A CONCEPTUAL STUDY OF VYANGA WITH SPECIAL REFERENCE TO MELASMA

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ABSTRACT
Ayurveda is the best way to deal with it as it cures the root cause of any problem. According to Ayurveda skin diseases are caused by imbalance of Doshas and therefore treatment depends on imparting harmony and balance for the individual. In Ayurveda skin diseases are included under the heading of Kushtha and Kshudrarogas. Vyanga is one among the Kshudra rogas, even though Vyanga is a Kshudraroga it produces a great misery for the person due to dark discoloration of the skin, mostly over the face, occasionally on neck and rarely in forearms. Vyanga is a pathological situation of the facial skin which is produced due to the vitiation of Vata, Pitta, Rakta and Manasika Nidanas such as Krodha (anger), Shoka (sorrow), and Ayasa (mental exertion) are main culprits, these producing cardinal features such as Niruja (painless), Tanu (thin) and Shyavavarna Mandalas (bluish black colour patches). The Lakshanas of Vyanga are explained by different authors in the classical texts of Ayurveda under the heading of Kshudra rogas, Sushruta samhita, Ashtanga samgraha, Madhava nidana, Ashtanga hrudaya, Bhava prakash, Sharrangadhar samhita. In the context of Vyanga both Shodhana and Shamana chikitsa are explained in the form of Raktamokshana, Lepa, Abhyanga, and oral medications. Vyanga is correlated with melasma in the modern aspects, it is a chronic, acquired cutaneous characterised by hypopigmented patches on sun exposed areas of the face. Ayurveda cures the root cause of any problem. Any activity that increases the fire or heat in the body increase Pitta and can lead to skin diseases.

KEYWORDS: Vyanga, Melasma, Nidana panchaka, Kshudra rogaa.

INTRODUCTION
The feeling of wellbeing, Prasannaatma indriya and Manas is impossible without a basic sense of social acceptability and self-assurance that is a result of an appealing outward appearance. A healthy skin is a source of pleasure, not only to its owner but also one who looks at it. Human skin is biological marvel and the largest organ in the body both by weight and surface area. Whenever we refer to skin care, we mean caring for the face and hence Vyanga has major role as cosmetic issue in the society.

The incidence of melasma is the highest in summer whereas in winter the numbers are lower. This is because when the skin is exposed to sunlight, more melanin pigment is produced by the female sex hormones estrogen and progesterone. An interesting fact is that the possibility of melasma is higher in patients with thyroid disease. This condition is also prevalent among those who take high stress due to the over secretion of melanocyte stimulating hormone (MSH). It is also detected rarely in cases of allergic reaction to medications and cosmetics and it is more affecting in females compared to males.

In Veda, Purana, Mahabharatha, Ramayana, there is description of skin diseases and the various beautifying Yoga. Vyanga is the disorder which is primarily seen on the face (Mukhamagatyam) according to Bruhatrayi and Laghutrayi. Ayurveda mentions a good number of medicines for skin care oil massage with Taila application of Lepa makes face smooth, soft, and glowing.[1] In addition to this Raktamokshana also described.[2] Previous clinical trials carried out in relation to Vyanga is minimum. Raktachandana, Manjishta, Kushtha, Lodhra, Priyangu, Arjuna, Vatankura, Masura, Jatiphala etc are well known drugs which are Varnya Lepa as local application is more effective and acts directly on lesion.

Nirukti[3]

The word Vyanga is formed by word Anga with the prefix vi. “vi” refers to Vikruti, Vighata and
Anga refers to body/part. Vyanga is described as, “Vikrutanianganiyasmatumukharogavisheshaha”[3]. Vyanga in the present context refers to dark spots on the face.

Nidana Panchaka[4-6]

Kshudrarogas have a simple Hetu, Lakshana and Chikitsa so they are called as Kshudrarogas, some of the skin diseases are mentioned under Vyanga. Vyanga is one amongst them. There is difference of opinion regarding the total number of Kshudrarogas. According to Sushruta-44, Vagbhata -36, Madhavakara-43, Sharangadhara -60, Yogaratnakara -44.

Nidana: The causative factor which induces a diseases Vyanga are Krodha, Ayasa, Shoka, Harsha, Chardi vegadharana.

| Table 1: The causative factor for Vyanga diseases |
|-----------------------------------------------|
|        | C.S | S.S | A.S | A.H | M.N | V.S | B.P. | Y.R |
| Krodha | -   | +   | +   | +   | +   | +   | +    | +   |
| Ayasa  | -   | +   | -   | +   | +   | +   | +    | +   |
| Shoka  | -   | -   | +   | -   | -   | -   | -    | -   |
| Harsha | -   | -   | -   | -   | +   | -   | -    | -   |

Note: C.S.= Charaka Samhita; S.S.= Sushruta Samhita; A.H.=Ashtanga Hridaya; A.S.=Ashtanga Sangraha; M.N.=Madhava Nidana; V.S.=Vangasena Samhita; B.P.=Bhavaprakasha; Y.R.=Yogaratnakara

Etiology: Causative factors for melasma are ultraviolet radiation, hormone involvement, and genetic predisposition etc.

Samprapti[7-9]: The Samprapti of Vyanga is not explained in detail in any of the classical texts.

Nidanasevana ↓
Doshaprakopa ↓
Vittiation of Vata and Pitta ↓
Rasadusti and Raktadusti ↓
Twacha of Mukha(Sthanasamshraya) ↓
Niruja, Tanuka, Shyava Mandala(Vyaktavasta) ↓
Vyanga

| Table 2: Samprapti ghatakas |
|-----------------------------|
| Dosha | Vata, Pitta |
| Dooshya | Dhatu- Rasa, Rakta |
|       | Upadhatu- Twak |
| Srotas | Rasavaha, Raktavaha |
| Agni | Jataragni, Dhatvagni (Rasagni, Raktagni) |
| Marga | Shakkagata |
| Sthana | Twak |

Etiopathogenesis[10]

Pathophysiology of melasma is unknown and most theories stem from risk factors uv, hormones and genetics. Increased melanin in the basal and suprabasal keratinocytes and in the dermis. Increased melanin may be localized primarily to the epidermis, upper dermis or both.
**Poorva roopa** (primordial symptoms)

*Poorvaroopa of Vyanga* are not mentioned in any Ayurvedic classics. In fact the word *Sahasa* was used during the description of the disease, which means that *Lakshanas* of *Vyanga* appear suddenly or abruptly without *Poorvaroopa.*

**Roopa**[11-15]

The cardinal symptoms of *Vyanga* according to different *Acharyas* are,

**Table 3: The cardinal symptoms of Vyanga**

| S.no | Characteristics | S.S | A.H | M.N | B.P | Y.R |
|------|----------------|-----|-----|-----|-----|-----|
| 1    | Shyavavarna     | +   | +   | +   | +   | +   |
| 2    | Niruja          | +   | _   | +   | +   | +   |
| 3    | Tanu            | +   | +   | +   | +   | +   |
| 4    | Mandala         | +   | +   | +   | +   | +   |

**Note:** S.S.= Sushruta Samhita; A.H.=Ashtanga Hridaya; M.N.=Madhava Nidana; B.P.=Bhavaprakasha; Y.R.=Yogaratnakara

**SIGNS AND SYMPTOMS**

Melasma are usually a uniform brown colour that can be seen over the cheek, forehead, nose and sometimes the upper lip. It is usually matching on both sides of the face.

**Vyadhivyavachhedaka Nidana**[16]

There are some diseases having almost nearer to same clinical features like *Vyanga* which are counted under *Vyadhivyavachhedaka Nidana.* *Viz,*

**Table no-4**

| Feature  | Vyanga | Mashaka | Tilakalaka | Nyachha | Neelika |
|----------|--------|---------|------------|---------|---------|
| Colour   | Shyava | Krishna like Masha | Krishna like Tila | Shyava/Krishna | Krishna/Neela |
| Site     | Mukha  | Any part of Sharira | Any part of Sharira | Any part of Sharira | Sharira+Mukha |
| Elevation| Non elevated | Elevated | Elevated | Non elevated | Non-elevated |
| Shape    | Mandala | Like Masha | Like Tila | Mandala | Mandala |

**Differential diagnosis**

Melasma is usually a clinical diagnosis. Microscopy studies suggest that there may be two main types of melasma; the epidermal type characterized by increased melanin pigmentation in the suprabasal layers of epidermis, and the dermal type, characterized by increased melanin in the dermal macrophages with associated milder epidermal pigmentation.

**Sadhyasadhyata**[17]

According to Bhavamishra, *Vikrutis* occurring in the *Twak* and *Mamsa* are *Sukhasadya.* According to all other Ayurvedic texts *Vyanga* is *Sadhyavyadhi.*

**Upadra**[18]

*Vyangaroga* does not have any *Upadravas,* but if this appears suddenly in the diseased patient it is considered as *Arista*[14].

**Chikitsa**[19-27]

Chikitsa Sutra,

“Shiravedhaiprapaschatathaadhyangarupachharethyanga”

The treatment indicated for *Vyanga* is *Siravedha, Lepam, Abhyangam.*

(a) **Shodhana therapy**- *Vamana, Virechana, Nasya, Raktamokshana.*

(b) **Shamana therapy**-in the form of internal medicines and external applications of drugs in the form of *Lepa, Taila,* etc

Showing treatment modalities of *Vyanga* according to different *Acharyas*;
Table 5: Treatment modalities of Vyanga

| Treatment modalities       | C.S | S.S | A.H | A.S | B.P | Y.R | B.R | C.D |
|----------------------------|-----|-----|-----|-----|-----|-----|-----|-----|
| Lepa                       | -   | +   | +   | +   | +   | +   | +   | +   |
| Abhyanga                   | -   | -   | +   | +   | +   | +   | +   | +   |
| Pradeha                    | -   | +   | -   | -   | -   | -   | -   | -   |
| Pana                       | -   | -   | -   | -   | +   | -   | -   | -   |
| Nasya                      | -   | +   | +   | -   | -   | -   | -   | -   |
| Raktamokshana              | -   | +   | +   | -   | -   | -   | -   | -   |
| Vamana                     | -   | -   | -   | +   | -   | -   | -   | -   |
| Virechana                  | -   | -   | +   | -   | -   | -   | -   | -   |

Note: C.S.= Charaka Samhita; S.S.= Sushruta Samhita; A.H.=Ashtanga Hridaya; A.S.=Ashtanga Sangraha; B.P.=Bhavaprakasha; Y.R.=Yogaratnakara;B.R.=Bhaishajya Ratnavali; C.D.=Chakradatta

Treatment According to Modern

The goals of melasma therapy are basically twofold; the removal of existing pigment and the prevention of formation of new pigment by following sun protection, topical therapy, microdermabrasion.

Pathyapathy[28]

As Vyanga is a skin disorder, Pathyapathy explained for Kushta can be applied to Vyanga.

Pathya

Aharguna →Laghu, Hita
Shukadhanya →Shastikashali, Yava, Godhuma
Shimbhidhanya → Mudga, Adaka, Masura
Shakha → Nimbapatra, Patolapatra, Brihatphala, etc
Mamsa → Jangalamruga
Mootra → cow, camel, buffalo

Apathya

Ahara → Pitta and Rakta aggravating Ahara
Guna → Drava, Guru, Vidadi, Vishtambi
Shimbhidhanya → Masha
Shakha → Moolaka, Amlaphala, Tila
Mamsa → Anupamruga
Miscellaneous → Dadhi, Ksheera, Madya, Guda
Vihara → Suryarashmi, Divaswapna, Vyayama, Veganirodha

DISCUSSION

Vyanga is one among Kshudraroga opined by the different Acharyas. Sushruta acharya, Vaghbhata Acharya has explained about the Adhishtana of Vyanga in 2nd layer of Twacha named Lohita. But Charaka explained it without naming the Adhishtana mentioned for Kushta by Sushruta, Dalhana and Sharangadharana mentioned it is in the 5th layer of Twacha by the name Vedini. According to Charaka, it is purely Pitta Pradhana. Sushruta, Bhava prakasha, Sharangadhara opined as Dwandwaja i.e., chiefly Vata and Pitta. Vaghbhata only has explained Vata, Pitta, Kaphadoshaja Vyanga separately. Acharya Charaka has not mentioned any specific color of lesions whereas Sushruta, Bhava prakasha and Yogaratnakara mentioned the colour as Shyavavarna and Ashtangahridaya explains Shyamala wheras Astangasamghraha mentioned Shyava for Vataja, Tamra and Neela for Pittaja, Shwetha for kaphaja, Rakta and Tamra for Raktaja Vyanga types. Charaka explained it as Pittaja. Vaghbhata classified it into Vataja, Pittaja, Kaphaja and Raktaja. Sushruta explained it as Dwandwaja i.e Vata and Pitta. The drugs used to treat Vyanga are having qualities like Kushtagna, Kundugha, Raktaahodhana, Tukhprasadaka and Varnyakara. Varnya drugs has action on skin colour mainly depends on Bhrajaka Pitta. Pigmentation disorders play a significant role in skin appearance and sense of well being because it causes stress and disturbs the daily activities.

CONCLUSION

Most of the Acharyas has mentioned Vyanga under the heading of Ksudraroga as painless for body but painful for mind and having social impact. Vyanga is caused due to morbidity of Vata and Pitta, involving Rakta as Dushya. Krodha, Ayasa, Shoka and Chardivega dharana are Nidana of Vyanga. Vataja, Pittaja, Kaphaja and Raktaja are the types of Vyanga. Vyanga in modern view has similarity with melasma. Various conditions of modern medical science like chloasma, sun tanning, freckles etc also fulfill the criteria of Vyanga and therefore all these conditions are included under the heading of Vyanga.

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