

Dhumapana

Smoking for the therapeutic purposes using a specially designed instrument or pipe is known by the name Dhumapana.

Using a special instrument, the herbal powders are burnt and the smoke emitted is inhaled. The accumulation of the kapha dosha in the head as well as respiratory system is best cleared by this procedure.

Types

PRAYOGIKA DHUMAPANA
VAIRECHANIKA DHUMAPANA
SNAIHIKA DHUMAPANA
KASAGHNA DHUMAPANA.
VAMANIYA DHUMAPANA

PRAYOGIKA DHUMAPANA

The therapeutic smoking administered to in daily routine relieve the symptoms of certain disorders is called as prayogika dhumapana.

For this herb of eladigana except kushtha (*Saussurea lappa*) and tagara (*Valeriana wallichii*) is powdered.

This herbal powder should be shaped into a hollow stick to carry out this therapy.

VAIRECHANIKA DHUMAPANA

The different herbs like vidanga (*Embelia ribes*) that have an ability to clear the accumulation of dosha in the head are used in the preparation of hollow sticks for smoking in the vairechanika variety of dhumapana.

This type of dhumapana is specially indicated in diseases of the head due to the morbid kapha dosha.

SNAIHIKA DHUMAPANA

Snaihika dhuma relieves the dryness and the irritation in the respiratory passages.

This is very effective in relieving the morbidity of vata dosha.

The herbs like seeds of eranda (*Ricinus communis*), stem of devadaru (*Cedrus deodara*), honeycomb, guggulu (*Commiphora mukul*) are used in the preparation of herbal stick.

KASAGHNA DHUMAPANA.

Dhumapana when administered to cure the kasa roga (cough) is referred kasaghna dhuma.

The herbs like brihati (*Solanum indicum*), Kantakari (*Solanum surattense*), pippali (*Piper longum*), shunthi (*Zingiber officinale*), maricha (*Piper nigrum*), kasamarda (*Cassia occidentalis*), hingu (*Ferula narthex*), karkataka shringi (*Pistacia integerrima*) etc are used in the preparation of the herbal stick.

VAMANIYA DHUMAPANA

Dhumapana when administered to induce vomiting is called as vamaniya dhuma for this purpose the smoking stick is prepared by using animal products like dried tendons, skin, horn, bone, dried fish, and dried meat.

Also herbs like madanaphala may be used in the preparation of the herbal stick for smoking.

INDICATIONS FOR DHUMAPANA

It is only advisable in clients between the age group of 12 to 80 years. Following list reveals the diseased conditions where dhumapana is very much beneficial.

Headache.

Chronic rhinitis

Earache

Pain in the eyes

Cough

Hiccough

Breathlessness

Irritation and stiffness of the throat

Baldness

Premature graying of hair

Hair fall

Sneezing

Excessive drowsiness

Excessive sleep

CONTRAINDICATIONS FOR DHUMAPANA

Bleeding disorder

Who has consumed poison

Pregnant female

Giddiness

After consumed curd, honey, milk, fish, yvagu

Progressive cataract

Anemia

REQUIREMENTS

Dhuma yantra

Dhuma netra

Samput yantra

Herbal powder (about 100 grams) or stick according to the prescription

DHUMA YANTRA

This is a special instrument used for the dhumapana.

The instrument consists of a receptacle, shaft, water container, and a mouth piece.

The rounded receptacle is mostly made up of metal or clay; where in the prescribed herbal powder is lighted and made to burn.

Inside the receptacle at its depth there is a hole through which the smoke escapes into the shaft and then to the water container while in use.

To prevent the herbal powder escaping into the shaft, this hole is blocked by a gauze piece so that only air and smoke can escape through this hole.

The shaft is fitted to the water container, and when is in position almost reaches the bottom of the water container. The rounded water container has two openings; one is fitted with the shaft and the other with the mouth piece. 2/3rd of this container is filled with water so that the end of the shaft with in the container dips in water, and the opening of the mouth piece is above the level of the water. The mouth piece is made up of metal, wood or rubber and is fitted to the water container. While in use, the smoke is sucked through the mouth piece; the smoke from the receptacle through the shaft bubbles through the water in the water container and then passes m the mouth piece. Thus, it moistens and the smoke, as well as entraps some amount of the carbon particles. This instrument may be used for prayogika dhumapana, vairechanika dhumapana, snaihika dhumapana. kasaghna dhumapana and vamaniya dhumapana.

For use during the dhumapana the instrument prepared thus 2/3rd portion of the water container is filled with water. The shaft fitted to this container and then the receptacle is fitted to the shaft. The hole in the receptacle is blocked with a piece of cotton gauze,

Few spoons of herbal powder are poured into the receptacle.

The mouth piece is fitted to water container.

The free end of the mouth piece is wrapped with cotton gauze and is tied with a thread.

A cotton piece soaked in ghee is lighted and is placed on the herbal powder in the receptacle.

When the herbal powder catches the fire the burning cotton piece is removed.

Now the instrument is ready for dhumapana.

DHUMA NETRA

The special pipe made up of any metal (gold, silver, copper and bronze) or wood used for smoking is called by the name dhuma netra.

The pipe has the two ends, the mouth end and the free end.

Free end is for fixing the herbal stick and through the mouth end the smoke emitted by burning the herbal stick is sucked in and then inhaled.

The hollow with in the pipe is not uniform rather tapering and is narrow at the mouth end and wide at the free end.

The width of the opening at the mouth end is approximately 5 mm and is 15mm at the free end.

This pipe is also intercepted at uniform distance with three circular hollow chambers While sucking the smoke during the therapy, these chambers generate turbulence in air flow and thereby reducing the speed of smoke reaching the mouth.

Thus it reduces the possibility of discomfort and risk of evoking cough reflex during the therapy.

Three different lengths of such pipe are used for different therapeutic utility.

The other end of the stick is smeared with ghee and lighted.

When the tip of the herbal stick becomes red the flame is blown off. Now this pipe is ready for dhumapana

prayogika dhumapana	48 angula (94cm)
snaihika dhumapana	32 angula (62cm)
vairechanika Dhumapana	24 angula (47cm)
kasaghna Dhumapana	16 angula (32cm).
VAMANIYA Dhumapana	16 angula (32cm).

SAMPUTA YANTRA

This instrument is specially designed for the kasaghna dhuma.

This consists of a rounded container with a lid, to which a tube is fitted.

The container is approximately 10 to 15 cm wide in which one to two pieces of smokeless live charcoal is placed.

The prescribed herbal powder is dusted upon this red-hot charcoal.

This container is then covered with the lid.

The smoke emitted from burning of the herbal powder escapes through the tube fitted to the summit of the lid.

This smoke is inhaled for therapeutic effects

PREPARATION OF THE HERBAL STICK

About 100 grams of prescribed herbs are powdered and are added with adequate amount of water to make it a paste.

A 24 cm long stem of the plant sara (*Saccharum munja*) which is soaked overnight in water is taken. 24 cm long and 2cm wide silk cloth is wrapped around this stem.

The already prepared paste is then smeared around this silk cloth covered stem.

The thickness of the smearing should be approximately 1 cm and the length 16 cm.

Also, the smearing should be broad in its middle portion.

This is left undisturbed for drying. When dried the stem of sara is removed.

The removal of the stem is easy as it shrinks when dried, and also the silk cloth helps in separating the stem from the dried herbal paste.

Thus, obtained hollow stick of herbs fixed to a pipe meant for this and lighted.

The smoke emitted is inhaled through the pipe.

PREFERABLE TIME FOR DHUMAPANA

Acharya Charaka has mentioned different eight times for the administration of prayogika dhumapana.

Following bath.

Following meals.

Following Vamana karma.

Sneezing

Following brushing the teeth.

Following nasya karma.

Following application of anjana.

After awakening from sleep are the eight ideal occasions for the administration of prayogika dhumapana.

During the natural period of rata aggravation snaihika dhumapana is ideal; that is during the evening hours.

Vairechanika dhumapana is indicated during the natural period of aggravation of kapha dosha i.e. during the morning hours.

PROCEDURE

Client is made to sit comfortably on a knee-high chair. And the lighted dhuma yantra is placed in front on a table.

The client is asked to suck and then inhale the dhuma by placing the mouth piece of the dhumayantra between his lips.

He should exhale the dhuma only through the mouth. This is repeated several times. If any sputum comes it should be spat out in a spittoon.

Following this the client is now asked to suck the dhuma through one of the nostrils and then inhale. While doing so the other nostril is closed with a finger.

And then the dhuma must be exhaled through the mouth. Dhuma should never be exhaled through the nose and is the rule.

After repeating the procedure several times dhumapana is then continued through the other nostril.

In case of the prayogika and vairechanika dhumapana the inhalation of the smoke mostly through the nostrils is preferred.

Inhaling the smoke both through the Dhumapana 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.

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 dosha.

ASSESSMENT OF THE PROCEDURE

SYMPTOMS OF PROPER EFFECT

Clarity of the chest, throat and head
Feeling of lightness in the head
Feeling of lightness in the chest Feeling of lightness in the throat
Remission of symptoms produced due to morbid dosha
Liquefaction of the sputum
Remission of the illness.

SYMPTOMS OF INADEQUATE EFFECT

Lack of clarity of the voice
Provocation of the kapha dosha in the throat.
Stiffness in the head
No remission of the symptoms of the illness

SYMPTOMS OF EXCESSIVE EFFECT

Dryness and burning sensation in the head
Dryness and burning sensation in the throat, palate
Thirst
Confusion
Bleeding from the nose
Giddiness
Transient loss of consciousness

COMPLICATION OF DHUMAPANA

Deafness
Blindness
Inability to speak
Bleeding disorder
Giddiness

VRANA DHUPANA

The procedure of fumigating the wounds and ulcerations is known by the name vrana dhupana.

This is achieved by using the samputa yantra specially designed for this, Smoke less live charcoal is placed in the contain of the samputa yantra and upon which the prescribed herbal powder is dusted.

When it starts emitting the smoke the samputa yantra is closed by placing the lid.

The smoke starts escaping through the tube fitted to the summit of the lid. This smoke is passed on the ulcerations. This is the procedure of vrana dhupana.

About the dimensions of the tube, it is approximately 18 cm (8 angula) in length and 1 cm in diameter.

The lumen of the tube is approximately 5 mm in diameter.

These dimensions of the tubing may be changed depending upon the requirement as well as the size of the ulcerations.

The free end of the tube may be fitted with a wide cup which will help in entrapping the fumes at the site of the lesion.

The herbs like nimba (*Azadirachta indica*), vacha (*Acorus calamus*), guggulu (*Commiphora mukul*) etc may be used in the form of fumigating the ulcerations that helps in reducing the pus discharge and assists rapid healing.