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Review Article

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Critical Review of *Dhoopana Kalpana* Mentioned In *Bhaishajya Ratnavali*

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ABSTRACT

We are surrounded by billions of microorganisms. Many of them are harmless but some of them are very fatal. Pathogenic microbes present in the environment around us are responsible for various health-related problems. Reducing the microbial load to non-pathogenic levels could be the purpose of traditional fumigation techniques like Dhoopana, Homa, Havana etc. This is evident from Ayurvedic literature where fumigation is indicated for sterilization of operation theatres, labour theatres and also in wound management. Thus, proper disinfection and sterilization are emphasized. *Ayurveda* has mentioned many herbal drugs, which may be of help in preventive methods like fumigation. *Dhoopana Karma* is one of the classic ancient remedy of sterilization to maintain a healthy biological environment. In classics, different *dravyas* were used in different disease conditions, but some *dravyas* are not easily available nowadays. So, a broad spectrum of drugs has been chosen from which it can be prepared and used per need. In this article, review of drugs is done which is explained in *Bhaishajya Ratnavali* for *Dhoopana karma*.

Keywords: *Dhoopana karma*, *Bhaishajya Ratnavali*, Fumigation, Disinfectant

INTRODUCTION

Dhūpana refers to “fumigation”. We are living in the environment which is surrounded by billions of microorganisms. These organisms contribute to our household dust. *Ayurveda* deals with both preventive and curative aspects of the disease. In the global scenario, *Ayurveda* is gaining importance because of its holistic approach towards a positive lifestyle. *Dhoopana Karma* (medicated fumes) creates an aseptic environment thus preventing airborne infections.

Dhoopana is a method by which herbal drugs, herbo-mineral drugs and animal origin drugs are used for fumigation to heal *Vrana*, *Yonigat Vyadhi*, *Jwara*, *Unmad*, *Obstructed Labour*, *Retention of Placenta*, *Arsha*, etc.

Ayurvedic fumigation is an example of drug delivery through the inhalation route. Mostly *Agni* and *Vayu mahabhoot pradhan dravyas* are used for *Dhoopana*. Most of the *dravyas* are volatile in nature and they are *laghu*, *ruksha*, *vishada gunatmaka*. A total of 23 formulations for *Dhoopana* are mentioned in *Bhaishajya Ratnavali*^[1].

Source of *Dhoopan Dravyas*

| Origin | Content |
|---------------------------------|---------------------------------------|
| <i>Stthavar</i> (Plant Origin) | <i>Nimba, Vidanga Guggul, etc</i> |
| <i>Janghama</i> (Animal Origin) | Horn, Hair etc |
| <i>Khanija</i> (Minerals) | <i>Hartal, Manashila, Hingul etc.</i> |

Purpose of *Dhoopana*

| <i>Dhoopana</i> | Purpose |
|---|--|
| <i>Rakshoghana Karma-12</i> | <i>Dhoopan of Bheshajagara, Kumaragara, Sutikagara, Shastra-Karma-Gruha.</i> |
| <i>Vyadhinashana-13</i> | <i>For Vranashodhana, Vranaropana, Kledashoshana, Krimihara, Vedanashamak, Durgandhahara, etc.</i> |
| Sterilization of <i>Asava</i> and <i>Arishata</i> | Sterilization |

***Dhoopana Dravya Karma*^[2]**

The mode of action of *Dhoopana dravya* is due to Agni *sanskar*. *Dhoopana dravya* has *Vayu, Akash* and *Agni Mahabhoota adhikya*. *Sukshma strotogamitva* is attained owing to the combination of these *mahabhootas*. So, the sterilization property of drugs is delivered and released in every corner and at microbiological level. It has a specialized combined effect on spiritual, medicinal and psychological aspects. *Dhoopana karma* implies fumigation of the desired or the affected area, with essential drugs or objects taken as per need. Generally, the drugs chosen for *Dhoopana* are *laghu* in *guna* and *katu, tikta rasatmak* and contain volatile content^[3]. *Dravya* are chosen depending on the condition where they are used, and on their rapid volatile and spreadable properties. Therapeutically, it plays an important role in the conditions such as *vedana*, infestation of *krumi, ati srava, kandu, vrana* and to sterilize the *Chikitsagara, Sootikagara, Kumaragara, Shastra, Yantra, Household area, pharmaceutical area (Sandhan prakriya)* etc. The properties of the *Dhoopa* in general are *rooksha, laghu, ushna, vishada, strotoshodhana, krumighna* etc. It also possesses *kledaghna, shoolahna, vranaropaka, shothahara* property. Hence it can be used in localized treatment like *Vrana dhoop, Yoni dhoop, Gudsthani dhoop, Karna dhoop* etc. *Janu Sandhigata vata* w.s.r to osteoarthritis of knee joint in all dimensions.

Types of *Dhoopana* In *Bhaishajya Ratnavali*^[1] of Herbal Ingredients

| Sr No. | <i>Dhoopana Name</i> | Indications | <i>Dhoopana Dravya</i> |
|--------|--------------------------------|--|--|
| 1. | <i>Aparapatan Dhoop</i> | <i>Yoni Dhoop, Shighra Aparapatan.</i> | <i>Katutumibij + Sarpkenchuli + Amltas Falmajja + Sarshap</i> |
| 2. | <i>Aparajit Dhoop</i> | <i>Jwara</i> | <i>Guggul+ Gandhatrun+ Vacha+ Sarjarasa +Nimbapatra+ Arkapatra+ Aguru+ Devdaru.</i> |
| 3. | <i>Ashtang Dhoop</i> | <i>Jwara</i> | <i>Guggul+ Nimbapatra+ Vacha+ Kushtha+ Haritaki+ Yava+ Sarshapa+ Ghrit</i> |
| 4. | <i>Godhumpishtha di Dhoop</i> | <i>Arsha/Gudshool</i> | <i>Godhumpisht+ Hingu+ Arushkar(Bhilava)</i> |
| 5. | <i>Chathurthik Jwara Dhoop</i> | <i>Chathurthik Jwara</i> | <i>Bhrungaraj+ Guggullupakshi Pankh.</i> |
| 6. | <i>Narakeshadi Dhoop</i> | <i>Arsha</i> | <i>Nrukesha+ Sarpanirmok+ Vrushdansh+ Arkamooltvak+ Shamipatra</i> |
| 7. | <i>Nimb Dhoop Apatradi</i> | <i>Bhutonmad</i> | <i>Nimbapatra+ Vacha+ Hingu+ Sarpanirmok +Sarshap</i> |
| 8. | <i>Palankashadi Dhoop</i> | <i>Jwara</i> | <i>Palank(Guggul)+ Vacha+ Kushtha+ Gajacharma+ Avicharma+ Nimbapatra+ Madhu+ Ghrit.</i> |
| 9. | <i>Paradadi</i> | <i>Upadansh</i> | <i>Rasa (Parad)+ Vang+ Khadir+ Haritaki+ Komal Kadali Patra Bhasma+ Guvak Fal Bhasma(Supari)+ Hingul+ Hartal+ Gandhak+ Tuttha+ Padmakashtha+ Saralkashtha+ Raktchandan+ Shwetchandan</i> |

| | | | |
|-----|------------------------------------|----------------------------------|---|
| 10. | <i>Pillaghna</i> | <i>Pillaroga</i> | <i>Kakamachi Phala + Ghrita</i> |
| 11. | <i>Pillaghna</i> | <i>Pillaroga</i> | <i>Devdaru + Bhavita Bastamutrena + Ghrita</i> |
| 12. | <i>Yonidhoop</i> | <i>Prasav Vilamba Dhoopa</i> | <i>Krushnasarpa Nirmok Dhoopan + Madanphala Dhoopan</i> |
| 13. | <i>Badaradi Dhoop</i> | <i>Upadansh</i> | <i>Badar Vruksha Twaka + Apamarga + Apamarga Panchang + Bharangi + Hingul</i> |
| 14. | <i>Balak Ratri Rodanhara</i> | <i>Balak Anidra</i> | <i>Chuchudar Mansa (Gandhmushika) + Haridra + Nimbapatra</i> |
| 15. | <i>Madhvadi</i> | <i>Jwara (Balak), Balakgarha</i> | <i>Madhu + Nimbapatra + Shweta Pita Sarshap</i> |
| 16. | <i>Masurika Krumighna Saraladi</i> | <i>Masurika Vrnastava</i> | <i>Saral Kashtha + Nimbapatra + Guggula</i> |
| 17. | <i>Mahadhoop</i> | <i>Unmada, Jwara, Apasmar</i> | <i>Karpasabija + Mayurpicha + Bruhati Panchang + Madanphal + Twak (Khas) + Vanshlochan + Bidal Vishtha + Vacha + Jatamansi + Sarpanirmork + Goshrung + Hastidanta + Hingu + Maricha</i> |
| 18. | <i>Maheshwar Dhoop</i> | <i>Jwara (Chaturthika)</i> | <i>Hingula + Devdaru + Saralniryasa + Ghrita + Gavyajaani + Gandhtruna + Kutaki + Nimbapatra + Madanphala + Bruhati</i> |
| 19. | <i>Yavashaktu</i> | <i>Pratishyaya</i> | <i>Ghrita + Shattu</i> |
| 20. | <i>Vranadhoop</i> | <i>Vranakrumi</i> | <i>Yava + Goghrita + Bhurjapatra + Madanphala + Gandhabiroja + Davdaru</i> |
| 21. | <i>Shrivasadi Dhoop</i> | <i>Vranakrumi</i> | <i>Shrivasa (Gandhabiroja) + Guggula + Agar + Rala</i> |
| 22. | <i>Shoolhar Dhoop</i> | <i>Shoolahara</i> | <i>Shaktu + Katutaila</i> |
| 23. | <i>Sarpavagadi Dhoop</i> | <i>Jwara, Badhahara</i> | <i>Sarpa Nirmoka + Rasona + Marva + Sarshapa + Nimbapatra + Bidal Purisha + Meshshruni + Vacha + Madhu</i> |

Importance of Guggul^[4] in Dhoopana Karma: As guggul is a common ingredient in most of the dhoopana dravyas, its importance is elaborated. The meaning of the word *Guggul* is “that fights against disease”. It is mainly used for the treatment of obesity, high cholesterol. Other uses are as anti-inflammatory, astringent; in t/t of Rheumatoid Arthritis, enriching blood, as a diuretic, thyroid stimulant, liver tonic, stomachic, expectorant, carminative, sedative, appetite stimulant etc. The oleo gum resin is also known for its use in indolent ulcers in lotion form and used as a gargle for the ulcerated throat. *Guggul* is either the main or secondary ingredient in several drugs or medicines. It is also recommended for hay fever, laryngitis, chronic bronchitis. It is used in gout and heart diseases. The steroids present in *guggul* are associated with the hypolipidemic and anti-inflammatory activity. Ethanol extract of the trunk of *Commiphora wightii* gave an anti-fungal flavone known as Muscanone along with old known compound Naringenin. They have found that Muscanone was active against *Candida albicans* in microbial assay. Guggultetrol ferulate has been isolated from the cytotoxic fraction of Ethyl acetate extract of *guggul*. Volatile oils from gum-resin

of *Guggulu* show antibacterial activity. The aqueous extract showed moderate antibacterial activity against *Staph. aureus* and *Salmonella typhi* and marked inhibition against *E. Coli*.

DISCUSSION

In modern view, this can be compared with infectious agents' impact on health due to known or unknown cause. In present era, certain materials like ghee, honey, milk, eggs could be used due to easy availability and rest of the material can be exempted from the pharmaceutical preparation of fumigation. Hair (including wool), nails, horns, scales, claws, shells, feathers and beak contain Keratin. Keratins have intra- and intermolecular hydrogen bonds and large amounts of the sulphur-containing amino acid cysteine. The pungent smell of burning hair is due to the sulphur compounds. This sulphur has played a very important role in putting forward *dhoopana* as a very well known concept since ancient times along with the concept or knowledge of microbiology since *Dhoopana Karma* is indicated in *Sansargajanya Vyadhi* like *Jwara, Balgraha*, etc. It is also evident from its indication in pandemics

(*Janapadopdhvansa*) in classic texts. A total of 23 types of *Dhoopana* are mentioned in *Bhaishajya Ratnavali*. Out of 23, 8 different *Jwarahara Dhoopana* are mentioned; amongst them one is for *Balajwara*. *Dhoopana* action for diseases of *yoni* and its related conditions like Prolonged labour, Obstructive labour are given. In *Netragat Vyadhi* especially in *kaphaj* and *krumij lakshana* like in *Pillarog* 2 types of *Dhoopana* are mentioned. In *Arsha* (specially *kaphaj* and *stravi Arsha*) 1 type of *Dhoopana* is described. In *Upadansh Vyadhi* 2 types of *Dhoopana* are mentioned; one is from mineral source and other is from herbal source. For infected wound like Diabetic foot, Tubercular ulcer, 2 different *Vranahara Dhoopana* are mentioned, in which *Shodhaniya*, fragrant and *krumighna* drugs are included. On *Pratishyay* one *dhoopana* is mentioned which by its properties can be given specially on *vataj pratishyay*. Of all the 23 *Dhoopana* mentioned in *Bhaishajya Ratnavali*, 7 are *Sthanik Dhoopana* and 16 are for fumigation purposes.

Dhoopana is widely used for preventive aspects like for disinfecting the room of the *balaka (kumaragara)* and *sutika (sutikagara)*. Thus, the *Dhoopana Karma* aims for antiseptic, anti-inflammatory effect due to the bactericidal properties in treatment of various diseases like *Vrana*, *Jwara*, *Yoni Vyapad*, as *Shoolahara*, in *Unmad*, *Apasmar* etc.

Dhoopana of *Bheshajagara* has been mentioned to keep the premises clean and hygienic^[5]. *Yonidhoop*^[6] means fumigation of vulva-vagina region. It has shown significant effect in different genital disorders, for *sutika*, *sukhaprasava* etc. It improves immunity of female genital tract by maintaining healthy vaginal flora. Various drugs have shown antimicrobial action against *E.coli*, *Staphylococcus aureus*, *S.bony*, *Candida albicans*. Thus, *yoni dhoopana* has bacteriostatic action, and is a economical and effective procedure.

CONCLUSION

Dhoopana Karma is a significant sterilizing modality. It can also be utilized as a route of administration of drugs with no negative consequences. The traditional use of *Dhoopana Karma* in epidemics shows that it was useful in controlling the spread of many new infectious diseases. It is a safe, cost-efficient, and highly effective sterilization method.

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