REVIEW ARTICLE

Significance of Ayurvedic Cosmetology in Contemporary Context: A Critical Review

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ABSTRACT

Introduction: The human skin, the body’s largest organ, serves vital functions in physical protection and health reflection. However, modern lifestyle factors often compromise skin health, leading individuals to rely on cosmetic products that may exacerbate damage.

Materials and Methods: Ayurveda, an ancient Indian medicinal system, offers holistic approaches to skin care and beauty maintenance, emphasizing internal and external well-being. Ayurvedic texts detail various herbal formulations and practices for skin care, including external applications like Lepa and internal remedies such as Vayasthapan Mahakashaya and Varnya Mahakashaya.

Results: Ayurveda addresses a broad spectrum of dermatological concerns, including skin and hair care, fairness, stretch mark elimination, foot care, hair coloring, removal, acne treatment, scar reduction, and dandruff management.

Discussion: This review explores Ayurvedic principles and practices relevant to contemporary dermatological challenges, highlighting its effectiveness in skin care and beauty maintenance.

Conclusion: Ayurveda presents promising solutions for modern skin care dilemmas, offering safe, affordable, and effective alternatives to conventional cosmetic products.

1. INTRODUCTION

The pursuit of beauty is an inherent aspect of human nature, transcending mere visual aesthetics to encompass a holistic sensory experience. Beauty not only gratifies the senses but also instills a profound sense of confidence while stimulating cognitive and emotional faculties. While some individuals are naturally blessed with striking features, many aspire to attain luminous skin and an irresistible allure. However, amidst the challenges posed by modern lifestyles, achieving and maintaining radiant skin has become increasingly elusive.

Contemporary environmental factors such as pollution, consumption of adulterated foods, sleep deprivation due to work commitments, and chronic stress contribute significantly to skin dullness and various dermatological issues. Consequently, individuals often resort to cosmetic solutions to mask these imperfections and project a flawless appearance in professional settings. However, the majority of these cosmetics contain synthetic or artificial ingredients, which may exacerbate skin problems over time.

In contrast, the ancient wisdom of Ayurveda offers a natural and holistic approach to skincare, rooted in the use of organic herbs and formulations. Recognizing the face as the abode of the five senses (Panchendriya), Ayurveda emphasizes the importance of nurturing and preserving skin health through pure, potent, and preservative-free herbal remedies. Ayurvedic cosmetics, with their centuries-old lineage in India, stand as a testament to their efficacy, having been meticulously researched and validated for their safety and efficacy.

Acharyas, the revered sages of Ayurveda, have elucidated numerous formulations aimed at enhancing beauty, including Varnya Mahakashaya, Krishnakarma Pandu Karma, Lom Shatan, Romsanjana, Kesh Ranjana,
Vipadikahar Yoga, and Kikkisara Hara Yoga. These formulations not only address aesthetic concerns such as wrinkles and blemishes but also nurture the skin to radiate a natural glow and vitality.

In this review, we embark on an exploration of Ayurvedic principles and practices pertaining to skin health and beauty enhancement, shedding light on their relevance and efficacy in navigating the contemporary challenges of skincare.

1.1. Aim and Objectives
The primary goal of this endeavor is to elucidate the diverse array of oral drug formulations and explore the intricacies of applying Ayurvedic skincare products topically.

2. MATERIALS AND METHODS
The methodology employed in this study involved an extensive gathering and synthesis of references spanning from 1980 to the contemporary era. These references encompass a wide range of oral medications and local skincare applications sourced from ancient texts such as Charak Samhita, Susruta Samhita, Asthang Hridayam, Sharngdhara Samhita, and Yogaratanakar. In addition, an exhaustive search through various research databases, including PubMed, OpenMED, MEDLINE, INMED, and Google Scholar, was conducted to incorporate insights from diverse international journals.

2.1. Various Yogas in Ayurvedic Cosmetology

2.1.1. Varnya Mahakshaya (complexion enhancing)
Acharya Charak advocated Varnya Mahakshaya, a blend of ten potent herbs, to enhance skin radiance. This concoction comprises Shvetachandana (Santalum album Linn.), Nagkeshara (Mesua ferrea Linn.), Padmaka (Prunus cerasoides D.Don.), Ushira (Vetiveria zizanioides Linn.), Madhuka (Glycyrrhiza glabra Linn.), Manjistha (Rubia cordifolia Linn.), Sariva (Hemidesmus indicus R.Br.), Payasya (Ipomoea digitata Linn.), Sita, and Lata (a variety of Cynodon dactylon Pers.). These herbs can be employed singularly or in combination, offering both internal and external applications. Ground into a fine powder, they transform into a versatile face pack when mixed with milk, water, rose water, or honey, tailored to individual skin types.

Meanwhile, Acharya Vaghbhatta’s recommendation for treating Switra (vitiligo) involves the application of Svarnakar Lepa. This remedy blends Bkuchi (Psoralia corylifolia Linn.) Churna in a ratio of 1:4 with harital (Orpiment) Churna, combined with gomutra. The resulting paste is then gently applied to the affected areas or Switra Shana, as per his instructions.

2.1.2. Vayasthapan Mahakshaya (rejuvenating, anti-aging)
Acharya Charak outlines a selection of rejuvenating herbs renowned for enhancing both physical appearance and vitality. These include amrita (Tinospora cordifolia Willd ex Hook f and Thoms.), abhaya (Terminalia chebula Retz.), dhatri (Emblica officinalis Gaertn.), yuktta (Rasana) (Pluchea lanceolata C.B. Clarke), shweta (Clitoria ternatea Linn.), jivanti (Leptadenia reticulata W. and A.), mandooparni (Centella asiatica Linn.), sthira (Desmodium gangeticum DC.), atirasra (Asparagus racemosus Willd.), and punarnava (Boerhavia diffusa Linn.). These herbs are believed to bestow a sense of rejuvenation, promoting a youthful and vibrant disposition.

2.1.3. Twaksanhanana yoga
In the Duivranvichakista chapter, Acharya Charak detailed a potent wound healing powder comprising bark extracts from various medicinal plants.[6,7] This formulation includes arjuna (Terminalia arjuna (Roxb.) W. and A.), Udumber (Ficus glomerata Roxb.), Ashwattha (Ficus religiosa Linn.), Lodhra (Symposoc racemosa Roxb.), Jambu (Syzygium cumini Linn. Skeels), and Katphala (Myrica esculenta Buch-Ham). These natural ingredients synergize to foster optimal wound recovery and tissue regeneration.

2.1.4. Twak-Savarnikaran yoga
Acharya Charak imparted a set of yoga poses that included Kaliyaka (Coscinium fenestratum (Gaertn) Colebr.), Aagaru (Aqularia agallocha Roxb.), Aamrasthi, Hema, Kanta (R. cordifolia Linn.), and Rasottam (Parad).[8] For the topical application of these poses, it was advised to prepare all the herbal ingredients using cow dung juice. This unconventional method was believed to contribute to skin radiance and fairness, according to the teachings.

2.1.5. Romsanjanan (Hair Regrowth) Yoga
Massaging the skin followed by the application of pelt, hair, hoof, horn, and bone ash derived from a quadruped animal is a traditional method known to assist in Romsanjanana.[9,10] Acharya Sushruta highlights the issue of abnormal hair growth after the healing of wounds, prompting him to devise special formulations to stimulate hair regrowth in such areas. One such remedy involves a blend of Hastidanta (elephant tusk) ash and Rasanjana for topical application. Alternatively, a mixture of ash derived from the quadruped animal’s hair, hooves, horn, and bones, combined with oil, can be applied to the affected skin. In addition, a local application of ground Naktamala (Pongamia pinnata Pierre) leaves mixed with Kapitha juice or Kasisa is recommended for promoting hair regrowth. These formulations are believed to be particularly effective in facilitating hair regeneration.

2.1.6. Kikkisahara yoga (Removal of post pregnancy stretch marks)
A variety of paste formulations for localized application have been documented by Acharyas, featuring ingredients such as Mulethi (R. cordifolia Linn.) or Neem leaves (Azadiracta indica A. Juss.), Tului (Ocimum sanctum Linn.), Badar (Zizyphus jujube Linn.), Manjishtha (R. cordifolia Linn.), yellow Sarsapar (Brassica campesiris Linn. Var. sarson Prain), and Mrinal (kamal tantu) or bark of Shirish (Albizia lebeck Benth.). In addition, formulations may include the flower of Dhava (Woodfordia fruticosa Kurz.) and yellow Sarsapar (B. campesiris Linn. Var.), among others. These specialized blends are believed to potentially assist in the reduction of stretch marks.[11]

2.1.7. Herbal yoga in the management of Nyachchha, Vyanga (Black Spot) and Nilika (Naevus)
The Susruta Samhita presents a variety of techniques for addressing hyperpigmented skin conditions, encompassing methods such as Siravedha (pricking the forehead vein), application of Samudra Phena, and the use of pastes derived from Kshtri-Vriksa bark or Bala (Sida cordifolia Linn.), Atibala (Abutilon indicum Linn.), Yastahava (G. glabra Linn.), and rajani (Curcuma longa Linn.) or Payasya (I. digitata Linn.). In addition, treatments involve the application of Agaro (A. agallocha Roxb.), Kaliyaka (C. fenestratum (Gaertn) Colebr.), and Gairika. A paste made from pig tooth mixed with honey and ghee or a mixture of Kapitha and Rajadana is also deemed beneficial.

Acharya Yogaratnakar suggests the application of Tribhuvan, Vijayapatra (Cannabis sativa Linn.), Vidharamool (Argyreia speciosa Sweet), and Shisham Root (Dalbergia sissoo Roxb.) paste, or Vatankura and Masur paste, or a combination of Manjistha (R. cordifolia Linn.) with Madhu. Furthermore, a mixture of equal amounts of bark from Arjuna (T. arjuna (Roxb.) W. and A.), Manjistha (R. cordifolia Linn.), and

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and *Adusa* (*Adhatoda vasica* Nees) with butter applied to the *Nyanga* area is recommended. These diverse treatments are believed to assist in addressing excessively pigmented skin lesions.[12,13]

### 2.1.8. Herbal yoga in the management of Arumsika (eczema of scalp)

After *Raktamoksha* (bloodletting), it is recommended to cleanse lesions with *Nimba* (*Azadirachta indica* A. Juss.) *Kwatha*, followed by the application of *Patolapatra* (*Trichosanthes dioica* Roxb. leaves), *Haridra* (*C. longa* Linn.), *Malethi* (*G. glabra* Linn.), *Neelotapala* (*Nymphea nouchali* Burm.), *Errand* (*Ricinus communis* Linn.), and *Bhringaraj* (*E. alba* Hassk.) paste, as advised by Acharya *Sushruta*. *Acharya Sharanagadhara* suggests the use of *Kradiratvaku* (Acacia catechu Willd.), *Aritha Twak* (*A. indica* A. Juss.), *Jambutwak* (*S. cumini* Linn. Skeels) + *Gomutra* or *Kutajtwak* (*Holarrhena antidysenterica* (Linn.) Wall.), and *Saindhav* + *Gomutra* for *Arumsika* treatment. These ingredients should be mixed with cow's urine to form a paste. In addition, a mixture of *Paran Pinyaka* (up to *ki khalii*) and *Kukkuta Purisha*, crushed with *Gomutra*, is recommended for *Arumsika* treatment.[14-16]

*Acharya Yogartnakar* suggests an equal application of *nilkamal* (*Nymphea stellata* Willd), *eshar* (*Malaki* (*E. officinalis* Gaertn), and *YasthiMadhu* (*G. glabra* Linn.) for *Arumsika*. Various medicated *Tailas* such as *Triphaladi Taila*, *Tiles Taila*, or *Haridradri Taila* are prepared, containing ingredients such as *Triphala*, *Jethi Madhu*, *Bhringraj* (*Eclipta alba* Hassk), *Nilkamal*, *Sariva* (*H. indicus* R. Br.), *Saindhav*, *Haridra*, *Darabali* (*Berberis aristata* DC.), and *Chiraita* (*Swertia chirayita* (*Roxb.ex Flem.*) Karst), bark of *Nimb*, and *Rakta Chandan* (*Pterocarpus santalinus* Linn.f). In addition, a paste of *Kutaja Tawak* and *Saindha Namak* is also recommended for *Arumsika* treatment.[17-19]

#### 2.1.9. Therapy/yoga in the management of Yuvana Pidika (pimples/acro)

Utilizing *Vaman* (emesis) as a *Shodhan Chikitsa* proves advantageous in addressing *Yuvana Pidika*, coupled with the application of various paste formulations. These include a mixture of *Vacha* (*Acorus calamus* Linn.), *Lodhra* (*S. racemosa* Roxb.), *Saindhav*, and *Sarsap* (*B. campestris* Linn. Var. *sarson Prain*), or a blend of *Dhanyaka* (*Coriandrum sativum* Linn.), *Vacha*, *Lodhra*, and *Kuth* (*Saussurea lappa* C. B. Clarke), among others. Additional combinations comprise *Lodhra*, *Dhanyaka*, *Vacha*, or *Gorochana* and *Maricha* (*Piper nigrum* Linn.), and *Sweta Saraso*, *Vacha*, *Lodhra*, and *Saindha Namak* paste. Another option includes ripened leaves of *Vata* (*Ficus Bengalensis* Linn.), *malati* (*Myristica fragrans* Hout), *Rakta Chandan*, *Kushtha*, *Kalyana*, and *Lodhra*. Alternatives include a paste of *Jatiphal* (*M. fragrans* Hout), *Rakta Chandan*, *Maricha* (*P. nigrum* Linn.), or a combination of *Godugha* with bark of *Arjuna* or *Manjistha* with *Madhu* or *Semal* (*Salmalia malabarica* Schott and Endl.) spiced with milk.

These unique formulations, when administered through emesis and topically applied, hold promise in alleviating facial spots, black patches, and acne.[13,17,18]

#### 2.1.10. Yoga in the management of Paddari

*Shiravagehana* (bloodletting) is commonly recommended as the initial step, followed by *Swedana and Abhayaguna*, and eventually, the application of a local paste made of *Madhuchista* (beeswax), *vasa* (fat), and *Sarjikakshar* powder. Various other formulations from *Ayurvedic* texts are suggested for local application: (i) applying a paste of *Gairika* mixed with ghee to the soles of the feet; (ii) combining equal parts of *Raal* (*Vateria indica* Linn.), *Saindha Namak*, *Madhu*, and *Ghrita* with *Sarshap* oil; (iii) creating a paste of *Saindhavadi Lepa* using *Saindhav Namak*, *Rakta Chandan*, *Raj (Shorea robusta* Gaertn.f.), *Madhu*, *Ghirita*, *Guggulu*, *Guda*, and *geru*; (iv) following snehan and swedan of the affected foot with a paste of wax, *Saindhav*, ghee, *Guda* (jaggery), *Guggulu* (Commpophora mukul (Hook ex Stocks) Eng.), *gum of Shala* (*S. robusta Gaertn*), and *Geru*; and (v) utilizing a *Madanaphaladi Lepa* paste made with wax, sea salt (*Samudra lavana*), and *Madanphala* (*Randia spinosa* Poir), ground with buffalo butter. These diverse formulations are believed to contribute to the healing process of *Paddadi*’s wounds.[19,20]

### 2.1.11. Pandukarma yoga

For restoring a natural complexion to hyperpigmented skin, the traditional approach involves the application of *Pandukarma*. This process entails soaking *Rohini* fruit in goat’s milk for a duration of 7 days, followed by grinding it into a fine paste using the same goat milk. This resulting paste is then gently applied to areas of the skin exhibiting excessive pigmentation. This unique method is believed to help in achieving a balanced and radiant skin tone.[21]

#### 2.1.12. Krishnakarma yoga

**Krishnakarma** therapy[22] offers a unique approach to treating cutaneous hypopigmentation. It utilizes the application of ashes derived from burning the hooves of domesticated animals from sloughy areas, combined with *Bhalla* (*Semeacarpus anacardium* Linn.) oil. This specialized mixture is recommended for application on affected skin patches after being processed through a *Patala* yantra. *Acharya Charak* also mentioned the *Tvak-Karshnayakaran* Yoga,[23] which involves the external application of *Triphala Kusuma*, *Loharaja*, and *Hara Kasita* (green vitriol) in *Lepa* form on scar tissue. This therapeutic approach aids in the pigmentation process, known as *Karshnayakan*, thereby assisting in restoring normal skin pigmentation.

#### 2.1.13. Indralupta yoga (loss of hair)

*Acharya Susruta’s* recommendations for addressing scalp conditions involve a multifaceted approach, starting with bloodletting after *Swedana* (*fomentation*) and *Snehana* (*massaging*). Subsequently, the affected skin is incised, and various pastes are applied locally. These include formulations such as a mixture of *Maricha*, *Manashila* (realgar), *Kasita* (green vitriol), and *Tuttha*, or a blend of *Tagar* (*Valeriana wallichii*) and *Devadar* (*Cedrus deodara* (Roxb.) Loud.), among others. *Nakamal* and *Agni* (*Preuna muracona* Roxb.) are highlighted as particularly effective for hair restoration in cases of *Indralupta*. Further, recommendations include applying *Brihati* (*Solanum indicum* Linn.) *Swarasa* paste mixed with *Madhu*, *Gunja Mool* or *Phala* paste, or *Tikta Patolipatra Swarasa* paste onto the affected areas. In addition, a mixture of *Gokhura* (*Tribulus terrestris* Linn.), *Tilpuspa* (*Sesamum indicum* Linn.), *Madhu*, and *Ghrita* paste can be applied to the head. These diverse formulations represent a variety of local paste and oil recipes advocated by the acharyas for addressing scalp concerns.[23,24]

#### 2.1.14. Lomshatan or Romsnathan yoga (hair removal)

This method has been associated with the process of wound healing.[25] When wounds are surrounded by hair, proper healing can be hindered. Therefore, the *Susruta Samhita* presents specific formulations for hair removal, including (i) a mixture of two parts ash of *Shankh* and one part *Harital* soaked in vinegar, ground, and applied to the affected area; (ii) *Bhalla* oil combined with the milky sap of *Snuhi* (*Euphorbia nerifolia* Linn); (iii) a blend of ash of *Kadali* (*Musa paradisiaca* Linn), *Dirghavrinta* (*aralu*), *Haratal*, *Saindha Namak*, and seeds of *Shami* (*Prosopis cineraria* Druce), ground with *Shitodak* and applied for hair removal; or (iv) oil of *Agargodhika* (*House lizard*), *Rambha*

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*Sharma and Sharma: Ayurvedic cosmetology: Bridging traditional wisdom with modern beauty trends 2024; 7(4):55-60*
2.1.15. Mukhlepa yoga

Various types of Mukh Lepa are utilized to alleviate Doshas, or biotoxins, while enhancing complexion (Varnyakara). Acharya delved deep into the timing, method, and safety precautions associated with locally applying paste. These Lepa come in three distinct varieties: Doshaghna, Vishagghna, and Varnya. Among them, the Mukh-kantikarak Lepa stands out, consisting of Ghrita, Manashila, Goshakrata rasa, Priyangu (Callicarpa macrophylla Vahl.), Rakta Chandan (P. santalinus Linn.f.), Manjishtha, Lodhra, Kushtta, Vatankura (F. bengalensis Linn.), Masura, or Matulungajata (Citrus medica Linn.). In addition, the Mukh kashrayyahara Lepa15 targets pigmentation or wrinkles, composed of Arkakshira, White horse hoof’s ash, Haridra, butter, or a blend of all four ingredients, applied to the affected area.

Furthermore, the acharyas highlighted Kumkamadi Tailam and Manjishthadi Tailam for enhancing complexion [Table 1]. A paste of Masur ground with milk and coated with ghee is particularly renowned for its complexion-enhancing properties, with visible results within seven days.

2.1.16. Kesharanjan Yoga

A blend of Triphala, Nilikapatra (Indigofera tintoctria Linn.), Bhringaraj (E. alba (Linn.) Hassk.), and Loha Churna, all in equal parts, combined with the urine of sheep forms a unique concoction for promoting black hair. This mixture is recommended for application to achieve desired hair pigmentation or Kashmaryadi Tailam, specifically prescribed for Kesharanjan, which focuses on the blackening of hairs.

2.1.17. Keshvriddhi Yoga

Combining equal parts of Gokshura (T. terrestris Linn.) and Tilpuspa (S. indicum Linn.), along with an equivalent amount of Ghrita and Madhu, creates a distinctive paste. This blend, when applied locally, is believed to promote hair growth effectively.

3. DISCUSSION

Numerous ancient texts on Ayurveda, including Charak Samhita, Susruta Samhita, Ashtanga Hridayam, Sharangdhara Samhita, and Yogaratnakar, extensively discuss formulations and preparations for skincare that are touted to be highly effective and devoid of harmful chemicals. These texts serve as valuable resources, documenting the rich knowledge of Ayurvedic skincare practices. Among these formulations, Varnya Mahakashaya stands out for its blend of medicinal plants known for their blood-cleansing properties, which contribute to the skin’s radiance and vitality. Similarly, Vayasthapan Mahakashaya is revered for its role in preserving one’s youthful appearance.

Ayurvedic remedies such as Twak Sanhanana aid in wound healing, while Yoga Twak Karshnyakaran is renowned for its ability to address white scars on the skin. Romsanjanan yoga is lauded for promoting hair growth, while Kikkisahara yoga is believed to be effective in diminishing stretch marks, particularly those resulting from pregnancy.

The wisdom of the ancient acharyas extends to treating hyperpigmented skin conditions such as Vyanga and Niliku through prescribed herbal medications, as well as addressing scalp issues such as Yavana Pidika and Arumsika (scalp eczema or dandruff). In addition, remedies such as Pandukarma and Krishnakarma are employed to restore balance in hyperpigmented and hypopigmented skin, respectively.

Hair-related concerns, including hair loss (Indralupta) and hair darkening (Keshranjan), are also meticulously addressed in these texts. Yogas for hair lengthening are outlined in Keshvriiddhi Lapa, showcasing the holistic approach of Ayurveda toward haircare.

MukhLepa, commonly known as a face pack, is praised for its diverse qualities derived from its components, aiding both in problem-solving and maintaining overall skin health. These ancient Yogas and formulations not only offer solutions to various skincare and haircare issues but also emphasize the importance of holistic wellness and natural remedies in Ayurveda.

4. CONCLUSION

The cosmetic industry, with its constant advancements and technological innovations, undoubtedly impacts everyone’s life. However, despite the allure of modern cosmetic procedures, they often come with significant drawbacks. Chemical cosmetic treatments can lead to various adverse effects such as skin pigmentation changes, burning sensations, redness, irritation, and dryness. Even laser treatments, while promising, can potentially trigger serious complications such as squamous cell carcinoma, epidural thickness, purpura, scars, and sores. In addition, procedures like chemical peels carry risks of infections or the reactivation of herpes simplex infections, especially in deep peels that may necessitate general anesthesia with its own set of hazards, including intense local anesthesia. Hair transplant procedures, though effective, can also result in unwanted side effects such as bleeding, infection, temporary hair thinning, itching, scars, hiccups, pain, and numbness.

Given these risks, there is a growing interest in seeking alternative solutions that offer safer approaches to cosmetic enhancement. Ayurveda presents itself as a viable option, as it avoids many of the risks associated with chemical cosmetic procedures. The ancient Ayurvedic texts, known as Samhitas, offer a treasure trove of remedies for various skin and hair conditions. However, to harness the full potential of these Ayurvedic formulations and create innovative treatments, further research and experimentation are imperative. This necessitates a concerted effort to validate the efficacy of Ayurvedic remedies and adapt them into novel skincare and haircare solutions. Through such endeavors, the transformative influence of Ayurveda on dermatology and skincare can be aptly showcased, paving the way for safer and more holistic approaches to cosmetic care.

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Nil.

6. AUTHORS’ CONTRIBUTIONS

All the authors contributed equally to the design and execution of the article.

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8. ETHICAL APPROVALS

This study does not require ethical clearance as it is a review study.
9. CONFLICTS OF INTEREST

Nil.

10. DATA AVAILABILITY

This is an original manuscript, and all data are available for only review purposes from the principal investigators.

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REFERENCES


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Table 1: Furthermore application of paste varies according to the season\(^{[27]}\)

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<td>Shishir</td>
<td>Vanbhanta root (<em>Solanum surattense</em> Burm.), black til (<em>Sesamum indicum</em> Linn.), bark of Daruhaldi (<em>Berberis aristata</em> DC.), Yava (<em>Hordeum vulgare</em>) without husk</td>
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<td>3</td>
<td>Basant</td>
<td>Root of Darbha (<em>Imperata cylindrical</em> Beauv.), Kapoora (<em>Cinnamomum camphora</em> Nees and Eberm), Khas (<em>Vetiveria zizanioides</em> (Linn.) Nash.), seeds of Shiris (<em>Albizia lebbeck</em> Benth), seeds of Saunf (<em>Foeniculum vulgare</em> Mill.), Chawal (<em>Oryza sativa</em>)</td>
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<td>Grishma</td>
<td>Kumud (<em>Nymphaea nouchali</em> Burm.), Utpal (<em>Nymphoea stellata</em> Wild), Khas, Durva (<em>Cynodon dactylon</em> Pers), Yasti Madhu, Chandan</td>
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<td>5</td>
<td>Varsha</td>
<td>Kaliyaka, til, Khas, Jatamansi (<em>Nardostachys jatamansi</em> DC.), Tagar (<em>Valeriana wallichii</em> D.C.), Padmak (<em>Nelumbo nucifera</em> Gaertn)</td>
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