



Saundarya
A
Skintillating 2019

International Conference on Beauty:
Skin, Hair and Personality Enrichment with Ayurveda

**CONFERENCE
PROCEEDINGS**

Jointly Organized by
National Institute of Ayurveda
Jaipur
&
IConference, New Delhi

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राष्ट्रीय आयुर्वेद संस्थान NATIONAL INSTITUTUE OF AYURVEDA

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MESSAGE

For any educational institute it is important to have a very good academic environment along with all the required infrastructure, quality teachers and well experienced staff. Institutes are for the education and training of the students. For the education of the students apart from routine teaching and training variety of other academic activities are essential. Conferences, workshops, seminars or symposia are such activities which provide the opportunities to express our views, listen others, give us the latest view of research or activities going on and also present a platform form for the researchers/students to present their work. Now a day everything is getting advanced every second of time. Every day starts with something new. Whatever be the field, everything is getting advanced. Lots of researches and studies are being carried out on various subjects around the world. These updates on various fields cannot be included in the student curriculum. The students have to always keep their eyes on what new things are arriving day by day. This is where the conferences, seminars and workshops are of great importance. These are capable of keeping the teachers and students updated with the technologies, provide latest information about the things which are happening in science and technology. Teachers, researchers and students cannot improve their knowledge from textbooks alone. They must be take part in various conferences and seminars on latest or important topics. After getting knowledge from such platforms they think to implement the ideas into their real practice. Not only the knowledge base is improved but teachers and students also get connected with eminent personalities and dignitaries. This can be useful for future discussions and getting guidelines from them time to time.

International conference ‘**Saundarya**’ which is being organized in the NIA campus is also one of such activities. Beauty is not only the physical outlook of a person rather is a broad term and includes mental, physical and spiritual health. Keeping these components and all dimensions which define health (*Dosha, Dhatu, Mala etc.*) this conference along with pre-conference and post-conference workshops has been planned. The theme addresses all the aspects of beauty with the main thrust areas are Concepts and Applied aspects of Beauty, Healthy and diseased skin & hairs, Internal and external beauty. ‘**Saundarya - 2019**’ will provide a platform for in-depth discussions and presentations on the various dimensions of Beauty along with the success stories of the Ayurveda managements in this field. This conference will also contribute the new perceptions, understanding and acuties about overall skin health, beauty care, palliative care for aging skin and Ayurvedic management, personality enrichment along with pro-active brain storming discussions with the renowned scientists and researchers of Ayurveda Fraternity. This conference is being organized in collaboration with IConference which is one of the leading scientific conference organizers in National Capital region. The organizing team of NIA and IConference has made their best efforts to bring the quality on the platform of the conference. I acknowledge the hard work has been done by NIA faculty members, students and team of IConference to make this event a great success. I also thank all the resource persons and delegates for their active involvement. Because without speakers and audience every program is a big failure. I hope that this conference and workshops will definitely contribute a lot and will be much informative.



Prof. Sanjeev Sharma
Director, NIA
Dated: 28.10.2019



Prof. Mita Kotecha

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It is a privilege for me to write a message for the souvenir being published on the occasion of “Saundarya 2019” – An International Conference on Beauty: Skin, Hair and Personality Enrichment with Ayurveda to be organized at National Institute of Ayurveda, Jaipur on 15th and 16th November 2019.

The theme of conference is largely unexplored in Ayurveda fraternity of present times. It is interesting that there are ample references available in original texts of Ayurveda about skin care, hair care, personality development etc. The need of time is to bring in those knowledges in practice. We all know that there is a market of billions of dollars for this sector and natural options from Ayurveda have tremendous potentials to make inroads. The conference being jointly organized by National Institute of Ayurveda and IConference, New Delhi is right step towards this direction.

Scientific deliberations will take place in this seminar which will be useful to set the tone, offer benchmarks and provide direction for future. There will be pre and post conference workshops also available for skilling in skin and hair care. I am sure that the seminar and workshops will be immensely helpful for the scholars, students, faculties and researchers as well.

My best wishes to the organizers.

Mita Kotecha



Dr. Pawankumar Godatwar
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Welcome to the Proceedings of Saundarya-2019.

Saundarya implies complete beauty. It is said that “Beauty lies in the eyes of the beholder” and is an essential component of health; therefore, complete beauty has all those dimensions which define health: namely- Sama Dosha, Sama Agni, Sama Dhatu, Mala and Kriya as well as Prasanna Atma and Indriya...

With this idea of ideal beauty, NIA along with IConference decided to conduct an international conference on the overarching theme “**Saundarya**”.

The theme addresses all the aspects of beauty with the main thrust areas being:

1. Concept and Applied aspects of Beauty
2. Skin : Health and Disease
3. Hair: Health and Disease
4. Personality: Internal and external beauty

Saundarya-2019 provides a platform for in-depth discussion and presentations on the various dimensions of Beauty along with the success stories of the Ayurveda way of management.

This conference also contributes in form of new perceptions and understanding about over all skin health, hair health, beauty care, palliative care for ageing skin and Ayurvedic management, personality enrichment along with pro-active brain storming discussions with renowned scientists and researchers of Ayurveda fraternity.

Ensuring a high quality conference requires accepting papers that pass a rigorous review process. This year, a large number of papers were submitted to the conference. Each paper was subject to review by 2–5 reviewers of the scientific committee members.

One-day Pre-conference workshop and One-day Post-conference workshop are also being organised for focussed and intensive capacity building in the areas of Personality Development and Beauty care respectively.

The Two-day Conference with a preceding One-day Pre-conference workshop and followed by One-day Post-conference workshop is a mega event lasting for a total of 4 days and provides abundant activities including students Oral Presentations, Poster Presentations, Hand-on training, selection of the best research paper presentation awards, best Poster Presentation awards and a fabulous cultural program.

We would like to express our deepest appreciation to the authors whose technical contributions are presented in these proceedings. It is because of their excellent contributions and hard work that we have been able to prepare these proceedings. The significance of the research presented in this conference represents a step further towards the understanding and application of “Ayurveda for Beauty care”.

We would like to thank all our keynote speakers who made all the efforts to synthesize the materials and their wide and rich experiences to deliver distinguished talks. We would also like to thank all our resource persons for their great efforts in delivering interactive and excellent tutorials that address the learning needs of all levels, undergraduates, graduates, and professionals. We are very grateful to our chairs of various committees and their teams for putting in great and synchronized efforts in organizing the conference. Finally, we hope that the participants enjoy the outstanding conference program of Saundarya-2019 that we have created for them.

Saundarya-2019 promises to be an intellectual feast.

Warm Regards,

A handwritten signature in blue ink, appearing to be 'Pawankumar Godatwar', written in a cursive style.

Prof. Pawankumar Godatwar

Secretary, Organizing Committee



Message

On behalf of the organizing committee, I am truly honored to extend a warm welcome and greetings to all participants of the *Saundarya* 2019, A Skintillating International Conference on Beauty: Skin, Hair and Personality Enrichment with Ayurveda.

Poet John Keats writes that, “A Thing of Beauty is a Joy Forever.” Beauty is a quality in someone or something that makes it attractive and interesting in our eyes. Beauty may be physical or inner and it depends on the person who sees this. Physical beauty can be achieved by use of cosmetic drugs but the inner beauty comes from effective communication and interpersonal skills are crucial to the real beauty. Every one of us likes to be beautiful and attractive. Beauty is present in every human, only there is need to just groom and enrich. This conference aims at enriching the beauty in us with the help of Ayurveda drugs and personality development.

In this conference, experts from different parts of the world are going to share their knowledge with the participants in their areas of expertise to groom and enrich the beauty and achieve the real *Saundarya*.

I wish the conference will bring added insights and very useful for the students and society and hope this conference will help to reach the intended goal.

Looking forward to your presence

Vaidya Nisha Ojha
Joint secretary
Organizing committee
Saundarya-2019



Dr. Gopesh Mangal

Joint Secretary, Saundarya 2019

It gives me immense pleasure to present you A Skintillating International Conference on Beauty- Saundarya 2019 that is scheduled to be organized by National Institute of Ayurveda, Jaipur along with IConference on 15-16th November 2019.

The conference aims to provide a scientific platform for all the participants to congregate and interact with subject specialists. The conference will assemble renowned speakers in the expanding fields related to Beauty who will discuss and present the various dimensions of Beauty along with Ayurvedic management. It addresses all the aspect of beauty with main focus on Skin, Hair, Personality and Applied aspects of Beauty. The Pre-conference workshop is designed to impart knowledge on Beauty care, Personality Development and Soft skills. The Post-seminar workshop will give an insight on Beauty care through Ayurveda and measures to maintain healthy hair and skin. You are invited to be stimulated and enriched by the new perceptions and understanding about skin, hair, beauty care; palliative care for ageing skin and personality enrichment.

I am sure that the delegates, experts, students, researchers will all tremendously benefit from the conference. I hope the conference will be of professional and personal benefit to all of us as we proceed with our work towards Ayurveda.

Warm Regards,

Dr. Gopesh Mangal
Associate Professor & Head, PG Department of Panchakarma
NIA, Jaipur



MESSAGE

It's a matter of pride to pen the message to brief the upcoming conference and invite all delegates as a Joint Secretary of the *Saundharya 2019* A Skintillating International Conference on Beauty. Aim behind the naming the conference as '*Saundharya*' is to focus on the overall personality of an individual. Term *Saundharya* does not refer to just external appearance but it is which starts from the physical aspect and extends beyond the spiritual aspect of the person.

यत् ब्रह्माण्डे तत् पिण्डे

Is a Sanskrit verse from the philosophical and yogic excellences which refers that "Our body is a miniature universe." or whatever is in the macrocosm is also within the microcosm. In the same way, *Saundharya* of nature also resides in the body of every individual. Maintenance, preservation, and promotion of overall beauty depend on how you react with nature. Ayurveda, Yoga, and Naturopathy being a natural science guide and direct us to move towards the universal beauty by abiding with individualist beauty.

Individuals of the present era lost themselves in appeasing the others, in this journey they are striving hard to achieve the physical personality and for this lots of valuable hours are spent in the parlors and studios. Personality is not just a single entity that is nurtured in parlors and studios but nurturing

Spiritual, Social, Mental and Physical facets all together is termed as Real Beauty which happens by a holistic approach. The personality is that which is built when all the facets viz physical, mental, social and spiritual health aspects are tuned up simultaneously. I assure you that presentation and discussions made during the *Saundharya 2019* Conference are going to give a unique platform in which all the facets which are meant for overall personality development will be tuned and delivered. Along with this, emerging concepts of preservation, promotion of personalities along with management of disfiguring ailments with the Indian System of Medicines - Ayurveda, Yoga, and Naturopathy will be focused. Deleterious effects posed by adverse lifestyle, environmental insults, inevitable hereditary involvement, pros and cons of the available cosmetic products of skincare, food, and nutrition will also be emphasized and analyzed in depth.

Pre and post-conference workshops which are the surplus highlight of the *Saundharya 2019* encompass the brainstorming deliberations by renowned speakers around the world. Discussion on developing the soft skills, scientific writing and beauty care shall take the event to another height.

On the behalf of the Organizing Committee I wish all the delegates bundles of luck ahead.

Regards



Vaidya Kashinath Samagandi
Joint Secretary
Saundharya 2019
International Conference on Beauty



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Dear Delegates

Warm greetings!!!

On behalf of IConference and the organizing committee, I would like to cordially welcome you to the “SAUNDARYA-2019: A Skintillating International Conference on Beauty: Skin, Hair and Personality Enrichment with Ayurveda” to be hosted in National Institute of Ayurveda, Jaipur, Rajasthan, India.

This conference will provide a platform for in-depth discussion and presentations on the various dimensions of Beauty along with the success stories of the Ayurveda management.

It will feature highly respected internationally renowned speakers who will share, discuss, debate and dissect significant new developments and advancements that will impact the future of Ayurveda.

I have no doubt that the scientific presentations and deliberations during this conference will be quite useful to all the participants and will inspire them to strive for excellence in their respective departments.

The organizing committee has left no stone unturned to ensure that the conference turns out to be an occasion from which all of you carry back long lasting memories of not just scientific excellence but also warm hospitality.

I welcome you, your family and friends again to the wonderful gathering and make the maximum out of it.

I thank each and every one of you who are contributing to the success of the conference and looking forward to see you all soon.

JAI HIND

Best Wishes

Dr Gunjan Bansal
CEO, IConference
Jt. Secretary, Saundarya-2019



सत्यमेव जयते

वैद्य राजेश कोटेचा
Vaidya Rajesh Kotecha



सचिव

भारत सरकार

आयुर्वेद, योग व प्राकृतिक चिकित्सा

यूनानी, सिद्ध, सोवा रिग्पा एवं होम्योपैथी (आयुष) म
आयुष भवन, 'बी' ब्लॉक, जी.पी.ओ. कॉम्प्लेक्स

आई.एन.ए. नई दिल्ली-110023

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MESSAGE

It is a pleasure to learn about the forthcoming International Conference: "Saundarya-2019" being conducted by National Institute of Ayurveda (NIA) on 15th - 16th November 2019.

The Ayurvedic concept of beauty goes way beyond the surface and encompasses all the aspects of personality. It touches the skin, shines the hair, improves the outlook, emboldens the heart, uplifts the spirit and enriches the personality. I am happy that National Institute of Ayurveda (NIA) has chosen this seemingly neglected but a very important topic for scientific deliberations.

I understand that the Conference spreading over four days (including pre and post conference workshops) of intense scientific activities will bring out the hitherto hidden aspects of Ayurvedic beauty care. I have been informed that many national and international experts will be sharing their experiences in this area. I look forward to this confluence of minds and hope that it will bring about a change in the attitude towards beauty care and lend scientific credence to the claims.

The National Institute of Ayurveda is an ideal institute for conducting such a program, not just because it is an apex institute with formidable technical expertise but also because it is situated in the beautiful environs of Jaipur- the pink city.

I wish the Conference a huge success. May it bring to light certain aspects of the hidden beauty of Ayurved.

राजेश कोटेचा
(Rajesh Kotecha)

New Delhi
30th October, 2019

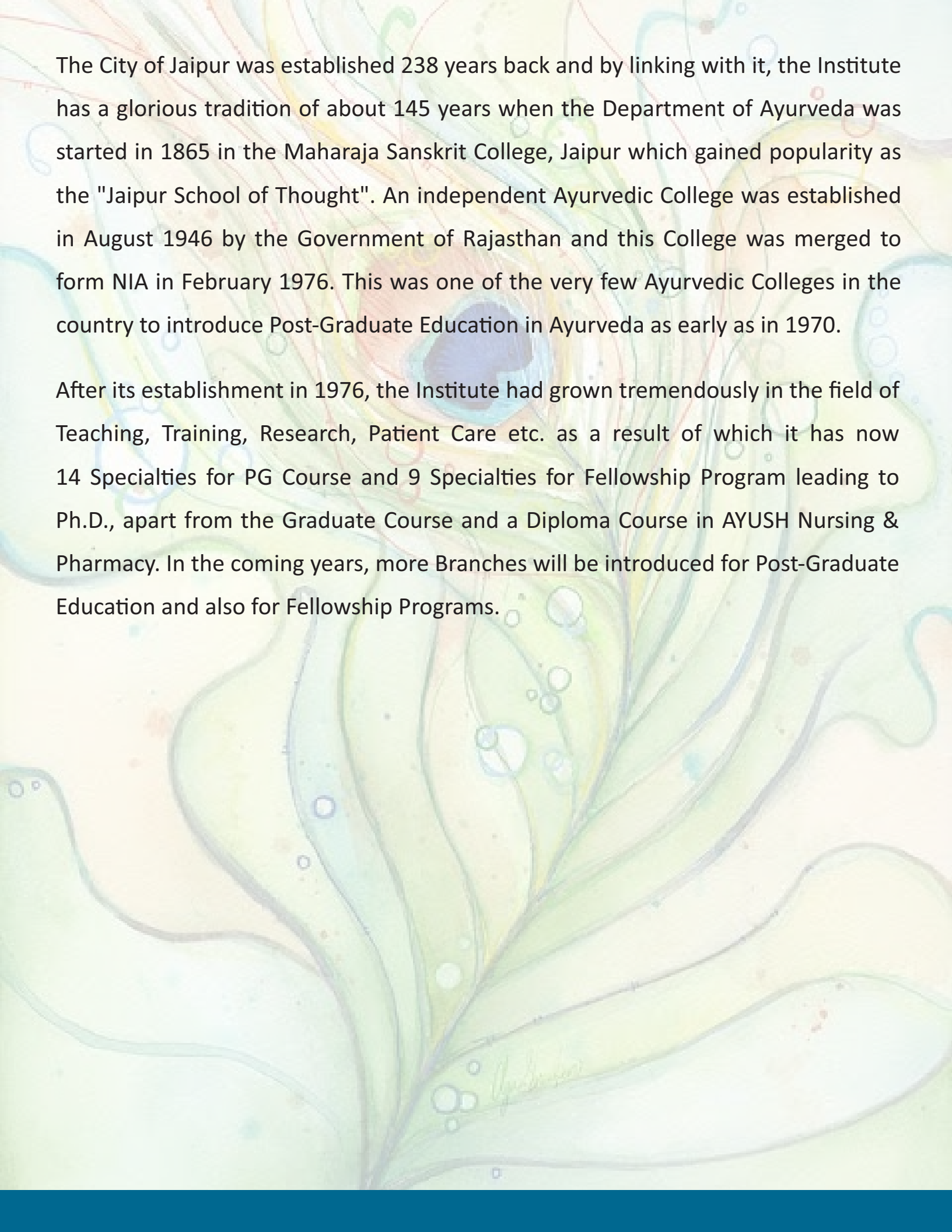
ABOUT N.I.A.

The National Institute of Ayurveda was established on 7th February 1976 by the Ministry of Health and Family Welfare, Government of India. The Institute is first of its kind in India having a national character and international repute with the following Aims and Objectives:

1. To promote the Growth and Development of Ayurveda.
2. To produce Graduates and Post-Graduates in all Branches of Ayurveda.
3. To conduct Research on various aspects of Ayurveda.
4. To provide Medical Care through Ayurvedic Systems of Medicine to the suffering humanity.
5. To provide and assist in providing service and facilities of highest order for Research, Evolution, Training, Consultation and Guidance to Ayurvedic System of Medicine.
6. To conduct Experiments and develop Patterns of Teaching Under-Graduate and Post-Graduate Education in all branches of Ayurveda.

NIA is an apex Institute under the Ministry of AYUSH, Govt. of INDIA for promoting the growth and development of Ayurveda as a model Institute for evolving high standards of teaching, training, research and patient care and also to invoke scientific outlook to the knowledge of Ayurvedic System of Medicine. The Institute, an Autonomous Body under Department of AYUSH, Ministry of Health and Family Welfare, Govt. of India, is registered under the Rajasthan Societies Registration Act, 1958.

The erstwhile Government Ayurvedic College of Jaipur of the Govt. of Rajasthan was merged to form the Institute. All the teaching and non-teaching staff of the then Government Ayurvedic College of Jaipur and also the teaching staff of Government Ayurvedic College of Udaipur were screened for absorption in the Institute. Those staff recommended by the Screening Committee and approved by the Governing Body were finally absorbed in the Institute.



The City of Jaipur was established 238 years back and by linking with it, the Institute has a glorious tradition of about 145 years when the Department of Ayurveda was started in 1865 in the Maharaja Sanskrit College, Jaipur which gained popularity as the "Jaipur School of Thought". An independent Ayurvedic College was established in August 1946 by the Government of Rajasthan and this College was merged to form NIA in February 1976. This was one of the very few Ayurvedic Colleges in the country to introduce Post-Graduate Education in Ayurveda as early as in 1970.

After its establishment in 1976, the Institute had grown tremendously in the field of Teaching, Training, Research, Patient Care etc. as a result of which it has now 14 Specialties for PG Course and 9 Specialties for Fellowship Program leading to Ph.D., apart from the Graduate Course and a Diploma Course in AYUSH Nursing & Pharmacy. In the coming years, more Branches will be introduced for Post-Graduate Education and also for Fellowship Programs.

ABOUT ICONFERENCE

IConference is one of the leading scientific conference organizers in New Delhi. We organize seminars and national and international conferences in all academics and research subjects related to Ayurveda, Medical Science, Engineering, Technology, General Science, Social Science, Humanities, and Business Management. Being one of the best conference organizers, we organize the best quality conferences all-round the globe. IConference works with many partners around the globe including leading universities and journal publishers.

IConference is one of the leading organization that offers complete end to end integrated conference services and solutions. It is a one stop platform of providing an integrated platform to organize various conferences, seminars both at the national as well as at international levels.

IConference has expertise on managing and organizing world class Conferences, Seminars, Symposiums, Summits and Workshops around the globe by creating opportunities for the Scientists, Researchers, Academics and Professionals to enhance their careers through its international events.

IConference also publishes research articles in all disciplines under different publishing house. It is committed to bring out the highest excellence by publishing unique, novel research articles of upcoming authors as well as renowned scholars. It belongs to an intellectual group of Researchers, Scholars, Industry Experts, Academicians, Scientists reflecting ethos of plumbing the deepest details and unexplored region of fields.

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ROLE OF VIRECHANA KARMA IN MAINTAINING THE AESTHETICS

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Panchakarma is one of the most important treatment modalities mentioned in Ayurveda for both curative and preventive aspect. Virechana is one of the most important of Shodhana and Panchakarma as it helps in elimination of Doshas and Mala through the natural pathway of the body, also it helps in elimination of large quantum of dosha and mala.

The sense of beauty of an individual is mainly in self confidence, in the samanya karma of Pitta dosha it has been explained that prabha, medha, shourya, tanu, mardawata are few of the primary function which is undertaken by Prakrutha Pitta.

Virechana is a treatment modality in which the body is subjected to various preoperative procedures like Snehana and Swedana which helps in controlling Vata dosha as well as helps in giving sthira to the body.

Through Virechana karma we can attain different effects in bringing normalcy to the body along with certain effects in the mind also. As it is mentioned if the normal function of the Doshas are attained all the other functions also normalizes and can lead to an overall confident and healthy life.

Here I would like to emphasize the benefits of doing Virechana which in turn can help attain increased confidence and aesthetics

AGNI – KEY FACTOR IN SKIN HEALTH AND MANAGEMENT OF SKIN DISORDERS

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Skin, the largest organ of the body, plays important functions in the body like protection, thermoregulation, sensory functions, vitamin D formation, absorption, excretion, cosmetic as well as immune functions. Skin in *Ayurveda* is described by word “*Twak*” and is derived from “*Twak samvarne*” *Dhatu* which means covering of the body. *Shusruta* has described seven layers of skin and different diseases in these seven layers. Skin is *Panchbhautic* in nature and has *Vata*, *Pitta* and *Kapha* in different proportions. *Vata Dosha* is mainly concerned with the sensory function of the

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skin. *Pitta dosha* imparts lusture to the skin and performs various metabolic processes in skin tissue. Lusture, moistness, softness, and integrity of the skin are maintained by *Kapha*. When these *Tridoshas* are in harmony with each other, skin performs its various important functions effectively. The health of the skin is influenced by quality and quantity of food which an individual consumes. *Agni* plays an important role in digesting the food that we consume and provide nutrition to *Twak*(Skin) through *Rakta, Mansa and Meda Dhatu* for maintaining the *Varna* and *Prabha* which are reflected through skin. Hence, balanced *Agni* which is influenced by various doshas, is essential to have beautiful disease free skin. In this review, the importance of *Agni* in achieving healthy, glowing skin and managing various skin diseases will be discussed.

Keywords: Skin, *Twak*, Skin diseases, *Ayurveda*, *Kushtha*

MANAGEMENT OF DARUNAKA THROUGH PANCHKARMA- A CASE STUDY

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Hair is associated with youthfulness and beauty in women and virility and masculinity in men; so it is no surprise that hair loss can make any men and women feel self-conscious. Dandruff is an irritative disease of the scalp in which shedding of dead tissue from the scalp with itching sensation is the cardinal feature. It can be correlated to Darunaka in Ayurvedic classics. Darunaka is a VataKapha Predominant Disease, which manifests as *Kandu* (~Itching), *Keshchyuti* (~hairfall), *Rukshta* (~dryness), and *Twak Sphutan* (~ Cracking of scalp). Present case report deals with a 22-year-old male, who visited OPD of Panchakarma, NIA Hospital, with complaints of dryness in scalp, dandruff, and excessive hair fall. He also had complaints of excessive itching over anterior and posterior trunk region with radish patches and excessive sweating. He was diagnosed as Darunaka based on his clinical manifestations. Classical *Vamana Karma* and *Virechana Karma* were performed followed by administration of *Shamana Aushadhi*. Appreciable results were obtained. Not only hair fall was reduced but significant hair growth over scalp was seen. Patches and Itching over the trunk region were totally cured.

Keywords: Dandruff, Darunaka, *Vamana Kama*, *Virechana Karma*.

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COSMETIC USE OF BHASMAS

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The beauty industry has undergone an explosive growth in the twentieth century. We are in an age where appearance matters not only to working people but also to a new born baby. We are in the era of selfies and that makes everyone more perspective towards the issues of facial skin. Ayurvedic science has played a pivotal role in the cosmetic industry. With the organic, natural and chemical free revolution, it has now become more necessary for Ayurvedic physicians to meet the growing demands of the beauty industry. Ayurvedic facials have now become a necessary service along with panchakarma procedures in an Ayurvedic clinic. With the various raw ingredients used in facials, bhasmas of various minerals can also play a crucial role in maintaining and addressing the issues facial skin. Ayurvedic bhasmas being in the size of nanoparticles can be easily absorbed into the skin to give a deeper effect unlike the herbal extracts or powders. As bhasmas undergo shodhan and maran they are completely safe even if absorbed by skin into the deeper tissues. Ayurveda can thus give world class results in treating facial skin with the topical use of bhasmas.

ROLE OF LEPAKALPANA FOR IMPROVING BEAUTY W. S. R. TO MUKHALEPA

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Skin (Twacha) is the largest organ of the body and has a great cosmetic value. It is one of the five *Jnanendriyas* (sense organs) i.e., *Sparsha jnyaan* (touch sensation) gets from it. So it has ample of importance in physical and mental well being of an individual. It is most vulnerable to disease as it exposes to external environment. There are lots of reasons behind the skin problems and most striking is the today's busy and stressful life. Ayurveda an ancient science has vast description of the topical applications in the name of *Lepa kalpana* described both as the *Chikitsa* (treatment) of various skin diseases and for beauty. The medicines that are in the form of a paste and used for external application are called as *Lepas*. A great demand from Ayurveda in the field of cosmetology has been established due to its unique concept about beauty and effective, cheaper and long lasting therapy without any side effects. The herbal paste which is applied on face to treat acne, pimples, scars, marks and pigments are known as '*Mukha Lepa*' (face pack) in Ayurveda. *Mukhalepa* is a simple and effective skin care treatment in Ayurveda, which is done using variety of herbal pastes.

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The herbal face pack mainly consists of different rejuvenating herbs that help in nourishment of the skin and also aid in skin cleansing and make it soft and clear. *Mukhalepas* also helps to increase the elasticity of the skin and thereby prevents the ageing of the skin, avoids wrinkles on the face, and gives a good skin tone. The present Paper is aimed to provide the details about the *Lepa kalpana* from the classics of Ayurveda, the concept of *Mukha lepa* and the drugs mentioned in classics which are useful for improving complexion and for the common skin ailments.

Keywords: *Lepakalpana, Ayurveda, Mukha lepa, Face pack.*

CONCEPTUAL AND APPLIED ASPECTS OF BEAUTY IN AYURVEDA

AN APPROACH OF COSMETOLOGY THROUGH AYURVEDA

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The Cosmetic approach in *Ayurveda*, related to the healthy status of the body as well as the mind. More precisely, it can be said that physical, mental and spiritual beauty as a combined unit for the Cosmetic sense of *Ayurveda*. Skin is the *aashaya* of *Ras dhatu*. *Ayurveda* determined beauty by *prakriti, sara, sanhanan, pramana*. In today's era, beauty is very much essential to be one in thousand faces. Lifestyle factors such as unhealthy food choices, stress or environment have effect on internal and external beauty. *Acharaya Charak* has classified cosmetic drugs as *Varnya, Kustaghna, Kandughna, Vayasthapak, Udardaprasamana* etc. and many *alepam* are described in *Susruta Samhita* and *Astanga Hridaya*. Some medicinal plants like – *Haridra, Manjistha, Sariva, Chandana, Amalaki, Ghritkumari, Babul, lavanga, shikakai, Ritha, bhringaraj* etc. has been prescribed for beautification of skin, hair and eyes. Diet has a special role to improve and maintain beauty of an individual. The *Ama* is act as a toxin and *Sodhana/panchkarma* is the best therapeutic intervention to eliminate the body toxins. The use of chemical – based products is increasing in the market for beautification which has many side effects on skin in future. So, people should be encouraged for *Ayurvedic* formulation described by *Archayas* as it is herbal and safe for the skin.

Keywords – *Ayurvedic Cosmetics, Beauty, herbal Ayurvedic products, Panchkarma.*

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MANJISTHA IN HERBAL COSMETICS: A REVIEW

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Beauty is the desire of every individual to give pleasure to the sense. The concept of using herbs for beautification is well defined in *Ayurveda*. In *Ayurveda* beauty was defined in holistic terms, and beauty was within everyone's approach. *Ayurveda* cosmetology started from mother wombs, *dinacharya*, *ratricharya*, *ritucharya* with the practice of herbal & herbo-mineral formulations. *Charak Samhita* classified cosmetic drugs as *Varnya*, *Kushthaghna*, *Kandughna*, *Vayasthapaka*, *Udardaprashmana*, etc. Some medicinal plants like *Haridra*, *Manjistha*, *Saariva*, *Chandana*, *Amalaki*, *Ghritkumari* etc. has been described for beautification of skin, hair, teeth, nails etc. These herbs balance the *Agni*, the *Dosha* and the *Dhatu* to maintain good health. Perfect balance of these three are necessary for good proportion of *Dhatu* and *Updhatu* which is basic requirement for fit and beautiful skin & body. Moreover, these herbs work in healing of damage tissues of the body. In these herbs *Manjistha* (*Rubia cordifolia*) holds the reputation of a very good skin care herb as it is used to make the complexion lighter, even and lighten dark spots due to its *Varnya*, *Rakta-prasadaka*, *Rakta-shodhaka* (blood purifier), *Vishaghna*, *Rasayana* properties. Chemically it contains glucosides known as Manjisthin and Purpurin, along with resins, lime salts and colouring agents etc.

Keywords: Beauty, Manjistha, *Rubia cordifolia*, *Varnya*, *Rakta prasadaka*, *Rakta shodhaka*

A REVIEW OF PSORIASIS W.S.R. TO EKKUSHTHA

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Skin is a vital as well as a complex organ of the body which usually is underappreciated in case of physical and mental health, unless a problem or an ailment originates in it. The word "Psoriasis" is derived from Greek word (*Psora* – Itchy & *Iasis* – condition). Psoriasis is a non-infectious chronic inflammatory skin disease with unknown etiology and relapsing in nature. It is characterized by well defined dry erythematous patches and covered with adherent silvery white scales. It commonly affects extensor surfaces of elbows, knees, scalp, nails & sacral region. According to *Ayurveda*, the *Samprapti* of psoriasis can be described as vitiated *Vata* and *Kapha Dosha* in association with *Ama dosha*, which adversely affect *Jala Mahabhoot* of the affected skin region. Vitiated *Dosha* dry the water content of skin and promote abnormal rapid proliferation of skin tissues, resulting in its appearance as whitish and scaly & thin skin tissues. Vitiated *Kapha Dosha* and accumulated *Mala* cause itching in the skin and the *Pitta/rakta* vitiated by *Vata-Kapha* and *Mala* alters the normal healing process. Although *Ek-kustha* is considered as a disease of *Bahya Rogmarga*, but its

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initiation is from Koshtha, hence diet also plays a prominent role in early pathogenesis of EkKushtha. In Charaka Samhita, the Ek-Kustha symptoms are quite similar to psoriasis.”

Keywords: Psoriasis, Ek-Kushta, Ayurveda, Ama.

MANAGEMENT THROUGH NIDAN PARIVARJAN IN RAKT DUSTI JANYA TWAKA VIKAR

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Ayurveda first approaches in *Swasthasya Swasthya Rakshanam* {maintaining the general physical and mental health, and than it moves towards *Aturasya Vikar Prashamana* {curing the diseased}. The same approach should be followed in all diseases. Ayurveda is well explored in the field of twak vikar or skin disorder. In ayurveda all type of skin disorders are collectively summarized under the heading of *KUSTHA*. In other words, all type of twak vikar whether it is kandu(itchiness), redness, or any type of deformity of skin; all are kustha. In samhita granth it is clearly mentioned that kusth is a result of *Rakt Dusti*. On the other hand, various nidan (etiological factors) of kusth is mentioned, but in this paper we are going to study in detail the various etiological factors which causes rakt dusti which ultimately causes twak vikar. Nidan mentioned in classical text books and its example in contemporary era will be discussed in detail. Acharay Sushrut has clearly said that nidan parivarjan should be the first step in management of any disease. So it is important to know the nidan of any disease, because prevention is always better than cure.

Keywords- Twak Vikar, Rakt Dusti, Nidan, Nidan Parivarjan.

PHYTOCHEMICAL REVIEW OF *ALOE VERA* WITH EMPHASIS ON ITS COSMETIC APPLICABILITY

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Introduction: Ever since the inception of man’s perception towards beauty, there has been a constant inclination for the care of one’s appearance. The concept of beauty of a person in *Ayurveda* is present as early as in *Caraka samhita* in the form of *varnya dashemani*. Beauty presents a standard of comparison, and it can cause resentment and dissatisfaction when not achieved. For the

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maintenance of beauty, there has been a dedicated branch of science i.e. cosmetics. Owing to side-effects like allergies, photosensitivity and even malignancies due to synthetic chemicals, there has been growing demand of plant based cosmetics. *Aloe vera* is one of the most versatile herbs used in the field of cosmetics.

Aim: The present review is undertaken to highlight the importance of *aloe vera* in the field of cosmeceuticals by analysing its phytochemical constituents critically.

Materials and Methods: Critical review of *aloe vera* is compiled from various *Ayurvedic* classical texts as well as multiple research articles and review articles from different streams of science to highlight its cosmetic applications.

Result and Conclusion: *Aloe vera* is found to be emollient, anti-microbial, anti-inflammatory, anti-oxidant, anti-fungal and anti-septic in terms of cosmetic applicability. Therefore, it's widespread use in cosmetics either directly or indirectly (as base material) is highly justified. It is, truly, a boon from *Ayurveda*.

Keywords: Beauty, cosmetics, aloe, review, classics, side-effects, anti-oxidant, anti-inflammatory, anti-microbial.

ROLE OF “MUKHALEPA” TO INLIGHTEN SKIN IN “SHADA RITU”

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Beauty is the quality that gives pleasure to the senses, is perhaps desire of every human being on earth. It is a natural desire of mankind to have a healthy and glamorous skin and everyone wants to look beautiful.

In *Ayurveda* texts there are lots of Ahara, Vihara & Aushadha which were mentioned to enhance beauty, Such as various mukhalepa. The herbal paste which is applied on face to treat Acne, Pigmentation, Scar, Melasma are known as Mukhalepa. It is very effective skin care treatment in *Ayurveda*.

Shada Ritu are described in our classics which have many changes in the environment which have an effect on our skin very quickly because skin is most sensitive, large and open part of our body which directly connected to external environment.

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Therefore, in order to protect our skin from these ill effects of seasonal changes Acharyas have mentioned different types of Mukhalepa in Six different Ritu.

Keywords: Beauty, Shada Ritu, Mukhalepa.

A CONCEPTUAL STUDY OF VARNA (COLOUR) AND ITS MANAGEMENT: A REVIEW (VRANA ILLUMINATES HEALTH)

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The predominance of *varna* (colour) arises in the very initial phase of life. During the formation of *garbha*, *atmaja* and *satmyaja garbhotpadaka bhavas* are assigned for the manifestation of *varna* (colour) as a *sukhsma bhava*. The relative dominance of *tridosha* and *panchmahabhuta* decides the variation in the *varna* (colour). Later during sixth month of intrauterine life, according to *Acharya Charaka* and *Vagbhata*, *garbha* (foetus) attains *sthula rupa bala* (strength) and *varna* (colour). *Chhaya* (complexion) and *varna* (colour) are associative of *parbha* (luminaries) and it is dependent on *agni*. A lustrous skin is the indication of a normal functioning of the *agni*. Physiologically, *kapha pradhana prakriti*; excellence of *rasa dhatus* and *rakta dhatus*; *medasara*, *majjasara* and *sukrasara* people have more lustre and fair complexion skin.

Alterations in the *varna* are mention as the prognosis of many diseases in *Ayurveda* as *arishta varna* (bad prognostic colours). Many diseases express the specific *varna* as the main *lakshana*. Assessment of *varna* was done by the *chakshu indriya* (eyes). The *varna* of many entities were considered according to the diseases. Different diseased conditions were identified with their respective treatment in which colour or *varna* have a role viz. *Bheka varna* of skin in *kamala*; *ketakidhooli samana peeta varna* in *pandu*; *harita*, *shyava* and *pittaka varna* in *halimaka* etc are mentioned. In *Ayurveda*, *varnya mahakashaya* and *rasayana dravya* in the form of *achara rasayana* and *medhya rasayana* are mentioned to enhance the *varna* and *prabha* of the body.

Keywords: *Ayurveda*, *Tridosha*, *Varna*, *Chhaya*, *Prabha*

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A CASE STUDY-TO DETERMINE THE CHANGES IN THE SKIN COLOUR W.R.T TEXTURE AND SCALING AFTER PANCHAKARMA TREATMENT

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Healthy skin and a peaceful mind is a blessing. skin issue can vary greatly in symptoms and severity. According to present day life style, with different kinds of food i.e. junk food, packed food, low nutrition food and environmental factors such as infection, it is leading to digestive dysfunction disturbance and its ramification in different organs of the body. Skin is the largest organ of the body. psoriasis a common chronic, immune mediated disease of the skin it can have a significant impact on the physical, emotional and psychological well-being of effected person has been discussed in details in this paper.

Aims and Objective: To understand the changes in skin colour after panchakarma treatment a single case study

Methodology: The patient studied in this case was subjected to a dashmool Patra parisheka course for 7 days and with internal medicines and changes were compared with the complaints on the day of admission

Conclusion: The patient had significant relief from the symptoms and there was samprapati vighatana seen in the samprapati by treatment given to the patient and the rationality behind the treatment is highlighted in this paper

Keywords: Psoriasis, Parisheka, Virechna

STUDY ON MANASIKA PRAKRITI IN CHILDREN AND ITS IMPACT ON THEIR PERSONALITY

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The Emotional, Social and Physical development of Child has a direct effect on their overall development child psychology deals not only with how child grows physically, but with Mental, Emotional and Social development as well. *Prakriti* is an integral part of individual's personality which makes each human being different from each other. *Prakriti* is determined by birth which

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cannot be changed. *Prakriti* in ayurveda is two types Sharirik and manasik prakriti. Sharirik prakriti is combination of *Vata, Pitta, Kapha* doshas and manasik *Prakriti* is *satva, Rajas, Tamas*. Basically it is a combination of three *doshas* (Sharir doshas and manas doshas). *Dosha* which found in excess is the *prakriti*. Sharirik prakriti shows physiological, psychological and social difference in individual, whereas the Manas prakriti determines only the psychological constitution. The concept of manasika prakriti introduces a distinct and new classification of the individual based on the pure psychic features of different types of persons. This classification takes into account the individual's attitude, orientation, urges, inclinations, temperaments, behaviour patterns, habits, conducts, likings and disliking and many other emotional and intellectual capabilities. it is also responsible for various psychosomatic illness as per ayurveda and modern science. Childhood plays an important role in the course of the rest life, hence it is important to understand manas prakriti and its impact on personality.

Keywords: Manas Prakriti, Psychological Development, Ayurveda

DHOOPANA - TRADITIONAL AND AYURVEDA PROCEDURE: A REVIEW

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Dhoopana Chikitsa (Medicinal Fumigation) is one of the important faculties in Ayurvedic treatment. It is used in various ailments and many Dhoopa Yogas (formulations of fumigation) are found in Ayurvedic Samhitas. Reference of Dhoopana can be traced to Vedic period and has been rooted in our traditions. Kesha Dhoopana is also used traditionally as well as in skin and hair disorders like as- varana, microbial infections on hairs. Dhoopana is said to be extremely effective in preventing as well as curative aspects, Modern researches have also verified its ability as purifying and sterilizing medium. Dhoopana substances may include herbs as well as minerals or sometimes even animal products such as hair, horns etc. Mixture of medicinal substances which is burnt in a specific way to make a smoke is called as Dhoopana.

Keyword – *Dhoopana Fumigation, infection, sterilization*

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PERSONALITY RELATED ISSUES IN CHILDREN WITH *STHAULYA*: A CONCEPTUAL STUDY

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Ayurveda- the Science of Life has played an important role in classifying human populations based on individual's *Prakriti* (constitution). It provides empirical and theoretical base of personality behaviors and its types i.e., physiological strength, weaknesses, mental nature and susceptibility to diseases like overweight and obesity (*Sthaulya*). Obesity is a condition where a person has accumulated so much body fat. According to WHO (2017) the worldwide obesity has nearly tripled since 1975 and over 340 million children and adolescents aged 5-19 were overweight or obese in 2016. Children's behavior and Psychosocial factors accompanying increased body weight play the important role in developing personality of obese children, their attitudes towards world, society and to them self, as well as attitudes towards food, food choice and eating behavior. Large scale of behavioral disturbances of the overweight and obese children have been reported, such as low self-esteem, anxiety, shame of worse physical fitness, depression, lower school performance, withdrawal from social contacts, victimization from peers, even lower financial evaluation. As described in *Ayurveda* classics such as *Niidanaparivarjana*, *Apatarpanachikitsa* and *Samana & Shodhanchikitsa*, the basic principles of treatment of overweight and obesity (*Sthaulya*) are used in management of overweight and obesity (*Sthaulya*). Many studies reported that various herbal formulas such as *Kutki*, *Chitrak*, *Shilajit*, *Punarnava*, *Triphala Guggulu*, *Chitrakadhivati*, *Punarnava Guggulu* helps in losing weight. On the other hand, psychological elements should be managed with psychological supportive counseling and cognitive behavioral therapy (CBT).

Keywords:- *Sthaulya*, *Prakriti*, *Niidanaparivarjana*, *Apatarpanachikitsa*, *Samana*, *Shodhanchikitsa*

ROLE OF FACIAL GEL IN BEAUTY CARE

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Introduction: Skin is the largest organ of the body through which beauty of a person reflects. Facial beauty is the result of healthy skin. But due to large use of chemical based cosmetic products, harmful side effects like acne, melasma, hyperaemia, burning sensation, sensitivity, allergy, dryness are more common to occur. Nowadays people are moving towards *Ayurveda* based cosmetic products to get rid of these harmful side effects. But all these products are not full proofed as it does not break the pathogenesis which is the root cause of all these problems. Finding the

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solution for all, we have prepared an ayurvedic *raktaprasadan* drugs based face gel to get better preventive as well as curative effects. Skin ailments results due to manifestation in *rakta dhatu* which ultimately affects the *raktavaha strotas*, so to cure this, using *raktaprasadan* and *varnya dravya* as the base of facial gel helps in curing and prevention of all these problems.

Material and Methods:

- The gel was manufactured by following all the standard procedures required using the following dravya- *mulethi (glycyrrhiza glabra)*, *manjistha (Rubia cordifolia)*, *aloevera (Aloe barbadensis)*.
- The prepared facial gel fulfils all the basic parameters which are required for preparation of gel.
- The gel should be applied twice a day after cleansing the face.
- To get optimum results one can apply it at night before bed.

Observations: The gel prepared in dravya guna department was applied by some students and found to give optimum results in curing many skin ailments as well as immediate results for many problems.

Keywords: - *raktaprasadan*, beauty, gel

SOME TREATMENT PROCEDURES IN AYURVEDIC BEAUTY CARE

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Ayurveda is the most renowned and ancient system of medicine in India and yet has the capacity to cure many diseases. The word Ayurveda literally means science of life. Ayurveda believes in the close relationship between a man and universe which is exactly justifies saying beauty resides not just outside but inside the human being. Various therapies described in the Samhitas are not only used to cure the diseases but also in beauty eg. Nasya, Abhyanga Padabhyanga, Shiroabhyanga, Udwartana, Leech therapy etc. Nasya procedure is a best not only for indriyas but kesha khalitya palitya etc, abhyanga is considered param for twaka, Padabhyanga is drishti prasadaka, Rakta Mokshana through Leech therapy cures the various skin and hair diseases also prevents them from occurring. The details regarding the procedures along with before and after results of some of the case studies will be discussed in the main paper.

Keywords- Saundarya, Beauty in Ayurveda, Nasya, Abhyanga, Shirodhara, Leech Therapy

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THE IMPORTANCE OF *SHODHANA CHIKITSA* IN THE MANAGEMENT OF PSORIASIS- A CRITICAL REVIEW

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Skin is visible and outer most part of our body. Physical beauty is depending upon healthy skin of human being and it is very important because people judge everyone on the basis of their physical looks at first sight. All type of skin disease affects our physical appearance, which is the main reason for the social isolation of the person. All type of skin disease is discussed under broad heading of *Kushtha* in *Samhita*. There is different type of skin disease visible in the society and psoriasis is one of them. It is an autoimmune non-infectious chronic inflammatory disease characterized by erythematous, sharply demarcated patches surmounted by silver scale. Prevalence of psoriasis ranges between 0.09% and 11.5 %. Prevalence in India is 0.44%- 2.2% with average incidence of 2.2%. Psoriasis are corelated with *Mandal Kushtha*, *Eka Kushtha*, & *Kitibha Kushtha* by *Ayurveda* physician, based on its symptoms. A lot of research studies are conducted for the management of psoriasis based on *Shodhana* Therapy and having significant result. Here 23 research work conducted in different institute for the management of psoriasis based on *Shodhana Chikitsa* were selected and reviewed. On the basis of the result, it has been proven that *Shodhana* therapy has significant result in the management of psoriasis.

Keywords- Psoriasis, *Shodhana Chikitsa*

A COMPARATIVE CLINICAL STUDY ON EFFECT OF *KUTANNATADI TAILAM* AND *GUNJA LEPA* ON *KHALITYA*

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Introduction : *Khalitya* is a disease which has high prevalence and frequent relapse. The progression of industrialization and urbanization has posed the greater danger due to pollution, contamination of water, air and due to other intrinsic factors. In the present world of today, there is a race for cosmetics, changed life style or more specifically westernized culture, in different dietary habits has made this disease common in the society. In *Ayurveda Science*, falling of hair is coined out as in term of '*Khalitya*'. The medical term of hair loss is alopecia; any type of hair fall is called alopecia. There is need to have herbal formulation which can provide relief to the patients with *khalitya*

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Aims and objectives

1. To evaluate the effect of *Kutannatadi Tailam* along with *Yashtimadhukadya Tailam Nasya* on *khalitya*.
2. To evaluate the effect of *Gunja Lepa* along with *Yashtimadhukadya Tailam Nasya* on *khalitya*.
3. To compare the effect of *Kutannatadi Tailam* and *Gunja Lepa* on *khalitya*.

Material & methods: The patients, their profile, the drug prepared in the pharmacy of the NIA were the materials of this study. 40 clinically diagnosed and registered patient of *khalitya* was divided randomly into two groups. Each group had 20 patients. Group A of *khalitya* was treated by local application of *Kutannatadi Tailam* and *pratimarsh nasya* of *Yashtimadhu Tailam*. Group B was treated by local application of *Gunja Lepa* and *pratimarsh nasya* of *Yashtimadhu Tailam*. Assessment scale based on grading system was prepared for the uniformity and assessment of patients suffering from *khalitya* i.e For Male Pattern Baldness: The Modified Norwood – Hamilton Scale,

The Ludwig Scale for Female Hair Loss and Hair Pull test.

Result: In present study, Group A and Group B drug showed highly significant results in reduction of hair fall (*Keshashatan*), *Darunaka* (dandruff) and *Keshabhoomi-Kandu* (itching on scalp). Group A showed highly significant results in *Kesharukshatva* (dryness of hair), on the other hand Group B showed statistically significant result. Both Group showed highly significant results on increasing resistance of hair to hair-pull test. Drugs of both Groups showed non significant results on new hair growth as per Modified Norwood–Hamilton scale for male pattern baldness and Ludwig Scale for female hair loss.

Conclusion : The analysis of the relief percentage of the *Sammuchya Lakshnas* (overall symptoms) shows that the percentage of relief for Group A patients was maximum 47.4 % and the relief for group B was 34.6 %. The statistical analysis showed that the improvements in both Groups were significant. In overall assessment of therapy also better results were observed by *Group A* drug over Group B. Over all study was found safe and effective.

PCOS :A CAUSE FOR COSMETIC ISSUES

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Today's women are suffering from superfast life. Due to this, they are facing to various lifestyle disorders. PCOS is one of them. Harmonal disorder is one of the cause for that. Lack of exercise and undisciplined food habits are contributing factors for PCOS. Due to PCOS the various cosmetic

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issues appears in females like acne, weight gain, hair loss, hirsutism .The cosmetic treatment may partially give temporary relief. According to ayurveda their is strotorodhjanya samprapti occurs in PCOS.The dushya dhatus are prominently Rasa and Meda dhatus, these causes harmonal imbalance and are causative factors for cosmetic issues.

“AYURVEDIC HAIR SPA” - A UNIQUE CONCEPT OF COSMETOLOGY

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Hair plays very important role in beautification of women as well as men. For care of hair a unique concept is Hair spa. The word 'spa' has its roots in ancient Roman and Greek civilizations which basically stands for a healing bath in mineral-rich spring water. Hair Spa is a therapy that is essential for maintaining a healthy growth of hair. It is basically a procedure that helps to make your hair strong, bouncy and shiny, while simultaneously dealing with dandruff, damaged hair, and hair fall. Today it is one of the most popular and best trends for conditioning your hair to keep it healthy. If you look for hair spa, at first take a look at what kind of hair you have, its quality, etc. You then choose suitable remedies and packs. The idea is to rejuvenate and protect the hair. A hair spa is not just about pampering the hair with a massage. It also provides nutrients to hair, with a variety of packs. We follow five steps basically, Massage, Steam, wash, conditioner and hair pack. Recommend repeating this process once a month to ensure healthy, soft & shiny hair.

Keywords:- Hair, Spa, Rejuvenating, Benefits

OPTIMIZING THE CHILD PERSONALITY WITH PRAKRITI BASED LEARNING

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Every child is unique and different and they have a preferred way of learning. The psychological researches have proved that the students are not equal in intelligence, nature ability, interest, potentialities and needs. In this way every student is not at the same level. This principle means the individual difference of the student should be taken in to consideration. In order to develop all the

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student for equal opportunities, we should maximize the development of all the student on the basis of their individual differences.

In Ayurveda this unique difference in children can be correlated with *prakriti*. According to Ayurveda the children on the basis of *prakriti* (individual differences) can be broadly classified into 3 categories- *vata prakriti*, *pitta prakriti*, *kapha prakriti*. The learning and education pattern of the children of different *prakriti* can be modified to optimize their outcome with best potential. In the paper specific learning pattern in children with different *prakriti* will be discussed to optimize their personality.

Keywords: *Prakriti*, Ayurveda, Learning, Education pattern

PREVENTIVE AND CURATIVE ASPECT OF *PRATIMARSHA NASYA* : A CONCEPTUAL STUDY

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The face of an individual is a personal identity in which all five sense organs reside. Healthy sense organs make persons look beautiful and enhance the personality also. *Nasa* is considered as one among sense organs whose functions are not limited to olfaction and respiration but also considered as a pathway for drug administration. *Nasya* is a procedure in which medicine or medicated oil is administered through nostrils. *Pratimarsha nasya* is a type of *nasya* in which two drops of medicated oil are used in each nostril. As per *ayurveda* it is used specially for the prevention and management of supraclavicular disease but indirectly it works on the whole body by improving the function of the endocrine glands and nervous system. According to various *ayurvedic* texts nose is an entrance of the cranial cavity. The nasal medicines enter in *Shringatak marma* and spreads in the cranial cavity, eyes, ears, throat and the minute capillaries of face and the *doshas* are removed from the site. Hence in this study an effort is made to explore the role of *pratimarsha nasya* in prevention and management of various disorders.

Keywords: Sense organs, *Pratimarsha nasya*, *Shringatak marma*

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SIMPLE BEAUTY REMEDIES THROUGH AYURVEDA AND FOLKLORE

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Introduction - The best and most beautiful thing in this world cannot be seen or even touched. This was the most famous quotes of an era but beauty is not a myth any more. *Ayurveda* and folklore has got the ultimate answer and a weapon to deal with the all beauty issues in this present world through simple remedies. Beautification is not a choice of higher class level anymore; through *Ayurveda* and folklore medicines, anyone can gain its benefits in every form.

Materials and Method - Simple Beauty Remedies compilation has been purely obtained through the classical texts of *Ayurveda*, *Bruhatrayi*, *Laghutrayi*, and *all the Nighantus*. Also, folklore claims for beauty care has been gathered through the published literature and the tribal practitioners of Arunachal Pradesh.

Results - To enhance the beauty and beautification issues all the *Ayurveda* formulations in the various form of *lepa*, *taila*, *karma*, and *yoga* is compiled to get the maximum benefits in every form, as well as the age old beauty remedies practiced by the ethnic people of Arunachal Pradesh.

Discussion and Conclusion These basic formulations will be very useful due to its easy availability and cost effectiveness.

Keywords - Folklore, beautification, Remedies

ROLE OF RASAYAN DRAVYA IN PREVENTION OF PREMATURE HAIR FALL

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Introduction-Hairs are the byproduct of *Asthi Dhatu* and have predominance of *Prithvi Mahabhoota* according to *Ayurveda*. So the quality of hairs depends on state of *Asthi Dhatu* and *Prithavi Mahabhoota* in the body generally. The factors which have an impact over these will also have an impact on hair quality and growth. *Rasayan Dravya* are known for their rejuvenating action. As per *Sushrut*, *Rasayan Dravya* regulates the natural ageing. These drugs can be used internally as well as internally.

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Materials and Method- Classical texts of *Ayurveda* along with modern literature will be analyzed critically to understand the role of *Rasayan Dravya* in prevention of premature hairfall.

Results- *Rasayan Dravya* like *Bhringraj (Eclipta alba (L.) Hassk)*, *Tila (Sesamum indicum L.)*, *Bakuchi (Psoralea corylifolia Linn.)*, *Gambhari (Gmelina arborea L.)*, *Haritaki (Terminali chebula Retz.)* *Shankhapushpi (Convolvulus pluricaulis Choisy)*, *Yashtimadhu (Glycyrrhiza glabra L.)* etc. have prominent action in prevention of premature hairfall.

Discussion- In terms of modern trichology, anagen phase of hair growth is altered in any pathology involving hair fall and this is the only phase whose time duration can be improved. *Rasayan Dravya* act by causing *Rasadi Dhatu Vardhan*, *Dhatwaagni Vardhan*, *Srotas Bala Vardhan* and *Manas bala Vardhan*. Thus, these *Dravya* can positively modify duration of anagen phase, causing a decrease in premature hairfall and thus, lead to healthy hair growth.

Keywords- Hairfall, *Rasayan Dravya*, *Asthi Dhatu*, Anagen phase.

EFFECT OF POLLUTION ON SKIN AND ITS PREVENTION THROUGH AYURVEDA

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Beauty is not in a potion or in a magic pill. Everyone is beautiful in his or her own way. We all do a lot of things to stay young and look young but there is one thing we don't do and that is protect our body and our skin from pollution. Pollution, chemical products, poor dietary choices, Lifestyle habits these are umpteen reasons why our skin is getting dull and lifeless and skin diseases are increasing day by day.

According to *Ayurveda* the toxic pollutants leads to imbalance in *Tridoshas*, the three fundamental energies or principles which govern the function of our bodies on the physical and emotional level. According to *Ayurveda* most of our skin woes can be cured and prevented with the help of healthy diet and natural Herbs like Sandalwood, Neem, Turmeric, Amla, Curd etc. By following *Dincharya* and *Ritucharya* mentioned in *Ayurveda* we can prevent skin problems. *Ayurvedic* procedure like *Snehana*, *Swedana*, *Nasya* etc helps in reducing pollution effects on our body and skin.

Keywords - Pollution, *Dincharya*, *Ritucharya*, Prevention.

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A RANDOMISED CLINICAL TRIAL OF *TRIPHALDI TAILA* AND *GUNJA TAILA* IN *DARUNAKA* WITH SPECIAL REFERENCE TO SEBORRHEIC DERMATITIS

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Common hair problems that interfere the beauty of an individual are graying of hair, hair fall, roughness, brittle hair, split ends and dandruff. Dandruff or Seborrheic Dermatitis are common disorders affecting the scalp. This is manifested due to vitiation of *vata & kapha doṣa*, which results in dryness & itching that further leads to scaling. *Daruṇaka*, characterized by *Tvak Sphutana* (scaling of the scalp), *Kandu* (itching), *Rukshata* (dryness and roughness of scalp), *Keshachyuti* (diffuse hair falling), *Daruṇa* (difficulty in tolerance), *Svapa* (loss of touch sensation) with nearest correlation to dandruff and Seborrheic dermatitis has affected a very good proportion of population with no complete treatment in modern medicine. Ayurveda drugs have a definite role in management of this disease. In this context, the present study is proposed to find out and compare the efficacy of *Triphaldi Taila* and *Gunja Taila* in the management of *Darunaka* (Dandruff and Seborrheic Dermatitis). The efficacy of *Gunja Taila* was more as compared to *Triphaldi Taila*.

Keywords: *Darunaka, dandruff, Triphaldi Taila, Gunja Tail.*

COMPARATIVE ANALYSIS OF SKIN QUALITY IN TWAKSARA AND RAKTASARA INDIVIDUALS ALONG WITH METHODS OF ITS ENHANCEMENT – A PILOT STUDY

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In present scenario beauty is a factor which is considered as much essential to be one in thousand faces. External appearance of oneself has a great impact on human life and skin is the basic element of outer appearance. Quality of skin reflects inner vitality and health. To keep oneself fit, beautiful and healthy at all ages, Ayurveda has proposed numerous suggestions that if followed properly maintains health and skin. Ayurveda is blended with some unique principles, Sara concept being

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one of them which is described as essence of all Dhatu. Among eight kinds of Sara, most of the characteristics of Twak and Rakta Sara individuals are reflected through skin appearance. Assessment of skin texture in these Sara individuals can help to understand the specific pattern or characteristics of skin and susceptibility towards specific skin abnormality which can also helps to explore the methods of improving skin quality thereby preventing deterioration of skin quality. Hence the study was planned for comparative analysis in 20 healthy individuals of Twak and Rakta Sara and tried to correlate the specific skin texture with it, which can assist in enhancing its quality by different procedures and medication mentioned in Ayurveda.

Keywords: Skin quality, TwakSara, Rakta Sara, Dhatu.

COSMETIC EVOLUTION OF SOME HERBAL FORMULATION WITH SPECIAL REFERENCE TO MUKHADUSHIKA (ACNE VALGARIS)

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Charming personality & good looks are prerequisite for success in 21st century. Any change in the skin either good or bad has tremendous impact on person's daily life so nowadays "Skin" is became most valuable organ of body. Skin is just like a mirror which reflects our emotions & aspects of normal physiology. It plays a vital role in the body's general working. The unbroken skin is the nature's dressing over the body's it acts as an effective barrier against the entry of diseases and its damage results in a whole host problem. *Twaka* is one among the *Pancha-Gyanendriya*, which carry sensation of touch and covers the body externally. Since antiquity human often suffered from many types of diseases. Out of them skin disease is one of major problem for the community because there is a change in a structural appearance of the skin and it make entire body ugly. Face is the mirror of the individual personality and any least mark can result into a larger impact on the individual.

Mukhdushika is most common skin ailment and usually a self-limiting condition of teenagers and young adults but, it disfigures the appearance of most essential part of the body i.e. face. Many times it contributes the feeling of inferiority and it is closely related to the hormonal effect which will be seen during the period of puberty. It is estimated that nearly eight of ten young people between the ages of 12-24 suffer from *Mukhdushika*. In *Ayurveda*, cosmetology has been discussed

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and we get good number of references to tackle *Mukhdushika* which is nearest clinical entity for acne vulgaris. In *Ayurvedic* texts various types of internal and local applications have been prescribed for different skin diseases. Local applications are more useful in skin disorders as it directly acts on the lesions while internal medicine is also necessary to bring a balanced state of affected *Dosha-Dushya*. Thus *Ayurveda* cosmetology will help to regain the lost beauty and also gives more excel to the personality of the human being.

Keywords: *Mukhdushika, Ayurveda, Twaka, Acne Vulgaris, Gyanendriya*

REJUVENATING BEAUTY THROUGH RASAYANA

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Aging is a continuous process that affects the whole body system with changes in skin reflecting first nearly at the age of 30. Wrinkles, loss of firmness, dryness, age spots, thinning of layers, loss of radiance etc. are the most evident clinical changes of skin aging. Being young and having beautiful appearance is the most common obsession of the present world, which generated a new billion-dollar industry of cosmetics. In 2008, the YWCA USA developed a report, “Beauty at Any Cost”, which discussed the consequences of the beauty obsession on women and girls. This report showed that this beauty obsession not only results in low levels of self-esteem, but it is also producing a burden on the pockets. Many of time cosmetic products also cause injurious effects on skin, if not selected properly.

Beauty means a healthy and happy appearance and beautiful skin means a healthy skin. Process of aging deteriorates normal functioning of skin which produces the marks of aging, and if these marks appear before time than indicates premature aging. In *Ayurveda* *Rasayana* is a comprehensive discipline which comprises a specialized use of herbs, herbo-mineral formulations, food articles, along with lifestyle to achieve the delayed effects of aging through producing proper nourishment to body tissues. In this paper review of concept of *Rasayana*, it's mode of action in rejuvenating skin will be discussed and different *Rasayana* considered useful in reducing age related skin changes will be documented for giving a new and safe approach to get a healthy and beautiful skin through *Ayurveda*.

Keywords: *Rasayana, beauty, premature aging, skin aging.*

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PALITYA (GREYING OF HAIR) DUE TO PREDOMINANCE OF *PITTA DOSHA*

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In *Ayurveda* premature or greying of hair is called as *Palitya*. *Palitya* or greying of hair is a pure *Pitta* disorder that occurs due to the vitiation of *Pitta Dosha*. Skin and hair colour have been at the centre of attention of humans since ancient times. The face of an individual is a personal identity in which hair plays a significant role. Premature greying is an important cause of low self-esteem, often interfering with socio-cultural adjustment. Greying of hair is generally considered as a sign of old age. Greying of hair according to age is a common phenomenon but due to drastic changes in today's life style and environmental pollution leads to untimely greying of hair. It is not a serious disorder but any abnormal changes are not good for health. Modern lifestyle with poor eating habits and erratic life style have caused young people to go grey. Stress is one of the top contributors to the premature greying of hair. Nutritional deficiencies are among the cause of greying hair. Therefore, it is important to ensure that you eat healthy to prevent greying of hair and promote hair growth. Now a days it has become a burning issue, especially in young generation. The stress and strain of modern life induces premature aging.

Keywords: - *Palitya, Pitta Dosha, Hair*

CONCEPT OF BEAUTY IN AYURVEDA AND ITS PRACTICAL APPLICABILITY IN PRESENT ERA

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Ayurveda is an ancient medical science which deals with all aspects of human life, beauty is one of them, is very much essential in today's era and it considers as an intimate part of the human personality. Beauty is not depended only on good looking face, long hair and fairness, it also gives the confidence and proud to some extent. Ayurveda emphasized both external and internal beauty by involvement of mental and spiritual wellbeing. There is a secret of beauty in Ayurveda, is known as the state of self- realization, and no need to use any external cosmetics when person is self-realized. According to Ayurveda One Whose *Doshas, Agni & function of Dhatus, is not depended* are in the state of equilibrium and who has cheerful mind, intellect and well-functioning sense organ is term as *Swastha* or Healthy (physically & mentally) and a healthy body is a beautiful body,

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both these healthy components are prerequisite for overall beauty, and this real beauty can be obtained & maintain with the help of various type of regimen like *Dincharya* for external beauty and *Achara Rasayana*, *Sadvritta* and Control over the *Dharaneeya Vegas* (suppressible urge) for internal beauty.

Keywords – External & Internal beauty, *Dicharya*, *Achara-Rasayan*, *Sadvritta*, *Dharaneeeya vegas*.

SKIN COMPLEXION ENHANCER DRUGS OF BHAVPRAKASHA NIGHANTU

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Incalculable treatment modalities have been explained in Brihatrayi (Charak, Sushruta, Vagbhata) and Laghutrayi (Sharangdhara, Bhavprakash and Madhav Nidan). Bhavprakash mentioned numerous drugs acting on skin to increase its complexion. The present study is designed to screen the drugs with varna, varnya, varna krita, varnada, varna stharyakara, tvachya, kantikara, kantida, etc. properties. Out of 426 drugs, 48 were described in for increasing the complexion of skin throughout the text.

Maximum importance was given to Karpuradi Varga with 11 drugs (22.91%), very next to that Guduchyadi Varga with 7 drugs (14.58%), and Vatadi Varga with 6 drugs (12.50%), succeeding to this Haritakadi varga with 5 drugs (10.41%) were explained. Dhatvadi varga and Dhanya varga, each contains 4 drugs (8.33%).

Less importance was given to Pushpa varga with 3 drugs (6.25%), taila varga with 2 drugs (4.17%). Least importance was given to Amaradi Varga, Kritanna varga, Navneet Varga, Ghrita Varga, Sandhana Varga, Madhu Varga, each respectively 1 drug (2.08%) for increasing skin complexion. No drugs are elucidating from Shaka Varga, Mamsa Varga, Vari Varga, Dugdha varga, Dadhi Varga, Takra Varga, Mutra Varga, Ikshu Varga.

Keywords: Cosmetology, Bhavprakash Nighantu, Varga, Laghutrayi.

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BEAUTY IS THE MIRROR IMAGE OF GOOD HEALTH

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In Ayurveda, healthy state of a human being depends on the normal and proper function of *Tridosha* (Physiological activity controller of biological body), all The *Dhatus* (body tissues & components) *Mala* (all the excretory Products). These three are considered as root (*Dosha Dhatu Mala Moolam hi Shariram*) of the body. Precise composition, texture and function of *Dhatus* and timely elimination of *Mala* are requirement of health. Agni is critically important to our overall health because impaired Agni is at the root of all imbalances and diseases. The human face, physique and emotion provide the viewer with important information. The skin can even give us clues into our emotional and psychological health. Unhealthy skin reflects the dehydration, Allergies, Infection, Chronic systemic disorders and also sequel of many diseases. Another window into your health is hairs and nails that can signify systemic problems or deficiency disease. Having a strong, aesthetic physique is a universal desire. The rippling, toned bodies may have an unattainable goal, but anyone can improve their physique, as well as their fitness and general health, by beginning an intensive resistance training regimen and making the right dietary choices. Physical exercise effectively prevents and controls most metabolic disease, cancer, inflammatory conditions and endocrine disease. Mental health emotional health and physical health are inextricably linked. To make yourself beautiful and healthy changes are adopted such as overhaul your diet, exercise every day, regulate spice & salt, eliminate excess sugar, go to bed early, and be sure to relax.

Keywords : Dhatu, Agni, Skin

A PRE AND POST TEST STUDY TO ASSESS THE EFFICACY OF ARJUNADI LEPA IN ACNE SCARS

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Background: Acne breakouts can be frustrating and they can also leave scars on the face and other areas of the body. Some people find that acne scars are an unwanted reminder of a painful and bothersome condition. So clearance of scars is the first request of acne patients. But this condition attracted the least attention in Ayurveda and there are no much studies on facial acne scars using

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Ayurvedic formulations. The drugs which possess the properties like *Varnya*, *Lekhana*, *Vyangaghna* may help to clear dirt, dead skin cells and other debris that leads to acne from the pores of skin and further help to minimize the appearance of scarring.

Aim and Objectives: The aim of the study is to assess the efficacy of *Arjunadi lepa* in acne scars.

Materials and Methods: The study was conducted in 30 diagnosed patients of acne scars and they were treated with *Arjunadi lepa* told by *Acharya Sharangadhara* among *Varnya lepa* for 14 days. The pre and post findings were recorded in research proforma and patients were followed up for next 7 days.

Results and Conclusion: Response to the treatment was recorded after 14 days of continuous application of *Arjunadi lepa* and therapeutic effect was evaluated through symptomatic relief. The study yielded statistically significant results and it also helps to improve the facial skin texture.

Keywords: Acne scars, *Arjunadi lepa*, *Varnya lepa*

INDRALUPTA : A CASE REPORT

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Hair contributes major role in the concept of beauty, seeking extra attention to maintain it. Hair disorders cause negative impact on personality and quality of life. Alopecia areata is one of such a non-scarring type of hair loss that can affect any hair bearing area. Clinically, alopecia areata can manifest many patterns which can be compared with *Indralupta* described in Ayurveda classics. In *Indralupta* there will be vitiation of *rakta* with *kapha* which obstruct the hair follicle. Because of limitations of modern medicine in effective management of this condition, safe and effective management is the need of hour. In Ayurveda different modalities of treatments are mentioned to combat this condition. *Raktamokshana* is considered as the prime treatment in conditions affected with *Raktadushti* (Vitiation of blood). *Jaloukavacharana* is the one which is a type of *Raktmokshana* (bloodletting therapy) is indicated in *Indralupta* which is expected to remove the *sthanika doshas*. Hence helpful in combating the condition. Here a case presented with alopecia areata and treated with *Ayurvedic* medicine and *Jalokavcharana*, getting significant response.

Keywords :- *Indralupta* , *Jalokavcharana*, alopecia areata

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EFFECT OF ‘PANCHATIKTAGUGGLU GHRITA’ AND ‘APAMARGA KSHARODAKA’ IN THE MANAGEMENT OF LICHEN PLANUS (KUSHTHA)

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Skin is an important and most visible organ of our body. Any disease related to skin can create physical as well as psychological problems in an individual. Skin diseases are mostly caused by infections like bacteria, fungi etc. but some are autoimmune with unknown etiology; Lichen planus is one of them. It is a fairly distinctive, chronic, immunologically mediated muco-cutaneous disease also affects mucosal surfaces, including those that line the oral cavity. The prevalence of LP (*Kushtha*) in the general population is of the order of 0.9 to 1.2%. Oral lichen planus known to affect both men and women, usually between the ages of 30 and 70 years. This paper presents a review on lichen planus with its, pathophysiology, clinical features, and different modes of treatment.

Due to re-occurrence and due to lack of effective medication of disease, so being chosen for the study. The study was conducted in 30 clinically diagnosed patients of LP (*Kushtha*) and randomly divided into two groups. In group A patients were treated with *Panchatikttaguggulu ghrita* (5 gms) before meal two times in a day for 30 days with *Apamarga Ksharodaka* external application twice in a day for 30 days, on the lesion of Lichen Planus. In group B patients were treated with *Panchatikttaguggulu ghrita* (5 gms) before meal two times in a day for 30 days.

Conclusions: ‘*Panchatikttaguggulu ghrita*’ and ‘*Apamarga Ksharodaka*’ is safe, cost effective and free from any side effects in the management of Lichen Planus (*Kushtha*). It also prevents the relapse considerably.

Keywords: Lichen Planus (*Kushtha*), *Panchatikttaguggulu ghrita*, *Apamarga Ksharodaka*, *autoimmune*, *re-occurrence*.

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CHALLENGES FOR DEVELOPING AYURVEDIC COSMETICS

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Cosmetics are substances or products used to enhance or alter the appearance of the face or fragrance and texture of the body. There are several formulations (including Lepa, oils, ghritha etc.) in Ayurveda compendium which claims to act as cosmetics. Now a days, the market is loaded with several cosmetics with tag of 'herbal' or 'Ayurvedic'. But the question is raising whether these products have sufficient contents & principle of activity to be called Ayurvedic or not? The herbal cosmetics are prepared by phytochemicals that occur in a variety of botanical sources, that influences the physiology of skin and provide nutrients that are necessary for the healthy skin or hair. These products are classified as a different category by regulatory agencies. Lack of standardization measures and quality control, lack of safety and efficacy data on herbal cosmetics, inclusion of only few constituents from ingredient herbs renders it difficult to meet the criteria needed for supporting its use worldwide as well as for accepting these products as Ayurvedic in real sense. This review article discusses challenges related to quality control, standardization, regulatory status, certification, drug processing, pharmaceutical challenges and the opportunities for Ayurvedic cosmetics in local as well as the global scenario. The search criteria used in the present review were the keywords mentioned and articles from major scientific resources were cited.

Keywords: Ayurvedic, Cosmetics, Challenges, Herbal, Quality

CRITICAL ANALYSIS OF VARNYA MAHAKASHAYA & ITS ROLE IN MAINTENANCE & PROMOTION OF BEAUTY: A REVIEW STUDY

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Beauty consciousness and the knowledge of application of herbs products are as old phenomena as the human existence. Beauty of person gives perceptual experience of pleasure or satisfaction. Charak samhita classified cosmetics drugs as a *Varnya Mahakashaya*. *Varnya Mahakashaya Dravya* are the group of drugs which are used to treat and prevent the *Vaivarnya* related conditions,

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to maintain and enhance the complexion in healthy. These can be administered both internally and externally. The drugs of Varnya Mahakashaya like Chandana (*Santalum Album*), *Tunga* (*Calophyllum inophyllum*), *Padmaka* (*Prunus cerasoides*), *Ushira* (*Vetiveria zizanioides*), *Madhuka* (*Glycyrrhiza glabra*), *Manjishtha* (*Rubia cordifolia*), *Sariva* (*Hemidesmus indicus*), *Payasya* (*Pueraria tuberosa*), *Sita* (*Cynodon dactylon*) and *Lata* (*Cynodon linearis*) having effect on *Rakta Dushti*, *Twaka Vikara due to Tikta Rasa*, *Raktaprasadana*, *Vishaghna*, *Kandughna* and *Dahaprashamana*, *Rasayana* effect on *Twaka* and its ingredients have the properties to restore the normal functions of *Bhrajaka Pitta*. India could emerge as a major contributor to the global cosmetic industry. This will possible, as one of the strengths of India is Ayurvedic tradition.

Keywords: *Varnya Mahakashaya*, *Twaka*, *Beauty*.

A STUDY ON FUNDAMENTALS OF AYURVEDA & YOGA AS A BENCHMARK OF ALL CONSIDERABLE DIMENSIONS OF PERSONALITY DEVELOPMENT

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Enhancing positivity, optimism, creativity, constructive nature and removal of negativity may be developed as a organized pattern of body built, thoughts, behaviour and attitudes that makes a person distinctive. Such kind of approaches which make individual unique and distinguish from another one, are considered as personality development. It is ongoing interaction of temperament, characters and environment. Physical, mental, emotional, social, moral and spiritual all kind of dimensions are described in completely healthy person according to *Ayurveda* and *Yoga*, which affect the personality of individuals directly. Equilibrium between those dimensions strengthen personality. Body built, appearance, mental and emotional status, social acceptance, spiritual sense, moral values are the parameters that declare the personality is good or not. “*Shareermadyam khalu dharma saadhanam*” Body is only resource or tool of all spiritual virtues according to Kumar sambhavam written by *Kalidasa*. Similarly according to *Ayurveda* “*Sarvamanya Parityajya shareeram anupaalayet*” and “*Dharmaartha kaama mokshanam arogyam moolamuttamam*” denotes the importance of body built or health for all manliness. *Dincharya*, *Ahara*, *Sadvritta*, *Dharneeeya Vega*, *Achaar Rasayana*, ethics to *Guru*, elders, patients, women and society described in *Ayurvedic* literatures and *Pancha Yama- Satya*, *Ahimsa*, *Asteya*, *Brahmacharya*, *Aparigraha*, *Pancha Niyama- Shoucha*, *santosha*, *tapa*, *Swaadhyaya*, *ishwar pranidhaana*, *Asana*, *pranayama*, etc. described in *Yogic* Literatures may conceptualize all dimension of personality development

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mentioned above. This Review of Literatures of *Ayurveda* and *Yoga* may lead to establish new concepts of management of Personality development by improving Health, Intelligence, Emotional and Moral Quotient. Detail of this study will be discussed at the time of presentation.

Keywords: *Ayurveda*, Personality development, *Yoga*

SKIN DISEASES TREATMENT IN AYURVEDA

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Fact about skin

*Present scenario in context of beauty has been totally changed in every aspect our ancestral herbal beauty products like Haldi & Chandan have been replaced by various chemical prone toxic & costly cosmetic products.

Introduction

*Some of skin diseases can be normal & easily curable with little care but it can be very dangerous & incurable also like skin cancer common skin problem we face are Acne, Pimples, Pigmentation, Blemishes etc.

Major causes of Skin Problems/ Infection/Disease

Change in Lifestyle, Decreasing body Nutrition Level, Poor Quality blood, Hormonal problems & Age effects.

What Solution Ayurveda Provides for Skin Problems?

Ayurveda provides some herbs which acts as nutritional supplements for the skin. These herbs make the skin hydrated, provide essential nutrients & strength to the body cell which includes face cells also and removes the dead cells or skin which creates infection or other problem to the skin.

Panchkarma treatments is a very renowned tool to cure many big problems.

*Virechan, Vaman, Swedan, Basti, Herbal Face pack & Potli massage.

Ayurvedic formulations:

*Mahamanjistha kwath, Neem juice, ChandraprabhaVati, Khadiraristha.

*Our skin is natural god gift and it's our duty to take it care in a natural way only. Artificial products can only artificial or temporary shine & glow, So give Ayurveda care to your body and skin.

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***THAALI* – A TRADITIONAL AYURVEDIC MEDICINE OF KERALA FOR THE NOURISHMENT AND ENHANCEMENT OF BEAUTY OF HAIR**

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Background: Hair known as “crowning glory”, is considered as symbol of youthfulness and beauty of women. Hair care remains as a multimillion-dollar industry consisting of variety of hair products such as shampoos, conditioners, creams, dyes etc. Besides the boom of industry, there are lot of problems affecting the hair such as hair fall, dandruff, graying, dryness, splitting of hair etc. Women are using the modern-day shampoos and hair products to tackle these problems which contains chemicals, thus ruining the actual texture and colour of hair. Kerala, the Ayurveda hub, has some traditional Ayurveda practices for the enhancement of beauty and nourishment of hair well-known as *Thaali* and this article is an attempt to explain the drugs used, its preparation and importance of *Thaali*.

Materials and methods: Data on different formulations and standard preparatory methods of *Thaali* were collected on the basis of Telephonic discussion with eminent Ayurveda experts and survey study.

Results and Discussion: The study reveals that *Thaali* was prepared from *Chemparathi* (*Hibiscus rosasinensis* L.), *Vellila* (*Mussaenda bellila* Buch, -Ham), *Pada* (*Cyclea Peltata* (Lam.) Hook.f. & Thom.), *Kurunthotti* (*Sida Rhomifolia* L.), *Cherupayar* (*Phaseolus aureus* Roxb.) and *Uluva* (*Trigonella foenum-graecum* L.). They are used to remove dandruff, prevents hair fall, imparts natural colour, softness and smoothness to hair, removes the dust and scales on the scalp etc.

Keywords: Dandruff, Hair care, Hair fall, *Thaali*,

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CONCEPTUAL STUDY OF BALADATRYADI TAILA SHIROPICHU IN CHEMOTHERAPY INDUCED ALOPECIA W.S.R TO SCALP COOLING SYSTEM

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Beauty has great role in on e's life. It varies according to perspective. Hair is an important factor in determining the external beauty. There are many other reasons why hair is more than just a beauty. It plays an important role in determining self-image, community outlook and psycho social functioning. Patience to frame the effective management for the chemotherapy induced hair loss is still endless. The pain of not being able to face the society is more than that of the pain caused by chemotherapy. The accumulation of mitotic inhabitants of chemotherapeutic drugs in the hair follicles cause apoptosis and leads to its loss. Theories to inhibit the antimetabolic effect in the hair follicle have been put forwarded years before. It says scalp hypothermia or scalp cooling system reduce the cutaneous scalp circulation which cause vasoconstriction of blood vessel and incidentally reduce the quantity of antimetabolic which accumulate in the hair follicle. In Ayurvedic perspective it is the manifestation of aggravated Pitha dosha which cause paka of the hair follicle and leads to keshha shata. Shiropichu with baladatyadi taila can normalise the aggravated Pitha dosha. Other pithahara dravyas may also be used in this manner. This alternative scalp cooling method is on par with modern technique of scalp cooling system.

CASE STUDY OF EFFECT OF VARNYA DRAVYA ON YUVAN PIDKA JANYA VAIVARNYA WITH SPECIAL REFERENCE TO ACNE SCARS

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Background - A female of 25 years old had chief complaints of acne prone skin with old acne scars and discoloration (*yuvan pidka janya vaivarnya*).

Materials and Methods: *Bahya chikitsa – lodhra, dhanyak, vacha churna* in rose water for *lepan* on scars and new acne outbreak- once a day (ref- *kayachikitsa* by Vd Nitin Madhav Kamat, bhav prakash)

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Kumkumadi tail for local application on face.

Proper cleaning of face with regular soap in use.

Aabhyantar chikitsa – Sukshma triphala 300mg

Aarogya vardhini 600 mg

Mahamanjishtha di kwath 15 ml

All medications thrice a day

Avoiding *pitta* vitiating *ahara* and *vihara* before, during and after commencement of treatment.

Proper hygiene and night sleep as per daily activity.

Results - Use of drugs showed skin lightening in the scars and arrested the outbreak of new acne. Evening the skin color than previous stage.

Conclusion - Use of drugs locally and internally minimized the symptoms and regulated the *pitta* and thus *dushti* of *rakt dhatu* was arrested. More over the *kapha* and *vata* were balanced and hence excessive sebum secretion minimized. Outbreak of new acne in premenstrual days was not observed.

Keywords - *yuvan pidka janya vaivarnya*, acne scars, discoloration.

YOUVAN PIDIKA (ACNE VULGARIS) AND ITS MANAGEMENT THROUGH AYURVEDIC PRINCIPLES

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Beauty is defined as having the quality of being pleasing or someone that gives great pleasure especially when you look at them. The human face expresses this beauty in its most natural form, unfortunately, the skin of the face is affected by a most common skin disorder ‘Acne Vulgaris’ and it occurs most frequently in the adolescent ages. Acne Vulgaris is a chronic inflammatory condition of the pilosebaceous follicles on the face and upper trunk, which develops into blackheads, papules, pustules and cysts and may leave scars upon resolution. Since adolescents are highly conscious about their health and beauty, they tend to resort to using various OTC beauty products available on the market, which most of the times causes the Acne to exaggerate and occasionally some side effects occur.

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Youvan Pidika simply means that this disorder usually occurs in the young aged persons. It is also known as Mukhadushika. Although it is briefly mentioned, the symptoms closely resemble that of Acne Vulgaris. According to the Ayurveda, the management of Yuvan Pidika is by doing Shodhana and Shamana Chikitsa which will be discussed in this article.

Keywords: Acne Vulgaris, Yuvan Pidika, Mukhadushika, Beauty, Ayurveda.

HAIR CARE THROUGH AYURVEDA: A LITERARY REVIEW

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In the ancient classical texts of *Ayurveda*, there are several references of numerous medicinal plants and mode of application of their processed formulation for enhancing complexion, treating hair fall, baldness, grey-hair, splitting hair, hair-loss many other hair problems. Now a days cosmetics are considered to be one of the essential commodities of life. Several herbs have been mentioned in *Ayurveda* which can be used to obtain healthy and silky hair. Traditional preparation for herbal beauty care contains several recipes, which may be applied in cosmetic industry with any side effect but with truthful result. The desire to look beautiful is human weakness and is as old age the origin of human being himself. In *Ayurvedic* literature there are records of number of herbs, which promote growth of hair, keep them soft and silky and do not allow them to turn grey an early stage. *Ayurvedic* medical system pre- dominantly depended upon plant based material-madica. There is concept of “*Solah shringar*” ie.16 mode of beautification from head to toe, mentioned in traditional Indian culture, in which single herb or herbal mixtures are applied for this purpose. Method of application for hair care dry fruit powder is used for shampooing hair and used as a tonic for hair roots. In this literary study main purpose is to find out different *ayurveda* cosmetics drugs and their application on hair in simple form are described.

Keyword – Hair care, Ayurveda, bhrajakagni, mala.

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COSMETIC APPROACH IN AYURVEDA W.S.R. TO MANAGEMENT OF VYANGA -A CLINICAL STUDY

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Purpose - The purpose of study is to see the effect of *Madhumanjistha Lepa* on *Vyanga*.

Introduction - The importance of Beauty and Personality is increasing now a day as it is a competitive era. *Vyanga* is such a condition which affects the Beauty as well as Personality, and has a great cosmetic importance. Now a days. *Vyanga* harms Beauty of the face, it is a painless condition for body but it is painful for mind. In the present scenario the management of *Vyanga* with modern medicine is temporary and may produce complications. So *Ayurvedic* management seems to be more effective and satisfactory because of their long lasting effects without any harm. The assessment of effects of *Madhumanjistha Lepa* in the patients of *Vyanga* was the chief objective of the study along with the replacement of the modern drugs by a safe and effective alternate in *Ayurveda*.

Conclusions - Various dietary, lifestyle and psychological factors, use of cosmetics and other chemicals, polluted environment, stressful life and emotional disturbances have enough impact on Beauty (*Vyanga*). Local application (*Madhumanjistha Lepa*) is more useful in skin disorders as it directly acts on lesion.

Keywords: Madhumanjistha Lepa, Vyanga, Beauty, Cosmetic importance

A CLINICAL EVALUTION OF SAFETY AND EFFICACY OF 'TRIPHALADI KWATHA AND KARANJADI LEPA' IN THE MANAGEMENT OF VICHARCHIKA [NEURODERMATITIS] -A RANDOMIZED CONTROLLED TRIAL

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Skin is the largest protective organ of the body. A healthy skin is the mirror image of a good health. The color of the skin is important biologically, cosmetically and socially. The unbroken skin is the nature's dressing over the body. It acts as an effective barrier against the entry of disease. Majority of the skin disease in *Ayurveda* have been described under the broad heading of *Kustha*, which are further divided into *Maha Kustha* & *Kshudra Kustha*. *Vicharchika* one of the *Kshudra*

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Kustha runs a chronic course generally considered difficult to cure & even if it is cured relapses are common, *Vicharchika* has been simulated with the diseases Eczema/Dermatitis by most of the scholars. *Vicharchika* is described under *Kshudra Kustha* in *Ayurvedic* texts categorized under curable disease. So, the present project entitled as "A Clinical evaluation of safety and efficacy of *Triphaladi Kwatha* and *Karanjadi lepa* in the management of *Vicharchika* [NeuroDermatitis]-A randomized controlled trial" was planned & carried out.

Aims & objective: 1.Clinical evaluation of the safety and efficacy of *Triphaladi Kwatha* and *Karanjadi lepa* in the management of *Vicharchika*. 2.Clinical evaluation of the safety and efficacy of Cetrizine tab.(oral), Betamethasone ointment for local application in the management of Neurodermatitis. In this study total 50 patient of *Vicharchika* (Neuro-Dermatitis) were randomly selected from the OPD and IPD of *Kayachikitsa* department of National Institute of *Ayurveda*, Jaipur and Department of Skin and Venerology, Sawai Maan Singh (SMS) Hospital, jaipur and divided in two groups. The patient of group A were administered *Triphaladi Kwatha* (40ml), before meal two times in a day for 30 days and *Karanjadi lepa* twice daily for 30 days, on the lesions of *Vicharchika*. The patients of group B, were administered Cetrizine tab.(oral 10mg two time in a day), Betamethasone ointment twice daily for 30days, on the lesion of Neurodermatitis. This Clinical study proves that most of the *Ayurvedic* drugs used in this reasearch project posses Immunomodulator, Blood purifier, anti-inflammatory, antithistaminic, mast cell stabilizers and antioxidant properties. Thus finally we can conclude that is *Triphaladi Kwatha* and *Karanjadi Lepa* effective in management of *Vicharchika* (Neurodermatitis) as it is safe, cost effective & free from any side effects. it also prevents the replace considerably.

TWAK SHARIR W.S.R TO PREVENTIVE ASPECTS OF TWAK VIKARA THROUGH AYURVEDA

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Twak (skin) is the largest organ of the body and one among the *Panchagyanendriya*. The primary function of this organ is touch sensation i.e *Sparsha Gyana*. It has great cosmetic value. Now a day most of the people are suffering from one or more skin diseases & skin disease has great role in *Saundarya*(Beauty). Improper life style, use of cometic products, pollution, busy & stressful life are the causes for skin diseases. It may affect people of all age groups i.e from neonates to elderly person. *Dinacharya*, *Ritucharya*, *Sadvritta*, *Viruddha Aahara* are some of the unique measures mentioned by ancient *Acharya* for prevention as well as cure of skin diseases. for examples *Abhyanga* – by application of oil daily *twak prasadana* occurs at the same time it provides relief from the skin disease occur due to dry skin, it also help to maintain the glow of the skin.

Keywords: *Twak sharir*, *Dinacharya*, *Ritucharya*, *Sadvritta*, *Viruddha Aahar*

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PERSONALITY IS THE REAL BEAUTY- AN UPDATE

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Today all are in a herd to look beautiful externally. But internal and external beauty are both very important in our society. To be beautiful internally means to have a kind heart and be understanding. To be beautiful externally means to be beautiful on the outside such as having a nice figure and an attractive smile. Internal beauty is important because beyond looks, it is your personality that is noticed. External beauty is important because it is your attractive figure that brings notice to someone's great personality or external beauty. Both these together known as personality. Since the beginning of the Vedic era it's always emphasized to be a great person rather having more money, property only external beauty etc. To achieve a great personality Ayurveda has it's regimen already advices as *Dinacharya, Ritu charya, Ashtaaharvidhi visheshayatan, Dashavidha Ahara vidhi, and Achara Rasayana*. Infact in *Ayurveda* great care has taken to create a best progeny prior to fertilization in the womb. Which is highly scientific, mentioned as *Pushavana karma, Garbhini Paricharya* etc. The aim is to make a healthy mind, body, heart and soul. For this 6 bhava are responsible primarily as *Matruja, Pitruja, Atmaja, Satmyaja, Rasaja and Satwaja*.

For body to be remaining healthy as balanced diet is important so for mind meditation has a great role. Besides *Ashtanga yoga* is created to achieve all this which helps a lay man to achieve a great person for a healthy society.

Keywords- Personality, Beauty

IMPORTANCE OF SKIN AS DIAGNOSTIC TOOL IN AYURVEDA

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Skin is the largest organ of the body both in terms of volume and weight. It has protective interface, sensitive interface, and also maintains the balance of our body. It has metabolic functions too. According to *Ayurveda*, in *Trividha Parikshan* it includes – *Darshana, Sparshna, and Prashna*. Out of these three first two *Parikshan* are done with the help of skin only. Even first appearance of patient is seen on skin by *darshana* and with the help of touch we can feel the *sparsha* of the patient.

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According to *Ayurvedic* concepts, when the Dermis and Epidermis layer of the skin get affected, then it loses its smoothness (*mardavta*), *Snigdhatta* (unctuous), *Bhrajisnuta* and these *Mardavta*, *Ushntav*, *Khartva* all can be examined through skin only. This type of *Twacha* is seen in *Kushta*, *Shudraroga* and in *Vatarakta*. We can use skin as diagnostic tool in various types of diseases and skin diseases also.

Keywords: Skin, Twachavikara, *Trividha pariksha*.

AYURVEDIC DINACHARYA (DAILY REGIMEN) - THE SAFEST AND COMPARATIVELY COST EFFECTIVE WAY FOR PROMOTION AND PRESERVATION OF HEALTH AND BEAUTY (HEALTHY BEAUTY)

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Background: Beauty is the ascription of characteristics to a person which provides the perceptual experience of pleasure. The balance of attributes of beauty and their harmony with nature, leads to feeling of attraction and well being. Person feeling sensual experience of pleasure being beautified externally and internally holds great confidence in work place and society which impacts on its professional and social wellbeing and relations. Ayurveda has given emphasis on internal and external beauty and various principles have been mentioned in detail to achieve it.

Material and methods: Ayurvedic classics and relevant online resources were reviewed to establish and elaborate the scientific impact of Ayurvedic Dinacharya (Daily Regimen) in maintenance and promotion of beauty.

Results: Ayurvedic Dinacharya has their balancing effect on attributes of beauty like Agni, Dosha, Dhatu, Mala, Dhatu-Saara, Indriya and Satva, which ultimately leads to sense of pleasure. Various procedures mentioned in classics as daily activities like Dantadhavan (Tooth cleansing), Jihva Nirlekhan (Tongue scrapping), Kaval and Gandush (Gargling or holding oil and Kwaths in mouth) maintains and promotes oral hygiene and beauty. Anjana maintains and promotes beauty of eye. Abhyanga promotes skin luster and colour. Daily exercise (Vyayama) makes body musculature strong and well differentiated resulting in attractive look. Nasya (Nasal Drops with medicated oils), Shirobhyanga, (Massage on scalp), prevent the premature graying and falling of hairs and results in beautiful appearance.

Conclusion: Ayurvedic daily regimen is the safest and comparatively cost effective way for maintenance and promotion of health and beauty- the healthy beauty.

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AN AYURVEDIC APPROACH IN ALOPECIA AERATA

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Alopecia areata is a common form of non-scarring hair loss of scalp/and or body characterized by hair loss without any clinical inflammatory signs. It has the estimated prevalence of about 1 in 1000 people. Both men and women are affected globally. According to a survey 40% of men and 25% of women in India are victims of hair fall. Genetic predisposition, auto-immunity and environmental factors play a major role in etiopathogenesis of alopecia areata. In Ayurveda, it can be understood with the term Indralupta which has the same pattern of hair loss. In contemporary science corticosteroids, local injections, topical ointments are used to treat this condition but long term use has its own complications and side effects. Hence an attempt is made to understand different treatment modalities adopted in Ayurveda for the management of Indralupta.

Keywords- Indralupta, Alopecia aerate, chikitsa

ROLE OF SAUNDARYA LEP (AYURVEDIC COSMETIC FACE PACK) IN THE MANAGEMENT OF COMPREHENSIVE SKIN HEALTH

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Aims and Background: The desire of Beauty is the wish of every individual to give them pleasure. Beauty is not always related to women rather men are more beauty conscious. The knowledge of application of herbs, animal's products, minerals in the form of Lep Kalpana (Face packs) is effective for therapeutic and cosmeceutics purposes for beautification of skin is very well known concept in Ayurvedic Cosmetology. Consumer trends suggest a gradual shift from chemical-based products to Ayurvedic beauty products. In this present study we evaluated the efficiency of a trial Ayurvedic Cosmetic Face pack (Saundarya Lep) with adjuvant Gulab jal in the management of Beauty care, palliative care for ageing skin and overall Skin health in the form of cleansing, beautifying and promoting attractiveness and cure the skin ailments.

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Sample Size and Study Plan Description: This study was done on 30 patients of three types of *Beauty problems* in which 10 patients were taken in each group of *Mukhdushika (Acne vulgaris)*, *Vyang (blemishes, hyperpigmentation)* and *Jara janya saundayra kshye (Ageing skin)*. All the patients' despite of age and sex were taken from *Kayachikitsa* OPD of AIIA. A *trial Face pack with few beauty drugs* was chosen as trial drug in the current study and the therapy was given for 2 visits (7 days apart).

Outcome & Conclusion: This will be presented after the completion of the full trial as the trial is ongoing, will be windup soon. This section will be drawn in the full paper.

Keywords: Lep, Cosmetic, Beauty, Ageing skin, Mukhdushika, Vyang, palliative care, Skin.

PRAMANA SHARIR IN COSMETIC SURGERY

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Beauty is so much more than numbers, but it doesn't mean that numbers don't matter; they definitely do. There are various references of numbers that is *Pramana* or somatic measurements of human body in *Ayurveda* texts. These measurements are not only important with the view of human anatomy, but also for treatment. *Acharya Charaka in Charak Vimana Sthana* has described *Pramana* under *Dash Vidha Pareeksha*. *Sushruta in Sutra Sthana* has enumerated the measurement of dimensions of healthy body organs and body parts. The standard unit of measurement was considered as a person's own finger width.

With evolution and growing importance in this measurement system a science of measuring human body parts, as known as, Anthropometry developed. Fine tools are being used nowadays for precision. It became of wide spread use in many industries and medical sciences. Use of *Pramana Sharir* is very prevalent in cosmetic surgery as these are of high demand in this era of body consciousness and self- maintenance. It has been proved as a boon to surgically correct and enhance the confidence of people with accidental cases, burns, malformations or suffering with any kind of bodily issues. *Sushruta* referred to as The Father of Surgery has explained reconstructive or plastic surgery in *Sutra Sthana Karnavyadhabandhavidhi* chapter. Thus, this gives the idea and references and use of *Pramana* in beauty enhancing surgeries during the primitive time of *Ayurveda* and its rapid renaissance in present scenario.

Keywords:-*Pramana, Anthropometry, Pramana Sharir,cosmetic surgery.*

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A SUCCESS STORY OF AN AYURVEDIC MANAGEMENT OF ACNE VULGARIS BY SHAMAN CHIKITSA – A CASE STUDY

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A case study of 20 years old male patient is being presented here, who came with complaints of acne on face, along with itching, pain and pus formation (since 2 years). Considering clinical features, *Kapha, Vata Dosha* and *Rakta, Dhatu* are involved in pathology, it was necessary to carry out treatment having *Vata-Kapha Shamaka* and *Rakta Shodhka* property. Acne Vulgaris is one of the most common dermatosis which develops in puberty and young age. Prevalence of Acne Vulgaris in India is 85% in teenagers. In the present case, the patient was treated with oral administration of drugs like *Kaishor Guggulu* with *Khadir sidhha jala, Samshamni Vati, Sarivadhyasava* along with external application of *Raktachandanadi lepa* for one month. At the end of the month, clinical features of patient were significantly improved.

Keywords: *Yauvanpidika, Acne Vulgaris, Kaishor Guggulu, Khadir sidhha jala, Samshamni Vati, Raktachandani Lepa, Sarivadhyasava.*

ROLE OF LAGHUMANJISHTHADI KWATHA & SOMRAJI TAIL IN DADRU KUSHTHA (FUNGAL DERMATOPHYTOSIS): A REVIEW STUDY

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Skin of a person is the index of mind, now a day various type of fungal diseases are on the rampage, *Dadru* is one of them. Charaka explained *Dadru* under *Kshudra Kushtha*, which is characterized by *Udagata Mandala* (raised patch) associated with *Kandu* (itching), *Raga* (redness) and *Pidika* (eruptions) and is *Pitta Kaphaja* in nature. According to World Health Organization, the prevalence rate of superficial mycotic infection worldwide has been found to be 20-25%. In India 5 out of 1000 people suffer from Tinea infections. It has great resemblance with Fungal Dermatophytosis. Fungal Dermatophytosis is a common infection of the skin and nails that is caused by fungus. The infection is called “ringworm” because it can cause an itchy, red, circular rash. The infection may spread from person to person (anthropophilic), animal to person (zoophilic), or soil to person (geophilic).

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Effective therapeutic agents in contemporary medicine are limited in number and may have long term side effects. Ayurveda has a great potential in managing this condition along with overcoming the side effects of antifungals. Hence, this paper will explain etiology, the pathophysiology of Dadru and effect of *Laghumanjishthadi Kwatha* & *Somraji Tail* as *Shaman therapy*. *Laghumanjishthadi Kwatha* is mode of action in *Rakta Dushti*, *Twaka Vikara*, easy availability and cost effectiveness. *Tikta Rasa* has the property of *Raktaprasadana*, *Vishaghna*, *Kushthaghna*, *Kandughna* and *Dahaprashamana*. *Somraji Tail* is *Kushthaghna*, *Kaphavatahara* & *Rasayana* effect on *Twaka* and its ingredients have the properties to restore the normal functions of *Bhrajaka Pitta*.

Keywords– *Dadru*, *Laghumanjishthadi Kwatha*, *Somraji Tail*, Fungal Dermatophytosis.

SCOPE AND APPLICATIONS OF FUNDAMENTAL PRINCIPLES OF AYURVEDA IN THE MANAGEMENT OF SKIN DISORDERS

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Our body is covered by a sheeth known as skin. skin not only protect our body and mind from external stressors, pollutants and climatic alterations but also reflects our metabolic condition too. If we go through ancient texts of Ayurveda a large number of drugs have been mentioned for the treatment of nervous disorders are also have been prescribed for the management of skin related disorders. This very concept was well known to our ancient Acharyas that the most internal organ/system i.e. Nervous system and most external structure skin both are embryonically ectodermal in origine and hence same pathophysiological interrelations. Skin reflect's pleasure of mental status and vice versa.

So the protect any skin disorders one should take care properly regarding three fundamental principles of life has mentioned in Ayurveda- Ahara, Nidra, Brahamcharya, Metabolism, rest (physical & mental) and code of good conduct, matter in difficult shall be discussed and be presented.

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A SINGLE CASE STUDY TO EVALUATE THE EFFICACY SADYOVAMANA KARMA IN MANAGEMENT OF ATOPIC DERMATITIS

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Ayurveda is the oldest existing medical science; whose principles of treatment proves effective even `in today's changing era. In this sedentary life style that too in metropolitan cities ladies or girls give more attention to their beauty. As said "beauty is the illumination of soul". In their busy schedule they give more importance to maintain their glamour and beauty.

Atopic dermatitis is also known as atopic eczema is a type of inflammation of the skin which results in itching red swollen and cracked skin.

The paper discusses about a single case study where in patient developed reddish rashes over fore head and gradually spreaded over face associated with itching which affected her day to day work life. Patient was diagnosed as Atopic Dermatitis and treatment like sadyo vaman karma was performed for treatment of avarana and treatment of kapha dosha. This paper also discusses ayurvedic principles held true in the samprapthi vighatana

The efficacy of the treatment before and after will be discussed in the seminar

Keywords-avarana, atopic dermatitis, sadyo vamana karma, samprapthi vighatana

A REVIEW OF AYURVEDIC MANAGEMENT ON SIDHMA KUSHTA WITH SPECIAL REFERENCE TO TINEA VERSICOLOR (PITYRIASIS VERSICOLOR)

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Ayurveda is traditional system of Indian medicine. It is holistic science which deals with its fundamental principle and having various Precious classical remedies on the skin diseases, The Main motive of Ayurveda is to cure disease and prevent health from disease. There are so many classical formulations prepared from medicinal plants (herbs) which recovers the Skin diseases. Due to change in environment, change in lifestyle like change in working schedule increasing work

stress which directly affects health so many related factors responsible for skin diseases which is widely include in the heading of “*Kushta*”. *Sidhma kushta* is one of the *kushta* from *Mahakushta* characterized by *Alabu pushpa varna* on *Urapradesh* (chest region), dust like powder on rubbing. In *Ayurveda* has described many treatment modules for treating *sidhma kushta*. Tinea versicolor (Pityriasis versicolor) is superficial cutaneous fungal skin infection caused by fungus (*Malassezia furfur*). In this article we have tried to throw a light on *Sidhma Kushta* w.s.r to Tinea versicolor (Pityriasis Versicolor).

Keywords- *Kushta, Sidhma kushta, Tinea versicolor, Skin Disease.*

AYURVEDIC MANAGEMENT OF *KHALITYA* (HAIR FALL)

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In *Ayurveda* *Khalitya* means hair falls. *Acharya Charaka* classified it under *Shiroroga*. *Khalitya* is primarily a *Pitta* dominant *Tridoshjanya Vyadhi* i.e. *Vata, Pitta, Kapha* with *Rakta dosha*. According to modern science it is termed as Alopecia or baldness. It is a partial or complete loss of hair especially from the scalp. Hair adds to the beauty and the personality of a human being. Baldness is a curse for one’s look and personality. Worldwide Millions of people are suffering from hair loss. Hair fall is more in males than in females. *Khalitya* is commonly seen in the age group of 18-40 years. According to survey up to 40% of men and 25% of women in India are victims of hair fall. It is a slowly progressing disorder. Now a day, hair fall is common in youngsters too. The incidence of “*Khalitya*” (Hair fall) is increasing day by day. It is due to changing lifestyle, unhealthy dietary habits, sleep disturbances, systemic diseases, medications and stressful life. In modern science many drugs are used for treating hair fall but they have some limitations due to their adverse effects. In *Ayurveda* various *Bahya* and *Abhyantar Chikitsa* is described for *Khalitya*. Most of the research studies conducted is on *Nasya, Raktamokshana* and *Lepa*. Various drugs like *Bhringraja taila, Malatyadi Tailam, Til Tailam, Asthiposhak Vati* and *Rasayana* drugs are used for hair loss. These research studies showed marked improvement with no any side effects. So to explore different *Ayurvedic* treatment in *Khalitya* this review study was undertaken.

Keywords: Baldness, Hair fall, *Khalitya, Nasya, Raktamokshana*

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ROLE OF *VIRUDDHA AHARA* IN SKIN DISORDERS – AN ANALYTICAL REVIEW

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In Ayurveda, food (*ahara*) is considered not only as mixture of the basic composition like proteins, vitamins, fats and carbohydrates and minerals but it directs to avoid those food particles which are having opposite composition to be used at same time as per ayurveda. In today's era our daily routine, food habits are extremely changed. Due to these drastic changes in life style and food habits our body gets exposed to various toxins. Various junk foods like sugary drinks, pizza, white bread, industrial vegetable oils, margarine, pastries, cakes, french fries, potato chips etc. are also results of the modern lifestyle which responsible for formation of toxins within the body. These types of foods can correlate with *viruddha ahara*. Ayurveda focuses on *viruddha ahara* (incompatible food) which causes the vitiation of all *doshas*. It is a cause of many skin diseases like *kushta*, *shwitra* etc because whatever we eat that effects on our body as well as mind also. So we should eat healthy food which will enhance our health and avoid eating incompatible food as preventive measures of the many skin diseases. Avoidance of intake of *viruddha ahara* play key role in the prevention of disease.

Keywords: *Viruddha ahara*, Skin diseases, Junk foods.

THE AYURVEDIC MANAGEMENT BY SHAMAN THERAPY ALONG WITH JALAUKA VACHARANA IN GANGRANOUS FINGER: A CASE REPORT

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Gangrene is a condition characterized by necrosis of body part due to lack of circulation, injury or infection. The tissue becomes depleted of oxygen and eventually dies. Gangrene and its associated amputations are clinically challenging but Ayurveda have many option to treat this disease. In this case the Ayurveda treatment prevented amputation of a body part and enhanced the body ability to achieve wound healing. By focusing on the local phenomenon of gangrene pathology and establish the circulation. In Ayurveda there is no any detail explanation of gangrene. According to *Maharshi*

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Charaka, Kotha means putrefied and dead part, it is considered as complication of *Vrana*. Fourth Ayurveda treatment modalities are utilized to treat above mentioned disease. A 28 years old female patient visited National Institute of Ayurveda hospital with discoloration of finger, pain and foul smelling, discharge and demarcation since 8 months. By considered it as a *kotha* we planned *Aragvadh patra, nimba patra, sahijana Patra* and *nirgundi patra prakshalana, Jaluakavacharana* along with *Shaman* therapy. After 8 weeks' treatment appreciating results were found.

Keyword – Gangrene, *Jalukavacharana, Shaman* therapy, *Prakshalana*

A CRITICAL STUDY OF *TWACHA SHARIR* WITH SPECIAL REFERENCE TO MODERN SCIENCE

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In *Samhitas Twacha* is described as outermost protective layer of body as well as largest sensory organ of body. *Twacha* is one of the main sensory organs (*Gyanendriya*) which receive sense/stimuli through *Adhistanas*. *Twacha* develops anticipated response against the stimuli like; *Sparshanendriya*. *Twacha* not only helps to understand touch sensation but it also covers whole body, acts as a shock absorber and performs function of thermostat through sweat channels (*Swedvahi Strotas*). The pores present in skin help in the hair nourishment and detoxification process. It is believed that each and every components of skin having anatomical as well as physiological importance. Skin is most presentable part of body having definite role in outer personality. Hence to know abnormalities of skin one must have the knowledge about its normal state, structure and its function. Therefore, any anatomical or physiological abnormalities in skin or related organs may leads to various disorders with skin manifestation which includes psoriasis, acne, leprosy, hyper pigmentation, skin allergy and vitiligo. Present article described structural components of skin and their role in disease pathogenesis.

Keywords: Ayurveda, *Gyanendriya, Twak, Skin, Disorders*

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ANATOMICAL ASPECT OF PRATIMARSH NASYA ON FACIAL HEALTH

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Purpose: - The purpose of this study is to establish the relation of *Pratimarsh nasya* with facial arterial, venous and lymphatic circulation in face nourishment.

Introduction: - In human beings face is always an important part of his individuality both personally and socially. That's why each and every individual of either age or sex is very much conscious regarding the appearance and any pathological conditions involving face in any ways. Their remains an eternal quest in his mind to maintain health of face and to avoid age related change to it. *Ayurveda* provides a holistic as well as scientific approach for us to take care of our body as well as our face. *Dincharya* which has been followed traditionally from ancient time provides various techniques in our daily routine. *Pratimarsh nasya* is also one among that which is being followed by our ancestors. The *Nasya Karma* is considered the best and most specific procedure for *Supraclavicular* health. As the nasal passage is considered as the portals of the head or *sira*- "*Nasa Hi Siraso Dwaram*". The mucosa of nose is having good blood supply and in *pratimarsh nasya* local oleation and fomentation as a *purva karma* increases the circulation, stimulation of olfactory nerve and venous drainage of the nasal mucosa. This therapy not only has preventive and curative approach but also has psychological, physiological and social effect as it affects the whole facial complexion of an individual. In this paper, Clinico-anatomical aspect of *Pratimarsh nasya* in regard to facial arterial, venous and lymphatic circulation. The literary study has been conducted through various ancient texts.

Keywords: - *Pratimarsh nasya*, facial circulation, *Supraclavicular*.

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CLINICAL EFFICACY OF VAMANA & VIRECHANA KARMA ALONG WITH ARAGWADHA PATRA LEPA WITH SHAMANA YOGA LELITAKA (GANDHAKA) IN KITIBHA KUSHTHA W.S.R. TO PSORIASIS

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Psoriasis is one the most dreadful dermatological condition affecting up to 3.5% of the worlds and approximately 0.44% to 2.8% in Indian population. It is a common, chronic and non- infectious skin disease characterized by well-defined slightly raised, dry erythematous macules with silvery scales. In *Ayurveda* all dermatological conditions are grouped under broad term *Kushtha* which again have two divisions *Mahakushtha* and *Kshudrakushtha* on the basis of their symptoms, severity & involvement of deeper *Dhatu*. The present study was conducted on 30 registered patients of *Kitibha Kushtha* (Psoriasis) were randomly divided into 2 Groups of 15 each as

Group A: In this group *Vamana karma* followed by *Argvadha Patra Kalka Lepa* along with *Shamana yoga Lelitka (gandhaka)* in the dose of 500 mg B.D. for 15 days will be given.

Group B: In this group *Virechana karma* followed by *Argvadha Patra Kalka Lepa* along with *Shamana yoga Lelitka (gandhaka)* in the dose of 500 mg B.D. for 15 days will be given. After 30 days of trial significant response were found.

Keyword- *Kitibha Kushth, Vamana karma, Virechana karma, Shamana yoga*

ROLE OF MUKHA LEPA IN SKIN DISEASES

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In *Ayurveda* cosmetology started from *Dinacharya, Ritucharya, Ratricharya* etc. Cosmetology is the branch of science deals with beauty aspects. *Acharya Charaka* classified cosmetics drugs as *Varnya, Kustagna, Kandugna* etc. Many *Alepam, Pradeha, Upnaha, Anjana, Taila* are described in *Susruta Samhita* and *Astanga Hrudaya* in the context of *Twak Roga*. Skin is the largest organ of the body and has the great cosmetic value it is one of five *Jnanendriyas* that is *Sparsha Gyan* get from it. So it has ample of importance in physical and mental well-being of an individual's. It is

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most vulnerable to diseases as it exposes to external environment and in *Ayurveda* an ancient science has vast description of the topical applications in the name of *Lepa Kalpana* described by both as *Chikitsa* of various skin diseases and beauty both. The medicines that are in the form of a paste and are used for external application are called as *Lepas*. So through this my aim is provide the details about the *Lepa Kalpana* and the drugs mentioned in classics which are useful for improving complexion and for common skin ailments.

Keywords: Ayurveda, Lepakalpana, Mukha Lepa etc.

ROLE OF VAMANA IN PSORIASIS – A SINGLE CASE STUDY

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Introduction: Skin is the mirror which reflect the harmony of the internal functions of the body. Any change in the skin disturbs the person both physically and mentally. Psoriasis is a commonly found chronic recurrent autoimmune disease. Here life cycle of skin cells gets speeded up, which causes skin cells to build up rapidly on the surface of the skin. In Ayurveda it is included in the board term kushta. It is called kushta because if not treated in course of time it will destroy the whole body. According to Ayurveda mithya ahara vihara is the main nidana factor. In the present era the life style and food habits of people like taking more fast food Spicy food etc increases the prevalence of disease. It is a bahudoshavastha condition and shodhana is the main line of treatment.

Aims and Objectives

To evaluate the signs and symptoms of psoriasis.

To evaluate the efficacy of vamana karma in psoriasis.

Methodology: A male patient aged about 50 years came to the OPD of our hospital complains scaly lesions over the body associated with itching, mainly over the hands, legs and the condition is treated with vamana and shamana aushadies.

Conclusion: According to Ayurveda kushta is a bahudoshavastha condition and shodhana is the main line of treatment. Condition of the patient was accessed before and after treatment and it show remarkable change after vamana.

Keywords - psoriasis, mithyahaaravihara, vamana.

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CONCEPT OF BEAUTY IN AYURVEDA

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Everyone wants to be beautiful in this world. In today's era cosmetology i.e. the science of alteration of appearance and modification of body is growing very rapidly. For this, there are many products in the market for lustrous skin, wrinkle free skin, hair dying etc. and hair transplant centres, plastic surgery centres are spreaded world wide. Concept of beauty is also not an untouched part in *Ayurveda*. According to *Ayurveda*, beauty is not just having lustrous skin, silky and shiny hair, big eyes etc. but also include internal beauty in terms of good physical health, mental and spiritual well being of a person. Concept of beauty in *Ayurveda* starts from mother womb and it depends on *Aahara* and *Vihara* taken by mother during its pregnancy. After birth one can achieve and maintain beauty by following the daily and seasonal regimen as described in *Dincharya* and *Ritucharya*. There are many references in our *Ayurveda* literature regarding *Nasa Sandhan*, *Austha Sandhan*, etc. which are used in modern cosmetology by the name of rhinoplasty, labioplasty surgery. Skin is reflection of internal system of medicine, *Sansodhan* treatment by *Panchkarma* procedures is also a very great tool in cosmetology. Many *Varnya*, *Keshya* and different *Yoga* are described in our *Samhita*. *Rasayana* therapy could be a better adjunctive as an ant aging agent for wrinkle free skin. In this article, all the concepts of beauty which are mentioned by *Acharyas* in Different *Samhita* are discussed.

Keywords:- *Ayurveda*, beauty , *Dincharya*, *Ritucharya*

RECENT ADVANCEMENTS IN SURGERY

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Beauty is the primary feature of creation; it denotes the progressive nature of science. The aim of the best surgical procedure and its management, to leave minimal disfigurement of concerned part. Among all the ancient classics, India has Pioneer work in Cosmetic Surgery. Acharya Sushruta also mentioned different surgical approaches including reconstructive surgeries as Plastic Surgery in a separate chapter.

In the journey of Surgery from ancient to recent age, there are innumerable advancements taken place to convert a long incision into minimal invasive surgery. Wound management techniques were also highly developed day by day to overcome the ugly scarring.

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Overall, all these developments have established to achieve best cosmetic results with desired surgical intervention and wound care.

Keywords- Bhedan, Sandhan Karma.

AYURVEDIC MANAGEMENT OF SHWITRA: A CASE STUDY

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Shwitra is one of the common skin disorder with cosmetic importance and characterized by lesions in the form of white patches over the skin surface with maximum incidence of childhood onset. This not only interfere with beauty and general outlook of the child but also considered as social stigma, which ultimately afflicts the social, academical, behavioural pattern of the child. Incidence of *Shwitra* is 1% to 2% in children. Ayurveda considers it under *Kustha* and same has been named as vitiligo or leucoderma in contemporary medical science, with basic pathology of hypopigmentation due to the absence of melanin underneath the skin due to various causes. As treatment options are limited and unsatisfactory, parents opt the Ayurveda management for the same.

A 8-year-old male child diagnosed with *Shwitra* and presented with hypo pigmented patch over the left leg and ankle area measuring 10x5 cm dimensions was treated with Trikatu Churna orally and Gajlindalalepa as an external application with Gomutra for 2 months with follow up on once in every 7 days. With all required diet and life style modifications. At the end of 2 months patient has shown significant reduction of hypo pigmented patch with replacement of normal skin pigmentation. Details of case with history, clinical finding, treatment, progress, etc will be discussed on full paper presentation.

Keywords: Shwitra, Gajlindalepa, vitiligo.

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SUCCESS STORY ON KHALITYA- A CASE STUDY

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Attention towards beauty (Soundarya) is increasing more and more globally. Not only a beautiful face healthy, beautiful, long and attractive hairs add charm to the personality, as it has been said that hair is a barometer of one's beauty. The hair is generally considered as Khalitya in Ayurveda having different synonyms used for the affected area where it takes place.

Here is a case of Khalitya come to the OPD of NIA age 16 years female patient with complaints of loss of hair from all over the scalp over last 2 years. Additional features are there of dandruff, itching, weakness, constipation etc. This makes the patient to more depressive towards her daily life interfering in her day to day life. She is treated with the Ayurvedic yoga basing on the different principle of Dosha, Dhatu and Mala Kshaya vriddhi with proper guidance of Pathya and Apathya. Different keshya Lepa, Lekhaniya dravya are applied in a sequential manner over a period of months and result was quite amazing. She is now almost covered with hair on her scalp and now having faith to lead a better day to day life. Having improvement in the other features too. With this treatment there is a message towards all the Ayurvedic community that hair fall is no longer a nightmare if treated in a proper manner. Which add hopes to the recipients to deal a better life and make them beautiful like others.

The detailed will be described in the full paper.

Key words: Khalitya, Saundarya

CLINICAL EVALUATION OF SAFETY AND EFFICACY OF 'AVALGUJA BEEJA CHURNA' AND 'ARKA TAIL' IN THE MANAGEMENT OF VICHARCHIKA [A TOPIC DERMATITIS]"- A RANDOMIZED CONTROLLED TRIAL

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Due to ignorance towards dietetic, seasonal and daily regimen people are more prone to various kinds of skin disorders. *Vicharchika* (Atopic dermatitis) is the most common skin disorders. Due to wide spectrum of disease, much prevalence in the society and lack of effective medicament, so disease being chosen for the study. The study was conducted in 50 clinically diagnosed patients of *Vicharchika* (Atopic dermatitis) and randomly divided into two groups. In group A patients were

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treated with *Avalguja Beeja Churna* (6 gms) with *Ghrita*, before meal twice daily for 30 days and *Arka Tail* twice daily for 30 days, on the lesion for local application. In group B patients were treated with Cetrizine tab. (oral 10mg in night) and Clobetasol ointment twice daily for 30 days, on the lesion of Atopic dermatitis.

Conclusions: ‘*Avalguja Beeja Churna*’ and ‘*Arka Tail*’ is safe, cost effective and free from any side effects in the management of *Vicharchika* [Atopic dermatitis]”. It also prevents the relapse considerably.

Keywords: *Vicharchika*, Atopic dermatitis, *Avalguja Beeja Churna*, *Arka Tail*, Cetrizine tab., Clobetasol ointment

A CROSS SECTIONAL STUDY ON *KESHA SAMVARDHANA* (HAIR CARE) TO EVALUATE ITS EFFECT ON HAIR IN JAMNAGAR TERRITORY.

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Introduction: In today’s world of glamour, beautiful hair has great aesthetic value. Thus, to have better and healthier hair, men have been discovering various materials, equipments, techniques for hair care which is known as *Kesh Samvardhana*. There are varieties of products available in the market for combing, cleaning, nurturing, styling and colouring of hair, which claim to have beneficial effects, but the reality is far from such claims.

Therefore, with the aim and objective to evaluate the actual effect of hair care habit and its product on the hair, the cross sectional study on *Kesha Samvardhana* was carried out.

For that, 306 subjects of Jamnagar tertiary were examined in detailed with specialized proforma incorporating all the habit related to hair care.

Observation & Discussion: In the 21st century of modernized and metro life, people adopted western methods of hair care like lotion (3.92%), dye (8.50%), cream (3.59%), colour (12.09%), conditioners (19.28%), spray (0.98%) etc. which adversely affect the hair because mostly they are chemical based. Whereas few follows the ancient hair care habits like *Moordha Taila* (35.88%), who did not have *Khalitya* and their hair were found healthier.

Conclusion: On the basis of the study it can be concluded that the hair is an important factor of one’s beauty. Hence, ancient Acharya the *Kesha Samvardhaka* methods had suggested. If they

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followed properly can provide healthy, long and black hair. But use of various western chemical based hair care methods may harm the hair.

Keywords: *Hair, Kesha, Samvardhana.*

AN ANALYTIC STUDY OF PALITYA W.S.R TO PREMATURE HAIR GREYING: A REVIEW

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In Ayurveda three *dosha* (*Vata, Pitta & Kapha*) regulate the body activity. The normal function of *pitta dosha* is to perform all metabolic activity. *Palitya* generally happens in old age & *Pittaja Prakriti Purush*, certain unavoidable diet conditions, present behavioral life style, psychological & unknown causes influence premature graying. According to W.H.O. the incidence is high in age group of 20-30 years. Problem of *Palitya* is described as a disease in *Brihatrayi* (Greater trio of text books of Ayurveda) i.e. *Charak Samhita, Sushrut Samhita, Astang Sangraha* and *Astang Hridaya* with *chikitsa yogas* (medicinal formulations) that are cost effective, easy to prepare and use. Thus, people can benefit from this knowledge.

Keyword – *Palitya, Premature hair greying, Ayurveda Classical text*

NOTION ON COSMETICS IN ASTANGA HRIDYA: A LITERARY SEARCH

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Beauty is a matter of Socio-medical significance. The cosmetics are the utility products used extensively throughout the world for maintaining and recuperating general appearance of face and other parts of the body. Along with increased demand of beautification, the problems are also increasing which cause damage to Beauty or Personality due to changed life style and polluted atmosphere. The concept of beauty and cosmetics is as old as human civilization. Ancient text, *Astanga Hridaya* explains various factors which enhances beauty. The various karmas are explained in *Dinacharya, Ritucharya* etc. that enhances beauty directly or indirectly. Out of different *ganas*

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explained, two are related to beauty. *Rodhradigana* and *Eladigana* are characterized as the 'Varnya group'. It described *Mukha Lepa*, *Mukha Lepa Varjya* and *Samyak Prokta Mukha Lepa Laksana*. It also mentions six prescriptions of *Mukha Lepa* according to *Ritu Bheda* (season). The present critical review highlights the cosmetics in *Astanga hridaya*.

Keywords: Cosmetics, Cosmetology, *Astanga Hridaya*, *Varnya*.

EFFECTS OF ENVIRONMENTAL FACTORS AND NUTRITIONAL FACTOR ON SKIN HEALTH

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Beauty is not in a potion or in a magic pill. Everyone is beautiful in his or her own way – you just need a little natural and loving touch with Ayurvedic care. Ayurveda is a science of sama dhatu (and upadhatu) including twacha(skin) and it significantly tells about care of skin.

There are number of environmental which affects the health of skin likewise: Air, Water, Ultraviolet radiation (UV), Health and illness (including stress). In addition, our diet and its nutritional value also plays an important role in maintains of skin health. Different types of macro and micro nutrients have their effects on different perspective of skin health like skin texture, its glow, colour etc.

In Ayurveda aahar is one of three upstambh(pillars) of life. Proper aahar leads to proper rasa, which is essential for poshan of all the dhatus and updhatus including twacha (skin). Ayurveda stresses a lot at the role of seasons on the body and advises that we must change our daily routine depending on the seasons. Environmental factors like different ritu (season), kala leads to changes in dosha stithi which significantly effects skin.

In this presentation I will try to cover all the nutritional and environmental factors which effect the skin with its detailed description according to Ayurveda and modern point of view.

Keywords: Ayurveda, skin health, beauty, environmental and nutritional factor.

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EFFECT OF SANDHANIYA DRAVYA FOR BEAUTY TREATMENT

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Skin problems are major issue in the field of cosmetology at present age. Most of these problems arise due to improper diet and lifestyle. Premature wrinkling of skin, acne, blemishes, dark circles around eyes are some the major issues. *Ayurveda* being an ancient science of healing, has been advocating many natural remedies for such conditions which are age tested and practiced since ancient time. So, in this context, *Sandhaniya Mahakashaya* described by *Acharya Charak* possess lot of potentials regarding these problems. Total ten drugs are described in this *Mahakashaya* which are astringent by nature. Due to these properties of these dravyas they are effective in treatment of conditions like wrinkles, acne, dark circles, scar and blemishes. These ten drugs can either be used effectively in single or in compound form of two or more drugs. Combination of drugs can be formed considering to the involvement of various *doshas* in ailments. Ten drugs of *Sandhaniya Mahakashaya* are *Madhuk* (*Glycyrrhiza glabra*), *Madhuparni* (*Tinospora cordifolia*), *Prishniparni* (*Uraria picta*), *Ambasthaki* (*Cissampelos pareira*), *Samanga* (*Mimosa pudica*), *Mochras* (*Salmalia malabarica*), *Dhataki* (*Woodfordia fruticosa*), *Lodhra* (*Symplocos racemosa*), *Priyangu* (*Callicarpa macrophylla*) and *Katphal* (*Myrica nagi*).

Keywords: *Ayurveda, Sandhaniya dravya, Sundarya chikitsa*

MANAGEMENT OF PARISARPA THROUGH AYURVEDIC MEDICINE – A CASE REPORT

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Ayurveda has earth-shattering in evidence of worldwide on good worth of its holistic approach of life and its less side effects. Skin is one of the ‘*Adhithana of Gyanendriyas*’ as described in Ayurvedic texts. Skin diseases are most common form of infection occurring in people of all ages. Sharir Rrachana & Kriya of Twacha are the main aspects for *twacha dushti* and *twacha roga*. Parisarpa is one of the major skin diseases which is explained in specify apart from “*Kushta*”Vyadhi in all the Ayurvedic classics. The present article deals with a case report of 46 years female patient attended Kayachikitsa Skin OPD of AIIA with complaints of Reddish plaques over bilateral upper limbs, face, trunk(left half), bilateral foot, Intense itching over lesions since 13-14 years , Hyperpigmentation of lesion after few days and associated Burning sensation all over

body, specially over lesions, Blackish Maculo-popular lesions in initial days (13-14 years), patient was taking allopathic medicine but could not get relief ,so she was admitted and treated with ayurvedic treatment.

Conclusion: This case report shows that the classical treatment with Snehapana, Abhyanga, Niragni sweda, and Virehana along with Shaman Oral medications is very effective in Parisarpa. The complaints of the patient were assessment with BSA, DLQI. After the treatment, she got a marked improvement in his conditions.

Keywords: Adhithana, Gyanendriyas, Twacha, dushti, Kushta, Shodhan, Shaman

THE ROLE OF *JALAUKA VACHARAN* ALONG WITH HERBO-MINERAL DRUGS IN THE MANAGEMENT OF VICHARCHIKA W. S. R. ECZEMA – A CASE STUDY

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Introduction and Purpose- In *Ayurveda* all skin diseases are consider as one of the broad heading of *Kushtha*. *Vicharchika* is a type of *Ekadash Kshudra Kushtha*. The clinical features of *Vicharchika* like *Kandu*, *Pidika*, *Shyavarnata*, *Strava*, *Rookshata*, *Daha*, *Raji* and *vedana*. The *Ayurvedic* texts consider *Raktadushti* as one of the primary cause of skin disease and patient get relief after letting out the vitiated blood. *Jalaukaavcharan* is considered as the ideal method to expel out the vitiated blood safely, quickly and effectively. Therefore, *Jalaukavacharan* along with herbo-mineral drugs was administrated in this study.

Case presentation - A 14 years old patient came in our OPD, NIA, Jaipur with the sign and symptoms of *Vicharchika* as classified in classics from past 3 years with *Kandu*, *Shyavarnata*, *Strava*, *Rookshata*, *Daha* and *vedana*. Patient was administrated a herbomineral compound along with *Jalaukavacharana* with the follow up of 7 days.

Management and Result- The main drugs of Herbomineral compound were *Madhuyasthi*, *Rasmanikya*, *Shuddha Gandhak*, *Arogyavardhini Vati* etc. all these drugs having the *Kushthaghna* and *Raktashodhaka* properties. *Jalaukavacharan* was also given along with every week. Only after 7 days' patient started getting relief in symptoms.

Conclusion- *Jalaukavacharan* along with herbomineral drugs enhanced the results of treatment in perspective of duration and cost of medicine.

Keyword- *Jalaukavacharan*, *vicharchika*, Herbo mineral drugs.

ROLE OF KSHAR KARMA IN THE MANAGEMENT OF MASAKA: A REVIEW

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The skin is the largest organ and most exposed part of the body. As a result, skin disease is an important source of morbidity. Most Common skin disorder among them is mole. It is common small flesh-coloured, tan, brown, or black spot on the skin. Sun exposure in childhood cause an increase in the number of moles. Most moles appear by age 30. In *Ayurveda* skin disorders are describe in *Sushruta Samhita* in 44 *kshudra roga* . *Masaka* (elevated mole) is one of them. *Masaka* is produced by vitiated *vata dosha* as painless, black gram colour elevated and stable. In modern medicine, minor surgery is the only effective way to remove a mole but there are more chances of recurrence. In *Ayurveda* *Kshar karma* is prescribed for the treatment of this disease. It is highly effective as there are less chances of recurrence. The aim of study is, to highlight the role of *Kshar karma* in *masaka* , mentioned by *Aacharya Sushruta*.

Keywords: *Masaka, ksharkarma* , mole

PREGNANCY STRETCH MARKS – AN AYURVEDA WAY

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Introduction: Women are a symbol of beauty in Indian culture and giving birth to a child is nature's gift to them. However, motherhood brings some cosmetic problems in women, pregnancy stretch marks (*striae gravidarum*) is one of them. *Striae gravidarum* means pinkish, purplish scar like lesions, latter becoming white on the breast, thighs, abdomen and buttocks due to weakening of elastic tissues associated with pregnancy. In *Ayurveda* these symptoms are seen in *kikkisa*, so a hypothesis is made that the drugs which are useful in treatment of *kikkisa* might be useful in pregnancy stretch marks.

Material and method: An ointment has been prepared from *nimba taila*, *manjistha*, *madhuka*, *chandan* and *sursa* powder. Its Skin Sensitisation Test (the Buehler test method) according to

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OECD Guideline 406 has been done for safety study. Application area of ointment was observed for 0 hour, 4th hour, 12th hour, 24th hour and on every 24th hour for 8 days on guinea pig. After safety study, a pilot study has been conducted on 20 patients to check its efficacy for symptoms like length, color and number of stretch marks for 1 month period.

Result: No Any Changes found on skin of guinea pig after application of ointment. Pilot study showed good improvement in length and color of pregnancy stretch marks.

Conclusion: The ointment is safe to use and can be used both as preventive and curative aspect in pregnancy stretch marks.

Keywords: *Striae gravidarum, pregnancy stretch marks, kikkisa*

CONCEPTUAL AND APPLIED ASPECTS OF BEAUTY IN AYURVEDA

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Ayurveda is a pioneer and one of the most ancient medical science. It emphasizes both external(physical) and internal(mental) beauty or *Saundarya*. Beauty of a person includes their complexion, skin texture, hair care, care of eyes, foot care etc. Beauty is not achieved in one day but it should be maintained or enhanced by using Ayurvedic procedures as it plays an important role in cosmetology by various way such as *Aahar* (Diet and nutrition), *Vihar* (lifestyle), *Rasayana* (health promoting drug), *Dincharya* (Daily regime or mode of life) etc. The concept of using herbs for beautification is well defined in Ayurveda. It affects complexion and texture of skin. This presentation is an attempt to collect references from various *Samhitas* regarding the procedures mentioned in *Dincharya* for cosmetic purpose and how it enhances *saundarya* as we know that some of these *Dincharya* procedure like *Vyayama*, *Dantadhavana*, *Anjana*, *Nasya*, *Abhyanga*, *Snana*, are now a days being popularly considered for beauty promotion.

Keywords: *Dincharya, Rasayana, Samhitas, Saundarya*

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A COMPARATIVE CLINICAL STUDY OF *LAAKSHAADI LEPA AND PANCHANIMBA GHANA VATI IN MUKHDOOSHICA W.S.R TO ACNE VULGARIS*

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In *Ayurveda mukhdooshika* is described under the heading of *Kshudra rogas*. These diseases are called *kshudra* (minor) as they are of lesser severity in comparison to *mahavyaadhis or vyaadhis* (major or medium diseases). Thus *Mukhdooshika* is the painful condition for the body as well as mind. The *Shaalmani* thorn like eruption on the face due to vitiation of *kapha, vata* and *rakta* which are found on the face of adolescent are called as *mukhdooshika* or *yuvaan pidikaa*. In this study two trial drugs were taken for *Mukhdooshika* which has been mentioned in *Samhitaas*. The first trial drug was the *Laakshaadi lepa* taken from A.S.U 44/60, & *Second* drug selected as drug for clinical trial on *Mukhdooshika* was *Panchnimbaadi Ghana Vati* which had taken from *Bhaisajya Ratnavali 54/74-77*. 30 Patients of *Mukhdooshika* had been selected from O.P.D. and I.P.D. of NIA Jaipur after proper clinical examination. Then all these patients were divided into two groups randomly as 15 patients in each group, to compare the clinical efficacy of study drug Group A (*Lakshadi lepa & panchanimba Ghana vati*) with study drug Group B (Acnovin ointment & capsule Acnovin) along with *kumkumaadi taila nasyam* in the management of *Mukhdooshika* (Acne). The results of therapy have been evaluated in two steps with the help of statistical methods. First step is evaluating within the group before and after treatment in both groups separately. In second step the evaluations of inter-group or between two groups evaluation of both therapies. In both study and control group there was 0% of patient has showed **excellent relief**. 6.66% and 13.33% patient has showed marked **relief** in study and control group respectively. 60% patient in study group showed **moderate relief** while only 40% patient in control group has showed **moderate relief**. 33.33% patient in study group and 46.66% patient in control group has showed **mild relief** in *Mukhdooshika* and also the percentage of **no relief** patient was zero in study groups as well as in control group.

Keywords: Mukhdooshika, Laakshadi lepa, panchanimbaghana vati

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A ROLE OF AYURVEDA MANAGEMENT IN THE HAIR FALL DUE TO DIABETES AND STRESS

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Hair loss can come with a degree of shame because hair contributes to our feeling of beauty and strength. Hair loss is known as Khalitya in Ayurveda. Khalitya is considered under kshudra rog. According to Ayurveda, hairs are outgrowth of bone formation and the tissue emergence for the growth of hair. Thinning and loss of hair is called alopecia and it is related to hormonal imbalance. In the root of hairs excess vata dosh with the influence of pitta cause damaging of hairs and after that shleshma and rakta together block the hair follicles so that new hairs growth become stop.

Hair growth cycle can be affected by the combination of stress and diabetes. Physical and emotional stress can directly impact on the hair growth cycle. People with diabetes are more likely to have a condition called alopecia. with alopecia, the immune system attacks the hair follicles, leading to patches of hair loss on the head. If suffering from diabetic and stress related hair loss, your hair loss is probably a temporary problem which can be fixed with reducing your stress levels and blood sugar level management, your hair might grow back. In ayurvedic texts management of khalitya has been described in the form of nasya, shiroabhyanga, shirolepa, and rasayana therapy.

Keywords: Khalitya, alopecia, stress, diabetes, nasya, ayurvedic drugs.

RATNADHARANA: AN IMPORTANT TOOL OF DINACHARYA FOR PERSONALITY ENRICHMENT

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Ayurveda is a very ancient scripture. In fact, the ancient Acharya called it 'eternal' because Ayurveda is eternal since its age and its knowledge. To understand Ayurveda, it is also necessary to have knowledge of other scriptures like Vastu Shastra, Astrology, Samudra Shastra etc. By studying other streams of science, it is easy to understand the logic behind the particular concept of Ayurveda. The purpose of Ayurveda is to protect the health of a healthy man and for this; the principles of Dinacharya, Ritucharya, Ratricharya, Sadvrita etc. have been described. In Ayurveda scripture, the description of the Ratna (gemstone) is also found in two ways: One is to accept the Ratna (gemstone) in the form of oasis and the other is to wear the Ratna (gemstone). The Ratna Dharan is considered an essential part of the Dinacharya. The purpose of Ratna Dharan is said to

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be *Mangalic*, *Saubhagyakarak*, *Aujaswee*, *Ayushya*, *Vishaghna* and *Grahbadha nashak*. The second aspect of *Ratna Dharan* is related to astrology, which transfers cosmic energies to the body by *Ratna Dharan* and makes life happy, prosperous and fortunate.

Keywords: *Ayurveda*, *dinacharya*, personality enrichment, *ratnadharana*.

ROLE OF SHALAKYA TANTRA IN ENHANCING THE BEAUTY

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Beauty is not only a source of joy but also provides confidence and pride to some extent. Beauty lies in the face of the beholder. Since time immemorial beauty has occupied an important criterion in one's life style. Beautification is an important aspect for personal grooming which existed since times memorial. The various techniques for beautification of skin especially of face, eyes and hair are key areas which are primarily concerned and highlighted in Ayurvedic literature especially in Shalakyta Tantra. As Mukha includes the area from Chibuka to Lalata which includes the entire face and diseases arising in this area along with its beautification are highlighted through various Kriya Kalpa procedures. The concept of beauty in Ayurveda is not only directed towards achieving an attractive external appearance but also to achieve good health. This starts when the child is in the mother's womb by following sadvrittha i.e. *dinacharya*, *ratricharya*, *ritucharya* along with the use of medicinal herbs and minerals.

In this article the various procedures and techniques for enhancing the beauty of face, eyes and hair are considered along with internal medications, *pathya* and *apathya viveshana*. Hence the role of shalakyta tantra in enhancing the beauty of face, eyes and hair will be highlighted through review of literature pertaining to this. The various kriya kalpa/procedures for beautification of mukha (Face), eyes and Kesha (hair) by adopting procedures like *abyanga*, *swedana*, *mukha lepa* (Face packs), *vidalaka*, *anjana*, *nethra parisheka*, *Shiroabyanga*, *Shirolepa* (Hair pack) etc. will be considered in detail.

Keywords: Mukha, Nethra, Kesha, Lepa, Bidalak, Anjana

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A CONCEPTUAL STUDY OF FUNCTION OJAS W.S.R TO VYADHIKSHAMATVA AND ITS CLINICAL SIGNIFICANCE

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In Ayurvedic literature the term Oja is recognised as one of the most important vital and radiant element of the human body. The entire metabolic activities occurring in the human body throughout the lifetime are primarily dependant on Oja. To fulfil these purpose, Ayurveda has mentioned various fundamental principle in reference of Sharir Kriya, Sharir Rachna, Chikitsa etc. Concept of oja and vyadhikshamatva explained in Ayurvedic text is one among them. Though located in hrdaya, ojas pervades all over body and controls the working of body .by its loss or destruction, the destruction of body is sure to happen and its presence, the body is surviving and different state (condition, activity etc) concerned with the body are brought properly. The main function of vyadhikshamatva. capacity and power of resistant against the disease and harmful external factors is known as vyadhikshamatva. The term is occasionally described to the vital body elements viz. dosha, dhatu. mala according to its peculiar patterns of manifestation and in addition to this tri-phasic behaviour. Oja also manifests itself in the form of radiant energy alone in the human body. In Ayurveda bala, veerya, shleshma are often considered as synonyms of Oja. Therefore in this review article attempt is made to understand the concept of ojas and ojasvikruti.

Keywords: -Ayurveda, ojas, vyadhikshamatv, hrdaya, immunity

EXERCISE AND PERSONALITY ENRICHMENT

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The cosmetic approach of the Ayurveda is related to the health status of the body and mind. Only as healthy person looks beautiful. In Ayurveda, all the remedies have been described for the both perspectives, health as well as beauty. Maintaining youthfulness and to delay the aging process has become one of the foremost concern nowadays. Physical exercise is considered as one of the most important aspects of preventive medicine in recent years, which is comparable to the Vyayama of Ayurvedic lexicons. Physical exercise is considered an important factor of dincharya for maintaining physical fitness including healthy weight, building and maintaining healthy bones, muscles, and joints, promoting physiological well- being, and strengthening the immune system. A physically fit person always is the center of attraction in public. Regular exercise has an important effect on metabolism and adapting the body to exercise inducing modifications is essential for

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supplying the necessary power to muscle contraction and physiological functions of vital tissues. A regular workout improves muscle tone. This has no direct impact on the skin. But have a more muscle tone, the healthier skin will look and feel. Hence, physical exercise is a very vital cause to uphold the fitness of the body.

Keywords: *Ayurveda, dinacharya, exercise, vyayama*

CONCEPT OF LEPA (LOCAL COSMETICS) IN AYURVEDA A REVIEW

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Ayurveda explains the concept of beauty in its own way. the beauty as per *Ayurveda*, depends upon many factors e.g *shukra, shonita, dosha* and their dominance as described in *prakriti, mansika* and *sharireeka bhava*, adoption of various *rutucharya, aahara* etc. *Ayurveda* believes an integral involvement of various factors stated above for the creation of beauty. Beauty of man is nothing but own satisfaction of all his senses. The mentality, thought process diet and many other factors influence the beauty of human beings. Various *Lepa* (local cosmetics) has been described in *Ayurvedic* treatises to enhance the local beauty of face. Constant use of *Varnya Lepa* are advised by scientists of *Ayurveda* to maintain the face fairness. The article reviews the concept of *Lepa* forwarded by *Acharya* of *Ayurveda* with respect to *Varna- prasadana*.

Keywords: *Lepa, Beauty, Ayurveda, Cosmetic.*

STRESS INDUCED SKIN AGING – DREAD OF TODAY’S ERA

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Psychological stress arises when people are under mental, physical, or emotional pressure. It arises when the individual perceives that the pressure exceeds his adaptive power. The complex relationship between stress and skin conditions has been documented since ancient times. Recent scientific observations also link psychological stress to the onset or aggravation of multiple skin diseases. Stress can cause unfavorable physiological and functional consequences in the skin. Chronic stress has been shown to have a number of negative health impacts, from insomnia to

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weight gain to an increased risk for heart disease, impairing the immune and digestive systems as well as the central nervous system. And when it comes to aging, cellular changes as well as qualitative and quantitative alterations of dermal extracellular matrix proteins are involved, resulting in loss of recoil capacity and tensile strength with wrinkle formation, increased fragility. So, to minimize the fear and unravel the hitches of aging, one should concentrate on the stress management, lifestyle alteration, and use of Ayurveda anti-aging medicines for youthful skin.

Keyword: Stress, Skin, Aging

TRAYA UPSTAMBHA: BEAUTY ENHANCER IN PRESENT ERA

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The definition of beauty is elusive. Each individual has different perspective and view of beauty. It is categorized as a phenomenon that comes from inside or outside a person. The modern idea of beauty usually clings to the concept that it involves the shape of a person's physique which was mentioned in our classics of *Ayurveda* long back. *Ayurveda* has given in definition of *Swasthya* the term *Sammansa* and *Samsanhanana* which represents today's definition of beauty. These both factors depend on *Traya upstambhas*. *Traya upstambhas*- pillars of life constitutes *Ahara*, *Nidra* and *Brahmacharya*. These three factors promote nourishment of *Dhatu*s which is prime factor behind Internal and external beauty.

In today's scenario due to adoption of western lifestyle we are not following rules of these *Traya upstambhas* as mentioned in *Ayurveda*. Transfiguration of rules of *Ahara* leads to improper nourishment and ultimately *Anulomakshaya*. Impairment in rules of *Nidra* affects Digestive process which again hampers nourishment of *Dhatu*s. In today's era we are not even following rules of *Brahmacharya* which leads to *Pratilomkshaya* of *Dhatu*s. This lack of nutrition of *Dhatu*s from all three factors coincide to a common point that is Deterioration of Beauty.

In cosmetology people are generally treated with external application of various types of ointments and various medicines but if these three pillars of life ie. *Ahara*, *Nidra*, *Brahmacharya* are strengthened and relating factors are analyzed properly we could achieve health and beauty simultaneously.

Keywords: Beauty, *Traya upstambhas*, *Anulomakshaya*, *Pratilomakshaya*, Cosmetology.

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CLINICAL EVALUATION OF *MANJISHTADI TAILAM* ON *TVAK VAIVARNYA*

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Cosmetology, the science of beautifying hair, skin and face has been mentioned in vedic texts since *ancient* times. The adverse effects of modern cosmetics and high cost therapies brings back the public to look for Ayurvedic beauty products & therapies. This research was done to evaluate the clinical efficacy of *Manjishthadi Tailam* on *Tvak Vaivarnya* conditions like *Mukha Pidika* and *Vyanga*. Thirty patients having the signs and symptoms of *mukha pidika* and *vyanga* as per Ayurveda attending the OPD of National Institute of Ayurveda were randomized into two groups - Group I included patients of *Mukha Pidika* and Group II of *Vyanga*. In both groups *Manjishthadi Tailam* was given for application over the face once a day followed by face-wash with *besan*. Total duration of therapy was 30 days with follow up after 15 days. Results were assessed by modern parameters viz. AGS (Acne Global Scale), Michelson Severity Index for Acne and MASI (Melasma Assessment Severity Index) for *Vyanga*. Ayurvedic assessment criteria was based on their sign and symptoms. The preset study showed a highly significant results in parameters like No. of *Pidika*, Area of *Pidika* and *Discoloration*. In Group II highly significant results were found in *Hyperpigmentation*, *DLQI* assessmen and *MASI* scale. On the basis of percentage relief *Manjishthadi Tailam* had better efficacy in Group A-1 i.e. on *Mukha Pidika* as compared to Group II i.e *vyanga*.

Keywords: Cosmetology, *Vyanga*, *Manjishthadi taila*, *Abhyanga*

THE ROLE OF *SHODHANA* AND *SHAMANA CHIKITSA* IN THE MANAGEMENT OF *MANDAL KUSHTHA* (PSORIASIS) - A CASE STUDY

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Patient of the skin disease always experience physical, emotional and socio-economical embarrassment in the society. Psoriasis is an autoimmune non-infectious chronic inflammatory disease characterized by erythematous, sharply demarcated patches surmounted by silver scale.

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Prevalence of psoriasis ranges between 0.09% and 11.5 %. Prevalence in India is 0.44%- 2.2% with average incidence of 2.2%. On the basis of symptoms psoriasis can be correlated with *Mandal Kushtha* in *Ayurveda* which is *Kapha Pradhana Tridoshaja Vyadhi*. In the management of *Kushtha Acharya* mention *Shodhana* is first line of treatment after that *Shamana Aushadha* were applied.

Case Study- Here i present a single case study of 35-year-old male patient suffering from silvery red patches and itching on whole body visited in the OPD of *Panchakarma*, NIA, Jaipur. This case was treated according to treatment protocol of *Mandal Kushtha*. The whole treatment includes *Vamana & Virechana Karma* followed by *Shamana Chikitsa*. Assessment was done on the basis of symptoms and PASI score.

Result- The therapy provided marked changes in the symptoms of psoriasis. The present study showed significant reduction in scaling, size of patches, itching on whole body etc. There were no adverse reactions, either reported or observed during the treatment period.

Conclusion- Based on the case study it can be concluded that *Vamana & Virechana Karma* followed by *Shamana Chikitsa* is effective in the management of *Mandal Kustha* (psoriasis).

Keywords- Psoriasis, *Mandal Kushtha*, *Shodhana*

ROLE OF VAMANOTTAR SHAMANA THERAPY WITH MADHYAM MANJISHTHADI KWATHA AND KUSHTHAGHNA MAHAKASHAYA IN THE MANAGEMENT OF EKKUSHTHA W.S.R. TO PSORIASIS – A RANDOMIZED CONTROLLED CLINICAL TRIAL

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Psoriasis is a common, chronic and non-infectious skin disease characterized by circumscribed scaly patches with particular predilection to scalp and extensor surface of body. Exact cause for this disease is unknown but there is an inherited predisposition. The strong genetic influence may result from a single dominant gene with poor penetrance or a number of genetic influences. Other factors such as local trauma, general illness and stress are also involved, so the cause of psoriasis is best regarded as being multifactorial. In *Ayurveda*, the disease is correlated as *Ekkushtha* due to resemblance of signs and symptoms. For Psoriasis the available medication like topical and oral steroids and puva therapy etc. are associated with several adverse effect and does not provide long losing relief. The relapse and remission are very common. Hence diagnosed case of *Ekkushtha*/Psoriasis was treated with proper *Ayurvedic* modalities.

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Material & Method - The study was conducted on 60 clinically diagnosed & confirmed cases of Psoriasis from OPD & IPD section of National institute of *Ayurveda*, Jaipur.

Treatment- Classical *VamanaKarma* followed by *Shamana chikita Madhyama Manjishthadi Kwatha* for 1 month's duration.

Observations & Results- Lesion were markedly reduced, itching is completely reduced, elevation & discoloration is reduced. **Conclusion-** *Vamana Karma* followed by *Shamana Chikitsa* with *Madhyama Manjishthadi Kwatha & Kushthaghna Mahakashaya* plays a significant role without any side effects. And we have found very significant result in all parameters of Psoriasis like itching, scaling erythema and thickness of scale and also seen in improvement of sign of Psoriasis like Auspitz 'sign and Candle Grease sign.

Keywords- *Ekkushtha, Psoriasis, Vamana Karma, Shamanachikitsa, Madhyama Manjishthadi Kwatha, Kushthaghna Mahakashaya.*

“SKIN-GUT AXIS” THE RELATIONSHIP BETWEEN AMA DOSHA AND TVAK VIKARA

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In the present era of modernization, a change of life style of human being has created several disharmonies in his biological system. Altered dietary habits (*viruddha annapāna, adhyaśana*) lead to hyposecretion of digestive juices and diminished gastrointestinal motility which precipitates as *āma dośa*. *āma* is manifested due to the derangement of *jaṭharāgni*. Due to *āma dośa*, the *śārīrika dośa* deviate from its normal proportions and furthermore disturbs *dhātu-sāmyatā*. *āma* is responsible for various diseases. It gets lodged into *raktavaha strotasa* and causes *avarodha* of the involved *strotasa* where *dośa-dūṣya sammūrchanā* occurs. When these vitiated *dośa-dūṣya* gets *sṭhānasamśraya* in *tvak* then they manifested as *tvak vikāra*. According to modern science, the gastrointestinal and cutaneous systems are closely linked in origin. Dermatological findings are commonly associated with underlying gastrointestinal diseases. It can be understood on the basis of Skin-gut axis. Both skin and gut microbiome which work in harmony. Any disturbance in the gut microbiome (in case of *āma dośa*) interrupts its harmony with skin microbiome, thus altering homeostasis (*dhātu-sāmyatā*). This leads to many gastrointestinal and dermatological manifestations.

Keywords: *āma dośa, tvak vikāra, Skin-gut axis, Skin microbiome, Gut microbiome.*

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A COMPARATIVE STUDY OF *JIVANTYADI YAMAKA, SURSADI GANA AND KUSHTHAGNA MAHAKASHAYA* IN THE MANAGEMENT OF *KUSHTHA W.S.R. TO PSORIASIS*

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Background: *Kushtha* is one of the most important and peculiar among the all skin diseases. Due to variation of its pathological elements (*Sapta dravya*) the disease off and often change its character, that is why slow progression, relapse, misprotocol are most common. So, if we search a midway pathogens and it's counteract resume than it will be easy to control and give proper management to the disease *Kushtha*. Psoriasis is a disease which affects the skin and joints, commonly represented by red scaly patches to appear on the skin. It is a papulo-squamous disorder of the skin, characterized by sharply defined erythematous-squamous lesions.

Aim: To evaluate and compare the efficacy of *Jivantyadi Yamaka, Sursadi Gana* and *Kushthagna Mahakashaya* in the management of psoriasis.

Material and methods: Total 67 patients of psoriasis were registered, among 66 patients completed the trial were divided into 3 groups namely A, B & C. the patients were randomly entered into three groups- **Group A:** Control drug – (*Jivantyadi Yamaka*) as local application. **Group B:** Control drug + *Sursadi Gana*. **Group C:** Control drug + *Kushthagna Mahakashaya*.

Results: *Kushthagna Mahakashaya kwatha* proved more effective to control the symptom. Among the two *samana* drugs, *Kushthgna Mahakashaya* has shown better result than *Surashadi gana*.

Conclusion: The treatment protocol is not effective in reducing the complete sign & symptoms. Thus it is proposed that the medicines should be administered for longer duration to provide better result to patients.

Keywords: *Kushtha, Psoriasis, Sursadi Gana & Kushthagna Mahakashaya.*

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ASSESSMENT OF VARNYAKARA EFFECT OF YAVADI LEPA: A SINGLE CASE STUDY

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Introduction-Beauty is a divine gift to human being. The concept of beauty, tradition of cosmetic and perfumery is as old as human civilization. *Varna* word is used in a broader aspect which includes most of the parameters which are necessary for healthy skin. Here, *Varna* is given as sign of Health.

Materials & Methods- A 24-year-old girl presented on 09-01-19 in Dept. of Swasthavritta & Yoga at NIA, Jaipur with *Varnahani* (scars and sun tanning) on her face. *Yavadi Lepa* have *Varnayakara* effect as mentioned in *Sharangdhara Samhita*. Therefore, *Yavadi Lepa* is selected for this case study to improve *varna* by abolishment of scars and sun tanning. *Yavadi Lepa* was advised for external application on face. In the morning hour before taking bath, *Lepa* was advised to be applied in amount of 20gms of powder mixed with milk externally on face in *Pratiloma* direction until it starts dry and then wash it with normal tap water. The total duration of trial is one month with weekly follow ups.

Equipment to be used- Skin analyzer machine, Fitzpatrick Scale, Visual analogue scale.

Observations & Results- Four criteria i.e. complexion, moisture, luster and oiliness had been assessed during the study. Very significant result of complexion and extremely significant results of lustre, moisture and oiliness of skin.

Discussion & Conclusion- All the *dravya* present in the *Lepa*, having the property of improving *Varnya* of the skin. Due to *Snigdha* base (milk) *Lepa* was also found effective in improvement of moisture and oiliness of skin and checks dryness of skin. During the study, it was observed that minor spots or sun tanning has been removed but overall color of skin has not been changed. Facial skin become spotless, glorious and lustrous.

The study will be discussed in detail at the of time paper presentation.

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A CLINICAL STUDY TO EVALUATE THE EFFICACY OF SHODHANA (VAMANA & VIRECHANA) & TAKRADHARA IN THE MANAGEMENT OF MANDALA KUSHTA W.S.R TO PSORIASIS

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The skin is extremely compound organ. It is the largest organ of our body. It is out of five Gyanindriyas as described in Ayurvedic texts, which is responsible for Sparsha Gyan. In Ayurveda, all skin diseases have been described under the umbrella of Kushta. Mandala kushta is stated to be Tridoshaja with the dominance of Kapha Dosha. The description and characteristic features of Mandala Kushta are near to the Psoriasis of Modern science and Bruhat trayi. Psoriasis is the oldest recorded skin disease. Psoriasis is a relatively common skin disease affecting 1%-2% of the population. In the present study 30 patients were divided in to three groups. One group was administered with Vamana and Virechana and second group was administered Takradhara and third group was administered with Vamana, Virechana followed by Shirodhara. on comparing the effect of therapies, Vamana and Virechana along with the Takradhara proved more effective to control head erythema, head induration, head total, arm coverage area, arm total, torso induration, torso scale, leg erythema, leg induration, leg coverage area, leg scale, leg total, Mandala Rupa, Shoka and Chinta. Vamana Virechana is more effective to control arm erythema, arm induration, torso coverage area. Only Takradhara is more effective to control head scale, head coverage, arm scale, torso total p and Krodha. Thus finally we can conclude that Vamana, Virechana followed by administration of Takradhara is effective in the management of Psoriasis as it is safe, effective and free from any adverse effects. It also considerably prevents the relapse.

ROLE OF AYURVEDA IN MANAGEMENT OF PSORIASIS

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Skin is mirror which reflects the harmony of internal functions of body. Any change in skin colour disturbs the patients both mentally and physically. Psoriasis is an autoimmune disease in which scaling and itching in the papulosquamous lesion of skin disturbs the daily routine of the patients. Because of its recurrent nature the disease has remained a great problem. There is no certain cure

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for this disease. Modern medicine provides symptomatic relief but also has side effects when used for long term. There are many side effects of modern medicine like hepato & nephrotoxicity, bone marrow depletion etc. The ayurvedic diagnosis of psoriasis is considered as *EKAKUSHTA* which is a *vata kapha* predominant *KSHUDRAKUSHTHA*. Its incidence is 1-2% of world population. Psychological stress is emphasized as one of the major triggering factor in the exacerbation of the disease. In *ayurveda* due to unique treatment modality provide long lasting results and a better life to patients through its three basic principles of treatment i.e *SHODHANA, SHAMANA AND NIDANA PARIVARJANA*.

Panchkarma (Shodhana) therapy is a unique type of treatment for various type of chronic disease. In addition of the the *Shamana yoga* & External Application of drugs is administered after proper *Shodhana* then it provides additional relief and helps in eradication of the disease completely. Hence it is the need of time to find out safe and effective for psoriasis and here *Ayurveda* plays an important role.

Keywords- *Ekakushta, kshudrakushtha, shodhana, shamana*

A CASE STUDY TO EVALUATE THE TREATMENT OF VITILIGO W.S.R. TO SWITRA

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Vitiligo occurs when the cells that produce melanin die or stop functioning. Vitiligo affects people of all skin types, but it may be more noticeable in people with darker skin. The condition is not life-threatening or contagious. It can be stressful or make you feel bad about yourself. Some dermatological outpatient records show the incidence of vitiligo to be 3% to 4% in India although an incidence as high as 8.8% has also been reported. In the Indian states of Gujarat and Rajasthan, the prevalence of vitiligo is very high being described by some as of epidemic proportions. *Sthana* of *Brajaka Pitta* is *Twak* and should be maintained in proper state, imbalance to this may lead to skin diseases. *Shvitra* is caused by various dietic and behavioural factors which aggravate the *Tridoshas*, especially the *Kapha dosha* vitiating the *Raktha, Mamsa* and *Meda Dhatu*. Here am going to present a case of 16 year old boy, who came to our OPD with c/o white patches around the B/L eyes, forearms, elbow and middle malleolus since 1 year. “*Dhatryadi Kwatha*”-50ml., “*Mahakhadiradi Ghrita*” 10ml. and “*Gunjaphaladi Lepa*” (for external application) were given for 3 months.

Keywords: *Switra, Vitiligo, Dhatryadi Kwatha, Mahakhadiradi Ghrita, Gunjaphaladi Lepa.*

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ROLE OF ANJANA (COLLYRIUM) IN SAUNDARYA (COSMETOLOGY)

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Cosmetics as external beauty have gained a lot of attention and demand in today's world. Foremost attraction in a person's beauty are their eyes. Eyes are very important from cosmetic point of view and its care is also very important as they are very sensitive and important for visualisation. According to *Ayurveda* eyes are repository of *Tejas* but have the risk of troubles especially from *Kapha*. For eye care and to diminish *Kapha* most effective and regular method is *Anjana (Kajal)*, which is used from ancient *Kala* for cosmetic and therapeutics use. *Anjana* protects the eye from various eye disorders and maintains the equilibrium of *doshas* inside the eye. The process in which herbo mineral preparation mixed with water and ghee is applied on eyelids with the help of *shalaka* is called *Anjana karma*. *Anjana* is regular mild *shodhan karma* and the best option of eye care and also it is easy to administer, easily available and at affordable price. In general, there are two types of *anjana* (collyrium) First is *souviranjana* which should be used daily, second is *Srotoanjana*. It is comparatively strong and should be used once in a week. Various types of *anjana* available in market focus in cosmetic purpose and they contain large amount of lead as a major ingredient. In *Ayurveda*, *anjana* is prepared with natural ingredients which contain less amount and natural form of lead and more safe than those available in market. Benefit of *anjana* in cosmetics, mode of action, different preparation methods, different formulation and uses are discussed in this paper.

Keywords: - eyes, *Anjana*(collyrium), preparation methods, therapeutics uses

ROLE OF SNEHANA, SWEDANA & LEPANA IN PROTECTION OF SKIN BEAUTY

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“Satyam Shivam Sundaram” is a root of universe. “Saundaryasya Bhavo Sundaram” it means beautiful mind is a beauty. Human beings were found beauty for many years & attracted the any beauty like a behaviour, thinking, naturally, by speech, any person which is looking good and attracted by all. *Saundarya shastra* (Aesthetic) book is knowledge of different Artist. Aim of the skin beauty is to know about the shape, types, Anatomy, colour and quality of skin. In present era

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speedy & stressful life, dirty environment and irregular - scrappy diet all are affected factors on skin beauty. All human beings pulling with beauty parlour which are spreading like mushrooms. Excessive used of cosmetics are destroy the skin beauty. (Demand of Ayurveda in present era to protect the skin beauty). In the study total 30 patients were registered & observed the base of symptoms are Snigdhata, Rukshta, Parushata, Vishadata, (Kharata) & Mruduta of the skin which are mentioned in Ayurvedic classical books. 30 patients treated by Abhyanga for 10 minutes by Sesame oil on face, Baspaswedana on face & lepana by varnya & twachya drugs for 1 month. The patients were subjected to the evolution of cardinal sign & symptoms of skin on the basic of scores according to their before and after treatment. Result shows that highly significant result in 4 symptoms & 80% improvements in Rukshta, 48% improvement in Mruduta, & 20% improvement in Parushata. It suggested that External therapy provided good result in protection of skin Beauty.

Keywords: Skin, Aesthetics, Abhyanga, Swedana, Lepana, Beauty.

ROLE OF KSHAR KARMA AND AGNI KARMA IN THE MANAGEMENT OF MASAKA W.S.R ELEVATED MOLE: A CASE STUDY

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Introduction: Different skin disorders are found in different age group worldwide. Commonest skin disorder among them is mole. They are growths on the skin that are usually brown or black. Mole can appear any where on the skin either alone or in groups. Incidence of mole is mainly in early childhood and during first 25yr. of a person's life. In Ayurveda skin disorders are included and describe under 44 *kshudra roga* in *sushruta Samhita*. *Masaka* (elevated mole) is one of them. *Masaka* is generated by vitiated *vata dosha* as painless, black gram colour elevated and stable identity. In modern medicine various treatment of this disease are available but no promising management is updated till date. In Ayurveda *Kshar karma* and *Agni karma* is prescribe for the treatment of such disease. It is highly effective as there are less chance of recurrence. The aim of study is emphasized to highlight the role of *Agni karma* and *Kshar karma* in *masaka* w.s.r to elevated mole, mentioned by *Aacharya sushruta*.

Keywords: *Masaka, Agnikarma, ksharkarma* , Elevated mole

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ROLE OF PHYTOCHEMICAL SCREENING OF GUGGULU TO SUBSTANTIATE ITS VRANAHARA (WOUND HEALING) ACTION

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Introduction: All medicinal plants are a rich source of various bioactive chemical constituents. Phytochemical analysis of these plants has a major role in determining the pharmacological action. Some of the main phytochemicals that medicinal plants contain includes alkaloids, polyphenols, steroids, etc. Guggulu, oleo gum resin of the plant *Commiphora wightii*, is an extensively using Ayurvedic drug, owing to its varied therapeutic effects like anti-inflammatory, anti-obesity, anti-arthritic, wound healing etc. One of its major pharmacological action is vranaharatvam, which can be correlated to wound healing property.

Aim: This paper attempts to substantiate this activity with the help of phytochemical evaluation and Ayurvedic perspective.

Materials and Methods: Guggulu was collected from its natural habitat and preliminary phytochemical screening including qualitative analysis of metabolites, High performance thin layer chromatography, Atomic absorption Spectroscopy was performed.

Results: Phytochemical analysis revealed the presence of tannins, flavonoids, alkaloids, iron, sugars and steroids like guggulsterone E & Z. All the phytochemicals have established and proven effects on wound healing. Karma of Guggulu as per Ayurvedic literatures indicates that Guggulu is beneficial as vrana shodhana-ropana-sandhana. This was suggestive of its vranahara viz wound healing property as revealed through extensive literature surveys done for the study.

Conclusion: The present study unveils the vranahara viz wound healing action of Guggulu by Phytochemical analysis and Ayurvedic pharmacology. It was recognized that a drug's pharmacological actions can be interpreted from the phytochemical analysis.

Keywords: *Phytochemical analysis, Guggulu, wound healing or vranahara action*

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MANAGEMENT OF HALITOSIS THROUGH AYURVEDA: A CASE STUDY

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Face is the mirror of mind and index of beauty. It houses almost all sense organs which are gateway of interaction of our body with the external world. Oral cavity functions as an essential component and halitosis is a common complaint among general population which definitely affects a person's beauty as well as personality, hence maintenance of oral hygiene is essential. Halitosis is an unpleasant odour that originates from the mouth and can be serious enough to cause personal embarrassment and social restraint. In modern science, a wide range of mouth rinses are available over the counter which cause unnecessary side effects like taste disturbance, tooth staining, sensation of dry mouth, etc. Soreness, ulceration and redness may sometimes occur if the person is allergic or sensitive to mouthwash. In *Ayurveda* halitosis can be categorized under *Mukharogas*. In the present case study, a 32-year male patient visited dental OPD with complaints of foul smell from the mouth since six months. He was treated with *Gandusha* of *Darvyadi Kwatha* along with oral medications. There was significant improvement in his complaints with no recurrence.

Keywords: Halitosis, *Mukharoga*, *Gandusha*, *Darvyadi Kwatha*, Oral hygiene

DIFFERENT CAUSES OF SKIN ALLERGY AND THEIR MANAGEMENT IN AYUREDA

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The word "allergy" is derived from the ancient Greek word *allos* meaning "other" and *ergon* meaning "work". Allergy is one of four forms of the hypersensitivity and is formerly called as type 1 (immediate) hypersensitivity. When some allergens are responsible for triggering an immune system response, then it is said to be as allergic skin condition. Irritated skin can be caused by different factors which include immune system disorders, infections (10%), food (35%), cosmetics, drugs (6%) and pollution. 20-30 % of the Indian population is suffering from this disease. Allergic reactions are distinctive because of excessive activation of certain white blood cells called mast cells and basophil by a type of antibody called immunoglobulin E (IgE). In *Ayurveda*, allergic manifestation is mentioned under the concept of *satmya* and *asatmya*. It manifests due to exposure to *asatmya aahara vihara* and contact with different poisonous material (allergens) called as *dushi*

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visha in Ayurveda. Symptoms of allergic skin reaction are described as separate chapter under the title of Shitapitta-Udarda and Kotha.

In modern science vast treatment of Urticaria and other allergic skin disorders is present but recurrence of the disease is very common. Ayurveda demonstrates a great potential in the treatment of allergic skin disorders. This paper will detail the above mentioned concepts in elaboration.

Keywords – Skin allergy, allergens, urticaria, satmya, asatmya

UTILITY OF MAHAKASHAYA IN CONTEXT OF BEAUTY IN HUMAN LIFE SPAN

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Outer beauty is a reflection of inner beauty. Beauty can be of two types; internal beauty (related to mind and soul) and external beauty (the body). Beauty (both internal and external) is the manifestation of God. Outer beauty relates to bone structure, skin tone, muscle development, intelligence, hair quality, youthfulness and weight. Inner beauty mainly requires development of virtue. It, too, is more essential than mere outer beauty. *Charaka Samhita* specifically notes that longevity can be achieved through the process of developing and maintaining beauty. The fourth chapter of *Sutrasthana* of *Charaka Samhita*, titled *Shadavirechana Shatashritiyam*, provides comprehensive information about fifty classes of five hundred herbs (based upon their selective action on various diseases and biological systems). These classes are called *Mahakashaya* (classes of drugs with similar activity profile) comprising ten herbs each. These fifty classes are again sub-divided into ten sub-classes starting with *Jeevaniya* (vitalizers) and ending with *Vayasthapana* (anti-aging herbs) with fifty therapeutic indications. Some *Mahakashaya* related to beauty care are *Jeevaniya* (vitaliser), *Brimhaniya* (strength promoting), *Lekhaniya* (lightness producing), *Varnya* (complexion promoting), *Kushthaghna* (anti-dermatosis) *Kandughna* (anti-pruritic), *Udaradaprashamana* (alleviating allergic rashes), *Shonitasthapana* (hemostatics and blood purifiers), *Vayasthapana* (stabilize age or anti-ageing). *Mahakashaya* related to *Panchakarma* (purification therapy) are *Snehopaga* (aiding in oleation), *Swedopaga* (aiding in diaphoresis/sudation), *Vamanopaga* (aiding in emesis), *Virecanopaga* (aiding in purgation), *Asthapanopaga* (aiding in unctuous enema), *Anuvasanopaga* (aiding in unctuous enema), *Shirovirechanopaga* (supporting in nasal drug delivery). Thus these *Mahakashaya* are used with their various indications, formulations and combinations in order to use them for health, beauty, and personality of a person and to cure and prevent diseases or disorders.

Keywords: *Beauty, Mahakashaya, Varnya, Vayasthapana*

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FINDING HAPPINESS AND PEACE OF MIND IN A STRESSFUL WORLD

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While modern science has provided mankind with various amenities and luxuries, it has not been able to provide mankind with a solution to finding happiness that is long-lasting. On the contrary, it seems that finding happiness in today's fast-paced world is more elusive than ever.

The team at the Maharshi University of Spirituality has 38 years of spiritual research experience. This research has been conducted by using surveys, aura and subtle-energy scanners along with the advanced sixth sense of its research team.

It was found that the main causes of unhappiness and mental instability are various negative impressions or personality defects such as anger and greed in the subconscious mind. These impressions are formed over many lifetimes and cannot be overcome by efforts merely at the psychological level. The University has had much success in overcoming such negative impressions in people by the spiritual practices of chanting the Name of God along with the Personality Defect Removal (PDR) process and Ego Removal (ER) process developed by the Author. It was found that chanting the Name of God for just 30 minutes positively affected the aura of people chanting. In a survey, the respondents stated that these techniques had a significant positive effect on the quality of their lives, despite facing stressful situations.

If people were encouraged to incorporate such spiritual practice techniques into their daily routines at home and work, it would enhance the happiness index in their private lives and also at an organisational level.

CLINICAL EFFICACY OF SNUHI BASED FORMULATION ON PADADARI

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Introduction: *Padadari* (cracked feet) has been classified as one of the *Ksudra Kustha* (minor disease of skin) in *Ayurveda* classics. Also known as heel fissures or cracked feet, is a common foot

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problem where the skin undergoes characteristic changes such as yellowish colour of the heel, hard skin growth, hardening and fissures in the feet, sometimes associated with pain, bleeding or itching. One of the Ayurveda classics, *Vaidya manorama*, has prescribed *Snuhi* oil as a remedy for *Padadari*. To assess the effect of *snuhi* based formulation in *Padadari*, an open labeled clinical trial was conducted.

Material and methods: *Snuhi* oil was prepared by mixing *Saindhava Lavana* (Rock salt) 24 g; 300 ml latex of *Snuhi* (*Euphorbia caducifolia*); 4.8 l. of water, *Sarshapa Taila* (mustard oil) 1.2 l. and further heating of oil, following classical guidelines of *Sneha Kalpana*. For better acceptability, the medicated oil was then gradually mixed with “Aerosil,” for converting the mixture into gel form. Twenty- six patients, diagnosed with *Padadari*, were treated by applying 3 g (or as per requirement) of *Snuhi Ksheera* gel twice daily for 21 consecutive days.

Result and discussion: Every seven days the response to the treatment was recorded and therapeutic effect was evaluated through symptomatic relief. The *Snuhi Ksheera* (latex of *E. caducifolia*) is having *Ushna Virya* (hot potency), *Laghu* (light), *Snigdha* (unctuous) property and pacifies to *Kapha* and *Vata* Dosha.

Conclusion: The study yielded statistically highly significant results in symptoms such as cracks associated with pain ($P < 0.001$), *Rukshata* (dryness) ($P < 0.001$) and *Kandu* (itching) ($P < 0.001$).

Keywords: Cracked feet, *Euphorbia caducifolia*, *Kshudra Kushtha*, Minor disease, *Padadari*, *Snuhi*

PERSONALITY OF VAIDYA AS A PROFESSIONAL: AYURVEDA V/S MODERN PERSPECTIVE

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Background: Medicine, the noblest profession requires competent and compassionate people to deliver duties effectively. Corruption rampant in modern era affects medical profession with dichotomy, undue medical expenses and experimentations, illegitimate collaboration with hospitals, pharmaceutical companies. Clinically, central component of medicine is a doctor who brings reliability and stability to this profession with moral values, ethics depending on inner personality and not external appearance.

Aim: To evaluate and compare the relevance of *Vaidyaguna* and their personality traits as per Ayurveda with the expectations of upcoming professional.

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Materials and Methods: Classical Ayurvedic texts, modern research papers.

Discussion: *Vaidya gunas* revolve around four key ideas viz *sruteparyavadataatvam*, *bahusodrishtakarma*, *dakshya*, purity in body, mind and actions(*shoucha*). Personality is defined as characteristic set of behaviors, cognitions, and emotional patterns evolving from biological and environmental factors. Even though one bestowed with first three qualities of *Vaidyaguna*, *Shoucha* has wider implications as it can control above said qualities. *Charaka outlines unique qualities to be maintained by Vaidya-Being friendly, kind and compassionate, Proactive in treating the needy, true and just to incurable.*

Conclusion: *Vaidya gunas* mentioned in Ayurveda were social cues for the period, with changing scenario of moneygrubbing medical care, inculcation of *Vaidyagunas* can uphold the reliability of medical professional and effectively safe guard its dignity.

Keywords: *Shoucha*, *Vaidyaguna*, Inner Personality

REVIEW OF KARNA SANDHAN & ITS RELEVANCE IN PRESENT ERA

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Sandhan karma" (reunion of injured or seperated part of organ) as described by *Aacharya Sushruta* is ancient science which can be compared with the plastic surgery in present era for reconstruction as well as cosmetic purpose. *Sushruta* was well known as "Father of Surgery" in whole world for his great contribution in the field of surgery. In Ayurvedic science, *Sushruta* has mentioned reconstructive surgeries like *Karna-sandhan* (Otoplasty), *Nasa-sandhan* (Rhinoplasty) and *Oshta-sandhan* (lipoplasty) & *Sandhan karma* in *Shashti-Upkarma*.

Among these, *Karna-sandhan* is very popular surgery performed nowadays for treatment of congenital defects, accidental injuries & cosmetic purpose. *Sushruta* has explained 15 methods of *Karna-sandhan* (otoplasty) repair & reunion of torn ear-lobe. Proper techniques in series decided i.e. excision, scrapping, puncturing etc. & blood of ear is then examined for vitiation or non-vitiation of Dosha and *vrana prakshalana* accordingly then incision is made and when bleeding stops then affected parts are joined together, neither too high nor too low and not irregular. By the references evaluated in the ayurvedic literature, it can be concluded that *sandhan karma* i.e. reconstructive surgery for correction of the deformities in the ear were practicing in those days. Though, there has been lot of development in the cosmetic surgery, still some of the principles may

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be helpful in the present era. Hence, the present paper is a sincere attempt made to highlighting the review of *karna-sandhan* & its relevance in present era.

Keywords: *Karna-sandhan, Otoplasty*

HAIR : HEALTH AND KHALITYA

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Among beauty concept hair plays an important role as it has been said that “hair is a barometer of one’s beauty”. Healthy hairs, their origin, growth, care, hair related symptoms in disease, hair related arishtas themselves indicating the importance of hair. Ayurvedic ahara vihara are two major factors influencing hair condition, which is itself the reflection of complete physical and mental state of a person. Shedding of hair is a common and ever increasing problem in cosmetics as well as primary health care practice. It is a universal problem, having affected both sexes of all races to different extents for as long as mankind has existed. Ayurveda has described hair disease in three words 1. Khalitya: Means loss of hairs 2. Palitya: Means premature hair graying 3. Indralupta: Means alopecia areata, totalis. Khalitya is primarily a Pitta dominant Tridoshjanya Vyadhi i.e. Vata, Pitta, Kapha with Rakta dosha. According to modern science it is termed as Alopecia or baldness. It is a partial or complete loss of hair especially from the scalp. Hair fall is more in males than in females. Hair fall is commonly seen in the age group of 18-40 years. Genetic predisposition and hormonal factors predominantly contribute to hair fall. Various disease state such as typhoid, malaria, jaundice etc., also causes hair fall, although temporarily. Hair adds to the beauty and the personality of a human being. Baldness is a curse for one’s look and personality and we can sort out it with following Ayurveda only.

Keywords- Ayurveda, Khalitya, Tridoshjanya Vyadhi

ROLE OF ROMASANJANANA LEPA IN INDRALUPTA

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It has been said that hair is a barometer of one’s beauty. Healthy, beautiful, long and attractive hair adds charm to the personality. So, it has a great aesthetic value and it is the crowning glory of any person. Therefore, to keep the healthy hair in healthy state is entirely the duty of human beings, because just like face hair is also a mirror of healthy state of the body. Early hair fall has been attributed to be the result of varied factors like hormonal imbalance, faulty hair care, pollution,

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Intake of *Amla*, *Katu* and *Lavana Rasa*, non-vegetarian diet, stress factor and use of cosmetic etc. Alopecia areata, an autoimmune disease characterized by hair loss can be correlated with *Indralupta* in Ayurveda. *Indralupta* is a common form of non-scarring alopecia involving the scalp and/or body, characterized by hair loss without any clinical inflammatory signs. Due to side effects and limitation of the contemporary science, some harmless and effective medicines are expected from Alternative medical sciences. Ayurveda has great potential to treat such autoimmune diseases. *Indralupta* has many significant deleterious effects like social anxiety, increased self-consciousness, low self-esteem, embarrassment and depression impairing psychological well-being thus affecting mental and social status of person. It is considered under *Kshudraroga* by most of the authors of classical Ayurvedic texts. Acharya Vagbhata was the first to differentiate *Indralupta* and *Khalitya*. The risk of allopathic treatment outweighs their benefits. '*Lepa chikitsa*' in the treatment of *Indralupta* as given by 'Acharya Sushruta' is cost-effective, non-toxic, and easily available. Efficacy of *Romasanjanana Lepa* is regeneration of Hair in '*Indralupta*'. *Romasanjanana Lepa* reduced the size of patches and percentage hair loss on local application.

Keywords: Autoimmune, Alopecia, Indralupta, Romasanjanana Lepa

THE ROLE OF PANCHMAHABHUTA IN TREATING THE VARN VIKRITI OF SVITRA ROGA

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Healing by means of *panchamahabhuta* was probably the first type of therapy used by man because it was nature's own method and a natural device for keeping organism in balance and rhythm. When man first walked the Earth – The Sun rays fed him, the color of the flora and fauna accounted for his mood and temperament, the rhythm of the winds and the murmur of the sea rocked him to sleep. Panchamahabhuta, being pure vibration, is the rational type of therapy for health and disease. Acharya while describing *svitra* has mentioned that the *kapha dosa* invades the *medas* and cause *sveta varna*. *Svitra* is more incurable in compare to *daruna* and *charuna*. The scholar had put efforts to show the *samprapti* in a deepest way improve the psychosocial relation and well being of the suffering human beings by treating the *varna vikriti* of *svitra* with the help of *pancamahabhuta siddhanta*. The *mahabhuta* which have the opposite qualities of *samprapti* of *svitra roga* i.e. *agni* primary, *prithvi* secondary and *vayu* tertiary by using light phenomena. We can use UV rays to eradicate the hypopigmentation of *svitra*. In very rare cases, patients of *Svitra* who are free from the effects of their sinful acts get cured by the administration of Elimination therapy, blood letting and intake of food like *saktu*.

Keywords: *Panchamahabhut, svitra*

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ENHANCING THE VARNYA (COMPLEXION) THROUGH PANCHKARMA: A CONCEPTUAL STUDY

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In present scenario, *Varnya* (complexion) is a necessity for self confidence. Many beauty products are used for enhancing and maintaining the complexion in form of chemicals and bio-products. These products are not suitable for every person and may develop skin allergy, rashes, premature ageing, eye infection, acne etc. due to different *Prakriti* a man possess. According to *Ayurveda*, *Varnya* effect as a result of proper following of the procedures regarding *Dincharya* (daily regimen), *Nidra* (proper sleep), *Aharavidhi* (dietary regimen) etc but changing lifestyle, it deviate from the normal healthy regime so causes altered complexion. It leads to many free radicals (waste metabolic substance) or toxins accumulation in human body. *Panchkarma* is a natural method to detoxify them and put into millions of process preceding within the body i.e. it has the power to change the biological rhythm of body along with the self healing.

Keywords: *Varnya*, Complexion, *Panckarma*.

CONCEPT OF BEAUTY AND AYURVEDA MEDICINE

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Beauty of a person provides happiness or satisfaction. Beauty provides pride and confidence to some range and happiness also. *Ayurveda* has never isolated the connection of mental and spiritual health from the concept of beauty. *Ayurveda* decides the beauty by *Sara* (Structural dominance), *Prakriti* (Body constitution) *Sanhanana* (Body density), *Pramana* (Measurement), *Twaka* (Skin complexion), and *Dirghayu Lakshana* (Signs of long life). Beauty care in *Ayurveda* starts from the mothers' womb and also from *Dinacharya* (Day routine), *Ratricharya* (Night routine), *Ritucharya* (Seasonal routine) with the practice of medicinal herbs and minerals. According to *Ayurveda* noxious substance which present in our body reason behind the ugliness and diseased of a person. *Shodhana* (Purification) is the prime therapeutic procedure to eliminate body toxins. In *Charaka Samhita Acharya Charaka* mentioned cosmetic drugs as, *Kushtaghna*, *Varnya*, *Kandughna* etc. and many *Pralepa* (Poultice) are narrated in *Sushruta Samhita* by *Acharya Sushruta* and *Ashtanga Hridaya* by *Acharya Vagbhatta*. For beautification of hairs, skin, teeth, nails etc. some medicinal

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plants have been prescribed like- *Haridra, Sariva, Manjishtha, Amalaki, Chandana, Baboola, Gritkumari, Sikakai, Lavanga, Brinaraj, Ritha* etc. *Ahar* (Diet) has a special part in maintaining and improving beauty of an individual person. *Panchakarma* procedures are useful for beautification of skin. In skin diseases like Vitisigo, Psoriasis, Eczema and Acne Vulgaris *Ayurveda* has already proved itself. In global cosmetic industry India could come out as a major contributor. This can be possible, as one of the strengths of Indian tradition is *Ayurveda*.

Keywords: Beauty care, *Shodhana, Varnya, Amalaki, Vitisigo*.

AYURVEDIC MANAGEMENT OF VYANGA: A REVIEW

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In *Ayurveda* skin diseases can be co-related to the diseases under *Kustha* and *Kshudra Roga*. For example, Acne vulgaris with *Mukhadushika*, Melasma with *Vyanga*, Ring Worm with *Dadru*. *Vyanga* is one of the most common skin disease which is type of *Kshudra Roga*. According to *Ayurveda* *Vyanga* is due to excessive anger and hardwork. *Vyanga* is manifest with different characteristic features like *Mandalam Visrijati* (circular lesion), *Nirujatanuka* (painless thin lesion), *Shyavata* (dark brown color lesion) So patients of *Vyanga* are experience physical, psychological embarrassment in the society due to disfigured appearance. Melasma is pigmented disorder like hyper pigmented macules on face. In *Ayurveda* this condition is similar to *Vyanga*. In *Ayurveda* various *Acharya* are described two types of *Chikitsa* i.e. *Shodhana* and *Shamana Chikitsa* for the treatment of *Vyanga* (*Kshudra Roga*). *Shodhana Chikitsa* includes *Vamana, Nasya* and *Shiravedha*. The *Shamana Chikitsa* includes various types of *Lepa, Pralepa, kusthaghna, Rakta Prasadak* and *Yakrut Prasadak*.

Keywords - *Kshudra Roga, Melasma, Chikitsa, Lepa*.

AYURVEDIC MANAGEMENT OF DADRU KUSTHA (TINEA FACIEI)- A CASE STUDY

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Beauty is the desire of every individual to give pleasure to the sense. *Ayurveda* emphasizes on both external and internal beauty and external beauty is complimented by internal beauty. Skin represent the inner health and outer beauty of an individual. Skin health is important not only for one's

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appearance, but more importantly because skin performs many essential tasks for our body & is one of the most powerful indicators of health. Now-a-days, there has been a considerable increase in occurrence of skin diseases. Most of the skin diseases are caused due to bacterial or fungal infections. Tinea faciei is a superficial fungal infection and contributes about 10-20 % of overall skin diseases. According to Ayurveda all skin diseases are included under one heading of 'Kushtha Roga'. In Ayurveda skin fungal infection is termed as Dadru kushtha. Acharya Vagbhata and Sushruta have explained Dadru Kushtha under Mahakushtha. Acharya Charaka has included Dadru in Kshudra Kushtha. In the present study, A 19 years old female patient (case of dadru kushtha (Tinea faciei) has been treated with *Shamana and Bahiparimarjana chikitsa i.e Nimbadi churna, Shudh Gandhak, Triphla gugglu, Aragwadharishtam, Krimimudgar Ras, Neemelia oil*. After two weeks of treatment, significant improvement has been observed in parameters like kandu (itching), daha (burning sensation), rookshata (dryness), raga (erythema), pidika (eruptions).

Keywords: *Kushtha roga, Dadru kushtha, Tinea faciei, Fungal infections, Pidika*

THE ETHNOMEDICINAL PRACTICE RELATED TO HAIR CARE IN SRI LANKA: A COSMECEUTICAL REVIEW

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Beauty is considered as the reflection of wholesome health. It emphasizes that 'true beauty' as the fulfilment of '*panca kalyana*'; *kesha* (hair), *dantha* (teeth), *chavi* (skin), *mansha* (figure), *vayas* (age). Thus, hair plays a vital role in beauty.

Sri Lanka has a rich heritage of traditional knowledge for the wellbeing of humans. Since ancient time many medicinal plants are being used in traditional Sri Lankan practice as *Keshyahita* (beneficial for hair) diet, external as well as internal remedies. *Sesbania grandiflora* (*katurumurunga*), *Centella asiatica* (*Gotukola*), *Aerva lanata* (*Mukunuvanna*), and ancient varieties of rice are being used abundantly as porridge, gruels, and salads. The external applications mainly adapted as hair packs (*hisagallum*), and hair oils (*hisatel*) which play an important role depending on the needs of individualities. Plants like *Indigofera tinctoria* (*Nilavariya*), *Eclipta prostrata* (*Keekirindiya*), *Murraya koenigii* (*Karapinca*), *Vetiveria zizanioides* (*Sawandara*), *Elaeocarpus serratus* (*Veralu*), *Dillenia retusa* (*Godapara*), *Cardiospermum halicacabum* (*Welpenela*) etc. are being used for hair oils and hair packs.

Most of these herbs are rich in nutrients and have scientifically proven hair growth stimulating properties. This review aims to compile the ethnomedicinal hair care routines and remedies used in

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Sri Lanka. The study has analyzed these time tested herbs through the recent scientific studies in order to stimulate safe herbal hair cosmetics.

Keywords – Beauty, Hair care, ethno medicine, Medicinal plants, Sri Lankan herbs

THE ROLE OF VARNYA MAHA KASHYA IN THE MAINTENANCE OF SKIN COMPLEXION

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Beauty Consciousness and the knowledge of application of herbs, minerals and animals' products are as old phenomena as the human existence. Ayurveda determined beauty by parkriti, sara, sanhan twak[Skin] and Praman. The cosmetics are utility product used extensively throughout the world for maintaining and improving general appearance face[skin] and other part of the body. There are immense opportunities to use herbal ingredients in the cosmetic in accordance with the principles of ayurvedic medicine. Charak samhita described Varnya Maha Kashya for the maintenance of the complexion of skin. The great text in Ayurveda, the chark samhita, stated a group of ten medicinal plant known as Varnya Maha Kashya that can be used obtain glowing complexion. It includes Shveta chandana [santalum album], Nagkeshara [mesua feera], Padmaka [Purnus cerasoids], Ushera [vetiveria zizanioides], Madhuka [Glycyrrhiza glabra], Manjistha [Rubia cordifolia], Shariva [Hemidesmus indicus], Payasya [Ipom digitata], Sita [white variety of cynodon dactylon], and Lata [green variety of cynodon dactylon]. These herbs can be used individually or combine and also externally or internally. The pharmacological properties of these herbs indicate that apart from the complexion promotion action, they have various medicinal properties. The most of them are prescribed for skin disease and scientifically proved that they have anti-inflammatory, anti-bacterial, anti-septic, anti-ulcer, anti-tumor properties. Considering these facts, it can be concluded that the use of Varnya Maha Kashya is not only directed towards developing an attractive external appearance, but having various medicinal properties leads towards the achieving longevity with good health by maintaining skin complexion.

Keyword-Varnya,Sara,Parkriti, Sanhan,Twak

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ROLE OF AYURVEDA IN SKIN HEALTH

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Introduction- 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 *Tridosh 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 literature 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.

Keywords- Skin care, Ayurveda, cosmetics, complexion

REVIEW ON ANTIFUNGAL PROPERTIES OF CHITRAKADI TAILA CONTENTS

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Hair is the first most noticeable part of our beauty. Its enhances our personality. It's an important part of our appearance and set the tone for our entire look. Our hair makes us beautiful, it definitely adds to our natural beauty. Good hair - do gives us ultimately confidence. Hair loss often is a result of different causes like heredity, anemia, nutrition deficiencies stress, infection like fungal and

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bacterial, medical problems like thyroid disorder, diabetes mellitus and polycystic ovarian syndrome. Hair loss not only affects our appearance, but also hurts our pride and affects our psyche. Hair loss is strongly linked with depression and can be an early sign of a heart disease. Now in these days Fungal infection is normally cause of hair fall. It is spread through sharing of fomites like combs, hair brushes and hair clothing. In ayurveda many medicines for fungal infection of hair's. In a classical text *Chakradhat* give *Chitrakadi Taila* for *Shiro Dadru*. The present article insists the role of *Chitrakadi Taila* content for fungus. Each contents of this formulation (*Chitrakmool*, *Danti*, *Koshataki*) having antifungal properties which is consolidate from different ayurvedic texts, review and research article.

Keywords: fungal infection, *Chitrakadi Taila*, *Chitrakmool*, *Danti*, *Koshataki*, antifungal properties.

PANCHKARMA: A KEY TO GRACEFUL AGING

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It is a well-known fact that everybody ages, everybody dies, and there is no turning back the clock, but “healthy aging” is what everyone desires for. Premature aging can have negative effects on appearance, confidence, self-esteem and social acceptance of the affected individual. Obsession with a youthful appearance has become common in modern society. Cosmetology thus has emerged as a special branch in modern science to fulfill the desire of youthfulness among the aging population. Panchkarma, a branch of Ayurveda not only efforts to protect life from disease but is laden with measures for healthy aging. This article aims at highlighting few such measures for healthy aging. Apart from *Ritu shodhana*, Acharyas have put emphasis on procedures like *Nasya*, *Gandusha*, *Karnapoorana*, *Abhyanga*, *Shiroabhyanga*, *Padabhyanga*, and *Samvahana* to be done on daily basis to prevent reflection of signs of chronological aging. Ayurveda does not merely focus on outer beauty as cosmetics do. Panchkarma procedure enhances inner beauty too in the form of *Sharirasamprasad* and *Indriyasamprasad*. As WHO advocates, it is not important to add just years to life but add life to your years. With the help of Ayurveda and especially Panchakarma, life can be made livable and pleasant while it exists.

Keywords: Beauty, Cosmetology, *Indriyasamprasad*, Panchkarma, *Sharairasamprasad*.

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AN AYURVEDIC APPROACH IN THE MANAGEMENT OF MUKHADUSHIKA (ACNE VULGARIS): A CASE STUDY

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Mukhadushika is a type of *Kshudra Roga* described in Ayurvedic classics. The classical symptoms of *Mukhadushika* described in Ayurveda resembles with Acne Vulgaris. Since ages, acne vulgaris has always been one of the most burning problems of the adolescents. The *shalmali* thorn like eruptions on the face of adolescent due to vitiation of *Kapha*, *Vata* and *Shonita* called as *Mukhadushika* or *Yuvanpidika*. In allopathy Acne Vulgaris is a chronic inflammatory disorder of sebaceous follicles characterised by the formation of comedones, papules and pustules, less frequently nodules or cysts. Allopathic treatment includes treatment for all forms of acne as topical retinoid and benzyl peroxide, orally antibiotics, steroids, oral isotretinoin. But these therapies give serious side effects like nephrotoxicity, hepatotoxicity and bone marrow depression. So it is necessary to find out effective and safe treatment for Acne Vulgaris and Ayurveda is for it which plays important role through its principles i.e. *Shodhana*, *Shamana* and *Nidanparivarjana*. It is a unique and long lasting result providing treatment for better life of the patient. For present study we have reported an 18 years old male patient having symptoms of *mukhadushika* since last 2 years. He had severe papules with itching and pustules with pus discharge on cheeks and forehead. There was no significant past history of any other chronic illness. The patient was treated with *Vamana*, *Raktamokshan* and *lepa* followed by oral medication. The improvement was significantly increased during course of *Panchakarma*.

Keywords: *Mukhadushika*, *Kshudra Roga*, Acne Vulgaris, *Vamana*, *Raktamokshan* and *lepa*.

ROLE OF VIRUDDH AAHAAR AND HITAKARA AAHAAR IN SKIN DISEASE

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Aahaar is *panchbhautik* in nature & *sharir* is also made up of *panchmahabhuta*. *Aahaar* is known as *prana* of living organism. In our day to day life, person consumes an incompatible diet which is most common causative factor of different type of diseases. According to *ayurveda*, one of the main

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etiological factor for all types of skin disease is *viruddha aahaara*. *Ayurveda* has described skin diseases under the spectrum of *Kushta*. When processed food is taken in an inappropriate manner, considered as *viruddh aahaar* which are having mutually contradictory properties, contradictory to tissues. There are eighteen types of *viruddh aahaar* which are responsible for emaciation of *Tridosha*. *Tvak* is *upadhatu* of *mansadhatu*. All types of *kushtha* (Skin disease) is caused by *Tridosh Prakopa*. Skin diseases are caused by *dushti* of *saptkodravya sangraha*. These are *vata*, *pitta*, *kapha*, *twak*, *rakta*, *mansa*, & *ambu*. A wholesome diet (*hitakara aahaar*) is essential for maintaining health & to combat diseases. *Samyoga (Aahaarparinamkara bhava)* concept of *ayurveda* gives a better idea about how to take food to remain healthy & this study is an attempt trying to prevent skin disease caused by *viruddh aahaar*.

Keywords: *Viruddh aahaar, Agni dushti, Dhatu dushti, Abhishyandi*

AN ETIOPATHOLOGICAL STUDY OF *YAUVAN PIDIKA* (ACNE):PATHOLOGICAL ASPECT

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Any minor ailment may effect from unattractive look to a permanent disfigurement which may result in inferiority complex and sometimes isolation in the social life. Such a big effect is caused by disease *Yauvanpidika*. *Yauvan pidika* means that the disease almost takes place in young age. It has been considered as one of the common skin disorders as well as the disease of adolescent and occurs to be a valuable degree almost in every individual. This disease is viewed as a burning cosmetic problem than a medical one.

Cosmetology is a science dealing with beautification and having certain definite principles. People are using cosmetics not only for curing their skin problems but in routine to maintain & improve the skin appearance and beauty. Thus as per high demand and need of society, the field of cosmetology is developing at a rapid rate. *Ayurveda* is an ancient science of indigenous medicine, which is special in respect that, it is not only a medical science but it is an art of living in human beings. A great demand from *Ayurveda* in the field of cosmetology has been established due to its unique, cheaper and long lasting beauty therapy without any side effect. Along with increased demand of beautification, the problems are also increasing which cause damage to beauty or personality due to changed life style and polluted atmosphere. It requires a certain medical aids including knowledge of cosmetic science along with medical background. Otherwise random use of cosmetic products may produce adverse effect and spoil the natural beauty too. Now a day's *Yauvanpidika (acne)* becomes a biggest problem of the society, because it affects 80% of teenagers.

AYURVEDA AN ALTERNATE SOLUTION IN THE FIELD OF COSMETOLOGY

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The Cosmetic approach in Ayurveda is related to the healthy status of the body as well as the mind. Beauty as a combined unit projects the Cosmetic sense of Ayurveda. It strongly stresses that elimination of toxins is important for the health and beauty of the body. Since early age, human life has a great impact on the external appearance of oneself. Beauty is generally depended on the type and texture of the skin and other factors viz. blackening of hair, wrinkle free skin etc. Beautiful skin of person gives perceptual experience of satisfaction. Ayurvedic science deals with cosmetology in a very precise way. Beauty is not only a source of joy but gives confidence and proud in some extent. Consumer trends suggest a gradual shift from chemical-based products to Ayurvedic beauty products. In fact, the concept of beauty and cosmetics is as old as civilization. Ayurveda physicians believe that toxic materials inside our body make a person ugly and disease and Sodhana (Purification) is the best therapeutic intervention to eliminate body toxins, safe solutions, no side effects, use of natural herbs, long lasting impacts etc. have made Ayurveda as better choice in field of cosmetology.

Keywords: Ayurveda, cosmeceuticals, beauty, longevity, skin care

SADVRITTA & ASHTANGA YOGA AS A TOOL IN PERSONALITY DEVELOPMENT

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In this Era of First impression is last impression, a good personality is must to have. Personality is defined as the characteristic set of behaviours, cognitions and emotional patterns that evolve from biological and environmental factors. It is basically the reflection of an Individual's character. *Ayurveda* has mentioned Personality traits as *Manas Prakritis* which are present by birth in an

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individual. A Good and positive Personality is respected everywhere. Personality development is actually a way of living in a society and achieving success in all frames of life. In present time of competitiveness, stress and anxiety increases which leads to lack of confidence and results in increasing negativity and depression which spoils the health of a person. *Ayurveda* in its core has given a beautiful tool not only for personality development but also for taking care of health which is known as *Sadvritta*. These are the Ethical code of conducts one should follow in life to achieve *Arogya and Indriyavijaya*. *Acharayas* have mentioned various types of *Sadvritta* relating to personal hygiene, social attributes, occupational attributes, food consumption, religion, exercise etc. *Ashtanga Yoga* is another tool which helps in self-control and brings up balance in mind and body. By practising *Sadvritta* modalities and *Ashtanga Yoga* one can not only just have a Good personality but also it brings upon the balance in *Doshas, Agnis, Dhātu, Mala & happiness in Atma, Indriya and Manah*.

Keywords: Personality development, *Ayurveda, Sadvritta, Ashtanga Yoga*

CLINICAL EVALUATION OF *SHODHAN* AND *SHAMANA* CHIKITSA IN THE MANAGEMENT OF *MANDALA KUSTHA* WITH SPECIAL REFERENCE TO PSORIASIS

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Background- Psoriasis is a common, chronic and non- infectious skin disease characterized by circumscribed scaly patches with particular predilection to scalp and extensor surface of body. Exact cause for this disease is unknown but there is an inherited predisposition. In India 0.5% to 1.5% of the Indian population affected by the disease.

Material and Methods- In this study 30 patients suffering from *Mandala Kustha* (Psoriasis) were registered and divided into three trial groups. In Group A (*Shodhana* Group)- 10 registered patients of *Mandala Kustha* were administered *Vaman* and *Virechana Karma* once during the trial for 3 weeks. In Group B -10 patients were administered Psoradem tablet (Kalpit Yoga) in the dose of 2 tablets (500mg.) T.D.S. with luke warm water and Psoraderm Malhara (Kalpit Yoga) for local application for 3 months. In Group C- 10 patients were administered mixed therapy i.e.- *Vaman* and *Virechana Karma* along with Psoraderm tablet 2 tablet (500mg.) T.D.S. and Psoraderm Malhar for local application simultaneously for 4 months. **Results-** During present study it was observed that Group C patients showed better results, where 2(20%) patients got complete improvement and 8(80%) patients got maximum improvement. **Conclusion-** All the observations obtained that

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Shodhana therapy used alone or combination with *Shamana* drugs produces significant improvement in the symptoms of *Mandala Kustha* (Psoriasis).

PURIFICATION OF BODY AND SKIN THROUGH *KUNJAL (JALA DHAUTI) AND NETI KRIYA*

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Beauty is just not a pill. Everyone wants beauty because it enhances the personality and confidence of a person. The literal meaning of *kriya* is cleansing of body. Through *Shatkarma* (*Dhauti, Basti, Neti, Nauli, Tratak* and *Kapalbhati*) person keeps body healthy and toxin free. Every practices of *Shatkriya* are described in *Hatha Yoga Pradipika*. According to *Ayurveda* the accumulation of *Tridosha* (*Vata, Pitta, Kapha*) affect the lusture and tone of skin. *Shatkarma* is like a small part of *Panchkarma* but it not required highly infrastructure so men can easily perform these procedures. Simple procedures are done in *Shatakarma* which reduces the *meda* and *shleshma* from the body. In *Kunjali kriya* internal cleansing are done. *Kunjali* cleans the stomach and intestine and increases the blood supply of stomach and cures the stomach diseases and also enhances the Digestive Power. In *Neti Kriya* person release the *Kapha dosha* from nasal tract and it prevent all type of Nasal, Eye and Ear Problem. So these types of *Shatkarma* helps to improve health by cures the diseases and keeps the body toxin free and maintain the beauty.

Keywords: Beauty, *Hatha Yoga Pradipika, meda, Shleshma*

MANAGEMENT OF *KIKKIS* WITH AYURVEDIC DRUGS

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Cosmetics have important role in every woman's life since ancient times as well as modern time. Women are more concern about their look and beauty, stretch marks make their look ugly. Ayurveda explained *kikkis* (stretch marks) is characterized by *Kandu, Vidaha, Vaivarnyata, Rukshata, Rekha swaroop twak sankoch* on seventh month of pregnancy caused by vitiation of *tridoshas*. During pregnancy about 80-90% of pregnant women develop stretch marks on abdomen,

breast and thighs in third trimester and stretch mark is a cosmetically disfiguring condition. Stretch marks by means pinkish, scar like lesions are due to weakening of elastic tissues, associated with pregnancy, overweight, rapid growth during puberty and many conditions. Management of *Kikkisa* is given in *Charak Samhita*, *Astang Sangraha*, *Astang Hridaya* and *Bhela Samhita*. Ayurveda describes some treatment for the *Kikkisa* like *Oushada sevana*, *parisheka*, *abhyanga*, *lepa*, *pathyapathya*, to decrease the severity of *Kikkisa*. This review will be beneficial to prevent and cure of *kikkis* (stretch marks) with Ayurvedic drugs.

Keywords: Cosmetics, *Kikkisa*, Stretch marks, Ayurveda, Lepa etc.

A CASE REPORT ON MANAGEMENT OF HAIRLOSS DUE TO TRICHOTILLOMANIA

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Trichotillomania is a disorder that involves recurrent, irresistible urge to pull out body hairs, especially scalp hair, eyebrow, eyelash etc. Previously, it was classified as an impulse control disorder but is now considered as an obsessive compulsive related disorder in the latest version of the Diagnostic and Statistical Manual of Mental Disorders. Hairloss is a major cosmetic issue irrespective of gender.

Aim: Permanent damage from trichotillomania is very real possibility for many who suffer from it. Hence, -to understand the effect of tailadhara in such hairloss.

Methodology: Taking this into backdrop, a female patient aged 65 yrs, presented with scalp itching, pulling out of hair since 5 years, managed with tailadhara is discussed in the forthcoming paper.

Conclusion: Taila dhara is a type of bahya chikitsa which increases the stability of mind, thereby controlling the compulsive impulse of pulling out hair. Shiro abhyanga done along with dhara helps in reducing itching and dryness of scalp there by contributing the proper hair growth.

Keywords: Trichotillomania,taila dhara,shiro abhyanga

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ENHANCING BEAUTY THROUGH AYURVEDA

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Ayurveda is an ancient medical science which was developed in India. Skin is the basic element of the external appearance. Beauty is generally depended on the type and texture of the skin one has. Also the beauty is not only depended on the skin but also on the other factors like hair falling, hair blackening, wrinkle free skin etc. In today's era, beauty is very much essential to be one in thousand faces. It is essential for the preservation, restoration or bestowing of bodily beauty and also in the surgical correction of disfigured physical defects. Beauty as in common is related to skin unanimously. Beautiful skin of person gives perceptual experience of satisfaction. Ayurvedic science deals with cosmetology in a very precise way. Cosmetics drugs has widely been described as *Varnya, Kustaghna, Kandughna, Vayasthapak*, etc. Some medicinal plants like *Haridra, Manjistha, Sariva, Chandana, Amalaki, Ghritkumari, Babul, Lavanga, Shikakai, Ritha, Bhringaraj* etc. has been prescribed for beautification of skin, hair, etc. Diet has a special role to improve and maintain beauty of an individual. Panchakarma procedures and Rasayanas are employed for beautification of skin, the marker of overall condition of individual as per Ayurveda.

Keywords: Cosmetology, Beauty, *Rasayana*, Ayurveda

AYURVEDIC MANAGEMENT OF DERMAL MANIFESTATIONS OF CHRONIC VENOUS INSUFFICIENCY

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Chronic venous insufficiency is failure of venous valves functions resulting in stasis. The symptoms of the condition include edema in the lower legs and ankles, especially after extended periods of standing, aching or tiredness in the legs, development of new varicose veins, leathery-looking skin on the legs, flaking or itching skin on the legs or feet, Stasis ulcers (or venous stasis ulcers). The various preventive management aims to reduce the pooling of blood and prevent various dermal manifestations. The conventional treatment presently is not able to meet the expectations of patients. Hence the present paper discusses the three cases of chronic venous insufficiency with various skin manifestations like leather like skin, non-healing ulcer, stasis eczema and

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hyperpigmentation. There are treated with the oral medications, topical application and sitting of localized Raktamokshana karma as per the individual need. The oral medication consisted of Kaishora guggulu (750mg) twice a day, Punarvaashataka kwath (40ml) twice a day, combination of Vidanga Churana 2g, Pittantaka yoga 1g and Muktashukti Pishti 500mg, Gokshura churana 2g, twice a day and Avipattikar Churana 6g with luke warm water at bed time. For local application Triphala kwath 100ml mixed with sphatika Bhasma 1g was used for irrigating the lesion followed by application of Jatayadi taila. All the three patients are still under the treatment with hope to complete resolution of the limb conditions. The results suggest a comparative hopeful approach in such cases and a long time follow up of such cases may be helpful in framing the standard guidelines for treating such cases.

Key words – Ayurveda, Stasis dermatitis, Stasis eczema, Stasis ulcers

AYURVEDA COSMETOLOGY: AN UNIQUE MODEL FOR BEAUTY CARE IN PRESENT ERA

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Ayurveda is a pioneer and one of the most ancient medical sciences practiced in India, since last thousands of years. It is holistic healing system of India which has a unique perspective on beauty. The Ayurvedic definition of beauty includes "*Roopam, Gunam, Vayastyag, iti shubhanga karanam.*" According to ayurveda, there are three pillars of beauty name as *Roopam, Gunam* and *vayastyag*. *Roopam* is nothing but outer beauty which is personified by shining, healthy hair and a clear, radiant complexion. *Gunam* refers to inner beauty that shines from within, characterized by a warm, pleasing personality and innocence of psyche and heart. *Vayastyag* means lasting beauty which is realize by looking, and feeling, younger than your sequential age. Ayurveda emphasizes on both external and internal beauty. Ayurveda cosmetology started from mother's womb which is determined at the time of "*Shukra-Shonita Samyoga*". In ayurveda facial appearance like *Kaanti, Chhaya, Varna, Prabha* are beautifully explained and depends on *Matrija, Pitrija, Rasaja* and *Satmayaja Bhavas* with predominance of *Mahabhuta*.

There are so many ayurvedic herbal ingredients like *Mdhu* (Honey), *Neem, Awala, Haildi* (Turmeric), *Tulsi, Heena, Lemon; Badam* etc. are used for cosmetic purpose for skin and hair care applications. A proper balance among *Tridosha, Saptadhatu, Dinacharya, Ratricharya* and *Ritucharya* help to maintain health of skin, hairs and youthfulness. Acharya *Charak* and *Sushruta* giving detailed description of abundant *Rasayana* herbs with several formulations for management

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of beauty, health, fitness and age related conditions. Based on the vast and established knowledge of Ayurveda, herbal extracts, fruit extracts and essential oils are now being effectively used as medicines, food supplements and personal care that actively protect the skin, hair, nail and prevent premature aging. Thus India could emerge as a major contributor to the global cosmetic industry with the help of Ayurveda cosmetology.

Keywords: cosmetology, *Rasayana*, *Roopam*, *Gunam*, *vayastyag*, *Kaanti*, *Chhaya*, *Varna*, *Prabha*.

SCIENTIFIC ASSESSMENT OF PERSONALITY ON THE BASIS OF DOSAJA AND MANAS PRAKRTI

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According to text book of Davidson's Principle and Practice of Medicine, Personality is defined as- Personality is the set of characteristics and behavioural traits which best describe an individual's patterns of interaction with the world. In order to shape up overall Personality, both external and internal personality count. Good external personality is necessary to create first good impression on other people.

The concept of *dosaja* and *Mansik prakrti* as described in *Ayurvedic* literature are the fundamental concept related to personality. As per basic concepts of *Ayurveda* the personality i.e. *prakrti* of a person is decided at the time of conception. The *Dosa* predominant at the time of conception decide the *prakrti* i.e. personality (both external and internal) of person in their life span. The internal personality of a person also depends on triguna. On the basis of character described in *Ayurvedic* texts, out of seven *Dosas prakrti*, *Samadosa prakrti* is considered best and out of sixteen *sattwaja prakrti*, *Brahma Sattwa* is considered best personality. Besides this, personality of a person also depends on many factors such as biological factor (which include genetic, hereditary factors, physical appearance and physique), person's social environment (such as friend circle, work place, stress etc.), and family influence.

Keywords: *Prakrti*, *Sattwa*, *dosa*, *personality*.

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A CLINICAL EVALUATION OF “SWAYAMBHUVA GUGGULU” AND “ARGVADHADI LEPA” IN THE MANAGEMENT OF VICHARCHIKA (ECZEMA)

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Any disease that involves skin hampers many functions and gives the person a hideous look. In Ayurveda all skin diseases can be included under the umbrella of *Kustha Roga*. *Vicharchika* is a variety of *Kshudra Kustha*. Characteristics of *Vicharchika*, are *Ati Kandū*, *Shyava -Pidika*, *Bahu - Srava (Lasikadhya)* or *Rukshata* and *Raji*. The features of Eczema are somewhat similar with that of *Vicharchika*. Eczema is a group of inflammatory skin diseases. With a prevalence of 2-5% (in children and young adults approximately 10%).

In the present study involved a total of 60 patients were registered from the P.G. department of Kayachikitsa, NIA, Jaipur and Department of Skin and Venereology, SMS Medical College, Jaipur. Patients were divided into 3 groups. GROUP A- Treated with *Swayambhuva Guggulu* in a dose of 2 tabs (each tab. 500 mg) three times in a day with lukewarm water, before meal for 30 days. GROUP B- Treated by applying *Aragvadhadi Lepa* once in a day for 30 days, on the lesion of *Vicharchika*. GROUP C- Treated by applying Clobetasole propionate ointment once in a day for 30 days, on the lesion of *Vicharchika*. Clobetasole propionate ointment for local application is found more effective in reducing EASI Score but comparatively Ayurvedic trial drug ‘*Swayambhuva guggulu*’ and ‘*Aragvadhadi lepa*’ also shows highly significant results. Thus finally can conclude that is ‘*Swayambhuva Guggulu*’ and ‘*Aragvadhadi Lepa*’ effective in management of Eczema as it is safe, cost effective & free from any side effects.

Keywords– *Vicharchika*, *Swayambhuva Guggulu*, *Aragvadhadi Lepa*, Eczema.

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MANAGEMENT OF KHALITYA BY AYURVEDA: A REVIEW

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Hair is an important component of the body derived from ectoderm of skin. It has great psycho-social significance for people. Now-a-days, hair fall is a common cosmetic issue affecting our society especially young adults. Healthy, good looking, black hair makes a person externally attractive. The incidence of “*Khalitya*” (Hair fall) is increasing day-by-day. It may be due to changing lifestyle, unhealthy dietary habits, sleep disturbances, systemic diseases, medications or stressful life. Hair loss is the most common problem among men and women of all age groups. It is also a socially and psychologically distressing condition for them. Its severity varies from a small bare patch to a more diffuse and obvious pattern affecting the whole scalp. In *Ayurveda*, various *bahya* and *Abhyantara Chikitsa* is described for the management of *khalitya* (hair fall). *Acharya Charaka* classified it under *Shiroroga*. *Khalitya* is primarily a *Pitta* dominant *Tridoshjanya Vyadhi* which can be correlated with Alopecia or baldness. It is a partial or complete loss of hair especially from the scalp. In this article an attempt has been made to review the various procedures and medicines mentioned in *ayurvedic* texts for *khalitya*.

Keywords: Hair, *khalitya*, *Pitta*, *Tridoshjanya vyadhi*, Alopecia.

CLINICAL TRIALS ON THE ROLE OF PANCHAKARMA IN SKIN DISEASES W.S.R. TO EKAKUSHTA(PSORIASIS)

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Healthy skin reflects the healthy mind. On the contrary, now a days due to change in food habits, lifestyle various skin diseases are developing. These have been challenge towards sustaining a better life as it is increasing at an alarming rate with the prevalence of 7% over total population worldwide in which 3% are males and 4% are females.

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Among these various skin diseases, the cases of Psoriasis are increasing worldwide with the prevalence rate of 2-3%. In Ayurveda this condition can be compared to Ekakushta where in the prime causative factor is Viruddhaahara sevana.

Annapana and oushadhi that causes dosha utklesha but does not expel them out of the body is called Viruddha. In Charaka Samhita 18 types of Viruddha are elaborated. Also explained that not following the ahara vidhi is considered as Viruddha. Indulging in these Viruddha ahara sevana over a period of time will leads to the manifestation of diseases like Shandhya, Kushta, Grahani gada, Amavisha etc. Hence to combact these conditions Acharyas explained about the line of treatment as Vamana, Virechana, Shamana, Shareera purvaabhisamskarana with the dravyas having similar properties of that viruddhaahara.

In our hospital i.e; SKAMC, H & RC among these Viruddhaaharanimitta vyadhies, the prevalence of Ekakushta is found to be more. Hence various clinical trials were done in this condition with the permutation and combination of different Panchakarma procedures under the baseline of chikitsa principles as explained above on more than 500 samples. In these trials statistically significant results ($p<0.01$) were found in signs and symptoms after the treatment and details of the trials were submitted to RGUHS.

Apart from these clinical trials, based on the stage of the disease, chronicity, vikaravighata bhavaabhava Panchakarma chikitsa is employing for the patients by adopting Vishishta purvakarmas in some cases, Vishishta paschatkarmas and punah-punah shodhana lines in some accordingly. The details of the Clinical trials and different Panchakarma treatment modalities will be explained in full paper.

Keywords: *Psoriasis, Ekakushta, Virudhahara, Panchakarma*

ROLE OF DIETARY AND LIFE STYLE MODIFICATION IN *STHAULYA* W.S.R. TO CHILDHOOD OBESITY

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In the modern era of mechanical life, Childhood obesity accounts for major public health crisis throughout the world, as evidenced by its increased prevalence over few years. Imbalance between calorie intake and calories utilised due to various avoidable and unavoidable reasons are the major cause of same. Interrelation ship between genetic, behavioural, and environmental causes further worsens the situation. Physical, psychological, and social health problems along with decreased exercise tolerance are definite in childhood obesity. Hence, effective dietary, lifestyle and intervention strategies should be done to prevent the same and the urgent need of the hour. Hence

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addressing this major problem this study is focused on effective dietary and lifestyle management in *Sthaulya* (childhood obesity). 15 Patients of childhood obesity for present study were selected from OPD and IPD of PG Department of Bal Roga, NIA, Jaipur after screening them for the same by following different diagnostic criteria's. Promising, significant result was found in clinical, anthropometric and biochemical improvement profile, which concludes that patients treated with caloric diet as per age along with dietetic and life style modification is beneficial in treating childhood obesity, and thus highlighting importance of caloric diet, exercise.

Keyword:- Biochemical, Caloric, obesity, Life style, *Sthaulya*

EFFECT OF *DINCHARYA* ON DECELERATING THE PROCESS OF AGEING

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Beauty is the desire of every individual to give pleasure to the senses. But, it is often equated with youthfulness. And ageing is considered as a retarding factor of beauty. Especially, the appearance of symptoms of ageing on face (i.e. fine wrinkles, thin, loose, sagging, dry, dull skin, hollowed cheeks, and spider veins) is not only a physical change but also have a massive psychological and social impact. Ayurveda talks about all the aspects of a healthy being (*Sharirik* and *Mansik*) and have described in detail *Dincharya* (daily regimen) which is one of the preventive principles of *Ayurveda*. *Ayurveda* describes some daily regimen modalities for maintenance of positive health required for achievement of a long, healthy active life, achieving satisfactory enjoyment of life and attainment of self-realization. These daily regimens if followed regularly have beneficial physical as well as physiological effects on our body and our mind. Citing the importance of *Nasya* - one of the modalities, *Acharya Charaka* says that it vanishes the symptoms of ageing from one's face. Also, *Tailabhyanga*, another modality, also a pre-requisite of *Nasya*; results in pacification of *Vata Dosha*: the preliminary cause of ageing. *Tailabhyanga* enhances the overall blood circulation of the face as the technique used for massage is along the arterial supply of the face (facial and angular arteries). It also stimulates the facial and trigeminal nerve endings distributed across the face. The *Snehagandusha* and *Kavala* improves the circulation of oral cavity. Gargling procedure of *Kavala* poses the massaging effect over the oral mucosa and even strengthens the muscles of cheek, face and jaw bones thus is a form of *Vyayama* for facial muscles.

Keywords : Ageing, facial beauty, *Nasya*, *Snehagandusha* and *Kavala*, *Vyayama* for facial muscles

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ABSTRACT ON CRITICAL REVIEW OF THE DRAVYAS MENTIONED IN ARAGVADIYA ADHYAYA AND THEIR USES IN VARIOUS SKIN CONDITIONS

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Skin is the largest organ covering the whole body. Skin is an indicator of physical and mental health. Natural beautiful skin is the reflection of normal field balance and also mental balance. It is regularly exposed to the various foreign material microbes and allergens which makes it most vulnerable for various abnormalities. Proper skin care, physical and mental balance helps for a lustrous shiny skin and helps to improve the beauty and health.

Ayurvedic texts have extensively described about the maintenance of the skin and to protect from various diseases affecting the skin. Charaka Samhita Sutrasthana third chapter Aragvadhiya adhyaya, Acharya Charaka described the various preparations related to the maintenance of healthy skin. Around 50 dravyas like Aragvada, Edgaja, Haridradvaya, Khadira, Dhava, Nimba, Nimbuka, Ela etc., helpful as external application. Most of the drugs mentioned are now being proved as good skin care natural products.

Hence a review of the drugs mentioned in Aragvadhiya adhyaya are critically analyzed and enumerated for their properties and their usefulness in various physiological and pathological conditions of the skin.

Keywords: Aragvadhiyadhyaya drugs, critical analysis, natural products, skin health.

AN ANALYSIS OF THE BEAUTY CONCEPT IN SRI LANKAN CULTURE: PAST & PRESENT

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Beauty of women has been adorable from time immemorial. The main aim of this study was to review the past and current states of beauty concept in Sri Lankan women society. The related

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literature and current practices from related sources were compiled and appraised. The evidence ensured that the beauty of a woman has been treated as the treasure, superseding all other social barriers in many instances in Sri Lankan history. Sri Lanka's beauty heritage can be revealed from monuments and sites, sculpture and printings, arts and crafts and historical evidences. The ladies such as Kuveni, Viharamahadevi, Unmada Citra, Ashokamala had change the history of governance of Sri Lanka by their feminine. Rock murals at Sigiriya highlight the beauty of the ladies in that era and stand as the eighth wonder of the world. Cultural pageants to select the New Year Princess are inevitable event in every Sinhala Tamil New Year celebrations up to date. Skin, teeth, hair, muscles and age which known as "Pancakalyanaya" is examined in this context. Today it is extended to contest local and international crown for the beauty. Traditional medical treatments are available in augmenting the beauty of the ladies from ancient time and presently field is swiftly succeeded by the local and international cosmetic companies. Today Sri Lankan women have identified the value stylized beauty very highly to build up their self-image. Traditional dressing, friendly smile, healthy food and regimen and humane qualities have enriched the pleasant appearance of Sri Lankan ladies.

Keywords: Beauty, Sri Lankan women, *Panchakalyanaya*

SIGNIFICANCE OF MARSHA NASYA OF KUMKUMADI TAILA IN VYANGA

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Melasma is commonest among hyper pigmentation diseases which presents as irregularly shaped but often distinctly defined blotches of light to dark brown pigmentation. These patches are usually seen on upper lips nose cheek chin forehead and sometime neck. Especially younger and adult generation concern to maintain their cosmetic attraction but *vyangya* is one which disappoints the young and adult by disfiguring the face. In *Ayurveda* text melasma can be correlated with *vyangya*. It is a disorder where *vata* and *pitta doshas* are predominately involved. *Vyanga* is one of the *khusdra roga* and is explained by *Acharya Shushruta* as painless thin brown patches over face. While considering the pathogenesis if *vyanga* involvement of *pitta* is more and it is a *rakta pradoshja vyadhi*. Depend on pathogenesis and *asrayasraya bhava* of *doshas* involved *sthanika* involved *sthanika shodhna marsha nasya* is mainly indicated. By doing the *nasya* it will be beneficial in relieving the excess (*pitta vridhi*) *pitta* and also help in *prasadana*. Main focus of this review is for the procedure *Marsha nasya* with *kumkumadi taila* which contain *pitta kapha shamka* properties and also *varna gana* drugs in the compsoition of *kumkumadi taila*.

Keywords- Melasma, *vyangya*, *Marsha nasya*, *kumkumadi taila*

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SATVAVAJAYA CHIKITSA: A WAY TO COMPLETE SAUNDARYA

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Perfect Health is defined as "A Balance between Mind, Body, Heart and Soul and not merely absence of disease. Ayurveda is known for philosophical basis which have been scientifically proven nowadays and its approach towards psychological ailments is quite different from other medical system of management. Satvavajaya Chikitsa (Ayurvedic psychotherapy) is a pharmacological approach aimed at control of mind and restraining it from unwholesome artha (objects) or stressors. Withdrawal of the mind from unwholesome objects is known as satvavajaya chikitsa, it is a treatment by self - control. Thus, it includes all the methods of Manonigraha and Astang Yoga too. It's no matter how fair or beautiful we are, because when our mental health hampers then that fairness or external beauty is of no use to us. That is why we should first embellish the mental beauty rather than the physical one. In this article, we study in detail about mental health and Satvavajaya Chikitsa because a healthy mental status is real beauty.

Keywords: satvavajaya, mana, saundaraya

PREVENTIVE AND PROMOTIVE ASPECT OF SHIRO-PICHU: A REVIEW

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All the doings in terms of *aahar* (food) and *vihaar* (conducts) for staying healthy is called *Dinacharya*. In our ancient *samhitas*, while explaining daily regimens for staying healthy, concept of *abhyanga* is also mentioned. While describing *abhyanga*, *aacharya vagbhat* gives much importance to these three sites viz. *Shir* (head), *Shravan* (ears) and *Paad* (legs). *Aacharya vagbhat* also explains the four ways of applying oil to head i.e. *shiro-abhyanga*, *shiro-dhara*, *shiro-pichu*, *shiro-basti*. And also gives the details of benefits of these four methods separately. Among these four methods, I took *shiro-pichu* in my study and tried to evaluate the efficacy of it in maintaining and promoting the health of hairs. When talking about the importance of hair, they play a key role in good looks, and healthy hair also presents the healthy status of that individual. Hence in this study an effort was made to establish the efficacy of *shiro-pichu* for healthy hairs.

Keywords- *Shiro-pichu*, Hairs

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THE ROLE OF VIDALAKA KALPA IN THE MANAGEMENT OF UNDER EYE DARK CIRCLES

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In the today's era everybody is very concerned and conscious of their looks and this urbanized lifestyle has taken a toll on our precious eyes. Dark Circles and tired puffy eyes are the very outcome of our stressful lives. It is not practical to visit salons on an everyday basis or to buy high end cosmetics hence a quick natural fix is required to re-beautify eyes, therefore *Vidalaka Kalpa* is a good choice for the same as it covers whole of the orbital area thus being able to even out skin tone of the eyes with that of the face.

APPLICATION OF *KESHYA DRAVYA PRALEPA* THROUGH *AYURVEDA*

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According to *Ayurveda* hair is considered as mala of *Ashti Dhatu*. So, for maintenance of healthy hair proper nourishment of *Asthi Dhatu* is essential. *Ayurveda* describes number of formulations and herbs used externally and internally for nourishment of hair. Diseases of hair like *Kesha Palitya, Khalitya, Darunaka, Indralupta* etc. are described in *Ayurveda* literature. These problems described thousands of years back are relevant in present time too. Majority of human population is having one or the other of these problems of hair and striving to overcome them. *Ayurveda* not only concerns with treatment of these diseases but also focuses on its prevention too.

In *Vata Dosha*, hair is thin, dry and frizzy and prone to split-ends, due to *pitta Dosha*, hair prone to premature thinning or greying and in *Kapha dosa*, hair is tending to be thick and oily. Various *Keshya dravya* can be applied in the form of *Kesha pralepa* according to *Prakriti* of individual person or according to disease of *Kesha bhoomi*. Brief discussion on formulations for external applications derived from various *Keshya dravyas* described in *Ayurveda* will be attempted. *Aamla, Arishtaka, Shikakai, Bhringaraj, Brahmi, Neem, fenugreek, Palandu*

Keywords – *Ayurveda, Kesha, Pralepa*

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SATVAVAJAYA CHIKITSA: A WAY TO COMPLETE SAUNDARYA

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Perfect Health is defined as "A Balance between Mind, Body, Heart and Soul and not merely absence of disease. Ayurveda is known for philosophical basis which have been scientifically proven nowadays and its approach towards psychological ailments is quite different from other medical system of management. Satvavajaya Chikitsa (Ayurvedic psychotherapy) is a pharmacological approach aimed at control of mind and restraining it from unwholesome artha (objects) or stressors. Withdrawal of the mind from unwholesome objects is known as satvavajaya chikitsa, it is a treatment by self - control. Thus, it includes all the methods of Manonigraha and Astang Yoga too. It's no matter how fair or beautiful we are, because when our mental health hampers then that fairness or external beauty is of no use to us. That is why we should first embellish the mental beauty rather than the physical one. In this article, we study in detail about mental health and Satvavajaya Chikitsa because a healthy mental status is real beauty.

Keywords: satvavajaya, mana, saundaraya

DINCHARYA FOR SKIN CARE IN AYURVEDA

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Introduction: Skin plays a very significant part in perception of our personality in the eyes of other people. In present time, there are lots of adverse factors (viz. unhealthy food, stress, pollution, fast life etc.) which necessitate good care of skin. A wide range of skin care products is available in the market having some chemical adulterants, which may have hazardous effects on skin. There is a necessity of not only cosmetically good but also safe, healthy and long-lasting measures, which can be fulfilled by *Ayurveda* only. There is immense description of beauty measures in *Ayurveda* texts and *dinacharyapalana* is major one. *Dinacharya* is useful in both the perspectives, maintaining general health as well as a healthy skin. Various measures like *ushapana*, *udvartana*, *abhyanga*, *nasya*, *vyayama* etc. are instructed by *Acharya* to be followed in daily regimen which directly or indirectly enhance the health of skin.

Aim and objective: The objective of present study is to explore the concept of basic skin care in *Ayurveda*, so it can be used safely and effectively as cosmetic purpose.

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Material and methods: Various treatises of Ayurveda have been studied to extract the information on skin care and interpreted in view of present era.

Discussion- Maintaining youthfulness and to delay the aging process has become the one of the foremost concern now-a-days. *Ayurveda* skin care and various products play different role like scrubbing, sun protection, moisturization and toning of skin.

Conclusion: *Dincharya* plays a major role in improving skin health and only a healthy person can manage to look beautiful. Every single procedure of *dincharya* helps in improving skin health. *Nasya*, stimulates all the sensory organs along with skin. *Abhyanga* and *udvartana* alleviate dryness, roughness and numbness of the skin and thus maintain the moisture of skin and removes dead skin. *Anulepana* protect the skin from sun and maintain the tone of skin.

Keywords: Healthy skin, *dinacharya*, *ayurveda*, *abhyanga*, *nasya*

A COMPARATIVE CLINICAL STUDY ON EFFECT OF JAATYAADI TAILAM AND GUNJAADI LEPA ON KHALITYA

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In *Ayurveda* *Khalitya* is described under the heading of *Kshudra rogas*. Now a day, due to race for cosmetics, changed life style, various types of water, air born pollution, extremely busy schedule, unhealthy diet, stress level and decreased immunity, hair fall is increasing day by day. In *Ayurveda* Science, falling of hair is coined out as in term of '*Khalitya*.'

In the present world of today, there is a race for cosmetics, changed life style or more specifically westernized culture, in different dietary habits has made this disease common in the society. Different type of oils (chemical oil), shampoos, soaps, pharmaceutical propaganda has made the condition worse. In the present clinical trial focuses on the use '*Jaatyaadi Tailam*', '*Gunjaadi Lepa*' and '*Neelibhrangyadi Nasya*' which is describes in Y.R. *Kshudraroga Chikitsa* /5, *Vangsen* (*Kshudraroga* 32/141), *Sahastrayoga* (*Tail prakran*/97) respectively.

30 Patients of *Khalitya* had been selected from O.P.D. and I.P.D. of NIA Jaipur after proper clinical examination. Then all these patients were divided into two groups randomly as 15 patients in each group, to compare the clinical efficacy of study drug Group A (*Jaatyaadi Tailum*) with study drug Group B (*Gunjaadi Lepa*) along with *Neelibhrangyaadi Tailum nasyam* in the

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management of *Khalitya*. The result of therapy has been evaluated in two steps with the help of statistical methods. First step is evaluating within the group before and after treatment in both groups separately. In second step the evaluations of inter-group or between two groups evaluation of both therapy. The statistical analysis showed that the improvements in both Groups were significant. In overall assessment of therapy also better results were observed by *Group A* drug over Group B

Keywords: Kshudra roga, statistical methods

CONCEPT AND APPLIED ASPECT OF DINACHARYA ENHANCING THE SKIN HEALTH

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The word “Twacha” means skin, derived from the word “Twachasamvarane” i.e. the skin is defined as the organ which covers the body from outside. Vayu bhahulyatha is present in sparshanendriya and sparshanendriya is the tvacha ashrayi means which resides in tvacha. Tvacha which covers the meda, shonita and all other dhatus of the body and gets spread all over the body. According to modern there are 3 layer of skin were the outer most layer is epidermis which contains 2 types of cells keratonocytes and melanocytes were melanocyte is responsible and mantainance of colour similarly in Ayurveda their are different types of layer among which Avabhasini is the first and outer most layer of the skin which is also responsible for the varnya, prabha etc This is maintained by pitta which resides in tvacha is known as Brajakapitta which is responsible for normal and abnormal colour of the body. Bahirparimarja chikitsa like udwarthana or abhyanga which is used as Dinacharya as explained by our Acharyas specially by Acharya vagbhata in Ashtanga Hridaya to be adopt once in a day or once in a two day Etc according to prakruti, dosha. Among that the concept of Guru and atarpana is selected as low calorie diet therapy to discuss its importance in the present era. So the Aim and Objective is to highlight the importance of Abhyanga, udwartana etc by using the drugs which is mentioned as varnya kara in classics as dinacharya as to maintance and enhancing the tvacha prabha, varnya, prasadana.

The details will be explained further in the paper.

Keywords: Brajakapitta, Dinacharya, varnya dravyas.

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MELASMA THE PRODUCER OF REGRESSIVE PERSONALITY

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Human face expresses and represents their personality. Face is major importance for everyone. In the present scenario, people are much conscious about their beauty and good looks. Melasma is an excessive secretion of melanin pigment from melanocytes in the skin. It can appear in both gender but it is more common in pregnant women, pre-menopausal phase and women taking contraceptive pills. The symptoms of melasma are asymmetrical, dark complexion, patches can be commonly seen in cheeks, nose, lips and forehead. These patches develop gradually over the time. But melasma should be differentiated from post inflammatory hyper-pigmentation, actinic lichen planus and hydro-quinone induced hyper-pigmentation. In Ayurveda, all skin diseases mostly include under the umbrella of Kushtha and Kshudra Roga. Vyanga is a Kshudra roga with painless, small and black colour. Ayurveda refers this condition as Vyanga. Various factors are responsible for its pathogenesis like genetic predisposition, UV rays, cosmetics and hormonal therapy. The predisposing factors may be due to excessive anger and physical work. In these process Vayu aggravated, and get associated with pitta and suddenly produces a thin, black patches on the face. It's a Raktapradoshja vikar, in which Udaan Vaayu, Bharajak Pitta and Dushya Ras and Raktadhatu Doshas are involved. Ayurvedic texts mentions a large number of medicines for vyanga

Keywords: Vyanga, Melasma, Kshudra Roga, hyperpigmentation.

ROLE OF YOGA-ASANAS AND PRANAYAM IN SAUNDARYA (BEAUTY)- A REVIEW STUDY

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In this fast moving life, everyone wants a smart shortcut for every-thing. And it is difficult to follow all the regimens to follow to remain healthy and young due to this over challenging goals/targets. Everyone has to follow the unhealthy life-style, due to non-availability of time for itself. This result in early aging and degenerative changes and everyone want to look smart, young and beautiful. *Yoga* is believed to have a holistic effect and bring the body, mind, consciousness and soul into balance. *Yoga* in daily life is a system of practise consisting of eight levels of development in the areas of physical mental, social and spiritual health. Among these eight levels, we focused asanas and pranayam in this study. An effort was made to establish the role of above two component of *Yoga* in *Saundriya*(Beauty). In this study, it was illustrated that how asanas and *pranayam* works

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for beauty, an exploratory review was given to show above effect. By reviewing this study anyone will be able to know the role of *asanas* and *pranayam* in beauty.

Keywords: - *Pranayam, Asanas, Saundarya, Beauty*

NETRA SWASTHYA-AN APPROACH TO PREVENT EYE DISODERS

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Eye is an important sense organ among all senses.They are the “windows to the soul”.Eyes allow us to connect with our surroundings,keep us safe,and help maintain the sharpness of our mind.If a person is endowed with all other sensory faculties,strength,beautiful appearance etc,but without eye sight ,he will be useless as an insect(*kudya*). In the present era due to many environmental factors,sedentary,stressful and faulty life style ,eye disorders are quite common. Diseases of eye affects psychological as well as developmental factors,hence affecting the quality of life.That is why *netra swasthya* is very important.So an attempt has been made to explore the procedures for protection of eye including -eye exercise(*netra vyayamas*), *kriyakalpa* procedures, *marma* therapy, *panchkarma(nasya)*, *pranayamas*, *surya namaskar*, *ahara*,*vihara*, *pada abhyanga*, *chatra dharana*, *shiro abhyanga*, *snanam*(bathing), *chakshushya rasayana* etc.In this article main aim is to explore the preventive measures and perceptions for awareness in population regarding maintenance of eye health.

Keywords:-*Netra swasthya, netra vyayama, kriyakalpa, marma therapy, chakshushya rasayana* etc.

A SHORT REVIEW OF HAIR CARE THROUGH AYURVEDA

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Hairs are the important part of our body and scalp hairs reflect personality of person. Long, strong and shiny hair is almost everyone’s dream yet not everyone is able to fulfill it. It’s important to keep your scalp healthy but in modern era generally hair fall, split ends, and premature graying of hairs, dandruff and so many hairs problems are seen due to different kind of stress and deficiency of nutritional food, vitamin B12, hectic life style, pollution, unhealthy life style, lack of nutrients, and

using chemically rich oil/shampoo/conditioners etc. Acc. to Ayurveda people face these problems due to imbalance of vata, pitta, kapha dosha.

In market there are so many cosmetic products available for hair care, having high quantity of chemicals. Sometimes these chemical products create so many complications. Now a day in personal care herbal products demand increasing day by day. In Ayurveda there are so many herbs are described by our acharyas for hairs related problem. By using these drugs, we can get rid off chemicals products and its side effect. In this review work detail collection and compilation were carried out from *Brihatrayi and laghutrayi of Ayurved.* The result will be presented in scientific format after detail review.

FORMULATION AND EVALUATION OF POLYHERBAL CREAM

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Herbal cosmetics are the preparations used to enhance the human appearance. The aim of the present research was to formulate and evaluate the Polyherbal cream comprising extracts of natural products such as Aloe vera, Azadirachta indica and Glycyrrhiza glabra to produce multipurpose effect on skin. The use of bioactive ingredients in cosmetic influence biological functions of skins and provide nutrients necessary for the healthy skin.

Different types of formulations oil in water (O/W) herbal creams were formulated by incorporating different concentrations of stearic acid and cetyl alcohol. The evaluations of all formulations were done on different parameters like pH, viscosity, spreadibility and stability. There were no changes in physical properties of polyherbal cream. Formulations showed good spreadibility, good consistency, homogeneity, and appearance, no evidence of phase separation and ease of removal. The cream showed good stability at room temperature with a pH that is suitable for the skin.

The formulation shows no redness, edema, inflammation and irritation during irritancy studies. These formulations are safe to use for skin. These studies suggest that composition of extracts and base of cream are more stable and safe, it may produce synergistic action. It is found that viscosity of the cream is Adequate. There is no sign of microbial growth after incubation period of 24hrs at 37°. The preparation was found to be stable with no change in colour during stability study.

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APPLICATION OF *SUGANDHI DRAVYA* IN SAUNDARYA

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Ayurveda considers natural beauty as a part of health. As an essential component of Prithvi Mahabhuta is attributed with *gandha guna* (fragrance) by Ayurveda and darshanas. Aroma is characterised as *surabhi* and *asurabhi* (compatible and incompatible). In Ayurveda a number of aromatic herbs are described with medicinal value that prevents and cures various diseases. These herbs are indicated in form of fumigation, *Pralepa*, *Snana*, *Prakshepa* and internal use. In *Charaka samhita Sutrasthana* " *Matrashitiya adhyaya*" use of fragrance (*Sugandhi dravya*), aromatic garlands is said to increase libido, produce good odour in body, enhance longevity and charm. Various aromatic herbs are mentioned in *Ayurveda* for curing diseases through act on *Sharira dosha* like *Devdaru*, *Ajmoda*, *Brahmi*, *Brihat Ela*, *Twaka*, (act on *Vata dosha*) and *Dhanyaka*, *Mishreya*, *Chandan*, *Ushira* (act on *Pitta dosha*) and *Vacha*, *Sarshapa*, *Jatiphala*, *Karpoora* (act on *Kapha dosha*). Some aromatic herbs like *Brahmi*, *Jatamansi*, *Tagara*, *Chandana*, *Vacha*, *Karpoora*, *Jyotishmati* act on *Manas bhava*.

Keywords: *Ayurveda*, *Prithvi Mahabhuta*, *Sugandhi dravya*

HAIR FALL CONTROL THROUGH AYURVEDA AND THE CONCEPT OF THALAM

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During the last several decades, we have witnessed a gain in importance of physical overall look. There is a strong relationship that exists between physical look and social acceptance. Human physical appearance is the outward phenotype or look of human being. Hairs, clothes, nose, height etc. Makes the physical appearance. Hair is one such natural ornament which everyone of us would flaunt for. Hairs make the outer appearance of a human. It helps in increasing self confidence. It's normal to lose between 50 to 100 hairs a day. But lose of more than 100 hairs is a serious problem. If proper care is not taken it may lead to serious hair fall problem. Hair fall or thinning of hairs affect the physical appearance and can result in decrease of self confidence.

As per *Ayurveda*, hair originate from *paitruja bhav*. Hair is considered as a mala of *Asthi dhatu* by *Acharya Charak* and *updhatu* of *Majja* by *Sarangadhara*. In *Ayurveda*, *Kesha* as a parameter for different kinds of clinical assessments. The stressful modern lifestyle, increasing pollution and unhealthy for habits cause damage to health and are reflected in quality of hair. Healthy food and stress-free lifestyle can help in controlling hair fall. *Thalam* is one of *keralian* procedure of

Panchkaram. Ayurvedic oils are applied on head. It promotes sound sleep, induces mental piece and is useful in alopecia and hair fall.

Keywords: *Paitruja bhav, Kesha, Thalam.*

PREVENTION OF KERATINISATION AND DRY SKIN IN CHILDHOOD CASES OF CHARMADALA (ATOPIC DERMATITIS) BY YASTIMADHU – A REVIEW STUDY

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Skin is largest organ of the body which protect our body from external hazards and of prime importance as per cosmetic concern. Skin is also the site of sensory reception and most of the hypersensitive reactions presented over the skin. With changing life style, increased pollution of basic requirements of the day to life, the incidence of the skin disorders is increasing day by day and children are common victims of such disorders due certain limiting factors in them due to immunological immaturity. Atopic dermatitis is one of such common skin condition which disfigure the skin with keratinisation and dry skin leading to social withdrawal.

Acharya Kashyapa explained a similar disease by name *Charmadala* which is of four types and with major skin manifestations. Incidence is maximum during first three years. Consumption of vitiated breast milk of mother is also the major cause for the same. Kashyapa mentioned the treatment of *Charmadala* in detail which include the treatment of baby/ child and also to the feeding mother.

Certain Ayurvedic drugs can be prescribed to minimise/ prevent the adverse effects like keratinisation and dry skin, which not only minimises itching and dry skin but also helps in imparting the normal colour to the skin. Which help the child t come out of apprehension of skin colour and social withdrawal. *Taila* prepared by *Yastimadhu* proves more beneficial due to the properties like *Madhura Rasa and Sheeta Veerya* and *Varnya* like properties. Complete review of the *Yastimadhu* with different research work on prevention of dry skin and keratinisation along chemical constitution and mode of action will be discussed on full paper presentation.

Keywords: *Keratinisation, Yastimadhu*

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EARLY AGEING : PHYSIOLOGY OF SKIN AGING AND MANAGEMENT THROUGH AYURVEDA

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Introduction: Skin is the most voluminous organ of the body. It assumes several important physiological functions and represents also a “social interface” between an individual and other members of society. This is the main reason its age-dependent modifications are in the forefront of dermatological research and of the “anti-aging” cosmetic industry. *Ayurveda*, the 5,000-year-old medicine system from India, has a unique perspective on beauty and *Vayasthapna*. The medicinal herb mentioned in *ayurveda* by experienced sages basically state that the function of ayurvedic herbs is to purify blood and eliminate vitiated *doshas* (*vata*, *pitta*, *kapha*) from the body as they are mainly responsible for skin disorders. Among the written information on *ayurveda* also, like in *Charakh Samhita*, *charaka* stated numerous medicinal plants; *Rasayan Dravyas*, *Vayasthapan* and *Varnya Mahakashaya* for delaying the aging. The herbs mentioned can be used to obtain glowing complexion. *Ayurveda* offers remarkable results in skin aging care, which may have arisen from both physical and psychological causes. Details will be presented in the form of full paper at the time of presentation.

Methods: *Ayurveda* Texts, Journals, Published Papers, Articles, Web Searches Etc. are concerned to collect the related information.

Keywords: physiology, Skin Aging, Rasayan dravya, *vayasthapan*

PERSONALITY DEVELOPMENT IN OBESE THROUGH PANCHKARMA: A REVIEW

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Obesity is one of the most neglected yet preventable health problems. It is defined as an abnormal or excessive fat accumulation that presents a risk to health. It is a state of increased body weight, due to adipose tissue accumulation, that is of sufficient magnitude to produce adverse health effects. The excess storage of energy is done in the form of fat tissue deposition. Earlier thought as a sign of wealth and rich, obesity is now a major public health crisis across the globe. Being obese reflects our behaviors and lifestyle and contributes to the way our personality develops. Although it is majorly associated with complications in physical health, adiposity contributes to a variety of

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psychological processes, such as well-being, personality development, identity formation and person perception. Obesity has been described in detail in various Ayurvedic texts as *Sthoulya* or *Medoroga*. It is described as *Santarpanotha vikar* (Disease caused by over nourishment). In this article an attempt is made to review various *Panchkarma* therapies like *Vaman*, *Virechan*, *Lekhan basti*, *Udvartan*; which help to reduce obesity and in turn enhance overall personality of the individual.

Keyword: obesity, *Sthoulya*, personality development, *Lekhan basti*, *Vaman*, *Virechan*, *Udvartan*

ROLE OF SNIGDHA GUNA OF BHARAJAKA PITTA WITH SPECIAL REF. OF VICHARCHIKA

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Ayurveda is a life science. Its fundamental concept and principles serve the humanity since long back. These are true and beneficial as such as before. The rule to live healthy and diseased free life is the prime Moto of *Ayurveda*. It has the rules and regulations are not only for him but for the sake of his family and society. We, the *Ayurvedic* physicians, are since long using the fundamental concepts but at present, we are not in a position to describe exactly the complete laboratory scenario about these principles. Being such uniquely important concept it has remained just as non-applied literary bulk. The only reason behind this is its subjective nature or in other words lack of understandable objectivity. In this condition, our principles losses their importance due to lack of objectivity according to the present time which are little hard to understand in the absence of objectivity rather than subjectivity. Today this is an era of science and technology in which everything should be assessed perfectly. It is the need of the time to standardize our principles in both ways. Here in the present study, an attempt has been done entitled with “Evaluation and Standardization of *Snigdha Guna* of *Bhrajak Pitta* w.s.r. to *Vicharchika*” for the study 30 healthy individuals and 30 diseased persons (*vata pradhana vicharchika*) were grouped in to two groups. The results were quite positive.

Keywords: snigdha guna, Bharajaka pitta.

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CLINICAL STUDY ON THE EFFICACY OF TAKZEMA TABLET AND TAKZEMA OINTMENT IN THE MANAGEMENT OF VICHARCHIKA ECZEMA

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Purpose: Eczema is a pattern of inflammatory response of the skin characterized by redness, skin edema, itching and dryness, with possible crusting, flaking, blistering, cracking, oozing or bleeding. Ayurvedic science explains this disease as *Vicharchika*. Majority of the skin diseases in Ayurveda have been described under the broad heading of '*Kustha*', which are further divided into *Maha Kustha* & *Kshudra Kustha*. *Vicharchika* one of the *Kshudra Kustha* runs a chronic course generally considered difficult to cure & even if it is cured relapses is common. In the present study the management of *Vicharchika Kustha* was planned by Takzema ointment 'for external use and 'Takzema Tablet for internal use.

Aims and Object: Present study was undertaken with following aims & objectives

- Clinical evaluation of the safety and efficacy of Takzema tab. (oral), Takzema ointment for local application in the management of *Vicharchika*.

Material and Method: These are embodied as materials for the presented study.

- Research proforma to note all information of clinical symptoms and demographic.
- Control drugs Takzema Tab. and Takzema ointment (Charak Pharmacy).

Result: The analysis of the relief percentage of the *Sammuchya Lakshnas* (overall symptoms) shows that the percentage relief for Group A patients was 48.76% and the relief was maximum for group B is (51.50 %). The statistical analysis of the same shows that the improvements in both Groups were highly significant In overall assessment of therapy also better results by Group B drug were observed over group A.

Conclusion: Takzema and Takzema cream is a potent treatment for eczema because combined use of tab. Takzema and Takzema cream reduce the symptoms of *vicharchika* like *Kandu*, *Srava*, *Daha* and *Vaivaranyata* shows highly significant result and *Rukshtha* show very significant result.

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REVIEW OF YUVANPIDIKA (MUKHADUSHIKA) IN AYURVEDA CLASSICS

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In *Ayurveda* classics, *Yuvanpidika* comes under *Kshudra roga*. It has great resemblance with *acne vulgaris* in modern medicine which mostly affects 85% population of teenagers and young adults mainly males. Now a day's various types of skin diseases are on the rampage. *Acne vulgaris* is one of them. It is a chronic skin disorder involving hair follicles and sebaceous glands. Multiple causative factors including skin microbes, hormonal imbalance, environmental factors and mental stress are responsible for this.

According to *ayurveda* classical texts, *Yuvanpidika* occurs due to vitiation of *kapha*, *vata* and *rakta doshas*. It gives rise to "salmali throne" like eruptions on the face. In *Astanga Haridhya*, *Acharya Vagbhata* has mentioned it as *vataja* and *kaphaj* disease. Other *Acharyas* mainly focused on its treatment. There are two types of treatment described in *ayurveda* i.e. *samshodhana* and *samshamana*. *Samshodhana chikitsa* includes *vamana*, *nasya* and *shiravedha*. *Samshamana chikitsa* is divided as internal and external. In internal, oral medicines like *manjistha churna*, *panchtikta ghrita* and *kaishora guggulu* and in external *chikitsa lepa* and oil are included. Internal medicines are *tikta rasa* dominant. *Tikta rasa* is ideal for all skin diseases and also beneficial for *daha* and *kandu* which are common symptoms of this disease. In this paper the *nidana* (etiology), *samprapti* (pathogenesis) as well as *chikitsa* of *yuvanpidika* will be discussed in detail.

Keywords: - *Yuvanpidika*, *Acne vulgaris*, *Mukhadushika*,

EFFECT OF GUDUCHI SVARASA ON VARNA (COMPLEXION) IN APPARENTLY HEALTHY INDIVIDUALS: A RASAYANA PROPERTY

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Introduction: In present era, every man wants to look attractive and beautiful in which lustre and complexion of skin play a role. According to *ayurveda* principles, *varna* depends on various factors like *ahara*, *dosh*, *dhatu*, *mala*, *nidra* and *dincharya*. Maintenance of skin tone, lustre, and complexion is an important component of health. It can be achieved by using *rasayana* therapy which is beneficial in attaining *dhatu samya* in the body and resulting in complete state of

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wellbeing. *Guduchi* being a cost-effective drug, holding *rasayana* property and capable of alleviating many disorders is one of some important *rasayana dravyas*.

Aims and Objectives-To evaluate the effectiveness of *guduchi svarasa* on *varna* in apparently healthy individuals.

Materials and Method – Eighty apparently healthy individuals were given fresh *guduchi svarasa* in the dosage of 40ml/day empty stomach in the morning for 2 months with a follow up period of four weeks.

Result- The result was found significant on parameters of *varna*.

Keywords- *Rasayana, guduchi svarasa, varna, lustre.*

EFFECT OF UDVARTANA TO PROMOTE THE BEAUTY W.S.R. TO SKIN

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Beautification have important role in every person's life since ancient times. Every person is more concern about their look and beauty. Skin is the basic element of the external appearance. Beauty is generally depended on the type and texture of skin one has. Skin is the largest and most important organ of the body. It is out of five *Gyanendriya* as described by *Ayurveda* classics, which is responsible for *Sparsh Gyan* or touch sensation. *Ayurvedia* science deals with various procedures related to cosmetology. *Udvartana* is one of them. *Udvartana* is massage technique of the whole body below in a direction opposite to the orientation of hair by some powders or pastes (*kalkas*) of medicinal plants with some pressure. It alleviates vitiated *Kapha* and *vata Dosha*, liquefies the subcutaneous fat, increases the stability of body, exfoliates the dead cell in skin, reduces *Kandu* and *Kotha* sensation, removes toxins from the body, rejuvenates the skin and bring glow to it. It opens the micro channels of the skin.

Keywords – *Udvatana, skin, beauty*

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ROLE OF *KALAVAT BHOJAN* IN DELAYING THE PROCESS OF AGING

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Aging is the natural inevitable process which is characterised by wrinkles, gray hair, slightly stooped posture etc. In present era due to busy and faulty lifestyle, aging process started appear than expected. In *Shabd kalpdrum* the word *Saundarya* is defined as properly constructed and well defined body parts, which is only achieved by nurturing the *agni* with proper *anna pana*. Optimum functioning of *dosha* and *dhatu* primarily relay upon *agni*, and as per *Achrya Charak*, *agni* is in the form of *pitta* in our body. *Prabha* and *varna* is the function of *avikrit pitta* and *agni*. To keep *agni* appropriately, timely intake of food is mandatory. Ayurveda classic, emphasis more on the food principles among which preference had been given to *Kalavat* and *Matravat bhojana*. Present literary study is aimed to justify the relationship between *agni* and establish the process of senility. For this purpose, all *Brihadtrayi* and *Laghutrayi* of Ayurveda were referred and articles concerned with intermittent fasting published in index journals were also collected as a supportive dossier. In this study my primary focus is on *kalavat bhojan* and *agni*. In this presentation my focus will be on *kalavat bhojan* and intermittent fasting and its relation with the aging process.

Keywords: Fasting, *Kalavat bhojana*, *Saundarya*, *Prabha*

ROLE OF AYURVEDA IN THE MANAGEMENT OF MUKHADUSHIKA W.S.R TO ACNE VULGARIS: A REVIEW

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Acne is a cutaneous pleomorphic disorder of the pilosebaceous unit involving abnormalities in sebum production and is characterized by both inflammatory (papules, pustules and nodules) and non-inflammatory (comedones, open and closed) lesions. *Propioni bacterium acnes* and *Staphylococcus epidermidis* are common pus-forming microbes responsible for the development of various forms of, acne vulgaris. In *Ayurveda* it is described under the *Mukhadushika* or *Yuvanapidika* which is type of *Kshudraroga*. It is generally androgenic disease which is seen at puberty on both sexes. Today, due to imbalanced life style (*Apathy*) and heavy pollution this

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problem increasing day by day. *Guru Aahar, Madya, Anidra, Upavas, Krodha, Santap, Swabhav* is some causative factor of *Mukhadushika*. It is generally due to vitiation of *Vata, Kapha* and *Rakta* having *Shalmali* like eruption on face. In *Ayurveda* for the treatment of *Mukhadushika (Kshudraroga)* mainly two type of *Chikitsa* are described i.e. *Shodhana chikitsa* and *Shamana chikitsa*. As described by various *Acharya* the *Shodhana chikitsa* includes *Vamana, Nasya* and *Shiravedha*. The *Shamana chikitsa* includes various types of *Lepa* and *Pralepa*. *Vamana Virechana, Nasya* and *Shiravedha* will be beneficial along with some internal and external herbal, Mineral and herbo mineral Ayurvedic drugs. In this paper we tried to highlight Ayurvedic Management of Acne vulgaris (*Mukhadushika*) mentioned in *Ayurveda* with scientific justification.

Keywords: *Mukhadushika, Acne vulgaris, Shodhana Chikitsa, Shamana Chikitsa.*

STUDIES ON DOOSHIVISHA AND ITS MANAGEMENT ACCORDING TO AYURVEDA IN CO-RELATION WITH ALLERGIC SKIN CONDITIONS

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Ayurveda is an ancient science, it includes 08 branches i.e. kay, bal, graham, damshttra etc. Agadtantra is one of the branch of ayurveda. Dooshivisha is a unique concept of Agadtantra. Dooshivisha is a part of sthavara, jangam or kritrim visha which cannot be removed from body but instead it becomes less potent and remain as it is in the body.

It can be applied to various hypersensitivity reactions of the body. Now a days various allergic skin conditions we came across. Various pollutants are responsible for these conditions. In Ayurveda virrudha ahar sankalpana is there which is also explained in Dooshivisha, so now a days dietary items also leads to a condition of Dooshivisha and due to that the skin allergies we are facing. The exposure of skin to such pollutants and also due to virrudha ahara various types of allergic skin conditions are there. Keeping all these things in mind emphasis has been made to put light on Dooshivisha and related allergic skin conditions.

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EFFECT OF *LEPA* AND *SHAMANA CHIKITSA* IN THE MANAGEMENT OF *SWITRA* (VITILIGO) – A CASE STUDY

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Purpose: The color of the skin plays very important role in the society. Vitiligo is considered as a big social stigma in India and great cause of depression for the sufferers. *Switra* is a hypo pigmentary disorder of skin. Based on the symptoms, Vitiligo can be correlated to *Switra* in Ayurveda. The prevalence of Vitiligo is ranging from 0.1% to 2.0% and in Asia it is found to be 0.2%. The disorder affects nearly 1%–2% of the world population irrespective of race and ethnicity with highest incidence recorded in Indian subcontinent followed by Mexico and Japan. *Switra* is detailed explained in *Kustharogadhyaya* and on the basis of presentation it can be classified as *Vataja*, *Pittaja* and *Kaphaja Switra*. *Switra* is also explained as *Raktapradosaj Vikara* in Ayurveda. *Shodana* and *Shamana Chikitsa* were explained as the line of treatment of *Switra*. *Lepa* is an external therapy mostly used in Skin diseases and comes under the *Bahi Parimarjana* shows tremendous results when applied topically.

Method: This is single case study of 25 years old female suffering from depigmented patches over bilateral hands and face. Patches were diffused in nature without any itching. As per Ayurveda, the case was diagnosed as *Switra*. The whole treatments include *Shamana Chikitsa* along with *Lepa* application. Assessment was done on the basis of sign and symptoms.

Result: The therapy provided complete improvement in depigmentation.

Conclusion: On the basis of this case study, it can be concluded that *Lepa* along with *Shamana Chikitsa* is effective in the management of *Switra* (vitiligo). Since the single case is not enough more rooted study in this is required.

Keywords: *Switra*, Vitiligo, *Lepa*, Sashilekha Vati,

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A REVIEW ON THE TREATMENT OF HAIR DISEASES AND DRUGS USED IN AYURVEDA

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Hair plays a vital role in enhancing the personality of a human. As the hair is the first noticeable part of beauty for women as well as men. The scalp and hair conditions also have more psychological impact on human societies. Even minor changes in hairs like greying of hair, early hair fall affect the self-confidence and self-esteem of an individual. Acharya Charaka considered Hair as *Mala* (Waste product) of *Asthi Dhatu* (Bone), while *Sharngdhara* thinks it as a *Updhatu* (tissue) of *Asthi*. Various *Ayurvedic Jagran* is described in different Classics for the disease of Hairs like *Khalitya* (Hair loss), *Palitya* (Premature Greying of Hairs) *Indralupta* (Alopecia areata) and *Darunaka* (Dandruff) etc. Like other disorders of body disbalance of *Vatta*, *Pitta* and *Kapha* are also involves in the aetiopathogenesis. *Keshya* (Hair tonic) *Keshya-Samjanana* (Hair revitalizer) and *Keshya-Ranjana* (Natural hair restoring agent) are used to treat hair fall and greying of hair. The greying of hair and wrinkle on the face are the two important cardinal features of aging. Classical *Ayurvedic Chikitsa Sutra* (treatment guideline) advocated the *Poshana* (nourishment) of *Dhatu* for the normal growth of *Updhatu* and *Mala*. Similarly, the treatment of *Mula* (Origin) of *Srotas* (micro and macro channels of body) is also considered in the treatment. Indian Gooseberry, false Daisy, true indigo, iron-containing compounds and other herbs are used as *Rasayana* (rejuvenator), *Panchkarama*, *Snehana* and *Vasti Chikitsa* to treat hair disorders.

Keywords: *Keshya*, *Srotas*, *Dhatu*, *Rasayana*, Alopecia

CONTRIBUTION OF AYURVEDA IN SKIN CARE

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Beautiful skin requires commitment, not a miracle. Our skin is the fingerprint of what is going in inside our body. Now a days due to pollution, bad eating habits, lack of sleep, pressure of work and stress, our skin is paying the price of the bad life style. Instead of taking care of skin some people find it easier to compensate this damage with makeup & cosmetic full of harsh chemicals which leads to more damage to the skin, Acharya has contributed in skin care through ayurveda many years ago which is still relevant & effective. Ayurveda believes in complete health internally as

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well as externally that is why the aacharya mentioned about *vayasthapan kashaya* for oral intake which now a days people knows as nutricosmetics & *varnya kashaya, lepa* for external application in the various forms like packs, oils, herbal water/tones etc. They have even customized these according to the prakriti and condition of skin. So that it can give maximum benefit to the person. The tiny details like thickness of packs is also mentioned in texts. Whether it comes to skin care, hair care, fairness, glowing skin, removal of post pregnancy stretch marks, foot care, breast growth enhancer, hair dyes, hair removal or skin problem like acne, acne scars or dandruff, Ayurveda have safe, cost friendly & effective treatment of every problem you are looking for. Detail will be discussed at the time of full paper at conference.

Keyword: - Vayasthapan kashaya, Varnya kashaya, Skin care

ROLE OF *DINCHARYA* TO ENHANCE AND MAINTAIN BEAUTY

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Beauty is the quality which gives pleasure to the senses. The way you lived life will be reflected in your face, body and skin. Ayurveda is science of life has also emphasized its importance by saying good looks, helps in boosting the psychological state of mind and make person feel good, about one self. Beauty of person includes their complexion, skin texture, hair care, care of eyes, foot care etc. Beauty is not achieved in a single day, but it should be enhanced or maintain by following the daily regimens mentioned in our classics. In the Ayurvedic text there is importance of *Dincharya* that is daily regimens which is said by *Acharyas* for human beings to be healthy. There is *Dincharya* procedures for skin becoming healthy and for its good complexion and its texture. To maintain and enhance beauty many *Dincharya* procedures like *Mukhaprakshalana, Dantadhavan, Anjana, Nasya, Abhyanga, Shirobhyanga, Padabhyanga, Udavartana, Snana, Anulepana* etc are gives in details along with their indications, contraindications and time also when to use them. In present era these procedures are ideal as when used regularly, these are less time consuming and cost effective. Thus, these procedures can play important role in elevating the beauty as well as to prevent the skin diseases, like *Udavartana* helps in removing dark spot, pimple and is indicated in skin disease like *Vyanga. Shirobhyanga* helps in growing of deep-rooted long hair and prevent graying and falling of hair.

So, following these *Dincharya* procedures not only helps in enhancing or maintaining beauty but also prevention of many skin diseases and enhancing healthy life style.

Keywords – Beauty, *Dincharya*.

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SWASTHVIRITA- A RECUPERATIVE INTERVENTION IN COSMETOLOGY WITH SPECIAL REFERENCE TO INTERNAL PERSONALITY EMBELLISHMENT

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Personality is the combination of an individual thoughts, characteristics, attitude, ideas and habits. It is defined as a dynamic and organized set of characteristics possessed by a person that uniquely influence his or her cognitive, emotional, motivational and behavioral patterns that evolve from biological and environmental factors. In present era personality plays very important role not only in an individual profession but also in person lives and makes an individual discipline, punctual and also help in combating stress which ultimately helps in reducing risk of various psychosomatic disorders. Cosmetic effects of various procedures mentioned in Ayurveda not only directed towards developing an attractive external beauty but also plays important role in the restoration as well as enrichment of personality. Ayurveda emphasizes on internal as well as external personality it is not just an ancient system used for maintaining good health but it can also help in balancing our personality flaws and enhance our positive traits. Personality can be enhanced by adopting the basic fundamentals of swasthvritta. like Dincharya, Ritucharya, Sadvritta, Suppression of Psychological urges, Aacharrasayan, Avoiding ten sinful acts, Diet, Rasayan etc. This paper presents the Swasthvritta as a recuperative intervention in the field of cosmetology and its role internal personality enrichment.

Keywords – Asachara rasayan, Diet, Personality, Rasayan, Sadvritta, Sinful acts.

ACNE TREATMENT : HOPE IN AYURVEDA

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Acne vulgaris is common chronic skin disease of adolescent age group, involving blockage of pilosebaceous units, characterized by non-inflammatory and inflammatory lesions like open and closed comedones, papules, pustules, nodules etc. symptoms range from uninflamed blackheads to pus-filled pimples or large, red and tender bumps. it is not dangerous but it can leave scars on skin after healing. It affects 3 in every 4 people aged 11 to 30 years. In india 200-300 million youngsters suffers from this problem.

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In Ayurveda texts, it is termed as Mukhadushika or Yuvan pidika. It is shalmali kantik like eruption on face due to vitiation of kapha, vata and rakta dosha. In classical texts, for the treatment of Mukhadushika 2 types of treatment has been described i.e. Shodhana chikitsa and Shaman chikitsa. Shodhana chikitsa includes vaman karma, basti karma, Nasya etc whereas in shaman chikitsa administration of oral medications and Lepa & Pralepa like *Manjishthadi lepa* , *lodhradi lepa* etc. for local application are included.

Some references also suggested prachan, shiravedh and joloukavcharan for the treatment. Acharya charak also mentioned dravyas of Varnya mahakashaya like Chandan, Manjishta, sariva, yashtimadhu etc, which may helpful in removing acne scars and may increase lusture of skin. Therefore a better generalised treatment for acne and its complications is hoped to be provided by a proper ayurvedic management.

Keywords : Yuvanpidika, Mukhadushika, lepa, Pralepa.

SCOPE OF AYURVEDIC SKIN CARE AND COSMETOLOGY IN PRESENT SCENARIO

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The quality of being pleasing, specially to look at someone or something that gives great pleasure, specially when you look at it is known as Beauty, and who doesn't want such pleasure? Who doesn't want to be beautiful? Ayurveda sees beauty with broad aspect not only physical appearance. According to ayurveda outer beauty is a reflection of inner beauty and good health. The ancient classical texts have mentioned various internal medicines which act as rasayanas for lasting beauty, we can compare them with nutricosmetics as well as medicines for local application. These medicines or herbs not only cure the skin troubles but help you to glow inside out without being harmed. This is one of the main reason people are turning towards ayurvedic products for skin care despite of chemical based harmful products and procedures. Skin care could be taken care by *urjaskar*(promotive) and *vyadhihara* (curative) therapies and who commands it better than ayurveda. The global ayurveda market is accounted of \$3,428 million in 2015 and expected to reach \$9,791 million by 2022. What could be more fascinating. Realising the demand and scope we should dig deeper in researches regarding ayurvedic skincare and cosmetology more and more to provide effective, customized according to doshas and prakriti, safe and authentic products designed by vaidhyas themselves.

Keywords: - Rasayanas, Urjaskar(promotive), Vyadhihara (curative), Ayurvedic Skincare

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MANAGEMENT OF KHALITYA IN AYURVEDA- A CASE STUDY

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Purpose- *Khalitya* is mainly a *Pitta* dominant *Tridoshaja Vyadhi*. In *Ayurveda* *Khalitya* means hair fall and it closely resembles to baldness or alopecia in modern science. In present era millions of people are suffering from hair fall. Prevalence of hair fall was found to be 60.3%, prevalence of dandruff was found to be 17.1% and the prevalence of baldness was found to be 50.4%. It is a universal problem affecting both sexes of all races. *Khalitya* has been described in *Ayurveda* under the heading of *Kshudra Roga* (minor disease) or *Shiroroga* (diseases of head & scalp). It is progressing disorder people living in sedentary life, stress induced hectic schedules along with indiscriminate dietary habits result in many disturbance and deficiencies in the body which directly reflect in loss of hair.

Method- This is single case study of 35-year-old female suffering from excessive scalp hair fall along with itching on scalp and constipation (associated complaint) visited the OPD (Registration No- 1711022018) of *Panchakarma*, NIA, Jaipur. As per *Ayurveda*, this case was treated in the line of *Khalitya*. The whole treatment includes *Takradhara*, *Nasya* with *Madhuyasthi Taila* for 14 days, along with *Shamana Chikitsa*. Assessment was done on the basis of symptoms.

Result- The therapy provided marked changes in the hair fall. The present study showed significant reduction in hair fall, itching on scalp etc. There were no adverse reactions, either reported or observed during the treatment period.

Conclusion- Based on the case study it can be concluded that *Takradhara*, *Nasya Karma* along with *Shamana Chikitsa* is effective in the management of *Khalitya* (hair fall).

Keywords - *Khalitya, Takradhara, Nasya*

CONCEPTUAL AND APPLIED ASPECTS OF BEAUTY IN AYURVEDA

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Beauty is the desire of every entity to give pleasure to the sense. It is not always related to women rather men are more beauty consciousness in present era. *Ayurveda* deals with all the aspects of human life. It never isolates the involvement of mental and spiritual well being from the concept of

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beauty. Beauty is not only a source of joy but gives confidence and proud in some extent. About Skin, it is the basic element of the external appearance. Beauty is generally depended on the type and texture of the skin one has. Beside it beauty is also depend in other factors like hair falling, hair graying, any type of scar and wrinkle free skin etc. It is essential for the preservation, restoration or best owing of bodily beauty and also in the surgical correction of disfigured physical defects. Beautiful and glowing skin of person gives perceptual experience of satisfaction. In Ayurvedic science many herbal drugs have been prescribed for beautification of skin, teeth, nails and hair deals in a very specific way like-Haridra, Manjistha, Sariva, Chandana, Amalaki, Ghrithkumari, Babul, Lavanga, Shikakai, Ritha, Bhringaraj etc. etc. Charak Samhita classified cosmetics drugs as Varnya, Kushthaghna, Kandughna, Vayasthapak, Udardaprashamana etc. and many alepam (poultice) are described in Susruta Samhita and Ashtanga Hrudaya. Daily regimen of an individual has a special role to improve and maintain beauty. Panchakarma therapy are employed for beautification of skin – the marker of overall condition of individual. Rasayana therapy are also employed for beautification of skin as per Ayurveda.

Keywords: Ayurvedic cosmetics, Beauty, Panchakarma, Cosmetology, Rasayana

A REVIEW ON COSMETIC ASPECT OF TARPANA

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Beauty has always been the key to unlock new doors to life and it has played a major role in our social life. Beauty is not only limited with physical appearance but it is related with a healthy state of all sense organs. *Ayurveda* has stated “*Sarvendriyanam Nayanam Pradhanam*” i.e. eye is the prime sense organ among all the sense organs which is considered as a source of *Pratyaksha Gyana* (direct perception) and doubtless knowledge. *Ayurveda* described *Kriya Kalpas* in a beautiful manner for maintenance of health of eye as well as treatment of various eye disorders. Out of theses *Kriya Kalpas*, *Tarpana* is most important which provides nutrition to eye ball. As per cosmetic aspect, it also improves physical appearance of eyes. So *Tarpana* has important role in ocular cosmetology. Therefore, an attempt is made in this review to present cosmetic aspect of *Tarpana*.

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BENEFITS & USES OF LAVENDER ESSENCIAL OIL FOR SKIN HEALTH

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Introduction- *Lavandula Augustifolia* English lavender is a shrubby perennial from the genus *Lavandula* with the latin name *Augustifolia* meaning “narrow leaf” *Lavandula* is a short lived plants that is as popular for its wonderful fragrance as for its colourful flowers. The flowers are typically shades of purple, but white and pink varieties are also available. Especially with this plant, it is important to meet well atmospheric conditions and right location to grow. It needs intense sun exposure, a very sunny wind protected location. Ideal culture use germable seeds to grow, better soil place and moisture in about 20c of temperature in day

Plant material- The leaves and flowers of *lavandula* can be used from herbal garden. The plants are identified by a taxonomist. The collected herb voucher prepared and deposited in the herbarium.

Isolation of the essential oils- The volatile oils are obtained by hydro- distillation of the fresh plant parts using a Clevenger type apparatus accordance with the British pharmacopoeia. The oils are dried over sodium sulphate and stored in a refrigerator after the estimation of percentage yield.

Benefits and Uses- Lavender oil is an essential oil derived from the lavender plant. Lavender oil can benefit the skin in numerous ways-

Heal-Lavender is known for its ability heal burns and cuts making ita great choice for healing purpose.

Calm- Anxiety and eagerness can often be calmed with lavender tea. You can also treat yourself to a soothing and calming herbal facial steam with lavender herb with lavender essential oil.

Massages- The soothing scent and relaxing power make lavender essential oil a natural choice for massage.

Dandruff- It can be embarrassing and an annoying problem. Apply lavender oil on your scalp for removing dandruff.

Hair Growth- In the present era hair fall is a great dilemma to rule out. Use 15drops of lavender essential oil with two table spoons of olive oil.

Itches and bites- Lavender with its natural anti-inflammatory powers can reduce itching, swelling and redness.

Antimicrobial effect- It may help prevent or kill head lice. It has a calming effect and divine fragrance.

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Aromatic use- Lavender aroma compounds and volatile liquids are used in perfume bottles and aromatherapy.

Headache- It helps to reduce stress induced headache when rubbed.

Acne- Apply adequate drops of lavender essential oil with jojoba oil on face after cleaning with normal water.

Anxiety- It may relieve anxiety and agitation with the use of aromatherapy.

Moths- Moths can be eradicated with the use of dried lavender blossom sachets in wooden furnitures.

Cosmetics- Lavender essential oil may be used for various cosmetics to improve skin health.

Takeaway- Apart from being one of the favourite colours for women lavender also has a lovely colour to paint many more of the skin problems now a days.so promote use of lavender essential oil in different aspects of beauty and care.

If you experience any side effect due to prolong use. Stop to use and consult your physician.

ESTIMATION AND STANDARDIZATION OF SNIGDHA GUNA OF BHRAJAK PITTA W.S.R. TO VICHARCHIKA

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Bhrajaka pitta is one of the types of Pitta the chief abode of Agni within body and resides in Twak (Skin), which maintains temperature and complexion/ lustre of skin. Twak or Skin is the foremost defence line of human body that fights all kind of external invaders either a bacterial pathogen or any foreign irritant. With the Ssneha guna of Bhrajak Pitta it maintains the complexion and lustre of skin. We the Ayurveda scholars have been studying and practicing the fundamentals but the quantitative assessment and standardization of these attributes. or fundamental elements have not been described perfectly. You can say a lot of subjective description has been there without any objective means or laboratory parameters. Today in this scientific era of empiricism and technology in which everything should be assessed perfectly. It is high time to standardize our principles in both ways Subjective as well as Objective.

Snigdha guna is supposed to vary with skin Ph and therefore an attempt has been done to measure the skin moisture by hygrometer directly and by measuring Ph by Ph meter indirectly.

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For the study 30 healthy individuals (Control) and 30 diseased persons (suffering with vata pradhana vicharchika) were grouped in two groups. The results were found quite encouraging. Details will be discussed in Full paper.

Keywords: Bhrajak pitta, Snigdha, Hygrometer, Ph meter

आध्यात्मिक सौन्दर्य

वैद्या निशा गुप्ता

प्रोफेसर, मौलिक सिद्धान्त एवं संहिता विभाग, राष्ट्रीय आयुर्वेद संस्थान, जयपुर।

आयुर्वेद चिकित्सा विज्ञान एक आध्यात्मिक चिकित्सा विज्ञान है एवं एक समग्र चिकित्सा शास्त्र है जो शरीर के साथ साथ मन और आत्मा को साथ लेकर रोगी की चिकित्सा में प्रवृत्त होने का निर्देश देता है। मात्र शारीरिक सौन्दर्य ही सौन्दर्य नहीं है बल्कि आत्मा और मन का सौन्दर्य एक व्यक्ति के सम्पूर्ण व्यक्तित्व का प्रतिनिधित्व करते हैं। इस अद्वितीय शास्त्र में जीवनशैली को सुगम और सर्वश्रेष्ठ बनाने का पूरा नीतिपरक विवेचन किया गया है। सद्वृत्त का सम्यक् अनुपालन, धारणीय वेगों का धारण करना, मन का नियमन एवं आचार रसायन के नित्य सेवन का उपदेश आचार्य ने बहुत विस्तारपूर्वक किया है। यह समग्र आचरण रूप औषधियां मनुष्य के पूर्ण विकास के लिये अत्यन्त अनिवार्य है। आज 21वीं शताब्दी में जबकि मनुष्य और जीवन पूरा भौतिकवाद का गुलाम हो चुका है। इस बदलते हुये परिवेश में आयुर्वेद का भारतीय संस्कृति एवं सभ्यता बचाने में उत्तरदायित्व और भी बढ़ जाता है ताकि हम गिरते हुये नैतिक मूल्यों में स्थिरता लाने में प्रयास कर सकें। आयुर्वेद एकमात्र ऐसा चिकित्सा शास्त्र है जिसमें आध्यात्मिक द्रव्य, गुण और कर्म का उल्लेख है। आयुर्वेदोक्त सद्वृत्त के नियमों का पालन करके एक स्वस्थ और सुन्दर व्यक्ति, समाज एवं राष्ट्र का निर्माण करने में आयुर्वेद एक प्रधान भूमिका निभा कर भारत को पुनः विश्वगुरु के सिंहासन पर बिठा सकते हैं और वही आयुर्वेद का गौरवमय तथा स्वर्णीय युग लौटा सकते हैं।

कुंजी शब्द : सद्वृत्त, धारणीय वेग, आचार रसायन

ACNE VULGARIS :- MANAGEMENT THROUGH AYURVEDA

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Human face expresses and represents their personality. In present scenario, peoples are very much conscious about looks. The face is called mirror of body. As acharya kashyap says;

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“Yatha vaktram tatha tatha vratam yatha chakshustatha mana |

Yatha swarrastatha saro yatha rupam tatha guna” || Kashyap Samhita, Lakshna-adhyay

In today scenario, young generation is most commonly affected by problem of acne at this teenager age group because of hormonal changes, life style and bad eating habits etc. These teenagers usually go through depression and suffer from various problems like lack of self confidence, insecurity & lack of self worth etc. the market is filled with harmful chemical based cosmetics and the proper solution of acne and scar caused by acne is still a challenge for modern pharmaceutical industry. acne vulgaris is a chronic inflammation condition of skin in adolescents. in our Ayurvedic texts acne is described as mukhdushika under kshudra roga in sushurat samhita, nidan sthan and astring hridayam. Because it happens generally in adolescents age, which is also known as yuva awastha, that's why this is known as yuvan pidika. In our Ayurvedic text acne has been treated mainly two way of chikitsa are described one is shodhana chiki (vaman, virechan) another one is shaman chikitsa (by conservative medicine or combination of both). In shaman chikitsa of mukhdushika includes oral medication & topical use of various lepa & pralepa.

Keywords: Arunshika, Acne vulgaris, Shodhan Shaman

THE IMPACT OF *MADHUMEHA* (DIABETES MELLITUS) ON PERSONALITY

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Madhumeha; Diabetes mellitus in current terminology, is a rapidly increasing health hazard which causes serious personality problems externally as well as internally to a diseased person. This literature study was aimed to analyze the impact of *Madhumeha* on an individual's external personality. For this purpose, *Ayurveda* and Traditional medical literature were collected from the classics and scrutinized. The result revealed that *pramana*, *akriti*, *sara*, *samhanana*, *ojas* are visibly deformed. Due to the derailment of *Vata*, *Sahaja pramehi* is emaciated where *Kapha* vitiation predominantly causes obesity in *Apathya nimittaja prameha*. Both the conditions are directly damaging the outward appearance of a person. Bad order in sweat, change of the nature of nails and hair, increase frequency in urination, excessive thirsty, excessive hunger and inclined towards sweets, make person socially restrained. Dietary restrictions are causing anxiety and less interaction with the society. Complications like polyneuropathy may lead to lower muscle strength, sensory disorders, visual problems, loss of libido and reproductive health problems. Obesity or leanness, numbness, mood swings also affecting the daily routine. Occurrence of *prameha pidaka* causes lower self-confidence and a major deformity in physical appearance. The medical intervention alone is not sufficient to manage, as evidence shows the impact of the disease involves the physical,

mental, social and emotional welfare of an individual. To overcome these negative impacts on personality, measures including timely treatment and management, counseling, social and family support, meditation, *yoga* and relaxation therapy should be taken in order to boost the wellbeing of the diabetic patients.

Keywords: Diabetes mellitus, *Madhumeha*, Personality, wellbeing

CLINICAL EXPERIENCE ON EFFECT OF VAMANA IN BEAUTIFYING SKIN

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A healthy skin contributes a lot to the beauty of an individual. The maintenance and enhancing the skin health is the need in healthy individuals and in *alpa dosha avastha*. On the other hand, the *bahu doshas* causing different skin lesions affect not only the physical appearance but also the psychological state of the affected person. The role of a *Panchakarma vaidya* is thus different from other physicians. The *vrudha doshas* are to be eliminated through different *shodhana chikitsa*. The skin lesions presented due to *bahudoshavastha* is to be treated with proper *shodhana chikitsa* in its acute and active stage where by the skin is normalized. Then the normal skin is made still healthier by practicing *rutu shodhana* regularly. The *vamana chikitsa* is commonly practiced in *kapha pradhana eka kusta*, scalp psoriasis, *mukha dushika* conditions where skin is affected from localized to generalised state. Other than this, in *ati loma*, and skin changes seen in PCOS where most affected group is teenagers is another area where *vamana* is beneficial. The *indriya shuddhi* as *samyak vamana lakshana*, *twak prasadhana* as benefit of *shodhana* indicate the benefit of *vamana* in normalizing and enhancing the health of the skin thus boosting the confidence of the patient. The beauty of skin also depends on balanced *dosha*, *agni*, properly formed *rasa dhatu*, normal *srotus* and healthy mind. These all are normalized by properly planned and executed *shodhana*. The changes by the *vamana* over skin will be presented in the paper.

Key words: *Panchakarma*, *Bahudoshavastha*, *vamana*, *ekakusta*, *mukha dushika*

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THEORIES AND TRENDS OF SKIN CARE AND AGING – AYURVEDIC CONCEPT

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From the centuries, there is association between Ayurveda and personal care like beauty and anti aging. Many drugs mentioned in Ayurveda, are much important because of their safe and holistic approach. Based on vast and established knowledge fruit and herbal extracts and oils are now effectively used in medicines. So the ancient science is always helpful to stand in the market according to changing market and fashion trends.

Ayurveda mentioned *Vayasthapan* (age defying), *Varnya* (brighten skin glow), *Vrana ropan*, *Twachya*, *Rasayan*, *Sandhaniya*, *dravyas*

Trends in personal care

- 1.Market and regulatory
- 2.Product and ingredients
- 3.Consumer
- 4.Research and developmental trends.

Keywords –Ayurveda, anti aging, beauty, trends

MANAGEMENT OF INFANTILE ECZEMA (A TOPIC DERMATITIS) THROUGH AYURVEDA – A CASE STUDY

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Introduction: Infantile Eczema (Atopic dermatitis) is a common, chronic, relapsing, inflammatory skin disease that primarily affects young children. It affects the estimated 1-5% of world population and more than 10-20% of the children less than 14 year of age. It can significantly impact the quality of life of affected individuals as well as their families. In *Ayurvedic* literature, the word “*Charmadala*” has been mentioned under the category of *Kushta* (skin disorders) that denotes all varieties of skin disorders. *Acharya Kashyapa’s* description of the disease *Charmadala* (dermatitis) closely resembles with that of infantile eczema. It is characterized by *Kandu* (itching),

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rakta varnata of *twak* (reddish discoloration of skin), *charma avadarana* (peeling of skin) and *twak rookshata* (dryness) with *pidaka* (papule) formation.

Material and Method: A 1year 2-month old male patient was came to the OPD of *Kaumarabhritya, Rishikul* campus UAU *Haridwar uttrakhand*, with complaints of dry, itchy and scaly skin with excoriated lesions. These complaints were persisting for the past 1 year. This condition can be understood as *charmdala*, treatments including with some medicine course of 3 months.

Result: There were significant improvements in the condition of the patient.

Discussion: while treating Charmadala, the drugs alleviating Vata, Pitta, Kapha doshas, which are having kandughna, kushtaghna and raktashodhaka as well possessing tikta, katu rasa and ushna veerya should be selected.

Keywords – *Kushta, Kandu, rakta varnata, pidaka.*

ROLE OF *SHIRO-ABHYANGA*(HEAD-OILING) IN SKIN, HAIR, AND PERSONALITY ENRICHMENT

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It is well known that in this fast-moving modern life everyone has to use a lot of electronic gadgets i.e. mobile, laptops, computers etc. for a longer time which in-turns causes harm to our sensory organs. Due to this over use or *ati-yoga* of sensory organs causes diseases or particular de-generative changes in our sensory organs. To over-come these harmful effects, one should follow the *Abhyanga* procedure mentioned in our *samhitas*. According to *achaarya vagbhat*, while talking about *abhyanga* concept, he clearly gives much importance to these three important sites to practice *abhyanga* viz. *Shir*(Head), *Karna* (Ear) and *Pada* (leg). In this study, an effort was made to establish the role of specially Head-oiling in Skin, Hair and personality enrichment. In this study, it was tried that how Head-oiling results in above mentioned beauty effects. An effort was made to illustrate the actual mechanism of action of Head-oiling to stop the above de-generative changes or diseases. By reviewing this study one can know the benefits of *abhyanga* specially *shir-sneh*, and will be able to know that how much important is Head-oiling for us in this modern fast-moving life.

Keywords: - *Shiro-abhyanga*, Head massage, Beauty, Healthy hair, Personality.

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EFFICACY OF *SHODHAN* THERAPY IN *MUKHDUSHIKA* (ACNE VULGARIS)

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Acne is a common chronic inflammatory condition of skin with significant cutaneous and psychological disease burden and is characterized by both inflammatory (papules, pustules and nodules) and non-inflammatory (comedones, open and closed) lesions. According to the studies, several factors such as disturbed hormonal production, excess sebum production, hyperkeratinisation are involved in pathophysiology of acne Today due to imbalanced life style (*Apathy*) and heavy pollution this problem increasing day by day. It is generally due to vitiation of *Vata*, *Kapha* and *Rakta* having *Shalmali like* eruption on face. In *Ayurveda* for the treatment of *Mukhadushika* (*Kshudraroga*) mainly two type of *Chikitsa* are described i.e. *Shodhan chikitsa* and *Shaman chikitsa*. As described by various *Acharya* the *Shodhan chikitsa* includes *Vaman*, *virechan Nasya* and *Shiravedha*. The *Shaman chikitsa* includes various types of *Lepa* and *Pralepa*. In this, we tried to highlight Ayurvedic Management of Acne vulgaris (*Mukhadushika*) mentioned in *Ayurveda* with scientific justification.

Acne affects both males and female, although male tend to have more with onset of puberty. Across the globe, acne affects 80% of individuals between pubescence and 30 years of age. Many resercher studies have reported acne in 79-95% of age group of 16-18 years. In India, reserchers studies have reported acne in 50.6 % of boys and 38.13% of girls in the age group of 12-17years.

Since this is highly prevalent disease pathology of adolescent age as it is evident that this described as *yuvanapidika* in ancient literature. This is further augmented by the fact that the recent survey stipulated that incidence of Acne Vulgaris is more than 80% in adolescent age. A very few studies have been conducted on this pathology. Hence, the present work has been selected to give scientific validity to traditional claims. In previous study, only *vaman* was used as a *shodhan karma* along with *shaman* therapy. However, in present study it is decided to compare the efficacy of the *shodhan* (*Vaman and Virechan*) and *shaman* therapy. Details of this study will be present in seminar.

Keywords: Acne, Yuvan Pidika, Shodhana Therapy.

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EFFECT OF COSMETICS ON SKIN HEALTH

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Introduction: From ancient time, everyone want to become smart and have charming skin. With course of time, herbal drugs for skin care and their applications have been replaced by chemical products. A lot of cosmetics are being used to achieve external glossy skin at stake of skin health. The external application of skin products affects the inside of skin also. Skin care products are topical, but their effects aren't. When we apply a serum or makeup onto your skin, it leeches into the lower layers and eventually absorbs into your bloodstream. The after and long term effects of artificial chemical products prove to be harsh toxins for our skin. Studies have verified that these products as carcinogenic and also cause irreparable damage to our reproductive system. The risk associated with those outcomes happens to be relatively low, compared with how many people chronically abuse their skin with sub-par products. However, the hormonal risk is cumulative and common.

Material and methods: Various published articles in research journals have been studied to extract the information on skin products and their effects.

Results: Some of chemicals like Parabens, Chemicals in Sunscreen and Sulfate are harmful to our skin and also stimulate cancer cells in our body.

Discussion: Chemicals in skin products are very harmful to skin as well as to human health. They interrupt the proper functioning of hormones in our body. Every time our skin absorbs the chemicals, changes may occur inside our body that cause significant distress and abnormality in our endocrine system, thus unbalancing the human physiology.

Conclusion: Chemicals which we are using daily in our routine life are not good for our healthy skin and our health. As much as possible we use natural (Ayurveda) things to enhance the beauty of skin and health.

Keywords: Cosmetics, Healthy skin, Chemicals, Natural (Ayurveda) Substances.

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A PRELIMINARY PHARMACEUTICAL STUDY OF BABY MASSAGE OIL: AN AYURVEDIC COSMETIC PREPARATION

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Background: The neonate's skin is characterized by being sensitive, thin and fragile. Most of skin care products contain hazardous chemicals like paraben, talcum etc. these can cause dermatitis, skin allergy and reaction. Baby massage oil work as like epidermal lipid which plays an important role in maintaining skin barrier function and skin integrity. The positive effect of massage described includes good sleep, increase in strength and better body growth. So, this is an initiation to develop Ayurveda formulation as *sneha kalpana* (medicated oil).

Aim: To prepare polyherbal baby massage oil (*Abhyanga*) for health, weight, strength, narrative purpose.

Material and Methods: *Bala, Ashwgandha, Vacha, Ratanjota, Chandan, Sariva, Haridra, Tila taila, Aloevera juice, Go-dugdha, and Raktshali* all these ingredients were used to prepare baby massage oil as per classical guidelines of *sneha kalpana* at laboratory of Rasa Shastra & Bhaishjaya Kalpana, IPGT & RA. Jamnagar.

Result: To develop new establishment pharmaceutical procedure of baby massage oil for prevent baby skin from harmful cosmetics in modern era.

Conclusion: This is preliminary pharmaceutical study so, there is not drawn any concrete conclusion. It may achieve by standardization of baby massage oil and further clinical trials of baby massage oil in infants.

Keywords: Ayurvedic, Baby massage oil, Cosmetic preparation

AN AYURVEDA REVIEW ON MUKHA DUSHIKA

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The concept of beauty has prevailed since mankind earliest ages. It is the natural instinct of human being to have a healthy and glamorous skin with attractive personality. so, everyone and mostly youngsters are most cautious and careful about the beauty of face. Unfortunately, skin of the face is affected by certain anomaly in adolescence age which is the golden period of life. The disease 'mukha dushika' is aptly named 'Yuvana pidika' as it results in disfigurement of physical and

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psychological status of an individual by manifesting itself on the most important part of the body i.e. face. *mukha dushika* is having large prevalence and affecting the population at certain time of age period. *Acharya Sushruta* has mentioned *mukha dushika* in the group of *Kshudra Roga*. *Acharya Charaka* included *Pidika* in *Rakta Pradoshaja Vikara*. It occurs due to vitiation of *Kapha Dosha*, *Vata Dosha* and *Rakta Dhatu*. According to *Ayurveda*, signs and symptoms of *Yuvana pidika* are: *Shalmali Kanta Pidika* (eruptions resembling the thorns of a *Shalmali* tree are arising on the face), *Saruja* (pain), *Medhogarbha* (eruptions packed with *Meda*) and *Ghana* (thickness). Hereby an effort is made to understand cause and management of *mukha dushika* or acne vulgaris in *Ayurveda* perspective.

Keywords: Acne vulgaris, *Yuvana Pidika*, *Mukhadushika*.

ROLE OF ANKOLADI TAIL IN CHILDHOOD SEBORRHEIC DERMATITIS W.S.R. TO ARUMSHIKA

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Background: Scalp skin and hair plays an important part in the personality and appearance hence a play a vital part in enhancing the beauty of the child. Increasing incidence and prevalence of scalp skin and hair disorders such as Seborrheic Dermatitis in children has been emerging as real challenge in paediatric age group. Hence need of the hour is to discover effective and safe drug for management of childhood Seborrheic Dermatitis. Seborrheic Dermatitis can be compared with *Arumshika* explained in *Ayurveda*, which is categorised as *Shirokushtha*. In an *Ayurvedic* text *Sahastrayogam*, *Ankoladi Tail* has been mentioned a good remedy for *Shiro Kushtha*, and same was taken in the present clinical study to evaluate efficacy of *Ankoladi Tail* in the management of Seborrheic Dermatitis in paediatric practice

Methods: interventional, open label masking, control (randomized) trial, trial was carried out on 40 patients (20 patients in each group) of either sex in between the infantile to 16 year of age at P.G. department of *Kaumarbhritya*, National Institute of Ayurveda. The duration of treatment was for 60 days. Clinical evaluation done by assessment criteria proposed and also with photography.

Discussion and Results: Result showed highly significant results regarding subjective parameters- flaking/scaling, Redness itching and discharge with % relief of 95 %,73.17%.

Conclusion: The study concludes that *Ankoladi Tail* is highly effective in the management of Seborrheic Dermatitis(*Arumshika*). The drug is quite safe and proved for as anti-fungal, antibacterial, anti-inflammatory and anti -allergic. Details of the study will be presented I full paper presentation.

Keywords:- *Shirokusta*, Seborrheic dermatitis, *Ankoladi Taila*

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ROLE OF DINACHARAYA IN COSMETOLOGY

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Cosmetics as external beauty have gained a lot of attention and demand in today's world. Everyone wants to look beautiful and attractive, but this urge has not developed today in a nice manner. In Ayurvedic text there are lots of Ausadha, Ahara and Vihara which were mentioned to enhance external beauty such as varnya varga told by Acharya Charaka and Rhinoplasty, Ronsanjanana etc told by Acharya Sushruta.

A part from these are many drugs and life style modification told in text to which are related to cosmetics. There is secret beauty or the third level beauty of Ayurveda and is also known as self realization. It is sad that a self realised person externally beautiful and does not need to use any external cosmetics and designer clothes.

According to Ayurveda happiness, gloom, sadness and relaxation are the aspects that are reflected by the face and by the body cannot be disguised with cosmetics. In other words, Ayurveda emphasizes external and internal beauty. Health promotion beauty management and healing in Ayurveda rely on freeing the body of Aama, restoring diet and lifestyle are two things that help achieve health and beauty. The use of cosmetics was not only directed toward developing external appearance but towards achieving merit longevity with good health and happiness. So here we need to follow the Dinacharya for the external as well as internal beauty.

Keywords: Cosmetic, Ayurvedic, Dinacharya

A CLINICAL STUDY ON ROLE OF SATWAVAJAYA CHIKITSA IN CHILDHOOD PERSONALITY DISORDERS

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It is rightly told that "A sound mind in a sound body" and beauty of an individual is reflected not only by physical but also psychological stability of a person. Personality is a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, emotions, motivations and behaviours in various situations which adds for overall beauty of the child. Personality of an individual based on temperament, behaviour and characteristics such as introvert, extrovert as a dimension of personality in which dimensions of neuroticism and psychoticism included. Maintaining the inner beauty of the child by augmenting the factors which

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enhance the personality development is really need of the hour as human relationships, aspirations, goals etc. are take a new turn without keeping the interest of the society and overall development of the child. *Satwavajaya* is a unique *Ayurveda* approach, is the first of its kind and if developed aiming the overall personality improvement and psychological stability. *Sadvritta* and *Acharya Rasayana* are some ancient life style modification that helps to developed *Satva* property of *Mana* responsible for attention process of brain.

Hence a study was conducted to remove the hurdles in personality development in school going children (5-16 years) of Stuttering or *Vak Doshas* aiming to remove the psychological hurdles of communication. Study was conducted in 30 patients of stuttering who were facing inferiority complex and personality impairment and given with *Satwavajaya Chikitsa* as per the protocol prepared. Study was conducted for three months with very significant results. Details of the study will be explained in full paper presentation.

Keywords- Personality development, *Satwavajaya Chikitsa*, children.

ROLE OF AYURVEDIC OILS FOR THE MANAGEMENT OF *DARUNAKA* (DANDRUFF)

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According to *Ayurveda*, hair and nails are the *Upadhatu* of bone metabolism. In some individuals, the skin are very sensitive to seasonal changes and factors like cold, heat, cosmetics and shampoo etc., that's why these peoples are on high risk of getting suffered from the condition like Dandruff. According to *Ayurveda*, *darunaka* or dandruff is categorized as a *Shudra Roga*, one which is caused by an imbalance of all three doshas (*Ayurvedic biohumors*). In modern era, lifestyle factors and stress are prominent etiological factors responsible for the pathogenesis of dandruff. *Ayurveda* has the wholesome treatment for *darunaka*, the cure is through various oil formulation in the form of external application as well as in *nasaya* form.

Material and method: These classical *ayurvedic* Preparation has been obtained from classical texts of *Ayurveda*.

Result: To treat this *shudra roga* these oil preparations has tremendous effects on *darunaka* *Ayurveda* has the wholesome treatment for *darunaka*.

Disussion and conclusion: These oil preparations are very effective, easy, safe way for healthy hair and affordable for regular usage. These oils are helpful in contolling hair fall and dandruff and improving the tensile strength, shininess, blankness, roughness overall condition of hair

Keywords: Dandruff, *Darunaka*, *Dosha*, *Vata*, *Kapha*.

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ROLE OF AYURVEDIC MANAGEMENT IN VICHARCHIKA

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Human skin is continuously exposed to internal and external influences that may alter its condition and functioning. As a consequence, the skin may undergo alterations leading to photo aging, inflammation, immune dysfunction, imbalanced epidermal homeostasis, or other skin disorders. In the *Ayurvedic* text all skin diseases were included under the *Kushtarog*. Which is classified in two divisions i.e. *Mahakushta* and *Kshudrakushta*. *Vicharchika* is described under *Kshudrakushta*. The clinical presentation of *Vicharchika* similar to Eczema in modern dermatology. Eczema (also called atopic dermatitis) is characterized by dry itchy skin with areas of poorly demarcated erythema and scale. The modern science has greatly advanced, particularly in dermatology but there is no specific medicaments for sure cure of eczema but symptomatic treatments like steroids are used, but they produce serious side effects like nephrotoxicity, osteoporosis, skin cancer etc. *Ayurveda* offers treatment for the root of eczema by cleansing vitiated *Dosha* and balancing the *Dosha* and *Dhatus*. *Ayurveda* offers treatment for the root of eczema by cleansing vitiated *Dosha* and balancing the *Dosha* and *Dhatus*.

Keyword - eczema, Vicharchika, *kusthroga*

BIRD EYE VIEW ON SAUNDARYA THROUGH CHARAKOKTA MAHAKASHAYA

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Beauty is divine gift to human beings. Its value has been recognized and appreciated since time immemorial and efforts were made to preserve and promote beauty in all aspects. There are immense opportunities to use herbal ingredients in the cosmetics in accordance with the principles of Ayurvedic science. The word *Saundarya* not only enhances the beauty of normal skin but also cures skin diseases which indirectly impart beauty. *Acharya Charaka* describes fifty group of drugs based on their pharmacological actions with each group comprising of ten drugs under the denomination of 'Dashemani'. *Out of fifty mahakashaya, three are related to skin viz. Varnya, Kushthaghna, Kandughna. One of them, enhances colour of skin and rest of two, cures diseases of skin and then enhances beauty.* The aim of this study was to critically evaluate the herbs mentioned

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in *Varnya, Kushthagha, Kandughna Maha Kashaya* for the maintenance of the complexion of skin. *The present review highlights the probable mode of action, their therapeutic usage etc.*

Keywords: *Saundarya, Charaka Samhita, Deshamani.*

ROLE OF SLEEP IN BEAUTY

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Each individual has a different view of beauty. It is either categorized as a phenomenon that comes from inside or outside a person. Beauty as a combination of qualities, such as shape, colour, or from that pleases the aesthetic sense, especially the sight. Beauty isn't always physical, it could be having a good personality and nature as well. Getting a good night's sleep will help to clear up skin, which allows sleep to improve and in turn will improve skin health. Skin conditions and sleep quality can also improve together. A good night's sleep can mean good skin health because when we are sleep-deprived, our body makes more of the stress hormone cortisol. Elevated levels of cortisol can lead to increased stress and inflammation in the body hurting our skin's quality. Skin is able to recover moisture, while excess water in general in the body is processed for removal. If not getting enough sleep results in poor water balance, leading to under eyes circles, as well as dryness and more visible wrinkles which decrease the beauty. Sleep helps to enhance the lustre of skin.

Keywords: Aesthetic, cortisol hormone, sleep

AN AYURVEDIC APPROACH TO KUSHTHA

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Healthy skin depicts the personality of an individual. Nowadays, skin disorders are very common. Kushtha is one of the most chronic disorders describes in Ayurveda. Ayurveda described a wide range of etiological factors for dermatological disorders. Due to various causes e.g. consumption of unhealthy food, lifestyle modification, environmental pollution, stress skin problems are increasing day by day. Therefore, more than a cosmetic nuisance the skin disorders lead to embarrassing situation which impair the quality of life. Skin, one of the five Gyanendriya, is an important organ of communication with the external world. Skin reflects the internal health of an individual. Majority of the dermatological disorders have been under the umbrella of Kushtha. The Charaka Samhita clearly mentioned that, the etiopathogenesis involves the Sapta Dravya (seven factors),

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Vata, Pitta, Kapha, Tvacha, Rakta, Mamsa, Ambu(lasika), which are responsible for manifestation of a wide range of dermatological disorders.

Ayurveda is the Science and art of healing that deals with all aspects of an individual. According to Acharya Sushruta all type of Kushtha are associated with Vata, Pitta, Kapha and Krimi, it is only due to predominance that causation of one of the Dosha is indicated. Skin diseases are caused by taking incompatible and unsuitable food, eating during indigestion, suppression of urges, faulty use of unction etc. Therefore, modification of these lifestyle related factors are very important for the management of dermatological disorders. The foremost objective of Ayurveda is to prevent and cure the diseases.

Keyword: Kushtha, Etiological-factor, Symptom, Saptadravya.

TO EVALUATE THE EFFECT OF SHIROABHYANGA (HEAD MASSAGE) W.S.R TO KESHA AND TWAKA SWASTHYA: A LITERARY REVIEW

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In *Ayurveda* various *Aacharya* has explained *dinacharya* as a preventive aspect for various diseases. *Shiroabhyanga* is one of the major *upakrama* described in *Dinacharya*. *Shiroabhyanga* comes under the type *Murdha Taila* which is type of *Bahya Snehana*. As it nourishes the mind and gives the strength. If it is done on full body then it is termed as *Abhyanga*. But if done on any localised region like head, neck, leg etc then it is termed as *Shiroabhyanga*, *Padabhyanga* respectively etc. Full body massage gives strength to whole body but localized massage gives strength to that particular part. *Acharya Vagbhatta* mentioned three *Vishesh Sthana* for *abhyanga* in classical texts and they are *Shira* (Head), *Shravana* (Ear), *Paada* (Foot sole).

In *Charak Samhita* it is mentioned that *Shiroabhyanga* helps to promote *Nidra*. Its daily practice prevents headache, greying of hair, hair fall and also give strength to skull, strengthen hair root and makes the hair black and long. It helps in maintaining the health. It also nourishes the sense organs, softens the skin and provides luster to face and one get good sleep after *Shiroabhyanga*.

Keywords :- *Siroabhyanga*, head massage, *Kesh* and *Twaka Swasthya*

LIP CARE THROUGH AYURVEDA: FORMULATIONS OF NATURAL LIPBALMS

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At present the whole world is behind the goodness of greenery searching for natural products for all day-to-day needs. This gave importance for *Ayurveda* cosmetic products in the present era. Cosmetics often called “make up” are the substances used to enhance one’s appearance and confidence. Commonly used cosmetics include creams, lip balm, lip stick, powders, perfumes etc. For lip care people mostly depends on lip sticks and lip balms. But these contain chemicals like Propylparaben, Methyl paraben, Phenol, Salicylic acid etc. which causes health hazards like cancer, reproductive problems, reparative problems, skin cancer, hormone disruption etc. by its long term use. The present paper is suggesting formulations of different *Ayurveda* lip balms on the basis of *dosha*, *ritu*, and for beauty enhancement. Since no direct reference for Lip balms are available in our classics the medicines prescribed for different *oshta rogas* are used here to prepare lip balms for the corresponding *oshta rogas* and other similar conditions. In this study natural ingredients like edible oils, medicated oils, bee-wax, natural fragrance, and natural colours are used to prepare natural lipbalms thus, it can provide lip care without causing harmful effects for health.

Keywords: *Ayurveda*, Lipbalm, Cosmetic, Lipcare.

EFFECT OF KUSHTHADYA LEPA IN THE MANAGEMENT OF DADRU KUSHTA

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Skin is a primary external covering and largest organ of human body mostly affected by fungal infections. Skin diseases are common manifestation in present era and more so frequent in the elder age. *Kustha* a type of skin disorder mentioned in *Ayurveda* is a *Tridoshaja Vyadhi* where *Rasa*, *Rakta*, *Mamsa* and *Ambu* are the main *Dushyas*. *Dadru* (Fungal skin infection) is one of the most common but miserable variety of *Kushta* affects the population of all the age group. There is no separate mention of *Nidana*, *Poorvarupa*, *Samprapti* of *Dadru*, but the *Samanya Nidana*, *Poorvarupa* mentioned for *Kusta* can be considered here. Incidence rate of *Dadru* gradually increasing day to day because of improper *Vihara* like uncleanliness of body, sharing cloths of others etc. *Dadru* can be diagnosed by symptoms like *Pidika*, *Varna* (*Atasipushpa*) with *Mandala* (Round patch). *Dadru*, is a *Kapha Pitta Pradhan Vyadhi* and which is managed by *Shodhana*, *Shamana* and *Bahiparimarjana* (topical) *Chikitsa*. Local application works faster due to

physiological effect of heat on the skin. As per the need of fast life of today's society, *Bahiparimarjana* in the form of *Lepa* was selected which is easily done and act as *Sthanika Chikitsa* for fast relief. So we can use the *Kushthaya lepa* in *dadru* patient which is mention by acharya charka. The ingredients of *Kushthaya lepa* is possessing *Shodhana & Kustahar a* property. The results revealed significant effect of *Lepa* in various subjective parameters like *Kandu*, colour and number of *Mandala*, number of *Pidika* after treatment.

Keywords: - *Dadru, Bahiparimarjana, Kushthaya lepa*

ROLE OF PANCHKARMA IN THE MANAGEMENT OF STRESS INDUCED ALOPECIA: A REVIEW

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Stress is a condition arising from external physical or mental overload. Response to stressful situations varies according to person's physical and mental constitution and also the nature of stress inducing stimulus. Poor response to stressful conditions or prolonged exposure to the same not only leads to feeling of anxiety, nervousness or embattlement but may also lead to various somatic symptoms like gastrointestinal reflux, anorexia, malabsorption, hair fall and premature graying of hair. Acute or chronic loss of hair (more than 100 per day) from scalp and other body parts is known as alopecia. A significant fraction of population nowadays is seeking medical aid for the same. The role of stress in its pathogenesis has been substantiated by many pre-clinical and clinical trials. Three types of hair loss that are mainly associated with stress are Telogen Effluvium, Trichotillomania and Alopecia Areata. Hence, the alopecia treatment must be holistic in approach i.e. it must aim at stress management along with the treatment of hair loss. According to classical Ayurvedic texts line of treatment of hair loss in the form of *Indralupta* or *Khalitya* involves many panchkarma procedures like *Samshodhana, Nasya, Murdhni Taila* etc. that not only cause cessation or deceleration of hair loss but also promote mental health. This review thus deals with the role of stress in the pathogenesis and the mode of action of aforementioned *Panchkarma* procedures in the management of the stress induced alopecia.

Keywords: Stress, Alopecia, *Khalitya, Indralupta, Panchkarma*

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EFFECT OF SARPIKSHODRANJANA IN MAINTENANCE OF OPHTHALMIC HYGIENE: A REVIEW

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The principle goal of *Ayurveda* is to provide healthy life in individuals through preventive and curative measures. Eye is the highly specialized sense organ serving the most vital function of sight to living creatures. Vision is unarguably the most important of the five senses, as mentioned in our *Ayurveda* text. *Anjana* is one among its various types. In drug delivery system *Kriyakalpa* has a very superior position as it is tissue targeted, fast acting, simple but innovative method of drug administration to various parts of eyes. *Anjana* is one among its various types. In drug delivery system *Kriyakalpa* has a very superior position as it is tissue targeted, fast acting, simple but innovative method of drug administration to various parts of eyes. The *Sarpikshodranjana* has been specifically indicated in maintenance of ophthalmic hygiene by both *Acharya Sushruta* and *Vagbhata*. In this present literary study, we are try to explore the importance of *Anjana karma* in light of *Ayurveda* and modern perspective for maintenance of ophthalmic hygiene.

Keyword - *Sarpikshodranjana*, ophthalmic hygiene

VARNYA DRAVYA IN BHAVAPRAKASH NIGHANTU : A REVIEW

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Beautiful skin is one of the most attractive indicators of beauty & youth. It's not just for look good, but also for overall health as well. No matter what your age, skintone or skin type.

In *Ayurveda* according to *charaka*, *varnya* is not just a color. But it indicates all parameter of healthy & radiant skin. Number of cosmetic products are available in market which are commonly used. But in every condition of skin needs different cosmetic product. *Ayurvedic herbal drugs* for *varnya karma* are also necessary according to condition of skin, *prakruti parikshan & saratva*.

Varna is attributed to complexion. Which is important biologically, cosmetically & socially. Complexion is the colour, appearance & texture of skin. *Varnya dravya* are useful externally & internally also. Externally its influence on *bhrajaka pitta* & when advised internally stimulates *jatharagni*. In this paper, focused on *bhavaprakashokta varnya dravya*.

Keywords: - *Varnya dravya, varnya karm, skin, cosmetics.*

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REVIEW ON EFFECT OF *PANCHNIMBADI CHURN* IN VYANGA

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In Ayurveda all skin ailments mentioned are mostly concluding in the title under *Kushtha* and *Kshudra roga*. *Vyanga* is *Kshudraroga* which may manifest with various sign and symptoms like *mandalam visrijati* (circular lesion), *nirujatanuka* (painless thin lesion), *shyavata* (dark brown color lesion over skin) in face. *Vyang* is a *rakta pradoshja vikar* and in its probably *doshas* involved are *udaan vaayu*, *bharajak pitta* and *Dushya ras* and *rakta dhatu*, as this condition disturbed our mental and physical state. In this disease *vayu* aggravated by *krodha* and *ayasa*, get associated with *pitta* and suddenly produces a thin, grey coloured circular patch when reaches the face. In modern science, it can be correlated with condition like hyperpigmentation on face or melasma. Both modern and Ayurvedic sciences have considered the use of topical as well as oral medications and their combinations for the treatment of *vyanga*. *Pancha Nimba Churna* is an Ayurvedic medicine in herbal powder form. *Panchnimbadi churna* have contains bark, leaves, fruit and flower of *neemba*, the daily dose of *panchnimabdi churn* is 5gm with milk twice a day. (*Yogratnakar Kushth chikitsa/67*)

Keywords: *Vyanga*, *khudraroga*, melasma.

COSMETIC APPROACH OF *JALAUKAVACHARAN* (MEDICINAL LEECH THERAPY) IN THE TREATMENT OF ACNE VULGARIS – A CASE REPORT

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Purpose: Acne Vulgaris is characterized by the formation of papules, pustules, open or closed comedones and nodules as a result of inflammation and obstruction of pilosebaceous unit. Acne vulgaris affects about 85 % of adolescent leading to psychological, emotional and social impairment. Female are more prone to depression as acne directly affects the beauty of their face. Existing treatment of acne vulgaris such as retinoid, isotretinoids, salicylic acid, antibiotic therapy, anti-androgen treatment are having poor cure rate along with several adverse effects. As per sign and symptoms acne vulgaris can be compared with *Yuvanpidika* in Ayurveda. *Yuvanpidika* is a *Raktapradosja Vyadhi* caused due to vitiation of morbid *Kapha*, *Vata* and *Rakta Dosha*. In Ayurveda *Jalauakvacharan* (Medicinal Leech therapy) is clearly indicated in all the diseases arising from the vitiation of *Rakta*.

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Method: This is a single case study of 22 years old male suffering from pustular eruptions diffused over face. Pustules were associated with burning sensation and itching. Few nodules and comedones were present over cheek and forehead. The symptoms had been progressive for 3 years. As per Ayurveda the case was diagnosed as *Yuvanpidika* and treated at PG department of Panchakarma, NIA, Jaipur. 4 sitting of *Jaluakavacharn* (Medicinal Leech therapy) was done. Assessment was done on the basis of sign and symptoms.

Result: The therapy provided marked relief in acne. Pustules gradually got subsided and burning sensation was completely cured. After follow up the patient had no break out of any type of pustules or cysts. No any adverse effect was reported during the course of treatment.

Conclusion: On the basis of this case study it can be concluded that *Jalaukavacharan* (Medicinal leech therapy) is effective in the management of acne vulgaris. Since the single case is not enough more rooted study in this is required.

Keywords – *Jalaukavacharan*, Medicinal Leech therapy, Acne Vulgaris

ETIOPATHOLOGICAL STUDY OF DADRU KUSTHA WITH SPECIAL REFERENCE TO MITHYA AHARA AND ACHARA

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Introduction - In Ayurveda classics, specific etiology for dadru has not been seen described except the general etiology of kustha. The main causative factors of kustha are mithya ahara and mithya achara. Papakarma is the main etiological factor mentioned by acharya for the kustha. Dadru is very tenacious in nature, hence the patients suffering from dadru should be treated continuously at least up to three months otherwise relapses are very common. Most of the scholars have simulated dadru with dermatophytosis through modern perspective it comes under superficial fungal infections of the skin the most common dermatological manifestations affecting up to 15 percent world population in all age group.

Material and methods - To conduct a survey to evaluate the role of mithya ahara and acara in kustha patients a duly prepared performa was made. A survey study was conducted as NIA, OPD, IPD hospital Jaipur, Rajasthan. For this survey total 500 skin disease patient were taken.

Result – out of 500 patients it is observed that maximum no. of patients i.e. 26.6% patients were found of dadru and vicharcika, sidhma, sitapitta and vipadika were found in 12.8%, 7.8%, 6.0% and 5.8% patient respectively. Yuvanpidika, indralupta, svitra and vyanga were found in 5.8%, 5.8%, 4.6% and 4.6% patients respectively. Charmadala, Ekakustha, darunaka and pama were found in 4.0%, 2.8%, 2.6% and 2.4% patients respectively. Udarda, Mandala, palitya and kitibha kustha were found in 2.2%, 2.2%, 2.2% and 1.8% patients respectively.

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Discussion – Mithya ahara deranges the digestive power of Jatharagni and cause of Dushti of Grahani. Thus, the food doesn't get digested properly leading to production of Ama. There after amavisha is produced. Mithya achara like Chinta, Bhaya, Krodha as Vata Prakopa Nidana and Bhaya, Krodha and Soka also cause Dushti of Svedvaahi Srotasa. Chinta also cause Dusti of Rasavahi Srotasa.

Keywords: Dadru, Mithya

A CLINICAL STUDY ON THE ROLE OF MULAKADI LEPA AND GANDHAKA MALAHAR IN THE MANAGMENT OF SIDHMA & DADRU KUSHTHA W.S.R TO FUNGAL DERMATOPHYTE

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Introduction:-Dadru and Sidhma considered in the both group of kushtha (Kshudra & Maha). Sidhma is kaphavataja while Dadru is Kapha dominant phenomenon. As per of medical and modern science both disease come under superficial fungal infection of skin. Both streams of medical science treat these diseases by antifungal medicines but they are not sufficient and ultimately relapses are very common.

Material and Method: - The patient for the clinical study were selected from O.P.D. and I.P.D of NIA. Total 104 patients of dadru and sidhma kushta were registerd and divided into two groups. In group A mulakadi lepa and in group B gandhaka malahar were given for local application. The lepa was given twice daily after washing the area with lukewarm water for 30 days according the area of involvement.

Result: - % relief in group A in Kandu (76.40), Raga (50), Pidika (34.24), No. Of Mandal (27), size ofMandal (33.31), Tanu (64.86), Visarpa on body (72.54), Atsipushpavarna (39.39), Tamaravarna (63.18), alabupuspa Varna (41.93), sweta varna (58.63), Rajoghristam (60.41), No. of lesion (34.21) and in group B Kandu (69.51), raga (42.10), pidika (38.83), no. Of mandal (32.75), size of mandal (37.29), tanu (62.95), visarpan on body (86.11), atsipushpa (55.17), tamra varna (61.07), alabupushpa vata (57.13), sweta varna (60.32), rajoghristam (61.69), no of lesion (42.16).

Discussion: -: Gomutra is used as a base of mulakadi lepa in local application. Therefore, it is subjected for pacana brajak pitta. The ushna virya of gandhaka malhar and snigdha guna of causes pacification of the vata and kapha which form the samprapti thus alleviating the symptoms.

Keywords: - Dadru.Sidhama, Kustha

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HERBS: FOR SKIN CARE

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Natural beauty is blessing and cosmetics help in presenting and enhancing the beauty and personality aspects of human beings. People wish to go naturally, people like natural super food, herbal remedies and AYUSH system of medicines viz. *Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homoeopathy*. Our new generation is so much fascinated for taking organic product of food, vegetables, cosmetic free from synthetic fertilizers and pesticides, if we look towards our surroundings one can find that acceptance of herbal cosmetic and beauty care product gradually day to day increase. The usage of *suandarya prasadaka* (herbal cosmetic) product has been increase to many folds in personal care. Now there is great demand for herbal cosmetic product as they are assumed to be free from any side or untoward effect on body in recent year, worldwide our traditional herbal cosmetic become very, popular and recognized for enhancing beauty. Usages of herbal cosmetics not only improves the appearance but also boost the individual's confidence. *Charak samhita, Bhavprakash Nighantu* etc, and found some common herbs\botanicals which is used as important active\key ingredient for personal care, skin care, hair care (*Saundrya prakashan karma*).

Keywords- *Saundrya prakashan, Herbal cosmetic, Ayush*

CONCEPT OF SKIN DISEASE WITH SPECIAL REFERENCE OF KUSHTHA ROGA

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Skin is an outermost cover of the body plays a chief role in maintaining barrier between internal & external enviroment. In addition, the healthy skin is the primary requirement for the beauty as well as having an attractive personality, which are the basic instincts of the general term used in Ayurveda to denote disease of skin. "Kushtha" is the general term used in Ayurveda to denote disease of skin. Kushtha are mainly divided into seven type of Mahakushtha and eleven type of Kshudra Kushtha. The prevalence of skin disease becoming more due to faulty diet & life style, excessive & improper use of chemicals-cosmetics, soap, shampoo, deodorant, unhygienic practices, unnecessary and overuse of antibiotics and steroids. In Ayurveda text books Viruddha aahar-vihar, vegdharan is nidan of all type of tvak vikar (skin disease). Knowledge of Nidan is most important for management of all tvak vikar (skin disease). In ayurveda first step of chikitsa is "Nidan Parivarjan". Sadhya-Asadhyata is also important part in management of tvak vikar (skin disease).

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A WONDER HERB “SAFFRON” FOR SKIN

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Introduction: Saffron is derived from the arab word “zafaran” meaning yellow. It belongs to family *Iridaceae*. Saffron benefits skin because it contains many vitamins and antioxidants that are beneficial to skin. It is one of the ingredient of some important ayurvedic formulations like *varanaka ghrta*, *kumkumadhi tailam*, *mahatrinaka tailam* which helps in improving glow and complexion of skin. *Dhanwantri Nighantu* has described saffron as “*sharirkanti vardhak*”, *Raj Nighantu* has described saffron as “*sharirshobha vardhak*”. In *Bhavaprakash Nighantu* it is said to be “*varnya*”

Aims and Objectives:

To assess antioxidant activity of saffron.

To assess role of saffron in treatment of thermal induced burn wound.

To evaluate antisolar property of saffron.

To evaluate depigmentation activity of *Crocus sativus*.

Material and Method: To review ayurvedic literature and various research articles regarding various properties of saffron.

Conclusion: Saffron is a natural beautifying agent having antioxidant, depigmentation, and antisolar properties.

Keywords: Saffron, *varnya*, antisolar, antioxidant

A CRITICAL ANALYSIS OF VYANGA WITH MELASMA

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Kshudra roga refers to minor skin diseases. *Kshudra roga* is made up of two words i.e. *kshudra* and *roga*. *Kshudra* means alpa or short/small /minor and *roga* means disease. So *kshudra* are small /minor diseases. *Acharya Sushruta* has mentioned 44 *kshudra rogas*. Out of which *Vyanga* is a common *kshudra roga* as regards the face is concerned effecting the beauty and personality of a person. *Melasma* is a common acquired and symmetrical hypermelanosis characterized by more or

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less dark brownish maculae, with irregular contour, but clear limits, on photoexposed areas, especially the face, forehead, temples and more rarely on the nose, eyelids, chin and upper lips. *Vyanga* aggravated by *krodha* and *ayasa*, get associated with *pitta* and produces *Niruja* (painless) and *Shavavarna* Mandalas (bluish-black patches) on face. On the basis of clinical features, it can be compared with facial melanosis, one of the hyperpigmented disorders. This review may be helpful in better understanding of comparative pathophysiology and management of *Vyanga* and Melasma.

Keywords – Kshudra roga, Vyanga, Melasma, Ayurveda

ROLE OF MANJISTHA AND LODHRA IN THE MANAGEMENT OF YUVANA PIDIKA

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In the present scenario of the people are very much conscious about their health as well as beauty and good looking. Any minor ailment may affect from unattractive look to a permanent disfigurement which may result in inferiority complex. Such a big effect is caused by disease *Yuvana Pidika*. *Acharya Sushruta* and *Yogaratanakara* have mentioned it in the group of '*Kshudra Roga*. *Acharya Charaka* described *Pidika* in *Raktapradoshaja Vikara*. It occurs due to vitiation of *Kapha Dosha*, *Vata Dosha* and *Rakta Dhatu*. Many drugs are used internally and externally in *Yuvana pidika*, those are like *Shalmalikantak*, *Lodhra*, *Arjuna* with *Godhudha*, *Masura* and many more. Some of herbal drugs are included in *Varnya Mahakashaya* like *Sariva*, *Manjishtha* are used as *Tridosha Shamaka*, as *Varnya*. *Lodhra* has *Kapha-Pittahara*, *Shothahara*, *Shulahara*, *Vranaropaka*, *Rakta Stambhaka*, *Srava Stambhaka* and *Kandughna* properties; due to these properties it reduces *Shotha*, *Shula*, *Daha*, *Paka* and *Vivarnata* in *Yuvana Pidika*. Bark of *Lodhra* possesses anti-inflammatory activity and promotes wound healing. *Manjishtha* stimulates the *Dhatwagni* which results into the formation of superior quality of *Rakta Dhatu* and also imparts normal color to skin. Due to its *Kaphahara* properties, it reduces the *Vaktra Mukha Snigdghata*.

Keywords: *Yuvana Pidika, Manjishtha, Lodhra*

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URTICARIA: AN AYURVEDIC APPROACH AND TREATMENT

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Healthy and beautiful skin is an indication of individuals' overall level of general health and fitness. Skin diseases are a major health problem in all age group and are associated with significant morbidity.

Urticaria also known as hives is considered as a major health problem with respect to its etiology, investigations and management. It is the fourth most prevalent allergic condition. Approximately 15-20% of general population have urticaria once during their lifetime.

It occurs when the body reacts to an allergen and release histamine, bradykinin, kallikrein from mast cells and basophils in the superficial layer of skin. Urticaria involves only superficial portion of dermis representing localized edema and marked by the development of wheals which are elevated, pale or erythematous, transient, and evanescent plaque lesion.

According to modern science antihistamines, corticosteroids, and leukotriene antagonists are commonly used for treatment of urticaria but it provides temporary symptomatic relief but cannot cure it completely.

Ayurveda is a potent weapon which can be used to treat skin disease effectively. Urticaria can be correlated with sheetapitta or udara or kotha on the basis of similarity of its sign and symptoms.

Our Acharayas have mentioned various internal and external medication to eradicate this disease. For example, in Bhaishajyaratnavali, abhyanga by katu taila is mentioned for external use and haridrakhand, adrakakhand etc. are mentioned for internal use for the treatment of sheetapitta.

So this paper will provide a compilation of all treatment protocols related to sheetapitta as described in ayurveda literature.

Keywords: - kotha, sheetapitta, skin disorders, udara, urticaria.

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PHARMACEUTICAL AND ANALYTICAL STUDY OF HERBAL DEODORANT “SEVYA” AEROSOL FORMULATION BY USING AYURVEDIC DRUGS AND EVALUTATION OF ITS ANTI-MICROBIAL ACTIVITY

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Introduction: Ushira (Rhizomes of *Vetiveria zizanioides*), sariva (Rhizomes of *Hemidesmus indicus*) and Bilva patra (leaves of *Aegle marmelos*) are commonly used, found, aromatic drugs with wide spectrum therapeutic utility especially for skin disorders. Their alcoholic extract can be effectively used in modified dosage form of deodorant Aerosol formulation.

Materials & Method: Ethanolic extracts of Ushira (1:3), sariva (1:1.6) and Bilva patra (1:1.8) drug: solvent respectively were obtained through soxhlet extraction at Department of RSBK, IPGT & RA, Jamnagar. Extracts were mixed in the ratio of 2:1:1 and were formulated to deodorant Aerosol form “SEVYA”. The mixture of extracts was subjected to antimicrobial study at IIAPS, Gujarat Ayurved University, Jamnagar by Paper disc diffusion method (Kirby-Bauer Method). Inoculate of *S. aureus*, *S. epidermidis* and *Salmonella* on nutrient agar were incubated with discs soaked in test mixture at 37⁰ C for 24 hours.

Result: There was 10mm zone of inhibition after 24 hrs.

Conclusion: Mixture of ethanolic extracts of Ushira (), sariva and Bilva obtained through soxhlet extraction in the ratio of 2:1:1 possess antimicrobial property against *S. aureus*, and *S. epidermidis*.

Keyword: Herbal deodorant, aerosol.

ROLE OF SANKHA BHASMA IN YUVANPIDIKA IN POLYCYSTIC OVARIAN DISEASE

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In India, more than one million cases per year diagnosed of polycystic ovarian disease. It is heterogeneous disorder characterized by excessive androgen production by the ovaries mainly. Excessive androgen cause increase production of sebum, imbalance of lipids on skin surface, to

follicular hyperkeratosis. Presence of hirsutism and acne are important clinical features of polycystic ovarian disease (70%). Acne is seen in approximately one-third of polycystic ovarian disease patients. This acne occurs as a result of overstimulation of pilo-sebaceous unit by androgens. *Sankha bhasma* plays important role in *yuvanpidika*. It act as antacid, has *kapha pitta dusta rakta nasak, vishahara, varnya* (complexion enhancing) property. It has *sheeta veerya*, by which it acts as *sthambak* for facial gland secretions, when administered in dose of 250 mg per dose. *Sankha bhasma* contains calcium. It serves as a modulator in keratinocyte proliferation and differentiation. Thus, prevents acne.

Keywords- Inhibin, Kapha pitta dusta rakta nasak, Grahi, Hyperandrogenism.

ROLE OF AYURVEDA IN MANAGEMENT OF *SIDHMA KUSHTHA* W.S.R TO *TINEA VERSICOLOR*

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Tinea versicolor, *also called pityriasis versicolor* is a superficial infection resulting from a normal body fungus in adolescents and young adults and leads to discolored patches of skin, usually hypo pigmented spots on the back, shoulders, upper chest, neck, upper arms, and rarely, the face. It is caused by the Overgrowing of a yeast *Malassezia furfur*. It is one of the most common skin diseases in tropical and subtropical areas of the world. It is not harmful, but many people dislike the way it discolors their skin and affects their beauty and confidence. Diagnosis is easily made on the basis of its characteristic clinical presentation of pigmented skin, finely scaling patches or plaques, the ultraviolet light may help to demonstrate the coppery-orange fluorescence of pityriasis versicolor. The diagnosis is confirmed by microscopic examination of scales soaked in potassium hydroxide. In *Ayurveda* the symptoms has been co related to *sidhma kushta* which says it has dry appearance from outside, unctuous from inside, oily on touch, thin, whitish and coppery in color, looks like *alabupushpa* and is present in upper part of body. *Ayurveda* is an ancient medical science which has been giving the health solutions to the human race since ancient times by its abundance of medicines. The management of *sidhma kushtha* is done using external applications like either *sidhma lepa or apamarg kshar lepa or mulakbeej lepa or karpaspatra lepa or gandhapashanadi lepa*, after medicated bath of *sidharthak snana*. In addition to the external application the blood purifiers like *mahamanjishtthadi kwath* will be helpful to balance the vitiated *doshas* from the site of infection and will be helpful in improving the discoloration of the skin. Thus *Ayurveda* may play important role to manage the *sidhma kushtha* effectively.

Keywords: *Sidhma*, tinea versicolor, beauty, *kushtha*, management.

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HEALTHY HAIR AND DISEASE:

A NATURAL AND HOLISTIC APPROACH

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There are many different types of hair out there, and we all want what's best for ours. After all, the hair is often one of the most prominent aspects of a person's physical appearance, likely second only to one's face. And given the choice, who among us wouldn't want healthy, lustrous hair to style as we see fit? If our hair didn't matter to us in a collective sense, there wouldn't be a multi-billion dollar hair care industry peddling their products on the market. The problem is that many of these products contain harmful chemicals that can have an extremely detrimental impact on both the hair and critical internal systems like the endocrine and nervous systems. Unfortunately, most hair products only manage to treat the hair superficially—and sometimes only temporarily—often damaging the hair in the process. The Ayurvedic approach is different. Ayurvedic hair care employs both products and treatment strategies that are 100% natural. Furthermore, the Ayurvedic tradition is intrinsically holistic. So whether you choose a topical treatment for the hair itself, a more systemic approach, or a combination of the two, Ayurveda aims to address the root cause of the problem—which often originates well beneath the surface. In fact, one of the foundational principles of Ayurveda is that the strength of *Agni* (the digestive fire) determines the quality of nourishment received by organs and tissues throughout the body, including the hair. So according to Ayurveda, the health of the hair begins with the food we eat, and depends deeply on our digestive strength—as does the health of every other tissue and system. That said, our bodies are vastly intelligent and its systems exquisitely interdependent, so our hair can also be affected by imbalances outside of the digestive tract, unique personal and hereditary vulnerabilities, as well as our stress levels and the overall quality of our lives. Despite being over 5,000 years old, Ayurveda offers quite an impressive number of treatment strategies for optimizing hair health, all of which remain relevant today. What follows is an introduction to Ayurvedic hair care—from theory to practice. Our intention is to support you in expanding your understanding of the Ayurvedic approach, and to give you the practical tools to optimize your hair's strength, abundance, luster, and shine.

Keywords: Hair, Chemicals, Ayurvedic, Agni, Digestive Tract, Hair Care.

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CONCEPT OF HAIR LOSS (KHALITYA) AND ITS MANAGEMENT IN AYURVEDA

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The concept of beauty (*Saundarya*) is gaining more and more attention globally and hair plays an important role in it Now-a-days because of faulty life style people have not time and also don't know about proper way of hair care and will be met different types of hair disease. Hair loss or *khalitya* is an important *kshudra* rog which is demanding increased attention. Hair according to Ayurveda is closely related to *asthi dhatu*. Any product which increases *asthi dhatu* will consequently help improving the quality of hair.

Different *lepas* as mentioned in *ayurvedic* texts have been quoted along with single drugs which are widely used for hair loss. The various drugs have been classified according to their mode of action on *vata*, *pita*, *kapha* and *visha*. The same can be mixed together according to the *dosha* dominance and applied as a lepa on scalp to hair loss.

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ROLE OF YOGA-ASANAS IN HAIR LOSS- A REVIEW STUDY

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It is mentioned in *ayurveda* that due to unhealthy eating habit and lifestyle, everyone suffers many bad effects on health. Among these, loosing hair is also a major problem and nearly 2% of world's population is affected from this disorder commonly known as baldness. It's the era of show off and everyone want to look beautiful today and hair play important role in beauty. It is well known that *yogaasanas* has important role in antiaging and maintaining healthy physical, mental, social and spiritual status. By reviewing many articles on *yogaasnas*, it is revealed that specific *asanas* have

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their specific effect. In this study an effort was made to establish the role of particular set of *asanas* which have a key role in prevention of hair loss. In this study, an exploratory review was given that how these particular set of *asanas* are helpful in maintaining healthy hair. By reviewing this study, readers will be able to know the actual mechanism of actions of these particular set of *asanas* on hair health. And they will come to know that how beneficial are these set of *asanas* in maintaining Good hairs.

Keywords: - Hair loss, baldness, *yoga*, *asanas*

TO EVALUATE THE EFFECT OF *JALOUKA* VCHARANA IN MANAGEMENT OF *MUKHDUSHIKA* W.S.R TO ACNE VULGARIS

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Introduction and Purpose-In modern era, skin diseases are the most prevalent problems. These problems are increasing day by day due to excessive stress, hormonal imbalance, salty food, junk food and modern lifestyle. And the most burning issue now a days is *Mukhdushika* or *Yuvanpidika* (acne vulgaris). Almost 80% adolescent are suffering from this frustrating problem. So, purpose of the study is to evaluate the application of *Jalouka* and herbo-mineral compound in *Mukhdushika* w.s.r to acne vulgaris.

Case presentation - A 21 years old patients came in our OPD, NIA, Jaipur with the complaints of nodular acne in the past 1 year with pain, tenderness, burning, itching, discharge and discolouration diagnosed as *Mukhdushika*. Patient was administrated a herbomineral compound along with *Jalouka* avacharana with the follow up of 7 days.

Management and Result- The main drugs of Herbomineral compound were *Manjishtha*, *Rasmanikya*, *Shuddha Gandhak*, *Nimbadi Churna*, *Kanchnar Guggulu*, *Godanti Bhasam*, *Kaishor Guggulu* etc. all these drugs have the properties of *Kushthaghna*, *Raktaprasadaka*, *Varnaprasadaka*, *Yakrit Uttejaka*, etc. *Jalouka* therapy was also given along with every week upto 12 weeks. Only after 15 days, patient started getting relief in symptoms like tenderness, discharge and pain. No new scars were formed.

Conclusion-*Jalouka* intervention along with herbomineral compound enhanced the results of treatment in perspective of duration and cost of medicine.

Keyword- *Mukhdushika*, *Jalouka*, Herbo mineral compounds, Acne vulgaris

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SKIN CARE:

AN AYURVEDIC REVIEW

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Skin is the largest organ of the integumentary system. Skin was appreciated primarily as passive barrier interface between the body and environment and provide the first line of defense against invading pathogens and mechanical injury. Skin is dynamic ecosystem that is inhabited by microbiota which are fundamental to skin physiology and immunity. Skin microbiota that live in complete harmony with the immune sentinels and contribute to the epithelial barrier reinforcement. any condition like low immunity, deficiency of vitamins and minerals, poor hygiene, & stress causes alteration in symbiotic relationship of microbiota which results different type of skin disorders. Skin diseases contributed app. 1.79% to the total global burden of disease. In Ayurvedic classics acharya has mentioned different herbs and procedure to maintain healthy skin. They also describe many drugs for preventive and curative purpose of skin diseases, like- *varnya mahakshaya, jeevaniya mahakshaya, kushthghan mahakshaya* etc and procedures like- *udvartana, ubtan, taila abhyanga, lepa and panchakarma* also plays important role to exfoliate and rejuvenate the skin. Daily regimens like *snana, nasya* etc protects from diseases and provides a joyful sense to life.

Keywords- *Nasya, udvartana, ubtan, taila abhyanga, lepa, snana, varnya mahaksahaya, jeevaniya mahaksahaya, kushthghan mahakashaya.*

ROLE OF AHARA-VIHARA FOR PREVENTION OF SKIN DISEASE

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Ayurveda, the science of life explain *Twak* (skin) as one of among 5 *Gyanindriya* which is responsible for *Sparsha Gyan* therefore it plays a great role in physical and mental well being of an individual. Skin is the largest organ in the body. It is the basic element of the external appearance. The disease of skin often mirrors the imbalance of *dosha* in the body as skin represents the substratum upon which the quality of *ahararasa*, which is obtained from *Ahara*. Erroneous Diet and lifestyle have been implicated as chief factors for onset, progression and recurrence of many skin diseases. In *Ayurveda*, the treatment is aimed at prevention of diseases (*swasthavritta*) and cure of

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already manifested diseases through judicious and logical use of *Ahara* (diet), *Vihara* (lifestyle) and *Aushadha* (medication and therapies). During the management of any skin disease along with medicine or any samshodhan procedure, *Nidan parivarjana* (avoiding causative factors either diet related or life style) and pathya sevana (aahar suitable for disease) are important key factors. Along with diet daily routine (*Dinacharya*) or seasonal routine (*Ritucharya*) of an individual is also equally important in maintenance of disease.

Keywords : -*Ayurveda, Gyanindriya, Ahararasa, Nidanparivarjan*

USES OF FLOWER IN AYURVEDA FOR BEAUTY CARE

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The most beautiful & attractive part of the plant symbolizes blossoming of universe is known as flowers. Beautiful harmony, color and fragrance of flowers attached everyone to love and be with nature, that's why flower occupy an important role in human life. It is a symbol of love, beauty, sweetness, bliss with full of fragrance.

Uses of flower are seen from ancient period for various purposes. In *Ayurveda*, flowers have distinct place and used for health and daily life with its therapeutic values in different diseased condition. Flowers are also used for healthy as well as diseased conditions in children also, due to its soft and sweet nature. This is the reason why flowers occupy an important place in everyone's life and people are feeling blessed and to be enlightened. It is one of the auspicious things and placed a great value in religious sects too. Blossoms of flower like lotus, *champaka*, *mallika*, *jati*, *japa* etc. energies body and mind. Flowers are included in various formulations for health and beauty purposes like flower of *japa* promote growth of hairs and help menstrual flow. Flower of *jati* are used to cure various diseases of head, eye, mouth and teeth. Flowers of *kamala* (lotus) have cosmetic value with use in various other blood disorders. Flower of *Kadali* are useful in wasting and intrinsic hemorrhage. It can be used in various pharmaceutical forms for different purposes like in juicy extract, powder, cold and hot infusion, in paste, oil, scents and more dietary preparations. In this paper, descriptions of flowers for health and beauty purposes with different forms and formulations are given in detail.

Keywords-Flower, Properties, Beauty

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ANJANAM (EYE CARE IN AYURVEDA)

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Eyes is unarguably the most important of the five senses, as mentioned in our *Ayurvedic* texts. God has blessed us with eyes to enjoy the beauty and variety offered by the world he has created around us. Without eyes the day and night are equal, so eyes must be protected with extreme care. In our *Ayurvedic* texts. Anjana Karma is not only indicated for eye disorders but also as a part of *dinachariya* to maintain the beauty of eye ¹. When we refer to our classics for the therapeutic measures adopted in the management of eye, we find that the management includes many of the topical treatments along with systemic ones. The reason might be that the drugs administered systematically may not cross the blood aqueous, blood-vitreous and blood-retinal barriers. Now the topical measures came into play and these are called as 'Kriya Kalpa'. Kriyakalpa includes various preparations like Tarpana, Putapaka, Seka, Ashchyotana, Anjana etc. Anjana karma for the treatment of eye diseases and maintain the beauty of eye, as a local measure. The process in which herbo mineral preparation (Gutika, Rasakriya & Churna) mix with water and apply on the eyelids with the help of Shalaka is called Anjana Karma. An Ayurvedic review & probable mode of action of Anjana Karma discussed in present article for eye saundaryam.

Keywords: Kriyakalpa, Ocular pharmacology, Drug administration (Anjana), Eyes.

EKAL DRAVYA CHIKITSA FOR SKIN BEAUTY CARE IN CHARAK SAMHITA

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Introduction – Skin is the largest seat of beauty care because beauty is largely visible through the skin and its health. Unfortunately, the chemical based skin beauty care products are associated with lots of undesirable harmful effects. This is one of the reason for which the world is looking at Ayurveda for better, safer, natural skin beauty care products. This concept of treating skin disease or beauty care through herbs has been mentioned in our classical texts by using compound formulation as well as single dravya use at various instances like in *mahakashaya*, *kustha chikitsa* etc. Charaka Samhita is the most authoritative text of Ayurveda and deals extensively with skin care. Using *ekal dravya* in proper form with efficient *anupaan* helps in curing many skin ailments. There are many references of *ekal dravya* in Charak Samhita being in use in present days for curing skin diseases and nourishing it. Also they have been indicated particularly with their specific action

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and according to the *prakriti*. These *ekal dravya* may be used in the form of local application or as an intervention through various *kalpanas*, using different part of same plant in various diseases. Using *ekala dravya* for the management has some inherent advantages like easy to source and process, cost effective, drug-drug interaction free, etc.

Material and Methods: An extensive review of Charaka Samhita along with its available commentaries were reviewed in context of skin beauty care.

Observations: *Shirish, amaltaas, khadir, kutaj, nimb, mulakbeej, sarshap, Rasaanjan, chakramardabeej, gandhak, shatdhautaghrita, gomutra, karanja.*

Conclusion: This reveals that Charaka Samhita has adequate EDCs for skin beauty care.

Keywords:- *Ekal, Dravya, Skin, Beauty*

COSMETOLOGY BEHIND AND IN FRONT THE INDRIYAS: SHALAKYA TANTRA

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Ayurveda is an ancient medical knowledge science which born in India. Cosmetics as external beauty have gained a lot of attention & demand in today's world. Everyone wants to look beautiful & attractive. According to the modern science, Cosmetology is the science of alternation of appearance and modification of beauty. Ayurveda deals with all the aspects of human life. Since early age, human life has a great impact on the external appearance of oneself. Ayurveda determined beauty by *Prakriti* (Body constitution), *Sara* (structural predominance), *Sanhanana* (compactness of body), *Twak* (skin completion), *Pramana* (Measurement) *Dirghayu lakshana* (symptom of long life). Beauty in only observed by the *Chakshu Indriya* (Eye). *Kriyakalpa* have a significant role to improve the beautification of the indriyas. Ayurveda describes 7 types of *Kriyakalpa*. Out of 7 types of *Kriya kalpas*, *Tarpana*, *Pindi*, *Vidalaka*, *Ashcyotana* and *Mukhalepa* may be useful as beauty enhancers. Cosmetics drugs has widely been described as *Varnya*, *Kustaghna*, *Kandughna*, *Vayasthapak*, etc. Some medicinal plants like- *Haridra*, *Mamira*, *Manjistha*, *Sariva*, *Chandana*, *Piyaranga*, *Amalaki*, *Ghratkumari*, *Chakshushya*, *Katak*, *Babul*, *Lavanga*, *Shikakai*, *Ritha*, *Bhringaraj* etc. has been prescribed for beautification of skin, hair, etc. Diet has a special role to improve and maintain beauty of an individual. *kriyakalpa* procedures and *Rasayanas* are employed for beatification of skin and *Indriyas*, the marker of overall condition of individual as per Ayurveda.

Keywords: Ayurveda, Shalakyta, Kriyakalpa, sundarya

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KESHAYURVEDA (HAIR CARE IN AYURVEDA)

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Kesha (Hair) is the covering appendage of scalp and skin. It is originated from the hair roots and made up of keratin protein. Black colour of hairs is due to presence of melanin pigment. In Ayurveda, it is said to be *updhatu* of *mansa dhatu* (muscles) and mala of *asthi dhatu* (bones). That's why, good amount of protein is essential for natural growth and colour of hairs. Commonly encountered diseases of hairs include *Khalitya* (Alopecia), *Palitya* (Graying of hairs), *Indralupta* (Baldness), *Daarunka* (Dandruff) and *Arunshika* (Seborrheic dermatitis). Ayurvedic management principles include *Nidan parivarjana*, proper *aahar-vihar charya*, *aushadha prayoga* and specific procedures like *panchakarma*, *shirovasti*, *shirodhara*, *jalauka avacharana* and *pracchana karma*. Single drugs like *bhringaraja*, *aamalaki*, *til*, *ashwagandha*, *yastimadhu*, *nilini*, *arishtaka*, *satala*, *vidanga*, *chopchini*, *nimba*, *gandhaka*, *tankana* etc. and compound formulations like *rasamanikya*, *panchanimbadi churna*, *aarogyavardhini vati*, *brahmi vati*, *mansyadi quath*, *saptamrit lauha*, *kaishore guggulu*, *bhringaraja taila*, *dhatturpatradi taila*, *madhukadi lepa* etc. are used considering the type of hair disease and other associated factors. *Panchkarma* and other above mentioned procedures help in removal of vitiated *doshas*. In present day scenario, *Keshayurveda* is of utmost importance keeping in view the harmful effects of synthetic cosmetic products and environmental pollution.

Keywords- *Keshayurveda*, Hair, Ayurveda, *Panchakarma*

CLINICAL STUDY OF AMARITADI GHANVATI AND VISHGHAN LEPA IN DUSHIVISHJANYA VIKAR W.S.R. TO ALLERGIC SKIN DISEASES

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Skin is the first organ of the body interacting with the environmental agents like physical, chemical & biological agents. Variations in the environmental stimuli & natural ability of body to deal with these factors result in spontaneous remissions & relapses Ayurveda have described '*Kustha*', which are further divided into *Maha Kustha* & *Kshudra Kustha*. There is no direct reference of allergy as such in classical ayurvedic literature, but Ayurveda has explained various types of diseases or symptoms (*Asatmaya*, *Viruddha* and *dushivisha*) that are similar to allergy .Altered immune response or *ojovyapad* finds intrinsic and extrinsic causes in Ayurveda. The concept of *Dushivisha*

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with special reference to allergic skin disorders are clearly mentioned in *Charaka Samhita*, *Sushruta Samhita* and other ancient ayurvedic texts. Some of the skin problems caused by *Dushivisha*, which are described in Samhitas are *kustha*, *visharpa*, *bhinna varna* (discoloration of skin), *shonit dushti* (Ch. Chi. 23/31), *shitapitta*, *udarda* and *kotha*. The present work was undertaken with the objective to study the effect of *Amaritadi ghanvati* and *vishghan Lepa* in skin disorders, and to assess the efficacy of the prepared drug in curing disease. One group was treated with *Amaritadi ghanvati* and *vishghan lepa* orally and externally respectively. Other group was treated with tablet Urtiplex and lotion Urtiplex. For Comparisons between presence or absence of symptoms before treatment and after treatment, a specially prepared research Performa was considered as the basic criteria of assessment of the In overall assessment of therapy better results by *Group B* drug were observed over *Group A*. Over all study was found safe and effective .

Keywords: *Dushivisha, Kustha*

CONCEPTUAL STUDY ON DARUNAKA WITH SPECIAL REFERENCE TO DANDRUFF

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Ayurveda emphasizes on both external and internal beauty and external beauty is complimented by internal beauty. Cosmetology is broadly denoted as the skill set, required to enhance skin, hair and overall beauty of men and women. Dandruff is an irritative disease of the scalp in which shedding of dead tissue from the scalp with itching sensation is considered as the cardinal feature. *Ayurveda* explains dandruff by the *Darunaka*, included under *Kshudra Roga (Sushruta)* and *Kapalagata Roga (Vagbhata)*. It is caused due to imbalance of *Doshas*. The primary *Doshas* involved are *Kapha* and *Vata*. No population in any geographical region would have passed through freely without being affected by dandruff at some stage in their life. It is more of a social problem as a person with *Darunaka* is quite likely to feel down on the social ring. Modern medication generally fails to achieve a significant result. Various treatment modalities like *Siravedha*, *Nasya*, *Shirobasti*, *Shirolepa* are described in *Ayurveda* which can play an important role in treating dandruff. In present study a review is presented on dandruff (*Darunaka*) to understand its etiopathogenesis and to find an effective and alternative solution with less reoccurrence rate through *Ayurveda*.

Keywords- *Darunaka, Dandruff, Siravedha, Nasya, Shirolepa.*

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AYURVEDA – A HOPE FOR THE MANAGEMENT OF SWITRA

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Switra is a specific Twakgata Raktaj Vikara described under the umbrella of Kustha in the classics of Ayurveda. It is caused due to vitiation of Tridosha and Rakta Dhatu along with involvement of Rasa, Mamsa, Meda Dhatu. It is supposed to be an outcome of the Viruddha Aahar, improper dietary habits, Mithya Aahara Vihara, controlling Natural Urges, over exposure to sun/sleeping immediately after meals and Purva Janma Paap karma. According to involvement of Dosha and site of the disease Switra is three types i.e. Vataj Switra sited in Rakta Dhatu, Pittja Switra sited in Mamsa Dhatu and Kaphaja Switra sited in Medas Dhatu. Due to the Deep-seated position the Kaphaja Switra is mentioned as difficult to treat.

As per the clinical manifestation Switra Roga is more similar to the Vitiligo disease of modern life science. Vitiligo is a non contagious, progressive, autoimmune disorder against melanocyte and characterized by hypo-pigmented to depigmented white patches over the skin. It does not show physical symptoms generally but its outcome as disfigurement of skin can be overwhelming cosmetically as well as psychologically. Majority of the patients of Vitiligo also suffered with stress and mild to severe type of depression.

In the contemporary science there is no well established treatment for this condition whereas in Ayurveda classics treatment of Switra include Shodhana procedure (i.e. Vamana and Virechana), Shamana Chikita in the form of oral medication with objecting the purification of Rakta Dhatu and maintaining the equilibrium of Dosha and Dhatu. To promote the pigmentation oil bases herbal, herbo-mineral preparation, medicine with cow urine/coconut water also applied locally over the white patches.

Not only the medicine and local applications, the positive attitude and stress free mental setup should be needed for the effective treatment of the disease.

Keywords : Switra, Kustha, Vitiligo, depression, Shodhana, Local Application, Positive Attitude.

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EFFECT OF CLASSICAL COSMATICS ON CURRENT BEAUTY EXPERTISE: A REVIEW

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Many people living in the cities are constantly exposed to dust and pollution perceiving high speed, tension producing lifestyle yet aspiring to natural beauty. Face the most important and beautiful organ of the body and a very few people are blessed with natural perfect skin, but this skin is often affected by certain anomalies at different ages of the life like vyanga, scars, wrinkles, slag skin and hyperpigmentation of skin. Hence the present review deals with the advantages of Ayurveda in Cosmetology. In Ayurvedic classics, Charak Samhita has classified cosmetics drugs as Varnya, Kustagna, Kandugna, Vayasthapak, Udardaprasamana etc. Many alepam (poultice) Pradeha, Upnaha, Anjana, taila are described in Susruta Samhita and Astanga hrudaya in the context of twakroga and Kshudraroga. The review of literature collected from various Ayurvedic classics texts and authentic documetns available on internet. Concern about harmful chemicals used in beauty products has increased consumer interest in natural cosmetics. In compare to modern cosmatology, the ancient ayurveda cosmetology has easy to-use formats with superior quality. More and more products are now marketed which include herbal and botanical ingredients. Ayurvedic cosmetics are still competing with synthetic products. Ayurvedic cosmetics are easy to available and cost effective, less of side effects rather than modern cosmetics product. This review can be useful to increase theraputic utilization of Ayurvedic Lepa in clinical as well as pharmacy level.

Keyword:– Varnya, ayurveda cosmetology, lepa

INTERNAL ELEGANCE NEVER DEMAND COSMETICS – CLASSICAL SUBSTANCE INTENDED FOR EXCELLENCE

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“Beauty is formal commence at mind not in mirror”

A person with charming mind shines brighter than glamorous face. Inner elegance enhances external beauty and it doesn't have an expiry date but external charm is completely dependent on biological appearance. Ayurveda recognizes the individuality by means of inherent quality (Swabhava). Ayurveda has its origin from Atharva veda as it explains Triguna (Satva, Rajas &

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Tamas) or modes of existence in detail to understand and for the betterment of personality, the same has been accepted even in modern science.

“मांसम् बृम्हणप्रधानम्, तथा अपि तच्छरीरमात्रबृम्हणम्, विद्या तु शरीरमनोबृम्हणीया अतिरिच्छते” च.सु 30

Meat is best among nourishing (Bruhmana) food, but it nourishes only Sharira (body). Vidhya (knowledge) is Utkrushta Dravya (excellent substance) as it provides nourishment (Bruhmananam Shreshta) for both Sharira (body) and Mana (mind). The ultimate aim of life is to achieve Purushartha's (Dharma, Artha, Kama and Moksha) which is possible only by the practice of Utkrushtatama Dravya's (substance intended for excellence) as mentioned in charaka Samhita. Satva is Jnana Prakashaka Hetu (tools for illumination of knowledge). Utkrushtatama Dravya's (1.Non-violence 2.Potency 3.Knowledge 4.Control over mind 5.Self-realization 6.Celibacy) aids in enhancing Satva, thus helps to flourish and there is no substitute method equivalent for the same. In this fast growing era people are negligibly considering such essence of our divine science, hence the effort has been made to understand the spiritual values to enhance the individual personality.

AYURVEDIC MANAGEMENT OF DADRU (SKIN DISEASE)

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Dadru occurs on cells in the outer layer of skin. The skin also secrete some secretions which are protective in nature by their killing or inhibiting action on some microorganisms. *Dadru* comes under *Kushtha vyadhi* which is *pitta kapha vyadhi*. It simulates clinically with *Tinea corporis*. *Kushtha* is *tridoshaj vyadhi*. According to *Sushruta*, this *vyadhi* comes under *mahaakuṣṭha* & is *kapha pradhana vyadhi*. The symptoms are Itching, redness with elevated *piḍika*, scaly lesions. Dietary & life style modification plays important role in prevention of this disease. *Rakta duṣṭi* is common in all skin diseases. *Rasa & rakta dhaatu duṣṭi* also occur in the pathogenesis of *dadru* & it is spreading like *durvavata (dirghapratana)* in whole body. *Ausadha, Anna* and *Vihar* are tripods of treatment as described in Ayurveda. Various single herbal preparation and multiple herbal and herbo-mineral preparations are there for the management of *Dadru*. *Dadru* is also treated by *jalauka avcharan* & some *dadruharlepa* as described in *Samhita*

Keywords: *Dadru, Dhaatu dushti, Tvak*

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AYURVEDIC COSMETOLOGY- AN ANALYTICAL REVIEW

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Beauty of individual gives feelings of pleasure or satisfaction. It is the desire of every individual either female or male to give pleasure to the sense. Some are beautiful by birth and some want to become beautiful. The association between *Ayurveda* and cosmetic is gaining importance in the beauty and cosmetic. It is being used in human society from ancient time and now gaining importance in the beautification and to cure the skin ailments. In *Ayurveda*, the cosmetic preparations are used for worship and for sensual enjoyment in India since Vedic period. An *Ayurvedic*/herbal cosmetic have growing demand in the world market. *Ayurveda* always have attracted considerable attention because of their effectiveness and comparatively lesser or no side effects in comparison with other drugs. *Ayurveda* health care and healing, works on four levels- body, breath, mind and spirit. When these are in perfect harmony, a person radiates with inner and outer beauty. According to *Ayurveda*, toxic materials inside the body makes a person look unhealthy and his personality weakens. *Shodhana* (Purification) is the best therapeutic intervention to eliminate body toxins which helps to become disease free and helps to maintain health and beauty. In *Ayurveda* there are several medicinal plants and mode of applications of their processed formulation for enhancing complexion, treating acne, skin disorders, hair fall, complexion etc. The present review deals with the advantages of *Ayurveda* in medicinal plants and their formulations related to Cosmetology.

Keywords: *Ayurvedic Cosmetics, Cosmetology, Shodhana*

PERSONALITY ENRICHMENT THROUGH SADVRITTA PALANA OF AYURVEDA

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Nowadays for the purpose of Vocational training, dealing with persons and recruiting individual in various field of occupation personality is assessed. Personality is an integrated organization of physical, emotional, intellectual, social, psychological and spiritual characteristics of an individual. Personality is formed in the process of social practice and being active it appears as a whole, in which cognition of environment is realized in unity with emotional experience.

Ayurveda focus on complete development of a person to achieve the excellence in every sphere of life. In *Ayurveda* we get innumerable references regarding personality development in the form of

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codes specified by Acharyas in ethics and Achara Rasayana indicating do's and don't in everyday practice i.e., dressing Sadvritta sense, personal, social behavior, psychological aspects, religious virtues etc. Sadvritta derived from two words - sad and vritta. Sad means good and vritta means regimen. So, Sadvritta means good regimen. Sadvritta refers to good personal and social behavior which gives hita ayu and sukha ayu. In Sadvritta various mental, social, physical, religious, occupational conducts are given which should be followed. By following the Sadvritta one can enrich own's personality. As Sadvritta helps in overall development of a human.

Keywords: Achara Rasayana, Sadvritta, Sukh Ayu, Hita.

CONCEPT OF BEAUTY AND COSMETOLOGY IN AYURVEDA – A REVIEW

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Beauty of person gives perceptual experience of pleasure or satisfaction. *Ayurveda* never isolate the involvement of mental and spiritual well being from the concept of beauty. *Ayurveda*, the world's ancient science of health care and healing, works on four levels-body, breath, mind and spirit. When these are in perfect harmony, a person radiates with inner and outer beauty. In fact, the concept of beauty and cosmetics is as old as mankind and civilization. Ayurveda physician believe that toxic materials inside our body make a person ugly and disease and *Sodhana* (Purification) is the best therapeutic intervention to eliminate body toxins. Safe solutions, no side effects, use of natural herbs, long lasting impacts etc. have made *Ayurveda* as choicest cosmetology. India could emerge as a major contributor to the global cosmetic industry.

This will possible, as one of the strengths of India is *Ayurvedic* tradition. The present review deals with the advantages of *Ayurveda* in Cosmetology, *ayurvedic* medicines & medicinal plants proven as cosmoceuticals.

Keywords: *Ayurvedic* cosmetics, Cosmetology

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STUDY ON SOME MARKETED AYURVEDIC COSMETIC AND SKIN PRODUCTS

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There is global acceptance of Ayurvedic *Saundarya Prasadhan* or Ayurvedic skin and cosmetic medicines, which are getting popular in India and abroad. Government of India had taken major steps for the regulation of these herbal products. There was no regulatory provision in Drugs Act, 1940 but in 27/7/1964 The Drugs and Cosmetic Act, 1940 included all types of Cosmetics. Ayurvedic Clause was included in the Act on dated 15/9/1964. Ayurvedic, Siddha and Unani Drugs were included from 01/02/1969. Rule No. 158B(B)(iii) of The Drugs and Cosmetics Rules, 1945 states: *Saundarya Prasadak (Husane afza)/Azhagh-Sadhan* formulations: having the ingredients mentioned in the texts of First Schedule of the Act, recommended for Oral, skin, hair and body care.

One of ancient official text of First Schedule, *Charaka Samhita* includes Complexion promoters (*Varnya Mahakashaay Dravyas*) products including ten Ayurvedic drugs including shwet chandan (*Santalum album*), Nagkeshar (*Mesua ferrea*), Padmak (*Prunus cerosoids*), Khas (*Vetiveria zizanioids*), Mulethi (*Glycerrhiza glabra*), manjishtha (*Rubia cordifolia*), Sariva or Anantmool (*Hemidesmus indicus*), Payessia or kshirviradi (*Impomoia paniculata*), sita or shwet durva (*Cynodon dactylon*, white variety) and Lata or Shyam durva (*Cynodon dactylon*, black variety). There are more than 250 drugs of official texts which are used for formulation of Ayurvedic cosmetics, out of which only about 60 drugs are incorporated in Ayurvedic Pharmacopoeia of India having updated evaluation parameters for Standard drug in their monographs.

Aim of our work was to analyze some marketed Ayurvedic cosmetics, dental and hair products for their adulteration with harmful non Ayurvedic ingredients aiming to enhance their pharmaceutical and physiological properties, leading to dangerous side effects and allergic reactons. Prohibited Narcotic Drug Nicotine was found in 4 tooth powders samples out of 20 samples. 6 out of 15 samples of Hair product of Herbal Henna was adulterated by PPD (para-Phenylenediamine). Some

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cosmetic fairness cream may be adulterated by anti-melanin, bleaching chemical 3-Hydroquinone, a carcinogenic agent on prolonged use.

It is concluded that Ayurvedic cosmetic formulations should contain only safe and standard ingredients whose complete evaluation parameters are available in Ayurvedic official texts. Proper regulation should be there for their stability study and standardization of the formulations.

Keywords: *Saundarya Prasadhan, Saundarya Prasadak, Husane afza)/Azhagh-Sadhan, Varna Mahakashay, Ayurvedic Pharmacopoeia of India, Nicotine, PPD (para-Phenylenediamine), 3-Hydroquinone*

VITILIGO : AN AYURVEDIC APPROACH

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Skin is the major sensory organ as it covers the whole body and is the first organ to interact with environmental stimuli. It reflects internal & external pathology of many diseases thus helping in their diagnosis. It is the best indicator of general health. Also, beauty and attraction depend upon skin health. In Ayurvedic classics, *Switra*, described under the heading *Kushtha*, is a disease caused due to vitiation of *Tridosha* and *dhatu*s like *Rakta*, *Mamsa* and *Medas*. It can be correlated with Vitiligo in contemporary medicine. It is an autoimmune disease caused due to destruction of melanocytes and characterized by depigmentation appearing as chalk-white patches over skin. So, it is a cosmetic disfigurement which has a major impact on quality of life of patients affecting them not just physically but also psychologically. Its treatment in modern medicine has its own limitations and side effects. As per Ayurvedic classics, main line of treatment for *Switra* is *Shodhana & Shamana (Antaparimarjana & Bahiparimarjana chikitsa)*. Present work is an attempt made to understand an Ayurvedic approach in the management of *Switra* or Vitiligo.

Keywords: Skin, *Switra, Kushtha*, Vitiligo, Depigmentation.

MANAGEMENT OF ATOPIC DERMATITIS: AN AYURVEDA PERSPECTIVE

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A topic dermatitis is commonly seen relapsing skin disorder that significantly impact the quality of life of individual. The exact cause is unknown although it is Ig E mediated allergy to immune

mediated. It affects children in their early childhood and more common in boys than girls. In Ayurveda, this condition resembles with *Charmadala*. Despite the great advancement in dermatology the existing treatment in modern science for atopic dermatitis consists of reassurance, elimination of predisposing causes and palliative measures. There is no specific medication which can cure eczema, though few drugs give symptomatic relief only. Modern dermatology employs systemic and local administration of steroids for the management of atopic dermatitis which may cause side-effects. The special treatment therapy of Ayurveda provides long lasting results by treating the disease and preventing recurrence. There are so many Ayurveda treatment modalities available which are highly efficacious to manage skin disorders like *Charmadala* (atopic dematitis).

Keywords- *Charmadala*, Atopic Dermatitis, *Ayurveda*

FORMULATION OF A HERBAL CREAM

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In present era use of cosmetics are very common. Herbal creams are the formulations gaining popularity as nowadays most women prefer natural products over chemicals for their personal care to enhance the appearance. It not only enhances beauty but also helpful in achieving long life of good health by reducing skin disorder. The main aim of this research is to formulate a herbal cream for treatment of skin diseases and to enhance the beauty. This cream formula is Oil in water (O/W) emulsion-based cream and was formulated with decoction of *Manjistha*, *Yasthimadhu*, *Sariva*. *Kinsukaadi taila* is being used as a oil base for this formula. This combination will help to remove dark spots, blemishes, acne scars and black heads. It will develop a good skin complexion and give radiance to your skin due to its *twakdoshara*, *varnya*, *rakatshodhaka* properties. Cream is considered best because application of cream instead of using oil is more easy. This formula is more herbal contents and have relatively less side-effects compared to the synthetic cosmetics.

A COMPARATIVE STUDY OF HARITAKYADI YOGA RASAYANA AND PALITNASHAKA LEPA IN PALITYA (PREMATURE CANITIES)

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Introduction: -According to age greying of hair is a normal phenomenon but if we look over in present population the premature greying has become a serious issue even children are facing

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premature greying of hair. According to ayurveda, palitya is classified as one among the kshudra roga. This is a condition manifested due to vitiation of pitta dosha by increased shariroshma which leads pachana of kasha i.e. Palitya. The samprapti of Palitya given by acharya shusruta.

Material and Method: -For the study patients were selected from the O.P.D. and I.P.D. of NIA, Jaipur.62 patients were selected and divided into three groups. In group A Haritakyadi Yoga Rasayana were given and in group B Palitnashaka Lepa given for external application and in group C both the drugs were given. The trial is for 8 weeks and follow up assessment was done on every 15 days.

Result: -In Group A statically very significant result found in dry and splited hairs (73.08%), burning sensation (65.22%), and in hair colour (33.43%). Statically significant result found in unctuous and thick hairs (38.89%), frontal region (22.22%), In group B statically very significant result found in frontal region (55.56%), temporal region(72.00%), and in hair colour (34.43%).In group “C” statically very significant result found in hair colour (34.43%), unctuous hair (53.85%), and in burning sensation (29>47%).Statically very significant result found in frontal region (68.75%), temporal region (50%), and in dry and splitted hair (43.75%).

Discussion: -: Haritakyadi Yoga Rasayana improves quality of Dhatu in order of Ras, Rakta, and Mansa. Palitnashaka lepa improves integrity of Mansa dhatu may be due to increases blood circulation.

Keywords: - Palitya, Dhatu, Mansa.

AYURVEDIC NECTAR FOR BLOSSOMING FACIAL SKIN

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Blemish free, supple and radiant skin is everyone’s dream. From the beginning of human civilization, the beautiful and efflorescent face has been a symbol of healthy body. Human has always strived to look beautiful and is constantly engaged in undertaking beautiful looks. According to ASSOCHAM Indian cosmetic industry is approximately 6 \$ billion and it will touch 20\$ billion by 2025. Facial care products dominate the market in skin care segment. Consumers are integrating the skin care products with health and wellness. They are shifting towards mental and physical well being through natural, organic, ant fatigue, antipollution and ageing products. Facial skin is affected by so many internal and external factors like genetics, diet, climate, environment, hormones etc. These factors leads to skin problems like photoaging, hyperpigmentation, etc. Ayurveda the science of life has all the remedies which can provide blossoming facial skin in a

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healthy and holistic way. Diseases like Vyanga, Vali, Mukhadoshika mentioned in ayurvedic texts can be correlated with these skin problems. Ayurveda not only treat these conditions but also helps in prevention by promoting the skin health through the procedures like Rasayana vidhi, Nasya, Kaval, Gandusha, Lepa, etc. All these measure maintains the natural integrity of skin, reduce the degeneration of skin tissue, regulate hormones and make the skin strong enough to combat different skin problems.

Keywords: Skin problem, Hyperpigmentation, Nasya, Rasayana, Acne

ROLE OF DHOOPAN KARMA IN KHALITYA

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Hair loss (*khalitya* in *ayurveda*) is an important *khudra rog* which demanding care and attention. Hair fall is universal problem which affects both sexes of all races but more in male than female and mainly affecting young generation. *khalitya* is increasing day by day. Hair makes our body externally beautiful and attractive. Healthy hair makes a person healthy. In modern era, busy lifestyle, stress, polluted environment, unhealthy diet, fast food and dandruff is main cause of *khalitya*. Polluted air increases production of oil on scalp leading to fungal infection (dandruff) subsequently develops skin infection (scalp folliculitis) that wreak havoc on moisture content of hairs leaving them dry, brittle, frizzy, split ended & finally hair fall. *Dhoopan*(fumigation) is exposing the scalp to smoke that will lead to opening pores of scalp so that cleansing of scalp and mitigation of exudates will lead to relief from dandruff and by increasing blood circulation to scalp *Dhoopan* stops falling of hairs and hair becomes thick and shiny. In this this paper i will explain the etiology, patho-physiology and *ayurvedic* treatment of *khalitya* mainly by *dhoopan karma*. *Dhoopan* is described as good antifungal, antibacterial, antimicrobial in *ayurveda* so it is best treatment for dandruff and pollution related hair fall.

Keywords: - hair loss, *khalitya*, dandruff, *dhoopan*

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A STUDY ON EFFICACY OF VIRECHANA AND GAJALINDA KSHARA AND MUTRA ON SHWITRA W.S.R. TO VITILIGO(LEUCODERMA)

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Objectives: - A Study on Efficacy of *Virechana* and *Gajalinda Kshara* and *Mutra* on *Shwitra* w.s.r. to Vitiligo (Leucoderma)

Design: interventional, open label masking, randomized trial,

Setting:- Hospital based

Participants:- children of age group 5-15 yrs.

Intervention:- *Gajlindalepa* and *Virechana* with *Gajalindalepa* in two groups A & B for advised to apply the trail drug *Gajlindalepa* provided to them at early morning preferably at the time of sunrise hours once in day for the duration of six months for patients were followed-up on every fifteen days.

Outcome measures:- Clinical Features- no. of black spot in observed patch, color change in the observed patch, reducing size of the observed patch

Results: - Highly significant improvement in both the groups

Conclusion: - Both the trial drugs are effective in the management of *Shwitra* but *Virechana* with *Gajalindalepa* is more effective than *Gajalindalepa* without *Virechana*.

Keywords: - *Shwitra*, Vitiligo, *Gajalindalepa* and *Virechana*

PREVENTION OF HAIR FALL THROUGH AYURVEDA

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Hair fall affects men and women of all ages and often significantly affects social and psychological wellbeing. In current era are prone to sedentary life style this result in disturb routine, irregular dietary habit, lack of physical activity, stress etc. these are most common cause of hair fall. Hair growth and overall health of our hair is impacted by our life style choice, diet and a healthy diet can help your hair stay strong and shiny.

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Life vicissitudes, including illness, emotional trauma, protein deprivation (during strict dieting) and hormonal changes like those in pregnancy, puberty and menopause may cause hair fall. Several health condition including thyroid disease, iron deficiency anaemia can cause hair loss.

To prevent hair fall we have adopted holistic approach to follow the life style as explained in *Ayurveda*. We cannot focus on single dimension like only *dincharya* or *ritucharya*. We have to focus multidimensionally on *dincharya*, *ritucharya aahara*, *vihara*, *nindra*, avoidance of *vegधारana*, *yoga* and *pranayama* etc. to handle the problem of hair fall. And achieving the good physical, mental, social and spritiual health.

Keywords: Hair fall, *Ayurveda*, *dincharya*, *aahara*, *vihaara*, *yoga*, *pranayama*

DINCHARYA: AN AYURVEDA WAY TO STAY BEAUTIFUL

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Beauty is the quality or aggregate of qualities in a person or thing that gives pleasure to the senses or pleurably exalts the mind or spirit. This definition of beauty implies that beauty is not only about external things like looking beautiful, cosmetic, makeup etc. i.e. external beauty but also incorporates healthiness and wellness, peace, satisfaction, attitude i.e. internal beauty. According to *Ayurveda* the concept of beauty includes all aspects of life i.e. physical, mental, emotional, social and spiritual. *Ayurveda* is the science of wellness and emphasizes on being healthy and beautiful rather than treating the diseased condition. For attaining this there are many ways described in *Ayurveda* like *Ahar*, *Dincharya*, *Ritucharya*, *Achar Rasayana*, *Rasayana* etc.

Dincharya is a specific daily routine guideline for one and all for self care by which one persons keeps body and mind healthy. There are various guidelines mentioned for skin care, hair care, foot care, eye care, ear care and for cleaning of mind also in *Dincharya* regimen. *Dincharya* helps the improvement of personal hygiene & prevention of communicable and non communicable diseases up to a certain extent. It stimulates the immune-barrier capacity of the skin against pathogenic microorganisms and prevents lifestyle disorders like diabetes mellitus, obesity, hypertension, coronary heart diseases, stroke, cancer etc. It also Promote mental health by relieving stress & strain. Thus *Dincharya* should be followed by which one can attain beautiful body and beautiful soul also. Present paper is aimed to describe these benefits of *Dincharya* regimen in the context of beauty.

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SHWITRA: AN AYURVEDIC REVIEW

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As Per *Ayurveda* healthy skin is a result of overall health condition of individuals. Skin disorders is more prevalent in present scenario. *Shwitra* is one of the varieties of *Kushta*. Bhrajaka Pitta is responsible for maintenance and skin disorders. *Shwitra* is a Hypopigmentation (white patches) of the skin. Cause of disease is Regular use of *Apathya* (incompatible food), *Chhardi Veg Dharana*, (suppression of vomiting), *Atibhojana*, (excess intake of food), *Atyamla*, *Lavana* and also *Paap Karma* (Untruthfulness, ungreatfull, disrespect of gods), are the common causes of the *Shwitra*. *Shwitra* is correlated with Vitiligo in modern science. Vitiligo causes destruction of melanocytes in the skin. The major preventive approaches for curing and improving the quality of life and also early diagnosis is the main factor to cure for any disease. Ayurveda has great potential to treat the skin diseases. The treatment of *Shwitra* in according to *Ayurveda* is *Shodhan (Virechan)* and *Sanshaman Aushadhi* (Pacification).

Keywords: *Kushtha, Agnivikriti, Apathya, dushya.*

CONCEPT AND APPLIED ASPECTS OF BEAUTY

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Ayurveda determines beauty by prakriti, sara, sanhanan, twak, Praman and dirghayu lakshana. Human body functions through various channel systems called “Srotamsi”, containing both microscopic and macroscopic structures. These act rhythmically and in concert with one another to perform complex decision-making regarding the supply of nutrients, filtration of toxins, excretion of wastes and much more. If these waste materials are insufficiently metabolized, toxins or incompletely processed foods and experiences can become deposited in weak areas of the body. Weak zones occur in the body due genetic factors or more commonly, lifestyle factors, such as unhealthy food choices, stress or environmental influences. These toxins or unprocessed metabolic deposits can cloud the normal psycho-biological cellular intelligence and cause loss of body luster and beauty. The Ama (toxic materials inside our body) when combined with Rasa/ raktadi dhatu may make a person look ugly and diseased. Shodhana/panchakarma (Purification) is the best therapeutic intervention to eliminate body toxins. Water is a major component for keeping skin in good condition. Water originates in the deeper epidermal layers and moves upward to hydrate cells in the stratum corneum in the skin, eventually being lost to evaporation. As cells in our face make their way to the surface over their lifecycle, they die and become saturated with keratin, or skin debris. Keratin is important because it protects your skin from the elements but the shedding of that outer layer can unclog pores. Snehana and Swedan are believed to be inhibit trans-epidermal water

loss, restoring the lipid barrier and restore the amino-lipid of the skin. It gives elasticity and rejuvenates skin tissues.

ROLE OF *DINCHARYA* IN EYE CARE

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Beauty is the desire of every individual to give pleasure to the sense. Our eyes are one of most powerful assets of attraction. They have been called the windows of soul. According to Ayurveda, many factors affect the function of eyes reducing their efficiency and causing discomfort. However, the major problem is today's lifestyle i.e. spending hours in watching TV, using mobiles, working on computers and laptops, stress, sleep disturbances, pollution etc. take their toll on eye health. Due to such lifestyle many eye problems are occurring which affects the beauty of eyes like dry eyes, tired eyes, dark circles, puffiness, vision impairment and many other eye diseases. The diseases of eyes are caused due to vitiation of *tridosha*. In Ayurveda, selected classical daily regimens like *Padaprakshalana* (wash of feet), *Padaabhyanga* (foot massage with oil), *Netraprakshalana* (eye wash), *Anjana* (collyrium), *Snana* (bath), *Nasya* (nasal application of drugs), dietetic are promoted as high end measures for the maintenance of eye health. Various eye exercises, *Yogasana*, *Pranayama*, *Neti*, *Traataka* are also said to be beneficial for the same. These *Dincharya* can be adopted in our day to day lives to protect the eyes from diseases, for their good appearance and improve the vision by implementing techniques for day to day activities of present era.

Keywords- Ayurveda, lifestyle, eye health, *dincharya*.

NATURAL ASTRINGENT

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People who are fond of makeup and attempting waxing and threading and many more, they might have good knowledge about this wonderful product astringent. Every woman would have heard about this product at least once in her life. The astringent that is loved by almost everyone and specially for those people who have oily skin that's prone to breakouts. In this beauty era everyone is tempted to add an astringent in daily skin care routine as it helps in cleansing of skin, tightening pores, and dry out oil.

According to Ayurveda there is no any direct reference for skin related astringents. This study has focused to find the utility of kashaaya (astringent) ras substances for these results.

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In the utility of pungent substance on the skin creates burning sensation. However, astringent substances create a drawing or firming effect. Webster's dictionary tells us that astringent means to bind tight or the ability to draw together the soft organic tissues. In the classic Ayurvedic texts, astringent taste is originated from earth and air. Hence, astringent taste has the qualities of cold, dry, slightly heavy and contracted. Therefore, it gives cooling, drying, nourishing and toning effect. when applications and ingestions.

This article briefly reviews the concept of natural astringent, its formulation and its significant results on skin with broader context and more holistic transition in science in general.

ROLE OF PROBIOTICS IN HEALTHY SKIN WITH REFERENCE TO GUT SKIN AXIS

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Introduction: In modern era, changed life style of human being for example busy life, unhealthy improper diet, use of chemical products and polluted environment has created several disharmonies in his biological system. All factors can cause changes in skin composition and plays major role in producing variety of skin diseases along with systemic involvement. Researches have demonstrated the bidirectional connection between the gut and skin which plays a major role in the maintenance of homeostasis. Gut flora which produce neurotransmitters and modulate skin function. The skin and gut both operate as neuro-immuno-endocrine organs, and participate in essential communication with the nervous system, immune system, and endocrine system. Probiotics can disrupt the pathogenesis of skin diseases through immunomodulatory and anti-inflammatory actions. Probiotics can have great potential in preventing and treating the skin diseases including eczema, tropic dermatitis, acne, allergic inflammation, UVinduced skin damage and as a cosmetic product. In our *Ayurvedic* classics several types of drug and diet have been described to maintain health which is being used today as a prebiotics and probiotics.

Aim: To study the concept of probiotics and its role in the gut skin axis.

Methods: Conceptual study based on modern literature, classical references and published research articles.

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Conclusion: Skin is one of the important presentable organs of the body and personality. So, disorders of skin affect not only on somatic level but also on psychological level too. In the current study, we describe how the gut microbiota communicates with the skin as one of the main regulators in the gut-skin axis.

Keywords: Probiotics, Gut flora, Gut Skin Axis, Ayurveda

EXPANSION OF HERBAL COSMETICS FROM TRADITION TO TREND: CURRENT SCENARIO & CHALLENGES

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Who doesn't want to look beautiful in self? And this is more important that their cosmetic product is safe, effective and culturally acceptable. Due to reported side effects of synthetic products, organic, herbal and ayurvedic products are gaining popularity in the Indian market. Principal areas that are expected to grow include color cosmetics, fragrances, specialized skin care, hair care and make-up cosmetics. As per CAGR, the domestic market for personal care products is projected to grow around 22% during the period 2017-2020. As the population is increasing, likewise the market of herbal cosmeceuticals is enhancing day-by-day. Due to huge demand of natural cosmetics, Ayurvedic topical applications are being expanded to herbal cosmetics includes many new sets of law in terms of therapeutics, cosmaceutics and neutraceutics specially mentioned in Drugs and Cosmetics Act 1940 & Rule 1945. Adaptations of advanced technologies and its impact in the manufacturing of Ayurvedic Lepa and licensing as classical and patent and proprietary medicines should be highlighted.

According to Ayurveda, a number of factors determine skin health and youthfulness. These include proper balancing of *Kapha* for moisture balance, *Pitta* for effective functioning of the metabolic mechanisms that coordinate all the various chemical and hormonal reactions of the skin and *Vata* for efficient circulation of blood and nutrients to the different layers of the skin. Similarly, the roles of *Rasa Dhatu* for keeping skin healthy, *Rakta* for detoxify the skin toxins and *Mamsa* for providing firmness to the skin is very much important. An effective Ayurvedic antiaging cosmeceutical should provide support to wrinkle free, complexion & fairness skin. Cosmeceuticals are the products which having biological active substances.

Keywords: Ayurveda, Lepa, Cosmetics, Saundrya Prashadhan

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AACHAR RASAYAN: THE PERSONALITY ENHANCING TRAITS OF AYURVEDA AND ITS NEED IN RECENT TIME

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Acharya Charak has mentioned *Aachar Rasayan* for perfect mental, physical, social, spiritual health of human being. *Aachar* means behavioral discipline which guides and motivates the persons to have social happiness and mental stability. *Rasa* stands for the essence and *ayana* is the path to achieve it. In this competitive era with hectic schedules, it's a need of the day for leading a healthy and mentally peaceful life. *Aachar Rasayan* has marvelous effects on physical and mental health of an individual as well as intellectual performance and social behavior. Personality is all about a person's behavior. More behaviorally based approaches define personality through learning and habits. In present era when human contacts are so quick, personality is suitable way to achieve that. Personality grows consistently with the age and plateaus sometimes around the age of 50, but never reaches a period of stability. *Aachar Rasayan* is one of the unique concepts in *Ayurveda* that enlightens moral, ethical, and behavioral conduct; truth, nonviolence, personal and public cleanliness, mental and personal hygiene, devotion, compassion, and a proper well maintained lifestyle. In modern times when individuals are exposed to different types of pressures of societies in their life time, the ability to adapt to the behavioral modes of that society through *Aachar rasayan* can ensure physical, mental and social health of the individual.

Aim: to define the role of *Aachar rasayan* as personality enhancing traits and its need for physical, mental and social health of a human being in recent time.

Material and method: Different *Ayurveda* as well as contemporary texts are approached for proper understanding of the subject.

Keywords: *Aachar Rasayan*, behavioral conduct, *Rasa*, *Ayana*, Personality.

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MANAGEMENT OF HAIR FALL THROUGH AYURVEDA

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According to Ayurveda, hair type is directly related to body type and is systematically classified into three categories; *Vata*, *Pitta*, and *Kapha*. Each hair type has distinct features, and hence there are multiple reasons for hair loss which vary from person to person. Hair loss basically occurs due to vitiation of *Vata* and *Pitta dosha* where *Vata* is dominant. In another instance, hair loss also occurs due to *avarana* of *vata* by *kapha*. Any sort of infections occurring on scalp can also be the cause of hair loss. Unhealthy eating habits, anxiety, stress, excessive consumption of tea, coffee, alcohol, meat, fried and spicy food, *ratri jaagaran*, *diwa swapna* are major *aharaj* and *viharaj hetus* causing hairfall. Ayurvedic hair regrowth solutions address these core issues promoting hair regrowth. Ayurveda addresses 3 key concepts of care during the treatment, namely; *Nidana* (diagnostic measures), *Ahar* (food that can be used as preventive medicine) and *Chikitsa* (support and self-care). Ayurveda addresses many effective remedies for hair fall and hair regrowth which naturally replenishes damaged hair. Some of them are *Amla*, *Bhringraj*, *Yashthimadhu*, *Ritha*, *Sikaakai*, *Neem*, *Ashwagandha*, *Brahmi*, *Jatamanshi*, *Methi*, *Vidang*, etc

Keywords: Hair type, *hetus*, *Nidaana*, *Chikitsa*

ETIOLOGICAL STUDY OF YUVAN PIDIKA

W.S.R. TO ACNE

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In the present scenario, people are very much conscious about their health and beauty. Face is the most important organ for reflecting the beauty of the person. This most important and beautiful organ is affected by certain anomalies of the adolescent age i.e., 16- 30 years. One of the most important anomaly is *Yuvan Pidika*. The name of the disease is self- suggestive of its nature and

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occurrence. *Yuvan Pidika* means that the disease almost takes place in young age. It is a disease of the skin which have an adverse effect on the appearance and personality of an individual.

The features of the disease are similar to those of Acne. It has been considered as one of the common skin- disorder as well as the disease of adolescent. Now a days due to faulty dietary habits this problem is more observed in the society.

As, from the treatment point of view, Acharya Sushrut has stated that “*Sanchepta Kiyayogo Nidanam Parivarjanam*”. So in this study we are going to take the 30 patients with classical picture of the disease *Yuvan Pidika*, visiting the OPD of AIIA, New Delhi and to rule out the most common causative factors by using the questionnaire of *nidana* of *Yuvan Pidika*. So that the we can follow the first rule treatment as per Acharya Sushruta. Because without stopping the use of *nidana*, any kind of treatment will not fruit-full. So, in this article we are going to discuss about the discussion and observation and results of the study.

Keywords: *Yuvan Pidika*, Acne, *Mukha- dushika*, skin disorder.

VISHRAWAN KARMA- ITS SIGNIFICANCE IN DERMATOLOGY AND COSMETOLOGY

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Dermatology and cosmetology are the leading branches of the medical science. Along with the increased demand of beautification, the problems are also increasing due to changed life style, excessive use of cosmetics and polluted atmosphere. Though there is no separate and independent branch as dermatology in Ayurveda classics, it describes various skin disorders and its treatment modalities. *Vishrawan karma* is one of the surgical techniques used by ancient acharyas to treat *switra*, *indralupta* etc with *kurcha shastra*. According to *Yuga-Anurupa Sandharbha*, *vishrawan karma* can be considered as microneedling. Microneedling is a novel therapeutic modality in dermatology. Initially introduced for skin rejuvenation, is now being used for wide range of indications including vitiligo, acne scar, alopecia, post traumatic scar, drug delivery and many more. Through physical trauma from needle penetration, it induces a wound healing cascade with minimal damage to the epidermis. This allows for enhancement in the absorption of mainstay topical therapies across the thick stratum corneum. It has become increasingly utilized over the last several years as it is a relatively simple procedure that is cost-effective, well tolerated, and offers both cosmetic and therapeutic benefits.

Keywords: *Vishrawan Karma*, Microneedling, *Switra*, *Indralupta*, Dermaroller

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COMPARATIVE STUDY OF MOISTURE CONTENT OF SKIN (TWACHA/TWAK) IN DOSHAJ PRAKRITI

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According to ayurveda, every individual is unique. By understanding our own unique nature or constitution i. e prakriti not only every individual has different size and shape but it's physiological and even psychological characters are different. These distinct constitutions are vata, pitta & kapha with multiple subtypes. Every tissue, every organ & every system in the body have predominance of dosha in them & hence they function according to this predominance. So, in our samhita according to prakriti different characters of skin are given for example, vata prakriti individuals have dry, rough and cracked skin due to their attributes of ruksha, parush and vishad guna. Ushna, tikshna are the attribute of pitta dosha. Due to these pitta prakriti individuals have quick Advent of wrinkles and baldness. Kapha is unctous, smooth, soft and cold, due to these skin of those persons has snigdha, smooth, pleasing appearance and clarity of complexion.

All these characteristics of skin may be due to skin moisture content because water has profound influence on the appearance, flexibility, texture and dryness of skin. In this study, moisture content of skin is examined by using P.C. based skin moisture meter in different prakriti. 150 volunteers of irrespective of sex between 20-30 age group were selected and range of moisture content was observed. Skin moisture content can be used as an objective tool for the prakriti examination and to decide the tara- tama bhava of snigdha ruksha guna of various skin disorders.

Keywords: Prakriti, Skin moisture content, Skin disorders.

TILA TAILA- A GIFT OF AYURVEDA FOR HAIR HEALTH

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Tila also called as Sesame is one of the most widely used and a wonder herb to be used in multiple ways through different routes of administration like externally, internally, orally, nasally etc. *Tila Taila* is also called as Gingelly oil having highly nourishing, healing and lubricating property. Sesame seeds are rich in Vit. E because of which it has anti-oxidant property. It also contains Vit. K, Vit. C, Ca, Iron, Zn, Mg, and Vit. B6 which are essential for normal growth and strengthening of hairs. *Sukshma Guna* of *Tila Taila* makes its entrance easy through minute pores and roots of the hairs in the scalp and because of its *Vyavayi Guna* it is readily absorbed by hairs and skin of scalp.

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Hence in this way *Tila Taila* prevents baldness, immature graying of hairs and hair fall. Because of its *Tikshna* and *Ushna Guna* it removes dandruff and head lice. *Tila Taila* reduces *Vata* and *Kapha Dosha* and slightly increases *Pitta Dosha* which helps in curing Headche or *Vata-Kaphaja Shirah Shoola*. It also improves memory, helps in rejuvenating skin, provides deep conditioning to hairs, revitalizes damaged hair and combats hair loss due to stress. Other actions of *Tila Taila* are *Srotovishodhana*, *Twachya*, *Keshya*, *Vrushya*, *Vayasthapaka*, *Medhya*, *Smritikara* and *Balakara*. That is why *Acharya Vagbhatta* in his *Sarvanga Sundari Tika* says that *Tila Taila* is best among all other *Taila*.

A REVIEW ARTICLE ON PERSONALITY DEVELOPMENT THROUGH AYURVEDA

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Much difference exists between looking beautiful and feeling beautiful. The former refers to the visual elements, such as, your body shape, skin tone, hair while the latter refers to your inner beauty. It's our inner beauty which is reflected in our soul. 'Ayurveda', has perhaps an important role to play as it can enable providing a theoretical and empirical base of personality traits and 3 types of *Gunas* i.e. *Sattva*, *Rajas*, and *Tamas* closely relate to purity, anger, and dullness, respectively. Since the behaviour and actions of a person are regulated by mind, the personality can also be classified according to dominance of the type of mind. Other factors like *Sadvritta*, *Achararasayana*, personal hygiene, mannerism, dinacharya, behaviour, social hygiene and behaviour with females, psychological aspects, religious virtues etc. also play an important role in personality expansion. The benefits of personality development according to *Sadvritta* is to attain to objectives that is *Arogyaprapti* (healthy life style) and *Indriya vijaya* (self-control) i.e., to become a healthy and well-disciplined person and in maintaining internal beauty. Detailed description will be discussed in full paper.

Keywords: personality development, *Sadvritta*, *Achararasayana*, personal hygiene, *triguna*, *dinacharya*

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SUBSTANTIATING THE RELEVANCE OF IRON IN HERBAL AND HERBOMINERAL PREPARATIONS FOR COMPREHENSIVE HAIR CARE

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Background: Hair is known as the crown which we never take off. It represents our personality, status, thought, belief and much more. It is indicator of health of a person. Disorders of hair may lower one's morale as it plays a major part in sculpturing his/her persona. Iron plays a paramount role in maintaining vitality of hair. Its inadequacy can lead to loss and depigmentation of hair. In addition to that, it is the most common nutritional deficiency in the world. Researches are being carried out to establish relation between low serum ferritine and hair loss. Hence supplementing iron is considered as a solution for multifold disorders of hair. *Ayurvedic* classics mention the usage of formulations containing *Loha bhasma* as *Keshya Rasayana*. References pertaining to utilization of Iron containing herbs like *Bhringraja*, *Tila* and *Amalaki* are also obtained to support this view.

Aim: The present article attempts to emphasize the role of *Loha* in safeguarding the health of hair through the medium of Ayurvedic formulations.

Materials and Methods: Consolidating references of formulations containing *Loha* and Iron rich herbs from *Ayurvedic* classics and research articles of various branches so as to establish importance of Iron in maintaining healthy hair.

Conclusion: By scrutinizing *Ayurveda* classics, it is inferred that *Loha* is used abundantly in various forms by *Acharyas* for hair care. Ensuring adequacy of Iron in the body helps in maintaining the vitality of Hair.

Keywords: Hair Loss, ferritine, depigmentation, *Loha*, Iron

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ORAL CARE THROUGH KAVALA - A CRITICAL ANALYSIS OF KHADIRA-KSHEERI-ARIMEDAMBU KAVALA YOGA

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Beauty is a word that so long eluded all efforts to attribute a concrete definition to it. In medical science, beauty is essentially tagged to health. Healthy external factors like skin, hair and shape together with internal qualities of personality and mental balance are key in terming somebody beautiful. Oral cavity is an organ where both internal and external attributes of beauty coincide. Bad breath or halitosis is a condition that affect the individual physically as well as mentally. Brushing is essential to check mouth ailments including halitosis. Industrial toothpastes and mouth washes are chemically complex products and do not guarantee long time overall health benefits. Bad mouth odour as a result of physiological factors and some extent of pathological issues can be effectively addressed by regularly practicing the Kavala technique as advised by the Ayurvedic science. In Ashtanga Sangraha suthrasthana third chapter 'Dinacharya' Khadira-ksheeri-arimedadi kavala yoga is mentioned. It is as an alternative to modern chemical combinations. This article is a critical analysis on the procedure, action and benefits of kavala with this combination of drugs. The drugs in this combination have antimicrobial, antioxidative action. This formulation is a cheap, accessible to all and has no side effects, but has got many additional benefits. Regular kavala with this formulation will help the individual to bridge the internal and external aspects of beauty by preventing oral diseases and promoting oral health.

Keywords- Kavala, oral health, halitosis, khadira-ksheerivriksha-arimedambu kavala

HERBAL COSMETICS FOR SKIN AND HAIR CARE

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The cosmetics are the utility products used extensively throughout the world for maintaining and improving general appearance of face and other parts of body e.g. mouth, hand finger, eye, hair, etc. It includes creams, powders, face pack, lotions, moisturizers, shampoo, hair oil, conditioners, nail polish, etc. Smooth, shining, healthy skin and hair certainly count for a beautiful woman or handsome man. Numerous chemical toxins, microorganisms, chemicals, infections present in atmosphere cause damage to skin. Cosmetics alone are not sufficient to take care of skin and body parts, it requires association of active ingredients to check the damage and ageing of the skin. Herbal cosmetics are now emerged as the appropriate solution to the current problem. Personal care

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industry is currently more concentrated on herbal cosmetics as now-a-days it is a fast growing segment with a vast scope of manifold expansion in coming years. Herbal cosmetics are the preparations, which represent cosmetics associated with active bio-ingredients, nutraceuticals or pharmaceuticals. The use of bioactive phytochemicals from a variety of botanicals have dual function, (i) they serve as cosmetics for the care of body and its parts and (ii) the botanical ingredients present therein influence biological functions of skin and provide nutrients necessary for the healthy skin or hair. In general, botanicals provide different vitamins, antioxidants, various oils, essential oils, hydrocolloids, proteins, terpenoids and other bioactive molecules. A vast biodiversity and different climatic conditions of our country provide a variety of botanicals, which can be used in the formulations. Our traditional knowledge about the use of plant wealth as described in Ayurveda, Siddha, Unani and Tibetan system of medicine, is of great help to identify the phytochemicals for skin and body care preparations. Necessary efforts are required to associate the modern cosmetology with bioactive ingredients based on our traditional system of medicine leading to emergence of novel cosmoceuticals for skin and body care.

Keywords: Herbal cosmetics, Skin care, Hair care, Natural colours, Natural dyes.

CONCEPT AND APPLIED ASPECT OF BEAUTY

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In Ayurved there are three pillars of beauty i.e “*Roopam, Gunam, Vayastyag iti shubhanga Karanam*”. *Roopam* means outer beauty like healthy hair radiant complexion. *Gunam* term used to inner beauty, characterized by warm, pleasing personality and innocence of heart and mind, *Vayastyag* indicates lasting beauty looking and feeling. The word beauty is not associate only with race, caste and color. It means natural beauty, without use any artificial things. Beauty of persons provides perceptual experience of happiness and self-confidences to some extent. *Ayurved* never consider on cosmetics to achieve to get the state of true beauty. It is a good reflection of good health system and digestive system due to healthy eating habits and our routine lifestyle. *Ayurved* is the world’s ancient science of health care system and healing, work on four levels body, breath, mind and spirit. Beauty is not always related to women only rather men are also more beauty consciousness. Toxins can manifest in the skin as inflammation and blemishes. In Ayurved there are many plants have been indicated for beauty of skin, hair, teeth, nails etc. like- *Turmeric, Aloe Vera, lemon, Saffron, Olive oil, Neem*, and honey etc. Along with medicinal plants remedies, diet has also play a important role to maintain and improvement beauty of an individual. *Rasayana* and *Panchakarma* therapies are also employed for beauty.

Keywords: Beauty, Roopam, Gunam, Vayastyag, Rasayana and Panchakarma.

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ROLE OF RASASHASTRICS MEDICINES IN HAIR CARE

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Hair plays an important role in the concept of beauty (*Saundarya*) and it has been said that hair is a barometer of one's attractiveness. Throughout history, hair has played a significant position in our society-it is associated with youthfulness and gorgeousness in women and virility and masculinity in men; so it's no surprise that hair loss can make many men and women feel self-conscious. Hair loss is a common cosmetically and psychologically distressing condition with a prevalence of about 60.3%. A common reason for hair loss in all age group is improper nutrition, especially lack of iron and protein which are essential for maintaining healthy hair. On the basis of clinical features, hair loss can be compared with *Khalitya* and the treatment modalities like hair oil, nasal medication etc are in practice. The internal medication in this context is hard to found in classics as well as in practice. However, this attracted the least attention and there are limited studies on its prevention regarding internal usage of *Rasaushadhis*, though it is most efficacious. *Rasaushadhis* possessing *Keshya*, *Tridosahara* and *Asthi dhatu vardhaka* properties help to remove the vitiated *doshas* and to prevent hair loss. So an attempt is made to explain the role of Rasashastric medicines in hair care and same is dealt in full paper.

Keywords: *Khalitya*, Hair loss, *Rasaushadhis*, *Keshya*

MANAGEMENT OF ALOPECIA AREATA- A CASE STUDY

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The condition of the hair plays an important role in physical appearance, beauty and self-esteem of an individual. A special emphasis has given in Ayurveda on various diseases affecting the hair and scalp. *Indralupta*, a condition affecting the scalp presents with hair loss. The vitiated pitta and vata results in hair loss on the scalp. Further, vitiated kapha and rakta obstructs the hair follicle preventing the regrowth of hair. The condition simulates *Alopecia Areata* by its clinical features in modern parlance. Several therapies and formulations are explained in classics for the preventive and promotive health of hair. This paper highlights the details of a case of 25 years old female of *Indralupta* presented with 4 months' history of hair loss involving the scalp. She is treated with

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Snehana, Virechana and Rasayana therapy. The treatment showed improvement in hair density. This paper will highlight the details of the case, treatment plan and the changes in hair density.

Key words: Hair, Indralupta, Alopecia Areata, Virechana, Rasayana

ROLE OF AYURVEDA IN ORAL HYGIENE

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Oral disease is a major health problem worldwide even in the era of 21st century with more advancement in the field of medicine as well as dentistry. Dentistry was well recognized specialized branch of Ayurveda, literature shows it was included in its Shalaky Tantra. Problems such as deformities of the oral cavity, plaques and infections were managed in ancient India. The standard western medicine has had only limited success in the prevention and treatment of oral diseases. Hence there is a global need of safe and effective alternative prevention and treatment. Ayurveda has mentioned various procedures for maintaining oral hygiene which have proved to be safe and effective through several hundred to several thousand years of use. The present scientific evidence based view is focused on possible role of Ayurveda in the oral hygiene and management of dental defects as it is a holistic system of medicine. . In this paper, an attempt has been made to review various herbal plants mentioned in Ayurveda that can be used as an adjunct for the maintenance of oral health.

CONCEPT OF BEAUTY AND COSMETOLOGY IN AYURVEDA

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Ayurveda is a considered as ancient science of health & medicine including cosmetic aspects. Beauty is the eternal desire of every individual to give pleasure to the sense. Even Ayurveda never isolate the involvement of mental and spiritual well being from the concept of beauty, The concept of beauty & cosmetics is as old as mankind & civilization. Safe solutions, no side effects, use of natural herbs, long lasting impacts etc. have made Ayurveda as first choice cosmetology. Cosmetology is the science of alternation of appearance & modification of beauty. Ayurveda determined beauty by prakriti, sara, sanhanana, twak, pramana and dirghayu lakshyana.

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In Ayurveda cosmetology started from very beginning of the life, that is in mother wombs, dinacharya, ratricharya, ritu charya with the practice of medicinal herbs and minerals.

Aims and Objective: To investigate the cosmetological aspects in Ayurveda. First from the rules and regulations. According to drug's & cosmetic act 1940 cosmetics be defined as any substances intended to be rubbed or otherwise applied to human being for cleansing, beautifying promoting attractiveness. Second from the Ancient text. Charaka samhita classified cosmetics drugs as Varnya, Vayasthapak etc. many alepa, pradeha, upnaha, anjana, oils are described in Sushruta Samhita & Astanga Hridaya. The very common medicines as chandanadi lepana, kumkummadi taila, dasana samskar churna etc. are very well established medicines in Ayurveda. Some medicinal plants like Haridra, Manjistha, Sariba, Chandana, etc has been prescribed for beautification of skin, hair, etc. Panchakarma procedures are employed for beautification of skin the marker of overall condition of individual as per Ayurveda. Snehana and Swedana are believed to be inhibiting transepidermal water loss, restoring the lipid barrier and restore the aminolipid of the skin. Udvartana: It is a medicated Ubtan to be applied over the skin for fair and glowing skin. Third from the interpretation with the help of the modern techniques and parameter. According to Ayurveda a number of factors determine skin health and youthfulness. These include proper moisture balance (Kapha in balance), effective functioning of the metabolic mechanisms that coordinate various chemical and hormonal reactions of the skin (Pitta) and efficient circulation of blood and nutrients to the different layers of the skin (vata). The health of dhatus (mainly three) is specifically reflected in the skin rasa, rakta and mamsa. Rasa supports all the body tissues, particularly keeping the skin healthy; rakta, in association with liver function, helps to detoxify the skin of toxins, while mamsa provides firmness to the skin. Ayurveda is a vast world of herbs and medicine, hence one has to do deep study of different herbs used in cosmetics, need to understand the medicinal properties of herbs to cure skin ailments need to understand Rasayana and cosmetics in order to be expert Ayurvedic cosmetologist.

Keywords: Cosmetics, Beauty, Ayurveda

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A SCIENTIFIC APPROACH TO SKIN CARE THROUGH AYURVEDA: A CONCEPTUAL STUDY

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Skin is the reflexion of health and beauty of a person. People are using multiple cosmetic products to maintain the beauty of skin. There is a huge market of cosmetic products globally as well as in India. Now a day, it is a big challenge for society to save itself from harmful health effects and environmental chemical pollution from the waste generated due to excessive use of chemically produced cosmetic products. Keeping this view in the mind this work has been done with the **objective** to provide a natural, homely and cost effective skin care protocol to the society to prevent physical as well as environmental harmful effects.

Materials and Methods used for this study are *ayurveda* literature, contemporary cosmetic literature and research work available in various forms and to prepare a common protocol for skin care using integrated principles.

Cleaning, moisturizing, toning, sun protection etc are essential modalities to keep skin healthy and beautiful. Various *dinacharya* procedures like *abhyanga*, *udvartana*, *snana*, *alepana*, use of turban and umbrella are procedures exclusively described in *ayurveda* for these modalities to replace chemical cosmetics. Finally, it can be **concluded** that the understanding of skin type as per *prakriti* and its physiology, timing, frequency and precautions while using natural materials for skin care through *ayurveda* is utmost.

Keywords: Cosmetics, skin care, beauty and *dinacharya*.

ROLE OF PANCHKARMA PROCEDURES IN REGULATING THE COMPLEXION OF THE SKIN

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Panchakarma procedures are useful in treating the skin disorders and regulating the complexion of the skin. *Poorvakarma* (preoperative procedures) and *Pradhankarma* (main procedures) both are effective for these purpose. *Snehana*, *Swedana*, *Vaman*, *Virechana* and *Nasya* are extensively used to treat the skin disorders. Both form of *Nasya* (*Snehana Nasya* and *Shirovirechana Nasya*) are useful in the skin disorder above the neck region. *Basti Karma* is generally contraindicated in

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diseases of the skin. However, *Basti Karma* especially *Niruha basti* is useful in certain conditions of skin. Stasis eczema, chronic plaque psoriasis, scleroderma, cutaneous polyarteritis nodosa (CPAN) are among the skin diseases in which *Niruha Basti* and other form of *Niruha Basti* can be used with promising results. Some of these disorders are considered in Ayurveda under the spectrum of *Vatarakta* (~various rheumatic, skin and musculoskeletal disorders) where *Vasti karma* is indicated. These cases are elaborated here to certain the role of *Panchakarma* procedures especially *Basti Karma* in regulating the complexion of the skin and also treating the skin disorders.

Keywords- Ayurveda, *Basti Karma*, Dermatology, *Kustha*, *Saundarya*, *Vatarakta*

AYURVEDA APPROACH IN MANAGEMENT OF *KUSHTA* (PSORIASIS) - A CASE STUDY

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Ayurveda, almost all the skin disease is explained under *Kustha- Rogadhikara* and classified as 7 *Maha Kustha* and 11 *Kshudra Kustha*. Acharyas have described that all *Kusthas* have *Tridosha* involvement but the type of *Kustha* depends on the predominance of particular *Doshas*. As per Ayurvedic view point *Vata*, *Pitta* and *Kapha* vitiation are the major contributing pathological factors in the body. In modern science Psoriasis is major serious condition caused by immune system. There is treatment include topical creams, light therapy, pills, infusion drug, each comes with it is own side effect and not having better result. The line of treatment according to Ayurved for skin diseases are *Shodhana* (Body purification therapy) and *Shamana* (Palliative and conservative) therapy. As per the *Dosha awastha* if *bahu* (More severe) or *Apla* (less) one should choose the *Shodhana* (*Bahudosha Avastha*) and *Shamana chikitsa* (*Alpadosha Avastha*). *Vamana Karma* (Emesis therapy) and *Virechana Karma* (purgation therapy) *Raktamokshana* (Bloodletting) followed by internal medications are considered as the best line of management for skin disorders.

Keywords: *Kushta*, Psoriasis, *Vamana*, *Virechana*, *Shodhana*, *Shamana*

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A CONCEPTUAL STUDY OF AYURVEDIC MANAGEMENT OF YUVANAPIDIKA W.S.R TO ACNE VULGARIS

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Acne vulgaris is the formation of comedones, papules, pustules, nodules, and/or cysts as a result of obstruction and inflammation of pilosebaceous units (hair follicles and their accompanying sebaceous gland). Acne develops on the face and upper trunk. It most often affects adolescents. Propionibacterium acnes and Staphylococcus epidermidis are common pus-forming microbes responsible for the development of various forms of acne vulgaris. In Ayurveda it is described under the Mukhadushika or Yuvanapidika which is type of Kshudraroga. It is generally androgenic disease which is seen at puberty on both sexes. Today due to imbalanced life style (Apathy) and heavy pollution this problem increasing day by day. Guru Aahar, Madhya, Anidra, Upvas, Krodha, Santap, Savbhav are some causative factor of Yuvanapidika. It is generally due to vitiation of Vata, Kapha and Rakta having Shalmali like eruption on face. In Ayurveda for the treatment of YUVANAPIDIKA (Kshudraroga) mainly two type of Chikitsa are described i.e. Shodhana chikitsa and Shamana chikitsa. The Shamana chikitsa includes various types of Lepa and Pralepa. In this review article, we tried to highlight Ayurvedic Management of Acne vulgaris (Yuvanapidika) mentioned in Ayurveda with scientific justification.

Keywords: Acne vulgaris, Yuvanapidika, shaman chikitsa, Ayurvedic drugs.

EFFECT OF JALUKAVACHARAN ALONG WITH AYURVEDIC MEDICINE IN VYANGA (FACIAL MELANOSIS) – A CASE STUDY

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Smooth and glowing complexion of the face increases the beauty of a person and also gives self-confidence. Facial melanosis, one of the hyper pigmented disorders commonly seen among different age groups of female, characterized by darkening of areas of skin caused by overproduction of pigment in the skin known as melanin. On the basis of clinical features, Facial

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Melanosis can be compared with Vyanga mentioned in Ayurved. It is characterized by the presence of *Niruja* (painless) and *Shavavarna Mandalas* (bluish-black patches) on face due to vitiation of *vata*, *pitta* followed by *Rakta Dosha*. In Modern medicines, many topical steroid ointments are prescribed in the management of Facial Melanin. However, such ointment may cause adverse effects such as irritation, rashes etc. In Ayurved, very good medicines are available for skin diseases. Ayurvedic treatment gives effective results without any side effects.

A 21 years old female patient presented with classical picture of facial melanosis treated with 3 setting of leech application at 15 days interval with rakta pitta shamak chikitsa & mriduvirechana by trivrittavaleha followed by deepana pachana treatment. Hyperpigmentation of facial melanosis is substantially reduced in present case with this treatment. Details will be explained in full paper presentation.

Keywords: *Vyanga, jalukavacharan, facial melanosis*

A STUDY ON THE MODIFIED FORMULATION OF RAKSHOKHNADI LEPA AND KANAKA TAILA (REF: CHAKRADATTA KSHUDRAROGA) AND ITS EFFICACY ON VYANGA

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The disease Vyanga is similar to Melasma which is a hyper pigmentary disorder common to the Indian Community. This condition is due to the excess Melanin production in the skin. Apart from the facial disfigurement the disease presents no serious physical problems. As per Ayurveda, the aetiology includes mental disturbances like anger and grief. Classical mode of application of the formulation is confusing for the technologically sophisticated consumer. Under that circumstance a modified formulation of Rakshokhnadi lepa churna with Kanaka taila mentioned in the Kshudra roga adhyaya of Chakra datta is analysed including the practicality of making the medicine in a clinic. Rakshokhandi lepa is a herbo mineral formulation and it contains Gairika. Ghee is used as the fatty medium for enhancement of absorption. This topical absorption is compared with the modified semisolid formulation of the same with Kanaka taila acting as the base of the formulation and beeswax as the binding agent. The purpose of the formulation is to make it more user friendly. To evaluate the effect of modification a Randomized controlled clinical trial was conducted. The study group was given the modified formulation and control group was given the classical formulation for a continuous period of 90 days. The dose varied individually depending upon the extent of lesion. As a part of the study, preliminary physio chemical analysis of the formulations was done. On comparison, both the study and control group showed equal effectiveness in reducing the area and intensity of hyper pigmentation giving a proof that modification is not compromising

the quality of the classical product.

PREVENTION OF DANDRUFF THROUGH AYURVEDA

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Dandruff is a common scalp disorder affecting almost half of the population at the pre-pubertal age and of any gender and ethnicity. No population in any geographical region would have passed through freely without being affected by dandruff at some stage in their life. That causes white or grey flakes of skin to appear on the scalp and in the hair. The flakes are often noticeable if they fall from your scalp on to your shoulders. Although dandruff rarely causes baldness and hair loss, the itchiness of this condition may most certainly be a cause of concern. In our Ayurveda text dandruff is also known as a darunak. According to Ayurveda, darunak is a vatakapha predominant tridoshaj disease.

To prevent dandruff, we have adopted holistic approach to follow the life style as explained in Ayurveda. We have focused on dincharya, ritucharya, ahara, vihar, avoidance of vegadharan, nidra, reduce stress etc. and treat the dandruff and also in achieving good physical, mental, social and spiritual health.

Keywords: *Dandruff, Hygiene, Life style.*

A CLINICAL STUDY OF RASAYANA PROPERTY OF MADHUYASTI CHURNA ON EXTERNAL APPEARANCE

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Introduction- An attractive face and beautiful hair are important part of personality of an individual. Facial beauty is enhanced by healthy, long and voluminous hair. Both face and hair are the mirror of our health. The people who appear healthy usually have some physical and mental health problems which generally do not hamper the routine work but significantly contribute to looks. Hair and complexion are major factors which play a significant role in diagnosis of health and many diseased conditions. Rasayana therapy proves beneficial in overall maintenance of health and consequently on skin and hair health.

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Objectives – To study the effectiveness of *Rasayana* property of *Madhuyasthi churna* on *varna* and *keshpata* in apparently healthy individuals.

Materials and Methods- Sixty *apparently* healthy individuals were enrolled into the study. Group A served as control group and was no intervention but kept under observation for 2 months while Group B was given *Madhuyasthi churna* in the quantity of 4gms/day with milk for 2 months.

Result- In Group A, change on *varna* and *keshpata* was found non-significant. In group B the effect of the drug on all the parameters was found to be highly significant. It was concluded from the present study that *Madhuyashti* have a significant effect on *varna and keshpatta* in apparently healthy individuals.

Keywords: *Madhuyasti churna, rasayana, hair & skin.*

PERSONALITY: THE REFLECTION OF INNER BEAUTY

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God created man as one of his best creations in this universe. Possessing special abilities man has power of creating and gaining knowledge. So being a part of such a wonderful creation, one should have wisdom along with thought process. Now a days people are huddling throughout the day not even having time to properly follow the daily regimen called as *Dinacharya* as advised by the Acharyas or for changing their regimen according to the seasons known as *Ritucharya*. The most important part related to how we should live, how we should behave and what are our duties towards our society in order to live a life full of peace and satisfaction referred as *Sadvritta* and *Achaararasayana*. Our inner beauty is reflected through our behavior and our actions. It is much more important than the external beauty as it is directly affecting the life of the individual and people around him. Actually what is going on inside the mind is reflected on expressions. Outer beauty is definitely dependent on the inner one. It is not only what we are appearing physically but much more than that. It could be improvised firstly by correcting the inner state of mind, which would affect the thought process and ultimately our behavior and actions; secondly by improving our way of presentation having a direct impact on our personality. Thus outer beauty is meaningful only if the person is beautiful inside.

Keywords- Personality, Beauty

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A CONCEPTUAL STUDY OF AYURVEDIC MANAGEMENT OF VYANGA W.S.R TO MELASMA

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Melasma is a common skin problem. It causes brown to gray-brown patches, usually on the face. Most people get it on their cheeks, bridge of their nose, forehead, chin, and above their upper lip. Although various products are available in the market for the management of vyanga, they have some adverse side effects, particularly towards pregnant and lactating mothers. It causes immense mental stress and depression. In the ayurvedic classics there was mention of vyanga which was described under kshudra roga of twaka roga which can be compared with melasma. As per ayurvedic classics vyanga is a condition where in vata, pitta dosa as well as manasika nidanas such as krodha, soka, ayasa are the main culprits. In ayurveda, vyanga has been treated both by antah-parimarjan and bahi-parimarjana chikitsa. In this review article, we tried to highlight ayurvedic management of vyanga (melasma) mentioned in ayurveda with scientific justification.

Keywords: melasma, vyanga, skin, antah-parimarjan, bahi-parimarjana, ayurvedic drugs.

ROLE OF AYURVEDA IN THE TREATMENT OF ALLERGIC SKIN DISEASES

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The overreaction of the body's immune system is known as an allergic reaction and the substances that cause it are called allergens. Allergic reactions manifest themselves in the form of commonly seen skin and respiratory disorders such as urticaria, eczema, hives, hay fever, and asthma and food allergies¹.

The prevalence of skin disease in India is 10 to 12 percent of the total population². Allergic skin diseases have clinical manifestation like Red; bumpy, itchy skin can be irritating, painful and embarrassing. Rashes can be caused by many things, including exposure to certain plants (poison ivy, for example), allergic reactions to a medication or a food. Rashes can also be caused by an illness such as measles or chickenpox. Soap, Household cleaners, Clothing (rough fabric like wool that gathers allergy-causing dust, plant material, etc.), Heat (it can aggravate skin problems like

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redness chafing or sweating), Latex (component of gloves, underwear straps and waistbands; people allergic to latex may also cross react to certain tropical fruits such as bananas), Plants (certain plants can cause skin irritation), Food (food allergies, handling spices and certain other foods) and Sunscreen (PABA-based chemicals) these are some common causes responsible for Skin Allergy. Urticaria, Eczema and hives, both of which are related to allergies, are three of the most common types of skin rashes³.

In Ayurveda the allergic skin diseases are described under the heading Shitapita, Kotha and Udard. Udarda-Sheetapitta-Kotha has almost similar symptomatology and causative factors as Urticaria. These three are usually used as synonyms of each other, having a common symptom of itchy red rashes on skin on almost all over the body. Various conditions like Asatmyaahara, Virudhahara and Dushivisha are common etiological factors for these diseases which can be correlated with allergic conditions. UdardaSheetapitta-Kotha has almost similar symptomatology and causative factors as Urticaria.

Most of the clinical feature of Kotha, Udard and Shitapita are common like Varateedastavat shotha, Kandu and Raga. Toda, Chardi, Daha and Jwar these additional clinical manifestations are found in Shitpita, while Sheethavepathu is found in kotha, while bahumandal and Kshanikotpada vinasha lesions in Udard.

Ayurvedic treatment for Urticaria (Sheetapitta)- Ayurvedic treatment for urticaria involves body purification therapy like Samshodhana, and oral medications. Acharya Charak has recommended the Virechan and Raktamokshanfor for Kotha, while Acharya Sushita has recommended the Vaman and Virechan for Dushivishajanya Kotha.

Chakradutta has clearly and systematically described the Shamana Chikitsa of these diseases giving considerable importance to Doshagati. Bhavaprakasha has described Shodhana, Shamana and Bahi Parimarjana Chikitsa in Sheetapitta, while Yogaratnakara has described Krimighna and Dadrughna drugs to treat Sheetpita. Thus Ayurveda have potency to manage Allergic Skin Diseases.

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ETIOPATHOLOGICAL STUDY OF DIFFERENT KSHUDRA ROGAS & ITS MANagements

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Nowadays skin diseases are challenging in modern era as there is limitations to current treatment and likely to be treated as insignificant and inconsequential in comparison to other disease. This study aims to shed light on *kshudra roga* which includes many diseases which affect ones' external beauty. Some of the diseases of *kshudra roga* mentioned in ancient Ayurvedic classics are skin disease of present era like *Khalitya*(alopecia), *Palitya* (premature greying of hairs), *yuwan pidika* (acne vulgaris), *Darunaka* (dandruff), *Jatamani* (birth mark), *Kunakha* (discoloration of nails) etc. These diseases are challenging and its treatment given to the patient are sometimes not satisfactory provided by the modern medicine. But in the ancient ayurvedic classics, the cause, symptoms and their specific treatment had been described. A number of skin disorders have been enumerated under the heading of *Kshudra roga*. *Kshudraroga* has enlisted in all Ayurvedic classics. Skin diseases are the diseases affecting only appearance that is embarrassing even disfiguring but harmless, causing no pain but lower self-confidence and lead to psychological stress. The prevalence of skin disease in India is 50 percent of the total population with skin diseases. This paper will detail the above mentioned concepts in elaboration.

Keywords: skin disease, beauty, minor diseases

FORMULATION AND EVALUATION OF GEL CONTAINING NEEM, TURMERIC, ALOE VERA, GREEN TEA AND LEMON EXTRACT WITH ACTIVATED CHARCOL AND HONEY

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The present research has been undertaken with the aim to formulate and evaluate of gel containing Neem (*Azadirachta indica*), Turmeric (*Curcuma longa*), Aloe (*Aloe vera*), Green tea (*Camellia sinensis*) and Lemon extract (*Citrus lemon*) with activated charcoal and honey as a cleansing agent, anti-acne and skin nourishing. Natural remedies are more acceptable in the belief that they are

suffer with fewer side effect than the synthetic ones. Herbal formulation has growing demand in the world market. The plant has been reported in literature having good antimicrobial, anti-inflammatory, refreshing activity, cleansing agent, dirt absorbent and anti-oxidant. F₁ and F₂ formulation are prepared by using varied concentration of extract prepared formulation (F₁ and F₂) where evaluated for various parameters like colour, appearance, consistency, wash ability, Ph and Spread ability, skin irritation and compared with marketed formulation.

Keywords – aloe vera, Beauty, skin nourishing

CLINICAL EVALUATION OF ROLE OF *MADHUKADI* *TAILA NASYA*, *MADHUKADI CHURNA LEPA* AND *SHWADANSHTRADI RASAYANA* IN THE MANAGEMENT OF *KHALITYA* (HAIR FALLING)

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In *Ayurveda* increased falling of hair is termed as *Khalitya* (hair fall). In modern era due to extremely busy schedule, pollution and unhealthy diet, hair fall is increasing day by day, and the main victims who are facing this problem are youngsters. It affects approximately 1.7% of world population. Susceptibility of hair fall is more in males than in females. *Ayurvedic* treatment of *Khalitya* includes *Nasya*, *Virechana*, Leech therapy, *Rasayana*, *Abhyang*, different type of *Lepa* & *Yoga*. In the present clinical study two groups were taken with 20 patients in each group. *Shwadanshtradi Rasayana* and *Madhukadi Taila Nasya* in Group A and *Shwadanshtradi Rasayana* and *Madhukadi Lepa* in Group B was taken. 31.43% relief was seen in Group A and 18.42% relief was seen in Group B. This proves that *Ayurveda* treatment helps in terminating the *Samprapti* of *Khalitya* and resulting in the alleviation of vitiated *Doshas* by which reduction of hair fall was achieved.

Keywords: *Ayurveda, Khalitya, Lepa, Nasya, Rasayana.*

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A REVIEW ON INCREASING INCEDENCE RATE AND MANAGMENT OF PALITYA (GREYING OF HAIR)

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For a person, personal identity is important in which hair plays a significant role. Perfect hair is an attribute of personality and beauty. Nowadays, premature greying of hair is a common problem affecting youth. Healthy, good looking, black hairs makes a person look externally beautiful and enthusiastic. *Palitya* which can be correlated with premature greying of hairs generally happens in old age and *Pittaja Prakriti Purush*, but certain dietary habits, behavioural life style and psychological causes influence premature greying of hair. Current trends available for management of grey hair are not satisfactory. *Ayurveda* can aid in managing *Palitya* with *Nasya Karma* and *Rasayana* therapies. In the present study a review is presented on increasing incidence rate, etiological factors and *Ayurvedic* management trends to propose effective treatment for *Palitya*.

Keywords- *Palitya, Pittaja Prakriti Purush, Nasya Karma, Rasayan*

CONCEPT OF BEAUTY FROM ANCIENT TO PRESENT ERA

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Ayurveda is an ancient medical science which was developed in India. Ayurveda deals with all the aspects of human life. Since early age, human life has a great impact on the external appearance of oneself. Beauty is the desire of every individual to give pleasure to the sense. Skin is the basic element of the external appearance. Beauty is generally depended on the type and texture of the skin one has. Also the beauty is not only depended on the skin but also on the other factors like hair falling, hair blackening, wrinkle free skin etc. Beauty is not always related to women rather men are more beauty consciousness as the evolution shows male animals are more beautiful. Some are beauty by birth and some are want to become beautiful. The concept of using herbs for beautification is well defined in Ayurveda. The cosmetic preparations are used for worship and for sensual enjoyment in India since vedic period. The external application of kajala, tilaka, aguru, chandana, haridra etc to God and Goddess are seen in many rituals of India. Cosmetology is the science of alternation of appearance and modification of beauty. Any substance or preparation intended to be placed in contact with the various external parts of human body (epidermis, hair,

nails, lips, and external genitals) or with the teeth and mucous membrane of oral cavity with a view exclusively or mainly to cleaning them, changing their appearance and/or correcting body odors and /or protecting them or keeping them in good conditions.

EVALUATION OF EFFECT OF HERBOMINERAL CREAMS ON THE REDUCTION OF MASI SCORE OF PATIENTS OF VYANGA(MELASMA)

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Background: Current practice of cosmetics is fascinated with the word “natural/organic” either for normal or diseased condition. *Vyanga* is one of diseases of skin that harms the cosmetic value of face at greater extent.

Aim: The present study is aimed at to evaluate the effect of herbomineral *Varnya* cream containing *Manjishtha*, *Yashtimadhu*, *Laksha*, *Rakta Chandan*, *Keshar* and *Yashad Bhasma* in Group A while replacement of *Keashar* with its substitute *Kusumbha* in Group B with the assessment of reduction of MASI (Melasma Area and Severity Index) Score.

Material and Method: Total 60 patients of cardinal signs and symptoms of *Vyanga* were registered in the OPD of Rasa Shastra, Sir Sunderlal Hospital, BHU. Case performa was duly prepared and consent of each patient was taken prior to the treatment schedule. Patient were assigned to the Group A and B by the lottery method of randomization. Treatment was given for six-month duration and two follow ups with the one –one month.

Result: The mean MASI score decreased from 14.20 to 9.15 after treatment for six months and further decrease to 8.7 and 8.3 in first and second follow up respectively with *Varnya* Cream A in Group A. The mean MASI score decreased from 14.01 to 10.37 after treatment for six months and further decrease to 10.13 and 9.8 in first and second follow up respectively with *Varnya* Cream B in Group B.

Conclusion: No significant difference in the reduced MASI score was observed in Group A and Group B. *Varnya* Cream B is as good and effective as *Varnya* Cram A. This validated the concept of *Pratinidhi Dravyas* as laid by the ancient *Acharyas* and here is a cost effective option we can provide to the each and every person of the society.

Keywords: Herbominal Cream, MASI score, *Varnya* Creams, *Vyanga*

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MANAGEMENT OF EKAKUSHTA W.S.R TO PLAQUE PSORIASIS– A CASE STUDY

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Globally 1–2% of the population is affected by psoriasis. Psoriasis is a multifactorial chronic inflammatory condition of the skin thought to be autoimmune mediated. Ayurveda mentioned various types of skin disorders under the heading of *Kushta*, *visarpa*, and *kshudra roga*. *Kushta rogas* are 18 in number which are caused by the derangement of *tridoshas*. According to the clinical manifestations and predominance of *doshas*, Psoriasis can be correlated in Ayurveda as *Mandala Kushta*, *Ekakushta* or *Sidhma*. Repeated *shodhana* is advised in treatment of *Kushta* for the complete elimination of *doshas* from the body.

In the present case study of plaque psoriasis, clinical manifestation shows resemblance with *Ekakushta*, having predominance of *vata* and *kapha*. This article deals with the successful management of *Ekakushta* case admitted in in-patient department, AIIA, by Ayurvedic *panchakarma* and *shamana* therapies. *Yoga* and *Pranayama* also administered along with medicines for the management of stress.

After the administration of *virechana* followed by oral medicines the patient got relief from symptoms and significant change in the PASI score was observed. The follow up treatment including *shamana* medicines with *yoga*, *pranayama* and wholesome diet helps to prevent the recurrence of the disease.

Ayurveda believes in the complete eradication of disease from the body by treating the cause and breaking the process of pathogenesis in the body. Treatment administered after accurate interpretation of vitiated *dosha*, *dhatus* and *srotas* by considering the causative factors, state of patient's strength and seasonal variations definitely yield success in treating even chronic diseases.

Keywords: Psoriasis, ekakushta, virechana, yoga, pranayama

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A CASE SERIES ON PSORIASIS: AN EXCELLENT RESULT OF EXTERNAL APPLICATIONS ALONG WITH SHAMAN CHIKITSA

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PG Scholar

Background: Psoriasis is a long-lasting autoimmune disease characterized by patches of abnormal skin which are typically red, itchy, and scaly. In *Ayurveda*, *Ekakushtha* is compared with psoriasis due to its maximum resemblance. The present study is dealt the clinical excellence of *Ayurvedic* management at Nirmal Clinic with known cases of complicated psoriasis in middle age group. Three diagnosed chronic cases suffering since last 10-15 years with multiple complications were treated with *Ayurvedic* consequence treatment regimen for the period of 4 months.

Aim: To evaluate the clinical effect of *Lepan*, *Malha*(Anubhuta) and *Shaman* therapy in the management of Psoriasis.

Materials and Method: Patients with different etiologies were assessed and managed by *Lepan*, *Malhar* and *Shaman* therapy.

Results: We observed that all these case of psoriasis took 4-5 months for complete remission. The assessment was done on the basis of relief in symptoms and photographs of every interval.

Conclusion: This case report showed that *Lepan*, *Malhar* and *Shaman* therapy effective in treatment of Psoriasis. No adverse effect, aggravation of the symptoms was found in patient during and after treatment.

Keywords: Psoriasis, *Ekakushtha*, *Lepan*, *Malhar*, *Shaman* therapy

BEAUTY AND ITS PROMOTING FACTORS

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We all are creations of beautiful nature. There is no word as ugly in nature's creations. The judgment of grades of beauty lies in the vision of viewer. One looks beautiful and radiant only when his inner beauty surfaces. This inner beauty is gained through yoga, meditation and use of

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natural beauty enhancers. Rupam, gunam and vayastyag are three parts of beauty. Proper digestion, assimilation and absorption is required for outer beauty i.e. rupam. Inner beauty i.e. gunam is achieved by following the satvit ahara and vihara. Meditation and abstinence from raja and tama leads to the qualitative measure of human beauty. Vayastyag i.e. looking much younger than physical age is another important aspect of beauty. Here, in this paper the factors which are responsible for enhancing and destructing these factors have been discussed in detail. Also effective measures according to doshas involved are discussed here. Skin care procedures forming the daily routine described in Ayurvedic literature consist of numerous formulas involving herb and other natural ingredients. This industry is flourishing nowadays with the need of having nourishment internally with the usual skincare routine or better overall results. Ayurveda based cosmetics are highly valued and priced due to their vast and proved effects.

Key words- Beauty, digestion, sleep, meditation, cosmetics etc.

SOFT SKILL TRENDS IN AYURVEDA

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Introduction – The need of soft skill in medical field is the need of hour. This area need much attention in today’s scenario. Increasing incidence of lost patient-doctor trust bond is needed to re-establish. Ayurveda being the complete medical science has its own guidelines for the soft skill which are associated with their physician. In this study we have researched the Brihat-trayi and their commentary to find their guidelines related to soft skill for a medical professional.

Aims and objective- To form an Ayurvedic soft skill guideline for Ayurvedic physician according to the Brihat-trayi.

Material and methods- Literature relevent to soft skill of an Ayurvedic physician mentioned in the Brihat-trayi along with their commontries are studied and presented here. With the help of all these reference we have tried to make a guideline for soft skill of an Ayurvedic physician.

Result - Each and every part of personality trait of Ayurvedic physician is described in our texts. Both, hard skills as well as soft skills are mentioned. We have formulated a soft skill guideline with the reference of Acharya charak, Acharya Sushrut and Acharya Vagbhat.

Discussion - This detailed soft skill guideline would hopefully help the Ayurvedic physician to re-establish the lost doctor- patient connection. Hopefully it would also be helpful to increase the confidence level of the Ayurvedic physicians.

Keywords - Soft skills, hard skills, Ayurvedic physician, patient-doctor bond.

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EFFICACY OF AYURVEDIC TREATMENT FOR *KIKKISA*: A SYSTEMATIC REVIEW AND META-ANALYSIS

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Introduction: The woman is beautiful thing created in the world. For the cosmetic point of view woman should be taken into care for preventive measures not to develop the disease *Kikkisa*. Ayurveda offers several formulations for the management of *Kikkisa*. So the aim of this work was to review and Meta-analyze the effectiveness of different Ayurvedic managements in *Kikkisa*.

Materials and methods: Relevant Ayurvedic treatise, text book of Ayurveda, Ayurvedic Pharmacopoeia of India, previous available research work were thoroughly studied along with extensive exploration of various search engines such as Google search, Medscape, Pubmed and other relevant databases using keywords like *Kikkisa* roga, *striae gravidarum* etc. Main outcome measures were severity of itching, number, color and length of *Kikkisa*. These parameters were graded from 0-4 according to severity. Number, color and length were assessed by taking photographs of the affected part.

Results: Of 19 articles identified, 08 articles were finally selected for review. Of the 08 studies, 04 randomized and 04 non randomized controlled clinical trials on 05 *Taila*, 02 *Ghrit*, 02 *Lepa* and 02 Cream with a total of 310 patients were included. Statistically significant results were obtained in favor of most of the Ayurvedic formulations in subjective and objective parameters.

Conclusion: Among this review study, *Karaveera-karanja patra siddha Taila*, *Kumaryadi Cream*, *Chandan mrinala Lepa* are suggested as the treatment of choice for *Kikkisa*. No adverse events were observed in all trials.

Keywords: *Chandan mrinala Lepa*, *Karaveera-karanja patra siddha Taila*, *Kikkisa*, *Kumaryadi Cream*

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EFFECT OF CLIMATE CHANGE ON SAUNDARYA- AN AYURVEDIC ASPECT

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Ayurveda is life science based on the concept of *tridosha* and *panchamahabhut*. *Tridosha* are main building and regulatory entities of human body *pitta* represents the sun, *vata* represents the air/*vayu*, *kapha* represents the moon of the the universe. The rotation and revolution of earth on its axis and around the sun results in day- night, and six season (*shadritus*) *dincharya ritucharya* and *sanchay, prakop, prasar* of doshas affected by these changes in nature on physiological way.

Saundarya /beauty mainly reflected by skin and hair conventionally. The *guna* like *varna, prabha, prasad, tanuta* of *pitta* and *somyata, sthirata* of *kapha dosha* contributes in beauty of a person. In last few decades the environment of our planet is changing rapidly because of rampant exploitation of natural resources by our species. Global warming, ozone hole, melting of polar ice caps, earthquakes, and floods are the consequences of this damage, however these changes described as feature *Janpadopdhwans* caused by *vikrit vayu, vikrit ritu, vikrit kala vikrit desha*. As *shadritu chakra* affects the physiological changes in *dosha* is also capable of pathological changes by the *vikrit ritu*. When *Saundarya* is focused the role of *pitta* cannot be ignored and due to gradual warming of our planet The Earth, ozone hole can vitiate the *pitta* and *soma guna* of environment is also reducing due to heat which eventually going to affect the *pitta* and *kapha* and ultimately *the saundaryata* in a significant amount.

Keywords-*saundarya, vikrit ritu, vikrit desha* climate change Global warming.

APPLIED ASPECT OF VARNYA MAHAKASHAYA

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Introduction: The concept of *Saundarya* or beauty takes skin and its complexion into consideration. In Ayurveda, complexion is referred to as *Varna* which has various physiological and pathological implications whereas *Varnya* is a classical term given for the task of restoring and retaining the natural hue, texture and tone of the skin. *Varna* includes different parameters of skin like color, texture, lusture, appearance, nourishment and also dermatological parameters such as skin hydration, skin pigmentation, skin sensitivity and skin wrinkling etc. Hence, disturbance in any of the components of the skin is considered as *Vaivarnya* or skin discoloration. According to *Acharya Charaka*, *Varnya Mahakashaya* is the eighth group of 50 *Mahakashaya* described in fourth chapter of *Sutra Sthana* of *Charaka Samhita* and includes drugs viz: *Chandana (Santalum*

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Album), *Tunga* (*Calophyllum inophyllum*), *Padmaka* (*Prunus cerasoides*), *Ushira* (*Vetiveria zizanioides*), *Madhuka* (*Glycyrrhiza glabra*), *Manjishtha* (*Rubia cordifolia*), *Sariva* (*Hemidesmus indicus*), *Payasya* (*Pueraria tuberosa*), *Sita* (*Cynodon dactylon*) and *Lata* (*Cynodon linearis*). These are the group of drugs used to maintain and enhance the complexion in healthy and diseased both. Some of these can be administered both internally and externally.

Aims and objectives: To review the mode of action of the use of *Varnya Mahakashaya* through research papers.

Material and methods: Collecting various research works done on individual ingredients of *Varnya Mahakashaya*.

Conclusion: As, skin and its complexion is one of the ways of expression of beauty and health of an individual. To conclude, the study will highlight various researches done on utility of *varnya mahakashaya* in beauty enhancement and various skin diseases in present cosmetic industry.

COSMETOLOGY IN AYURVEDA

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Introduction: Cosmetics used to look beautiful and attractive. In last 3-4 decades the use of cosmetics has increased rapidly not only among female but also in male population. *Ayurvedic* cosmetic products are formulated by plant extracts and natural substances, these biologically active ingredients are easily absorbed into the deeper layers of skin. In *Ayurveda* a lot of formulations told by Acharya Charaka and Shusruta i.e. *Varnyakara lepa*, *Twakvishuddhikara lepa*, *Karshnya kara lepa*, *Loma shatana yoga* etc.

Aim/Objective: Aim of this article is to prove the *Twakvishuddhikar lepa* is an excellent cleanser of skin and after applying this lepa wound skin get normal color.

Material and Methods: Various Ayurvedic text books and web search have been used for this study as a source material. Dust particle and other pollutants are stuck on skin, for cleansing the skin *Twakvishuddhikara lepa* (cleanser) describe in *Charaka Samhita*. Realgar, Orpioment, Manjistha, Lac, Turmeric, Indian Barbary (*Daru haridra*) used as paste with Ghee and Honey is an excellent cleanser of skin.

Result: *Twakvishuddhikar lepa* is assumed that it has cleansing property and convert wound skin get normal because Realgar and Honey has scraping property, coloring and antiseptic property is in turmeric and Antitumour activity is in Manjistha.

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Keywords: Cosmetic, *Varnyakara lepa*, *Twakvishuddhikara lepa*, *Shodhana*, *Tarpan*, *Ropana*, Wound, Skin.

IMPORTANCE OF *RAKTA VAHA SROTAS* IN MANAGEMENT OF SKIN DISEASES

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The *Nidan* described regarding *Kushtha* can be divided into *sharirik* (mainly *Pitta Vardhak Ahar*, *Vihar*) and *Manasik Bhaya* (*Krodha*, *Santap* ect) leading to formation of *Saama Pitta* which ultimately leads to formation of *Saama Rasa Dhatu* alongwith *Kapha* and *Vata*. *Pitta* is *Saman Guna Bhuista* (similar in nature) to *Rakta Dhatu* so it is vitiated more. Due to vitiated *Pitta* there is altered *Ranjan karma* (Colouration) of *Rasa Dhatu* in *Yakrit & Pleeha* leading to formation *Dusta Rakta Dhatu*. The *Dusta Rakta* circulates all over the body through *Raktavaha Srotas* (involving *Mansavaha & Ambuvaha* also) leading to production of *Kushtha* (skin disorder).

As *Yakrit* (liver) and *Pleeha* (Spleen) are the *Mulas* (root) of *Raktavaha srotas* (Blood circulatory channels), medicines which mainly acts on *Yakrit* gives good results in skin diseases. Since the period of our *samhitas* it is being adapted by Ayurvedic Physicians. Patient of Facial melanosis, leucoderma and psoriasis treated successfully by following the same concept are presented in this study.

PHYSIOLOGICAL ASPECT OF *VARNYA DASHEMANI* IN AYURVEDA COSMETOLOGY: A REVIEW

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Beauty is the desire of every individual to give pleasure to the sense. Beauty is not only a source of joy but gives confidence and proud in some extent. Cosmetology is required to enhance and maintain the personality of all living beings. The aim of this study was to review about the Physiological aspect of *Varnya Dashemani* in Ayurveda Cosmetology. *Charak Samhita* stated a group of ten medicinal plants known as “*Varnya Dashemani*” that can be used to obtain glowing complexion. These herbs can be used individually or in combination and also externally or

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internally. When applied externally(*lepa*), they influence *Bhrajaka pitta* and when advised internally, stimulates *Jatharagni*. These drugs are of *Madhur*, *Tikta*, *Kashaya rasa* and *Sheeta veerya*. So, these drugs chiefly will correct the vitiated Pitta and also detoxify the blood, hence act as color and complexion promoters. The pharmacological properties of these herbs indicate that apart from the complexion promotion action, they have various medicinal properties including Anti-inflammatory, Anti-oxidative and Anti-septic properties. Considering these facts, it can be concluded that the use of “*Varnya Dashemani*” help to exemplify the abnormal color of the skin by stimulating *Jatharagni* and influencing *Bhrajak pitta* (responsible for manifestation of color in *Avabhasini twacha*).

Keywords: *Varnya Dashemani, Jatharagni, Bhrajak pitta, Avabhasini twacha.*

SAUNDARAYA VARDHANAM THROUGH EYEBROW HAIR GROWTH

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Everyone wants perfect look with full of self confidence now a days, for this; Perfectly shaped eyebrows highlights their face and *vyaktitva*. These are one of the most noticeable part of one’s face, the thicker they are; more beautiful you look. Thick eyebrows have always in demand in modern era. Many people end up with eye brows that are too thin just because of – prolonged use of chemical containing cosmetics, nutritional deficiency, harmful beauty procedures, some medical conditions like-Hypothyroidism, contact dermatitis, eczema, alopecia, after corticosteroid therapy, radiation or chemotherapy and also due to aging process. But with the help of our Ayurvedic system of medicine, we can easily overcome on this problem; by use of some ayurvedic drugs like *keshya, balya, jeevneeya, bhrungraj, amla, mulethi* etc like that; by use of some therapies like-*sthanik abhyangam, lepam, jalauka avcharana, tail purnam* etc and also by use of some oils like *castor, almond, coconut, through milk application*, by use of *vit E*. Apart from this effective *pathya vyavastha* related this concern because *Aahar is mahabhaishjyam too*. These type of cases are very frequently come in our practise and also this subject may give very golden opportunity to present pharmaceutical industries or even research scholars to develop some latest *inventory* products like *lepam, oils, creams, serum, conditionar, packs* etc using latest *nano technology*. Now a days some of product are available in market but abundant with harmful chemicals so it’s a challenge to develop chemicalfree world through our *SHASHVATA AYURVEDA*.

Keywords- *Thick eyebrows, ayurvedic drugs, sthanic abhyangam, lepam, pathya nano technology*

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IDENTIFICATION OF FUNGUS W.S.R. TO GULAB ARKA (ROSE HYDROSOL)

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Gulab Arka is the major auxiliary product which has been produced since ancient time. It is obtained through the distillation process. Due to its fragrance and medicinal value, it is used in cosmetic industry, food, flavouring, levigation and as *anupana*. It reduces inflammation, pain, eye irritation. In this study, *Gulab Arka* was prepared with fresh rose petals procured from local market of Haridwar. *Deg Bhapka Yantra* was used for steam distillation process; it was washed properly with hot water then dried in sun light properly for sterilization and using IPA (isopropyl alcohol). After preparation of *Gulab Arka*, it was kept in air tight bottle and stored at normal room temperature. The shelf life of *Arka Kalpana* is 1 year as per D&C 1940. It is tasteless, easily palatable liquid preparation which can preserve for longer than other *kalpanas* like *swarasa*, *kwatha* etc. In *Arka Prakasha*, it is considered as a fundamental *kalpana*. Although, *Arka* prepared in this study was completely sanitised conditions but it developed an abnormal fungal growth along with the mild hazing of *Gulab Arka* after 4 months of manufacturing. This sample of *Gulab Arka* was taken and culture of fungus was maintained in petri plate on potato dextrose agar (PDA) medium and incubated at 25°C. Then DNA identification was done through PCR amplification technique in National Botanical Research Institute (NBRI), Lucknow. The result of the research work will be presented at the time of paper presentation.

Keywords- *Arka, Deg Bhapka Yantra*

ROLE OF UDVARTANA IN STHAULYA(OBESITY)

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Sthaulya is a most common problem of all over world. It is abnormal and excessive accumulation of *medodhatu*. Over intake of fatty diet, sedentary life style and lack of physical and mental exercise are the main causes which increases *kapha* and *medodhatu*. In modern science, it is compared with obesity and three main causes are dietics, genetics and hormonal. Due to hormonal changes in various stages of life, females are more prone than males. In 2016, overall about 13% (11% men and 15% women) of the worlds adult population were obese. In *Ayurveda*, *sthaulya* is

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considered as *beejdhoshaj vyadhi* (hereditary disease). *Acharya charak* has quoted *sthaulya* under *asta nindita purush*, *atisthaulya* is one of them and listed this problem under *samtarpanajanita vyadhi*. *Acharya Dalhana* commenting on *medoroga* specified that *agni* which is involved in pathogenesis of the disease viz. *dhatvaagnimandhya*. In *sthaulya*, increased *meda*, *agni* and *vayu* creates complications like *prameha-pidika*, *vidradhi*, *bhagandara*. *Sthaulya* can produce almost all diseases. This paper will explain etiology, pathogenesis and treatment (effect of *udvartana*.) for *sthaulya*. There are many treatments described in *ayurveda* classics for *sthaulya* but *udvartana* is one of them. It is most effective, cost effective and easy to perform treatment. It is performed with *churna* which is *ruksha* in nature. *Ruksha guna* has property to dissolve the *kapha* and *meda* and expel it out from the body through the skin due to which the excess fat, which is deposited under the skin, dissolves and comes out through sweat.

Keywords: *sthaulya*, *udvartana*, *medoroga*

CONCEPT OF AMLAPITTA AND SKIN DISORDERS IN RELATION WITH ADHYASHANA

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Ayurveda, the science of life also suggests to follow proper food habits with respect to an individual's prakriti, age, a place the person resides, rutu, and also his digestive capacity. According to the principles of Ayurveda, one should take food only after the complete digestion of previous food. Adhyashana means eating before digestion of previous food. In this era of modernization and fast life, people are neglecting healthy food and are attracted towards the junk foods and changing their life pattern. Amlapitta is one among the commonest disorders prevalent in society now a days due to indulgence in incompatible food habits and activities. Adhyashana is one among the faulty diet habit and described as causative factor of amlapitta. It is pitta Pradhan disease of the *annavaha* and *purishavaha strotas* caused due to *mandagni* and *ama*. According to many acharya, various manifestations related to skin is one among various symptoms of amlapitta and adhyashana is causative factors. Discussion and conclusion of title will be described in full paper.

Keywords- Amlapitta, Adhyashana, Skin disorders, *Annavaaha strotas*, *purishavaha strotas*.

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GEOGRAPHIC TONGUE: A CASE REPORT

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Tongue is a most delicate part of the oral cavity and it shows us the status of the stomach (digestion). The upper surface of the tongue is called the dorsum and inflammatory condition of its mucous membrane is called Geographic tongue, Geographic tongue is usually an asymptomatic condition but occasionally associated with burning sensation and sensitivity to hot and spicy food. Geographic tongue is characterized by areas of atrophy and loss of papillae, leaving an erythematous and smoother surface than the unaffected areas. The depapillated areas are usually well-demarcated and bordered by a slightly raised, white, yellow or grey, snaking peripheral zone. The objective in presenting the case report is to discuss the clinical presentation, etiological factors, and associate symptoms and management strategies of geographic tongue. A 42 years old male patient visited to the OPD of Central Ayurveda Research Institute for Cardiovascular Diseases, New Delhi with the chief complaint of burning sensation and sensitivity to hot and spicy food. During intraoral examination, it was diagnosed that he has geographic tongue. Patient was advised for *Yashtimadhu* (*Glycyrrhiza glabra* Linn.) *Churna* 3 gm, *Lodhra* (*Symplocos racemosa* Roxb) *Churna* 1 gm thrice a day with honey, *Chitrakadi Vati* 500 mg twice a day and *Manjisthadi Kwath* 20 ml twice a day for fifteen days. After 2 weeks, the tongue was clear and having faded pink hue surface with elevated red papilla. Color and length of lesion were assessed by taking photographs of the affected part before and after treatment.

Keywords: Geographic tongue, Mucous membrane, Oral cavity

A CASE REPORT - VIRECHANA IN THE MANAGEMENT OF PSORIASIS

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Psoriasis is a long lasting autoimmune disease characterized by patchy skin lesions which is typically red in colour associated with itching and scaling. It may vary in severity from localized to generalized to cover all parts of the body. Because of its recurrent nature, the disease is remained always a great problem. The disease has been associated with low self-esteem and depression due to less cosmetic acceptability. In India, the reported prevalence of psoriasis amongst patients of skin

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disorders ranges between 0.44% - 2.2% from overall incidence of 1.02%. In Ayurveda, diagnosis of psoriasis depends on the clinical symptomatology. The management depends on assessment of dosha doosha and its avastha. The bahudoshavastha of kusta needs shodhana. Keeping this intention in mind, a 48-year-old male patient of psoriasis was diagnosed as Ekakusta having bahudoshavastha. The lesions were well demarcated, raised, red, scaling, silvery patches on whole body with itching. The pitta dominant state was managed by snehapana using tiktaka gritha for 4 days followed by virechana with trivrit avalehya. After the shodhana, the patient had relief from almost all the symptoms. The photos will be presented in the presentation. Hence snehapana poorvaka virechana is proved to be efficacious in the management of Ekakusta. The normalized skin appearance, texture will contribute to the cosmetological aspect of skin and enhance the confidence of the patient.

Keywords: Psoriasis, Shodhana, Snehapana, Virechana

ROLE OF AYURVEDA IN THE MANAGEMENT OF ANGULAR CHEILITIS W.S.R TO VATAJA PRAKOPAKA OSTHA

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The lips are of great importance for the perception of beauty by humans. The appearance of the lips in part determines the attractiveness of a person's face. *Ayurveda* has a great deal to say the importance of oral health. Oral disease are one of the most important problem in public health and are on the rise in developing countries. Among them the prevalence of Angular cheilitis is more than 10 million cases per year in India.

Angular cheilitis is inflammation of one or both corners of the mouth characterized by fissures, scaling, erythema with skin breakdown and crusting. It can also be itchy or painful. Apart from that it also affects beauty and personality of individual. The cause is usually multifactorial such as infection, irritation, or allergies. Infections include by fungi such as *Candida albicans* and bacteria such as *Staph. aureus*. Irritants include poorly fitting dentures, licking the lips or drooling, mouth breathing resulting in a dry mouth, sun exposure, over closure of the mouth, smoking, and minor trauma. Allergies may include substances like toothpaste, makeup, and food. Other factors may include poor nutrition or poor immune function. In *Ayurveda*, diseases of lip are classified into eight categories among them the symptoms of angular cheilitis can be correlated to *Vataja prakopa osth*a characterized by pain, dryness, cracking etc.

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In various *Ayurvedic* classic there are numerous ayurvedic drugs which can be used in prevention as well as management of *Vataja prakopa osth*, which are safe, cost effective, easily available and applicable.

Keywords: Angular cheilitis, *Vataja prakopa osth*, *Ayurvedic* drugs.

CONCEPT OF SKIN CARE IN AYURVEDA

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Beauty is the desire of every individual to give pleasure to the sense. Beauty is not always related to women rather men are more beauty consciousness. Some are beauty by birth and some are want to become beautiful. The concept of using herbs for beautification is well defined in Ayurveda. Any substance or preparation intended to be placed in contact with the various external parts of human body like; skin, hair, nails etc. skin is the most important and largest organ of the body. It is one of the 5 *jnanendriyas* (sense organ) i.e., *sparsha jnyaan* (touch sensation) gets from it. So it has ample of importance in physical and mental well being of an individual. Which also effects the personality of an individual. Hence healthy skin is highly essential thing in present day scenario. It is most vulnerable to disease as it exposes to external environment. There are lots of reasons behind the skin problem and most striking is the today busy and stressful life. Ayurveda emphasizes on proper nutritious diet, peace of mind and daily regimen and seasonal regimen for keeping the 3 *doshas* i.e. *vata*, *pitta*, *kapha* in the equilibrium state in turn the health as well as healthy skin. Ayurveda an ancient science has vast description of the topical applications in the name of *Lepa kalpana* described both as *chikitsa* (treatment) of various skin diseases and for beauty. A great demand from Ayurveda in the field of cosmetology has been established due to its unique concept about beauty and effective, cheaper and long lasting therapy without any side effects. The herbal paste which is applied on the face to treat acne, pimples, scars, marks and pigments are known as *Mukhalepa*. The herbal face pack mainly consists of different rejuvenating herbs that help in nourishment of the skin and also aid in skin cleansing and make it soft and clear. The daily regimen in the form of *shirobhyanga*, *udvartana*, *utsadan*, *abhyanga*, *nasya* etc.

Keywords:- skin, disease herbal, drugs, *abhyanga*, *utsadana*, diet, *nasya*

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CONCEPT OF BEAUTY AND AYURVEDA MEDICINE

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Ayurveda is the world's oldest Indian holistic health care system. The basis aim of *Ayurveda* is to maintain health of the healthy person and to free every person of the world from disease. Beauty is the desire of every individual to give pleasure to the sense. The concept of using *Ayurveda* medicines beautification is well defined in *Ayurveda*. *Ayurveda* determined beauty by *Prakriti, Sara, Samhanan, Twak, Pramana, Dirghayu lakshana*. *Ayurveda* never isolate the involvement of mental and spiritual well-being from the concept of beauty. *Ayurveda* physician believe that toxic materials inside our body make a person ugly and disease and *Sodhana* is the best therapeutic intervention to eliminate body toxins. *Acharya Charaka* described cosmetic drugs as *Varnya, Kusthagna, Kandughna, Vayasthapaka, Udardaprasamana* etc and many *Aalepa* described in *Susruta Samhita* and *Astanga hrudaya*. Diet has a special role to improve and maintain beauty of an individual. In this paper information about *Ayurveda* used in perception of beauty is presented.

Keywords- *Ayurveda, Beauty, Skin*

CORRELATIVE STUDY BETWEEN NIDRA AND TWACHA

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Healthy skin is a reflection of overall wellness. A complete health is physical, mental, social and spiritual wellbeing. *Aahar*(food), *Nidra*(sleep) and *Brahmacharya*(celibacy/abstinence) are the *Trayopsthamba* (three basic pillars) of healthy living in *Ayurveda*.

Three of these if consumed in optimal limits leads to a healthy life. Excess or less consumption of any of these three may lead to consequences(disease/illness). After *Aahar*, *Nidra* is an important factor of living. According to *Charaka Acharya Samuchit nidra* (adequate sleep of 6-7hrs in an adult) showers with many benefits. Amongst these benefits *Varna*(complexion) is an important factor of *Twacha*(skin). *Sushruta Acharya* says that *Ratrijaagrana* (late night awakening) leads to vitiation of *Vata* and *Pitta Doshas*. Since *Twacha* is both a *sthana*(seat) of *Vata* and *Pitta*, vitiation of these *Doshas* may also hamper the quality of skin.

Early to bed and early to rise is a key to healthy living and also prevents from many lifestyle and related disorders. Our skin is our best accessory, hence it is necessary to have a sound sleep.

Keywords: *Aahar, Nidra, Varna, Twacha.*

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COSMETIC APPROACH OF VARNA IN AYURVEDA

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Beauty, attraction of the body mainly depends upon the appearance of many features like skin, hair, nail, lips, eyes etc. *Varna* (skin colour) gives sign of healthy being. In *Ayurveda* *Varna* has considered as a mark of health. *Varna* is a physical property; it is a natural colour, texture and appearance of a person's skin. *Varna* in *Ayurveda* doesn't only means to complexion but it includes a broader aspect of parameters necessary for a healthy skin. Various synonyms for the term *Varna* have been mentioned which are *Rupa*, *Kanti*, *Prabha*, *Chaya* etc. The physiological phenomenon of *Varna utpatti* (formation of *Varna*) is basically governed by many factors, some contribute in the formation of *Varna* in *Garbhavastha* and some others influence in changing the *Varna* after birth and later stages of life. These factors are *Agni*, *Mahabhuta*, *Shukra*, *Ahara*, *Vihara*, *Dosha*, *Dhatu*, *Mala* etc.

Keywords: *Varna*, *Varnotpatti*, Skin colour, Cosmetics.

ROLE OF AGNI IN MAINTAINING BEAUTY

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Beauty is a divine gift to human beings. Its value has been recognized and appreciated since time immemorial and efforts were made to preserve and enhance it by all aspects.

From *Ayurveda* perspective, *Agni* (digestive power) of an individual is considered to be the most important in keeping an individual healthy and in turn beautiful. *Agni* is the responsible factor for providing *Ayu* (longevity), *Bala* (strength), *Varna* (complexion), *Utsaaha* (zeal), *Upachaya* (proper assimilation), *Prabha* (glow).

Acharyas have mentioned that a person is healthy if his/her *Agni* (digestive power) is *Sama* (proper). Since skin is the mirror of the metabolism taking place inside our body so no matter how much external cosmetics one applies but if his/her *Agni* is not proper, it will lead to the formation of *Saamaja dhatu*s and in turn the effects will be projected on skin as acnes and various skin disorders. *Agni dushti* will also lead to *dhatu pradoshaja vikaras* out of which *ras pradoshaja*, *rakta pradoshaja*, and *mamsa pradoshaja vikaras* are mainly manifested on skin.

If *Jathragni* of an individual is working properly, then proper *Ahaara rasa* will be formed. If *Dhatvagni* is proper, then proper formation of next *dhatu* from the previous *dhatu* will be there and *dhatu parampara* will go uninterrupted. Therefore, formation of *Niramaja dhatu*s will take place

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and as a result proper *dhatu saaras* like *twak saara*, *rakta saara* will be formed which will lead to a healthy and a beautiful body.

So, *Agni* is the ultimate key factor for keeping an individual beautiful throughout ages.

Keywords: *Agni*, *varna*, *twak vikaras*, beauty, healthy skin

A LITERARY REVIEW ON VICHARCHIKA AND ITS MANAGEMENT

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Ayurveda, the Science of life teaches us to follow healthy food habits and lifestyle to promote the health and prevent disease. Skin is one of Five Gyanendriyas (sensory organs) as described in Ayurvedic text. Nowadays irrespective of caste, religion and sex individuals are conscious about their appearance. People considers beauty of skin has a major influence on the personality and relationship in the society. If any skin disease is developed to a person it diminishes the self-confidence of the person and can cause Psychological disturbances. Hence Skin is considered as an important organ of body. In Ayurveda Skin disease is described as Kushta Roga which have been classified in to Mahakushta and Kshudrakushta. Vicharchika(Eczema) is one of the common Kshudra Roga (Minor disease) most prevalent among masses both rural and urban. According to Acharya Charaka Vicharchika is skin lesion with itching, boil, darkness and profuse oozing & is specifically located on lower extremities. It is most obstinate and highly troublesome disease. It is one of the challenge in modern era on account of its incurability and recurrences. Ayurveda offer a wide range of treatment modalities for Vicharchika including Virechana and Rakthamokshana. In the present work an attempt has been made to review Vicharchika and its Management from an Ayurvedic point of view.

Keywords: Skin beauty, Kushtaroga, Vicharchika

AN AYURVEDIC APPROACH IN MELASMA W.S.R TO VYANGA

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Melasma is a common pigmentary disorder that manifests as symmetrical hyper pigmented macules and patches on the face. Genetic predisposition, ultraviolet rays, pregnancy, hormonal factors and

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phenytoine are known risk factors. Melasma can occur in males, though less common with 4:1 female to male ratio. The prevalence rate of melasma is 1.5% to 33% and during pregnancy is around 50-70%. In ayurveda the signs and symptoms of melisma resemble vyanga, a type of kshudra roga which is characterised by niruja (painless) shyava varna mandalas (bluish black patches) occurring on the face. The treatment in contemporary science include hydroquinone, corticosteroids and tretinoin which have their own side effects, there is a need for safe alternate treatment to this condition. Hence an attempt is made to treat vyanga (melasma) through shamanaushadis.

Keywords: vyanga, melasma, chikitsa.

PREVENTIVE ASPECT OF SKIN CARE IN AYURVEDA

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Introduction: Skin reflects the internal of an individual and a healthy skin is one of the traits of personality. In present era, there are lots of adverse factors (viz. unhealthy food, stress, pollution, fast life etc.) which necessitate good care of skin. A wide range of skin care products is available in the market having some chemical adulterants, which may have hazardous effects on skin. There is a necessity of not only cosmetically good but also safe, healthy and long-lasting measures, which can be fulfilled by *Ayurveda* only. There is immense description of beauty measures in *Ayurveda* texts and *dinacharyapalan* is major one. *Dinacharya* is useful in both the perspectives, maintaining general health as well a healthy skin. In *dinacharya*, there are many procedures like *ushpana*, *udvartana*, *abhyanga*, *nasya*, *vyayama* etc. which directly or indirectly helps in maintaining the health of skin.

Aim and objective: The objective of present study is to explore the concept of skin care in *Ayurveda*, so it can be used safely and effectively as cosmetic purpose.

Material and methods: Various treatises of *Ayurveda* have been studied to extract the information on skin care and interpreted in view of present era.

Discussion- Maintaining youthfulness and to delay the aging process has become the one of the foremost concern now-a-days. *Ayurveda* skin care and various products play different role like scrubbing, sun protection, moisturization and toning of skin.

Conclusion: *Dinacharya* plays a major role in improving skin health and only a healthy person can manage to look beautiful. Every single procedure of *dinacharya* helps in improving skin health.

Nasya, stimulates all the sensory organs along with skin. *Abhyanga* and *udvartana* alleviate dryness, roughness and numbness of the skin and thus maintain the moisture of skin and removes dead skin. *Anulepana* protect the skin from sun and maintain the tone of skin.

Keywords: Healthy skin, *dinacharya*, *ayurveda*, *abhyanga*, *nasya*

A SINGLE CASE STUDY ON THE EFFICACY OF VAMANA KARMA FOLLOWED BY UNIQUE AYURVEDIC FORMULATION ON ACNE VULGARIS IN PCOS

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Polycystic Ovarian syndrome is a heterogenous endocrine disorder which is characterised by irregular menstruation, anovulation, weight gain, acne vulgaris etc. which effect the health as well as the external appearance of the individual. The detailed analysis of the doshic vitiation shows that kapha and vata are vitiated. These vriddha doshas are to be eliminated through shodana karma which has to be followed by Shamana Karma.

A treatment modality of Vamana karma which helps the elimination of vriddha doshas followed by Shamana oushadis for a period of 3 months was planned.

Case Study:

A female aged about 24 years, diagnosed case of polycystic ovaries with Acne vulgaris. She was treated with Vamana karma followed by Shathapushpa Choorna ½ pala and Nasta pushpanthaka Ras a 1 ratti BID with Madhu for 3 months. There was significant improvement in signs and symptoms including Acne.

Keywords: PCOS, Acne vulgaris, Vaman Karma.

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ROLE OF DINACHARYA IN SKIN AND HEALTH CARE

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Human beings are born with divine blessings and systemic intelligence. The regular practice of healthy habits for the promotion of par excellence of life span are mandatory.

Now a days, People are more prone to Sedentary lifestyle with craving for Westernism and Technology. This Tendency is ultimately stealing the purest form of Mind, Physique, and beauty of soul.

Its worth time to highlight the Importance of “Role of Dinacharya in Skin and Hair care” in this beauty conscious society.

Present Scenario, due to pollution and environment toxins exposure, skin drastically prone for Ageing and Biochemical reactions, such as Reactive oxygen species productions and free radical generation on the skin. To ward off this problem, Ayurveda has a great solution. Association between Anti ageing and cosmeceuticals is gaining Importance in the Beauty, Health, Wellness sector.

Ayurveda believes in Dinacharya, Sadvritha palana, Achararasayana, swasthavritha charya to maintain the skin health and youthfulness. These includes proper moisture balance, Effective functioning of the Metabolism and Detoxification

Dinacharya Procedures:

Brahma Muhoortha:

Increased lifespan and Disease free body is highly appealing. By practicing, not only boosts immune system and energy level, Balances Blood Ph level, Relieves Pain & Toxins, Enhances Absorption of Minerals and Vitamins

Nasya:

Absorption of that Medicated oils into Brain results in stimulation of Vital centres with regular practice of Nasya, can improve the texture and Complexion of skin, and graying of hair

Abhyanga:

Application of Abhyanga over Shira, Sravana, and Pada results in decline of Ageing, improved attention and life span with sensual perception

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Snana:

Kandoohara, Swedahara, Tandrahara, Palpma hara

Udwarthanam:

Drideekaranamanganam, Twak Prasadakaram, Kapha Pravilyanam

Anjana:

Susunigdha ghana Pakshmani, Vyaktha trivarna, Vimala Sunetra

Adding more to it, Usha pana, Kavala, Gandoosha, Mukha lepa have also remarkable effects on cosmetology. This paper is gonna be a compilation of how all Dinacharya procedures leads to optimum beauty and reflects on skin.

ROLE OF UDVARTANA IN SKIN TEXTURE AND BEAUTY- A REVIEW STUDY

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According to Ayurveda, skin is a mirror to an individual's health. Skin is the most important organ of the body, which also effects the personality of an individual. Hence healthy skin is highly essential thing in present day scenario. Skin gives clue to ones Ayurvedic constitution. Due to various physical and mental factors aggravated vata dosha directly afflicts the body. It creates various types of diseases and affects the strength and skin complexion. Aim of this research paper is to discuss role of udvartana, the therapy of massage in Ayurveda. Massage is the one of the main techniques mentioned in Ayurveda for maintaining skin condition and lustre. Udvartana is one of the specific massage techniques used in Ayurveda to alleviate and promote health of the skin. Acharya Susruta very clearly mentioned that udvartana mitigates aggravation of vata, kapha, liquefies fat, bestows stability to the body and cleanses the skin. Depending upon the variation in the therapeutic effect udgarshana mostly follows the udvartana. Methodology pertaining to the topic will be compiled from ayurveda literature. This therapy gives softening and exploitation of dead skin cells leaving a lustrous and glowed skin. It activates the nerves and increases the blood flow and preserve the skin texture and natural elasticity.

Keywords: - Udvartana, Skin, Massage, Beauty

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CLEANSING AND SCRUBBING OF FACE THROUGH AYURVEDA HERBS

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Due to increasing risk of side effects of chemical based cosmetics, beauty care through *Ayurveda* is gaining popularity. Face care through natural herbs helps rejuvenating skin and keeps skin healthy. The basic steps of cleansing and scrubbing to keep skin healthy and glowing; using basic natural ingredients is an easy task nowadays. The only criteria to follow are *prakriti*, as it differs among person to person, so also is skin type. Depending on *prakriti*, it's better to use different herb according to the skin type to get optimum results. Using lemon juice and honey as a cleansing agent for *kapha prakriti* is best option rather than in *vata* and *pitta prakriti*. As it may cause more dryness in *vata* and irritation in *pitta prakriti* respectively. Also the choice of drugs depends upon the sensitivity of skin. Choosing a particular substance / herb for one depends on the type of skin, *prakriti* and sensitivity for that substance. To obtain optimum results it's important to make a proper selection of drug. Using natural herbs for beauty care helps in minimizing the side effects as well as helps in keeping the skin healthy.

Keywords – Prakriti, vata, pitta, kapha.

CONCEPTS OF AYURVEDA ABOUT BEAUTY

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A person's beauty should not come from outward adornment. Beauty should be that of your inner self. "Don't be eye candy, be soul food." Ayurveda the 5000 year old healing system from India, has a unique perspective on beauty. It is a reflection of person's health – healthy eating habits, good digestion and lifestyle. Diet has a special role to improve and maintain beauty of an individual. 'You are what you eat'. In fact, it goes a step further to say 'You are what you digest'. A radiant, clear complexion begins with proper nutrition, efficient digestion and assimilation of nutrient by the body and regular elimination. Purification of body from toxins also improves the health of a person. In Ayurveda Sodhana (purification) is the best for that. Ayurveda cosmetology started from mother wombs, dincharya, ratricharya, ritucharya with the practice of medical herbs and minerals. In Ayurvedic literature many medicinal plants described for that. Beauty is not only a source of joy but gives confidence and proud in some extent.

Keywords: Sodhana, Dincharya, Ratricharya, Rituchariya, Beauty.

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EFFECT OF YOGA & PRANAYAMA ON BEAUTY & PERSONALITY DEVELOPMENT : A COMPARATIVE STUDY

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India is a country with a large number of population. As per statics revealed by censuses 2001, 532 million constituting 52 percent are males & 497 million constituting remaining 48 percent are females in the population. Now a days obesity & overweight both are become a Epidemic globally. According to WHO there is about 2.3 billion of people are overweight with age group 15 or above & over 700 million obese people worldwide in 2015. In India there is more than 30 million obese people, & the number is increasing rapidly. It is an alarming sign to the society as well as to the whole world. In urban India more than 23 percent of women are either overweight or obese. The obesity is more common in females rather than males. It is also observed that the obesity is more common in large age group 35+years. Different types of diseases burden are attributed to overweight & obesity such as Diabetes 44%, Ischeamic heart diseases 23%, certain types of cancer 7-14%. Excessive intake of junk food, indoor & sedantary life style, lack of physical activity & exercise are the most important factors leading to obesity.

Yoga is a classical primitive of promoting the health science. This science of life helps to strengthen the physical, mental, social & spiritual states of body and mind. Yoga has become imergent science because of Asanas, Pranayama & Shatkarma also. This study is design to observed the effect of Yoga on the beauty of a females age group 30-40 years. There are total two groups in the study one is yoga group i.e cases and other one is non yoga group i.e control group. In this study only females are included with BMI (Body mass index) 25-30 kg/meter square and excluding all severe abnormalities. There is a significant change are showed in before and after values of assessment parameters. It is to state that the Yoga has a tremendous effect on obese females and also a significant change in their personality development which improves the social life of the individual. This study is aimed to elaborate the impact of Yoga and Pranayama & Shatkarma on beauty as well as personality.

Keywords- Body mass index, shatkarma, Obesity, Ischaemic heart diseases.

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CONCEPT OF EXTERNAL PERSONALITY IN AYURVEDA

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Personality is defined as characteristic set of behaviour, cognition and emotional patterns that evolves from biological and environmental factors. Behaviour includes learning and habits. Cognition means intelligence and processing of information. Emotion includes feelings.

Personality has been mentioned in the terms of *sharirika* (physical temperament) and *mansika* (mental temperament) *prakriti* in classical texts of *ayurveda*. External personality of an individual is exhibited by *sharirika prakriti* which is assessed by objective and subjective factors. It has been classified basically into seven types based on *dosha* predominance at the time of conception. These types are *vataja*, *pittaja*, *kaphaja*, *vata- pittaj*, *pitta-kaphaj*, *vata- kaphaja* and *sama sannipataj prakriti*. *Sama prakriti* is considered as the best from health point of view.

The characteristic features mentioned in these body constitutions are general appearance, constitution, built, skin, hair, strength, intellect and general behaviour of an individual. *Kaphaja prakriti* individual seems to be best in the appearance and behaviour too. The concept of *prakriti* does not emphasise on external appearance and behaviour only but its examination significantly contributes to the types of diseases a particular individual can have, the prevention of the disorders and treatment too. The detailed description of *sharirika prakriti* will be given in the full length paper with special emphasis on behaviour, cognition, emotional patterns.

Keywords- External personality, *sharirika prakriti*, *ayurveda*.

A CRITICAL REVIEW ON MUKHADOOSHIKA

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Ayurveda is deep sea of knowledge in which not only systemic diseases but also local diseases either small or large are described in detail along with its management also. Face is the mirror of the body and mind; face is victim for environment changes as such. The internal characteristic relates with the external expression of an individual, so face relates the personality of person. The commonest face disfigure in youth is “*Mukhadooshika*”. It may cause anxiety in beauty concern people and disturbs physical, psychological and social health. The age of greatest severity of this disease is 15 -17 years in females, and 17-19 years in males. It is described under the heading of “*Kshudraroga*”, ‘*Shalmalikantakaprakhya*’ ‘*Kaphamarutaraktja*’ – it’s the one-line unique identity

of *Mookhadooshika*. It can correlate with acne vulgaris in modern science, which is self limited disorder primarily in teenagers and young adult, the permissive factor for this disease is the increase in sebum release by sebaceous gland after puberty. This article is an attempt to highlighting on details of *Mukhadooshika* which described in *Ayurveda* classics.

Keywords: Acne vulagaris, *Kshudraroga*, *Mukhadooshika*, *Shalmalikantakaprakhya*.

HERBS FOR HEALTHY SKIN: A GLOBAL ROUNDUP

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Herbs have been the mainstay of health management for the native population world over since time immemorial. All the ancient civilisations have their own medicinal systems, developed over time by following their own beliefs. Ayurveda, Tibetan medicinal system, traditional medicine of China, Korea, Africa, Brazil etc. all have their own list of plants for treatment of their inhabitant populations.

Just like quest for better health pursuit for healthy and beautiful skin is same throughout the world. Many plant based medicine are used for the purpose of maintenance of healthy skin as well as treatment of different skin conditions. The herbs are used internally as medicine as well as topically. These herbs also find their place in various cosmetics for their effect on skin.

Herbs like *Neem*, *Tulsi*, *Haridra*, *Chandan* etc. are used in Indian tradition medicines, plants like chamomile, echinacea, calendula, geraniums, goji berries etc. are being used in medicinal systems of other countries for attaining better skin health.

Although exchange of knowledge between cultures had been there since ancient time but the recent era of globalisation has made the World a smaller place. People from across the globe are using various health products and herbal cosmetics with ingredients found in some other country.

This paper is an attempt to compile the list of various herbs used throughout the world for their beneficial action on skin. These claims will then be assessed and discussed on the basis of evidences generated through various scientific research and publications.

Keywords: Medicinal Herbs, Skin, Cosmetics, Global

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EFFICACY OF *LOTHRADI YOGA* IN THE MANAGEMENT OF *MUKHDUSHIKA* W.S.R. TO ACNE VULGARIS

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Ayurveda is an ancient science with many achievements in '*Saundarya*' aspect for both men and women. Face is a demonstrator of a personality and skin plays a wonderful role to glowing and attracting nature of face.

"मुखकान्तिहारकत्वेन मुखदूषिका मुहासा इत्युच्यन्ते लोके ।"

(सु.नि. 13/38)

In the series of youth problems acne (pimples) play a major role that irritates, destroys the glow of face and makes a teenager less confident. According to ayurveda, amongst the *tridoshas*, pitta dosha [bhrajaka pitta] is responsible for digestion, metabolism, transformation of skin elements and giving colour to skin.

"मेदोगर्भा मुखे यूनां ताभ्याञ्च मुखदूषिका ।"

(अ.स.उ. 36/7)

Modern lifestyle, stress due to competitive atmosphere, hormonal changes etc. in teenager, disturbs the natural functioning of bhrajaka pitta that vitiates the doshas mainly kapha, vata and rakta leading to blockage of skin pores resulting in pimples presented with pain, inflammation, redness, pus and elevation of skin.

Therefore, to treat this teenager problem the Lodhradi Yoga [lodhra: vacha: dhania =1:1:1] has been chosen, the contents of Lodhradi Yoga are mainly katu, tikta, kashaya in ras and katu in vipaka that will bring the meda and kapha to its natural level and Lodhra will also constrict the opening of pores and will reduce inflammation.

Thus the Lodhradi Yoga will be helpful in treating the acne. The detailed description (applied in accordance with skin and prakrati etc.) will be given at the time of paper presentation.

Keywords- *Mukhdushika, Saundarya, Bhrajaka pitta, Teenager*

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THE TREATMENT OF TWAK-VIKAR (SKIN-DISORDERS) BY KUSHTHAGHNA MAHAKASAYA OF CHARAKA SAMHITA

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Kushthaghna Mahakashaya of Caraka samhita is exclusive one and has great importance in skin disorder. Kushthaghna Mahakashaya is described by Acharya Charak for the management of Kushtha roga (skin diseases). Kushthaghna Mahakashaya contain 10 drugs. This review is mainly focussed on different aspects of Kushthaghna Mahakashyaya. It is well recognised in Ayurveda that most of the skin diseases run a chronic course and are difficult to treat. Most of the skin diseases have strong relation with psychological stress and stress is responsible for onset and exacerbation of different skin disorders. Most of the drugs in the Kushthaghna Mahakashyaya reported to have Rasayan properties. Therefore, these drugs also help in reducing the negative effect of stress and thus help in coping with chronic skin disorders. Each drugs of this Mahakashaya was separately explored for its place in different Mahakashaya and gana, Other important indications and relevant scientific studies on the plants of this Mahakashaya was also searched.

Keywords: Kushthagna, Twak-vikar, Ayurveda, Mahakashaya.

EFFECT OF RAKTAMOKSHANA IN YUVANA-PIDIKA - A CASE REPORT

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In the present scenario of the people are very much conscious about their health as well as beauty and good looking. Thus health and beauty are the two faces of single coin. *Yuvana pidika* means that the disease almost takes place in young age. Yuvan Pidika is one of “KSHUDRA ROGA”, which has been described by Acharya Sushruta and it affects the beauty as well as personality. The features of the disease *Yuvana pidika* are similar to Acne in modern science. In Ayurveda various treatment modalities described by Acharyas, like *Vamana* (Therapeutic emesis), *Nasya* (Errhine Therapy), *Virechana* (Therapeutic purgation), *Raktamokshana* (Bloodletting) and many palliative medicines. Herein, we are presenting a case of *Yuvan Pidika* (Acne), chief complaints being burning type of pain at bilateral side of chick, chin and forehead, tenderness at some area of face

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without any type of discharge. Treatment modalities used in this particular study were *Raktamokshana* with the help of 5ml syringe by sucking method without any palliative care and considerable improvement was noticed after the treatment in all symptoms which shall be discussed at the time of full paper presentation.

Keywords: *Raktamokshana, Yuvana-Pidika*

COMPARATIVE STUDY OF GUNJA TAILA AND TANKAN HAIRWASH IN MANAGEMENT OF DARUNAK

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Hair has played a significant role in our society throughout history - it is associated with youthfulness and beauty in women and masculinity in men; so it's no surprise that hair loss can make many men and women feel self-conscious. A study in the Indian Journal of Dermatology noted that there was significantly higher rate of hair fall among people who had pityriasis capitis, compared to people with a healthy scalp. So pityriasis capitis can be considered as the common cause for hair fall. *Darunak* is a *kshudra roga* described in Ayurvedic classic that mainly affects scalp and hair. In *Darunak* roga, there is *paripatan* (fissured crust) of *kesha Bhoomi* (scalp) with *darunatva* (scaling and plaques due to desiccated sebum), *kandu* (itching on scalp) and *rukshata* (roughness). *Darunak* can be compared with pityriasis capitis/dandruff a condition of diffuse scaliness of the scalp. So in this presentation, I am going to emphasize on comparative study between Gunja Taila and Tankan hairwash for the management of *Darunak*.

Keywords - *darunaka, pityriasis capitis, kshudra roga, gunja taila, tankana.*

AESTHETIC IN AYURVEDA AND PERSONALITY DAMAGING FACTORS W.S.R. TO PRABHA TO ENRICH THE PRINCIPLE “भास्तुवर्णप्रकाशिनी”

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Cosmetics are substances or products used to enhance or alter the appearance of the face or fragrance and texture of the body. Many cosmetics are designed for use of applying to the face and body. They are generally mixtures of chemical compounds; some being derived from natural

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sources and many synthetic or artificial. In the present thesis work, 25 patients were taken for clinical trial and study was conducted using the drug varnya mahakashaya. After the completion of the study, it was concluded that the drug used is effective in enhancing prabha – factor responsible for enhancing the glow of the face.

Keywords- Cosmetics, prabha, varnya mahakashaya

A CRITICAL REVIEW ON SITAPITTA UDARD AND KOTHA W.S.R TO DUSHI VISHA

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***H.O.D. and Prof, P.G. Dept of agad tantra, National Institute of Ayurveda, Jaipur*

In Ayurveda urticaria is mentioned under the heading of sitapitta udard and kotha. Urticaria is a common clinical condition presenting with intensely pruritic wheals, angioedema, edema of the subcutaneous or interstitial tissue. It is vascular reaction of skin causing generalized eruption. Urticaria has a complex pathogenesis along with a significant impact on quality of life. it has a lifetime prevalence of about 20%. It is mainly manifested due to exposure of allergens or visha. Now days due to food adulterants, Industrialization, use of insecticide, Pesticide or herbicide in agriculture, use of chemical to cook food and preserve food acts as artificial poison which may trigger the allergic reaction according to Desh, Kala, Bala and prakrati of particular person. The Agad tantra, branch dealing with all type of poison, mention the Urticaria as Udard and Kotha in Symptoms of different visha and different stages of visha. Urticaria is vascular reaction of skin causing generalized eruption. The nidana of is exposed to Asatmya ahar and vihar, Dushi visha and Gara visha which is also indicate that poison acting as allergent and causing urticaria. In the review article we are trying to establish the concept that urticaria is caused by visha dravya used as either means.

Keywords: sitapitta udard kotha, dooshi visha, asatmya prakrati

STRESS AND SKIN HEALTH

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Beauty is combination of qualities that pleases mind and senses; is not always physical it could be having good personality and nature. Skin is marker of health and beauty best facial structure can be unbalanced by skin that is flawed. Skin is largest organ of body and affected by every aspect of life

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from what we eat to how we live. When it visually altered or damaged can make profound effect on one's quality of life. Stress is one major cause of skin issues. Mind and skin are connected closely, a lot of nerve endings are connected to skin and emotional stress causes releasing of stress hormones including cortisol which makes skin more sensitive and reactive. Beauty of skin can be achieved by reducing stress via adopting healthy lifestyle described in ayurved and different preparations for reducing stress. By reducing stress we feel better about ourself, sleep better, feel healthy and more alive.

THE NATURAL GLAMOUR

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Beauty consciousness and the knowledge of application of herbs, minerals and animals' products are as old phenomena as the human existence. *Ayurveda* determined beauty by *prakriti* (body constitution), *Sara* (structural predominance), *Sanhanan* (Compactness of body), *Twak*(Skin completion), *Praman*(Measurement), *Dirghayu lakshyana*(symptom of long life). Beauty of person gives perceptual experience of pleasure or satisfaction. *Ayurveda* never isolate the involvement of mental and spiritual well being from the concept of beauty. *Ayurveda* the world's ancient science of health care and healing works on body, breath, mind&spirit. *Ayurveda* physician believe that toxic material inside our body make a person ugly and diseases and *Ayurvedic* therapeutic intervention to eliminate body toxins. A multani mitti removes excess oil, dirt, and dead skin cells, clearing. Multani mitti is a natural emollient and rich in minerals. Multani mitti for oily skin works because it not only absorbs excess oil but also nourishes our skin. It improves our skin tone and helps lighten blemishes and dark spots. It tightens the skin and restores its natural beauty and luster. It does not have any adverse effects on the skin.

Keyword- beauty, multani mitti, oily skin

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VARIOUS FACTORS IN AYURVEDA AFFECTING SKIN HEALTH

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According to Ayurveda there are number of factors which determine skin health. Homeostasis of tridosha is very important for its maintenance. *Kapha dosha* provides moisture to skin, *pitta dosha* provide lustre to skin, *vata dosha* helps in circulation of both *kapha dosha* and *pitta dosha*. The texture of skin of an individual depends upon the upper most layer of skin i.e. *avabhasini*.

According to *Acharya Charak* and *Sushrut* both, complexion of skin of fetus is predetermined in mother's womb as per genetic predisposition. It also depends on the diet intake of pregnant female and later on *rakta dhatu*, *ojas* and *pitta dosha* affect skin health. Further, these factors are dependent on the *ahara* (diet) and *vihara* (life style). *Vihara* includes *dincharya*, *ritucharya* and *rasayana sevana* therapy. These factors help to maintain all over health of our body. When all over health is maintained, then skin health is automatically maintained unless there is some serious pathology. Moreover, many systemic and local medicines (*mukhalepa* etc) have been described for promoting skin health.

Keywords : skin, health, diet, ayurveda

A BASE LINE TREATMENT AND ITS STUDY OF MUKHADUSHIKA:A CASE STUDY

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Acne vulgaris is top most influence factor deteriorate the beauty by Damaging the face. In ayurveda Acne vulgaris is described under the heading of mukhadushika which is part of Kshudrarog. Different pollutions, change in the life style, eating of junk food, using of cosmetic product and chemicals. All this lead prevalence of skin disease including Macular papular eruption. Patient of 19 year old male patient which was presented in National institute of ayurveda Jaipur with chief complaints Maculopapular Eruption, Burning sensation on face (Daha), Discoloration of face (Vaivarnya), Pus formation in the Acne, Itching over Face (kandu) since one year and constipation since 1 year. Patient was examined for clinical graduation of acne vulgaris and photography of face clicked before the treatment. At base line all the sign and symptoms from Maculopapular Eruption, Burning Discoloration, Itching, Pus formation. Patient

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was treated with Combination Aviptikar churna, Pittantak yoga, Kahrava pisthi, Mukta shukti. Keshor gugglu. Lodhr churna, Manjistha churna, Santra churna. Triphala churna, kutki churna. After 15 days Aviptikar churna, Pittantak yoga, Kahrava pisthi, Mukta shukti. Keshor gugglu. Lodhr churna, Manjistha churna, haridra churna. Triphala churna, kutki churna. Milk, haldi, karonji, munakka. Thus 3rd grade acne vulgaris can be managed by ayurveda easily. Total grade before treatment 1st follow up, 2nd follow up was 15,9,2 respectively. In grade 3 which in 1st follow up Maculopapular Eruption reduced 2 Burning reduced 1 Discolouration reduced 2 Itching reduced 2 Pus formation 2 In grade 3 which in 2nd follow up Maculopapular Eruption reduced 1 Burning reduced 0 Discolouration reduced 1 Itching reduced 0. Pus formation 0.

A REVIEW ON MALAHARA KALPANA IN SKIN DISEASE

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The prevalence of skin disease in India is 10 to 12 percent of the total population. In Ayurveda, major skin diseases have been classified under the heading of kushtha. According to Ayurveda, a disease that tear or pull out and destroy the beauty of the body and any type of skin disease is called kushtha. Excessive intake of milk products, intake of milk and fish together, junk food, change in atmosphere, change in life style and complication of Pancha-karma are some causes of skin diseases. Skin diseases are treated with internal and external medication. External application of skin disease are important to get rid of symptoms (itching, burning), which makes patient anxious. Rasa Tarangini used 18 and Shidhyoga Sangrah used 3 malahar formulations to treat skin diseases. Sulphur, Green and Blue vitriol, Zinc, Arsenic ores are commonly used minerals in Malahar kalpana to treat skin diseases. Hence the present article is an attempt to explain the Malahar kalpana in skin disease form various text.

Keywords: Skin Disease, Malahar Kalpana, Kushtha.

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AYURVEDIC MANAGEMENT OF PSORIASIS – A CASE STUDY

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In present era society is more concerned about external beauty compare to internal beauty. Usually most of the cases present before general practitioners are pertaining to skin diseases. One such disease is Psoriasis which is an autoimmune and an inflammatory skin disease that typically follows a relapsing and remitting course. Plaque Psoriasis is characterized by well delineated red, scaly plaques that vary in extent from a few patches to generalized involvement. Distinctive nail changes occur in around 50% of all those affected. Increased stress and sedentary lifestyle are main pre disposing factors which is accounting for wide spread prevalence of this disease. Psoriasis for many people results in profound functional, psychological and social morbidity. It can be correlated to different varieties of Kushta according to the presentation of the patient. In modern medicine we do not find a definite cure for this disease. Here it is need of the time to find out safe and effective treatment through Ayurveda. Through its 3 basic principles of treatment i.e. Nidana parivarjana, Shamana and Shodhana Ayurveda provides long lasting results and a better life to the patients. In full paper a case of Psoriasis has been discussed along with its effective management.

Keywords: Psoriasis, Skin Disease, Kushta, Shodhana.

A SHORT REVIEW ON MUKHADUSHIKA WITH SPECIAL REFERENCE TO ACNE VULGARIS

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Acne Vulgaris is a chronic inflammatory disease of the pilo-sebaceous follicles characterized by papules, pustules and often scars, mainly on face and upper trunk. Acne Vulgaris is an almost universal skin disorder the affects 79 to 95% of adolescents. In the present era, owing to stress, growing pollution, changes in diet, changes in lifestyles, hormonal changes, the number of young people suffering from a very prevalent acne vulgaris issue. In *Ayurveda* it is termed as *Mukhadushika* or *Yuvanpidika*, In *Sushrut Samhita* *Mukhadushika* is mentioned under *Kshudra Rogas*. *Acharya Sushruta* has described *Mukhadushika* as the eruptions similar to *Shalmali* thorn on

face especially of adolescents. Vitiation of *Kapha dosha*, *Vata dosha* and *Rakta dhatu* lead to *Mukhadushika* according to *Ayurveda*. Two main kinds of *chikitsa* are described i.e. *Shodhana chikitsa* and *Shamana chikitsa* in *Ayurveda* treatment for *Mukhadushika*. This article aims to emphasize the details of *Mukhadushika* with *Acne Vulgaris*.

Keywords : *Acne Vulgaris, Mukhadushika, Kshudra roga, Shalmali thorn .*

CUTANEOUS MANIFESTATION OF ADVERSE DRUG REACTIONS AND THEIR AYURVEDIC MANAGEMENT

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Every drug has an effect and so the potential to cause an adverse effect. The adverse drug reactions (ADR) are any noxious change due to a drug, more common in case of allopathic drugs. Cutaneous manifestations of the ADR are often the first symptoms encountered which can severely damage the beautiful skin. The pathogenesis includes immunologic, non-immunologic, idiosyncratic and special type of drug reactions. Morphological patterns on the skin are- exanthematous eruptions, fixed drug eruptions, photosensitive eruptions, pigmentation, alopecia, increased hair growth, xerosis and ichthyosis, drug eruption mimicry and exacerbation of pre-existing dermatoses. Some specific drugs like antibiotics, steroids, anti-tubercular drugs and NSAID's have distinct patterns of ADR. The management includes discontinuation of the culprit drug, use of topical and systemic steroids and anti-histamines which are sometimes not much helpful. Here, the herbal drugs may be introduced for speedy recovery with miraculous effects. *Tvak* (Skin) is the *sparshanendriya* (tactile organ) which is *chetas samvayi* (having psychological association) and seat of *bhrajaka pitta* and *vyana vayu*. A number of single drugs like *Yastimadhu*, *Aamlaki*, *Lodhra*, *Manjistha*, *Sariva*, *Kumari*, *Taruni*, *Guduchi* etc. and compound formulations like *Kaishore guggulu*, *Aarogyavarhdhini vati*, *Jatyadi taila* etc. may be used after *rogi-roga pariksha* for *varnya*, *vranaropana*, *kandhughna* and *kushthghna* effects.

Keywords- ADR, Skin, Cutaneous manifestations, Ayurveda

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CHAKRAMARDA SEEDS: ITS USE IN FUNGAL SKIN INFECTIONS

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Jock itch is a type of fungal infection called *Tinea* which is caused by a fungus that is a form of ringworm. It survives in warm and moist places of the body. People who sweat a lot and are overweight are at risk for developing this infection and thus it is typically found in the groin, inner thighs or anal region. Symptoms are itching and burning in the affected area and a red, scaly, circular rash with raised edges. In modern medical science, anti fungal medicines are used to treat this skin infection. Various anti fungal creams, powders and sprays are available which are used to treat this condition. In *Ayurved*, various drugs have been used since times to treat various skin diseases. *Chakramarda* is one of such drugs. *Chakramarda* (*Cassia tora* Linn.), a plant belonging to Fabaceae family, has various chemical constituents which are responsible for its various pharmacological properties and are used in conditions like jock itch. *Chakramarda beeja* possesses *krimighna* properties as mentioned in various texts of *Ayurved*.

Keywords: Jock itch, *Tinea*, *Chakramarda*, *Cassia tora*.

AYURVEDIC MANAGEMENT OF VICHARCHIKA (ECZEMA)

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Vicharchika is one of the most common skin disease. In *Ayurveda* *Vicharchika* has been described under *Kshudra Kusthas*. It is having the involvement of *Tridosha*, with *Kapha* predominant. *Kandu*, *Pidika*, *Shyava Varna*, and *Srava* are the characteristic symptoms of *Vicharchika*. It included under *Rakta pradoshaja Vikaras*. It affects psychological and social status of person. due to its appearance, severe itching, disturb the daily routine life.

It is correlated with eczema in modern dermatology, based on the clinical presentations. The term Eczema means to "Boil out" (ec = out, zema = boil) that the skin is boiling out or oozing out. Eczema is an inflammatory reaction pattern of the skin. Characterized by variable intensity of itching and soreness, crusting, dryness, erythema, excoriation, exudation, fissuring, hyper pigmentation, lichenification, oozing, scaling & vasculature. The most common type of eczema is

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known as atopic dermatitis or atopic eczema. No satisfactory treatment is available for eczema in modern medicine, some antihistamines & topical steroids are used for treatment of eczema.

The *Ayurvedic* treatment principle of eczema can be divided in to *Sroto sodhana* & *Dosha shaman*. According to condition, *Vamana*, *Virechana* & *Rakta mokshana* are included in *shodhana*. In *Dosha shaman*, for acute stage of disease mostly *Pitta Kaphahara* properties medicines are useful & for chronic stage of *Vicharchika*, *Vata Kaphahara* medicines are used.

Keywords: *Vicharchika*, Eczema, *Kshudra Kusthas*, *Dosha shaman*.

ROLE OF RAKTA MOKSHANA IN TVAK VIKARAS

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According to the words of a famous author Charles Reade “Beauty is power; a smile its sword.” Skin has always played an important role in the building of beauty and personality of a person irrespective of color or feature. Since time immemorial diseases of the skin have acted as a hurdle in the face of humanity in development of beauty and personality.

Skin Disorders are one of the most prevalent problems seen in the current times which without being fatal by itself either brings about other various serious problems like depression, hindrances in personality development, etc. In the classical texts as mentioned by the *Acharyas*, *rakta mokshana* has been mentioned in various skin disorders like *Vicharchika*, *kustha*, *kshudra rogas*, *vidari*, *rakta varna* etc. as the treatment modality. Among the *Acharyas* too Acharya Sushruta has given a very important place to *rakta mokshana* as he has considered it among one of the *pancha shodhana* i.e five methods of purification. According to the vitiation of the *doshas*, their intensity, how deeply rooted they are and the *satwa* of the patient, six methods have been mentioned.

This study hopes to bring light to these various methods of *Rakta mokshana* which without the usage of internal medication may help in the management of the same.

Keywords – Rakta mokshana, Shodhana, Jalauka Avacharana, Pracchana, Vicharchika, Yuvaan pidika

HOLISTIC APPROACH FOR PIGMENTED COSMETIC DERMATITIS WITH PANCHA KARMA- A CASE REPORT

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A female patient aged about 25 years presented with complaints of grayish discoloration over face and neck, associated with mild itching. Laboratory investigations showed increased IgE and Absolute eosinophil count. Patient was diagnosed as case of Pigmented cosmetic dermatitis (PCD). PCD is caused by the cosmetic allergens. PCD is characterized by hyper pigmented diffuse or reticular, grayish or dark brown hyper pigmentation of the face and neck. In Ayurvedic parlance it can be probably correlated with concept of *Gara Visha* where use of a specific substance leads to cumulative effect as multisystem manifestation of signs and symptoms one among them is *Kushtha* (Skin related conditions). Where it is told that usage of certain substances may cause symptoms after a specific period of time. Treatment for Gara Visha includes *Shodhana* and *Shamana chikitsa*. Keeping it in mind Patient was advised *Virechana Karma*, *Abhishyandahara Basti* and oral medications. Currently patient doesn't have any complain of the above mentioned condition. Full paper containing the details about Treatment Regimen with pictorial presentation of patient will be presented.

Keywords - *Garavisha, Shodhana, Virechana karma, PCD*

AYURVEDIC MANAGMENT OF SKIN DISEASE

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In Ayurveda, all type of skin diseases are described under one umbrella term of Kushtha. Acharyas have described that all kushthas have Tridosha involvement but the type of kushthas depends on the predominance of particular Doshas . As per Ayurvedic view point vata , Pitta and Kapha vitiation are the major contributing pathological factors in the body . While dermatological ailments are known to be caused due to aggravation of pitta in the body, The line of treatment of skin diseases are Shodhana and Shamana Therapy. Virechana Karma followed by internal medications are considered as the best line of management for skin disorders. Since removing toxins is the basis for

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treating skin problems, detoxification therapy and Panchkarma are the much advised treatment methods.

Conclusion: Based on the Ayurvedic text for the management of complex skin diseases, we planned our study to see if Panchkarma treatment is beneficial in the management of skin disease. The patients were selected based on various sign and symptoms indicative of skin disease. There was a significant improvement observed in sign and symptoms followed by Panchkarma treatment.

ROLE OF RASAUSHADHIES IN THE MANAGEMENT OF SKIN DISEASES

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Now a day's skin disease becomes a very common and serious issue. The prevalence rate of skin disease in India is 10-12%. There is a strong association between skin diseases with psychiatric disorders. Patients with chronic skin diseases are suffering from mental disorders like anxiety and depression. Eg. Psoriasis patients. In some conditions patient suffer from loss of confidence, helplessness and less social support. Eg. Vitiligo patients. So it is very important to treat the skin diseases quickly and effectively. Ayurveda describes many skin diseases under the heading kushtha which is tridoshaj vyadhi. The samprapti of kushtha is started from Rasa dhatu and transfer onwards to another dhatus which increases the chronicity of disease. There are many type of formulations are described in Ayurveda to treat skin diseases like Ghruta, Taila, Kashaya, Lepa, Malhara, Guggulu, Rasaushadhis etc. As the skin diseases are difficult to treat and require long term treatment the medications which gives fast effect in small dosage forms should be used. Rasuashdhies Fulfill above both criterias so it is good to use it in the treatment of skin diseases. Minerals like sulfur and its derivaties blue vitriol and green vitriol used externally and internally to treat skin diseases and found very effective. Arsenic compounds like arsenic disulphide and arsenic trisulphide cures skin diseases and improves beauty of skin. Incinerated metals like Tin, Silver, iron, Zinc, gold, are used in the treatment of disease. Incinerated zinc i.e. Yashada bhasma is used for cosmetic purpose also. In this article we have tried to enlighten role of Rasaushadhis to treat skin diseases.

Keywords- Rasaushadhi, Skin disease, Kushtha.

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AN AYURVEDIC STORY FROM BURN TO BEAUTIFICATION

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Beauty involves an interpretation of some entity as being in balance and harmony with nature, which may lead to self-respect and confident personality a living creature possess. It is the ascription of a property or characteristics that provide a perceptual experience, as well said that beauty lies in the eyes of the beholder.

Burn injuries can be the most devastating wounds of all kinds as they contribute to the oldest sufferings of humankind including accidental and homicidal attacks. They causes a great demoralization in the life of the sufferer as beauty has been stated to have levels of objectivity and partial subjectivity which are not fully subjective in their aesthetic judgment.

Acharya Sushruta explained a lot many management techniques for beautification esp. in wound management strategies w.s.r.to burn. Now, it's high time to explore his skills in this era to prove the esteem of his contribution towards the beautification of such critical calamity. *Ayurvedic* approach in form of *pralepa* as described by *Acharya Sushruta* in its management is proven to be a successful story.

Keywords: *Saundarya, Dagdha vrana, Pralepa*
