



Herbal fume inhalation similarities between Dhoopan and Hawan

Rahulkumar Ramkrushna Kamde¹

¹Head of the Department, Prasuti tantra and Streeroga, KVTR Ayurved College Boradi, Dhule, Maharashtra, India

*Corresponding. Email: kamderahul77@gmail.com

<https://doi.org/10.36018/ijyr.v4i1.71>

Abstract. Herbal fume inhalation for a health benefit or disease treatment is an Ayurvedic and Vedic approach. In Ayurvedic texts, it is mentioned as Dhoopan and in Vedic texts, it is referred to as hawan (Yagya). There are similarities in methods and procedures of both the methods. The present study identifies five areas where there are similarities i.e. herbal mixture preparation, offerings to fire, use of smokeless fire, use of chanting, dose repetition. This perspective showed similarity present between these two ancient herbal inhalation methods potentiating a great scope of further research in this direction.

Keywords. Dhoopan, Hawan, Yagya, Ayurvedic texts, Vedic texts

Introduction

Herbal fume inhalation for a health benefit or disease treatment is an Ayurvedic approach mentioned in Ayurvedic texts, as Dhoopan. Kashyap Sanhita (1) has a separate chapter on Dhoopan describing different Dhoop made of different Dhoopan Dravya for various diseases. It mentioned रोगनाशनाः (for disease treatment), धूपोअयमरिष्टम (destroys all diseases immediately), सर्वरोगेषु शम्यते (treats all diseases), सुखावहः (Health tonic), वर्धयतिप्रजाः (for Child growth), सर्वरोगेषु अपस्मार विशेषण (in all diseases especially in epilepsy). In addition Charak Sanhita (2) and Sushrut Sanhita (3) also described herbal inhalation as Dhoomnasya and Dhoompana for apasmar (epilepsy), unmaad (mania), eye diseases, ear diseases, etc. Other Ayurvedic texts such as Yog Ratnakar (4), Bhaishajya Ratnavali (5) also mentioned Dhoopan for treating fever, krumi

(worm) infection, etc and also for other health benefits.

Similar to this Ayurvedic Method, Atharvaveda also mentioned herbal fume inhalation for health benefit or disease treatment using Hawan. It mentioned hawan for various kinds of physical and mental diseases i.e. tuberculosis, mania, etc. (6).

However, there are some similarities among these herbal inhalation methods, especially in materials, their preparation and its usage procedure. The present study aimed to find these similarities.



Materials and Methods Similarities between Dhoopan and Hawan

Herbal inhalation in Ayurveda is referred to as various terminologies i.e. dhoompana, dhoom nasya, and dhoopan while in the Vedas and vedic

texts hawan or Yagya has herbal inhalation as part of its component. The Below table described some common similarities between both herbal inhalation methods from Ayurvedic and Vedic texts (1-3) (7-9).

Ayurvedic references	Vedic references
Dhoopan dravya (जौकुट) is made through mortar and pestle (कूटकर), and Hawan dravya (samagri) is also made coarse powder (जौकुट)	
<p>Translation of <i>Mahadhoop</i> (महाधूप) preparation described to make the dhoopan dravya through mortar and pestle (यवकूट करे एवं निर्धूम अग्नि पर जलाएं). (5).</p> <p>पूर्वमेव भिषग्धूपं पुष्पयोगेन संहरेत् । उपोषितः शुचिः स्नातो मैत्राग्नेयोत्तरासु वा ॥ वाचयित्वा बलिं कृत्वा श्रुत्वा शब्दान्मनोऽनुगान् । चतस्रः शुचयः कन्याः कुट्टयेयुर (तन्द्रिताः) ॥ तं धूपं निदध्याभ्दाजने नवे । गोपयेञ्ज सुपिहितं काले चैनं प्रयोजयेत् ॥ (1)</p>	<p>Vedas also recommends preparation of havi (Hawan Samagri) through mortar and pestle as <i>havishyakrudehi</i> (हविष्कृदेहि) (sloka 15, Yajurveda Chapter 1 (7)) to make Jaukut (coarse) powder of havi.</p>
Dhoopan dravya is offered through fire to get Dhoop (होमजापत...अग्निब्रवीत), Hawan samagri is also offered to fire to get herbal fumes	
<p>Dhoopan dravya is offered through fire to get Dhoop (होमजापत...अग्निब्रवीत), होमजापत...अग्निब्रवीत. It is said to use dhoop produced by using fire (given by fire) (1).</p> <p>होमजापनपोयुत्कास्ततस्तुष्टोऽग्निब्रवीत् । इमान् धुपान् प्रयच्छध्वं प्रयुङ्ध्वं च मद्पितान् ॥ रक्षोभृतपिशाचेभ्यो न भयं वो भविष्यति । जातेषु वर्धमाने च रोगे धात्र्यां च युङ्क्त ह ॥ (1)</p> <p>Fire is considered deity (important) for generating dhoop (1).</p> <p>अग्नेः सकाशाध्दपान् स संलब्ध्वा चाधिकोऽभवत् । अधृष्या सर्वभूतानां कुमारास्ते च रक्षिताः ॥ (1)</p>	<p>Hawan samagri is also offered to fire to get herbal fumes. Agni is one of the prime divine forces of Vedas. The first sloka of the Rigveda (8) is about agni. All the offerings including havi are offered to Agni as is also considered as a carrier of all the offerings to the deity. <i>Suktas</i> of Agni (7-9) clearly state prayers to Agni to take all the offerings to the deity. This is also similar in dhoopan as described in this section.</p>

Table 1. Similarities between materials and methods between herbal inhalation portion of dhoopan and hawan.

Dhoopan dravya should be offered to smokeless fire (निर्धूम दीप्त) and inhalation of herbal fumes is recommended; Hawan samagri is also offered in smokeless fire and herbal fume inhalation is recommended.

Ashtanga Hridayam (10) described to put dhoopan dravya in smokeless fire (निर्धूम दीप्त स्थिर अंगार पूर्ण).

कसग्रम् तू चूर्णं गुटिकाम् वा निर्धूमदीप्तस्थिराङ्गरपूर्णं
सुसंस्थिशरावे प्रक्षिप्यान्नेन मूर्ध्नि प्रवृत्तच्छिद्रेण शरावेणापिधाय
निधाय च तत्त्रोतसि नेत्रं कृत्वा मुखेनैव धूमम् पिबेत् ।
उरः प्राप्तं च मुखेनैवोद्धमेत् ।
प्रशान्ते च धूमे पुनःक्षिपेत् ।
पिबेच्चादोषशुद्धेर्लाघवाद्वा ॥

Hawan samagri is also offered in smokeless fire. Vedas described smokeless fire through symbolic language i.e. *sapta jihva agni* (seven fold fire) (6-8).

In addition, the method of herbal fume inhalation described in Vedic texts is well described in Rigveda 10/137/2-3 (8) and Atharvaveda 4/13/2-3 (9). They state medicinal fumes generated in Yagya are of two types. One, breath in, is full of medicinal properties, which destroys diseases; the other, breath out, is sending the disease far away – indicating method and potential of herbal inhalation which is as similar to Dhoopan or Dhoompana. [द्वविमौ वातौ वात आ सिंधोरा परावतः । दक्षतेअन्य आवातु परान्यो वातु यद्रपः ॥ आ वात वाहि भेषजं वि वात वाहि यद्रपः । त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥]

After dhoop generated, there should be chanting (दह्यमाने जपेत्विदम), Hawan also involves chanting of Mantras

After Dhoop ignition what to chant

कुतो धूपाः समुत्पन्नाः किंदैवत्याः कीमाश्रयाः ।
कैर्नामभिर्मतास्तेषु दह्यमानेषु किं जपेत् ॥ (1)

Chant following after Dhoop (दह्यमाने जपेत्विदम)

...दह्यमाने जपेत्विदम् ॥ अग्निस्तवा धूपयतु ब्रम्हा त्वा धूपयतु,
शिवस्त्वा धूपयतु, वसवस्त्वा धूपयतु, आदित्यस्त्वा धूपयतु,
मरुतस्या धूपयन्तु, साध्यस्त्वा धूपयतु, देवा ऋभवस्त्वा धूपयन्तु
विश्वे त्वा देवा धूपयन्तु सर्वे । (1)

During Hawan havi (hawan samagri - herbal mixture) is offered to fire with mantra chanting followed by 'Svaha' chanting. Mantra chanting is an essential portion of Hhwan (10). The invocation of divine forces described in hawan i.e. Agni, Shiva, Aditya, Marut, etc are similarly described in Kashyap Sanhita.

Dhoopan should be repeated to treat (धूप्यते पुनः), Hawan (Yagya Therapy) is also given for continues at least 40 days

Here it described to repeat the dose of dhoopan to treat the patient (धूप्यते पुनः).

आघ्रातपरधूपस्तु यदि न प्रतिधूप्यते । आशुतं रोगमाप्नोति तदर्थं
धुप्यते पुनः॥

Many studies have published Yagya (hawan) Therapy which was given for continuous 40 days having repetition of dose (11) (12).

Cont... **Table 1.** Similarities between materials and methods between herbal inhalation portion of dhoopan and hawan.

Discussion & conclusion

The existence of herbal fumigation as an important therapeutic module is suggested in Ayurvedic and Atharvedic texts which are well described in table 1. If this was an important module of health treatment then the prevalence of herbal fumigation should also exist in practice. A study reported around 50 countries of 5 continents used mono or multi herbal fumigation for the neurological, pulmonary, female disorders, etc diseases (13). Dhoopan and Hawan are close or very similar procedures. Infact, as per 'Athharva Chikitsa Vigyan' book by Dr. Hiralal Vishwakarma (14) says "Hawan is also known as Yagya and Dhoop" in this world.

Thus, based on above references of Ayurvedic texts and Atharvaveda, it is clearly implied that herbal fumigation for health benefit and therapeutic purpose is an ancient therapeutic method and it is well described in both Ayurvedic and Atharvedic texts.

Conflict of Interest

Author declares no conflict of interest

References

1. Kashyapa Samhita. Dhoop kalpa adhyay (धूपकल्प अध्यायः). Chaukhamba Sanskrit Sansthan, Varanasi. Version Reprint Vikram Samvat 2063.
2. Charaka Samhita. 'Vidyotini' Hindi commentaries ('विद्योतिनी' हिंदीव्याख्योपेक्षा). Chaukhamba Orientalia, Varanasi-221001, Edition Chaturdash
3. Sushruta Samhita. Part II (Uttaratantra). Chaukhamba Sanskrit Sansthan, Varanasi. Version Triodash Vikram Samvat 2057.
4. Yogaratnakara:. 'Vidyotini' with Hindi commentaries ('विद्योतिनी' हिंदी टिका सहितः). Chaukhamba Sanskrit Sansthan, Varanasi. Version VII, Vikram Samvat 2058
5. Bhaishajya Ratnavali. Shri Govinddassen written, 'Siddhiprada' - Hindi translation (श्रीगोविन्ददाससेनविरचिता, 'सिद्धिप्रदा' - हिंदीव्याख्योपेक्षा). Chaukhamba Surbharti Publications, Varanasi, Edition, 2007.
6. Verma S, Mishra A, Shrivastava V. Yagya Therapy in Vedic and Ayurvedic Literature: A Preliminary exploration. Interdis. J of Yagya Res. 2018;1(1):15-20. <https://doi.org/10.36018/ijyr.v1i1.7>
7. Vedmurti Taponishtha Pt Shriram Sharma Acharya. Yajurved Samhita. Gayatri tapobhumi Mathura, Revised edition, 2011
8. Vedmurti Taponishtha Pt Shriram Sharma Acharya. Rigved Samhita. Gayatri tapobhumi Mathura, Revised edition, 2011
9. Vedmurti Taponishtha Pt Shriram Sharma Acharya. Atharvaved Samhita. Gayatri tapobhumi Mathura, Revised edition, 2011
10. Astanga Samgraha of Vagbhata. Nasyavidhi Adhyaya, Page 525. Chaukhamba Orientalia, Varanasi, ninth edition 2005.
11. Pandya P. Applied Science of Yagya for Health & Environment. Ved Mata Gayatri Trust. Shantikunj Haridwar, 2010.
12. Saraswat A, Yadav G, Sharma U, Bisen K, Desai T, Bhagat S, Shrivastava V. Yagya Therapy as adjunct care tended to normalized level of thyroid hormones in 18 thyroid patients after 40 days of treatment. Interdis. J of Yagya Res. 2021;3(2):19-8 <https://doi.org/10.36018/ijyr.v3i2.61>
13. Mohagheghzadeh A, Faridi P, Shams-Ardakani M, Ghasemi Y. Medicinal smokes. J Ethnopharmacol. 2006;108(2):161-84 <https://doi.org/10.1016/j.jep.2006.09.005>
14. Vishwakarma H. Atharva Chikitsa Vigyan. Chaukhamba Krishnadas Academy, Varanasi, 1984

