

# A CONCEPTUAL STUDY OF AYURVEDIC MANAGEMENT OF VYANGA W.S.R. TO MELASMA

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## ABSTRACT:-

*Melasma is a common skin problem. It causes brown to gray-brown patches, usually on the face. Most people get it on their cheeks, bridge of their nose, forehead, chin, and above their upper lip. Although various products are available in the market for the management of vyanga, they have some adverse side effects, particularly towards pregnant and lactating mothers. It causes immense mental stress and depression. In the ayurvedic classics there was mention of vyanga which was described under kshudra roga of twaka roga which can be compared with melasma. As per ayurvedic classics vyanga is a condition where in vata, pitta dosa as well as manasika nidanas such as krodha, soka, ayasa are the main culprits. In ayurveda, vyanga has been treated both by antah-parimarjan and bahi-parimarjana chikitsa. In this review article, we tried to highlight ayurvedic management of vyanga (melasma) mentioned in ayurveda with scientific justification.*

**Keywords:** melasma, vyanga, skin, antah-parimarjan, bahi-parimarjana, ayurvedic drugs.

## INTRODUCTION:-

Vyanga is a disease, which decreases the glowing complexion of the face and affects the skin. Among many diseases concerned with cosmetic values, Vyanga is common disease known to us from thousands of years. Though it is considered as Kshudra Roga, has got a major importance as a cosmetic problem in the society. It is characterized by the presence of Niruja (painless), Tanu (thin) and Shavavarna Mandalas (bluish-black patches) on face, occurs due to vitiation of Vata, Pitta followed by Rakta Dosh.<sup>(1)</sup> Melasma is a chronic, acquired cutaneous, relapsing hypermelanosis characterized by hyperpigmented patches on sun-exposed areas of the face, neck, and forearms. Exposure to ultraviolet (UV) radiation is believed to be the leading factor in its development.<sup>(2)</sup>

Acharya Charaka and Sushruta have considered Vyanga as a Raktaja Roga too. Acharya Sushruta was the first to give a detail and separate description of the disease Vyanga in the chapter of "Kshudra Roga" in Nidana Sthana chapter 13. He explains, Vyanga is a disease where Vata which is being aggravated by Krodha and Ayasa along with Pitta reaches the Mukhapradesha to produce the patches which are Niruja, Tanu and Shyava.<sup>(3)</sup>

Vyanga is a disease which is locally spread over the facial skin. Thus the local or external applications have immediate impact upon its characteristic features like discoloration, unctuousness, burning sensation, itching etc

## CONCEPTUAL STUDY:-

Ayurvedic Disease review :- According to Ayurveda Vyanga is a Raktapradoshja vicar.<sup>(4)</sup> The proper references for it found in both Brihatryi and

*Laghutriyi*, but it is given in shortly. All Acharyas mentioned it in *Kshudrarog*. Main causative factor for *Vyang* is Angar and excessive Hard work.<sup>(5)</sup> In it probably *Doshas* involved are *Udaanvaayu*, *Bharajakpitta* and *DushyaRas* and *Raktadhātu*.

MODERN DESCRIPTION:- Melasma is a most common acquired pigmentary disorder that manifests as symmetric hyperpigmented macules and patches that mainly affects the face. It is of brownish coloured appearance. This form of facial pigmentation is sometimes called chloasma, but its mean green coloured skin, so for this condition term melasma is preferred. melasma has a deleterious impact on patient's life quality. This disorder is most common in women. But it can occur in men also.

#### CAUSATIVE FACTOR OF VYANGA:

Acharya Charaka did not specify the causes of *vyanga*. Overall according to him *pitta* vitiated causes are responsible of *vyanga*. As per Susruta, *krodha* and *aayasa* are the causes of *vyanga*. *Madhavanidan* and *Yogaratanakara* also support Susruta's point of view. According to *AstangaSamgraha* and *AstangaHridaya*, *soka* and *krodha* are the main causes for *vyanga*.

Melasma is a common pigmentation disorder that causes brown or gray patches to appear on the skin, primarily on the face.

#### PATHOPHYSIOLOGY OF VYANGA:

While describing about samprapti of *vyanga* Charaka said that vitiated *pitta* by its causes when get dried in *rakta* of *twaka*, *tilakalaka*, *piplu*, *vyanga* and *neelika* develops. As per Susruta, *vayu* aggravated by anger and physical exertion, get associated with *pitta* and suddenly produces a thin, grey coloured circular patch when reaches the face. According to him, second layer of *twaka* i.e. *lohita* is the seat of *vyanga*.

*SampraptiGhatak:-*

*Dosha-Vata-pitta*

*Dushya- Ras, Rakta*

*Adhishthan-MukhagatTavak*

*Vyadimarg-Bhahya*

*Srotas-Rasvah, Raktavah*

*Srotodushtiprakar-Sang*

*Agni-Vishamagni*

*Sadhaya-Asadhayata-Sadhaya*

#### SIGN & SYMPTOMS OF VYANGA:

As per the classics, *Vyanga* is a thin, grey coloured circular patch which occurs in face. Susruta and his followers gave an additional point regarding *rupa* of *vyanga*. According to them *vyanga* is painless. Charaka did not specifically mention the *rupa* of *vyanga*. *Vyanga* becomes hard, rough and grey due to *vayu*; surrounding becomes red or blue due to *pitta*; becomes white with itching due to *kapha*; becomes red or coppery coloured in surrounding and possesses burning and pricking due to *rakta*

#### TREATMENT OF VYANGA:

As per *Ayurvedic* classics, *yuktivyapashrayachikitsa* is performed in *Vyanga*. Here at first, *raktamokshana* was advised in the affected part. Then after rubbing the affected part lepa should be given as mentioned in classics. *Samsamanachikitsa* is also given with some classical formulations orally. *Samsodhanachikitsa* was also advised in classics, as *vaman*, *virechana*, *nasya*. In *Samsamanachikitsa* Vagbhatta in *AstangaSamgrahaUttarasthana* in 'Khudrarogapratisedhiyaadhyaya' mentioned about four types of medicated *ghrita* preparations to have orally for the treatment of *vyanga* in *Samsamanachikitsa*. Many formulations are narrated in different *Ayurvedic* classics in the form of powder, paste, oil, ghee for the treatment of *vyanga*.

## TREATMENT FOR VYANGA AS ILLUSTRATED BY VARIOUS ACHARYAS IN THEIR CLASSICS:-

s.no	Classics	Procedure recommended	Chapter
1.	<i>Sushrutasamhit</i> <i>a</i>	<i>Siravedha,Pralepa</i>	<i>chikitsasthan</i> <i>kshudrarogachikitsa</i> (20/33-36)
2.	<i>Astangahridya</i>	<i>SiravedhaLlepa</i>	<i>uttarsthankshudrarogapratishedha</i> (32/15-32)
3.	<i>Astangsangraha</i>	<i>VatajVvyanga- Pana,Abhyanga,Navan, Pralepa</i> <i>PittajVvyanga-</i> <i>Abhyanga,Navan,Virechana,Rudhiravsechan,Lep</i> <i>a</i> <i>KaphajVvyanga-Pana,Navan,Abhyanga,Pralepa</i> <i>Raktaj Vvyanga-Siravishravan,Vaman,Virechana</i>	<i>UttarSthan,KshudrarogaPratishedh</i> <i>a</i> (37/23-33)4
4.	<i>BhavPrakash</i>	<i>Siravedha,Pralepa,Abhyanga</i>	<i>ChikitsaPrakarana</i> <i>MadhyamKhand</i> <i>KshudrarogaAdhikar</i> (61/39)

According to different *Acharyas*, *Chikitsa* of *Vyanga* is as follows:

- 1) *Siravedhan* (Bloodletting) 2) *Lepa* –
  - i) *Arjuntvaklepa* with honey
  - ii) *Manjithalepa* with honey.
  - iii) *Masoor* paste with milk and honey.
  - iv) *Raktachandana, Manjishta, Kosht, Lodhra, Raal, Masooralepa.*
  - v) *Jeere, Shahajeere, Krishnatil* with milk.
  - vi) *Utpalpatra, Tagar, Raal, Daruharidralepa*

**AIMS AND OBJECTIVES :-**

1. To search and re-evaluate the *Vyang* in various *Ayurvedic* literatures with special references to melasma.
2. To evaluate and elaborate the aetiology, sign&symptom pathophysiology of *Vyang*.
3. To elaborate and discuss the management of *Vyang* w.s.r. to melasma.

**MATERIALS AND METHODS:-**

The paper is based on review of *Ayurvedic* texts and research papers. Materials related to *Vyang* and melasma have been collected from *Ayurvedicbrihatryi, laghutryi* and other *Ayurvedic* books. We have also referred modern texts, journals

and search various websites to collect information on the relevant topics.

**DISCUSSION:-**

The beauty and attraction of individual is reflected in the skin's health (including general health). When term skin mention first part comes in mind is face. The face is mirror of thinking and reflects personality. Melasma is one of the commonest pigmentary disorders in advancing society. The aetiopathogenesis of melasma includes genetic factor, UV light exposure, hormonal imbalance, etc. *Acharyas* mentioned this disorder occurs due to vitiation of *Vata, PittaDosha* and *RaktaDhatu* which results in *Neeruja* (painless), *Shyama* (brown or grey brown), *Mandalavart* (circular patches), *Tanu*(thin) on nose, forehead, cheeks and chin, decreasing complexion and luster of skin. Due to cosmetic reason it has got more importance. *Ayurvedic* medicine and formulations were proved effective without any side effect to treat skin diseases like *Vyanga*. Although *Vyanga* is a painless condition of body, it is painful for mind as having social impact.

2012; *Sutrashsthan*, chapter-28, verse no.11-12, p.470.

5. *AstangHridyam* edited by Dr. Brahmanand Tripathi, *ChaukhambaSanskritPratishthan*, Dehli, reprint; 2014, *Uttarasthan*, chapter-31, verse no.28-29 page 1117.

### CONCLUSION:-

Skin as *Tvaka* is given importance and to get proper idea of skin diseases knowledge of normal structure is necessary. *TvakaRoga* described here is *Vyanga*. It is one of the commonest skin problems in all over the world treated by dermatology. Skin diseases though afflicts bodily but gives lot of psychological disturbance. According to Charaka, it is *PittaPradhan* while Sushruta says that involvement of *VataDosha* along with *Pitta*. Based on *Ashaya-AshrayiBhavas* the derangement of *PittaDosha* leads to abnormality of *RaktaDhatu*. The vitiated *DoshaSthansanshray* in *MukhgaTwacha* and leads to *Neeruja*, *ShyavavarnaMandalas*. Therefore drugs with *Raktaprasadaka*, *Tvakprasadak*, *Varnyakara* properties are helpful in treating *Vyanga*. In present review an effort is made to highlight *TvakaSharir*, *Vyanga* and its comparison is made between *Ayurveda* and modern science regarding it. *Melasma* is a common pigmentary disorder having deleterious impact on patient's life quality. As per *Ayurveda* *Vyang* is a disease mentioned in *Kshudrarogadhikar*. In *Ayurvedic* treatises there is a good answer to this disease because it has great treasure of single and compound drugs able to breakdown the *Samprapti* of *Vyang*.

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4. *Charaksamhita* edited by Pandit kashinath shastri, Dr gorakhanath chaturvedi, *chaukhambhaSanskritSansthan*, *Varanasi*, reprint