



**Review Article**

**PANORAMIC STUDY ON THE CONCEPT OF VARNA AND CHARAKOKTA VARNYA MAHAKASHAYA**

**Bhavana H N<sup>1\*</sup>, Mahesh C D<sup>2</sup>, Seema Pradeep<sup>3</sup>**

\*<sup>1</sup>PG Scholar, <sup>2</sup>Professor, <sup>3</sup>Head of the Department and Professor, Department of Dravyaguna, Sri Sri Ayurvedic Medical College and Research Centre, Udayapura, Bengaluru, Karnataka, India.

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**ABSTRACT**

In today's society, beauty is a focal point of interest, with individuals often associating their physical appearance with self-esteem. Ayurveda being the ancient treatise has dealt regarding *Tvacha* and *Varna* as one of the important factors formed during intra-uterine life. *Dravyas* which help in promoting as well as restoring *Varna* or normal skin colour is termed as *Varnya*. *Acharyas* have dedicated separate *Varga* containing *Dravyas* that aids in *Varnya* action. Methods: *Acharya Charaka* in *Sutrasthana* 4<sup>th</sup> chapter has resolute *Mahakashaya Varga* among which *Varnya Mahakashaya* -drugs which helps in restoring the *Varna* are mentioned. These *Dravyas* can be used for external application in the form of *Lepa* or can be taken internally in the form of *Kashaya, Churna* etc. Results: *Dravyas* present in *Varnya Mahakashaya* are predominant in *Tikta* and *Madhura Rasa, Sheeta Virya*. Flavonoides and triterpenoids present in these drugs possess anti-oxidant and anti-tyrosinase action that helps in inhibition of tyrosinase enzyme thereby controlling the release of melanin pigment. Depending upon the skin condition, *Dravyas* can be chosen wisely.

**INTRODUCTION**


In today's world, beauty is the epicentre of consideration. Every individual prefers to look beautiful as physical appearance is directly related to one's self-esteem.<sup>[1]</sup> Skin being the largest organ of the body, immense attention towards skin care is important. When healthy, skin layers work hard to protect from external factors. When it's compromised, the skin's ability to work as an effective barrier is impaired.<sup>[2]</sup>

Healthy skin is a result of overall physical and mental health condition of individuals. Changes in skin surface and pigmentation pattern would cause strong impact on perceived facial attractiveness.<sup>[1]</sup> In present scenario, Cosmetology is gaining importance. The word Cosmetic is derived from Greek word "kosmetikos" means "beautifying".

According to Drug and Cosmetic Act (1945), cosmetics are defined as "Any article intended to be rubbed, poured, sprinkled or sprayed on, introduced on, or applied to the human body or any part for cleansing, beautifying, promoting attractiveness, or altering the appearance, and includes any article intended for use as a component of cosmetic."<sup>[3]</sup>

However, use of synthetic cosmeceuticals and cosmetic surgery have their own drawbacks and adverse effects.<sup>[4]</sup> On the other hand, Ayurveda science is serving society with its knowledge of using various medicinal herbs for enhancing the complexion since ancient era.

Ayurveda emphasizes both on external and internal beauty. Various terms such as *Varna, Kanthi, Prabha* are used for the term beauty where all three differ in their meaning. *Acharya Charaka* while explaining the *Arista Lakshanas*, has defined *Chaya* as *Varnamakramati Chaya Bhasastu Varnaprakashini* (shadow that circumscribes *Varna*) and further mentions five types of *Chaya* based on *Mahabhuta* predominance. *Prabha* is the luster that illuminates

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Varna and is said to be visible only from the distance.<sup>[5]</sup>

Amongst all three, Varna is used in a wider aspect in our classics. The literal meaning of Varna is “Shukladikriya” which means colour, complexion, luster, outward appearance.<sup>[6]</sup>

**AIMS AND OBJECTIVES**

**Aim**

To study the role and mode of action of Charakokta Varnya Mahakashaya in detail.

**Objectives**

1. To study the layers of Tvak and factors affecting Varna of Tvak.
2. To study in detail regarding Varna and Varna Utpatti.

**Sapta Twacha**

3. To study in detail regarding Varnya Mahakashaya.

**MATERIALS AND METHODS**

**Concept of Twak**

Twak Samvarane- The word Twak means covering of the whole body.<sup>[7]</sup>

**Twak Utpatti**

According to Acharya Sushruta, development of Twak occurs during Shukra Shonita Samyoga. Formation of Twak is similar to formation of Santhanika on the surface of the milk after heating it. Similarly, Twak is formed due to Paka of Rakta Dhatu.<sup>[8]</sup>

**Table 1: Layers of Tvak according to different authors**

Acharya Charaka <sup>[9]</sup>	Acharya Sushruta <sup>[8]</sup>
Udakadhara	Avabhasini
Asrigdhara	Lohita
Tritiya	Shwetha
Chaturtha	Tamra
Panchami	Vedini
Shasti	Rohini
	Mamsadhara

Acharya Sushruta and Vaghbhatta have same opinion regarding layers of skin. Acharya Sharangadhara, has replaced seventh layer as Sthula in place of Mamsadhara.<sup>[10]</sup>

**Role of Brajaka Pitta**

Brajaka Pitta is located under the skin. Bhrajaka pitta helps in absorption and metabolism (Paka) of medications applied in the form of Abhyanga, Utsadana and Lepa.<sup>[11]</sup>

When Brajaka Pitta is hampered, it results in hypopigmentation and hyperpigmentation of the skin.

**Concept of skin**

The skin or the integument is the external organ that protects against mechanical trauma, UV light and infection. It has aesthetic role for appearance of individual.

**Layers of skin**

There are three layers of skin:

1. Epidermis
2. Dermis
3. Sub-cutaneous layer

Further, the epidermis layer is sub-divided into five layers, namely:

1. Stratum corneum

2. Stratum lucidum
3. Stratum germinosum
4. Stratum spinosum
5. Basal layer<sup>[12]</sup>

Statum corneum is responsible for reflection of skin colour. Stratum lucidum helps in blood circulation and basal layer consists of pigment called melanin that is responsible for skin colour. The process of formation of skin colour is called melanogenesis.

Hyperpigmentation is a condition caused due to either excessive production of melanocytes or due to high transfer of melanocytes to keratinocytes due to sun exposure with the help of an enzyme called tyrosin.<sup>[13]</sup>

In Ayurveda, there are various Dravyas that help in reducing melanin pigment and also reducing transferring of melanocytes to keratinocytes.

“Varnaaya hitam iti Vranyaha”. Dravyas which impart Varna are termed as Varnya.<sup>[14]</sup> Acharyas have mentioned various Dravyas that have Varnya action. Acharya Charaka has dedicated a separate Varga in Mahakashaya Dashemani as Varnya Mahakashaya which includes ten drugs that imparts Varna.<sup>[15]</sup>

**History of Varnya Dravyas**

**In Vedic era**

**Rigveda**

Pastes of *Kusta*, *Yastimadhu*, *Nalada* were used externally as *Twak Prasadana*.

And certain *Mantras* were recited for improving skin complexion.<sup>[16]</sup>

**Kautilya Arthashastra**

Application of paste of *Chandana* improves *Varna*. *Kukkuta*, *Koshataki* and *Shatavari Churna Sevana* for one month attain *Shwetha varna*.

*Snana* performed with *Vata Kashaya* and rubbed with paste of *Sahachara* attains *Krishna varna*.<sup>[17]</sup>

**Vatsyayana Kamasutra**

Paste prepared out of *Kusta*, *Talisapatra* is used externally as *Shubhangakaranam*. Various other cosmetic preparations to enhance the beauty are mentioned.<sup>[18]</sup>

**In Samhita era**

**Charaka Samhita**

*Acharya Charaka* in *Sutrasthana* has mentioned *Mahakashaya Dashemani Varga*, among which *Varnya Mahakashaya* is one among them.<sup>[15]</sup> *Hamsa Mamsa*, *Kurma Mamasa Sevana* is described as *Varnya*.<sup>[19]</sup>

**Sushruta Samhitha**

*Acharya Sushruta* has mentioned *Dravyas* of *Lodradi* and *Eladi Gana* as *Varnya*.<sup>[20]</sup> In *Vranashopha Chikitsa*, in order to bring back the skin to original color, *Krishnikarana* and *Pandukarana* is mentioned.<sup>[21]</sup>

**Ashtanga Hridaya**

*Acharya Vagbhata* has described various *Mukhalepa* for particular *Ritu*.<sup>[22]</sup>

**Sharangadhara Samhita**

In *Uttarakhandha*, in *Lepavidhi Adhyaya* has mentioned *Doshagna*, *Vishagna*, and *Varnyakrut Lepa*.<sup>[23]</sup>

**Chakradatta**

Various *Varnaprasadakara* and *Mukha Soundaryakara Lepa* are mentioned in *Kshudraroga Chikitsa Adhyaya*.<sup>[24]</sup>

**Varna utpatti**

According to *Ayurveda*, several factors determine *Varnotpatti*. *Varnotpatti* can be classified under two important factors:

**Factors responsible for Varna during Garbhavastha (Intrauterine life)**

**Mahabhuta**

According to *Acharya Sushruta*, *Tejo Mahabhuta* is responsible for imparting *Varna*. *Tejo Mahabhuta* fortified with other *Mahabhuta* produces the following *Varna*.<sup>[25]</sup>

**Table 2: Panchamahabhuta composition based on Varna according to Acharya Sushruta**

<b>Mahabhuta</b>	<b>Varna</b>
<i>Ap</i>	<i>Gaura Varna</i>
<i>Prithvi</i>	<i>Krishna Varna</i>
<i>Prithvi + Akasha</i>	<i>Krishna Shyama Varna</i>
<i>Ap + Akasha</i>	<i>Gaura Shyama Varna</i>

But, according to *Acharya Charaka* and *Vagbhata*, *Agni Mahabhuta* when added with *Udaka* and *Antariksha Jala* produces *Avadata* (white complexion) *Varna*.<sup>[26]</sup>

**Table 3: Panchamahabhuta composition of Varna according to Acharya Charaka**

<b>Mahabhuta</b>	<b>Varna</b>
<i>Agni + Jala</i>	<i>Avadata Varna</i>
<i>Agni + Prithvi + Vayu</i>	<i>Krishna Varna</i>
<i>Agni + Prithvi+ Vayu + Akasha + Jala</i>	<i>Shyama Varna</i>

**Shukra:** *Acharya Vagbhata* has correlated the colour of *Shukra* to the *Varna* of the *Garbha*.

**Table 4: Varna of Shukra and Varna of offspring**

<b>Varna of Shukra</b>	<b>Varna of offspring</b>
<i>Shukla, Grita, Manda</i>	<i>Gaura Varna</i>
<i>Taila</i>	<i>Krishna Varna</i>
<i>Madhu</i>	<i>Shyama Varna</i>

According to *Indu*, *Varna* is determined by paternal factors as different nutrition acts differently in the role of semen and hence affects the *Garbha* differently.<sup>[27]</sup>

**Garbhopaghatakara Bhavas**

Amongst *Saptha Bhavas*, it is *Atmaja* and *Satmyaja Bhavas* that are responsible for manifestation of *Varna*.<sup>[28]</sup>

*Acharya Indu* gives simile that as from *Tila* seeds only *Tila* plant will grow and not the *Maricha*, similarly from collective efforts of *Matruja* (mother), *Pitrija* (father), *Bhuta*, *Desa* (dwelling place), *Kala* (time), *Garbhashaya* (uterus) and *Matrija Ahara* (dietetics of the mother), the resultant conception would be of similar shape. Apart from *Mahabhutas*, *Atma* also plays important role. On account of the *Karmas* of *Purvajanma*, *Atma* becomes the causative factor in the production of *Varna*.<sup>[29]</sup>

**Garbhini Manasthithi**

Role of *Garbhini manasthithi* has been clearly explained by *Acharya Vaghbhatta* that *Garbhini* should think regarding the type of *Roopa* and *Varna*

which she desires to be an off-spring. This affects the *Trigunas*, which inturn affects the *Tanmatras*. These *Tanmatras* directly influences respective *Mahabhutas*. In this manner, *Trigunas* impacts on mental aspect of *Garbhini*.<sup>[30]</sup>

**Garbhini Ahara and Vihara**

*Acharya Charak* states that fetus gets nourishment from the *Ahara rasa* of mother through the placenta, which is attached with mother’s heart, which provides strength and complexion to the fetus as it contains all the essential factors.

*Acharya Charak* describes that *Ahara rasa* of the mother nourishes the foetus through the placenta, which is attached to mother’s heart, which provides *Bala* and *Varna* to the foetus.

*Acharya Charaka* also mentions that *Amlarasa* and *Kashaya rasa Atisevana* by *Garbhini* results in *Kushtaroga* and *Shyavata* of *Tvak* in offspring respectively.<sup>[31]</sup>

Further, *Acharya Vaghbhatta* in *Astanga Sangraha* mentions the relation between type of *Ahara* and type of *Varna* produced respectively.<sup>[27]</sup>

**Table 5: Co-relation of Ahara and Varna of offspring**

<i>Ahara</i>	<i>Varna</i>
<i>Madhura rasa, Ati sevana of Jala</i>	<i>Gaura Varna</i>
<i>Tila, Vidahi Anna Sevana</i>	<i>Krishna Varna</i>
<i>Mishra Ahara Sevana</i>	<i>Shyava Varna</i>

**Prakruthi**

**Table 6: Varna based on Prakruthi**

In *Brihatrayi*, *Acharyas* have mentioned *Varna* based on *Prakruthi* of the offspring.

<i>Prakruthi</i>	<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>
<i>Vaghbhatta</i> <sup>32</sup>	<i>Dhusara</i>	<i>Gaura</i>	<i>Priyangu, Durva, Gorochana, Padma, Suvarna like Varna</i>
<i>Charaka</i> <sup>33</sup>	<i>Parusha, Vadana-Pani Sputita Avyaya</i>	<i>Sukumara Avadata</i>	<i>Gaura</i>
<i>Sushrutha</i> <sup>34</sup>	<i>Sputita Karacharana</i>	<i>Nakha, Nayana, Talu, Jihva, Osta, Pani-Pada Tamra Varna</i>	<i>Durva, Indivara like Varna</i>

**Desha**

In *Astanga Sangraha*, *Sharirasthana*, while describing the *Varna* with respect to *Desha*, *Acharya* has mentioned that *Uttaradesha* persons have *Goura Varna* and *Dakshina Desha* persons have *Krishna Varna*.<sup>[31]</sup>

**Factors responsible for Varna after Birth**

**Agni**

*Acharya Charaka* while explaining regarding importance of *Agni*, he describes that *Dehagni* (*Jataragni*) is responsible for *Varna*, *Bala*, *Ayushya*, *Swastha*, *Teja* and *Prana*.<sup>[35]</sup>

**Ahara**

*Acharya Charaka* in *Vimanasthana* has thrown a light on *Astavidhihara Visheshha Ayatana* (10 principles to be followed while consuming food) and *Chakrapaani* has mentioned ‘*Snigdhamashniyaat Snigdham Hi Bhunjyaat Swadate Varnaprasada Cha Abhinirvatayati*’ meaning that *Snigdha Ahara* promotes *Varna prasadana*.<sup>[36]</sup>

**Dosha**

Brajaka Pitta, Ranjaka Pitta, and Udana Vata are responsible for Varna. Inequilibrium state of these Doshas leads to impairment in Varna.<sup>[37,38]</sup>

**Dhatu**

While explaining the Sara Lakshanas, Acharya has mentioned type of Varna based on Sara Purusha Lakshana.<sup>[39]</sup>

**Table 7: Co-relation of Sara purusha Lakshanas with related to Varna**

<b>Dhatu</b>	<b>Sara Lakshana related to Varna</b>
Twak Sara Purusha Lakshana	Snigdha, Slakshna, Prasanna Varna
Rakta Sara Purusha Lakshana	Mukha, Pani, Pada, Rakta varna
Majja Sara Purusha Lakshana	Snigdha Varna
Shukra Sara Purusha Lakshana	Snigdha, Prasanna Varna

**Dinacharya and Ritucharya**

Varna can be enhanced or brought back to normal by following Dinacharya and Ritucharya (seasonal regimens). In Dinacharya, certain procedures have been indicated to enhance Varna. Acharya Vagbhata in Ritucharya Adhyaya, has mentioned certain Dravyas for Mukhalepa that has to be used in accordance with particular Ritu for Varnya action.

**Dinacharya**

Abhyanga- Varna and Balaprada

Udwartana- Twak Prasadakara

Anulepana- Varnyakara

Nidra- Varnyakara

Chatradharana- Varnyakara<sup>[40]</sup>

**Ritucharya**

Shishira- Simhimoola, Krishnatila, Daarvi, Yava

Vasanta- Darbha, Hima, Ushira, Sirisha, Misi, Tandula  
Greeshma- Kumuda, Utpala, Durva, Chandana, Madhuka

Varsha- Kaliyaka, Tila, Ushira, Mamsi, Tagara, Padmaka

Sharat- Talisa, Pundra, Punarnava, Yasti, Agaru

Hemantha- Kolamajja, Vrshamoola, Saabaralodhra, Gaurasarsapa<sup>[22]</sup>

**Varnya Mahakashaya**

Acharya Charaka in Sustrasthana has described Mahakashaya Varga<sup>[18]</sup> among which Varnya Mahakashaya plays a vital role in promoting Varnya (enhancing the complexion or bringing back the normal colour) of skin. This Varga contains ten Dravyas which can be used in hypopigmentation or hyperpigmentation of various skin disorders.

**Table 8: Charokokta Varnya Mahakashaya Dravyas**

<b>Dravyas</b>	<b>Botanical name</b>
Chandana	Santalum album Linn
Tunga	Canophyllum inophyllum Linn.
Padmaka	Prunus cerasoides Buch-Ham
Ushira	Vetiver zizanoides Linn
Yastimadhu	Glycerrhiza glabra Linn
Manjista	Rubia cordifolia Linn
Sariva	Hemidesmus indicus R.Br
Payasya	Ipomea digitata R.Br
Sita	Cynadon dactylon Linn
Lata	Elattaria cardomomum Maton

**Table 9: Rasapanchaka of Varnya Mahakashaya<sup>[41]</sup>**

<b>S.no</b>	<b>Dravya</b>	<b>Rasa</b>	<b>Guna</b>	<b>Virya</b>	<b>Vipaka</b>	<b>Doshakarma</b>
1.	Chandana	Tikta, Madhura	Laghu, Ruksha	Sheeta	Katu	Kaphapittahara
2.	Tunga	Madhura, Kashaya	Laghu, Ruksha	Sheeta	Madhura	Kaphapittahara
3.	Padmaka	Kashaya, Tikta	Laghu, Snigdha	Sheeta	Katu	Pittakaphahara
4.	Ushira	Tikta, Madhura	Laghu, Snigdha	Sheeta	Madhura	Vatapittahara

5.	<i>Madhuka</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittahara</i>
6.	<i>Manjista</i>	<i>Tikta, Kashaya, Madhura</i>	<i>Guru, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Pittakaphahara</i>
7.	<i>Sariva</i>	<i>Tikta, Madhura</i>	<i>Guru, Snigdha</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Tridosahara</i>
8.	<i>Payasya</i>	<i>Tikta, Madhura</i>	<i>Guru</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Vatapittahara</i>
9.	<i>Sita and Latha</i>	<i>Tikta, Madhura</i>	<i>Laghu</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Kaphapittahara</i>

Chemical composition of *Varnya Mahakashaya Dravyas* that helps in promoting *Varna*<sup>[42]</sup>

Table 10: Hytoconstituents of *Varnya Mahakashaya Dravyas*

Botanical name	Chemical composition
<i>Santalum album</i> Linn.	Alpha and Beta santalol
<i>Calophyllum inophyllum</i> Linn.	Canophyllum A, Canophyllum B
<i>Prunus cerasoides</i> Buch-Ham	Prunetinoside, Puddumin B
<i>Vetiver zizanooides</i> Linn.	Khusol, Vetisenilenool
<i>Glycerrhiza glabra</i> Linn.	Glabradin, Liquomarin
<i>Rubia cordifolia</i> Linn.	Purpurin, Manjistin
<i>Hemidesmus indicus</i> R.Br	Coumarin, Hemidesmin
<i>Ipomea digitata</i> R.Br	Beta- sitosterol
<i>Cynodon dactylon</i> Linn	Dactylon
<i>Cynodon dactylon</i> Linn	Dactylon <sup>[42]</sup>

## DISCUSSION

### Mode of Action of *Varnya Dravyas* on Skin

*Acharya Sushruta* has mentioned *Sapta Twacha* amongst which *Prathama Avabhasini* layer<sup>[8]</sup> is the outermost layer that reflects *Gaura, Shyamadi Varna* with five types of *Prabha* and *Chaya*. *Avabhasini* layer is co-related to stratum corneum and stratum basal layer. *Lohita* layer which is *Adhistana* for developing pigmentation disorders like *Nyaccha, Vyanga, Neelika* is co-related to stratum lucidum. Stratum basal layer is the one that consists of melanin pigment and melanocytes. Stratum corneum consists of keratinocytes. Hyperpigmentation is caused due to stimulation of tyrosinase enzyme and transfer of melanocytes to keratinocytes. *Varnya Mahakashaya Dravyas* may act on both these layers which gradually prevents transfer of melanocytes to keratinocytes, and thus inhibits melanin production by anti-tyrosinase action. The function of *Lohita* is *Rudantva Asram* (which holds the blood). As hyperpigmentation is caused due to *Rasavaha* and *Raktavaha Srotodusti*, *Varnya Dravyas* when applied externally or taken internally improves blood circulation thereby bringing back the normal skin colour.

### Mode of action of *Varnya Mahakashaya* based on *Rasapanchaka*

The term *Varna* cannot be restricted to only colour, but it also embraces all the parameters of healthy and radiant skin.

The ten *Dravyas* mentioned in *Varnya Mahakashaya* is not only used externally, but can be used internally in the form of *Kashaya, Phanta, Churna* depending upon the skin condition.

### On *Rasa*

Most of the *Dravyas* present in *Varnya Mahakashaya* contains *Madhura* and *Tikta Rasa*. Skin ailments are caused due to *Rasavaha* and *Raktavaha Srotodusti*. *Madhura rasa* is *Varnyakara, Saptadhatuwardhaka, Ojovardhaka*. This helps in *Vardhana* of *Rasa* and *Rakta Dhatu* which inturn promotes *Varna*. Due to its *Vata-Pittahara* property, *Dravyas* having *Madhura Rasa* can be used in conditions like *Vyanga, Agni Visarpa, Vataja* and *Pittaja Vrana*.

*Tikta rasa* is *Raktashodhaka, Dahahara* and *Kapha-Pittahara*. Due to its *Sheeta Virya*, *Dravyas* having *Tikta Rasa* can be used in cases where pigmentation is caused due to *Pitta* and *Kapha Prakopa* conditions like *Pittaja Visarpa, Kapha-Pittaja, Kusta*.

### On *Guna*

*Laghu* and *Ruksha guna* is *Agnimahabhuta* predominant and has *Agnivardhaka* property which inturn enhances *Varna*. It mitigates the *Kapha Dosha*. *Snigdha* and *Guru Guna* is *Varnya, Mardavakara* and mitigate *Vata Dosha*.

*Laghu* and *Ruksha Guna Dravyas* can be used in post inflammatory pigmented conditions like *Mukhadushika*, *Kaphaja Vrana*, *Granti-Visarpa*, *Dadru Kusta*, *Kitibha Kusta*.

*Snigdha* and *Guru Guna Dravyas* can be used in conditions like *Vataja Visarpa*, *Vataja Vrana*, *Vicharchika Kusta* where there will be *Krishna Vrana* of skin.

### On Virya

Almost all the *Dravyas* of *Varnya Mahakashaya* contains *Sheeta Virya*.

*Sheeta Virya* is *Raktaprasadana* (blood purifying) and has *Pittahara* property. It can be used in conditions like *Vyanga*, *Pittaja Visarpa*, *Udumbara Kusta*.

*Manjista* can be used in *Shwitra* (leukoderma). *Shwitra* is caused due to impairment of *Ranjaka* and *Bhrajaka pitta*. *Ushna Virya* of *Manjista* increases the *Ranjaka pitta* (melanoblasts) thereby imparting normal colour to skin.

### Mode of action of Varnya Mahakashaya based on Phytoconstituents

Drugs mentioned under *Varnya Mahakashaya*, contain flavonoids and triterpenoids as actives responsible for *Varnya* action.

CaMP is the pathway responsible for regulation of melanosomes. Triterpenoids aids in down regulation of CAMP pathway, and inhibits the binding capacity of Tyrosinase 1 and Tyrosinase 2 receptors which suppresses the melanin synthesis and thereby reduces the hyperpigmentation.

Flavonoids acts as anti-oxidants. Oxidation is one of the vital steps in formation of melanin pigment. The flavonoids scavenge the reactive oxygen species, thereby causing direct inhibition of L-Dopa which promotes anti- tyrosinase action (decreases the tyrosinase enzyme that is responsible for melanin formation). Once the tyrosine enzyme is suppressed there will be reduction in transfer of melanosomes to keratinocytes and hence reduces the pigmentation.

### CONCLUSION

*Varna* is formed during 3<sup>rd</sup> trimester of intrauterine life. *Brajaka Pitta* along with *Udana Vata* are responsible for promoting *Varna*. Various factors that hamper *Varna* are described above. *Twak* is the *Adhistana* for *Brajaka Pitta* and among *Sapta Twacha*, *Avabhasini* and *Lohita* layer contributes towards *Varna*. More than 80% of the population have skin color heterogeneity on the face, irrespective of age and gender. Melanin is the pigment responsible for skin colour and either increase or decrease in melanin pigment hampers

the skin colour. Several topical medicaments are prescribed for pigmentation issues in other system of medicine. Adverse effects have been noticed due to this. Ayurveda has a comprehensive and holistic approach towards skin care. *Twak Vaivarnyata* is major *Lakshana* of *Twak roga*. Majority of *Dravyas* in *Varnya Mahakashaya* are *Madhura*, *Tikta Rasatmaka*, *Sheeta Virya* and *Kapha Pitta Shamaka*. They can be used externally or internally. As said above, *Dravyas* can be selected depending upon the conditions. By the virtue of *Rasapanchaka*, and phytoconstituents present in it *Varnya Dravyas* tackles the deranged *Doshas*, removes *Raktavaha Srothodushti* and brings the skin to normal colour.

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**\*Address for correspondence**

**Dr. Bhavana H N**

PG Scholar,

Department of Dravyaguna,

Sri Sri Ayurvedic science and

research centre, Bengaluru.

Email:

[bhavanaudupa948@gmail.com](mailto:bhavanaudupa948@gmail.com)

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