

## Clinical evaluation of *Ayurvedic* Treatment on Melasma.s.r. to *Vyanga*: A Case Study

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**ABSTRACT:** *Melasma/Facial melanosis usually harmless condition but for cosmetic reasons. It is an asymptomatic, acquired and chronic condition with hyper pigmented macular lesion, which develops slowly and symmetrically. The symptoms of Melasma are dark, irregular, large, sometimes small, well demarcated hyperpigmented macules (Freckle like spots) to patches.As per Ayurveda,Vyanga is one of the Kshudraroga(Skin disease), characterized by the presence of Niruja (painless) and Shyavavarna Mandalas (bluish-black patches) on face. It is one of the most common diseases as regards the face is concerned. On the basis of clinical features, it can be compared with Facial Melanosis, one of the hyper pigmented disorders. Drugs with RaktaPrasadaka(Blood purifier), TwakPrasadaka(Skin purifier) and Varnyakara(enhancing complexion) properties are helpful in the management of Vyanga, that pacifies the aggravated Doshas andhelps in Raktashodhana (Blood purification or detoxification).*

**Key Words:** *Kshudraroga, Melasma, RaktaPrasadak, Vyanga.*

### INTRODUCTION:

Smooth and glowing complexion of the face amplify the magnificence of a person and also gives self-confidence. *Vyanga* is a disease, which decreases the glowing complexion of the face and affects the skin, is among many diseases concerned with cosmetic values.

Acquired hyper-pigmentation disorders of the skin are among the most common complaints in a general dermatology clinic. Among those, melasma is known for causing significant impact on quality of life, including a negative effect on the patient's emotional well-being and social life. Despite the advent of powerful pigment-targeting lasers, the treatment for melasma remains challenging. In the United States alone, approximately 5–6 million individuals are afflicted with melasma of which majority are females (90–95%). In Asia, it is a common diagnosis and can reach an incidence of 0.25–4% of cases seen in any dermatology institution.

*Vyanga* is a common disease known to us from thousands of years. Though it is considered as *KshudraRoga* (minor skin disease), it has got a major importance as a cosmetic problem in the society. It is characterized by the presence of *Niruja* (painless), *Tanu* (thin) and *Shyavavarna Mandalas* (bluish-black patches) on face, occurs due to vitiation of *Vata*, *Pitta* followed by *RaktaDosh*a. Treating this condition has become a problem, since safe drugs are not available for long-term therapy.

In modern medical science, topical steroids have been described in the management of facial melanosis. However, the topical steroids are not completely free from adverse effects such as irritation, rashes. Apart from this, generally the topical steroids are expensive and sometimes poor patients cannot afford this treatment. Hence there is a need to search better methods of management in facial melanosis considering the above drawbacks.

Ayurveda mentions a good number of medicines for skin care. Massage with oils, application of paste of medicines etc., makes the face smooth, soft and glowing. In addition to this, bloodletting is also described. Drugs having *Kusthaghna*(curbs skin disease),*Raktashodhaka*and *Varnyakara* properties are helpful in the management and can produce cutaneous depigmentation that can cure Melasma.

### DISEASE REVIEW:

*Vyanga* refers to the deformity of the body part<sup>1</sup>. Here it is the face. Deformity of *Anga*(body part)does not refer to the anatomical deformity rather changing of the colour of that particular part viz. face.*Vyanga* has been mentioned under *KshudraRoga* by most of the *Ayurvedic* scholars. *Acharya Charaka* has considered it as *RaktajaVyadhi* too<sup>2</sup>. *Acharya Charaka* has not mentioned separate chapter for *KshudraRoga*, rather he described *Vyanga* in *TrishotheeyaAdhyaya*.

*Acharya Sushruta* also considered *Vyanga* under *RaktajaRoga*<sup>3</sup>. Moreover, a separate description of disease *Vyanga* is also found in *Sushruta Samhita* under the chapter of *KshudraRoga*. He was the first person who described the *Nidanapanchaka*(etiopathogenesis) of *Vyanga*. He explains, *Vyanga* is a disease where *Vata* which is being aggravated by *Krodha*(anger) and *Ayasa*(exertion) along with *Pitta* reaches the *Mukhapradesha*(face) to produce the patches which are *Niruja*, *Tanu* and *Shyava*<sup>4</sup>.

*Vagbhattacharyas* has described that due to *Shoka* and *Krodha* etc. reasons, *PrakupitaVata* and *Pitta dosha* create *Shyavavarna Mandala* on face which is called *Vyanaga* which he quoted separately in the chapter of *Kshudraroga*<sup>5</sup>.

*Acharya Madhavakara*, *Sharangadhara*, *Yogaratanakara*, *Bhavamishra*, *Chakradatta* and *Vangasen* have mentioned the disease *Vyanga* following *Maharishi Sushruta* in the chapter of '*KshudraRoga*'.

#### **Nidana:**

Every factor needs a cause for its manifestation. This is the theory of *Karana- Karya/ Cause and Effect* theory. *Vyanga* is a type of skin disease. Thus, the causative factors which leads to the manifestation of skin disease can be considered for *Vyanga*. Moreover, some particular causative factors like *Krodha*, *Ayasa*, *Shoka* are also mentioned by *Acharyas*. In the pathology of *Vyanga* we mainly find the involvement of *Vata*, *Pitta* and *RaktaDosh*<sup>6</sup>. Thus, the factors which vitiate these *Dosh* i.e. *Vataprakopaka*, *Pittaprakopaka* and *RaktadushtikaraNidan* shall be considered as the causative factors.

#### **Samprapti:**

##### **SamanyaSamprapti:**

*Acharya Sushruta* described that the *SaamaVata* gets *Avarana* by provoked *Pitta*, *Kapha*. If one takes *ViruddhaAahara* and or unwholesome diets, *Pitta* and *Kapha* get vitiated and cause *Avarana* of *Vata*, leading to its aggravation. Thus, provoked *Vata* take *Dosh* through *Tiryaga Shiras* and reach to *Bahyamarga* and vitiate *Tvaka*, *Rakta*, *Mamsa* and *Ambu Dhatus*. As a result of involvement of the *Tvaka* by the aggravated *Dosh*, *Mandalas* are formed and the skin become elevated manifesting the full-fledged *Kushta*. If no proper management is done at this stage the deeper *Dhatus* like *Meda*, *Asthi* and *Majja* may also get involved<sup>7</sup>. This is the *SamanyaSamprapti* of *Kushta* which also suits *Vyanga*.

##### **VishesaSamprapti:**

*Acharya Sushruta* describes that due to *Krodha* and *Ayasa* there is vitiation of *Vata* and *Pitta*. The vitiated *Dosh* reach the *Mukha* and produce the disease called as *Vyanga*. In this disease the *Shyavavarna* is mainly due to the predominance of *VataDosh*.

#### **Chikitsa:**

Ayurvedic classics describe different types of treatment aspects to cure the disease, *Vyanga*. Some of the medicaments mentioned not only cure the disease but also are capable of increasing the luster of the facial skin. Whole treatment aspect can be considered under two aspects viz.

- ✓ *Shodhana* therapy (Bio-purification or detoxification) in the form of *Vamana*, *Virechana*, *Nasya*, *Raktamokshana* etc.
- ✓ *Shamana* therapy (Medication) in the form of internal medications and external applications like *Lepa*, *Tailaabhyanga* etc.

**ShodhanaTherapy:** Even though *Vyanga* is a *KshudraRoga* and locally manifesting disease, it also requires special treatment in the form of *Shodhana* in its advanced stage.

*Siravyadha* has been described as the prime treatment of *Vyanga* by *Acharya Vagbhata*<sup>8</sup>. Various ghee preparations are mentioned in *Ashtanga Hridaya* and *Sangraha*, for the purpose of *Nasya* in *Vyanga*. They are also said to be used in the form of *Pana* and *Abhyanga*. In *Pittaja* and *Raktaja* type of *Vyanga*, *Vamana* and *Virechana* are advised in *Ashtanga Sangraha*.

**Shamana Therapy:** Many kinds of herbal or mineral drugs are utilized either internally or externally or for both purposes. *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. We find a lot of topical applications mentioned in *Ayurveda* in the form of powder, paste, oil, ghee etc. for *Prakshalana*, *Abhyanga*, *Lepana*, *Udvardana* etc.

#### **Pathyapathya:**

According to *Yogaratanakara*, *Pathyapathya* depends on the *Dosha*, *Dooshya* and *Avastha* of the *Vyanga* i.e. indulgence in the dietary regimen and mode of life which aggravates the *Vata*, *Pitta* and *Rakta Dhatus*, should be avoided and on the contrary the drugs and diets which bring the equilibrium of the body should be utilized. As *Vyanga* is a skin disease, the *Pathyapatya* mentioned for *Kushta* can be utilized.

**CASE STUDY:****Objective:** To see effect of *Ayurvedic* treatment in Melasma(*Vyanga*)**Material and Methods:**

A Female patient of Facial Melanosis of Age: 37 Yearstaking modern medicines for 1 year for the same with no significant results came to the AyurvedicOPD of Shri DhanwantaryAyurvedic College and Hospital, Chandigarh.

C/O: Dark Brown coloured patches on bilateral cheekswith roughness of skin since, 4 years without any Itching or Burning sensation

H/O: Acidity, Constipation since,7 years

Menstrual History: Regular, O/H: 1 female child by L.S.C.S with no H/OAbortion.

O/E: Dark brownish black coloured dry patches on Face

P/A: soft, non-tender, Tongue: Coated, Pulse: 78/min, B.P.: 120/80 mm of Hg

No specific investigations were done.

**Treatment protocol: (Rx)**

*Raktamokshan* by *Jalaukavcharana* (application of Leech as per ayurvedic treatment method)-First application bilaterally on cheeks

Then for next 1 month:

- *MahatiktakaGhrita*: 20 ml empty stomach followed by breakfast 1 hour later
- *Avipattikarchurna*: 3g BD with lukewarm water after meals
- *Lepa* of *Manjishthachurna*, *Yashtimadhuchurna*, *Raktachandanchurna*and *Aja dugdha*for local application 1 time in a day.

Then second application of Leech bilaterally on cheeks

Then for next 1 month:

- (*MahamanjishthadiKwatha*): 30ml BD with 30ml lukewarm water half an hour before meals
- *Avipattikarmchurna*: 3g HS with lukewarm water
- *Lepa* of *Manjishthachurna*, *Yashtimadhuchurna*, *Raktachandanchurna*and *Aja dugdha*for local application 1 time in a day.

**Pathya-Apathya:** Along with the above medicines, patient was advised to avoid intake of junk food, fried , spicy food, guda, tila, atasi, alcohol, tea, coffee, chocolates, bakery products, processed food, fermented food, stale food, non veg, fish, curd, sauce, achar, citrus fruits, tomato, excess salt, day sleep, stress, anger and was advised to follow *PathyaAhar*or healthy diet likealkaline vegetables like ghiya (bottle gourd), tinda (apple gourd), tori (ridged gourd), freshly prepared food,milk, fruits, proper intake of water, ghee, vegetable soup, regular walking, light exercises, deep breathing, timely sleep, meditation<sup>9</sup>.

**Observations& Results:**After first month treatment the patches lightened in color turning to brown from dark brown, also acidity and constipation reduced. After second application of leech and second month treatment the patches turned light brown, skin complexion and texture improved, skin became smooth and patient had no constipation and slight acidity on and off. After that patient was asked to continue the application of *Lepa*. No side effect was observed during the course of the treatment. See figures 1 to 6.

**DISCUSSION:**

According to *Acharya Charaka*, all types of *Kushtha* (*Twakvikara*) are caused by *Tridosha*, so the treatment should be done according to the predominant *Dosha*<sup>10</sup>. According to *Doshapredominance Acharya Charaka* has advised *Snehapana* for *VataDosha*, *Vamana* for *KaphaDosha* and *Virechana* and *Raktamokshana* for *Pitta Dosha*<sup>11</sup>.

*Vyanga* is a *twakvikara*. *Twakvikara* usually involves *Rasa* and *Raktadushti*. *Vyanga*as per *Acharya Sushruta*involves vitiation of *Vata* and *Pittadosha*.

For treating *Rasa dushti*, *Avipattikarchurna*<sup>12</sup> was given which helped in relieving acidity as well as constipation as *Avipattikarchurna* is a mild laxative and acts as an antacid or *Amlapittashamaka*. It also improves digestion and thereby helps to digest and remove toxins. Being alaxative, it does *Nitya Virechana* which helps in *Koshthashodhan* or mild detoxification on daily basis. *Virechana* also helps in *Vataanulomana*. Also, it is basically *Pittarechaka* means it removes excess *pitta* from body thereby helping in *pittaj* or *raktaj* disorders. It stimulates the liver which helps in improving digestion and formation of pure blood and *prakrit pitta*. All this helps in reducing the patches as well as improving the complexion.

For *Raktadushti*, **Raktamokshana** was done twice which removes impure blood locally from the site of the disease. This helps in increased circulation and healing in that area. Also due to removal of impure *Rakta*, *Pitta* gets normalized or *prakrit*. This helps in reducing the patches.

For *Vata and Pitta prakopa*, *Mahatiktakghrita* was given. **Mahatiktakghrita**<sup>13</sup> has been prescribed in classics to effectively combat skin diseases as due to *TiktaDravya* it pacifies *Pitta* and purifies *Rakta* and *SnigdhaGuna* of *Ghrita* does *Snehana* of internal tissues and skin. Thus, it pacifies *Vata* and *Pitta Dosh* without increasing *KaphaDosh*. It acts as an effective detox remedy and also helps in removing stress by nourishing all the tissues. It provides a soothing effect to the skin by relieving dryness.

For *Rakta and Twakprasadana*, **Mahamanjishthadikwatha**<sup>14</sup> was given which is an excellent blood purifier due to dominance of *Tikta* and *Kashaya dravyas* and is immune-modulator and anti-inflammatory as well. It eliminates excess *Pitta* from the body and also does *Vata anulomana*. It also has antioxidant and antimicrobial activity. It acts as *Rasayana*, reduces stress (which is an important cause of *Vyanga*), improves digestion, strengthens the liver, relieves burning, and digests toxins. It has been described as *Kushtaghna*, *Krimighna*, *Raktashodhaka*, *Varnya*, *Vishaghna* and *Vranaropaka*. Due to all these properties it reduces melasma, improves complexion and heals the skin tissues.

*Vyanga* being a localised skin disorder, local application of some herbs was given. **Lepa** was made of drugs which are *Raktashodhak*, *Raktaprasdak* and *Varnya* in properties. This further helped in reducing the patches and improving the complexion.

- **Manjishtha** (*Rubiocordifolia*): It is *raktashodhak*, *shothahara*, *vranaropaka* and *kushtaghna*. It is *kaphapittashamaka*, *krimighna*, *deepana* and *pachana* also<sup>15</sup>.
- **Yashtimadhu** (*Glycyrrhiza glabra*): When used externally acts as *Dahaprashamana*, *Vedanasthapana*, *Shothahara*. It is also said to be *Varnya*, *Kandughna*, *Tvakdoshahara* and *Rasayana*. Due to its *snigdha guna* it does *vatashamana* and due to its *madhura-sheeta guna* it does *pitta shamana*<sup>16</sup>.
- **Rakta Chandan** (*Pterocarpus santalinus*): It acts as *raktashodhaka*, *dahashamaka*, *kaphapittashmaka*, *shothahara*, *krimighna*, *varnya* and *twakdoshahara*<sup>17</sup>. It also has a pleasant smell.
- **Goat's milk** (*Aja dugdha*) is *madhur*, *kshaya* and *sheeta*<sup>18</sup> which makes it *Pitta shamaka*. Due to its *snigdha guna* it alleviates *Vata*. As it is *deepna* and *laghu*<sup>19</sup> (light) it gets easily absorbed into the skin, delivering vitamins, minerals, and protein. It has a soothing and softening effect on skin and also hydrates it well. Thus, it treats dryness and discolouration caused due to *Vata dosha*. Milk is made up of Lactic acid which removes the upper dead layer of the skin to reveal the fresh, new, glowing skin. The lower pH of goat's milk reduces the surface tension of the skin, allowing it to absorb the moisturizing effects of goat's milk. Due to these properties goat's milk acts as a good base for the *Lepa* as it helps to form a homogenous mixture of all the constituents and serves as a vector for transferring the properties of other drugs to the skin.

**CONCLUSION**-*Vyanga* is a *Twakavikara* which is included in *Kshudraroga*. It can be treated safely and effectively with *Ayurvedic* treatment. The treatment depends upon intensity and chronicity of the disease. Skin disease like *Vyanga* can be treated with *Shodhanachikitsa* (internal detoxification) and *Shamanachikitsa* (oral medication and external application of medicines) effectively. The oral medication, *Lepa* and *Raktamokshan* therapy given in this case of *Vyanga*, can treat vitiated *Vata* and *Pitta dosha* and *Rasa* and *Raktadushti*.

RIGHT CHEEK:



FIG.1: Before t/t

FIG.2: After 1 month

FIG.3: After 2 months

## LEFT CHEEK:



FIG.4:Before t/t



FIG.5: After 1month



Fig.6:After 2 months

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