



ISSN 2456-3110

Vol 2 · Issue 2

Mar-Apr 2017

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

JAIMS



**Charaka**  
Publications

Indexed

# Preventive, promotive and curative aspect of *Dhumapana* in *Urdhvajatrugata Roga*

Kunjal H. Bhatt,<sup>1</sup> Hemang U. Raghavani,<sup>2</sup> Kishore G. Satani.<sup>3</sup>

<sup>1</sup>Assistant Professor, Department of Shalaky Tantra, <sup>2</sup>Assistant Professor, Department of Panchakarma, <sup>3</sup>Associate Professor, Department of Basic Principles, J. S. Ayurveda Mahavidyalaya, Nadiad, Gujarat, India.

## 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.<sup>[1]</sup> *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.<sup>[2]</sup> *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,

## Types and classification<sup>[3],[4],[5]</sup>

Charaka	Sushruta	Vagbhatta	
Prayogika	Prayogika	Madhyam	Shamana
Snaihika	Snaihika	Snigdha	Brumhana
Vairechanika	Vairechanika	Teekshna	Shodhana
-	Kasaghna	-	Kasaghna
-	Vamaniya	-	Vamaka
-	-	-	Vranadhupana

## Prayogika *Dhumapana*

*Prayogika* means, a *Dhumapana* which can be given daily (*Nitya*) and without any complication.<sup>[6]</sup> 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.<sup>[7]</sup> One should take *Prayogika Dhumapana* maximum 2 times in a day either through mouth or through nose.<sup>[8],[9]</sup>

## Address for correspondence:

Dr. Kunjal H. Bhatt

Assistant Professor, Department of Shalaky Tantra,  
J. S. Ayurveda Mahavidyalaya, Nadiad, Gujarat, India.

E-mail: drkhbhatt@gmail.com

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

## Access this article online

### Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

DOI: 10.21760/jaims.v2i2.7721

**Snaihika Dhumapana**

*Snaihika Dhumapana* means, a *Dhumapana* which is done with *Sneha* and a *Dhumapana* which does *Snehana*.<sup>[10]</sup> *Snaihika Dhumapana* should be used after - passing urine and faeces, sneezing, laughing, anger and coitus.<sup>[11]</sup> One should take *Snaihika Dhumapana* maximum 1 time in a day either through mouth or through nose. It should be done till lacrimation begins.<sup>[7],[8]</sup>

**Vairechanika Dhumapana**

*Vairechanika Dhumapana* means a *Dhumapana* which eliminates *Utklishta Dosha* (particularly *Kapha*) from nose.<sup>[12]</sup> *Vairechanika Dhumapana* should be used after - bath, daysleep and after vomiting.<sup>[10]</sup> One should take *Vairechanika Dhumapana* maximum 3/4 times in a day through nose. It should be done until *Dosha Darshana*.<sup>[7],[8]</sup>

**Kasaghna Dhumapana**

*Kasaghna Dhumapana* means a *Dhumapana* which cures *Kasa* (coughing). Occasionally it can be used in *Kantha Roga* (diseases of throat).<sup>[11]</sup> It should be used only when *Kasa* symptom is present. One should use *Kasaghna Dhumapana* between the morsels of food.<sup>[8]</sup> Dalhana has mentioned that it should be used as *Vairechanika Dhumapana*, until the elimination of *Kapha Dosha*.<sup>[13]</sup>

**Vamaniya Dhumapana**

*Vamaniya Dhumapana* means a *Dhumapana* which induces vomiting. One should do *Aakanthapana* of *Yavagu* (as done in *Vamana Karma*) before taking *Vamaniya Dhumapana* to induce vomiting. It should be done till *Samyak Vamana Lakshana* are observed.<sup>[12]</sup>

According to Dalhana, though *Kasaghna* and *Vamaniya Dhumapana* have been mentioned separately but they are the part of *Prayogik, Snaihika* and *Vairechanika Dhumapana*.<sup>[14]</sup>

**DISCUSSION****Preventive aspect of Dhumapana**

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).<sup>[15]</sup> 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. *Dhumapana* plays an important role to achieve this goal.<sup>[16]</sup>

Daily practice of *Dhumapana* prevents particularly *Vata-Kaphaja Roga* of upper clavicular region.<sup>[17]</sup> For example avoiding *Dhumapana* is one of the causative factor of *Kapha* predominant *Mukharoga*.<sup>[18]</sup>

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

*Dhumapana* is also indicated in *Vasant Rutu* (Spring season).<sup>[19]</sup> 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 *Dhumapana* in this season as it eliminates the accumulated *Kapha Dosha*.

*Shira* is one of the locations for *Kapha Dosha*.<sup>[20]</sup> 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. *Dhumapana* is the chief treatment for it.<sup>[21]</sup>

*Dhumapana* also helps in preventing diseases as an after procedure, eg. in *Nasya*<sup>[22]</sup> and *Vamana*.<sup>[23]</sup> After these procedures *Dhumapana* is advised to remove the residual *Shleshma* which can lead to other disease if not removed.

*Vairechanika Dhumapana* is prescribed as *Paschata Karma* in *Tarpana* and *Putpaka*.<sup>[24]</sup> In which aggravation of *Kapha* takes place as the effect of the main procedure, which may damage the sense organ if not removed by *Dhumapana*.

**Promotive aspect of Dhumapana**

*Dhumapana* is mentioned in *Matrashitiya Adhyaya*, 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.<sup>[25]</sup>

### Therapeutic aspect of Dhumapana

The types of *Dhumapana*<sup>[26]</sup> (according to their *Karma* - mode of action) are;

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

### 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 *Vata Dosha* in pure *Vata* predominant condition. The drugs having *Snigdha Guna* along with *Sneha* are selected. The pacification of *Vata* is done by *Snigdha Guna* and *Uplepa Karma*.<sup>[27]</sup> This type of *Dhumapana* is prescribed in *Vataroga*, *Vatika Shirashoola*, *Dantaharsha*, *Vataja Kasa*, *Vaiswarya* (hoarseness of voice), *Vatika Sarvasara* etc. conditions.

Although *Dhumapana* is contraindicated in *Pittaja-Raktaja* condition but in treatment of *Rakta Abhisyanda* if there is *Vata* involvement, *Snaihika Dhumapana* is prescribed.<sup>[28]</sup> This indicates that *Dhumapana* is effective in *Pittaja -Raktaja* conditions also if there is *Vata* involvement.<sup>[29]</sup>

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

### Vairechanika Dhumapana

It works with its *Ruksha*, *Tikshana*, *Ushna* and *Vishada* properties.<sup>[31]</sup> It eliminates the *Kapha Dosha* and clears the channels by *Vishada* property. This type of *Dhumapana* is prescribed in *Kapha* predominant conditions. eg. *Kaphaja Shirashoola*, *Karnakandu*, *Kaphaja Sarvasara*, *Kaphaja Aushtharoga*, *Adhimansa*, *Jvara*, *Kushtha*, *Santarpanottha* disease, *Murchha* etc.

In surgeries of some *Kapha* predominant diseases like *Galshundi* and *Kaphaja Galganda*, *Vairechanika Dhumapana* is prescribed as *Pashchat Karma* *Vairechanika Dhumapana* is also prescribed in treatment of *Sansyasa*, thus showing its effect on brain also.<sup>[32]</sup>

### Kasaghna Dhumapana

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

### Vamaniya Dhumapana

This type of *Dhumapana* is indicated to induce vomiting. It is prescribed when accumulated *Shleshma* has filled the chest and throat.<sup>[40]</sup> This might be invented for *Sukumara* people. By inhaling the smoke it may stimulate the center which is responsible for emesis and induces *Chardana* and removes *Kapha Dosha*.

### Mode of action

*Dhumapana* works on *Vata* and *Kapha Dosha*. Due to *Sukshma Guna* of drugs used for *Dhumapana*; it opens/enters the smallest channels, with *Ushna* and *Tikshna Guna* it liquefies and eliminates the *Dosha*

from their nearer routes.<sup>[41]</sup> 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 *Urdhvajatrugata 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.

## REFERENCES

1. A Sanskrit- English Dictionary, Sir Monier Monier Williams, Motilal Banarsidass publishers private limited, Delhi, reprint 1993, page no-518,613
2. Acharya Agnivesha, Charaka Samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha Subharati Prakashan, Varanasi reprint 2009, siddhisthana 9/89; page no. 722
3. Acharya Agnivesha, Charaka Samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha Subharati Prakashan, Varanasi reprint 2009, siddhisthana 9/91; page no. 722
4. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, chikitsasthana 40/3; page no.552
5. Ashtang Hridayam, edited by hari sadasiva shastri ,Chaukhamba Sanskrit Prakashana, Varanasi, 2014. Shutrasthana 21/2; page no.294
6. Chakrapanidatta on Acharya Agnivesha, Charaka Samhita edited by Vaidya Yadavaji Trikamji Chaukhambha Subharati Prakashan, Varanasi reprint 2009, Sutrasthana 5/20-24; page no. 39
7. Acharya Agnivesha, Charaka Samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha Subharati Prakashan, Varanasi reprint 2009, Sutrasthana 5/33-35; page no. 40
8. Acharya Agnivesha, Charaka Samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha Subharati Prakashan, Varanasi reprint 2009, Sutrasthana 5/36-37; page no. 40
9. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, chikitsasthana 40/18; page no.554
10. Chakrapanidatta on Acharya Agnivesha, Charaka Samhita edited by Vaidya Yadavaji Trikamji Chaukhambha Subharati Prakashan, Varanasi reprint 2009,Sutrasthana 5/25; page no. 39
11. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, chikitsasthana 40/13; page no.554
12. Dalhana tika on Shushruta samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha subharati prakashan, Varanasi print 2010, chikitsasthana 40/3; page no.552
13. Dalhana tika on Shushruta samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha subharati prakashan, Varanasi print 2010, chikitsasthana 40/18; page no.554
14. Dalhana tika on Shushruta samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha subharati prakashan, Varanasi print 2010, chikitsasthana 40/3; page no.552
15. Chakrapanidatta on Acharya Agnivesha, Charaka Samhita edited by Vaidya Yadavaji Trikamji Chaukhambha Subharati Prakashan, Varanasi reprint 2009,Sutrasthana 5/14; page no. 38-39
16. Charaka Samhita edited by Vaidya Yadavaji Trikamji Chaukhambha Subharati Prakashan, Varanasi reprint 2009,Sutrasthana 5/32; page no. 40
17. Ashtang hridayam, edited by hari sadasiva shastri, Chaukhamba Sanskrit Prakashana, Varanasi, 2014. Shutrasthana 21/1; page no.294
18. Ashtanghridayam, edited by hari sadasiva shastri, Chaukhamba Sanskrit Prakashana, Varanasi, 2014. Uttartantra. 20/2-3 page no 845
19. Charaka Samhita edited by Vaidya Yadavaji Trikamji Chaukhambha Subharati Prakashan, Varanasi reprint 2009, Sutrasthana 6/24; page no. 46
20. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Uttartantra 64/36; page no.810
21. Charaka Samhita edited by Vaidya Yadavaji Trikamji Chaukhambha Subharati Prakashan, Varanasi reprint 2009, Sutrasthana 5/32; page no. 40



22. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/31; page no.553
23. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 33/10; page no.517
24. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Uttartantra 18/11; page no.633
25. Charaka Samhita edited by Vaidya Yadavaji Trikamji Chaukhambha Subharati Prakashan, Varanasi reprint 2009, Sutrasthana 5/31-32; page no. 40
26. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/3; page no.552
27. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/14; page no.554
28. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Uttartantra 12/6;page no.616
29. Dalhana tika on Shushruta samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha subharati prakashan, Varanasi print 2010, Uttartantra 12/6;page no.616
30. Ashtang hrdayam, edited by hari sadasiva shastri, Chaukhamba Sanskrit Prakashana, Varanasi, 2014. Shutrasthana 21/10-11; page no.296
31. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/14; page no.554
32. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Uttartantra 24/22;page no.741
33. Dalhana tika on Shushruta samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/3; page no.552
34. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/4; page no.552
35. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/9; page no.553
36. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/5; page no.553
37. Charaka Samhita edited by Vaidya Yadavaji Trikamji Chaukhambha Subharati Prakashan, Varanasi reprint 2009, Chikitsasthana 18/48; page no. 545
38. Dalhan tika on Shushruta samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/3; page no.552
39. Shushruta samhita edited by Vaidya Yadavaji Trikamji, Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/18; page no.554
40. Dalhan tika on Shushruta samhita edited by Vaidya Yadavaji Trikamji , Chaukhambha subharati prakashan, Varanasi print 2010, Chikitsasthana 40/3; page no.552
41. Hemadri tika on Ashtang Hrdayam, edited by hari sadasiva shastri, Chaukhamba Sanskrit Prakashana, Varanasi, 2014. Shutrasthana 1/18; page no.12

**How to cite this article:** Kunjal H. Bhatt, Hemang U. Raghavani, Kishore G. Satani. Preventive, promotive and curative aspect of *Dhumapana* in *Urdhvajatrugata Roga*. J Ayurveda Integr Med Sci 2017;2:165-169. <http://dx.doi.org/10.21760/jaims.v2i2.7721>

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

\*\*\*\*\*