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, Shhanaetc. 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 Deepanaaand Pachanaaon 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, Atiagni and 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

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

Asthanga 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 sun)[ 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), Raktamokshan (~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, Udgaras, Hrllasa, Arochaka which are caused due to the vitiation of Kapha and Pitta and diseases which are of Madhyama Balas [10].

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**Guna Dharma of Deepana and Pachana Dravyas.**

Deepanaand Pachana being Langhana Chikitsa has the predominance of Laghu Guna along with Ushna (~hot), Tikshna (~penetrating), Vishada (~non-unctous), Ruksha (~dry), Suksm (~entering into minute pore), Khar (~rough), Sara (~moving), Kathina (~hard)[11]. The predominant Mahabhuta in Deepana and Pachana has addition of Vyay 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 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 Kaphash are similar Gunas thus Deepana and Pachana Dravyahaving 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 Ghrittha 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 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 Mandagni, the medicine is given in the middle of the meal, also in the case of Urdhwa Jatraguta 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 Grahami 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) VataDosha – Rasna Kwatha, Shunti Kwatha
  2) Pitta Dosha – Patola Kwatha, Atarusha Kwatha
  3) Kapha Dosha – Picchu marda Kwatha, Phala Traya

Kwatha

- In the Jwara Chikitsa 5 Kashaya Yogashave been enumerated i.e.
  1. Sheeta Kashay a prepared of Musta and Purpata- 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, Ushира, Udichhya 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 Kothsha 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 Vyapataf Shodhana

Deepana Pachana is the Chikitsa in the case of Adhmana, Parikartika, Sravaand Sthamba Vyapad of Yamana and Virechana [20], also in Klama, Ayoga, Sravaand Parikartika Vyapad of Basti[21] and Kapha Avaruta, Vata Avaruta and AmaAvaruta 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 evitated 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 goon causing diseases unless they are eliminated from their roots. According to Chakrapani, Shodhana is considered aselimination 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 Malabhatu 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 inseparable chapter i.e. Deepana Pachana Adhyaya in the Prathama Khand. Deepana and Pachana are included under Sapta Vidha Shaman 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 Dosha is being removed by the Pachanathere 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 Dhatagni are depended upon it. Thus increasing Jatharagni, will also lead to the increase of Bhutagni and Dhatagni. Thus Deepana Dravyas used in the conditions where we have to increase the Agni say in the case of before intake of a meal. Yoga-Ramakarahas 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 Shakti i.e. the digestive capacity, where as Sharangdhara has opined that Pachana is that which only does the Pachana abut do not increase the Agni. The Mahabhuta predominant is Agni and Vayu thus by Agni Mahabhahtat here is Agni Vrudhi and by the predominance of Vayu Mahabhahtu Pachanaḥs 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 Lakshananas (Nirambo 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 Purvakarmao Shodhana

According to Astankakara 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[27].

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 Deepti, while Pachanadoes both Ama Pachana and Agni Deepana and are mainly Rooksha Dravyas. Deepana Dravyashave predominance of Laghu and Ushna Gunas where as Ruksha and Ushnakunyas are predominant in Pachana. Pachana itself acts as Rukshana in majority of the cases. Deepana and Pachana Karma can be utilized in both Svastra Rakshanam and Athura Vikara Prashamana. The calender events, observing festivals and Ahara Krama are nothing but curtailed application of Deepana and Pachana.
References: