

Pratisarana Therapy in Mukharoga: A Conceptual Overview

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ABSTRACT:

Pratisarana is a classical topical therapeutic procedure described in Shalaky Tantra, involving localized application of medicated powders or pastes with controlled rubbing over diseased mucosal surfaces. The procedure in which medicine is used locally in the form of Churna, Avleha and Kalka with the help of Anguli or Shalaka, is known as Pratisarana¹. Kavala, Gandusha and Pratisarana are some examples of Kriyakalpa which are used as Bahirparimarjana Chikitsa. Pratisarana is mainly useful in diseases of oral cavity, but can also be used in ear, nose and eye. In Netraroga, Anjana Karma is considered a specialized form of Pratisarana, where in the medicated preparation is applied and gently rubbed over the inner surface of the eyelids to exert therapeutic action on ocular tissues. It is very simple yet very effective in different diseases. Pratisarana acts by dosha Shodhana, Vyadhi Shamana, Lekhana and Ropan. Traditionally indicated in gingival inflammation, oral ulcers, and mucosal disorders. Pratisarana therapy facilitates local delivery of phytopharmaceutical drugs while the rubbing action helps in disrupting biofilm and improving therapeutic effect.

KEYWORDS: Pratisarana, Mukha roga, Shalaky Tantra, mucosal drug delivery, oral inflammation, periodontal therapy, phytopharmacology.

I. INTRODUCTION:

Shalakyatantra is a specialized branch of Ayurveda that deals with the diagnosis and management of diseases affecting organs above the clavicle, particularly the eye, ear, nose, throat and oral cavity. Pratisarana has been explained as Sthanika Chikitsa. It acts through Dosha shodhana (cleansing), Vyadhi Shamana (pacifying), Lekhana (scraping), Ropana (healing) and Roga Pratishedha (preventing disease).

Role in Mukharoga (Oral Diseases): It is highly effective for gingivitis (Shitada), stomatitis (Mukhapaka) and oral diseases. The procedure involves gentle rubbing of medicated Churna, Kalka,

or Avleha over the affected mucosal surface. This helps in removing accumulated debris, microbial deposits and toxins from the lesion. Pratisarana promotes shodhana (cleansing), reduces inflammation, improving local blood circulation and facilitates ropana (healing) of oral tissues, thereby playing a significant role in the management of various oral diseases.

Role in Netraroga (Eye Diseases): In Ayurveda, Anjana Karma can be considered a specialized form of Pratisarana when applied to ocular disorders. It helps in mechanical cleansing and removal of pathological deposits from the ocular surface. In conditions like Arma, it may be used as a supportive or pashchat karma (post-operative) measure to remove residual lesions and promote healing. Similarly, in eyelid disorders such as Anjananamika (Stye), Utasangini (Chalazion). Pratisarana aids in reducing swelling, clearing blockage and facilitating resolution of the lesion. Thus, it acts as a localized therapeutic approach promoting cleansing and healing in selected Netrarogas.

Localized topical therapy plays a critical role in the management of oral inflammatory disorders. Modern periodontal science emphasizes biofilm disruption and anti-inflammatory control for gingival diseases^{2,3}. Pratisarana described in classical shalaky practice, combines mechanical rubbing with herbal formulations, potentially enhancing mucosal drug delivery and local pharmacodynamic effects.

Definition – Pratisarana is a “Sthanika Chikitsa” which means-

“प्रतिसार्यते घर्षते अनेनेति प्रतिसारणम्, शनैर् घर्षणम् अङ्गुल्या तदुक्तं प्रतिसारणम्”⁴

The procedure in which medicine is applied gently with the help of finger over affected area in the form of powder or paste is known as Pratisarana.

कल्कोऽवलेहशूर्णं च त्रिविधं प्रतिसारणम्।

अङ्गुल्यग्रगृहीतं च यथास्वं मुखरोगिणाम्।⁵

According to classical Ayurvedic texts, Pratisarana is of three types—Kalka (paste), Avleha (semi-solid preparation) and Churna (powder). These medicinal preparations are applied locally in diseases of the oral

cavity by gently rubbing them over the affected area with the tip of the finger.

Matra Of Dravya-⁶ Kolasthi Matra

अङ्गुल्यग्रप्रणीतत्वेन कोलास्थिमात्रत्वं प्रतिसारणस्य सूचयति।

Doshavastha – Duration⁶

कोला-स्थिमात्रेण पिण्डेन यथादोषं यथाव्याधिं पञ्च सप्त वा वारान् हीनमध्यमोत्तमेषु व्याधिषु च प्रतिसारणं कुर्वति।

- I. Heena dosha - 3 Days
- II. Madhyam dosha - 5 Days
- III. Uttam dosha - 7 Days

II. Method of Application

The procedure of Pratisarana therapy is carried out in three systematic stages: Poorva Karma (pre-procedure), Pradhana Karma (main procedure), and Pashchat Karma (post-procedure).

1. Poorva Karma (Pre-procedure)

In this preliminary stage, the medicinal substances selected for Pratisarana are first prepared in the form of a fine powder (churna) or smooth paste (kalka) to ensure uniform application and better therapeutic effect.

The affected area where the Pratisarana dravya is to be applied must be properly cleaned and made free from debris, saliva or other contaminants. This helps in maintaining hygiene and allows better contact of the medicine with the diseased tissue.

2. Pradhana Karma (Main Procedure)

During the main procedure, the prepared powder or paste is thoroughly mixed with an Anupana or Yogavahi Dravya such as Madhu (honey) or Jala (water) to obtain a suitable consistency for application.

The medicated preparation is then gently rubbed or applied over the affected area using a finger or suitable applicator. This rubbing action facilitates

local absorption of the drug and enhances its therapeutic effect.

The medicine is allowed to remain in contact with the affected area for 100–200 Matras (approximately 2–4 minutes) to ensure adequate action of the drug on the diseased tissue.

3. Pashchat Karma (Post-procedure)

After the specified retention time, the applied medicine is carefully removed and the area is washed with lukewarm water. This helps in cleansing the site and prevents irritation or residual accumulation of the drug. Proper post-procedure care ensures comfort to the patient and completion of the therapeutic process.

Samyak Yog, Ayoga, Atiyoga of Pratisarana⁶ –

व्याधेरपचयस्तुष्टिवैशद्यं वक्रलाघवम् । इन्द्रियाणां प्रसादश्च कवले शुद्धिलक्षणम् ॥ ६५ ॥

हीने जाड्यकफोत्कलेशावरसंज्ञानमेव च । अतियोगान्मुखे पाकः शोषतृष्णारुचिक्लमाः ॥ ६६ ॥

• Samyak Yoga Lakshane-

- 1) Vyadhi Upashaya (relief from disease)
- 2) Tushti (wellbeing of mind)
- 3) Vaishadya (cleanliness)
- 4) Vaktra Laghavta (lightness of mouth)
- 5) Indriya Prasadan (pleasantness of sensory organs)

• Atiyoga Lakshane-

- 1) Mukhapak (mouth ulcer)
- 2) Shosha (Dryness)
- 3) Trushna (thirst)
- 4) Aruchi (anorexia)
- 5) Klama (tiredness)

• Ayoga Lakshane –

- 1) Jadya (fullness)
- 2) Kapha utklesha (increased kapha)

Indication of Pratisarana⁷–

1. Osthagat Vyadhis –

| Sr. No. | Vyadhis | Pratisarana |
|---------|---------------------------|---|
| 1 | Vataj oshtharoga | Devdhup, Devdaru, Guggulu, Mulethi. |
| 2 | Pittaj, Raktaj oshtharoga | Lodhra, Devdhup, Shunthi churna, Madhu |
| 3 | Kaphaj oshtharoga | Patha, Shunthi, Marich, Pippali, Yavkshar, Madhu. |
| 4 | Medoj oshtharoga | Priyangu, Triphala, Lodhra, Patha, Madhu |
| 5 | Jalarbuda | Pippali, Shunthi, Marich, Madhu. |

2. Dantamulgat Vyadhis -

| Sr. no. | Vyadhis | Pratisarana |
|---------|--------------|--|
| 1 | Shitada | Musta, Triphala, Priyangu, Arjuntwak, Shunthi, |
| 2 | Dantapupputa | Mulethi, Swarjikakshara, Shunthi, Saindhavnamak. |

| | | |
|---|--------------|---|
| 3 | Dantaveshta | Lodhra, Patanga, Yashtimadhu, Laksha |
| 4 | Shaushira | Lodhra, Musta, Rasanjana, Triphala, Mishri, Patang, Kinshuka, Katphala, madhu |
| 5 | Paridara | Musta, Triphala, Priyangu |
| 6 | Upakusha | Trikatu, Lavana |
| 7 | Adhimansa | Vacha, Tejovati, Patha, Yavkshar |
| 8 | Dantvidradhi | Katuki, Kushtha, Yava |

3. Dantagat Vyadhi –

| Sr. no | Vyadhis | Pratisarana |
|--------|---------------|--|
| 1 | Dantasharkara | Ksharchurna, Madhu |
| 2 | Chaladanta | Tuthya, Lodhra, Triphala, Patanga, Saindhava |
| 3 | Shitadanta | Dadimvyak, Triphala, Jambavasthi, Shuthi, Priyangu |

4. Jivhagat Vyadhi –

| Sr. no. | Vyadhis | Pratisarana |
|---------|---------------------|---|
| 1 | Vataja Jivhakantaka | Shriveshtaka, Sarjarasa, Surdaru, Guggul, Yashtimadhu |
| 2 | Pittaj Jivhakantaka | Madhura Rasa Dravya, Madhu |
| 3 | Kaphaj Jivhakantaka | Sarshap, Shunthi, Marich, Pippali, |
| 4 | Upajivha | Yavkshar |
| 5 | Adhijivha | Tikshana, Ushna Dravya |
| 6 | Aalas | Sarshap, Shunthi, Marich, Pippali, |
| 7 | Galshundika | Kashay Ras Pradhan dravya |
| 8 | Apakva talupak | Kasis, Madhu |
| 9 | Pakva talupak | Tikshna, Ushna dravya churna |

5. Kanthagat Vyadhis-

| Sr. no. | Vyadhis | Pratisarana |
|---------|---|--|
| 1 | Vataja Rohini | Panchalavana |
| 2 | Pittaj Rohini | Sita, Madhu, Priyangu, Lodhra, Patang kashta |
| 3 | Kaphaj Rohini Shaluka Tundikeri Gilayu | Agaradhooma, Katuk dravya churna |
| 4 | Kantha Vidradhi | Triphala, Goroohana, Rasanjana, Gairika, Lodhra, Saindhava, Pippali, Patanga kashtha |

6. Sarvasar Mukharoga -

| Sr. no. | Vyadhis | Pratisarana |
|---------|-------------------------|---|
| 1 | Vataja Mukhapaka | Pippali, Saindhava, Ela |
| 2 | Pittaj Raktaj Mukhapaka | Madhura Sheeta Dravya |
| 3 | Kaphaj Mukhapaka | Ativisha, Patha, Suradaru, Musta, Rohini, Kutaki, Kutaj Phala |
| 4 | Mukharbud | Sajjikshar, Shunthi, Madhu. |

ATIGHARSHANAJANYA UPADRAVA⁶-

न चैनमितिघर्षयेत्। अतिघर्षणादोषचोष-

दाहक्लेदश्चयथुत्पणाभक्तच्छन्दवाक्सङ्गा भवन्ति।

1. Chosha (burning sensation in body)
2. Daha (burning sensation of site)

3. Kleda (discharge)
4. Shvayathu (inflammation)
5. Trushna (thirst)
6. Bhaktadwesa (anorexia)

ASAMYAK PRATISARANA-

असम्यक्प्रतिसारणात्

पैच्छिल्यगुरुत्वान्नाभिलाषप्रमोहविकारानुपशयाः।

1. Pischilata (Stickyness)
2. Guruta (Heaviness)
3. Annanabhilasha (Loss of Appetite)
4. Pramoh (Delusion)

SAMYAK PRATISARANA-

सम्यक्प्रतिसारणाद्वैशद्यं लाघवं क्षवथुरप्रसेकोऽन्नाभिलाषश्च।

1. Vishadata (Cleanliness)
2. Laghuta (Lightness)
3. Kshavathu (Sneezing)
4. Prasek (Excessive salivation)
5. Anna abhilasha (Appetite)

MECHANISM OF ACTION-

1. Mechanical Cleansing (Gharshana): Gentle rubbing with the index finger acts as a debriding agent, removing plaque, necrotic tissue remnants and food debris from the gingiva and oral cavity.
2. Stimulation of Local Circulation: The rubbing increases blood flow to the gums, reducing inflammation (Shothhara) and promoting faster healing of lesions (Vrana Ropan).
3. Drug Delivery & Permeability: Pratisarana enhances drug absorption by increasing the permeability of oral blood capillaries and directly introducing therapeutic agents (powders, pastes) into the Strotomukha.
4. Dosha Pacification: It reduces localized Kapha and Rakta (blood) vitiation, providing a Lekhana (scraping) effect that removes excessive or dead tissue.
5. Increased Salivation: Rubbing stimulates salivary glands, which helps in natural oral hygiene, plaque control, and dilution of toxins.
6. Antimicrobial Action: The drugs used (e.g., Tankan, Madhu) act as Kledahara (reducing moisture/secretions), causing Vishodhana (cleaning) of the oral cavity. The mechanical component may aid in biofilm disruption similar to periodontal debridement⁸.
7. Mechanistic Insights in Biomedical Perspective: Oral mucosa is highly vascular and permeable, allowing effective trans-mucosal drug absorption⁹. Mechanical stimulation may transiently increase permeability and enhance penetration of phytochemicals. Many herbal components demonstrate anti-inflammatory activity through inhibition of COX pathways and suppression of cytokines such as IL-1 β and TNF- α ¹⁰.

8. Antimicrobial and Antioxidant Activity: Several plant-derived compounds exhibit antimicrobial effects against *Streptococcus mutans* and periodontal pathogens¹¹. Polyphenols and flavonoids provide antioxidant activity that reduces oxidative stress implicated in gingival inflammation.¹²
9. Clinical Applications: Clinical observations suggest reduction in gingival bleeding index and plaque scores following topical herbal applications¹³. Studies in recurrent aphthous stomatitis indicate accelerated ulcer healing and symptomatic relief¹⁴. However, large-scale randomized trials remain limited.
10. Safety and Standardization: Standardization of particle size, sterility assurance, and dose consistency are essential for integration into evidence-based practice¹⁵.

III. CONCLUSION

Pratisarana is an important local therapeutic procedure described in Ayurveda, particularly in the management of Mukharoga. By acting directly on the affected site, it produces targeted therapeutic effect without causing systemic involvement. The mechanical rubbing of medicated Kalka, Avleha or Churna facilitates Shodhana by removing local toxins, pus, debris and microbial accumulation. It also promotes Ropana by enhancing the healing of ulcers and damaged mucosal tissues. Additionally, Pratisarana exhibits Stambhana action by controlling excessive secretions or bleeding and Shamana effect by alleviating symptoms such as pain, burning sensation and inflammation. Its Lekhana property helps in removing excessive kapha, slimy secretions, plaque and unhealthy tissue growth. Through these combined actions, Pratisarana improves oral hygiene, eliminates foul odour and strengthens the gums, teeth, and oral mucosa. Being simple, economical and minimally invasive Pratisarana serves as an effective therapeutic approach for managing chronic, deep-seated and recurrent oral conditions where surgical procedures may not always be necessary.

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