



Review Article

DINACHARYA AND ITS COSMETIC SIGNIFICANCE

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Article info

Article History:

Received: 19-04-2026

Accepted: 14-05-2026

Published: 07-06-2026

KEYWORDS:

Dinacharya,
Saundarya,
Cosmetology,
Abhyanga,
Shirobhyanga,
Nasya.

ABSTRACT

Ayurveda considers beauty as the external manifestation of internal health and harmony. *Dinacharya*, the daily regimen described in Ayurvedic classics, plays an important role in maintaining physical, mental, and cosmetic wellbeing. Various daily practices such as *Mukhaprakshalana*, *Dantadhavana*, *Kavala-Gandusha*, *Anjana*, *Nasya*, *Dhumapana*, *Abhyanga*, *Shirobhyanga*, *Udwarthana*, and *Mukhalepana* are described for preservation of skin, hair, oral health, and overall appearance. **Materials and Methods:** The present review was conducted through a detailed study of classical Ayurvedic texts including *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* along with relevant contemporary scientific literature. Classical references related to *Dinacharya* and cosmetic care were systematically reviewed and correlated with modern concepts of skin physiology, hygiene, circulation, and wellness. **Results:** The reviewed *Dinacharya* practices were found to possess significant cosmetic and preventive health benefits. These procedures help maintain *Dosha* balance, improve circulation, enhance tissue nourishment, support detoxification, and promote healthy functioning of the skin and sensory organs. Modern scientific perspectives suggest their possible role in improving skin barrier function, microcirculation, antioxidant activity, tissue oxygenation, stress reduction, and maintenance of oral and scalp health. **Discussion and Conclusion:** *Dinacharya* represents a holistic approach that integrates beauty, hygiene, and preventive healthcare. Regular practice of Ayurvedic daily regimens contributes to maintenance of healthy skin, lustrous hair, oral hygiene, and mental wellbeing. The integration of classical Ayurvedic principles with modern cosmetic science may provide safe, natural, and sustainable approaches for cosmetology and wellness.

INTRODUCTION

In Ayurveda, *Saundarya* (beauty) is not merely a superficial aesthetic ideal, but the natural radiance that emerges from *Swasthya rakshana*. The classical definition of health given by Acharya Sushruta "*Samadoshaḥ samagniśca samadhatu malakriyah, prasannatmendriya manah, svastha ityabhidhiyate*^[1]" encompasses physical, mental, and spiritual wellbeing, all of which are essential foundations for true beauty. In this view, beauty reflects the harmony of the *Tridoshas*, optimal nourishment of the *Dhatu*s, efficient elimination of *Malas*, and the presence of *Ojas*, the essence of vitality.

Balanced *Rasa* and *Rakta dhatus* manifest as healthy complexion and glow, while *Mamsa* and *Shukra* contribute to firmness, grace, and vitality. A balanced and *Sattva*-dominant state of mind contributes to a calm and pleasant appearance, which is reflected through the eyes, facial expressions, and overall personality.

Thus, in Ayurvedic philosophy, *Saundarya* and *Swasthya* are inseparable where health preservation (*Swasthya Rakshana*) inherently leads to beauty enhancement (*Saundarya Vardhana*), and vice versa, through regimens like *Dinacharya*, *Ritucharya*, and *Rasayana* therapy.

Beauty is often involving an interpretation of some entity as being in balance and harmony with nature which may lead to feeling of attraction and emotional wellbeing. *Dinacharya* is whatever the activities completed by an individual from the time of wakeup in the morning till one goes to his bed in night.

Access this article online

Quick Response Code



<https://doi.org/10.47070/ijapr.v14i6.4241>

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In this some have cosmetic effect like *Dandhadavana*, *Anjana*, *Nasya*, *Abhyanga*, *Udwardhana*. "The phrase "Dine dine charya dinacharya, Dinasya va charya dinacharya/Charanam charya [Ubhayaloka hitam ahara vihara cheshtam iti yavat, pratidine yat kartavyam."^[2] That is *Dinacharya* refers to the daily regimen or activities that should be performed regularly every day. The term 'Charya' denotes conduct or practice. It includes wholesome dietary habits, lifestyle practices, and activities beneficial for wellbeing in both this world and the spiritual realm. In essence, *Dinacharya* refers to the wholesome activities and daily regimens that are to be practiced regularly for the maintenance of health and wellbeing. The term *Dinacharya* is derived from two Sanskrit words *Dina* meaning "day" and *Charya* meaning "conduct" or "daily routine followed in harmony with nature. *Dina* means "day," and *Charya* refers to the proper conduct or activities performed in harmony with Prakriti (natural laws and body constitution). Thus, *Dinacharya* denotes the daily

regimen followed to maintain health and wellbeing according to nature.

In Ayurveda, *Dinacharya* is the best prophylactic measure to prevent many diseases. It helps regulate the body's biological rhythm, enhances metabolic functions, and promotes discipline, self-confidence, mental peace, happiness, and longevity. Cosmetology includes the beauty of whole body which include beauty of skin, it's complexion, appearance of hair, beauty of eyes, foot care etc. Skin is one of the organs which cover all parts of the body therefore healthy and glowing skin is plays important role in looking beautiful. In this review we are discussing about *Dinacharya* procedure for the cosmetic purpose.

The present article aims to distinguish itself by adopting a structured, scientific approach, focusing on the underlying mechanisms of action and their relevance to skin, hair, nails, teeth health etc and beauty.

	<i>Dinacharya</i> procedures
For skin	<i>Mukhaprakshalana, Nasyakarma, Abhyanga, Udwardhana, Snana, Mukhalepana, Padabhyanga</i>
For hair	<i>Shirobhyanga, Snana, Keshaprasadhana, Nasya, Dhoomapana, Keshashamsrunakha karthana</i>
For eyes	<i>Anjana, Nasya, Dhoomapana, Shirobhyanga, Padabhyanga</i>
For oral hygiene	<i>Dhandha Dhavana, Kavala, Gandoosha, Thamboolasevana</i>
For nails	<i>Keshashamshrunakha karthana</i>

MATERIALS AND METHODS

Various Ayurvedic classic texts- *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Hridaya*, *bhavaprakasha* were used as source materials. Apart from these, websites, articles and modern books on preventive and social medicine were also used for this study.

Methodology

Brahmamuhurta jagaranam^[3]

Ayurveda explains many concepts under *Dinacharya* which starts with *Brahme muhurte uttishtet* (auspicious time for getting up from the bed). The last *Yama* of night is said to be *Brahma muhurta*. *Brahma* means knowledge, *Muhurta*, which is 2 *Ghatakas* or 48 minutes. This is the best time for doing spiritual practices, perceiving knowledge and to alleviate *Vyadhis* and *Alakshmi*. It starts at 96 minutes before sunrise, lasts for 48 minutes and ends 48 minutes before sunrise. This period is considered a natural predominance phase of *Vata dosha* within the body. After waking during *Brahma Muhurta*, if proper digestion of the previous night's meal has occurred and there is a natural urge for defecation, one should attend to it; otherwise, the person may return to sleep for some more time. This helps in maintaining the balance of *doshas* in the body.

Mode of action of *Brahmamuhurta jagarana*: The circadian rhythm regulates vital skin processes such as cell renewal, barrier repair, and sebum secretion. Early morning oxygen liberation enhances oxyhaemoglobin formation, improving tissue oxygenation and energy. This boosts circulation, nutrient absorption, and skin detoxification. Clock genes like *PER*, *CRY*, *CLOCK*, and *BMAL1* present in skin cells control keratinocyte proliferation, collagen synthesis, and DNA repair^[4]. These rhythmic activities help the skin recover from stress, maintain hydration, and adapt to day-night environmental changes.

Mukhaprakshalana^[5]

Mukha Prakshalana involves washing the face and oral cavity with clean or medicated water early in the morning. This simple yet vital ritual refreshes the sense organs, removes night-accumulated impurities, and stimulates local blood circulation. Drugs like *Ksheerivriksha kashaya*, *Ksheera*, *Bhillotaka*, *Aamalaka* or simple *Sheetodaka*. This daily practice maintains facial hygiene and supports the skin's natural detoxification process. Regular *Mukha Prakshalana* helps alleviate *Nilika* (bluish discoloration), *Vyanga* (hyperpigmentation or melasma), and *Pidika* (acne or eruptions) by clearing blocked channels (*Srotas*),

balancing *Kapha* and *Pitta doshas*, and enhancing complexion (*Varṇa prasādāna*).

Mode of action of Mukhaprakshalana: Cleansing action, removes sebum, sweat, dirt, and microorganisms that clog pores, thereby preventing acne and infections. Gentle washing stimulates superficial blood flow, increasing oxygen and nutrient supply to skin cells. Cellular oxygenation, early morning face washing promotes tissue oxygenation and helps maintain skin metabolism and glow. Barrier function & hydration, maintains the stratum corneum's hydration and restores permeability of cell membranes, supporting a healthy skin barrier. Regular washing of the face in the early morning (*Kapha kala*) clears accumulated *Kapha* and *Pitta* from the *Mukha pradesa*, preventing oiliness, pigmentation, and inflammatory lesions.

Dhandhadavana^[6]

Brushing twice daily removes debris and coatings from teeth, eliminates bad odour, and promotes oral freshness. These herbs possess *Katu* (pungent), *Tikta* (bitter), and *Kashaya* (astringent) tastes, which help pacify *Kapha dosha* and *Pitta dosha* the main factor responsible for oral stickiness and coating. It also gives you stronger gums and good exercise of facial muscle.

Mode of action of Dhantadavana: The practice of *Danta Dhavana* acts through cleansing, stimulating, and aesthetic mechanisms. According to Ayurveda, brushing with twigs of *Arka*, *Khadira*, *Karanja*, and *Arjuna* possessing *Katu*, *Tikta*, and *Kaṣaya rasa* pacifies *Kapha dosha*, removes coating and stickiness from the oral cavity. The phytochemicals like tannins, flavonoids, and saponins present in these herbs show antibacterial, antioxidant, and astringent actions that strengthen gums, preserve enamel, and maintain natural whiteness of teeth. Regular *Danta Dhavana* thus ensures oral freshness, stimulates salivary flow and appetite, and enhances overall facial beauty, reflecting both hygienic and cosmetic wellbeing.

Kavala and Gandusha^[7]

Kavala, one should gargle frequently with cold water. This acts on phlegm, relieves thirst, removes dirt and cleans inner part of the oral cavity. Gargle with warm water removes phlegm bad taste from oral coating. It also relieves from disease of teeth and brings lightness. *Gandusha* liquid in the mouth without moving it inside dispels bad taste, bad smell, swelling and inactivity. Happiness and firmness of the teeth occur from holding oils in mouth.

Mode of action of Kavala and Gandusha: Regular practice alleviates dryness (*Rukṣata*), roughness, pigmentation, and premature wrinkles by maintaining systemic moisture (*Sneha*) and enhancing microcirculation. From a modern viewpoint, oil pulling improves oral micro biome balance, reduces systemic

oxidative stress, and enhances detoxification- all of which reflect as improved complexion, reduced inflammation, and youthful appearance of the skin. Thus, *Kavala* and *Gandusa* serve as vital daily regimens that promote both oral hygiene and holistic *Saundarya* (beauty) through internal purification and nourishment. From a modern viewpoint, oil pulling improves oral micro biome balance, reduces systemic oxidative stress, and enhances detoxification.

Anjana^[8]

The eyes are considered the most vital sense organs, and daily application of *Anjana* (collyrium) is advised in *Dinacharya* to preserve their health and brightness. Just as gold ornaments are cleaned to regain their shine, *Anjana* purifies and enhances the natural luster of the eyes, making them radiant and attractive.

Mode of Action of Anjana: *Anjana* removes excess *Kapha* and *Pitta* from the ocular region, clears secretions, and improves circulation, promoting *Netra prasādāna* (clarity and brightness of vision). The mild stimulation increases tear secretion, cleanses the eyes, and reduces strain. Modern studies show its antimicrobial, antioxidant, and soothing effects that protect against irritation and dryness. Regular use keeps the eyes clear, bright, and expressive, an essential aspect of overall *Saundarya* (beauty)^[9]. The gentle stimulation of tear glands improves lubrication and oxygenation of corneal tissues, keeping the eyes clear and refreshed.

Nasya^[10]

Nasya refers to the administration of medicated oil or herbal preparations through the nostrils. Ayurveda describes the nose as the gateway to the head "*Naso hi siraso dvaram*"). Medicines given through this route reach the head region, influencing the organs located above the clavicle. Regular practice of *Nasya* at appropriate times prevents diseases of the eyes, nose, ears, and hair. It nourishes the sensory organs, strengthens cranial tissues, and enhances clarity of mind and perception.

Mode of Action of Nasya: From an Ayurvedic perspective, *Nasya* pacifies *Vata* and *Kapha doshas* in the head region, clears *Srotas* (channels), and promotes nourishment of the scalp and hair roots. The unctuous property (*Sneha guṇa*) of medicated oils like *Anu taila* and *Sadbindu taila* provides deep lubrication and rejuvenation (*Rasayana* effect) to tissues of the head, improving circulation, hair growth, and strength. By enhancing *Prana vayu* and maintaining balance in *Indriyas*, *Nasya* supports mental calmness, eye health, and sensory vitality, all contributing to *Saundarya* (beauty) in its holistic sense. From a modern scientific viewpoint, nasal administration allows rapid absorption of active components through the rich vascular and olfactory network of the nasal mucosa.

This promotes better cerebral perfusion, neuro-hormonal balance, and improved oxygenation of cranial tissues. Enhanced blood flow to the scalp supports follicular nourishment, reducing hair fall and premature greying. Additionally, the antioxidant and anti-inflammatory effects of medicated oils protect against oxidative stress, promoting healthy, strong, and lustrous hair. Thus, *Nasya* acts as both a preventive and rejuvenative measure, maintaining sensory health, mental clarity, and the aesthetic attributes of hair and facial vitality, reflecting the Ayurvedic belief that true beauty arises from internal balance and nourishment.

Prayogika Dhumapana^[11]

Prayogika means, a *Dhumapana* which can be given daily (*Nitya*) and without any complication. One can use *Prayogika Dhumapana* in his *Dinacharya*. *Acharyas* have mentioned that one should use *Prayogika Dhumapana* in different *Kala* (time), like after, bath, food, vomiting, sneezing, brushing teeth, *Nasya*, *Anjana* and after completing sleep in morning.

Mode of Action of Prayogika Dhumapana: During *Prayogika Dhumapana*, the inhaled medicated fumes pass through the nasal passages and spread towards the cranial region, where they help eliminate aggravated *Kapha* and cleanse the channels associated with respiration and sensory functions. This promotes clarity of voice, freshness of breath, and relieves heaviness in the head. The volatile herbal components exhibit *Kaphahara*, *Shothahara*, and *Krimighna* actions, supporting healthy skin and hair by improving oxygenation and microcirculation in facial tissues. Regular practice enhances complexion (*Varna prasadana*), prevents dullness of the face, and contributes to overall *Saundarya* (aesthetic well-being) by maintaining internal and external purity.

Abhyanga^[12]

Abhyanga (oil massage) is an essential *Dinacharya* practice in which medicated oil is applied over the body to nourish the skin and deeper *Dhatus* depending on the duration and method of massage. Daily *Abhyanga* delays ageing, relieves fatigue and *Vata* disorders, improves vision, sleep, complexion, and imparts strength and luster to the body. Special emphasis is given to the head, ears, and feet.

Mode of Action of Abhyanga^[13]: Since the skin (*Twak*) is the main seat of *Vata dosha*, *Abhyanga* stabilizes *Vata* through the *Snigdha* (unctuous) and *Ushna* (warm) qualities of oil, which penetrate the skin layers, enhance circulation, and improve nourishment of underlying tissues. The gentle mechanical stimulation activates cutaneous receptors, promoting lymphatic drainage and detoxification. Modern research supports that oil massage improves skin barrier function, elasticity, and hydration while reducing oxidative stress. Thus, *Abhyanga* serves as

both a therapeutic and cosmetic practice, maintaining youthful, radiant, and healthy skin.

Shirobhyanga^[14]

Daily practice of *Shirobhyanga* or one of the *Murdni taila* prevents hair fall, premature greying, and balding while strengthening the hair roots and promoting long, black, and lustrous hair. It also nourishes the sense organs and enhances facial glow.

Mode of Action of Shirobhyanga: The medicated oil, owing to its *Snigdha* (unctuous) and *Ushna* (warm) properties, helps alleviate aggravated *Vata dosha* in the scalp, thereby reducing dryness and improving the strength and nourishment of the hair roots. Massage improves local blood circulation, enhances nutrient and oxygen supply to hair follicles, and facilitates absorption of lipid-soluble actives. Modern studies show that scalp massage stimulates dermal papilla cells, promoting hair growth and reducing stress-related hair loss. Thus, *Shirobhyanga* acts as both a rejuvenating and cosmetic therapy for maintaining healthy hair and radiant skin.

Padabhyanga^[15]

Padabhyanga (oil massage to the feet) instantly relieves (*Sadyo shamyanti^[16]*) dryness, stiffness, roughness, tiredness, and numbness. It softens the skin, strengthens and stabilizes the feet, improves vision, and pacifies *Vata dosha*.

Mode of Action of Padabhyanga: Since the feet are rich in nerve endings and vital points (*Marmas*), massaging them with warm medicated oil calms *Vata* and enhances blood and lymphatic circulation. The *Snigdha* and *Ushna* qualities of oil nourish skin tissues, restore moisture balance, and prevent cracking. Stimulation of plantar nerves through massage promotes relaxation of the nervous system, improving sleep and ocular health. Cosmetically, *Padabhyanga* maintains soft, supple feet and supports overall body balance and vitality.

Snanakarma^[17]

Snana (bathing) is considered an auspicious and rejuvenating daily ritual that enhances strength, vitality, longevity, and *Ojas*, while removing fatigue, sweat, and bodily impurities. Daily *Snana* (bath) with *Amalaki Kwatha* helps prevent *Jara* (ageing) and *Palita* (premature greying of hair).^[18]

Mode of Action of Snanakarma: Bathing cleanses the skin by removing dirt, sweat, and excess oil, maintaining hygiene and freshness. The contact of water stimulates circulation, tones muscles, and refreshes the mind. It balances *Pitta* and *Kapha doshas*, improves skin tone, and promotes radiance by aiding thermoregulation and detoxification through the skin. Thus, *Snana* not only purifies the body but also contributes to healthy, glowing skin and overall cosmetic wellbeing.

Vyayama^[19]

Vyayama (exercise) is a vital part of Ayurveda's preventive healthcare, defined as the voluntary activity that induces pleasant fatigue in the body. Its intensity should be adjusted according to one's strength, age, diet, season, and climate. *Acharya's* describe the signs of proper exercise (*Samyak Vyayama Lakshanas*) as mild sweating, increased respiration, lightness of body, and enhanced cardiac activity. Regular exercise promotes strength, stamina, digestion, and bodily balance.

Mode of Action of Vyayama: Exercise enhances cardiac output and peripheral circulation, delivering oxygen and nutrients to skin tissues while removing toxins and free radicals. This improved microcirculation revitalizes skin cells, imparts natural luster (*Varna Prasadana*), and maintains elasticity. By balancing *Kapha* and *Meda* and stimulating *Agni*, it supports detoxification and slows ageing. Thus, *Vyayama* not only strengthens the body and mind but also contributes to a radiant, youthful appearance, integrating health and beauty in harmony. Exercise stimulates *Swedana* (sweating), which is one of the body's natural mechanisms for purification (*Sarira sodhana*). Sweat helps to eliminate waste materials through the skin, cleanses pores, and maintains the balance of *Vata* and *Kapha*.

Udwarthana^[20]

Udwarthana is defined a rubbing of *Kashaya* (astringent) powder over the whole body. In some Classics, use of medicated ayurvedic formulations in the form of paste has also been recommended. *Udwarthana* is a method that helps to reduce *Kapha* and fat (*Medas*), strengthens the body and provides the skin an excellent, clear, and healthy complexion.

Mode of action of Udwarthana: The mechanical friction during *Udwarthana* improves peripheral blood circulation and lymphatic drainage, facilitating the removal of metabolic waste through sweat and skin pores. The astringent and scraping (*Lekhana*) properties of the herbs reduce excess oiliness, liquefy fat, and tone the skin. By stimulating the hair follicles and nerve endings, it enhances microcirculation and skin metabolism, leading to improved texture, firmness, and radiance. Thus, *Udwarthana* acts as both a therapeutic and cosmetic procedure promoting clear, healthy, and glowing skin.

Mukhalepana^[21]

Mukhalepana or *Anulepana* refers to the external application of medicated ointments or herbal pastes over the body, described in *Brhatrayi* as a daily *Dinacharya* practice for promoting *Saundarya* (beauty) and *Arogya* (health). It imparts *Sri*, *Varṇa*, and *Saukumarya* meaning good fortune, clear complexion, and smoothness of skin. *Charaka Samhita* mentions

that *Anulepana* enhances *Ojas* and strength while removing sweat, bad odour, discoloration, and fatigue.

Mode of action of Mukhalepana: The herbal components used in *Anulepana* possess *Varnya*, *Twachya*, *Kantikara*, and *Rasayana* properties and also helps to alleviate *Vyanga* and *Pidika* that nourish and rejuvenate the skin and skin will be like lotus^[22]. The unctuous and antioxidant-rich ingredients restore moisture, improve microcirculation, and support detoxification through the skin. The gentle massage during application activates tactile receptors, improving blood flow and promoting radiance. Thus, *Anulepana* serves as a natural cosmetic therapy enhancing glow, softness, and even tone of the skin while preserving youthfulness and vitality.

Dharpana avalokanam^[23]

Acharya Bhavamisra in *Bhavaprakasha* has advised that one should observe their reflection in a mirror (*Darpana Avalokana*) after waking in the morning. This practice is said to promote longevity, strength, nourishment, and radiance of the skin.

Mode of action of Dharpana avalokana: *Darpana Avalokana* allows self-observation and personal grooming- helping an individual notice any impurities or secretions in the eyes, nose, or mouth and maintain facial cleanliness. Beyond physical hygiene, this practice contributes to mental and emotional well-being. Gazing at one's reflection fosters self-awareness, boosts confidence, and strengthens self-identity, leading to a positive state of mind. Such mental composure (*Manasika Prasannata*) is directly linked to facial glow (*Mukha Prasada*), as emotional balance reflects through healthy skin and expression. Hence, *Darpana Avalokana* bridges inner and outer beauty, promoting both *Saundarya* and holistic wellness.

Vastra dharana^[24]

Wearing clean and well-maintained clothes is described in Ayurvedic *Dinacharya* as a practice that enhances beauty, promotes longevity, uplifts mood, brings social recognition, and symbolizes prosperity.

Mode of Action of Vastra dharana: Clean garments protect the body and skin from dust, microbes, and harmful environmental factors such as sunlight and ultraviolet rays. They help maintain hygiene, prevent skin infections, and regulate body temperature. Psychologically, wearing fresh and neat attire promotes *Manasika Prasannata* (mental pleasantness) and confidence, reflecting positively on one's appearance. Thus, this simple daily habit serves both a hygienic and cosmetic purpose, contributing to overall *Saundarya* (aesthetic well-being) and self-esteem.

Thamboolasevana^[25]

Thamboolasevana is the practice of chewing betel leaf along with *Churna* (lime), *Puga Phala* (areca nut), and aromatic substances such as clove, nutmeg,

and cardamom. It eliminates bad breath, purifies the mouth and tongue, strengthens teeth, and improves voice. Additionally, it aids digestion and enhances facial complexion.

Mode of Action of *Thamboolasevana*: Chewing *Thamboola* stimulates salivation and activates taste buds, promoting oral cleansing and digestive secretions. The ingredients possess *Vata-Kapha śhsmaka*, *Krimighna*, and *Rasayana* properties, improving oral hygiene and circulation to the facial region. Enhanced blood flow tones the facial muscles and imparts natural radiance and luster (*Varna Prasadana*). The aromatic and astringent herbs refresh the mouth and mind, contributing to both cosmetic appeal and overall well-being.

***Keshashamshrunakha kalpanam*^[26]**

Regular trimming of hair, beard, and nails (*Keshashmashru NakhaKartana*) is mentioned in the classical texts as a part of daily regimen (*Dinacharya*). This practice promotes neatness, cleanliness, and an attractive appearance. It prevents accumulation of dirt and microorganisms in nails and hair, thereby reducing the chances of infection and unpleasant odour. It also reflects personal discipline and social respectability.

Mode of Action of *Keshanakha kalpanam*: Frequent trimming removes dead and weak keratinized tissues, stimulating better blood circulation to the follicles and nail beds. This enhances the nourishment of the hair and nails, supporting their healthy growth. From a psychological perspective, maintaining cleanliness and a well-groomed appearance contributes to improved self-esteem and confidence, essential aspects of Ayurvedic *Saundarya* (beauty)

***Keshaprasadhana*^[27]**

Combing of hair, known as *Keshaprasadhana*, is mentioned as a daily practice in *Dinacharya* for maintaining hair health and neat appearance. Regular combing helps in spreading natural scalp oils evenly, removing dirt, and preventing tangling of hair.

Mode of Action of *Keshaprasadhani*: Gentle combing stimulates the hair follicles and improves microcirculation in the scalp, thereby enhancing nourishment and promoting healthy hair growth. Combing is good for hair and removes dust, louse and dirt.

CONCLUSION

Ayurveda emphasizes that the care of the body is a sacred duty and a reflection of inner harmony. *Acharya Charaka* beautifully states “*Sarva manyet parityajya shariram anupalayet*”^[28] meaning one should abandon all other pursuits if necessary but must always protect and maintain the body, for it is the foundation of *Dharma*, *Artha*, *Kama*, and *Moksha*. He further compares self-care to a ruler tending to his

kingdom, explaining that just as a king should keep his city clean and protected, one should purify and nurture the body daily^[29]. *Acharya Sushruta* cautions that excessive exposure to sunlight leads to *Vaivarnya* (discoloration of skin), highlighting the importance of protection and moderation for maintaining complexion^[30]. *Acharya Bhavamiśra*, in *Bhavaprakasha*, contributes richly to Ayurvedic cosmetology by describing practical formulations such as *Dantadhavana Choorna* for oral beauty, advising gentle rubbing of the body after *Snana* to enhance circulation a practice termed *Kantikara* (complexion-enhancing). Together, these classical teachings show that the ancient seers viewed beauty not as a superficial trait but as the external expression of internal balance. *Dinacharya* practices like *Abhyanga*, *Snana*, *Dantadhavana*, *Udwarthana*, and *Anulepana* promote not only cleanliness and vitality but also mental peace, radiance, and confidence. Thus, Ayurveda envisions *Saundarya* (beauty) as the harmonious integration of body, mind, and spirit.

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Cite this article as:

Lakshmy Babu, Jagriti Sharma. Dinacharya and its Cosmetic Significance. International Journal of Ayurveda and Pharma Research. 2026;14(6):395-401.

<https://doi.org/10.47070/ijapr.v14i6.4241>

Source of support: Nil, Conflict of interest: None Declared

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