



PRACTICAL UTILITY OF STHANIKACHIKITSA UPAKRAMAS IN COMMON MUKHAROGAS

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ABSTRACT

Ayurveda gives significant importance to mukha swasthya by advising to follow *dinacharyas* (daily regimens) like *dantadhavana* (brushing), *jihwanirlekhana* (tongue cleaning), *kavala-gandusha* (oil/medicated liquid pulling) consistently. In Ayurveda *mukharoga vignana* is not just limited to oro-dental diseases rather it begins with diseases of lips to diseases of pharynx and larynx. Among the most important global health problems oral diseases are major with dental caries and periodontal diseases. The contemporary medicine has only limited success in the prevention of periodontal diseases and in the treatment of a variety of oral diseases. Kavala, Gandusha, Pratisarana are essential part of *mukharogachikitsa* and *mukhaswasthyarakshana*, which can be easily implemented in our day-to-day life.

KEYWORDS: Mukhaswasthya (oral health), Mukharoga, sthanika chikitsopakrama, gandusha, kavala, pratisarana.

INTRODUCTION

The MUKHA i.e. oral cavity is the mirror image of the body health as it is inlet of the alimentary canal, protects from infections, helps in digestion of food and has concomitant role in proper speech. According to Yogaratnakara the definition of Mukha is, "*ostauchadantamoolani dantajihwa cha talu cha galomukhadisakalam saptangam mukhamuchyate*"^[1] Synonyms of mukha is *vaktra* and *asya*. Mukha is one among 9 *bahirmukhasrotas* (external openings), Part of *Urdhwajatru* (head & neck), which gives shelter to *rasanendriya* (organ of taste perception) and *vagindriya* (organ of speech production). It is our prime duty to take good care of oral cavity, failure of which results into orodental diseases. According to Ayurveda Taking *kapharakta vardhaka aharas* like *Matsya* (fish), *mahisha mamsa* (beef), *varaha mamsa* (pork), *masa supa* (urid dal soup), *dadhi* (curd) and not following the *dinacharyas* pertaining to mukha are the main causes of mukha rogas. Habits like tobacco chewing, smoking, alcohol have increased the incidence of diseases pertaining to oral cavity. Nearly 20% of the world population is suffering from oral cavity problems.

Common mukharogas: Mukharogas are 65 in number according to Acharya Sushruta.^[2] Common mukharogas

that we will get in our OPD is Vataja ostakopa (Seasonal cracked lips/ chapping of lips), Pittaja ostakopa (Herpis Labialis), Jalarbuda (Mucocoele), Sheetada- Dantavesta (Gingivitis), Paridara (Generalised gingivitis), Dantaharsha (Hyperesthesia), Chaladanta (Tooth mobility), Dantasharkara (Calculus), Krimidanta (Dental caries), Vataja jihwakantaka (Fissured tongue), Tundikeri (Tonsillitis), Kantashaluka (Adenoids), Gilayu / Ekavrinda (granular pharyngitis, Acute pharyngitis), Mukha paka (Mouth ulcers), Puthi asya (Halitosis).

Sthanika chikitsa upakramas in mukharoga: Gandusha, kavala, pratisarana, dhumapana, lepa, raktamokshana are most widely used upakramas in mukharoga chikitsa.

Gandusha (Holding liquid/oil in mouth): "Asancharyo mukhe purne gandushah"^[3] "gande dharyo dravo gandushah"^[4] Gandusha is a procedure where mouth is completely filled with medicated fluid such that it cannot be moved within the mouth. It is principally aimed at rejuvenating the gums and has found its place in rasayana therapy as well. Matra of gandusha is ½, 1/3rd, 1/4th mukha purani for pravara, madhyama, avara types respectively.^[5]

Condition	Dravyas used
Vataja osta prakopa	Tila taila
Sheetada	Triphala, Musta, Sarshapa, Shunti, Rasanjana kwatha
Dantavesta	Ksheeri vriksha kashaya, Irimedadi taila, Lakshadi taila, Arimedadi taila
Dantashula	Irimedadi taila, Lakshadi taila
Krimidanta	Yastimadhu-Madhu, Eranda- Vyaghri kwatha, Irimedadi taila, Bakuladya taila, Arimedadi taila
Danta harsha	Trivrith ghrita, Tilataila, Goghrita, Dashamoola kashaya, Erandamula kashaya, Irimedadi taila, Lakshadi taila
Jihwakantaka	Erandamoola kwatha, Patoladi kwatha
Tundikeri	Triphala, Vacha, Kushta, Yastimadhu kashaya
Kantashaluka	Triphala, Trikatru, Saindhava kwatha
Mukha paka	Triphala kwatha, Madhu, Panchapallava kashaya, Panchavalkala kwatha, Saptachhadadi kwatha
Putiasya	Triphala kwatha, Manjistadi kashaya

In gandusha, procedure is carried out keeping the lips closed there is no movement of medicine hence the medicine reaching the throat is restricted. This helps to clear the oral cavity diseases.

Probable mode of action: The action of *Gandusha* endeavors increased mechanical pressure inside the oral cavity. So this increased pressure stimulates pressoreceptor (stretch reflex) that are present in the oral cavity. Once the pressoreceptor is stimulated, they send signals to salivary nuclei in the brain stem (pons and medulla). As a result, Parasympathetic nervous system activity increases and motor fibres in facial (VII) and glossopharyngeal (IX) nerve trigger dramatically increasing the output of saliva. Chemical constituent present in the drug also stimulate chemoreceptors present in the mouth, which in turn increases salivary secretions. An enzyme called lysozyme present in saliva is bacteriostatic in action. It prevents the growth of pathogenic microorganisms in the oral cavity. Antibody IgA present in saliva also serves shield against

microorganisms. Thus gandusha increases local defense mechanism and endorses oral hygiene. Mucosal layer inferior to the tongue (sublingual) is thin and highly vascular enough to permit the rapid absorption of the lipid soluble drugs into systemic circulation. Some of the drugs irritates the oral mucosa (by their chemical nature) and increases vascular permeability. Thus an active principle of dravya is absorbed into systemic circulation. Most of the *dravas* given for *gandusha* are *sukhoshna* (warm) so raised temperature causes the increased vascular permeability thereby intensifying systemic absorption of drugs.

Kavala (Gargling): “*sancharayitum shakyate mukhe purne sati sa kavalah uchyate*”⁶ Kavala is a procedure in which either medicated fluid or paste of the drugs is filled in the mouth in a dosage such that it can be freely moved within the mouth. It is also a rasayana therapy. Matra of dravya for pravara, madhyama, avara type of kavala would be respectively 1, 1/2 and 1/4th karsha.^[7]

Condition	Dravya used
Sheetada, Dantavesta	Bakula kalka, Jatipallava kalka
Dantashula	Irimedadi taila, Lakshadi taila
Dantaharsha	Trivrith ghrita, Tilataila, Goghrita, Dashamoola kashaya, Erandamula kashaya, Irimedadi taila, Lakshadi taila
Dantasharkara	Erandamoola kashaya, Dashamooladi kashaya, Trivrith ghritha
Chaladanta	Saptachhadadi kashaya, Khadiradi taila, Irimedadi taila, Bakula kalka.
Tundikeri	1)Triphala, Yasti kashaya added with Tankana 2)Katuki-Rasna-Ativisha-Pata-Nimba-Vacha kwatha
Kantashaluka	Taila processed with Vidanga, Danti, Saindava
Vrinda / Gilayu	Triphala, Yasthimadhu, Saindhava
Mukhapaka	Madhu, Ksheera, Ghritha, Ikshurasa, Dadhimastu, Jatimukula kalka, Krishnajeeraka kalka
Puti asya	Arimedadi taila, Irimedadi taila, Lakshadi taila, Jatipatradi charvana, Krishnajeerakadi charvana

During the procedure the fluid is allowed to move inside the oral cavity and throat, hence it will be beneficial in *kantagata rogas* (diseases pertaining to throat) like tonsillitis and pharyngitis.

Probable mode of action: It is an oral cleansing technique. The movement of dravya generates pressure in the oral cavity and brings out toxins and other debris from the intradental, gingival and gingival margins. Swishing activates the enzymes and also reduces

streptococcus mutans thus helps to reduce the plaque accumulation by which oral hygiene is attained. The temperature and potency of drugs causes dilatation of blood vessels in the oral mucosa which helps to assimilate the active ingredients from the medicine.

Pratisarana: *Pratisaranam angulya gharshanam* ^[8] Kolasthi matra dravya is taken with the tip of fingers and slowly scrubbed over the afflicted area is known as pratisarana. Pratisarana, Sravana and pratigharshana are compatible terms. It is exclusively used in danta, jihwa and mukhapaka.

Condition	Dravya used
Vataja ostakopa	Yashti, Guggulu, Devadaru, Madhuchista
Pittaja ostakopa	Lodhra, Sariva, Madhuka, Madhu
Jalarbuda	Trikatu, Madhu, Saindhava, Yavakshara
Sheetada	Triphala, Shunti, Musta, Sarshapa, Rasanjana churna, Peetaka churna.
Dantasharkara	Lakshachurna, Madhu
Chaladanta	Lodhradi churna, Madhu
Jihwa kantaka	Guggulu churna/ Lodhra churna/ Pippalyadi churna
Tundikeri	Pippalyadi churna, Peetaka churna
Mukhapaka	Triphala churna, Madhu/ Darvi rasakriya/ Lavana, Krishna, Ela churna

Probable mode of action: It has shodhana and ropana effect. It is a mechanical approach to plaque control. While doing procedure there is some pressure exerted over the specific region, it helps to remove the infected material and increase the blood circulation and thereby enhancing the local defense mechanism.

Lepa (medicated paste apply): Applying medicated paste over the affected area is lepa. Pralepa type of lepa is used.

Condition	Dravyas used
Vataja ostakopa	Yasthimadhu, Madhuchista, Taila/Ghrita
Pittaja ostakopa	Shatadhautha ghrita, yasthimadhu taila, sharkara, navaneetha
Sheetada	Triphala, Musta, Priyangu churna
Dantashula	Triphala, Bakula, Vidanga, Jeeraka, Karpura
Krimidanta	Bhadradaru, Punarnava, Sneha, Hingu
Jihwakantaka	Yasthimadhu, Guduchi, Taila/ Sarpi

Probable mode of action: Pralepa is having raktapitta prasadana action. The medicines get absorbed via hair roots, sweat glands and capillaries and shows its action.

Dhumapana (Herbal smoking): Inhaling medicated smoke through nose or mouth and exhaling mouth is called dhumapana. Jatrurdhwa kaphavatotta vikaranam ajanmane/ uchchedaya cha jaataanaam pibet dhumam sadaa aatmavaan/^[9] To halt jatrurdhwa roga or in kaphavataja diseases of jatrurdhwa one has to go for dhumapana. In mukha-kanta roga-

Utklista dosha condition - inhale and exhale dhuma through mukha and then inhale through nasa and exhale through mukha.

Anutklista dosha condition- first inhale through nasa and exhale through mukha and then inhale and exhale through mukha.

Condition	Dravyas used
Danta harsha, Danta sharkara, Chaladanta	Snaihika dhuma -guggulu, agaru, musta, madhuchista, tila
Tundikeri, Galashundika	Trivriith, Danti, Nimba, Katuka-varti
Vrina, Gilayu	Haridra, Yasthimadhu
Mukha paka	Snaihika- Guggulu, Tagara, Jatamamsi, Eranda, Khadira Vairechanika- Haridra
Mukhadaurgandhya	Tikshna- Haridra, laksha, darvi, triphala, ela

Probable mode of action: Dhumapana by its sukshma guna enters the srotases and by *ushna tikshna guna* eliminates doshas. In Dhumapana, (drugs having physical change but chemical compositions remains same) drugs get converted into gaseous state and active principles directly enters into circulation and cells thus action is obtained.

Raktamokshana (Blood letting): Mukha dantamula galajaah prayo roga kaphaasra bhuyistaah/ tasmaat tesham asakrudrudhiram visraavayet dushtam/^[10]

Jihwaagata vikaranam shastam shonita mokshanam/^[11] mukha (oral cavity), dantamoola (gum), gala (cheek) and jihwa (tongue) vikaras(diseases) have kapha and rakta pradhana therefore one has to go for raktamokshana in these rogas. Jalauka or prachchanna can be done easily on OPD basis.

Sites for raktamokshana are 1) mukha roga- jihwa, osta, hanu, talu gata siras (lingual vein, inferior & superior labial veins, facial vein, palatine vein) 2) Jatrurdhwa granthi- greeva, kanta, shankha,^[12] 3) Jihwaroga, dantavyadhi - adhojihwayam, 4) Taluni- talavyeshu.^[13]

Probable mode of action: Raktamokshana drains vitiated blood from the site, increases blood flow, helps

to eliminate the toxins and allows nutrients. Thereby reduces inflammation and promotes healing.

DISCUSSION

Acharya Chakrapani quotes that “*Anamaye yathamoolo vrikshah samyak pravardhate/ anamaye shirasyevam dehah samyak pravardhate//*”. Our acharyas compared human body with tree, shiras is correlated to roots of tree. How the healthy, strong and deep roots are essential to tree to remain firm likewise a healthy shiras is for body. As mukha is the beginning of gastro-intestinal system, *Mukhaswashya* is very essential to remain healthy. Poor oral hygiene is the main cause behind oral disease, which has a great impact on quality of life of an individual. Oral diseases persist to be a major health problem around the world. The contemporary medicine has only limited success in the prevention of periodontal disease and in the treatment of a variety of oral diseases.^[14]

These sthanikachikitsas are essential part of mukharogachikitsa and mukhaswashtharakshana, which can be easily implemented in our daily life. Kavala, Gandusha, Pratisarana are main oral cleansing procedures explained in the classics, through which we can attain both Nidanaparivarjana and sampraptivighatana.

Depending upon the vyaktasthana, rogibala and rogabala, one have to select these sthanika chikitsopakramas. Even in shastrasadhyavyadhi- we can go for kavala, gandusha, pratisarana. If Mukharogas are secondary to other systemic illnesses, first we should take care of primary disease.

These sthanikaupakramas are oral transmucosal administrations, more beneficial because drug absorption is rapid due to rich vascular supply and lack of stratum corneum epidermidis. This results in rapid rise of drug concentration in blood. Oral transmucosal administration has the advantage of avoiding the entero-hepatic circulation and immediate destruction by gastric juice / partial firstpass effects of hepatic metabolism.

CONCLUSION

In modern life, however due to lack of time and negligence; Oral hygiene not properly maintained which leads to oral diseases. Kavala, Gandusha, Pratisarana, Dhumapana, Raktamokshana, Ksharaagnikarma – are the unique contribution of our science, which are more effective when used along with shamanaushadhi's. Our Acharyas has advised various measures to maintain oral hygiene and health which matches the guidelines provided by American Dental Association. Dinacharyas explained by Ayurveda is a boon to mankind to preserve and maintain our health, being students of Ayurveda- we should know the importance of these procedures and make use of it in day today life and in clinical practice.

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