



Importance of Ayurveda Cosmetology in Today's Perspective: A Review

Neetu, Vyas PP and Singhal HK*

Department of Ayurved Pediatrics, University College of Ayurved, India

*Corresponding author: Harish Kumar Singhal, PG Department of Kaumarbhritya, Dr. S.R. Rajasthan Ayurved University, Jodhpur, Rajasthan, India, Email: drharish_md@yahoo.co.in

Review Article

Volume 4 Issue 4

Received Date: December 11, 2020

Published Date: December 31, 2020

DOI: 10.23880/jonam-16000287

Abstract

Skin is the largest organ of the human body. Beauty depends on healthy and glowing skin. Skin is that the reflection of what happens within the body. Currently due to pollution, bad eating habits, lack of sleep, pressure of work and stress, our skin is paying the price of the wrong lifestyle. People prefer to cover the damage with makeup and cosmetic applications instead of taking care of skin health. These chemical applications lead to more harm to the skin. In *Ayurveda* there are many relevant and effective natural formulations and herbs for skin care and to maintain beauty of skin. Ayurveda emphasizes on complete health internally as well as externally that's why *acharyas* had mentioned about *vayasthapan mahakashaya*, *varnya mahakashaya* and *rasayana* etc. and various types of *lepa* for external application. The tiny details of thickness of *lepa* are also described in *ayurveda* texts. Ayurveda has safe, cost friendly & effective treatment of various dermatological issues i.e. skin care, hair care, fairness and glowing skin, removal of post pregnancy stretch marks, foot care, hair dyes, hair removal or skin problem like acne, acne scars or dandruff.

Keywords: *Vayasthapan Mahakashaya, Varnya Mahakashaya, Rasayana*

Introduction

Being beautiful is perhaps the desire of every human being on the earth, because it is a lot more than just a visual experience. It is the quality that gives pleasure satisfaction to the senses [1]. It is a characteristic that not only provides a perceptual experience to the eye, ear, and intellect but also gives ultimate confidence to the person. Some are born with natural beauty and some are made beautiful. It is the natural desire of mankind to have a healthy and glowing skin with dashing personality. But very few are blessed with naturally blooming and clear skin. In present era, because of pollution, impurity of things like ghee, oil etc, lack of sleep due to work load, stress, a large number of populations is being suffered from skin problems and dullness. Everybody wants to be presentable at his/her work place so they pick up the cosmetics to hide their skin's dullness. These cosmetics are

commonly mixture of chemical compounds; some being extracted from natural sources (i.e. coconut oil), but most of these are synthetic or artificial [2]. Everyone is beautiful in their own way-all they need is just a little pure and natural touch of *Ayurveda*. The face is one of the prime areas that everyone needs to take care of because *panchendriya* (all five senses) are located here. *Ayurveda* use organic, preservative-free and potent regenerative herbs which are very beneficial in treating blemishes, wrinkles and various skin problems and maintaining healthy skin and a glowing complexion. In India *Ayurvedic* cosmetics have been in practice since thousands of year in India, without any side effect and are well proven and documented [3]. *Acharyas* had mentioned many formulation for purpose of beautification just like *varnya mahakashaya*, *krishnakarma pandu karma*, *lom shatan*, *romsanjanan*, *kesh ranjana*, *vipadikahar yoga*, *kikkisa hara yoga* etc.

Aim and Objectives

To provide details about the various formulations of oral medication as well as local application for skin care in ayurveda.

Materials and Methods

References of the various oral medications and local application for skin care have been collected & compiled from various ancient textbooks like *Charak Samhita*, *Susruta Samhita*, *Ashtang Hridayam*, *Sharnghdharma Samhita*, *Yogaratanakar* and various research articles published in international journals, search through pubmed, open med, medlar, inmed and google scholar from 1980 to till today.

Varnya Mahakashaya (Complexion Enhancing)

Acharya Charak had mentioned *varnya mahakashaya* which is a group of ten medicinal herbs and it can be used to obtain glowing complexion of skin [4]. It includes *Shvetachandana* (*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 used individually as well as combined. And these can be used externally or can be used internally too. These herbs are grinded and can be applied with addition of milk, water, rose water, or honey according to the skin type as a face pack.

Savarnkar lepa has been mentioned by *Acharya Vagbhata* in treatment of *switra* (vitiligo) in which mix *bakuchi* (*Psoralea corylifolia* Linn.) churna-1 part and *harital* (Orpiment) churna-1/4 part churna with *gomutra* and this paste be applied on *switra sthana* i.e. white spots.

Vayasthapan Mahakashaya (Rejuvenating, Anti-ageing)

According to *Acharya Charak*, certain herbs including *amrita* (*Tinospora cordifolia* Willd Miers ex Hook f & Thoms), *abhaya* (*Terminalia chebula* Retz.), *dhatri* (*Embelica officinalis* Gaertn), *yukta (Rasana)* (*Pluchea lanceolata* C.B.Clarke), *shweta* (*Clitoria ternatea* Linn.), *jivanti* (*Leptadenia reticulata* W. & A.), *mandookparni* (*Centella asiatica* Linn.), *sthira* (*Desmodium gangeticum* DC.), *atirasa* (*Asparagus recemosus* Willd), *punarnava* (*Boerhavia diffusa* Linn.) help to make someone look or feel better, younger or more vital [5].

Twaksanhanana Yoga

In *Dwivranichikitsa* chapter *Acharya Charak* had

mentioned wound healing powder. It includes *arjuna* (*Terminalia arjuna* (Roxb.) W. & A.), *udumber* (*Ficus glomerata* Roxb.), *ashwattha* (*Ficus religiosa* Linn.), *lodhra* (*Symplocos racemosa* Roxb.), *jambu* (*Syzygium cumini* Linn. Skeels), *katphala* (*Myrica esculenta* Buch-Ham) [6,7]. All the medicinal plants bark given above should be made in powder form and dusting on wound for healing.

Twak-Savarnikaran Yoga

In this yoga *Acharya Charak* had included *kaliyaka* (*Coscinium fenestratum* (Gaertn) Colebr), *Agaru* (*Aquilaria agallocha* Roxb.), *aamrasthi*, *hema*, *kanta* (*Rubia cordifolia* Linn.) and *rasottam(Parad)* [8]. All the *dravyas* should be made with cow dung juice and to be applied on skin. This helps getting fairness and glow of the skin.

Romsanjanan (Hair regrowth) Yoga

Rubbing of skin and then applying a four-legged animal's skin, hair, hoof, horn and bone ash on it. This process helps to *romsanjanana* on that place [9,10]. According to *Acharya Sushruta*, sometimes skin does not show normal hair growth after healing of the wound and development of the scar so he has mentioned some unique formulations for the regrowth of hair in affected part. Combination of ash of *hastidanta* (Elephant's tusk) and *rasanjana* for local application or the quadruped animal's skin (leather), hairs, hoofs, horn and bones ash, mixed with oil and then applied on the skin. This paste may help to grow hairs again or *kasisa*, leaves of *naktamala* (*Pongamia pinnata* Pierre) grinded in *kapittha* juice and applied locally. It is best for hair regeneration.

Kikkisahara Yoga (Removal of post pregnancy stretch marks)

Acharyas had described few paste-formulations for local application i.e. *chandana* (*Santalum album* Linn.) and *mrinal* (kamal tantu) or bark of *shirish* (*Albizia lebeck* Benth.), *flower of dhava* (*Woodfordia fruticosa* Kurz.), yellow *sarsapa* (*Brassica campestris* Linn. Var. *sarson* Prain) and *mulethi* (*Rubia cordifolia* Linn.) or leaves of *neem* (*Azadiracta indica* A. Juss), *tulsi* (*Ocimum sanctum* Linn.), *ber* (*Zizyphus jujube* Lamk.) and *manjishtha* (*Rubia cordifolia* Linn.). These applications may help remove stretch marks [11].

Herbal Yoga in the Management of Nyachchha, Vyanga (Black spot) and Nilika (Naevus)

This is hyperpigmented skin and their treatment is mentioned in *Susruta Samhita* that are *siravedha* (Puncturing the vein of forehead) and then rub the skin with *samudra phena* and applied the paste of *kshiri-vriksha* bark or paste of *bala* (*Sida cordifolia* Linn.), *atibala* (*Abutilon indicum* Linn.),

yastahva (*Glycyrrhiza glabra* Linn.) and *rajani* (*Curcuma longa* Linn.) or *payasya* (*Ipomoea digitata* Linn.), *agaru* (*Aquilaria agallocha* Roxb.), *kaliyaka* (*Coscinium fenestratum* (Gaertn) Colebr) and *gairika* or Paste of tooth of a pig mixed with honey and ghee or *kapittha* and *rajadana* mixture is also beneficial. *Acharya Yogaratnakar* had mentioned about *tribhuvan*, *vijayapatra* (*Cannabis sativa* Linn.), *vidharamool* (*Argyrea speciosa* Sweet) and *shisham Root* (*Dalbergia sissoo* Roxb.) paste or *vatankura* and *masur* paste or Paste of *manjistha* (*Rubia cordifolia* Linn.) with *madhu* or application of bark of *arjuna* (*Terminalia arjuna* (Roxb.) W. & A.), *manjistha* (*Rubia cordifolia* Linn.) and *adusa* (*Adhatoda vasica* Nees) in equal amount with butter on *vyanga* area. These applications may help remove hyper pigmented spots on the skin [12,13].

Herbal Yoga in the Management of Arumsika (Eczema of scalp)

According to *Achaya Sushruta*, after *raktamokshana* (bloodletting), lesions should be cleaned with *nimba* (*Azadirachta indica* A. Juss.) *kwatha* followed by application of *hartal*, *haridra* (*Curcuma longa* Linn.), *patolapatra* (*Trichosanthes dioica* Roxb. leaves), or Paste of *mulethi* (*Glycyrrhiza glabra* Linn.), *neelotpala* (*Nymphaea nouchali* Burm.), *errand* (*Ricinus communis* Linn.) and *bhringaraj* (*Eclipta alba* Hassk.) paste. According to *Achaya Sharangadhara khadiratwak* (*Acacia catechu* Willd.), *aristha twak* (*Azadirachta indica* A. Juss.), *jambutwak* (*Syzygium cumini* Linn. Skeels) + *gomutra* or *kutajtwak* (*Holarrhena antidysenterica* (Linn.) Wall.) and *saindhav* + *gomutra* are beneficial in *arumsika*. Paste of these *dravyas* with cow's urine for cures *arumsika*. Mix *puran pinyaka* (til ki khali) and *kukkuta purisha* and grinded with *gomutra* for application to treat *arumsika* [14-16]. In *arumsika Acharya Yogartnakar* mentioned about application of *nilkamal* (*Nymphaea stellata* Willd.), *keshar*, *amalaki* (*Emblica officinalis* Gaertz), *yasthimadhu* (*Glycyrrhiza glabra* Linn.) in equal part. *triphaladi tail* which prepared by *triphala*, *jethimadhu*, *bhringaraj* (*Eclipta alba* Hassk.), *nilkamal*, *sariva* (*Hemidesmus indicus* R. Br.) and *saindhav*, *tila tail* or *haridradi tail* in which *haridra*, *daruhaldi* (*Berberis aristata* DC.), *chiraita* (*Swertia chirayita* (Roxb. ex Flem.) Karst), *triphala*, bark of *nimbi* and *rakta chandan* (*Pterocarpus santalinus* Linn. f.) mix with oil and prepared a medicated *taila* or *khadira*, *neem* and bark of *jambu* in equal part grinded with *gomutra* and applied it on affected area and application of *kutaja tawak* and *saindha namak* paste for *arumsika*.

Therapy/Yoga in the Management of Yuvana Pidika (Pimples/acne)

Vaman (emesis) as *shodhan chikitsa* is beneficial in *yuvana pidika* along with local application of (i) the paste of

vacha (*Acorus calamus* Linn.), *lodhra* (*Symplocos racemosa* Roxb.), *saindhav* and *sarshap* (*Brassica campestris* Linn. Var. *sarson* Prain) or (ii) the paste of *dhanyaka* (*Coriandrum sativum* Linn.), *vacha*, *lodhra* and *kuth* (*Saussurea lappa* C. B. Clarke) or (iii) paste of *lodhra*, *dhanyaka*, *vacha* or *gorochana* and *maricha* (*Piper nigrum* Linn.) or (iv) *sweta saraso*, *vacha*, *lodhra* and *saindha namak* paste or (v) ripened leaves of *vata* (*Ficus Bengalensis* Linn.), *malati* (*Myristica fragrans* Hout), *raktachandan*, *kushtha*, *kaliyaka* and *lodhra* or (vi) paste of *jatiphala* (*Myristica fragrans* Hout), *raktachandan*, *maricha* (*Piper nigrum* Linn.) or (vii) paste of *lodhra*, *dhanyaka* (*Coriandrum sativum* Linn.), *vacha* (*Acorus calamus* Linn.) or (viii) paste of *gorochana* and *maricha* or (ix) paste of *sweta saraso*, *vacha*, *lodhra* and *saindhav* or (x) paste of *godugdha* with bark of *arjuna* or *manjistha* with *madhu* or *semal* (*Salmalia malabarica* Schott & Endl.) spike with milk. Thus emesis and local application of these paste formulations may help remove pimples in face acne, black patches and spots on the face [13,15,17].

Yoga in the Management of Padadari

Shiravedhana (bloodletting) is indicated followed by *swedana* and *abhayanga* and then paste of *madhuchista* (Bees wax), *vasa* (fat), powder of *sarjikakshar*, *yavakshar* be locally applied. Other indicated local paste formulations in Ayurveda textbooks are (i) paste of *gairika* added with ghee on the soles of feet (ii) paste of *ral* (*Vateria indica* Linn.), *saindha namak*, *madhu*, *grita* in equal part mix with one part of *sarshap oil* (iii) paste of *saindhavadi lepa* prepared with *Saindhav namak*, *rakta chandan*, *ral* (*Shorea robusta* Gaertn. f.), *madhu*, *grita*, *guggulu*, *guda* and *geru* mix with equal part (iv) After *snehan* and *swedan* of affected foot paste of wax, *saindhav*, *ghee*, *guda* (jaggery) *guggulu* (*Commiphora mukul* (Hook ex Stocks) Engl.), gum of *shala* (*Shorea robusta* Gaertn) and *geru* (v) paste of *madanaphaladi lepa* prepared with *madanphala* (*Randia spinosa* Poir), wax and *samudra lavana* (Sea salt) grinded with butter of buffalo. These may help heal the wound of padadari [18,19].

Pandukarma Yoga

Pandukarma is used on hyper pigmented skin to get normal complexion. The fruit of *rohini* soak in goat's milk for seven days & finely grind with the same goat milk and then be applied on hyper pigmented skin [20].

Krishnakarma Yoga

Krishnakarma is used for the hypo pigmentation of skin [21]. The ash made from burning hoof of tame animals of sloughy regions mixed with *bhallataka* (*Semecarpus anacardium* Linn.) oil which is disgorge by *patala yantra* and is suggested to apply on skin patches. *Acharya charak*

had also mentioned about *twak-karshnyakaran yoga* [7]. External application of *hara kasisa* (Green vitriol), *loharaja*, *triphala kusuma* in lepa presentation on scar tissue helps in *Karshnyakaran* [7] i.e. pigmentation process.

Indralupta Yoga (Loss of hair)

Acharya Susruta has indicated first *snehana* (massaging), *swedana* (fomentation) and then bloodletting on the scalp. After that the skin is to be incised and be applied paste of (i) *maricha*, *manashila* (realgar), *kasisa* (green vitriol) and *tuttha* or (ii) paste of *tagar* (*Valeriana wallichii*) and *devadaru* (*Cedrus deodara* (Roxb.) Loud.) or (iii) Paste of *gunja* (*Abrus precatorius* Linn.) or (iv) oil prepared with *malati*, *karaveer* (*Nerium indicum* Mill.) be locally applied. *Agni* (*Premna mucronata* Roxb.) and *naktamal* are stated to be found best in *indralupta* for hair regrowth. Application of paste of *brihati* (*Solanum indicum* Linn.) *swarasa* mix with *madhu* or paste of *gunja mool* or *phala* or rubbing of *tikta patolipatra swarasa* on *indralupta* or *gokshura* (*Tribulus terrestris* Linn.), *tilpuspa* (*Sesamum indicum* Linn.), *madhu* and *grita* grinded in equal part and be applied this paste on head [22,23]. These are also included among various local paste or oil formulations prescribed by the acharyas.

Lomshatan or Romshatan Yoga (Hair removal)

This procedure has mentioned to help in wound healing [24]. Wound does not get healed properly because of surrounded hairs. So certain formulae have been mentioned in *Susruta Samhita* for hair removal including (i) two parts of ash of *shankh*, one part of *harital* soak in vinegar, grinded and

then be applied on the area or (ii) *bhallataka oil* mixed with milky sap of *snuhi* (*Euphorbia neriifolia* Linn) or (iii) ash of *kadali* (*Musa paradisiacal* Linn), *dirghavrinta* (*aralu*), *haratal*, *saindha namak* and seeds of *shami* (*Prosopis cineraria* Druce) grinded with *shitodak* and be applied for hair removal or (iv) oil of *agargodhika* (House lizard), *rambha* (*kadali*), *aala* (*haratal*) and seeds of *ingudi* (*Balanites aegyptiaca* (Linn.) Delile)) be burnt together to make ash. This ash mixed with oil & water and cooked in sunlight and then same is to be applied on the area for removal of hairs.

Mukhalepa Yoga

There are three types of *mukhalepa* for removal of *dosha* (biotoxins) and functions as *varnyakara* (complexion promoting). *Acharya* mentioned mode of application, duration and precaution for local application of paste in detail. There are three types of lepa i.e. *doshaghna*, *vishaghna* and *varnya*. He has mentioned about the *mukh-kantikarak lepa* [15] in which *rakta chandan* (*Pterocarpus santalinus* Linn.f.), *manjishtha*, *lodhra*, *kushtha*, *priyangu* (*Callicarpa macrophylla* Vahl.), *vatankura* (*Ficus bengalensis* Linn.), *masura* or *matulungajata* (*Citrus medica* Linn.), *ghrita*, *manashila*, *goshakrata rasa* and *mukhkashrnyahara lepa*¹⁵ (Pigmentation or wrinkles) which included *arkakshira*, White horse hoof's ash, *haridra*, Butter or all 4 things mix and applied this paste on affected area. *Masur* grinded with milk and applied with ghee, this paste enhancing complexion in seven days or *kumkumadi tailam* and *manjishthadi tailam* also mentioned by *acharya* for the promoting complexion [25] (Table 1).

S. No	Season	Paste For Local Application
1	Hemant	<i>Majja of ber</i> (<i>Ziziphus jujube</i> Lamk.) <i>vasaka root</i> (<i>Adhatoda vasica</i> Linn.) <i>pathani lodhra</i> (<i>symplocos racemosa</i> or <i>paniculata</i> Roxb.) <i>sarshap</i> (<i>Brassica campestris</i> Linn. Var. <i>sarson</i> Prain)
2	Shishir	<i>Vanbhanta root</i> (<i>Solanum surattense</i> Burm.), <i>black til</i> (<i>Sesamum indicum</i> Linn.), bark of <i>daruhaldi</i> (<i>Berberis aristata</i> DC.), <i>yava</i> (<i>Hordeum vulgare</i>) without husk
3	Basant	Root of <i>darbha</i> (<i>Imperata cylindrical</i> Beau.v), <i>kapoor</i> (<i>Cinnamomum camphora</i> Nees & Eberm), <i>khas</i> (<i>Vetiveria zizanioidis</i> (Linn.) Nash.), seeds of <i>shiris</i> (<i>Albizia lebeck</i> Benth), seeds of <i>saunf</i> (<i>Foeniculum vulgare</i> Mill.), <i>chawal</i> (<i>Oriza sativa</i>)
4	Grishma	<i>Kumud</i> (<i>Nymphaea nouchali</i> Burm), <i>utpal</i> (<i>Nymphaea stellata</i> Willd), <i>khas</i> , <i>durva</i> (<i>Cynodon dactylon</i> Pers), <i>yastimadhu</i> , <i>chandan</i>
5	Varsha	<i>kaliyaka</i> , <i>til</i> , <i>khas</i> , <i>jatamansi</i> (<i>Nardostachys jatamansi</i> DC.), <i>tagar</i> (<i>Valeriana wallichii</i> D.C.), <i>padmak</i> (<i>Nelumbo nucifera</i> Gaertn)
6	Sharada	<i>Talis</i> (<i>Abies webbiana</i> Lindle), <i>gundra</i> (<i>Sesbania cannabina</i> (Retz.) Baker), <i>pundarik</i> (<i>Nelumbo nucifera</i> Gaertn), <i>Mulethi</i> , <i>kasha</i> (<i>Saccharum spontaneum</i> Linn.), <i>tagar</i> , <i>aguru</i> (<i>Aquilaria agallocha</i> Roxb.).

Table 1: Furthermore application of paste varies according to the season [26].

Kesharanjan Yoga

Triphala, *nilikapatra* (*Indigofera tinctoria* Linn.), *bhringaraj* (*Eclipta alba* (Linn.) Hassk.) and *lohachurna* in

equal part mixed with urine of sheep and be applied it for black hair or *kashmaryadi tailam* prescribed for *kesharanjan* i.e. blackening of hairs [13].

Keshvridhi Lepa Yoga

Gokshura (*Tribulus terrestris* Linn.) and *tilpuspa* (*Sesamum indicum* Linn.) both mixed in equal part & grinded with *ghrita* and *madhu* in similar amount. This paste is to be locally applied for the growth of hairs [15].

Discussion

Ayurvedic texts *Charak Samhita*, *Susruta Samhita*, *Ashtanga Hridayam*, *Sharangdhar Samhita* and *Yogratnakar* had mentioned many formulations or preparations for skin care which are stated very effective and free from chemicals and their side effects. There are many research studies still under clinical trial. Knowledge of ayurvedic skin care which had been described in classical texts may be very helpful for the development of the new cosmetics products for present and future cosmetics industry. Medicinal herbs included in *varnya mahakashaya* are found effective in blood purification, which brings contour and radiance to the skin. *Vayasthapan mahakashaya* help function to maintain the age of a person. *Twak sanhanana* is helpful in healing wound. *Twak karshnyakaran yoga* replaces the white scar of the skin. *Romsanjanan yoga* helps regrowth of hair. *Kikkisahara yoga* may be helpful in removal of post pregnancy stretch marks. In *Nyachchha*, *vyanga* and *nilika* (types of hyperpigmented skin) may be well treated by using the medicine given by *acharyas*. *Arumsika* (eczema of scalp or known as dandruff) and *yuvana pidika* are effectively treated by indicated herbal preparations. *Padadari* means cracked heels. *Krishnakarma* is used for hypo pigmentation of skin and *pandukarma* is used for hyper pigmented of skin for maintaining the natural complexion. *Indralupta* is related to hair loss and *lomshatan* has described such *yogas* that remove hair. *Mukhlepa* can also be called as facepack, they have many properties according to their contents which not only help to eliminate the problem but also help to maintain the skin healthy. In *keshranjan*, there are descriptions of yoga to darken hair. *Yogas* related to lengthening hair have been described in *keshvridhi lepa*.

Conclusion

Cosmetic industry is a part of every human's life with new advances and technologies, but these cosmetic treatments have some side effects. Chemical cosmetic treatment can cause skin redness, irritation, dryness, burning, stains and change in the skin pigmentation. Laser treatment also has some dangerous side effects such as scars, wounds, purpura, epidural thickness and squamous cell carcinoma [27]. Infections, reactivation of herpes simplex infections are complications of chemical peels. Deep peels usually need intensive local anesthesia and generally general anesthesia that carries their own risks [28]. Hair transplant also has some unwanted side effects such as bleeding, infection, temporary thinning of hairs, itching, scarring, hiccup, pain

and numbness [28]. Therefore a need arises to search out different alternatives to avoid these facet effects. The world is accepting *Ayurveda* with all the warmth because it does not pose threats like modern chemical cosmetic treatments. *Ayurvedic samhitas* have indicated many formulations for skin and hairs diseases. These formulations need to be studied and experimented to prove their efficacy and to develop a new form of treatment with these formulations available in *ayurvedic* texts. This is the only way to establish *ayurveda's* contribution to skin care/cosmetology.

References

1. Tejaswin C (2017) Role of Lepakalpana for Improving Beauty of Skin W. S. R. To *Mukhlepa*. IJAPR 5(5): 72.
2. https://vi.wikipedia.org/wiki/M%E1%BB%B9_Ph%E1%BA%A9m.
3. https://www.researchgate.net/publication/272771761_Skin_Care_In_Ayurveda:_A_Literary_Review
4. Shastri K (2009) *Charak Samhita, Vidyotini Hindi Commentary*, Published By Chaukhambha Bharati Academy Varanasi, Sutrastahna-4/8, pp: 78.
5. Shastri K (2009) *Charak Samhita, Vidyotini Hindi Commentary*, Published By Chaukhambha Bharati Academy Varanasi, Sutrastahna-4/50, pp: 98.
6. Shastri K (2011) *Charak Samhita, Vidyotini Hindi Commentary*, Published By Chaukhambha Bharati Academy Varanasi, Chikitsasthana- 25/113, pp: 715.
7. Shastri K (2011) *Charak Samhita, Vidyotini Hindi Commentary*, Published By Chaukhambha Bharati Academy Varanasi, Chikitsasthana- 25/115, pp: 715.
8. Shastri K (2011) *Charak Samhita, Vidyotini Hindi Commentary*, Published By Chaukhambha Bharati Academy Varanasi, Chikitsasthana- 25/116 pp: 715.
9. Shastri K (2011) *Charak Samhita, Vidyotini Hindi Commentary*, Published By Chaukhambha Bharati Academy Varanasi, Chikitsasthana-25/118, pp: 715.
10. Shastri K (2014) *Sushruta Samhita, Ayurvedat Vasandipika Hindi Commentary*, Published By Chaukhambha Sanskrut Sansthana Varanasi, Chikitsasthana-1/101-103, pp: 14.
11. Shastri K (2009) *Charak Samhita, Vidyotini Hindi Commentary*, Published By Chaukhambha Bharati Academy Varanasi, Sharirsthana- 8/38, pp: 938.
12. Shastri K (2014) *Sushruta Samhita, Ayurveda Tattva Sandipika Hindi Commentary*, Published

- By Chaukhambha Sanskrut Sansthana Varanasi, Chikitsasthana- 20/33-36, pp: 118.
13. Yogratanakar SL (2018) Vidyotini Hindi Commentary, Chaukhambha prakashan Varanasi, Kshudra Roga Chikitsa, pp: 282.
14. Shastri A (2014) Sushruta Samhita, Ayurveda Tattva Sandipika Hindi Commentary, Published By Chaukhambha Sanskrut Sansthana Varanasi, Chikitsasthana- 20/27-29, pp: 117.
15. Tripathibramhanand, Sharangadhar Samhita, Dipika Hindi Commentary, Published By Chaukhambha Sanskrut Sansthana Varanasi, Reprint; 2019, Uttarakhanda Chapter 11, pp: 259-260.
16. Shastri L (2018) Yogratanakar, Vidyotini Hindi Commentary, Chaukhambha prakashan Varanasi, Kshudra Roga Chikitsa, pp: 281.
17. Shastri A (2014) Sushruta Samhita, Ayurveda Tattva Sandipika Hindi Commentary, Published By Chaukhambha Sanskrut Sansthana Varanasi, Reprint;2014, Chikitsasthana- 20/37, pp: 118.
18. Shastri A (2014) Sushruta Samhita, Ayurveda Tattva Sandipika Hindi Commentary, Published By Chaukhambha Sanskrut Sansthana Varanasi, Chikitsasthana- 20/19-20, pp: 117.
19. Yogratanakar SL (2018) Vidyotini Hindi Commentary, Chaukhambha prakashan Varanasi, Kshudra Roga Chikitsa, pp: 278-279.
20. Shastri A (2014) Sushruta Samhita, Ayurveda Tattva Sandipika Hindi Commentary, Published By Chaukhambha Sanskrut Sansthana Varanasi, Chikitsasthana- 1/94-95, pp: 13.
21. Shastri A (2014) Sushruta Samhita, Ayurveda Tattva Sandipika Hindi Commentary, Published By Chaukhambha Sanskrut Sansthana Varanasi, Chikitsasthana- 1/90-93, pp: 13.
22. Shastri A (2014) Sushruta Samhita, Ayurveda Tattva Sandipika Hindi Commentary, Published By Chaukhambha Sanskrut Sansthana Varanasi, Chikitsasthana- 20/24-26, pp: 117.
23. Yogratanakar SL (2018) Vidyotini Hindi Commentary, Chaukhambha prakashan Varanasi, Kshudra Roga Chikitsa, pp: 279.
24. Shastri A (2014) Sushruta Samhita, Ayurveda Tattva Sandipika Hindi Commentary, Published By Chaukhambha Sanskrut Sansthana Varanasi, Chikitsasthana- 1/105-108, pp: 14.
25. Yogratanakar SL (2018) Vidyotini Hindi Commentary, Chaukhambha prakashan Varanasi, Kshudra Roga Chikitsa, pp: 283.
26. Tripathi B (2015) Ashtanga Hridayam Nirmala Hindi Commentary, Chaukhambha Sanskrit Pratishthan, Varanasi, Sutrasthana -22/19-21, pp: 259-260.
27. Haedersal M (2019) Cutaneous side effects from laser treatment of the skin.
28. Bhagyashri S, Lalithkumar V (2018) Concept of Cosmetology in Ancient India with Special Reference To Sushruta Samhita. International Ayurvedic Medical Journal 6(4): 1-5.

