



MANAGEMENT OF KILASA (SHVITRA) W.S.R. TO VITILIGO

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ABSTRACT :

Titile-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 year 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*¹. 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 *Varna*². 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:

Sushruta	Charaka, Bhela	Vagabhatta	Arundatta	Sharangadhara
<i>Sweta</i>	3rd (<i>Sidhma, Kilasa</i>)	3rd (<i>Sidhma, Kilasa</i>)	<i>Sweta</i>	<i>Sweta</i>
<i>Tamra (Kilasa, Kushtha)</i>	4th (<i>Kushtha</i>)	4 th	<i>Tamra</i>	<i>Tamra</i>
<i>Vedini (kushtha)</i>	5th	5 th	<i>Vedini</i>	<i>Vedini</i> (<i>kushtha</i>)

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 Sharira* (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 Mana Samyoga* 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 *Nishprabha*. According to

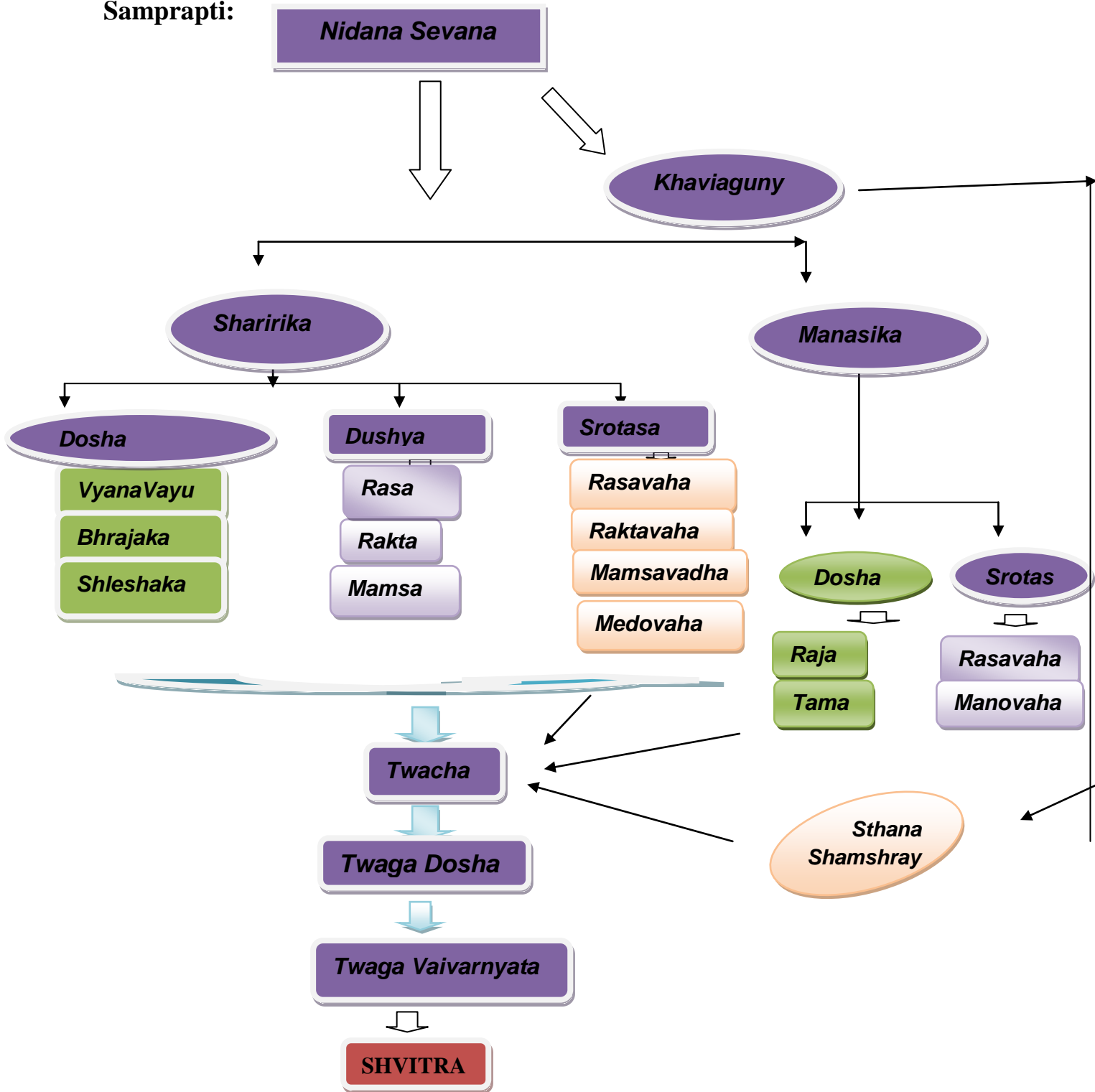
Acharya Charaka, the *Pitta Dosha* is responsible for *Prakruta*, & *Vaikruta Varna* in its normal & abnormal state respectively³. The location of *Bhrajaka Pitta* is attributed to *Twacha*. The meaning of the word *Bhrajana* is *Prakashana* or *Deepana* i.e. imparting luster to skin. It does the *Pachana* of *Abhayanga*, *Parisheka* & *Lepa* substances⁴. *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 *Prakruta* & *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, malabsorption 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:



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*, *Apkarshana* 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*, *Ajir nabhojana*, *Vishamasana*.

(2) Apkarshana:

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 Pradoshaja 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 *Raktaja 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: *Rakta-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 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 *Varnay 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, Cryosurger, Repigmentation, Dermabrasion Use of sun protective devices, Intra-lesion therapy, Depigmentation therapy, Laser treatment Punch grafting 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.

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