

A CONCEPTUAL STUDY ON AYURVEDIC UNDERSTANDING OF SKIN

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ABSTRACT

The Skin has numerous functions namely; Protective, Excretory, expressions, Appearance, Regulatory, Sensation, etc. including a major part in history taking. Modern Medicine deals with it as a specialization. Ayurveda needs to understand the need of the hour to diagnose not only skin ailments due to modern day lifestyle but also to see skin as a Mirror to unwrap the difficult Diagnosis of DushiVisha, etc. In this article, Basics about quality of skin & factors responsible for it including Prakruti; its maintenance with Dinacharya; causes of skin disease, samprapti & management of Kushta has been elaborated along with proper textual reference.

KEYWORDS- Skin anatomy, functions, skin care, causes and management of Kushta

INTRODUCTION

The science of life has its own share in the upkeep of beauty. Though there is no separate section for skin care or cosmetics in ayurveda texts, the Acharyas have been conscious enough of mentioning the way of day to day life of man in the building up and maintenance of a Healthy and beautiful body. Health in Ayurveda stresses the need for the happy state of Atma, indriya and Mana apart from disease free condition. Basic concepts in Ayurveda look at nurturing the natural outer-inner beauty. Skin care is required for preservation- restoration or bestowing of bodily beauty or hide certain flaws or to make presentable appearance. Beauty is not just a source of joy but also relaxes the mind. Understanding the usage of cosmetics is not only to improve the appearance but also to boost the individual's confidence.

There are 3 factors that make one beautiful:

- 1) Roopa- Natural pleasing body built and facial expression.
- 2) Quality of oneself keeping young.
- 3) Stopping of ageing.

Whether we like to admit it or not, society places a high value on appearance. It is essential to protect and preserve the skin for a person's own health and esteem.

AYURVEDIC ANATOMY OF SKIN

Human skin is a biological marvel; it is the largest organ in the body by weight and surface area. According to Sushruta the skin has 7 layers¹. The first layer is called Avabhasini and it serves to reflect all colours and is capable of being tinged with hues of all the five gross elements, the names of other layers are Lohita, Sweta, Tamra, Vediti, Rohini and Mamsadhara.

Skin Colour:

The normal skin colours² are-

1. Krishna- black
2. Shyama- dark
3. Shyamaavadata- mixture of dark and pale red
4. Avadata (Gaura)- white or pale red or brown. (fair to very fair complexion of the individual)

Charaka has also stated that the persons with Atikrishnai.e. very black and Atigaura i.e. very white colours are nindita i.e. censurable or undesirable³ indicating that they are abnormal. Therefore the extremes of the presence or absence of the black colour are abnormal and undesirable where as a reasonable mixture of the black and white with a tinge of red as reflected by perhaps the raktadhara layer of the skin can be taken as normal.

Factors responsible for complexion of the body

1) Quality of shukra (semen):-

Quality of shukra is represented by its colour.

Colour of shukra(semen)	Likely colour of the offspring
White like Ghritamanda (Supernatant Fluid of ghee)	Gauravarna (whitish yellow)
Colour of oil	Krishnavarna(blackish)
Colour of honey	Shyavavarna(bluish black)

2) Diet of mother during pregnancy:

Diet of mother during pregnancy	Likely colour of the offspring
If mother indulges in sweet food	Gauravarna
Excess black tila(sesame) vidahiahara (food causing heart burn)	Krishnavarna
Mixed diet	Shyavavarna

3) Combination of predominant Mahabhoota (basic elements)

4) Desha (Region) & Kula (family and race)

5) Bhrajakapitta

Pitta which imparts luster to the skin and makes it radiate is called the bhrajakpitta⁵ and according to some seers this pitta creates different hues of the skin, nails, eyes and hairs, it also brightens them.

The function of Bhrajakapitta can be summarized as-

1. Production of normal or abnormal colour of the skin,
2. The maintenance of the luster or complexion of the skin by paka(transformation or conversion) of the absorbed substances used for abhyanga, parisheka, lepa etc.

Each Prakruti has certain characteristic features which are given below:

Features of	Vata Prakruti	Pitta Prakruti	Kapha Prakruti
Skin	Greyish or dusky	Delicate, Fair complexion,	Skin is oily, smooth, soft,

Endowment of body complexion was studied in depth from the time of union of Shukra and Shonit. Formation of body complexion has been attributed to tejomahabhoota and its association with other mahabhoota, apart from the deeds of previous life, mental condition of the mother during pregnancy, hereditary factors etc.

Important factors for complexion of the body⁴ are given here-

3. The maintenance of the normal temperature of the body.

Prakruti & Skin:

Ayurvedic scholars have postulated a classification of human beings based on the characteristics manifested due to the predominance of one or other somatic humors. These differences are stated to be natural to the human beings and these natural differences are termed as Prakruti. Chakrapani (commentator of Charaka) interprets Prakruti as “Swabhavam” which has different connotation- inherent property, temperament, constitution etc.

	white complexion, emaciated, roughness and dryness. Extremities are fissured in skin.	facial skin is usually fair with moles, freckles, black patches, acne and early appearance of wrinkles.	fair and delicate. Complexion ranging from fair to dark resembling colours of Lotus, gold saffron, sword, a blade of grass
Hair	Rough, Greyish and split Hair	Hair is usually short, scattered & brown and facial hairs are soft, sparse & brown in colour. Suffer from problems of hair fall and early graying.	Handsome with gloss, smooth, plum rounded, firm stable, strong, curly, black hair and plenty.

The permutation and combination of the 3 doshas leads to sub classification of Prakruti and therefore a range of variation in the characteristic of skin appears.

SKIN PHYSIOLOGY ACCORDING TO AYURVEDA

Dosha (somatic humors), Dhātu (body tissue), and Mala (Excreta) are the basic functional units of the body. A Person's health and illness depends on equilibrium of these Dosha, Dhātu and Mala. It is essential to check the skin relation with Dosha, Dhātu and Mala.

Skin and Tridosha:

There are three Doshas in our body. They are situated in specific places; skin is mentioned as one of the sites of Vata and Pitta Dosha.

a) Skin and Vata Dosha:

Charak has described Skin as a Sparshanendriya Adhithana⁶ (sensory faculty). Sparsha i.e. touch sense is the subject of Sparshanendriya which is performed by Vata Dosha.

b) Skin and Pitta Dosha:

Bhrajaka Pitta is one of the types of Pitta, which is located in the skin and gives complexion and luster to the skin.

c) Skin and Kapha Dosha:

The Snigdhatā (unctuousness), Mrudutā (softness), Sitatā (coldness) and Prasantā (good looks) are the attributes to the presence of kapha Dosha. Ropana Karma i.e. self-healing process is also one of the activities of protection by Kapha Dosha.

Skin and Sapta Dhātu:

a) Skin and Rasa Dhātu:

At several places Tvachā (skin) has been used, as a synonym of Rasa Dhātu like Tvaksara Purusha, etc. In context of Kushta Roga, Sushruta has mentioned that in early stages Kushta is situated only in the Tvachā. Dalhana comments on it and says that Tvakaasrita i.e. Rasasrita Kushta⁷.

b) Skin and Rakta Dhātu:

Acharya Sushruta has described the functions of Rakta Dhātu as Varna Prasadana. i.e. It imparts the colour of skin, Mamsa Pushti i.e. Nourishes the Mamsa Dhātu in the Body⁸. Rakta Dhātu is also responsible for the proper conduction of tactile sensation of skin.

c) Skin and Mamsa Dhātu:

Tvachā is closely connected with Mamsa Dhātu because it is a Upadhātu (sub tissue) of mamsa dhātu⁹. So for the development and nourishment of Mamsa Dhātu is concerned, Tvachā is very important factor.

Skin and Mala (Excreta):

The Sweda (sweat) is the mala of Medodhatu (fatty tissue), which is excreted out from the svedavahi srotas (sweat gland) of skin. Sweda maintains the luster and humidity of skin¹⁰. According to Ayurveda, Nails and Hairs are the Mala of the Asthidhatu (Bones) and Tvakgatasneha (skin unctuousness) is the Mala of Majjadhathu (bone marrow)¹¹.

SKIN CARE IN HEALTHY INDIVIDUAL

A critical analysis of Dinacharya (routines) and Rutucharya (seasonal regimen) reveals that all health guidelines beginning from waking up early in the morning, until bedding aims at health with good complexion, stress free life, good oral hygiene, good healthy hair growth, rejuvenation of the body etc.

Dinacharya begins with wake up early in the morning (Brhamamuhurta), Cleansing teeth with medicated powder (Pratisarana) and tender twigs of some medicinal plants. Anjana (eye application for beautification of eyes), Nasya (medicines through nostrils) for keeping organs above the clavicle (urdhwaJatru) healthy. Kavla-Gandush (mouth wash with medicated oils and decoction), followed by following measures-

In different season, oil massage is followed in this manner:-

<i>Season</i>	<i>Oil for Massage¹³</i>	<i>Application</i>
Winter	Tila (sesame) oil Eladi oil Balaashwagandha oil, etc	Daily
Summer	Chandanadi oil Nalpamradi oil, etc	Once/week
Rainy	Dhanwantara oil Ksheerbala oil	Twice/week

2) **SHARIRA PARIMARJANA (UNCTION):** Rubbing body with clean cloth eliminates bad smell, cures heaviness, drowsiness, itching and removes undesirable dirt and sweating.

1) **ABHYANGA (Oil Massage):**

Vayu dominates in the tactile sensory organ and this sensory organ is lodged in the skin. The massage is exceedingly beneficial to the skin, so one should practice it regularly. One who practice oil massage regularly, the body even if subjected to injuries or strenuous work, is not much injured and his physique is smooth, flabby, strong, and charming. By applying oil massage regularly the onslaught of aging is slackened¹².

Oil massage in different parts of body has their own importance.

→Oil massage of Head: One who applies tilaitala or other medicated oil on his head regularly doesn't suffer from headache, baldness, graying of hair nor do his hair falls. Strength of his head and forehead is specially enhanced, his hair black, long and deep rooted, his sense organ work properly, the skin of his face becomes bright. Applying oil on head produces sound sleep.

→Oil massage in the feet: By regular massage roughness, dryness, fatigue and numbness are instantaneously cured; eyesight becomes clear, vitiated Vata relieved, prevention of sciatica, cracking of feet, constriction of vessels and ligaments of feet is ensured.

→Oil massage according to season:

3) **UDVARTANA (MASSAGE WITH POWDER):** Various drugs were used for udvartana karma for cleansing the skin and improve the glow on the face and the body. Udvartana also helps in reducing body weight or the peripheral body fat.

Eg. Kolakulathadichoorna¹³, Eladichoorna¹³, etc.

4) BATHING: Daily bathing is purifying and libidinal stimulant. It removes Fatigue, sweating and dirt. It brings about strength in the body and is an aid par excellence for the enhancement of ojas. In skin disease, bath with medicated water is useful, e.g. bath with decoction of Sidharthakchoorna¹³,

Aragwadhadichoorna¹³ or Neem¹⁴ leaves etc.

5) LEPA (MEDICATED PASTE) APPLICATION: Application of medicated paste on the body removes bad odour, improves the complexion, tones up the skin and also gives pleasant smell to the body. Application of lepa varies from season to season and according to various skin diseases.

Season	Lepa
Cold season	Lepa with Agaru ¹⁴ , Kasturi ¹⁴ , etc.
Hot season	Lepa with Chandan ¹⁴ , Usheera ¹⁴ , etc.
Rainy season	Lepa with Chandan, keshara, Kasturi, etc.

NIDANA (CAUSATIVE FACTOR):

According to Ayurveda Hina (insufficient)-Mithya (perverse)- Atiyoga (excessive) association of Kala(time/season), Artha (objects of sense organ) and Karma(activities of body, mind, speech) are the chief causes of a Disease, Whereas their normal association is the cause for Health.

Ayurvedic texts have described general causative factors i.e. Samanya Nidana for all types of Kushta instead of specific nidana for specific type of Kushta

1. Ahara Hetu
2. Vihara Hetu
3. Achara Hetu

1. Ahara Hetu (Food):

Intake of unwholesome food, food and drinks with mutually contradictory properties (e.g. Fish+Milk, Milk with sour or salty substances); Excessive intake of Masha (Phaseolus mungo. Linn.), Radish, Tila (sesame), Milk, Jaggery, Curd, Fish, Salt and sour substances; Food prepared from freshly harvested food grains; taking food before the previous meal is digested, etc. are the causative factor for skin disease.

2. Vihara Hetu (conduct):

All kinds of activities done Physically, vocally or mentally are considered as Vihara. Mithya Vihara means improper activities. The activities opposite to ‘Svasthanavrita(healthy regimen)’ are the ‘Mithya Vihara’. The mithyavihara has been considered as main cause for the Kushta(skin disease). Some of the improper activities are mentioned here-

- 1) Use of very hot and cold things together.
- 2) Sudden diving in cold water or drinking cold water after fear, exhaustion & coming from sunlight.
- 3) Practice of Physical exercise & sunbath after heavy meals.
- 4) Sex indulgence in Ajirna (indigestion).
- 5) Suppression of Natural urges.
- 6) If strict food regimen is not followed during Panchakarma procedure.
- 7) Daytime sleep after lunch.

3. Achara Hetu(Behavioral factor):

Behavioral misconduct, antisocial activities, sinful activities and other punishable activities are considered under this heading. It has been mentioned that Good morals are also necessary for a man to be Healthy, a

detailed description of which is given in ‘Sadavrtta’ description. Thus above mentioned socio-behavioral factors bring about psychogenic stress, which is of prime importance in the Pathogenesis of Psoriasis and other skin diseases.

PATHOGENESIS:

The Pathogenesis of skin disease (Kushta) involves 7 factors-

4 Dhatu (Body Tissue) – Twak (skin), Rakta (blood), Mamsa (muscular tissue), Lasika (lymph).

3 Dosha (Somatic Humors) – Vata, Pitta, Kapha

Kushta (skin disease)	Nilika (Nevi)	Pama (Scabies)
Visarpa (Bact-viral infection)	Vyanga (Chloasma)	Switra (vitiligo)
Vidradhi (Abscess)	Tilakalaka (Mole)	Raktamandala (erythema)
Dadru (Fungal infection)	Charmadala	

The word ‘Kushta’ is a broad term, which covers almost all the skin diseases, Leprosy, Eczema, Leucoderma, Fungal infection, etc. Kushta is produced invariably by the vitiation of the 7 factors i.e. 3 Doshas and 4 Dushyas. But different types of Pain, colour, shape, specific manifestation, etc. are found in Kushta, because of Anshanshakalpana of the Doshas (permutation and combination of the various fractions of Somatic Humors). According to Charak, Kushta are infact of innumerable types, but for systemic study they are classified into two major groups- 7 Mahakushta & 11 Kshudrakushta¹⁶.

According to samhita commentator Gayadas, there is severe and extensive vitiation of Doshas from the very beginning, which Penetrate the deeper tissues and causes Mahakushta. But no such severe and extensive vitiation of Dosha occur in the Kshudrakushta from the beginning.

Incompatible food regimen, improper life style, controlling the Natural urges etc vitiate 3 somatic humors which further vitiate 4 Dhatus i.e. twak, rakta, mamsa, lasika and produces various skin diseases.

SKIN DISEASES:

In Ayurvedic classics skin disease are defined under the heading of Kushta, Visarpa, Kshudraroga, etc. Kushta means any change in normal skin “kusnativapuitikustam”. In the classification of diseases according to Dhatu (body tissue), skin disease are classified under the heading of “RaktaDhatudushtijanyavikara” (blood borne disease)¹⁵ such as

1. MAHA KUSHTA:

Kapala, Audumbara, Mandala, Rishyajihva, Pundarika, Sidhma, Kakanaka.

2. KSHUDRA KUSHTA:

Ekakushta, Kitibha, Charmadala, Pama, Vicharchika, Charmakhya, Vipadika, Alasaka, Dadru, Visphotaka, Sataru.

INDICATOR OF SKIN DISEASE (PURVAROOPA)¹⁷:-

If the following symptoms are present they are indicator of skin disease in future (prodromal signs)- if skin is very smooth, hard to touch, with or without sweating, discolouration, burning sensation, itching, loss of tactile sensation, pricking pain, wheals, exertion, severe pain in the wound which are arising quickly and stay long, roughness in those wounds which have healed, the wounds get exacerbated even with trivial causes, horipilation, black color of the Blood.

DIAGNOSIS OF KUSHTA (Skin Disease)

Most of the Kushta Roga (skin disease) are Tridoshaja (involve 3 somatic humors) with dominance of one or two doshas. Clinical manifestation of skin Disease mainly Diagnosis based on Dosha involvement:

Vatik Kushta symptoms	Paitik Kushta symptoms	Kaphaja Kushta symptoms
Rouksha (Roughness)	Daha (Burning)	Kandu (Itching)
Shosha (Dryness)	Raga (Redness)	Shwaitya (White colouration)
Toda Shula (Pricking Pain)	Parisrawa (Exudation)	Shaityam (Cold in touch)
Sankochan (contracture)	Paka (Suppuration)	Kleda (Stickiness)
Aayam (Bending/ deformity)	VisraGandha (Raw Meat Smell)	Stheryam (Localization)
Parushyam (Hardness)	Kleda (Stickiness)	Utsedha (Elevation)
Khara (Coarseness)	Angapatanam (sloughing of limbs)	Gaurav (Heaviness)
Romaharsha (Horipilation)		Sneha (Unctuousness)
ShyavaArunatwam (light black-reddish)		

PROGNOSIS

(SADHYAASADHYATA):-

Charaka mentioned that if following Features are Present then Disease is Incurable-

1. Skin Disease with the Signs & Symptoms of all the three predominantly vitiated Doshas.
2. The Patient who is Weak, suffering from Morbid Thirst and burning sensation, with no Digestive Power.
3. Skin Disease having Maggots in the Lesion.

Skin Disease caused by Vitiating of two Dosha viz. Kapha-Pitta, Vata-Pitta is difficult to treat and if Vata and Kapha are vitiated simultaneously or singly, Disease is easy to cure.

General Principal of Skin Disease Treatment:-

Dosha dominance	Treatment principle	Medicine used
Vata	Snehapana (internal medicated butter)	Tiktaka, Mahatiktaka, KalyanakaGhrita, etc.

depends on Dosha involved. For decision of line of treatment also, knowledge of involved Dosha is necessary. Dosha involvement can be confirmed through following points-

MANAGEMENT OF KUSHTA (SKIN DISEASE):

In treatment of various skin Diseases, two types of Therapy are mentioned.

1. Shodhana (Panchakarma)
2. Shaman karma (i.e. use of external or internal symptomatic treatment)

Shodhana Therapy is an important remedial therapy adopted to cleanse the various channels (Srotas) that are vitiated by the 3 humors within the Body. It provides Strength to Skin & gives a young & beautiful look, which complements the purpose of using cosmetics. Shodhana therapy along with Rasayan drugs rejuvenates all body tissues and delays the Ageing so that person remains young, disease free for a longer life.

	If necessary Basti (Enema with medicated decoction/oil)	
Pitta	Virechan (purgation) Raktamokshan (Bloodletting by Leech, etc.)	Trivrutaleham, Avipattikarachurna, Ichabhedi rasa, etc.
Kapha	Vamana (Emesis)	Madanaphala, Vacha, Yastimadhu, Saindhavlan, milk, etc.

Sanksheptaha Kriyayogo Nidana Parivarjanam¹⁸.

Sushruta has emphasized that the simple baseline of Treatment is to exclude the Nidana (Etiological factors). Rightly it is said "Prevention is better than cure". Hence, the knowledge about etiological factors is useful to provide proper guidance for therapy, as well as in the prevention of the disease.

The remedies for cure of different type of Kushta are categorized on the basis of the aggravation of Doshas¹⁹.

These therapies are to be repeated again and again. The physician should not administer therapies to eliminate large quantity of morbid doshas at a Time. If that is done then it will weaken the patient and endanger person's life.

After elimination of Dosha (impurities) from body, Rasayan and disease specific Shaman treatment can be used.

RASAYANA AND SKIN:-

Rasayana²⁰ refers to nutrition & its transportation in the body. Such a state of improved nutrition is claimed to lead to a series of secondary attribute like prevention of ageing and longevity, immunity against diseases, mental competence, increased vitality and luster of the body. Rasayan is not a drug therapy only, but is a specialized procedure practiced in the form of rejuvenative recopies, dietary regimen and special health promoting conduct i.e. Achara Rasayana. It is stated that rasayana does not produce its effects in unpurified body as dirty cloth does not take up due brightness of a colour dyeing. So that body purification is performed by Panchakarma procedure.

The Kutipravesika Rasayana (indoor procedure) although difficult and cumbersome, is claimed to yield highly superior benefits in comparison to Vatatapika rasayana (outdoor procedure). Rasayana effect on both Mind and Body may be achieved by practicing improved code of socio behavior conduct (Achara rasayana) i.e. nonviolence, avoiding anger, avoiding indulgence in alcohol, excessive sex and labor, regular use of nourishing diet, balanced sleep, respect of elders, etc. Probably AcharaRasayana keep the aspirant free from emotional disturbances & permits a less stressful life with pronounced anabolic state leading to due Health and Happiness.

Some of the Rasayana Drugs²¹ mentioned for Skin Disease:-

1. Tuvaraka (Hydnocarpus laurifolia)
2. Bhallataka (Semicarpus anacardium)
3. Bakuchi (Psoraliacorylifolia)
4. Chitraka (Plumbago zylanica)
5. Amalaki (Embllica officinalis)
6. Hareetaki (Terminalia chebula)
7. Shilajatu (Black bitumen)

Some other rasayana drugs, that are general health and immunity booster are – Chyavanprasha, Brahmarasayana, Narsimharasayana, etc.

PATHYA APATHYA (THE DIET RESTRICTIONS):

Formation of body as well as manifestation of disease is effected by Food; wholesome & unwholesome food is responsible for Happiness and misery respectively. A General indication is given in Ayurvedic classics (Bhaishajya Ratnavali¹³) regarding food indication and contraindication in various skin disease-

1. Pathya (the food that can be consumed)-
 - a. Old food grains like – Barley, Wheat, Shali Rice.
 - b. Pulses – Green gram, Masur, Arhar
 - c. Tiktarasa (bitter taste) fruits and vegetables – Patola (pointed gourd), Bitter guard, Cucumber, etc.
 - d. Neem leaves, Triphala, Keshar, Bhallataka fruit.
 - e. Sesame oil, Mustard oil, old ghee.
2. Apathya (the food that should not be consumed)-
 - a. Incompatible foods, new food grains, heavy food (guru).
 - b. Food producing heart burn.
 - c. Food irrespective of time.
 - d. Amlarasa(sour taste) food. E.g.- curd, pickles, etc.
 - e. Milk, alcohol, Jaggery, sugarcane products, tila, black gram(masha), radish, meat of animals and birds of costal region (anoopadesha).

DISCUSSION:

Skin with its complex functioning needs to be taken proper care off with methods mentioned in the text. More and more deep understanding of the skin(twak) on the basis of Dosha e.g. the Bhrajaka Pitta, Dhatu e.g. Mamsa Dhatu and Mala e.g. Sweda; along with formation and functioning of the Upadhatu; will be unfolding the events with respect to skin- color, texture, thickness, luster, temperature, sensation, perspiration, etc. which may not merely be a Physiological event but to a more extent a Pathological expression.

The study of skin cannot be limited to itching and burning, but go beyond in understanding different patho-physiological events which is expressed on the skin. It is a major diagnostic tool with more confusing lifestyle events, food habits, uncertain history and all those things which are taken by patients as normal; may it be modern cosmetics, viruddha ahara, addictions or sleep patterns.

It may at times be very difficult to categorize an illness as affecting with minimal Dhatu(tissue) involvement to certain presentations which may be life threatening, with involvement of major systems. The goal should be not to get confused with artifacts, so as to understand the varied pattern of Prakruti and come to a conclusion as to what the skin says.

Treatment protocol to be followed for skin ailments(Kushta) should strictly adhere to the classics.

Medicative measures usually done for skin care:

In Ayurvedic classics hundreds of medicines are indicated for external and internal uses, which decrease the intensity of symptoms and also cures the Diseases.

Single/compound drugs having following property are useful for skin care -

1. Rakta Prasadana (Blood purifying)
2. Varna Prasadana(for fairness)
3. Shonita Sthapana (Haemostatic)
4. Vaya Sthapana (Rejuvenators)
5. Kesharanjan (Hair Dyeing)
6. Keshavardhana (Hair growth)
7. Kushtaghna (useful in skin disease)
8. Kandughna (anti Pruritic)
9. Darunakahara (anti Dandruff)
10. Mukhadooshikahara (anti Acne)
11. Durgandhanashana (Deodorant)
12. Vipadikahara (anti Cracks)

CONCLUSION:

Ayurveda has given equal importance to all body parts from Head to Toe and very useful remedies regarding all cosmetic problems are available. If the principles of Ayurveda are followed then a person will become beautiful and healthy for a longer time. Ayurveda is not limited to 7 Mahakushta, 11 KshudraKushta and a handful of kshudra roga, but each of the Diagnosis has a wide angle of inculcating various modern disorders in it. An open mind and pure

understanding of Prakruti, Dinacharya, Nidana panchak and chikitsa of twak roga is the key to success.

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