



Review Article

A CONCEPTUAL RECAPTURE OF *DARUNAKA* AND ITS RELEVANCE IN-PRESENT ERA

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ABSTRACT

Introduction: Ayurveda describes local minor diseases in detail along with systemic diseases. Cosmetic diseases are those that impact a person's emotional, psychological, and social well-being. In *Ayurveda*, *Darunaka*, a cosmetic ailment, is referred to as either *Kapalgat Roga* or *Kshudra Roga*. *Darunaka* is a safe substance that doesn't hurt, but it might cause psychological tension and low self-esteem. Everyone is highly aware of the importance of hair care, and according to *Ayurveda*, *Darunaka* is one of the main causes of hair loss. *Darunaka* is the *Ayurvedic* term that most closely correlates seborrheic dermatitis and dandruff (pityriasis capitis). Few explorations have been conducted regarding *above*, but no one has covered all aspects comprehensively thus this paper aim to collect and comprehend review information available regarding about *Darunaka* and to understand its relevance in present era and preventive care. **Methodology:** This review is in a narrative format and done from literature and publications relevant to *Darunaka Vyadhi* and dandruff. **Results:** According to Vagbhata the prognosis of *Darunaka* is included in *Sadhya* stage. This literature review includes pathogenesis, contributing factors, management of *Darunaka* as per Ayurveda. These basic principles of the Vyadhi are still applicable and it improves the quality of life of the patient. There's a good chance that *Darunaka's Ayurvedic* care will unravel the disease's pathophysiology. **Discussion:** The discussion is mainly based on conceptual part and the effect is made to draw a final conclusion.

INTRODUCTION

Ayurveda provides detailed descriptions of both localised minor ailments and systemic disorders. Cosmetic diseases are those that impact a person's emotional, psychological, and social well-being. In *Ayurveda*, *darunaka*, a cosmetic ailment, is referred to as either *Kapalgat Roga* or *Kshudra Roga*.¹ *Darunaka* is ailment that doesn't hurt physically, but it might cause psychological tension and low self-esteem. Everyone is highly aware of the importance of hair care, and according to *Ayurveda*, *darunaka* is one of the main causes of hair loss.²

Prana; hence, *Shira* needs to be nurtured and protected. *Darunaka* is one of the many *Shirorogas* that Acharyas have explained. Nine of the nineteen

Shiroroga that Acharya Vagbhata has described are *Shirokapalaroga* and *Darunaka* is one of them.³

According to *Ayurveda*, *Shira* is considered the base of the plant that contains all of the senses and *Darunaka* has been included by Acharya Sushruta under *Kshudraroga*.⁴ It is a *Roga* that mostly affects the *Kapala* or scalp and it also interferes with the hair's ability to remain normally healthy. The primary symptoms of *Darunaka*, which mostly affects *vitiated Vata* and *Kapha Doshas*, are *Shirapradeshi Kandu* (itching), *Rukshata* (dryness), *Shirotwaka Sphutanam* (scalp cracking with fine flakes), and *Keshachyuti* (hairfall).⁵

Darunaka is the *Ayurvedic* term that most closely correlates seborrheic dermatitis and dandruff (pityriasis capitis). Pityriasis capitis is a prevalent dermatologic scalp ailment that affects a wide spectrum of people because to its recurrent recurrences. Its estimated incidence is 50% worldwide and 60.1% in South Asia. A scalp condition known as pityriasis capitis affects almost half of the world's

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population.⁶ According to a poll conducted in the US, 50 million people have dandruff every year, and the number is rapidly rising as a result of urbanization. It is more common in young people and adolescents.⁷

Few explorations have been conducted regarding above, but no one has covered all aspects comprehensively thus this paper aim to gather, comprehend and evaluate the information that is currently available about *Darunaka* in order to determine its applicability to preventative care in the modern day.

METHODOLOGY

This review is in a narrative format and done from literature and publications relevant to *Darunaka Vyadhi* and dandruff.

OBSERVATION AND RESULTS

Darrayati, which means "splitting" "tearing" or "difficult to tolerate," is the verb from which the term *darunaka* is derived.⁸ *Daruna*, according to *Dhalana*, signifies *Kathina* (hard to abide by or put up with). *Darunaka* is *Kshudraroga* according to *Sushruta*,⁹ *Bhavaprakasha*,¹⁰ *Madhavanidana*,¹¹ *Yogaratanakara*,¹² *BhaishajyaRatnavali*¹³ and *Chakradatta*.¹⁴ *Kapalaroga* according to *Vagbhata* and *Sharangadhara*.¹⁵ *Darunaka*, according to *Acharya Sushruta*, is the ailment that causes the scalp to become *Ruksha* (dryness), *Daruna* (scaling) and characterised by itching. *Darunaka* arises from mainly *Vata* and *Kapha Doshas*.

Nidanas¹⁶

Acharyas has described these common etiological components in a similar manner.

1. A more thorough analysis of these factors highlights the significance of, among other things, dietary practices, climatic change, individual behaviour, and psychological issues. The fact that *Charaka* and *Vagbhata* mentioned "*Manasthapa*" is compelling evidence of this.

While eating patterns are described in both books, *Charaka* goes into greater detail to explain

"*Ahara*". According to *Charaka*, the main causes of *shiroroga* are overuse of *Amla ahara*, *Harita ahara*, and *Guru ahara*. Overindulgence in *Guru ahara* results in *Agnimandya* and subsequently *Amadosha*. *Amla ahara* increases *Pitta* and *Kapha*, which results in *Kandu*. *Hima ahara* vitiates *Vata* and *Kapha*. Using cold water excessively aggravates *Vata* and *Kapha*. *Vata dosha* increases when green leafy vegetables or *Harita ahara* are consumed in excess.

2. *Bahya Karana/Agantuj Nidana* (by *Charak Vagbhata*)-*Shiro abhigata* (Trauma), *Krimi* (Infection/ Infestation), *Desha kala viparyaya* (changes in weather & place), *Meghagama* (cold weather), *Shiro abhyanga* (essential for the prevention of *Darunaka*). When this is absent, an increase in *Vata's Ruksha guna* results in dry scalp. Excessive perspiration, which raises *Rakta* and *Pitta* and further vitiates *Vata*, is brought on by prolonged exposure to heat, sun, dust, and fumes without wearing appropriate head protection. These factors include details on the individual's home or place of employment.

Atimaithuna increases *Vatadosha* excessively. *Atiswapna* and *Jagarana* raise both *Vata* and *Kapha*.

Vagavarodha or suppressing one's inherent urges, is the root cause of *vata vaigunya*. Headaches, skin changes, itching, and different *twak vikaras* are caused by *vegavarodha*, such as *Mala*, *Mutra*, *Kshavathu*, *Nidra* and *Chhardi* among others. *Manastapa* affects *Darunaka* as well. Mental stress can lead to a variety of skin conditions. Additional *Shiroroga* etiological components, including *Pragvata sevana* and *Abhyanga dweshi*, may possibly cause the disease *Darunaka*.

Therefore, based on the critical analysis presented above, we may conclude that the predominant vitiation of *Kapha* and *Vata* in conjunction with *Pitta* and *Rakta* is the aetiology of *Darunaka* sickness.

Table 1: Nidanas of Darunaka¹⁶

<i>Aharajanidana</i>	<i>Viharajanidana</i>	Related to <i>Vegas</i>	Psychological factor
<i>Amlahaaraatisevana</i>	<i>Atapaathisevana</i>	<i>Athi maithuna</i>	<i>Manastapa</i>
<i>Atisheetaambusevana</i>	<i>Diva Swapna</i>	<i>Bhaspanigraha</i>	
<i>Dushtama</i>	<i>Jagarana</i>	<i>Rodana</i>	
<i>Guru ahara</i>	<i>Praagvata</i>	<i>Vegadharana</i>	
<i>Haritha-ahara atisevana</i>	<i>Rajahasavana</i>		
<i>Himaahara</i>			

Poorva Rupa¹⁷

The term "*poorvarupa*" means "*praaguthpathilakshnamvyaadhe*." The ancient texts include no mention of *Purvaroop* of *Darunaka*.

Rupa¹⁸

The cardinal symptoms of the disease *Darunaka* are explained as follows-

1. **Itching / Kandu-** The cause of *Kandu* is a vitiated *Kapha Dosh*. This is caused by things like the buildup of *Mala* on the scalp and excessive perspiration, among other things.
2. **Hairfall/KeshaChyuti-** Hair loss occurs in the afflicted areas as the condition progresses. The hair follicles are undernourished in this condition. Hair roots become loose and unhealthy as a result of irritation and weak skin, leading to hair loss. *Pitta* that is vitiated in conjunction with *Vata* is the cause of *Keshachyuti*. Due to vitiated *Vata*, *Darunaka* may have hairfall and a lack of *Snigdhat* (Softness), resulting in harsh and lustrous hair. They become friable, short and thin and they fall readily as a result of their unusual dryness.
3. **Swapa (Deviance in Touch Perception)-** *Swapa*, also known as aberration of touch sensation, is a transient or partial loss of sensation brought on by *Vata* vitiation.
4. **Dryness/ Rukshata-** Dryness is thought as a sign of vitiated *Vata Dosh*. Rough scalp can be caused by *Vata* vitiating factors such as *Abhyangabhava* (not oiling the scalp).
5. **Twak-Sphutana (skin scaling)-** *Twak-Sphutana* is the breaking or splitting of the scalp. Scratching and aberrant keratinisation of the epidermis are the causes of it. It is the outcome of the *Vata Dosh* being vitiated.

Anupashaya and Upsashaya¹⁹

The state of relief from symptoms that arises after taking medication, changing one's diet, or changing one's behaviour is known as *Upashaya*. *Anupashaya* is the opposite of *Upashaya*. The fourth element needed to understand an illness is *upashaya*. Additionally, it helps in *Darunaka* differential diagnosis. Since *Upshaya* of *Darunaka* is not referenced in *Ayurvedic* scriptures, the causative variables listed in the *Nidana* can be interpreted as *Anupshaya* or conversely as *Upshaya*.

Samprapti²⁰

Any ailment develops when vitiated *Dosha* and *Dushya* are combined in *srotas*. *Samprapti* provides an explanation of this *Dosha Dushya Sammurchana*. Aetiology states that vitiation mostly affected by *Kapha* and *Vata* and also linked by *Pitta* and *Rakta*. During the period of *Dhatuparinama*, *Raktadhatu* is transformed into *Twak*. The *Pitta dosha* is associated with *Dushya Rakta*, as per *Ashrya Ashrayi bhava* of *Dosha* and *Dushya*. The epidermis contains the *Bhrajakapitta*. Thus, *Pitta* and *Rakta* is vitiated in *Darunaka*. In this case, the vitiation of *Vaata* and *Kapha* is the *Sannikrishta nidana*. The vitiated *Doshas* travel to the scalp via the blood arteries. *Dosha* interacts with *Dushya* in the *Sthana samshraya*/stage of manifestation, after the *Doshas* have been vitiated and

circulated, which contributes to the disease's progression through the *Chaya*, *Prakopa* and *Prasara* stages. In the illness *Darunaka*, the *Dushyas rasa, rakta* at *Kapala* interact with the *Doshas Kapha, Vata* and *Pitta*. Consequently, the disease and symptoms appear.

Sadhyasadhya²¹

Nine *Kapalagata rog*as were mentioned by *Acharya Vagbhata*. Among the *Kapalagata rog*as is *Darunaka*. It's *Sadhya Vyadhi*.

Chikitsa Vivechana

For every disease stated in numerous texts, *Ayurveda* has prescribed *Nidanaparivarjan* (avoiding the causal factors) as the first line of treatment. *Siravyadha (Raktamokshana)*, *Shiro abhyanga*, *Nasya*, *Shiro lepana*, *Shiro prakshalan*, and *Shirobasti* are the therapy tenets that are described.

1. **Sushrut Samhita (Kshudraroga Chikitsa)**²¹ The patient should be *Swedana* before the head vein is pierced for *Darunaka* (dandruff). Applying pressed snuff, head-pouch, and massage is recommended; *Kodrava* plant alkali-water is helpful for washing.
2. **Ashtanga hridaya (Shiroroga Pratishedha)**²²⁻ For *Darunaka*, a severed forehead vein (blood release) should be performed, then anointing, bathing, and nose medicine should be administered. Apply *Priyala Beeja*, *Madhuka*, *Kushtha*, *Masa* and *Sarshapa* paste mixed with honey; wash your head with *Kodrava* plant ash solution.
3. **Sharangdhar Samhita**²³⁻ Equal amounts of *Amrabija* and *Haritaki* are macerated in milk and used as paste treatments for *Darunaka*.
4. **Gadanigrahakar**²⁴⁻ In his stewardship of *Darunaka*, *Gadanigrahakar* brought up the *Sarivadya* tail.
5. **Yogartnakar**²⁵⁻ *Yogartnakar* brought up *Gunja* tail when discussing *Darunaka*'s management.
6. **Shiro Abahyanga/Taila Malatyadi**²⁶⁻ *Taila* is to be used topically to the scalp and prepared using *Malati*, *Mandura*, *Bringaraja*, *Utpala*, *Sariva* and *Triphala*.
7. **Shiro Abahyanga/Taila of Bhringaraja**²⁷⁻ Applying *taila* to the scalp involves preparing *Bhringaraja*, *Lohakitta*, *Triphala* and *Sariva*.
8. **Shiro Abahyanga/Taila Prapoundareeka**²⁸⁻ To make *taila*, combine *Pundareeka* and *Triphala*.
9. **Shiro lepana**²⁹⁻ Apply a paste made from *Priyal* seeds, *Yasti*, *Kushta*, *Masha*, *Sarshapa*, and honey to your scalp.
10. **KhakhasabeeJadilepa**³⁰
11. **Kodrava palaala siddha mashi lepa**³¹
12. **Shiroprakshalana-** *Ksharambuprakshalana*³¹

13. Siramokshana- In the *Lalata* region, *Raktamokshana* following the *Sneha* and *Sweda karmas* of *Moordha*.³²

14. Nasya- Use *Prapoundarika taila* in *Nasya*.³²

Pathya-Apathya³³

Pathya-apathya is just as important as medicine, and it is said that if we practices *Pathya*,

medication is not necessary. Both the disease's prevention and treatment are significantly aided by *Pathya*. A number of dietary plans, lifestyle choices, medications, and therapeutic approaches that are *Pathya* (beneficial) and *Apathya* (risky) for *Shiroroga* patients are included in the table.

Table 2: Pathya for Darunaka³³

<i>Pathya</i>		
<i>Ahara</i>	<i>Upachara</i>	<i>Aushadhi</i>
<i>Shastika Shali</i>	<i>Swedana</i>	<i>Purana ghruta</i>
<i>Ksheera</i>	<i>Nasya</i>	<i>Patola</i>
<i>Amra</i>	<i>Dhumapana</i>	<i>Shigru</i>
<i>Amalaki</i>	<i>Virechana</i>	<i>Draksha</i>
<i>Dadima</i>	<i>Lepa</i>	<i>Vastuka</i>
<i>Matulunga</i>	<i>Seka</i>	<i>Karavellaka</i>
<i>Taila</i>	<i>Langhana</i>	<i>Haritaki</i>
<i>Takra</i>	<i>Shirobasti</i>	<i>Kusta</i>
<i>Kanjika</i>	<i>Raktamokshana</i>	<i>Bhrungaraja</i>
<i>Narikela</i>	<i>Agni karma</i>	<i>Kumari</i>
<i>Yusha</i>	<i>Upanaha</i>	<i>Musta</i>
		<i>Ushira</i>
		<i>Chandana</i>

Table 3: Apathya for Darunaka³³

<i>Apathya</i>	
<i>Ahara</i>	<i>Viharaja</i>
<i>Lavana rasa ati sevana</i>	<i>Kshavathu nigraha</i>
<i>Kshara atisevana</i>	<i>Bashpa nigraha</i>
<i>Katu and Amla rasa</i>	<i>Jrumba nigraha</i>
<i>Virudha anna</i>	<i>Nidra nigraha</i>
<i>Ati sevana of Jala</i>	<i>Vit Nigraha</i>
	<i>Divaswapna</i>
	<i>Vibadda jala majjana</i>
	<i>Jala seka on the Shira kapala</i>
	<i>Ratri jagarana</i>

DISCUSSION

The most prevalent illness that affects the scalp is *dandruff*. The process of the scalp's dead skin falling off is normal. Even though it's a small issue, issues could arise if the shedding happens too quickly. *Seborrheic dermatitis* is the term for severe or excessive dandruff that itches. It affects the lashes, eyebrows, scalp, forehead, naso-labial folds, skin behind the ears, trunk, and flexures. It needs to be treated medically. All of these indications and symptoms are referred to as *Darunaka Vyadhi* in *Ayurveda*. *Kandu* plays a significant part in the pathophysiology of *Darunaka* and is a sign of *vitiating Kaphadosha*. This is caused by things like the buildup of *Malas* on the scalp and excessive perspiration, among other things. *Pitta* that is *vitiating* in conjunction

with *Vata* is the cause of *Keshachyuti*. Due to *vitiating Vata*, *Darunaka* may have hair fall as a result of a lack of *Snigdhatva*, which causes the hairs to become rough and lifeless. They become friable, slender, and quickly fall out due to their unusual dryness. *Swapa* is transient or semi loss of sensation brought on by *Vata* *vitiating*. *Vatadosa* becomes agitated along with *Rookshatha*. Rough scalp might result from *Abhyanga Dvesha* and other *Vata* *vitiating Nidanas*. *Darunaka* is cited by *Susrutha* as *Kathina* and *Karkasha*. One of the signs of *Darunaka* is *sphutana*, which is the cracking or splitting of the scalp. Scratching and aberrant keratinisation of the epidermis are the causes of it.

CONCLUSION

The prognosis of *Darunaka* is included in *Sadhya* stage according to *Vagbhata*. This literature review includes pathogenesis, contributing factors, management of internal and external medicines for *Darunaka* as per *Ayurveda*. There's a good chance that *Darunaka's* *Ayurvedic* treatment will unravel its pathophysiology.

PREVENTIVE MEASURES

Guidance on maintaining appropriate hygiene, prevention is key, so eat a well-balanced diet and refrain from using too much sugar, salt, or alcohol. maintaining good hygiene Cleaning your towel, comb and pillowcase after each use. Refrain from using harsh hair cosmetics, such as colours, gels, sprays, etc. Warm oil therapy is one option for dry dandruff. Practice meditation and yoga to reduce stress.

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