



An Overview of Common *Dantamulagata Rogas*: Exploring Gum Diseases in Ayurveda

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Abstract

In Ayurveda, the mouth (*Mukha*) is described as having seven crucial anatomical parts, known as the *Saptangas*, which include the *Oshta* (lips), *Dantamula* (gums), *Danta* (teeth), *Jihwa* (tongue), *Talu* (palate), *Gala* (throat) and *Mukhadi* (oral cavity/oral mucosa). Diseases afflicting the above oral structures are collectively classified as *Mukharogas*, a comprehensive term for various oral disorders. Acharya Sushruta has explained 65 types of *Mukharogas*, while Acharya Vagbhata has described 75. Among these conditions, disorders specifically affecting the gums are known as *Dantamularogas*, comprising 15 distinct types. In Ayurveda, great emphasis is placed on the causative factors, signs and symptoms, prevention and treatment modalities for *Dantamulagata rogas*. This emphasis on oral health underscores its integral role in achieving and maintaining overall health and wellness. Acharya Sushruta and other ancient scholars highlighted that oral hygiene practices are essential not only for preventing local diseases but also for promoting systemic health. By *Swastavritta upayas Danta swasthya* (dental health) and *mukha swasthya* (oral health) can be achieved. These practices includes *Dantadhavana* (brushing the teeth), *Jihwanirlekhana* (tongue scraping), *Tambula sevana* (chewing betel leaf), *Kavala* (oil pulling or gargling), *Gandusha* (holding medicated liquid in the mouth), *Pratisarana* (applying medicated powders or pastes on the gums), *Nasya* (nasal administration of medicated oils) and *Murdha taila* (application of oil on the scalp). These practices serve not only to maintain oral hygiene but also to promote overall health. In this context, the present article provides a detailed literary review of common *Dantamulagata rogas* as described in various classical Ayurvedic texts.

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1. Introduction

The term *Mukharoga* combines "*Mukha*" and "*Roga*" and refers to ailments affecting the oral cavity. Ayurvedic texts describe seven main components of the mouth: *oshta* (lips), *dantamula* (gums), *danta* (teeth), *jihwa* (tongue), *talv* (palate), *gala* (throat) and *mukhadi* (oral cavity or mucosa) [1]. Classical sources emphasize the importance of these structures; for example, *Sushruta Samhita* mentions that the mouth and chin together measure approximately 24 *angula* in length, with the *mukha* (mouth) itself around 4 *angula* and the *greeva* (neck) about 20 *angula*. Acharya Sushruta explains the mouth is one of the *bahirmukha srotas*-nine external openings and additionally, Acharya Charaka details parts of the mouth enlisting like *chibuka* (chin), *oshta* (lips), *mukhakona* (mouth corners), *dantaveshta* (gums), *talv* (palate), *galasundhika* (uvula), *upajihwika* (epiglottis or tonsils), *jihwa* (tongue) and *ganda* (cheek).

The term "*Dantamula*" directly translates to "that which supports the tooth," with "*mula*" signifying roots or a source of origin. This term implies both the root structure and the notion of birth or origin. Synonyms include *Dantamula*, *Dantamamsa*, *Dantaveshta*, *Dantaveshtaka*, *Dantabandhana*, *Dantashaya*, *Dantadhara* and *Danta valka*.

Dantaveshtaka are two in number and are considered as *Pratyanga*, or sub-parts, of the head and neck. Classical texts categorize teeth as part of the skeletal system, listing them among the body's bones. Teeth possess 32 root joints, which are of the ball-and-socket, or "*Ulukhala*," type. No muscles are attached to these structures. There are six snayus-ligaments, in each jaw—the *Urdhva* and *Adho Dantamamsa* – upper and lower jaws [2, 3, 4].

The mouth, or oral cavity, consists of two main areas: the vestibule and the oral cavity proper. The vestibule is a small space bounded by the lips, cheeks, teeth and gums, and the oral cavity proper, a larger area within the mouth. The teeth is surrounded by the periodontium, which refers to the tissues that support and stabilize each tooth in its position within the jaws. These tissues include the gingiva (gum tissue), cementum (the outer layer of the tooth root), alveolar bone (the tooth socket), and periodontal ligaments (fibers connecting the cementum to the bone).

The gingiva, or gum tissue, is divided into marginal, attached and interdental areas. The marginal gingiva encircles the tooth, separated from the attached gingiva by a shallow groove and forms the gingival sulcus wall. The attached gingiva is tightly bound to the bone's periosteum, resilient and keratinized to endure chewing forces. The interdental gingiva fills the space between teeth, contributing to structural support. The alveolar bone forms the sockets or craters in which the teeth rest, while the periodontal ligament consists of fiber bundles that anchor teeth firmly yet flexibly in the alveolar bone, enabling them to withstand chewing pressure. The periodontium is richly supplied with blood through the internal maxillary artery, ensuring nourishment and vitality. Lymph from the upper gums drains to submandibular nodes, while the front of the lower gums drains to submental nodes, and the rear to submandibular nodes, further supporting overall health.

The gingival epithelium serves as a protective barrier for underlying tissues while allowing selective interactions with the mouth's environment. The gingival sulcus, a small groove next to the tooth, contains fluid that filters in from gingival connective tissue. This fluid helps cleanse the sulcus, contains plasma proteins that enhance adhesion of gum tissue to the tooth, has antimicrobial qualities, and includes antibodies to defend the gums. Gingival fibers play several roles: they stabilize the marginal gingiva around each tooth, provide firmness needed to endure chewing forces, and connect the free gingiva with both the tooth's cementum and attached gingiva.

For a thorough examination of the gums, it's essential to fully expose them by retracting the lips. A torch and spatula help to visualize the back sections, while a dental mirror can aid

in viewing the inner, lingual side. Running a finger along the gum line is also crucial, as small, localized lesions can otherwise go unnoticed [5].

Dantamulagata disorders are classified under *mukha rogas*, with their root causes (*samanya nidana*) and pathogenesis (*samprapti*) occurs from specific dietary and lifestyle factors. In terms of diet (*ahara*), the consumption of heavy, oily rich foods is significant. This includes fish (*matsya*), buffalo meat (*mahisha*), pork (*varaha mamsa*), radish (*mulaka*), black gram soup (*masha supa*), yogurt (*dadhi*), milk (*ksheera*), sour fermented foods (*shukta*) and sweets made from molasses (*phanita*). These foods are known to increase *kapha dosha*, particularly when taken in excess, which in turn contributes to the development of different *mukharogas*.

Additionally, lifestyle factors plays an important and crucial role in the manifestation of *mukha rogas*. Sleeping in forward head low position (*avakshayya*) and neglecting oral hygiene practices, especially avoiding tooth brushing (*dantadhavana dweshi*), can lead to an accumulation of toxins and impurities in the oral cavity. Furthermore, the improper or excessive use of certain cleansing practices—such as smoking, spitting, and gargling (*dhuma-chardana-gandusha*)—disturbs the natural balance of the mouth. These activities, when done inappropriately or excessively (*anuchitam*), disrupt the health of oral tissues. Another contributing factor is excessive or incorrect bloodletting (*siravyadha*), which can lead to an imbalance in *doshas* [6].

Collectively, these dietary and lifestyle factors provoke the *kapha dosha*, leading to accumulation of *kapha*, *vaishamyata* of *snigdhatata* and eventually causing a variety of oral diseases. The vitiation of *kapha* within the mouth manifests as swelling, inflammation, and other disorders affecting the gums and teeth, thus forming the basis of *Dantamulagata rogas* within the wider category of *mukha rogas*.

Table 1: Mukha roga sankhya

Acharyas	Sankhya
Sushruta	65
Vagbhata	75
Bhavamishra	67
Yogaratanakara	67
Charaka	64
Sharangadhara	74

Table 2: Classification of Dantamula rogas [7, 8, 9, 10, 11, 12]

Gata-Part	Sushruta Sambhita	Ashtanga Sangraha Sharangadhara	Madhava Nidana Bhava prakasha Yoga ratnakara
<i>Dantamula</i>	15	13	16

Table 3

SL. NO	Roga	Dosha Dushiti	Sadhya-Asadhya	Disease Correlation
01	<i>Sheetada</i>	<i>Kapha-Shonita</i>	<i>Sadhya</i>	Bleeding gums / Scurvy, Periodontitis
02	<i>Dantapupputaka</i>	<i>Kapha-Rakta</i>	<i>Sadhya</i>	Periodontal abscess/Periapical abscess
03	<i>Danta veshtaka</i>	<i>Shonita</i>	<i>Sadhya</i>	Chronic suppurative gingivitis
04	<i>Shoushira</i>	<i>Kapha-Rakta</i>	<i>Sadhya</i>	Chronic gingivitis
05	<i>Mahashoushira</i>	<i>Sarvaja</i>	<i>Asadhya</i>	Cancrum oris
06	<i>Paridara</i>	<i>Pitta-Asruk-Kapha</i>	<i>Sadhya</i>	Atrophic gingivitis
07	<i>Upakusha</i>	<i>Pitta-Rakta</i>	<i>Sadhya</i>	General aggressive periodontitis/Recurrent acute suppurative gingivitis
08	<i>Danta vaidarbha</i>	<i>Abhigata</i>	<i>Sadhya</i>	Traumatic periodontitis
09	<i>Vardhana</i>	<i>Maruta</i>	<i>Sadhya</i>	Extra tooth, Super numerary teeth
10	<i>Adhimamsa</i>	<i>Kapha</i>	<i>Sadhya</i>	Impacted wisdom tooth
11	<i>Vataja nadi</i>	<i>Vata</i>	<i>Sadhya</i>	Alveolar abscess with Sinus

12	<i>Pittaja nadi</i>	<i>Pitta</i>	<i>Sadhya</i>	Alveolar abscess with Sinus
13	<i>Kaphaja nadi</i>	<i>Kapha</i>	<i>Sadhya</i>	Alveolar abscess with Sinus
14	<i>Sannipataja nadi</i>	<i>Tridosha</i>	<i>Asadhya</i>	Alveolar abscess with Sinus
15	<i>Abhighataja nadi</i>	<i>Abhighata</i>	<i>Sadhya</i>	Alveolar abscess with Sinus
16	<i>Danta vidradhi</i>	<i>Tridoshas and rakta</i>	<i>Sadhya</i>	Alveolar abscesses

Note

Vagbhata made significant changes to Sushruta's classification by removing *Dantaveshtaka*, *Vardhana* and *Paridhara*, while adding *Dantavidradhi* to the list of dental disorders.

Sharangadhara followed a similar approach, aligning with Vagbhata's modifications.

Meanwhile, both Bhavamishra and Yogaratnakara expanded on Sushruta's original classification by including *Dantavidradhi*, bringing the total number of conditions to 16. Madhavakara also contributed to this evolution by adding *Karala* to the list, further increasing the number of recognized dental diseases to 16.

Table 4: Commonly occurring *Dantamulagata rogas* are

SL.NO	Roga	Lakshana	Chikitsa
1.	<i>Sheetada</i> Bleeding gums / Scurvy, Periodontitis	Su: Due to the vitiation of <i>kapha</i> and <i>shonita</i> <i>Akasmata shonita pravartana - dantaveshta</i> – bleeding from gums without any reason <i>Prakledi - Durgandhi, Krishna</i> – there will be discharge with foul smell and in black colour <i>Mrudu</i> – soft Gums will become loose, fall off and there will be pus formation. Vag: Similar description	Su: <i>Raktamokshana</i> <i>Gandusha</i> – <i>nagara, sarshapa, triphala, musta</i> <i>Lepa</i> – <i>priyangu, musta</i> <i>Nasya</i> – <i>triphala, madhuka, utpala</i> Vag: <i>Raktamokshana</i> <i>Gandusha</i> – <i>rasanjanadi dravya siddha Kashaya</i> <i>Lepa</i> – <i>rasanjanadi dravya + madhu</i> <i>tejovatyadi dravya: kandu, shotha, shula, shonita srava</i> <i>vyoshadi dravya</i> <i>Nasya</i> – <i>madhuravarga siddha taila</i> <i>Vati</i> – prepared from <i>vyoshadi dravya</i> should be kept in mouth
2.	<i>Dantapupputaka</i> Periodontal abscess, Periapical abscess	Su: <i>Kapha-rakta nimittaja</i> – due to vitiation of <i>kapha</i> and <i>rakta dosha</i> <i>Dantayo shwayathu</i> – swelling of both the gums <i>Saruja</i> – painful <i>Mahan</i> – profound Vag: <i>Badarasthi nibha ghana sopha</i> – swelling resembling <i>badara</i> fruit <i>Shighram pachati</i> – quick ripening	Su: <i>Taruna</i> – <i>raktamokshana</i> <i>Lepa</i> – <i>panchalavana, yavakshara</i> with <i>madhu</i> <i>Shirovirechana</i> <i>Nasya</i> <i>Snigdha bhojana</i> Vag: <i>Swedana</i> <i>Chedana</i> <i>Bhedana</i> <i>Lekhana</i> <i>Pratisarana</i> – <i>swarjikadi dravya</i>
3.	<i>Dantaveshtaka</i> Chronic suppurative gingivitis	Su: <i>Dushtashonita sambhava</i> – due to vitiation of <i>rakta</i> <i>Sravanti puya</i> – <i>rudhiram</i> – pus and blood discharge <i>Chala danta</i> – teeth become loose Vag: not explained	Su: <i>Raktamokshana</i> <i>Lepa</i> – <i>rodhradi lepa</i> <i>Gandusha</i> – <i>ksheerivriksha Kashaya</i> with <i>madhu, ghrita</i> and <i>sita</i> <i>Nasya</i> – <i>ghrita</i> cooked with <i>kakolyadi gana dravya</i> and 10 parts of <i>ksheera</i>
4.	<i>Upakusha</i> General aggressive periodontitis/ Recurrent acute suppurative gingivitis	Su: <i>Pitta rakta kruto</i> – due to <i>pitta</i> and <i>rakta dosha</i> <i>Veshtebhyo daha paka</i> – burning sensation and suppuration in gums <i>Danta chalati</i> – moving teeth <i>Aaghatito prasravanti shonita</i> – when stroked causes profuse bleeding <i>Manda vedana</i> – slight pain <i>Adhmayate srute</i> – after bleeding gums swells up <i>Mukham puti</i> – bad smell from mouth Vag: Added, <i>Kandu</i> - itching	Su: <i>Ubhayato shodhana: vamana</i> and <i>virechana</i> <i>Shirovirechana</i> <i>Raktamokshana</i> – <i>kakodumbara</i> and <i>gojihwa patra</i> <i>Lepa</i> – <i>lavana</i> and <i>vyosha</i> <i>Kavala</i> – <i>ushna kashaya pippalyadi dravyas</i> <i>Kavala</i> and <i>Nasya</i> – <i>Madhura rasa dravya siddha ghrita</i> Vag: <i>Swedana</i> – <i>sukoshna jala</i> <i>Utsanna danta mamsa</i> – <i>lekhana</i> with <i>mandalagra shastra</i> or <i>shaka patra</i> <i>Gandusha</i> – <i>sukoshna ghrita manda</i> or <i>taila</i> <i>Lepa / pratisarana</i> – <i>Marichyadi dravyas</i> <i>Gandusha / nasya</i> – <i>pritakparyadi taila / Madhuragana dravya siddha ghrita</i> <i>Raktamokshana</i> - repeatedly
5.	<i>Danta vidradhi</i> Alveolar abscesses	Vag: <i>Tridoshas and rakta</i> <i>Bahya-antah</i> – <i>shwayathu</i> : extensive swelling either internally or externally	Vag: <i>Kavala</i> - <i>Kashaya of tikta, katu, kashaya rasa dravyas</i> with <i>gomutra</i> – <i>ushna</i> <i>Pratisarana</i> – <i>vrischikali dravyas</i>

		<p><i>Ruk</i> – pain <i>Daha</i> – burning sensation <i>Bhinnam</i>: Puya and <i>asra</i> – if punctured – pus and blood discharge</p>	<p>It should be prevented from undergoing ripening by <i>ruksha</i> or <i>sheeta kriyas</i> both <i>bahya</i> and <i>abhyantara upayoga</i> If it undergoes <i>paka</i>, then <i>patana</i> followed by <i>dahana karma</i> <i>Gandusha</i> – <i>triphala</i> <i>Kashaya dravyas</i> <i>Nasya</i> – <i>yashtimadhu</i> <i>siddha sarpimanda</i></p>
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Note: Su-Acharya Sushruta, Vag-Acharya Vagbhata

Yogas as per Acharya Vagbhata ^[13]

Khadiradi Yoga: To prepare *Khadiradi Yoga*, take one *tula* of *Khadira* (*Acacia catechu*) and boil it in one *ghata* of *jala*. Reduce the decoction until it reaches a quarter of the original volume. Add the drugs paste in equal quantities of one *karsha* each of *Chandana* (*Santalum album*), *Jongaka* (*Cordia dichotoma*), *Kumkuma* (*Crocus sativus*), *Paripelava* (*Ficus benghalensis*), *Valaka* (*Ilex aquifolium*), *Ushira* (*Vetiveria zizanoides*), *Surataru* (*Stereospermum chelonoides*), *Rodhra* (*Santalum album*), *Draksha* (*Vitis vinifera*), *Manjishtha* (*Rubia cordifolia*), *Coca* (*Coca* plant), *Padmaka* (*Nelumbo nucifera*), *Vidanga* (*Embelia ribes*), *Sphrikka* (*Bauhinia variegata*), *Nata* (*Cassia fistula*), *Nakha* (*Mesua ferrea*), *Katphala* (*Capparis decidua*), *Sukshmela* (*Drypetes roxburghii*), *Dhyamaka* (*Tephrosia villosa*), *Pittanga* (*Ziziphus zizyphus*). Add one *prastha* of oil, cook everything together. This *yoga* can be used for drinking (oleation therapy), *nasya* (nasal administration) and *gandusha* (holding in the mouth). The benefits are: it cures all diseases of the mouth, improves vision to that of an eagle and provides a deep, strong voice similar to that of a boar.

Banadi Yoga: One hundred *pala* of *Bana* (*Balanites roxburghii*) and boil it in one *ghata* of water to make a decoction. Then, add a paste of half *pala* each of *Khadira* (*Acacia catechu*), *Jambu* (*Syzygium cumini*), *Yashti* (*Glycyrrhiza glabra*), *Ananta* (*Hemidesmus indicus*), *Amra* (*Mangifera indica*), *Ahimara* (*Aglaia odorata*), *Nilotpala* (*Nymphaea caerulea*). Add one *prastha* of oil, cook everything to make medicated oil. *Gandusha* with this oil daily cures all diseases of the mouth and strengthens shaky teeth.

Khadiradi Vati and Taila: To prepare *Khadiradi Vati and Taila*, boil two *tula* of *Khadira* (*Acacia catechu*) sap and one *tula* of bark of *Arimeda* (*Premna integrifolia*) in four *ghatas* of water. Reduce the decoction to a quarter, filter it, and boil again until it thickens. Add the fine powders of one *aksha* each of *Sevya* (*Asparagus racemosus*), *Ambu* (Water), *Pattanga* (*Sphagneticola trilobata*), *Gairika* (Red ochre), Both *Chandana* (*Santalum album*), *Shyama* (*Ficus glomerata*), *Rodhra* (*Santalum album*), *Pundrahvaya* (*Ailanthus excelsa*), *Yashti* (*Glycyrrhiza glabra*), *Laksha* (*Laccifer lacca*), both *Anjana* (Black pigment, possibly from *Emblica officinalis*), *Dhataki* (*Woodfordia floribunda*), *Katphala* (*Capparis decidua*), *Nisha* (*Cassia fistula*), *Triphala* (Combination of *Emblica officinalis*, *Terminalia bellirica*, *Terminalia chebula*), *Caturaja* (Possibly *Triphala* or another formulation), *Jongaka* (*Cordia dichotoma*), *Musta* (*Cyperus rotundus*), *Manjishtha* (*Rubia cordifolia*), *Sprouts of Nyagrodha* (*Ficus benghalensis*), *Vacha* (*Acorus calamus*), *Mamsi* (*Gmelina arborea*), *Yavasaka* (*Coix lacryma*), *Padmaka* (*Nelumbo nucifera*), *Ela* (*Elettaria cardamomum*), *Samanga* (*Boerhavia diffusa*), Add the powders of *Jatipatra* (*Myristica fragrans*), *Jatiphala* (*Myristica fragrans*), *Nakha* (*Mesua ferrea*), *Lavanga* (*Syzygium aromaticum*), *Kañkola* (*Piper cubeba*), *Karpūra* (*Cinnamomum camphora*) after cooling. Roll everything into pills. Use these pills and the

prepared oil to make the teeth firm and to cure mouth diseases. This remedy can even strengthen healthy teeth.

Kshudradi Yoga: *Kshudradi Yoga* is a mouth gargle remedy made by mixing decoctions of *Kshudra* (possibly small, lesser-known herbs), *Guduchi* (*Tinospora cordifolia*), tender leaves of *Sumana* (possibly *Sumania acuminata*), *Darvi* (*Tamarindus indica*), *Yavasa* (*Barleria prionitis*), and *Triphala*. Add honey to the mixture. Gargling with this concoction daily cures all mouth diseases.

Pathadi Yoga: Prepare a fine powder of *Patha* (*Stemona tuberosa*), *Darvi* (*Tamarindus indica*), *Kushta* (*Saussurea lappa*), *Musta* (*Cyperus rotundus*), *Samanga* (*Boerhavia diffusa*), *Tikta* (Bitter herbs like *Andrographis paniculata*), *Pitangi* (*Lantana camara*), *Rodhra* (*Santalum album*), *Tejovati* (*Tephrosia villosa*). Mix with honey and rub onto the gums. This helps cure pain, itching, ulceration, and discharge in the mouth.

Kalaka Churna: *Grhadhuma* (Possibly a term for smoke-dried herbs), *Tarkṣya* (Possibly a reference to eagle-like qualities), *Patha* (*Stemona tuberosa*), *Vyoṣa* (Possibly a plant used in mouth treatments), *Kṣhara* (Alkaline substance), *Agni* (Fire), *Ayah* (Iron), *Vara* (a kind of herb), and *Tejohva* (Possibly an aromatic or medicinal plant) are powdered and mixed with honey, then applied to the mouth. This formulation is beneficial for mouth, teeth, and throat diseases.

Pitaka Churna: To make *Pitaka Churna*, powder the barks and herbs like *Darvi* (*Tamarindus indica*), *Sindhudbhava* (Possibly *Tamarindus indica* or another local plant), *Manahshila* (A silicate mineral used in Ayurveda), *Yavashuka* (*Barleria prionitis*), *Haritala* (Orpiment - *Arsenic sulfide*). Mix the powder with honey and ghee. *Gandusha* will be helpful for treating diseases of the teeth, mouth and throat.

Pathadi Yoga (Alternative Version): Boil *Pathya* herbs (likely *Patha* or a combination of herbs) in cow urine until they lose their shape. Mix this with the powder of *Jala* (water), *Mishi* and *Kushta* (*Saussurea lappa*). Consuming even a small amount of this remedy prevents mouth diseases, just as a king is not troubled by useless men.

Patoladi Yoga: Make a decoction of *Patola* (*Solanum trilobatum*), *Sunthi* (*Zingiber officinale*), *Triphala* (*Emblica officinalis*, *Terminalia bellirica*, *Terminalia chebula*), *Vishala* (*Viola odorata*), *Trayanti* (Possibly *Trigonella foenum*), *Tikta* (Bitter herbs), *Nisha* (*Cassia fistula*), and *Amṛta* (*Tinospora cordifolia*). Mix with honey and consume to cure all mouth diseases.

Khadiradi Yoga (Alternate): To prepare another version of *Khadiradi Yoga*, boil *Khadira* (*Acacia catechu*), *Ayaḥ* (Iron), *Vara* (possibly *Balanites roxburghii*), *Paṭha* (*Stemona tuberosa*), *Madayanti* (*Indian gentian*) and *Ahimaraka* (*Ailanthus excelsa*). *Gandusha* with this makes the firm weak teeth strong.

Sharangadhara's View on Dantamulagata Rogas ^[14]

Acharya Sharangadhara describes 13 types of *dantamulagata rogas*. In his work, particularly in the *Gandushadividhinama*

Adhyaya, he emphasizes the importance of *pratisarana* (application of powders) in treating all oral diseases. *Pratisarana* with a specific blend of herbs can help to treat conditions like *dantapida* (toothache). The recommended powder consists of equal quantities of *kushta* (*Saussurea lappa*), *darvi* (*Berberis aristata*), *samanga* (*Sida cordifolia*), *patha* (*Cyclea peltata*), *tikta* (bitter substances), *haridra* (*Curcuma longa*), *tejani* (*Marsdenia tenacissima*), *musta* (*Cyperus rotundus*) and *lodhra* (*Symplocos racemosa*). This combination is said to be particularly effective in alleviating pain and inflammation in the gums and teeth.

Bhavamishra's View on *Dantamulagata Rogas* ^[15]

Acharya Bhavamishra describes 16 types of *dantamulagata rogas*. In his approach to treatment, particularly for conditions like *Sheetada*, he recommends bloodletting followed by gargling with a decoction made from *Sunthi* (*Zingiber officinale*) and *Sarsapa* (*Brassica nigra*) or *Triphala* (three fruits: *Terminalia chebula*, *Terminalia bellirica*, and *Embllica officinalis*). For conditions involving pus accumulation, *pratisarana* with powders of *Kasisa* (*Ferrous sulphate*), *Lodhra* (*Symplocos racemosa*), *Pippali* (*Piper longum*), *Manashila*, *Priyangu* (*Callicarpa macrophylla*) and *Tejovati* (*Zanthoxylum alatum*), mixed with honey, is recommended. Medicated oils or *ghee* (*Clarified butter*) that pacify *Vata dosha* are also used in the treatment of *Sheetada*. In cases of acute *Dantapupputaka*, Bhavamishra advises bloodletting and *pratisarana* with a mixture of five types of salt and alkali powders, combined with honey. He also suggests nasal administration of drugs that enhance secretion, alongside a diet rich in fats and oils. For *Dantaveshtaka*, bloodletting is again recommended, followed by gentle application of powders from *Patanga* (*Caesalpinia sappan*), *Lodhra* (*Symplocos racemosa*), *Yashti*, (*Glycyrrhiza glabra*) and *Laksha* (*Laccifer lacca*), mixed with honey. Gargling with a decoction made from the barks of five latex-yielding plants, along with honey, *ghee* and sugar, is also advised. Additionally, chewing the bark of the *Vakula* (*Mimusops elengi*) plant strengthens loose teeth. In conditions like *Upakusha* (a type of gum disease), veins near the affected area are severed to allow blood to flow out. Scraping the area with the rough leaves of *Kakodumbara* (*Ficus hispida*) and then applying a mixture of *Trikatu* (three pungent spices: *Zingiber officinale*, *Piper longum*, *Piper nigrum*), five types of salt, and honey is recommended. For the treatment of *Dantavidradhi*, Bhavamishra advises a cautious approach, with surgery only being an option in extreme cases.

Yogas

- *Mustadivaṭika*: A special lozenge made from herbs like *Bhadramusta* (*Cyperus rotundus*), *Haritaki* (*Terminalia chebula*), *Trikatu* (three pungent spices: *Zingiber officinale*, *Piper longum*, *Piper nigrum*), *Vidanga* (*Embelia ribes*) and *Nimba* (*Azadirachta indica*) leaves, which is effective in strengthening loose teeth.
- *Sahacharadi Taila*: This oil includes *Sahachara* (*Barleria prionitis*) and *Duralabha* roots (*Clerodendrum phlomidis*), *Khadira* (*Acacia catechu*), *Putikhadira*, *Jambu* (*Syzygium cumini*), *Amra* (*Mangifera indica*), *Yashṭi* (*Glycyrrhiza glabra*) and *Utpala* (*Nymphaea alba*). To prepare the oil, a decoction of *Sahacara* is first made, and the other ingredients are powdered and mixed with the oil. This medicated oil is then used either for

gargling or for rubbing on the gums, helping in the treatment of various oral conditions.

Yogaratanakara's View on *Dantamulagata Rogas* ^[16]

Acharya Yogaratanakara provides a comprehensive treatment plan for 16 *dantamulagata rogas*, aligning with many of the practices mentioned by Bhavamishra but with distinct modifications. In the case of *Sheetada*, Yogaratanakara recommends *raktavisravana* (bloodletting) followed by repeated *gandusha* (gargling) with a hot decoction prepared from *Shunti* (*Zingiber officinale*) and *Parpataka* (*Fumaria indica*). For acute cases of *Dantapupputaka*, bloodletting is again suggested, along with *pratisarana* using a mixture of five types of salt and alkali powder with honey. In treating *Dantaveshtaka*, Yogaratanakara emphasizes *raktamokshana* (blood purification) followed by *pratisarana* with powders of *Lodhra* (*Symplocos racemosa*), *Patanga* (*Caesalpinia sappan*), *Madhuka* (*Glycyrrhiza glabra*) and *Laksha* (*Laccifer lacca*), mixed with honey. Gargling with a decoction made from *Panchavalkala* (a mixture of five tree barks) mixed with honey, *ghee*, and sugar is also recommended. Additionally, for *Chaladanta* (loose teeth), chewing *Bakula* twak (*Mimusops elengi*) is suggested to strengthen the teeth. In *Upakusha*, Yogaratanakara advises the same treatment as Bhavamishra, which includes following *Sheetada* treatments such as bloodletting, *sharira shodhana* (bodily detoxification) through *vamana* (emesis) or *virechana* (purgation), and *shiroshodhana* (head detoxification) via *nasya* (nasal therapy). The rough leaves of *Kakodumbar* are used to scrape the surface and induce bleeding, followed by the application of a powder mixture of *Trikatu* (three pungent spices: *Zingiber officinale*, *Piper longum*, *Piper nigrum*), five types of salt, and honey. For *Dantavidradhi*, Yogaratanakara's approach is similar to that of Bhavamishra, with a focus on non-surgical methods unless absolutely necessary.

Yogas

- *Mustadivatika* (*Bhadramustadivatika*) and *Sahacaradi Taila* are explained in the same way as Acharya Bhavamishra.
- *Jeerakadya Churna*: A mixture of *Jeeraka* (*Cuminum cyminum*), *Lavana* (salt), *Pathya* (*Terminalia chebula*), and *Shalmali Kantaka* (thorn of the *Bombax ceiba* tree) for *pratisarana*. This powder is effective in reducing tooth ulcers, pain, bleeding, looseness of teeth and swelling.
- *Kanadya Churna*: Made from *Kana*, *Saindhava* (rock salt) and *Jeeraka* (*Cuminum cyminum*), which is used for *pratisarana* to reduce conditions like loose teeth, pain, swelling and bleeding.
- *Dashamuladi Taila*: Prepared by adding *Tila taila* (*Sesamum indicum*) or *ghrita* and it is applied to the gums along with honey.

A note on Periodontitis is a progressive inflammatory disease that affects the structures supporting the teeth, leading to symptoms like redness, swelling and bleeding in the gums. It occurs when bacterial plaque builds up, more likely in the areas difficult to clean, triggering an inflammatory response which can eventually damage the periodontal ligaments and bone, which can result in tooth if untreated. Diagnosis involves probing for pocket depth and X-rays for bone loss. Preventive measures like brushing, flossing and professional

cleaning helps to reduce risk. The risk factors like smoking and systemic diseases worsen the condition. Treatment emphasizes plaque control, sometimes requiring antibiotics or surgical intervention in severe cases.

An alveolar abscess, or apical abscess, is a pus accumulation at the tooth root due to infection spreading from the root tip. Acute apical abscesses stem from necrotic pulp or pulp injury, causing intense, throbbing pain, swelling near the affected tooth or gum and swollen lymph nodes sometimes. Treatment focuses on infection control with antibiotics, drainage and, if possible, root canal therapy. Non-restorable teeth are extracted and persistent abscesses may require surgical intervention if caused by factors like cysts, incomplete root canal treatment, fractures, or sinus involvement.

Dantaveshtha, similar to chronic suppurative gingivitis, is a non-destructive gum disease marked by inflammation. Symptoms include bad breath, swollen and tender gums, gum recession and pus discharge occasionally and the main cause is bacterial plaque buildup, as it releases inflammatory enzymes and toxins. Diagnosis involves clinical exams, X-rays and probing, while treatment centers on plaque removal and may include mouthwashes with hydrogen peroxide, saline, chlorhexidine, or NSAIDs to reduce inflammation.

General aggressive periodontitis, a rapidly progressing periodontal disease is seen in otherwise healthy individuals, which lead to severe periodontal ligament damage and if left untreated there will be potential tooth loss. This complex condition involves factors like bacteria, genetics, immunity, environment and behaviour. Symptoms include pus discharge, bad breath, gum recession and with poor hygiene pain increases. Radiographically, it shows arc-shaped radiolucency and bone loss with both vertical and horizontal defects. The treatment includes plaque control, antibiotics, scaling, flap surgery and bone grafting, with lifelong maintenance therapy [17].

Discussion

In Ayurveda, the root or base of the tooth is referred to as *dantamula*, which plays an important role in the maintaining of stability of the tooth within the alveolar socket. *Dantabandhana* is nothing but the binding of the tooth. The classification of *Dantamulagata rogas* is based on their underlying *nidana*-causes. *Danta Vaidarbha* is primarily caused by **trauma** to the teeth, which can lead to displacement or loosening. *Vardhana* arises due to **improper tooth eruption**, resulting in misalignment or abnormal positioning of teeth. *Adhimamsa* is associated with the eruption of the **wisdom tooth**, often leading to discomfort, pain and potential complications. Conditions such as *Paridara* and *Upakusha* are caused by **inflammatory diseases of the gingiva**, which can cause swelling, bleeding and discomfort in the gums. Diseases like *Sheetada*, *Danta Puppataka*, *Dantaveshtha* and *Shoushira* are due to **inflammation of deeper periodontal structures**, affecting the ligaments and bone that support the teeth. *Mahashoushira* and *Danta Nadi* are associated with more severe complications of dental and periodontal infections, which can lead to abscesses or other significant damage to the root and surrounding tissues. Understanding these etiopathology and their progression is essential to diagnose and treat the various periodontal diseases effectively.

The signs and symptoms associated with *Dantamulagata rogas* vary depending on the specific condition affecting the

tooth and its supporting structures. Common signs include *Klinna* (wet gums), often seen in conditions like *Sheetada*, *Paka* (suppuration) is a key symptom in *Danta Puppataka*, *Mahashoushira*, *Sheetada* and *Upakusha*, which indicated the presence of infection. *Prashatana* (decay) is typically seen in *Paridara*, *Sheetada* and *Shoushira*. *Sopha* (swelling) occurs in conditions like *Adhimamsa*, *Danta Puppataka*, *Vidarbha*, *Vidradhi*, *Krmidantaka*, *Shoushira* and *Upakusha*. *Krishna* (blackish discoloration) and *Mridu* (softness) are prominent in *Sheetada*, indicating the tissue degeneration. *Durgandha* (bad smell) is commonly associated with *Sheetada*, while *Raktasrava* (bleeding) is observed in *Sheetada*, *Dantaveshtha*, *Krmidanta* and *Mahashoushira*. *Kandu* (itching) is noted in *Shoushira* and *Upakusha*, while *Daha* (burning sensation) is common in *Upakusha*. Lastly, *Ruja* is a frequent complaint in *Dantavidradhi*, *Shoushira* and *Dalana*, reflecting pain and discomfort associated with these conditions. These symptoms reflect the varying degrees of inflammation, infection and damage affecting the tooth and its surrounding tissues.

The prognosis for *Dantamulagata rogas* is generally **guarded** (*Duschikitsya*) in cases involving concealed blood, pus, damaged nerves, or bubbling. **Manageable treatment** (*Yapya*) is essential for conditions like *Danta sharkara* and *Upakusha*. When the gingiva is affected, especially with pigmentation that alters tooth color, successful treatment becomes more challenging. *Mahashoushira* and *Tridosaja Danta Nadi* are considered **incurable**, while other conditions can be treated effectively with a combination of medicinal and surgical approaches.

Acharya Vagbhata explains that diseases of the mouth, teeth, gums and throat are primarily caused by the vitiation of *Kapha* and *Asruk doshas*. To treat these conditions, it is most important to immediately remove the vitiated *rakta* through appropriate *raktashodhana* measures. Methods such as *Kayashirovireka* (cleansing treatments for the body and head), *Vamana* (therapeutic emesis) and *Kavalagraha* (oil pulling with astringent and bitter substances) to mitigate the imbalances of *Kapha* and *Rakta doshas* are advocated. In terms of *bhojana*, he recommends the consumption of *Yava* (barley) and *Trina Dhanya* (grains), coarse cereals soups and eatables prepared from pulses by adding alkalies and without *Sneha dravyas* or any other *kaphahara bhojana*. These dietary guidelines help in managing the excess of *Kapha* and *Rakta*, promoting overall oral health [16].

The surgical management of *Dantamulagata rogas* includes various approaches depending on the condition of the disease. *Chedana* (excision) is used for *Adhimamsa*, while *Bhedana* (incision) in the cases of *Dantanadi*. *Lekhana* for conditions like *Danta Vaidarbha* and *Mamsa Unnati*. *Eshana* (probing) is indicated for *Dantanadi* when a foreign body is involved. *Visravana* (drainage) is used in conditions like *Shoushira*, *Dantaveshtha* and *Sheetada*. *Pratisarana* (irrigation) with *Kshara* is used for *Upakusha* and *Danta Vaidarbha*, while *Agni Karma* is reserved for painful conditions, *Danta Nadi* and cases of uncontrolled bleeding.

Conclusion: The importance of oral health, particularly the health of the gums, is emphasized in various Ayurvedic literatures elaboratively. The classification of *Dantamulagata rogas* reflects the deep understanding of oral diseases, which are considered not only local afflictions but also indicative of the overall health of a person. The commonly occurring diseases of the gums includes *Sheetada*,

Dantapupputaka, *Dantaveshtaka*, *Upakusha* and *Dantavidradhi*. Each of these conditions is explained in detail, highlighting their distinct symptoms, causes, and treatment approaches. Ayurveda's holistic approach offers not just therapeutic remedies but also preventive strategies that play a crucial role in maintaining oral and general health. Ayurveda emphasizes both therapeutic treatments and preventive strategies, such as *dinacharya* and *rutucharya* practices, to maintain oral and general health, promoting overall systemic well-being.

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