

“DHUMAPANA: AYURVEDIC HERBAL SMOKE THERAPY”Sanjay. K.A¹, Venkatakrisna K.V.², Sudheendra Navale³, Soumya B.M⁴

1. PG scholar, Department of Swasthavritta, Government Ayurveda Medical College, Mysore
2. Professor and HOD, Department of Swasthavritta, Government Ayurveda Medical College, Mysore
3. Professor, Department of Swasthavritta, Government Ayurveda Medical College, Mysore
4. PG scholar, Department of Swasthavritta, Government Ayurveda Medical College, Mysore

Corresponding Author: drsanjayk2014@gmail.com<https://doi.org/10.46607/iamj3311112023>

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**ABSTRACT**

Dhumapana is a unique practice in *Ayurveda*, the traditional Indian system of medicine. It involves inhaling herbal smoke for various health benefits. *Dhumapana* is about inhaling fragrant smoke from herbs, minerals, and other natural substances. This practice is designed to keep the sensory organs healthy and prevent *Dosha* imbalances in the parts above the clavicular region, mainly related to *Kapha dosha*. There are different types of *Dhumapana*, each with specific purposes. For instance, it can relieve headaches, respiratory issues, or eye problems and even help with emotional well-being. *Dhoomanetra* is a special instrument used to perform *Dhumapana*. This is designed in such a way that makes sure the smoke is inhaled properly. There are specific instructions to be followed based on the type of herbs and substances used for *Dhumapana*. However, it's crucial to be aware of the *Dhumapana* contraindications, such as being too young or old or suffering from specific Pitta-related health issues. *Dhumapana* can have negative effects if performed improperly or excessively, although these effects can be controlled using ayurvedic treatments. *Dhumapana* can be included into a daily schedule to assist maintain a healthy body, mind, and senses. It is both therapeutic and preventative measures.

Keywords: *Dhumapana*, *Dhoomanetra*, *Dhumavarti*

INTRODUCTION

Ayurveda, with its focus on holistic well-being and the individual as a complete entity, offers profound wisdom and practices. In *Ayurveda* daily routines, known as *Dinacharya*, are essential to protect and strengthen the *Indriyas* (sensory organs), which help to perceive the *jnana*. *Shiras* is the main *Sthana* of *Kapha Dosha*¹ and the *Ashraya* of all the *Indriyas*². Incorporating *Dhumapana* into daily routine can protect against potential *Kapha*-related disorders, promoting overall health³. It is a unique practice that involves inhaling herbal smoke for various health benefits. Understanding its basics can help to explore its potential in maintaining well-being.

Materials and methods

Classical ayurvedic textbooks of *Brihatthrayis* and *Laghutrayis* served as the study's main data source. Concepts have been compiled from other classical texts of *Ayurveda* and research articles from different journals of standard e-database. In this review study, aspects regarding *Dhumapana*, *Dhumapana yantra*, types, types of *Dhumapana*, indication & contraindications, *Dhumavarti* preparation, procedure of *Dhumapana*, *Samyak Asamyak Lakshanas*, complications were compiled and reviewed & detail description was done.

DHUMAPANA

The word *Dhumapana* is comprised of two words, *Dhuma* and *Pana*. "*Dhuma*" refers to the fragrant smoke of medicinal plants, minerals, herbs, and animal parts, while "*pana*" signifies inhalation, denoting the therapeutic practice of smoking in *Ayurveda*. The practice involves inhaling medicated *Dhuma* through the nose or mouth using a specially designed pipe like instrument called *Dhumanetra* for a specified duration.⁴

Although *Dhumapana* is an effective *Dinacharya* regimen, it is less commonly practiced in modern times. *Charaka Samhita* mentions different types of *Dhumapana*, covering descriptions, apparatus, procedures, types, drugs, indications, contraindications, proper and improper usage, characteristics of appropriate *Dhumapana*, dosages, timings, and potential complications.

Dhumavarti is made with specific drugs that have *Ushna*, *Teekshna*, *Kaphahara* properties to produce the desired therapeutic effect. This practice can be advised at various stages of treatment and is instrumental in preventing emotional and seasonal outbreaks while addressing diverse disease conditions.⁵

Dhumapana is the most effective treatment for vitiated *Vata* and *Kapha* dosha. Through *Indriya Shodhana*, the primary goal is the purification and renewal of the body, mind, and spirit. *Dhumapana* is advised to remove excessive *Kapha* dosha deposition from the skull, which offers relief right away. A balanced and healthy existence and well-being are supported by this straightforward activity, which also benefits the sense organs.

DHUMANETRA

For the purpose and practice of *Dhumapana* a special equipment is used called *Dhumanetra*. The word meaning of '*Netra*' is 'the one which can pass out' *Dhumanetra* is the one through which medicated fumes will be passed. This helps in slowing down the flow of fumes or *Dhuma* reducing the *Teekshnatva* or intensity of fumes. Depending on the condition and purpose the material, length, duration, and drugs will differ for the procedure.

CHARACTERISTIC FEATURES OF DHUMANETRA^{6,7,8}

Dhumanetra is a nozzle made by similar to *Basti Netra*. *Bastinetra Dravya* like *Swarna*, *Rajatha*, tin, lead, copper, bellmetal, etc *Dhatus* even wood or reed can be used.

The shape of *Dhumanetra* is one which is *riju* (straight), with 2 openings at each end having which its size of a *Kolaasthi* fruit. *Dhumanetra* has 3 compartments, with equal spacing of 4 inches.

The length of *Dhumanetra* depends on the types of *Dhumapana*. The girth of such a pipe should be equal to that of the smaller finger at its mouth with an inner circumference as large as *Kalaaya* and its girth at its root or base should be equal to that of thumb, while the girth of the inner aperture or near at the moola should be fit for the *Dhumavarti* to insert. There

should be 2 finger spaces at both ends. The moola can be prepared with wood also⁹.

Table 1: Types of Dhumapana

Sl no	Samhitha	Types	Names of dhumapana
1	CHARAKA ¹⁰	3	Prayogika, Vairechanika, Snaihika
2	SUSRUTHA ¹¹	5	Prayogika, Snaihika, Vairechanika, Kasagna, Vamaniya
3	ASTANGA SANGRAHA ¹²	5	Samana, Bruhmana, Sodhana, Vamana, Vranagna
4	ASTANGA HRUDAYA ¹³	3	Prayogika(Samana) Snaihika(Brumhana) Vairechanika(Shodana)
5	BHAVAPRAKASHA ¹⁴	6	Samana, Brumhana, Recana, Kasaha, Vaamana, Vranadhupana
6	SHARANGADHARA ¹⁵	6	Samana, Brimhana, Rechana, Kasagna, Vamana, Vranadhupana

Table 2: Length of Dhumanetra

Sl.no	Author	Prayogika	Snaihika	Vairechika	Kasagna	Vaamana	Vrana dhuma
1	Charaka ¹⁷	36A	32A	24A	-	-	-
2	Susrutha ¹⁸	48A	32A	24A	16A	16A	8A
3	Astanga Sangraha ¹⁹	40A	32A	24A	10A	10A	8A
4	Astanga Hrudaya ²⁰	40A	32A	24A	8/10A	-	-
5	Sharangdhara ²¹	40A	32A	24A	16A	12A	-
6	Bhavaprakasa ²²	40A	A32	24A	16A	10A	10A

1 Angula is 1.95 cm approximately¹⁶.

INDICATION²³

Acharya Charaka had advised Dhumapana in the following condition Shirogurava (Heaviness in the head), Shirashula (Headache), Pinasa (Rhinitis), Ardhavabhedaka (Migraine), Karnashula (Otagia), Netrashula (Eye pain), Kasaswasa (Respiratory disorders), Galagraha (Pharyngitis), Dantachala (Looseteeth), Nasaroga (Nasal disorders), Putinasa (Atrophic rhinitis), Dantashula (Toothache), Hanugrah (Stiffness of temporomandibular joint), Aruchi (Anorexia), Manyagraha (Stiffness of neck), Galashundi (Uvulitis), Upajihvika (Ranula), Khalitya (Alopecia), Keshapata (Hair fall), Kshavathu (Sneezing), Atinidra (Excessive sleep), Swarabheda (Change in voice), Lalasrave (Excessive salivation), Netra roga (Eye disorders) etc.

CONTRAINDICATION

Individuals under the age of 12 years and over 80 years are not supposed to do the dhumapana.

One who follows activities like Prajagara (Night wakeful state), Langhana (Fasting / starvation), one who is in Snehapana (undergoing oleation therapy), Maksikapita (intake of Honey), Bhuktivadadyanna (consumed Curd), Ruksha (Dry food), Matsya (Fish), Yavagupana. Individuals who have vitiation of Pitta, Garbhini (pregnancy) Bala (Children), Vriddha (oldage) in Alpakapha (Less Kapha), Pittaprapakopa kala like Greeshma, Sharat (summer and autumn). Individuals suffering from diseases like Daha (Burning sensation) Panduroga (Anaemia), Talu-shosha (Dryness of palate), Chardi (Vomiting), Siroabhogata (Head injury), Udgara (Belching), Timira (Cataract) Prameha (Diabetes), Udara and Unmada, Uraksata

(Injury to chest), *Durbala* (Weakness), *Urdhvavata*.^{24,25}

Person who has undergone *Shodhanakarma* (Purificatory procedure), *Virikta* (After *virechana* or purgation), *Bastikarma* (After enema), After *raktamokshana* (bloodletting), Individuals having poisonous condition (*Visanartha*), *Shoka* (grief), *Srama* (Tiredness), *Ama*(Indigestion), *Murcha*(Unconscious), *Pittaja*(Pitta dominancy), *Bhrama* (Stupor), *Trshna* (Thirst), *Ksheena* (Emaciation), *Madhyapeetha*(Alcohol consumption), *Dugdapeetha* (Milk consumption)²⁷.

BENEFITS OF DHUMAPANA VIDHI

Dhumapana relieves *Siro-Gaurava* (heaviness in the head), *Sirasahsula*(headache), *Pinasa* (coryza), *Ardhāvabhedaka* (migraine), *Karnasula* (otolgia), *Akṣisula* (pain in the eyes), *Kasa* (cough), *Hikkā* (hiccup), *Svasa* (dyspnea), *Galagraha* (compression of the throat), *Danta dourbalya* (decreased strength in the tooth), *Śrotra-Ghrana-Akṣi srāva* (discharge from ears, nose and eyes), *Putighrāṇa Asyagandha* (putrefied smell from the nose and mouth), *Dantasūla* (toothache), *Arocaka*(anorexia), *Hanugraha* (lock-jaw), *Manyagraha* (torticolis), *Kandu* (itching), *Krmi*(infective conditions), *Mukha-pandutā* (paleness of face), *Ślesma-praseka* (discharge of phlegm), *Vaisvarya* (impaired voice), *Galasundi* (uvulitis), *Upajihvika*(ranula), *Khalitya* (baldness), *Keśapiñjaratva* (hair become yellowish red color), *Kesapatana* (hair fall), *Kṣavathu* (sneezing), *Ati-tandra* (excessive drowsiness), *Buddhi-moha* (confusion of mind), *Murcha* (fainting), *Atinidrā* (excessive sleep). It is useful for bestowing strength to *Siroruha* (hair), *Kapala* (skull bones), *Indriya* (sense organs) and *Svara* (voice). The person who is taking *Dhoompana* will not be affected by even the strong diseases of upper clavicular region (*Urdhvajatrugata Bhaga*) arise due to vitiation of *Vata* and *Kapha*²⁶.

Table 3: MEDICINAL HERBS USED IN DHUMAPANA VARTI ^{32,33,34,35.}

Type of <i>Dhumapana</i>	Author	Drugs
<i>Prayogika Dhumapana</i>	<i>Sushruta</i>	Ingredients From <i>Eladi Gana</i> Except <i>Kushtha</i> and <i>Tagara</i> . [9]
	<i>Charaka</i>	<i>Harenuka, Priyangu, Prthvika, Kesara, Nakha, Hrivera, Candana, Patra, Twak, Ela, Usira, Padmaka, Dhyamaka, Madhuka, Jatamamsi, Guggulu, Aguru, Sarka-</i>

COMPLICATIONS AND MANAGEMENT

Practicing *Dhumapana* in unfit conditions causes various complications like, giddiness, fever, headache, difficulty in sensory perception, dryness and ulceration of the palate, feeling as though hot fumes are coming from the throat, vomiting, fainting, bleeding diseases, facial paralysis and even death. The same complications are produced in the individuals who practice *dhumapana* in excess.²⁸ *Atiyoga* of *Dhumapana* or *Akala Dhumapana* causes *Badhriya*(Deafness), *Andhyam*(Blindness), *Mukatvam*(Dumb), *Raktapitta*(bleeding disorders), *Shirobhrama*(Giddiness). Such complications arise due to vitiation of *vata* along with *pitta* and must be managed by *Sarpipāna*(ghee intake), *Nāvana*(errhine therapy), *Anjana*(collyrium) and *Tarpana*(satiating therapies for eyes) are advised with unctuous substances²⁹. If complications arise due to association of *Pitta* with *Rakta Ghṛtapāna*, *Navana*, *Anjana* and *Tarpana* with cold substances are advised. In case of complications where *Kapha* is associated with *Pitta*, one has to follow *Ghṛtapāna*, *Nāvana nasya*, *Anjana* and *Tarpana* with *Rūkṣa dravyas*.

Bhavaprakasha mentions that *Akala* or *Atiyoga* of *Dhumapana* results in complications which can be address. If so, taking ghee, *Nasya*, *Anjana*, sweet food, nourishing foods, sugarcane juice, grapes, milk, sugar with water or sweet and sour foods are taken and emesis can be induced.³⁰

Sharangadhara Samhita mentioned improper or excessive *Dhumapana*, person must consume *ghrita* as *Pana*, *Pratimarsha Nasya*, *Anjana* and *Akshi Tarpana*. Irritation can be reduced by the intake of ghee, sugarcane juice, *Draksha*, *Ksheera*, *Sarkarambu*, *Madhura amla rasas*.³¹

		ra, Nyagrodha Twak, Aswatha, Plaksha, Lodra, Vanya, Sarjarasa, Musta, Saileya, Kamala, Utpala, Srivestaka, Sallaki, Sukabarha
Shamana	Vagbhata	Sallaki, Laksha, Pritvika, Kamala, Utpala, Nyagrodha, Udumbara, Aswatha, Plaksha, Lodra, Sita(Jathipuspa), Yastimadhu, Suvarna Twak(Haridra), Padmaka, Raktayastika (Manjista) Except Kusta and Tagara.
Snaihik Dhumapana	Susrutha	Snehaphalasara which is the Essence/Oils of Seeds of Fatty Fruits, Madhuchchishta, Sarjarasa, Guggulu Etc.
	Charaka	Jivaka Rsabhaka Etc Drugs with Vasa, Ghrita, Madhuchista
mrudu	Vagbhata	Agaru, Guggulu, Musta, Sthauneya, Saileya, Nalada, Usira, Valaka, Varanga, Kaunti, Madhuka, Vilvamajja, Elavaluka, Srivestaka, Sarjarasa, Dhyamaka, Madana, Plava, Sallaki, Kumkuma, Masha, Yava, Kunduruka, Tila, Phala& Saara Sneha, Meda, Majja, Vasa, Ghrita.
Vairecanika Dhumapana	Susrutha	Vidanga, Apamarga, Madhushigru.
	Charaka	Sveta, Jyothismati, Haritala, Manahsila, Agaru, Patra Etc Drugs Mentioned in Agaruvadi Taila Except Kusta and Tagara
Tikshna dhumapana	Vagbhata	Jyothismati, Nisa, Dasamula, Manohva, Haratala, Laksha, Sveta, Phalatraya, Teekshna Murdhavirechana Dravyas
Kasagna	Susrutha	Bruhati, Kantakari, Trikatu, Kasamarda, Hingu, Ingudi, Tvak, Manashila, Guduchi, Karkatashrungi and Other Kasaghna Drugs
Svasahara	Bhavamisra	Kantakari, Trikatu
	Sharagdhara	Maricha And Kshudra Moola
Vamaniya dhumapana	Susrutha	Varti Of Snayu, Charma, Khura, Shrunge, Karkatasthi/Bone of Crab, Dried Fish and Meat, Worms/Insects And Other Vamaka/Emetic Drugs
	Bhavamisra	Charma, Snayu
Vrana	Bhavamisra, sharangdhara	Nimba, Vacha

In these *haridra* is used in both *shamana* and *tikshna dhumapana*. *Shallaki* and *yastimadhu* common for *mrudu* and *shamana*. For *samana dhuma* paste of *eladi gana* is used. In *brumhana kalka* of *sarjarasa* for *recana tikshna dravya* can be used. Even *swasahara dhumapana* told by *Bhavamisra* by using *kantakari* and *trikatu*. For *vamana dhuma* paste of skins and tendons used and for *Vrana Dhupana*, *Nimba* and *vacha* can be used³⁶.

DHUMAVARTI

A straight stick of *Ishika* of 12 *Angula* in length, is kept in water overnight. All the herbs mentioned in classics for preparation of *Dhumavarti* are made into a paste and applied to the *Ishika* and dried. Apply the paste 5 times. *Varti* must be of 8 *angula* length, and of thumb size thick at the center portion and ends should be tapered like a barley grain. The length of the *varti* 8 *angulas*. it should be dried well in shade. After properly drying the *varti*, remove the *ishika*

stalk to make it hollow. This hollow portion facilitates movement of air inside it. While performing *Dhoomapana*, *Sneha* (*ghrita* or *taila*) is applied to *varti*, and tip is ignited. It is placed at the one end of *Dhumanetra*, and smokes are inhaled.³⁷

PROCEDURE OF DHUMAPANA

Person should be sitting straight comfortable, cheerful, looking straight and downwards and without idleness³⁸ asked to concentrate on tip of the nose. Attentive with mouth open and inhaling smoke through each nostril, closing one nostril while inhaling through the other. It should be started nasal route first and then by oral route. If the doshas get localized in nose and head, then it can be start from oral first also. The individual should keep their mouth open, close one nostril, and inhale dhuma through the other while doing so. Whether inhaling via the nose or the mouth, Dhuma should only exhale through the mouth. Loss of eyesight results from exhaling *Dhuma* through the nose.

Method of administration – Inhaling and Exhalation 3 times each.

Repetition- around 3 puffs of 3 repetitions gives around total 9 times.

The procedure is repeated alternately by mouth and nose. Inhalation should be done thrice; three such bouts should be done each time³⁹.

Daily indication –maximum of two times for *shamana dhumapana*, once for *Brumhana*, 3 to 4 times for *Shodana Dhumapana* by *Vagbhata*⁴⁰.

Snigdha Dhumapana should be done during daytime, once only, *Madyama Dhumapana* twice and *Shodhana Dhumapana* three or four times⁴¹.

In *Prayogika* and *Shodana Dhumapana* the inhalation of smoke mostly through the nasal path is told. Contrary to this, the inhalation of smoke only through the mouth is advised in *kasaghna* and *Vamaniya Dhumapana*. But in general, the smoke is inhaled three or four times through each nostril and mouth⁴². *Vairechanika Dhumapana* is continued for a longer duration till the complete elimination of the doshas.

PRECAUTIONS FOR DHUMAPANA

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

While inhaling medicated smoke one should avoid panic mind, dust, and anger⁴³. Exhaling of *dhuma* only through mouth not by nasal route⁴⁴.

Along with these untimely smoking causes giddiness, fainting, headache, and severe loss of smell, hearing, sight and taste⁴⁵.

TIME OF ADMINISTRATION OF DHUMAPANA

Mrudu dhuma is administered at the end of sneezing, yawning, voiding of urine and faeces, sexual intercourse, surgery, laughing and brushing of teeth. *Madhyama dhuma*(medium smoke) is administered in all above cases mentioned and after dinner and *Nasya*. *Virecana dhuma* is indicated after sleep, *Nasya*, *Anjana*, *Snana* and *Vamana*.

Table 4: DHUMAPANA KALA ACCORDING TO CLASSICAL TEXTS

Author	Prayogika	Snaihika	Virechanika
Charak ⁴⁶	8	3-4	As strength of doshas
Susruta ⁴⁷	4	5	3
Astanga Sangraha ⁴⁸	8	11	5
Astanga Hridayam	10	8	5

Table 5: DIFFERENT DHUMAPANA KALA

Author	Prayogika(8)	Snaihika(11)	Virechanika(5)
Vagbhata ⁴⁸	<ol style="list-style-type: none"> 1. Night, 2. Elimination of urine, 3. Feces 4. Cleaning of teeth 5. Sudation therapy 6. Nasal medication 7. Taking of food 8. Surgical operation 	<ol style="list-style-type: none"> 1. At the end of sneezing 2. Sexual intercourse 3. Laughing 4. Sitting for long periods 5. Yawning 6. Elimination of urine 7. Feces 8. Wasing of teeth 9. Tarpana 10. Putapaka 11. Surgical operation 	<ol style="list-style-type: none"> 1. Tikshna nasya 2. Anjana 3. Vamana 4. Snana 5. Divaswapna

SAMYAK DHUMAPANA LAKSHANA

The features of *Samyak Dhumapana* according to *Acharya Charaka* are *Kanta laghutva* (feeling of

lightness in the throat), *Shiro laghutva* (feeling of lightness in the head), *Uraha laghutva* (feeling of lightness in the chest), *Kaphascha tanutam praptah* (Liquification of *Kapha*).⁴⁹

In *Ashtanga Sangraha*, *Hruth Shuddhi*, *Kanta Shuddhi*, *Indriya Shuddhi* and *Shiro laghutva* are explained as *Samyak Dhumapana lakshanas*.⁵⁰

Whereas *Acharya Susruta* explains the *Samyak Dhumapana lakshanas* as *Prasanna Indriya*, *vak* and *manas* (happiness of sense organs, speech and mind), *Druda keshha* (strengthens the hairs), provides *vishada* and *sughandha* (aroma) to the mouth.⁵¹

ASAMYAK DHUMAPANA LAKSHANA

Heena (inadequate) yoga features of *Dhumapana* according to *Ashtanga Sangraha* explains that *Dosha vriddhi* occurs hence *Roga vriddhi* as *heena Dhumapana lakshana*.⁵² *Asamyak Dhumapana lakshanas* are according to *Acharya Sushruta* are *Taalu* and *gala shosha*, *Paridaha* (dryness and burning sensation in the palate, throat), *Pipasa* (thirst), *Mandakarna* and *drushti*.⁵³ *Acharya Charaka* says *ayoga* of *Dhumapana Lakshana avishudha svava* (slurred speech), *Kantascha kapha* (feeling of *kapha* in throat) and *Masthaka Sthimitha* (numbness in head).

ATIYOGA

Ati yoga lakshanas of *Dhumapana* are *Taalu*, *shiras* and *Kanta Shosha* (dryness of palate, head and throat), *Trushna* (thirst), *moha* (confusion).⁵⁴

Ati rakta srava (excessive bleeding from the nose), *Shiroruja* (headache), *Ati bhrama* (giddiness), *Murcha* (unconsciousness), *Indriyas upatapa* (disturbances of the sense organs and becomes hot).

DISCUSSION

Preventive health is a primary objective of *Ayurveda*, and it can be achieved by following the principles of *Ayurveda Dinacharya*, *Ritucharya* etc. The main intention of *Dinacharya* is *Indriyashuddi* (cleansing the sense organs) and mainly focused on preventing the accumulation of *Doshas*.

The majority of *Indriyas* situated *Urdwajathrugata Bhaga* (above the clavicular region) which is prone to *Kapha dosha* imbalances in turn affecting the *In-*

driyas. *Dhumapana* procedure helps in removing *Kapha Dosha* from the head and upper clavicular parts⁵⁵ and stands as an effective method for addressing imbalance of *Kapha dosha*.

Dhumapana have the ability to stimulate the respiratory center present in the brain stem. This stimulation can potentially trigger normal physiological functions in the respiratory system, aiding in maintaining respiratory health. It is aimed at preserving the health of the respiratory and olfactory systems. Thus, indirectly *Dhumapana* contributes to the protection and preservation of the *Indriyas*, which are crucial for perceiving and processing knowledge.

Shamana or *Madhyama Dhumapana*, which focus on reducing exacerbated *Kapha* dosha and assisting in its removal, can be used interchangeably with *Prayogika Dhumapana*. On the other side, *Tikshna* or *Shodhana Dhumapana*, which are synonyms for this technique, is specifically advised for disorders resulting from morbid *Kaphadosha*. *Snaihika Dhumapana*, also known as *Snigdha* or *Brimhana*, is a form of *Dhumapana* that is particularly useful for treating *Vata* dosha-related ailments. Its relevance and adaptability fit in seamlessly with *Ayurveda's* comprehensive approach to health and longevity. Even though medicated *Dhumapana* is explained so detail, it is one among most neglected part in *Dinacharya* and not commonly practiced today. Individuals who incorporate *Dhumapana* into their daily *Dinacharya* experience milder forms of *Urdhvajathrugata roga*, even when exposed to potent causative factors.

CONCLUSION

Dhumapana not only acts as a preventive measure against emotional and seasonal disturbances but also proves beneficial in managing various health conditions. It is specifically designed to nourish and fortify the fundamental elements, sensory centers, mental faculties, physical body, and vital aspects of the human system. Serving as both a curative and preventive measure, it promotes emotional and seasonal balance and is recommended for various health conditions.

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