

## The Conceptual Study of Nakha Sharir

**Dr. Vijaykumar Shantinath Shanawade,**

Assistant Professor, Rachana Sharir,

MES Ayurved Mahavidyalaya, Ghanekunth, Lote, Tal – Khed

**Dr. Shaila Vijaykumar Shanawade**

### Abstract :

*Ayurveda is a science which deals with maintenance of health and prevention of disease in the body. The basic and applied knowledge of Ayurveda has been survived through various branches of Ayurveda like Rachana sharir, Kriya Sharir, Dravya guna, Rasashastra and Bhaishajyakalpana, Shalyatantra, Shalakyatantra etc. Sharir means human body and Rachana means structure. So Sharir rachana deals with Study of structure of human body. It is essential and helpful for physician to acknowledge the disease diagnosis and prognosis of management in disease. Nakha is a part of body which is hard and protects distal pharynx. It is mala of Asthi dhatu. It has relation with dosha, dhatu, mala as well as upadhatu. This study is an attempt to conceptualize the Nakha Sharir present in our Ayurveda.*

**Keywords** – Ayurveda, Rachana, Sharir, Nakha.

### Introduction:

**N**akha means nails are described as mala of dhatu by all Acharyas. Nakha are mala of Asthi dhatu. It is the skin appendage which are hard in nature and are situated at distal pharynx. They are essential for protection of fingers. In Samhitas, the description of nakha is available with relation to dhatu, mala, dosha, in various Vyadhis as well as Prakrutiwise. When we see the nakha in perspective of assessment, we can see the prognosis of disease as well as proper management of the disease. In Sharirsthana of Charak Samhita, the features of normal nakha are described and they are called as Prashastha lakshana of nakha. They are as follows

If the nails are fixed (sthira), rounded (vrutta), unctuous (snigdha), curved like back of tortoise (tunga), then he has long life.

### Review of literature:

#### • Utpatti –

तृतीये मासे .....युगपत सम्भवन्ति अन्यत्र जन्मोत्तरेकालजेभ्यो दन्तादिभ्यः क्रमेण तु स्पष्टीभवन्ति एषा प्रकृतिः अतोन्वथा | .....अ.सं.शा .२/१३

Acharya Vagbhata has described that there is first appearance of dantaadi bhava during third month of intrauterine life i.e. Masanumasik Vrudhhi. षष्ठे मासे स्नायुसिरोमबलवर्णनखत्वचाम् |.....अ.ह.शा १/५७

Also he has described that during sixth month of intrauterine life, Snayu, Sira, Roma, bala, varna, nakha and twacha are well expressed.

### Nourishment :

किङ्कत.....केशश्मश्रुलोमनखाद्यश्चावयवाः पुष्यन्ति: |.....च.सू.२८/४

According to Acharya Charaka, Ahararasa is formed from the ahar after digestion. This ahararasa is further divided into two parts namely Sara and kitta. Kitta bhaga further provides nourishment, formation and maintenance of sweda (sweat), mutra (urine), purish (faeces), vata, pitta, kapha, mala present at karna (ear), Akshi (eyes), nasika (nose), asya (mouth), lomakupa (opening on skin), Kesha (hairs), shmashru (beard), loma (body hairs), nakha (nails).

#### • Parthiva bhava:

यानि खलु अस्य गर्भस्वं पितृजानि, यानि चास्य पितृतः संभवतः, तानि अनुव्याख्यास्यामः तद्यथा केशश्मश्रुलोमनखदन्तास्थिसिरास्नायुधमन्यः शुक्रं चेति | .....च.शा.३/७

पितृजानि स्थिरानि केशनखास्थिशुक्रसिरास्नायवाधिनि |.....अ.सं.शा.५/१४

Acharya Charaka has described in Sharir sankhya adhyaya of Sharirsthana that the organs which are predominantly large (sthool), stable (sthira), having definite shape (murtimat), heavy (guru), rough (khara), hard (kathina) are called as Parthiva avayava. They mainly have Parthiva ansha. The list contains nakha, asthi, Danta, mamsa, charna, varcha, Kesha, shmashru, loma, Kandara,

Gandha tatva and Ghrana. Nakha as per having more pruthvi mahanhut is called as Parthiva bhava.

**Pitruj bhava:**

तत्र यद् विशेषतः स्थूलं स्थिरं मूर्तिमद् गुरूखरकठिनमडः नखास्थिदन्तमांसचर्मवर्चः केशशमश्रुलोमकण्डरादि तत् पार्थिवं गन्धो घ्राणं च  
|| .....च.शा.७/१६

Nakha is described as Pitruj bhava which is sthira in nature. Hence they have parental origin.

**Swaroop :**

यद्यपि नखा विविधाशितपीतीये मलभागपोष्यत्वेन मले एव प्रक्षिप्ताः तथाऽपीह अस्थि रूपयोगस्यापि विद्यमानत्वादतस्थिगणनायां पठिताः  
|.....चक्र टीका च.शा.७/६

Chakrapani has described that nakha is included in Asthi part. The reason behind this is that , it is mala of Asthi dhatu and it is nourished by Asthi dhatu. Also its features are also similar to that of Asthi dhatu.

**Nakha in different Prakrutis –**

There are different features of Nakha, according to predominance of Dosha in the person. It can be called as Prakrutewise Lakshanas of Nakha. It is described by different Acharyas as follows –

**1) Vata Prakruti –**

वातस्तु.....पारुष्यात् परूष केश....नख....भवन्ति |.....च.वि. ८

Roughness on the surface of Nails is called as Parushyat. It is due to predominance of Vata dosha.

तत्र वातप्रकृति.....अल्परूक्षशमश्रुनखकेशः ....भवति |.....सु.शा.४/६४

Acharya Sushruta has described nakha in Vata Prakriti as small in size (alpa) , rough to see (ruksha).

अथ स्वदोषः वातप्रकृतिस्तनुरूक्षस्तब्धाल्प.....नखा...भवति  
.....अ.सं.शा.८/९

Acharya Vagbhata has described nakh in Vata prakruti as thin (tanu), rough to see (ruksha), firm (stabdha), small (alpa).

यः कृष्णवर्णश्चपलोऽतिसूक्ष्मः.....नखवृद्धिम्.....चक्रमणक्षमोऽसौ  
|.....हा.सं.सू.५/१७

Acharya Harita has described the features of Vata prakruti as Vriddhi, means the growth of nails is faster in Vata prakruti person when compared to other individuals.

**2) Pitta Prakruti :**

पित्तप्रकृति ....ताम्र नख..भवति ||.....अ.सं.शा.८/१२

Acharya Sushruta and Acharya Vagbhata has described nakha of Pitta Prakruti as coppery in colour, means tamra varni.

**3) Kapha Prakruti :**

सुस्निग्धवर्णः.....नखदीर्घरोमा |....हा.सं.सू.५/२१

Acharya Harita has described nakha of Kapha prakruti is long compared to other, means dirgh.

**• Dhatu Sarata:**

Physical and behavioral characteristics of a person depends upon the sarata of different dhatu and specific features of nakha are described in different dhatu sarata.

**1) Rakta dhatu sarata –**

कर्णाक्षिमुख ....नख...स्निग्धरक्तवर्ण....रक्तसाराणाम् |.....च.वि.८/१०४

Nakha in Rakta dhatu sarata are described as unctuous (snigdha) and reddish in colour (rakta varni) .

स्निग्ध ताम्र....नख...रक्तेन |.....सु.सू.३५/१६

Acharya Sushruta has described nakha in Rakta dhatu sarata as unctuous and coppery (tamra) in colour.

**2) Meda dhatu sarata –**

वर्णस्वर...नख..विशेषतः स्नेहो |.....च.वि. ८/१०६

Meda dhatu Sara purusha has nakha, which are mainly unctuous due to meda saara.

**3) Asthi dhatu sarata –**

पार्ष्णि.....स्थूलास्थिनखदन्ताश्चास्थिसाराः च.वि. ८/१०७

Nakha of Asthi Sara purusha is large (sthool) when compared to other human being.

महाशिरः स्कन्धं दृढदन्तहन्वस्थिनखम् अस्थिभिः |.....सु.सू.३५/१६

Acharya Sushruta has described the Asthi dhatu sarata as having big head (mahashira), broad shoulder (skandha), strong teeth (drudh danta), strong chin (drudh hanu), strong nail (drudh nakha).

**4) Shukra dhatu sarata –**

स्निग्ध संहतश्चेतास्थिदन्तनखं.....शुक्रेण | ....सु.सू.३५/१६

Shukra dhatu sar purush has unctuous (snigdha), strong (sanmhata), white in appearance (shweta).

**Reference of Nakha related to Asthi dhatu –**

**1) Asthi dhatu mala –**

कफ पित्तं मलाः खेषु प्रस्वेदोन्खरोम च |  
नेत्रवित्त्वक्षुस्नेहोधातुनां क्रमेशा मलाः || ....सु.सू.४६/५२  
अस्थनः सारो मज्जा | किट्टं नखरोमनखा || अ.सं.शा.६/४५

Nakha are described as the end product of Asthi dhatu i.e. mala.

**2) Asthi dhatu Vriddhi lakshanas –**

अस्थि (अतिवृद्धं) अध्यस्थीन्यधिदन्ताश्च | सु.सू.१५/१४  
अध्यस्थीनि अधिकास्थीनि |  
अधिदन्तानिति अधिकान् दन्तान् ||  
चकारात् केशनखयोरतिवृद्धी ज्ञेया | डल्हण टीका  
अस्थ्यध्यसथ्यधिदन्ताश्च || अ.सं.सू.११

The features of Asthi dhatu Vriddhi contains overgrowth of bones (Adhyasthi), overcrowding of teeth (adhidanta). It is explained by Acharya Sushruta. The further description by Acharya Dalhana contains Kesh ati vruddhi, nakha ativriddhi.

**3) Asthi dhatu kshay lakshanas –**

केशलोमनखश्मश्रुद्विजप्रपतनं श्रमः |  
ज्ञेयमस्थिक्षये लिंगं संधिशैथिल्यमेव च ||....च.सू.१७/६७

The description given by Acharya Charak on Asthi dhatu kshaya contains hair fall, falling of nails, falling of teeth, exertion and sandhi shaithilya.

अस्थिक्षये अस्थिशूलं दन्तनखभंगो रौक्ष्यं च |....सु.सू.१५/९  
रौक्ष्यं देहस्यं दन्तनखानां च |  
दन्तादीनाम् अस्थिमयत्वात् भंगः || डल्हण टीका

Acharya Sushruta has given further description that it contains asthishool, Danta and nakha bhang (cracks in teeth and nails), Danta and nakha roukshya (dryness in teeth and nails).

अस्थिनि अस्थितोदः सदनं दन्तकेशनखादिषु ||....अ.सं.सू.११  
दन्त नखरोमकेशशातन् रौक्ष्य पारुष्यं अस्थि |....अ.सं.सू.१९/१०

Acharya Vagbhata has given features of Asthi dhatu kshaya lakshanas as asthi toda, Danta sadan (falling of teeth), Kesh sadan (falling of kesh), nathan sadan (falling of nails).

**4) Asthi pradoshaj Vyadhi –**

अध्यस्थिदन्तौ दन्तास्थिभेदशूलं विवर्णता |  
केश....नखश्मश्रुदोषश्चास्थिप्रदोषजाः || ....च.सू.२८/१६

Acharya Charak described nakhadosh as Asthi pradoshaj Vyadhi.

अध्यस्थि...कुनख प्रभृतयोऽस्थिदोषजाः | .....सु.सू.२४/९

Acharya Sushruta describes kunaka as Asthi pradoshaj Vyadhi.

**• Nakha according to Dosha :**

All Sharir bhavas are affected by Tridosha imbalance. Due to this, nakha are also affected which leads to different nakha vikruti.

**1) Kshina vats, Sama pitta and Kapha :**

समीरणे परिक्षीणे ..नखादीनां च पीतत्वं ष्ठीवनं कफपित्तयो  
||....च.सू.१७/५१

When Vata dosha decreases and unvitiated pitta and Kapha produces agnimandya shirograj nidra tandra, pralap, hrudrog, gatragaurav, pita nakha, sthivan of pitta and Kapha.

**2) Kshina pitta, Vriddha vata and Kapha:**

हीनपित्तस्य ....नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च ||....च.सू.१७/५५

When Pitta decreases and vriddhi of Vata and Kapha takes place, then stambh, shaitya, annawasthitam, toda, gaurava, agnimandya, ashreddha, pravepana, shukla nakha, gatraparushya occurs.

**3) Nanatmajavikara :**

तत्रादौ वातविकाराननुव्याख्यास्यामः |  
तद्यथा नखभेदश्च ...व्याख्याताः ||....च.सू.२०/११

Nakhabheda is described as Vataj Nanatmaj's vikara by Acharya Charaka and Acharya Vagbhata.

**4) Pittabhava roga :**

अथ पित्तभवा ....पीतनखता ....अल्पनिद्रता ||....

शा.सं.प्र.खं.७/११५-११९

Acharya Sharangdhara described Pitanakhata (yellow coloration of nails) as pittabhava roga.

**• Relation between Nakha and Upadhatu :**

तत्र षोडश कण्डराः | हस्तपादगतानां कण्डराणां नखा  
अग्रपरोहा...मूर्धोरूवक्षोऽसपिण्डादीनां ||....सु.शा.५/११

Acharya Sushruta has described in Sharirsthana fifth adhyaya Sharirsankhyavyakaran adhyaya that Kandara (tendons) which are 16 in number. They are located four in pada (legs), four in hasta (hands), four in griva (neck) and four in prushtha (back). From which Kandara (tendons) of hasta ( hands) inserts near nakha agra of upper extremity while Kandara (tendons) of pada (legs)

inserts near nakha agra of lower extremity. Kandara is upadhatu of Rakta dhatu.

**Discussion and Conclusion:**

Acharya Charaka has elaborated ayushmat lakshanas of different bodily organs of Kumara. This all characteristics directs the physician in examination of nakha (nails). By this, physician can understand the prognosis of disease and acknowledging the direction of management of various disease. According to different Acharyas in different Samhitas, Sharira of nakha is influenced by tridosha and saptadhatu. When all these Tridosha and saptadhatu in equilibrium, the sharira of nakha (nails) is well maintained. The normal texture of nakha is maintained by Vata dosha, Asthi dhatu, Rakta dhatu, Meda dhatu, Shukra dhatu and Kandara upadhatu.

**Bibliography:**

1. Charak Samhita of Agnivesha by Acharya Vidyadhar Shukla and Prof. Ravidatta Tripathi, Chaukhambha Sanskrit Pratishthan, Delhi, Volume I, Reprint edition 2010.
2. Charak Samhita of Maharshi Agnivesha with 'Ayurvedadipika sanskrit commentary by Sri Chakrapanidatta, 'Tattvaprasasini' hindi commentary of 'Ayurvedadipika, Chaukhambha Krishnadas Academy, Varanasi, Volume I, edition 2017.

3. Charak Samhita of Maharshi Agnivesha with 'Ayurvedadipika sanskrit commentary by Sri Chakrapanidatta, 'Tattvaprasasini' hindi commentary of 'Ayurvedadipika, Chaukhambha Krishnadas Academy, Varanasi, Volume II, edition 2017.
4. Sushrut Samhita of Maharshi Susruta by Kaviraj Ambikadatta Shastri, Chaukhambha Sanskrit Sansthan, Varanasi, Volume I, Reprint edition 2012.
5. Sarth Vagbhat, Dr. Ganesh Krishna Garde, Proficient Publishing House, Pune, Reprint edition 2009.
6. Ashtang Sangrah by Atridev Gipta, Indu commentary Volume I and II, Krishnadas Academy, Varanasi, Reprint edition 2002.
7. Sharangadhar Samhita : Deepika Hindi commentary by Bramhanand Tripathi, Published by Chaukhambha Surabharati Prakashan , Varanasi, Reprint edition 2008.
8. Harit Samhita by Priyavat Sharma, Chaukhambha Prakashan, Varanasi, Sanskrit Series 1969.

ISSN 2349-638X

www.aiirjournal.com