Preventive, promotive and curative aspect of
Dhumapana in Urdhvajatrugata Roga

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ABSTRACT

Dhumapana is very effective treatment for upper clavicular diseases (Urdhvajatrugata Roga). It is also effective in coughing (Kasa Roga) and in induction of emesis. However it is not widely practiced. The curative aspect of Dhumapana is somewhat known in clinicians but its preventive and promotive aspect is neither much known nor practiced. Different types of Dhumapana are mentioned in Ayurvedic classics, made from different Dhumavarti, using different drugs; according to the need of action. It works on Vata and Kapha Dosha. It can be used for Shamana and Shodhana Karma. It can be advised at different stages of treatment to achieve these Karma. In this article an effort has been made to elaborate the preventive, promotive and curative aspect of Dhumapana.

Key words: Preventive, promotive, curative, Dhumapana, Urdhvajatrugata Roga.

INTRODUCTION

The literary meaning of ‘Dhuma’ is smoke and ‘Pan’ means inhalation of smoke or drinking.[1] Dhumapana is very effective ancient therapy/Procedure (Karma) for upper clavicular diseases but less practiced. In Ayurvedic classics Dhumapana is mentioned under the broad umbrella of Nasya Karma which is an important Panchakarma procedure.[2] Panchakarma procedures have preventive, promotive and curative aspect; therefore Dhumapana is also prescribed to do so.

The classification of Dhumapana according to different Aacharyas is as follows,

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Submission Date : 11/04/2017 Accepted Date: 25/04/2017

Types and classification[3],[4],[5]

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Prayogika Dhumapana

Prayogika means, a Dhumapana which can be given daily (Nitya) and without any complication.[6] One can use Prayogika Dhumapana in his Dinacharya. Acharyas have mentioned that one should use Prayogika Dhumapana in different Kala (time), like After - bath, food, vomiting, sneezing, brushing teeth, Nasya, Anjana and after completing sleep in morning.[7] One should take Prayogika Dhumapana maximum 2 times in a day either through mouth or through nose.[8],[9]
Snaihika Dhumarpana

Snaihika Dhumarpana means a Dhumarpana which is done with Sneha and a Dhumarpana which does Snehana. Snaihika Dhumarpana should be used after - passing urine and faeces, sneezing, laughing, anger and coitus. One should take Snaihika Dhumarpana maximum 1 time in a day either through mouth or through nose. It should be done till lacrimation begins.

Vairechanika Dhumarpana

Vairechanika Dhumarpana means a Dhumarpana which eliminates Utklishta Dosha (particularly Kapha) from nose. Vairechanika Dhumarpana should be used after - bath, daysleep and after vomiting. One should take Vairechanika Dhumarpana maximum 3/4 times in a day through nose. It should be done until Dosha Darshana.

Kasaghna Dhumarpana

Kasaghna Dhumarpana means a Dhumarpana which cures Kasa (coughing). Occasionally it can be used in Kantha Roga (diseases of throat). It should be used only when Kasa symptom is present. One should use Kasaghna Dhumarpana between the morsels of food. Dalhana has mentioned that it should be used as Vairechanika Dhumarpana, until the elimination of Kapha Dosha.

Vamaniya Dhumarpana

Vamaniya Dhumarpana means a Dhumarpana which induces vomiting. One should do Aakanthapana of Yavagu (as done in Yamana Karma) before taking Vamaniya Dhumarpana to induce vomiting. It should be done till Samyak Vamana Lakshana are observed.

According to Dalhana, though Kasaghna and Vamainya Dhumarpana have been mentioned separately but they are the part of Prayogik, Snaihika and Vairechanika Dhumarpana.

DISCUSSION

Preventive aspect of Dhumarpana

In Charaka Samhita, while describing the preventive measures of a disease, Aacharya first describes the measures that prevent the upper clavicular diseases, as all the Indriya (Senses) - are situated in Shira (Head). As these senses connect the person to the external environment, it becomes very essential to keep all the senses disease free and proper functioning for lifelong period. Dhumarpana plays an important role to achieve this goal.

Daily practice of Dhumarpana prevents particularly Vata-Kaphaja Roga of upper clavicular region. For example avoiding Dhumarpana is one of the causative factor of Kapha predominant Mukharoga.

A person who takes Dhumarpana as a part of Dinacharya, if he gets any Vata-Kaphaja Urdhva-jatruktag Roga, it will not be so severe even though the causative factors are powerful.

Dhumarpana is also indicated in Vasant Rutu (Spring season). Before this season the Kapha gets accumulate due to Sheeta Guna of Hemant Rutu. The heat of sun in Vasant (spring) liquefies the accumulated Kapha and gives rise to various diseases. To prevent it one should take Dhumarpana in this season as it eliminates the accumulated Kapha Dosha.

Shira is one of the locations for Kapha Dosha. So Kaphaja diseases in this area will be very potent and difficult to treat. So, it is better to prevent the accumulation of Kapha Dosha rather curing it in later stages.

Dhumarpana is the chief treatment for it.

Dhumarpana also helps in preventing diseases as an after procedure, eg. in Nasya and Vamana. After these procedures Dhumarpana is advised to remove the residual Shleshma which can lead to other disease if not removed.

Vairechanika Dhumarpana is prescribed as Paschata Karma in Tarpana and Putpaka in which aggravation of Kapha takes place as the effect of the main procedure, which may damage the sense organ if not removed by Dhumarpana.

Promotive aspect of Dhumarpana

Dhumarpana is mentioned in Matrashtitya Adhyaaya, as a daily regimen. By this one can achieve not only prevention of disease but it is also helpful in strengthening of the scalp hair, skull bones, sense organs and voice.
Therapeutic aspect of Dhumapana

The types of Dhumapana\textsuperscript{26} (according to their Karma - mode of action) are;

1. \textit{Snaihika} - For pacification of \textit{Vata} Dosha.
2. \textit{Vairechanika} - For elimination of \textit{Dosha} from upper clavicular region.
3. \textit{Kasaghna} - To cure coughing.
4. \textit{Vamaniya} - For induction of \textit{Vamana}.

\textit{Snaihika} Dhumapana

It can be used as the main procedure or as a part of any other procedure at different stages.

It is indicated for pacification of \textit{Vata Dosha} in pure \textit{Vata} predominant condition. The drugs having \textit{Snigdha Guna} along with \textit{Sneha} are selected. The pacification of \textit{Vata} is done by \textit{Snigdha Guna} and \textit{Uplepa Karma}.\textsuperscript{27} This type of Dhumapana is prescribed in \textit{Vataroga}, \textit{Vatika Shirasshoola}, \textit{Dantaharsha}, \textit{Vataja Kasa}, \textit{Vaiswarya} (hoarseness of voice), \textit{Vatika Sarvasara} etc. conditions.

Although Dhumapana is contraindicated in \textit{Pittaja-Raktaja} condition but in treatment of \textit{Rakta Abhisyanda} if there is \textit{Vata} involvement, \textit{Snaihika Dhumapana} is prescribed.\textsuperscript{28} This indicates that \textit{Dhumapana} is effective in \textit{Pittaja-Raktaja} conditions also if there is \textit{Vata} involvement.\textsuperscript{29}

One can use \textit{Snaihika} as well as \textit{Prayogika Dhumapana} as \textit{Poorvakarma} of \textit{Samshodhana} therapy. In \textit{Samshodhana} therapy the physician should make \textit{Dosha} in \textit{Utkkshtha} stage first and then remove it by nearer route. Here \textit{Snaihika Dhumapana} or \textit{Prayogika Dhumapana} can be used to convert the \textit{Dosha} in \textit{Utkkshtha} stage eg. If one wants to aggravate \textit{Shirogata Doshas} the \textit{Dhumapana} should be done from mouth first\textsuperscript{30} and then eliminate these \textit{Doshas} with help of \textit{Vairechanika Dhumapana} or \textit{Vairechanik Nasya} from nose. As \textit{Dhumapana} is one of the \textit{Nasya Karma} and \textit{Nasya Karma} is a part of \textit{Sneha Pravicharna}, so like \textit{Snehana} before \textit{Vamana-Virechana} one should use \textit{Snehaika/Prayogika Dhumapana} before \textit{Vairechanika Dhumapana} or \textit{Vairechanik Nasya}.

\textit{Vairechanika Dhumapana}

It works with its \textit{Ruksha}, \textit{Tikshna}, \textit{Ushna} and \textit{Vishada} properties.\textsuperscript{31} It eliminates the \textit{Kapha Dosha} and clears the channels by \textit{Vishada} property. This type of \textit{Dhumapana} is prescribed in \textit{Kapha} predominant conditions. eg. \textit{Kaphaja Shirasshoola}, \textit{Karnakandu}, \textit{Kaphaja Sarvasara}, \textit{Kaphaja Aushtharoga}, \textit{Adhimansa}, \textit{Jvara}, \textit{Kushta}, \textit{Santarpanottha} disease, \textit{Murchha} etc.

In surgeries of some \textit{Kapha} predominant diseases like \textit{Galshundi} and \textit{Kaphaja Galganda}, \textit{Vairechanika Dhumapana} is prescribed as \textit{Pashchata Karma} \textit{Vairechanika Dhumapana} is also prescribed in treatment of \textit{Sansyasa}, thus showing its effect on brain also.\textsuperscript{32}

\textit{Kasaghna Dhumapana}

It is indicated in \textit{Kasaroga Avastha}.\textsuperscript{33} The drugs, having \textit{Kasahara} property are used.\textsuperscript{34} In this type of \textit{Dhumapana} the inhalation must be with mouth\textsuperscript{35} and the length of the \textit{Dhumanetra} is shorter in comparison to other \textit{Dhumanetra}.\textsuperscript{36} Acharya Charaka has also accepted the role of \textit{Dhumapana} in treatment of \textit{Kasa} by suggesting \textit{Vairechanika Dhumapana} from mouth in \textit{Vata-Kaphaja Kasa} when it is associated with \textit{Pratishyaya} and \textit{Shirasshool}. It is also indicated in \textit{Kaphaja Kasa}. In treatment of \textit{Kshataja Kasa} also the \textit{Dhumapana} is prescribed.\textsuperscript{37} It removes the aggravated \textit{Kapha Dosha} from the chest and relieves the coughing.\textsuperscript{38} It should be taken between the bolus (\textit{Grasantare})\textsuperscript{39} and repeatedly.

\textit{Vamaniya Dhumapana}

This type of \textit{Dhumapana} is indicated to induce vomiting. It is prescribed when accumulated \textit{Shleshma} has filled the chest and throat.\textsuperscript{40} This might be invented for \textit{Sukumara} people. By inhaling the smoke it may stimulate the the center which is responsible for emesis and induces \textit{Chardana} and removes \textit{Kapha Dosha}.

**Mode of action**

\textit{Dhumapana} works on \textit{Vata} and \textit{Kapha Dosha}. Due to \textit{Sukshma Guna} of drugs used for \textit{Dhumapana}; it opens/enters the smallest channels, with \textit{Ushna} and \textit{Tikshna Guna} it liquefies and eliminates the \textit{Dosha}.
from their nearer routes. However gaseous form of medicine increases the bio availability of it. The gases are absorbed in blood by pressure difference and greater surface area in lung. By using the particular process of *Dhumapana* i.e. use three puff of smoke without exhalation, one can achieve its absorption at maximum level.

**CONCLUSION**

*Dhumapana* is very effective in prevention of disease, promotion of health and treatment of *Urdhvatratrugata Roga*. No any other treatment works on *Vata* and *Kapha Dosha* related disorders as *Dhumapana* does. It does *Shodhana* and *Shamana* both the *Karma*. It is equally effective in *Kasa* - lower respiratory tract disorders. Besides all these, it is also effective to induce emesis.

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Source of Support: Nil, Conflict of Interest: None declared.