



# A Comprehensive Study On The Interrelationship Of Dhatu Sara And Varna In A Person As Per Ayurveda W.S.R To Twak Shareera

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## **ABSTRACT :**

Ayurveda considers Dhatus as the fundamental structural (Dharana) and functional (Poshana) units of the body. Dhatu Sara represents tissue excellence and reflects strength and vitality. Varna means the complexion of the skin, indicates internal health.

As per Ayurveda Dhatus are very important which performs the function of Dharana and Poshana. Dhatu sara means excellence of body tissue which is the essence of Dhatu .It also indicates Bala of an individual & Varna means the complexion of the skin that is Twak. The complexion of a person is determined by the dominant of Dhatu sarata .It determines whether the Twak is lustrous or not reddish or not etc. Bala is considered as a complexion promoter. This article aims to give information about interrelationship of Varna & Dhatu sarata in a person as per Ayurveda.

**KEY WORDS :** Dhatu sarata, Varna, Twak, Dhatu, Bala & Varna

## **INTRODUCTION :**

Ayurveda is a science of life that aims to maintain the health of a healthy individual and to cure the diseased ones. According to Ayurveda, Dosh, Dhātu & Mala are the root factors of human body. Among these, Dhātus are the one which gives support to the living body. There are seven Dhātus explained by Ayurvedic classics that is Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra. These Dhātus are present in human body since birth. Dhātus are in Vrūddhi Awastha in childhood and adolescence and in Kshaya Awastha in old age due to wear and tear of the body tissues. The purest form of Dhātu is called as Sara. Sarata is a factor which gives knowledge about the Bala (strength) of a Dhātu. Prevention from diseases is dependent on the strength of Dhātu. There are eight types of Sarata, out of which seven are of seven Dhātus and eighth one is Satva i.e. mind. In some classical texts, Rasa Sarata is also called as Twak Sarata.

The term Varna means good colour or complexion, luster, beauty, outward appearance, exterior form, shape, colour of the face<sup>1</sup>. Prime importance has been given to Agni Mahabhūta in the manifestation of Varna<sup>2</sup>.

The term Varnya refers to that which imparts Varna<sup>3</sup> (skin colour) that is it acts as an instrument to restore and retain the natural hue, texture and tone of the skin. These Varnya dravya (complexion promoters) are not to convert the inherent colour and complexion into fairer one, but to exemplify the abnormal colour which is changed by some disturbance in normal state. Therefore, these have led to a new avenue in the exploration of Ayurvedic cosmetics.

## **AIMS & OBJECTIVE :**

- 1) To analyze the interrelationship between Dhātu Sarata and Varna as described in Ayurvedic literature.
- 2) To assess the Dhātu sarata of a person using Varna and Vice versa.

## **MATERIALS & METHODS:**

Conceptual and literary study undertaken by reviewing all the Ayurvedic text literature and journal presented paper, previous thesis work and correlated, analysed with knowledge of contemporary science and subject,

## **REVIEW OF LITERATURE :**

Varna is an indicator of the status of health & strength of an individual.<sup>4</sup> Acharya Kashyap describes that equilibrium of all the Dhātus is the root cause for strength and complexion<sup>5</sup>. Twak is a seat of rasa dhātu<sup>6</sup> and hence rasa have a role in formation of Varna. Rasa, rakta & mamsa dhātus have to be in good condition for healthy skin. Health of Rasa dhātu depends upon the good digestion & appropriate choice of food and according to Prakṛti of an

individual. Acharya Charak describes role of rasa Dhatu & Rakta dhatu in formation of Varna<sup>7</sup>. Also the colour of Shukra has an ascending on the colour of the foetus. When the colour of Shukra is Shukla like Ghrutamanda the Garbaha will have Gaura varna when it resembles the colour of Tila the progeny will have Krishna varna and when it is colour of honey the offspring will be Shyama varna.<sup>8</sup>

Quality of nutrition influence the quality of Shukla and hence Varna. Sarata is classified in 8  
Among these

- Twaksara individual have unctuous, smooth and lustrous skin according to Charaka.<sup>9</sup>
- Rakta sara have unctuous red colour beautiful dazzling appearance of ear, eyes, face, tongue, nose, lips and sole of hand and feet etc.
- Meda sara individual have unctuousness in complexion eyes, scalp etc
- Maja sara also have unctuous complexion
- Shukla sara person have unctuous complexion with dazzling appearance

Factors deciding Varna: The physiological phenomenon of Varna utpatti (formation of Varna) is basically governed by many factors, some contribute in the formation of Varna in Garbhavastha and some others influence in changing the Varna after birth and later stages of life. The Prakruta Varna of an individual has to be considered in two headings:

- **Sahaja** (Factors responsible for the formation of Varna in foetal life): The colour and complexion, which is since birth, falls under this category
- **Jatottara** (Factors influencing Varna after birth): Sometimes the complexion of an individual may change in case of sun exposure from the complexion which it is since birth. This type of colour and complexion falls under this category.

### Role of Mahabhuta:

The term Huta is derived from the root Hu which means to exist. Hence anything that exists can be elements and its quantum in a given matter decides its properties. For example: Agni predominant Dravya possess properties like termed as Bhuta. The five elements (Panchamahabhuta) are Prithvi (earth), Ap (water), Teja (fire), Vayu (air) and Akasha (ether). Merely every substance is made up of Panchamahabhuta in different proportions including medicines. Depending upon the majority of the content, the matter is classified as Parthiva, Aapya dravya etc. The Ushna (hot), Tikshna (sharp), Sukshma (subtle), Laghu (light), Ruksha (dry), Vishada (clear), Rupa guna bahula (predominance of rupa quality) and exhibits actions like Daha (burning sensation), Paka (digestion), Prabha (lustre), Prakasha (illumination), Varnakara (imparts varna)[7]. So, Agni Mahabhuta has been considered as a responsible factor for formation of Varna and during formation of foetus, and different combination of Mahabhuta produce different Tvak varna in the foetus.

- Teja dhatu (Agni) karana for Garbhavarna.
- Teja + Ap Gaura varna (fair complexion)
- Teja + Prithvi + Akasha Krishna shyama (bluish black)

- Teja+ Prithvi Krishna (bluish)
- Teja+ Akasha Gaura shyama (fair, black) .

## **DISCUSSION**

Varna is basically an outcome of equilibrium of all the Dhatu. Each Dhatu sarata has unique role in the formation and maintenance of Varna. Tvak is a seat of Rasa dhatu and hence Rasa have a role in formation of Varna. Vishuddha Rakta (Pure blood) is a responsible factor for Bala, Varna, Sukha and Ayu. No clear references are found for the role of other Dhatu in the formation of Varna but Charaka has mentioned Varna as an attribute of Rakta, Meda, Majja and Shukra sara purusha.

This clearly indicates that almost all the Dhatu and their sarata are directly linked with Varna. Thus Varna is related to Dosha and Dhatu.

## **CONCLUSION:**

The formation of Varna is also dependent on Dhatu sarata. mainly Rasa and Rakta dhatu plays important role in formation of Varna along with other Dhatus whose Sarata creates different Varna in different individual combining with Mahabhutas and other factors. Varnya is a complex criteria used in Ayurveda as an end point of chikitsa as well as optimum health.

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