

ROLE OF DHUMPANA IN NASAL PATHOLOGIES

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ABSTRACT

Inhalation of medicated smoke from the nose and mouth known as *Dhumapana*. In *Charaka Sutra Matrasiteya* chapter it is described as a daily regimen. Apart from *Dincharya* it is also indicated as a follow up regimen after *Panchkarm* and in the disease treatment protocol in other part of *Samhita*. So, *Dhumapana* can be used preventive as well as curative measure. *Dhumapana* should take all apart from addictive smoking because in *Dhumapana* addictive substances are not present. *Dhumapana* is indicated for the cure of the *Vata-kapha utthita* (rise) *urdhvjatrugat vyadhies* (supra clavicular diseases) and respiratory tract diseases. In India 20-30% of the population suffers from allergic rhinitis only and prevalence of other nasal pathologies are separate. *Dhumapana* is indicated as a therapeutic measure in many nasal pathologies like *Pinasa*, *Putinasy*, *Kshavathu*, *Bhransthu*, *Pratisya*, *Nasa arbudh*, *Nasa shosha* etc. Here we try to explore mode of action of *Dhumapana* and use in nasal pathologies.

Keywords: *Dhumapana*, Nose, *Kriyakalp*, *Vata-kapha* etc.

INTRODUCTION

Numerous therapeutic modalities have been advocated by our *Acharya's* in the management of each disease and *Dhumapana* is one of them. *Dhumapana* is made up of two words – *Dhum* + *Pana*. *Dhum* means smoke and *pana* means inhalation. So, *Dhumapana* word can be amount in two ways, one is the prevalent addictive

smoking while other is the inhalation of medicated smoke. Inhalation of medicated *Dhum* (smoke) from the nose and mouth by using a specially designed *Dhum-netra* (pipe like instrument) for the required time is known as *Dhumapana*.

Table 1: Depending upon the therapeutic effect varieties of *Dhumapana* by different *Aacharya's*

<i>Charaka</i>	<i>Susruta</i>	<i>Vagbhata</i>	<i>Sharangdhar</i>
<i>Prayogik</i>	<i>Prayogik</i>	<i>Snigdha</i>	<i>Samana</i>
<i>Snaihika</i>	<i>Snaihika</i>	<i>Madhya</i>	<i>Barahan</i>
<i>Vairechanika</i>	<i>Vairechanika</i>	<i>Tikshna</i>	<i>Rechana</i>
	<i>Kasghana</i>		<i>Kashaa</i>
	<i>Vamaniya</i>		<i>Vaman</i>
			<i>Vrandhupana</i>

Sman (Pacifying) or *Madhya Dhumapana* are the synonyms of *Prayogik Dhumapana* (experimental) and it *Utkleshit* (aggravated) *Kapha dosha* and *Utkleshit Kapha dosha's* extrusion. *Vairechanik Dhumapana* is specially indicated in diseases due to morbid *Kaphadosha* and *Tikshna* or *Shodhana Dhumapana* are the synonyms of this. *Snaihika dhumapana* is effective for the treatment of *Vata dosha* and *Snigdha* and *Bhrighana* are the synonyms of this.

Dhumavarti: According to type of *Dhumpana* and disease different drugs are used to make *Dhumavarti*. According to *Aacharya Charak dhumavarti* is

Yavsannibham (Like barley), *Angusthasanghita* (thumb like) and *Astangul praman*. *Aacharya Vagbhata* says that *Dhumavarti* is *Yavsnibham*, *Dvadhasangul serkandhum astangul pralepyat*, *Panchkritv pralepyat*.

Dhumanetra: To slow down the pressure of *dhum*, *Dhumanetra* (pipe like structure) is used. It is made up of either gold, silver, glass, copper etc. According to *Aacharya Charak* shape of *Dhumanetra* is *riju* (un-bent), *trikoshfalit* (three rounds in it) and *kolas-thiagrprmanitum* (like seed of jujube fruit pass through its anterior orifice).

Table 2: *Dhumanetra* according to type of *Dhumpana* by *Aacharya Susruta*

Type of <i>Dhumapana</i>	Size of anterior orifice (<i>agrapaman</i>)	Route of <i>Dhumapana</i>	<i>Samyak yoga lakshana</i>
<i>Prayogik</i>	<i>Kolasthi</i>	Nose	<i>Doshdrasnat</i>
<i>Snaihika</i>	<i>Kolasthi</i>	Nose + Mouth	Till lacrimation
<i>Vairechanika</i>	<i>Kalaychidra</i>	Nose	3 to 4 times
<i>Kasghana</i>	<i>Kolasthi</i>	Mouth	<i>Grasantre</i>
<i>Vamaniya</i>	<i>Kolasthi</i>	Mouth	<i>Tiltandulyavagu pitten</i>
<i>Vrandhupan</i>	<i>Kulthachidra</i>	Vran (wound)	<i>Vednaupsaman, Vran-vesdhye, Sravsaman</i>

Table 3: *Pramana* of *dhumnetra* according to different *Aacharya's*

Type of <i>Dhumapana</i>	<i>Charak</i>	<i>Susruta</i>	<i>Astang Sangrhe</i>	<i>Astang Hridyam</i>	<i>Sharangdher</i>
<i>Prayogik</i>	36 Angul	48 Angul	40 Angul	40 Angul	40 Angul
<i>Snaihika</i>	32 Angul	32 Angul	32 Angul	32 Angul	32 Angul
<i>Vairechanika</i>	24 Angul	24 Angul	24 Angul	24 Angul	24 Angul
<i>Kasghana</i>		16 Angul	10 Angul	8 ya 10 Angul	16 Angul
<i>Vamaniya</i>		16 Angul	10 Angul	10 Angul	10 Angul
<i>Varndhupana</i>		8 Angul	8 Angul	8 Angul	10 Angul

Indication of *Dhumpana:* The person age above 12 years and up to 80 years of age can take *Dhumapana*. Different *Acharya's* had advised *Dhumapana* in the following condition *Shirogaurava* (Heaviness in the

head), *Shirashula* (Headache), *Pinasa* (Rhinitis), *Ardhavabhedaka* (Migraine), *Karnashula* (Otagia), *Netrashula* (Eye pain), *Kasashvasa* (Respiratory disorders), *Galagraha* (Pharyngitis), *Dantachala* (Loose

teeth), *Nasaroga* (Nasal disorders), *Putinasa* (Atrophic rhinitis), *Dantashula* (Toothache), *Hanugrah* (Stiffness of temporomandibular joint), *Aruchi* (Anorexia), *Man-yagraha* (Stiffness of neck), *Galashundi* (Uvulitis), *Upajihvik* (Ranula), *Khalitya* (Alopecia), *Keshapata* (Hair fall), *Kshavathu* (Sneezing), *Atinidra* (Excessive sleep), *Swerbheda* (Change in voice), *Lalasarve* (Excessive salivation), *Netra rog* (Eye disorders) etc.

Contra-indication of Dhumpana

The following conditions are contraindicated for *Dhumapana*: *Virikta* (After purgation), *Nirhuit* (After enema), *Raktapitta* (Epistaxis), *Garbhini* (Pregnant lady), *Shramaklanta* (After heavy work), *Amadosha* (Indigestion), *Jagarita* (Sleepless Night), *Langhan* (After fasting) *Murchita* (Unconscious), *Bhram* (Hallucination), *Ksataksina* (Weak), *Madyipita* (Alcoholic), *Bhuktabhaakt* (After eating), *Snehapita* (After oleation ther-

apy), *Krodha* (Anxiety), *Daha* (Burning sensation) *Talushosh* (Dryness of throat), *Timira* (Cataract), *Prameha* (Diabetes), *Bhayabhita* (Fear), *Panduroga* (Anaemia), *Adhmana* (Flatulence), *Bala* (Child), *Vridha* (old), *Durbala* (Weak), *Yavagu*, *Madhu* (honey), *Dugdha* (Milk), *Ghrit* (Butter) *sevita* (after intake), *Alpakaph* (Less mucous) etc.

Time of Dhumapana:

Snaihika Dhumapana is done after urination, sneezing, laughing, coitus, yawning, anger, teeth brushing and after surgery. *Prayogika Dhumapana* is done after bathing, teeth brushing, food and surgery. After bathing, vomiting and day sleep *Vairechanik Dhumapana* is done.

Snaihika Dhuma one time a day, *Prayogika Dhuma* two times a day and *Vairechanik Dhuma* is done three to four times a day.

Table 4: According to different *Aacharya's kala* (Time) of *Dhumapana*

Type of <i>Dhumapana</i>	<i>Charak</i>	<i>Susruta</i>	<i>Astang Sangraha</i>	<i>Astang Hridayam</i>	<i>Bhel</i>
<i>Prayogik</i>	8	4	8	10	8
<i>Snehik</i>		5	11	8	
<i>Vairechanik</i>		3	5	5	

Procedure of Dhumapana

Patient is sitting in erect posture with calm mind. Using *Dhumnetra dhuma* is inhaled through one nostril while other is closed & in one time three puffs are taken. *Dhuma* is exhaled through the mouth. Repeat same procedure through another nostril. Alternatively, smoke may be inhaled and exhaled through the mouth. Always remember smoke should be exhaled through the mouth otherwise it harms the eyes. According to *Aacharya Charaka* if diseases of head, eye and nose *Dhuma* is taken from the nose and in throat diseases it is taken through the mouth.

***Samyak dhuma* (perfectly done) *lakshana* (symptoms):** lightning of chest, throat, head and pacifying of disease.

Ayogya* (insufficient) *Dhumapana Lakshana: slurred speech, feeling of cough in throat and heaviness in head etc.

Atiyoga* (excessive) *Dhumapana Lakshana: dryness of throat, burning sensation, thirst, tinnitus, delusion,

giddiness, diseases of eyes and nose, weakness and unconscious etc.

Precautions should be taken because overuse and incorrect timely done *Dhumapana* may lead to deafness, aphasia, loss of sight, epistaxis, giddiness etc.

Material and Methods:

Because of the changes in the climate and environment, living conditions, psychological factors, industrialization and urbanization from the past some decades nasal pathologies are increasing in numbers. In *Ayurveda* in the management of *Nasa rogas* approx. in all pathologies *Dhumapana* is suggested as a therapeutic measure by different *Acharya's* as follows:

In the management of *Nasa srava* (nasal discharge) *Acharya Susrut* mention *Tikshan Dhumapan* of *Devdaru* and *Chitraka*. *Yogratnakar* also considered this but according to *Acharya Bhavprakash Tikshan Dhoom* by using only *Chitrak* is done.

In *Nasa Sopha* according to *Acharya Susrut Snehaukt* (oil containing) *Dhumapana* is used.

In *Kaphaj Pratisya Dhoomvarti* made up off *Sarla, Knhii, Devdaru, Nikumbha* and *Hingott* is used according to *Acharya Susrut*.

In *Sannipataj Pratisya Varti* made up of *Ghrit, katu* and *Tikta rasa* drugs are used as a *Tikshana Dhumapan*.

In *Nav Pratisya* barley *Sattu* mixed with *Ghrit* is administer as a *Dhumapan* according to *Aacharya Charak*. *Aacharya Vagbhatt* mentioned this *yog* in *Samanya Chikitsa* (treatment) of *Pratisya*.

According to *Aacharya Vagbhatt* in *Pratisya dhuma-pan* is done with the help of *Sofh, Dalchinni, Balamool, Syonak, Errand, Bilva, Aaragvadh, Vasa, Siktha* etc.

According to *Yogratnakar* in *Pratisya* all types of *Dhumapan* is used mixed with *Ghrit* and *Darvayadi* and *Vidangadi Dhoomvarti* is used as *Dhumapana*.

According to *Acharya Vagbhatta* flowers of *Trikatu, Urubhak, Vidhang, Devdharu, Madri, Kustha, Ingudi, Kateri, Trivritt, Sarshp, Putimatasya, Agnimantha* and fruits of *Pilu* and *Shigru* mixed with *Asvapindrassa* (horse nodule juice) and *Hastti Mutra* (urine of elephant) is used as a *Dhumapana*.

According to *Acharya Susruta* in *Kswathu, Bransthu* and *Nasanha Snigdha Dhumapana* is used. *Aacharya Yogratnar* mentioned that in *Kawathu* and *Bransthu Dhumapana* made up of *Ghrit, Gugglu* and *Siktha* (bee wax) is used.

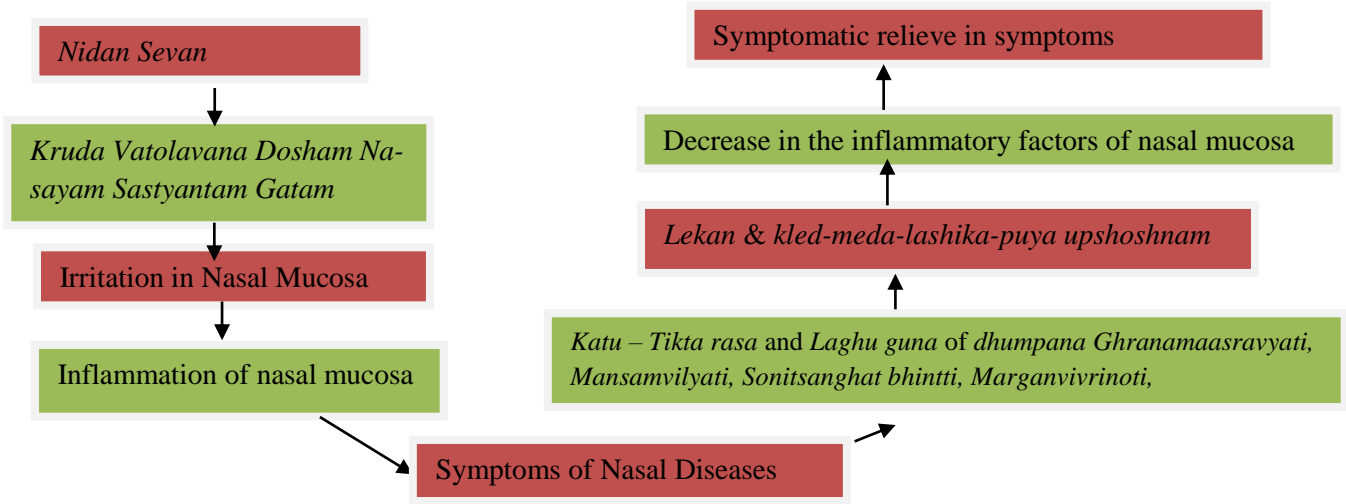
Table 5: Commonly used drugs in nasal pathologies for *Dhumapana* along with their *Gunas*

<i>Dravya</i>	<i>Rasa</i>	<i>Guna</i>	<i>Virya</i>	<i>Vipaka</i>	<i>Doshkarma</i>
<i>Devdaru (Cedrus deodar)</i>	<i>Tikta</i>	<i>Laghu, Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-kapha samak</i>
<i>Kustha (Sassurea lappa)</i>	<i>Tikta, Katu, Madhur</i>	<i>Laghu, Ruksha, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-kapha samak</i>
<i>Bilva (Aegle marmelos)</i>	<i>Kasya, Tikta</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-kapha samak</i>
<i>Haridra (Curcuma longa)</i>	<i>Tikta, Katu</i>	<i>Laghu, Ruksha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-kapha samak</i>
<i>Gugglu (Commiphora mukul)</i>	<i>Tikta, Katu</i>	<i>Laghu, Ruksha, Tikshna, Suksham</i>	<i>Ushna</i>	<i>Katu</i>	<i>Tridoshar</i>
<i>Agru (Aquilaria agallocha)</i>	<i>Katu, Tikta</i>	<i>Laghu, Ruksha, Tikshna</i>	<i>Ushna</i>	<i>Katu</i>	<i>Vata-kapha samak</i>
<i>Sarjrasa (Shorea robusta)</i>	<i>Kasya, Madhur</i>	<i>Ruksha</i>	<i>Sita</i>	<i>Katu</i>	<i>Kapha-pitta samak</i>

Advantages of Nasal drug delivery: Nose is one of the most delicate organs in the body which act as the gateway to the respiratory tract, where it filters and conditions the inspired air in the respiratory zone and the olfactory zone serves the function of smell

The nasal cavity is covered by a thin mucosa which is well vascular. Therefore, a drug molecule can be transferred quickly across the single epithelial cell layer directly to the systemic blood circulation without first pass hepatic and intestinal metabolism. The effect is often reached within 5mint for smaller drug molecules. Inhalation deliver very small amounts of the medicine directly in the air way. The dose in this form is reduced to about 1/50th the dose delivered by tablet or injection. Local therapeutic effects not well absorbed into the deeper layers of the skin or mucous membrane, lower risk of side effects. Thus, in inhalation drug delivery system action of medicine is faster and there are no general side effects.

The site of drug action and *Dravya* and *Guna Prabhava* are most complex problems in pharmacodynamics of *Ayurvedic* drugs but hypothesis can be made. Nose is the sheet of *Prithvi Mahabhuta* which work as a smell perception organ (*Prithavi Grhanesy, Vishes Guna Gandha*). Drugs used in *Dhumapana* are mainly *Katu* and *Tikta rasa*. *Katu rasa* is *Vakramsodhyati* (cleaning of the mouth), *Agnideepyati, Ghranamaasravyati, Sa-futikarotiindriyani, Kriminihinasti, Mansamvilyati, Sonitsanghat bhinti, Marganvivrinoti, Slesmansamyati* whereas *Tikta rasa* is *Vishghan, Krimighan, Lekan, Kled-meda-vasa-majja-lashika-puya-swed-mutra-purish-pittasleshma-upshoshnam. Langhan, Soshan* and *Sodhan* are the karmas of *Laghu, Ruksha* and *Tikshna gunas*. From these descriptions we can say that drugs used in *Dhumapan* are absorbed by epithelial layer due to *Laghu guna*.



They open the channels (*Marganvivrinioti*) and breakdown the *Doshasanghat*, after this because of *Lekhan guna Mansamvilyati* and then *Ghranamaasravayati*.

DISCUSSION

Inhalation of medicated *Dhum* from nose and mouth is mentioned as *Dhumapana* in *Ayurvedic* literature. It is mainly used in the *Vata-Kaphajanya Urdhva jatrugat Vyadhies*. According to *Aachary Charaka* after *Vaman* and *Nasya karma* if vitiated *Doshas* (mainly *Kapha*) is stick in the oral cavity then *Dhumapana* is done as follow up measures for the proper elimination of *Doshas* from the oropharynx and nasal cavity. Depending upon their therapeutic effect mainly five types of *Dhumapan*. During *Dhumapana* patient should be sit in erect posture with calm mind because overuse and incorrect timely done *Dhumapana* may lead to deafness, aphasia, loss of sight, epistaxis, giddiness etc.

In *Ayurveda*, drugs which are *Katu-tikta rasa*, *Ushna virya*, *Laghu-tikshna-ruksha guna*, *Madhur-katu vipaka* and *Vata-kapha shamaka* can be used in *Dhumapana Kalpa*. Most used drugs in *Dhumapan* e.g. like *Haridra*, *Gugglu*, *Goghrit*, *Devdaru*, *Agru*, *Errand* etc. are having anti-inflammatory, anti-allergic, analgesic, bronchodilator and antioxidant activity. The nasal cavity is covered by a thin mucosa which is well vascular. So, *Dhumapana* is most satisfied way for treating nasal pathologies in quick way.

CONCLUSION

Dhumapana should take all apart from addictive smoking because in *Dhumapana* addictive substances are not present. It can be used preventive as well as curative purpose. Drugs which are *Katu-tikta rasa*, *Ushna virya*, *Laghu-tikshna-ruksha guna* can be used for *Dhumapana*. *Dhumapana* decreases the inflammatory factors from the nasal mucosa and relieves the symptoms. It is the need of modern era to expand the knowledge of *Ayurveda* with the help of modern technique and re-established routes of herbal drug administration in acute conditions also.

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