Role of *Manas Bhava* in Skin Diseases

Rahul Vyas*¹, Arun Bhatkar²

1. P. G. Student,
2. Professor and H. O. D.,

Sanskrit Samhita Siddhant Department,
Govt. Ayurved College, Nagpur, Maharashtra

**Abstract:**

Ayurveda is the science which provides preventive measures in healthy person and provides best treatment to diseased one. Skin is the largest part of body which is the protecting covering as well as reflection of internal system. In Ayurveda various dermatological diseases discussed with its etiopathogenesis, classification and management and also described the wide range of etiological factors for Skin diseases including psychosocial factors. Ayurvedic Samhitas clearly explained the strong relation between *Satva* (mind) and *Sharir* (body) and the eternal relation between *Tvacha* (Skin) and (Mind/Psych) mana. Vatadi doshas & Rajas-Tamas Doshas are responsible for the Vyadhi upatti in *Sharerea* and *Manas*. Respectively. *Manasika bhavas* are the Vikara of *Manasika doshas* Rajas and Tamas. *Manas vikara* affect the mind as well as body. It is a unique concept that the influence of the *Manasika Bhavas* in the manifestation of the Skin diseases. The objectives of the present review article include discussing different aspects of Skin Diseases.

**Keyword:** *Manas Bhava, Kushtha, Skin Diseases, Satva-Sharir*

**Introduction:**

Life is the complex union of *Satva, Atma* and *Sharir*¹. Thus mind and body influence each other. Connection between mind and skin has been documented since ancient periods. Recent researches also relate psychological condition to the onset or aggravation of skin diseases. The skin is the largest organ of the body, having a surface area of 2 m². Skin is more easily more exposed to infection, disease and injury than the skin. It reflects the emotions and It reveals aspects of both normal physiology and pathological state of an individual. Many factors affect the appearance and health of the skin such as nutrition, hygiene, age, immunity, genetic traits, psychological state, and drugs etc. Acharya Charaka clearly mentioned that, there is a strong relationship exists between *Tvacha* and *Mann*. Hence, skin disorders also lead to different psychological illness which hamper the quality of life of individual.
**Aims_and_Objects:**

1. To Study the concept of *manas bhava*.
2. To study effect of Psyche on Skin diseases.

**Materials_and_Methods**

**Manas Bhav –**

*Manas* has 3 types *Savika, Rajasika, Tamasika* and two *Doshas* Rajas and Tamas. There are 16 types of *Manas Prakriti* in which *Rajasika* and *Tamasika* *Prakrites* are more prone to psychosomatic disorders due to excess of *Rosha Ansha* and *Moha Ansha* respectively.[2] *Prakrities Paittika and Vatika Prakriti* are more prone to psychosomatic disorders as their *Manas* is easily affected by *Krodha*, *Kshobha* etc. in comparison to *Kaphaja Prakriti* whose *Manas* is not affected easily by these *Bhavas*.[3]

While explaining the *Srotodushti Nidanas* Charaka mentions that over worrying (*Chintyanam Cha Atichintanat*) is one of the *Nidana* of *Rasavaha Srotodushti*. *Krodha*, *Shoka* and *Bhaya* causes *Svedavaha Srotodushti*. Acharyas explain the role of these *Srotas* in the *Samprapti* of skin diseases.[5]

**Tvacha(Skin)**

In Ayurvedic text, word “Tvacha” or “Charma” are used for the skin. *Tvacha* is derived from “Tvach-Samvarne” *dhatu*, meaning the covering of body. It is *Gyanendriyas* which responsible for *Sparsha Gyan* (touch Sensation). The *Shadangas* remains covered by the *Tvacha*.[6]

**Skin formation:**

*Acharya Sushtura* described that after the fertilization of ovum, *Tvacha* develops like deposition of cream over the surface of boiled milk. [7] in the uterus during the development of *Garbha, Tvacha* develops successively in seven layers by the peculiar action of *Dosha*. Particularly by the *Pitta Dosha*. *Acharya Charaka* described *Tvasha* as the *Matruba Bhava* which is one of the essential *Bhava* in the development of foetus.[8]. According to

**Manas hetu and Srotodushti :**

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Manas Hetu</th>
<th>Srotas Dushti</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chinta</td>
<td>Rasavaha</td>
</tr>
<tr>
<td>2</td>
<td>Bhaya</td>
<td>Udakvaha</td>
</tr>
<tr>
<td>3</td>
<td>Bhaya,Krodha,Shoka</td>
<td>Swedavaha</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sr. no.</th>
<th>Manas Hetu</th>
<th>Dosh Dushti</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kaam,Shok, Chinta,Bhaya</td>
<td>Vata</td>
</tr>
<tr>
<td>2</td>
<td>Krodh</td>
<td>Pitta</td>
</tr>
</tbody>
</table>
Acharya Vagbhata the formation of Tvacha due to Pachan of Rakta Dhatu in the foetus. After Paka, it dries up to form Tvacha.[9]

Tvacha is one of the site of Vata and Pitta Dosha predominance. While describing Dhatu Sarata lakshan, Acharya Charaka explained Tvakasara Lakshan instead of Rasa Sara Purush Lakshana. From this we can understand The Twacha and Rasa Dhatu are closely related.[10]

Skin Disease in Ayurveda:

In Ayurveda, almost all skin disease are taken under generalized term “Kushtha”. The word ‘Kushtha’ is a broad term which includes almost all skin diseases. It means that ‘to destroy’, ‘to scarp out’ or ‘to deform’. According to Arundatta teeka Kushtha is the disease which causes vitiation and discoloration of the skin[11]. Many dermatological disorders are make mentally upset oneself. and have negative impact on life. Kushtha is produced by the vitiation of the seven factors i.e. 3 Doshas and 4 Dushyas, Vata, Pitta, Kapha, Tvacha, Rakta, Mansa and Ambu/Lasika, which are responsible for manifestation of dermatological disorders. they are classified into two major groups Maha Kushtha & Kshudra Kushtha. which further divided in to seven types and eleven types respectively.[12] Some of the dermatological disorders are also described under the Kshutaroga. Kshudaroga means minor diseases. Ayurveda described a wide range of etiological factors for dermatological disorders including its psychosocial aspect. Ayurvedic Samhitas provide the psychosomatic approach of management for dermatological disorders.

Layers of the skin and disease
Charaka described six layers of skin [13]
1) Prathama - Udakadhara, which consider as Bahya-Tvak
2) Dvitiya -Asrigdhara
3) Tritoita -Sidhma, Kilas Sambhavadhishtana
4) Chaturtha -Dadru, Kushtha Sambhavadhishtana
5) Panchami -Alaji, Vidradhi Sambhavadhishtana
6) Shashthi – By the injury of this layer individual gets trembling and enters into darkness like a blind man

Acharya Sushruta has described seven layers[14] Vagbhatta has described seven layers of skin similar to Acharya Sushruta.

1. Avabhasini - Sidhma, Pdamakantaka
2. Lohita - Tilakalaka,Nyachchha,Vyanga
3. Shweta -Charmadala, Mashaka,Ajugallika
4. Tamra -Kilasa, Kushtha
5. Vedini -Kushtha, Visarpa
6. Rohini -Granthis, Arbuda, Apachi,Shleepada,Galaganda
7. Mamsadhara-Bhagandara, Vidradhi,Arsha

Manas Hetu in Skin diseases:

In Ayurvedic literature wide range of etiological factors for dermatological disorders has been described. The etiological factors include physical, physiological, psychological, psychosocial, hereditary and Papakarma. Various psychological references are explained in the etiological factors of skin
diseases. Insulting good persons like saint, teachers, killing, stealing of others properties and Indulging in such sinful activities, other forms of anti-rituals and anti-social activities mentioned as the Hetu of Kustha which make a negative impact on the mind which leads to stress which directly or indirectly plays a important role in the manifestation and or aggravation of dermatological disorders.[15] Etiological factor like Papakarmas even causes affliction to the next generation.

Among the different etiological factors different Manas Bhavas like Chinta, Shoka, Bhaya etc. are prominently described for Vata vitiation. Vata Prakriti persons are more prone to anxieties and worries. Vata getting aggravated by anger and exertion, combining with pitta, reaching the face quickly, gives rise to patch on the skin called vyanga.[16]

**Relation between body and mind:**

To some extent every emotion finds some bodily expressions. e.g. when person become sad or stressed; his skin appears rougher and less lustrous and looks dehydrated and paler than normal. When individual feel good, skin seems to be in perfect harmony. Skin disorders, fever, insomnia, diarrhoea, hysteria, Apatanaka and so many other diseases are found originated by these emotional factors.

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 the regular functioning of Srotas, as Shareera is Srotomayam.[17]

**Mana and Tvacha**

Skin is directly related with *Mana. Tvacha* is considered as ‘Chetah Samvayi’ i.e the skin has an eternal relationship with Manna. Acharya Charaka described that the skin is the sensory organ, It is the sensory organ of Sparsh (touch) pervades all over the body and it is always in association with mind also. There is Samavya Sambandh of Tvacha with mana, so there is a close association between mind and skin. *Mana* stays with Sparshanendriya and help in pursuing knowledge by collaborating with other Indriyas hence, any imbalance in the mind affects the skin and any abnormalities of the skin affect the mind.[18]

**Modern view**

*Embryologically*, both the skin and brain are derived from the ectoderm.

Stress, depression, anxiety and other psychological conditions can contribute to a host of skin diseases including acne, *rosacea*, eczema, psoriasis, alopecia and *vitiligo*. Bodies under stress produce more skin sebum, oily discharge that can contribute to clogged pore and aggravate acne. Stress can also increase inflammation in the body, which can worsen eczema and also trigger cold sores, caused by the herpes simplex virus on and around the lips.[19]

Various researchers found that patients suffering from psoriasis were experiencing major stressful life events. Emotional
disturbances may predispose to skin infections, e.g., hyperhidrosis leading to tinea pedis and various infections. It may increase the risk of exposure to venereal diseases or risk of dermatitis, e.g., compulsive neurosis leading to excessive use of soap or antiseptics.

**Discussion and Conclusion:**

In *Ayurveda* wide range of dermatological diseases are described with its classification, etio-pathogenesis, clinical presentation, prevention and management.

Skin is an important organ and Adhishthan of Saparshanendriya. It has an eternal relation with the Mana. Ayurveda gives equal importance to Body and mind, dermatological conditions are closely related to psychological condition, but we are not giving much importance to the role of this basic thing in the occurrence of diseases.

Any type of psychosocial condition, directly or indirectly involved in the manifestation and or aggravation of skin disorders. In the present time stress is playing major role in the manifestation of a wide range of dermatological disorders. Therefore, skin diseases should not always be treated as superficial and only as a somatic lesions. The pharmacological and non-pharmacological measures for the management in dermatological disorders as described in *Ayurveda* are good Psychological conditions.

**References**

3. Ibid Dr. Laxmidhar dwivedi, Charak Samhita, page 919
4. Ibid Dr. Laxmidhar dwivedi, Charak Samhita, page 840
5. Ibid Dr. Laxmidhar dwivedi, Charak Samhita, page 832-833
6. Ibid Dr. Laxmidhar dwivedi, Charak Samhita, page 1120
7. Dr. Anantram Sharma, Sushrut Samhita -2,Varanasi, Chaukhamba Surbharati Prakashan, 2013, page no 46
8. Ibid Dr. Laxmidhar dwivedi, Charak Samhita, page 1030
10. Ibid Dr. Laxmidhar dwivedi, Charak Samhita, page 922
13. Ibid Dr. Laxmidhar dwivedi, Charak Samhita, page 1119
14. Dr. Anantram Sharma, Sushrut Samhita -2, Varanasi, Chaukhamba Surbharati Prakashan, 2013, page no 47
15. Satyapal singh, J.S. Tripathi, N.P. Rai, An overview of Ayurvedic & contemporary approaches to Psychodermatology, The Journal of...
Phytopharmacology, july-august 2014,286
17. Ibid Dr. Laxmidhar dwivedi, Charak Samhita, page 1072
18. Dr. Gajendra Gurav, Dr. Rajkumar Dhakad, A conceptual study of twacha sharir, International journal of advance research and development, Sept. 2017, 303

Cite article
Role of Manas Bhava in Skin Diseases
Rahul Vyas, Arun Bhatkar

Ayurlog: National Journal of Research in Ayurved Science- 2018; (6)(5) 1-6