

**ACCENTUATION OF DHUMA - A BENISON IN  
CLINICAL PRACTICE**

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**ABSTRACT**

Dhumapana is an age old concept where we can route back its history to vedic period. In the present clinical practice we see that dhumapana is restricted to paschat karma of Vamana and nasya. But, if we look into our classics we see extensive amount of references where dhumapana, Dhumanasya and dhupana are used in various disease conditions as well as supportive treatment in many emergency conditions. Drugs administered through the in the form of inhalation have high rate of absorption and they are not deteriorated by the gastric atmosphere and do not come across first pass metabolism. Dhumapana is not only explained as treatment modality but also considered as a part of Dinacharya. So through this paper an attempt is made to display different methods of preparation of Dhuma varthis and different instruments that can be used for the convenient administration of Dhumapana in day to day clinical practice.

**KEYWORDS:** Dhumapana, Dhumanasya, Hukkapot, Malla samputa, Rajayakshma.

## INTRODUCTION

Dhumapana and Dhumanasya is a unique concept of Ayurveda where the medicinal smoke is administered through the nasal route or oral route or both and exhaled through the mouth. Prayogika dhuma is the one which is explained for dinacharya which is said to prevent kasa shwasa pinasaadi rogas. The concept of burning herbs in the fire to generate medicinal-smoke and taking it through breath by performing pranayama prevails in the Vedic literature. Yagya therapy helped in social development, spiritual development and ecological balance and it was not just performed as an spiritual act but also to treat many diseases like Jwara, Rajayakshma etc.<sup>[1]</sup>

## MATERIALS AND METHODS

### I. Drugs used in dhumapana

#### ➤ Snaihika Dhuma Dravya

Agaru, Guggulu, Musta, Hriversa, Kamala, Ushira, yastimadhu, Bilva, lavanga, Tila, Elavaluka, Shaileya.

#### ➤ Vairechanika Dhuma Dravyas

Jyotishmathi, Haridra, Dashamula, Laksha, triplala etc.

#### ➤ Prayogika Dhuma Dravya

Shallaki, Laksha, Pruthvika, Kamala, Utpala, Vata, Udumbara, Plaksha, Rodra, Tvacha, Ashwattha, Yastimadhu, Padmaka, Raktayastika.

## II. DIFFERENT METHODS OF PREPARATION OF DHUMA VARTI

### 1. Darbha lepana



Fig. 1



Fig. 2



Fig. 3

Paste of Dhuma Dravya is prepared and applied over the darba. Five layers of lepa is applied and the consecutive lepa should be applied once the previous lepa dries completely.

## 2. Vastra lepana



Fig. 4



Fig. 5

Paste of Dhuma Dravyas is prepared and applied over the cloth and rolled into varti form and tied with thread to secure it.

## 3. Patra lepana



Fig 6



Fig 7



Fig 8



Fig 9



Fig. 10



Fig. 11



Fig. 12

Dravya churna is made into churna and applied over patra and then rolled into varti. Then it is tied with thread to secure varti shape.

#### 4. Gutika



**Fig. 13**



**Fig. 14**

Dravya churna is taken with 5 parts of guggulu. Pounded well and made into thick paste and rolled into vati.

#### 5. Chakrika



**Fig. 15**

The same kalka which was made for vati is made into Chakrika.

#### 6. Vastra bhavana method



**Fig. 16**



**Fig. 18**



**Fig. 19**

Vastra is cut into small pieces, Guggulu is melted taking very little quantity of water and adding dhuma Dravya all the three ingredients are pounded well till they become homogenous paste and then rolled into varti.



### III. Instruments For Dhupana

#### 1. Malla samputa



**Fig. 20**

Two sharavas are taken and holes are made at their bottoms and nalikas(pipes) should be connected to both the holes. Dhupa churna should be taken in the lower sharava along with burning charcoal and immediately the upper sharava is covered and sandhibandana is done. Air should be blown from tube connected to lower sharava and the other end of tube connected to upper sharava should be held over the affected body surface.

#### 2. Hukka pot



**Fig. 21**

Water should be taken in the lower pot and Dravya churna with cotton or vastra and ghruta should be taken in the upper cup and ignited. The smoke should be inhaled through the outlet pipe.

### DISCUSSION

Dhoopa Kalpana is one among a unique dosage forms where both herbal and mineral drugs could be incorporated in a formulation. Astanga Hridaya, Sharangadhara samhita, Bhela Samhita, Sushruta Samhita and Kashyapa Samhita have dedicated separate chapters for Dhuma Kalpana. Dhumapana is explained in emergency conditions like Shwasa, Kasa, Hikka hence this can be considered as one of the mode of Atyayika chikitsa. Acharyas have explained dwadasha dhumapana kala so this concept should be followed judiciously by a healthy individual to promote health.

Fumigation can have both positive and negative effects depending on the fumes which are generated after burning the substance. Inhalation is an important route of drug delivery in humans through lungs. Lungs provide a vast surface area and relatively low enzymatic, controlled environment for systemic absorption of medicines. It provides direct access to disease in the treatment of respiratory diseases.<sup>[2]</sup> Airway geometry, humidity, muco-ciliary clearance and alveolar macrophages play a vital role in maintaining the sterility of the lung and consequently the therapeutic effectiveness of inhaled medications. Solid colloidal particles in the inhalations are found to be nanoparticles ranging from 10-1000nm. The particles of inhalation are deposited in the oropharynx which are eventually absorbed systematically.<sup>[3]</sup>

*Dhupa kalpana* when used in *Dinacharya* and *Rutucharya* indicates the preventive aspects of the dosage form which have been emphasized in Ayurveda which is the need of the hour. The formulations include mainly *krimihara dravyas* and can be approached as antiseptic, antibacterial, antifungal and antiviral action of these *dravyas*.

## CONCLUSION

Inhalation of medicaments have been widely used for over 4000 years especially the treatment of lung diseases in Ayurveda like *shwasa*, *kasa* and *hikka*. It has also been studied over the years as a possible route of administration for the treatment of systemic diseases. *Dhupa kalpana* forms a significant research area affecting the treatment of diseases in Ayurveda. So by adopting easiest possible methods, *Dhumapana* can be practiced in Diseased condition and as a part of *Dinacharya*.

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