

Ascertaining Classical Approaches of Ayurvedic 'DHUMPAN' for Health and Healing

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Abstract

Ayurved, the full-fledged system of medicine offers wisdom and practices for living life in health. It encompasses modalities aligned with health conservation, disease prevention and treatment with its' unique aspect of root cause elimination of the disease and concept of personalized treatment. Ayurvedic Self-Empowerment model provides user-friendly daily regimen of self-care procedures for the 'daily precise detoxification & due rejuvenation.' 'Dhumpan'- Ayurvedic Herbal Smoking (quite popularly known as 'Herbal Smoking') is described within this 'to do' list as well as within plans of treatment. Ayurvedic Dhumpan is focused to detoxify, rejuvenate and empower foundational elements, perception centers in addition to organs of perception, mind, entire physique, and vital parts. It works as a preventative for emotional and seasonal outbreaks and indicated in various diseases, conditions including acute pain. It is observed that 'Ayurvedic Dhumpan' is commonly and currently seen as 'Herbal Smoking' in a limited context either as a substitute or as a de-addiction treatment of 'toxic cigarette smoking.' *Ascertaining Classical Approaches of Ayurvedic 'DHUMPAN' is a need.* Increasing rate of unhealthy practices like toxic smoking and decreasing rate of attentive communication towards awareness of its toxic effects and undue interpretation have a potential to hamper overall success rate in the management of community health. This research article presents detail research of scientific work on Herbal Smoking with an exhaustive literature survey, comparative study of Dhumpana description from greater trilogy of Ayurved and covers details of Ayurvedic Dhumpana. The objective of this article is to actuate Ayurvedic approach of total health, create awareness about distinctive approach of Ayurvedic smoking as well as its' utility as a community health need. This article is aimed to fortify insights for the due perfection, systematization, upgradation and standardization in the futuristic aspects towards effective global administration of Ayurvedic Dhumpan. Revolution and validation in the versatile concept

of Ayurvedic Dhumpan may have a potential to benefit as a community health need by keeping the various stakeholders in mind.

Keywords: Dhum Pan; Dhumpna; Dhoompana; Herbal Smoking; Ayurvedic Dhum Pan; Daily Regimen; Dincharya; Five Elements; Community Health Needs; Global Administration; Yoga; Life; Health; Lifestyle

Introduction

Ayurvedic Dhumpan is focused to detoxify, rejuvenate and empower foundational elements, perception centers in addition to organs of perception, mind, entire physique, and vital parts. It works as a preventative for emotional and seasonal outbreaks and indicated in various diseases, conditions including acute pain. The meaning and scientific approach of Ayurvedic Dhumpan has been distinctive from the current version of the trend of Herbal Smoking. Therefore, ascertaining the classical references as the scientific evidence of Ayurvedic Dhumpan is a need for health and healing. What is Ayurved, what are the types, exact Ayurvedic understanding of methods and modes, application in the conditions of health and disease, the inclusion of healing herbs in those contexts, what is the variance in the authors of Greater Trilogy of Ayurveda in the description and approaches of Dhumpna are addressed in this manuscript. The primary introduction to meaning and objectives of Ayurveda for the non-Ayurvedic scholars and the global community who might not have an acquaintance with the Sanskrit word 'Ayurveda' has been relevant to the context.

Ayurvedic Dhumpan: Etymology and Meaning- Dhum Pan compiles two words – dhum and pana.

'Dhum' Meaning Vapor, Mist, Smoke

(smoke – smoke of medicinal drugs here.) '**Pana**' meaning '**intake**'- the term relating to therapeutics used in Ayurveda. Dhum Pan consists of the inhalation of medicated smoke through mouth and/or nose and releasing it only through the mouth. Smoke should never be exhaled by nostril as a protocol of Ayurvedic Dhum Pan.

Dhumpan Prescribed by Ayurved for Health and Healing

The references of DhumPan as a scientific modality are observed in Ayurved. It is essentially relevant to reach out to the conceptual meaning of Ayurved and its approach.

What is Ayurved? Ayurved, the full-fledged system of medicine offers wisdom and practices of living life in health, in harmony with the Mother Nature [1]. 'Ayurved' is a sister science of 'Yoga', classified among revered sciences & considered as the part of an ancient literature, Atharvaved [2]. The word 'Ayurved' comes from Sanskrit language. It's made up of two words, viz., "Ayu" and "Veda." "Ayu" means "life" and "Veda" means a science or to learn systematically [1]. Thus, Ayurved literally means the life-science. Ayurved defines life as an ideal and consistent union of physical body, organs (sense & motor organs), mind, and ***atma**- '**atman**' [3]. A specific equivocal word is not observed for the Sanskrit word Atma. Therefore, we request to refer this word as it is as Atma. However, for the understanding it can be referred to the spirit or the soul. It indicates that Atman must be present within the physical body to keep the life intact. Conservation of health, prevention and treatment of disease are the objectives of Ayurveda.

Methods

Brihatrayee, called as greater trilogy, viz. Charak Samhita, Sushrut Samhita, Ashtanga Hridaya and Ashtanga Sangraha being the most ancient and authentic classical texts of Ayurved, are selected for this research. The scholarly literature research for the comparative study of these classical texts in the context of the Dhumpna description, apparatus, procedure, types, effects of each type, herbs, indications, contraindications, adverse effects, features of appropriate Dhumpan, dose, time slots as per indications, list of herbs are rigorously studied from the main Sanskrit version of classics as well as their most authentic Sanskrit commentaries. Refer Table 1 below for the details of Sanskrit Classics.

The equivocal English words are meticulously assessed to optimum understanding. This research article elaborates authentic Ayurvedic information for the Ayurvedic and non-Ayurvedic readers/ scholars.

Name of the ancient Classical Ayurveda Text	Name of the Author Honorable scholar	Name of the Commentary	Name of the Commentator
Charak Samhita	Written by Agnivesa revised by Charak & Dhruvhabala	Ayurveda Deepika	Chakrapani
Charak Samhita	As mentioned above	Jalpa-kalpa-taru	Gangadhar
Sushrut Samhita	Acharya Sushrut	Nibandha-samgraha	Dalhana
Ashtanga Samgraha	Acharya Vagbhat	Shashilekha	Indu
Ashtanga Hrudaya	Acharya Vagbhat	Sarvanga-sundara	Arundatta
Ashtanga Hrudaya	Acharya Vagbhat	Ayurveda Rasayana	Hemadri

Table 1: The details of Sanskrit Classics.

Findings

Scientific Background and Paradigm of Dhumpan

Ayurved emphasizes that the physical body, and organs can be alive and functioning only if the consciousness, the 'atma' is present within the physical body and united with the organs and mind. This understanding of life parameters is central to the application of various Ayurvedic modalities in health, disease formation and elimination. The modalities are aligned with the health conservation, disease prevention and treatment with its' unique aspect of root cause elimination of the disease and concept of personalized treatment. It applies to Dhumpan as well.

Ayurvedic healthy living is focused on healthy attributes from every moment, each day and each component of individual's life. Therefore, it is enriched with the 'to-do' list inclusive of daily regimen of food and activities, personalized healthy practices, exercise, yoga, and thought process as well. (Daily regimen is referred to 'dinacharya' in Ayurvedic classics.) This Self-Empowerment model of Ayurved provides user-friendly self-care procedures for the 'daily precise detoxification & due rejuvenation [4,5]. Ayurvedic classics described 'Dhumpan' within this 'to do' list of daily regimens as well as within plans of treatment [6].

The focus of Ayurvedic Dhumpan is to detoxify, rejuvenate and empower the foundational elements, centers and organs of perception, mind, the entire physique, and works as a preventative for emotional and seasonal outbreaks and indicated in various diseases and conditions including acute pain [7].

Dhumpan modality is designated for the maintenance of health in a healthy condition of a body as a part of daily routine or for the therapeutic use in treating various diseases [8]. Dhumpan modality is designated for the

maintenance of health in a healthy condition of a body as a part of daily routine or for the therapeutic use in treating various diseases. Ayurveda unambiguously advises to smoke daily, scientifically with intelligence [8]. As a fact, Ayurved has explained it as a therapy for the conservation of the health of vital parts like head and neck [8].

Ayurved's contemplations about "health" and "healing" invariably incorporate the holistic or whole-body approach in the assessment of an individual with respect to constitution, diet, lifestyle and disease [9]. Ayurvedic holistic treatment offers awareness of individualistic diet & lifestyle, time-tested herbs, herbal preparations.

References about Dhum Pan and concerned herbs are found mainly in the description of lifestyle, daily regimen within the authentic traditional texts of Ayurved, [10-13] viz. Charak Samhita, Sushrut Samhita, Ashtanga Hriday Samhita, Ashtanga Samgraha Samhita etc.

Ayurvedic Herbal Smoking, 'Dhumpan' modality reflects distinctive approach. Inhalation of smoke is disreputable as an addiction. However, it is noteworthy that this procedure shows predominance of fire and air elements combined together, both of them having subtle, microscopic and all-pervading quality-which refers to Ayurvedic term 'Sooksma' [14]. This quality in the context of Dhumpan helps in rapid delivery and spread of medicines everywhere into all the nooks and corners of head and neck region, which includes numerous channels [15].

Description of Dhumpan is also referred as type of Ayurvedic detoxification procedure, i.e. Panchakarma called as Nasya-nasal administration of medicine in the form of inhalation of smoke [16].

Thus, Ayurvedic Dhum Pan virtually means smoking of the medicinal smoke using a dried roll / wick [17] made from paste of herbs, (which can be referred as dhum-stick),

with the help of special apparatus, (which can be referred as 'Dhum-instrument'[18]) in a systematic, and scientific manner.

Dhum-Stick

The smoking sticks (Ayurvedic nomenclature-Dhumvarti) are made up of essential herbs. The 7 to 8 inches long medicated stick is useful for Dhum Pan. Methods of preparation of sticks are variable according to the types of Dhum Pan [17]. For the Prayogika/Shaman Dhum Pan - A piece of shara kanda (stick of a type of grass), 10 to 11 inches' length is soaked for day and night in water. It is wrapped with silk cloth for 7 to 8 inches' length and then coated with the paste of prescribed herbs. It is allowed to dry up in shade and then shara kanda is removed.

Ayurvedic classic Ashtanga Hruday suggests that thickness of the stick should be equal to that of thumb. It also suggests that total 5 layers are to be applied one after another over the Shara Kanda, by allowing each layer to dry up properly first [19].

Finally, it should be smeared with ghee or oil. Then it is inserted in basal opening of instrument. Then its outer end should be lit and the smoke coming from the other end can be inhaled.

For the objective of elimination of dosha from the region of head, specific Dhumsticks are suggested - Dhumstick prepared by using Shveta (white variety of *Clitoria ternatea* Linn), Jyotishmati (*Celastrus paniculatus* Wild), Orpiment, regular and other varieties with fragrant properties such as Patra - *Cinnamomum tamala*, Nees and Eberum, Agaru (*Aquilaria agalocha* Roxb)[20].

Dhuma Instrument

A detail description of preparation of dhuma instrument is given in Ayurvedic texts. Ashtanga Hrudaya informs that instrument should have three chambers, with specific measurements of tubes according to the indication of type of Dhum Pan [18]. Description of the ideal pipe states that it should be straight with two partitions, the basal opening should be equal to the size of a thumb & the mouth should be equal to the size of a Kola fruit (*Zizyphus jujube* Lam). Sushruta Samhita suggests that the size of the mouth should be equal to that of the diameter of green pea [21]. It is interrupted by partitions with a controlled release of flow so that the smoke is not inhaled directly [18]. The prescribed dose, time & method are not supposed to harm the sense organs.

Method

Sushrut Samhita explained method with all the possible details. Relax and understand the instructions at once. Ayurvedic classics reveal 'mindful smoking' with the self-control, is the key to success of Ayurvedic Dhum Pan [19]. For Dhum Pan, one should sit in a pleasant set up and sitting position. Keep the body erect, backbone straight and eyes looking at floor. While smoking with the mouth, by holding the mouth piece of dhuma apparatus between two lips, the dhum should be sucked by mouth and then inhaled. This can be followed by smoking through one nostril while closing the other one. In either case person should exhale strictly through mouth only with wide open mouth. If exhaled through nose, smoke harms the vision by vitiating eyes [22].

Charak Samhita and Ashtanga Hruday suggest looking straight during the procedure [23].

Ashtanga Samgraha emphasizes on breathing normally while dhumpan [24].

Sushrut Samhita provides details of the inhalation according to the types of Dhumpaana. (For types - refer Table - 2). In Prayogik type, smoke should be inhaled by nose, in Snaihik Type of Dhumpaana, smoke should be inhaled either by nose or mouth, in Vairechanik type of Dhumpaana, it should be inhaled by nose and in other two types (Vamaniya and Kasahara) it should be inhaled through mouth.

One inhalation and one exhalation are known as 'ONE APAN' [20]. Three such APANS are to be performed consecutively [21]. This is considered as one set. Therapeutic administration involves repetition of such three to four sets at a single time [22].

Charak Samhita

suggests that in Snaihik type, dhumpaana should be done once in a day, Prayogik type is to be done twice a day and Vairechanik is to be done 3 to 4 times a day.

Kasahar type (meant to reduce coughing disorders) is told to be performed a bit differently. Burning coal is placed in an earthen saucer and powder of drugs is sprinkled over it and covered with another saucer having a hole in its center. A tube is connected to the hole, through which smoke can be inhaled. That tube may of the length of 8 t 10 fingers.

Types of Dhumpnan

Types of Dhumpnan are mentioned in all the classics, Charak Samhita describes 3 types, Shshrut Samhita mentioned 5 and Ashtanga Hridaya Samhita mentioned

three types of Dhumpnan. Dhumpnan according to according to Sushrut Samhita is of five types in the virtue of the therapeutic effect [23]. The effect is explained in terms of Ayurvedic fundamental concepts of Tridosha Theory [24].

Name of the Ayurvedic Classic	Number of Types	Names of types of Dhumpnana
Charak Samhita	3	Prayogik, Snaihik, Vairechanik
Sushrut Samhita	5	Prayogik, Snaihik, Vairechanik, Kasahara, Vamaneeya (figure 1)
Ashtanga Hrudaya	3	Snigdha (Having fats as base), Madhya (of medium potency), Teekshna (having high potency)

Table 2: Ayurvedic fundamental concepts of Tridosha Theory.

Ashtanga Samgraha collates the types of Dhumpnana. It equates following types from different texts [25]

1. Prayogik = Madhya
2. Snaihik = Snigdha
3. Vairechanika = Teekshna

Three functional energies of Ayurvedic philosophy are 'Vata/Vayu', 'Pitta' and 'Kapha' [26]. Ayurvedic definition of health emphasizes on manifestation of balance of these three doshas-the functional bio-energies. According to Ayurved, 'Disease' manifests from disturbed balance among these doshas [27].

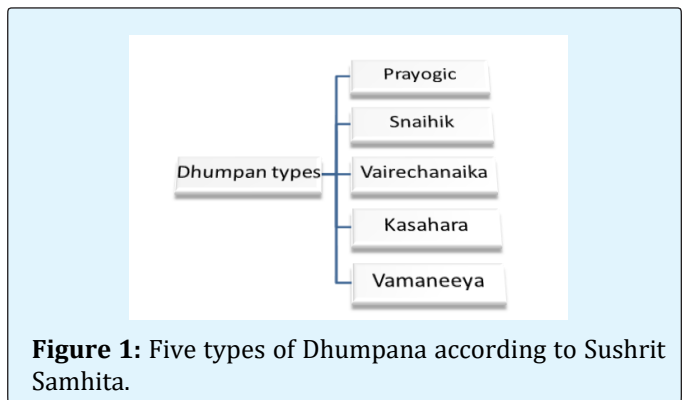


Figure 1: Five types of Dhumpnana according to Sushrut Samhita.

Type	Explanation of Sanskrit terminology	Effect / Properties	Herbs
Prayogika [28]	Sanskrit word Prayog means application, use daily as a part of Dincharya ⁵ -daily regimen or for specific symptoms	As a part of Daily routine regime/therapeutic use. Drugs with moderate action strength. Soothing, balancing of kapha and vata	Shallaki, black cumin (prithvika or nigella sativa Linn), sugar (sharkara, made from sugarcane), bark of Indian banyan (nyagrodha or ficus bengalensis Linn), Indian fig tree (udumbara or ficus racemosa Linn), sacred fig (ashvattha or ficus religiosa Linn), mountain fig (plaksha or ficus locor), lodh tree (lodhra or symplocos racemosa), Sugar, licorice (madhuka or glycyrrhiza glabra),
Snaihik [29]	Sanskrit word sneha means oil and snaihika means that which includes the fat-oily substance as a base	Lubricating, palliative, soothes respiratory passages of healthy, normal person alleviate dryness and irritation in respiratory passages. Drugs with mild action strength. Relieve dryness of vata	Masha (Black gram), Oil obtained from fruits and pith of trees, fat, marrow, muscle-fat, and ghee (butter fat), white dammar (sarjarasa or vateria indica Linn). nut grass (musta or cyperus rotundus), stone flower (shaileya or permellia perforta)
Vairechanika [30]	Virechana means to expel out Vairechanic means Expulsive-expels the excretory=waste material	Specially in diseases of head due to increased Kaphadosha Drugs of strong action, reduce excessive Kapha, it expels out mainly through nostrils	Shveta (white variety of Clitoria ternatea Linn), Jyotishmati (Celastrus paniculatus Wild), Orpiment, regular and other varieties with fragrant properties such as Patra - Cinnamomum tamala, Agarū (Aquilaria agalocha Roxb), Turmeric, Manashila (Arsenic sulphide), Laksha (Coccus lacca), Triphala (Terminalia chebula, terminalia bellerica, indian gooseberries)

Kasahari [31] Kasa=Ayurvedic name of the disease it can be referred to disease Cough	Antitussive-Therapeutic smoking for treatment of kasa Help in correction of vata, kapha. Ideally, to be consumed while eating the food.	Sulphates of Arsenic (Haratal and Manashila) , licorice (madhuka or glycyrrhiza glabra),, spikenard (mamsi or nardostachys jatamansi), nut grass (musta or cyperus rotundus), etc.
Vamaneeya [32] Vaman means vomiting, Vamaneeya vomit inducing	Emetic -It is used for inducing vomiting. Elimination of excess kaphadosha. Should be given after person has filled the stomach full of thick gruel made from sesame and rice.	horns or hairs of animals like cow, etc.

Table 3: Explanation of Sanskrit terminology.

Indications and Purpose of Application [33]

Charak Samhita explained indications quite elaborately. The texts, Sushrut Samhita and Ashtanag Hridaya Samhita from Greater Trilogy have included the indications mentioned by Charak Samhita. Age wise indication includes the period from 18 years to 80 years according to Ashtanga Hridaya [34]. It is indicated for the conservation of health as a part of daily regimen. Smoking is also advisable in diseased conditions and symptoms mentioned as Heaviness of head, Headache, Migraine, Falling of hair, Undue greying of hair, Locking of the jaw, Paleness of face, Excessive salivation, Affected voice, Cough, Hiccup, Sensation of stiffness/ blockage /irritation in throat, Swelling in throat, Weakness of teeth, Pain of teeth, Excess watering of the mouth, Discharge from morbid ear, nose, eye, Foul smell from nose and mouth, Earache, Pain in eyes, Infective conditions caused by worms, Sneezing, Excessive sleepiness, etc. It helps in controlling the symptoms and aggravation of existing disease and in preventing the diseases mainly of provoked kapha and vata [35]. It is prescribed as a follow up process after the Panchakarma process 'Vaman'-therapeutic emesis and 'Nasya' means Therapeutic administration of Nasal Medication which are two of the five panchakarmas [36,37]. (Pancha-five, karma-procedures. Panchakarma means five procedures of Ayurvedic detoxification). Removal of the residual kapha in the thorax and sinuses after this Panchakarma process is effectively achieved by Dhumapana. It offers a relief from symptoms like stiffness, weakness, fatigue which is caused by Vaman. Due to the implementation of beneficial herbs getting reliably delivered and absorbed in place of lesion in thorax, Dhum Pan shows rapid & natural recovery from the acute symptoms.

Contraindications

Dhum Pan should be avoided after taking purgative (Virechana) or enema (Basti) (Virechana and Basti are two of the five procedures-panchakarma) treatment. In the

case of bleeding through any aperture of the body, affected by toxins or fatigue, in conditions like grief, anxiety, and in pregnancy smoking should be avoided. Smoking is prohibited in condition of increased pitta. Smoking is also prohibited after consuming liquor or milk or fatty substances or honey or curd. The dryness of palate, fainting, injury to the head, headache in the diabetes and narcosis are contraindicated conditions [34].

Ashtanga Hruday contra-indicates dhumpana after consumption of fishes and poison as well. It also contra-indicates it in conditions like pallor and ascites [38].

Adverse Effects of Dhumpan: Charak Samhita provides most elaborate view regarding this topic [39].

If Dhumpana is done in Conditions which are listed as Contraindications: Smoking done in contraindicated circumstances leads to various serious diseases and severe conditions due to the adverse effect of improper smoking [39]. In these cases, mostly Pitta is aggravated and Rakta is vitiated (Rakta is a body constituent mentioned in Ayurved which can be referred as blood). Features like deafness, blindness, loss of speech, bleeding from external orifices, vertigo can be seen. This is to be managed by use of therapies which induce cooling effect

Markers of Appropriate Dhumpana: Symptoms such as lightness of the head, throat, chest, and liquefaction of Kapha [40].

Markers of Underprovided Dhumpana: Damage to voice, sensation of Kapha (phlegm) existence in the throat and weightiness of head are mentioned as markers of insufficient smoking [41].

Markers of Excessive Dhumpana: Feeling of heat and dryness in the throat, palate and head, feeling of thirst and dehydration are reflections of excessive dhumpana. It may lead to unconsciousness. In some cases, excessive bleeding, dizziness, collapsing may occur. Scorching in sense organs may arise [42].

Time of Administration of Dhum Pan [43]

For Dhum Pan eight model time slots are prescribed for habitual smoking in context of the vitiation of Vata, and Kapha (refer figure II). It is for the prevention of diseases of head and neck arising from them. The time is mentioned with respect to the daily routine as to do Dhum Pan following bathing, following having meals, after vomiting, following brushing the teeth, after nasal medication, following application of collyrium, after awakening from sleep and after sneezing.

Sushruta adds following time slots – after sleeping in day time, following sexual intercourse, following urination and defecation, after laughing, after getting angry and after surgical procedures. He suggests specific types for specific time slots –

1. Snaihik – Following (means immediately after) urination, defecation, sneezing, laughing, getting angry and sexual intercourse.
2. Vairechanik – Following bathing, vomiting, sleeping in daytime
3. Prayogik – Following bathing, meals, and surgical procedures [44]

The time & dose of smoking is administered according to the type & indication of Dhum Pan as per classical textual guidelines. Dhoomapana can be done several times repeatedly contingent to the necessity.

The term ‘after’ should be considered as immediately after that action.

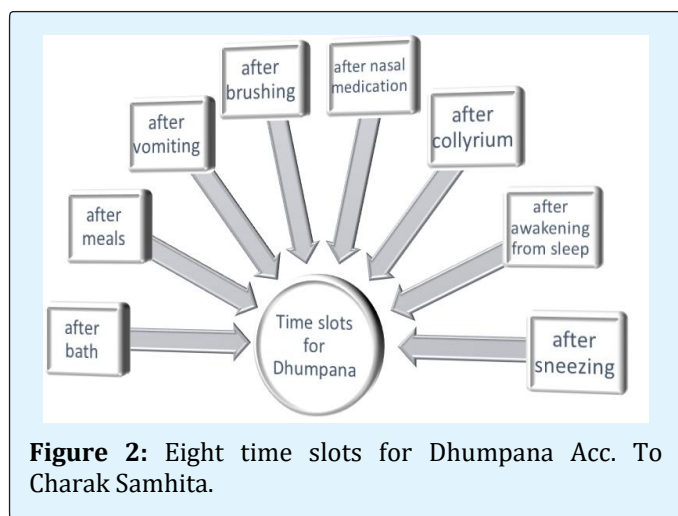


Figure 2: Eight time slots for Dhumpana Acc. To Charak Samhita.

Spring and rainy seasons have inherent invitation to all the seasonal diseases arising from imbalanced Kapha and

Vata. This might be the right season for the practice of “Ayurvedic Dhum Pan” as a part of daily routine regime.

Representation of Appropriate Dhum Pan

Symptoms such as lightness of the head, throat, chest, and liquefaction of Kapha are the signs of appropriate Dhum Pan as per Charak Samhita [40].

Sushrut Samhita suggests disappearance of pain and related symptoms in this regard [45].

Benefits of Appropriate Dhum Pan

Charak says that Dhumpān offers impregnability to sense organs, voice, hair, and bones of cranium. Ayurveda has emphasized that head is the most vital part of the body and has explicitly mentioned various modalities in a daily routine regime to take utmost care of the head [46].

The diseases related to the head and neck region caused due to imbalance of Vata and Kapha do not upset the person who performs appropriate Dhum Pan as a part of daily routine.

Sushrut Samhita suggests that properly done dhumpān helps in bringing freshness and vitality of senses, speech and mind. It makes hairs, teeth firm. It brings fragrance and cleanliness to mouth [47].

Ashtanga Hruday states that dhumpān prevents conditions like coughing, dyspnoea, rhinitis, abnormal discharges from apertures like nose, mouth, ears etc., dullness, hiccups, hair problems etc [48].

List of Some Herbs Mentioned for Dhum Pan

Garden pea (harena or pisum sativum Linn), beautyberry (priyangu or callicarpa macrophylla), black cumin (prithvika or nigella sativa Linn), ceylon ironwood (keshara or mesua ferrea Linn), sandalwood (chandana or santalum album), cinnamon (twak or cinnamomum cassia), cardamom (ela or elettaria cardamomum), vetiver (usheera or vetiveria zizanioides), sour cherry (padmaka or prunus cerasoides), camel grass (dhyamaka or cymbopogon schoenathus), licorice (madhuka or glycyrrhiza glabra), spikenard (mamsi or nardostachys jatamansi), sugar (sharkara, made from amla), bark of Indian banyan (nyagrodha or ficus bengalensis Linn), Indian fig tree (udumbara or ficus racemosa Linn), sacred fig (ashvattha or ficus religiosa Linn), mountain fig (plaksha or ficus locor), lodh tree (lodhra or symplocos racemosa), white dammar (sarjarasa or vateria indica

Linn). Nut grass (musta or cyperus rotundus), stone flower (shaileya or permellia perforata), sacred lotus (padma or nelumbo uncifera gaertn), white lotus (utpala or nymphaea alba), himalayan pine (shrivestaka or pinus roxburghii), frankincense (shallaki or boswellia serrata), myrrh (guggulu or commifora mukul), etc [49-51].

Discussion

Study reflects that all the classical texts and commentaries reflect similar approach in the application of Dhumpaana. The description of instrument, types, doses, time slots, and herbs is more or less similar with additional information provided in relevant part of it by each author. It is elaborated in relevance with each section of the results.

The master key of the treasure 'health' is anchored in its conservation. The basic and progressive aspects in navigating the stakeholders towards the prominent spectrums of health, empowerment of health by augmenting its development has been a topic of ongoing discussion in the enrichment of the medical field. Ayurved is time-tested long lived medicine, and the hub of creativity with intellectual ideas and doctor - patient transactions based on knowledge currency. Ayurvedic Herbal Smoking has a great potential to be a vital tool which can add value to the management and planning of health care across the countries at the level of nationwide, state-wide and district wide communities, populations and families.

Cigarette Smoking can cause fatal diseases like cancer. Development of information forum and education with experiential learning of systematic, authentic herbal smoking with references of authentic Ayurvedic texts, in a therapeutic set up, under Ayurvedic doctor's supervision would need a broader outreach to recognize benefits of therapeutic Ayurvedic smoking 'Dhum Pan' in contrast with the injurious experiences of cigarette smoking.

To summarize, we realize the scientific benefits of Ayurvedic Dhum Pan as a healthy tool and therapy. Modern busy Life is further becoming time demanding, with stressful commitments and adventures. Healthy practices are most welcome by the community when they are practicable. With the advanced technology in today's era, this procedure for management of health could be made easy and user-friendly. Some research and upgrades at the levels of pre- procedure, technical ground work, like herbs pasting, making Dhumstick, Dhum instrument and its portability is essential to make 'Ayurvedic Dhumpaana' integral as a part of daily routine- regime.

Conclusion

Ayurvedic Herbal Smoking, 'Dhumpan' modality reflects distinctive approach. It is observed that 'Ayurvedic Dhumpaana' (quite popularly known as 'Herbal Smoking') is currently explored either as a substitute or a counter medicinal dose in the de-addiction treatment of 'cigarette smoking.' Inhalation of smoke is disreputable as an addiction. However, it is noteworthy that the procedure of Ayurvedic Dhumpaana shows predominance of fire and air elements combined together, both of them having subtle, microscopic and all-pervading quality-which refers to Ayurvedic term 'Sookasma' [14]. This quality in the context of Dhumpaana helps in rapid delivery and spread of medicines everywhere into all the nooks and corners of head and neck region, which includes numerous channels [15].

Hence, this modality can be a boon in modern day practice if the threads from existing knowledge of Dhumpaana are taken forward with the help of thorough study and experiential learning.

This research throws light on different parameters regarding Dhumpaana.

1. Significantly common description is found in all the classics.
2. Approach: All the classical text authors described Dhumpaana in diurnal regimen in the condition of health and as the therapy in various diseases.
3. Some references are identical with Charak samhita in Sushrut Samhita and Ashtanga Hridaya Samhita. Some additional references are provided by Sushrut and Ashtanga Hridaya Samhita. It can be understood that chronologically Charak Samhita time frame is prior to Sushrut Samhita and Ashtanga Hridaya Samhita. Therefore, the later authors could have assessed and accepted the findings from Charak Samhita.
4. Dhumstick: Methods of preparation of sticks are variable according to the types of Dhum Pan. Ashtanga Hridaya described thickness of sticks and lists of herbs for dosha elimination.
5. Dhum Instrument: Ashtanga Hridaya informs that instrument should have three chambers, with specific measurements of tubes according to the indication of type of Dhum Pan. Ashtanga Hridaya provided detail method of preparation with specifications.
6. Sushruta Samhita suggests that the size of the mouth should be equal to that of the diameter of green pea [21].
7. Method of Dhumpaana: Sushrut Samhita explained method with all the possible details according to the

type of Dhumpna. Kasahara type (meant to reduce coughing disorders) is told to be performed a bit differently. Charak Samhita and Ashtanga Hrudaya suggest to look straight during the procedure [23]. Ashtanga Samgraha emphasizes on breathing normally while dhumpna [24].

Name of the Ayurvedic Classic	Number of Types
Charak Samhita	3
Sushrut Samhita	5
Ashtanga Hridaya	3
Ashtanga Samgraha collates the types of Dhumpna	Explained in section III E.

Table 4: Types of Dhumpna Variable in classics.

1. Indications and Purpose of application: Charak Samhita explained indications quite elaborately. The texts, Sushrut Samhita and Ashtanag Hridaya Samhita from Greater Trilogy have included the indications mentioned by Charak Samhita. Age wise indication as a diurnal regimen includes the period from 18 years to 80 years according to Ashtanga Hridaya [34].
2. Contraindications: Ashtanga Hrudaya contra-indicates dhumpna after consumption of fishes and poison as well. It also contra-indicates it in conditions like pallor and ascites [38].
3. Adverse Effects of Dhumpna – Charak Samhita provides most elaborate view regarding this topic
4. Time of administration: All the authors have their specific views. Charak Samhita provided eight slots; Sushrut Samhita suggests specific types for specific time slots.
5. Representation of appropriate Dhumpna: Charak Samhita and Sushrut Samhita include variable features.
6. Benefits of Dhumpna are independently explained by each author.
7. List of Herbs: Similarity in the listed herbs is observed.
8. Description of Dhumpna is also referred as type of Ayurvedic detoxification procedure, i.e. Panchakarma called as Nasya-nasal administration of medicine in the form of inhalation of smoke [16].

Ayurved is the science legendary for the wisdom of living life. Ayurvedic Herbs is a 'Brilliant Gift' presented by caring 'Mother Nature' to grace mankind with the optimum Health. It is hoped that this article would help motivate elder and newer generations of academicians, clinicians, researchers, pharmacists, and manufacturer companies to come forward, refresh, and update Ayurvedic ancient practices, upgrade pedagogics for standardizing and instigating an urge to research various aspects of this topic.

It is expected to bring in the due change, advancement and standardization for expounding the process, for recognizing the intrinsic and upcoming challenges like hazardous addictions, chronic diseases, and the community health needs.

Disclaimer

This article is not intended to treat, diagnose or prescribe any herb or process or treatments. Information given herein is no way to be considered as a substitute for the consultation with a duly licensed healthcare professional.

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