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## Healing through *Pratisarana*: A Literary Assessment for *Dantmoolgat Roga*

*Pratisarana Karma in Dantmoolgat Roga: A Review*

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### ABSTRACT:

Background: The oral cavity (*Mukha*), reflects the overall health of the individual and is considered an important part of *Uttmanga* according to Ayurveda. The ancient *Acharyas* had identified seven *Adhithana* of the oral cavity, among which *Dantamoola* conferred significant importance. Diseases affecting *Dantamoola* are similar to periodontal diseases in modern dentistry based on their clinical characteristics. Periodontal diseases rank as the second most common oral health concern, affecting approximately 30–50% of the population in countries such as the United States. In various local treatment described in Ayurveda, *Pratisarana* (~the topical application or gentle rubbing of medicinal powders or pastes over the affected area) have shown promising results. Unlike systemic remedies, *Pratisarana* provided localized medicinal action, making it a suitable intervention for inflammatory and infectious conditions of the oral cavity. Aims and Objectives: To detect the ayurvedic efficacy of *Pratisarana* in the management of *Dantamoolagata Roga* by correlating it with the periodontal diseases. Materials and Methods: Based on knowledge from the existing Ayurvedic literature, a thorough examination of *Dantamoolagata Roga*, periodontal disorders, and the therapeutic use of *Pratisarana* was carried out. Result and Conclusion: *Pratisarana* has demonstrated encouraging results in the treatment of *Dantamoolagata Roga*, as reported by the numerous *Acharyas*. Consistent use of *Pratisarana* may aid in breaking down the pathophysiology of the disease and aid in root-level management.

**Key words:** *Dantamoolagata Roga*, *Pratisarana*, Periodontal disease, Gingivitis

### Introduction:

It is widely acknowledged that oral health is a significant predictor of overall health and life satisfaction. The mouth (*Mukha*) is regarded as an essential part of the *Urdhwanga* (upper body) and is one of the *Bahirmukha Srotas* in Ayurveda, which represents the internal condition of bodily health. Since many infections, nutritional deficiencies, and systemic disorders initially present as mouth symptoms including lesions, inflammation, or mucosal alterations, the oral cavity is frequently seen in modern medicine as a mirror of systemic health.

Both preventive and therapeutic elements of oral health are covered in great detail in Ayurvedic classics. Oral symptoms of a variety of systemic diseases are commonly referred to as *Purvarupa* (early signs) and *Rupa* (manifested symptoms) converted to disease (*Vyadhi*). The root of the teeth and surrounding tissues, known as the *Dantamoola*, is one of the seven structures (*Adhithana*) that make up the oral cavity. The signs and course of the disorders linked to *Dantamoola* are clinically comparable to those of periodontal diseases.

About 30 to 50 percent of people in nations like the US suffer from periodontal diseases, which are the second most prevalent oral health problem worldwide behind dental caries. A chronic inflammatory disease of the tooth-supporting tissues brought on by certain pathogenic microbes, periodontitis causes deepening of periodontal pockets, gum recession, and the gradual breakdown of the alveolar bone and periodontal ligament.

In Ayurveda, Emphasis is placed on *Shodhana Chikitsa* (purification therapies) to eliminate imbalanced *Dosha* and stop disease recurrence. *Pratisarana* - the delicate application or rubbing of medicinal pastes or powders over the afflicted area of the mouth cavity is one of the significant localized therapeutic techniques referenced in classical writings. Conditions resulting from *Kapha-Rakta Dushti* (vitiation of kapha and blood), which are frequently encountered in disorders of the mouth, gums, and throat, are especially well-managed by this technique. *Acharya Vagbhata* highlights that the vitiation of *Kapha* and *Rakta* is the root cause of the majority of illnesses affecting the oral cavity, such as *Mukharoga*, *Dantamoolagata Roga*, and *Galaroga*. As a result, *Pratisarana* is suggested to assist alleviate these diseases by localized therapeutic action, plaque and debris removal, inflammation reduction, circulation promotion, and tissue healing support.

This review aims to examine the probable mechanism and therapeutic impact of *Partisarana* in managing *Dantamoolagata Roga*, highlighting its relevance in both classical *Ayurvedic* theory and modern periodontal care.

### Aims and Objectives:

To explore the therapeutic concept of *Partisarana* (gentle application or rubbing of medicated substances over the affected area in the oral cavity) in the management of *Dantamoolagata Roga*, with a comprehensive understanding of its relevance in the context of periodontal diseases.

### Materials and Methods:

1. Using traditional *Ayurvedic* literature and commentaries, a thorough examination and analysis of *Pratisarana* was carried out..
2. To comprehend the principles, process, and likely mechanism of action of *Partisarana* in the treatment of *Dantamoolagata Roga*, a review of the literature was conducted.

### Observation and Results:

**Types of *Pratisarana*:** *Pratisarana*, a local therapeutic treatment, is employed in the classical *Ayurvedic* literature, especially for oral pathological conditions. Numerous reputable texts have described it in a variety of ways. Six prominent *Ayurvedic* treatises—*Sushruta Samhita*<sup>i</sup>, *Ashtanga Hridaya*<sup>ii</sup>, *Ashtanga Sangraha*<sup>iii</sup>, *Bhaavaprakasha*<sup>iv</sup>, *Sharangadhara Samhita*<sup>v</sup>, and *Yogaratanakara*<sup>vi</sup> have different but similar conceptualizations of this modality, according to a comparative analysis of their descriptions.

The most commonly recognized of the different forms is *Kalka*, which is mentioned repeatedly in all of the sources under consideration. Its fundamental function in *Pratisarana* therapy is indicated by this. Despite occasional textual exclusions, *Rasakriya* is very highly regarded; it is mentioned in *Sushruta Samhita*, *Ashtanga Hridaya*, *Ashtanga Sangraha*, and *Yogaratanakara*, indicating its broad traditional acceptability. The *Sushruta Samhita* is the only place where *Kshaudra* is referenced, which could indicate a more old or specialized use. *Sushruta Samhita*, *Ashtanga Sangraha*, and *Yogaratanakara* all mention *Churna*, demonstrating its use in powdered form. However, *Avaleha* only occurs in *Sharangadhara Samhita* and *Yogaratanakara*, suggesting that it was incorporated into *Pratisarana* practices rather later.

#### Matra for *Pratisarana*:

In *Ayurvedic* treatment, the amount (*Matra*) of *Pratisarana* varies according to the disease situation. The classical literature recommend a typical dosage of one *Kola Matra* for the treatment of *Mukharoga* (oral illnesses).

#### *Pratisarana Yoga* for *Dantamoolgat Roga*:

Table 1 was listed with the several forms of *Pratisarana Yoga* that are described in traditional *Ayurvedic* scriptures. Different classical *Ayurvedic* texts have different classifications for *Dantamoolagata Roga* (Periodontal Diseases). This includes 15 types listed by *Acharya Sushruta*, 13 types described by *Acharya Vagbhata* and *Vrudh Vagbhata* in *Ashtanga Hridaya* and *Ashtanga Sangraha* along with *Acharya Sharangadhara*, 16 types described by *Acharya Bhavamishra* (in *Bhavaprakasha*), *Acharya Madhava* (in *Madhava Nidana*) and *Acharya Yogaratanakara*.

### Characteristics of *Pratisarana* (Yogya Lakshana)

According to how it should be applied, the traditional *Ayurvedic* literature classify the therapeutic benefits of *Pratisarana* into three categories: *Samyakyoga* (suitable application), *Hinayoga* (inadequate application), and *Atiyoga* (excessive application).<sup>vii</sup>

#### 1. *Samyakyoga* (Ideal/Appropriate Application):

*Pratisarana* has positive therapeutic effects when taken as prescribed and in the right amount. Among the main features of *Samyakyoga* are

- Irrigation of *Srava*: Effective removal of secretions or exudates..
- *Roga Haratva*: Disease alleviation or suppression.
- *Prakruta Sthiti*: the afflicted tissues to their native state or normal texture..
- *Laghutva*: feeling of lightness in the area that has been treated.
- *Sukha Prapti*: A personal sense of ease and contentment.

#### 2. *Hinayoga* (Inadequate Application):

*Pratisarana* administered insufficiently or suboptimally has unsatisfactory results and may make some symptoms worse. Among the characteristics of *Hinayoga* are:

- *Kaphotklishita*: Aggravation of Kapha Dosha.
- Sticking of Lid Margins: Stickiness or adhesion of the mucosa at the edges of the lid.
- *Gurutva*: A heavy sensation, especially in the affected area or eyelids.

### 3. *Atiyoga* (Excessive Application):

Overuse or overly intense application of *Pratisarana* can result in adverse effects. The signs of *Atiyoga* are:

- *Varthma Sushkata*: Dryness of the eyelids.
- *Klama*: A sense of fatigue or exhaustion.
- *Daha*: Burning sensation in the affected area.
- *Shoola*: Pain or discomfort.
- *Rakta Srava*: Bleeding from the site of application.
- *Varthma Kriya Klesha*: Difficulty or discomfort in eyelid movements.

### Proposed Mode of Action of *Pratisarana* for *Dantamoolgat Roga*:

The term *Pratisarana* also known as *Garshana* meaning gentle rubbing or friction. In the context of oral health, *Pratisarana* refers to the therapeutic application over the oral mucosa, particularly the gingiva and surrounding periodontal structures. This procedure exerts both mechanical and pharmacological effects, which contribute to its efficacy in the management of periodontal diseases.<sup>viii</sup>

- **Mechanical effect:**

The friction generated during *Pratisarana* leads to remove local debris, plaque and increase salivation flow. This warming effect can reduce microbial load on the mucosal surfaces.

- **Vilayana of Vitiated Dosha:**

The rubbing action aids and subsequent removal of morbid *Kapha-Rakta Dosha*, which is often associated with excessive salivary secretions, plaque accumulation, and mucosal congestion. This cleansing action helps to detoxify the oral cavity and reduce inflammatory exudates.

- **Enhanced Local Blood Circulation:**

Mechanical stimulation through gentle rubbing promotes vasodilatation, leading to improved blood flow in the gingival and periodontal tissues. Enhanced circulation supports tissue oxygenation, cellular repair, and the resolution of inflammation, thereby accelerating the healing process.

- **Facilitation of Drug Absorption:**

The therapeutic agents used in *Pratisarana* come into direct contact with the oral mucosa, allowing active constituents to enter the *Srotomukha* (microchannels) and *Lalatravigrathi* (minor openings such as salivary ducts). These substances are absorbed primarily through the oral mucosa, leading to localized as well as potential systemic effects.

### Classical Classification of *Dantamoolagata Roga*

The *Ayurvedic* texts provide a comprehensive classification of *Dantamoolagata Roga* (periodontal diseases) as documented by various *Acharya*. An analytical comparison among the major classical sources i.e., *Sushruta Samhita*, *Ashtanga Hridaya*, *Ashtanga Sangraha*, *Sharngadhara Samhita*, *Bhavaprakasha*, *Yogaratanakara*, and *Madhava Nidana*—reveals a common core of pathological entities, with minor variations in nomenclature and number.

All major treatises uniformly describe *Shitada*, *Dantapupputa*, *Dantaveshtaka*, *Shoshira*, *Mahashoshira*, *Paridara*, and *Upakusha*, signifying these as the fundamental periodontal conditions acknowledged across the classical *Ayurvedic* literature. Additionally, *Dantavaidarbhya*, *Vardhana* (also mentioned as *Khalli Vardhana*), and *Adhimamsa* appear with slight terminological differences, yet conceptually align across the texts.

A more elaborate sub-classification of *Dantanadi* (fistulous tracts of dental origin) is noted in all sources, which is further divided based on the *Dosha* predominance into: *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja* and *Agantuja*. These reflect the multifactorial etiopathogenesis based on *Tridosha Siddhanta* and exogenous causes.

Furthermore, *Sushruta* and *Madhava Nidana* identify *Dantavidradhi*, a suppurative abscess lesion of the gingiva or alveolar region.

## Discussion:

According to *Acharya Vagbhata*, most *Mukharoga*, including *Dantamoolagata Roga* arise due to *Kapha-Rakta Dushti*. Therefore, therapies that pacify or eliminate the vitiated *Kapha* and *Rakta* are essential in management.

In various therapeutic applications for *Mukharoga*, the quantity may be adjusted as per the nature and extent of the lesion, ensuring a tailored approach based on clinical presentation. This highlights the principle of individualized dosing in Ayurveda, aiming for both efficacy and safety in localized treatments. *Pratisarana* is a type of *Sthanika Chikitsa* (local therapy) that involves gently massaging the teeth, tongue, or buccal cavity with the finger using herbal powders (*Choorna*), pastes (*Kalka*), or linctuses (*Avalehya*) for a short duration.<sup>ix</sup>

*Pratisarana*, as mentioned in *Ayurvedic* classics, aids in Removing local debries, plaque with reducing local inflammation, arresting infection, and promoting tissue regeneration. It facilitates the removal of accumulated *Dosha* locally and improves oral hygiene. Through this multifaceted mechanism combining mechanical cleansing, *dosha* balancing, circulatory enhancement, and targeted drug delivery *Pratisarana* serves as a valuable therapeutic modality in the *Ayurvedic* management of periodontal diseases. It supports detoxification, reduces microbial activity, and promotes the restoration of oral tissue health.

Herbs with anti-inflammatory, antibacterial, and wound-healing qualities include *Priyangu*, *Musta*, *Lodhra*, *Haridra*, *Saindhava*, *Yashtimadhu*. *Pratisarana* halts the growth of the disease and promotes healing at the underlying level by treating the *Kapha-Rakta Dushti*.

According to the *Ayurvedic* principles of attaining therapeutic balance while avoiding both excess and deficiency, the classification for *Samyakyoga*, *Ayoga* and *Atiyoga* indicated the significance of exact dosage and technique in the administration of *Pratisarana*. The diversity of traditional approaches to *Pratisarana* is highlighted by this comparative textual analysis, which also emphasizes the forms' continued applicability throughout the *Ayurvedic* canon. The data shows that medicinal formulations have both remained consistent and changed throughout time, illustrating how Ayurveda has been able to adjust to local customs and clinical demands.

## Conclusion:

*Pratisarana* emerges as a potent, safe, and economical way to treat *Dantamoolagata Roga*, when it comes to conditions that are associated with periodontal diseases. Ayurveda recommends its regular use as a preventative oral hygiene measure in addition to aiding in the treatment of oral cavity diseases. Further clinical studies are recommended to validate its efficacy and integrate it into routine dental care.

**Table 1: *Pratisarana Yoga* for *Dantamoolgata Roga***

Sr. No.	<i>Dantamoolgata Roga</i> (Periodontal Diseases)	<i>Pratisarana Yoga</i> <sup>x, xi, xii</sup>
1	<i>Shitada</i>	<ul style="list-style-type: none"> <li><i>Priyangu</i>, <i>Musta</i>, <i>Triphala</i>, <i>kalka</i> (<i>Su.Chi.</i>)</li> <li><i>Musta</i>, <i>Arjuntwak</i>, <i>Triphala</i>, <i>Priyangu</i>, <i>Rasanjan</i>, <i>Shunthi</i>, with <i>madhu</i> after <i>Raktamokshana</i> (<i>A.H.U.</i>)</li> <li><i>Kashish</i>, <i>Lodra</i>, <i>Pipapli</i>, <i>Shuddha Manahshila</i>, <i>Priyangu</i>, <i>Tejohva</i> with <i>Madhu</i> (<i>Y.R.</i>)</li> </ul>
2	<i>Dantapupputa</i>	<ul style="list-style-type: none"> <li><i>Pachalavan</i>, <i>Kshar</i> with <i>Madhu</i> (<i>Su. Chi.</i>)</li> <li><i>Yastimadhu</i>, <i>Svarjjikakshar</i>, <i>Shunthi</i>, <i>Sandhav</i> after <i>Chhedan</i>, <i>Bhedhana</i> and <i>Lekhana Karma</i> (<i>A.H.U.</i>)</li> </ul>
3	<i>Dantaveshtaka</i>	<ul style="list-style-type: none"> <li><i>Lodhra</i>, <i>Raktachandana</i>, <i>Yashtimadhu</i>, <i>Laksha Churna</i>, with <i>Madhur</i> after <i>Raktamokshana</i> (<i>Su. Chi. &amp; Y.R.</i>)</li> </ul>
4	<i>Shoshira</i>	<ul style="list-style-type: none"> <li><i>Lodhra</i>, <i>Musta</i>, <i>Rasanjana</i> with <i>Madhu</i> (<i>Su. Chi. &amp; Y.R. B.P.</i>)</li> <li><i>Lodhra</i>, <i>Musta</i>, <i>Mishri</i>, <i>Triphala</i>, <i>Takshaya</i>, <i>Raktachandan</i>, <i>Kinshuk</i>, <i>Kathaphal</i> with <i>Madhu</i> after <i>Chedana</i> and <i>Lekhana Karma</i></li> </ul>
5	<i>Mahashoshira</i>	<i>Asadhya</i>
6	<i>Upkush</i>	<ul style="list-style-type: none"> <li><i>Panch Lavan</i>, <i>Trikatu</i> with <i>Madhu</i> (<i>Su.Chi.</i>)</li> <li><i>Laksha</i>, <i>Priyangu</i>, <i>Raktachandana</i>, <i>Sandhava</i>, <i>Gairik</i>, <i>Kushtha</i>, <i>Shunthi</i>, <i>Marich</i>, <i>Yastimadhu</i>, <i>Rasanjana</i> with <i>Ghrutmanda</i> and <i>Madhu</i> After <i>Lekhana Karma</i> with <i>Madalag</i> and <i>Shakadipatra</i> (<i>A.H.U.</i>)</li> </ul>

7	<i>Paridara</i>	<ul style="list-style-type: none"> <li>• <i>Shitadvat Pratisarana (Su.Chi.)</i></li> </ul>
8	<i>Dantavaidarbha</i>	<ul style="list-style-type: none"> <li>• <i>Kshar Pratisarana after excised</i></li> </ul>
9	<i>Vardhana / Khalli Vardhan(Y.R., B.P., M.N.)</i>	<i>Didn't Describe any Pratisarana Yoga</i>
10	<i>Adhimansa</i>	<ul style="list-style-type: none"> <li>• <i>Vacha, Tejvati, Patha, Sarjikakshar, Yavkshar with Madhu after Chedan Karma (Su. Chi. &amp; A.H.U.)</i></li> </ul>
11-15	5 types of <i>Dantanadi</i>	<i>Didn't Describe any Pratisarana Yoga , Nativat Chikitsa</i>
16	<i>Dantavidradhi (A.H.U.)</i>	<ul style="list-style-type: none"> <li>• <i>Ktuki, Kushth, Meshshrungi, Yava</i></li> </ul>

<sup>i</sup> Acharya JT. Susrutha Samhita with Nibandha Sangraha Commentary of Dalhana. Reprint ed. Varanasi (India): Chaukamba Sanskrit Sansthan; Chikithsa sthana, Chapter 40, Verse 69, pg.558

<sup>ii</sup> Ashtanga Hridaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana of Hemadri. Chaukamba Orientalia 9th edition. Varanasi (India), Sutra sthana, chapter 22, verse 13, pg. 300

<sup>iii</sup> Ashtanga Sangraha of vagbhata Vol. 1 by Prof. K.R. Srikantamuthy.. Chaukamba Orientalia 9th edition 2005, reprint 2007. Sutra sthana, chapter 31, verse 12, pg. 535

<sup>iv</sup> Bhava Prakasha of Sri Bhavamishra commentary by Dr. Bulusu Sitaram part-2, Chaukambha Orientalia 1<sup>st</sup> edition 2010, Reprint 2014, Chapter 66, verse 19, pg.770

<sup>v</sup> Sharangadhara, Sharangadhara samhita commentary Adhamalla's Dipika and Kasirama's Gudharatha- Dipika, Re print edition 2012. Varanasi: Chowakambha Orientalia (Jai.Krishnadas Ayurvedaseries), Utharakhand Chapter 10, verse 17, Pg.354

<sup>vi</sup> Yoga Ratnakara with Vidyotini, hindi commentary by Vaidya Lakshmiapati Sastri edited by B.B. Sastri, Reprint 2015, Chaukambha Prakashan, Mukha roga chikitsa PP. 298

<sup>vii</sup> Acharya JT. Susrutha Samhita with Nibandha Sangraha Commentary of Dalhana. Reprint ed. Varanasi (India): Chaukamba Sanskrit Sansthan; Chikithsa sthana, Chapter 40, Verse 69, pg.558

<sup>viii</sup> Dhara Makwana, et al, "Role of Dantashodhana Churna Pratisarana in preventing the recurrence of Dantasharkara (Dental calculus) after ultra sound scaling" J. Res. Edua. Indian Med. 2017; 23(1-2): 24-30 [10.5455/JREIM.82-1496239010](https://doi.org/10.5455/JREIM.82-1496239010)

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<sup>x</sup> Acharya JT. Susrutha Samhita with Nibandha Sangraha Commentary of Dalhana. Reprint ed. Varanasi (India): Chaukamba Sanskrit Sansthan; Chikithsa sthana, Chapter 22, Verse 12, pg.218

<sup>xi</sup> Ashtanga Hridaya with Sarvangasundara commentary of Arunadatta and Ayurvedarasayana of Hemadri. Chaukamba Orientalia 9th edition. Varanasi (India), Uttartantra, chapter 22, verse 28, pg. 398

<sup>xii</sup> Yoga Ratnakara with Vidyotini, hindi commentary by Vaidya Lakshmiapati Sastri edited by B.B. Sastri, Reprint 2015, Chaukambha Prakashan, Mukha roga chikitsa PP. 298