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Ayurveda

ROLE OF DEEPANA-PACHANA IN PANCHAKARMA: A REVIEW

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Agurveda explains that our health is dependent not only on what we eat, but also on how we digest. The most vitamin-fortified diet or healthy food is considered unhealthy if our body isn't able to properly digest, absorb, and assimilate the food. Acc. to ayurvedic classics "Sarve Roga Api Mandagni" means all diseases in the body are caused due to mandagni (due to improper functioning of agni). In other words, the proper function of agni is important for strong vyadhikshamatva shakti (immunity) or bala Agni plays an important role in digestion of food. Mandagni leads to Ama formation which is the root cause of Roga. Utpatti. There are so many diseases originating because of Ama which are grouped under Ampradoshaja Vikara. Deepana and Pachana are considered under the heading of Shamanaushadhis. It is the first line of treatment selected in order to overcome Ampradoshaja Vikaras. Thus, the treatment is mainly targeted towards the Agni thereby correcting the Ama. Deepana and Pachana are aimed in correcting the Agni which further helps in the proper digestion of Sneha and proper mobilization of dosha from shakha to kostha.

KEYWORDS: Mandagni, vyadhi kshamatva, Ampradoshaj vikarasa, Deepana, Pachana

INTRODUCTION:

अहंवैश्वानयो बूत्वा प्राणिनांदेहभाश्रित्। प्रािानान संमुक्तंनचामभ अन्नंचतुर्वधि भ ॥ (1)

[Lord Krishna defines the importance of agni by saying-having become the fire *Vaisvanara*, I abide in the body of living beings and, associated with the Prana and Apana, digest the fourfold food.]

Agni in context of functioning of a living organism, which maintains its integrity and performs its vital activities by converting the food consumed not only into its various structural and functional constituents but also to provide Shakti or energy necessary for proceeding with its innumerable vital activities. If the agni is not proper in functioning, it will ultimately result in formation of ama i.e. undigested or half-digested un-metabolised food product circulates in the body as toxins. Ayurveda has named such toxins "Ama". Ama is a Sanskrit word which literally means undigested or uncooked(2)

"उष्भोल्नफरत्वेन धतुभान््मंअन्नाश्रचतभ ्। दष्ुटभाभाशमगतं यसभाभंप्रच ते॥" (3)

Formation of ama is influenced by mainly hypo functioning of agni or manda agni. Manda agni is unable to digest food properly and thus the unriped, uncooked, immature and indigested substance is formed which is known as ama. The ama which formed as a result of manifests various symptoms in the body which are described in Ashtanga Hridaya by Acharya Vagbhata as under.

स्रोतोयोध् फरभ्रंश गौयवातनर भढ़ता। आरस्मानन्कतनष्ठीव भरसङ्ग अरुश्रच क्रभ्॥" (4)

Symptoms includes obstruction in microchannels, loss of energy, heaviness, flatulence, laziness, indigestion, hypersalivation, constipation, anorexia, depression.

· Role of Deepana-Pachana In Panchkarma

Panchkarma is the composite nomenclature of five kind of treatments designed for bio purification of body. Panchkarma is essentially the therapeutic technology of Samshodhana. Classical texts have described Panchkarma therapy into three main karmas as $Purva\ karma$, $Pradhana\ karma$ and $Paschata\ karma$. The first and foremost karma done in every Panchkarma therapy is $Purva\ karma$.

What Is the Need of Purva Karma? (5)

- 1. It promotes Agni, the biofire.
- 2. It exhausts Ama, the morbid dosha in situ.
- 3. It mobilizes the dosha from shakha to koshtha.
- $4. \ \ \,$ It softens the body parts and renders the cells and tissues more washable.

IMPORTANCE OF PURVA KARMA

"न्स्नग्धात्नात्रात मथा तोमंअमत्नेन प्रिुमते। कपादम् प्रिुमन्तेन्स्नग्धात्देहात्तथौषध्ै"॥ (6)

As in a vessel smeared with oil, water falls down without sticking to the vessel, similarly kapha and other morbid doshas are expelled out easily in a body which has undergone oileation therapy.

• Purva Karma Causes (7)

- Exhaustion of toxins by Langhana, Deepana and Pachana.
- 2. Snehana, Svedana and Abhyanga.
- Drastic expulsion by major karmas like emesis, purgation, enema, nasya etc.

REVIEW OF LITERATURE:

Deepana and Pachana are the treatment modality which are used either as the Purvakarma (~pre- operative procedures) before any Shodhana Chikitsa (~purificatory measures) or adopted as the main treatment modality in many of the diseases. In either of the situations it is the Agni and Ama being corrected. Agni is the chief factor which is responsible for maintaining the Swaasthya in its normalcy and produces various diseases in its hypo and hyper functioning state. (8)

· DEEPANA:

"नचेत्न आभंवन्ननकृत्च दीननं" (9)

The drug that kindles the *Agni* but does not digests the ama is called *deepana*. According to Hemadri, *deepana karma* helps in separation of dosha from *dhatu*.

The best Dravya for Deepana is Mishi according to Acharya Sharangdhara. According to Acharya Charaka there are Deepaniya Dasemani i.e. Pippali, Pippali Mula, Chavya,

Chitraka, Srngavera, Amlavetasa, Maricha, Ajamoda, Bhallataka Asthi and Hingu Niryasa. (10)

Allied Terminology:

Dipana as per Modern Science as follows

- $1. \quad Stomachic-Increase \ gastric \ secretion$
- 2. Secretagogue stimulates secreting organs.

Dipniya Dravyas

- Dipaniya Dasemani
- Pippalayadi gana
- Guduchyadi gana
- Ttijataka,chaturjataka, panchkola
- Satpusphadi varga

Dipniya Gana –

Pippali, pippali moola, cavya, citraka, sunthi, Amalvetasa, Marica, Ajmoda, Bhallatka Asthi, Hinguniryasa. (Ca. Su 4/9)

Utility of Dipana Karma and Dravaya

- Dipana Dravya acts better in empty stomach.
- It improves Abhyavaharana Sakti (intake capacity).

· PACHANA:

नचत्माभंन वन्ननभ ्च कुमाित्मत्तर्ि नाचनं" (11)

Pachana drugs does the digestion of ama but not increase the agni. Pachana karma is for the digestion of ama and detachment of morbid dosha from the dushya and srotasa. (12)

There is a need to prepare the body before any main procedure of purification, so that the body can be properly detoxified and the best results can be achieved. This is done by karmas like Deepana and pachana. These are basically meant for "Niramikaran" (removal of ama). Astanga Hrudhayakara has categorized the Chikitsa into two kinds i.e. Santarpana or Brimhana and Apatarpana or Langhana Chikitsa which is collectively called Dwividha Upakrama. Langhana is the prime line of treatment in the case of Sama Rogas and is divided into Shodhana (~purification therapy) and Shamana (~alleviation therapy). Shamanais categorized into seven i.e. Deepana, Pachana, Kshut Nigraha (~controlling hunger), Pippasa Nigraha (~controlling thirst), Vyayama (~physical exercise), Atapa Sevana(~exposure to sun) and Maruta Sevana(~exposure to wind).(13)

Acharya Charaka has classified Chikitsa into six categories i.e. Langhana, Brimhana, Snehana, Rukshana, Swedana and Sthambana. Langhana is further divided into ten varieties i.e. four types of Shodhana [Vamana (~emesis), Virechana (~purgation), Shiro Virechana (~nasal drops) and Asthapana Basti (~decoction enema)], Pippasa Nigraha, Maruta Sevana, Atapa Sevana, Pachana, Upavasa (~fasting) and Vyayama.(14) According to Harita there are six types of Langhana(15) Anashana (~absence of intake of food), Vamana (~emesis), Virechana (~purgation), Raktamokshana (~bloodletting), Tapta Toya Pana (~intake of hot water), Swedana Karma (~Sudation). Deepana and Pachana are the Langhana Chikitsa which are mainly indicated in the diseases like Chardi, Atisara, Hrdroga, Visuchika, Alasaka, Jwara, Vibandha, Gaurava, Udgara, Hrllasa, Arochaka which are caused due to the vitiation of Kapha and Pitta and diseases which are of Madhyama Bala. (16)

Drugs used for pachana: (17)

- 1. Agnitundi Vtai
- 2. Sankha Vati
- 3. Citrakadi vati
- 4. Trikatu curna
- 5. Sunthi curna6. Panchkola curna
- 7. Mustadi curna

Pachana Drugs According to Dosha (Chiktsa kalika)

- 1. Vata Vikara-Rasna Kvataha, Nagara Kvatha
- 2. Pitta Vikara-Patola Kvatha, Vasa Kvatha
- 3. Kapha Vikara-Nimba Kavtha, Triphala Kvatha

Utility of Pachana karma and dravyas:

- It is beneficial in disease like Agnimandhya, Ajirna, Grahani, Amavata etc.
- It increases Jarna Sakti (Digestion capacity)

Table 1-Predominant Rasa In Deepana: (18)

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Sl.	Sl. No. Charaka	Sushruta Sutra	Astanga Hrdhya
No.	Sutra 26/42	42/9(1-5) /& 10	Sutra 10/10-21
1	Amla	Amla	Amla
2	Katu	Katu	Lavana
3	Tikta	Tikta	Katu
4	Lavana		

Table 2- Predominant Rasa In Pachana: (19)

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Sl.	Sl. No. Charaka	Sushruta Sutra	Astanga Hrdhya
No.	Sutra 26/42	42/9(1-5) /& 10	Sutra 10/10-21
1	Lavana	Amla	Amla
2	Tikta	Lavana	Katu
3		Katu	

Guna Dharma of Deepana and Pachana Dravyas.

Deepana and Pachana being Langhana Chikitsa has the predominance of Laghu Guna along with Ushna (~hot), Tikshna (~penetrating), Vishada (~non-unctous), Ruksha (~dry), Suksma (~entering into minute pore), Khara (~rough), Sara (~moving), Kathina (~hard) (20) The predominant Mahabhuta in Deepana is Agni and Pachana has addition of Vayu Mahabhuta along with Agni Mahabhuta. Agni Mahabhuta possess the Gunas like Ushna, Tikshna, Laghu etc. and Vayu Mahabhuta possess the Gunas like Laghu, Sheeta, Ruksha etc (21)

• Mode of Action of Deepana Dravya (22)

Deepana dravyas act in the following way in kindling the digestive fire.

- 1. Stimulation of Vagus nerve.
- 2. Stimulation of glossopharyngeal nerve.
- 3. Stimulation of fundus and pylorus.

The deepana dravyas due to bitter in taste promotes gastric juice and facilitate digestion. These drugs sensitize oral taste receptors and thus facilitating saliva secretion. They also induce gastrin secretion, a hormone which stimulates hydrochloric acid secretion. (23)

Mode of Action of Pachana Dravyas (24)

- Stimulation of Vagus nerve which in turn secretes gastric inice
- Stimulates duodenum which leads to secretion of digestive enzymes & hormones.
- 3. Stimulates liver to secrete bile.
- 4. Stimulates pancreas to secrete pancreatic juice.

ROLE OF DEEPANA, PACHANA AND RUKSHANA IN SAMA DOSHAS

Sama Vata Dosha

A caution is needed especially in the case of Vata Dosha. One should be highly vigilant on the appearance of Nirama Lakshana because further indulgence in Deepana and Pachana provokes Vata Dosha. Hence Snigdha Dravyas like Ghrita is ideal.

Sama Pitta Dosha

Pitta Dosha should be treated very carefully, only in the case of Sama Avastha and Sadrava condition of Pitta, Deepana and Pachana has to be administered.

Sama Kapha Dosha

In Sama Kapha Deepana and Pachana is indicated also it is stated as Kapha is the Drava Dhathu hence can withstand the effects of Deepana and Pachana. As Ama and Kapha sharesimilar Gunas thus Deepana and Pachana Dravya having opposite quality becomes idea. (25)

Some of the factors which effect on the action of Deepana, Pachana and Rukshana are,

- Anupana Typical Anupana are been advised by Acharayas for eg - Hinguvasthaka Churna should be mixed with first morsel with Ghritha and should be consumed. Otherwise Ushnodaka stands a universal Anupana as it has Deepana and Pachana Gunas. The Anupana according to Doshas are
- Vata Dosha Snigdha and Ushna
- Pitta Dosha Madhura and Sheeta
- Kapha Dosha Ruksha and Ushna (26)
- Matra— all the factors of Dosha Aushadha Nirupana like Dosha, Aushadha, Prakruthi, Vaya, Desha, Kala, Satmya etc. have to be thoroughly examined and Matra should be fixed, also it depends upon the respective Kalpana like Churna has to be consumed in one Karsha.

APPLICATION OF DEEPANA AND PACHANA

 'According to Tisatacharya of Chikitsa Kallika, he has enumerated the Pachana Kashaya according to the Doshas (27) i.e.

Vata Dosha – Rasna Kwatha, Shunti Kwatha Pitta Dosha – Patola Kwatha, Atarusha Kwatha Kapha Dosh- – Picchu marda Kwatha, Phala Traya Kwatha

In the Jwara Chikitsa 5 Kashaya Yogas have been enumerated

- Sheeta Kashaya prepared of Musta and Parpata- Daha and Alpa Bala Doshas
- 2. Shunthi and Parpata Kashaya
- Parpata and Duralabha Kashaya- Mandagni and in Pitta Kaphaja Jwara
- Kirata Tikta, Musta, Guduchi, Shunthi Kashaya Vata Kaphaja Jwara
- 5. Patha, Ushira, Udhichya Kashaya Pittaja Jwara

· As Purvakarma in Shodhana

According to Astanga Sangraha, prior to the administration of Sneha Pana, Mridu Bhesaja should be administered for increasing Agni and for attaining Kostha Laghutha (~lightness of the GI Tract) i.e. Deepana and Pachana. (28)

· As Pascat Karma in Shodhana

After the Shodhana there will be Agnimandhya. As a small fire turns into huge fire by the addition of Trna (dried grass) and Gomaya (cowdung cake) similarly after Shodhana, Peyadi Krama helps in increasing the Agni and thus capable of digesting food. Thus, to increase the Agni various Deepana and Pachana Yavagu are explained in Apamarga Tanduliya Adhyaya, second chapter of Sutrasthana of Charaka Samhita.(29)

· To treat the Vyapat of Shodhana

Deepana Pachana is the Chikitsa in the case of Adhmana, Parikartika, Srava and Sthamba Vyapad of Vamana and Virechana. (30) also, in Klama, Ayoga, Srava and Parikartika Vyapad of Basti (31) and Kapha Avaruta, Vata Avruta and Ama Avruta Vyapad of Sneha Basti (32)

Duration of Deepana and Pachana Chikitsa

In general, there is no mention of duration of Deepana and Pachana in classics it should be continued until the Samyak Lakshana of Langhana is seen. The Samyak Langhana8 Lakshana are proper elimination of Vata, Mutra and Purisha (flatus, urine and faeces), feeling of lightness of the body, feeling of purity of the chest, belching, throat and mouth, disappearance of drowsiness and exertion, appearance of sweat and taste for food and appearance of hunger and thirsty.(33)

LIMITATION OF DEEPANA AND PACHANA

The Doshas alleviated by Shamana like Deepana, Pachana etc. at times get aggravated but those eliminated by Shodhana do not recur. Such is the case of vitiated Doshas. They go on causing diseases unless they are eliminated from their roots. According to Chakrapani, Shodhana is considered as elimination of Doshas from the Mula. Shamana also does the Dosha Nirhana but it is not upto that extent of Shodhana and diseases recur with the association of favourable Hetu whereas that diseases treated by Shodhana will not recur and undergoes Prakopa with only Balavan Hetu. In the Langhana, Pachana etc. Shamana Chikitsa, the Dosha responsible for the production of disease is pacified but the Doshas are no removed from its Mulabhuta Ashaya thus when associated with favourable condition Dosha Prakopa occurs. (34)

DISCUSSION:

Acharya Sharangdhara had rightly identified Deepana and Pachana as important role in Chikitsa and had explained it in separate chapter i.e. Deepana Pachana Adhyaya in the Prathama Khanda. Deepana and Pachana are included under Sapta Vidha Shamana according to Acharaya Vagbhata, whereas Acharya Charaka has not described Deepana, he has only described Pachana under Dasha Vidha Langhana. The Deepana and Pachana; Pachana Dravyas which are both Deepana and Pachana; Pachana Dravyas also brings about Āgni Deepti. Thus, Deepana is not explained separately in Dasha Vidha Langhana. This can be well understood with an example of a hot charcoal which is incapable of producing the fire unless the ash which is covered over it is removed, similarly when the Ama Dosha is being removed by the Pachana there is Agni Vrudhi.

Deepana:

Acharya Sharangdhara opines Deepana as that which increases the Agni but does not do the Ama Pachana. The Mahabhuta predominant in Deepana is Agni Mahabhuta. Thus, as the Deepana Dravya has the predominance of only Agni it just increases the Agni. According to Adhmalla, Deepana increases the Jatharagni, as the other two Agni Jatharagni,i.e. Bhutagni and Dhatwagni are depended upon it. Thus, increasing will also lead to the increase of Bhutagni and Dhatwagni. Thus, Deepana Dravya is used in the conditions where we have to increase the Agni say in the case of before intake of a meal. Yoga-Ratnakara has rightly pointed out that, before taking food one should always chew small pieces of Ardraka well mixed with Lavana and it promote Agni.(35)

Pachana:

Almost all the Acharayas have opined that Pachana increases the Agni Pakthu Shakthi i.e. the digestive capacity, whereas Sharangdhara has opined that Pachana is that which only does the Pachana but do not increase the Agni. The Mahabhuta predominant is Agni and Vayu thus by Agni Mahabhutat here is Agni Vrudhi and by the predominance of Vayu Mahabhuta Pachana is enhanced. Thus, Pachana is considered as those Dravyas which are having both Agni Vrudhi and Pachana action. The Pachana Dravya invariably brings Bala to Agni, though Arunadatta does not substantiate which Agni is made Bala. The Vibandha Sama Avasthas are being made Pachana by this Bala Yukta Agni and Paka occurs. In such context the complete conversion of Paka process should bring the Nirama Lakshanas (NiramoViparayaya). It can be said that Pachana Dravyas are Rooksha Dravyas like Choorna, Arishta etc. but for Deepana such Ruksha Guna is

Apradhana, both Snigdha and Ruksha does Deepana.

Deepana and Pachana in Purvakarma of Shodhana

According to Astangakara Deepana Pachana has to be adopted prior to the administration of Snehana and Swedana and finally Shodhana have to be administered according to the condition and Bala of the patient. It is very important to bring the Doshas from the Shakha (~extremities) to Kostha (~alimentary tract) which is very necessary for Shodhana.

Shodhana can be employed only in the case of Upasthitha Doshas i.e. when Doshas are in Kostha and in Pradhana Avastha. (37)

In the perspective of Vyadhi Pratyanika, Deepana should be reserved and Pachana should be initiated as Pachana Dravyas bring about Agni Deepana. In case Agni Deepti is not achieved even after the Nirama Avastha one should think of Deepana Dravyas.

CONCLUSION:

Agni is foremost among that which controls our body and responsible for the janma. Dietic indiscretions and emotional stress may, between them, impairs the effective functioning of the neuro humoral mechanisms responsible for ensuring proper secretion of digestive juices, the disturbances of pH in gastrointestinal environment & more often hyper motility of stomach & intestine. This all further leads to fermentation (shukta paka), the production of foul odour (durgandhata) & extreme pastiness (bahu pichchilatva). Deepana and pachana dravyas plays an important role in bringing sama to nirama state. Thus, deepana pachana are highly efficient as purva karma in Samsodhana karma

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