

CONCEPTUAL STUDY ON DARUNAKA WITH SPECIAL REFERENCE TO DANDRUFF

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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 toVagbhataand Sharangdhara(1),Darunakais aKapalagataRogabutSushruta(2)and other Acharyaexplained this disease under Kshudraroga.It is manifested due to vitiation of Vata-KaphaDosha

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 *Doshas* through *Shodhana* and *ShamanChikitsa* along with diet and lifestyle

management. Various procedures indicated for *Darunaka Chikitsa* in *Ayurveda* are *Nasya*, *Shiro-Basti*, *Siravedhana*, *Shiro-Abhyanga*, *Shiro-Lepa* and *Shiro-Prakshalana* (8). In *Darunaka Raktamokshana* by *Sira-Vedhana* in *Lalata Pradesha* after *Snehana* and *Swedana* of *Murdha* is described by various *Acharya*. Various medicated oils for *Shiro-Abhyanga* like *Triphaladya Taila*, *Chitrakadya Taila*, *Gunjadya Taila*, *Bhringarajadya Taila*, *Prapaundarikadya Taila*, *Neelikadi Taila*, *Bhringaraja Taila*, *Maltyadi Taila* etc. can be used. *Shiro-Lepa* like *Priyalbeejadi Lepa*, *Masha Lepa*, *Nilotpaladi Lepa*, *Amradi Lepa*, *Khaskhasabeejadi Lepa*, *Lakshadi Lepa*, or *Kodravakshara Lepa* 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*, *Dushita Jala*, *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 *Rakta Dosh* (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 *AtiSheeta Ambu Sevana*, *Ratri Jagarana*, *AtiMaithuna*, *Vegadharana*, *Abhyangadvesa*, *Manasantapa* etc. result in vitiation of *Vata Dosh* which lead to the excess *Rukshata* of *Kapalapradesha* whereas

Ati Swapna increases *Kapha Dosh*, *Tapa Ati Sevana*, *Rajah Sevana* and *Dhuma Seva* vitiate *Pitta* and *Rakta*. *Twakis* formed from *Rakta Dhatu* during the time of *Dhatu Parinama*. According to *Ashraya-Ashrayi Bhava* of *Dosha* and *Dushya*, the *Pitta Dosh* is related with *Dusya Rakta*. In all types of head diseases, vitiation of *Rakta* is an invariable cause. These in turn vitiate *Rasa* and *Swedovaha Srotas*. 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, *Sarvadhahika Chikitsa* 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 *Nasa Srota* and spreads in the *Murdha* (Brain), taking routes of *Netra* (eyes), *Shrotra* (ears), *Kantha* (throat) *Sira Mukhas* 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 *Rakta Doshas*. *Acharya Vagbhatta* has described *Siravedh* in *Lalata Pradesha*. The vitiation of *Doshas* leads to vitiation of *Rakta Dhatu* (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 *Vata Kapha* dominant disease. Similarly *Shirobasti* helps in pacifying *Vata Dosh* 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.

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