

## ROLE OF MANA ON KUSTHA ROGA: A CONCEPTUAL STUDY

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**ABSTRACT**

Skin disorders significantly influence an individual's physical, mental, and social well-being. Ayurveda describes *Kustha* as a broad category of dermatological diseases involving the vitiation of *Tridosha* and deeper tissues. The mind (*Mana*) is considered an essential factor in the etiopathogenesis and progression of *Kustha*. Modern psycho-dermatology also recognizes the bidirectional relationship between psychological stress and skin diseases. This conceptual review focuses on the role of *Mana* in *Kustha Roga* through Ayurvedic principles and modern understanding of psychoneuro-immunology. The findings suggest that addressing the psychological domain along with conventional therapeutic measures enhances treatment outcomes in *Kustha*.

**KEYWORDS:** *Kustha*, *Mana*, Psycho-dermatology, *Ayurveda*, Skin diseases, Stress.**INTRODUCTION**

Skin disorder is the disease which despises the skin. It encompasses all pathological conditions that interfere with the normal physiology and anatomy of the skin whether they are acute or chronic. Skin disorders are grouped together under one concept in the ayurvedic texts, known as *Kustha*.

Life is the combined connection of Satva, Atma, and Sharir.<sup>[1]</sup> Thus, mind and body are interdependent. Additionally, recent studies connect the psychological state to the beginning or a worsening of skin diseases. The skin is the largest organ of the body. Many factors affect the look and health of the skin such as age, immunity, genetics, cleanliness, nutrition, mental health, etc.

The name "Kustha" comes from the root 'Kush Nishkarshe', which means "to tear" or "to expel" when combined with the suffix "k." It indicates that the disease known as *Kustha* is one that utterly despises and deforms the skin or body. Although there are countless skin disorders, or *kustha*, in classics, two forms of *kustha* are classified for therapy and diagnosis: *kshudrakustha* and *mahakustha*, which are further categorized into 11 and 7 types, respectively.

Ayurveda is the science of life which is derived from two words: *Ayu+ veda*. The term "ayu" refers to life, and the Charaka Samhita describes it as "शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्| नित्यगच्छानुबन्धश्च पर्यायेरायुरुच्यते".<sup>[2]</sup> It implies that *ayu* is the result of combining *atma*, *satva*, *indiya*, and *sharira*. *Mana* or *satva*, is valued equally in Ayurveda for both its physiological and pathological counterparts. Ayurveda holds that psychological or *mana* factors play a similar role in the etiopathogenesis of different dermatological conditions as do physical and physiological variables. *Kustha* is also regarded as a *Papakarmaja Vyadhi* and a *Kulaja Vikara* in the old Ayurvedic texts.

**AIMS AND OBJECTIVE**

- 1) To study the Role of *mana* on *Kustha roga*.
- 2) To study the Ayurvedic approach of psycho dermatology.
- 3) To study the psychological impact of skin disease.

**Manas Bhav**

रजस्तमश्च मानसो दोषो|

तयोर्विकाराः

कामक्रोधातोभग्मोष्वर्यामानमदशोकवित्तो(ज्ञो)द्रेगभयहर्षदायाः|

(cha.vi.6/5)<sup>[3]</sup>

Manas Bhava comprises of several emotions such as Chinta (anxiety), Krodha (anger), Shoka (grief), Bhaya (fear), Harsha (happiness), Vishada (depression), Irshya (hatred), Kama (lust), Lobha (greed), and so on. When these Bhavas become prominent then are known as Manasika Vikaras of two Manas Doshas.

#### Manas Hetu and Dosha dushti

Sr. no.	Manas Hetu	Dosh Dusti
1	Kama, Shoka, Chinta, Bhaya	Vata
2	Krodha	Pitta
3	Harsha, Lobha	Kapha

#### Manas Hetu and Srotodushti

Sr. no.	Manas Hetu	Srotas Dushti:
1	Chinta	Rasavaha
2	Bhaya, Krodha, Shoka	Swedavaha

As Acharya Charaka explains in the context of Srotodushti Nidanans, excessive concern (Chintyanam Cha Atichintanat) is identified as one of the Nidanans for Rasavaha Srotodushti. Svedavaha Srotodushti is attributed to Krodha, Shoka, and Bhaya. The Acharyas further elaborate on the role of these Srotas in the Samprapti (pathogenesis) of skin diseases.<sup>[4]</sup>

In Ayurvedic texts, the terms "Tvacha" or "Charma" is used for the skin. The term "Tvacha" comes from "Tvach-Samvarne" dhatus, meaning the covering of the body. Tvacha is the site of Gyanendriya which is responsible for Sparsha Gyan (touch sensation).<sup>[5]</sup> Tvacha is one of the sites of vata and pitta dosa predominance. Tvacha is the main site of Bhrjak pitta. Acharya Charaka described Dhatu Sarata Lakshan, rather than explaining Rasa Sara Purusha Lakshana, Tvakasara Lakshan was explained. This indicates the intimate relationship between Rasa Dhatu and Tvacha.<sup>[6]</sup>

#### Mana and Tvacha

Mana has a direct relationship with skin. Tvacha is regarded as "Chetah Samvayi," meaning that there is an eternal bond between the skin and Mana. According to Acharya Charaka, the skin is the sensory organ, it is the sensory organ of Sparsha (touch) pervades the entire body and is always associated with the mind. The mind and skin are closely related because of the Samvaya Sambandh of Tvacha with mana. Mana remains with Sparshanendriya and assists in the pursuit of knowledge by working with other Indriyas hence, any imbalance in the mind affects the skin and any abnormalities of the skin affect the mind.<sup>[7]</sup>

#### Nidana (Etiological factors)

Ayurveda described many etiological factors in manifestation of kustha roga. Papa karma (sinful activities) and physical, psychological, and inherited factors are the etiological factors involved in kustha. The pathophysiology of kustha involves seven dravyas: Vata, Pitta, Kapha, Tvaka, Rakta, Mamsa, and Lasika. These factors aggravate the causative factor but do not directly

involve it. There are three categories for all these factors: Mansika nidana, Viharaja nidana, and Aharaja nidana.

#### Mansika Hetu (Psychological factor)

विषान् ग्रुण् धर्मसां पापं कर्म च कुर्वताम्॥ (cha. chi. 7/8)

Offending or abusing brahmins, insulting good person like saint, teachers & elders, indulging in sinful activity like murder, bribery, thievery, rape, any other crime that may harm others, snatching or looting things from others for personal benefit, other anti-ritual & anti-social activities, Chinta, shoka, bhaya are mentioned as the hetu of kustha roga which creates negative impact on psyche/mind.<sup>[8]</sup>

This negative effect on the psyche causes stress, which either directly or indirectly contributes significantly to the development and aggravation of skin disorders. Numerous research shown that the most of skin disorders are psychosomatic based, chronically inflammatory in nature.

#### Ayurvedic approach of psycho dermatology

Ayurveda says that all diseases are psychosomatic in nature. every disease inevitably affects the body as well as the mind. The psychic element, or mansika bhava, is a key player in the etiopathogenesis of both psychic and psychosomatic disorders. Among the psychic factors are bhaya, irshya, shoka, kama, and krodha. In Ayurveda, शरीरं हयपि सत्त्वमनुविधीयते, सत्त्वं च शरीरम् (cha.sha.4/36).<sup>[9]</sup> The body and mind are interrelated to each other, any change in mind leads to specific change in body and vice versa.

Body and mind are distinct entities because the organism is a complex combination of the body, mind, and soul (sharirika and mansikdosha), which mutually influence one another. As a result, psychological factors are always present in somatic diseases, and in particular, pitta and rakta vitiation occurs in skin disorders. According to Ayurveda, each dosha's psychological involvement is related to its karma. Pitta is deranged because of Krodha, Bhaya, Shoka, and Rakta is deranged by anger too. Thus, the psychic component had an impact on the body's normal physiology and it convert physiology to pathological on the form of skin disease. Thus, there are numerous somatic diseases where mental symptoms are described, and there are numerous mental disorders where somatic symptoms are described in text. According to Acharya Charaka, somatic and mental disease also followed each other. Thus, Ayurveda placed a strong emphasis on stress on the psycho dermatological approach to treating skin disease.

#### Impact of skin disease on psychology

Skin disorders can have a major impact on a person's social and psychological well-being.

People with visible skin lesions and avoided by others because of their condition feel ashamed, which can worsen their quality of life and lead to depression and anxiety. According to the WHO, Health is the state of

complete physical, mental, and social wellbeing and skin disorders have an adverse effect on these three aspects of health and lower quality of life.

- Feel embarrassed and repulsed by how they look.
- Avoid situations when their skin is visible.
- Have poor self-esteem.
- Withdraw from social situations.
- Have relationship and sexual issues.
- Worry that others will think less of them.

### Modern view of psycho dermatology

Body organs are impacted by psychological states through a complex network of neuronal, hormonal, and immunological mechanisms. Stress is a significant psychological component in the current era of urbanization. Stress from daily life, relationships, family, and job all have a negative impact influence of psychology on health. Acute stress results in blushing and perspiration as a cutaneous reaction. Prolonged stress has a deleterious effect on the immune system, which is the cause of reduce physical health. The hypothalamic-pituitary-adrenal axis is typically activated by stress, which results in a reduction in immunological competence. Immune system is reduced due to corticosteroid activation. Some skin disorder, such as psoriasis and atopic dermatitis, are associated with significant life events, such as divorce, marital conflict, and the death of a loved one. The symptoms of skin disorder are made worse by daily stress. A chronic skin condition can be rather stressful. Thus, there is a connection between skin disorder and stress.

### MATERIALS AND METHODS

This conceptual review is based on classical Ayurvedic literature including *Charaka Samhita* and *Ashtanga Hridaya*, along with recent scientific research on psychodermatology and psychoneuro-immunology. Peer-reviewed articles and authoritative textbooks were included to collect relevant information.

### DISCUSSION

The skin is a vital organ and a saparshanendriya adhishthan. Its relationship with the Mana is forever. Ayurveda give equal importance to the body and mind, Dermatological condition are closely related to psychological conditions, but we give lack importance to the role of this basic thing in the development of diseases.

All kustha roga or skin disorder have involvement of psychic factor which cannot be ignored and treating the psychic factor too. The three methods of treatment are described in ayurveda as follows: daivyaprashya chikitsa, yuktiovayaprashya chikitsa, and sattvajaya chikitsa, which include treating the psychic counterpart of disease. Sattvajaya chikitsa and devvyaprashya chikitsa are helpful in reducing the native impact and stress by elevating sattva guna. Ayurveda is the science which follows the holistic approach to treat the disease as whole

body, mind and spirit simultaneously which is lack in modern era.

### CONCLUSION

Today's competitive world and urbanization have led to an increase in daily stress which causes negative impact on health. Therefore, when skin disease or kustha roga treated physician should focus on both medicinal treatment in the form of local application and internal medication and psychological treatment with help of sattvajaya chikitsa.

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