ABSTRACT:

Title-The term Kilasa can be mentioned as type and variety of Kushtha as the term Kushtha indicates various skin ailments. The difference between Kilasa and Kushtha is based on non-secretary and non-infectious nature of the disease, involvement of Twaka only, peculiarity of Nidana, role of Asadhya Lakshana and Chronicity. In them modern dermatology, Kilasa can be correlated with Vitiligo and Leukoderma.

Purpose- Leucoderma is neither infectious nor contagious. It starts with a small white or pale colored patch and enlarges into larger patch in course of time. It has a considerable psycho-social impact. The disease is more than a simple cosetic problem. Lack of proper treatment in allopathy.

Method- An imbalance in Vata and bhrajaka pitta may cause skin diseases. All etiological factors and symptoms of Kilasa, described in Ayurveda and modern dermatology were incorporated in the exclusive proforma.

Result- Based on the clinical features, the condition where the lesions appear with black hair; thin, no matted, newly originated, caused due to other than burn reasons are curable. Color of patches – Shveta (white), Rukshata (Roughness), White hair on the patches. 20-40 years age group. Sex: Female predominance, Occupations- house wife, Agni: Mandagni, Aharaja-Nidana: Viruddha Ahara, and Vishamasana.

Key word – Kilasa, Vitiligo, Vata and bhrajaka pitta, Shodhana karma.

INTRODUCTION: Twacha is the part of the body, which completely cover the Meda, Shonita & other Dhatu & get spreading upon the body and Vital, complex, extensive-these adjectives described in part of the body’s largest and one of its most important organ, the skin. “According to Ayurveda, the living body is composed of three essential bio-components termed as ‘Tridosha’ i.e. Vata, Pitta, Kapha (physiology) where as morphologically, the skeletal structure (anatomy) is composed of seven Dhatu or basic tissues. Among seven Dhatu, “Rasa” is the first and most important Gyanendriya” which cover each and every part of the body externally as well as internally. Different layers of the skin are formed & this formation is caused by all the three Dosha & particularly by Pitta. The formation of skin & its layers are just similar to the formation of layers, on the upper or outer surface of boiled milk, Just as the Santanika forms in layers & gradually increase in thickness, all the layers formed in the developmental stage of the embryo of fetus join together to become the skin on the outer surface of the fully developed fetus. Acharyas described that Vata is causative factor for Twacha and its sensory function. Agni use for Rupa, Varna and Pitta. He also explained that Rupa and Varna was completed in 6th month of pregnancy. When Acharya
described the properties of different Mahabhuta he opined the role of Agni in the formation of Shabda, Sparsha and Roopa. While he discussed the organic constitution of different organ, he said that Vata caused Sparsha & Twaka and Agni caused Twaka, Pitta and Varna³. At the same place he further added that the seven layers of the skin are formed from Rakta.

### Layers of twacha according to different Acharya:

<table>
<thead>
<tr>
<th>Sushruta</th>
<th>Vagabhata</th>
<th>Arundatta</th>
<th>Sharangadhara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sweta</td>
<td>3rd (Sidhma,Kilasa)</td>
<td>3rd (Sidhma,Kilasa)</td>
<td>Sweta</td>
</tr>
<tr>
<td>Tamra(Kilasa,Kushtha)</td>
<td>4th(Kushtha)</td>
<td>4th</td>
<td>Tamra</td>
</tr>
<tr>
<td>Vedini (kushtha)</td>
<td>5th</td>
<td>5th</td>
<td>Vedini (kushtha)</td>
</tr>
</tbody>
</table>

### Physiology of Color Formation:

**Sahaja Varnotpatti:** i.e. the color which form before birth.

**Jatottar Varnotpatti:** i.e. the color that form after the birth.

1. Role of Agni:
2. Role of Mahabhuta:
3. Role of Shukra:
4. Role of Ahara:
5. Role of Bhrajaka Pitta In Color Formation:

### Kriya Sarira of Twacha:
To understand the Kriya Sharir (physiology) of skin it is essential to check its relation with Dosha, Dhatu and Mala like basic structural and functional units of the body. Among five Gyanendriya, Vayu is situated in Sparshanendriya and Sparshanendriya is situated in Twacha He describes Sparsha as a Twagindriya Grahya Vishaya present in all the four Bhuta except in Akasha Bhuta. The Sparsha Grahana by Twagindriya is through Samukta Samavaya due to the contact of Dravya with Twagindriya & Atma ManaSamyoga is Asamavaya karana in producing Sparsha Janana. Most probably Vyana Vayu is responsible for all kinds of the functions, which circulates throughout the body, & this sensory organ is lodged in the skin.

### Role of Bhrajaka Pitta in Color Formation:

The skin is also the site of Pitta Dosha. The function of Pitta Dosha like Prabha Tanumardava is related with the skin. If the Pitta Dosha is decreased, the skin becomes Nishprabh.According to Acharya Charaka, the Pitta Dosha is responsible for Prakruta, & Vaikruta Varna in its normal & abnormal state respectively.³. The location of Bhrajaka Pitta is attributed to Twacha. The meaning of the word Bhrajana is Prakashana or Deepana i.e. imparting luster to skin. It does the Pachana of Abhayanga, Parisheka & Lepa substances Avabhasini, the first layer of Twacha exhibits all types of Varna, & 5 types of Chhaya which is due to the action of Bhrajaka Pitta. The word Sarvavarna includes all the Prakutra & Vaikruta Varna as mentioned earlier. Kilasa is foremost amongst them. The main effect of Kilasa is disfigurement as well as psychological. The Nidana, Dosha, Dushya etc of Kilasa are same as Kushtha even then some peculiarities of Kilasa distinguish it from Kushtha. Particular for Kilasa, Melanogenesis is a complex phenomenon which includes many metabolic and enzymatic reactions. The Nidana under the heading of “Ahara” may alter the GIT environment, which leads to faulty digestion, malabsoption and improper distribution of nutrients to cells. Disturbance of any of them may lead to deficiency of required nutrients, which are extremely necessary for the pathway of melanin synthesis. Mentioned that Kilasa is a disease resulting from Viruddha-Ahara.

### ETIOLOGY: Autoimmune, Neurogenic (interaction of melanocytes and the nervous system)
Toxic destruction (mechanism involves progressive destruction of selected melanocytes, probably by cytotoxic T-cell lymphocytes. Oxidative stress (excess of hydrogen peroxide)

Samprapti:

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Nidana Sevana

Khaviaguny

Sharirika

Dosha
- VyanaVayu
- Bhrajaka
- Shleshaka

Dushya
- Rasa
- Rakta
- Mamsa

Srotasa
- Rasavaha
- Raktavaha
- Mamsavadha
- Medovaha

Manasika

Raja
- Rasavaha
- Manovaha

Tama
- Srotas

Twaga Dosha

Twaga Vaivarnyata

SHVITRA

Shamshraya
- Sthana

Sthana Shamshraya
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Management5: Maintaining health is more value because it keeps the body away from disease which is achieved by adopting certain preventive measure.

Nidana Parivarjana:

Apkarshana:

Snehana and Swedana:

Virechana:

Raktamokshana:

Prachchhana:

General Management: The principal of treatment are threefold in Ayurveda as Nidana Parivarjana, Apakarshana and Prakriti Vighata. Selection of any of them depends upon Roga-Bala, Rogi-Bala, Kala, Vaya, Agni, Aushadha etc. When the morbid Doshas are more potent, the patient should be treated with Shodhana. For this purpose Rakta-Mokshana is to be done at every six months, Virechana is to be given at every one month, Vamana and Nasya is to be given at every 15th and 3th day, respectively. This long term course of treatment is only a tool to eliminate vitiated Doshas

(1) Nidana Parivarjana: It is fact that Mithya Ahara and Vihara are the main causes of Kilasa. So the first step to avoid the ailment is to avoid the Nidana i.e. Viruddha Ahara, Ajirnabhojana, Vishamasana.

(2) Apakarshana:

Snehana: The treatment should be started with internal Snehana with Tikta-Ghrita like Panchatikata Ghrita, for three to seven days, followed by lukewarm water as Anupana. After completion of Snehana, Abhyanga should be done by Medicated oil in the last three days of Snehana.

Swedana: Swedana is given by Nadi Sweda or Bashpa Sweda. This procedure liquefies the Doshas i.e. Pitta and Kapha which makes them ready to expel.

Virechana: Virechana can be implicated for Kilasa with following reason:

(1) Charaka enlisted Kilasa under Rakta Pradoshajya Vyadhi,

(2) Pitta is a Mala of Rakta

(3) Both Pitta and Rakta are interdependent

(4) Both are involved in Kilasa

(5) Virechana is line of treatment for Pittaja and Rakta Vyadhi and involvement of Rakta and Pitta are very clear in Kilasa. So Virechana is most helpful in this disease. Only topical application cannot uproot the disease. After Virechana the Vata Dosha increases give again Snehana

Raktamokshana: Rakata-Mokshana should be preceded by Shodhana and Virukshana. Shira-Vedha should be applied on fused lesions and it requires surgical skill.

Prachchhana: Local Panchkarma like Prachchhana is advised only if the white patches are few in numbers and small in size. Immediately after the Prachchhana, the skin becomes red and swollen. There may be some pain, burning or tingling sensation. The swelling subsides within 3 - 5 days. A is crust formed over the Abraded area and then healing begins. Later on the crust falls off and exposes the growing epithelium.

Virukshana: If the lesion of Kilasa is oozing in nature, then it should be treated with Virukshana Karma by using the drug like Vyoshadi Saktu, Khadira, Triphala.

(3) Prakriti Vighata:

Shamana Therapy: Shamana includes local application and internal medication. In present scenario, when the people do not have enough time from their busy schedule, even to give proper attention towards themselves, it is difficult to expect that much of patience, for a time consuming therapy like Shodhana. So in such cases Shamana therapy is to be advised.

Rasayana: As advised by different Acharyas, Rasayana therapy is to be given in different Varna Vikaras.

Varnya Mahakashaya: Charaka mentioned Varna Mahakashaya in the Management of cosmetic disfigurement. Keeping this view in mind we can give Varny Mahakashaya to the patient of Kilasa.

Pittahara Karma: Harita opines that Kilasa is due to defect in normal function
of Pitta. Classics advise to use Snehana, Virechana, Pradeha etc. in the management of Pittaja Vyadhi.

**Pathyapathya:**
Ayurvedic management said that the first step of therapy is avoid the Apathya Ahara, which is considering as Nidana. We can consider etiological factor as Apathya, which should be avoided during and after treatment and Pathya is supportive factor the management of ailment. These are the factors which keep the normal equilibrium of the Dosha, Dushya, Mala as well as Srotasa.

**Modern Management:** No effective management like Cosmetic make up ,Cryosurgery, Repigmentation, Dermabrason Use of sun protective devices ,Intra-lesion therapy, Depigmentaion therapy,Leser treatment Punch grafting. Chemical peeling off

**CONCLUSION:** Vata and bhrajaka pitta reside in the skin. As the skin covers the whole body, bhrajaka pitta should be maintained in a proper state, and it needs continuous care. Ayurvedic management of vitiligo is purification therapies (shodhana karma). Herbomineral preparations include topical application of herbal Lepa, powders made up of medicinal plants etc. to stimulate melanocytes when exposed to ultraviolet light exposure.

**REFERENCES:**

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