

ROLE OF AYURVEDA IN SKIN HEALTH

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ABSTRACT

Now days, cosmetics are considered to be one of the essential commodities of life. According to Ayurveda, healthy skin is a result of overall health condition of individual and prescribes numerous skin care treatment that needs to be pursued at every stage of life. The function of Ayurvedic herbs is to purify skin and eliminate vitiated Tridosha as from the body. Several herbs have been mentioned in Ayurveda which can be used to obtain healthy skin and glowing complexion. Ayurvedic literature describes over 200 herbs, number of mineral and fats to maintain and enhance the health and beauty of skin.

Material and methods-In the present paper, all details of Ayurvedic herbs used as cosmetic purpose will be highlighted which will be based on the information collected from various Ayurveda literatures and published papers.

Discussion- The large number of herbs and other naturally obtained raw material have been formulated into cosmetics products and these pure natural cosmetics are without any synthetic chemical they are not only devoid of side effects but also equally effective in comparison to their modern counterparts.

Conclusion- The vast array of knowledge of medicinal plants mentioned in Ayurvedic texts is very helpful in the development of the new cosmetics products for present and future cosmeceutical industry.

Key words- Skin care, Ayurveda, cosmetics, complexion

INTRODUCTION-

Ayurveda is one of the most ancient medical traditional pathy practiced in India and other countries and has a certain experimental basis. Ayurvedic literature describes over 200 herbs, minerals and fats to maintain and enhance the health and beauty of skin. The use of cosmetics was not only directed towards developing an attractive external appearance, but towards achieving longevity with good health. There is evidence of highly advanced concepts of self-beautification, and a large array of cosmetics used by both men and women in ancient India. Many of these practices depended on the season (*Rutus*) and were subtly interwoven with daily routine (*Dinacharya*). Based on the vast and established knowledge of Ayurveda, herbal extracts, fruit extracts and essential oils are now being effectively used in medicines, food supplements and personal care. Ranges of Ayurvedic cosmeceuticals are available for ageless skin, tonifying it, smoothing its imperfections, and increasing its hydration level, thus restoring a radiant and healthy look. Such preparations actively protect the skin and prevent premature aging.

LAYERS OF SKIN (TWAK) AND ITS FUNCTIONS

Ayurveda describes seven distinct layers of the skin, each with its own structure and function. The layers are designed so that each layer provides support to the layers above it. The skin as a whole is able to effectively perform its overall functions when all the layers are healthy and balanced.

1. **Avabhasini:** This is the outermost layer. It reflects the complexion and the quality of the *Rasa Dhatu* (nutrient fluid, the first of the seven tissues of the body). It also acts as a mirror: it indicates whether the physiology as a whole is balanced or imbalanced, and it is also suggestive of inner health and many disorders. The *Avabhasini* layer also reflects the aura of the individual — if there is inner bliss, it shows on this layer. It does not have its own color: it reflects the colors of the inner layers. Internal and external re-hydration and regular massage supports the health and appearance of the avabhasini layer of the skin.
2. **Lohita:** This layer supports the outermost layer. It indicates the quality of *Rakta Dhatu* (blood). If there is *ama* (impurities) in the blood, it impacts the aura of the outer layer and accentuates sensitivity to the sun. The color of this layer resembles molten iron.
3. **Shweta:** This is a white layer, and it provides balance to skin color, lightening the darker colors of the inner layers.
4. **Tamra:** This layer nurtures the upper layers of the skin. It supports the immune system. This is the layer that helps the skin perform its function of being a "barrier." Skin infections reflect an imbalance in this layer. It is copper-colored.
5. **Vedini:** This fifth layer sensually links the skin to the rest of the body. It is the center for transformation of sensation — feeling of pain, for example.
6. **Rohini:** This layer supports healing and regeneration. Imbalance in this layer retards healing and the disappearance of scars over time. A balanced diet, rich in nutritional value, supports the *Rohini* layer.
7. **Mamsadhara:** This innermost layer is the platform for the skin's stability and firmness. When this layer is in balance, the skin looks young and supple. A skin product that has a *Vayasthapana* effect nourishes this layer to help retard the aging process.

Ayurvedic formulations for the skin, both internal and external, seek to combine herbs to positively influence multiple layers of the skin.

PATHOGENESIS OF DEPRIVING SKIN HEALTH-

Skin diseases often present and get triggered by multiple factors which are broadly classified as *Aharaaja*, *Viharaaja*, *Manasika* and *Agantuka* in nature which primarily initiate *Agni Vaisamya* and *Raktadushti* thus paves the way for deeper *dhatu* involvement. The three vitiated humours namely *Vata*, *Pitta* and *Kapha* in turn vitiate the skin, blood, muscle tissue and lymph. All these taken together, constitute the seven-fold pathogenic substances for the genesis of 18 skin diseases i.e., seven major (*Maha Kushta*) and eleven minor (*Khudra Kushta*). All the seven factors are involved together in causing skin diseases, not in isolation of any one of these never cause this disease

PRAKRIT AND VAIKRIT VARNAS OF SKIN-

According to *Acharya Charak* Varnas are considered as '*Prakrit viz. Krishna, Shyama, Shyama Avadat, Avadat* and five Varnas as '*Vaikrit* i.e *Nila, Shyama, Tamra, Harita* and *Shukla*.

The process of *Varnotpatti* starts from *Garbhavastha* and it continues after birth. So, there are certain factors which involve in *Varnotpatti* during *Garbhavastha* such as *Mahabhuta, Shukra, Triguna, Garbhotpadak Bhava*, Psychology of mother and on *Desa, Kula and Jati*. There are also some factors which participate in process of *Varnotpatti* after birth such as *Jathragni, Ahara, Ahar- vidhi, Dosa* and *Dhatu*.

Herbal drugs as a solution in skin problems: -

India has a rich source for cultural traditional herbs various skin ailments can be treated with the help of herbs. Almost all parts of the herbs are used to cure skin disorders. Castor oil is used as a solvent for oil soluble substances. It is useful in sunburn, age spots etc. Hemp (*Cannabis sativa*) is useful as an anti-inflammatory agent as it helps in improving undamaged skin and prevents ageing of skin. It has a good effect on dry and rough skin. Mango (*Mangifera indica*) is used in dryness after excess exposure to sun. Mango butter reduces degeneration of skin cells and restores elasticity. Aloe (*Aloe vera*) aloe gel accelerates the process of wound healing and helps in skin burns. It is effective against U.V.

radiation Onion (*Allium cepa*) renews and softens the skin. It helps in formation of scar tissue on wounds. Fruit acids such as citric, gluconic, gluconolactone, glycolic, malic and tartaric acids used topically have demonstrated same effectiveness in treating acne because of their exfoliative properties. In one study, gluconolactone was found to be as effective in cleaning inflamed and non-inflamed acne lesions as 5% Benzoyl peroxide and more effective than placebo. Garlic (*Allium sativum*) containing ajoene, which has shown to exhibit antifungal activity. In a study of 34 patients treated topically with 0.4% ajoene cream once a day for tinea pedis, 79 % noted clearing within 7 days and the remainder reported clearing within 14 days. In the 3-4 month follow-up, all participants remained free of fungus. Camphor is derived from the camphor tree (*Cinnamomum camphora*). Classes zb and zd distillate of the wood. It is toxic in large doses. It can be used as an anti pruritic in lotions at one-half percent. Honey has been used topically in healing of wounds, burns, decubitus ulcers. It also has antifungal and anti bacterial property. Curcumin the active compound of turmeric is a polyphenol, having anti-inflammatory activity. Extract of *Azadirachta indica*, Meliaceae family is useful as antifungal, anti-inflammatory, *Kustha* (*Sassurea lappa*) are made into paste and applied externally to remove pimples, black spot and patches on the face. Bark or milky sap of *Bala* (*Cida cordifolia*) *Atibala* (*Abutilon indicum*), *Madhuka* (*Glycyrrhiza glabra*) can be applied when patches on face. In dark patches on face *Bhargapatra* (*Cannabis sativa*), *Masur* (*Lense culinaris*) shows good result in dark patches.

PREMATURE AGEING-

Aging is known as “*Jarā*” defined as that which has become old by the act of wearing out “*jīryati iti jarā*”. It is synonymed as “*vārdhākya*” meaning increasing age [10]. Ayurveda divides human life into—childhood (up to the age 16 years); youth and middle age [from 16 to 60 years (*charaka*) or 70 years (*sushruta*) and exhibits progressively the traits of growth (*vivardhamana*, 16–20 years of age), youth (*youvana*, 20–30 years), maturity (*sampoornata*, 30–40 years), deterioration (*parihani*, 40 years onwards) which gradually sets in up to 60 years]; old age, wherein after 60–70 years the body elements, sense organs, strength, and so forth. begin to decay

Anti-aging properties of Ayurvedic cosmeceutical ingredients

1. **Age defying activity (*Vayasthapana*)** – The ingredient that nourishes the skin and ensures its optimum physiological functions and has an overall anti-aging property is called *vayasthapana*, which literally means ‘maintaining youthfulness’ or ‘arresting age’. *Vayasthapana* herbs give overall support to the skin by keeping all three *doshas* in balance. *Centella asiatica* (Gotu-Kola) is the foremost *vayasthapana* herb with anti-aging effects; one of its many properties is to enhance collagen synthesis.
2. **Youthful Radiance (*Varnya*)** – An important group of herbs called *Varnya*, has the ability to enhance the radiance or bright complexion of the skin. If the skin does not have a healthy glow, or *varnya* quality, then it is not considered youthful in Ayurveda. *Varnya* herbs include sandalwood, vetiver, Indian madder and Indian sarsaparilla and so on.
3. **Protection from normal wear and tear (*Sandhaniya*)** – *Sandhaniya* herbs help coalesce discontinued tissue, and in healing and regenerative functions of the skin, repairing effects of aging. ‘Sensitive Plant’ enhances healing and regeneration of the nerves by 30 to 40%.
4. **Deep healing (*Vranaropana*)** – *Vranaropana* herbs enhance deeper healing abilities in the skin. *Vranaropana* herbs include Gotu Kola and sensitive plant, and are known for their ability to heal wounds.
5. **Enhancing and nurturing (*Tvachya*)** – These herbs support moisture balance and provide overall nourishment to the skin. Gotu Kola, Silk Cotton Tree, Costus and Rose Petal are the most widely used. Grapefruit extract and natural sources of Vitamins A, C and E nourish the skin and enhance the value of herbs. Feeding the skin properly is very important to prevent it aging.
6. **Anti-inflammatory (*Shothahara*)** – By protecting the skin against allergens, inflammatory substances, chemicals and even stress, this group of herbs provide the anti-inflammatory effect, essential to all anti-aging formulations. Many factors in the external environment can cause inflammation or breakouts. Inflammation is considered a prime cause of aging; an inflamed site forms a micro-scar that over time develops into a wrinkle or blemish. Inflammatory mediators such as leukotrienes and prostaglandins, cytokines and growth factors

target skin texture, integrity and tone. Containing inflammation at its root is therefore an effective anti-aging strategy. And while one can protect every other part of the skin by covering it with clothing, facial skin is always exposed. Rose petal, Silk Cotton Tree and Aloe Vera are *Shothahara* herbs with appropriate anti-inflammatory properties.

Gum resin exudates of *Boswellia serrata* have been used in the Ayurvedic system of medicine in the management of several inflammatory conditions.

7. **Strengthening the skin's metabolic mechanisms (*Tvachagnivardhani*)** – This means literally to enhance the luster of the skin by enhancing the skin's metabolism. As one ages, metabolism generally slows down; similarly skin metabolism also weakens. If enzymes become imbalanced, metabolic toxins are created, *ama*. *Ama* in the skin clogs the channels, leading to wrinkles, dryness and other signs of aging. Clogged channels also create dullness and lack of youthful glow. Application of *Centella asiatica* enhances enzyme principles; topically, it improves circulation early. Also, by removing *ama* and deep impurities, it helps prevent varicose veins, cellulitis, aging skin, and weakened immunity to allergens and skin diseases.
8. **Maintaining skin health and retarding aging (*Tvagrasyana*)** – In Ayurveda the concept of anti-aging is embodied in *rasayana*. *Tvagrasyana* means literally 'skin *rasayana*', which refers to refined and powerful herbal formulae designed to prevent sickness and aging of the skin.

Phyllanthus emblica (Amalaki), a potent antioxidant, rich in Vitamin C, tannins and gallic acid, is foremost amongst the anti-aging drugs (*Vayasthaprana*) or best amongst the rejuvenating herbs; it has properties like *Rasayana* (adaptogenic), *Ajara* (usefulness in aging), *Ayushprada* (prolongs cell life), *Sandhaniya* (improves cell migration and cell binding) and *Kantikara* (improves complexion). In 2008, Mintel picked up 46 haircare, 45 skincare, 8 colour cosmetics and 2 soap/bath launches containing *Amalaki*. Thus we can see that use of *Amalaki* is widespread in the cosmoceutical industry.

DINCHARYA TO BE FOLLOWED FOR MAINTAINING HEALTHY SKIN-

Daily regimen (*Dincharya* procedures) for beauty

1. ***Ushapaan*** – *Ushapaan* means drinking of water before the sun rise. It helps in prevention of many diseases and also helps in reducing weight.
2. ***Dantadhavana*** (Brushing of teeth) – One should brush in morning and night after intake of food. Benefits – It brings about freshness, takes away bad odor and coating on teeth. It produces alleviation of *Kapha*, cleanness in the mouth and desire for food. Contraindications- In case of indigestion, vomiting, difficulty to breath, cough, fever, facial paralysis, excessive thirst, mouth ulceration, diseases of heart, eye, head and ear are contraindicated for teeth brushing.
3. ***Jihvanirlekhana*** (Tongue cleaning) – Tongue cleaning should be done with the help of instrument which is smooth, soft, 10 *Angula* in length, made of silver, gold, or iron. Benefits- It removes bad taste, odor of mouth, cures Oedema, stiffness of tongue and gives taste.
4. ***Gandusa*** (Gargaling) – Mouth is completely filled with *Gandusa Dravya* and kept without movement in gargling or *Gandusa*. Every day *Gandusa* is ideally done with oil or meat soup. Benefits – Practice of *Gandusa* enhances strength of mandible, resonance of voice, nourishment of face, taste sensation and good taste. It prevents dryness of throat, cracking of lips, decay of teeth and makes the teeth strong.
5. ***Anjana*** (Collyrium) – Eye is most important among all the sense organs. So it protect it one should be apply *Anjana* every day. Benefits – Application of *Anjana* cleans the human eyes, which makes them shine like the bright moon in the sky. Contraindications – One should not apply *Anjana* in the condition of tiredness, crying, after intake of alcohol, anger, fever, fear.
6. ***Nasya*** – Nose is the entry way for the head and medicine used in the form of nasal instillation, cures the diseases of head through this routes only. *Nasya* indicated as daily regimen is *Pratimarsh Nasya*. Benefits – Practice of *Nasya* at proper time as said in the text prevents diseases of eyes, nose, and ears. There will be no white or grey

hair, no hair fall instead they grow well. Veins, skull bones, joints, ligaments and tendons are nourished by *Nasya* and become strong. Face becomes pleasant and nourished, voice become sweet, deep and loud, clearness in sense organs and strength get enhanced.

7. **Vyayam** (Exercise) – Exercise nourish the body, gives good complexion, proportionate body parts, take away laziness , provide lightness , purifies the body , enhance tolerance power of tiredness.
8. **Abhayanga**(Massage) - One should massage the body with Luke warm oil , according to season in the direction of body hair. Oil can be used according to the season, *Dosha* and condition. Benefits – Daily practice of *Abhayanga* delays ageing, cures tiredness and *Vata* disorders, improve vision, complexion, nourishment, life, sleep, good lustrous skin and strength. This should be done specially to head, ears and feet.
9. **Padabhayanga**(Foot massage) – *Padabhayanga* helps to remove dryness , stiffness , roughness , tiredness and numbness instantly. It also makes the skin smooth, provides strength and stability to feet, improve vision. It also prevents diseases like sciatica, cracking of foot and stiffness of ligaments.
10. **Shirobhayanga**(Head massage) – Daily practice of head massage prevents balding , graying , hairfall , gives strength to skull , strengthens hair roots , make the hair black and long. It also nourishes the sense organs , softness the skin , provides luster to face.
11. **Udvardana** – Massage done after oil massage is *Udvardana*. Massage with powder of herbs without oil is *Udgharsana*. Massage with the paste of herbs without oil is *Utsadana*. Benefits – By *Udgharsana* blood vessels get dilated and Agni of skin (*Bhrajaka Pitta*) get enhanced. *Udgharsana* cures itching, rashes, *Vata* diseases, enhance strength of thighs and provides lightness. *Utsadana* enhance complexion of ladies, gives pleasures, clearness and lightness in the body.
12. **Snana**(Bath) – Taking bath is auspicious , enhances virility , longevity , strength , compactness and *Ojas* , at the same time cures tiredness , sweat and impurities of the body. 13) **Vastradharana** (Wearing cloths) – Wearing clean cloths enhances beauty, success, longevity, pleasantness of mind, recognition in the society and destroys poverty.
13. **Padatradharana**(Wearing of foot wear) – Wearing foot wear is good for eyes , skin and destroys diseases of foot. It enhance strength, courage and virility.
14. **Chatradharana**(Wearing head turban and umbrella) – Wearing turban over the head , helps to keep the hair clean and good for hair. Umbrella protects from rain, wind, dust and intense heat of sun. It improves complexion and good for eyes and enhances *Ojas* and is auspicious.
15. **Diet** – Diet also play an important role in maintaining beauty. So one should have proper diet along with above mentioned procedures.

EFFECT OF AAHAR-VIHAAR IN SKIN HEALTH-

Ahara and *Vihara* forms the chief foundation up on which life of individual is founded. It is generally thought that diet has no direct relationship with diseases. But Ayurveda has described diet and regimen as the main causes for every disease. Contemporary medicine has less appreciated the role of dietary factors in the pathogenesis, progress and outcome of disease. Nutritional, biochemical and metabolic aspects of diet definitely play an important role in maintaining the normal integrity of skin and also promoting the immunological role of skin.

RITUCHARYA TO BE FOLLOWED FOR HEALTHY SKIN-

Regimen of different seasons-

Shishira (winter)

Diet regimen-Foods having *Amla* (sour) as the predominant taste are preferred. Cereals and pulses, wheat/gram flour products, new rice, corn, and others, are advised. Ginger, garlic, *Haritaki* (fruits of *Terminalia chebula*), *Pippali* (fruits

of *Piper longum*), sugarcane products, and milk and milk products are to be included in the diet. Foods having *Katu* (pungent), *Tikta* (bitter), *Kashaya* (astringent) predominant Rasa are to be avoided. *Laghu* (light) and *Shita* (cold) foods are advised to be prohibited.

Lifestyle -Massage with oil/powder/paste, bathing with lukewarm water, exposure to sunlight, wearing warm clothes are mentioned to follow. *Vata* aggravating lifestyle like exposure to cold wind, excessive walking, sleep at late night, are to be avoided.

Vasanta (spring)

Diet regimen- One should take easily digestible foods. Among cereals, old barley, wheat, rice, and others are preferred. Among pulses, lentil, *Mudga*, and others, can be taken. Food items tasting *Tikta* (bitter), *Katu* (pungent), and *Kashaya* (astringent) are to be taken. Besides those, honey is to be included in the diet. Meats like that of *Shahsa* (rabbit), which are easy to digest can be taken. Foods which are hard to digest are to be avoided. Those which are *Sheeta* (cold), *Snigdha* (viscous), *Guru* (heavy), *Amla* (sour), *Madhura* (sweet) are not preferred. New grains, curd, cold drinks, and so on, are also to be prohibited.

Lifestyle -One should use warm water for bathing purpose, may do exercise during *Vasant Ritu*. *Udvardana* (massage) with powder of *Chandana* (*Santalum album*), *Kesara* (*Crocus sativus*), *Agaru*, and others, *Kavala* (gargle), *Dhooma* (smoking), *Anjana* (collyrium), and evacuative measures, such as *Vamana* and *Nasya* are advised. Day-sleep is strictly contraindicated during this season.

Grishma (summer)

Diet regimen- Foods which are light to digest—those having *Madhura* (sweet), *Snigdha* (unctuous), *Sheeta* (cold), and *Drava* (liquid) *Guna*, such as rice, lentil, etc. are to be taken. Drinking plenty of water and other liquids, such as cold water, buttermilk, fruit juices, meat soups, mango juice, churned curd with pepper, is to be practiced. At bedtime milk with sugar candy is to be taken. *Lavana* and food with *Katu* (pungent) and *Amla* (sour) taste and *Ushna* (warm) foods are to be avoided.

Lifestyle- Staying in cool places, applying sandal wood and other aromatic pastes over the body, adorning with flowers, wearing light dresses and sleeping at day time are helpful. During night one can enjoy the cooled moon rays with breeze. Excessive exercise or hard work is to be avoided; too much sexual indulgence and alcoholic preparations are prohibited.

Varsha (monsoon)

Diet regimen- Foods having *Amla* (sour) and *Lavana* (salty) taste and of *Sneha* (unctuous) qualities are to be taken. Among cereals, old barley, rice, wheat, etc., are advised. Besides meat soup, *Yusha* (soup), etc. are to be included in the diet. It is mentioned that one should take medicated water or boiled water. Intake of river water, churned preparations having more water, excessive liquid and wine are to be avoided. The foods, which are heavy and hard to digest, like meat, etc., are prohibited.

Lifestyle- Use of boiled water for bath and rubbing the body with oil properly after bath is advised. Medicated *Basti* (enema) is prescribed as an evacuative measure to expel vitiated *Doshas*. Getting wet in rain, day-sleep, exercise, hard work, sexual indulgence, wind, staying at river-bank, etc., are to be prohibited.

Sharat (autumn)

Diet regimen- Foods are having *Madhura* (sweet) and *Tikta* (bitter) taste, and of *Laghu* (light to digest) and cold properties are advised. Foods having the properties to pacify vitiated Pitta are advised. Wheat, green gram, sugar candy, honey, *Patola* (*Trichosanthes dioica*), flesh of animals of dry land (*Jangala Mamsa*) are to be included in the diet. Hot, bitter, sweet, and astringent foods are to be avoided. The food items, such as fat, oils, meat of aquatic animals, curds, etc., are also to be not included in the diet during this season.

Lifestyle- Habit of eating food, only when there is a feeling of hunger is recommended. One should take water purified by the rays of sun in day time and rays of moon at night time for drinking, bathing, etc. It is advised to wear flower

garlands, and to apply paste of *Chandana* (*Santalum album*) on the body. It is said that moon rays in the first 3 h of night is conducive for health. Medical procedures, such as *Virechana* (purgings), *Rakta-Mokshana* (blood letting), etc, should be done during this season. Day-sleep, excessive eating, excessive exposure to sunlight, etc., are to be avoided.

Hemanta (late autumn)

Diet regimen-One should use unctuous, sweet, sour, and salty foods. Among cereals and pulses, new rice, flour preparations, green gram, *Masha*, etc., are mentioned to be used. Various meats, fats, milk and milk products, sugarcane products, *Shidhu* (fermented preparations), *Tila* (sesame), and so on, are also to be included in the diet. *Vata* aggravating foods, such as *Laghu* (light), cold, and dry foods are to be avoided. Intake of cold drinks is also contraindicated.

Lifestyle- Exercise, body and head massage, use of warm water, *Atapa-Sevana* (sunbath), application of *Agaru* on body, heavy clothing, sexual indulgence with one partner, residing in warm places is recommended. Exposure to strong and cold wind, habit of day sleep, etc., are mentioned to be avoided

MUKHALEPNA ACCORDING TO SEASON-

There are three type of *Mukhlepna* (formulation applied on face) viz. for removal of *Dosha*, for removal of poison and *Varnyakara* (complexion promoting). Mode of application of paste over face, duration and precaution were also elaborately mentioned. Furthermore application of paste varies according to the season

Hemant (Dewy season)-Paste of seed of *Ber* (*Ziziphus jujuba*), *Vasaka* root (*Adhatoda vasica*), *Savara Lodhra* (*Symplocos racemosa* or *paniculata*) *Sarson* (*Brassica campestris*) were applied.

Shisir (Winter)-*Kateri* root (*Solanum surattense*), *Blacktila* (*Sesamum indicum*), bark of *Daruhaldi* (*Berberis aristata*), Barly (*Hordeum vulgare*) without husk.

Basant (Spring)-Paste of root of *Dabh* (*Imperata cylindrica*), *Chandan* (*Santalum album*), *Khas* (*Vetiveria zizanioidis*), *Shiris* (*Albizzia lebeck*), *Saunf* (*Foeniculum vulgare*), *Chawal* (*Oriza sativa*).

Grisma (Summer)- *Kumud*(*Nymphaea nouchali*), *Utpal* (*Nymphaea stellata*) , *Khas* (*Vetiveria zizanioidis*), *Durva* (*Cynodon dactylon*), *Yastimadhu* (*Glycyrrhiza glabra*), *Chandan* (*Santlum album*).

Varsa (Rainy season)- *Kaliyaka* (*Coscinium fenestratum*), *Til* (*Sesamum indicum*) *Khas* (*Vetiveria zizanioidis*), *Jatamansi* (*Nordostachys Jatamansi*), *Tagar* (*Valeriana wallichii*), *Padmk* (*Nelumbo nucifera*).

Sarat (Autumn)- *Talis* (*Abies webbiana*), *Etkat* (*Sesbania cannabina*), *Pundarik* (*Nelumbo nucifera*), *Muledi* (*Glycyrrhiza glabra*), *Khas* (*Vetiveria zizanioidis*), *Tagar* (*Vetiveria wallichii*) and *Agru* (*Aquilaria agallocha*).

Vagbhata mentioned the benefits of *Mukhalepna* as- '*Mukhalepanashilanam Dridam Bhavati Darshanam, Vadanam Chaprimlanam Shlakshanam Tamrasopamam*'. A.H(22/22) - which signifies that the persons who are habitual to application of paste of drug over face ,the vision become keen, the face never dull and glows like lotus flower.

REJUVENATION THERAPY (RASAYAN CHIKITSA)-

It tones up the skin and rejuvenates & strengthens all the tissues, so as to achieve ideal health and longevity. Increases '*Ojas*' (primary vitality) and improves '*Sattva*' (mental clarity) and thereby increases the resistance of the body. Includes head and face massage with medicated oils and creams, body massage with herbal oil or powder, by hand, internal rejuvenative medicines and medicated steam bath. Herbal baths are also used. Body immunisation and longevity treatment (*kayakalpa chikitsa*): Prime treatment for retarding the ageing process, arresting the degeneration of body cells and immunisation of the system. Includes intake of *Rasayana* (special Ayurvedic medicines and diet) and comprehensive body care programs. Most effective for either sex if undertaken before the age of 50. Rasayan therapy enriches rasa with nutrients to help one attain longevity, memory, intelligence, health, youthfulness, excellence of luster, complexion and voice, optimum development of physique and sense organs, mastery over phonetics, respectability and brilliance. The most common *Rasayan* used are *Triphala Rasayan*, *Chyawanprash*, *Amalki Rasayan*, *Brahmi Rasayan*, *Ashwgandha Rasayan* etc.

The Rejuvenative programs of ayurveda:

Rhythmic massages that relax each tendon. Medicated baths revitalize every nerve. Diets that restore you to sound health. The rejuvenation programs of Ayurveda are designed to improve your vitality, enhance immunity and increase longevity. Besides, good health goes a long way in bringing out the best in you. Adding a healthy glow to your skin, it will awaken the sleeping beauty within. Adding years to life, and life to your and increase longevity. Besides, good health goes a long way in bringing out the best in you. Adding a healthy glow to your skin, it will awaken the sleeping beauty within. Adding years to life, and life to your years.

Discussion and Conclusion-

It is very clear from the above description that large number of herbs and other naturally obtained raw material have been formulated into cosmetics products and these pure natural cosmetics are without any synthetic chemical they are not only devoid of side effects but also equally effective in comparison to their modern counterparts. The use of bioactive ingredients in cosmetics influence biological functions of skin and provides nutrients necessary for the healthy skin. The vast array of knowledge of medicinal plants mentioned in ayurvedic texts is very helpful in the development of the new cosmetics products for present and future cosmeceuticals industry. The classical texts mentioned in the review are just the tip of the iceberg; apart from them there are several books in Ayurveda, which include broad descriptions about therapeutic effect of Ayurvedic plants in the field of skin care. There are several *Nighantus* (Lexicons of Ayurveda) containing descriptions about several medicinal plants. There are several books dealing with formulation and pharmaceuticals too. Description of several minerals useful in skin care had been registered from the ancient Indian Astrochemical books, description of all of them is beyond the scope of any single review hence further research and review work is welcomed in this particular field.

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