

ROLE OF DARVIYADI DHUMAPANA IN KAPHAJA PRATISYAYA - A CRITICAL ANALYSIS

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ABSTRACT

Respiratory diseases impose an immense world-wide health burden. *Pratisyaya* is one among the common problem now a days, due to the change in lifestyles, everyone is in hurry and neglect health. Among the types, *Kaphaja pratisyaya* is the common element; even though it is considered as minor, when neglected cause so many complications of nose, ear, throat, head, eye and other parts of the body. Different treatment modalities are explained and *dhumapana* is one of them. Daily practice of *dhumapana* prevents particularly *Vata-Kaphaja roga* of upper clavicular region; it will clear the impurities from the heart, throat, and sense organs, produce lightness of the head and mitigation of doshas and diseases produced by them. *Darviyadi dhumavarti* is mentioned in *Chakradatta* in the context of *Kaphaja pratisyaya*. This article is an attempt to analyse its effect of *Darviyadi dhumavarti* in *Kaphaja pratisyaya*.

KEY WORDS – *Pratisyaya*, *Dhumapana*, *Darviyadivarti*

INTRODUCTION

In modern era with continuous changing life styles and environment and changed life habits, man has become the victim of many diseases. Respiratory disease is one among them. Nose is being exposed to external environment is more prone to all these causes and recurrent infections. *Pratisyaya* becomes the commonest, which is well known for its recurrence and chronicity. *Kaphadi dosas* are continuously eliminated through nose is known as *pratisyaya*. *Kaphaja pratisyaya* is the common type characterised by having *Praseka*, *Kasa*, *Aruchi*, *Nasasrava*, *Nasagaurava*, and *Kandu* in *Nasasrota*.¹ If *pratisyaya* is not treated at the appropriate time, give rise to many diseases in due course of time². So the management has its own relevance. In all types, the concentration of *Vata* and *Kapha*

is found to be higher. In such cases the patient should stay in non-airy places and should be treated with *Snehana*, *Pradhamana nasya*, *Dhumapana*, *Gandusa* therapies. Smoking for the therapeutic purposes using a specially designed instrument or pipe is known by the name *Dhumapana*.³ The accumulation of *Kaphadidosas* in the head as well as respiratory system is best cleared by this procedure. The medicinal herbs when subjected to combustion form aerosols droplets, which reach the site through smoke and act therapeutically. Based on therapeutic action, it is of several types. *Darviyadi Dhumapana* is explained for *Kaphaja Pratisyaya* in *Chakradatta*. It contains 5 drugs and prepared in the form of *varti*.

AIMS AND OBJECTIVES

1. To elaborate the *Pratisyaya Roga*.
2. To discuss the concept of *Dhumapana*.
3. To analyse the role of *Darvyadi Dhumapana* in *Kaphaja Pratisyaya*.

OBSERVATION

PRATISYAYA

It is the most important disease among the *Nasa Roga*. Continuous secretion from nose is known as *Pratisyaya*.

-NIDANA AND SAMPRAPTHI

Suppression of natural urges especially mutra and purisa, indigestion, excessive exposure to sunlight and excessive speech, anger, seasonal vagaries, excessive exposure of head to heat, vigils, excessive sleep, exposure to cold water, frost, sexual intercourse, vapours, excessive exposures to smoke and injury to head. Above etiological factor, aggravate *Vatadi* dosas, individually or in combination along with *Raktha* in the head and manifest *Pratisyaya*.⁴

-POORVARUPA

Heaviness in the head, sneezing, general body malaise, goose flesh and appearance of secondary complication.

-TYPES

There are 5 types based on *Dosha* predominance

→*Vataja Pratisyaya*

→*Pithaja Pratisyaya*

TYPES

<i>Charaka</i>	<i>Ashtanga Hridaya</i>	<i>Susrutha</i>	<i>Sarangadhara</i>
<i>Prayogika</i>	<i>Madhya</i>	<i>Prayogika</i>	<i>Samana</i>
<i>Vairechanika</i>	<i>Teekshna</i>	<i>Vairechanika</i>	<i>Brimhana</i>
<i>Snaihika</i>	<i>Snigdha</i>	<i>Snaihika</i>	<i>Rechana</i>
		<i>Kasaghna</i>	<i>Kasaghna</i>
		<i>Vamaneeya</i>	<i>Vamaneeya</i>
			<i>Vranadhupan</i>

→*Kaphaja Pratisyaya*

→*Rakthaja Pratisyaya*

→*Sannipathaja Pratisyaya*

All varieties of *pratisyaya* when neglected lead on to *dustapratishyaya*, having many complications and so tormenting all the organs of the body. Weakness of digestion, fever, dyspnoea, cough, pain in the chest and flanks.⁵

-KAPHAJA PRATISYAYA

White or yellow and cold discharge from the nose, whitish appearance of the patient, swelling of the eyes, heaviness in head and face and severe itching in the head, throat, lips and palate, anorexia, cough, thick discharge and salivation.⁶

-TREATMENT

For *kaphaja* type, *langhana* should be administered. For *paka snehana* and *swedana* can be done, then *vamana*. *Dhuma* and *avapida* can also administer.

DHUMAPANA

The process of inhaling herbal or mineral smoke in a specially designed way is called *Dhumapana*. The references of this can seen in both *brihat* and *laghutrayee*. The person who wishes to take care of his health should inhale herbal smoke daily to treat or to prevent the onset of disease of the parts above the shoulders, arising from – increase of *vata* and *kapha*.

-INDICATIONS

Indicated mainly for the diseases of *vata* and *kapha* origin affecting the parts of the body above shoulders such as pain in head, eyes, ear, cough, rhinitis, hiccup, excessive salivation, excessive sleep, asphyxia, stupor etc

AGE – According to *Acharya Vagbhata*, *dhumapana* should not be done before 18yrs and above 70 yrs

-CONTRA INDICATION

The following persons are ineligible for *dhumapana*- those who are tired, fearful, who are applied enema and purgations, burning sensation, cataract, vomiting, anaemia, who have just consumed milk, honey, ghee, liquor, food, curd and fish.

-BENEFITS

Properly administered *Dhuma* cures cough, dyspnoea, common cold, rigid neck, mandibular pain, head ache, and diseases of *Vata* and *Kapha*. Due to its application, a man attains proper functioning of sense organs, his voice improves psychological functions develop, hair and mustache become strong and breath becomes fragrant⁷.

-METHOD OF PREPARATION OF VARTI

The suitable drugs are collected, cleaned and dried. If minerals drugs, it should undergo purification. The *dhumapana* drugs can be used in two forms –

→*Churna* form (powder form) – The drugs intended to be used for *dhumapana* are cleaned dried and powdered.

→*Dhumavarti* – The desired drugs are collected, cleaned and dried. These are made into powder form after which they are grounded with water to form a fine paste. This fine paste is rolled over a dry wooden

stalk so that the thickness of the whole pill is about the thickness of the thumb. The length of the *varti* should be equal to 8 angulas. This should be allowed to dry in shade. When the pill completely dry, the wooden stalk in the middle should be withdrawn carefully so that an elongated pill with a shallow centre is left. *Varti* thus prepared should be used in the administration of *dhuma* after dipping the pill in the desired *sneha dravyas*.⁸ *Vagbhata* has told the length of *varti* is 12 angula.

-METHOD OF ADMINISTRATION OF DHUMAPANA

The person indicated for the procedure should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively. While inhaling from one nostril, he should close the other. Inhalation should be done thrice – inhaling the smoke and letting it out together form one bout; three such bouts should be done each time.⁹ Smoke should be inhaled through nose first if the imbalanced doshas are localised in the nose and head.

Person fit for *dhumapana*



Sit straight



Keep mouth open



Close one nostril with finger and inhale through other nostril



Exhale through mouth



Repeat thrice

Features of appropriate dhumapana: The vitiated *kapha* in the chest, throat, and head are completely eliminated, the patient relatively experiences a feeling of lightness in the head, chest, and throat and acquires acuteness of the sense faculties.

Features of inappropriate administration: There will be no clarity in speech, the throat will remain obstructed with *kapha* and heaviness is experienced in the head.



Features of excess administration: If administered excess it results in deafness, dumbness, blindness, giddiness and *Raktha Pitta*.¹⁰

DARVIYADI DHUMAPANA

It is explained in the *Nasa roga Pratisheda Adhyaya* of *Chakradatta* in the context of *Kaphaja Pratisyaya*.

It includes *Darvi*, *Ingudi*, *Nikumbha*, *Kinihi* and *Surasa*. Equal quantities of powdered drugs are taken and grounded with water to form a fine paste and prepare *varti*.¹¹

SL.NO	DRUGS	BOTANICAL NAME	FAMILY	PARTS USED
1	<i>Daruharidra</i>	<i>Berberis aristata</i>	Berberidaceae	Stem
2	<i>Ingudi</i>	<i>Balanitis aegyptiaca</i>	Balanitaceae	Fruit
3	<i>Dantimoola</i>	<i>Baliospermum montanum</i>	Euphorbiaceae	Moola
4	<i>Apamarga</i>	<i>Achyranthus aspera</i>	Amarathaceae	Seeds
5	<i>Surasa</i>	<i>Ocimum sanctum</i>	Lamiaceae	Leaves

<p>Daruharidra</p>  <ul style="list-style-type: none"> ○ Rasa – Tikta, Kashaya ○ Guna- Laghu, Ruksha ○ Virya - Usna ○ Vipaka – Katu ○ Karma –Kapha Pithahara, chedana 	<p>Ingudi</p>  <ul style="list-style-type: none"> ○ Rasa – Tiktha, Katu ○ Guna- Laghu ○ Virya – Usna ○ Vipaka – Katu ○ Karma – Kapha Vata hara ,rasayana
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Dantimoola



- *Rasa – Katu*
- *Guna – Tikshna*
- *Virya – Usna*
- *Vipaka- Katu*
- *Karma – Kaphavatahara, rechana*

Apamarga



- *Rasa – Katu , Tiktha*
- *Guna – Leghu , ruksha*
- *Virya – Usna*
- *Vipaka – Katu*
- *Karma – Kapha Vata hara, sirovirechana.*

Surasa



- Rasa- Katu , Tiktha*
- *Guna – Leghu , ruksha*
 - *Virya – Usna*
 - *Vipaka – Katu*
 - *Karma – Kapha Vata hara, krimighna*

DISCUSSION

When analysing the *samprapthi*, it can be understood that the main *dhosas* involved are *Vata* and *Kapha*. *Dhumapana* itself is *Vata-Kapha hara* and have action above clavicular region. *Dhumapana* is contraindicated in *pittaja vikara*, as it aggravates *pitta dosa* and *dushti* of *rakta*. In

Darviyadi Dhumavarti, the drugs have common properties like *Usna virya*, *Katu vipaka*, *Laghu guna*, and *Kapha Vatahara karma*. It shows that these have the capacity to resolve the *samprapthi*, as these properties are opposite to the *doshas* involved.

→ *Apamarga* is one of the best drug for treatment of *kapha* and *vata* and capable of

expelling over running *Kapha* and *vata doshas* in the body. Ethanolic extract of *Achyranthes aspera* shows bronchoprotective effect. The steroids present in the plant has anti-allergic activity. Alcoholic extract of the roots exhibit anti-inflammatory activity.¹² *Dantimoola* is anti-inflammatory and useful in cough. The ethanolic extract of *Baliospermum montanum* root, potential source of anti-allergy, anti-inflammatory and anticancer compounds. The crude ethanolic extract shows potential effects on immune and inflammatory responses and also higher antiallergic activity.¹³ *Tulasi* helps in respiratory diseases. Methanolic extract showed analgesic, antipyretic and anti-inflammatory effects. Steam distilled extract from the fresh leaves shows humoral immune responses such as antibody production, release of mediators of hypersensitivity reactions and tissue responses. It has good antibacterial activity due to higher content of linolenic acid.¹⁴ *Ingudi* is having anti-irritative action and helps in relieving swelling. It has a valuable source of natural active constituents of products that maintain health and in the treatment of many diseases. Flavonoids, has antioxidant potential. Fur anocoumarine shows several biological activities such as anti-inflammatory, antioxidant. Saponin present in it has immunostimulant property¹⁵. *Daruharidra* has anti-inflammatory, anti-bacterial action. Alcoholic and aqueous extracts showed good activity against acute inflammation. Aqueous extract effective in early phase and alcoholic extract in later stage of

inflammation. Ethanolic extract shows antimicrobial activity.¹⁶

CONCLUSION

Dhumapana is indicated for diseases of *vatakapaha* origin affecting the parts of the body above shoulders. It is also used to strengthen and purification of head, scalp, sense organs and mind. It is a treatment choice of *Kaphajapratisyaya*, because of its action on *pranavaha Srotas*. In *Darviyadi dhumavarti*, the drugs have *kaphavatahara* property and *usnavirya*, which is the same action needed for the treatment of *kaphaja pratisyaya*.

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Source of support: Nil,

Conflict of interest: None Declared

Cite this article as

Vishnupriya.M: Role of Darviyadi Dhumapana in Kaphaja Pratisyaya - A Critical Analysis; ayurpub; IV(3): 1263-1269