CONCEPT OF MUKHASWASTHYA ACCORDING TO VARIOUS ACHARYAS WITH SPECIAL REFERENCE TO DANTADHAVANA

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ABSTRACT

Mukhaswasthya is not described as a separate chapter in Ayurveda but it comes under the different chapters of Ayurvedic literature. Kavala and Gandusha procedures are claimed to cure several systemic diseases. These procedures and herbs costs little, possess various medicinal properties and are easily available. Dantadhavana is one of the important procedures of Dinacharya for maintaining the health of oral cavity. All Acharyas have mentioned that early in the morning and before sleeping in the evening we have to clean our mouth and teeth by Dantapavana (Dantakashta).

Keywords: Dantadhavana, Mukhaswasthya, Dinacharya.

INTRODUCTION

Ayurveda, the science of healthy living, emphasizes equally on preventive and curative aspect of diseases. It also suggests that a wise person who wants to be healthy should take care of his body. [1] We are five thousands year away from the time when Ayurveda was practiced. The siddhantas of this science then and now are the same. These siddhantas are to be revised in the context of modern lifestyle.

The Mukha i.e. oral cavity, works as reflector of the body health by acting as gate-way of the alimentary canal and in that way it is considered to be one of the most important part of the Urdhwa Jatru.

In modern life, however due to lack of time and negligence; Oral hygiene is not properly maintained. In slum areas due to low hygiene, there are same problems.

Mukhaswasthya is not described as a separate chapter in Ayurveda but it comes under the different chapters of Ayurvedic literature. In Samhitas to maintain personal hygiene, Dinacharya and Ritucharya are elabo-
rated. By following these rules one can avoid the bad effects of Kala that is environment or climate. By following rules of Dinacharya we can take care of our Indriya which are necessary organs and keep them clean so they can do their functions normally. Nasya, Karnapoorna, Anjana, Dantadhavana are some of the activities described in Dinacharya for cleanliness of sensory organs.

Kavala and Gandusha:

The difference between the two is only in the dosage and procedure of using the drug. In Gandusha, the oral cavity is filled completely with liquid medicine, held for specific period until there is lacrimation and nasal discharge and then spat out. Normally it is about 3-5 minutes. In Kavala Graha, a comfortable amount of medicated fluid is retained with the mouth closed for a specific time, gargled and then spat out. [2] The benefits of regular Gandusha are Swarabala (strength to voice), Hanubala (strength to jaws), strength to face, Ruchya (better taste perception), Druddadantha (strong and healthy teeth), and resistance against Doshaja or Aaganthuja Mukhajugas. [3]

Dantadhavana: (According to various Acharyas)

Acharya Charak has mentioned that early in the morning we have to clean our mouth and teeth by Dantapavana (Dantakashta). He describes about Dantapavana that it should be 12 Anguli long and the width should be of our Kanishthika Anguli. [4]

All Acharya has mentioned same about tooth brush i.e. it should be made of a fresh twig, taken from a tree grown in good land, twelve fingers long, as thick as little finger, straight, knotless. [5]

Importance of Dantadhavana:

Dantadhavana prevent us from Mukhadaurgandhya, Asyavairasya, Dantamala, Dantamalinta and Aruchi. [6] It removes foul smell, sliminess and Kapha and produces clarity, relish in food and cheerfulness.

Herbs for Dantadhavana:

He described plants having Tikta Rasa for Dantadhavana as Neem & Malati, Having Kashaya Rasa as Vata, having Madhura Rasa as Madhuka, and having Katu Rasa as Karanja. [7]

According to Sushruta, Nimba is the best among bitters, Khadirra is the best among astringents, Madhuka is best among the sweets and Karanja is the best among the pungent.

Astangakara describe additional to above mentioned herbs - Arka, Vijaysar, Kaner, Apamarg, Arjuna. He also says that we should use the Kastha of these trees or of other trees having same properties. [8]

Contraindication for Dantadhavana:

Dantadhavana should not be done in diseases of throat, palate, lips and tongue, stomatitis, dyspnoea, cough, hiccough, vomiting, debility, indigestion, fainting, narcosis, headache, thirst, tiredness, exhaustion by drinking, facial paralysis, earache and diseases of teeth. [9]

According to Acharya Vagbhatta the patient’s having Ajirna, Vamathu, Shwasa, Kasa, Jwara, Trishna, Mukhapaka, Hridroga, Netraroga, Shrioroga and karnaroga should not do dantadhavana. [10]

Jivha Nirlekhana (Tongue cleaning)

Tongue cleaning should be done with the help of instrument which is smooth, soft, 10 angula in length made of silver, gold or iron. [11]
CONCLUSION

Most of the oral diseases are due to the bacterial infections. Herbs and procedures described in Ayurveda have anti-bacterial activity against various microorganisms due to the presence of potential bioactive compounds. These help to reduce bacterial load in the oral cavity and thus prevent the formation of plaque, dental caries, ulcers and other problems.

Kavala and Gandusha procedures are claimed to cure several systemic diseases. These procedures and herbs costs little, possess various medicinal properties and are easily available.

Dantadhavana is one of the important procedures of Dinacharya for maintaining the health of oral cavity. All Acharyas mentioned that early in the morning and before sleeping in the evening we have to clean our mouth and teeth by Dantapavana (Dantakashta). They describe about Dantapavana that it should be 12 Anguli long and the width is as our Kanishthika Anguli. It should have Kashaya, Madhura, Tikta and Katu Rasa. One should clean lower teeth first then upper teeth properly with help of finger (Resembling that of vertical style of cleaning teeth). It removes foul smell, sliminess and Kapha and produces clarity, relish in food and cheerfulness. These procedures and herbs costs little, possess various medicinal properties and are easily available.

REFERENCES


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