

## A Correlation between Mann and Twak Vikar: A Conceptual Review Study

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### ABSTRACT

Twak Vikar or disorder are considered under kushta Roga in Ayurveda classics. Kushta are further divided into two groups: mahakushta and khudrakushta. In the Charaksamhita, the causative factors of kushta are “Vipran Gurandhasyata papkarma cha kurvtam”. In Brihattriya papkarma is considered as one of the etiological factor for kushtaroga. All these are the psychic factor which disturb the satvaguna and helps in the manifestation of skin disorder. There is always a mental factor associated with physical disease and vice versa. kushta is considered as disease which despises the skin. skin or twaka is one of the five gyanendriya which communicate with external environment. Acharyacharak stated that twaka is “chetnasamvayi” which show the relationship between the mana (psyche) and skin. “Papakarma” included all the sinful activity, anti-social activities, chinta (worry), shoka (sorrow) and bhaya (fear) which give negative impact on mana (psyche). this impact on mana leads to stress which directly or indirectly aggravate and help in the manifestation of skin disorders. Therefore, there is a direct impact of stress on skin. Twakvikar gave patients physical, mental and socioeconomic inferiority which leads to mental stress which aggravate the disease. Psychological factor and stress are the main etiological factor in the manifestation of skin disorder which are always doesn't get as much importance. several studies shows that most of the skin disorder are chronic, inflammatory and psychosomatic in nature. the unique approach of ayurveda to consider the whole body, mind and spirit as one entity and goes through the holistic approach to treat the disease which is lack in modern science. So in case of twakvikar, psycho dermatological approach of ayurveda taken into consideration which include pharmacological approach and non-pharmacological approach, the non-pharmacological approach are sattava jayachikitsa and devv yaprashya chikitsa which increase the sattva guna and helpful in decreasing the native impact and stress.

**Keywords:** Skin Disorder, Mana, Psychic, Twaka Vikar

**S**kin disorder or twak vikar are the disease which despises the skin. It includes all pathological condition whether acute or chronic which disrupt the normal physiology and

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anatomy of skin. In Ayurveda classics, all skin disorder are considered under single entity which is called as kasha .

The word “Kushtha” is derived from the root Kush Nishkarshe i.e. ‘to tear’ or ‘to expel’ with suffix k. It means the disease which definitely despises and disfigures the skin or body is called Kushtha. The number of skin disorder or kushta in classics are innumerable but in spite of that classics for the purpose of treatment and diagnosis, classify 2 types of kushta :kshudrakushta and mahakushta which again divided into 11 types and 7 types respectively. Besides vedic literature kushta is described in Mahabharat, Buddha, Jain and other literatures. The skin is the largest organ of the body, having approx 18% of body weight. Skin is mirror image of body & Mind Skin disclose the normal and pathological state of individual by changing its normal physiology and anatomy. It’s one of the sense organ for perception of pain, tactile and thermal stimuli .it is the first barrier against any pathological stimuli. Most of the dermatological disorders having involvement of psychic factor and affect the quality of life of the individual suffer .Acharya charaka describe the relationship between twacha and mann with the help of citation “chetana samvayi” which showed the eternal relationship of skin or twacha with the mann (psychic).So there is always a psychic factor involve in any dermatological disorder. Dermatological disorder not only creates cosmetic nuisance but also produce anxiety ,depression and further all affect quality of life .skin disorder is the second most cause of loss of work. Ayurveda is the science of life which is derived from two words :Ayu + veda .Ayu means life which is described by citation in charaka Samhita “**sharirain driyasat maat masanyoge dharijivitam, nityang cha anubandha cha prayaveayuuchyate**”. It means ayu is the combination of sharira, indiya, satva and atma in Ayurveda mann or satva is given equal importance in physiology and pathological counterpart. In Ayurveda, psychic factor or mann have been given equal importance as physical & physiological factors in the etiopathogenesis of various dermatological disorders. In Ayurveda classics, Kushta is also considered as a Papakarmaja Vyadhi and a Kulaja Vikara.

**NIDANA (ETIOLOGICAL FACTORS) :** Ayurveda described many etiological factor in manifestation of twakavikara .Etiological factor involve in kushta are physical ,psychological ,hereditary and papakarma (sinful activities).Seven dravya are involved in the pathogenesis of kushta : Vata, Pitta, Kapha, Tvaka, rakta, mansa ad lasika. There are factors which directly not involve but aggravate the causative factor. All these factor categories into three category: aharajanidana , viharajanidana and mansikanidana.

**Aharaja Nidana :** excess intake of Guru (heavy in digestion), liquid, Snigdha Ahara, Mithya Ahara, Viruddha Ahara are included under aharajanidana etc. Excessive intake of Guru and Snigdha Ahara produces Dushti in Rasavaha Srotas. Guru Ahara also leads Dusti of Mamsavaha Srotas. Excessive liquid intake leads to Raktavaha Srotasdushti. The Viruddha Aharacauses vitiation of Agni (digestive power) cue to that agni incapable to digest the laghuaahar. The indigested food materials act like a poison, which is termed as Amavisha. That Amavisha causes imbalance of tridosha. Milk and fish together leads to vitiation of Rakta (blood) and Srotorodha (obstruction of body channels) and formation of Ama. Vitiated Rakta is one of the important factor involved in the etio-pathogenesis of any skin disorders. Amavisha also causes immunological reaction which is main factor in the etio-pathogenesis of many skin disorders because Both milk and fish are the rich source of protein and the combination together may generate new type of protein molecules, which may create auto-immunity .

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**Viharaja Nidana:** suppression of natural urges, sun exposure, and excessive exposure to air conditioned, hot and humid environment, over exertion and excessive exercises, day sleep, late night sleep and complications of Panchakarma therapy.

**Mansika Nidana (Psychological factor):** Chinta, Shoka, Bhaya, abusing teachers, different type of sinful activities and other forms of anti-rituals and anti-social activities creates negative impact on the psyche/mind. This negative impact on mind leads to stress which directly or indirectly plays a main role in the manifestation and aggravation of skin disorders. Several studies suggested that most of the skin disorders are chronic inflammatory, psychosomatic in nature.

### *Ayurvedic approach of psycho dermatology*

Every disease is psychosomatic according to Ayurveda .it is natural that every disease interact with body and mind both. mansika bhava (psychic factor) play an important role in etiopathogenesis of psychic as well as psychosomatic disorder. psychic factor are kama, krodha, shoka, bhaya, irshya etc. body and mind are interdependent in Ayurveda body and mind are separate entity because organism is the complex combination of body, mind and soul sharirika and mansikdosha mutually affecting each other so in every somatic disease, psychological factor cannot be ignored and vice versa in skin disorder vitiation of pitta and rakta occurred specially. Pitta is psycho- physiological in nature. Ayurveda describe psychological involvement of every dosha in terms of its karma. Pitta is deranged by Kroch, bhaya and shoka and rakta is deranged by anger too. So effect of psychic factor occurred on the normal physiology of body and it covert physiology to pathological condition on the form of skin disorder. So there are so many somatic disease in which mental symptoms are described and in mental disorder somatic symptoms are describe in text. Acahrya charaka also described that somatic and mental disease followed each other too. So ayurvedist laid down great stress on the psycho dermatological approach of skin disease.

### *Impact of skin disease on psychology*

Skin conditions can significantly affects psychological and social health of the individual. People which have exposed skin lesion and avoided by other due to skin condition have feeling of shame which lead to depression and anxiety and effects quality of life. According to WHO health is the state of compete mental, physical and social wellbeing and skin disorder reduced quality of life by impact on all three factor of health.

Many people with a skin condition:

1. experience decreased sense of body image
2. have lower self-esteem
3. avoid situations where skin is exposed
4. feel anxious about people judging them
5. withdraw from social interactions
6. have sexual and relationship issues
7. Feel shame and disgust about their appearance.

### **Mechanism of Psychodermatology**

Psychological states affects body organs through interrelated mechanism: neural, hormonal and immunological. Stress in the important psychological factor in the current era of urbanization .everyday, personal, family and work related stress all contribute to the negative psychological impact on health .acute stress cause cutaneous response in the form of blushing and perspiration .Long term stress cause negative impact on immune system which is the reason for reduce physical health. Stress usually causes an activation of hypothalamic –

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pituitary –adrenal axis which cause decrease in immune competence. Immune system is reduced due to corticosteroid activation. Some of the skin disorder like atopic dermatitis, psoriasis is linked to major life event like death of loved one, marriage conflict and divorce etc. Everyday stress aggravates the symptoms of skin disorders. A chronic skin disorder is itself stressful. So there is a relationship between stress and skin disorders.

### CONCLUSION

Ayurveda always focus on psychological counterpart of the disease and always explain the importance of mann in health as well as in disease manifestation .All skin disorder have involvement of psychic factor which cannot be ignored and the treatment part include the treatment of psychic factor too. Ayurveda explains the three types of treatment: daivyaprashya chikitsa, yuktioyaprashaya chikitsa and sattvajaya, sattvajaya chikitsa include treatment of psychic counterpart of disease. Sattavajaya chikitsa and devvyaprashya chikitsa which increase the sattva guna and helpful in decreasing the native impact and stress. Ayurveda is the science which follows the holistic approach to treat body, mind and spirit simultaneously which is lack in modern science.

Now a day due to urbanization and competitive era, stress is increasing in day to day life which cause negative impact on health. Modern science now also focuses on psychological counterpart of disease .in some cities there are emerging of psychodermatological clinics where both medicinal and psychological treatment is given simultaneously. So In the treatment of skin disease or twakavikar, physician should concentrate on both psychological treatment with the help of sattavajaya chikitsa and medicinal treatment in the form of local application and internal medication.

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### ***Conflict of Interest***

The authors colorfully declare this paper to bear not conflict of interests

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