

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

*Dr.Arati Rai, **Prof Mahesh Vyas, #Dr Pankaj Pathak, \$Dr Meera K Bhojnani

**PG Scholar, **Prof & HOD, # Associate Prof, \$Asst Prof
Department of Samhita and Siddhanta, All India Institute of Ayurveda, New Delhi*

ABSTRACT

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, 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, Dharaneeya vegas

INTRODUCTION:

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. Definition of beauty in Ayurveda is *Roopam, Gunam, Vayastyag, iti shubhanga karanam.*" These are three pillars of beauty, *Roopam* is external beauty like healthy hairs, clear complexion etc. *Gunam* is internal beauty, that shine from inner piece that is from heart and mind is called self-realized, and *Vayastyag* means lasting beauty; looking and feeling younger than your chronological age

Concept of beauty may vary from individual to individual. it is truly said that beauty is bought by the judgement of eyes. Cosmetology is the science of alteration of appearance and modification of beauty. According to Drug and Cosmetic Act 1940, cosmetology is defined is that intended to be applied to the human body for cleansing, beautifying, promoting attractiveness or altering the appearance without affecting the body's structure or function. Ayurveda emphasized on both Physical and Mental beauty. In Ayurveda terms like *KRANTI PRABHA, VARNA, CHHAYA* etc. are used regarding subject. Acharya Charaka clearly mentioned that –A wise person should perform such activities which are good for his body as office incharge of city and

charioteer incharge of chariot protect city and chariot respectively.¹

MATERIAL AND METHOD:

All the available classical texts of Ayurveda, different commentaries thereupon, articles, symposium and reports related to this topic were studied and analyzed thoroughly.

REVIEW LITERATURE:

In Ayurveda mentioned that the beauty of a person is determined at the time of *Sukra shonita samyoga* itself and formation of soft parts like the skin is maternal contribution (*Matraj bhava*), hard parts like hair, nails, teeth as *Pitraj bhava* and complexion is determined by *Rasaja, Satmaja bhava*.²

Even though our science explains about external and internal beauty, people always look for external beauty because external beauty enhances our self-confidence. The physical beauty depends on skin complexion, quality of hairs, nails, teeth. But maintains of this external beauty internal beauty is very much essential because of any derangement of mind like stress, negative thoughts can all hamper the lustre and complexion.

Bhagbhatacharya states that colours of individual are also determined by food which the mother takes during her *garbhavashtha*. Intake of *madhura rasa*, *vidahi*, and *Mishra ahara* by mother will impart *Gaur, Krishna, and Shyama varna* to the child.³

Ayurveda mentioned that Following factors determined beauty in the individual

***Prakriti**- *Prakriti* of the individual is determined at the time of *sukra shonita samyoga* itself. *vata Prakriti* people will be of *Shyama* or *Krishna varna*,⁴ *Pitta Prakriti* people will be of *Gaura varna*,⁵ *Kapha Prakriti* people will have to be clarity of complexion and clear appearance.⁶

***Sara** – *Dhatu* which excellent among eight *Sara Twaka Sara* people having clear, smooth, soft skin.⁷ *Meda Sara* people having good complexion, *Majja and Sukra Sara* people having *Snighdha varna*.⁸ These are for external beauty and *Satva Sara* for internal beauty.⁹

***Samhanana** – The compactness of the body – compact body is very strong and otherwise weak.¹⁰

* **Mahabhutas**- Acharya Charaka mentioned that *Panchamahabhuta* plays an important role in *Varna Utpatti*. *Varna* is born out of *Agni Mahabhuta*

Jala+ Akasha+ Agni for Avagata Varna

Prithvi + Vayu for Krishna varna, and Mahabhutas in equal proportion for Shyama Varna.¹¹

To Maintain beauty- following regimen are described in Ayurveda for maintains of external and internal beauty

Hygiene is as important as cosmetic application. Beauty is not achieved in one day, but it should be enhanced or maintained by following the daily regimens mentioned in our Classics.

Daily Regimen-

* Wake up in early morning in *Brahma Muhurta* (before sunrise) when there are *Sattvika* qualities in nature that bring peace of mind and freshness to senses and easily excretion of *Malas*.¹²

* *Danta Dhavan* – clean your teeth it bring about freshness take away bad odour and coating on teeth. Which increase the beauty of teeth.¹³

* *Abhyanga*(oil massage)- nourishes skin and *Dhatu*s increase complexion and smooth the skin gives skin greater elasticity.¹⁴

* Role of clean dress in life, wearing clean apparel adds to the bodily charm. The dressing and cutting of

hairs, beard and nails etc. add to the, longevity, cleanliness and beauty.¹⁵

* Oiling of head one who applies til tail his head regularly doesnot suffer from headache , baldness, greying of hairs, nor do his hair fall. The skin of his face becomes brightened .¹⁶

* Exercise is essential for health and vibrant beauty because it helps clear the channel of body and wastes¹⁷

*Proper diet and digestion are crucial for long lasting beauty because beauty wholistically depends on good health.Taken in appropriate quantity, food certainly helps the individual in bringing about strength , complexion, happiness and longevity without disturbing the equilibrium of *dhatu*s and *dosas* of the body.¹⁸

**Anjana* cleans eyes and increase the beauty of eyes and *Nasya* for long black hairs.¹⁹

* One who practices nasal therapy, his eyes and ears are not affected (by any morbidity), his hairs and beard never become grey or white, he never experiences hair fall.²⁰

* The supports of life are intake of Food , Sleep and observance of *Brahmacharya*. Being supported by these three well regulated factors of life the body is endowed with strength, complexion and growth, and continues uptill full span of life.²¹

* Happiness misery, nourishment, emaciation, strength weakness , virility, sterility , knowledge , ignorance life and death - all these occur depending on the proper or improper sleep.²²

**Ritucharya* diet and lifestyle according to season help to maintain health and inhance beauty.
**Ritushodhan* during particular season removes toxins²³

**Achara Rasayana*- Ayurveda's complete beauty aspects include physical, mental and spiritual

wellbeing One who follows the code of conduct for health lives a life of hundred years without any abnormalities.²⁴

* Ayurveda also believes that true beautyfull face is the direct reflection of *OJA*.*Oja* is a substance that maintains life.²⁵

* *Rasayan* for *vayasthapana* – A person undergoing rejuvenation therapy attains longevity, memory intellect freedom from disease , youth, excellence of lustre, complexion and voice .²⁶

**Haritaki Amalki. Guduchi* having antioxidant properties. *Pippli* having antiaging activity.*Keshya* for haircare, *Bhrangraja* improve quality of hairs, *Til tail sikakayi reetha neeli* for blackning of hairs.*Lodhra* for blood purify in *yavan pidika*.*Kumkumai taiam* , *chandanadi lepa* are very well eshtablish medicine in Ayurveda for inhancing the beauty.²⁷

* Self realized mind reflects the beauty of mind, soal purity of toughts, positive attitude etc. All are making you internally beauty.

Don't always focal on biological age, laughter and seeking new knowledge, company of good friends can keep you looking and feeling beautyfull. No matter what your biological age.

DISCUSSION:

As we have got acquired with all aspect of beauty that is. *Gunam Roopam* , *Vayastyag* these three are also known as pillar of beauty . In 21st century many changes and challenges are being faced by this unique construct of human life that is beauty. Parameters are being changed at all level that is so personal, social and mental level. In present time changes in lifestyle passing severe challenges to maintain this quality due to that beauty is deteriorating at all level which is described by Ayurveda that is mental and physical. Physical beauty is mainly dependent on balance and composition of vata pitta kapha these are also

deciding factors for complexion. Apart from that sara Samhanan and Mahabhutas also play big role. Way of living and environmental factors are major reason behind diminishing beauty. By our daily regimens, we can develop enhance and preserve our external and internal beauty. If we are physically fit is 1st and foremost requirement for inner beauty. Physical and mental both acts like a charioteer and here is like a chariot. So how and where chariot would go is decided by both types of Beauty.

CONCLUSION:

Beauty doesn't specify the shape of body or colour of the skin or length of hairs. Beauty is what you reflect, naturally, on the outer surface, from inner surface. Both external and internal beauty of an individual is determined in the *Garbhavastha*, at the stage of *Shukra Shonita Samyoga* itself. But it can be maintained by following the *Rasayanas*, *Sadvrittis Dinacharyas* (daily regimen), *Ritucharyas* (seasonal regimen), and also by the *Shodhana* (Purificatory therapies) procedures explained in Ayurveda. In our time-constrained, deadline oriented society, good eating habits are hard to maintain, but good diet and digestion are crucial for long term beauty, because beauty begins with good health.

REFERENCES:

1. Agnivesh, Charaka Samhita elaborated by Charaka and Dridbala, with Dipika Ayurveda commentary by Chakrapanidutta edited by Yadav ji Trikamji Acharya Varanasi, Chaukhambha Surbharati Prakashan, 2014, Sutra sthana, 5th adhyaya, 103th verse, page 43
2. Vagbhata ashtanga hridaya edited by pandit hari sadasiva shastri paradakara and Ayurveda rasayan hemadri published by chaukhambha Sanskrit sansthan, Varanasi, reprint edition 2012 shareera sthana chapter 3 Shloka 4, p 385.
3. Vagbhata, Ashtanga Sangraha, English Translated by Prof. K. R. Srikantha Murthy, Chaukhambha Orientalia, Varanasi, Reprint Edition 1999, Sareera Sthana, Chapter 1, Shloka 36, p 15.
4. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition 2012, Shareera Sthana, Chapter 3, Shloka 83, p 402.
5. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition 2013, Sareera Sthana, Chapter 3, Shloka 90-92, p 403.
6. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Vimana Sthana, Chapter 8, Shloka 96, p 277.
7. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Vimana Sthana, Chapter 8, Shloka 103, p 278
8. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Vimana Sthana, Chapter 8, Shloka 106, p 278.
9. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Vimana Sthana, Chapter 8, Shloka 109, p 278
10. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with

- Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Vimana Sthana, Chapter 8, Shloka 116, p 279
11. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Sareera Sthana, Chapter 8, Shloka 15, p 342
 12. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2013 Sutra Sthana, Chapter 2 p 24
 13. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2013 Sutra Sthana, Chapter 2 sloka 2 p 24
 14. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2013 Sutra Sthana, Chapter 2 sloka 8 p 26
 15. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Sutra Sthana, Chapter 5, Shloka 95, p 43
 16. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2013 Sutra Sthana, Chapter 2 sloka 9 p 26
 17. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2013 Sutra Sthana, Chapter 2 sloka 10 p 27
 18. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Sutra Sthana, Chapter 5, Shloka 8 p 38
 19. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Sutra Sthana, Chapter 5, Shloka 15 p 39
 20. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2013 Sutra Sthana, Chapter 2 sloka 6 p 26
 21. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Sutra Sthana, Chapter 11, Shloka 35, p 74
 22. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhamba Prakashan, Varanasi, Reprint 2008, Sutra Sthana, Chapter 21, Shloka, 36 p 118

23. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhambha Prakashan, Varanasi, Reprint 2008, Sutra Sthana, Chapter 6, Shloka 3p44
24. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhambha Prakashan, Varanasi, Reprint 2008, Sutra Sthana, Chapter 8, Shloka 31, p61
25. Vagbhata, Ashtanga Hridaya, Edited by Pandit Hari Sadasiva Sastri Paradakara with Sarvanga Sundara Commentary of Arunadatta and Ayurveda Rasayana of Hemadri, Published by Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition 2013 Sutra Sthana, Chapter 11. Sloka 37
26. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhambha Prakashan, Varanasi, Reprint 2008, chikitsa sthan Chapter 1, Shloka 7, p376
27. Agnivesha, Charaka Samhitha, Edited by Vaidya Jadavji Trikamji Acharya with Ayurveda Deepika Commentary of Chakrapani Datta, Published by Chaukhambha Prakashan, Varanasi, Reprint 2008, chikitsa sthan Chapter 1, Shloka 25, p 377.