

## SATTVAK-EXPLORING THE LINK BETWEEN MANAS AND TWAK

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**ABSTRACT**

Skin is more than just a protective barrier between our insides and the environment. Skin is considered as *twak* in *Ayurveda*. Ayurvedic texts emphasize the strong link between the mind (*satva*) and the skin (*tvacha*). *Kushta* is caused by the *Sapta Dushya* the doshas responsible for skin disorders are Vata, Pitta, and *Kapha*, which get vitiated by causative factors and four Dhatus of the body, (*Twak, Mamsa, Shonita, Lasika*). Additionally, Rajas and Tamas doshas (psychosocial factors) influence the development of skin conditions. *Manasika bhavas* (emotional states) impact both the mind and body, leading to skin ailments. All skin disorders are discussed in *Kushtha Adhyaya* by Acharya *Charaka*. In *Kushtha Adhyaya* various etiological factors for skin disease including psychological factors are described. Ayurveda considers the *Mana*(mind) to be a subtle, non-physical entity that influences our thoughts, emotions, and behaviors. The mind is seen as

having three main qualities (*Gunas*): *Sattva* (balance, harmony), *Rajas* (activity, passion), and *Tamas* (inertia, darkness). Imbalances in the mind, such as stress, Nanxiety, or negative emotions, can affect overall health and well- being. *Twacha* and *Mana* together linked to the balance of the *Doshas*, with imbalances potentially leading to skin disorders.

**KEYWORDS:** *Twak vikara*, Mental stress, *Mano vikara*, Skin disorders.

**INTRODUCTION**

*Ayurveda* offers a holistic approach to skin health, considering the individual's constitution (*Prakriti*), lifestyle, and environment. In *Ayurveda*, *Twacha* refers to the skin, which is

considered one of the most important organs in the body. In *Ayurveda*, skin is stated as *Twak* or *Twacha*. It is included under “*Pancha Gyanendriya Adhithana*.”<sup>[1]</sup> It has a great capacity of expansion and stretching. *Twacha* is the adhithana of “*Pranadi Pancha Vayu*” where Vayu resides and bring out its functions. *Twacha* is specialized sense organ which acquires special sensory perception of pain, touch, pressure, heat and cold. The *Mana* (mind) is only one, *ekatva*. But the quickness with which the mind shifts from its association with one sense organ to the other makes it appear many. This quick shift to mind is only due its minuteness, *anutva*. So there is an association between the sense objects (*Twacha*) impact on *Mana*(mind).<sup>[2]</sup> In *Ayurveda*, *Manasik Bhavas* (mental states or emotions) are believed to have a significant impact on skin disorders. *Krodha*, *Shoka*, *Chinta*, *Bhaya*, *Kama* these *Manasika Bhavas* are impact on *twacha*, which in turn affects *Sharirika doshas*(*Vata*, *Pitta*, *Kapha*), leading to various skin disorders.<sup>[3]</sup>

**AIM:** An effort to understand the link between *Prakrutika Manas* and *Twak* according to *Acharyas* of *Ayurveda*.

– An effort to understand the link between *Manasika bhavas* and *Twak roga*.

## OBJECTIVES

**Primary Objectives** – To review the concept of *Sattvaka* according to different *Acharyas* of *Ayurveda*.

**Secondary Objective** – To review the link between *Manas* and *Twak* in skin disorders.

## MATERIALS AND METHODS

The sources of data are collected from *Brahattrayis Ashtanga Sangraha / Hridaya, Charaka Samhita, Sushruta Samhita,*)

## METHODOLOGY – TWACHA (SKIN)

In the *Sushruta Samhita-Shareer sthana*, the oldest text of *Ayurveda*, *Acharya Sushruta* mentions the five organs or *Gyanendriyas*. *Sparshanendriya* is one of them, and its *adishthana* is *Twacha* (skin). As we all know, the skin is a function of touch, pain, pressure, temperature, etc. in the human body. It is the largest organ that can sense, and it is also called the “first line of defence.”<sup>[4]</sup>

***Rachanatmaka and Kriyatamaka Aspects of Twacha***

*Twacha* is the *adhishtana* of *Sparshanendriya*, as it carries the sensation of touch because of *Vayu Mahabhuta*. It covers the outer part of the body, including the sense organs. In the *Kriyatamaka* aspect, inspecting the part or role of *Twacha* (Skin), We will have to assess the effects of dosha (*Vata*, *Pitta*, and *Kapha*), *dhatu* (*Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, *Majja* and *Sukhra*), and *mala* (*Purisha* (Faeces), *Mutra* (Urine) and *Sweda* (Sweat)). *Bhrajaka Pitta* resides in our skin. and produces radiance. All diseases and ailments of the skin are caused by the vitiation of this *Pitta*, which causes yellowish discolouration of the skin.<sup>[5]</sup> Vitiation of the *Vata* dosha results in hyperpigmentation (*karshanyam*) of the skin. Vitiation of *Kapha dosha* causes *shaityam* (coldness of the skin) and *shaukalyam* (whitish colouration of skin). According to *Acharya Charaka*, *twacha* is the *mula* of *mamsa vaha srotas* and *updhatu* of *Mamsadhatu*. The first two dhatus, *Rasa* and *Rakta*, are indirectly related to *Twacha* (Skin). Beauty is the illumination of soul and mind, *Acharyas* clearly explains the concepts of skin by detailing it with seven layers which are *Avabhasini*, *Lohita*, *Sweta*, *Tamra*, *Vedini*, *Mamsadhara*.<sup>[6]</sup>

***Interconnected relationship between Twacha and Agni<sup>[7]</sup>***

In *Ayurveda*, an imbalanced *Agni* (digestive fire) can contribute to the development of various *Twacha Rogas* (skin diseases). Here are some ways *Agni* can indulge *Twacha Roga*:

**Ama formation:** Weak or imbalanced *Agni* leads to *Ama* (toxin) formation, which can cause skin issues like acne, eczema, or psoriasis.

**Dosha imbalance:** *Agni* influences the balance of *Doshas* (*Vata*, *Pitta*, *Kapha*), and an imbalance can lead to skin problems like dryness (*Vata*), inflammation (*Pitta*), or oiliness (*Kapha*).

**Nutrient deficiencies:** Poor *Agni* can lead to inadequate nutrient absorption, causing skin issues like dullness, dryness, or premature aging.

**Inflammation:** Excessive or imbalanced *Agni* can cause inflammation, leading to skin conditions like redness, irritation, or rosacea.

**Srotas blockage:** *Agni* helps maintain healthy *Srotas* (channels), and a blockage can lead to skin issues like blackheads, whiteheads, or cysts.

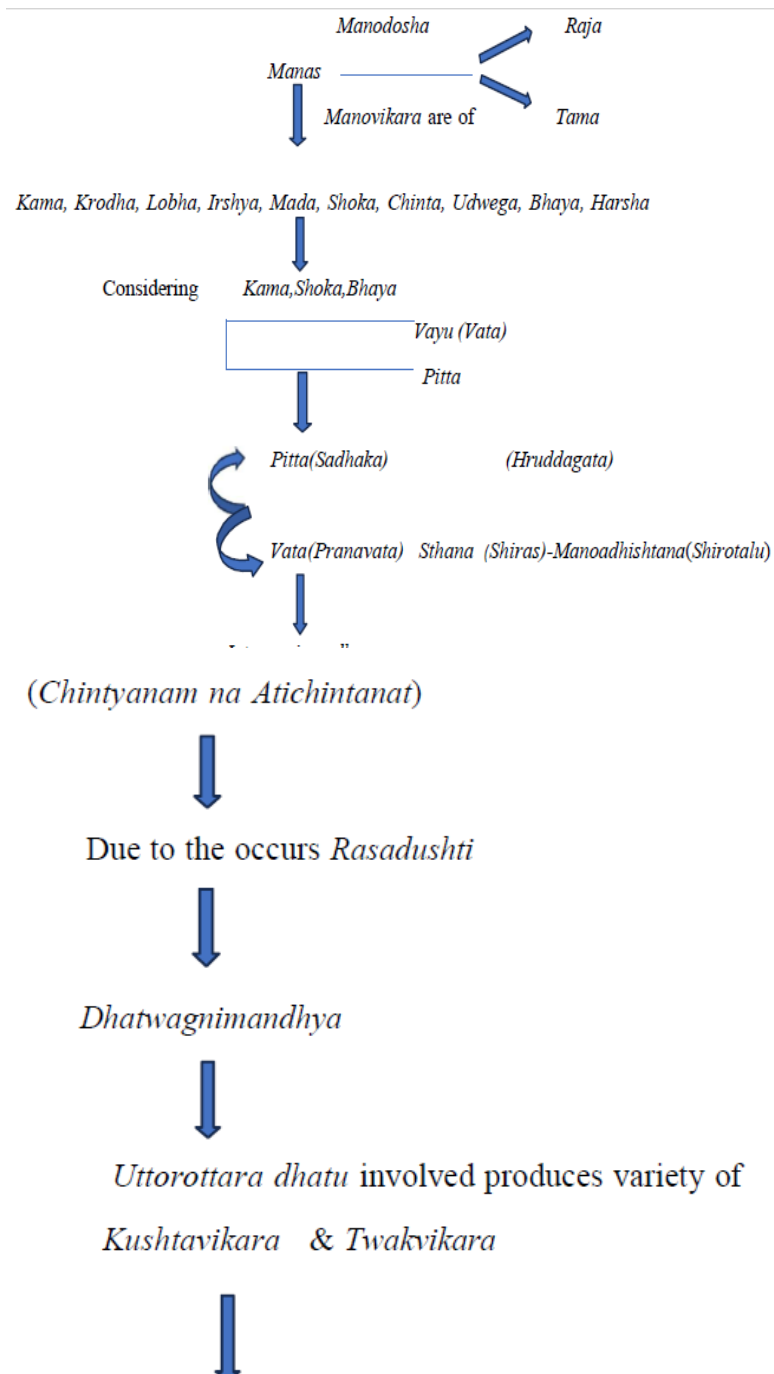
Some specific *Twacha* Rogas related to *Agni* imbalance include

*Visarpa* (erysipelas)

*Kotha* (acne)

*Eka Kusta* (psoriasis) *Dadru* (ringworm) *Charma Kusta* (eczema)

### MANAS AND TWACHA INTERRELATION<sup>[8]</sup>



Sr.no	Skin layers	Size (Vruhi)	Diseases
1.	Avabhasini	1/18	Sidhma, Padmakantaka
2.	Lohita	1/16	Tilkalaka, Nyaccha, Vyanga
3.	Shweta	1/12	Charmadala, Ajagallika, Mashaka
4.	Tamra	1/8	Kilas, Kushta
5.	Vedhini	1/5	Kushtha, Visarpa
6.	Rohini	1	Granthi, Apachi, Arbuda, shlipad, Galaganda
7.	Mamsadhara	2	Bhagandara, Vidradhi, Arsha

- ✓ Manas is hampering by the *Manodosha* like *Raja* and *Tama* and also *manovikara* are of *Kama*, *Krodha*, *Lobha*, *Irshya*, *Mada*, *Shoka*, *Chinta*, *Udwega*, *Bhaya*, *Harsha* and also including *Kama*, *Bhaya*, *Shoka* are directly accumulating on *Vata* and *Pitta dosha*.
- ✓ If these *Manadosha* are hampering *Pitta (Sadhaka)* the doshas take place in *Hrudaya* and if it hampering *Vatadosha(Pranavata)* the doshas take place in *Sira*.
- ✓ Due to *Rasadushti nidana* there will be occurs *Rasodushti* after that there will be *Dhatwagnimandhya* then its finally involved *Uttorottar dhatu* produces variety of *Kushtavikara* and *Twakvikara*.

### Interconnected relationship between *Twacha* and *Rakta*<sup>[9]</sup>

*Raktadi dhatus* and *twacha* are said to be *Shakha* and these are the component of the *bahya roga marga*. *Twacha* is the main seat of manifestation of *raktadushtijanya roga*.

*Dushta rakta* circulates all parts of the body and manifests the symptoms according to the virulence of *doshas*. Normal *rasa* and *agni* are able to form normal *rakta*.

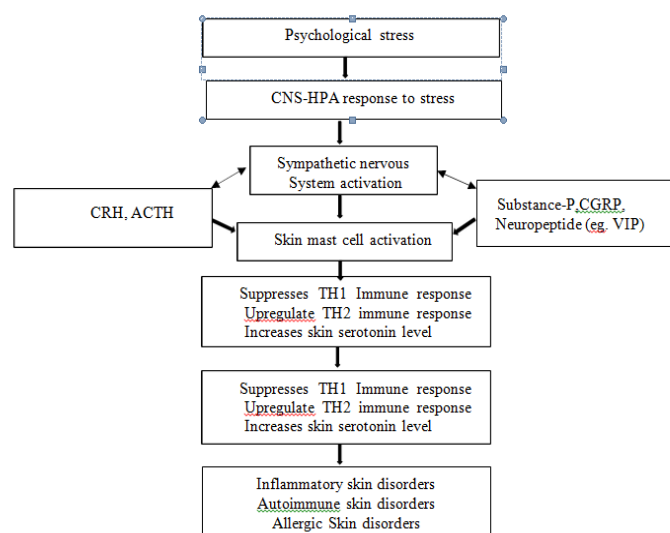
The tissues in the body have the selective action to pick their nutrients. When the ingested food is correctly processed for assimilation, wholesome *poshakansha* of *rasa* is formed. The main entity facilitating the process of digestion is *Jatharagni*. Proper digestion of nutritious food and its absorption in body depends on balanced state of *jatharagni* and *pachak pitta*. *Agnimandya* is said to be the chief reason for origin of all diseases. When the functioning of *pitta* is hampered by any cause like *viruddhahar* it further vitiates *agni* and this in turn leads to excessive *doshaprakopa*. This *doshaprakopa* again causes *agnimandya* and when this cycle continues there is constant formation of *ama* which contaminates the *rasa poshakansha*. With the parallel dysfunctioning of *dhatvagni*, there is further contamination of the *rakta poshakansha* making it lose its normal properties.

The *pradushit rakta* so formed along with the vitiated doshas adopt *tiryak gati* thereby circulating all over the body. There is vitiation of subsequent dhatus and by the virtue of *sthansamshraya* there is *sanga* of *prakupita* doshas at skin level giving rise to various skin lesions.

### Mental Stress Induced Skin Disorders<sup>[10]</sup>

1. Inflammation: Stress triggers inflammation, leading to skin conditions like acne, rosacea, and psoriasis.
2. Skin Barrier Disruption: Stress compromises the skin's natural barrier, making it more vulnerable to irritants and allergens.
3. Hormonal Imbalance: Stress affects hormone levels, including cortisol, insulin, and adrenaline, leading to skin issues like acne, thinning skin, and poor wound healing.
4. Gut-Skin Connection: Stress disrupts the gut microbiome, leading to skin conditions like eczema, acne, and psoriasis.
5. Skin Aging: Chronic stress accelerates skin aging, causing wrinkles, fine lines, and age spots.
6. Skin Conditions Exacerbation: Stress worsens existing skin conditions like eczema, psoriasis, and rosacea.
7. Skin Color Changes: Stress can cause skin color changes, such as pale or flushed skin, due to blood flow and hormonal changes.
8. Skin Texture Changes: Stress leads to skin texture changes, like dryness, oiliness, or dullness, due to hormonal and moisture level fluctuations.

### Mental Stress and Skin Conditions<sup>[11]</sup>



## DISCUSSION

As “*Twacha* is the mirror of *Mana*” it acts a connection between mental well-being and skin health.

*Twacha* reflects the state of *Mana*, a healthy mind leads to healthy skin.

*Mana* influence *Twacha* through the gut-skin connection (digestion and metabolism). Stress and emotions (*Mana*) can directly impact on skin issues.

Balancing *Mana* (mental well-being) is essential for achieving healthy *Twacha* (skin). *Chinta, dwesha, Chittodvega, Vishada, Anidra, Bhaya, Krodha, Irshya* these *manasika vikaras* will contribute to *twacha rogas* by disrupting hormonal balances, increasing stress hormones(cortisol), affecting digestion and nutrient absorption, impairing skin natural function, triggering inflammation and immune responses.

*Twacha Rogas* (skin diseases) and *Manasika Rogas* (mental disorders) have a deep intercorrelation in *Ayurveda*. Mainly *twacha rogas* affect *manasika rogas* such as chronic skin issues can lead to mental stress, anxiety, and depression, skin diseases can affect self-esteem, confidence, and overall mental well- being, make them feel socially stigmatized. Pain, itching, and discomfort from skin issues can contribute to irritability, mood swings, and emotional distress.

*Manasika Rogas* affect *twacha rogas* such as mental stress, anxiety, and depression can trigger or exacerbate skin issues. Emotional turmoil lead to hormonal imbalances, affecting skin health. Poor mental health will impair digestion, leading to skin issues.

## CONCLUSION

*Ayurveda* a holistic life science believes that to keep oneself healthy and happy not only *shareerika swastya* but also a *manasika swastya* plays a vital role. As people of today’s scenario are at very rushing lifestyle least bother to follow a proper *dinacharya, rutucharya*, defined *ashta aharavidhi vishesha ayatana*, mainly the physiological *mano guna* are of *chintya, vicharya, uhya, dhyeya, sankalpa* of the *ati* or *ayoga* of physiological *mano guna*, it the *lakshana* of *krodha, shoka, bhaya, irshya, chinta, kopa, shoka* are observed. Every disease has an influence of *manasika nidana* with it.



Because of the urbanization and competitive era stress is increasing in day to day life which will surely have a negative impact on human health, there are some emerging physiological disorders where not only dermatological clinics (medicine) but also a *satvavajaya chikista* plays an important role. The *manasika dosha* and its understanding a supreme factor should be considered to access for *nidanapanchaka*, and to diagnose, and to draw to a conclusion of treatment. The title **SATTVAKA- EXPLORING THE LINK BETWEEN MANAS AND TWAK** is about understanding *mano* and *twak*.

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