



Role of *Manas Bhava* in Skin Diseases

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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 disease 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/Psyche) *mana*. *Vatadi doshas* & *Rajas-Tamas Doshas* are responsible for the *Vyadhi utpatti* in *Shareera* and *Manas*. Respectively. *Manasika bhavas* are the *Vikaara* 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 *Satvika*, *Rajasika*, *Tamasika* and two *Doshas* *Rajas* and *Tamas*. There are 16 types of *Manas Prakriti* in which *Rajasika* and *Tamasika Prakrities* 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]

रजस्तमश्च मनसौ दोषौ । तयोर्विकाराः कामक्रोध
लोभमोहेर्ष्यामानमदशोकचिन्तोद्देगभयहर्षादयः ।

(च. वि. ६/५)

Chinta (anxiety), *Krodha* (anger), *Shoka* (grief), *Bhaya* (fear), *Harsha* (happiness), *Vishada*(depression), *Irshya* (hate), *Kama* (lust), *Lobha* (greed) etc. are described as *Manas Bhava* These *Bhavas* when become prominent then are known as *Manasika Vikaras* of two *Manas Doshas*. [4]

Manas hetu and Doshdushti :

Sr. no.	Manas Hetu	Dosh Dushti
1	<i>Kaam,Shok, Chinta,Bhaya</i>	<i>Vata</i>
2	<i>Krodh</i>	<i>Pitta</i>

3	<i>Harsh,Lobh</i>	<i>Kapha</i>
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Manas hetu and Srotodushti :

Sr. no.	Manas Hetu	Srotas Dushti
1	<i>Chinta</i>	<i>Rasavaha</i>
2	<i>Bhaya</i>	<i>Udakvaha</i>
3	<i>Bhaya,Krodha,Shoka</i>	<i>Swedavaha</i>

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 *Twacha*.[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 *Tvacha* as the *Matruja Bhava* which is one of the essential *Bhava* in the development of foetus.[8].According to

Acharya Vagbhata the formation of *Twacha* due to *Pachan* of *Rakta Dhatu* in the foetus. After *Paka*, it dries up to form *Twacha*. [9]

Twacha 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*, *Twacha*, *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*.

Kshudraroga 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) *Tritiya* - *Sidhma*, *Kilas Sambhavadhishthana*
- 4) *Chaturtha* - *Dadru*, *Kushtha Sambhavadhishthana*
- 5) *Panchami* - *Alaji*, *Vidradhi Sambhavadhishthana*
- 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] *Vagbhata* has described seven layers of skin similar to *Acharya Sushruta*.

1. *Avabhasini* - *Sidhma*, *Padmakantaka*
2. *Lohita* - *Tilakalaka*, *Nyachchha*, *Vyanga*
3. *Shweta* - *Charmadala*, *Mashaka*, *Ajagallika*
4. *Tamra* - *Kilasa*, *Kushtha*
5. *Vedini* - *Kushtha*, *Visarpa*
6. *Rohini* - *Granthi*, *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.

शरीरं ह्यपि सत्वमनुविधीयते, सत्त्वं च शरीरम् ।
(च.शा. ४/३६)

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 Twacha

Skin is directly related with *Mana*. *Twacha* 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 *Twacha* 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 *Adhishtan* 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.

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