



ISSN 2456-3110

Vol 9 · Issue 9

September 2024

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

**JAIMS**

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

Indexed

# Concept of *Varna* in *Charaka Samhita*

Ashwini Patil<sup>1</sup>, Shreevathsa<sup>2</sup>

<sup>1</sup>PhD Scholar, Dept. of Samhita Siddhanta, Government Ayurveda Medical College, Mysuru, Karnataka, India.

<sup>2</sup>Professor & HOD, Dept. of Samhita Siddhanta, Government Ayurveda Medical College, Mysuru, Karnataka, India.

## ABSTRACT

*Ayurveda* which is unique in its origin, observations and documentation of diseases and its treatment has added beauty in understanding the prognosis too. *Acharya's* have not left any area untouched related with preventive and curative aspect of diseases. *Ayurveda* classifies disease as mainly two i.e., *Sadhya* and *Asadhya*. This classification is very important to know the prognosis of disease rather than diagnosis, otherwise it can lead to loss of social respect, money and knowledge of physician. For the proper knowledge of *Asadhya Laxana's* there is description of *Arishta's* in *Samhita Grantha's*. The whole *Indriya Sthana* of *Charaka Samhita* (12 chapters), 5 chapters (28 - 33) of *Sushruta Samhita Sutrasthana* and in 2 chapters (5-6) of *Ashtanga Hrudaya Sharirasthana* different types of *Arishta's* are clearly mentioned which are helpful to explain the prognosis of a patient. Along with *Charaka Samhita*, *Bhela Samhita*, *Kashyapa Samhita* and *Harita Samhita* also included *Indriya Sthana*. A total of 47 factors are mentioned to look into for the prognosis. These are again basically grouped under 2 factors i.e., those signs and symptoms which are lodged in subject and those which are understood by inauspicious signs. Thus, it covers all the *Laxana's* starting from *Pratyaksha Bhava's* to *Anumanagamy Bhava's*. In this article, *Varna* which is one among the 47 factors is been explained from *Indriya Sthana* as well as from other *Sthana's* is been reviewed.

**Key words:** *Varna, Arishta, Indriya Sthana, Sutra Sthana, Nidana Sthana, Vimana Sthana, Shareera Sthana, Chikitsa Sthana, Kalpa Sthana, Siddhi Sthana.*

## INTRODUCTION

*Varna* is been mentioned in all *Sthana's* of *Charaka Samhita*. *Varna* is taken as color as well as words in some of the context, for example: in *Vimana Sthana*<sup>[1]</sup> in concept of *Shabda*, *Varna* is considered to be group of words whereas in *Indriya Sthana*,<sup>[2]</sup> *Varna* refers to the normal and abnormal colors which helps in prognosis of disease. *Acharya Charaka* stresses on examining certain factors in patient which helps in prognosis of disease. Among the 47 factors mentioned in *Indriya Sthana*,<sup>[3]</sup> *Varna* has been quoted as the first

factor to be examined as it is *Chakshu Graahi* and seen or observed first. *Varna* can be studied under following categories:

1. As Color
2. As *Indriya Graahi*
3. As Appearance
4. As *Prakruti*
5. As *Purvarupa Avastha*
6. As *Roopa Avastha*
7. As Sudden manifestation

### 1. As Color

*Varna* is the striking *Lakshana* in any object present in the Universe. In Human beings *Varna* has its *Adhishtana* in *Tvacha*. *Acharya Sushruta*<sup>[4]</sup> classifies the *Tvacha* into *Bahya* and *Abhyantara* and explains about the origin of *Varna* in these two types of *Tvacha*.

*Varna Utpatti*<sup>[5]</sup> occurs during *Garbha Avastha* and it is determined by *Garbhini Aahara - Vihara, Panchamahabhoota* combination and *Shad Bhavas*.

### Address for correspondence:

Dr. Ashwini Patil

PhD Scholar, Dept. of Samhita Siddhanta, Government Ayurveda Medical College, Mysuru, Karnataka, India.

E-mail: drashurkundgol@gmail.com

Submission Date: 13/08/2024

Accepted Date: 23/09/2024

### Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

DOI: 10.21760/jaims.9.9.19

Varna is indicator of health as well as disease. Hence the *Prakruta* and *Vaikruta Varna* are been said by our *Acharya's*. Human being comprises of many race and based on genetic combination and habitat and habit, the color and complexion is formed.

Color is the visual perception based on the electromagnetic spectrum. Though color is not an inherent property of matter, color perception is related to an object's light absorption, reflection, emission spectra and interference.

There are 3 primary colors (Ps) : Red, Yellow and Blue and 3 secondary colors : Orange, Green, Violet and 6 Tertiary colors: Red – Orange, Yellow – Orange, Yellow – Green, Blue – Green, Blue – Violet, Red – Violet , which are formed by mixing with secondary colors.

Colors have influence on the psychology of human beings. They excite and depress different emotions and moods.

## 2. As Indriya Graahi

*Acharya Charaka* explains the *Vishesha Guna* which are *Shabda, Sparsha, Roopa, Rasa* and *Gandha*. Each are specific qualities of particular *Mahabhoota* and perform specific function. The *Roopa Grahana* is specific function of *Chakshurendriya* and it aids in visual perception. *Teja Mahabhoota* is responsible for visual perception as well as in the formation of *Varna*. Thus, they are inter - related. The visualization of *Neela, Krshna, Shukla* of *Agni* are all *Indriya Graahi*. Already mentioned the *Adhishtana* of *Varna* is at *Tvacha* and *Tvagendriya* helps in tactile perception and change in color is assessed through the *Chakshurendriya*. Thus, *Indriya* are *Varna Graahi*, both *Prakruta* and *Vaikruta*.<sup>[6]</sup>

## 3. As appearance

*Varna* is *Chakshu Graahya*. It is both Physical as well as Psychological entity and is been referred at many places in *Charaka Samhita*.

Physical entity:

As physical entity it is observed in entire *Shareera*, in *Mukha, Nayana, Nakha, Mutra, Pureesha, Hasta, Pada, Oshta*.<sup>[7]</sup> The normal and abnormal colors presentation are seen in these areas which help in identifying a particular disease.

Psychological entity:

*Varna* in the form of *Glaani, Harsha, Roukshya, Sneha* is been mentioned in *Indriya Sthana*.<sup>[8]</sup> All these are psychological parameters and they elicit form of *Varna* in a person during both healthy as well as diseased condition.

## 4. As Prakruti

*Prakruti* is the constitution of person which is decided at time of birth. Based on dominant *Dosha*, appearance of person in form of *Varna* is been mentioned.

Ex: *Vata Prakruti* person will be having *Parusha Vadana, Pani*; *Pitta Prakruti* person will be *Sukumara* with *Avadata Varna* and *Kapha Prakruti* person will be *Sukumara* with *Avadata, Prasanna* and *Snigdha* appearance.<sup>[9]</sup>

## 5. As Purvarupa Avastha

Change in color indicates the onset of *Dosha* vitiation. In *Purvaroopa Avastha* we get references in form of physical and in form of dreams the change observed in the color of a person.

Ex: In *Gulma Adhyaya- Nakhadi Vaivarnya* is been mentioned as one of the *Purvaroopa Lakshana*.<sup>[10]</sup>

In *Raktapitta Adhyaya* - dreams of visualizing *Rakta Pushpa, Vana, Bhumi, Netra* are been mentioned as *Purvaroopa Lakshana*.<sup>[11]</sup>

## 6. As Roopa Avastha

The *Lakshana's* are been fully observable and a final diagnosis can be made in *Roopa Avastha*. There is mentioning of following *Lakshana's* in form of change in *Varna* in different diseases based on *Dosha* dominant.

Ex:

- Peeta Mukha, Netra, Tvak, Akshi, Mutra, Pureesha* in *Kamala*.<sup>[12]</sup>
- Shyava, Harita Darshana* in form of *Svapna*.<sup>[13]</sup>
- Appearance of predominant *Neela Sira* over abdomen in *Udara*.<sup>[14]</sup>
- Sputum with different colors etc.

## 7. As Sudden manifestation<sup>[15]</sup>

विकृत्या यस्य वा नीलौ न स रोगाद्धिमुच्यते। च.इ.8/12

Appearance of *Neela Varna* all of a sudden indicates a very bad prognosis. In *Indriya Sthana* we get references where appearance of *Vaikruta Varna* is considered to be bad prognosis.

## MATERIALS AND METHODS

As mentioned above, *Varna* is been referred in many contexts in *Samhita's*. But in this article, *Charaka Samhita* is been selected to study in detail the concept of *Varna* mentioned in different *Sthana's* and referring its relevance with *Indriya Sthana*.

The references of *Varna* from all *Sthana's* is been tabulated and its meaning in that particular context is been mentioned.

## DISCUSSION

*Varna* is defined mainly in many of the *kosha* as four color in society which prevailed in ancient times. The second meaning of *Varna* is termed as color.

**Acc. to *Shabdakalpadruma*, following *Varna* meanings are found:**

वर्ण + अच् धातु -> वर्णयतीति -> कुडुकमम् - हेमचन्द्रः

The one which imparts color is *Varna*, like that of *Kumkuma*.

वर्णयति प्रतिमां शुक्लादिवर्णां करोतीत्यर्थः

That which gives color like *Shukla* etc. is termed as *Varna*.

वर्णः शुक्लादिक्रिया

*Varna* is that which produces *Shukladi Varna*.

त्रियते इति। वृ + कृवृजृषिद्रुगुपन्यनिस्वपिभ्यो नित्।जातिः।सा च ब्राह्मणः क्षत्रियो वैश्य शूद्रश्च।एषामुत्पत्त्यादिर्यथा।

*Varna* in another meaning is referred as category. In olden days people were categorized in the society based on their profession and they were called as *Varna*. *Manu Smriti* is the first reference where we get description of these *Varna*. People were categorized into *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra*.

**Acc.to *Vachaspatyam***

चातुर्वर्ण्यं मया सृष्टम्" → *Varna* is the four categories of people mentioned in the society.

## Acc.to Monier - Williams 1872 Dictionary

*Varna* → A covering, mantle, kind, species, class, race, tribe, outward appearance, color, tint, dye, paint is termed as *Varna*.

## Acc. to Apte - 1890 Sanskrit - English Dictionary

*Varna* → To color, paint, dye, to describe, relate, explain, write, illustrate.

## Other terminologies related with *Varna*

### *Prabha*

*Prabha* is the highlighter of the complexion and it is recognizable from a distance. All sorts of *Prabha* are the components of *Tejo Mahabhuta*. It is said to be of 7 types. They are *Rakta*, *Pita*, *Sita*, *Shyava*, *Harita*, *Pandura* and *Asita*.<sup>[16]</sup>

### *Chaya*

*Chaya* is the one which circumscribes *Varna* and which is recognizable from near (Short distance). *Chaya* depends on *Varna* and *Prabha*. 5 types of *Chaya* have been explained. They are *Vayavi*, *Agneyi*, *Nabhasi*, *Ambhasi* and *Parthivi*.<sup>[17]</sup>

### *Pratichaya*

The reflection of the body similar to its *Pramana* & *Samsthana* is termed as *Pratichaya*.<sup>[18]</sup>

### *Utpatti of Varna*<sup>[19]</sup>

न खलु केवलमेतदेव कर्म वर्णवैशेष्यकरं भवति। अपि तु तेजोधातुरप्युदकान्तरिक्षधातुप्रायोऽवदातवर्णकरो भवति, पृथिवीवायुधातुप्रायः कृष्णवर्णकरः, समसर्वधातुप्रायः श्यामवर्णकरः।।१५।।*Charaka.Shareera.8/15*.

The उत्पत्ति of वर्ण is said to be during the formation of गर्भ. The पंचमहाभूत and आत्मा are needed for the formation of गर्भ. The पंचमहाभूत combine in their permutation and combination and impart वर्ण to the गर्भ.

अग्नि + जल + आकाश महाभूत → अवदात वर्ण formed of the गर्भ.

अग्नि + पृथिवी + वायु महाभूत → कृष्ण वर्ण formed of the गर्भ.

चक्रपाणि is silent over this formation of वर्ण whereas गंगाधर has elaborated this concept.

### As per गंगाधर Commentary

He contributed much in explaining about the formation of वर्ण based on पंचमहाभूत combination as well as the आहार taken by गर्भिणी. तेज धातु is responsible for imparting the वर्ण i.e., तेजोधातुः वर्णकरः।

So, during the formation of अवयव, particular महाभूत undergo combination with तेज धातु and according to the predominance of उदक, आकाश, पृथ्वि, वर्ण of गर्भ will be formed.

### I. Formation of अवदात वर्णः

It is considered as शुक्ल वर्ण. It is formed by the combination of उदक, आकाश and तेज महाभूत.

उदक by nature is शुक्ल and आकाश is विशद. When they combine together with तेजस् which is अव्यक्त वर्ण, then it gives श्वेत वर्ण. वर्ण obtained here is like that of attainment of मधुरत्व in अप् धातु (which is अव्यक्त रस) when it touches the ground.

### II. Formation of कृष्ण वर्णः

तेज in combination with पृथ्वि, वायु forms the कृष्ण वर्ण. पृथ्वि by its पांचभौतिक गुण possess कृष्ण वर्ण; वायु is विशद, खर, चल in nature. When these two with their qualities combine with तेजस्, कृष्ण वर्ण will be imparted to the गर्भ.

Not only these two colors are imparted, गंगाधर says that by the तर-तम योग of these पंचमहाभूता's रक्त, पीत, अरुण etc. वर्ण will be formed.

गंगाधर quotes सुश्रुत opinion, where सश्रुताचार्य says:-

तेज भूत is responsible for the production of वर्ण "तत्र तेजोधातुः सर्ववर्णानां प्रभवः"

If गर्भ acquires predominance

- of अप् धातु then गौर वर्ण will be formed
- of पृथ्वि धातु then कृष्ण वर्ण will be formed
- of पृथ्वि - आकाश then कृष्ण श्याम वर्ण will be formed
- of तोय - आकाश then गौर श्याम वर्ण will be formed.

He says that the वर्ण will be formed based on the वर्ण of आहार that a गर्भिणी consumes during her antenatal period. He considers with the appearance of different colors at दृष्टि भाग i.e., if it becomes more predominant with तेज धातु it causes अन्धता; रक्तानुगत causes रक्ताक्ष; पित्तानुगत causes पिन्गाक्ष; क्षेमानुगत causes श्वेताक्ष; वातानुगत causes विकृताक्ष.

If all the धातु's are in equal proportion and combine with तेजोधातु then श्याम वर्ण will be formed. It is the mixture of शुक्ल and कृष्ण वर्ण and it is of 2 types: कृष्ण श्याम and गौरश्याम.

कृष्ण श्याम वर्ण formed by the combination of पृथ्वि and तेज धातु. पृथ्वि by nature is विशद, शुक्लकर and in more proportion when combines with तेज धातु which is अव्यक्त वर्ण, it forms the कृष्ण श्याम वर्ण.

Similarly, गौर श्याम वर्ण formed by the तोय, आकाश which are शुक्ल, विशद and combine with तेज धातु forming गौर श्याम वर्ण.

गंगाधर explains formation of other different colors such as:

उदकबहुल with तेज → forms हरिद्राभगौर वर्ण

आकाशबहुल with तेज → forms पालाशाभहरितवर्ण

पृथ्विबहुल with तेज → forms पक्वजम्बुवत् कृष्ण वर्ण

वायुबहुल with तेज → forms रूक्ष कृष्ण वर्ण or the नील वर्ण

वायु and पृथ्विबहुल with तेज → कज्जल वर्ण

आकाश and पृथ्विबहुल → कृष्णश्याम वर्ण.

**Bheda**<sup>[20,21]</sup>

In वर्ण अधिकार, वर्ण staying for long time is प्रकृति i.e., जन्मप्रभृतिजायमान। Hence before knowing विकृति, प्रकृति should be known. Thus, *Charaka* first quotes the प्राकृत वर्ण and later the विकृत वर्ण. In view of analyzing these colors at present era, they occupy or fall under different shades of the color. When we look into the dictionary meanings of these colors, they are been compared with the tree and animals and birds colors, which was an easy method to understand the meaning as well as grasp the particular color said.

To sum up with the colors to their exact appearance, following table could be useful.

**Table 1: Prakruta Varna**

Prakruta Varna	Colors
कृष्ण	Black / Dark blue
श्याम	Brown
श्यामावदात	Blackish White/Dazzling black
अवदात	Dazzling White

**Table 2: Vaikruta Varna**

Vaikruta Varna	Colors
नील - नील	Dye dark blackish
श्याव - अरुण लोहित सम	Dark brown
ताम्र - अग्नि प्रख्य	Coppery red
हरित - हरताल सम	Green/Pale Yellow
शुक्ल - शंखकुन्कादि	White/Brightish

Appearance of *Vikruta Varna* is been mentioned as *Arishta Lakshana* and this change from *Prakruta* to *Vaikruta Varna* can be generalized or localized. Thus a Physician should carefully examine for any change in the *Varna* and decide it as *Prakruta* or *Vaikruta*. *Varna* is been mentioned under different context at different

places. The following table highlights the description of the meaning of *Varna* at different contexts. It relates the word meaning of *Varna* and it's importance.

**Table 3: References of Varna in other Sthana's:**

Reference	Remarks
Ch.Su.4/9	<i>Varnya Gana Dravya's</i> mentioned. These are ten specific drugs which impart color or complexion to body.
Ch.Su.5/8	Intake of <i>Matravat Aahara</i> causes for maintenance of <i>Prakruti, Bala, Varna, Sukha</i> and <i>Ayusha</i> .
Ch.Su.11/30	Under the <i>Pratyaksha Bhava's</i> seen in <i>Punarjanma</i> , <i>Acharya</i> says the resemblance of <i>Varna</i> similar to that of <i>Matru</i> and <i>Pitru</i> .
Ch.Su.12/8	<i>Vikruta Vata</i> causes for <i>Varna, Bala Upaghata</i>
Ch.Su.12/11	<i>Pitta Dosha</i> is responsible for the occurrence of <i>Prakruta</i> and <i>Vaikruta Varna</i> in the body.
Ch.Su.12/13	<i>Tridosha</i> in equilibrium maintain the <i>Bala, Varna</i> and responsible for <i>Sukha, Aayusha</i> .
Ch.Su.13/14	<i>Ghrta</i> considered to be <i>Bala, Varna Prasadaka</i> .
Ch.Su.16/15	In <i>Bahudosha Lakshana's Varna Haani</i> is told as one of the <i>Lakshana</i> .
Ch.Su.17/74	<i>Prakruta Ojas Varna</i> is said to be <i>Sarpi Varna</i> .
Ch.Su.18/8	<i>Shotha Varna</i> as per <i>Dosha</i> dominance is been described. Ex: <i>Shyamaruna Varna</i> in <i>Vaataja Shotha</i> .
Ch.Su.18/42	Classification of disease is also done based on <i>Varna</i> .
Ch.Su.20/9, 12,15	<i>Varna</i> based on <i>Dosha</i> vitiation is been told.
Ch.Su.23/27	<i>Varna Kshaya</i> is mentioned as one of the consequence of <i>Apatarpana</i> .
Ch.Su.23/39	The quality of <i>Mantha</i> is said to be <i>Varnakara</i> .
Ch.Su.24/4	<i>Shuddha Rakta</i> imparts <i>Varna</i> and provides <i>Bala</i> .

<b>Ch.Su.24/22</b>	<i>Shuddha Rakta</i> appears like that of <i>Gunjaphala Varna</i> .
<b>Ch.Su.24/37</b>	In <i>Murcha</i> , appearance of different <i>Varna</i> in front of eyes based on <i>Dosha</i> dominance is been told.
<b>Ch.Su.26/11</b>	<i>Agneya Dravya's</i> help in production of <i>Varna</i> .
<b>Ch.Su.26/46</b>	<i>Madhura Rasa</i> is <i>Bala, Varna Prasadaka</i> .
<b>Ch.Su.27/3</b>	Person intaking food which is liked by him in <i>Varna, Gandha, Sparsha</i> is considered to be beneficial for him.
<b>Ch.Su.27/64,65</b>	Under <i>Mamsa Varga</i> , <i>Mamsa</i> is said to be <i>Bala, Varnakara</i> .
<b>Ch.Su.27/175</b>	Under <i>Madhya Varga, Jarani</i> is considered to possess the quality of <i>Varna Shodhana</i> .
<b>Ch.Su.27/215</b>	Under <i>Jala Varga</i> , the water which is <i>Vivarna</i> is considered to be unfit for drinking.
<b>Ch.Su.27/244</b>	Under <i>Madhu Varga</i> , different <i>Varna</i> of <i>Madhu</i> are been told for their identification. Ex: <i>Makshika</i> is <i>Taila Varna</i> .
<b>Ch.Su.27/349</b>	While explaining the importance of <i>Aahara</i> , it is been said to cause for <i>Varna Prasadana</i> effect.
<b>Ch.Su.28/3</b>	All types of food enhances the <i>Varna</i> .
<b>Ch.Su.28/16</b>	<i>Vivarnata</i> is one of the <i>Lakshana</i> mentioned in <i>Asthi Pradoshaja Vikara</i> .
<b>Ch.Ni.1/21</b>	Under the context of <i>Jvara Nidana</i> , appearance of <i>Aruna Varna</i> is been quoted as one of the <i>Saamanya Lakshana</i> .
<b>Ch.Ni.1/35</b>	Under the context of <i>Jvara Nidana</i> , while explaining the importance of <i>Jvara</i> , its been said as which causes <i>Haani</i> of <i>Varna, Bala</i> and <i>Utsaha</i> .
<b>Ch.Ni.4/29</b>	In <i>Kshara Pramehi</i> , the <i>Mutra</i> will be acquired with qualities of <i>Kshara</i> in <i>Gandha, Varna</i> and <i>Rasa</i> .
<b>Ch.Ni.4/30</b>	A <i>Kala Pramehi Mutra</i> will be of <i>Masi Varna</i> .

<b>Ch.Ni.5/4</b>	<i>Kushta</i> is classified based on many aspects. One among it, is it's classification done based on <i>Varna</i> .
<b>Ch.Ni.5/10</b>	The <i>Upadrava Lakshana</i> of <i>Kushta</i> based on <i>Dosha</i> dominance is been said here. Ex: If <i>Vata Pradhana</i> , there is appearance of <i>Shyava, Aruna Varna</i> .
<b>Ch.Ni.7/11</b>	<i>Varna Haani</i> is mentioned as a <i>Purvaroopo Lakshana</i> in <i>Unmada</i> .
<b>Ch.Vi.1/25</b>	Intake of <i>Snigdha Aahara</i> causes <i>Varna Prasada</i> .
<b>Ch.Vi.3/7</b>	When <i>Udaka</i> and <i>Desha</i> gets affected then change is observed in its <i>Gandha, Varna</i> factors.
<b>Ch.Vi.4/7</b>	<i>Varna Pareeksha</i> comes under <i>Pratyaksha Pareeksha</i> .
<b>Ch.Vi.6/3</b>	Classification of disease done on <i>Varna</i> .
<b>Ch.Vi.7/10,11,12,13</b>	All types of <i>Krimi's</i> are identified based on the <i>Varna</i> .
<b>Ch.Vi.8/89</b>	<i>Vikara Prashamana</i> and <i>Dhatu Saamya</i> is understood by seeing the normal <i>Varna</i> and <i>Svara</i> .
<b>Ch.Vi.8/96</b>	<i>Shleshma Prakruti</i> person possess <i>Snigdha Varna</i> .
<b>Ch.Vi.8/104,106,108,109</b>	Under <i>Rakta, Meda, Majja, Shukra Saara Lakshanas Snigdha Varna, Rakta Varna, Prasanna Varna</i> is been mentioned.
<b>Ch.Sh.3/3</b>	<i>Garbha</i> attains full pledged <i>Bala, Varna</i> based on <i>Shad Bhava's</i> .
<b>Ch.Sh.3/10</b>	Under the <i>Aatmaja Bhava's Varna, Aakruti, Svara</i> are been mentioned.
<b>Ch.Sh.3/11</b>	Under <i>Saatmyaja Bhava's Varna, Svara, Beeja Sampat</i> is been told.
<b>Ch.Sh.4/22</b>	In sixth month of pregnancy, the <i>Garbhini</i> suffers with <i>Bala, Varna Haani</i> .
<b>Ch.Sh.8/15</b>	Formation of <i>Varna</i> during <i>Garbha Avastha</i> is been said.

Ch.Sh.8/32, 34	In <i>Garbhini Paricharya</i> , monthly regimen and its benefits in form of <i>Varnakara</i> is been mentioned.
Ch.Sh.8/51	Under <i>Deerghayu Lakshana</i> , <i>Prakruta Varna</i> is one of the feature.
Ch.Sh.8/54, 55	<i>Stanya Sampat</i> is been said as which possess the <i>Prakruta Gandha, Varna, Rasa</i> . The <i>Varna</i> changes with the predominance of vitiated <i>Doshas</i> .
Ch.Ka.1/6,9, 10	The identification, collection and preservation of <i>Vamana</i> and <i>Virechana</i> drugs is done based on it's <i>Rasa, Gandha</i> and <i>Varna</i> .
Ch.Ka.1/8	Under <i>Desha</i> , person belonging to <i>Saadharana Desha</i> will be possessing <i>Saadharana Bala, Varna, Samhanana</i> etc. features.
Ch.Ka.12/46	In disease condition selection of drugs should be of <i>Viruddha Veerya</i> possessing <i>Ishta Varna, Gandha, Rasa</i> and <i>Sparsha</i> .
Ch.Si.1/27,2 9,30	The importance of <i>Basti, Niruha</i> and <i>Anuvasana</i> in form of enhancing <i>Bala, Varna</i> is been said.
Ch.Si.2/16	<i>Varna Kshaya</i> is been indicated for <i>Niruhana</i> line of treatment.
Ch.Si.6/16	An ideal drug should possess the quality of <i>Ishta Gandha, Rasa, Varna</i> .
Ch.Si.6/39	One of the <i>Vamanavirechana Vyapat</i> is <i>Varna Haani</i> .

In *Chikitsa Sthana*, as the name suggests treatment is given to *Saadhya Vyaadhi's* and in diseased condition always there will be appearance of abnormal or decreased color. Thus, *Chikitsa Sthana* reference does not mentioned separately as in all conditions *Varna* is affected.

Ex : In disease *Pandu*<sup>[22]</sup> there is appearance of *Shukla Varna* and in disease *Kamala*<sup>[23]</sup> there is appearance of *Peeta, Haridra Varna*. Thus *Varna* is an important factor to be examined clinically and differentiate it into normal and abnormal color which helps in diagnosis as well as prognosis of the disease.

## CONCLUSION

*Arishtas* are indicator of bad prognosis if *Vaidya* can understand and explain them. Hence it is duty of wise physician to notice them and analyze properly. *Indriya*

*Sthana* is one which is untouched clinically because of lack of understanding /applying the concepts of *Acharyas* or may be because of the advanced medical facilities. In today's clinical practices estimating prognosis typically receives less attention than diagnosing and treating disease. Yet, many clinical decisions are not fully informed unless the patients prognosis is considered. *Samhitas* were written thousands of year back but their prognosis explanation is very accurate till today. But the need of today's hour is to give a Evidence Based Scientific reason to the concepts mentioned by *Acharyas*.

*Indriya Sthana* of *Charaka Samhita* has its own way of approaching or identifying a disease. *Acharya Charaka* has given a beautiful explanation saying that there are many flowers which don't give fruit and there are fruits which don't have flower at the prior. But the *Arishta* produced in body ends with death only and there is no death without showing *Arishta Laxanas*. *Indriya Sthana* comprises 12 chapters, 379 verses. In this *Sthana* 6 types of *Prakriti*, 3 types of *Vikruti*, 7 types of *Swapna* and their various results and the process of occurrence of dreams are mentioned. A total of 47 factors are mentioned to look into for the prognosis. These are again basically grouped under 2 factors i.e., those signs and symptoms which are lodged in subject and those which are understood by inauspicious signs. Thus, it covers all the *Laxanas* starting from *Pratyaksha Bhavas* to *Anumanagamy Bhavas*. It also looks into the factor of identifying a *Laxana* as *Arishta* or not. This glorifies the ethics of practice too.

## REFERENCES

1. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.268.
2. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.355.
3. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.353.
4. Vaidya Yadhavji Trikamji Acharya and Narayanaramacharya, Sushruta Samhita with Nibandha

- Sangraha Commentary of Shri.Dalhanacharya and Nyayachandrika Panjika of Shri Gayadasa Acharya on Nidana sthana, Eighth Edition, 2005, Choukambha Orientalia, pg.no.355.
5. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.342.
  6. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.318.
  7. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.355.
  8. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.355.
  9. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.277.
  10. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.209,210.
  11. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.206.
  12. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.528.
  13. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.361,362.
  14. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.492,493.
  15. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.367.
  16. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.365.
  17. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.365.
  18. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.366.
  19. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.342.
  20. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.353-355.
  21. Acharya Yadavji Trikamji, Charaka Samhita of Agnivesha with Ayurveda Dipika Commentary of Chakrapanidutta, Reprint, 2004. Varanasi: Choukhamabha Sanskrit Samsthana, pg.no.355.

**How to cite this article:** Ashwini Patil, Shreevathsa. Concept of Varna in Charaka Samhita. J Ayurveda Integr Med Sci 2024;9:123-130.  
<http://dx.doi.org/10.21760/jaims.9.9.19>

**Source of Support:** Nil, **Conflict of Interest:** None declared.

\*\*\*\*\*