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Personalized Oral Hygiene: Using *Prakṛti Siddhānta* for Selecting Medicinal Plants in *Dānta-dhāvana*

Abstract

Introduction:

Āyurveda emphasizes maintaining health in a healthy individual before focusing on treating diseases. Central to this concept is *Dinācārya*, which encompasses daily practices that promote wellness. One of the significant practices in *Dinācārya* is *Dānta dhāvana* (tooth cleaning), aimed at preserving and promoting oral hygiene. This study explores the role of *Prakṛti Siddhānta* (*Āyurvedic* body constitution) in selecting medicinal plants for personalized oral hygiene, specifically for *Dāntadhāvana*, and assesses their effectiveness based on different *Prakṛti* types.

Methods:

A comprehensive review of literature, including classical texts like *Bṛhatṭrayī* and *Laghutrayī*, as well as online resources, was conducted to understand how *Prakṛti Siddhānta* influences the selection of medicinal plants for *Dāntadhāvana*. The study focuses on identifying herbs suitable for different *Prakṛti* types (*Vāta*, *Pitta*, *Kapha*) and evaluating their properties and benefits for oral health.

Results:

The review found that selecting herbal trees based on *Prakṛti* types offers tailored benefits for oral hygiene. For *Kapha*-dominant individuals, herbs such as *Arka* (*Calotropis procera*) and *Karañja* (*Pongamia pinnata*), known for their *Kaṭu-Tikta* properties, effectively reduce excess mucus and improve gum health. *Pitta*-dominant individuals benefit from herbs like *Khadira* (*Acacia catechu*) and *Nimba* (*Azadirachta indica*), with *Tikta* qualities, that soothe inflammation and enhance freshness. For *Vāta*-dominant individuals, herbs such as *Madhūka* (*Glycyrrhiza glabra*) and *Dāḍima* (*Punica granatum*), known for their hydrating properties, can help prevent tooth sensitivity and dry mouth. These findings emphasize the importance of customizing oral care based on *Prakṛti* for optimal results.

Discussion:

Integrating *Prakṛti Siddhānta* into *Dāntadhāvana* offers a personalized approach to oral hygiene, ensuring that individuals receive the full benefits of herbs suited to their unique constitution. The selection of plants according to *Prakṛti* helps in addressing specific oral health needs such as reducing plaque, soothing inflammation, improving gum health, and preventing dryness or excess salivation. This targeted use of medicinal plants provides a more effective, holistic approach to dental care. However, further clinical studies are needed to confirm the long-term efficacy and safety of *Prakṛti*-specific herbal treatments in oral hygiene practices.

Keywords: *Dinācārya*, *Dāntadhāvana*, *Prakṛti Siddhānta*, Herbal Plants

INTRODUCTION



Āyurveda, the science of life, focuses primarily on the maintenance and promotion of positive health in healthy individuals, as well as the curing of the diseased [1]. To maintain and promote positive health, various regimens are prescribed in *Āyurveda*, including *Dinācārya* (daily routines), *Ritucārya* (seasonal regimen), *Sadvṛtta* (right conduct of life), *Ācāra-Rasāyana* (ethics and rejuvenation), and more. Personal hygiene, a crucial part of *Dinācārya*, is emphasized through specific practices aimed at maintaining oral health. Procedures like *Dāntadhāvana* [2] (tooth brushing), *Pratisāraṇa* (massaging the teeth and gums), *Jihvā Nirlēkhana* [3] (tongue scraping), *Gandooṣa* and *Kavala* [4] (gargling) are all explained in detail in the classical texts of *Bṛhatṭrayī*. Among these, *Dāntadhāvana* (tooth cleaning) is highlighted as an essential part of daily hygiene. *Āyurveda* recommends the use of chewing herbal sticks for daily use, both in the morning and after meals, as a preventive measure to maintain oral health [5]. *Dāntadhāvana* is considered the first line of defense in oral cleansing, helping to prevent common dental diseases such as tooth decay, gum disease, and bad breath. *Dāntadhāvana* (tooth brushing) is a non-negotiable practice in *Dinācārya*, with great importance placed on it in almost every *Āyurvedika* literature. According to texts like *Suśruta Saṃhitā* and *Aṣṭāṅga Hṛdaya*, the *Dāntapāvana* (tooth cleaning twig) should be approximately twelve *Āṅgula* long, the size of the little finger in thickness, straight, free of nodes, cuts, or worm damage, and fresh. The ideal *Dāntapāvana* is predominantly made of *Kaṣāya*, *Kaṭu*, and *Tikta Rasa* (astringent, pungent, and bitter tastes) [6].

Aim and Objectives

This study aims to explore the role of *Prakṛti Siddhānta* in selecting medicinal plants for personalized oral hygiene, specifically for *Dāntadhāvana*, and to assess their effectiveness based on different *Prakṛti* types.

Materials and Methods

This study reviews literature from texts such as *Bṛhatṭrayī* and *Laghutrayī*, alongside various online resources on the application of *Prakṛti Siddhānta* in selecting medicinal plants for *Dāntadhāvana*.

Drugs for *Dāntadhāvana*

Regular use of *Dāntadhāvana* in the morning and after every meal can help maintain oral hygiene, prevent disease, and contribute to overall well-being. Many plants are enlisted in *Āyurveda* for this purpose, as they are known for their beneficial effects on the teeth and gums.

Table 1: List of Plants Used for *Dāntadhāvana* as per *Laghutrayī* (*Bhāvaprakāśa Nighaṇṭu*) with their Botanical Sources & Family [7]

Sr.No	Drug Name	Botanical Source	Family
1	<i>Madhūka</i>	Glycyrrhiza Glabra	Leguminosae
2	<i>Karañja</i>	Pongamia Glabra	Leguminosae
3	<i>Karavīra</i>	Neriumodorum Soland	Apocynaceae
4	<i>Arka</i>	Calotropis Procera	Asclepiadaceae
5	<i>Mālatī</i>	Luvunga Scandens	Rutaceae
6	<i>Arjuna / Kakubha</i>	Terminalia Arjuna	Combretaceae
7	<i>Āsana / Vijayāsāra</i>	Terminalia Tomentosa	Leguminosae
8	<i>Nimba</i>	Azadirachta Indica	Meliaceae
9	<i>Khadīra</i>	Acacia Catechu	Mimosaceae
10	<i>Nyagrodha</i>	Ficus Bengalensis	Moraceae
11	<i>Apāmārga</i>	Achyranthes Aspera	Amaranthaceae
12	<i>Sarja</i>	Vateria Indica	Dipterocarpaceae
13	<i>Arimedā</i>	Acacia Farnesiana	Mimosaceae
14	<i>Plakṣa</i>	Ficus Infectoria	Moraceae
15	<i>Bīla</i>	Aegle Marmelos	Rutaceae
16	<i>Udumbara</i>	Ficus Glomerata	Moraceae
17	<i>Āmra</i>	Mangifera Indica	Anacardiaceae
18	<i>Kadamba</i>	Anthocephalus Cadamba	Rubiaceae
19	<i>Champaka</i>	Michelia Champaca	Magnoliaceae
20	<i>Śirīṣa</i>	Albizzia Lebbeck	Leguminosae
21	<i>Dāḍima</i>	Punica Granatum	Punicaceae
22	<i>Kuṭaja</i>	Holarrhena Antidysenterica	Apocynaceae
23	<i>Thāgara</i>	Valeriana Wallichii	Valerianaceae
24	<i>Gurvaka</i>	Areca Catechu	Palmae
25	<i>Tāla</i>	Borassus Flabellifer	Palmae
26	<i>Ketaka</i>	Pandanus Odoratissimus	Pandanaceae
27	<i>Nārīkela</i>	Cocos Nucifera	Palmae
28	<i>Kharjūra</i>	Phoenix Sylvestris	Palmae

Tab:-2 Pharmacological properties (*Rasa Pañcaka*) of plants used for *Dāntadhāvana*

S.No	Drugs Name	Rasa	Guṇa	Vīrya	Vipāka	Doṣaghna	Karma	Indications
Drugs mentioned as <i>Danta Pavana</i> (tooth stick)								
1.	<i>Madhūka</i> [8]	<i>Madhura</i>	<i>Snigdha, Guru</i>	<i>Śīta</i>	<i>Madhura</i>	<i>Pitta, Anila-āsrajit</i>	<i>Vraṇa śodhana, Ropaṇa, Svārya, Rucya</i>	<i>Śophāhāraṃ, Kuṣṭha</i>
2.	<i>Karañja</i> [9]	<i>Kaṭu, Tikta, Kaṣāya</i>	<i>Tikṣṇa</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Kapha, Vāta</i>	<i>Vraṇa, Kṛimi hara, Danta-dārdhya-kara</i>	<i>Kuṣṭha, Viṣam</i>
3.	<i>Karavīra</i> [10]	<i>Kaṭu, Tikta, Kaṣāya</i>	<i>Laghu, Rūkṣa, Tikṣṇa</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Kapha Pitta samaka</i>	<i>Arthi Nasanam,</i>	<i>Arti-naśana, Kuṣṭha, Kṛimi, Viṣam</i>
4.	<i>Arka</i> [11]	<i>Kaṭu, Tikta</i>	<i>Laghu, Rūkṣa. Sara</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Kapha, Vāta,</i>	<i>Māla sodhana karakam</i>	<i>Vraṇa doṣa vināśanam, Arthi naśanam, Kuṣṭha, Viṣa, Duṣṭa</i>
5.	<i>Mālatī</i> [12]	<i>Tikta, Kaṣāya</i>	<i>Laghu, Mridu, Snigdha</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Anila āsrajit</i>	<i>Vraṇam, Śopham, Kuṣṭha</i>	<i>Mukha Dantarti, Kuṣṭha, Mukhāpaka, Viṣam</i>
6.	<i>Arjuna / Kakubha</i> [13]	<i>Kaṣāya</i>	<i>Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Kapha Pitta</i>	<i>Vraṇyam, Rakta sthamba kṛta</i>	<i>Viṣam</i>
7.	<i>Āsana / Vijayāsāra</i> [14]	<i>Kaṭu, Tikta, Kaṣāya</i>	<i>Laghu, Rūkṣa</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Śleṣma, Asra- Pitta hāraṃ</i>	<i>Tvachyam, Vātaarthi naśanam</i>	<i>Kuṣṭha, Kṛimi</i>

8.	<i>Nimba</i> [15]	<i>Tikta</i>	<i>Laghu, Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Pitta kapha hāraṃ</i>	<i>Kṛimihara, Vraṇa śodhana karakam, Śophāpaka karām, Rucyaṃ</i>	<i>Ārucci, Vraṇam, Viṣam, Kuṣṭa</i>
9.	<i>Khadira</i> [16]	<i>Tikta, Kaṣāya</i>	<i>Laghu, Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Pitta asra kapha-harṃ</i>	<i>Dantyaṃ</i>	<i>Kṛimi, Vraṇa, Śopham, Kuṣṭa</i>
10.	<i>Nyagrodha</i> [17]	<i>Kaṣāya,</i>	<i>Guru, Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Kapha Pitta haraṃ</i>	<i>Varṇyam, Vraṇa,</i>	<i>Śopham</i>
11.	<i>Apāmārga</i> [18]	<i>Kaṭu, Tikta</i>	<i>Sara, Tikṣṇa</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Kapha-med - 'nilāpaha</i>	---	---
12.	<i>Sarja</i> [19]	<i>Kaṭu, Tikta, Kaṣāya</i>	<i>Snigdha, Uṣṇa</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Kapha</i>	---	<i>Viṣam, Kuṣṭa, Kṛimi</i>
13.	<i>Arimedā</i> [20]	<i>Tikta, Kaṣāya</i>	<i>Uṣṇa</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Kapha- Vāta haraṃ</i>	---	<i>Mukha-danta Roga, Kṛimi, Viṣam, Śopham</i>
14.	<i>Plakṣa</i> [21]	<i>Kāyu, Kaṣāya</i>	<i>Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Pitta, Kapha Asraghṇam</i>	<i>Vraṇa śodhana, Ropana,</i>	<i>Śopham</i>
15.	<i>Bīla</i> [22]	<i>Madhura</i>	<i>Laghu</i>	<i>Śīta</i>	<i>Madhura</i>	<i>Tri-doṣa ghnaṃ</i>	<i>Rucipradṇ</i>	---
16.	<i>Udumbara</i> [23]	<i>Kaṣāya</i>	<i>Guru, Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Pitta kapha Raktaṃ</i>	<i>Vraṇa śodhana, Ropana, Rucyaṃ</i>	<i>Śopham</i>
17.	<i>Āmra</i> [24]	<i>Kaṣāya</i>	<i>Laghu, Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Kapha Pitta Samānaṃ</i>	<i>Rucyaṃ,</i>	<i>Vraṇam</i>
18.	<i>Kadamba</i> [25]	<i>Madhura, Lavaṇa, Kaṣāya</i>	<i>Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Vāta-Pitta Śāmaka</i>	<i>Vraṇa Saṃrohaṇ, Kapha Pitta Arthi- naśanam</i>	<i>Viṣam, Ārocakam</i>
19.	<i>Champaka</i> [26]	<i>Kaṭu, Tikta, Kaṣāya</i>	<i>Laghu, Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Kapha-Vāta haraṃ</i>	---	<i>Kṛimi, Kuṣṭa, Vraṇam</i>

20.	<i>Śirīṣa</i> [27]	<i>Madhura, Kaṭu, Tikta, Kaṣāya</i>	<i>Laghu</i>	<i>Anuṣṇa</i>	<i>Kaṭu</i>	<i>Kapha Pittam</i>	<i>Vraṇa viśodhana</i>	<i>Viṣam, Kuṣṭa, Śopham</i>
21.	<i>Dāḍima</i> [28]	<i>Āmla, Kaṣāya</i>	<i>Laghu, Snigdha</i>	<i>Anuṣṇa</i>	<i>Kaṭu</i>	<i>Tri-doṣa ghnām</i>	<i>Rucyaṃ</i>	<i>Kaṇṭha-Mukha Roga</i>
22.	<i>Kuṭaja</i> [29]	<i>Tikta, Kaṣāya</i>	<i>Laghu, Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Rakta, Pitta</i>	<i>Kṛimi-hara</i>	<i>Kuṣṭa, Kṛimi</i>
23.	<i>Thāgara</i> [30]	<i>Kaṭu, Tikta, Kaṣāya</i>	<i>Laghu, Snigdha</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Kapha, Vāta</i>	<i>Viṣa, Sūlaṃ</i>	---
24.	<i>Gurvaka</i> [31]	<i>Kaṣāya</i>	<i>Guru, Rūkṣa</i>	<i>Śīta</i>	<i>Kaṭu</i>	<i>Vāta, kapha</i>	---	<i>Ārucī, Kṛimi Śopham</i>
25.	<i>Tāla</i> [32]	<i>Madhura</i>	<i>Śīta, Guru, Snigdha</i>	<i>Śīta</i>	<i>Madhura</i>	<i>Kapha-Pitta</i>	<i>Rucanaṃ, Vakthra Kleda, Malapāhṃ, Mukha - Vairasya, Mukha Doṣa Naṣṭa</i>	<i>Mukha - Vairāśya, Mala-daurgandhya Nāsanam</i>
26.	<i>Ketaka</i> [33]	<i>Madhura, Kaṭu, Tikta</i>	<i>Laghu</i>	<i>Uṣṇa</i>	<i>Kaṭu</i>	<i>Vāta-Pittaghnām</i>	---	<i>Kṛimi, Viṣam Kuṣṭa,</i>
27.	<i>Nārīkela</i> [34]	<i>Madhura</i>	<i>Guru, Snigdha</i>	<i>Śīta</i>	<i>Madhura</i>	<i>Vāta Pitta</i>	<i>Rucipradṃ</i>	<i>Kṛimi</i>
28.	<i>Kharjūra</i> [35]	<i>Madhura, Kaṣāya</i>	<i>Guru, Snigdha</i>	<i>Śīta</i>	<i>Madhura</i>	<i>Vāta Śleṣma</i>	<i>Rucyaṃ</i>	<i>Ārucī</i>

***Prakṛti* and Personalized Oral Hygiene**

Āyurveda specifies a distinct concept known as *Prakṛti*. The term *Prakṛti* means ‘nature’ and refers to a human being’s natural state on an anatomical, physiological, and psychological basis. It expresses an individual’s distinct feature, characterized by the permanent composition of *Doṣa* from birth [36]. Determining one’s *Prakṛti* is crucial to understanding the type and severity of diseases, the body’s reaction to medications, and other aspects, even during illness. It is the key to preserving health and preventing or managing diseases.

In the practice of *Dāntadhāvana* (tooth cleaning), choosing a herbal twig based on *Prakṛti* is highly effective, providing both therapeutic and preventive benefits. This study arises from the importance of personalized oral hygiene based on *Prakṛti Siddhānta* (*Āyurvedic* body

constitution), which plays a crucial role in selecting suitable medicinal plants for *Dāntadhāvana*. *Āyurveda* emphasizes that different *Prakṛti* types (*Vāta*, *Pitta*, *Kapha*) have unique oral health tendencies. However, modern dentistry lacks personalized approaches based on an individual's constitution. This study aims to bridge this gap by scientifically analyzing the relationship between *Prakṛti* and specific medicinal plants for oral hygiene. Establishing a *Prakṛti*-based herbal selection system could lead to more effective, holistic, and preventive dental care solutions.

Results

The exploration of personalized oral hygiene through the lens of *Prakṛti Siddhānta* revealed distinct preferences for medicinal plants in *Dāntadhāvana* based on an individual's dominant *Doṣa*—*Vāta*, *Pitta*, or *Kapha*. The findings indicated that the choice of herbal trees significantly influenced oral health outcomes when aligned with one's *Prakṛti*.

1. *Vāta*-Dominant Individuals:

Herbal trees with *Madhura*, *Āmla*, and *Snigdha* properties, such as *Madhūka* (*Glycyrrhiza glabra*) and *Dādima* (*Punica granatum*), demonstrated effectiveness in maintaining oral hygiene. These plants were associated with improved gum firmness and reduced dryness in the oral cavity, managing gingivitis, which is a common complaint among *Vāta* types. Participants reported a notable decrease in sensitivity and a refreshed oral sensation after consistent use[37].

2. *Pitta*-Dominant Individuals:

Tikta and cooling herbs, such as *Nimba* (*Azadirachta indica*) and *Khadira* (*Acacia catechu*), showed superior results in reducing inflammation and controlling bacterial growth, as well as excessive salivation, aligning with the *Pitta* tendency toward heat and acidity. The antimicrobial action of these plants contributed to a cleaner oral environment[37].

3. *Kapha*-Dominant Individuals:

Kaṭu, *Rūkṣa*, and *Uṣṇa* herbs like *Arka* (*Calotropis procera*) and *Karañja* (*Pongamia pinnata*) excelled in combating plaque buildup and sluggish oral conditions. These plants helped reduce excess mucus and stickiness in the mouth, promoting a lighter and clearer oral sensation, which is beneficial for *Kapha*'s heavy and moist nature [37].

Across all groups, the use of herbal sticks tailored to *Prakṛti* resulted in enhanced oral health outcomes.

Discussion

The integration of *Prakṛti Siddhānta* into *Dāntadhāvana* offers a personalized approach to oral hygiene, utilizing the unique properties of medicinal plants to balance individual *Doṣa*. This study highlights how different herbal trees address the specific needs of *Vāta*, *Pitta*, and *Kapha* constitutions, providing a holistic alternative to modern, one-size-fits-all oral care products.

□ *Vāta*: *Madhūka* and *Dāḍima* stand out for their *Madhura*, *Āmla*, and *Snigdha* qualities, which help tighten gums, manage gingivitis, and counter the dry, rough tendencies of *Vāta*. The herbal actions, including antioxidant, wound-healing, anti-ulcer, and anti-thrombotic properties, align with *Āyurveda*'s emphasis on using *Madhura Rasas* to stabilize and ground, making these herbs ideal for maintaining oral integrity in *Vāta*-dominant individuals. Additionally, their natural fibers mechanically remove debris, enhancing cleanliness without harsh chemicals.

□ *Pitta* and Bitter-Cooling Herbs: *Nimba* (*Azadirachta indica*) and *Khadira* (*Acacia catechu*) excel in pacifying *Pitta*'s fiery nature. *Nimba*, with its well-documented antibacterial and anti-inflammatory properties, combats heat-driven conditions like gum inflammation and ulcers, common in *Pitta* types. *Khadira*, with its phenolic compounds, further supports this by inhibiting anaerobic bacteria and exhibiting antifungal properties. The cooling effect soothes irritation, while the bitter taste promotes detoxification, aligning with *Pitta*'s need for balance through cleansing and calming influences.

□ *Kapha* and Pungent-Drying Herbs: *Karañja* (*Pongamia pinnata*) and *Arka* (*Calotropis procera*) address *Kapha*'s propensity for excess moisture and stagnation. The *Kaṭu* and drying properties of these herbs reduce plaque and tartar, which thrive in *Kapha*'s damp environment. *Arka*'s robust structure aids in physical plaque removal, while *Karañja*'s stimulating qualities revitalize oral tissues, countering viral infections. This reflects *Āyurveda*'s use of *Kaṭu Rasa* to cut through heaviness, ensuring a light and healthy oral state for *Kapha* individuals. Hence, the logic behind indicating twigs of a plant possessing *Kaṭu*, *Tikta*, or *Kāśāya Rasa* for *Dāntadhāvana* is based on their minimum risk of allergic reactions and their *Kapha* and *Kledāghna* balancing actions.

However, in modern times, the primary purpose of *Dāntadhāvana* has been neglected due to the use of *Madhura Rasātmakā* toothpastes.

The broader implications of this approach lie in its sustainability and customization. Unlike plastic toothbrushes and chemical-laden toothpastes, herbal sticks are biodegradable and free of synthetic additives, aligning with nature-based health practices. By tailoring plant selection to *Prakṛti*, this method not only enhances oral hygiene but also supports systemic well-being. For example, *Madhūka* improves *varṇa*, *śodhana*, and *svaryāma* for *Vāta*, or *Nimba* enhances immunity for *Pitta*.

The synergy of mechanical cleaning (via the stick's texture) and phytochemical action (from the plant's properties) offers a dual benefit that modern tools often lack.

However, challenges remain, such as accessibility to specific trees and the need for education on proper *Dāntadhāvana* techniques. Future research could explore combinations of these herbs (e.g., *Triphala*-like blends) to address mixed *Prakṛti* types or compare their efficacy against conventional products in controlled trials. This personalized, *Prakṛti*-based approach underscores *Āyurveda*'s relevance in modern oral care, offering a natural, effective, and individualized path to oral health.

Conclusion

This study concludes that *Prakṛti*-based selection of medicinal plants for *Dāntadhāvana* offers a personalized approach to oral hygiene, aligning with *Āyurvedic* principles. Different *Prakṛti* types (*Vāta*, *Pitta*, *Kapha*) have unique oral health tendencies, and selecting herbs accordingly enhances efficacy in preventing and managing oral diseases. The analysis confirms that *Āyurvedic* herbs, when chosen based on an individual's constitution, can provide targeted antimicrobial, anti-inflammatory, and cleansing effects. Integrating *Prakṛti Siddhānta* into modern dental care can lead to a more holistic and customized approach to oral health. Further clinical validation is needed to establish evidence-based guidelines for personalized herbal dental care.

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