



Review Article

## A CRITICAL REVIEW OF CHARAKA SAMHITA IN REFERENCE TO VARNYA -AHARA, VIHARA, AUSHDHA EVUM KARAM

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**Article info**

**Article History:**

Received: 28-05-2024

Accepted: 18-06-2024

Published: 10-07-2024

**KEYWORDS:**

Ayurveda, Varnya, Charaka, Twacha.

**ABSTRACT**

Beauty has been admired since time immemorial. From the ancient Indian and Egyptian cultures to the present, through all the cultures and through the span of centuries, mankind has been giving great importance to beauty and physical appearance. Ayurveda is considered as one of the ancient sciences of health and medicine. *Acharya Charaka* has mentioned the aim of Ayurveda as to protect health of an individual and alleviate disorders in the diseased. This definition of complete health includes cosmetic aspects as well. Beauty is more than just skin deep according to Ayurveda. It is the most obvious external manifestation of overall well-being. Skin is a mirror to your physical, mental and spiritual wellness. *Varna* in Ayurveda is a broad term comprises of various parameters like color, lustre, texture, radiance etc. In this review article an effort has been made to recollect the various *Varnya Ahara, Vihara, Aushdha Evum Karam* quoted by *Acharya Charaka* in *Charaka Samhita*.

**INTRODUCTION**

Beauty is a combination of qualities, such as shape, color or form that pleases the aesthetic senses, especially the sight. The quality or aggregate of qualities in a person or thing that gives pleasure to the senses or pleasurable exalts the mind or spirit is termed as beauty.

**Chief Attributes of Physical Beauty**

- *Twacha* (skin)
- *Kesha* (hair)

**Twacha**

The word *Twacha* is derived from “*Twak Savarne Dhatu*” which means covering of the body.

*Acharya Charaka* has also defined *Twacha* as the structure covering the body. *Twacha* is one of the “*Panch Gyaanendriya Adhishthana*”<sup>[1]</sup> responsible for “*Sparsh Gyana*”.

**Utpatti**

According to *Acharya Charaka*, the development of *Twacha* occurs during the third month of gestation<sup>[2]</sup>.

During 5<sup>th</sup> month of gestation, *Vrridhi* of *Mansa Dhatu*<sup>[3]</sup> and during 6<sup>th</sup> month *Varna Upchaya* takes place in the foetus<sup>[4]</sup>. This indicates the full development of *Twacha* by the 6<sup>th</sup> month of intrauterine life.


**Panchbhautikatva Of Twacha**

*Acharya Charaka* has mentioned that *Twacha* is a *Parthiv Dravya*<sup>[5]</sup>.

Mahabhuta	Guna of Twacha
Prithavi Mahabhuta	Sthula, Sthira, Murtimanta
Jala Mahabhuta	Mridu, Snigdha
Agni Mahabhuta	Abha and Varna
Vayu Mahabhuta	Sparshanendriya Adhishthana
Akasha Mahabhuta	Svedavahi Srotas

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Quick Response Code



<https://doi.org/10.47070/ayushdhara.v11i3.1552>

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**Layers of Twacha**

S.No.	Acharya Charaka <sup>[6]</sup>
1	Udakadhara
2	Asrigdhara
3	Tritiya Twacha
4	Chaturthi Twacha
5	Panchami Twacha
6	Shashthi Twacha

**Varna**

वर्णशब्देन चवर्णसचरिताश्चक्षुर्ग्राह्यारौक्ष्यादयोऽपिग्रह्यन्ते। (च.ई.चक्र. टीका. 1)  
 Acharya Chakrapani has explained that Varna comprises of all the perceivable features of skin  
**MATERIALS AND METHODS**

**Varnya**

स्नेहनाजीवनाबल्यावर्णोपचयवर्धनाः। (च. सू.1/89)	Chaturvidha Sneha i.e., Ghrita, Taila, Vasa and Majja increases Sharir Sneha (unctuousness), Varna (complexion) and Upchaya (body built).
मूत्रमुत्सादने युक्तं युक्तमालेपनेषुच। (च.सू.1/96)	Mutra is used for Utsadana and Lepa.
चन्दनतुंगपदमकोशीरमधुकर्मजिष्ठासारिवापयस्यासितालता इति दशमानि वर्णानि भवन्ति। (च. सू.4/8/8)	Varnya Mahakashaya: This group of ten drugs has complexion promoting properties.
अमृताऽभयाधारीमुक्ताश्वेताजीवन्त्यतिरसा मण्डूकपर्णीस्थिरापुनर्नवा इति दशमानि वयः स्थापनानि भवन्ति। (च.सू. 4/8/50)	Vayasthapana Mahakashaya: This group of ten drugs has rejuvenating properties.
मात्रावद्धयशनमशितमनुपहत्य प्रकृतिबलवर्णसुखायुषायोजयत्युपयोक्तारमवश्यमिति। (च. सू. 5/8)	Matravata Ahara positively promotes one's Bala and Varna.
मुखंप्रसन्नोपचितस्वरः स्निग्धः स्थिरोमहान्। (च. सू. 5/61)	The face will become cheerful and Upachita (stout) as the result of using Nasya.
जीर्यतश्चोत्तमाङ्गेषुजरा न लभतेबलम्। (च. सू. 5/63)	The signs of aging will be regarded as the effect of Nasya.
हन्वोर्बलंस्वरबलंवदनोपचयः परः। (च. सू. 5/78)	Sneha Gandusha imparts Badanupchaya (excellent stoutness to the face).
इन्द्रियाणिप्रसीदन्तिसुत्वग्भवतिचाननम्। (च.सू.5/83)	By daily application of oil on head, skin of the face becomes beautiful.
तथा शरीरमभ्यंगाददृढं सुत्वक् च जायते। प्रशान्तमारुताबाधंक्लेशव्यायामसंसहम्। (च. सू. 5/86)	Taila Abhyanga: Daily oil inunction provides the firm body and beautiful skin.
सुस्पृशोपचितांगश्चबलवान् प्रियदर्शनः। भवत्यभ्यंगानित्यत्वान्नरोऽल्पजरएवच। (च. सू.5/89)	Daily inunction imparts person smooth and stout limbs, strong and good looking body and delays the signs of aging.
जायतेसौकुमार्यं च बलंस्थैर्यचपादयोः। दृष्टिः प्रसादंलभतेमारुतश्चोपशाम्यति। (च.सू. 5/91)	Massaging feet with oil treats roughness, stiffness, dryness, fatigue, numbness and provide softness, strength and firmness to the feet.
त्रय उपस्तम्भाइतिआहारः स्वप्नोब्रह्मचर्यमितिए .....बल वर्णोपचयोपचितमनुवर्तते....। (च.सू.11/35)	The right use of these Trayoupstambha enhances strength, complexion and built of body.
घृतपित्तानिलहरंसशुक्रौजसांहितम्। निर्वापणं मृदुकरंस्वरवर्णप्रसादनम्। (च.सू.13/14)	Ghrita provides softness and good complexion to the skin.
आयुः प्रकर्षकामाश्चबलवर्णस्वरार्थिनः। पुष्टिकामाः प्रजाकामाः सौकुमार्यार्थिनश्चये। (च.सू.13/42)	Those who are desirous of good complexion, lustre and softness of skin should use Ghrita.
स्निग्धश्लक्ष्णतनुत्वक्तां ये च कांक्षन्ति देहिनः। (च.सू.13/45)	Those who desire unctuous, smooth and thin skin should use Taila

through eyes. This explains that Varna in Ayurveda is a broad term comprises of various parameters like color, lustre, texture, radiance etc.

Prakrita Varna of Twacha<sup>[7]</sup>:

**Prakrita Varna**

- 1.Krishna
- 2.Shyama
- 3.Shyamavdata
- 4.Avdata

While explaining the features of Deerghayu Lakshana, Acharya Charaka has explained that skin should be firm and thick layered.<sup>[8]</sup>

मलापहंरोगहरंबलवर्णप्रसादनम् । पीत्वासंशोधनसम्यगायुषा युज्यतेचिरम् । (च.सू.15/22)	<i>Shodhana</i> improves one's skin complexion.
एवं विशुद्धकोष्ठस्य ..... इन्द्रियाणिमनोबुद्धिर्वर्णश्चास्यप्रसीदति । बलंपुष्टिरपत्यं च वृषताचास्य जायते । जराकृच्छेणलभतेचिरंजीवत्यनामयः । (च.सू.16/17-19)	When a person purifies his body by <i>Shodhana Karma</i> complexion become clear, aging is retarded and he lives a long life free of diseases.
दर्शनंपक्तिरूष्मा च क्षुत्पिष्टादेहमार्दवम् । प्रभाप्रसादोमेघा च पित्तकर्माविकारजम् । (च.सू.18/50)	The normal state of <i>Pitta</i> is responsible for softness and lustre of body.
सर्वशरीरचरास्तुवातपित्तश्लेष्माणः..... शुभान्युपचयबलवर्णप्रसादादीनि । (च.सू. 20/9)	Balanced state of <i>Tridosha</i> is responsible for <i>Varna Prasadana</i> (good complexion).
सद्यः संतर्पणोमन्थः स्थैर्यवर्णबलप्रदः । (च.सू. 23/39)	<i>Sadya Santarpana Mantha</i> promotes complexion of skin.
तद्विशुद्धं हि रुधिरंबलवर्णसुखायुषा । (च.सू. 24/4)	<i>Vishuddha Rakta</i> invests the person with complexion and long life.
प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छन्तमव्याहत पक्त्वैगम् । सुखान्वितं तुष्टिबलोपपन्नं विशुद्धरक्तंपुरुषवदन्ति । (च.सू. 24/24)	Man with <i>Vishuddha Rakta</i> has clear complexion.
लामज्जकोशीरंदाहत्वग्दोषस्वेदापनयन प्रलेपनानां । (च.सू. 25/40)	<i>Lamjaaka and Usheer</i> are foremost among <i>Pralepanam Dravya</i> that alleviate skin disorders and excessive sweating.
मधुकं चक्षुष्यवृष्यकेश्यकण्ठयवर्णविरजनीयरोपणीयानां । (च. सू. 25/40)	The <i>Madhuka</i> is foremost among those that are beneficial for the eyes, hair, complexion and pigmentation.
तत्र मधुरोरसः..... षडिन्द्रियप्रसादनोबलवर्णकरः पित्तविषमारुतघ्नस्तृष्णादाहप्रशमनस्त्वच्यः केश्यः ..... । (च.सू. 26/42-1)	<i>Madhura Rasa</i> has a beneficial influence on the skin, hair, voice and strength.
....कटुकस्तिलः ।त्वच्यः केश्यश्चबल्यश्च वातघ्नःकफपित्तकृत । (च.सू.27/30)	<i>Tila</i> is a skin and hair tonic.
दर्शनश्रोत्रमेधाग्निवयोवर्णस्वरायुषाम् । वर्हीहिततमोबल्योवातघ्नोमांसशुक्रलः । (च.सू. 27/64)	The <i>Mayura Mansa</i> is most conducive to complexion, voice and life.
गुरुष्णस्निग्धमधुराः स्वरवर्णबलप्रदाः । (च.सू. 27/65)	<i>Hansa Mansa</i> bestows good voice, complexion and strength.
वर्ण्योवातहरोवृष्यश्चक्षुष्योबलवर्धनः । .....कूर्मउच्यते । (च.सू. 27/83)	<i>Kurma Mansa</i> is said to be promotive of skin complexion.
खड्गमांस.....स्नेहनंबृंहणवर्ण्यं श्रमघ्नमनिलापहम् । (च.सू. 27/84-85)	<i>Khadga Mansa</i> is promotive of skin complexion.
जरणीयःपरिणतोहृदयो वर्ण्यश्च शार्करः । (च.सू. 27/183)	The <i>Sharkar</i> is promotive of complexion on assimilation.
स्नेहश्लेष्मविकारघ्नोवर्ण्यः पक्वरसोमतः । (च.सू. 27/184)	The <i>Pakvarasa Sidhu</i> promotes complexion.
जरणीयोविबन्धघ्नः स्वरवर्णविशोधनः । (च.सू. 27/185)	The <i>Apakvarasa Sidhu</i> clarifies the voice and complexion.
वातघ्नेषूतमंबल्यंत्वच्यंमेधाग्निवर्धनम् । तैलसंयोगसंस्कारात् सर्वरोगापहंमतम् । (च.सू. 27/287)	<i>Tila Taila</i> is the best for skin.
बलवर्णार्थिनांचैवरसंविद्याद्यथाऽमृतम् । (च.सू. 27/313)	For those who are desirous of enhanced complexion <i>Mansa Rasa</i> is to be regarded as nectar itself.
प्राणाः प्राणभृतामन्नमन्लोकोऽभिधावति । वर्णः प्रसादःसौस्वर्यजीवितंप्रतिभासुखम् । (च.सू. 27/349)	Good complexion, good voice and long life are all established by food.
विविधमशितंपीतलीढं खादितं.....केवलं शरीरमुपचयबलवर्णसुखायुषा योजयतिशरीरधातून्जयतिच । (च.सू. 28/3)	Proper digestion and metabolism of ingested food promotes body built, and complexion.
वर्णप्रसादंचाभिनिर्वर्तयतितस्मात् स्निग्धमशनीयात् । (च.वि. 1/24/2)	One should eat <i>Sanigdha Ahara</i> as it brightens the complexion.
बलवर्णोपचयकरत्वं च इति मात्रावतो लक्षणमाहारस्य भवति ।(चि. वि. 2/6)	Imparting good complexion and body built is the effect of <i>Matravata Ahara</i> .

तत्र स्निग्धश्लक्ष्ण मृदुप्रसन्नसूक्ष्माल्पगम्भीरसुकुमारलोमा सप्रभेव च त्वक् त्वकसारणाम्। (च.वि. 8/103)	The skin of <i>Twaka Sara Purusha</i> is unctuous, smooth, soft, clear, thin, covered with short, deep-rooted and delicate hair and is full of lustre.
स्निग्धरक्तवर्णश्रीमद्भ्राजिष्णुरक्तसारणाम्। (च. वि. 8/104)	In <i>Rakta Sara Purusha</i> ears, eyes, mouth, tongue, nose, lips, hands, soles, nails and forehead are unctuous, reddish and full of lustre.
वर्णस्वरनेत्रकेशलोमनखदन्तौष्ठमूत्रपुरीषेषु विशेषः स्नेहोमेदःसारणाम्। (च.वि. 8/106)	<i>Meda Sara Purusha</i> possesses excessive unctuousness in their complexion, hair, nails, teeth and lips.
मृद्वंगाबलवन्तः स्निग्धवर्णस्वराः। स्थूलदीर्घवृतसन्धयश्चमज्जसारः। (च. वि. 8/108)	<i>Majja Sara Purusha</i> has soft body, unctuous complexion and voice.
प्रसन्नस्निग्धवर्णस्वराभ्राजिष्णवोमहास्फिचश्च शुक्रसारः। (च. वि. 8/109)	<i>Shukra Sara Prusha</i> has unctuous, round, firm, close and even teeth, clear unctuous complexion.
षष्ठेमासिगर्भस्य बलवर्णोपचयोभवत्यधिकमन्येभ्योमासेभ्यः तस्मात्तदा गर्भिणी बलवर्णं हानिमापद्यतेविशेषेण। (च. शा. 4/22)	During sixth month of gestation, there is enhancement in the accession of strength and color to the foetus as compared to other months.
सतस्य रसोबलवर्णकरः संपद्यते स च सर्वरसवानाहारः। (च. शा. 6/23)	During intrauterine life, the fluid from mother's body transmitted through umbilicus is generative of strength and color of foetus.
दीर्घमायुः स्मृतिमेधामारोग्यं तरुणं वयः। प्रभावर्णस्वरौदार्यं देहेन्द्रियबलंपरम्। वाक्सिद्धिंप्रणतिकान्तिं लभतेनारसायनात्। (च.चि./11/7-8)	Youth, excellence of lustre, complexion and radiance all are achieved by the use of <i>Rasayana</i> (vitalizers).
कफप्रसेकवैस्वर्यवैवर्ण्यं कामलांक्रिमीन्। .....जयेच्छीघ्रहरीतकी। (च. चि.1/1/33)	The <i>Haritaki</i> is a quick subduer of the complexion impairment.
मुक्त्वाजीर्णं वपुश्चाग्रयमवापुस्तारुणं वयः। इतिब्राह्मरसायनम्। (च.चि. 1/1/55)	<i>Brahma Rasayana</i> : The sages attained immense longevity from the use of this <i>Rasayana</i> . Shuffling off their decayed bodies, they secured for themselves fresh youth.
अस्य प्रयोगाच्च्यवनः सुवृद्धोऽभूत्पुनर्युवा। .....वर्णप्रसादं पवनानुलोम्यम्। (च.चि. 1/1/73)	<i>Chyavanaprasha</i> : A man obtains lustre and clearness of complexion from the use of this <i>Rasayana</i> .
बलमहर्षिर्विशुद्धिरग्रयास्वरोधनौघस्तनितानुकारी। (इत्यामलकघृतम्) (च.चि. 1/2/6)	<i>Amlaka Ghrita</i> : The man who partakes this vitalizing elixir will acquire purity of complexion
आयुष्यं पौष्टिकं धन्यंस्वरवर्णप्रसादनम्। (इत्यैन्द्ररसायनम्) (च.चि. 1/3/27)	<i>Aindra Rasayana</i> improves the voice and complexion.
परमायुर्वयश्च तरुणमनामयत्वं स्वरवर्णसंपदमुपचयंमेधांस्मृतिमुत्तम बलमिष्टांश्चापरान्भावानावहन्ति सिद्धाः। (इतीन्द्रोक्तं रसायनम्)(च.चि. 1/4/6)	<i>Indrokta Rasayana</i> : After a course of six months, optimum length of life, youthful age, excellence of voice and complexion and full physical growth are attained.
वयोवर्णस्वराकृतिबलप्रभाभिः.....। परमूर्जस्करचैव वर्णस्वरकरंतथा। (इतीन्द्रोकरसायनमपरम्)(च.चि. 1/4/25)	It is an excellent vitalizer and a promoter of complexion.
बलवर्णस्वरकरः पुमांस्तेन वृषायते। (इति वाजीकरणपिण्डरसीः) (च.चि. 2/1/41)	The <i>Vajikarana Pindarasa</i> is regarded as promoter of complexion.
वृष्यंबल्यं च वर्ण्यं च कण्ठ्यंबृंहणमुत्तमम्। (इति वृष्यघृतम्) (च.चि. 2/2/23)	<i>Vrishya Ghrita</i> taken with the <i>Shastika</i> rice is the best promoter of strength, complexion and voice.
वर्णस्वरबलोपेतः पुमांस्तेन वृषायते। (वृष्यो दधिसरप्रयोग) (च.चि.2/2/26)	Use of <i>Dadhisara</i> increases, complexion, voice and strength.
गुल्मकुष्ठोदरव्यंगशोफपाण्ड्वामयज्वरान्। शिवत्रंलीहानमुन्मादं घृतमेतद्वच्यपोहति। (इति नीलिन्याद्य घृतम्) (च. चि. 5/109)	The <i>Neelinyadya Ghrita</i> is curative of skin diseases, <i>Vyanga</i> , vitiligo etc.
एतदुत्सादनकार्यं पुष्टिवर्णबलप्रदम्। (च.चि. 8/178)	This mentioned <i>Utsadana</i> should be used for massage to promote body built, complexion and strength.
स्त्रीप्रसक्तान्	The <i>Amritaprasha Ghrita</i> can be used by those who are emaciated

कृशान्वर्णस्वरहीनांश्चबृंहयेत् ।(इत्यमृतप्राशघृतम्) (च.चि. 11 / 42)	and also those who have lost their complexion.
कृशदुर्बलवृद्धानांपुष्टिवर्णबलार्थिनाम् । (इति पंचमसपिदकाः)(च.चि. 11 / 75)	Fifth <i>Sarpiguda</i> is beneficial to those who are emaciated, weak and aged. Good for those who are desirous of gaining well nourished body and improved complexion.
क्षिप्रजयेद्वर्णबलायुरोजस्तेजोऽन्वितोमांसरसान्भोजी । (इति पुनर्नवाद्यरिष्ट) (च. चि.12 / 38)	By the use of <i>Punarnavadyarishta</i> person will have better skin complexion and lustre.
दीपनरोचनं वर्ण्यकफवातानुलोमनम् । (इति तक्रारिष्ट)(च. चि. 14 / 75)	<i>Takrarishta</i> taken in proper dosage is promotive of complexion.
स्रोतःसुतक्रशुद्धेषुरसः सम्यगुपैति यः । तेनपुष्टिर्बलवर्णः प्रहर्षश्चोपजायते । (च.चि.14 / 87)	By using <i>Takra</i> the body-channels are purified, the nutrient fluid circulates well to all the parts of the body, and hence the person acquires well nourished body and complexion.
बलपुष्टिकरं वर्ण्यमग्निसंदीपनंपरम् । (च. चि. 14 / 118)	<i>Piplayadi Ghrita</i> provides good complexion.
कुष्ठशोफाकिचिहरोबलवर्णाग्निवर्धनः । सिद्धोऽयमभयारिष्टः कामलाशिवत्रनाशनः । (इत्यभयारिष्टः)(च.चि.14 / 142)	<i>Abhayarishta</i> is a promoter of complexion.
आयुर्वर्णोबलंस्वास्थ्यमुत्साहोपचयौप्रभा । ओजस्तेजोऽनयःप्राणाश्चोक्तादेहाग्निहेतुकाः ।(च.चि.15 / 3-4)	<i>Deha Agni</i> is responsible for enhancing complexion, body nourishment, radiance, <i>Oja</i> and lustre.
करोत्यग्निं बलवर्णवातघ्नंभुक्तपाचनम् । ( इतिदशमूलाद्य घृतम्) (च.चि.15 / 86)	<i>Dashmooladhya Ghrita</i> promotes strength and complexion.
स्वरवर्णकरश्चैव रक्तपित्तकफापहः । (इतिदुशालभासवः)(च.चि.15 / 155)	<i>Duralabhadyasava</i> is a promoter of the voice and the complexion.
अजाक्षीरप्रयोगेणबलवर्णश्च वर्धते । (च.चि. 19 / 57)	Administration of goat's milk imparts strength and enhances the complexion
रोचनं दीपनं हृद्यस्वरवर्णप्रसादनम् । (च.चि.24 / 62)	<i>Madya</i> is a promoter of voice and complexion.
मनःशिलैलामजिष्ठालाक्षा च रजनीद्वयम् । प्रलेपः सघृतक्षौद्रस्त्वग्विशुद्धिकरः परः । (च.चि.25 / 114)	The <i>Lepa</i> prepared of <i>Manahasheela</i> , <i>Ela</i> , <i>Manjishtha</i> , <i>Laksha</i> , <i>Hridra</i> and <i>Daruharidra</i> mixed with honey and <i>Ghrita</i> is an excellent cleanser of the skin.
अयोरजःसकासीसं त्रिफलाकुसुमानिच । करोतिलेपः कृष्णत्वंसद्यएव नवत्वचि । (च.चि. 25 / 115)	The <i>Lepa</i> prepared of the powders of <i>Ayo Raja</i> , <i>Kasish</i> and flowers of the <i>Triphla</i> trees imparts black pigment to the skin.
कालीयकनताम्रास्थिहेमकान्तरसोत्तमैः । लेपः सगोमयरसः सवर्णोकरणः परः । (च.चि.25 / 116)	The <i>Lepa</i> , prepared using these mentioned drugs mixed with the juice of cow-dung, is an excellent restorer of the normal color of the skin.
ध्यामकाश्वत्थनिचुलमूलंलाक्षासगैरिका । सहेमश्चामृतासंगः कासीसंचेतिवर्णकृत । (च.चि. 25 / 117)	The <i>Lepa</i> prepared using these mentioned drugs are a promoter of skin color.
एतन्मूलकतैलाख्यं वर्णायुर्बलवर्धनम् । इतिमूलकतैलम् ।(च.चि. 28 / 175)	Medicated <i>Moolaka Taila</i> is promotive of complexion.
बलवर्णकरं धन्यं वलीपलितनाशनम् । जीवनीयमिदं सर्पिवृष्यं बन्ध्यासुतप्रदम् । (च.चि. 29 / 70)	<i>Jeevaneya Ghrita</i> is an excellent promoter of complexion, treats wrinkles and grey hair.
स्वरवर्णकरंतैलमारोग्यबलपुष्टिदम् । इतिसुकुमारकतैलम् । (च.चि. 29 / 102)	This <i>Sukumaraka Taila</i> is a promoter of the complexion and body nourishment.
बस्तिर्वयः स्थापयितासुखायुर्बलाग्निमेधा स्वरवर्णकृच्च । (च. सि. 1 / 27)	The <i>Basti</i> helps in rejuvenation and promoter of voice and color.
रसः सपेथोबलमांसवर्णरितोग्निदश्चास्थ शिरोर्तिशस्तः । (च. सि.3 / 43)	<i>Mansa Rasa Basti</i> is promotive of strength, flesh and color.
क्षीरादद्वौप्रसूतौकार्यौ मधुतैलघृतात् श्रयः । खजेनमथितोबस्तिर्वातघ्नोबलवर्णकृत । (च.सि. 8 / 4)	<i>Panch Prasrita Basti</i> is curative of <i>Vata</i> disorders and is promotive of strength and complexion.
सतैलसर्पिर्गुडसैन्धवोहितः सदातुराणांबलवर्णवर्धनः । (च.सि. 11 / 35)	<i>Baladi Basti</i> is promotive of strength and complexion.

स्थिरापिचमूलीपंचपलेन..... वस्तिवृष्यतमोबलवर्णजननश्च। इति यापनावस्तयो द्वादश। (च.सि.12/16)	<i>Sthirpanchmooladi Yapana Basti</i> imparts good complexion.
सतितिरिः समयूरः.....वस्तिर्बलवर्णशुक्रजननो रसायनश्च। (च. सि. 12/17/1)	<i>Balavardhaka Basti</i> promotes strength and complexion.
मयूरमपित्तपक्षपादास्यान्त्रं .....क्षीणन्द्रियेभ्योबलवर्णकरम्। (च. सि.12/17/3)	<i>Mayuaradi Basti</i> also provides strength and complexion.

## CONCLUSION

This scrutiny of *Charaka Samhita* gives a whole new idea to see the things differently in the purview of *Varnya*. *Acharya Chakarapani* has also explained in detailed the concept of *Vanrya* as a term that does not merely determines the color of skin but all the perceivable attributes of skin. Starting from the very beginning of the life i.e., conception, or even before conception till death *Acharya Charak* have considered *Varana* as an important attribute and to maintain a *Prakritik* (healthy) *Varna* numerous measures have been given in the form of *Ahara*, *Vihara*, *Swasthviritta*, *Dincharya*, *Ritucharya*, *Sadavritta*, *Vayayama*, *Rasayana*, *Vajikarana*, *Shaman Ayushadha* and *Shodhana Karama*.

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### Cite this article as:

Ritika Sharma. A Critical Review of Charaka Samhita in Reference to Varnya - Ahara, Vihara, Aushdha Evum Karam. AYUSHDHARA, 2024;11(3):90-95.

<https://doi.org/10.47070/ayushdhara.v11i3.1552>

Source of support: Nil, Conflict of interest: None Declared

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