

CONCEPTUAL REVIEW STUDY OF CORRELATION BETWEEN MANAS HETU AND  
TWAK VIKAR<sup>1</sup>\*Vd. Ashwini Jagtap and <sup>2</sup>Vd. Ujwala Pawar<sup>1</sup>P.G. Scholar, Dept. of Roga Nidana Vikriti Vigyana Govt. Ayurved College, Vazirabad Nanded.<sup>2</sup>Professor, Dept. of Roga Nidana Vikriti Vigyana Govt. Ayurved College, Vazirabad Nanded.

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## ABSTRACT

Beauty of the person is assessed by the complexion and texture of the skin. Skin is the largest organ of body by surface area and weight. Healthy skin is determined by its proper structure, natural colour and clear appearance. Skin is external surface of body therefore it is more prone to disease. Skin is considered as *twak* in Ayurveda. All skin disorders are discussed in *Kushtha Adhyaya* by *Acharya Charaka*. In *Samhitas* various dermatological disorder discussed with its etiopathogenesis, classification and management. In *Kushtha Adhyaya* various etiological factors for skin disease including psychological factors are described. *Manas vikara* affect mind as well as body. *Ayurved Samhitas* clearly explained the strong relation between *satva* (mind) and *sharir* (body) and eternal relation between *Twak* and *Mana*. *Acharya Charaka* stated skin is '*Chetanasamvayi*' which shows relationship between *man* and skin. *Manas bhav* like *chinta*, *krodha*, *bhaya*, *shoka* which give negative impact on *mana* leads to stress which directly or indirectly aggravate and help in the manifestation of skin disorders. *Twakvikar* gave patient physical, mental and socioeconomic inferiority which leads to mental stress which further aggravate the disease. So in this review study researcher want to study the impact of *manas hetu* on development of skin disease.

KEYWORDS: *Chetanasamvayi*, *Manas vikara*, *Twakvikar*.

## INTRODUCTION

The skin is the largest organ of the body, with a total area of about 20 sq. feet. Skin protects us from microbes and the elements, helps regulate body temperature and permits the sensation of touch, heat and cold. As skin is exposed to external environment, it is more prone to various skin problems. Skin disorder are considered under *kushtha roga* in ayurvedic classics. 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*.<sup>[1]</sup>

Many factors affect the appearance and health of the skin such as nutrition, hygiene, age, immunity, genetic traits, psychological state and drugs. *Charak Acharya* described various etiological factors in the pathogenesis of *Kushtha*.<sup>[2]</sup> In *Charaka Samhita* the causative factor for *Kushtha* are '*Vipran gurandhyasyatva papkarma cha kurvata*'. In *Brihatrayi papkarma* is considered as one of the etiological factor for *Kushtharoga*. *Papkarma* included all the sinful activities, anti-social activities, *Chinta*, *shoka*, *bhaya*, which gave negative impact on *Mana*, such *Mansika bhava* vitiates the *Manas dosha Rajas* and *Tamas*. *Vatadi dosha* and *Rajas-Tamas doshas* are responsible for *Vyadhi Utpatti* in both *Sharir* and

*Manas*. *Acharya Charak* described that *Manas bhava Chinta*, *Shoka*, *Bhaya* affect the *Hridya*(heart).<sup>[4]</sup> As *Hridya* is the organ which provide nutrition to whole body through *ras-rakta samvahan*. *Manas vikar* affect the body as well as mind.

The negative impact on *Mana* leads to stress which directly or indirectly aggravate and help in the manifestation of skin disorder. Psychological factors are main etiological factors which manifests and aggravate skin disorder which are always neglected. In *Ayurveda* psychic factor or *Manas bhava* have been given equal importance in physical and physiological factors in the etiopathogenesis of various dermatological disorders.

## AIM AND OBJECTS

- 1) To study the concept of *Manas bhava*.
- 2) To study *Twak Vikar* according to Ayurveda.
- 3) To study the correlation between *Manas bhava* and *Twakvikar*.

## MATERIALS AND METHODS

- 1) To study the concept of *Manas bhava*.

**Manas Bhava**

*Manas* has 3 types *Satvik*, *Rajasik* and *Tamasika*. *Satvika* and *tamsik* are two *Mansika doshas*.

रजतमनश्च मनसौ दोषौ । तयौविकारा कामक्रोध ॥

लोभमोहद्वयं मानदशोकचिन्ताद्वेगभयहर्षादयः ॥<sup>[5]</sup>

*Chinta* (anxiety), *Krodha* (anger), *Shoka* (grief), *Bhaya* (fear), *Harsha* (happiness), *Vishada* (depression), *Irshya* (hate), *Kama* (Lust) are described as *Manas bhava*. These *bhavas* when became prominent then are known as *Mansika vikaras* of two *Manas doshas*.

**Manovritti/Manobhavas**

Acharya have specified certain expressions created in *Manas* which are to be wisely controlled. They are called *Dharniya vega*.

1) Acharya Charak

*Lobha*, *krodha*, *bhaya*, *shoka*, *Mana*, *nairlajja*, *irshya*, *atiraga*, *abhidya*.<sup>[6]</sup>

2) Acharya Sushruta

*Kama*, *krodha*, *bhaya*, *harsha*, *vishad*, *irshya*, *asuya*, *dainya*, *mastarya*, *kaama*, *lobha*.

3) Acharya Vagbhata

*Lobha*, *irshya*, *dwesha*, *mastarya*, *raaga*.<sup>[7]</sup>

Above *Dharniya vegas* need to be controlled, if not controlled they become the cause for *Vyadhi Utpatti*.

**Manas hetu and Srotodushti**

1) *Chinta* – *Rasavaha srotodudhti*

2) *Bhaya* – *Udakavaha*

3) *Bhaya*, *krodha*, *shoka* – *Swdavaha*

**Effect of Manas bhava on digestion**

मात्रया अप्यभ्यवहत पथ्यं च अन्नं न जीर्यति।

चिन्ता शोक भय क्रोध दुःख प्रजागरैः ॥<sup>[8]</sup>

Acharya Charaka described, if person is under stress then properly taken *aahar* (diet) will not be digested properly. It shows that stress affect the digestion process that means it ultimately affects the formation of *Rasa dhatu*.

2) To study *Twaka vikara* according to Ayurveda.

In ayurvedic classics, all skin disorder are considered under single entity which is called *Kushtha*.

**Nidana (etiological factors) of Kushtha<sup>[9]</sup>**

Ayurveda described many etiological factors in the manifestation of *twaka vikara*. Etiological factors involve *Aharaj*, *viharaj* and *mansika*.

**Aharaj hetu**

- Continuous and excessive intake of *Madhu* (honey), *phanita* (pendium), *mastya* (fish), *lakucha* (*Artocarpus lakooch* Roxb), *mulaka* (radish), *kakamachi* (*solanum nigrum* Linn)

- Continuous over eating.

- Eating while in state of indigestion.

- Eating *Chilichima* (a type of fish) along with milk.

- Without vomiting out undigested food if person consumes food which causes burning sensation.

**Viharaj hetu**

- Excessive indulgence in sexual intercourse, physical exercise and exposure to heat after consuming above mentioned food to one's over satisfaction.

- Continuous exposure to sudden interchange use of cold and hot without following gradual rule

**Mansika hetu**

- A person suffering from fear, exhaustion or grief.

- *Chinta*, *shoka*, *bhaya*, abusing teachers, different type of sinful activities and other forms of anti-ritual and anti-social activities.

3) To study the correlation of *Manasika bhava* and *twak vikar* –

**Mana and Twacha**

Skin is directly related with *Mana*. *Twacha* is considered as '*Chetah samvayi*' which shows relationship between *twak* and *mana*. There is *Samvayi Sambandha* of *Twacha* with *Mana* so there is close association between mind and skin. *Twak* is one of *Dnyanendriya* and all *dyanendriya* work with the help of *Mana*.

शरीरं ह्यपि सत्त्व मनुविधियते, सत्त्वं च शरीरम् ॥<sup>[10]</sup>

Mind and body are interrelated to each other any change in mind leads to particular change in body and vice versa. Therefore the change in *Manasika bhavas* leads to change in regular functioning of *srotas* as *sharira* is *Srotomayam*.

**Impact of Mansika Bhavas on Twaka vikar**

*Mansika bhavas* plays important role in the etiopathogenesis of psychic as well as psychosomatic disorder. *Pitta dosha* is psycho-physiological in nature and *Krodha*, *Shoka*, vitiates *Pitta dosha*. *Rakta dhatu* is vitiated by anger.

गुरुशीतमतिस्निग्धअतिमात्रं समश्नताम्।

रसवाहिनी दुष्यान्ति चिन्त्यानां च अतिचिन्तनात् ॥<sup>[11]</sup>

*Rasavaha srotas* get vitiated by *Ati guru ati sheeta* etc. *aharaj hetu* along with *Atichinta*. *Rasa dhatu* is the *Adya Dhatu* which provide nutrition to all tissues n organ of body. Therefore any vitiation in *Rasa dhatu* directly affects the nutrition and texture of skin.

*Chinta*, *shoka*, *bhaya*, abusing teachers, different type of sinful activities and other forms of anti-ritual and anti-social activities creates negative impact on mind. This negative impact on mind leads to stress which directly or indirectly plays main role in the manifestation and aggravation of skin disorder.

### Modern aspect

Several studies suggested that most of the skin disorders are chronic inflammatory, psychosomatic in nature. Stress can also increase inflammation in the body which can worsen eczema and also trigger cold sores, caused by herpes simplex virus on and around the lips. Skin mast cells are activated by stress and in turn they also produce stress hormones and inflammatory factors. This could lead to vicious cycle of stress induced inflammatory events.<sup>[12]</sup> Various researcher found that patient suffering from psoriasis were experiencing major stressful life events.

### DISCUSSION AND CONCLUSION

In Ayurveda wide range of dermatological disorder are described under single entity *Kushtha* with its classification, etiopathogenesis, clinical presentation and management. Ayurveda is the science of life which gives equal importance to *sharir* as well as *mana*. Ayurveda is the combination of *sharira*, *indriya*, *satva* and *aatma*. In Ayurveda psychic factor or *mana bhava* have been given equal importance as physical or physiological factors in the etiopathogenesis of various dermatological disorders. Due to urbanization and competitive era, mental stress is increasing in day by day and this stressful condition influences not only mental health but also physical health. Any type of psychological condition directly or indirectly involved in the manifestation and aggravation of skin disorder. We are not focusing on psychic factor while treating dermatological conditions. So it is necessary to focus on psychological treatment with the help of *Satvavajaya Chikitsa*.

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