

Preventive Oral Hygiene Measures for the Maintenance of Oral Health

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Abstract

Concept of prevention is a unique contribution of Ayurveda. The regimens, which should be followed daily, are called as Dinacharya. Such practices are beneficial to those, who live in this world and also living beings in other world. Daily regimen is explained with their four fold benefits like health promotive, preventive, curative and restorative. These specific measures which are mentioned in Dinacharya will strengthen the pratyangas. The overall benefit is to strengthen the body at anatomical, physiological and psychosocial aspects.

To achieve Purushartha one should require healthy & disease free life. But today due to the busy schedule, Stress, Lack of concentration towards self, Pollution and the adoption of modern techniques the people are not doing practice of these daily regimens. Lack of awareness regarding these procedures is also a reason and hence it is become reasons for increased morbid health status in the community. Today it is the need of the hour to educate and motivate the community regarding this and to reduce the morbid status of the community. This article enlightening about the Practice of Kavala and Gandusha, Dantadavana and Jiwhanirlekhana its methods, benefits.

Keywords: Kavala and Gndusha; Dantadavana; Jiwhanirlekhna; Dinacharya; Ratricharya; Ritucharya.

Introduction

Ayurveda is primarily a science of positive health and secondarily for cure of diseases. In order to achieve positive health and longevity one has to do Swasthavritta paripalana. Ayurveda's field of mental and physical hygiene and philosophy is dealt under heading of Swasthavritta.

The person is called healthy, who practices the Dinacharya, Ritucharya and Ratricharya regularly without fail and others will be considered as ill healthy. One who is willing to attain good health, should follow the regimens which are explained in detail in classics [2].

The principles of health have been dealt under two sections in Ayurveda viz. Dinacharya and

Ratricharya. Ayurveda is a science of life. Its first and foremost aim is to preserve the good health and to prolong the life and secondly to combat the disease. Both the classes comprise personal hygiene, which consists of principles of conduct of life and practice of hygiene that are conducive to health and longevity. These comprise the daily hygienic life of an individual.

Every individual is responsible for the entire cleanliness of himself, his house and surroundings when once this is recognized and carried out, he is sure to attain freedom from sickness. As these measures are easy or simple procedures, economical, not consuming much time and more acceptable having higher efficacy, these can be adopted daily by a common person.

Primary Prevention is aimed at increasing individual immunity by adopting specific protection measures such as Dinacharya, Ratricharya, Ritucharya, Rutuanusara Shodhana.

Now-a-days efforts are being made to work out comprehensive schedules to get employed towards specialization of the entire medical discipline, with the main objectives to keep the society at large healthy, both mentally as well as physically, in order to overcome such problems, newer ways and means are being worked out and employed but with limited success.

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Gandusha

The word Gandusha is formed by Gadi + Gandescha [3] which means mukhapurnam i.e. filling the mouth.

Definition

Mukhamasancharoyatumatra gandushasa prakirtitaha [4]

Synonyms for the above are shamana, stambhana, prasadana and nirvapana respectively.

Gandusha is the procedure of holding any liquid in the mouth to its full capacity without any movement inside. It is usually done with drava (liquid). One kola by measure is the dose of either a liquid or powder for Gandusha.

Bheda [5]

Based on doshagnata and karmukata Gandusha is classified mainly in to four categories. They are:

Snaihika (lubricating)	Indicated in diseases of Vata
Shamana (mitigating)	Indicated in diseases of Pitta
Shodhana (purificatory)	Indicated in diseases of Kapha
Ropana (healing)	Indicated in ulcerations of Mukha.

Snaihika Gandusha

It is made from the dravyas, which are Madhura, Amla, Lavana in rasa and Ushna in Veerya mixed with Snehadravyas and used warm. It is also made from Mamsa rasa (meat soup), water or Milk in which Kalka of Tila is mixed.

Shamana Gandusha

It is made from Kashaya of dravyas which are Madhura, Tikta, Kashaya in rasa and Sheeta in Veerya

suchas Patola, Arishta, Jambu, Amra, Madhuka, solution of sugar, Madhu, Dugdha, Ikshu rasa, Ghrita, etc.

Shodhana Gandusha

It is made from kashaya of dravyas that are katu, amla and lavana in rasa and ushna in virya and dravyas of shiro Virechana, Sattu, Madhya, Mutra, and Dhanyamla.

Ropana Gandusha [6]

Dravyas used are having Kashaya, Madhura in rasa and Sheeta ion Veerya or with such a dravyas mentioned in specific diseases.

Gandusha vidhi [7]

The person is made to sit in a place devoid of heavy breeze but having sunlight, attentive towards treatment. He should be given Mridusweda and Abhyanga over his gala, Kapola, and Lalata. He should be asked to hold the liquid in his mouth, raising his face little up. He should not drink the liquid. Filling the mouth with half, one third and one fourth of its capacity is the Pravara, Madhyama and Avaramatra respectively for liquid.

Again the person should be given mridhusweda and Abhyanga. Excited by these kaphas move into the mouth (from other parts). The liquid should be retained in the mouth till the cheeks show the signs of kapha accumulations and secretion of the ears in the nostrils and eyes or till the disappearance of the kapha by the action of the dravya.

In these way three, five, seven times gargles should be held or till the signs described under samyak Dhooma peeta lakshanas appear.

Age limitations: Gandusha is contraindicated below the age of 5 years [8]

Samyak Gandusha lakshana [9]	Heena yoga lakshana	Ati yoga lakshana
Swasthya (restoration of health) -Diminution of disorders -Filling of non sliminess (cleansing in the mouth) -Lightness of the mouth (freshness) -Clarity of sense organs (increased perception).	-Appearance of jadhya (lassitude) -Arasa Jnana (loss of taste perception) -Aruchi (bad taste) -Praseka (excessive salivation) -Upalepa (coating of dirt inside the mouth) -Kaphothkesha (excitation of kapha)	MukhaShosha (dryness of mouth) -Paka (Ulceration of oral cavity) -Klama (weakness) -Aruchi (loss of taste) -Hridayadrava (Discomfort in the chest region) -Svarasada (weakness of voice) -Karnanada (ringing in ears) -Trishna (thirst) [44]

Gandusha dravas [10]

Sneha, Ksheera, Madhoodakam (honey water), Saktu (fermented gravel), Madhya, Mamsarasa, Mutra (of animal), Dhanyamla (wash of grains fermented by keeping over night)

Some daily usable Gandusha dravas [11]

- For daily use taila (tila) or mamsa rasa can be preferred.
- Water mixed with kalka of tila in Dantashoola, Dantachala, and Mukharogas.

- Ksheera or ghrīta can be used for Osha, Daha, Paka, KshatajaVrana and contact of Visha, Kshara, burns of fire.
- Madhu for removing sliminess, burning sensation, thirst and Mukhapaka.
- Dhanyamla to remove Asyavairasya, dirt and bad smell from the mouth.
- Sukhoshnaja to get vaktralaghavata.

Gandushaanarha (Contraindication) [12]

Persons suffering from visha, Moorcha, Mada, Shosha, Raktapitta, Kupitaakshi mala, ksheena and Ruksharogi.

Gandush in Dinacharya

Kashaya of ksherivriksha has to be used for washing the mukha for Swastha person to prevent diseases that may be caused due to Rakta and Pitta.

Dalhana commenting on this opines that Ksheerivriksha means Nyagrodhadiganadravyas. Kashaya of this is used for Gandusha (antarmukhaprakshalana) to prevent or cure Raktadusthijanya vyadhis [13].

Kwatha of Ksheerivriksha is used for Kavalagraha to alleviate Arochaka, Asyavairasya, malinata, pooti (Mukhadourgandata) and praseka [14].

Gandusha in dinacharya has been explained with to intentions (objectives).

1. Preventive (prevention of the diseases)
2. Health promotive (by improving the oral hygiene)

Tilataila has been mentioned for nityagandusha and benefits are explained as follows. It gives strength to Hanusandhi, improves voice, does proper upachaya (nourishment) of vadana (oral mucosa), and improves taste perception. Person will not suffer from Kanthashosha, cracking of the lips, no falling of teeth. Gum tissue becomes firm. There will be no Dantaharsha or Dantashoola [15].

Gandusha and Kavala

Both these are explained as bahyarooopi shaman chikitsa in most of urdhvajatrugatavikaras especially Mukharoga. Gandusha differs from kavala in following aspects.

Quantity of dravya: Quantity of Drava that is to be retained in mouth in Gandusha is to its full capacity. Where as in Kavala quantity is such that drava can be moved inside the mouth.

Movement of drava: In Gandushadrava that is retained in mouth should not be moved. In Kavaladrava can be moved inside.

Vaya or Avasthaanusasra: In childhood and old age usually Kavala is preferred. Because in children proper tone of the muscles of oral cavity is not attained so to strengthen it act of Kavala is to be performed. In old age muscles becomes flaccid and lose their tonicity due to degenerative changes. Hence Kavala is indicated.

Dravyaswaroopa (consistency): The swaroopa of dravya in Kavala is usually kalka where as in case of gandusha it is drava.

Indication in vyadhis: Usually Gandusha is preferred in condition of oral cavity characterized by vedana, shotha, srava as drava is not moved inside the mouth otherwise it aggravates condition. Kavala is indicated in the vyadhis where there is adhiakaphasanchaya in mouth, Guruta, Jadhya, Alasya (Kaphajavyadhi) and Ardita.

But generally indication, samyak, heena, atiyoglakshanas and benefits of both Kavala and Gandusha are considered to be same.

Dantadhvana [16]

Definition: It means cleaning teeth by means of brushing by Kurchaka, which is a soft tooth brush made from medicated plants.

Synonyms: Dantapavana, Dantashodhana, Dantashana.

Indicated plants for Dantadhvana: Arka, Mulati, Nyagrodha, Asana, Khadira, Karvira, Karanja, Amra, Arjuna, Katunimba, Apamarga.

Methods

Datun (Tooth Brush): Dantakastaisa mechanical device used in ancient time to keep healthy and clean the oral cavity. Make a soft brush of this kasta by biting and chewing the tips. And rotate the brush on teeth vertically without hurting the gums.

The stems mentioned above should be healthy, soft and straight without any leaves and knots and picked from a tree growing in a clean place. The stem should not be dry, sticky and foul smelling. The stems should be 1 Angula in breadth, 12 Angula in lengths and

should have bitter, pungent or a stringent taste. Swadu, Amla, Lavana Rasas should be avoided.

Time of Dantadhavana

Datuna should be done twice a day followed by rinsing of mouth with hot water or cold water according to constitution.

Advantage of Dantadhavana

- It cleans the oral cavity.
- It keeps the oral cavity healthy by its taste. Neutralizes the Kapha and helps to clear the viscid mucous secretions in the mouth.
- It is good exercise for period on talligament by masticating the stem.
- It removes food particles.
- Perceives the taste better.
- Cheap and readily available.
- Prevents pocket formation.
- Cleansing agent and gum massage action.
- Leads to anchorage of teeth in bony socket and makes them immobilized.

Contra-indications for Dantadavana

Jwara, Ajirna, Chardi, Shwasa, Trishna, Aruchi, Mukhagataroga, Kasa, Netraroga, Karnaroga, Shiroroga, Asypakaetc.

Jiwhanirlekhana

Scraping the tongue with metal plates is known as Jihvanirlekhana. It is a very important part of oral cleansing method explained in our classic, because rough surface of tongue provides place for both microorganisms and food debris.

Materials used

A thin plate of gold, silver, copper or a thin wooden plate may be used as a tongue cleaner. It should be soft, smooth with rounded edges. Its length should be 10Angula.

Advantages

It helps to get rid of food debris on dorsum of tongue and readus microbial load. It helps to reduce foul smell of the mouth. It improves taste sensation.

Mode of Action of Gandusha

- Increases local defense mechanism.
- Enhancing both mechanical and chemical digestion of food that starts in the mouth.
- Removing of metabolic wastes (urea and uric acid),
- Soothing effect.
- Strengthening of muscles of oral cavity.
- The action of Gandusha (holding mouthful of liquid) exerts increased mechanical pressure inside the oral cavity. So this increased pressure stimulates pressoreceptors (stretch reflex) that are present in the mouth.
- It will not allow for the growth of pathogenic microorganisms in the oral cavity. Antibody Ig A present in saliva also provide protection against microorganisms. Thus Gandusha increases local defense mechanism.
- Excessive salivary secretion, which predominantly contains water, removes metabolic wastes present in oral cavity.
- Some of dravyas used for gandusha like panchavalkala produces soothing effect on lesions like ulcers thus prevents ulcers from physical and chemical injury.
- The act of gandusha and kavala gives proper exercise to the muscles of cheeks, tongue, lips and soft palate there by increasing the motor functions of these muscles.

Probable mode of Action of Dantadhavana

Nimbakasha: Nimba contain margosine alkaloid, Tanin, Flouride Nimbidin, Margosine exert an analgesic action. Tannin exert an astringent effect and form a coat over the enamel and protects the enamel from attrition, abrasion etc which leads to dentine hypersensitivity. Fluoride act by forming fluorapatite within the tubules which blocks fluid movement in the dentin. Thus bring down hypersensitivity. Nimbidinhas a most potent anti-inflammatory and analgesic effect thereby helps in maintaining the oral hygiene and reducing the pain.

Jiwhanirlekhna

It is used to remove microorganisms and debris and desquamated cells from dorsum of tongue, available in metal and plastic form.

Discussion

There are different Mukhagatavikara like Asyapaka, Mukhadourgandhya, Krimidanta, Mukhagataraktasrava, Galagatavikara there different medication said by acharyas among them Triphala is the best. Different Panchavidhakashayas are made freshly daily and used in respective condition with proper duration for better efficacy.

Conclusion

1. Swasthavrittaparipalana is classified in niyatalika and aniyatalikavihara, Mukharogapratishedaupaya are Dantadhavana, Jiwhanirlekhana, Kavala and Gandusha
2. The measures like Gandusha, Kavala, Dantadavana and Jiwhanirlekhana yields benefits like preventive, curative and health promotive actions.
3. All these measures are easy and preferably they are cost effective and simply practicable.

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Red Flower Publication Pvt. Ltd.

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