A LITERARY REVIEW ON CONCEPTS OF DEEPANA AND PACHANA

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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, Sthana etc. 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 Deepana and Pachana on 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. Pachana does both Ama Pachana and Agni Deepana and are mainly Ruksha Dravyas.

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 abnormality in the form Mandagni, Atiagni and Vishamagni disturbs the normalcy leading to various disorders.

"Rogah Sarve Api Manda Agneah" - Vagbhata

The most probable cause for the manifestation of disease is Mandagni [2] (hypo functioning of Agni) which leads to improper digestion thereby 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 thereby 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

Deepana are those Dravyas (“drugs) or Karma (“activity) like Snana, Vyayama etc. which increases the Agni but are incapable of Ama Pachana [3]. 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 [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 Nagakesara according to Acharya Sharangdhara [3]. 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, Kshut Nigraha (“controlling hunger), Pippasa Nigraha (“controlling thirst), Vyayama (~physical exercise), Atopa Sevana(~exposure to sun) and Maruta Sevana(~exposure to wind) [7].

Acharya Charaka has classified Chikitsa into six categories i.e. ¹MD Scholar, ²Associate Professor, Dept. of Basic Principles, SDMCAH, Udupi (India)
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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 (~decocion enema)], Pippasa Nigraha, Maruta Sevana, Atapa Sevana, Pachana, Upavasa (~fasting) and Vyaya ma (2).

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, Hirlasa, 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.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Charaka Sutra 26/42</th>
<th>Sushruta Sutra 42/9(1-5) &amp; 10</th>
<th>Astanga Hrdhya Sutra 10/10-21</th>
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<td>1</td>
<td>Amla</td>
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Table 2: Showing predominant Rasa in Pachana.

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<th>Sl. No.</th>
<th>Charaka Sutra 26/42</th>
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<tr>
<td>1</td>
<td>Lavana</td>
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<td>2</td>
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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-uncous), Ruksha (~dry), Suksma (~enter 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 etc.

Role of Deepana, Pachana and Rukshana in Sama Doshas

Sama Vata Dosa

A caution is needed especially in the case of Vata Dosa. 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 Dosa

Pitta Dosa 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 Dosa

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 share 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 Dosha.

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 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 (14)

Aushada Sevana Kala – Invariably all Ama Avasthas produces Arochaka, in such cases medicine should be mixed with food, in Samana Vaigunya and in Monagni, the medicine is given in the middle of the meal, also in the case of Udhwa Jatrujagta 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 Dosh, Aushadha, Prakruthi, Vaya, Desha, Kala, Satmya etc. have to be thoroughly examined and Matra should be fixed, also it depends upon the respective Kalpona like Churna has to be consumed in one Karya.

Application of Deepana and Pachana

- In Grahan 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 Tisatabharya of Chikitsa Kalika, he has enumerated the Pachana Kashaya according to the Doshas (17) i.e.
  - Vata Dosa – Rasna Kwatha, Shulti Kwatha
  - Pitta Dosa – Patola Kwatha, Atarusha Kwatha
  - Kapha Dosa – Picchu mardha 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, Udchichya 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 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[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 Kraama helps in increasing the Agni and thus capable of digesting food. Thus to increase the Agni various Deepana and Pachana Yogas are explained in Apamarga Tandulya Adhyaya, second chapter of sutrasthana of Charaka Samhita[19]. There are totally 28 Yavagu Kalpana.

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[20], also in Klama, Ayoga, Srava and Parikartika Vyapad of Basti[21] and Kapha Avaruta, Vata Aavruta and Ama Aavruta Vyapad of Sneha Basti[22].

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 Longhana 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 Deepana and Pachana

The Doshas alleviated 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 Dosa Nirhana but it is not upto that extent of Shodhana and diseases recur with the association of favourable Hetu whereas diseases treated by Shodhana will not recur and undergoes Prakopa with only Balavan Hetu. In the Langhana, Pachana etc. Shamana Chikitsa, the Dosa responsible for the production of disease is pacified but the Doshas are not removed from its Mulabhuta Ashaya thus when associated with favorable condition Dosha Prakopa occurs[24].

DISCUSSION:

Acharya Sharangdhara has rightly identified Deepana and Pachana as important role in Chikitsa and had explained it in separate chapter i.e. Deepana Pachana Adhyaya in the Prthama Khanda. Deepana and Pachana are included under Sapta Vidha Shamana according to Acharya Vagbhata, whereas Acharya Charaka has not described Deepana, he has only described Pachana under Dasha Vidha Langhana. The Deepaniya Vascam contains Dravyas which are both Deepana and Pachana; Pachana Dravyas 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 Dosa 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 Adhmolla, 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-Ratnakara has 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 Acharyas have opined that Pachana increases the Agni Pakthu Shakti 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 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 BalaYuktA Agni and Paka occurs. In such context the complete conversion of Paka process should bring the Niraama Lakshanas (NiRamaviparayaya). It can be made out that Pachana Dravyas are Rooksha Dravyas like Choornna, Arishtha 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 Doshas i.e. when Doshas are in Kostha and in Pradhana Avastha.\(^{(22)}\)

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:**

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 Ushna gunas 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 calender events, observing festivals and Ahara Krama are nothing but curtailed application of Deepana and Pachana.

**REFERENCES:**


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