

CLINICAL EVALUATION OF PANCHAVALKAL KASHAYA GANDUSHA EFFICACY IN THE MANAGEMENT OF MUKHAPAKA

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ABSTRACT

Mukha Swasthya (oral hygiene) has gained importance now days, because mukha (oral cavity) is such anga, which is exposed to many risk factors in day-to-day life. Mukhapaka is one such disease which cause a lot of discomfort to the sufferer and seen in all classes of the society. It is also called sarvasara mukharoga. Mukhapaka (oral ulceration) is a common complaint of patient attending OPD, occur due to unhealthy dietary patterns and improper habits. It is neither a serious disorder nor a life threatening one, but at the same time it can be crippling by grossly disturbing the individual's day to day lifestyle. Gandusha one of the upkrama of Dincharya, advocated from health promotive, Disease preventive, curative and restorative purposes. In

Ayurveda Panchavalkal has activities like Vranashodhan by Vranaprakshalana, Vranaropana, Shothahara, Upadanshahara, Visarpahara. In the present clinical study 20 patient of Mukhapaka were registered from the O.P.D. & I.P.D. from all 20 patient 15 patients completed the treatment. The aim of study was to see the effect of Panchavalkal Kwatha Gandusha Upkrama in Mukhapaka.

KEYWORD: Sarvasara, Mukhapaka, Gandusha, Dincharya, Panchalkal Kashaya.

INTRODUCTION

Mukhapaka is a common condition disturbing day to day life of a person. The estimated point prevalence of oral ulcers worldwide is 4 % with aphthous ulcers being the most common affecting as many as 25% of the population worldwide^[1] Causative factors are poor oral

hygiene, Consumption of pungent and hot food, Dietary protein deficiency, systemic disorders. In Ayurveda, non-practice of Gandusha are said to be the main cause for Mukhagat rogas Indirectly it infers the importance of Gandusha as it has advocated from promotive, Disease preventive, curative and restorative purposes. The burden of oral disease increasing day by day, several recent clinical studies suggest oral disease and inflammation may be a potential risk factor for serious systemic diseases such as low birth weight cardiovascular disease, bacterial pneumonia, diabetes complication and osteoporosis.^[2] where there is occurrence of such major issues, Ayurveda has given the best answer to this Ayurveda mention a daily preventive care including proper brushing, tongue cleaning ,gargling, these are simplest processes which will help to stop problems before they develop.

In classics of Ayurveda, Panchavalkal are mentioned which are effective as well as affordable for patients; among these Panchavalkal Kashaya mentioned by Bhaishajyaratana was selected as it is easily available and affordable.^[4] It was tried on 15 patients of Mukhapaka in the form of Gandusha. Observation were noted it was found that Panchavalkal kwatha Gandusha having better Result in the sign and symptoms of Mukhapaka like pain, Burning sensation, Salivation, Redness.

Aim

To Study the efficacy of Panchavalkal Kwatha Gandusha Upkrama in Mukhapaka.

Objective

- 1.To evaluate the efficacy of panchavalkal kwatha Gandusha in Mukhapaka.
- 2.To study the concept of Gandusha Upkrama.
- 3.To make social awareness over the oral hygiene.

MATERIAL AND METHODS

For this case study 15 patient of both gender, 16 to 50 years of age complaining of Mukhapaka are selected. These patients will be advised with panchavalkal Kashaya gandusha for 15 days in Asanchari matra daily, twice a day.

Drug ingredients and Preparation Method

Vata (ficus bengalensis linn), Udambara (Ficus glomerate Roxb.) Asvattha (ficus religiosa Linn.), Parisa (Thespesia populenoides L.) and Plaksa (Ficus lacor Buch-Ham.), Honey.

Preparation Method

As per the reference^[3] the decoction is prepared and was put in the clean vessel when the decoction becomes lukewarm 1/6th part honey of prepared decoction was added in it. Administration done in the morning and at evening up to the samyaka Gandusha Lakshana appeared.

Paschat karma: After completion of procedure, patient was asked to wash his mouth with sukoshna jala. Lakshanas of Samyaka -Hina and Atiyoga were observed. Then patient was advised to avoid vayu and Atapa Sevana.

Mode of Action of Gandusha

1. Gandusha exerts the mechanical pressure inside the oral cavity, it causes vasodilatation due to the warmth of the Kwatha. Due to vasodilation, more fresh blood comes at the affected site and thus reduces inflammation.
2. Warm Kwatha stimulates mucous secretion and helps to wash out the superficial infective microorganism.
3. Gandusha causes local cleaning effect there by removing debris and improve oral hygiene.
4. Gandusha increase the local defence mechanism-The press receptor present in the oral cavity is stimulated by the mechanical pressure which exerted during the procedure of Gandusha. These stimuli send signals to the salivary nuclei due to this, parasympathetic nervous system increase the secretion of saliva. Local defence mechanism increases due to the lysosome one of the enzyme present in the saliva which is bacteriostatic in nature.
5. The chemoreception present in the oral cavity is stimulated by the chemical constituents present in the panchavalkal kwatha which ultimately increases the secretion of saliva and thus reduces the inflammation.

Study Design: Clinical trial on a single group of 15 patients having Mukhapaka was carried out. Patients were observed before and after treatment. Statistical analysis was done for results using student t-test of significance.

Inclusive criteria

- a) Patient of Mukhapaka between the Age group of 16 years to 50 years, irrespective sex, religion, occupation socioeconomic states were selected.
- b) Classical features of Mukhapaka such as ulceration (vrana), Pain (shoola), burning sensation (daha), redness (Raktavarnata), excessive salivation (lalastrava) will be taken.

Exclusive criteria

- a) Non-healing ulcers of Malignancy, syphilis, HIV.
- b) Ulcer due to Diabetes, Tuberculosis, Herpes, Chron's disease, Lichen planus and systemic illness which interfere the duration of course of treatment.
- c) Traumatic Stomatitis.

Overall Assessment of therapy

On the basis of percentage relief in sign, symptoms and investigation reports further scores have been allotted. To establish the results statistically each sign and symptoms may be given a specific score.

Assessment criteria

1. Pain (vedana)
2. Burning sensation (Daha)
3. Raktavaranta (Redness)
4. Asyavairasyata

1. Ruja (pain)

No pain	0
Mild pain during churning of food	1
Moderate pain during talking and gets relief by topical anaesthetics	2
Severe pain even during rest; no relief by topical anaesthetics	3

2. Daha (Burning sensation)

No daha	0
Mild, tolerable ;no need of cooling agents like glycerine or cold juice	1
Moderate ,intolerable ;gets relief by cooling agents	2
Severe, intolerable; no relief by cooling agent	3

3. Rakta varnata (Redness)

No redness	0
Dull red or pink red	1
Colour of mazanta	2
Bright red	3

4. Asyavairasyata

Proper taste perception, enjoys taste of the food	0
Often complain regarding the taste of food	1
Shows disinterest towards food	2
Often skips meal	3

Statistical Analysis

Table. 1: Difference of Ruja before and after treatment.

	Mean	S.D.	S.E.	T value	P value
BT	1.867	0.8338	0.2153	7.643	0.0248
AT	0.4000	0.6325	0.1633		

p<0.0001 significant.

Table. 2: Difference of Daha before and after treatment.

	Mean	S.D.	S.E.	T value	P value
BT	1.933	0.7988	0.2063	7.135	0.0153
AT	0.6000	0.7358	0.1902		

P<0.0001 significant.

Table. 3: Difference of Rakta varnata (Redness) before and after treatment.

	Mean	S.D.	S.E.	T value	P value
BT	2.000	0.7559	0.1952	5.987	0.1781
AT	0.6000	0.7368	0.1902		

P<0.0001 significant.

Table. 4: Difference of Asyavairasyata before and after treatment.

	Mean	S.D.	S.E.	T value	P value
BT	1.733	0.8837	0.2282	6.971	0.0084
AT	0.4667	0.5164	0.1333		

P<0.0001 significant.

DISCUSSION

The symptom of Ruja (pain), Daha (burning), Rakta varnata (redness), Asyavairasyata is lowered because the action of therapy. Studies indicate that the Pharmacological action of Panchavalkal (Bark) is found to have Anti-inflammatory and Antimicrobial properties.^[5] according to Guna Karma, Nyugrodhra have properties of Vranaya, Visarpaghna, Vyanga naashanama, Raktapittaghna. Udambar have properties of Vranashodhana, Ropana, Raktapittaghna. Ashvatha possess properties of Varya, Raktadaaha shaman. Plaksha & Parish shows properties of Raktapittahruta, Raktadoshahara. In classical terms, it can be explained that Katu, Tikta, Kashaya Rasa, Laghu, Ruksha, Teekshna Guna, Ushna Veerya, Katu Vipaka. It was observed that Kashaya rasa relieving pain and reduces burning. No side effects were observed from the drug during the present study.

CONCLUSION

The result of research project is very encouraging & indicate that the Panchavalkala should be studied more extensively to confirm Maximum numbers of patient were belonging to the age group of 21-30 years. Most of patients reported were having poor oral hygiene and practicing only Dantadhavana. Gandusha is one of the important procedures of Dincharya for maintaining the health of oral cavity. Gandusha of panchavalkala Kashaya which has katu, tikta, kashya rasa and other properties like Pittaghnata, Vranaghnata and Varna Ropan. According to clinical observation, the effects of Panchavalkal kwatha Gandusha in Mukhapaka are found as follows: The drug is safe to use, Gandusha procedure is easy to perform and time required is also less. Patients having different Vyasanas are more prone to Mukhapaka. It can be concluded that Gandusha with Panchavalkala kwatha provided significant results in reducing signs and symptoms and also in preventing recurrent Mukhapaka.

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