

A REVIEW OF DINACHARYA W.S.R TO DHUMAPANA

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ABSTRACT

Modern lifestyle is posing a threat to health of human beings. It's the duty of everyone to protect their health with utmost importance and Ayurveda is the best way to educate anyone about this. Though various ways have been explained across texts and by desiccating separate chapters, Dinacharya stands out among all. Among various regimens to be followed, Dhumapana is one of the few procedures which are highlighted towards the head and its related organs/structures.

KEYWORDS: Lifestyle, Dinacharya, Dhumapana.**INTRODUCTION**

Ayurveda, the science of life is one of the great inheritances of Indian antiquity. In present era, Ayurveda is gaining interest and attention not only from the common people of the country, but from the global scientific community also.

Ayurveda being a holistic health science, whose primary aim is to preserve the health of the healthy individual, has laid down all the preventive principles which are necessary in the maintenance of health.

In this world of ever changing and modern civilization, the wish of maintaining health or being healthy has been a nightmare. This is mainly because of we human beings, live in a stressful and polluted environment with mechanical life pattern and ever changing lifestyle and behaviours. Health is a state of complete physical, mental, and social well-being, not merely the absence of disease or infirmity¹. Ayurveda recognized this as a state of equilibrium of three doshas and normal functioning of saptah dhatu and feeling of ease (*sukhasangyakam arogyam*). The individual who has the normal functions of doshas, dhatu, mala and agni, along with pleased senses, mind and soul is called swastha² (healthy individual). And so preservation and promotion of positive health is the primary aim of Ayurveda and cure of the diseases is its secondary aim.³

Several regimens are prescribed in Ayurveda which help in preservation and promotion of positive health. They

include Dinacharya (daily regimen), Ratricharya (night regimen), Rutucharya (seasonal regimen), Sadvritta palana (right conduct of life), Achara Rasayana (behavioural conducts). If these regimens are not practised properly and regularly then a person becomes susceptible and thus suffers from various diseases.⁴

Dinacharya is made up of two words "Dina" and "Charya" and is defined as "the daily routine"⁵ which is to be followed in order to lead a healthy and disease free life. Dinacharya is the ideal life style for a day which explains various duties which systematically and scientifically highlights and explains various duties from one day to the next. Balance in one's body's constitution established through Dinacharya practise. It also aids digestion, absorption and assimilation and generates self-esteem, discipline, peace, happiness and longevity.⁶ Ayurveda in its literatures has given detailed rituals that one must follow everyday to establish the balance of Tridosha in our body, which help to regulate a person's biological clock and synchronize us to nature's circadian rhythms.

Dinacharya includes Brahma Muhurtha utthana, Achamana, Dantadhavana, Jihwa nirlekhana, Kavala, Gandusha, Anjana, Dhumapana, Nasya, Vyayama, Abhyanga, Udvarthana, Snana, Anulepana, Vastra dharana, Bhojana till sleeping.

REVIEW ON DHUMAPANA

The word Dhumapana is made two words Dhuma and Pana. Dhuma means smoke and Pana means inhalation, means inhalation of smoke.^[7] The word Dhumapana can be accounted in two ways, one is the most prevalent addictive smoking while other is the inhalation of medicated smoke. Dhumapana is very effective ancient procedure/therapy (karma) of Dinacharya regimen which is less practiced these days. It is most beneficial in urdhvajatrugata roga (upper clavicular diseases).

Medicated Dhuma (smoke) is inhaled from nose and mouth by a specially designed instrument called Dhumnetra.

Ayurvedic classical textbooks have mentioned Dhumapana under the broad heading Nasya Karma which is an important Panchakarma procedure^[8] having preventive, promotive and curative benefits. There are different types of Dhumapana depending upon the therapeutic effects by our Acharyas.

Table 1: Types of Dhumapana by different Acharyas.^[9,10,11,12,13]

Charaka	Sushruta	Ashtanga Hrudaya	Ashtanga Sangraha	Sharangadhar / Bhava prakasha
Prayogika	Prayogika	Snigdha	Shamana	Shamana/Madyama/Prayogika
Snaihika	Snaihika	Madhyam	Brumhana	Brumhana /Snehana/Mrudu
Vairechanika	Vairechanika	Tikshna	Shodana	Rechana/Shodana/Tikshna
	Kasaghna		Kasaghna	Kasaghna
	Vamaniya		Vamana	Vamana
			Vranadhupana	Vranadhupana

Prayogika Dhumapana

Dhumapana which can be given daily (Nitya) and without any complication is known as Prayogika Dhumapana.^[14] Prayogika Dhumapana can be used as a Dinacharya modality.

Procedure: The drugs of eladi group except kushta and tagara should be made into kalka (paste) together. A space of 8 angula out of the entire length of a stem of sara weed 12 angula along should be covered with a piece of silk cloth and plastered with the coat of the preceding paste. Kala for Prayogika.

Time: Dhumapana is After-bath, food, vomiting, sneezing, brushing teeth, Nasya, Anjana and after completing sleep in the morning, after shastra karma.^[15] Prayogika Dhumapana can be taken maximum of 2 times in a day either through mouth or through nose.^[16,17]

Snaihika Dhumapana

Dhumapana which is done with Sneha and Dhumapana which does Snehana to the body is called as Snaihika Dhumapana.^[18]

Procedure: The pulp of snigdha fruits, wax and resin, guggulu etc with admixture of a Sneha should be used. Snaihika Dhumapana should be used after- passing urine and faeces, sneezing, laughing, anger and coitus.^[19]

Time: One should take Snaihika Dhumapana maximum once a day either through mouth or through nose. It should be done till lacrimation begins.^[20,21]

Snaihika Dhumapana is effective for the treatment of Vata dosha and Snigdha and Bhrihana are the synonyms of this.

Vairechanika Dhumapana

Dhumapana which eliminates Utklishta Dosha (particularly kapha) from nose is called as Vairechanika.^[22] The drugs included into Shirovirechana group should be used in virechana dhuma. Vairechanika Dhumapana should be used after-bath, day sleep and after vomiting.^[23] Vairechanika Dhumapana should be

taken maximum $\frac{3}{4}$ times in a day through nose and it should be done until Dosha Darshana.^[24,25] This Dhumapana is prescribed as paschat karma in Tarpana and Putapaka in which Kapha aggravates as the effect of main procedure, which may damage the sense organs if not eliminated by Dhumapana.^[26]

Kasaghna Dhumapana

Dhumapana which cures kasa (cough) is called as Kasaghna Dhumapana and occasionally it can be used in Kantha Roga.^[27] This Dhumapana should be used only when there is kasa symptom. The Kasaghna Dhumapana can be used in between the morsels of food. This Dhumapana would be used as Vairechanika Dhumapana, until the elimination of Kapha Dosha.^[28]

Vamaniya Dhumapana

Dhumapana which induces vomiting is called as Vamaniya Dhumapana. Aakanthapana of Yavagu (as done in Vamana karma) should be done before Vamaniya Dhumapana to induce vomiting. It should be done till Samyak Vamana Lakshana are observed.^[29] Dalhana explains that, though Kasaghna and Vamaniya Dhumapana have been mentioned separately but they are the part of Prayogika, Snaihika and Vairechanika Dhumapana.^[30]

Shamana (pacifying) or Madhya Dhumapana are the synonyms of Prayogika Dhumapana and it Utkleshit (aggravated) Kapha dosha and Utkleshit kapha does dosha's extrusion. Vairechanika Dhumapana is specially indicated in diseases due to morbid Kaphadosha. Triksna or Shodhana Dhumapana are the synonyms of this.

Dhumavarti Nirmana

The drugs used for making varti are Harenuka, Priyangu, Prunvika, Keshara, Twak, Hrивeram, Chandana, Patram, Kamala, Udumbara, Ela, Ushira, Padmakam,

Dhyamakam, Madhukam, Guggulu, Agaru, Sharkara, Utpala, Ashvattha, Plaksha, Lodhra, Tvacha, Vanyam, Sarjarasa, Shaileya, Musta, Shallaki, Nyagroda, Mamsi. All these should be ground and made into a cigar of the shape of a barley again having the thickness of a thumb and length of 8 angula, it should then be dried up and the reed be taken out of it with the help of a pipe. One should regularly smoke that Dhuma after greasing it with some unctuous substance and applying fire to it. This is altogether harmless.^[31]

Dhumanetra

To slow down the pressure of the dhuma, Dhumanetra (pipe like structure) is used. For Virechanika Dhumapana the length of the pipe should be 24 angulas, for Snehana Dhumapana, the length of the pipe should be 32 angulas, and for Prayogika Dhumapana, the length of the pipe should be 36 angulas. The best Dhumanetra is one which is straight, having 3 knots whose is of its size of the stone of a Kola fruits and which is made of the same material as that of the Basti netra.^[32] Dhuma netra should be made of one or other of the same substance of which pipes of basti netra are made. The girth of such a pipe should be equal to that of the smaller finger at its mouth with an inner aperture or calibre as large as kalaaya pulse 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 root should be sufficiently larger to all the Dhumavarti to in. Dhumanetra is made up of either gold, silver, glass, copper etc. Acharya Charaka explains shape of Dhumanetra is Riju (unbent), trikoshfalit (three rounds in it) and Kolasthiagrprmanitum (like seed of jujube fruit pass through its anterior orifice).

Dhumapana Vidhi

The patient should sit straight, attentive with his mouth open and inhale smoke through each nostril, closing one nostril while inhaling through the other. Inhalation should be done thrice, three such bouts should be done each time.^[33]

Smoking should be inhaled through the nose first. If the doshas get localized in nose and head, inhalation should be done first through the mouth. If the doshas get localized in the throat smoke inhaled should be out only through the mouth, if it let out through the nose it produces loss of vision.^[34]

Snigdha Dhumapana should be done during day time, once only, Madyama Dhumapana twice and Shodhana Dhumapana three or four times.^[35]

In case of Prayogika and Vairechanika Dhumapana the inhalation of smoke mostly through the nostrils is preferred. Inhaling the smoke both through the nostrils as well as mouth is ideal in case of Snaihika Dhumapana. Contrary to this, the inhalation of smoke only through the mouth is advised in kasaghna and Vamaniya Dhumapana. In general, the smoke is inhaled three or four times through each nostrils and mouth. Inhalation of

the smoke thrice is ideal in Prayogika Dhumapana. Snaihika Dhumapana may be continued till there appear tears in the eyes. Vairechanika Dhumapana is continued for a longer duration till the complete elimination of the doshas.

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).^[36] In Ashtanga Sangraha, Hruth Shuddhi, Kanta Shuddhi, Indriya Shuddhi and Shiro laghutva are explained as Samyak Dhumapana lakshanas.^[37] Whereas Acharya Sushruta explains the Samyak Dhumapana lakshanas as Prasanna Indriya, vak and manas (happiness of sense organs, speech and mind), Druda kesha (strengthened the hairs), provides vishada and sugandha to the mouth.^[38]

Asamyak Dhumapana Lakshana

The heena (inadequate) yoga features of Dhumapana according to Acharya Charaka are Avishuddha Swara (lack of clarity of the voice), Shirogourava (heaviness in the head), and Presence of kapha in kanta^[39] whereas Ashtanga Sangraha explains that Dosha vriddhi occurs hence roga vriddhi as heena Dhumapana lakshana.^[40]

Asamyak Dhumapana lakshanas are according to Acharya Sushruta are Taalu and gala shosha, Paridaha (dryness and burning sensation in the palate, throat), Pipaasa (thirst), Manda karna and drushti.^[41] And Ati yoga lakshanas of Dhumapana are Taalu, shiras and kanta shosha (dryness of palate, head and throat), Trushna (thirst), Ati rakta srava (excessive bleeding from the nose), Shiroruja (headache), Ati bhrama (giddiness), Murcha (transient loss of consciousness), Indriyas upatapa (disturbances of the sense organs and becomes hot).^[42]

Benefits Of Dhumapana Vidhi

Benefits of Dhumapana are that, it cures Shirogaurava (heaviness in the head), Shiraha Shoola (headache), Pinasa (rhinitis), Ardhavabhedaka (Migraine), Shoola in karna (Otagia) and Akshi (eye pain), Kasaswasa (Respiratory disorders), Hikka (hiccups), Galagraha (pharyngitis), Danta daurbalya (weakness of tooth), Asrava from karna, Nasaroga (nasal disorder), Netra roga (eye disorder) Mukha durghanda (halitosis), Aruchi (anorexia), Hanugraha (Stiffness of temporomandibular joint), Manyagraha (stiffness of neck), Kandu (itching), Krimiroga, Bluish discoloration of mukha, Keshapatana (hair fall), kshavathu (sneezing), Ati tandra and nidra (excessive drowsiness and sleep), Swarabhedha (change in voice), Gala Shuddhi, Upajihwaka^[43], etc.

The person age above 12 years and up to 80 years of age can take Dhumapana. Snehana Dhumapana subdues the deranged and aggravated vata, Vairechanika Dhumapana

does the loosening and flowing out of kapha and Prayogika Dhumapana loosens the accumulation of mucous and helps its expulsion from the system.^[44]

Contra-Indication of Dhumapana

Dhumapana is contraindicated in 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), Bhrama (Hallucination), Ksataksina (Weak), Madyapita (Alcoholic), Bhuktabhaakti (After eating), Snehapita (After oleation therapy), 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 sevita (after intake of ghee), Alpakaph (less mucous), etc.

DISCUSSION

Inhalation of medicated Dhuma from Dhumavarti is mentioned as Dhumapana in Ayurveda.

Dhumapana As Preventive Measure

While describing the preventive measures of a disease, Acharya Charaka first describes the measures that prevent the upper clavicular diseases, as all the Indriyas (sense organs) are situated in Shiras (head)^[45] and these senses connect the humans to external environment, it becomes very crucial to keep all the senses disease free and proper functioning till death. So Dhumapana plays an important role in accomplishing this goal.^[46]

Dhumapana is also indicated in Vasanta rutu (spring season).^[47] As before this season, the Kapha would have accumulated due to sheeta guna of Hemanta Rutu. The heat of the sun in Vasant rutu liquifies the accumulation of Kapha and gives rise to various diseases. To prevent it one ought to take Dhumapana in this season as it eliminates the accumulated Kapha Dosha.

Daily practice of Dhumapana prevents particularly Vata-Kaphaja Roga of Urdhavajatrugata roga (upper clavicular region).^[48] For example, avoiding Dhumapana is one of the causative factors of kapha predominant Mukharoga.^[49] Person who takes Dhumapana as a part of Dinacharya, if he gets any Vata-Kaphaja Urdhavajatrugata roga (upper clavicular region organ disease), it will not be so severe even though the causative factors are powerful.

Dhumapana also helps in preventing diseases as a post procedure, like in Nasya^[50] and in Vamana.^[51] After these procedure Dhumapana is advised to remove the residual Shleshma which can lead to other disease if not removed.

Dhumapana as Promotive measure

Dhumapana is mentioned in Matrashitiya Adhyaya, as a daily regimen, through which one can prevent diseases and also helps in strengthening of the skull bone, scalp, hair roots, sense organs and voice.^[52]

Probable mode of action

When the Dhumapana dravya is lightened with fire, it releases the smoke, soot and CO₂. Carbon atom in CO₂ has the tendency to stimulate the respiratory centre present in the brain stem, this may trigger the normal physiological function of respiratory system.^[53]

Dis-infective action of the Dhumapana dravya like hardra, guggulu and vacha cleanses the respiratory tract, oral cavity and pharynx.

Dhumapana works on Vata and Kapha Dosha. Due to Sukshma Guna of dravyas used for Dhumapana; it opens/ enters the smallest channels, with Ushna and Tikshna Guna and eliminates the Dosha from their routes.^[54] However gaseous form of medicine increases the bio availability of it. The gases are absorbed in the blood by pressure difference and greater surface area in lung.

CONCLUSION

Nasa hi shiraso dwaram

Thorough analysis of above scientific writing indicates that Ayurveda which is a health promotive modality also have sound scientific base. Dhumapana should consider all apart from addictive smoking of tobacco because in Dhumapana addictive substances are not present. It can be used as preventive as well as curative purpose. For those who are addicted with tobacco smoking can try as an alternative which could cause benefit to mankind by preventive and promoting healthy practices. The preparation of standard protocol for implementation of these Dinacharya modalities in the community is a need of the hour.

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