

A CRITICAL STUDY OF *KESHA NAKHA* AND *DANTA SHARIR* IN AYURVEDIC LITERATURE

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ABSTRACT

One of the unique principles presented in the Ayurveda *Rachna Sharir* is *Kesha, Nakha, Danta Sharir*. *Kesha Nakha Danta* are *Parthiv* structures in the body that are classified as *Pitruja Bhava* by *Garbhautpadak Bhava*. The relevant material on the topic was critically evaluated from Samhitas, an anatomical description of *Kesha Nakha Danta* and associated disorders in Ayurveda but in a very limited and scattered manner.

INTRODUCTION

Ahar (diet) is an *Upstambh* (fundamental component) for health maintenance since it supports *Dhatuposhan* (tissue nourishing). After normal digestion; *Ahara* is turned into *Ahara Rasa*. The digestive process begins in the oral cavity, where the *Danta* (teeth) play an important part in chewing. In *Uttarotar Dhatu Utpatti Krama Meda Dhatu* has given birth to the *Asthi Dhatu*.¹ The *Prasada* component and the *Kitta* portion are distinct, and the *Kitta* portion is *Kesha*, or scalp hair. *Sharangdhara* holds that *Kesha* is the *UpaDhatu* of *Majja Dhatu*, *Danta* is the *UpDhatu* of *Asthi Dhatu*, and *Nakha* is the *Mala* of *Asthi Dhatu*. In one case, the hair was thought to be *Pitruja Bhava* (paternal component). *Kesha* is the *Mala* of the *Asthi Dhatu*, according to *Acharya Charaka*. *Pitruja Bhava* has been assigned to it.

AIMS AND OBJECTIVES

To investigate the *Kesha Nakha Danta Sharir* in the Ayurveda Samhitas.

MATERIALS AND METHODS

The relevant material from the *Brihatrayi*, *Laghutrayee*, classical Ayurvedic books, research journals, and internet sites was critically reviewed.

LITERATURE REVIEW

The word '*Kesha*' was derived from the Sanskrit word *Vachaspatyam*, which means "that which grows on the head."

A. KESHA

✓ *Keshotpatti*

According to *Sushruta*, one of the *Pitruja Bhava* is hair, which means that the structure, color, and amount of hair of a progeny are determined by the paternal side. Hair was termed *Parthiva Dravya* as well as *Pitruja Bhava* by *Acharya Charaka* due to its features such as roughness, firmness, heaviness, and so on. There is no detailed description in Ayurvedic claims regarding the production of *Kesha* in particular, but it has been stated in the process of *Dhatu nirmana* that when *Paka* of *Asthi Dhatu* occurs by its own *Agni*, *Majja Dhatu* emerges from *Sara bhaga* and hair of scalp and body emerges as *Mala* at the same time. *Sharangdhara* believes that *Kesha* are an *Updhatu* of *Majja Dhatu*.²

✓ *Keshotpatti Kala*

According to *Charaka*, the foetal *Keshotpatti Kala* is in the seventh month. According to *Vagbhata*, it is in the sixth.

✓ *Synonyms of Kesha*

Kesha, Bala, Kacha, Kuntala, Shirorooha Asharaha, Moordhaja

✓ *Panchabhautik swaroop* :

It is known as a *Parthiva Dravya* because to its innate roughness, stability, and mass.

✓ *Prakrita and Vikrit Swaroop of Kesha*

➤ Relationship of hair and body constitution: The nature of *Kesha* has been associated with distinct types of body constitution or *Prakriti* of humans, which are characterized as follows:

➤ *Vata* *Prakriti*- Persons with *Charaka Vata prakriti* have rough hair on their head, face, and body. According to *Acharya Sushruta*, those with *Vata* *prakriti* have rough and gritty bread, moustaches, fingernails, and hair. *Vagbhatta* mentions that *Vata prakriti* people have sphutit (split), grey (dust) colored hair and are in a tiny number.³

➤ *Pitta* *Prakriti*: *Pitta* *Prakriti* people have early wrinkles, grey hair, and baldness, as well as sparse, soft, and tawny hair on the head, face, and body, according to *Charaka* and *Sushruta*. *Vagbhatta* stated that the *Kesha* is yellowish in colour and occurs in modest numbers in *Pitta prakriti*.⁴

➤ *Kapha* *Prakriti*: According to *Sushruta* and *Vagbhatta*, people with *Kapha* *Prakriti* have trim, fleshy, curly, oily, and dark black hair.

The hair problems addressed in several Ayurvedic treatises are outlined below

➤ *Khalitya* (baldness): The slow loss of hair is referred to as *Khalitya* by *Acharya Vagbhata*. This gradual hair loss leads to baldness. *Khalitya* occurs when *Pitta* interacts with *Vata* or *Kapha* to ruin the hair.⁵ When *Kapha* interacts with *Rakta Dhatu*, hair follicles degenerate and shut down completely, resulting in baldness.

➤ *Indralupta* (baldness) hair loss is rapid and patchy, but *Khalitya* hair loss is slow and uniform across the scalp. Pain and burning are present in *Indralupta*.

➤ When *khalitya* is caused by *Vata*, it causes scalp burning; when caused by *Pitta*, it causes perspiration; and when caused by *Kapha*, it causes skin thickening.

➤ *Palitya* (hair thinning): When the body heat rises owing to grief, wrath, or overexertion, the *Pitta* becomes vitiated. This *Pitta* heat is directed toward the head. The *Pitta* then combines with the other *Doshas* and causes the hair to change colour, resulting in *Palitya*. *Palitya* caused by vitiated *Vata* dominance is fissured, blackish grey in color, with rough skin, and seems dry and watery. Because of *Pitta*, it is yellowish with a burning sensation on the scalp.

That is entirely white and sparkling as a result baldness Palitya caused by a headache, hair becomes multi-coloured and sensitive.⁶

B. NAKHA

Vagbhata described *Nakha's* utpatti in the sixth month of Garbha avastha. *Asthiposhak* Ansha creates *Nakha* as part of the *Asthi Dhatu* as *Mala*. Swarop of *Nakhas* are *Stula*, *Sthira*, *Murta*, *Guru*, *Khar*, *Kathin*, according to Charak

✓ *Panchabhautik swarop*;

Nakha are *Asthi Dhatu's Mala*. As a result, the health of your bones might be mirrored in the condition of your nails. It has a *Prithvi* and *Vayu* Mahabhuta preponderance, and *Pitruja* Swabhav. *Asthi Dhatu* has emerged from *Meda Dhatu*. The *Prasada* component and the *Kitta* portion are distinct, and the *Kitta* portion is *Kesha*, or scalp hair. *Sharangdhara* believes that *Kesha* are the *Majja Dhatu's Updhatu*. In one case, the hair was thought to be *Pitruja bhava* (paternal component). The *Mala* of the *Asthi Dhatu*, according to *Sharangdhara* *Nakha*, are *Danta* and *Kesha*. *Pitruja bhava* has been assigned to

C. DANTA

Because teeth are not fully grown at birth, Ayurveda refers to them as a *Jatasya UttarKalaja* (later in life) structure. Kashyapa describes the many stages of tooth formation. These stages are *Sukshma* (tooth germ stage), *Murtibhava* (bell stage), *Udbheda* (tooth eruption), *Patana* (deciduous tooth fall), *Punarudhbhava* (permanent set eruption), and *Sthiti*. Teeth development, Dental diseases and tooth health are influenced by a variety of factors, including *Jati* (race), *Matruja Pitruja* (hereditary), and *Sva-karmavishesha* (socioeconomic status).⁷ Tooth development begins during foetal life. The *Shonita* that emerges in the gum pits eventually develops into a tooth. Teething (*dantodbheda*) is the process by which teeth enter the mouth and become visible. Ayurveda has some regulations for tooth eruption. The first rule specifies that teeth erupt in the same month they appear, which means that if *Danta* appears in the fourth month of a child's life, they will erupt in four days. The second rule is that it will take the same number of years to replace the teeth that erupt in the same month by the permanent set of teeth, Because male children have harder gums than female children, tooth eruption is more painful in

male children. Teeth that sprout within the eighth month of a child's life are considered *Danta Sampad* (perfect healthy teeth). If teeth appear before the age of eight, they will experience *Daurbalya* (weakness), *Amaybhahulya* (illness), *Vaivarnya* (discoloration), and *GhunaDanta* (dental caries). *Vagbhata* has also explained tooth formation. *Vagbhata's* view of tooth origin is more in line with modern science. He believes *Dhatubija* is Kashyap stated, out of thirtytwo teeth in humans. Eight teeth erupt once and become teeth installed in own/original (roots), thus *Dvija* rests. The teeth are inseminated in whatever number of months; they appear in the same number of days. Teeth appear, fall, and resurface in the same year after birth in whichever month. He described the four types of *Danta* based on their function and shape

- *RajDanta* - The top and lower front four teeth, which cut the food with their keen edge, are sacrosanct, and their fracture disqualifies one from paying tribute.
- *Basta* - The *Basta* teeth are located in the corner of the mouth and have one cusp or pointed edge. And are particularly strong and stable teeth that are utilized for holding or grasping food.
- *Damstra* - Hidden behind the *Basta* are the *Damstra*, which are designed to keep food like canines but also to crush it.
- *Hanavya* - The teeth in the back of the mouth are referred to as *Hanavya*. These feature a large chewing surface with four or five cusps and are used to grind food.

✓ ***Danta as Pratyanga:*** Yogratnakar mentioned the seven Pratyanga (subdivisions) of *Mukha* (mouth), and *Danta* was one of them.

✓ ***Synonyms of Danta*** - *Dashana, Radana, Dvija*

✓ ***Panchabhautik swaroop ;*** - *Danta* is the *Updhatu* of the *Asthi Dhatu*. It is dominated by *Prithvi* and *Vayu Mahabhuta* and contributes to tooth stoutness and rigidity.

✓ ***Prakrit and Vikrit swaroop of Danta***

In *Prakritavastha Danta Sampat* (Ideal dentition) denotes ideal teeth : its *Lakshana* (Qualities) are *Poornata* (complete), *Samata* (evenness), *Ghanata* (compactness), *Snigdhatta* (glossy), *Shuklata* (spotless), *Shlakshnata* (smoothness), *Nirmalata* (clean), *Niramayata* (disease free), little elevated and properly placed. *Sama* (evenness), *Snigdha* (unctuousness), *Raktata* (reddish), *Drudha* (strength), *Ghana* (denseness), and *Sthira moola* (stable root) are the qualities of *Danta bandhana* .

Dant's Vikruta Swaroop includes local tooth diseases and *Mal* eruptive conditions few of them are described as:

- *SaDanta Janma* : Being born with teeth is regarded inauspicious since the child is deemed raakshasa and is supposed to bring danger to the household. The mother is believed to die quickly. *Janma Poorvamuttara Danta*: In a newborn, the emergence of teeth other than those in the front (*Raaja Danta*) is considered inauspicious. Eruption of the back teeth first, before the front teeth, is regarded a misfortune.
- *Virala Danta*: The teeth should be evenly spaced and intersected. Teeth that are spaced too far apart are an undesirable problem. Give birth to the eruption of teeth, and such a person will not obtain all 32 teeth.
- *Heena Danta*: When vitiated *Vaayu* and *Pitta* cause any of the dental crypts to wither, they fail to grow and give birth to the eruption of teeth, and such a person will not obtain all 32 teeth.
- *Adhika Dantata (Vardhana)*: When the *Vaayu* that goes along the jaw divides either of the dental crypts, the person gets an extra tooth that grows and causes horrible discomfort pressure owing to insufficient room. When the tooth cuts and grows up, the agony goes away.
- *Akaala Dantata* ; *Sharangadhara* has only listed *Akaala Dantata* as one of the illness manifestations. The teeth may cut too soon or too late. A child that develops teeth during the first, second, or third month is like Yama bringing his father's death. Even if the eruption occurs after 14 months, it is considered fortunate.

DISCUSSION

The description of *Kesha Nakha Danta* in Ayurveda is relatively limited and scattered. Parthiva structures such as *Kesha Nakha Danta* are classified as *Pitruja Bhava*. *Danta* are performed in the *RuchakAsthi* style. *Sharangdhara* believes *Kesha* is the *UpaDhatu* of *Majja Dhatu*, *Danta* is the *UpDhatu* of *Asthi Dhatu*, and *Nakha* is the *Mala* of *Asthi Dhatu*. *Kesha* is the *Mala* of the *Asthi Dhatu*, according to *Acharya Charaka*. *Asthi Dhatu's Mala* is *Nakha*.

CONCLUSION

Kesha's anatomical aspect concept in Ayurveda, *Nakha Danta Sharir* is less developed and scattered. The anatomical knowledge of *Kesha*, *Nakha*, and *Danta*, such as structure and composition, pathological condition and care through Ayurveda, is very valuable information that is explained in Ayurvedic classics. According to *Acharya Sharangdhara*, *Kesha* is the *UpaDhatu* of *Majja Dhatu*, *Danta* is the *UpDhatu* of *Asthi Dhatu*, and *Nakha* is the *Mala* of *Asthi Dhatu*. *Kesha* is the *Mala* of the *Asthi Dhatu*, according to *Acharya Charaka*. *Asthi Dhatu's Mala* is *Nakha*. *Acharya Kashyap* provides a detailed explanation on anatomical and clinical aspects of *Danta Sharir* such as dentition, types of teeth, structure of teeth, and significance of them, as well as the absence of teeth. *Acharya Vagbhata* also provides useful knowledge on *Danta*.

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