

# **SUPREME BEAUTY OF SKIN, BODY AND MIND**

## **(MODERN, ÂYURVEDICAND SPIRITUAL CONCEPT)**

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**(An [ \* ] sign has been placed along important points)**

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## Preface

Every individual has a natural desire to look beautiful and there is nothing wrong in it. Youth and particularly young girls often spend hours before the mirror. A saint once said in his discourse that, "Beauty is only skin deep." A young man stood up and told him, "We are interested only in external beauty. What have we to do with the inner muscles and bones?" In general, the common impression is that beauty depends on the external appearance and the qualities of the skin. But this external beauty depends on the health of the body and mind. Even a beautiful person does not appear so when he is tense or afflicted with an ailment. Hence to look beautiful, it is important to maintain a healthy body and mind.

Diet, activity, exercise, rest, oil massage, bathing, attire, etc. which are important to maintain a healthy skin and the ways to modify them in various seasons are well described in this book. Ayurveda advises amalaka, yashtimadhu (glycerrhiza) and triphala as tonics for the skin. Ayurveda advises that everyone should apply to the skin, a paste of keshar (saffron) and agaru in winter, a paste of sandalwood and ushirain summer and a paste of keshar and sandalwood in the rainy season. Ayurveda advises massage with oil medicated with rasna and bibhitaka for individuals with a vata constitution, milk medicated with sandalwood, manjishtha and sariva for individuals with a pitta constitution and a fine powder of triphala or a mixture of lodhra and katphala for individuals with a kapha constitution.

Vata, pitta and kapha constitutions are diseased constitutions. As the constitution is present since birth, the individual gets used to the unhealthy state. Guidelines to change the diseased constitution into a balanced one (sama prakruti) through appropriate diet, activity and medication are elucidated in this book.

The body and mind constantly work as one unit. The unbalanced state of vata, pitta and kapha humours (doshas) gives rise to disease and their balanced state results in health. Natural desires help to restore health and promote the quality of the weak tissues, e.g. an individual with decreased body fluids desires to drink water to prevent dehydration. An emaciated person with decreased muscular and fatty tissue develops a desire to eat meat, ghee and butter. Such natural desires should be fulfilled.

Unnatural desires arise due to absence of control of the intellect over the mind and the sense organs, e.g. addiction to alcohol, smoking, uncontrolled sexual desires, etc. These desires should be controlled as early as possible.



Every tissue in the body is associated with a certain quality of the mind, e.g. if the muscular tissue is of a good quality , the individual will help others or has a forgiving nature. On the other hand, if the muscular tissue is of a poor quality, the individual enjoys harassing others. If the fatty tissue is of a good quality , the individual enjoys giving donations. On the other hand, if the fatty tissue is of a poor quality , the individual likes to cheat and exploit others. A person with the nervous tissue of a good quality is intelligent. If all the tissues are of a good quality, the individual has a strong, shapely and healthy body and lives a long life. He is contented, happy, attractive and looks beautiful.

Ayurveda mentions four stages of safeguarding and improving health and beauty .

1. Treatment of the disease : Restoring the balanced state of vata, pitta and kapha molecules.
2. Establishing a balanced constitution (sama prakruti).
3. Improving the qualities of the tissues of the body by administering an appropriate and nutritional diet and tonics (rasayana), e.g. giving iron to a person suffering from anaemia.
4. Naishthiki treatment : Increasing the sattvik (sattva predominant) nature of the mind through the practice of yoga and Spirituality till one attains the Final Liberation (Moksha).

The mind becomes healthy and beautiful when its sattva component increases and the raja and tama components decrease. This is achieved by undertaking the practice of Spirituality as advocated by the Path of Action (Karmayoga), Path of Devotion

(Bhaktiyoga) or Path of Knowledge (Dnyanyoga). Sattvik (sattva predominant) people possess good qualities such as compassion, kindness, helpfulness, etc. However they are unable to tolerate the misery of other people. Hence they have to achieve a higher state i.e. a state beyond the sattva, raja and tama components (trigunatit state). In this state, a person's Serenity and Blissful state are not affected by praise or criticism, respect or insult, riches or poverty. An ideal man (Purushottam) attains the trigunatit state but continues to work for the welfare of society without any selfish motive or ego.

Lord Krushna was such an ideal person (Purushottam). He had a balanced constitution and every tissue of His body was of an ideal quality. Lord Krushna is beauty in the manifest form. The beauty, fragrance and sweetness of His divine life will continue to have its impact on the universe and the minds of the people and make the entire universe overflow with Bliss and beauty. To appreciate the beauty of Lord Krushna we will have to become ideal.

This book will serve as an excellent guide to attain the state of supreme and eternal beauty which begins with the beauty of the skin and the body.

If a person follows the guidelines as described in this book, he will experience the universe overflowing with Bliss and Beauty from within and outside too.

Om Harihi Om Tat Sat Krushnarpanamastu |

ॐ हरिः ॐ तत् सत् वृष्णार्पणमस्तु ।

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