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Review on Deepana And Pachana Karma

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Abstract:

Background: Treatment in Ayurveda is multifaceted; at sometimes it addresses the importance of Shodhana and in other context the Upakramas like Shamana play a major role. For either of such selection the state of Doshas, it's Anubandha, Sthanaetc. Play crucial role. Deepana and Pachana have equal importance in both the sectors of treatment. The vague understanding of the terms and its application may yield many complications. Through this paper the differences between Deepanaand Pachanaon literary and applicative grounds are considered, to clear up the dogma that exists as they are one and the same.

Aims and Objectives: To critically analyze the concepts of Deepana and Pachana.

Materials and Methods: In Ayurvedic classics the concepts of Deepana and Pachana are available in scattered manner; hence this study was designed to analyze both the technical terms and its differences in clinical application becomes pivotal interest.

Conclusion: Deepana Karma is limited only to Agni-Deepthi. Pachanadoes both Ama Pachana and Agni Deepana and are mainly Ruksha Dravy as.

Key Words: Deepana, Pachana, Agni, Ama

Introduction:

Agni is the chief factor responsible for maintaining the life span, complexion, vitality, good health, enthusiasm, plumpness, glow, ojas, and luster etc.[1] Agni is responsible for the maintenance of health in its normalcy whereas abnormalcy in the form Mandagni, Atiagniand Vishamagni disturbs the normalcy leading to various disorders.

“Rogah Sarve Api Manda Agnenah” - Vagbhata

The most probable cause for the manifestation of disease is Mandagni[2] (hypo functioning of Agni) which leads to improper digestion there by leading to the formation of Ama, which is the root cause for the manifestation of the diseases. Thus the treatment is mainly targeted towards the Agni there by correcting the Ama. Deepana and Pachana are aimed in correcting the Agni.

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.

Deepana

Deepanaare those Dravyas (~drugs) or Karma (~activity) like Snana, Vyayama etc. which increases the Agni but are incapable of Ama Pachana [3]. The best Dravyafor 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 [4].

Apart from this there are various *Dravyas* and *Yogas* and *Bahya Prayoga* which acts as *Deepana*.

Pachana

Pachana are those *Dravyas* or *Karma* which does *Ama Pachana* where as it does not increase the *Agni* and the best *Dravya* for *Pachana* is *Nagakasara* according to *Acharya Sharangdhara [5]*. According to *Arunadatta* the *Dravya* or *Kriya* which increases the digestive capacity is *Pachana [6]* also there are various *Bahya Prayoga* and *Dravyas* which acts as *Pachana*.

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)*. *Shamana* is categorized into seven i.e. *Deepana, Pachana, Kshata Nigraha (~controlling hunger), Pippasa Nigraha (~controlling thirst), Vyayama (~physical exercise), Atapa Sevana (~exposure to sun) and Maruta Sevana (~exposure to wind) [7]*.

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 [8]*. According to *Harita* there are six types of *Langhana [9]* *Anashana (~absence of intake of food), Vamana (~emesis), Virechana (~purgation), Raktamokshana (~blood letting), 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, Hrlasa, Arochaka* which are caused due to the vitiation of *Kapha* and *Pitta* and diseases which are of *Madhyama Bala [10]*.

Table 1: Showing predominant Rasa in Deepana.

<i>Deepana</i>			
Sr. No.	Charaka Sutra 26/42	Sushruta Sutra 42/9(1-5)/&10	Astanga Hridatya Sutra 10/10-21
1	Amla	Amla	Amla
2	Katu	Katu	Lavana
3	Tikta	Tikta	Katu
4	Lavana		

Table 2: Showing predominant Rasa in Pachana.

<i>Pachana</i>			
Sr. No.	Charaka Sutra 26/42	Sushruta Sutra 42/9(1-5)/&10	Astanga Hridatya 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) [11]*. 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* [12] etc.

Role of Deepana, Pachana and Rukshana in Sama Doshas

Sama Vata Dosh

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

Sama Pitta Dosh

Pitta Dosh 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 Dosh

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* are similar *Gunas* thus *Deepana* and *Pachana Dravya* having opposite quality becomes ideal [13].

It is said that *Kapha* and *Pitta* are *Drava Dhathus* hence can withstand *Deepana* and *Pachana* to more extent when compared with *Vata Dosh*.

Some of the factors which affect 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 *Ghrita* and should be consumed. Other wise *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* [14]

Aushada Sevana Kala – Invariably all *Ama Avasthas* produces *Arochaka*, in such cases medicine should be mixed with food, in *Samana Vaigunya* and in *Mandagni*, the medicine is given in the middle of the meal, also in the case of *Urdhwa Jatrugata Rogas* and medicine for attaining *Lekhana*, *Pachana*, *Shamana*, the medicine should be administered at night on empty stomach [15].

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

- In *Grahani Chikitsa* it is said that for achieving *Deepana* in the case of *Bahu Pitta*, *Tikta Rasa* along with *Madhura Rasa* can be used, in *Bahu Vata*, *Lavana* and *Amla Rasa* along with *Sneha* and in case of *Bahu Kapha* and *Krusha* alternate *Snigdha* and *Ruksha Dravyas* should be administered [16].
- According to *Tisatacharya* of *Chikitsa Kallika*, he has enumerated the *Pachana Kashaya* according to the *Doshas* [17] i.e.
 - 1) **Vata Dosh** – *Rasna Kwatha*, *Shunti Kwatha*
 - 2) **Pitta Dosh** – *Patola Kwatha*, *Atarusha Kwatha*
 - 3) **Kapha Dosh** – *Picchu marda Kwatha*, *Phala Traya*

Kwatha

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

Deepana Pachana plays a very important role in the *Shodhana*. *Deepana Pachana* is mainly adopted for three purposes in *Shodhana* i.e.

As Purvakarmain Shodhana

According to *AstangaSangraha*, 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*[18].

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*[19]. There are totally 28 *Yavagu Kalpana*.

To treat the Vyapatof Shodhana

Deepana Pachana is the *Chikitsa* in the case of *Adhmana*, *Parikartika*, *Sravaand Sthamba Vyapad* of *Vamana* and *Virechana* [20], also in *Klama*, *Ayoga*, *Sravaand Parikartika Vyapad* of *Basti*[21] and *Kapha Avaruta*, *Vata Avruta* and *AmaAvruta Vyapad* of *Sneha Basti*[22].

Duration of Deepanaand PachanaChikitsa

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[23].

Limitation of Deepanaand Pachana

The *Doshas* all eviated by *Shamana* like *Deepana*, *Pachana* etc. at times get aggravated but those eliminated by *Shodhana* do not recur. Unless the tree is uprooted from its root, it will grow. 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 *Dosha* are not removed from its *Mulabhuta Ashaya* thus when associated with favorable condition *Dosha Prakopa* occurs[24].

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 Shaman* according to *Acharya 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 Dravya* also brings about *Agni Deepthi*. 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* i.e. *Bhutagni* and *Dhatwagni* are depended upon it. Thus increasing *Jatharagni*, 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-Ratnakaraha* rightly pointed out that, before taking food one should always chew small pieces of *Ardraka* well mixed with *Lavana* and it promotes *Agni*[25].

Pachana

Almost all the *Acharayas* have opined that *Pachana* increases the *Agni Pakthu Shakthi* i.e. the digestive capacity, where as *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 *Dravya* 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 made out 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* [26].

Shodhana can be employed only in the case of *Upasthitha Doshasi* i.e. when *Doshas* are in *Kostha* and in *Pradhana Avastha*[27].

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

Conclusion:

Deepana Karma is limited only to *Agni Deepthi*, while *Pachana* does both *Ama Pachana* and *Agni Deepana* and are mainly *Rooksha Dravyas*. *Deepana Dravyas* have predominance of *Laghu* and *Ushna Gunas* where as *Ruksha* and *Ushnagunas* are predominant in *Pachana*. *Pachana* itself acts as *Rukshana* in majority of the cases. *Deepana* and *Pachana Karma* can be utilized in both *Swasthya Rakshanam* and *Athura Vikara Prashamana*. The calendar events, observing festivals and *Ahara Karma* are nothing but curtailed application of *Deepana* and *Pachana*.

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