



CONCEPT OF MUKHA SWASTHYA (ORAL HYGIENE) WITH AYURVEDIC PERSPECTIVE

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<https://doi.org/10.46607/iamj1911122023>

(Published Online: December 2023)

Open Access

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Article Received: 13/11/2023 - Peer Reviewed: 30/11/2023 - Accepted for Publication: 13/12/2023.



ABSTRACT

Background: *Mukha* is an *Anga* who is exposed to several risk factors on a regular basis, hence *Mukha Swasthya* (oral hygiene) is becoming more and more significant. Tobacco chewing, smoking, and other habits have increased the prevalence of oral cavity diseases. In *Ayurveda*, *Dantdhawana*, *Kavala*, *Gandusha*, and various other remedies are mentioned to maintain *Mukha Swasthya*. *Ayurvedic* classical texts prescribe *Dantadhawana* by *Datuna* (Chewing Sticks) in the morning and after every meal to prevent mouth ailments. *Kavala* comprises swishing a certain oil or herbal decoction in the mouth for a particular duration, whereas *Gandusha* involves retaining a larger quantity of liquid in the oral cavity for a longer period of time. Both treatments promote comprehensive cleansing by eliminating dirt, pollutants, and potentially hazardous germs from the mouth and throat.

Material and Method: This review paper has been taken from different *Ayurvedic* classical textbooks, Textbooks of *Swasthavritta*, and various modern and *Ayurvedic* research papers from PubMed, Google scholar, SCI etc.

Discussion: *Ayurveda* defines *Dantdhawana vidhi* as routine oral hygiene maintenance procedure in *Dinacharya*, including *Kavala*, *Gandusha* etc. Similar to this, modern practices like tooth brushing and gargling help to maintain oral hygiene to become healthy and free of diseases. These practices enhance dental health, reduce

plaque formation, prevent cavities, alleviate halitosis, and promote gum health. *Dantadhawana* with its antimicrobial, anti-inflammatory, and tissue-strengthening properties, may contribute to improving oral hygiene and gum health. On the other hand, in *Kavala* and *Gandusha*, the swishing action and the prolonged contact of the liquid with the oral tissues enhance the absorption of these beneficial compounds, aiding in the removal of pathogens and the restoration of oral balance.

Result: A vital sign of general health, happiness, and quality of life is good oral health. Dental caries, periodontal disease, tooth loss, oral cancer, orodental trauma, noma, and congenital impairments including cleft lip and palate are just a few of the illnesses and problems it covers. In *Charaka Samhita*, *Dantadhawana* is mentioned as the subset of *Dinacharya*, whereas it was referenced by *Acharya Sushruta* in the section on cures (*Chikista Sthana*) and *Ashtanga Hridaya* primarily mentioned its preventive aspects. In various studies, it is found that *Dantadhawana* makes natural whitening of teeth, improves oral hygiene, Strengthen teeth and gum. Whereas *Kavala* and *Gandusha* help in reduction of harmful bacteria, makes breathe fresh, enhances oral health, nourish oral tissues.

Keywords: *Ayurveda*, *Dantadhawana*, *Gandusha*, *Kavala*, *Mukha Swasthya*, Oral hygiene

INTRODUCTION

The mouth is said to be a reflection of the general health of the human body. Billions of bacteria live in the oral cavity, and some of them contribute to the development or progression of systemic disorders such as cardiovascular diseases, diabetes mellitus, and so on.¹ Oral health and overall health are interrelated.² As a result, maintaining good oral health is crucial. Oral hygiene is the practice of keeping one's mouth and teeth clean in order to avoid dental disorders such as cavities, gingivitis, periodontal diseases, and bad breath.

W.H.O. estimates that around 3.5 billion individuals worldwide (almost 50% of the population) suffer from one or more forms of oral ailments. In fact, the global burden of oral health conditions exceeds the sum of the global burden of the next five most common non-communicable diseases by nearly a billion cases.³ Oral diseases, while generally preventable, are a significant health burden in many nations, affecting people throughout their lives, causing pain, discomfort, disfigurement, and even death. They are caused by a variety of modifiable risk factors, including sugar consumption, smoking, use of alcohol, and poor cleanliness, as well as their underlying social and commercial factors. Treatment for oral health issues is costly and is not frequently covered by Universal Health Coverage (UHC). Many low and middle-

income nations having lack of sufficient resources to prevent and treat oral health problems.⁴

Ayurveda has been considered to be the world's oldest medicinal system, having started in India thousands of years ago.⁵ Plants have a long history of being used to promote dental health and oral hygiene. Current research showed that herbal extracts are effective because of the interaction with specific chemical receptors within the body. Nowadays, there has been a sudden increase in the use of herbal extracts or plant products as an alternative approach to modern day medicines. For decades, traditional *Ayurvedic* practices such as *Dantadhawana* (tooth brushing), *Kavala* (Gargling) and *Gandusha* (Oil pulling) have been used as effective techniques of oral cleaning and hygiene. Improper *Dantadhawana*, non-practice of *Kavala* and *Gandusha* are mentioned as causes of oral maladies (*Mukha Roga*).⁶

DANTDHAWANA (Tooth Brushing):

A vital step in everyday practice is *Dantadhawana*. It is one of the most significant practices of *Dinacharya*. From an *Ayurvedic* perspective, as preventive it is most important. The *Ayurvedic Samhitas* like *Brihat-trayi*, which includes *Charaka Samhita*, *Sushruta Samhita*, and *Ashtang Samgraha/Hridaya*, described *Dantadhawana* as a component of *Dinacharya*. While *Sushruta Samhita* mentions it in *Chikitsa*

Sthana, concentrates on its curative elements. In *Charak Samhita* and *Ashtang Hridaya*, *Dantadhawana* mentioned in *Sutra Sthana*, which largely focus on its preventive aspects. In modern pharmacological studies, many *Dantadhawana* drugs are mentioned with their importance in the modern period. The process for doing *Dantadhawana*, the timing, the appropriate twigs to utilize, and other details are covered in detail in the *Brihatrayi*.

Dantadhawana Dravya: One should brush in the morning and night after intake of food with twigs of *Arka*, *Vata*, *Khadira*, *Karanja* and *Arjuna*.⁷ According to *Ashtanga Samgraha*, *Asana*, *Karavira*, *Sarja*, *Arimeda*, *Apamarga*, *Malati*, *Jati* should be used as twig⁸ which are *Kashaya*, *Katu*, and *Tikta* in taste. Every day, a fresh twig should be used for cleaning teeth. It should be twelve *angula* in length (*dwadashangulyam*), thickness should be of little finger (*Kaninagra samsthalyay*), front part of twig

should be chewed properly (*Kshunagra*), straight (*Riju*), free of knots (*Granthi rahit*), grown on good soil/land (*subhumija*).^{8,9,10}

The selection of twigs for *Dantadhawana* should be done on the basis of *dosha*, season (*ritu*), *rasa* and *virya* after getting up. *Nimba* (*neem*) is best among bitter (*Tikta*) ones, *khadira* is the best among astringent (*Kasaya*) drugs *Madhuka* is the best among sweet (*Madhura*) drugs and *Karanja* is the best among the pungent (*Katu*) drugs.^{11,12} *Dantadhawana/ Dantashodhana churna* (powder) of *Triphala*, *Trikatu*, and *Trijataka* can be used in absence of twigs.

Dantadhawana Vidhi: One should brush teeth in vertical direction from bottom to top.¹³ Brushing should start with the lower row of teeth. Every morning, *Grishma* and *Sharad Ritu* are instructed to splash their eyes with cold water while keeping their mouths full of water.¹⁴

Table 1: Drugs, Ayurvedic properties & its Pharmacological actions¹⁵

| Sl. No | Name of the Drug & Botanical name | Properties | Pharmacological actions |
|--------|---------------------------------------|--|---|
| 1 | <i>Karanja (Pongamia pinnata)</i> | <i>Kandughna</i> <i>Kapha-Vatahara</i> , <i>Krimighana</i> , | Anti-ulcer activity, Antioxidant and Anti-inflammatory ¹⁶ |
| 2. | <i>Karaveera (Nerium indicum)</i> | <i>Dusta vranahara</i> <i>Kapha-Vatahara</i> , <i>Kandughna</i> , <i>Krimighana</i> | Anti-bacterial, anti-fungal, radio therapy supplementation, anti-ulcer, anti-inflammatory, analgesic, anti-cancer, chemo and anti-viral, Anti-oxidant ¹⁷ |
| 3 | <i>Arka (Calotropis gigantea)</i> | <i>Visharogahara</i> , <i>Vata hara</i> , <i>Vishaghna</i> , <i>Krimihara</i> , <i>Kanduhara</i> , <i>Deepana</i> , <i>Shophahara</i> , <i>Vranahara</i> | wound healing, Anti-bacterial, free radical scavenging, anti-cancerous, analgesic and anti-inflammatory ¹⁸ |
| 4 | <i>Malati (Jasminum grandiflorum)</i> | <i>Vranahara</i> , <i>Dantarati</i> <i>Vishahara</i> , <i>Mukhapakahara</i> | Anti-bacterial, Anti-ulcer, antioxidant and anti-inflammatory, anti-microbial ¹⁹ |
| 5 | <i>Arjuna (Terminalia arjuna)</i> | <i>Sadyovranahara</i> , <i>Trishnahara</i> | Anti-microbial, anti tumour, anti-fungal, expectorant, anti-cancer ²⁰ |
| 6 | <i>Asana</i> | <i>Raktamandala</i> , <i>Galadoshaghna</i> , | antiinflammatory, Antioxidant, anti- |

| | | | |
|----|--|--|--|
| | (<i>Pterocarpus marsupium</i>) | Kapha Pittaghna, Nashana | microbial, analgesic, anti proliferative, anti-fungal ²¹ |
| 7 | Nygrodha (<i>Ficus benghalensis</i>) | Kaphapittahara, Sthambhana, Vranapaha Trishna | Ati ulcerogenic, anti-inflammatory Antioxidant, analgesic ²² |
| 8 | Khadira (<i>Acacia catechu</i>) | Krimihara, Kaphapittahara, Dantya, Deepana, Aruchihara, Dantarogahara Vranahara | Antioxidant, Anti-inflammatory, Analgesic, Anti-microbial, ²³ |
| 9 | Nimba (<i>Azadirachta indica</i>) | Krimighna, deepana, Vranahara, Kaphapittahara, Chardihara, Vishahra | Anti inflammatory, Anti-fungal, Anti- bacterial, Anti-tumour ²⁴ |
| 10 | Madhooka (<i>Glycyrrhiza glabra</i>) | Chardi, Trishnahara, Daha, Raktapitta, Tridoshaghna, Rasayana, Vrana Shothahara | Antioxidant, Anti-ulcer ²⁵ |
| 11 | Kshoudra (Honey) | Krimi, Ropaka, Vishahara, Kaphavatahara, Chardi, Trit | promotes oral wellness, gingivitis, Anti-bacterial, anti-microbial, anti-oxidant ^{26,27,28} |
| 12 | Maricha (<i>Piper nigrum</i>) Pippali (<i>Piper longum</i>) Trikatu- Shunti (<i>Zingiber officinalis</i>) | Pachana, Deepana | Anti fungal, Anti inflammatory ²⁹ , Analgesic, Anti- tumour, Anti-microbial, Appetizer and digester ³⁰ |
| 13 | Trisugandha- Twak (<i>Cinnamomum zeylanicum</i>) Patra (<i>Cinnamomum tamala</i>) Ela (<i>Elettaria cardamomum</i>) | | Anti-microbial, Anti-cancerous, odorant, Anti emetic, Analgesic, Anti- inflammatory, Anti Oxidant ³¹ |
| 14 | Taila (<i>Sesamum indicum</i>) | Vataroga hara, Agnimandya | Anti-bacterial, Anti-viral, Analgesic, Anti-cancerous, Antioxidant, strengthens nerves ³² |
| 15 | Saindhava (Rock salt) | Tridoshaghna, Deepana, Rochaka | anti helmenthic, Antioxidant (due to trace minerals), Antacid, Carminative, Digestive Stimulant, Anti-inflammatory (mild action) ³³ |

The responsible factors for various actions of *Dantadhawana* drugs are *Rasa*, *Virya*, *Vipaka*, *Prabhav* and all *Acharyas* mainly focus on *Rasa*. In *Ayurvedic Granthas* i.e. *Charak Samhita* mentioned *Katu*, *Tikta*, *Kashaya rasa* for the *Danthadhawana* purpose while in *Sushruta Samhita*, *Madhur*, *Katu*, *Tikta* and *Kashaya* are included. According to *Vagbhatta*, (i.e.

in *Ashtang Hridaya*) *Kashaya*, *Katu* and *Tikta rasat-maka dravyas* are used for the same.

Benefits of *Dantdhawana*: It removes dental coating and foul scent and restores freshness. It results in alleviation of *Kapha*, oral clarity, and a desire for food.³⁴

Contra-Indications of *Dantdhawana*: Brushing teeth is not advised for anyone who has suffering from indigestion (*ajeerna*), vomiting (*chardi*), diffi-

culty breathing (*swas*), fever (*jwar*), cough (*kasa*), facial paralysis (*ardita*), mouth ulceration (*ashyapaka*), extreme thirst (*trishna*), or disorders of the eye (*chakshu*), head (*siro*), or ear (*karna*).³⁵ According to *Kshemkutuhal*, in such conditions, one should practice twelve times *Jala Gandusha* for freshness of mouth (*Mukh Shuddhi*).

KAVALA (GARGLING):

Kavala is a method that involves holding a small amount of liquid in the mouth, making it move quickly inside, then spitting it out immediately. For *Kavala*, decoction of *Khadira* (*Acacia catechu L.*) or *Kshirivrikshas* such as *Nyagrodha* (*Ficus bengalensis L.*), *Udumbara* (*Ficus glomerulata Roxb.*), and others may be applied daily. According to *Acharya Sharn-gadhara* medicated pastes are used for the purpose of *Kavala*.³⁶ It eliminates appetite loss, unpleasant taste, filth, and excessive salivation from the mouth.³⁷ For years, it has been widely used as a traditional Indian folk treatment to prevent tooth decay, halitosis, bleeding gums, cracked lips, and to strengthen teeth and gums. Dr. F. Karach reintroduced the concept of *Kavala* (Gargling) in Russia in 1990.³⁸

Classification of Kavala: *Acharya Susruta* has mentioned four types of *Kavala*, such as:³⁹

1. **Sneihika** - for *Vataja Vyadhi* of the mouth, or illnesses characterized by dryness and roughness in the mouth - treated by *Snigdha* (unctuous) and *Ushna* (hot) *dravya*.
2. **Prasadi** - for *Pittaja Vyadhi* of the mouth e.g. stomatitis or ulcers in the mouth and gums - treated by *Madhura* (sweet) and *Sheetal* (cool) *dravya*.
3. **Shodhana**- for *Kaphaja Vyadhi* of the mouth characterized by excessive salivation and stickiness of the mouth- treated by *Katu* (pungent), *Amla* (sour), *Lavana* (salty), *Ruksha* (dry) and *Ushna* (hot) *dravya*.
4. **Ropana**- for *Vrana* (ulceration of the mouth) – treated by *Kashaya* (astringent), *Tikta* (bitter) and *Madhura* (sweet) *dravya*.

Method and Duration of Kavala: The person should sit in an area free of breeze but in bright sunlight,

with his/her shoulders and neck massaged (*Mardana*) and fomented (*Svedana*) and his face slightly lifted. *Kavala Vidhi* is the practice of moving liquids with half full of mouth that balances *Vata*, *Pitta*, or *Kapha* and one should continue gargling with a focused mind and lifted body. Once the cheeks are covered with the *dosha* (*Kapha*) and discharge starts to come from the nose and eyes, then it should be discarded and replaced with a new one. The liquid should be kept in the mouth until exudation emerges in the mouth and the cheeks exhibit symptoms of *Kapha* buildup.⁴⁰ After spitting out the contents, one should rinse their mouth with *Sukhoshna* (lukewarm) *Jala* (water) and then do *Mridu Svedana* for their neck and shoulders.⁴¹

Benefits of Kavala: According to *Acharya Charaka*, the practice of *Kavala* enhances mandible strength (*hanubala*), voice resonance (*swarabala*), face nourishment (*vadanapachaya*), taste sensation (*rasa gyan*), and delivers wonderful taste (*ruchiruttama*). It reduces throat dryness (*kanthasosh*), lip cracking (*oasth sphutan*), tooth decay (*danta kshaya*), and strengthens teeth (*dridha dantamula*). After consuming sour (*amla*) or hard food, the person does not experience pain (*shool*) or tingling sensation of teeth (*sheeta danta*).⁴²

GANDUSHA (Oil Pulling):

Acharya Susruta mentioned that Mouth is completely filled with *Gandusha dravya* and kept without movement in Oil pulling or *Gandusha*.⁴³ According to *Acharya Sharangadhara*, liquids are used in *Gandusha karma*.⁴⁴ In *Gandusha*, the mouth is entirely filled with a medicinal fluid that prevents it from moving around inside the mouth. It is then held in place until *netra* and *nasasrava* (eye and nasal secretions) are present, at which point it is spit out. Medicines like medicinal oil or ghee, milk, honey, and lukewarm water are among those mentioned for this purpose. Several other medications are also addressed while discussing the management of oral illnesses.⁴⁵

Table -2: Types of Gandusha:

| According to Acharya Vagabhatta | According to Acharya Susruta ⁴⁶ |
|---------------------------------|--|
| 1. Snigdha- Vata | Snigdha- Vata |
| 2. Samana – Pitta | Prasadi – Pitta |
| 3. Ropana – Vrana | Sodhi – Kapha |
| 4. Shodhana – Kapha | Ropana – Vrana |

Method and Duration of Gandusha: Amount of *Gandusha dravya* is one *kola* or half *karsha*.⁴⁷ *Gandusha* should be practiced attentively, sitting erect, liquid should be retained in the mouth until the mouth is completely filled or before the discharge from nasal passage and eyes; after that the liquid should be spit out and another quantity of liquid taken it.⁴⁸

Different Dravya (Liquids) used for Gandusha:⁴⁹

1. **Snigdha** - to alleviate *Vata dosha*, *snigdha* (unctuous) substances having *madhura* (sweet), *amla* (sour) & *lavana* (salt) taste are used.
2. **Prasadi/Samana** - to pacify *Pitta dosha*, *madhura* (sweet), *tikta* (bitter) tastes and *sheeta* (cold) quality drugs are used.
3. **Sodhana**- to expel *Kapha dosha*, drugs having *ushna* (hot) and *ruksha* (dry) quality are used.
4. **Ropana**- to heal the wounds, *tikta* (bitter), *madhura* (sweet) & *kasaya* (astringent) tastes having healing property are used.

For *Gandusha* unctuous substances like *Sneha*, milk, honey, water, *sukta*, alcohol, meat soup, win, rice gruel and decoctions are used in hot conditions.⁵⁰ Everyday *Gandusha* is ideally done with oil or meat soup.⁵¹

Benefits of Gandusha: According to *Acharya Charaka*, practice of *Kavala* enhances mandible strength (*hanubala*), voice resonance (*swarabala*), face nourishment (*vadanapachaya*), taste sensation (*rasa gyan*), and delivers wonderful taste (*ruchirutama*). It reduces dryness of throat (*kanthasosh*), lip cracking (*oasth sphutan*), tooth decay (*danta kshaya*), and strengthens teeth (*dredha dantamula*). After consuming sour (*amla*) or hard food, the person does not experience pain (*shool*) or tingling (*sheeta danta*).⁵² *Gandusha* stimulates salivary enzymes that draw toxins from the circulation and eliminate them from the body through the tongue, including chemical, bacteri-

al, and environmental toxins.^{53,54,55,56} *Gandusha*, hence cleanses and detoxifies the entire human body.⁵⁷ It is countered that because the oral mucosa is not a semipermeable membrane, toxins of body cannot flow through it.

Features of Samyak (Proper) Lakshana of Kavala and Gandusha:

The alleviation of disease, proper nourishment (*push-ti*), clarity of mouth (*vaktra laghavam*), lightness of sense organs (*indriyanam prasada*) & clarity of sense organs are the features of proper *Kavala* & *Gandusha*.⁵⁸

Features of Atiyoga (Excess) Lakshana of Kavala and Gandusha:

Excess of *Gandusha/Kavala* leads to mouth ulceration/stomatitis (*mukhapaka*), dryness (*sosha*), thirst (*trishna*), anorexia (*aruchi*), exhaustion (*klama*).⁵⁹

Features of Hina (Improper) Lakshana of Kavala and Gandusha:

Improper *Gandusha/Kavala* leads to diseases, excess of *Kapha* (*kapha utklesha*) in the mouth and improper perception of taste (*avara rasagyana*).⁶⁰

Ayogya (Contraindication) of Kavala and Gandusha:

It should be undertaken by the person affected with *Visha*, *Murcha*, *Mada*, *Kshaya roga*, *Raktapitta*, *Netra roga*, *Ksheena Mala*, *Ruksha Mala* this people should not practice *Gandusha* and *Kavala*.⁶¹

Mode of Action of Kavala and Gandusha: *Sukoshna* (Lukewarm) *Kavala* and *Gandusha dravyas* are commonly used. This promotes the circulation of the oral cavity and the rapid acceptability of medication potency. Every cell membrane in the human body is made up of a lipid bi-layer, and everything can be observed quickly when combined with oil or fat. Because mucous membrane of the oral cavity has the potential to absorb lipid-soluble medications, the potency or active principle of *dravya* found in *Gandusha/Kavala dravya* is observed.

Gargling process of *Kavala* has a soothing effect on the oral mucosa and even strengthens the muscles of the cheek, face, and jaw bones.⁶² Oil pulling stimulates salivary enzymes that draw toxins from the circulation and eliminate them from the body through the tongue, including chemical, bacterial, and environmental toxins.^{63,64,65,66} Hence, it cleanses and detoxifies the entire human body.⁶⁷ It is also countered that because the oral mucosa is not a semipermeable membrane, toxins of body cannot flow through it. The act of *Gandusha* and *Kavala* also provides proper exercise to the muscles of the cheeks, tongue, and soft palate, enhancing their motor activities. Its broad impacts include strengthening of mouth anatomically and physiologically.⁶⁸

DISCUSSION

Oral hygiene is an essential component of individual's health that significantly affects quality of life.⁶⁹ Practicing good oral hygiene will help avoid dental issues, most often dental cavities, gingivitis, periodontal disorders, and poor breath.⁷⁰ In today's fast paced global economy and jet life, it is critical to provide the best possible level of performance in our jobs. To do so, we need a healthy body in all physical, mental, social, and spiritual aspects.

Ayurveda has been practiced as an alternative medical system throughout the world. *Charak Samhita* and *Sushruta Samhita* are its earliest canonical texts of traditional approach to health and illness prevention emphasizes a lifestyle-based approach. We also receive references on disorders that impact the entire oral cavity, as well as their treatment in *Ayurveda*. *Swasthavritta* emphasizes this component of *Ayurveda* and establishes the path for a long and healthy life. As a result, several concepts have been defined to achieve this goal, and *Dinacharya* (daily regimen) is one of them.

Oral hygiene practices in *Ayurveda*, such as *Dantadhawana* (teeth brushing), *Kavala* (gargling), and *Gandusha* (oil pulling) are described as regular activities under the title of *Dinacharya* (daily regimen). They help to maintain oral health, increase salivation, bring freshness to the mouth, improve digestion, pre-

vent halitosis, strengthen oral muscles, and improve circulation. Improper *Dantadhawana*, non-practice of *Gandusha*, and *Kavala* are cited as causes of oral illnesses (*Mukha Roga*). *Kavala* and *Gandusha* are supposed to promote oral hygiene and prevent numerous oral cavity ailments.

Recent years, there has been a resurgence of interest in traditional practices like *Dantdhawana*, *Kaval* and *Gandusha* for oral hygiene. Today, people are increasingly looking for natural, alternative and commercial oral care products and exploring the potential benefits of these ancient practices. Here's a discussion on *Dantdhawana*, *Kavala* and *Gandusha* in the context of oral hygiene in present days-

- They are Natural approaches for oral care.
- They reduce chemical exposure of some commercial oral care products often contain ingredients like fluoride, artificial sweeteners, and preservatives which are harmful for the oral cavity.
- *Dantdhawana*, *Kavala* and *Gandusha* can help balance the oral microbiome by reducing harmful bacteria and promoting a healthy environment in the mouth.
- Healthy gums are crucial for overall oral health, and *Dantadhawana*, *Kavala* and *Gandusha* can contribute to both oral and gum health.

According to research, chewing sticks, which are mentioned in ancient *Ayurvedic* literatures, provide therapeutic and anti-cariogenic properties. According to Saimbi et al. (1994),⁷¹ neem extract demonstrated much superior antiplaque efficiency when compared to commercial toothpastes and *Ayurvedic* tooth powder. Venugopal and others had found that the children with 1-4-year-old were less affected with dental caries that used neem datun.⁷² According to their study, Neem contains the fluoride, resins, alkaloids magnesium, chloride, sulfur, tannins, silica, oils, flavonoids, sterols, saponins and calcium.⁷³ Several studies that highlight the value of oil pulling therapy in preserving dental health have been mentioned in the literatures. Following a 45-day oil pulling regimen using sunflower oil, Amith et al. (2007)⁷⁴ found that the plaque scores were significantly decreased. According to Sharath et al. (2009), Oil pulling therapy was

useful in preventing plaque-induced gingivitis both in terms of microbiological analysis and clinical evaluation.⁷⁵ A Study has done by AG Ravishanker et al. and it has been found that Tankan Bhasma Kavala was significant relief in chronic tonsillitis. A study on Panchvalkala Kwatha and Yavaksharadi vati (Deepak Ahuja; 2014); revealed that 46.51% enlarged tonsils were relieved and 90.38 % congestion over tonsils was relieved.

CONCLUSION

Oral hygiene is not properly maintained in modern life due to a lack of time and negligence. Many therapies are prescribed in modern medicine to manage oral hygiene problems properly. However, these techniques are highly expensive and cause significant difficulty for the patients. In summary, *Dantdhawana*, *Kavala* and *Gandusha* are traditional practices with potential benefits for oral hygiene. However, they have been used for a long time but scientific evidence that supports their effectiveness is limited. It's always a good idea to consult with a dental professional for personalized advice on maintaining oral hygiene and to ensure these practices are integrated appropriately into our oral care routine. Therefore, it is important for developing a simple, cost-effective and highly fruitful *Ayurvedic* medical treatment like *Dantadhawana*, *Kavala* and *Gandusha* to maintain oral health appropriately.

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Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Tushar Bishwas et al: Concept of mukha swasthya (oral hygiene) with ayurvedic perspective. International Ayurvedic Medical Journal {online} 2023 {cited December 2023} Available from: http://www.iamj.in/posts/images/upload/3089_3098.pdf