



## Review Article

### CRITICAL APPRAISAL OF DANTAVESHTA THROUGH AYURVEDA PRINCIPLE

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#### ABSTRACT

In Ayurveda the disorders of the oral cavity has been mentioned in *Sushruta Samhita* in a systemic way under the heading of 'Mukharoga'. Acharya Sushruta has described the disease 'Dantaveshta' under the caption of 'Dantamulagata Roga'. Acharya Sushruta has mentioned that vitiated Raktadosha gets accumulate in Dantaveshta (gums) and gives rise to Dantamoolagata Raktasrava and Puyasrava (blood and pus discharge from gums) along with Chaladanta (loosening of teeth). Based on signs and symptoms Dantaveshta can be correlated with chronic periodontitis. Poor oral hygiene is the most common cause of periodontal diseases. Chikitsa of Dantaveshta mentioned in *Sushruta Samhita* such as Raktamokshana, Pratisarana, Gandusha, Nasya etc., break the pathogenesis of the disease. Raktamokshana act as Sodhanakarama which eliminate the vitiated blood from Dantamoola. Pratisarana act as Kapha-Pitta Shamaka, Raktastambhaka, Vranaropana. Effect of Gandusha is mainly Sodhana, Ropana. Nasya helps to maintain integrity of the gingival tissue by its nourishing effect. Acharya Yogartanakara mention the additional Raktapittahara Chikitsa in the disease Dantaveshta which may address systemic vitiation of Doshas.

#### INTRODUCTION

Shalaky Tantra is one of the eight branches of Ayurveda, which deals with the disease of Urdhvajatru-Mukharoga, Netraroga, Nasaroga, Karnaroga and Shiroroga. In allopathy science, Otolaryngology, Ophthalmology and Dentistry are separate branches; while in Ayurveda all are included under the heading of Shalaky Tantra. The diseases of the oral cavity are traced into *Sushruta Samhita* in a systemic way under the title of 'Mukharoga'. Acharya Sushruta mentioned the differences between the various diseases of the oral cavity in general and of teeth and gums in particular; with great details.

In Bhrihatrayi, Acharya Sushruta has mentioned fifteen types of Dantamoolagata Rogas<sup>[1]</sup>, while Acharya Vagbhata has described only thirteen.<sup>[2]</sup> Acharya Charaka mentioned the Mukharoga according to Dosha.<sup>[3]</sup>

Only Acharya Sushruta has mentioned the disease 'Dantaveshta' under the caption of 'Dantamulagata Roga'<sup>[4]</sup>. Acharya Charak<sup>[5]</sup> Acharya Vagbhata<sup>[6]</sup> has not mentioned the disease Dantaveshta.

In Laghutrayee, both Acharya Madhava<sup>[7]</sup> and Bhavaprakasha<sup>[8]</sup> have considered the number of Dantamoolagata Roga as sixteen; whereas Acharya Sharangdhara described only thirteen varieties<sup>[9]</sup>. Yogaratnakara has also mentioned sixteen types of Dantamoolagata Roga<sup>[10]</sup>.

#### AIM

- 1) To study the concept of disease Dantaveshta.
- 2) To understand the disease Dantaveshta in parlance to modern Oro- dentistry.

#### MATERIAL AND METHOD

- 1) Charak Samhita, Sushruta Samhita, Astanga Hridaya, Yogaratnakara, Kashyapa Samhita, Madhavanidana, Bhavaprakasha, Sharangdhara Samhita used for various reference related to Dantaveshta Disease.
- 2) Related modern text books, articles also referred for modern references.

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**Classification of Dantaveshta by different Acharyas.**

Disease	Sushruta	Charaka	Vagbhata	Bhavprakasha	Madhav Nidan	Sharangdhar	Yogaratanakara
Dantaveshta	+	-	-	+	+	+	+

**Review of Literature****Etymology****Dantaveshta**

- Danta + Veshta.
- Danta + tam; Veshta + Ghay + Ach.<sup>[11]</sup>

Which indicate surrounding structure of teeth.

**Definition**

In Ayurvedic classics the term *Dantaveshta* denotes two meaning.

1. Organ - *Dantaveshta* is defined as flesh, which covers the teeth.

2. A disease - *Dantaveshta* is characterized by secretion of pus and blood from the gums.

**Nidana of Dantaveshta**

*Nidana* of '*Dantaveshta*' are not described in any Ayurvedic texts, so general causative factors of *Mukharogas* can be considered as *Nidana* of '*Dantaveshta*'. Acharya Vagabhatta, Acharya Madhava and Acharya Yogaratnakara mentioned the *Samanya Nidana* of *Mukharogas*. Acharya Kashyapa has also mentioned the *Samanya Nidana* of *Mukharoga* under the heading of '*Pratishyaya Chikitsa*'.<sup>[12]</sup>

**Causative factors of Mukharogas according to various authors:**

No.	Nidana	A. H.	A. S.	Bhav. P	Ma. Ni	Y. R	K.S
1	Ati Matsya Sevana (excessive intake of fish)	+	+	-	-	-	-
2	Ati Anupa Mamsa Sevana (excessive intake of aquatic meat)	+	+	+	+	+	
3	Ati Sevana of Balamulak, Masha, Dadhi, Kshira (excessive intake of unripen reddish, black gram, curd, milk)	+	+	-	-	-	-
4	Ati Sevana of Ikshurasa, Sukta, Phanita (excessive intake of sugarcane juice, fermented gruel, half cooked molasses)	+	+	-	-	-	-
5	Avak Shayya (sleeping in prone position)	+	+	-	-	-	-
6	Ati Parshwa Shayana (sleeping long time in one side)	-	-	-	-	-	+
7	Danta Dhavana Dwesha (avoiding tooth brushing)	+	+	-	-	-	-
8	Dhuma Dwesha, Chhardana Dwesha, Gandusha Dwesha, (avoiding beneficial procedure like Dhumapana, Vamana karma, Gandusha) Anuchita Shiravedha (improper bloodletting procedure by Siravedha)	+	+	-	-	-	-
9	Ati Sevana of Guru, Madhura, Shita and Ruksha Aahara (excessive intake of food which having a property like heavy, sweet, cold and dry).	-	-	-	-	-	+
10	Snana after Guru Ahara Sevana or in Ajirna (bathing just after intake of heavy food or bathing in indigestion).	-	+	-	-	-	+
11	Ati Shitambu Sevana (excessive intake of cold water)	-	-	-	-	-	+
12	Vega Vidharana (suppression of natural urges)	-	-	-	-	-	+
13	Avrita Mukhashayana (sleeping with covered face)	-	-	-	-	-	+
14	Mandagni (weak digestion)	-	-	-	-	-	+

**Purvarupa of Dantaveshta**

*Purvarupa* of *Dantaveshta* is not mentioned in Ayurvedic text but *Shitada* can be considered as a prodromal stage of *Dantaveshta*. *Lakshana* of *Shitada* such as *Akasmata Raktasrava* (sudden bleeding from gums), *Mukhadaurgandhyta* (halitosis), *Shiryamana Dantamamsa* (gingival recession), *Dantamoolagata Prakleda* (moistness in gums), *Krishnata* (discoloration of gingiva), *Mruduta* in *Dantamamsa* (sponginess in gums), *Dantamoola Paka* (suppuration) can be taken as *Poorvarooopa* of the disease *Dantaveshta*.

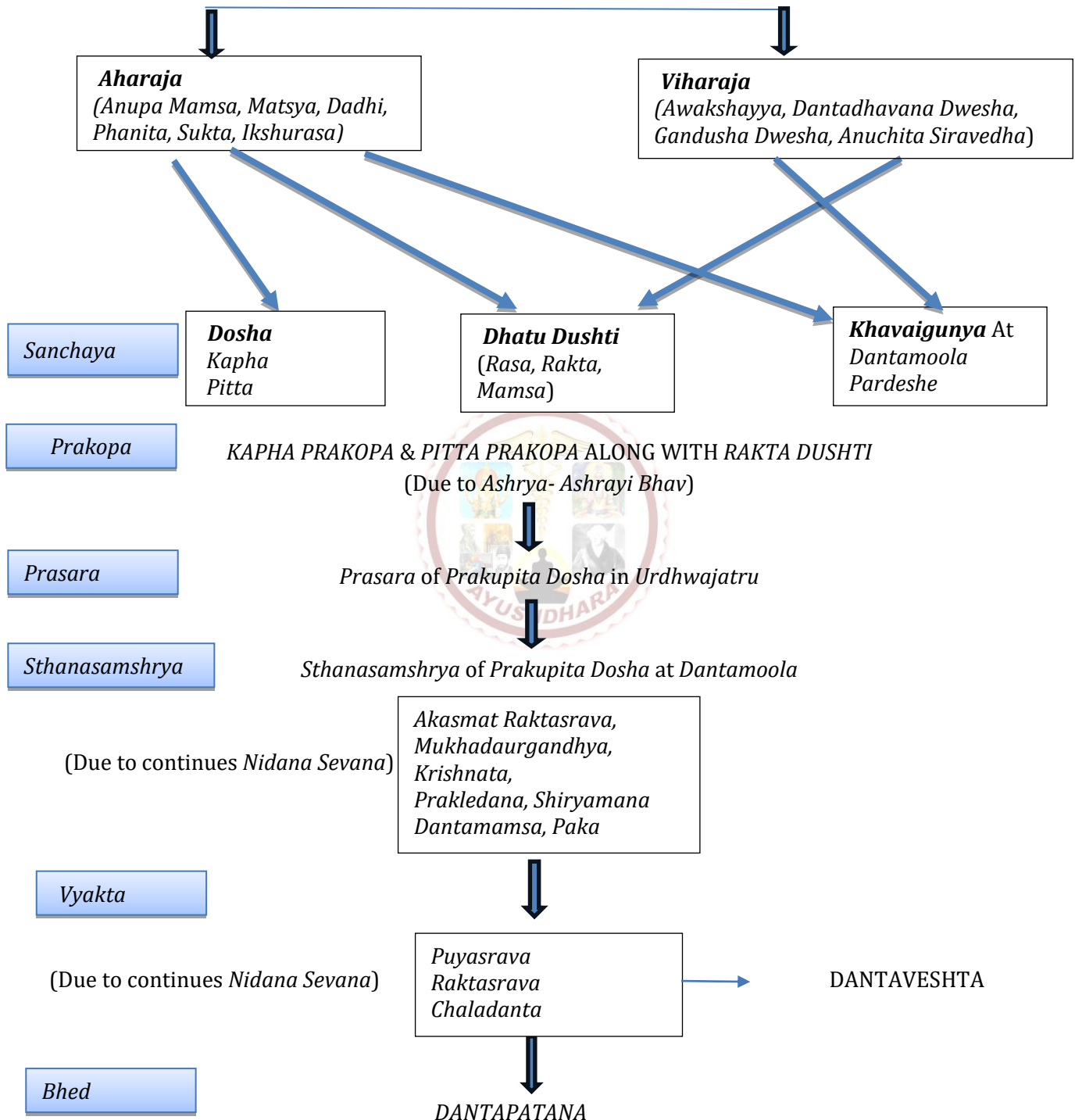
**Rupa of Dantaveshta**

*Dantamoolagata Raktasrava* (bleeding from gums), *Dantamulagata Puyasrava* (pus discharge from gums) and *Chaladanta* (tooth mobility) are the main symptoms of *Dantaveshta* disease.

### Samprapti:

Specific etiological factors of *Dantaveshta* are not mentioned in *Samhita* but etiological factors of *Mukharoga* can be considered same for the *Dantaveshta*. Most of *Mukharoga Nidana* are *Kapha Prakopaka* and *Rakta dustikara*. According to *Acharya Sushruta* the disease *Dantaveshta* is produced by *Dushita Rakta*. *Rakta* always requires *Pitta Dosha* to be vitiated. So, it can be said that *Kapha*, *Pitta* and *Rakta Dushti* are involved in *Samprapti* of *Dantaveshta*. Here, an attempt has been made to present the *Samprapti* of the disease '*Dantaveshta*'.

### Nidana Sevana



### Samprapti Ghataka

Nidana	Kapha and Rakta -Pitta Prakopaka Nidana
Dosha	Kapha along with Pitta
Dushya	Rasa, Rakta, Mamsa
Sroats	Rasavaha, Raktavaha, Mamsavaha
Sroto Dushti	Sanga, Vimargagamana, Ati Pravrutti
Agni	Jatharagni & Dhatwagni – Mandhya
Udbhava Sthana	Amashaya
Adhishthana	Dantamoola
Sadhya – Asadhya	Sadhya
Pratyatma Lakshana	Rakta Srava, Puya Srava and Chala Danta

### Chronic Periodontitis<sup>[13]</sup>

**Definition-** Chronic periodontitis is defined as an inflammatory disease of the supporting tissues of the tooth caused by a specific microorganism, resulting in progressive destruction of the periodontal ligament and alveolar bone with pocket formation, recession, or both.

### Etiological factors

- Previous history of periodontal disease
- Systemic factors – Nutritional deficiencies, diabetes, HIV
- Local factor – Plaque, calculus, food impaction, mouth breathing, tooth malposition
- Age
- Emotional stress
- Smoking

### Clinical features

- Suppuration (blood or pus)
- Tooth mobility
- Supra gingival and sub gingival plaque accumulation (associated with calculus).
- Gingival inflammation
- Pocket formation
- Loss of attachment loss
- Bone loss

### Treatment

**Non – Surgical Method - Plaque control**

**Pathyapathya<sup>[16]</sup>**

Pathya	Apathya
<p><b>Aharaja</b> – Mudga (green gram), Yava (barely), Kulatha (horse gram), Jangala Mamsa (wild meat), Musali, Karvellaka, Parvala, Kapoora Pani, Ushnodaka (hot water), Khadira, Ghrita, Katu-Tikta Rasa Dravya,</p> <p><b>Viharaja</b>- Gandusha (oil pulling), Pratisarana (Rubbing powder on teeth or gums), Kavala (gargling), Raktamokshana (bloodletting), Pratimarsha Nasya (nasal medication), Dhumpna (medicated smoke inhalation)</p>	<p><b>Aharaja</b>– Amla Phala (sour fruits), Sheetambu (cold water), Ruksha Anna (dry food), Anupa Mamsa (aquatic meat), Matsya (fish), Dadhi (curd), Kshira (milk), Guda (jaggery), Masha (black gram), Guru (heavy), Abhishyandi Ahara (sticky food)</p> <p><b>Viharaja</b>- Adhomukha Shayana (sleeping in prone position), Ati Kathina Ahara (chewing hard food) Diwaswapna (day sleep).</p>

### DISCUSSION

- Scaling and root planning

- Removal of calculus

- Antimicrobial therapy (local or systemic)

**Surgical Method** - Periodontal surgery BFlap surgery, bone grafting)

- Root canal therapy

### Chikitsa

In the treatment principle of *Dantaveshta*, Acharya Sushruta has described *Raktamokshana*, *Gandusha*, *Pratisarana* and *Nasya*. *Raktamokshana* is specifically mentioned as the first line of treatment for the *Sthanika Raktadushti*. There after *Pratisarana* with *Lodhra*, *Yastimadhu*, *Laksha* and *Patanga Churna* with *Madhu* is indicated. *Gandusha* with *Panchawalkala Kwatha* is indicated in treatment of *Dantaveshta* with *Madhu*, *Ghrita* and *Sarkara*. At last *Nasya* with *Kakolyadigana Siddha Ghrita* is mentioned in the treatment of *Dantaveshta*.<sup>[14]</sup> Acharya Yogartanakara mention the additional *Raktapittahara Chikitsa* in the disease *Dantaveshta* which can address systemic vitiation of *Doshas*. *Yogaratanakara* also mentioned the *Shirovirechana Nasya*, *Snigadha bhojana*, *Gandusha* with *Panchavalkal Kwatha*, *Bakula* tree bark *Charavana* as *Dantasthairyakara* (to reduce tooth mobility).<sup>[15]</sup>



*Dantaveshta* is characterized by *Dantamoolagata Raktasrava* (Bleeding from gums), *Dantamoolagata Puyasrava* (secretion of pus) and *Chaladanta* (tooth mobility). Based on sign and symptoms, *Dantaveshta* can be correlated with chronic periodontitis. Chronic periodontitis is defined as an inflammatory disease of the supporting tissues of the tooth caused by a specific microorganism, resulting in progressive destruction of the periodontal ligament and alveolar bone with pocket forming gingival bleeding, gingival pus discharge, pocket formation between teeth and gums, clinical attachment loss, tooth mobility, bone loss in advance stage are the clinical characteristics of the chronic periodontitis.

*Dantaveshta* is caused by mainly vitiated *Pitta*, *Kapha* and *Rakta dosha* due to *Nidana Sevana* of *Mukharoga*. *Matsya* from any river is *Guru*, *Raktapittakara*, *Snigdha* and having *Amla Vipaka* and excessive intake of *Matsya* can do *Kapha*, *Pitta* and *Rakta Dushti*. *Varaha* and *Mahisha Mamsa* possess *Guru*, *Snigadha Guna* so it may cause *Kaphaprakopa* and *Agnimandhya*. *Mulaka* is *Guru*, *Vishtambhi*; it is one of the *Nishidhdha Shaka* according to *Acharya Bhavamishra*. *Masha* is having *Guru*, *Snigdha*, *Ushna*, *Madhura*, and *Kapha Pittakara*. Common properties of all the *Kshira* are *Madhura*, *Pichchila*, *Shita*, *Snigdha*, *Sara*, and *Kaphaprakopaka*. *Dadhi* have common properties like; *Madhura*, *Amla*, *Snigdha*, *Atiushna*, *Mahaabhishtyandi*, *Kaphapittakara*, *Raktadushana*. *Shukta* has a *Raktapittakara*, *Tikshna*, *Ushna*, properties, which may lead *Pitta-Rakta Dushti*. *Ikshurasa* having properties of *Kaphakara*. *Pakva Ikshurasa* which is *Kinchit Gadh* (Semisolid) and *Bahudrava* (excessive liquid) is called *Phanita*. It is one of the *Svabhavataha Ahitakara Dravya* (naturally harmful substance). It possesses the properties like *Guru*, *Madhura*, *Abhishtyandi*, *Tridoshakarak*. All the *Aharaja Nidana* may lead to vitiated *Pitta* and *Kapha Dosha* which further cause *Sthanika Dhatu Dushti* at *Mukha* specially at *Dantamoola Pradeshe* and responsible for the *Dantamoolagata Roga*.

*Avakshayana*, *Ati parshwa shayana* may create the *Sanchaya* of *Lalasrava* in *Mukhaguha*, which may lead to *Mala Sanchaya* and *Sthanastha Dhatu Dushti* which cause *Khavaigunya* in *Mukha*. *Dantadhavana* helps *Mukhashuddhi* specially at *Danta* and *Jihva* by removing the *Mala*. So, if it is not done accordingly, it may cause *Malasanchaya* in *Mukha* specially at *Danta-Jihva* which may lead *Kaphaprakopa* and *Sthanastha Dhatu Dushti*. *Acharyas* have mentioned *Dhumapana*, *Gandusha* as a part of *Dinacharya*. They have mentioned benefits of it as –the individual who does follow the daily regimen like *Dhumapana*, *Gandusha* will not suffer from the *Urdhvajatrugata Kaphaja Roga*. but if it not followed by individual, it will lead *Kapha*

*Prakopa*. *Vamana Karma* is mainly indicated for *Kapha Dosha*. Avoidance of *Vamana Karma* leads to *Kapha Prakopa*. *Siravedha* is done for the treatment of *Raktadushti*, but if it is not done properly the vitiated *Rakta* will circulate in body and may get *Sthanasamshraya* in *Mukha*. *Avrita Mukhashayana* may cause the *Malasanchaya* which ultimately lead to *Sthanastha Dhatu Dushti*. All the *Viharaja Nidana* may create the “*Khavaigunya*” at different part of the *Mukha* specially at *Dantamoola Pradeshe* and responsible for the *Dantamoolagata Rogas*.

Excessive intake of *Kapha* and *Pitta* and *Rakta Prakopaka Ahara* leads to vitiation of *Pitta*, *Kapha* and *Rakta* and due to some *Viharaja Nidana* (*Dantadhavana Dvesha*, *Avakshayya*), *Mala* and *Kapha* get *Sanchita* in *Mukha* specially in *Dantamoola*, which cause direct *Khavaigunya* at *Dantamoola Pradeshe*. If the *Nidan Sevana* continues, these vitiated *Pitta*, *Kapha* and *Rakta* goes to upper part of the body (*Urdhvajatru*) and get located at *Khavaigunya* (weakened part), which is *Dantamoola* here. This is the *Sthanasamshraya* stage of the disease in which, due to *Dosh-Dushya Samurchhana*, prodromal features such as *Akasmata Raktasrava*, *Daha*, *Paka*, *Mukhadaurgandhyta*, *Prakeldana* are manifested. *Kapha* as well as *Rakta Dushti* are responsible for *Dantaveshta* disease. If the *Rakta-pitta Dushtikara Nidana* persists, it will lead to *Raktasrava* and *Puya Srava* in the *Dantamulapradeshe*. Later on, subsequent *Dhatudusti* (*Mamsa Dusti*), leads to *Dantachalatva*. This is the *Vyakta Avastha* (manifestation stage) of the disease *Dantaveshta*.

*Acharya Sushruta* mentioned the *Raktamokshana* as a first line of treatment. *Raktamokshana* useful to cure *Sthanika Raktadushti* here. It can be done with *Jalauka*, *Alabu*, *Parijata Patra*, *Shaka Patra* etc. Main purpose of *Raktamokshana* is to remove impure blood from the affected area which improves the healing. After that, *Pratisarana* with *lodhra*, *Yastimadhu*, *Patanga*, *Laksha Churna* with equal quantity of *Madhu* is indicated. *Lodhra* having a property of *Kashaya Rasa*, which act as *Kapha-Pitta Shamaka*, *Raktastambhaka*, *Vrana Sodhaka-Ropana*, *Sandhaniya*. *Yastimadhu* having mainly *Madhura rasa*, which act as *Sothahara*, *Rakta-pitta shamaka* and mentioned in *Vranachikitsa*. *Laksha* having *Tikta* and *Kashaya Rasa*, act as *Rakta-Pitta Shamaka*, *Asthijanana*, *Kaphahara*, *Vranaropana*. *Patanga* mainly having a property of *Kashaya*, *Tikta*, *Madhura Rasa*, which act as *Kapha-Pitta Shamaka*, *Varna Roopaka*. To improve the qualities of the chosen medication, *Madhu* was added to *Lodhradi Churna*. *Madhu's Yogavahi*, *Vrana Shodhana*, and *Ropana* qualities are well known.

*Gandusha* with *Panchawalkala Kwatha* having a *Kashaya Rasa* (astringent) dominant and useful in the management of *Vrana* as well as *Shotha* and it having a

property of *Vrana Shodhaka, Shothahara, Ropana. Nasya* with *Kakolyadigana Siddha Ghrita* having a predominantly *Madhura Rasa, Sita Virya* and *Snigdha Guna, Pitta-Raktahara. Prabhava* of *Jivaniya gana* may help in regeneration of tissue in *Dantaveshta Roga*. These properties act as *Dhatusthapana* in *Dantaveshta Roga*. After all the *Shodhana* and *Shamana Chikitsa* (by *Raktamokshana, Gandusha, Pratisarana*); *Nasya* mainly works as *Prakrutisthapaka* of *Sthanika Dhatu (Dantamoola)*.

*Acharya Yogaratnakara* mentioned the treatment of *Dantaveshta* similar to *Rakta-Pittahara*. *Rakta* and *Pitta* are closely related entities. They tend to mutually contaminate each other, due to their similar constitute (*Panchabhautikatwa*). *Rakta* can be vitiated by the other *Dosha* also as *Dushya*, but it is more susceptible for vitiation by *Pitta*. *Dantaveshta* occurs due to vitiated *Rakta*. So, *Rakta-Pittahara Chikitsa* is mentioned in *Dantaveshta Roga* which can address systemic vitiation of *Doshas*. *Shirovirechana Nasya* is clearly indicated in *Kapha Pradhana Roga* and *Mukharoga* is mainly caused by *Kaphadosha*. So, *Shirovirechana Nasya* may help to break the pathogenesis of *Mukharoga* which ultimately break the pathogenesis of *Dantaveshta*. *Acharya Bhavprakasha* mentioned the sutra "*Snigadha Bhojana Mukha Rogahara*" which clearly says that *Snigadha Bhojana* may prevent the *Mukharoga* (oral cavity disease). *Bakula* tree having a *Kapha-Pittahara, Dantya, Danta Dridhtakaraka* property which may reduce the symptoms *Chaladanta* (tooth mobility).

*Acharya Yogaratnakara* and *Bhavprakasha* mentioned some *Pathya-Apathya Ahara* related to *Mukharoga*. In that, he has mentioned *Katu-Tikta Rasa* and certain *Shaka* having *Tikta Rasa* predominancy as *Pathya Ahara*. Which may play major role to prevent *Raktadushti*. Also, he has mentioned some procedures like *Raktamokshana, Gandusha, Kavala, Dhumapana* which are more efficient in *Kapha* and *Rakta-Pitta Dushti* by doing *Shodhana* as well *Shaman Karma*. *Gandusha* and *Kavala* help avoid many oral diseases and maintain good oral hygiene.

In *Apathya*, *Acharya* has mentioned the *Ahara* and *Vihara* which are mostly *Kaphakaraka* and *Rakta Dushtikaraka*. Again, *Kapha* and *Rakta* plays very important role in the pathology of *Mukharoga*. All the *Mukhaswasthya Raksha Upaya* which are under the heading of *Pathya* as *Dantadhavana, Jihwanirlekhana, Gandusha, Kavala, Dhumapana, Pratimarsha Nasya, Tambulabhakshana* etc. are mainly do the *Shodhana* of *Kapha* and *Mala* from *Mukha Pradesha*. The health of *Adhishtana (Mukha)*, particularly *Danta* and *Dantamoola*, is maintained and promoted by this action, which ultimately allows us to achieve both *Nidana Parivarjana* and *Samprapti Vighatana*.

## CONCLUSION

*Raktamokshana, Partisarana, Gandusha, Nasya, and Rakta-Pittahara* treatment regimens suggested by *Acharya Sushruta* and *Acharya Yogaratnakara* appear to be highly suitable for treating the disease since they disrupt its pathogenesis, which aids in managing and reversing its symptoms.

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