



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

#### Allied Terminology:

Dipana as per Modern Science as follows

1. Stomachic – Increase gastric secretion
2. Secretagogue – stimulates secreting organs.

#### Dipniya Dravyas

- Dipaniya Dasemani
- Pippalayadi gana
- Guduchyadi gana
- Ttjataka, 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 Dravya

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

#### • PACHANA:

नचत्वाभंन वलननभ ्र कुमािल्लतरि तावन” (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. *Trikatuurna*
5. *Sunthiurna*
6. *Panchkolaurna*
7. *Mustadiurna*

#### Pachana Drugs According to Dosha (Chikitsa 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)

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

Table 2- Predominant Rasa In Pachana: (19)

Sl. No.	Sl. No. Charaka Sutra 26/42	Sushruta Sutra 42/9(1-5) /& 10	Astanga Hrdhya Sutra 10/10-21
1	Lavana	Āmla	Āmla
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)

1. Stimulation of Vagus nerve which in turn secretes gastric juice.
2. 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 Dosh* – *Snigdha* and *Ushna*
- *Pitta Dosh* – *Madhura* and *Sheeta*
- *Kapha Dosh* – *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 *Kalpna* 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 Dosh* – *Rasna Kwatha*, *Shunti Kwatha*

*Pitta Dosh* – *Patola Kwatha*, *Atarusha Kwatha*

*Kapha Dosh* – *Picchu marda Kwatha*, *Phala Traya Kwatha*

- In the *Jwara Chikitsa 5 Kashaya Yogas* have been enumerated

1. *Sheeta Kashaya* prepared of *Musta* and *Parpata*- *Daha* and *Alpa Bala Doshas*
2. *Shunthi* and *Parpata Kashaya*
3. *Parpata* and *Duralabha Kashaya*- *Mandagni* and in *Pitta Kaphaja Jwara*
4. *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 Langhana* 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 thirst. (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 not 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 Khand*. *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 *Deepaniya Dasemani* contains *Dravyas* which are both *Deepana* and *Pachana*; *Pachana Dravyas* also brings about *Agni 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 Dosh* 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 Mahabhuta* 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* (*Nirama Viparayaya*). It can be said that *Pachana Dravyas* are *Rooksha Dravyas* like *Choorana*, *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*. (36)

*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 Pratyanyika*, *Deepana* should be reserved and *Pachana* should be initiated as *Pachana Dravyas* bring about *Agni Deepana*. In case *Agni Deepa* 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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