

**CONCEPT OF VASTRA DHARANA IN BRHAT TRAYIS AND IN CHARUCHARYA**Athira V P¹, Jishnu R²

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**ABSTRACT**

We wear clothes primarily to protect ourselves from the elements, such as rain, sunlight, extreme cold or heat, and so on. We also dress up because we want to look nice. There has been a remarkable transition in the production, style, and use of fabric for clothing since the time when animal skin was used to cover the body. Clothing is an expression, image, and personality. As civilization grows with time humans have tried to make clothes from various raw materials such as vegetation and animal skin. No data is available for the exact period from which humans started wearing clothes. It is also believed that clothes indicated the social status of the various members of society. The evidence says humans began wearing clothes more than one lakh years ago and during the bronze age that is 5000BC, cotton was used for clothing by the inhabitants of the Indus valley civilization. During different ages through the Bronze age, Iron age, etc. clothes and textiles got more and more diversified and become more comfortable and luxurious.

Keywords: Costumes, *Vastram*, *Personality***INTRODUCTION**

"Clothes make the man" is an old saying, which we accept without giving much thought. Clothes not only makes the man but also affect the facial features and

the body. Clothing takes the form of symbols used by individuals as a tool for social interaction. This forms nonverbal communication. Climate has obviously

played an important role in determining the necessity for inventing the various kinds of clothing worn by humanity. The temperature zones are responsible for clothing that cover substantially the entire body. Clothes or clothing are the collective terms to describe the different types of material worn on the body. It is a human characteristic to protect our bodies from cold, rain, and other climate change or weather conditions. It increases the cleanliness and also augments beauty. Costumes of ancient India mainly included clothes that are wrapped around the body in different ways. A complete idea of the people's dress and costumes of the ancient sage can be obtained from the Vedic literature. Ayurveda talks extensively about dressing well and even discusses the importance of wearing certain colors on certain days to promote vitality. Ayurveda places particular importance on wearing certain colors on certain days to promote vitality. This article reflects the various aspects related to clothing.

THE EVOLUTION OF DRESSES THROUGH THE AGES

Human life can be traced back to about 2.5 million years, though there were no written records of their life's still it could be understood with the help of various artifacts. Depending upon the usage of tools it is divided into the stone age, bronze age, and iron age.

In the earliest years of clothing, prehistoric women wore cloth made from vegetable fibers. Especially in colder times, humans donned animal skins sewn or knotted around their bodies. In 1991 Otzi iceman was found in the Alps which is 5300 years old gives an idea about the clothing were in the upper clothing was tied with a belt, it was also having shoes made up of animal skin also on his head a tall hat of 20 cm made of bare fur was seen. This helps one to understand the nature of clothing that existed during this age. They wore jewelry of wood or bones. It is not known for sure when humans began wearing clothes but there is enough evidence that suggests the wearing of cloths could be traced back 100,000 to 500,000 years ago. During the stone age, people wore garments made from animal fur and leather. Some tied pieces of animal skin around their waist while others

simply sling skins over their shoulders. Some of the late stone age people wove wool and linen garments that were in different colors such as pink and turquoise. In the Bronze age (3300BC -1200BC) By the time of the bronze age, people had learned how to weave wool into the cloth so that their clothes became a little more sophisticated than the rough skin worn by many of their ancestors.

In the Iron age (1200BC) Clothes made from wool, linen, silk, or leather are preserved only in particular kinds of wet, cold, or dry conditions. It is likely that women wore a simple, long, sleeveless dress, possibly a simple tube of cloth pinned or sewn together at the shoulders. Men had been wearing trousers in northern and western Europe since the late bronze age when horse riding became common, and these were worn along with a shirt. Leather was being made at this time. This and other animal hides could have been used for clothes. Sheep skin could also be used to make clothing.

VEDIC PERIOD

The Vedic period was the time duration between 1500 and 500 BCE. The garments worn in the Vedic period mainly included a single cloth wrapped around the whole body and draped over the shoulder. People used to wear the lower garment called *Pari Dhana* which was pleated in front and used to tie with a belt called *Mikhala* and the upper garment called *Uttariya*. In *Rigveda* Mainly 3 terms were described like *Adhivastra*, *Kurira*, and *Andpradhiti* for garments that correspondingly denote outer cover, a head ornament or head dress, and part of a woman's death. In *Atharvaveda*, Garments began to be made of an inner cover, an outer cover, and a chest cover. Besides *Kurira* and *Andpratidhi*, which are already mentioned in *Rigveda*, there are other parts like *Nivi*, *Vavri*, *Upavasana*, *Kumba*, and *Tirita* also appear in *Atharvaveda*. It denotes underwear, upper garments, and some kind of headdresses. As per the biblical interpretation, god produced coats of skin for the first man and women Adam and Eve, and clothed them when they were found naked in the garden after eating the forbidden fruit. In *Mauryan* and *Sunga* periods (321-72BC) both men and women wore three unstitched garments

called Antariya, Muraya, and Uttariya. Antariya was the main garment made from white cotton, linen, or muslin. They sometimes used to do embroidery on it with gold or other precious stones. It was an unstitched length of cloth draped around the hips in a Kaccha style, which was extending from the waist to the calves or ankles. The third was Uttariya made from fine cotton or silk but for low-class people, it was made from coarse cotton which was used as a long scarf to cover the upper part of the body which again was draped in a different style. The history of clothing in the Indian subcontinent can be traced to the Indus valley civilization or earlier. Indians have mainly worn clothing made up of locally grown cotton. India was one of the first places where cotton was cultivated and used even early as 2500 BCE during the Harappan era. In this manner, the style of clothing got evolved accordingly from time to time and place to place.

CLOTH

Cloth is a kind of fabric that consists of a fine, flexible network of yarns. While the term 'cloth' is synonymous with fabric, not all fabrics can be defined as cloth. The word cloth derives from old English clao, meaning 'a cloth', woven or felted material to wrap around one's body.¹ Apart from covering the body, clothing has many other functions as well as like: -

1. It can serve as protection from the elements, rough surfaces, sharp stones, rash-causing plants, insect bites by providing a barrier between the skin and the environment.
2. Clothing can insulate against cold or hot conditions, and it can provide a hygienic barrier, keeping infectious and toxic material away from the body.
3. It can protect feet from injury and discomfort or facilitate navigation in varied environments.
4. Clothing also provides protection from UV radiation. It may be used to prevent glare or increase visual acuity in harsh environments such as brimmed hats.
5. Clothing is used for protection against injury in specific tasks and occupations etc.

CULTURAL ASPECTS

In most cultures, gender differentiation in clothing is considered appropriate. The differences are in styles, colors, fabric, and types. In contemporary western societies, skirts, dresses, and high-heeled shoes are usually seen as women's clothing. Trousers were once seen as exclusively men's clothing, but now a days are worn by both genders. Men's clothes are often more practical, but a wider range of clothing styles is available for women. On the other hand, fashion can also distinguish one's position and status in society. For example, the turban wrapped in a particular manner indicates Sikh.

SOCIAL STATUS

Our clothing communicates information about ourselves, our social position, and society's values. In some societies, clothing may be used to indicate rank or status. In ancient Rome, for example, only senators could wear garments dyed with Tyrian purple. In traditional Hawaiian society, only high-ranking chiefs could wear feather cloaks or carved whale teeth. In China, before the establishment of the republic, only the emperor could wear yellow.

RELIGION

Religious clothing is the clothing worn in accordance with religious practice, tradition, or significance to a faith group. The buddha wearing kasaya robes, originating in ancient India, there robes were worn by fully ordained Buddhist monks and nuns. Some religion clothing might be considered a special case of occupational clothing. Sometimes it is worn only during the performance of religious ceremonies. However, it also may be worn every day as a marker of special religious status. Sikhs wear a turban as it is a part of other religions. In some religions such as Hinduism, Sikhism, Buddhism, and Jainism the of Thus one can point out the significance of dress is about how a person chooses to appear and how they want to look to themselves and others in a particular context. Ayurveda and other ancient Indian science do reflect the importance of clothing which are discussed below.

DISCUSSION

“VASYATHE ACHADHET ANENA ITHI VASTRAM”-That which covers the body.² Vastra are the most ideal way for decorating oneself and making oneself presentable. It bestows cleanliness and also augments beauty. It will protect oneself from the effects of wind, and heat of sun rays. The contact with *vastra* brings about pleasure to oneself as well as protect from external morbidities.

IN SUSRUTHA SAMHITA

In Susrutha chikitsa Anagatabadha Pratisheda Adhyaya, a Major portion is related to aspects of personal hygiene. *Banavara dharana* (Wearing a dress, guards, or shields to protect various parts of the body.) is also mentioned. Whose benefits are described as providing cleanliness to the body and enhancing *varna*, *tejas*, and *bala*²³

Ushnisha dharana (wearing head dress or urban) has the following benefits such as providing auspiciousness (Pavitra), *keshya* (good for hair), and warding off the breeze, sunlight, and dust.⁴

In Mukharoga chikitsa Vastrabharana dharana (wearing clothes and ornaments). This is *Rakshogna* (Dispelling evil), *ojasya*, *Soubhagyakara* (increasing auspiciousness), and *Preethi Vardhana* (increasing affection).⁵

IN CHARAKA SAMHITA

In Matraashitiya Adhyaya, as a part of *sadvrta-Nitya anupahata* vasa that is wearing of clean dress always.⁶

In Tasyashitiya Adhyaya, In *Sharad Rtu laghu shudha ambara* is mentioned, which means instructed that one should wear light and clean dress.⁷

IN ASTANGA HRDAYA

In Sutra stana, Rtucharya also a description of *vastra* also plays a major part. In *varsha rtu* (Monsoon), during this season the sky is covered by clouds and also rain. So, it is advised to use clothes that are fumigated with *Surabhi dravyas*.⁸ In *Sharad Rtu*, when the body receives fierce rays of the sun so wearing bright colored cloth is indicated,⁹ In *Shishira rtu* due to excessive cold wearing warm cloth is indicated. In *Greeshma rtu* wearing a light, dress is indicated and also in *Hemantha rtu* advise to wear heavy cloth.

CONCEPT OF VASTRA IN CARUCHARYA

Charucharya is a Sanskrit poetical treatise describing a healthy and aesthetic way of living. According to Sir Monnier Williams, ‘*Caru*’ means agreeable or pleasing and ‘*Carya*’ means practiced or behavior, conduct.

Author and time period of charucharya

With regard to authorship, the text itself is clear and states, in the first verse as well as in the last verse that the work is compiled by king Bhoja Raja. Also, Ramachandra, in his commentary on bharthari has cited some verses from Bhoja’s Carucharya. Bhoja (1000-1056AD) was a king of the paramara dynasty.

VASTRA DHARANA IN ACCORDANCE WITH SEASON¹⁰

In the cold season (*Sita kala*), one should wear *Kauseya* (silk clothes) and in summer, *Kashaya* (saffron colored) and in *Varsha rtu* (rainy season), *sukla vastra* (white colored) should be worn.

Sitting over a woolen blanket (*Kambala*) which is decorated with gems of multicolor is capable of bestowing commanding power, longevity, and prosperity to humans. *Kauseya* (silk clothes), *Chitra vastra* (multicolored dress), and *rakta vastra* (red color) are capable of pacifying the *vata kapha doshas* and hence should be worn in *Sita kala*

KASHAYA VASTRA (SAFFRON COLORED CLOTH)

This is capable of pacifying *pitta dosha* and is *medhya* (promoting intelligence). Hence it should be worn during *Nidaha kala* (summer season) and in *ghananta* (*sarad rtu*) by persons of tender body constitution. *Kasaya vastra* is stated as soft, having a cooling effect, and pacifying *pitta dosha*. Hence it should be worn during the summer season.

SUKLA VASTRA

Sukla vastra which is washed well and made fragrant, and which is beautiful resembling a garland made of white jasmine flowers should be used in *varsha rtu*. This is when fumigated well is capable of pacifying all the doshas.

MANJISTA VASTRA (RED COLORED CLOTHES)

The clothes which are colored red by *manjista rasa* are capable of pacifying vitiated *kapha dosha*. It is

pitta vardhana and is capable of quickly pacifying vata and kapha dosha. It relieves all sorts of discomforts of the body. It should be used during Hemantha rtu, is always recommended in sisira rtu and also during days which are cloudy.

VICITRA VASTRA

Wearing vichitra *vastra* helps one in attaining the desired things and is capable of pacifying the aggravated vata and kapha dosha. Clothes having a color similar to that of the bud of hibiscus should be worn during days of heavy rainfall, in Hemantha and Sisira rtus and are capable of pacifying *pitta*, *kapha*, and *vata doshas* and are attractive.

ANARHA VASTRA (CLOTHES THAT SHOULD NOT BE USED)¹¹

Clothes which are dirty, worn by others, clothes of women, that which are torn, that which are eaten by rats, etc., and that which is burnt should not be used.

Dark red and black colored clothes, that which has been kept exposed to wind or kept in open areas for a long time, which are bitten by insects, afflicted by worms, thorns, etc. and there by torn is not suitable to be used. The clothes which are obtained in a non-righteous way, those of other people, that which is left over after use by others, that which is given by people who are not liked by us, that which has not been offered to gods should not be used even if it is obtained during an auspicious day. Thus, it is stated that a person should wear good and clean clothes always. Wearing dark-colored clothes will attract supernatural forces whereas wearing black colored dress

brings about inauspiciousness' dress that has been abandoned will bring about bad luck and is inauspicious. The clothes which are once torn and sewed together again are not fit to be used on any occasion and are *amangalyakara*. That which is taken from others is also not suitable to be used on various occasions and is *anayushya* (decrease life span). The use of Malina *vastra* is inauspicious and leads to *kandu*, *twak rogas*, etc. Using burnt clothes can lead to one's death.

VALKALA (BARK OF TREES USED AS COVERING CLOTH)

It is *vata samana* and always the most liked clothes by sages. It wards off the discomforts caused by both cold and sunlight and is clean and capable of bestowing virtue.

USHNISA (HEAD WEAR)¹²

Ushnisha or turban should be used for the protection of the head. It protects the head from dust etc. It helps scattered hairs to be placed in order and also protects one from *netramaya* (Diseases of the eyes). *Ushnisha* is *Pavitra* (auspicious), *kesya* (good for hair), and moreover protects one from disturbances of wind, sunlight, and dust.

AVAKUNDANA (COVERING THE BODY)

Covering the body with cloth is *Drishti vardhana* (good for the eyes). It protects one from cold sunlight, dust, injuries, and also from various planetary influences. It is instructed that all regions of the body including *Nabhi*, *kaksha*, *pani*, *pada*, and *mukha* should be covered well.

ANALYSIS OF INSTRUCTION VASTRA DHARANA IN BRHAT TRAYI AND CARUCARYA

SI No	Treatise	Instructions
1	Susrutha Samhita	Brief Description of Benefits Mentioned As <i>Ojasya</i> , <i>Rakshogna</i> , <i>Preetivardhana</i>
2	Caraka Samhita	Recommended Use of Clean Dress Always Mentioned As <i>Kamya</i> , <i>Yasasya</i> , <i>Ayushya</i> , <i>Alakshmigna</i>
3	Astanga Sangraha, Astanga Hrdaya	Instruct Wearing Clean Dress
4	Charucharya	General Qualities of Cloth, Effect According to Color

CONCLUSION

Clothing has always been a part of human culture. Every individual should think about the clothes he or she wears and what impact they will create upon oneself and society. The nature of clothing depends on the climatic condition, and it got evolved from time to time and region to region. The study of the history of clothing and textiles traces the development, use, and availability of clothing and textiles throughout the history of mankind. So, in a nutshell, we can say clothes have been expressing an individual's lifestyle, and attitude as well as the social status and dignity of one living in.

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