



Review Article

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 *Kushta* and *Kshudrarogas*. *Vyanga* is one among the *Kshudra rogas*, even though *Vyanga* is a *Kshudrarooga* 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 samghraha*, *Madhava nidana*, *Ashtanga hrudaya*, *Bhava prakasha*, *Sharangadhara 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 roga*.

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*, *Kushta*, *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

Kshudrarogas. *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

Nidana	C.S	S.S	A.S	A.H	M.N	V.S.	B.P.	Y.R
<i>Krodha</i>	-	+	+	+	+	+	+	+
<i>Ayasa</i>	-	+	-	-	+	+	+	+
<i>Shoka</i>	-	-	+	+	-	-	-	-
<i>Harsha</i>	-	-	-	-	+	-	-	-
<i>Chardivegadhrana</i>	+	+	+	+	-	-	-	-

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

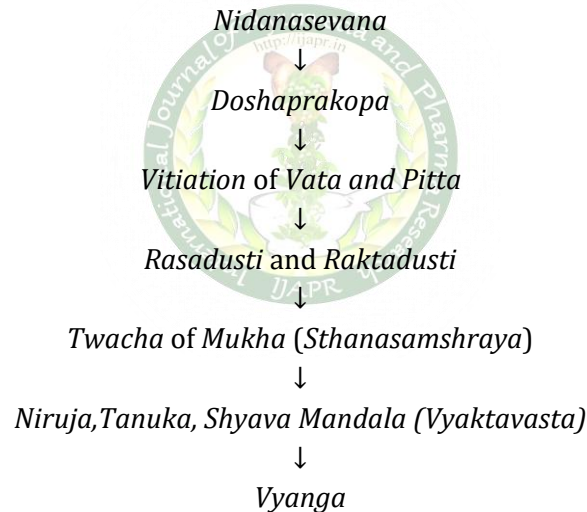


Table 2: *Samprapti ghatakas*

<i>Dosha</i>	<i>Vata, Pitta</i>
<i>Dooshya</i>	<i>Dhatu- Rasa, Rakta</i> <i>Upadhatu- Twak</i>
<i>Srotas</i>	<i>Rasavaha, Raktavaha</i>
<i>Agni</i>	<i>Jataragni, Dhatvagni (Rasagni, Raktagni)</i>
<i>Marga</i>	<i>Shakhagata</i>
<i>Sthana</i>	<i>Twak</i>

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	<i>Shyavavarna</i>	+	+	+	+	+
2	<i>Niruja</i>	+	-	+	+	+
3	<i>Tanu</i>	+	+	+	+	+
4	<i>Mandala</i>	+	+	+	+	+

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

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,

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

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.

***Sadhyasadyata*^[17]**

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

***Upadrava*^[18]**

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

***Chikitsa*^[19-27]**

Chikitsa Sutra,

“*Shiravedhaihpralepaschatathaabhyangarupachharethvyanga*”

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
<i>Lepa</i>	-	+	+	+	+	+	+	+
<i>Abhyanga</i>	-	-	+	+	+	+	+	+
<i>Pradeha</i>	-	+	-	-		-	-	-
<i>Pana</i>	-	-	-	-	+	-	-	-
<i>Nasya</i>	-	-	+	+		-	-	-
<i>Raktamokshana</i>	-	+	+	+	+	+	-	-
<i>Vamana</i>	-	-	-	+		-	-	-
<i>Virechana</i>	-	-	-	+		-	-	-

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

Treatment According to Modern^[28]

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.

Pathyapathya^[29]

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

Pathya

Aharguna → *Laghu, Hita*

Shukadhanya → *Shastikashali, Yava, Godhuma*

Shimbidhanya → *Mudga, Adaka, Masura*

Shakha → *Nimbapatra, Patolapatra, Brihatphala, etc*

Mamsa → *Jangalamruga*

Mootra → cow, camel, buffalo

Apathya

Ahara → *Pitta and Rakta* aggravating *Ahara*

Guna → *Drava, Guru, Vidahi, Vishtambi*

Shimbidhanya → *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, Vagbhata 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 Sharangadhara 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*. Vagbhata 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* whereas Astangasangraha mentioned *Shyava* for *Vataja, Tamra* and *Neela* for *Pittaja, Shwetha* for *kaphaja, Rakta* and *Tamra* for *Raktaja Vyanga* types. Charaka explained it as *Pittaja*. Vagbhata 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, Kandughna, Raktashodhana, Twakprasadaka* 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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