

CONCEPT AND SIGNIFICANCE OF VARNA AND VARNOTPATTI IN AYURVEDA

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ABSTRACT

From time immemorial, human being has tried to become beautiful by the use different cosmetics provide by nature. The inspiration of this natural instinct is possibly traced by the changing sequence of moments of nature. As man grew, the interest of ornate by various resources was also developed. Consequently the factors and kinds of makeup are changing according to need of the different *kaal*, *avastha* and *paatrabheda*. Acharya Hazari Prasad Dwivedi, has used the term “*saundrya*” for natural beauty. Various principles participating in the formation of *varna* in *Ayurveda*. The formation of *varna* in fetal life is

accepted from *mahabhuta*. Main focus of this review is to significance of *varna* and *varnoutatpti*.

KEYWORDS: Makeup, Beauty, *Saundrya*, *Varna*.

INTRODUCTION

Beauty is a divine gift to human beings. The concept of beauty, tradition of cosmetic and perfumery is as old as human civilization. *Medical classics* added a health related significance to it. The meaning of the *varna* is not just color but it includes all the parameters of healthy and radiant skin.^[1] From the word *varna*, all those quality which can be recognized by *chakshurindriya* are accepted.^[2] The term *varna* is refers to the color of a substance.^[3] It is a useful visual tool for diagnosis of the various diseases like *pandu*, *kamala*, *jwara*, *netra-roga*, *arsha*, *visarpa*, *shotha* etc and some physiological conditions like normal color of *dosha*, *dhatu* etc. The term *varna* used in different context like *ahara*, *shukra*, *chhaya*, *prabha* etc.

Aims and Objectives

Rational analysis of the concept of *varna* and *varnotatpti*.

MATERIALS AND METHODS

Review of classical and modern texts of *Āyurveda* followed by analysis of the concept.

REVIEW OF VARNA AND VARNOTPATTI**Etymology**

According to *Sabdastoma Mahanidhi*:

“वर्ण् + अच् । कुङ्कुडमे । ब्राह्मणादिजातौ शुक्लादिरूपेवर्णे अकाराद्यक्षरे च ।”

The word *varna* derives from the root ‘वर्ण्’ with suffix ‘अच्’, that means colour of any substance. *Varna* word is used for *brahmanadi jatis*, *shukladi varna* and *akaradi* alphabets.

Roopa and Varna

In *Sanskrit* literature, *roopa* and *varna* are used as synonyms. Hence study of *roopa and varna* is essential to clarify the meaning of *roopa* on the basis of metaphysical concept.

Acharya Charaka has mentioned *chhaya* and *prabha* and he said that *prabha* arises from *tejas* whereas *chhaya* from *panch-mahabhuta*. *Prabha* is of 7 types viz. *rakta*, *peeta*, *shweta*, *shayam*, *harita*, *pandura* and *krishna*. These seven types of *prabha* are ‘*snigdha* and *shubha*’ but which are unclear, untidy or *sankshipta*, dry gives ‘*ashubha*’ results.

Therefore main features of *Prabha* are-

- Displays and clarifies the *Varna*.
- Can be seen from distance.
- It is of seven types.
- It is not dependent on complexion.
- Formed from *tejo-mahabhuta* only.

Acharya Dalhana has mentioned five types of *prabha*, according to the chronology of *akshadi mahabhutas*, viz, *nirmala*, *ruksha*, *sankshipta*, *snigdha* and *malina*.

Varna and Chhaya

According to *Charaka Samhita*-

- “वर्णमाक्रामति च्छाया | - which demarcates the complexion or *varna* of the body is *chhaya*.^[4]

Further he stated that,

- “छाया वर्णप्रभाश्रया”| that means ‘*chhaya*’ depends upon *varna* and *prabha*.^[5]

They have related them with five *mahabhuta* relying on the particular features. He also has mentioned its pathological importance.^[6]

In this manner, *prabha* shapes the premise of *chhaya* and *chhaya* is dependent over the *prabha*. These all terms appear to be equivalent, yet they are not implied for a similar thing. The *varna prabha* and *chhaya* may indicate the complexion, the luster and color of an individual respectively.

VARNOTPATTI

The word *varnotpatti* comprises of two words: *varna* and *utpatti*. Here we discussed about the process of production of *varna*.

In Ayurveda, there is no description about the *varna* separately but there is detailed description under the various types of *varna utpatti*. Referring to maximum classical texts, many factors seem to be participated in the process of *varnotpatti*. They contribute in the formation of *varna* in *garbhavastha*. Once the complexion is made, it cannot be modified at the latter stage of the life. Some factors additionally participate within the method of *Varnotpatti* after birth.

Time of Varnotpatti

In description of *masanumasika vikasa* of the fetus, *Acharya Charaka* states that the *varna* of the fetus develops mainly in the sixth month as compared to that in the other month, and decrease in energy and complexion in woman occurs.^[7]

Also, *Vagbhata* has stated that *snayu*, *sira*, *roma*, *bala*, *varna*, *nakha* and *tvacha* are manifested during the sixth month of gestation.

Charakacharya and Acharya Kashyapa in *Asamangotriya Sharira* stated that “in sixth month of pregnancy there is increase in strength, complexion and *ojas* of fetus and the mother has more exhaustion.

According to *Sankhyakarika* its existence also accepted in the sixth month, whereas *Acharya Sushruta* has clearly indicated its formation occurring when the *shukra-shonita samyoga* (*garbhoptatti*) occurs, at the same time *agni mahabhuta* forms different color and complexion by mixing with the other *mahabhuta*.^[8]

Process of *Varnoptatti*

Varnoptatti may be describe in two parts:

1. **Sahaja**: The colour and complexion, that develops during fetal development
2. **Jatottara**: The colour and complexion develops after birth due to some factors such as sun-exposure or hot atmosphere, *ahara-vihara* etc. Sometimes the complexion of an individual might change from the complexion that is from birth. This kind of colour and complexion falls under this group.

All these factors can be divided into 2 major categories:

- A. Factors contributing for the formation of *Varna* in fetal life
- B. Factors participating in the development of *varnoptatti* after birth.

Factors responsible for *Sahaja Varnoptatti*

There are various factors in different texts which contribute in *varnoptatti* which are as follows-

1. Role Of *Mahabhuta*

According to *Charaka samhita*, *varnoptatti* is classified under *atmaj bhava*. In the early stages of fetus there was a dominancy of *jala mahabhuta*, and then the contact of *agni mahabhuta* gives rises to *gaura* varna. Same way if *agni mahabhuta* comes in contact with *prithvi mahabhuta* then the color is slightly blackish. And when *jala* and *akasha mahabhuta* comes in contact then it will gives rises to *gaura-shyama varna*.

Different *Acharya* suggest diverse theories in regarding to the question, how different colors are formed when they come in association with *agni mahabhuta*. *Charaka* explained that the *tejo-dhatu*, which is responsible for color formation in fetus, comes in contact with the union of *jala* and *akasha*. If the union is precipitated by *prithvi mahabhuta* then dark color is formed.

If the union of *jala* and *akasha* comes in dealings with various *mahabhuta* then a spectrum of colors are formed. The possible varieties are described in following table.

<i>Varna</i>	<i>Pradhana Mahabhuta</i>	
	<i>Charaka and Sushruta</i>	<i>Vagabhata</i>
<i>Gaura</i>	<i>Jala</i>	<i>Agni-Jala-Akasha</i>
<i>Krishna</i>	<i>Prithvi</i>	<i>Agni-Prithvi-Vayu</i>
<i>Krishna-Shyama</i>	<i>Prithvi-Akasha</i>	
<i>Shyama</i>	<i>Jala-Akasha</i>	Combination of all <i>Mahabhuta</i>

Acharya Sushruta has said that *agni* or *tej dhatu* is responsible for all *varna*.^[9]

In *Sushruta Samhita*-

1. *Gaur- Tej + Jala*
2. *Krishna- Tej + Prithvi*
3. *Krishna shyam- Tej + Prithvi+ Aakash*
4. *Gaur shyam- Tej + Jala + Aakash*

Both the *Acharya Charaka* and *Vagbhata* have accepted role of *mahabhuta* in the process of *varnotpatti*.^[10]

According to them *agni* dominantly linked with *jala* and *akasha* provides *gaura varna* to the fetus, with *vayu* and *prithvi mahabhuta* be responsible for *krishna varna* and equal proportion of all the *mahabhuta* gives the *shyama varna* to the child.

Here, question arises - How the process of *varnotpatti* happens?

Various principles participating in the formation of *varna* in *Ayurveda*. The formation of *varna* in fetal life is accepted from *mahabhuta*. *Acharya Sushruta* has clearly mentioned about the presence of *Varna* at the time of *garbhotpatti*.^[11] Here, which *mahabhuta* are taken into consideration is a matter of knowledge.

Dalhana comments that *teja* is that the *ushma* originated by the friction of sex organs throughout the time of sexual coitus.^[12] This *ushma* is also taken as *tejo mahabhuta*. Each of the *shukra* and *shonita* are *pancabhautic*, *artava* is *tejo mahabhuta* dominant and *shukra dhatu* is *jala mahabhuta* dominant *akasha* is unenviable because it is represented as *vibhu* in *Ayurveda*, so also present there too. *Vayu* along with *Karma Swabhava* (i.e. the particular nature of the results of the past action) has been thought of because the explanation for any variety of *samyoga* & *vibhaga* of *paramanu*,^[13] thus present there too. These *mahabhuta*

plays an important role in production of *varna* and offers the particular complexion to the fetus. According to *Acharya Sushruta*, *tejo mahabhuta* is that the initiator of all sorts of complexion, it offers *gaura varna* by mixture with *jala mahabhuta*, gives *krishna varna* by mixture with *prithvi mahabhuta*, *krishna – shyama varna* with *prithvi* and *akasha mahabhuta*, and imparts *gaura- shyama* with *jala* and *akasha mahabhuta*.^[14]

According to *Charaka* and *Vagbhata*, once it mixes dominantly with *jala* and *akasha mahabhuta*, gives *avadat varna* to the foetus, with *prithvi* and *vayu* forms *krishna varna* and equal proportion of all the *mahabhuta* gives *shyama varna to the fetus*.^[15] Thus, *tejo mahabhuta* regulates the complexion by mixing with the other *mahabhuta* in different fraction, though all the *mahabhuta* present in the *garbhashaya* get be involved in the formation of *varna*.

In the book ‘Garland of letters-Studies in the *Mantra Shastra*’ written by Sir John Woodroff, a reference regarding the colours of the *mahabhuta* is available as quoted from *Sharda*; which is given here: ‘*Akasha* – Transparent, *Vayu* – Black, *Agni* –Red, *Jala* – White, *Prithvi* – Yellow. *Akasha* is transparent, which has no colour, whereas black is the absence of colour. The colour signifies presence of *rupa tanmatra*. What is colourless is formless; for form is only perceived by means of colour, and the last three *bhuta* are with form.’^[16]

Theory of *Shukra* and *Shonita*

According to *Vagbhata*- colour and texture of the *shukra* of male decides the *varna* of the his child. The color of *shukra* depends upon food, its proper digestion and *doshika* dominancy. If there is *vata* dominancy then the color of *shukra* is *aruna*, like wise *nila* in *pitta* and *shveta* in dominancy of *kapha*.

At the time of conception, if the color of semen is having color spectrum of oily color, then fetus is having *krishna varna*. *Acharya Vagabhata* has suggested following possibility in respect to the theory. *Indu*, the commentator of *Ashtanga Samgraha* has established variants in nutrition effects variant in semen and thereby the variant in the fetus. So, in summing up the opinions of the commentator and *shastrakara*, it can be said that the complexion is determined by the paternal factors.

Color spectrum of <i>Shukra</i>	<i>Varna</i> of foetal skin
<i>Taila</i>	<i>Krishna</i>
<i>Ghrita</i>	<i>Gaura</i>
<i>Madhu</i>	<i>Shyama</i>

If this normal configuration of *mahabhautika* constituents is disturbed by disease or genetically then various abnormal colors will be formed.

Role Atma and Satmya

Atma and *satmya* are the *garbhotpadaka bhava* mentioned in *Ayurveda Shastra*. The body in perspective of embryo as mixture of numerous factors. *Atreya* has said that some factors are inherited from father, and some from mother, some past imprints of *atma* and still others from the nutrition of the partaken food by mother. *Atma* and *satmya* are assigned for the manifestation of color and complexion.^[17]

Here, *satmya* is nothing except the quality towards the diet and regimens taken by mother throughout the pregnancy. The child gets nutrition from the mother. So, by providing nutrition to the corresponding *mahabhuta*, this provides the strength and complexion to the child. Thus, it is attributed towards the role of *Satmya*. The actions of past life are contrary to each other, so that, disparities in the characteristics among the persons are noticed. So, besides the *mahabhuta*, *atma* also comes under this picture on explanation of the *karma* of previous birth. All the living beings have the ability to give birth to new young ones like themselves. So, in maternity the *varna* is expounded to *atma* and *satmya*.

Besides, the four factors viz., time, uterus, *anna*, *shukra* and *shonita* enriched by their qualities are needed for the production of embryo. If the quality of anyone of these factors becomes poor, there's a clear stage of the modification in color of the offspring.

Acharya Charaka had said that the distortion of the color, shape and senses are caused by the vitiated *Dosha* that are aggravated by the defects of the spermoplasm, by the actions associated in the previous life, by the condition of the uterus and season also as by the defects of mother's *ahara* and *vihar* throughout gestation.^[18]

Role of Manah Sthiti of Mother

Ashtanga Sangraha has opined that, the mother wants to have what kind of *roop* and *varna* in her child, should think about the person having that type of characteristics. As *Arunadutta's* opinion that *roopa* includes *varna*, *akriti* etc. On the basis, one can say that color of progeny varies according to the type of thinking of woman. Role of *manah sthiti* of

mother in the formation of *varna*.^[19] *Acharya Charaka* states *manas* to be *anu*. Also, *Charaka* has quoted that *manas* influences the physical body.^[20]

According to *Ayurveda*, *manas* possess *triguṇas* i.e. *satva*, *raja* and *tama*, which are responsible for its activities on the human body. *Triguna* in their subtle state are energies, qualities of the *manas*, which differs according to the moods (attitudes). Now, the thoughts strike once within the *manas* and trigger the *triguna* accordingly. As *tanmatra* are the subtle physical forms of the *triguna*, these *triguna* transform the thought waves into different combinations of *tanmatra*. *Tanmatra* themselves are the *sukshma bhuta*, which are manifested later on in *pancabhuta*. Thus, the thinking of mother affects the *Satva*, *Raja* and *tama* according to the type of thinking. Then these *triguna* transform the waves into *tanmatara* according to their dominance. Further, these *tanmatra* have influences the respective *mahabhuta*. In this way, the *trigunas* alters the relative *mahabhuta* in the body and hence those in the *garbhashaya*. Thus, influences the production of color of child.

Role of Matruja Ahara-Vihar

Food partaken by the pregnant woman also determine the *varna* of the fetus. *Acharya Charaka* says that if a pregnant women takes *kashaya rasa*, then foetus would be of *shyam varna*. *Vridha vaghbhatta* also said that, excessive intake of *madhura rasa* like *kshira* etc. and much use of water by the pregnant results in *gaur varna* of the child. *Krishna varna* results due to *vidhahi anna* and use of *tila* and mixed *ahara vihara* causes *shyam varna*.

Acharya Charka indicates that *ahara-vihara* followed by the woman gestation period also affects the complexion and strength of her baby. Child gets nourishment from *ahararasa* of mother through placenta. A woman desiring a child of *gaur varna* should take food of *shweta varna* preparation made of *shali* rice or barley along with curd, honey, ghee or milk. She should wear white cloths and resort to white apartment and use the white bedsheets, drink, apparel and ornaments, all of white color. Similarly if a woman desires a child of *shyam* and *krishna varna*, she should use that colored food and articles.

In *Charaka* and *Sushruta Samhita*, have been mentioned about the relation of complexion with the nutrition in the context of '*Punsavanana Sanskara*', which is accomplished to change the sex of the fetus.^[21]

While depicting the variables which harm to the baby, *Acharya Charaka* said that unnecessary utilization of *amla rasa* by mother results in the child experiencing skin diseases and that of *kashaya rasa* results the child having *shyava varna*. He expresses that the etio-pathological factors of which disease are used by mother during the gestation, the child suffering generally from the respective disorders.^[22]

Consequently, the lady should have to keep away from the unwholesome diet routine and conduct who desires an excellent offspring.^[23] The color of *ahara* influences the color of fetus.^[24] Whatever color she desires to have in her child, she should use apparel of the same color.

Role of *Desha*, *Kula* and *Jaati*

According to *Ashtanga Sangraha*, *Desha*, *Kula* and *Jaati* also have an effect on *Varna*.

"देश कुलानुवृत्तितश्च वर्णभेदः ।"

Arundutta has said that in his commentary on the above quotation is, that the general population of the Northern zones having *gaur varna*, those in the Southern zone having *krishna varna*, while people of central region have the *shyava varna*. This too acknowledged by modern science. The general population from sunny areas have darker skin than individuals from region with less daylight.^[25]

According to *Ashtanga Sangraha*, *varna* changes among specific *kula* and *jati*. While clarifying about the comparability of *varna* among the specific *kula* and *jati*, *Acharya Ghanekar* has expressed their *ahara* as primary causative factor. Any individual either Europeans or Chinese or Japanese, remain in any nation, if conceivable they don't change their eating routine. Clearly their saplings are having a similar sort of *Varna* as their folks have. For example, that of the Negros are having darker appearance, that of Chinese or on the other hand Japanese are having yellowish appearance and that of Europeans have more pleasant. Too, in India, *varna* differs among specific races – individuals of some of the races are having seen fairer complexion e.g. Momedian and *Brahmana*, while some other races have the darker one. This shows the uniqueness of colour due to genetic factor. *Acharya Sushruta* has considered four *Jati* on the basis of occupation, which further suggests its relation with *varna*.

Jatottar Varnotpatti

Role of Ahara

Acharya Charaka has stated that complexion, clarity, good voice, long life, brilliance, pleasure, gratification, nutrition, strength and intelligence, all these are gained by the *ahara*.^[26] *Ahara* as a root cause for all the animate objects as well as their strength and complexion.^[27] All the *Padartha* in *Srishti* are *Pancabhautika*.^[28] According to *Charaka*, *Ahara Dravya* provides nutrition to those *dhatu* which is *sajatiya* to the *ahara dravya*. The *guna* and *mahabhuta* in *ahara* add to their *sajatiya sharira guna* and *sharira dhatu*.^[29] The *mahabhuta* participating in the production of *varna* also gets nourishment through their respective *mahabhuta*. Hence, in *jatottara avastha ahara* has a main role in the formation of *varna*.

Role of Aharavidhi

The *Aharavidhi* plays an important role in *varnotpatti* same as of the *ahara*. *Acharya Charaka* has focused on rules and regulation for intake of various drugs and diets.^[30] The *hitakara ahara* consumed according to the *aharavidhi* is said to be complexion promoter.^[31] Also it is mentioned that *ahara* taken in appropriate quantity certainly helps the individual in bringing out the complexion without disturbing the *prakriti*.^[32]

Therefore, it can be considered as having the impact in *varnotpatti*.

THEORY OF DOSHA

Dosha are responsible for different colors of the skin because it is observed that during the gestation period the formation of constitution occurs in different varieties according to the dominancy of the *dosha* and the colors are varying accordingly.

It is well known that *ahara* is a foundation of building of seven *dhatu*s. Same way qualities of *dosha* are also depends upon quality of *ahara*. The dominancy of the *dosha* depends upon the *ahara* taken by pregnant women. The quality of the *ahara* depends upon *mahabhautika* constitution. *Ahara* has impact on the *dosha* and *dosha* have impact on color formation.

Vagabhata represent the *ahara* of pregnant women is directly related to the color and complexion of the child. If pregnant women consume more milk, sweet substance and have increased frequency of bath, then, the skin color of child will be white. *Acharya Charaka* also said that if eighth month pregnant woman take the combination of *Kshira+Ghee+Yavagu*,

then the color of the skin will be fair. The *ahara* that is *kapha vardhaka* in nature leads to *shukra vridhhi* and *gauravarna*.

Relation with Vata

Though *Tejo dhatu* is the main factor in the determination of *varna*, but *vayu* also attributes the *varna*. It is mentioned by *Charakacharya* that a physician would admire about normal quality of *vayu* for improvement of *varna*.^[33]

Among the five types of *vayu*, *udana vayu* is responsible in *varnotpatti*. *Varna* is mentioned as a function of *udana vayu* in our classical texts.^[34]

Acharya Dalhana says that *vayu* being shapeless not supposed to contain any color, however the *shukra* abandoned by *vayu* shows *aruna* or *krishna* complexion appear to be the function of *udana vayu*. In this manner, *udana vayu* is in charge of the distribution of the complexion.

Relation with Pitta

Ranjanka Pitta

Acharya Vagbhata said that, *ranjaka pitta* transfers red color to the *rasa dhatu*.^[35]

Further it forms the next *dhatu* i.e. *rakta dhatu*, which in turn gives nourishment to the *tvacha*. *Varna* also get nourishes by it, as the *lohita* layer of *tvacha* has been considered as site of *varna*. Thus, its relation with *varna* is very clear.

Bhrajaka Pitta

Bhrajaka Pitta is sited in the skin. It imparts the characteristics of colour and luster, so it is termed as *bhrajaka*. *Charaka* has not described the *bhrajaka pitta* separately. He considered the color formation under the general function of *pitta*. *Agni* situated in the *Pitta* gives normal *varna* in normal state and abnormal one in abnormal state. So, normal and abnormal *varna* are the functions of *pitta*.^[36]

Acharya Charaka has described functions of normal *pitta*^[37] and *prabha* is one of the functions of *pitta*, it is said that *prabha* illuminates the *varna*^[38] and is noticeable from a distance. So, role of *pitta* in illumination of *varna* is considerable. Also mentioned in *Charaka Samhita*, *chhaya* depends upon the *varna* and *prabha*.^[39] So, ultimately *bhrajaka pitta* determines the *varna*. *Acharya Vagbhata* has also accepted *bhrajaka pitta* is brightening the skin.

Chakrapani in his commentary, has stated the term *bhrajaka pitta* and mentioned location and function of it. “ऊष्मणो मात्रामात्रत्वं वर्णभेदो च त्वग्गतस्य भ्राजकस्य ।” that means normal and abnormal temperature and *varna* of skin are the functions of *bhrajaka pitta*. Hence, *bhrajaka pitta* is mainly responsible for the *Varna*. *Acharya Sushruta*, *Bhela* and *Vagbhata* on the other hand, have mentioned this type of *pitta* separately including the functions ascribed to it.

Sushruta was the first person to describe the *bhrajaka pitta* as a variety of *pitta*. He has also used the term *bhrajakagni* for *bhrajaka*. *sushruta charya* says that, "The *pitta* which is situated in the skin, is spoken as *bhrajakagni*." It regulates the digestion and utilization of substance used for *abhyanga*, *parisheka*, *avagahana*, *lepana* etc. it irradiates the glow of one's natural complexion.^[40] *Dalhana* also mentioned that when smear or rub the substance over the skin it is *bhrajaka pitta* which digests them.

Vagabhata mentioned that location and function of *bhrajaka pitta* and *Arunadutta* further added the function of *bhrajaka* as *dipana* and *pachana* of the substance applied for *abhyanga*, *lepana* etc.^[41] *Bhela* said that the coloration of the skin is not a whole phenomenon; it varies with part and structure of the body.

The *pachaka pitta* and *ranjaka pitta* are also involved as the contributory factors for the maintenance of the normal skin color as well as the production of depigmentation. The other factors which influences on *bhrajaka pitta* are *rasa*, *rakta* and *mansa* associated with *srotas*. *Vyana vayu* that plays an important role in circulation of nutrients is also indirectly responsible for the normal color formation. *Dhatvagni* of *rasa* and *rakta* also have contributed their role in color formation.

It will be seen from the citations above that,

1. *Bhrajaka* described in *Ayurveda* as *pitta*.
2. It is located in *bahyatwacha* (ext. skin) in the layer known as *avbhasini*.

Its functions are specified to be –

- The productions of normal and abnormal heat of body
- The production of normal and abnormal color of the skin as a whole and parts and structures of the body viz., hands, feet, back, sides, abdomen, thigh, face, nails, hair and eye (*Bhela*)

- The absorption and digestion of substance used together with oils, decoctions and for sprinkling over the body etc. (*Dalhana & Arundutta*)

So in general, *bhrajak pitta* is responsible for the presentation of *varna* of the body.

Relation with *Kapha*

While describing the *prakṛiti lakshana*, *Acharya Charaka* has mentioned ‘*avadatagatrata*’ (fair complexion) and ‘*prasanna-snigdha varna*’ (clear and unctuous complexion) as the symptoms of *kaphadhika prakṛiti*,^[42] which indicates that *kapha* is especially accountable for luster and texture of the skin. Also the role of *kapha dosha* in the development of *varna* are often understood in this way that each one of the structural formation of the body are only due to *kapha* and *varna* is additionally situated in the body. Although not having most importance in contribution, but it provides the seat to *varna*.

Relation with *Dhatu*

Rasa

Tvak is the base (*adhishtana*) of *rasa dhatu*, therefore *rasa dhatu* plays an important role in *varnotpatti*. That is evident by *lakshana* of *tvaksara purusha* stated by *Acharya Charaka*. *Charakacharya* specified the *lakshana* of *tvakasara purusha* i.e. *snigdha, shlakshana, komal, prasanna, sukshma* and *prabhayukta*.^[43] It shows that the *rasa dhatu* plays an important role in the development of color likewise as for the luster and complexion.

Rakta

Acharya Charaka has mentioned *vishuddha rakta* as a accountable issue for *bala, varna, sukha* and *ayu*.^[44] Also *Acharya Sushruta* considers *rakta* as increasing the glow of color and complexion.^[45]

No clear references are found for the role of different *dhatu* within the formation of *varna*, however *Acharya Charaka* has mentioned the clearness of *varna* because the quality of *medosara, majjasara* and *shukrasara purusha*.^[46]

Oja

Acharya Sushruta has explained the relation of *varna* with *oja*. *Oja*, that is the strength giving principle, serves to impart a firm integrity to the muscles and unbounded management over

all the acts of vitality, improve the voice and complexion, and helps both the external and internal sense organs, in duly performing their natural functions.^[47]

In that manner, *varna* has been procured among the functions of *oja*. Further, according to *Acharya Sushruta*, once *Oja* is diminished, the person having the deranged luster.^[48] Conjointly *Acharya Charaka* has said ‘*Duschhaya*’ as a symptom of *oja kshaya lakshana*,^[49] that indicates the importance of *oja* in *varnotpatti*.

Relationwith Mala

Though *mala* don't have an immediate role in *varnotpatti*, their presence within the body could produce disturbances in *varna* formation. Hence, their excretion through the body should be done. They conjointly stand among the 3 main root of the body as declared by *Acharya Sushruta*.

Relation of Varna with Prakriti

In the text of *Ayurveda*, *Acharya* have more emphasized the *prakriti*. During *aturbala* analysis, it has been given prime position to *prakriti*. *Prakriti* is formed depending upon the dominancy of *dosha* during the phase of *garbhavakranti* and it is harmless.

Acharya Vagbhata has stated different types of *Varna* are cited according to the types of *prakriti*.^[50]

In *Charaka Samhita* it is mentioned that, In *kapha prakriti persons* are having *gaura varna*. According to *Sushruta samhita*, the persons of *pitta prakriti* have reddishness of the nails, eyes, tongue, lips, palms and soles and *kapha prakriti* have the *gaura varna* of the skin like *durva*, *indivar* etc. Also, the view of *Acharya Vagbhata* is seems to be like the other *Acharya*.

Also, *Acharya Charaka* and *Sushruta* has given the importance to the *varna* in *prakriti*.^[51]

CONCLUSION^[52]

In *Ayurveda*, process of formation of skin in fetus is attributed to *paka* of *rakta dhatu*. *Agni mahabhuta* is said to be at the root of *varna utpatti* and *pitta* being the main seat of *agni* is responsible for the same.^[53] *Prabha* or maintenance of body complexion is one of the functions of *pitta* and *bhrajaka pitta* seated in the skin radiates the glow of one's natural complexion that is expressed through *varna*. The meaning of the *Varna* is not just color but it

includes all the parameters of healthy and radiant skin like texture, color, luster, moisture, elasticity etc.

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