

## A LITERARY REVIEW ON CONCEPTS OF DEEPANA AND PACHANA

Bhavya BS<sup>1</sup> Pampanna Gouda H<sup>2</sup>

## 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.<sup>[1]</sup> *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*<sup>[2]</sup> (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*<sup>[3]</sup>. 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 Nirayasa*<sup>[4]</sup>.

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<sup>[5]</sup>. According to Arunadatta the *Dravya* or *Kriya* which increases the digestive capacity is *Pachana*<sup>[6]</sup> 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), *Atapa Sevana* (~exposure to sun) and *Maruta Sevana* (~exposure to wind)<sup>[7]</sup>.

Acharya Charaka has classified *Chikitsa* into six categories i.e.

<sup>1</sup>MD Scholar, <sup>2</sup>Associate Professor, Dept. of Basic Principles, SDMCAH, Udipi (India)

Corresponding author email address: drbhavyabams@gmail.com

Access this article online: www.jahm.in

Published by Atreya Ayurveda Publications, Ilkal-587125 (India) all rights reserved.

Received on: 13/08/14, Revised on: 03/09/14, Accepted on: 04/09/14

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<sup>[8]</sup>. According to Harita there are six types of Langhana<sup>[9]</sup> 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, Hrllasa, Arochaka which are caused due to the vitiation of Kapha and Pitta and diseases which are of Madhyama Bala<sup>[10]</sup>.

**Table 1: Showing predominant Rasa in Deepana.**

Deepana			
Sl. No.	Charaka Sutra 26/42	Sushruta Sutra 42/9(1-5) /& 10	Astanga Hrdhya 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.**

Pachana			
Sl. No.	Charaka Sutra 26/42	Sushruta Sutra 42/9(1-5) & 10	Astanga Hrdhya 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)<sup>[11]</sup>. 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<sup>[12]</sup> 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 share similar Gunas thus Deepana and Pachana Dravya having opposite quality becomes ideal<sup>[13]</sup>.

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. 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<sup>[14]</sup>

**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<sup>[15]</sup>.

**Matra**– all the factors of Dosh 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 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<sup>[16]</sup>.
- According to Tisatacharya of Chikitsa Kallika, he has enumerated the Pachana Kashaya according to the Doshas<sup>[17]</sup> 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 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, Udghichya 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*<sup>[18]</sup>.

#### **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*<sup>[19]</sup>. 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*<sup>[20]</sup>, also in *Klama*, *Ayoga*, *Srava* and *Parikartika Vyapad* of *Basti*<sup>[21]</sup> and *Kapha Avaruta*, *Vata Avruta* and *Ama Avruta Vyapad* of *Sneha Basti*<sup>[22]</sup>.

#### **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<sup>[23]</sup>.

#### **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 *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 favorable condition *Dosha Prakopa* occurs<sup>[24]</sup>.

#### **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 *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 *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-Ratnakara* has rightly pointed out that, before taking food one should always chew small pieces of *Ardra* well mixed with *Lavana* and it promotes *Agni*<sup>[25]</sup>.

#### **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 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 *Nirama Lakshanas* (*NiramoViparayaya*). 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*<sup>[26]</sup>.

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

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 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 *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 calendar events, observing festivals and *Ahara Krama* are nothing but curtailed application of *Deepana* and *Pachana*.

#### REFERENCES:

1. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;412.
2. Paradakara Sadashiva., *Astanga Hrudaya*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2010; 513.
3. Shastri Parashurama., *Sharngadhara Samhita*. 7<sup>th</sup> ed. Varanasi. Choukhambha Orientalia; 2008;34.
4. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;32.
5. Shastri Parashurama., *Sharngadhara Samhita*. 7th ed. Varanasi. Choukhambha Orientalia; 2008; 35.
6. Paradakara Sadashiva., *Astanga Hrudaya*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2010; 223.
7. Paradakara Sadashiva., *Astanga Hrudaya*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2010; 223.
8. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;121.
9. Pandey Jaymini., *Haritha Samhita*. 1<sup>st</sup> ed. Varanasi. Chaukhamba Visva Bharati; 2010 ;185.
10. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;121.

11. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;120.
12. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;138.
13. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;423.
14. Acharya YT., *Sushruta Samhita*. 7<sup>th</sup>ed. Varanasi. Chowkhamba Sanskrit Sansthan; 2002 ; 244.
15. Shastri Parashurama., *Sharngadhara Samhita*. 7<sup>th</sup> ed. Varanasi. Choukhambha Orientalia; 2008; 16.
16. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;424.
17. Sharma PV., *Chikitsa Kalika* of Tistacharya. 1<sup>st</sup> ed. Varanasi. Chaukhamba Surbharati Prakashan; 1987;49.
18. Sharma Shivaprasad., *Astanga Sangraha*. reprint ed. Varanasi. Chowkhamba Sanskrit series office; 2012;192.
19. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;25.
20. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;707-709.
21. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;709-711.
22. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;699-700.
23. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;122.
24. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;97.
25. Shastri L., *Yogaratanakara*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2013;67.
26. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;180.
27. Acharya YT., *Charaka Samhita*. reprint ed. Varanasi. Chaukhamba Surbharati Prakashan; 2011;25.

**Cite this article as:** Bhavya BS, Pampanna Gouda H. A Literary Review on concepts of *Deepana* and *Pachana*. *J of Ayurveda and Hol Med (JAHM)*; 2014;2(7):21-24.

Source of support: Nil, Conflict of interest: None Declared