

A HOLISTIC REVIEW ON GANDUSH

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ABSTRACT

Ayurveda aims first at maintaining a healthy body and preventing ailments by adopting a proper, healthy lifestyle. The *swastha chatuska* has been described in “*Charaka Samhita sutrasthana*” which includes daily regimens in form of *Dinacharya*. *Ayurveda* recommended *Gandush* as a specialized therapy for good oral hygiene. It will maintain and promote the oral hygiene by exerting the cleansing action and by increasing the defense mechanism in oral cavity. *Gandush* is used for both prevention and treatment of oral disease. *Gandush* is explained as one of the routine procedure under the context of daily regimens (*Dinacharya*) for the maintenance of good oral health and also beneficial for diseased person. It can be done by using plain sesame oil (*Til tail*) different medicated liquids in the form of decoctions depending upon the condition and desired therapeutic effects.

KEYWORDS: Gandush, Dinacharya, Oral Hygiene.

INTRODUCTION

Ayurveda aims first at maintaining a healthy body & preventing ailment by adopting a healthy life style. To fulfil this aim, the *Swastha Chatuska* has been described in *Charaka Samhita Sutrasthana* which includes daily regimens in the form of *Dinacharya*, seasonal regimens in form of *Ritucharya* and dietetic regimens as well as behavioural patterns described under *Swasthavritta*.

The ultimate aim of any medical science is to preserve the health and enable the individual to lead a healthy & productive life. Keeping the prime motto of maintenance of health and prevention of diseases, *Ayurveda* explains *Dinacharya*, *Ritucharya*, *Ratricharya* & *Sadvritta* as means of *Swasthya Rakshana*. In the context of *Dinacharya* it is explained that one who adopts, lives healthy life.

Ayurveda, the science of life has witnessed all the changes and always proved much effective in each stage of change. Chronologically, Man is changing his habits of eating, sleeping, working etc. *Ayurveda* is always in connection with habits & rules of community. In *Swasthavritta* maintain personal hygiene *Dinacharya* and *Ritucharya* are elaborated. By following these rules, one can avoid the bad effects of *Kala* i.e. environment or climate. By following rules of *Dinacharya*, we can take care of our *Indriya* (sensory organs) and keep them clean so that they can do their functions normally.

In modern life, however due to lack of time and negligence the oral hygiene is not properly maintained. *Ayurvedic* classics have described many procedures to keep the oral cavity in a healthy state under the context of *Dinacharya* (daily regimens). Among them, *Gandush* is one of the prime procedures which helps in protection and restoration of oral hygiene.

Gandush is the process of “holding any medicated liquid in the mouth to its full capacity for a specific time without allowing any movement inside the mouth.

असंचार्यातु या मात्रा गण्डूषः सः प्रकीर्तितः ।। (सु.चि. 40/62)

HISTORICAL REVIEW

Samhita Period (2000B.C.-8000A.D.)

This is the golden period in *Ayurvedic* literature as far as knowledge regarding *Gandush* is concerned. Clear description of the *Gandush* and oral hygiene is available in classical literature of this period. The *Gandush* was first described in 5th chapter of *Charaka Samhita Sutrasthana* “*Matrasitiya Adhyay*”.

Charaka Samhita (2000B.C.)

The *Swastha Chatuska* has been described in “*Charaka Samhita Sutrasthana*” which includes daily regimens in the form of *Dinacharya*. In 5th chapter of *Charaka Sutrasthana* the benefits of *Gandush* are given.

Acharya Charaka told, keeping of oil gargle provides strength in jaws and voice, development of face, perfect taste and relish in food. The person (practising this) does not suffer from dryness of throat, there is no fear of lip-cracking, teeth are not affected with caries rather they become firm-rooted. They (teeth) are painful nor are they over sensitive on sour-taking, they become able to chew even the hardest food items.

Sushruta Samhita (1000-1500B.C.)

Description of *Gandush* is given in *Sushruta Samhita* in *Chikitsa Sthana* 24th chapter *Anagtabadhpratishtedha* and 40th chapter *Dhoomanasyakavalagrahachikitsa*. In *Sushruta Samhita* *Gandush* has been classified into four types i.e. 1. *Snehana* (oleating) 2. *Prasadana* (palliating) 3. *Shodhana* (purificatory) 4. *Ropana* (healing). *Sushruta* has also given the definition of *Gandush*, duration of application and symptoms (*Shuddha*, *Heena*, *Ariyoga*) of final outcome. *Sushruta* told that *Sneha* oil should be used as a gargle (*Gandush*) every day (after the cleansing of the teeth), as it makes them firm and brings on a natural relish for food.

Sesamum, *Nilotpala*, clarified butter, Sugar, *milk* and honey used as a gargle (*Gandush*) alleviates the (consequent) burning sensation of a burn inside the mouth.

Vridhha Vagbhata: Ashtanga Samgraha (600-700 A.D.)

Description of *Gandush* has been given in *Ashtanga Sangraha Sutrasthana* 31st chapter as *Gandushadi Vidhi*. *Adhyaya*. *Vagbhata* has told four types of *Gandush* like *Sushruta*. Its four types are 1. *Snehika* 2. *Shamana* 3. *Shodhana* 4. *Ropana*. The first three of these are the pacifier of *Vata*, *Pitta*, *Kapha* diseases. The *Ropana* *Gandush* is the pacifier of ulcer in the mouth.

Acharya has told about the treatment of *Ariyoga* & *Ayoga Lakshana*.

Vagbhata: Ashtanga Hridaya (600-700 A.D.)

Gandush is mentioned in *Ashtanga Hridaya Sutrasthana* chapter 22 *Gandushadi Vidhi* *Adhyaya*. In this chapter *Acharya Vagbhata* has given types of *Gandush* and *Dharana Kaal*. He has also given four kinds of *Gandush* which are Lubricating (*Snigdha*), palliative, (*Samana*), purificatory (*Sodhana*) and healing (*Ropana*). The first three are meant for *Vata* and other doshas respectively, while the last one is meant for healing of ulcers.

Sharangdhara Samhita (1300 A.D.)

Description of *Gandush* has been given in *Sharangdhara Samhita Uttarasathana* 10th chapter *Gandush*, *Kavala*, *Pratisarana Vidhi*. *Sharangdhara* has given 4 types like *Sushruta* i. e. 1. *Snigdha* (oleating) 2. *Prasadana* (palliating) 3. *Samshodhana* (purificatory) 4. *Ropana* (healing). *Sharangdhara* has told *Gandush* is holding any liquid in the mouth to its full capacity without any movement inside, whereas *kavala* is that which allows

movement of the liquid. *Gandush* is usually done with liquids and *Kavala* with *Kalka* (paste of drugs mixed with a little water). One kola by measure is the dose of either a liquid or a powder for *Gandush*, while for *Kavala* the dose of *Kalka* (paste) is one *Karsa*.

Sharangdhara has told *Samyaka Lakshana* of *Gandush* which are alleviation of diseases, cleansing of mouth and stimulation of sense organs.

Yoga Ratnakara (1700 A.D.)

Yoga Ratnakar (*Nityapravartiprakaran*) has also given the types and benefits of *Gandush*.

Bhavprakasha (1600 A.D.)

Brief description of *Gandush* is found in *Dincharyaprakarna* of *Bhavprakasha*.

Bhavprakasha has beautifully described how to take *Gandush*. He has said that-After cleansing the teeth and tongue, *Gandush* should be hold repeatedly with cold water by this it removes *Kapha* and odor form oral cavity, diminishes thirst.

ETYMOLOGY

Gandush

Xk.Mw'k% iqa (xfM+ + x.MsPp)

Mukhapuranam: Filling the mouth with liquid.

"kq.MkeHkxs Xk.Mw'kks };ks"p eq[kiwj.ks AA 91AA vejdk'sk

[x.Mw'k% (iq) ds gkFkh ds lwaM dk vkxs okyk Hkx 1 vFkZ vkSj x.Mw'k dk dqYyk 2 vFkZ gS A]

Definition of Gandush

According to Acharya *Sushruta*

Filling the mouth in the morning with oil or medicated water daily and holding for a specific time without moving inside the oral cavity is called *Gandush*.

Sharangadhara r= nzos.k x.Mw'k % ("kk- m -10/4)

also followed the same definition for *Gandush* in *Sharangadhara Samhita* / *Uttarakhand* / chapter 10.

Dravyas used in Gandush for the purpose of Swasthavritta-

Acharya Charaka uses oil for *Gandush*.

gUokscya LojcyA onuksip;% ij%AA

L;kr~ ija p jlkueUus p :fp:Ükek A Uk pkL;

d.B"kk'sk% L;kr~ u vkS'B;ks%

LQqVukö;e~AA u p nUrk% {k;a ;kfUr

n'<+ewyk HkofUr pAUk p nUrk% {k;a ;kfUr

n'<+ewyk HkofUr Pk A Uk "kwY;Urs u

pkEysu â';Urs Hk{k;fUr p AA

lkjkufi [kju~ Hk{k;kaLrSyXk.Mw'k/kkj.kkr~A

(p- lw . 5 /78,79,80)

ftâkfuyS[Z[kua jkSl; lkSo.kZa ok{kZeso pA--
-----nUrnk<;Zdja :P;a
Lusgx.Mw'k/kkj.ke~A ¼lq-fp-
24@14½

Acharya Sushruta has told oil should be used as a *Gandush* everyday (after the cleansing of the teeth).

Acharya Vriddha Vagbhata uses oil, decoction & warm water for the purpose of *Gandush*. It used *Khadir*, *Ksheeri Vriksha*, *Eriseda* for decoction. (A.S.Su.3/31)

Acharya Vagbhata uses same *Dravyas* for *Gandush* in *Ashtang Hridaya Sutrasthana* 2nd chapter.

Table No. 1: Gandush Type.

Sushruta	Ashtang Sanghrah	Ashtang Hridaya	Sharangdhara
Snehana	Snigdha	Snigdha	Snigdha
Prasadana	Shamana	Shamana	Prasadhana
Shodhana	Shodhana	Shodhana	Sanshodhana
Ropana	Ropana	Ropana	Ropana

According to Acharya Sushruta

1. Snehana Gandush

It is oleating type of *Gandush*. In this type of *Gandush* oil or oily substances which have properties like Snigdha Guna and hot potency (*Ushna Virya*). This type of *Gandush* is effective in correcting the imbalance of the *Vataja Rogas*.

2. Prasadana Gandush

It is palliative type of *Gandush*. Here, in this type of *Gandush*, *Swarasa* of which are formulated with drugs having the taste (*Rasa*) of sweet (*Madhura*) and cool potency (*Shita Virya*). This type of *Gandush* is beneficial for the alleviation of morbid *pitta Dosha* in the buccal cavity.

3. Shodhana Gandush

It is purificatory type of *Gandush*. In this *Gandush* decoction (*Kwath*) is prepared from herbal drugs which are having the taste (*Rasa*) of pungent (*katu*), sour (*Amla*), salt (*Lavana*) and hot potency (*ushna virya*). This type of *Gandush* reduces the irritation due to *Kapha Dosha*.

4. Ropana Gandush

It is healing type of *Gandush*. Here, in this type of *Gandush* decoction (*Kwatha*) is prepared from herbal drugs which are having the taste (*Rasa*) like astringent (*Kashaya*), bitter (*Tikta*), sweet (*Madhura*) and hot potency (*Ushna Virya*). These properties are capable of ulcer healing (*Mukha Vrana Ropana*) hence useful in case of mouth ulcers (*Mukha Vrana*).

In these 3 types (*Snehana*, *Prasadana*, *Shodana*) will come to the *Swasthavritta*.

According to Acharya Sharangdhara

fLuX/kks'.kS% LuSfgdks okrs
Loknq"khRS% izlkn%
fiÜks dV~oEyyo.kS'.kS% la"kks/ku% dQs
AA
d'kk;fræe/kqjS% dVq'.kks jksi.kks oz.kksA
prq'izdkjks Xk.Mq'k% doy"pkfi dhfrZr%AA

(“kk- m- 10/ 1-3)

1. **Snigdha Gandush**- It is oleating type of *Gandush*.
2. **Prasadana Gandush**- It is palliative type of *Gandush*.
3. **Sanshodhana Gandush**-As the name suggests it is purificatory type of *Gandush*.
4. **Ropana Gandush**-It is healing type of *Gandush*.

Gandush indicated in diseases

1. *Vataja - Gandush* of water treated with paste of *Tila*, either lukewarm or cold is suitable in disease of the mouth that are caused by *Vata*. (A.Hr.Su. 22/5). *Sharangadhara* has told paste of *Tila* with water, oil and milk for *Gandush*. (Sh.Ut. 10/8)
2. *Pittaja -Gandush* of *Triphala* and honey mitigate *Pitta*. (Sh. Ut. 10/14)
3. *Kaphaja* -- Holding water containing alkalies (*Ksarambu*) as a *Gandush* in the mouth quickly removes the accumulation of *Kapha*. *Kanjika mixed with Saindhava, Trikatu, Rajika, Ardraka* it is effective in disorder of *Kaphaja, Gandush* of *Triphala* and honey mitigate *Kapha*. (Sh.Ut.10/12)
4. *Raktaja-Gandush* of *Triphala* and honey mitigate *Rakta*. (Sh.Ut. 10/14)
5. Teeth Sensitivity-Paste of *Tila* with water, lukewarm, cold water is suitable in condition. (A. Hr. Su.22/5)
6. Burning Sensation-Milk, Ghee and honey are taken as *Gandush*. (A.Hr.Su.22/6,7)
7. Ulcer-Milk, Ghee and honey. (A.Hr.Su.22/6,7)
8. Wound-It is hold *Gandush* of *Ghee* and milk their wounds caused by foreign bodies, poison, alkalis and burn by fire. (A.Hr.Su.22/6) Ghee and milk are also used according to *Sharangadhara*.
9. Dental Movements-Paste of *Tila* with Water, lukewarm water and cold water used for *Gandush*. (A.Hr.Su.22/5) According to *Sharangadhara* Tail mixed with *Saindhava* is used for *Gandush*.

DHARNA VIDHI- (Procedure of Gandush)

For *Swasthavritta* Purpose

In *Ayurvedic* literature *Gandush* should be used every day after cleansing of the teeth.

For diseases purpose-

Ayurveda anatomy of oral cavity (*Mukha*) should be known before performing the method of *Gandush* Here I am only describing the procedure and *Ayurvedic* anatomy will be discussed later.

According to *Ashtang Hridaya*

Poorvakarma

The individual sit in a comfortable knee height chair in a room devoid of heavy breeze and direct sunlight but having enough light. The individual has completed *Dantadhavana*, *Jihvanirlekha*, *Mala visarjana Karmas*. The individual is to be given with *Mridu Snehana* and *Swedana* over the shoulders and neck.

Pradhana Karma

He should be asked to hold liquid in his mouth without doing any movement inside with concentrated mind and face slightly lifted up. He should be advised not to drink the liquid and hold it until the mouth gets filled with oropharyngeal secretions (*Kapha*) and watery discharge (*Jalasarava*) appears from the nose (*Nasa*) and the eyes (*Netra*). Then it should be spit out and relaxes.

Age limitations

/kk;ZUrs iUpekn~ o'kkZn~
Xk.Mq'kdoykn;%A("kk- m- 10 /6)

Gandush is contraindicated below the age of 5 years.

Duration (Dharana Kala)

The oil has to keep in the mouth till the person develops following symptoms. Once the person develops these symptoms: He can do spit out the oil. If requires the procedure may be repeated.

1. Filling the throat by oropharyngeal secretions (*Kapha Purnasyat*)
2. Watery discharge from the nose (*Khanthsrava*)
3. Watery of the eyes (*Akshisrava*).

Dosage

Quantity of *Gandush* differs in each individual because capacity of oral cavity differs.

1. According to *Sharangdhara*
A full mouth of liquid is the dose of *Gandush*. For liquid (*Dravya*) and powder (*Dravya*) *Gandush* dose should be 1 *Kola* (eq.: - 6gms)
2. According to *Vagbhata 3 Matras*
 1. *Pravara Matra*- about ½ capacity of oral cavity is filled with *Gandush* liquid.
 2. *Madhya Matra*- about 1/3rd capacity of oral cavity
 3. *AvaraMatra*- about ¼ capacity of oral cavity is filled with *Gandush* liquid (eg: oil)

Samyakyoga Lakshana

- Relief is signs and symptoms of disease. (*Vyadiupachaya*)
- Feeling of freshness (*Tushti*)
- Feeling of cleanliness in mouth (*Vaishadya*)
- Feeling of lightness in mouth (*Vaktralaghava*)

Heena Ayoga of Gandush

- Heaviness of mouth (*Jadya*)
- Excessive salivation (*Kaphotklesha*)

- Tastelensess (*Arasagyana*)

Atiyoga Gandush Lakshana

1. Ulceration in the mouth (*Mukhapaka*)
2. Dryness of the buccal cavity (*Shosha*)
3. Feelings thirsty (*Trushna*)
4. Tastelessness in the mouth (*Aruchi*)
5. Sense of exhaustion (*Klama*)

Contraindication

Gandush Karma should not be advised to a person, who is,

- Poisoned (*Vishaprayoga*)
- Unconsciousness (*Murcha*)
- Weak emaciation (*Shoshi*)
- Bleeding disorder (*Raktapitta*)
- Conjunctivitis (*Kupitaakshita*)
- Children less than 5 years of age.
- *Malakshina*
- *Rukshanam*

Importance of Gandush in Mukharoga

Gandusha is indicated in following diseases:

1. *Kaphaja oshtaprakopa*
2. *Dantaharsha*
3. *Dantachala*
4. *Krumidanta*
5. *Dantasharkara*
6. *Sheeta danta*

Gandush in Niyata Kalika Vihara

➤ **Dincharya** All the Acharyas have mentioned *Gandush* as one of the *Karma* in specially *Pratacharya* with mainly two intentions i.e. to improve the *Swasthya* of *Mukha* (oral cavity) as well as enhancing the *Prakrita Karma* of *Mukha* and to prevent various *Vyadhis* occurring in *Mukha* which are caused due to *Doshas*.

➤ **Ritucharya** in *Vasant Ritu Gandush* is advocated to remove *Prakupita Kapha*. Sometimes it can be implemented as an accessory measure to evacuate *Avashishta Kapha* which is not eliminated by *Shodhana*

Gandush as Sneha Pravicharana

Sneha Pravicharana is indicated for those having *Swabhavika Aruchi* towards, having *Mridu Koshta*, addicted alcohol. 24 types of *Sneha Pravicharna* have been mentioned among which *Gandush* is also one.

DISCUSSION

The *Gandush* procedure mentioned above can be used daily practice for good oral health. Lack of scientific literatures and studies may be the obstacle for incorporating *Ayurveda* in periodontal practice. It is article help for an advice of an *Ayurvedic* physician before taking *Gandush* therapy.

CONCLUSION

In the present era, oral hygiene is matter of concern. Poor oral hygiene can lead to problems with heart disease and other health issues, practicing good oral hygiene is very important. It has preventive and curative effect on oral health.

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