



A CRITICAL REVIEW ON CORRELATION BETWEEN TWAK AND MANN: AN AYURVEDIC ASPECT

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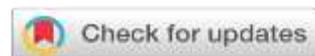
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ABSTRACT

Ayurveda is an ancient science of health and longevity. *Ayurveda* is the oldest wealth of medical science. Skin is the largest organ of the human body, which holds significant importance in maintaining normal human physiological conditions. The ancient science of *Ayurveda* has noted its features ages back. *Acharya Sushruta* and *Acharya Charaka* have widely described the skin layers according to their functions and diseases which are related to different layers. Modern health science described skin in detail according to the division of the cell. In this study, an attempt is made to explore the various concept about skin such as the formation of skin, layers of skin, functions, and physiological aspects of skin (*Dosha, Dhatu & Mala Sambandha* of *Twak*), the relation of skin with the mind (*Mann*). *Twak* serves as a diagnostic tool in clinical aspects and also serves as a prognostic tool. Psych dermatology is the new branch of medical science that deals with the diseases affecting mind and skin. All the above-mentioned concepts should be enlightening so that Ayurveda's glory and respect in society will be revitalized by clarifying doubtful opinions and proving the principles described by our *Maharishis*. All of the data is collected from Ayurveda literature and research articles regarding *twak* and *Mann*.

Keywords: Twak, Mann, Psych dermatology.

INTRODUCTION

According to WHO "Health is a state of complete physical, mental and social wellbeing and not merely the absence of disease or infirmity." Ayurveda also defined health as a combined state of *Prasanna Sharira* (body), *Indriya* (senses), *Mann* (psyche), and *Atma* (soul). For maintaining health *manasa-bhava* (psychological factors) are equally given importance. It has been claimed that healthy, strong and properly controlled psychological factors are able to cure several physical diseases. On the other hand, psychological factors can also cause physical diseases. Skin is the sensory organ of touch which spread all over the entire body. It is the sense organ for the perception of pain, and tactile and thermal stimuli. Sense perceptions of the sensory organs are produced as a result of the combination of the sense faculties (*indriya*), their objects (*Arth*), the mind (*Mann*), and the soul (*atma*). So, any imbalance in the mind through psychological stress affects the skin and may be resulted in skin diseases. Skin is the first barrier against any pathological stimuli. Most dermatological disorders having the involvement of psychological factors and affect the quality of life of the individual. *Acharya charaka* has described the relationship between *twak* and *Mann* with the help of the citation "*chetana samvayi*". This article is going to deal mainly with the conceptual study of *twak* and *Mann* and their relationship.

AIM: To present the concept of *twak*, *Mann*, and their co-relation.

OBJECTIVES

To understand the concept of *twak* and *Mann*.

To understand the relation between *Twak* and *Mann*.

MATERIAL AND METHODS

Literature reviews regarding this study have been collected and compiled from various available Ayurvedic texts like *Charak Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, and *Bhel Samhita*. Various websites, various scientific papers, and research articles are also searched.

Skin

The outermost covering of our body is the skin, which protects our body from the outer environment. In Ayurveda, the term *Twak* or *Charma* is used for skin. *Twak* is called because it is that which covers the body. This also indicates the movements of skin in the form of plasticity and responsiveness. *Twak* is considered as *updhatu* of *mansa dhātu*.¹ Skin is the *adhishthan* of *Sparshnendriya*.² It carries the sensation of touch. Skin covers the external part of the whole body. It also covers other sense organ.

Formation of skin

In the developing foetus, *acharya Sushruta* has described the process of formation of *Twak*. When milk is boiled, at every attempt of boiling cream gets deposited on the milk. Similarly, seven layers of skin are produced while differentiation of fertilized zygote is in process.³ *Acharya Charaka* described *Twak* as the *Matruja Bhava* (maternal factor)⁴ which is one of the six *Bhava* essential in the development of the foetus. Apart from this *Vagbhatta* told that the *Twak* is derived from the *Rakta dhātu* by the action of *Rakta Dhatwagni*, it gets dried up to form the skin, like the deposition of cream on the surface of boiling milk.

Layers of skin

Twak has 6 layers according to *Charak Samhita*. The first two layers are named such as *Udakadhara* and *Asrugdhara*. The other four layers of skin are mentioned with respect to the conditions affecting them.⁵ As well as in *Bhel Samhita* and *Ashtanga Sangraha*, 6 layers are mentioned. Acc. to *Acharya Sushruta* skin has seven layers i.e., *avbhasini*, *lohita*, *shweta*, *tamra*, *vedini*, *rohini*, and *mamsadhara*.⁶ *Sharangadhara* has also mentioned seven layers. The names of the first six layers are the same as that of *Sushruta* but a seventh layer is named *Sthula*.⁷

Functions of skin

The most important role of the skin in the body is to reflect colour, and oiliness, to carry out a sense of touch, cover the body organs and hence protect them

from external organisms. According to Ayurveda, the functions of twaka are:

1. Seat of *sparshneindriya*- Tactile perception is perceived by *sparshneindriya* which is situated within the skin.
2. One among the root of *mamsavaha srotas*-*Mamsavaha srotas* have their root in *snayu* and *twak*.⁸
3. Skin Covers the whole body and gives a definite volume to the organs, as well as protects them.
4. Seat of *bhrajak pitta*-The *pitta* situated in the skin is known as *Bhrajak*, which absorbs drugs applied externally in forms of massage, bath, dipping, paste, etc, and also illumines various shades of complexion.⁹
5. Excretion of *sweda*- Sources of *swedavahi srotas* are *meda* and *lomakupa* (hair follicles).¹⁰ These hair follicles are present in the upper part of *the twak*. Sweat glands remains in the skin itself. The presence of *sweda* is essential for maintaining the health of the skin. Also, maintain the body *mala* by excretion of *sweda*.

Mann

The entity, which makes a person knowledgeable, is *Mann* or mind. *Acharya Charak* has mentioned the *Mann* in 9 *karan dravya*.¹¹ According to *sushruta*, *Mann* is a dual organ (*ubhayendriya*) i.e.it is both an organ of sense(*gyaneindiya*) and action(*karmeindiya*).¹² In *Bhagwat geeta*, *Mann* is mentioned as the 6th *indriya*. “*Chittam cheetah hrdayam svantam hrnmanasam manah iti*” [*Amarko-sha-1/4/3*], that means the mind is the entity through which the knowledge is obtained, which is closely related to *Atma* (soul) through which one can perceive and therefore the seat of *Mann* is *Hridaya*(heart).

Mann utpatti

Acharya Sushruta said that *Mann* develop from the *satvik ahamkara* with the help of *rajasa ahamkara*, the origin of eleven *indriya* takes place.¹³

Mann (mind) develops in 5th month of intra-uterine life.¹⁴

Mann Swarupa

It is called *atindriya* since the mind is a tool for sense organs to perceive.

Mann Sthana

Acc. to *Sushruta Samhita*, *Ashtang Hridaya*, and *Charaka Samhita* seat of *Mann* is *hritya*.¹⁵ In *Bhel Samhita*, the seat of *Mann* is in between *shira* and *talv*.

Guna of Mann

In accordance with a predominance of *guna*, *Mann* has three *gunas*. i.e.

1. *Satwa* 2. *Rajas* 3. *Tamas*

Anutvamtha cha ikatvam dau gunau manasa smrutau |

Charak mentioned the extra two *gunas* of *Mann* – *anutvam* and *ekatvam*.¹⁶

Karma of Mann (Action of mind)¹⁷

1. *Indriyabhigraha* (perception and motor control)
2. *Swanigraha* (mental control)
3. *Uhya* (to judge)
4. *Vicharya* (thought)

Mano Artha (Objects of mind)¹⁸

1. *Chintya*-Thoughtfulness
2. *Vicharya*-Reasoning, logic, and discrimination
3. *Uhya*-Logical interpretation
4. *Dhyeya*-Goal and Aim
5. *Sankalpa*-Resolution, determination

Perception of mind-

To understand or not to understand is the criteria to recognize the presence or absence of *Mann*. If *Mann* or the mind is not attentive, the soul, subject, and perception of the subject with sense organs are not sufficient to gain any sort of knowledge. When the soul, subject, and perception of the subject with sense organs are done in presence of an attentive mind, one gains knowledge.

Relation between twak and Mann

Psychodermatology addresses the interaction between the mind (*Mann*) and skin(*twak*). *Acharya Charak* has described the skin (*twak*) as ‘*chetan samvaayi*’ i.e., the skin has an eternal relationship with *Mann*(mind).¹⁹

Skin and mind are very different from each other but share some similar characteristics. *Vata* being the controller and stimulator of the mind has an insepa-

rable relation with the skin, which is responsible for tactile sensation.²⁰ *Hridaya* (Heart) and the entire body are considered to be the abode of *Mann* (mind).²¹ Among the five varieties of *Vata*, *Vyana vata* has a greater influence on the mind due to its existence on both *twak* and *hridaya* as it pervades the entire physique of a person.²² The function of *pitta dosha* and *kapha dosha* depends on *vata dosha*.²³ Hence they are also involved in the functions of the skin. *Manovaha srotas* reside all over the body likewise skin covers the entire body.²⁴ tactile cognition is perceived through an association of skin and mind leading to all pleasurable and painful sensations.²⁵

Pathological relation between skin and mind

Various psychological factors (*Manasika Bhava*) have been mentioned in *Ayurveda* classics and their effects on *Dosha* as elevation (*Vrudhdhe*) or decrease (*Kshaya*) are described. *Vata* gets vitiated by *Kama* (sexual urges), *Shoka* (sadness), and *Bhaya* (fear) while *Pitta* is by *Krodha* (anger).²⁶

Vitiation of *rasavaha srotas* leads to anxiety and tension in an anxious person (biological channels of the body for fluid transportation).²⁷ Skin and mind derive their nutrients from *rasa dhatu*. So, the consumption of food and drinks which are mutually contradictory, unclean, and unwholesome has a greater impact on either entity.²⁸

Bhagvadgeeta explains the close relationship between food and the psyche. Intake of sour, hot, spicy, and fried food leads to vitiated *raja guna*, which in turn disturbs the mind. This kind of food is also responsible for *rakta dusti*, which is a key factor in developing *kushta*.²⁹

Four *Dhatu*s along with all three *Doshas*, i.e., *Vata*, *Pitta*, and *Kapha* i.e., *Twaka* (skin), *Rakta* (blood), *Mamsa* (muscles), and *Lasika* (body fluid) are found involved in the pathogenesis of all Skin diseases.³⁰ Thus, psychological factors spoil the *Dosha* and vitiated *Dosha* spoils the *Dhatu*, and then together they generate skin diseases.

DISCUSSION

Skin is the largest sense organ of the body. it is described by almost all the *acharya*. Acc. to *acharya Charak*'s skin has 6 layers. Acc. to *acharya Sushruta* it has 7 layers as well as in *Sharangdhar Samhita* also. It provides outer protection to our body. *Mann* on the other hand is an important and inevitable component since it possesses the qualities of both, organs of sense and action.

Skin is the seat of many disorders. In ayurveda, the term *kushta* is named for skin disorders. Patients with skin disorders always experience physical, mental, and social embarrassment in society. This embarrassment leads to mental stress which further aggravates the pre-existing disease. More than a cosmetic nuisance, skin disease causes anxiety, depression, and other psychological problem which affects the patient's life in many ways considerably. Thus, a better understanding of Psychodermatology helps in the effective management of many skins disorder and in improving the life of a patient.

CONCLUSION

Skin spread all over the body, so through its *Mann* also keeps contact with the external environment. Ayurveda considers the Mind and Body as two substrata for the manifestation of diseases. The body and the mind have a separate set of osteopathological agents and hence all the diseases are categorized under two basic groups Somatic (*Sharirik*) and Psychological (*Mansik*). However, it is difficult to schedule such an impermeable compartment for the disease grouping. The sense organs with mind and body together are the sites of manifestation of all miseries and happiness.

Psychodermatology is a relatively new discipline in dermatology that deals with the diseases affecting mind and skin. Psychological factors responsible for skin diseases and vice-versa are demonstrated in the classics of ayurveda. Stress is increasing in day-to-day life now a day due to urbanisation and the competitive era, which cause a negative impact on health. Modern science now also focuses on the psychological counterpart of disease. In some cities, there are

emerging psychodermatological clinics where both medicinal and psychological treatment is given simultaneously. So, in the treatment of skin disease or *twak vikar*, the physician should concentrate on both psychological treatments with the help of *Sattvavajaya chikitsa* and medicinal treatment in the form of local application and internal medication.

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