

A HISTORICAL REVIEW ARTICLE ON VYANGA (MELASMA)

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ABSTRACT

Vyanga is one condition where discoloration of skin of face occurs. It causes stress to the people because of cosmetic value. The disease Vyanga (chloasma) is considered as a 'Kshudraroga' by most Acharyas. Acharya Sushurata considered Vyanga as a Rakta Pradoshaja Vyadhi. Brief description is available in classical texts indicated towards the Dushti of Vata and Pittadosha and Rasa, Raktadhatus in the manifestation of disease Vyanga. Pitta and Rakta affect each other due to the Aashrya-Ashrayi bhava. Dushti of either Pitta or Rakta causes impairment to one another. Specific etiological factors i.e. Krodha, Aayas are mentioned in the text but the Vataprakopaka, Pittaprakopaka and Rasa, Raktadushtikar nidan play a

role in the disease manifestation.^[3] These are the causes which are not only responsible for manifestation of disease directly but create a platform for imbalance of Doshas and aggravating factors in the disease. The causative factors described in the modern text are useful to support above fact. All the causative factors like sun exposure, drug intake e.g. Oral Contraceptive pills, hormonal changes at a particular stages, vitamin deficiency etc. can be included under the broad heading of Mithya AharaVihara.

KEYWORDS: Vyanga, Raktadushtikar nidan, Aashrya-Ashrayi bhava, Dushti.

INTRODUCTION

Ayurveda is a comprehensive scientific system of medicine evolved in India. Initially it was developed through ancient wisdom, clinically experiences and experimentation in scientific manner. At present, Ayurveda is growing in the paradigm of contemporary scientific, technological and medical parameters.

History is a root of knowledge in any scientific research. The development of knowledge is known only when one has the comparative knowledge of the past and the present in a particular subject. In the initial stage of planning in any scientific work, it is very important to know the evolution of the present knowledge, origin of the present knowledge and the basic idea given by ancient scientists. Our ancestors had a crystal clear view of health and disease of the body.

From the time of ancient Indian and Egyptian to present all cultures and through the span of centuries mankind has been preoccupied with youth and physical appearance. Skin and its appearance remains the priority for every men and women throughout the life time. Any unhealthy state of physique or psyche would be reflected by skin as beauty manifest through the appearance of the complexion of skin.

According to Sushruta Samhita, Vyanga is the Kshudra roga caused due to Vata and Pitta Doshas, which mainly effect the skin of the face. The symptomatology of Vyanga given in various available Ayurvedic classics are Mandal, Shyav, Tanu, Niruja, etc. which mimics the symptoms of Chloasma in modern dermatological texts.

Historical review of vyanga roga

Vedic kala

Rigveda

The Rigveda provides us some interesting information about the implication of skin color on the social life of that period. The non-Aryan inhabitants with darker complexion were placed in the lowest and outcast group of the social system. As is evident from verse 100.18 of Book I of the Rigveda, the fair-skinned Aryans had camaraderie among themselves in everyday life. In "Rigveda" also descriptions of the Lepa of herbs such as Chandana etc. are found. There is description that Syava Roga, the blackishness due to the disease Kushta was cured and the person suffering from that, got beautiful wife.

Atharvaveda

In Atharvaveda, many mantras highlights the significance of improving the Varna.

Ramayana

In Ramayana Bala Kanda, it was described that not a single man was available who was not using Chandana as local application. When Lakshmana was in unconscious stage, Hanuman was advised to bring some drugs from Gandhamardana, where he found the drugs of Savarnayakarani (drugs which brings the vitiated color to normal one) along with the drugs Sanjivani.

Mahabharata

In the Anushasan Parva of Mahabharata it is mentioned that, to achieve beauty of popularity, one has to do "Chandrayan Vrata" in the "Margashirsa Masa". Also it is told that person suffering from Tvaka Dosha is unfit to be a king.

Pauranik kala

In „Garuda Purana“ various beautifying yoga like „Mukhakantikara Lepa“, „Keshha Vardhaka Yoga“, „Keshakrishnikarana“ Yoga etc. are mentioned. In the Anushasan Parva of Mahabharata it is mentioned that, to achieve beauty and popularity, one has to do "Chandrayana Vrata" in „Margashirsha Masa“. Also it is told that the person suffering from Tvakdoṣha is unfit to be a king.

Samhita kala**Charak samhita**

Most of the Acharyas have mentioned Vyanga in the chapter of "Kshudra Roga". Maharishi Charaka and Sushruta have considered Vyanga as a Raktaja Roga too.

वक्ष्यन्ते रक्तदोषजाः कुष्ठवीसर्पपिडका रक्तपित्तमसृग्दरः । गुदमेढ्रास्यपाकश्च प्लीहा गुल्मोऽथ विद्रधिः । नीलिका कामला व्यंगपिप्लवस्तिलकालकाः । दद्रुश्चर्मदलं शिवत्रं पामा कोठास्त्रमण्डल रक्तप्रदोषा जायन्ते । (च. सू. 28/12)

Maharishi Charaka has given common Samprapti for Tilakalaka, Piplu, Vyanga and Neelika in Trishothiya Adhyaya. Maharishi Charaka has described above diseases along with description of local swelling (Ekdeshiya Sotha) of other organs in Trishothiya Adhyaya. Though there is no or rarely elevation of skin found in above diseases, seems that due to local manifestation of the disease, this has been describe in this chapter. As Maharishi Charaka has not mentioned the chapter of the "Kshudra Roga", the detail or separate description about the

disease Vyanga is not found.

Sushruta samhita

कुष्ठ विसर्प पिडिका मषक नीलिका तिलकालकन्यच्छ व्यंगन्द्रेलुप्तप्लीहविद्रधि

गुल्मवातशोणितार्शोऽर्बुद्वंगमर्दासृमन्दर रक्तपित्त प्रभृत्यो रक्तदोषजाः ।

(सु. सू. 24/9)

Maharishi 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 (Kshudra Rogadhikar), Maharishi Sushruta has mentioned Nidana, Samprapti and Lakshana of Vyanga as well as its differential diagnosis in one Shloka

क्राधेयास प्रकृपिता वायुः पितेन संयुतः । सहसा मुखमागत्य मण्डलं विसृजत्यतः । नीरुजं तनुकं श्याव मुखे व्यंग तमादिशते ।
कृष्णमेवगुण गात्रे मुखे वा नीलिका विदुः ॥ (सु. नि.13/45-46)

Ashtanga hridayam

A little advanced description is available in Ashtanga Hridaya in Uttarantra in the chapter of “KshudraRoga” where Vagbhatta has mentioned Doshanusara Lakshana of the disease

शाक्रेक्राधेदि कृपिताद वातपितान्मुखे तनु । श्यामलं मण्डल व्यंग वक्रादन्यत्र नीलिका ॥ (अ. ह. उ. 39/28)

Madhyakala

Acharya Madhavakara, Sharangadhara, Yogaratnakara, Bhavamishra, Chakradutta and Bangsena have mentioned the disease Vyanga following the Maharishi Sushruta in the chapter of “Kshudra Roga”.

Adhunika kala

According to modern science, It is a disorder of localized hyperpigmentation confined to the face. It comes under acquired Hypermelanosis. It is a patterned pigmentation of the face. It presents with circumscribed hyper pigmented light to dark brown macules and patches on the cheeks (malar eminences), forehead, bridge of the nose, upper lip, temples. On the forehead, a linear area just above the eyebrows is common. The lesions are grouped, irregularly patterned rather well defined, 2-5 mm tend to coalesce in the centre resulting in bigger brown patches. The areas of increased pigmentation are, bilateral, symmetrical and rarely asymmetrical. They become more prominent after sun exposure in some patients.

CONCLUSION

It is worth highlighting that melasma is one of the unaesthetic dermatoses that lead to great demand for specialized dermatological care, even though they are just a common and benign pigmentation abnormality. This might be explained by its cosmetically compromising nature and the associated emotional and psychological effects in individuals affected by this problem, who often, because of dissatisfaction with their appearance, eventually reduce their social lives.

Vyanga is one of the most common skin problems in all over the world treated by dermatologists. It has been observed that Vyanga has been described in several Ayurvedic texts including Vedas, Samhitas, and modern literatures. Vyanga has been elaborated as a Kshudra Roga (minor ailment), as it is not a serious or life threatening disorder but it seriously impact quality of life of person.

In the present review, an effort is made to compile scattered historical references of Vyanga under oneroof, so as to facilitate the understanding of history of Vyanga.

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