Abstract:
Vyanga is one condition where discoloration of skin of face occurs. It causes stress to the people because of cosmetic value. Vyanga is considered as a Rakta Roga. Pitta and Rakta affect each other due to the Aashrya-Aashrayi bhava. Dushti of either Pitta or Rakta causes impairment to one another. In this way the involvement of Pitta Dosha is also unavoidable factor in the disease process. Among five types of Pitta Bhrajak Pitta may mainly initiate the disease process. Chakrapani has quoted that Bhrajakapitta is responsible for the normal and abnormal color of the skin. Moreover, Tvaka is the site of Bhrajaka Pitta, Vyanga is also the disease of skin. Thus there is direct relation between Vyakti Sthana of disease and Bhrajaka Pitta. Therefore there are all possibilities that the impairment of Bhrajakata takes place in the manifestation of the disease.

I. INTRODUCTION

From the time of ancient Indian and Egyptian to present time mankind has been preoccupied with youth and physical appearance. Skin and its appearance remains the priority for every man 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. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin. In present busy and fast life, one can be beauty manifest through the appearance of the complexion of skin.

low immunity. Among personality damaging disorders or cosmetic disfigurement conditions Vyanga is such a condition which affects the beauty as well as personality, has a great cosmetic importance. Now a day Vyanga (choloasma) has become one of the common problems of the society. It is said that face is the index of mind and mirror of body. Vyanga hampers the beauty of face which results into inferiority complex, anxiety and isolation.

It is a painless condition for body but it is painful to mind. It requires a proper treatment and therapy. Vyanga is a KshudraRoga which mainly affects the skin of face. In Ayurvedic texts so many therapies have been described as Sansodhan and Sanshman therapy, internal medicine and medicine for external application.

II. HISTORICAL REVIEW

Description of the disease ‘Vyanga’ is available from Samhita kala. Most of the Acharyas have mentioned ‘Vyanga’ in the chapter of ‘Kshudra Roga’. Vyanga is said to be manifested by the suppression of Chardi Vega. Common Samprapti for Tilakalaka, Pipula, Vyanga and Neelika are mentioned in Trishohiya Adhyaya. Acharya Sushurata considers Vyanga as a Rakta Pradoshajaya Vyadhi. There is a mention of Nidana, Samprapti and Lakshana of Vyanga in Sushruta Samhita. In Chikitsa Sthana, 20th chapter he mentioned the Chikitsaaf Vyanga. A little advanced description was given by Vagbhatta in Uttaratantra in the chapter of KshudraRoga i.e., he gave the Doshanurasaralakshana of the disease. He also mentions the Nidana for ‘Vyanga’ Vyanga in the present context refers to dark spots on the cheeks. It is a disease manifested over Mukha Pradesha due to the vitiation ofVata and Pitta Dosha leading to Niraja, Tanu, ShyavaMandala.

III. NIDANPANCHAKA

NIDANA
It is the causative or basic factor which induces a disease. In the brief description available about the disease Vyanga, literature specifies that Vata, Pitta and Rakta are the factors which are involved in the disease. Acharya Sushruta mentions specific Nidana like Krodha, Aayasa. AcharyaVagbhata mentions Shoka, Krodha etc as Nidana. It is also caused by Chardivegadharaanenas per Charaka. Hence to sum up, Nidana of Vyanga are:-

<table>
<thead>
<tr>
<th>Nidana</th>
<th>Vatprakopaka</th>
<th>Pittprakopaka</th>
<th>Raktaprapaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aharaja</td>
<td>Aptarpama, Sheeta, Ruksha, Kashaya, Tikta</td>
<td>Katu, Amla, Ushan, Tikshna, Vidhai, Taila, Dahi etc</td>
<td>Excess Ushana, Lavna, Kshara, Amla, Katu, Virudhanna, Ajjina, Adhyashana,</td>
</tr>
<tr>
<td>Vihara</td>
<td>Vyayam, Ratrijagran, Vegavidharana</td>
<td>Atapa</td>
<td>Divasvapa, Aatapa, Anala, Abhigata</td>
</tr>
<tr>
<td>Mansika</td>
<td>Atishoka,</td>
<td>Atikrodha</td>
<td></td>
</tr>
<tr>
<td>Kalaja</td>
<td>Varsha</td>
<td>Sharadritu, Grisham Ritu</td>
<td></td>
</tr>
</tbody>
</table>


Table.1. Factors aggravating Vatta-Pittadosha and Rakta dhatu
It is clearly mentioned that Krodha and Shoka are the Dharamneeya visa\textsuperscript{15} i.e. the one which should be suppressed. Also Krodha and Shoka are Manovikara caused by Manodosharajas and Tamas.

Krodha:- Literature specifies that Krodha is responsible for the vitiation of Pitta\textsuperscript{15}. ThusKrodaleading to Pittaprakopa causes Dushti of Rakta as there is Ashraya- Ashrayabhava relation leading to Vyanga. Also it is one of the direct causes for the vitiation of Rakta.

Aayas:- All activities which causes exhaustion to the body like heavy exercise, walking for long distances, fighting etc can be included under the heading Aayas. Physical exercise is advised in a person to maintain health, but if it is carried out in excess it leads to Shrama, Kloma, Dhatu Kshaya, Trishna, Shwasa, Kasaetc.

Shoka:- Shoka is considered as the factor which causes Shoshana of the body\textsuperscript{16}. Vatadosha possessing Raksha Gunagets aggravated when the person involves in Shoka. Also in Jvara context, Acharya Charaka mentions that Shokacauses Vapaprakopaca\textsuperscript{27}. While mentioning the Nidana for Vata and Pitta Prakopa, Shokais mentioned as one of the cause.

Chardi vega dharana:- Anyvegaa Dharana causes Vataprakopa, hence Chardi Vega Dharanaalso causes Vata Prakopaleading to Vyanga. Also it is one of the causes for vitiation of Rakta.

IV. MAIN FEATURES OF DISEASE:-

i. Shyava varna (hyperpigmentation of skin)

ii. Rukshta (dryness of skin)

iii. Tamatva (thinning of skin)

iv. Nirujam (painless)

i. Shyava Varna

Shyava Varnais the main sign which is produced due to the disturbance of Vata Dosha. Maharishi CharakaandSushruta both have supported this concept. While mentioning the Lakshanas (symptoms) according to Dosha Dusti in Kushta Roga, Acharya Charakahas described Parushya, Kharatraand Shyava Varna(blackish discoloration) as symptoms produced due to vitiated VataDosha\textsuperscript{4}ln this way Vatadosha actively participates in the manifestation of the disease. The Lakshanas of Tavagavataalso indicated same.\textsuperscript{19} “Twak Rukshta Sfutita Sputa Kriha Cha Tudihyate Aatanye Saraga Cha Parvarak Twak Stitheanile”(Ch. Chi. 28/30 pg no. 782) Among five types of VataUdana Vayuis responsible for Varna formation as per the indication given in texts.\textsuperscript{20}Therefore it may be considered that Dusthi of Udanaavayu is one of the factors creating or producing the disease Vyanga. Vata Dosha is responsible for the displacement of Pittadosha from its normal habitat to manifested site and Dushti of PittaDoshaleads to Vyanga\textsuperscript{21}. Maharishi Sushruta has also quoted the involvement of Pitta Dosha along with the disturbed Vata dosha in the disease process.\textsuperscript{22}AcharyaCharakaand Sushruthave both considered the Vyanga as Rakta roga.\textsuperscript{23} Pitta and Rakta each other due to the Aashraya-Aashrayi Bhava. Dushti of either Pittaor Rakta causes impairment to one another. In this way the involvement of Pitta Doshas also unavoidable factor in the disease process. Among five types of Pitta Bhrajak Pittumay mainly initiate the disease process. Chakrapani has quoted the Bhrajakapittais responsible for the normal and abnormal color of the skin.\textsuperscript{24} Rasanda Rakta are the main Dushta involved in Vyangaroga. The direct involvement of Rakhatadhatu is indicated by Maharishi Charaka.\textsuperscript{25}The involvement of Rasa Dhatu explained as Tva is the site of Rasadhatu and manifestation of disease Vyanga is not possible without disturbance in the metabolism of Rasadhatu. It reveals that Vata and Pittadosha cause vitiation of Rasa and Rakta Dhatuin the disease process of Vyangaroga. The involvement of Rasadhatu in Sampaptiis also supported by Maharishi Vagbhata.\textsuperscript{26}While mentioning the Lakshana of Dhutagat kushtha, Vagbhata said that manifestation of Lakshanasin Dhutagat Kushtha occurs in two ways–

i. Lakshanas of particular involved Dhatu.

ii. The lakshanas of previous Dhatuare also manifested in the disease of next Dhatu according to which the Lakshanaof Rasagakushtha are also present in Raktagata Kushtha.\textsuperscript{27} Maharishi Sushruta has also mentioned Vaivarnya (discoloration of skin) and Raksha Bhavado (dryness of skin) as a signs of Tvagka Kushtha.\textsuperscript{28} According to Maharishi Vagbhata, Vaivarnya is one of the symptoms of Tvagka kushtha. Thus without involvement of Rasa Dhatu, vitiation of Raktadhatu is not possible. Agnidushitinidan (Mithya Aahar, Vihara and Manasik Abhav) leads to Agnivikriti. Jatharagni is the chief Agni in the body.\textsuperscript{29}Agnivikriti further leads to Doshaprakopa and Dooshyadaurbayal. Jatharagnis the base of other 12 Agni(7 Dhatvikriti+5 Bhutagni)\textsuperscript{30} So, disturbance of Jatharagni also disturbsthe Rasagniand Raktagni. Also Jatharagni is responsible for maintenance of Varna.\textsuperscript{31}So, Agnivikriti leads to disturbance information of normal Varna. Srotodushti Nidansevance produce disturbance in Rasavahaa and Raktavahirsrotas that created Khavaignyaunataloader manifestation of disease. Agnivikriti and Dosharaporahave affect on Srota which lead to Srotodushiti. Among four types of Srotodushiti here “sang” type of Dushiti Rasavaha and Raktavahaa Srotas occurs.
**SAMPRAPTI GHATAKA**

From the above description of Samprapti, Samprapti Ghatakas can be summed up as follows:

- **Dosha** - Vata (udana), Pitta (bharajaka)
- **Dooshya** - Dhatu (Rasa, Rakta)
- **Srotas** - Rasavah, Raktavah
- **Agni** - Jatharagni, Dhatvagni (rasaagni, raktaagni)
- **Marga** - Shakhagat
- **Sthana** - Tvaka

**PURVARUPA**

None of the ancient Acharyas have mentioned the premonitory signs and symptoms of the disease.

### Table 3. Rupa according to different Acharayas:

<table>
<thead>
<tr>
<th>No</th>
<th>Rupa</th>
<th>Su.</th>
<th>A.H.</th>
<th>Ma.Ni.</th>
<th>B.P.</th>
<th>Y.R.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Shavavarna</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>2</td>
<td>Niruj</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>3</td>
<td>Tanu</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>4</td>
<td>Mandal</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>

### General sketch of the disease can be given as:

- **Age** - Mainly occur in the middle age of life.
- **Sex** - The disease may occur in either of sexes but females are more affected.
- **Site** - The face is the only site of disease i.e. to cheeks, forehead, nose, chin etc. If such lesion found in another site of body it cannot be diagnosed as Vyanga. However, it may be some other type of disorder of pigmentation like Neelika, Nyacha etc.
- **Shape** - Generally it is regular and well defined in shape according to area and site of the lesion.
- **Color** - Mainly Shyava (brownish black) Varna is found but according to skin type and Dosha dominancy it may vary slightly.
- **Number of lesions** - Usually, multiple lesions are found in Vyanga.
- **Thinness of lesion** - The lesions are always remain thinner either they are acute or chronic. The hardness or hypertrophy or scaling of the skin is never found.
- **Pain** - Vyanga is a painless condition and almost all the patients never feel physical disturbance in their daily routine but it is painful condition for mind and affect the psychological health of the person.
Table 4. Differential diagnosis

<table>
<thead>
<tr>
<th>Nidana</th>
<th>Mashaka</th>
<th>Tilakalakha</th>
<th>Nychha</th>
<th>Vyanga</th>
<th>Neelika</th>
</tr>
</thead>
<tbody>
<tr>
<td>Color</td>
<td>Krishna like</td>
<td>Krishna like Tila</td>
<td>Shayava/</td>
<td>Shayava</td>
<td>Krishna/ Nila</td>
</tr>
<tr>
<td>Site</td>
<td>Any part of body</td>
<td>Any part of body</td>
<td>Any part of body</td>
<td>Face</td>
<td>Face+body</td>
</tr>
<tr>
<td>Elevation</td>
<td>Elevated</td>
<td>Elevated / non elevated</td>
<td>Non elevated</td>
<td>Non elevated</td>
<td>Non elevated</td>
</tr>
<tr>
<td>Shape</td>
<td>Udad like</td>
<td>Tila shape</td>
<td>Mandal since</td>
<td>Mandal</td>
<td>Mandal</td>
</tr>
</tbody>
</table>

IV. MANAGEMENT

Line of treatment advised by different Acharya:
- **Sushruta** - Abhyanga Pradeha, Siravedha
- **Astang Hridaya** - Lepa, Siravedha, Nasya
- **Astang samgraha** - Siravedha, Abhyanga, Nasya, Vamana, Virechana
- **Chakrapani** - Lepa, Siravedha, Nasya
- **Yogaratnakara** - Lepa, Udavartan
- **Chakradatta** - Lepa, Abhyanga

Mainly two types of therapies have been advised.

i. **Shodhana therapy** like Vamana, Virechana, Nasya, Rakta Mokshanaetc.
ii. **Shamana therapy** in the form of internal medicines and external application of drugs in form of Lepa, oil etc.

Mainly two types of therapies have been advised.

i. **Shodhana therapy**
- Many classical texts advise Shodhana therapy for the treatment of disease.
- **Vamna and Virechana**
  - In AstangaSamgraha, PanchakarmalikeVamana and Virechana are mentioned particularly in Pittajaand Raktajatypes of disease. Though, VyangalsShudarogaa and a locally manifested disease, it also requires special treatment like Shodhana Therapy in advanced stage of disease.
  - **Nasya**
    - Nasya treatment is indicated in Astanga Hridya and Astanga Samgraha.

ii. **Shamana therapy**

Rakamoksh ana by Shiravedha is prescribed as a prime treatment in almost all the texts.

- **Shiravedha**

Local or external application –

As the disease spread locally over the skin of the face hence external application may have immediate effect upon the characteristic feature of the disease i.e. discoloration of the face. Indifferential Ayurvedic texts many drugs have been advised for the topical application in the form of powder pastes, oils, ghee etc. The methods of application are through Prakashdaha, Svedana, Abhyanga, Leptana, Udavartana, Gharshana etc.

Pathya- Apathya

According to Chakrapani, Pathyameans the one which do not produce any kind of harm to the Mana and Sharira, opposite to that is called as Apathya. In general while planning Pathya-Apathya for Kshudra Roga one should consider the vitiated Doshas like Vata, Pitta, Kapha, vitiated Dashyas like Rasa, Rakta etc, Roga Avasthaand Rogi Avastha. The same is adopted in the disease Vyanga also as it is also a Kshudra Roga. One can advise the Pathyapathya on the basis of Doshas involved i.e. Vata, Pitta and Dushyas – Rakta and Rasa in Vyanga. To be more specific, the etiological factors which are mentioned for Vyanga are Apathya and are listed below:

- Anger
- Excess exhaustion
- Undue Sorrow
- Suppression of vomiting.

5. REFERENCES


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