REVIEW STUDY OF “PRAYOGIC DHUMPAN” PRACTICE AS DAILY REGIMEN

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ABSTRACT

Ayurved is Veda by which to know the age or attained the age It is a science which is full of secrets of the healthy life. In daily regimen, more emphasize on how to conserve our health. Acharyas clearly explain at reference of daily regimen that what we to do daily. Acharya sushuruta use a word Satatam, means maintain punctuality to follow daily regimen. This regimen by means of daily cleansing and rejuvenating of body. It is like as making your body self-contained by boost immunity. In addition, protect form emotional and seasonal outbreaks. If a person not follow pattern of Ayurvedic Dincharya they suffer from diseases of Dosha kshaya Vriddhi Vagbhata explain vata, pitta,kapha dosha increase according to day,diet,and night pattern. At the end of day, end of diet, and end of night, there is vradhi of vata dosha. At the mid of day,mid of diet and mid of night, there is vradhi of pitta dosha, At the beginning of day diet and night there is vradhi of kapha dosha. Practice of Dhumpan is described after application of Anjana for elimination of shelashma of head. Authors of Brihat-Trye (Greater Triology) acharya charak shusurut and vagbhat approaches of Dhumpana as daily practice in healthy individual and treatment of disease of upper region of body. Exact herbs, apparatus, variance application in the health and disease conditions, effects and adverse effects and contraindication are mentioned.

Keywords: Dhum Pan, Daily Regimen, Dincharya, Veda, Brihat-Tryee Satatam.

INTRODUCTION: Daily regimen is nothing it is healthy practice, which should adopt healthy person to preserve health and prevention of diseases. Dincharya start from awakening in Brahm-Mhurta (1.36 hour before to sunrise). Many simulate have been given to make people aware of adopting Dincharya. As acharya charak said in sutras than chapter five matrashtiyee adhyay verse number 103 “City guard protects the city, Rathi is always careful in protecting the chariot. A wise person should always careful while performing the action of his body”. Here given examples are in view of protection as example of city for external cause of disease and example of chariot for internal cause of disease. External cause of disease considers faulty diet and life style and internal cause of disease is consider interaction of dosh-dushya.

All other worldly tasks should be followed by the body, when there is lack of body, then all the emotions for men are automatically lacking. It is our religion to follow the rules of daily regimen. In this article, the topic of Dhumpana in reference to daily practice is being discussed.

MATERIAL AND METHOD

Deputation of Dhumpan by Chakrapani commentary on charak samhita sutras than chapter five verse numbers 35 is inhalation and exhalation of dhum is known as Dhumpan. Drugs are quickly spread in all parts of cranial and facial region absorbed as smoke from the effect
of air and fir. Since in this article we are going to explain Dhumpa in reference of daily practice so only prayogic dhumpa is being emphasized.

**Prayogic Dhumpa apparatus-** length of nozzle is 36 angul according charak and 48 angula according to susurut. Nozzle should be straight, tri chambered, two opening. Size of anterior orifice is like to be plum kernels. Sharpness of fume of medicine is reduce due to its shape of apparatus and fume not direct penetrate to sense organ. It mettle of apparatus is silver, caper or iron.

**Position-** person should sit straight and attentive. Inhalation should be three times and each times three bouts (total nine time) sucking. Inhale either orally or alternate nostrils and eliminate through mouth itself, otherwise adversely e effects of vision may occurred. Inhalate by mouth in disease of throat region and by nostrils in disease of head, ear and nose.

**Prayogic Dhumpa kal:** Prayogic Dhumpa should be done in two times per day. Acharya Charaka describe eight kala just after bathing(snatva), eating(bhuktva), emesis(samulikhya), sneezing(ksuutva), brushing(dantannighrsha), Navan, Anjana, Nidrante. Vata and kapha dosh is dominant in these mentioned condition so elimination of excessive accumulation of these doshas Dhumpa should be done.

**Aushadh-dravya:** Harenu, priyangu, tejpatria chandan, usher ela, kesar, jatamansi gugulu etc drugs are soothing and balancing vata and kapha. Make pest of all drugs and coated above a stick of red wood. After drying gently separate the red wood, and Varti should be dip in oil or Ghee. Put Varti in apparatus and use fire for smoke. Length of varti of prayogic dhumpa is 12 Angul and breadth angusta madhya pramana( mid of thumb).

<table>
<thead>
<tr>
<th>Types</th>
<th>Time</th>
<th>Size(Angul Praman)</th>
<th>Inhaalation</th>
<th>Exhalation</th>
</tr>
</thead>
<tbody>
<tr>
<td>prayogic</td>
<td>Two time’s daily</td>
<td>48, (36 by charak)</td>
<td>Nostrils</td>
<td></td>
</tr>
<tr>
<td>snaihik</td>
<td>Once a day</td>
<td>32</td>
<td>Mouth and Nostrils</td>
<td>Through mouth only</td>
</tr>
<tr>
<td>virechanik</td>
<td>Three to four time</td>
<td>24</td>
<td>Nostrils</td>
<td></td>
</tr>
<tr>
<td>kasaghana</td>
<td>According to their condition</td>
<td>16</td>
<td>Nostrils</td>
<td></td>
</tr>
<tr>
<td>vamak</td>
<td></td>
<td>16</td>
<td>Nostrils</td>
<td></td>
</tr>
<tr>
<td>Vran dhupan</td>
<td>10</td>
<td>In opening of wound</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**DISCUSSION:** Now we discuss health promotion and disease preventive aspect of prayogic Dhumpan , it is a type of snaihik dhumpa and prescribe daily routine practice. When inhale fume of medicine orally or nasal rout probable mode of action is, fume goes to lungs via nasopharynx trachea, bronchous. And some part of fume affect head region like eye, ear, and cranium through mucosa of nasal and frontal sinuses. Fume is Ushna (hot in temperature) and singdha (due to Go,ghrit and essential oil of medicine), so it act on the mucosa of nasal sinuses and respiratory track and eliminate excessive kapha dosha. Acharyas also
describe symptoms of proper Dhumpan are clear chest region (heart and lungs sound), clean senses (sense of smell from nose, sense of hearing from ear and sense of vision from eye), feeling lighter head, because of pacifying kapha and vata. Complication may occur if it does in improper time and amount. Person become deaf, dumb and blind, feel giddiness, and bleeding from nose and mouth. In addition, management is Ghirata pan and Tarpan (nourishing therapy). Dhumpan not to be done in such condition like pregnancy, poisoning, alcoholism, cataract, diphtheria, diabetes mellitus, exhaustion, head injury, syncope, after eating curd milk honey, before 12 or 18 year of age. Otherwise complication manifest, like headache, blindness, bleeding from nose and mouth etc. Dhumpan after eating curd, milk, honey, leads to skin diseases and loss of sense of smell. Inhal pathya apathy of seasonal regimen The essence of this article is, attract and explain the positive effect of prayogic dhumpan of daily-recommended measures of staying healthy in order to elimination of accumulation of excessive kapha and vata dosha. Type of dhumpan is prayogik ,snehik, virechnik, kasaghna, vanak and vrana dhupan. Ayurvedic Dhumpan is different to Smoking of cigarette and beedi. Purpose of Dhumpan is medicinal effect. It is journe of medicine on vehicle of fire. Inhal fume of medicinal plants which consist vapor of essential oil and other active principle of herbal drugs passage through lungs in blood stream and circulate all over body. Smoking of cigarette and beedi is injurious to health cause lung cancer and pulmonary tuberculosis,Asthma but Ayurvedic Dhumpan is beneficial for health and treatment for many diseases.

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