

AYURVEDA CONCEPT OF KESHA, DANTA & NAKHA SHARIR AND RELATED
ABNORMALITIES

Dr. Omkar Kajale*

Professor, Department of Sharirrachna, Pravara Rural Ayurved College & Hospital, PIMS, Loni, Tal. Rahata, Dist. Ahmednagar (Maharashtra) India.

*Corresponding Author: Dr. Omkar Kajale

Professor, Department of Sharirrachna, Pravara Rural Ayurved College & Hospital, PIMS, Loni, Tal. Rahata, Dist. Ahmednagar (Maharashtra) India.

Article Received on 13/06/2023

Article Revised on 04/07/2023

Article Accepted on 25/08/2023

ABSTRACT

Ayurveda, the ancient system of holistic medicine that originated in India, encompasses a unique understanding of the human body's anatomical aspects. While Ayurveda's approach to anatomy differs from modern medical science, it provides a comprehensive and interconnected perspective on the body's structure and functions. Ayurveda provides detailed descriptions about the anatomy and physiology of various body parts. Ayurveda also emphasizes abnormalities related to the body organs. Present article summarizes Ayurveda concept of Keshha, Danta, Nakha Sharir and related abnormalities.

KEYWORDS: Ayurveda, Anatomy, Sharirrachna, Keshha, Danta, Nakha.

INTRODUCTION

Keshha refers to hair; in *Hindu* tradition hair holds a symbolic and spiritual significance. It is often associated with concepts like purity, vitality and strength. In some *Hindu* rituals, hair is considered an offering to the deities, and individuals may choose to shave their heads as a form of devotion or as a part of specific rituals. Long hair is also associated with spiritual growth and maintaining a connection with higher consciousness.

Danta refers to teeth; which play an essential role in digestion and overall health. The concept of "*Danta dharma*," resembles code of conduct for maintaining oral hygiene. Clean and healthy teeth are considered a sign of self-discipline and cleanliness.

Nakha Sharir refers to nails; which primarily serve as a protective covering for fingertips and toes; they also hold cultural and symbolic significance. In some traditions, nails are associated with hygiene and personal grooming.

Keasha Sharir

The term "*Keshha*" means hair which grows on *Mastak* and some other body parts. *Acharya Sushruta* likens the innumerable nature of scalp hairs to the *Dhamani Agras*. In Ayurveda, the origin of hair is intricately connected to the seven primary body elements or *Dhatus*, hair on the scalp, body, and nails emerge as *Mala* during the process of *Dhatu Nirmana*. Ancient texts emphasize that hair attributes, including color and quantity, are influenced by the paternal lineage which being classified as *Pitruja Bhava*.^[1-3]

Hair categorizes as *Parthiva Dravya* due to its qualities such as steadiness, heaviness and roughness, etc. The close connection between hair and skin is apparent, as a person's healthy skin is often accompanied by deep-rooted, fine, lustrous and soft hair. The stage of hair formation in a fetus, known as *Keshhotpatti Kala*, as per *Charaka* this stage occurs during the seventh month of gestation, while *Vagbhatta* suggested that it occurs at the sixth month. The nourishment and development of hair, termed as *Keshha Poshana*, according to *Acharya Charaka* ingested food transforms into *Ahara Rasa*, which divides into *Sarabhaga* and *Kitta*. The waste matter serves as the foundation for producing and nourishing various aspects, including urine, sweat and hair. *Maharshi Sushruta* adds that *Keshha* derive sustenance from the terminal parts of *Dhamanis* attached to *Romakoopa*.

Ayurveda contends that the *Teja Mahabhuta* is responsible for hair color. *Bhrajaka Pitta*, a manifestation of *Teja Mahabhuta*, combines with *Prithvi* and *Vayu Mahabhutas* to produce black hair color. Hair color varies from person to person, dictated by their *Prakriti*; *Vata Prakriti* leads to dry and low-density hair, *Pitta Prakriti* results in yellowish hair, and *Kapha Prakriti* contributes to thick, black and curly hair.^[1-4]

Diseases Related to Hair

Contemporary lives are marked by faulty dietary habits, misguided hair care methods, and an unending reliance on synthetic cosmetics to embrace evolving fashion trends. Prolonged exposure to sunlight, pollution and other factors contribute to premature graying and hair

loss. Genetic predisposition also plays a significant role in these hair-related issues. Ayurveda identifies various hair problems or disorders like *Khalitya*, *Arunsika*, *Darunaka*, *Palitya* and *Indralupta*, etc. Ayurveda also suggested various therapeutic modalities for managing these conditions. These therapeutic approaches includes; *Shodhna* therapy, herbal oils, topical hair formulations and consideration of concept of *Ahara-Vihara*.

Danta Sharir

Danta, referring to teeth, which is *Parthiv* structures present within the body, categorized under *Ruchakasthi*, these teeth, acknowledged as pivotal milestones in the growth of a child. Humans undergo two distinct sets of tooth development; the initial set, known as primary dentition, initiates its formation prenatally around the 14th week in the uterus and concludes postnatally around the age of 3. The final teeth emerge around the average age of 28 ± 4 months. In the context of *Danta-vikas*, Ayurveda underscores six pivotal factors essential for the creation and maturation of the fetus. *Danta* is deemed as representatives of *Pitruja bhava*, encompassing all bodily structures that exhibit characteristics of being *Sthira*, *Kathina* and *Ruksha*.^[5-7]

Kashyapa expounds upon the diverse phases of tooth maturation, outlining *Sukshma*, *Murtibhava*, *Udbheda*, *Patana*, *Punarudhbhava* and *Sthiti*. The tooth development, dental disorders and dental well-being influenced by numerous factors such as *Jati*, *Matruja Pitruja bhava* and *Sva-karmavishesha*. The process of teeth eruption can be notably distressing for male children in comparison to their female counterparts. Teeth that emerge around the eighth month of a child's life are considered as *Danta sampad*, representing ideal healthy teeth. If teeth appear before the age of eight years, they might be susceptible to *Daurbalya*, *Amaybhahulya*, *Vaivarnya* and *Ghunadanta*.

The total count of teeth amounts to thirty-two, comprising twenty-four *Dviya* and an additional eight teeth known as *Sakrutjjata*, which erupt only once in a lifetime. *Kashyapa* categorizes dentition into four distinct types as depicted in **Figure 1**.

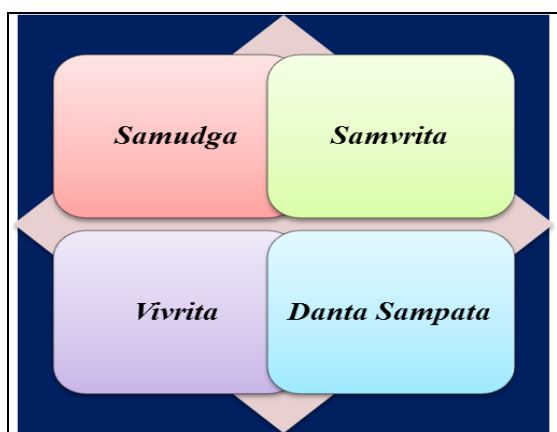


Figure 1: Types of dentition according to Kashyapa.

Samudga types of dentition resemble a cup-like joint with a socket; develop under conditions of child malnutrition. *Samvrita* teeth are considered inauspicious and are prone to remaining unclean. *Vivrita* type of teeth can lead to excessive salivation due to their partial exposure beyond the lips. Individuals with such teeth are at an increased risk of dental ailments. *Danta Sampata* teeth are regarded as auspicious, boasting all the attributes of healthy teeth.

Kashyapa elucidated that within the thirty-two teeth present in humans, eight teeth emerge only once, establishing themselves with their own original roots, while the remainder are referred to as *Dviya*. *Kashyapa* introduced four distinct types of teeth, characterized by their functions and shapes as follows:

1. **Rajdanta:** These encompass the front four upper and lower teeth that possess sharp edges to effectively cut food.
2. **Vasta:** Positioned at the mouth's corners, *Vasta* teeth are equipped with one cusp or pointed edge.
3. **Damstra:** These teeth found behind the *Vasta*, the *Damstra* teeth helps to grip and crush foods.
4. **Hanavya:** Situated at the rear of the mouth, the *Hanavya* teeth feature broad chewing surfaces adorned with four or five cusps.

Diseases Related With Danta

Sushruta extensively documented various forms of *Danta vyadhi* such as; *Shitad*, *Dantapupput*, *Dantaveshtak*, *Shaushir*, *Mahashaushir*, *Paridar*, *Upakush*, *Dantavaidarbhya*, *Vardhan*, *Adhimansa* and *Dantanadi*. There are eight *Dantaroga* also mentioned in the *Chikitsasthan*, comprising *Dalan*, *Krumidant*, *Dantharsh*, *Bhanjanak*, *Dantasharkara*, *Dantakaplika*, *Shyawadanta* and *Hanumoksh*.^[5-8]

Nakha Sharir

Vagbhata's explanation of *Nakha's* origin places it in the sixth month of the fetal development, where it emerges as a result of *Asthiposhak ansha*, forming a component of the *Asthi dhatu's* *Mala* section. Regarding *Nakha's* nature, *Charaka* elaborates that *Nakhas* possess *Stula*, *Sthira*, *Murta*, *Guru*, *Khar* and *Kathin* nature. These characteristics are linked to the *Malas* of the *Asthi dhatu*.^[9-11]

Ayurveda employs various physical diagnostic techniques for *Nakha pariksha*. In cases of *Astidhatu vrudhi* the *Nakha ativrudhi* can be observed. In cases of *Asthikshaya* the *Asthibhangur* might be evident. *Raktasarta* results red-colored nails, *Medasarta* can lead to a soft and oily appearance of nails and *Asthisarta* might cause enlarged nails, etc.^[10-12]

CONCLUSION

Kesha means hair which mainly grows on *Mastak* and *Teja Mahabhuta* is considered responsible for the color of hair. *Khalitya*, *Arunsika*, *Darunaka*, *Palitya* and *Indralupta*, etc. are major pathological conditions

associated with hair. *Danta*, referring to teeth categorized under *Ruchakasthi* and play pivotal role in the process of digestion of food materials. *Krumidant*, *Dantharsh*, *Dantasharkara*, *Dantakaplika*, *Bhanjanak*, *Hanumoksh* and *Shyawadanta*, etc. are major pathological conditions associated with *Danta*. Ayurveda philosopher also described various aspects regarding *Nakha* which referred to nail as per modern science. *Nakhas* possess *Stula*, *Murta*, *Guru*, *Khar*, *Kathin* and *Sthira* nature.

REFERENCES

1. Astanga Samgraha with Hindi commentary by Atridev Gupta Chakhambha Bharti Academy, Varanasi. Sharirsthana, 6/63-64, 2005; 312-313.
2. Charaka Smhita with Vidhyotini Hindi commentary by Kashinath Shatri and Gorakhnath, Chakhambha Bharti Academy, Varanasi. Sharirsthana chap. 3/7, 2007; 858-859.
3. Sushruta Samhita with Ayurvedatva sandipika Hindi commentary by Dr. A. Shastri, Chakhambha Bharti Academy, Varanasi. Sharirsthana chap. 9/9, 2010; 94.
4. Charaka Smhita with Vidhyotini Hindi commentary by Kashinath Shatri and Gorakhnath, Chakhambha Bharti Academy, Varanasi. Sutrasthana chap. 28/4, 2007; 568-569.
5. Shashtri Ambikadatta, Sushrut, Sushrut Samhita, Chaukhambha Sanskrit Sansthan, 2016; Varanasi; Ayurved Tattva Sandipika Hindi commentary, Sharirsthana, 5: 22: 60.
6. Sharma P.V, Sushrut Samhita, Mukhrog Chikitsa Adhyay (The Management of the oral cavity diseases), 340-344.
7. Sharma Pandit Hemraj, editor, Kashyapa samhita, Chaukhambha orientalis, Varanasi, Sutrasthana, Chapter 20, Verse-4, edition, 2010; 11.
8. Yadavji Trikamji Acharya, editors, Charak Samhita, Chaukhambha Sanskrit Sansthan, Varanasi, Sharirsthana, Chapter 3, verse-14, edition 4th (reprinted), 1984; 313.
9. Vd. Harishchand sinha Kushwava, editor. Charak Samhita, Chaukhambha orientalia, Varanasi, Sharir sthan, 2016; 7: 805.
10. Vd. Jaymini Pandeya editor, Harit Samhita, Chaukhambha Vishwa bharati, Pratham sthan, 2016; 7: 31.
11. Hemangi and Mahesh Kumar editor, Article of Concept of Sukha(Comfort) mentioned in dhatusaratha (tissue excellence) w.s.r. to vocational guidance, AYU international quarterly journal of Research in Ayurveda, 2014; 35(4): 356-360.
12. Dr. Ghanekar, commentator. Sushruta Samhita, New Delhi: Maeherchand Lachmandas Publication, 2013.