors, the transformative influence of Ayurveda on dermatology and skincare can be aptly showcased, paving the way for safer and more holistic approaches to cosmetic care.

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This study does not require ethical clearance as it is a review study.

9. CONFLICTS OF INTEREST

Nil.

10. DATA AVAILABILITY

This is an original manuscript, and all data are available for only review purposes from the principal investigators.

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Table 1: Furthermore application of paste varies according to the season^[27]

S. No	Season	Paste for local application
1	Hemant	<i>Majja of ber (Ziziphus jujube Lamk.) Vasaka root (Adhatoda vasica Linn.) Pathani Lodhra (Symplocos racemosa or paniculata Roxb.) Sarshap (Brassica campestris Linn. Var. sarson Prain)</i>
2	Shishir	<i>Vanbhanta root (Solanum surattense Burm.), black til (Sesamum indicum Linn.), bark of Daruhaldi (Berberis aristata DC.), Yava (Hordeum vulgare) without husk</i>
3	Basant	<i>Root of Darbha (Imperata cylindrical Beau.v), Kapoora (Cinnamomum camphora Nees and Eberm), Khas (Vetiveria zizanioidis (Linn.) Nash.), seeds of Shiris (Albizia lebbek Benth), seeds of Saunf (Foeniculum vulgare Mill.), Chawal (Oriza sativa)</i>
4	Grishma	<i>Kumud (Nymphaea nouchali Burm), Utpal (Nymphaea stellata Willd), Khas, Durva (Cynodon dactylon Pers), Yasti Madhu, Chandan</i>
5	Varsha	<i>Kaliyaka, til, Khas, Jatamansi (Nardostachys jatamansi DC.), Tagar (Valeriana wallichii D.C.), Padmak (Nelumbo nucifera Gaertn)</i>
6	Sharada	<i>Talis (Abies webbiana Lindle), Gundra (Sesbania cannabina (Retz.) Baker), Pundarik (Nelumbo nucifera Gaertn), Mulethi, kasha (Saccharum spontaneum Linn.), Tagar, Aguru (Aquilaria agallocha Roxb.).</i>