

CONCEPT OF BEAUTY IN AYURVEDA

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ABSTRACT:-

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 incosmetology. Many Varnya, Keshya and different Yogaare 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 conceptsof beauty which are mentioned by Acharyas in Different Samhita are discussed.

Keywords:- Ayurveda, beauty, Dincharya, Ritucharya

INTRODUCTION:-

Everyone gets attracted towards one's external beauty. External beauty has now become a demand in today's era. But this demand is not growing in a complete safe manner. Due to life style modifications, environmental issues, adulterated food etc. health issues are increasing at a very fast rate. Deterioration of health affects skin, hair of the body that is the reason why cases of skin disease, hair falling, greying of hair at very early age etc are increasing day by day. But everyone wants to be a short way for this are going towards cosmetic products, hair transplant, hair dyes etc. But all these measures are temporary and applied only up to external beauty. Ayurveda believes on root elimination of disease and gives equal importance to external as well as internal beauty. Because there are many clinical conditions in which there is pathology in internal organs and symptoms appear on skin.

Until the pathogenesis of disease does not get eliminated, symptoms will appear again and again.

CONCEPT OF BEAUTY IN AYURVEDA :-

1. Concept of beauty in Ayurveda starts from mother womb as:- foetus colour depends on predominance of Mahabhuta ,which indirectly depends mainly on Ahara Vihara taken by mother. There are some examples: - if a pregnant lady consumes excessive salty diet- then child will be affected by wrinkling of skin, greying of hair, falling of hair. If she consumes excessive sour in his diet then child will be affected by skin diseases.¹

2. Maintenance of beauty in Ayurveda can be summarized under these headings:-

(a)Dincharya:-

List of daily regimens and their effects are clearly mentioned in Samhita.

Dantdhawan&Jihwanirlekhana:- remove foul smell from mouth²

Dhoompana:- helpful in foul smell from nose, mouth, alopecia, greying of hair, hair falling³

Anjana and *Aschyotana* :- brightness of eyes⁴

Partimarsha Nasya:- one who practices *Nasya* regularly is not affected by disorders of hair such as hair falling, greying of hair, face become cheerful⁵.

Gandhusa :- *Sneha Gandhusa*(Gargling) helps in prevention of cracking of lips, falling of teeth⁶

Hair oiling:- long , black hair ,cheerful sense organs and prevention of alopecia, greying of hair,

Abhyanga:- body massage helps in gaining of soft skin , good looking, and symptoms of aging also does not appear.⁷

Sharir marjan:-alleviates foul smell, itching⁸

(b)*Ritucharya*:-*Aahara –Vihara* which should and which should not be followed are clearly mentioned in *Samhitas*. Beauty can be maintained by following these seasonal regimens.

Hemant:- body massage, oil massage on head, *Utsadan*, sun bath , steam⁹

Vasant:-physical exercise, *Udwardan*, *Dhoompana*, *Gandhusa*, *Alepa* of *Cihandan* and *Agaru*.¹⁰ 6/24-26

Greshama:- application of *Chandan* on body, wearing pearls and gems etc.¹¹ 6/30-31

Varsha:-*Udwardan*, *Pargharshan*(rubbing), use fragrance of *Chandan*¹² etc.6/40

Sharada:-*Hansodaka* should be used for bath, moon rays in light , flower garlands etc.¹³(6/48)

c) *Rasayana* therapy:-Drugs through which one gets better *Uttam Rasadi Dhatu* is called *Rasayana*. Benefits of taking *Rasayana* therapy are glowing and lustrous skin and have an anti aging property¹⁴. (ch.chi.1/1/7) page no. 5

d)*Acharya Rasayan*:- This includes some modification in our lifestyle that gives equally affect as *Rasayana* therapy without taking *Rasayana* internally.¹⁵

e)*Yoga*:- Practice of *Asthang Yoga* not only helps in maintaining physical health but also mental & spiritual health. In today's era, people are suffering from stress and this is also a main cause of many disorders such as premature greying of hair, dark circles around eye, wrinkling of skin.

3. In spite of this, various *Dravya* and *yoga* are described at various places that can be useful for enhancement of beauty:-

Skin(Varnya):-*Acharya Charaka* has mentioned *VarnyaMahakshaya* which include group of 10 drugs (*Chandan*, *Nagkesar* etc)which helps in gaining normal state of skin.¹⁶

Hair:- hair dye(*KeshaRanjana*)- *Bhringara*, *Nilini* etc.

Romsajan(growing of hairs):- *Kashisha*, young leaf *Naktmal*apounded them with the juice of *Kapitha*.¹⁷(su.chi.1/103) pg 14

Depilatory agent (*Romshatan*):- oil of *Bhallatak* mixed with latex of *Shnuhi* etc¹⁸(su.chi.1/106) page 14

Foot care: - treatment of *Paddari*(rhagades) is by application of *Ghruta* formulated by *Moma*, *Vasa*, *Majja*, *Rala* and *Geru*¹⁹(su.chi.20/20) 117page

Lip, nose, and ear: - lip, nose and ear plastic surgeries are in very trend now days. *Sushruta* has explained the techniques of *Austha Sandhan*²⁰, *Nasasandhan*²¹ and *Karna Sandhan*²² for correction of developmentally malformed and surgically correction of injured parts respectively.

Cosmetic correction of scar tissue: - healing of wound takes place by formation of scar and these scar marks look very ugly in appearance. *Sushruta* has mentioned *Krishnikarana*²³(means blackening of the white scar tissue through application of *Bhallatak* oil mixed with ash of hoofs of domestic and marshy animals), *Pandukarna*²⁴(means whitening of black

scar tissue by applying paste of Rohini fruit with goat's milk etc.), etc. (su.chi.1/90-104) pageno.13

Post pregnancy stretch marks (*Kikissa*):- *Sushruta* has mentioned pastes for removal of stretch marks e.g. paste of *Sweta Chandan*, *Mrinmala*, *Dhataki*, *Sirisa*, *Sarshapa*, *Usira*²⁵ 8/38 938 ch shha.

Shaman Chikitsa:- This is of two types either treatment is given externally or internally. Various *lepa* are described that can be used as *Alepa*, *Pradeha* etc. All skin diseases are described under the heading of *Kustha*. *Kustha* involves dushti of three *Dosha* and four *Dushya* i.e. *Twacha*, *Rakta*, *Mamsa*, *Ambu*²⁶. *Acharya Charaka* has clearly mentioned that treatment of *Kustha* should be done according to dominancy of *Dosha*. First treat the dominant *Dosha* then treat other *Dosha*. So, all skin diseases should be treated by following this simple principle²⁷. *Khadir* is best drug for treatment of *Kustha*.²⁸ various preparations of this can be used as an internal medication e.g. *Khadiradi vati* and *Khadirasava* etc.

Shodhan Chikitsa:- *Panchkarma* includes five procedures through which toxins are removed from the body.

DISCUSSION:-

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 lusturous skin, wrinkle free skin, hair dying etc. and hair transplant centres, plastic surgeries centre are spreaded world wide. *Ayurveda* can be proved as a great tool in cosmetology. Diet and lifestyle modification can help us in maintenance and achievement of beauty.

Mental stress is also a cause of hyperpigmentation of skin. So, one should follow *Acharya Rasayana*. *Vyayam* (physical exercise) increase circulation, helps in removal of toxins of body through sweat and thus impacts a great role in attaining good skin. Yoga is a great tool for mental as well as physical health. Main aim of *Ayurveda* is to maintain the health of a healthy person and disease free of a diseased, same principle is applied in concept of

beauty, beauty can be maintained by following the principles of *Ayurveda* such as *Dincharya*, *Ritucharya* and disease due to which beauty deteriorates should be treated by shaman (various *Lepa*, *Yoga*) and *Shodhan Chikitsa* (*Panchkarma*) because disease is disequilibrium of *Dosha*, *Dhatu* and *Mala* and symptoms of this disequilibrium manifest on various part of body such as skin, hair etc. *Nidana Parivarjan* is *Chikitsa*. So, doctor should take proper history of the person and should try to know the cause of disease and then start treatment accordingly.

CONCLUSION:-

Ayurveda describes external as well as internal beauty in form of physical, mental and spiritual health. Beauty can be maintained by following *Dincharya*, *Ritucharya*, *Achar Rasayan*, intake of *Rasayana*, should do *Yoga* regularly and should not surge the daily urgencies. Beauty can be regained through *Shaman* and *Shodhan Chikitsa* or in other words we can say by maintaining equilibrium of *Dosha*, *Dhatu* and *Mala* and can be enhanced through proper nutritious diet, serenity of mind.

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