



LITERATURE REVIEW: DASHMULA TAIL GANDUSHA IN DANTHARSHA.

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ABSTRACT *Ayurveda* is one of the greatest gifts of ancient India to mankind. It is one of the oldest scientific medical systems in the world and have a long record of clinical experience. *Shalaky Tantra* is the branch of *Ayurveda* which deals with the *Vyadhis* and their treatment related to *Urdhwajatru*. *Dantharsha* is one among the eight diseases of *Danta*. The main *Dosha* is *Vat* in *Dantharsha*. On the basis of clinical features, it can be compared with Dental hypersensitivity. It is a progressive destruction of enamel. Because of attrition, erosion or abrasion, enamel loose away from tooth. It may leads to Dental sensitivity. It is one of the major problems in dentistry. Our Acharya describe many treatment modalities for *Dantharsha*. Among them *Gandusha* with *sneha* like *Dashmula tail* is beneficial to treat the disease *Dantharsha*.

KEYWORDS : *Dantharsha, Gandusha, Dashmula tail.*

INTRODUCTION

Shalaky tantra is one among eight specialties of *Asthang Ayurveda* which deals with curative and prophylaxis of disease of head which include eye, ear and all *urdhwajatru* *roga*. *Acharya Vagbhata* described the *Mukharoga* & its *Chikitsa* in separate *adhyay* in *Uttantatra*. There are 8 sub-sight of *Mukharoga*. Among them, disease *Dantharsha* is one part of *Dantroga*. On the basis of clinical features, *Dantharsha* can be compared with Dental hypersensitivity. According to the Canadian consensus document, DH has been defined as “pain derived from exposed dentin in response to chemical, thermal tactile or osmotic stimuli which cannot be explained as arising from any other dental defect or disease”. According to *ayurveda* “द्विषतो दन्तधावनम्” is one of the main causative factor for *Mukharoga* as well as *Dantroga*. According to modern poor oral hygiene is an important risk factor for *Mukharoga*. In this era, faulty dietary habit & poor oral hygiene is very commonly found in illiterate as well as educated people. Brushing to hard, gum disease (gingivitis), dental erosion (food & drink), receding gums, teeth grinding, bleaching of tooth, recurrent scaling, calculus, root planing, poor nutritional diet, addiction etc. are responsible for dental hypersensitivity. In *Ayurvedic* classics several treatment modalities such as *Gandusha, Kaval, Snehik nasya, shirobasti, Dhumpan* etc. have been mentioned for the management of *Dantharsha*. Among these, *Gandusha* is the kind of local treatment which mainly have therapeutic effects such as *Samana and Ropan*. Also, the *Dashmula tail* has *Vathar* and *Vedanahar* property. Which would help to treat disease.

Nidan:

No separate or specific *Nidanas* of *Dantharsha* have been mentioned in *Samhita*. So, the general causative factors which are responsible *Mukharog* can be considered as the causes of *Dantharsha*. *Acharya Vagbhata* has described the *Samanya Nidana* of *Mukharoga* which may be consider as *nidan* of *Dantharsha*.

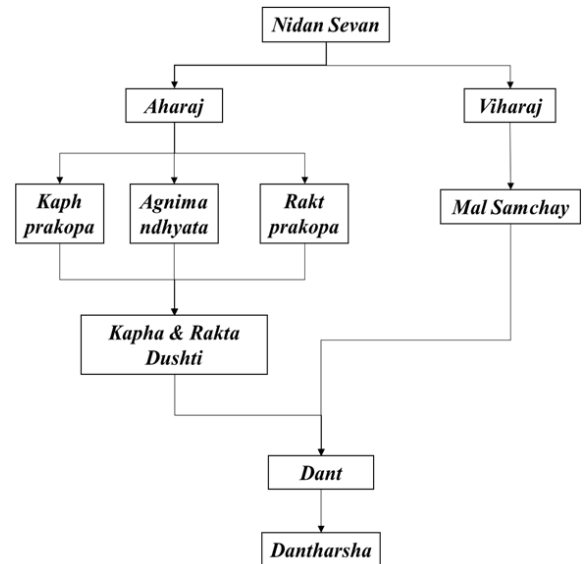
मात्स्यमाहिषवाराहपूलकम् |
माषसूपदधुक्तेक्षुरसफाणितम् ॥१॥
अवाक्शय्यां च भजतो द्वृ
धूमर्च्छर्दनगण्डूषानुच ॥२॥
कृद्धाः श्लेष्मोल्बणा दोषाः कुर्वन्त्यन्तर्मुखं गदान् ॥

People who drink *Shukta* (wine) may be at higher risk for enamel stain and erosion. *Ikshuras* (sugars) are easily and rapidly fermented by cariogenic bacteria to produce acid and cause dissolution of hydroxyapatite crystal of enamel and dentin. *Dadhi* is *abhishyandi* which may obstruct the supplying channels of *rasa-rakta* & subsequent *Dhatus*. More ever due to *usna, tiksna* etc. qualities it causes *raktadusti*. *Anuchit chardam* (vomiting or acid reflux) can damage tooth enamel. When stomach acid gets into the mouth, it can have a corrosive effect on the tooth enamel. Among them a part of *nidana* can be creates “*Khvegumya*” which leads to pathogenesis of disease.

Samprapti: The way through which *Dosha* are vitiated through their own aggravating factors, the way through which *Dhatus* and *Malas* are vitiated by the *Dosha* by spreading in the body through *Urdhwadi* various directions and leads to a disease is known as *Samprapti*.

The probable samprapti of Dantaharsha as under:

By the *Aharaja & Viharaja nidan* seven, *Kaphaprakopa, Agnimandhyata* and *Raktadusti* occur. This is the *Sancaya* state. If this *Nidana Sevana* continuous, *Dosha Prakopa* occurs and *Dushita Rakta* interacts with *Dusita Kapha* and finally ascend to *Urdhwajatru (Vimargagamana)* and localized in *Danta*. This is the *Sthana Samshraya* of *Dosha*. As a result of this, *Sthana Samshraya, Mamsa* and *Sira Dushti* in *Danta* takes place which leads to the production of prodromal symptoms. Then the pathogenesis progress to the next *Kriyakala* that is *Vyaktavastha*. In this stage the symptoms like hypersensitivity, *Dantashoola* etc. occurs.



Rupa: According to *Acharya Vagbhata* following signs & symptoms are found in *Dantharsha*.

दन्तहर्षं प्रवाताम्लशीतभक्षक्षमा द्व
भवन्त्यन्तर्मुखेनैव सरुजश्च ॥

Shit, Amla ras & Vat intolerance, *Dantashoola, Chaldant* are the symptoms of *Dantharsha*.

Chikitsa: Breaking of this *Samprapti* is known as *Chikitsa*. In *Ayurvedic* classics several treatment modalities such as *Gandusha, Kaval, Snehika nasya, Shirobasti, Dhumpan* etc have been mentioned for the *Dantharsha*.

दन्तहर्ष भेदे च वातहरसिद्धं तैलमेलाकृष्णपाटलीत्वग्विपक्वो

मज्जा वा गण्डूषः| स्निग्धाश्च नस्यादयः||

Among these, *Gandusha* is the kind of local management which mainly possesses therapeutic effects such as *Shamana* and *Ropan*. The *Dashmula taila* has *Vathar* and *Vedanahar* property. Which would help to treat dental pathology.

DISCUSSION:

In *Dantaharsha* the main *Dosha* involvement is *Vat*. *Abhyang* with *Sneha* is beneficial for *Vat dosha* and *usna guna* of *swedan* also decrease the *Vat*. There are 4 types of *Gandusha* described which are *Snehik*, *Shaman*, *Shodhan*, *Ropan*. Among them *Snehik Gandusha* is useful to treat *Vat dosha*.

The drug which is taken by the mouth is passed through the liver and then absorbed into the bloodstream (systemic circulation). But in other forms of drug administration, the drug by-passes the liver and directly entering the bloodstream and results in rapid onset of drug effect. By the *Gandusha* the medicine directly absorbed in blood stream and act more locally then systemically. Also *Gandusha* increased salivary secretions that dissolve the *Ama* (toxins like food debris). The main function of salivary fluid is to maintain pH at the mucosal epithelial cell surface and the tooth surface. Normally mouth is a non-acidic or neutral. Unhealthy mouth is acidic. It indicates an oxygen-deprived environment, which puts our teeth at risk for demineralization and cavities. *Gandusha* is an immediate solution for mouth acidity and which change the oral pH quickly into a safe zone. Also *Gandusha* increases the vascular permeability in the oral cavity. Therefore, the drugs get rapidly absorbed both locally and systemically. This can help to enhance the healing process of disease.

Also, the ingredients of *Dashmula tail* are having properties like *kashay & maudhur ras*, *lagu-ruksh gun*, *usna virya & katu vipak* which gives *Vat & Kaph shamka* effect. These drugs produce *Brihana* effect which may nourish and strengthen the *Asthi Dhatu (Dant)*. According to *Acharya Vagbhata*, as per "*Ashray- Ashrayi bhav*" *Asthi dhatu virddhi* decrease the *Vat dosh*. Also *Dashmula taila's Snigdha, Balya, Brihana & Vathar* properties may useful to regenerates the exposed dentin layer. *Gandusha* with *Dashmula tail* may block off the nerve-enriched tubules in the exposed dentin. Which may helped to reverse the pathology of *Danharsha*.

CONCLUSION:

All the *Vathar* procedure are useful in *Danharsha*. Among them *Gandusha* with *sneha* like *Dashmula tail* may useful to treat the *Danharsha* because it is feasible and It may also acts as oral hygiene method. So, it can be concluded that *Gandusha* of *Dashmula tail* can be used in *Danharsha*.

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