

# CONCEPTUAL STUDY ON DARUNAKA WITH SPECIAL REFERENCE TO DANDRUFF

**\*Dr. Rakesh Bishnoi \*\* Dr. ShamsaFiaz**

*\* Ph.D. Scholar, Department of Shalaky Tantra, National Institute of Ayurveda, Jaipur*

*\*\*Professor and HOD, Department of Shalaky Tantra, National Institute of Ayurveda, Jaipur*

## ABSTRACT

*Ayurveda emphasizes on both external and internal beauty and external beauty is complimented by internal beauty. Cosmetology is broadly denoted as the skill set, required to enhance skin, hair and overall beauty of men and women. Dandruff is an irritative disease of the scalp in which shedding of dead tissue from the scalp with itching sensation is considered as the cardinal feature. Ayurveda explains dandruff by Darunaka, included under KshudraRoga(Sushruta) and KapalagataRoga(Vagbhata).It is caused due to imbalance ofDoshas. The primary Doshas involved are Kapha and Vata. No population in any geographical region would have passed through freely without being affected by dandruff at some stage in their life. It is more of a social problem as a person with Darunaka is quite likely to feel down on the social ring. Modernmedication generally fails to achieve a significant result. Various treatment modalities like Siravedha, Nasya, Shirobasti, Shirolepaare describedin Ayurvedawhich can play an important role in treating dandruff. In present study a review is presented on dandruff (Darunaka) to understand its etiopathogenesis and to find an effective and alternative solution with less reoccurrence rate through Ayurveda.*

**KEYWORDS-***Darunaka, Dandruff, Siravedha, Nasya, Shirolepa.*

## INTRODUCTION

*Ayurveda is the oldest living philosophical based medical science which is still being practiced widely today. Ayurveda is not only science of therapeutics but it advocates more of promotion of health and prevention from diseases than cure. A special branch of the Ashtangayurveda tree, ShalakyTantra encompasses the treatment for the diseases affecting the body parts located that are above the neck. Darunaka is a disease appearing on head (scalp). According to Vagbhata and Sharangdhara(1), Darunaka is a Kapalagata Rogabut Sushruta(2) and other Acharya explained this disease under Kshudraroga. It is manifested due to vitiation of Vata-Kapha Dosh*

*which results in hair fall, dryness and itching in scalp which further leads to scaling. Darunaka is commonly correlated with dandruff, a disorder that affects the scalp. Dandruff causes white, dry flakes of dead skin cells to shed from the scalp. Although dandruff rarely causes baldness and hair loss, the itchiness of this condition may most certainly be a cause of concern. If white flakes persist for a long time, the person may experience symptoms of seborrhea, psoriasis, or eczema. It affects almost half of the population at the pre-pubertal age and of any gender and ethnicity(3). This disease has a high prevalence rate and frequent relapses. It is more of a social problem as a person with dandruff is quite likely to feel down on the social ring. It can result in social or self-esteem problems. Currently available treatment*

options for dandruff are therapeutic use of zinc pyrithione, salicylic acid, imidazole derivatives, gluconic acid, sulphur and tar derivatives. However, these agents have certain limitations, either due to poor efficacies or due to compliance issues. Furthermore, these drugs are unable to prevent recurrence, which is common troublesome clinical problem. Considering these factors, there is a need to find a safe and effective treatment approach for dandruff cure. Ayurveda can offer a great in this regard. Therefore, a review is presented here on *Darunaka* to understand its etiopathogenesis in light of modern science and various treatment modalities available in *Ayurveda* for prevention of Dandruff.

### **Darunaka**

The detailed study of *Nidanapanchakais* helpful in understanding the disease and for planning the treatment.

**Nidana(4)-** In *Ayurveda* literature there is no any clear cut reference regarding the causative factors of *Darunaka*. *Shiroroganidana* stand common for *Darunaka* as it is a type of *Shiroroga*. All the *Nidana* described by various *Acharya* for *Shiroroga* can be classified under four broad categories:

1. *AharatmakaNidana*- *AmlaAharaAtiSevana*, *AtiSheetaAmbuSevana*, *Guru Ahara*, *HaritaAharaAtiSevana*, *HimaAhara*, *AtiMadyapan*, *DushitaJalapana*
2. *ViharatmakaNidana* - *AtapaAtiSevana*, *AtiSwapna*, *Divya Swapna*, *Jagarana*, *Pragvata*, *RajahaSevana*, *AtiMaithuna*, *BashpaNigraha*, *AtiRodana*, *Vegadharana*, *Abhyangadvesa*, *Mrijadwesa*
3. *ManasaNidana*-*Manahsantapa*
4. *AnyaNidana* - *Dushtaama*, *Krimi*

In modern science, the exact causes of dandruff in are unknown. Older literature cites the fungus *Malassezia furfur* as the cause of dandruff. But this species does occur naturally on the skin surface of both healthy people and those with dandruff. Later it was discovered that the responsible agent is a scalp specific fungus, *Malasseziaglobosa*. Although they are members of the normal skin flora, yeasts of the genus *Malassezia* have been known for many years to play a role in human skin diseases, including dandruff(5). During dandruff, the levels of *Malassezia* increase by 1.5 to 2 times its normal level. Some of the factors like excessive use of hair

products, improper use of hair-colouring products or excessive use of hot hair curlers or curling irons, cold weather and dry indoor heating, infrequent shampooing of the hair or inadequate rinsing of the scalp and hair, sudden changes of temperature, air pollution, improper nutrition, allergic hypersensitivity, hormonal imbalances may predispose to dandruff formation.

**Rupa:** *Darunakais* characterized by *Twaksphutana* (scaling of skin of scalp), *Kandu* (itching), *Rukshata* (dryness and roughness of scalp), *Keshachyuti* (Falling of hair), *Swapa* (loss of touch sensation) and all these symptoms occur due to vitiation of *Kapha* and *VataDosha*(6).

Dandruff (Pityriasis capitis) is a condition in which white or greyish/yellowish scales of dead skin are shed on the scalp. It is a non-inflammatory form of seborrheic dermatitis, with increased scalp scaling, which represents the more active end of the spectrum of physiological desquamation, while seborrheic dermatitis is an inflammatory, erythematous, scaly eruption that occurs mainly in areas with high number and activity of sebaceous glands(7).

### **Samprapti**

*Nidana*



Mainly *Kapha* and *Vata* vitiation



Vitiates *Rasa* and *RaktaDhatu*



Vitiates *Rasa*, *Rakta* and *SvedavahaSrotasa*



*Srotovarodha*



*Sthanasamrayain Kapala*



Symptoms are seen in *Vyaktavastha*



*Darunaka*

**Chikitsa:** The line of treatment includes pacification of the vitiated *Dosha* through *Shodhana* and *ShamanChikitsa* along with diet and lifestyle

management. Various procedures indicated for *DarunakaChikitsa* in *Ayurveda* are *Nasya*, *Shiro-Basti*, *Siravedhana*, *Shiro-Abhyanga*, *Shiro-Lepa* and *Shiro-Prakshalana* (8). In *Darunaka, Raktamokshana* by *Sira-Vedhana* in *LalataPradesha* after *Snehana* and *Swedana* of *Murdha* is described by various *Acharya*. Various medicated oils for *Shiro-Abhyanga* like *TriphaladyaTaila*, *ChitrakadyaTaila*, *GunjadyaTaila*, *BhringarajadyaTaila*, *PrapaundarikadyaTaila*, *NeelikadiTaila*, *BhringarajadyaTaila*, *MaltyadiTaila* etc. can be used. *Shiro-Lepa* like *PriyalbeejadiLepa*, *Masha Lepa*, *NilotpaladiLepa*, *AmradiLepa*, *KhaskhasabeejadiLepa*, *LakshadiLepa*, or *KodravaksharaLepa* can be applied. *Ksharambucan* can be used for *Shiroprakshalana* (9).

#### **Pathya–Apathya (10)**

**Pathya**-*Shastikashali*, *Ksheera*, *Dhanvamamsa*, *Amra*, *Amalaki*, *Dadhima*, *Matulunga*, *Taila*, *Takra*, *Kanjika*, *Narikelam*, *Yusha*, *Puranaghratas*, *Patola*, *Shigru*, *Draksha*, *Vastuka*, *Karvellaka*, *Haritaki*, *Kushtha*, *Bhringaraj*, *Kumari*, *Musta*, *Usheera*, *Gandhasara*, *Karpura*.

**Apathya**-*Virudhhaanna*, *DushitaJala*, *Dantakashta*, *Kshavathu*, *Jrumbha*, *Vashpa*, *Mootra*, *Nidra*, *Mala*, *Vegadharana*, *Divasvapna*.

#### **DISCUSSION**

The description of *Darunaka* in *Ayurveda* corresponds well with the clinical picture ranging from dandruff (*Pityriasis capitis*) to seborrheic dermatitis due to the same symptoms of itching/pruritis, dryness, hair fall and flakes. According to *Ayurveda*, *Darunaka* is a *Vata-Kapha* predominant disease. *Acharya Videha* has also described involvement of *Pitta* and *RaktaDosha* (11). Analyzing the above etiological factors, excessive use of different types of *Ahara*, *Abhyangadvesa* and *Mrijadvesa* will lead to the aggravation of *Vata* and *Kapha*. *Nidana* like *AtiSheetaAmbuSevana*, *RatriJagarana*, *AtiMaithuna*, *Vegadharana*, *Abhyangadvesa*, *Manasantapa* etc. result in vitiation of *VataDosh* which lead to the excess *Rukshata* of *Kapalapradesh* whereas

*AtiSwapna* increases *KaphaDosha*, *Tapa AtiSevana*, *Rajah Sevana* and *DhumaSevanavitiates Pitta* and *Rakta*. *Twakis* formed from *RaktaDhatu* during the time of *DhatuParinama*. According to *Ashraya-Ashrayi Bhava* of *Dosha* and *Dushya*, the *PittaDosh* is related with *DusyaRakta*. In all types of head diseases, vitiation of *Rakta* is an invariable cause. These in turn vitiate *Rasa* and *SwedovahaSrotas*. The vitiated *Dosh* circulate through the blood vessels and reach the scalp. The vitiated *Kapha* get accumulated in *Srotas* by *Vata-Prakopa* and *Srotoavarodha* occur. As a result, the vitiated *Kapha* and *Vata* produce *Kandu*, *Keshachyuti*, *Swapa*, *Rukshata* and *Twaksphutana*, and manifest the disease. From the above *samprapti* of *Darunaka* it is clear that during its treatment, *SarvadhahikaChikitsa* is very necessary along with local therapies for complete removal and avoiding recurrence of the disease. Various treatment modalities of *Ayurveda* described for *Darunaka* with their probable mode of action are as follows-

**Nasya**-It is explained that *Nasa* being doorway to *Shirah*, the drug administered through nostrils reaches *Sringataka*, a *Siramarma* by *NasaSrota* and spreads in the *Murdha* (Brain), taking routes of *Netra* (eyes), *Shrotra* (ears), *Kantha* (throat) *SiraMukhas* and scratches the morbid *Doshas* from *Urdhwajatrugata* completely just like the removing *Munja* grass from its stem (12). Therefore *Nasya* therapy helps in removal of *Srotas* obstruction and *Shamana* of vitiated *Doshas*.

**Raktamokshana**-As mentioned earlier, *Darunaka* occurs due to vitiation of *Vata*, *Kapha*, *Pitta* and *RaktaDoshas*. *Acharya Vagbhatta* has described *Siravedh* in *LalataPradesh*. The vitiation of *Doshas* leads to vitiation of *Raktadhatu* (blood) thus giving rise to impurities in the blood. This in turn leads to poor nourishment of the scalp. In such cases, detoxification of blood is also required to get rid of dandruff. Therefore *Raktamokshana* can be an effective therapy in *Darunaka*.

**Shirobasti-Basti** is mainly indicated in *Vata* predominant diseases and *Darunaka* is *VataKapha* dominant disease. Similarly *Shirobasti* helps in pacifying *VataDosh* by giving strength to the scalp skin.

*Shiro-Abhyanga-Charaka* has described that *Vayu* dominates in the *Sparshanendriya* and its *Adhithana* is *Twak* i.e. skin. The *Abhyanga* is exceedingly beneficial to the skin, so one should practice it regularly(13). By modern point of view *Abhyanga* improves arterial, venous and lymphatic flow and thus nourishes skin and local tissues. Thus, *Shiroabhyanga* improves the health of scalp skin which may reduce dry flakes or scaling of scalp.

*Shiro-Lepa*-according to *AyurvedaLepa* i.e. the topical formulations should be gently rubbed in an upward or reverse direction of the hairs over the skin(14). due to this, *Lepa* drugs enters in to

*Romkupa* and further gets absorbed through *SwedavahiSrotasandSiramukh* leading to desired effects. So *ShiroLepa* can be effective in *Darunaka*.

## CONCLUSION

*Darunaka* is a curable disease as it is limited to *Twak*. Even though it is curable, the rate of recurrence is high owing to the negligence of proper hygiene and such other factors. By adopting various dietary and life style modifications along with the *Shodhana* and *Shamana* therapies described in *Ayurveda*, the problem of dandruff and its recurrences can be avoided.

## REFERENCES

1. Shailajasrivastava; sharngadharsamhita of acharyasharngadhar with the jivanpradahindi commentary; chaukhambhaorientalia, Varanasi; reprint 2016; purvakhanda 7/ 151-152 pg. No. 114
2. KavirajaAmbikaduttaShastri; Sushruta Samhita of MaharsiSusrutawith the Ayurveda tattvaSandipikahindiCommentary;Chaukhambha Sanskrit Sansthan Varanasi, reprint 2011; nidanasthana 13/34, pg. No. 368
3. S Ranganathan, T Mukhopadhyay, Indian Journal of Dermatology, 2010; Vol 55; Issue 2; Pg 130-134
4. KashinathaSastri et.al.; Charaka Samhita with the Vidyotini HindiCommentary; ChaukhambhaBhaarti Academy Varanasi, reprint 2014; sutra sthana17/8-11, pg. No. 330
5. Thomas L Dawson Jr, *Malasseziaglobosaand restricta*: Breakthrough Understanding of the Etiology and Treatment of Dandruff and Seborrheic Dermatitis through Whole-Genome Analysis *Journal of Investigative Dermatology Symposium Proceedings* (2007) 12, 1 5–1 9.
6. Brahmanandtripathi; astangahrdayam of srimadvagbhata with the nirmalahindi commentary; Chaukhambha Sanskrit pratishthandelhi, reprint 2014; uttarsthana23/23, pg. No. 1053
7. Frederick Manuel, Is dandruff a disease, Int J Trichology, 2010 Jan-Jun; 2(1):68.
8. Brahmanandtripathi; astangahrdayam of srimadvagbhata with the nirmalahindi commentary; Chaukhambha Sanskrit pratishthandelhi, reprint 2014; uttarsthana24/25-27, pg. No. 1060
9. Gopinath, BharatBhaishajyaRatnakara, 1-5 part, B. Jain Publishers (Pvt. LTD.), New Delhi, 2012.
10. Siddhi nandanmishra; bhaisajyaratnavali of kavirajagovind das sen with the siddhipradahindi commentary; chaukhambasurbharatiprakashan, Varanasi; 2017; 65/165-169 pg. No. 1028
11. Yadunandanaupadhyaya; madhavanidanam of srimadhavakara with the madhukosa Sanskrit commentary; chaukhambhaprakashan, Varanasi; reprint 2014; 2<sup>nd</sup> part; chapter 55/30; pg. No. 242
12. Dr. Shailaja Srivastava; AstangaSamgraha (sutrasthana) jeevan edited with hindi commentary; chaukhambhaorientalia, Varanasi; first edition 2006; sutra sthana 29/3 pg. No. 453
13. KashinathaSastri et.al.; Charaka Samhita with the Vidyotini HindiCommentary; ChaukhambhaBhaarti Academy Varanasi, reprint 2014; sutra sthana5/87, pg. No. 129
14. KavirajaAmbikaduttaShastri; Sushruta Samhita of MaharsiSusrutawith the Ayurveda tattvaSandipikahindiCommentary;Chaukhambha Sanskrit Sansthan Varanasi, reprint 2011; sutra sthana18/4, pg. No. 96