

INTERNAL ELEGANCE NEVER DEMAND COSMETICS – CLASSICAL SUBSTANCE INTENDED FOR EXCELLENCE

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ABSTRACT

“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 & 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 बृहणप्रधानम्, तथा अपि तच्छरीरमात्रबृहणम्, विद्या तु शरीरमनोबृहणीया 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 Shreshtha) 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.life Style to gain Ultimate Knowledge) 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.

INTRODUCTION

Beauty is the perfect balance of inner and outer self of an individual. It is the reflection of personality and desire of every human being. 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 and it explains Triguna (Satva, Rajas & Tamas) or modes of existence in detail to understand and for the betterment of personality, the same has been accepted even in modern science.

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.Life Style to gain Ultimate Knowledge) aids in enhancing Satva, thus helps to flourish and there is no substitute method equivalent for the same. 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.

AIMS AND OBJECTIVES

1.To enrich the individual personality by the practice of Utkrushtatama Dravya's as mentioned in classics.

MATERIAL AND METHODOLOGY

Collection of material is done through Ayurveda classics and other literature, it is segregated and critically analyzed.

REVIEW OF LITERATURE

Charaka has mentioned Utkrushtatama dravya¹– to enhance internal beauty, they are

1. Ahimsa - Prana Vardhana
2. Virya - Bala Vardhana
3. Vidya - Brumhana
4. Indriya nigraha - Nandana
5. Tatva Avabodha - Harshana
6. Brahmacharya - Ayana (Marga)

Only by one dravya such benefit will be obtaining, there is no second method existed for the same.

1.Ahimsa (non-violence):

“Pranyapraninam Apakara Kriya”². Ahimsa is a multidimensional concept inspired by the premise that all living beings have the spark of divine spiritual energy, therefore to hurt another is to hurt oneself. In short, it is being non-violence in thought and action in body and mind. Once Ahimsa is mastered, even wild animals and ferocious criminals will become tame and harmless in that person’s presence (Patanjali yoga sutra).

Benefits of Ahimsa – increases will power, cultivates compassion, develops love for self and others, purifies thoughts, helps to achieve peace of mind. Dharma janana happens through Ahimsa.

Pranavardhana :- Pra means forth, Prana means breathing forth or primary energy. It is Hetu for Jeevana³. Practice of Ahimsa helps in enhancing the primary energy.

2.Virya (Potency):

the word Virya in noun form represents maliness, strength, power, energy and efficacy⁴ but here it refers to Parakrama Shakti (indomitable courage) or Sharira Samartya or Atishaya Adyavasaya (gained through constant practice). It is one among 5 steps to achieve Asampragnata Samadhi (Patanjali yoga sutra)

Balavardhana: – “Balate Vipakshate Hanti iti” Samartya or Sourya. The ability to do activity is called Bala.

3.Vidya (knowledge):

Vidya Gnanam⁷, it is derived from the root word “Vidh” which means to know. It is of 2 types- Para Vidya and Apar Vidya.

Para Vidya (spiritual knowledge) - is invisible, can't be perceived, which do not have name and has no outward appearance. Apar Vidya (intellectual knowledge) are of 18 types – Shiksha, Kalpa, Vyakarana, Chanda, Nirukta, Jyothishya, Ayurveda and Chatur veda.

Bruhmana :- one which nourishes the body is called Bruhmana⁸. Even though Mamsa rasa is best Bruhmana, it nourishes only Sharira, whereas Vidya nourishes both Sharira as well as Manas. Sharira is bondage between Atma, Indriya and Mana. It is of 2 types- Sthula Sharira and Sukshma Sharira (Chatur Bhuta along with Atma and Manas). Mana is Trigunatmaka and Atindriya. It is responsible for Indriya Gnana and Indriya Vyapara.

4.Indriya Jaya (Control over mind):

The word Indra refers to Prana and Indriya is the place where the Prana resides. Here Indriya refers to Atindriya. Manas acts as the driving force for all the sense organs. It helps in Swa nigraha along with other Indriya Nigraha.

Nandana :- Ananda Janaka Bhava (feeling of gladness) is Nandana, which can be achieved only through Indriya Jaya.

5.Tatva Avabodha (self-realization):

the word Tatva refers to accomplish or to manifest and Avabodha is to understand, hence Tava Avabodha is understanding what you want to accomplish. Knowledge about self is essential for being healthy, as it is the root for attaining all types of jnana. Atma jnana is principle factor for – appearance of the body, tone of the speech, character of the person, knowledge of Kama, Krodha, Lobha, Bhaya, Harsha, Smruti, Buddhi, Iccha, Dwesha, Prayatna, Ahamkara, Sukha, Duhkha and Ayu⁹.

Harsha janana:- Ista Shrivana Janya Sukha is Harsha (generates happiness), which is also known as Preeti, Ananda or Amoda.

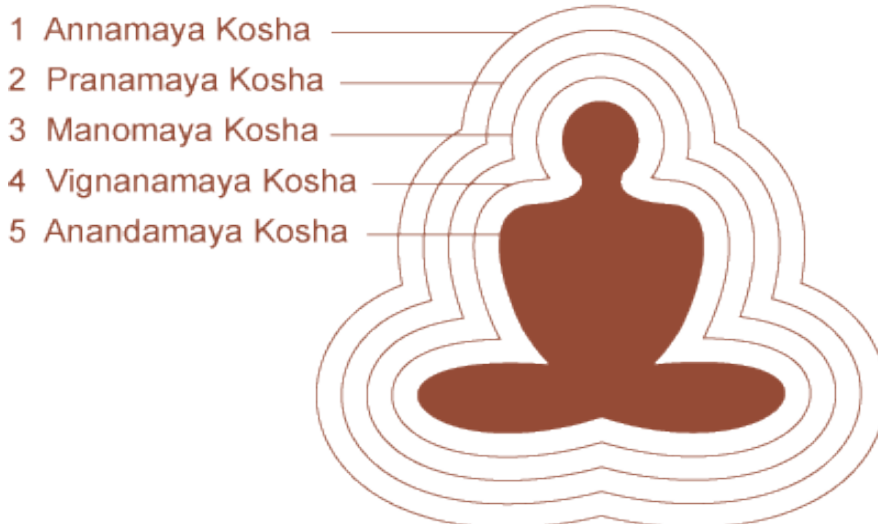
6.Brahma Charya:

Brahma is ultimate knowledge and Charya refers to life style. Any life style through which ultimate knowledge is obtained is called Brahmacharya.

Ayana:- Paraloka Hitam Ayanam iti, one which is Hita for Paralokha is Ayana (Marga). By following Brahmacharya one can achieve Moksha.

DISCUSSION

- Vidhipurvaka Annapana helps in only Annamaya Kosha Vardhana (food sheath) but Ahimsa intensifies Pranamaya Kosha (breath sheath) which is the soul of Annamaya Kosha, thus improves Prana which is Hetu for Jeevana.
- Virya or Parakrama Shakti helps to achieve Praneshana, Dhaneshana and Paralokeshana, enhances both mental strength as well as physical strength which may be constitutional or acquired, thus improves Sukha Ayu. Even though the person appears to be lean, if his Virya is good then his Bala will be good automatically.
- Vidya brings about Bruhmana of Satva guna of Manas and qualities of Sukshma Sharira which is the Sthana for Atma.
- Mano Nigraha aids in proper functioning of Mano karma. It helps to achieve detachment from worldly desires and adds inner joy. As per lord Krishna, Mana besides being unstable, is very strong and unbending. Hence to control it, is as difficult as to control wind. This can be achieved only through constant Abhyasa of Sadvritta and Achara Rasayana.
- Knowledge about self, facilitates to adopt Ahara and Vihara accordingly, thus it leads for healthy life.
- Brahmacharya not merely celibacy. Abrahma Charya is one among Trayo Upastamba which shows its importance but person should follow the rules with respect to the routine Ratri Charya.
- Unique contribution of Taitiriya Upanishath -Panchakosha, which can be correlated as



Through the practice of Ahimsa there will be Vardhana of Pranamaya kosha, through Virya - Manomaya Kosha, through Vidya -Vignanamaya Kosha, through Indriyajaya and Tatavabodha - Vardhana of Anandamaya Kosha.

- In this era to live longer, people are focusing only on food and exercises but to attain Hita Ayu and Suka Ayu along with the diet, lifestyle habits need to be improved. Ultimate aim of life is to Achieve Purusharya (Dharma, Artha, Kama, Moksha) which is possible only by following Shad Agrya's which enriches internal elegance along with external beauty.

CONCLUSION

Shad Agrya's are unique concept mentioned in classics to enhance the Beauty. These Utkrushtatama Dravya's will intensify mental health as well as physical health. It builds up Hita Ayu and Suka Ayu, by which one can achieve the ultimate aim of life; Purusharta's. There is no substitute method equivalent for the same.

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