

## *Darunaka vyadhi: A literature review*

Deekshant Thakur \*, Poonam Gupta and Ammana Sharma

*Department of Kayachikitsa, Jammu Institute of Ayurveda and Research Jammu, India.*

World Journal of Biology Pharmacy and Health Sciences, 2024, 18(03), 297–302

Publication history: Received on 01May 2024; revised on 08 June 2024; accepted on 11 June 2024

Article DOI: <https://doi.org/10.30574/wjbphs.2024.18.3.0348>

### Abstract

*Ayurveda* is the deepest ocean of knowledge in which not only systemic diseases but also local minor diseases are described in details. Cosmetic diseases are the diseases which affect emotional, psychological and social wellbeing of affected person. *Darunaka* being a cosmetic disease is described as *Kshudra Roga* or as *Kapalgat Roga* in *Ayurveda*. Everyone is very conscious about hair care and *Darunaka* is one of the major causes of hairloss according to *Ayurveda*. Now a day's pollution is increased and due to busy lifestyle people are taking improper *Ahar* and *Vihar*, many of young people are applying chemicals over scalp and these people not applying proper hair oil etc. causing incidence of *Darunaka*. *Shirapradeshi Kandu* (itching), *Rukshata* (dryness), *Shirotwaka Sphutanam* (cracking of the scalp skin with fine flakes), and *Keshachyuti* (hair-fall) are the cardinal symptoms of *Darunaka* which involves mainly vitiated *Vata* and *Kapha Doshas*.

In *Ayurveda*, based on the similarity in signs and symptoms, the *Darunaka* nearest correlation is Dandruff (Pityriasis Capitis).

**Keywords:** *Ayurveda; Darunaka; Kapalgat; Roga.*

### 1. Introduction

In *Ayurveda*, *Shira* is said to be root of the plant for possessing all special senses and *Prana*, so one has to protect and care the *Shira*. *Acharyas* have explained different *Shiroroga* out of which *Darunaka* is one among them. *Acharya Vagbhata* have described 19 *Shiroroga* out of which 9 are *Shirokapalaroga* and "*Darunaka*" is one among them<sup>1</sup>. *Acharya Sushruta* has included "*Darunaka*" under *Kshudraroga*<sup>2</sup>. It is a *Roga* affecting mainly the *Kapala*, that is scalp and it also hampers the normal healthy status of hair. *Shirapradeshi Kandu* (itching), *Rukshata* (dryness), *Shirotwaka Sphutanam* (cracking of the scalp skin with fine flakes), and *Keshachyuti* (hair-fall) are the cardinal symptoms of *Darunaka* which involves mainly vitiated *Vata* and *Kapha Doshas*<sup>3</sup>.

*Darunaka* can be correlated with Pityriasis Capitis also referred to as Pityriasis Simplex Capitis, it is generally referred to as Dandruff. Pityriasis capitis is a disease characterized by itchy scalp and flakiness. Several microbial and non-microbial etiologies are considered for pathogenesis. Increased presence of *Malassezia restricta* has been reported as the key microbial etiological factor. Increased sebaceous gland activity, decreased skin hydration, skin irritation, immune suppression, or oxidative stress have also been proposed as non-microbial etiologies.

Due to frequent recurrences, Pityriasis Capitis represented as a very common dermatologic scalp condition in a wide range of population with estimating prevalence of 60.1% in South Asia, whereas 50% worldwide. Pityriasis Capitis is a scalp disorder affecting more than half of the global population. A survey in the United States showed that 50 million people suffer from dandruff annually and the prevalence is sharply increasing due to rapid urbanization<sup>4</sup>. It occurs more frequently in adolescents, young adults<sup>5</sup>.

\*Corresponding author: DR. DEEKSHANT THAKUR

Pityriasis Capitis is a scalp disorder with high rate of prevalence. There are many market preparations which are advised by modern dermatologists but it has some limitations as the effect is not long-lasting or cost of treatment is very high. As satisfactory results are not available, patients are continuously looking with hope towards *Ayurveda*. *Ayurveda* plays an important role in the management of *Darunaka* as its unique treatment modality provides long-lasting results through three basic principles of treatment that is *Nidana Parivarjana*, *Shodhana Chikitsa*, and *Shamana Aushadhis*. *Sthanika Chikitsa* in terms of *Lepa* and *Dhavana* is also important in order to relieve the symptoms and nourish the hair.

## 2. Material and Method

The *Ayurvedic* classical literatures, contemporary textbooks including the websites, reputed journals and authentic sources would be referred for this literary work.

The discussion is mainly based on conceptual part and the effect is made to draw a final conclusion which again depends upon discussion.

### *Aims and objectives*

- To review literature about *Darunaka Vyadhi* through classical texts of *Ayurveda*.
- To understand its relevance in present era and preventive care.

### 2.1. Review of literature

The word *Darunaka* is derived from the verb, *Darayati*<sup>6</sup> = 'Splitting' or tearing or difficult to tolerate.

*Dhalana* says *Daruna* means *Kathina* (SU.NI.13/35), difficult to bear or tolerate.

*Darunaka* is *Kapalaroga* as per *Vagbhata* and *Sharangadhara*<sup>7</sup> and *Darunaka* is *Kshudraroga* as per *Sushruta*, *Bhavaprakasha*<sup>8</sup>, *Madhavanidana*<sup>9</sup>, *Yogaratanakara*<sup>10</sup>, *BhaishajyaRatnavali*<sup>11</sup>, *Chakradatta*<sup>12</sup>

According to *Acharya Sushruta*, the disease in which the scalp becomes *Daruna* (Scaling), *Ruksha* (Dryness) and characterized by *Kandu* (Itching) is called *Darunaka*. It occurs due to vitiation of *Kapha* & *Vata Dosha*. On the basis of *Videha's* observation *Pitta* and *Rakta* are also associated with *Darunaka*.

According to *Ashtang Hridaya*. *Shirapradeshi Kandu* (itching), *Rukshata* (dryness), *Shirotwaka Sphutanam* (cracking of the scalp skin with fine flakes), and *Keshachyuti* (hair-fall) are the cardinal symptoms of *Darunaka* which involves mainly vitiated *Vata* and *Kapha Dosha*<sup>3</sup>.

### 2.2. Nidanas

**Table 1** Nidanas of *Darunaka*

<i>Aharajanidana</i>	<i>Amlaaharaatisevana</i>
	<i>Atisheetaambusevana</i>
	<i>Dushtama</i>
	<i>Guru ahara</i>
	<i>Haritha aharaatisevana</i>
	<i>Himaahara</i>
<i>Viharajanidana</i>	<i>Atapaathisevana</i>
	<i>Diva Swapna</i>
	<i>Jagarana</i>
	<i>Praagvata</i>
	<i>Rajahasavana</i>
Related to <i>Vegas</i>	<i>Athi maithuna</i>

	<i>Bhaspanigraha</i>
	<i>Rodana</i>
	<i>Vegadharana</i>
Psychological factor	<i>Manastapa</i>

### 2.3. POORVA RUPA

*Poorvarupa* denotes *praaguthpathilakshnamvyadhe*. There is no reference of *Purvarooopa* of *Darunaka* in ancient classics.

### 2.4. RUPA

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

#### 2.4.1. *Kandu* (Itching)

*Kandu* is due to vitiated of *Kapha Dosh*a. This is due to the factors like accumulation of *Mala* on the scalp and the excessive secretion of sweat etc.

#### 2.4.2. *KeshaChyuti* (Hairfall)

In course of disease, hair falling is seen in the affected areas. This is state of undernutrition to the hair follicles. Due to itching and thin skin hair roots become loose and unhealthy which result hair fall. *Keshachyuti* is caused by vitiated *Pitta* in association with *Vata*. Hairfall in *Darunaka* may occur in lack of *Snigdhatta* (Softness) due to vitiated *Vata* and hair becomes lustreless and rough. Owing to their abnormal dryness they become friable, short and thin and easily fall.

#### 2.4.3. *Swapa* (Abnormality of touch sensation)

*Swapa* or abnormality of touch sensation means temporary or partial loss of sensation which is resulted due to vitiation of *Vata*.

#### 2.4.4. *Rukshata* (Dryness)

It is seen as a symptom of vitiated *Vata Dosh*a. *Abhyangabhava* (absence of oiling) and other *Vata* vitiating causes can lead to roughness of scalp.

#### 2.4.5. *Twak- Sphutana* (scaling of the skin)

*Twak-Sphutana* is breaking or splitting of scalp is one of the symptoms of *Darunaka*. It occurs owing to scratching and abnormal keratinization of epidermis. It is the result of the vitiated *Vata Dosh*a.

### 2.5. UPASHAYA and ANUPASHAYA

*Upashaya* is the state of relief from the symptoms which appears on the intake of medicinal, dietary or on making behavioural changes. Opposite to *upashaya* is *Anupashaya*. *Upashaya* is the fourth factor required for knowledge of a disease. It is also useful in differential diagnosis of the *Darunaka*. As per *Ayurvedic* texts, *Upshaya* of *Darunaka* is not mentioned so the causative factors described in the *Nidana* can be considered as *Anupshaya* & opposite it can have considered as *Upshaya*.

### 2.6. SAMPRAPTI

The formation of any disease takes place only when there is a combination of vitiated *Dosh*a with *Dushya* in *srotas*. This *Dosh*a *Dushya* *Sammurchana* is explained under *Samprapti*. As per etiology, mainly *Kapha* and *Vata* get vitiated. The association of *Pitta* and *Rakta* is mentioned by *Videhacharya* (*SU.NI.13/35 TEEKA*). *Twak* is formed from *Raktadhatu* during the time of *Dhatuparinama*. According to *Ashrya Ashrayi bhava* of *Dosh*a and *Dushya*, the *Pitta dosha* is related with *Dushya Rakta* (*AH.SU.11/26*). The *Bhrajakapitta* is located in the skin. So, when the *pitta* is vitiated in *Darunaka*, *Rakta* is also vitiated. Here the *Sannikrishta nidana* is the vitiation of *Kapha* and *Vata*. The vitiated *Dosh*as circulate through the blood vessels and reach the scalp. The vitiation and circulation of *Dosh*as contribute in the progression of disease through *Chaya*, *Prakopa* and *Prasara* stages of the diseases, later in *Sthana samshraya* or stage of manifestation, *Dosh*a interacts with *Dushya*(*SU.SU.21/37*). The *Dosh*as *Kapha*, *Vata* and *Pitta* interact with the *Dushyas rasa, rakta* at

*Kapala* in the disease *Darunaka*. As a result, the vitiated *Kapha* and *Vata* produce *Kandu*, *Keshachyuti*, *Swapa*, *Rookshata* and *Twak sphutana*, and manifest the disease *Darunaka*.

## 2.7. SADHYASADHYATA

Acharya Vagbhata mentioned nine *kapalagata rogas*. *Darunaka* is one of the *Kapalagata rogas*. It is *Sadhya Vyadhi*.

## 2.8. VYAVACHHEDAKA NIDANA

*Darunaka* can be differential diagnosed with *Indralupta* and *ekkustha*.

## 2.9. CHIKITSA VIVECHANA

### 2.9.1. SHAMANOUSHADHI

*Shiro abhyanga*

- **Malatyadi taila:**<sup>13</sup>*Taila* is to be prepared with *malati*, *Mandura*, *Bhringaraja*, *Utphala*, *Sariva*, *Triphala* and applied on scalp.
- **Bhringaraja taila:**<sup>14</sup>*Taila* is to be prepared with *Bhringaraja*, *Lohakitta*, *Triphala*, and *Sariva* and applied on the scalp.
- **Prapoundareeka taila:**<sup>15</sup>*Taila* is to be prepared with *triphala*, *pundareeka*
- **Gunja taila**<sup>16</sup> - *Taila* prepared using *gunja*

*Shiro lepana*<sup>17</sup>.

- Paste of *Priyal* seeds, *Yasti*, *Kushta*, *Masha*, *Sarshapa* and honey and applied on the scalp.
- Paste of Mango seeds, unripen *Haritaki* and milk and applied on the scalp.
- *Khakhasabeejadilepa*.<sup>18</sup>
- *Kodrava palaala siddha mashi lepa*<sup>19</sup>

*Shiropakshalana*: (SU.CHI.20/30)

- *Ksharambuprakshalana*

### 2.9.2. SHODHANA

- **Siramokshana** (SU.CHI.20/29)- After *sneha* and *sweda karmas* of *moordha*, *Raktamokshana* by *Siravyadha* in *lalata* region.
- **Nasya**: *Nasya* with *Prapoundarika taila*.

## 2.10. PATHYA-APATHYA

*Pathya- apathya* plays an important role as much as of medicine and it is rightly mentioned that, if one follows *pathya*, then there is no need of medicine. *Pathya* plays an important role in prevention of the disease as well as its treatment.

**Table 2** *Pathya* and *Apathya* for *Darunaka*.

<b>PATHYA AHARA AND VIHAR</b>	<b>APATHYA AHARA AND VIHAR</b>
<i>Shastika Shali</i> , <i>Ksheera</i> , <i>Amra</i> , <i>Amalaki</i> , <i>Dadima</i> , <i>Matulunga</i> , <i>Taila</i> , <i>Takra</i> , <i>Kanjika</i> , <i>Narikela</i> , <i>Yusha</i> ,	<i>Lavana rasa ati sevana</i> , <i>Kshara atisevana</i> , <i>Katu and Amla rasa</i> , <i>Virudha anna</i> , <i>Ati sevana of Jala</i>
<i>Swedana</i> , <i>Nasya</i> , <i>Dhumapana</i> , <i>Virechana</i> , <i>Lepa</i> , <i>Seka</i> , <i>Langhana</i> , <i>Shirobasti</i> , <i>Raktamokshana</i> , <i>Agni karma</i> , <i>Upanaha</i>	<i>Kshavathu nigraha</i> , <i>Bashpa nigraha</i> , <i>Jrumba nigraha</i> , <i>Nidra nigraha</i> , <i>Vit Nigraha</i> , <i>Divaswapna</i> , <i>Vibadda</i> , <i>jala majjana</i> , <i>Jala seka on the shira kapala</i> , <i>Ratri jagarana</i>

---

### 3. Discussion

In *Ayurveda*, in *Darunaka Vyadhi*, *Kandu* is a symptom of vitiated *Kapha dosha* and it has an important role in the pathogenesis of *Darunaka*. This is due to the factors like accumulation of *Malas* on the scalp and the excessive secretion of sweat etc. *Keshachyuti* is caused by vitiated *Pitta* in association with *Vata*. The hairfall in *Darunaka* may occur due to lack of *Snigdhatva* because of vitiated *Vata*, thereby hairs become dull and rough.

Owing to their abnormal dryness they become friable, short and thin that easily falls out. *Swapa* or abnormality of touch sensation means temporary or partial loss of sensation which is resulted due to the vitiation of *Vata*. *Rookshatha* gets aggravated along with *Vatadosa*. *Abhyanga Dvesha* and other *Vata* vitiating *Nidanas* can lead to roughness of scalp. *Susrutha* has quoted *Darunaka* as *Kathina* and *Karkasha*. *Sphutana* is the breaking or splitting of scalp which is one of the symptoms of *Darunaka*. It occurs owing to scratching and abnormal keratinization of epidermis. It is also further due to the vitiated *Vata dosha*.

#### 3.1. Prevention

Maintenance of personal hygiene is the most important of this disease. Recurrence rate increases if proper hygiene is neglected. *Acharya Sushruta* had given importance for maintaining personal hygiene in his *nidanastana*. *Acharya Charaka* (*CHA.SU.5/85-88*) had stated the importance of regular usage of oil and washing the scalp can prevent *Darunaka* to a great extent.

---

### 4. 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*.

The *Ayurvedic* management of *Darunaka* has a strong possibility to breakdown the pathogenesis of this disease.

---

### Compliance with ethical standards

#### *Disclosure of conflict of interest*

No conflict of interest to be disclosed.

---

### References

- [1] *Astanga Hridayam* of Srimad *Vagbhata* by Dr. Brahmanand Tripathi; Chaukhamba Sanskrit Pratishthan delhi *Uttarsathanam* Chapter no. 23 *Shirorogvigyanaim*.
- [2] *Susruta Samhita* of *Maharsi Susruta* edited with *Ayurveda-tattva-Sandipika* Hindi commentary, by Kaviraja Ambikadutta Shastri, part 1 Chaukhambha Sanskrit Sansthan Varanasi *Nidan Sathan* 13th Chapter *Shlok* no.3 page no. 365.
- [3] *Astanga Hridayam* of Srimad *Vagbhata* by Dr. Brahmanand Tripathi; Chaukhamba Sanskrit Pratishthan delhi *Uttarsathanam* Chapter no. 23 *Shirorogvigyanaim Shlok* no. 23; Pg no.1053 .
- [4] Ranganathan S, Manuel F. A new postulate on two stages of dandruff: a clinical perspective. *Int J Trichology*. 2011;3:3.
- [5] Gupta AK, Batra R, Bluhm R, et al. Skin diseases associated with *Malassezia* species. *J Am Acad Dermatol*. 2004;51:785-798.
- [6] *Sri taranath tarka Vachaspati: Vachaspatyam*, a comprehensive samskruta dictionary, compiles by sri taranatha *tarkavachaspati*, Chaukamba Publication, Varanasi, vol 5, page number 3557.

- [7] *Sharangadhara: Sharangadhara Samhita*, With the commentaries *Adhamalla's Dipika* And *Kasirama's Gudhartha-Dipika*, Edited with foot notes by Pandit parasuramasastri, Vidyasagar, Chaukamba Publication, New Delhi, *Prathama kanda, shiroroga sankya , sloka* 151- 152, page 116
- [8] *Sri bhavamishra, bhava prakasha*, edited with the *vidyotini* hindi commentary by pandit sri brahma Sankara misra. vol 2, choukamba Sanskrit bhawan, Varanasi edition 2013, *Madhyama khanda , kshudra roga adhikara , sloka* 15, page 585.
- [9] *sri madhavakara, Madhava nidhana*, with madhukosha commentary, by *sri Vijaya rakshita* and *srikanthadatta*, choukamba Sanskrit sansthana, Varanasi, edition , reprint-2012, *kshudra roga nidhana, sloka* 30th, page 306.
- [10] *sri yoga ratnakara, Yoga ratnakara*, edited by dr.asha kumari and dr.premvati Tiwari, choukambha vishwabharati , part 2 , Varanasi, first edition -2010, 62nd adhyaya, 30th *sloka*, page -982
- [11] shri Govinda das, *bhaishajya ratnavali*, volume 3, edited by bhishgratna shri brahma shankara Mishra, choukamba Sanskrit sansthana, Varanasi, edition reprint-2014, chapter 60, *kshudraroga adhikara, sloka* 56, page 176.
- [12] *sri chakrapani, chakradatta* dr, indradev tripati, choukambha *Sanskrit bhavana*, Varanasi, 3rd edition 1997, *kshudra roga chikitsa*, page 311.
- [13] *sri chakrapani, chakradatta* dr, indradev tripati, choukambha *Sanskrit bhavana*, Varanasi, 3rd edition 1997, *kshudra roga chikitsa, sloka* 94, page 319
- [14] *sri chakrapani, chakradatta* dr, indradev tripati, choukambha *Sanskrit bhavana*, Varanasi, 3rd edition 1997, *kshudra roga chikitsa, sloka* 91, page 319
- [15] *sri chakrapani, chakradatta* dr, indradev tripati, choukambha *Sanskrit bhavana*, Varanasi, 3rd edition 1997, *kshudra roga chikitsa, sloka* 92-93, page 319
- [16] *sri bhava Mishra , bhava prakasha*, edited by bramha Sankara Mishra, vol 2, choukambha adhishtana , Varanasi, edition 2013, *kshudra roga dhikara, sloka* 18th , page 585.
- [17] *Sharangadhara: Sharangadhara Samhita*, With the commentaries *Adhamalla's Dipika* And *Kasirama's Gudhartha-Dipika*, Edited with foot notes by Pandit parasuramasastri, Vidyasagar, Chaukamba Publication, New Delhi, *Prathama kanda, lepa vidhi adhyaya*, page 355
- [18] *Sharangadhara: Sharangadhara Samhita*, With the commentaries *Adhamalla's Dipika* And *Kasirama's Gudhartha-Dipika*, Edited with foot notes by Pandit parasuramasastri, Vidyasagar, Chaukamba Publication, New Delhi, *Prathama kanda, lepa vidhi adhyaya , sloka* 18- 19, page 357
- [19] *Shodala: Gadanigraha* with The *Vidyotini* Hindi Commentary, Part-3, from *Shalaky* to *Panchakarma*, by Sri Indradeva Tripati, Edited by SriGanga SahayaPandeya, Chaukamba Sanskrit sansthana, Varanasi, Edition: Reprint, 2011, *Shirorogadhikara*, 83 *sloka* number, Page number 26.