

THERAPEUTIC ROLE OF *DEEPANA* AND *PACHANA* IN *PANCHAKARMA*: A REVIEW

MD Haidar^{1*}, Sukumar Ghosh², Rajan Nelson Munzni³ and Gaurav⁴

¹Assistant Professor, Department of Panchakarma, N.A.M.C.H. & P.G. Research Institute,
Muzaffarpur, Bihar, India.

²Professor and H.O.D, Department of Panchakarma, I.P.G.A.E. & R. at S.V.S.P., Kolkata,
West Bengal, India.

³Associate Professor, Department of Panchakarma, G.A.S.A.C.H., Begusarai, Bihar, India.

⁴Assistant Professor, Department of Rasa Shastra & Bhaisajya Kalpana, Govt Ayurvedic
College, Patna, Bihar, India.

Article Received on
08 March 2022,

Revised on 29 March 2022,
Accepted on 19 April 2022

DOI: 10.20959/wjpr20225-23867

*Corresponding Author

MD Haidar

Assistant Professor,
Department of
Panchakarma, N.A.M.C.H.
& P.G. Research Institute,
Muzaffarpur, Bihar, India.

ABSTRACT

Ayurveda, the Science of life with aim to protect health of the healthy individual and to cure the diseased one. According to Ayurveda, due to different factors, toxins in the body accumulates which causes different disease. To enhance immunity of the body and to cure the disease, these toxic elements are eliminated by bio-cleansing methods called as *Shodhana Karma*. *Purvakarma* is pre-operative procedure by which body is made capable of *Shodhana* procedures, so that the body gain the full benefits of the therapy. *Deepana* (appetizer) and *Pachana* (digestive) has important role as *Purvakarma* of *Shodhana Karma*. *Deepana* and *Pachana* bring the *Sama Dosha* (*Dosha* associated with undigested metabolic waste) from its *Samavastha* to *Niramavastha*

(*Doshas* without undigested metabolic waste), thus mobilize the *Doshas* from *Shakha* (tissues) to *Koshtha* (Gastrointestinal tract) for easy elimination of aggravated *Doshas* from the body. If *Shodhana Karma* is done without *Deepana* and *Pachana* it brings about various complications.

KEYWORDS: *Deepana*, *Pachana*, Ayurveda, *Purvakarma*, *Panchakarma*.

INTRODUCTION

Agni is the main agent responsible for sustaining the texture, vigor, enthusiasm, plumpness, lusture, *Ojas*, life expectancy, good health etc.^[1] *Agni* is responsible for the maintenance of health in its normality whereas abnormality leads to different diseases. The main cause for origin of disease is *Mandagni*.^[2] (Hypo functioning of *Agni*) which leads to inappropriate digestion of food thus causes production of *Ama*, which is the main culprit for the manifestation of the diseases. So the main aim of treatment is to normalize the function of *Agni* there by helping the digestion of *Ama*. *Deepana* and *Pachana* are targeted in normalizing the function of *Agni*. Before expulsion of *Doshas* from the body, it is mandatory for the *Doshas* to be in a *Pakva* state (ripened state). This process of transformation of morbid *Doshas* from their unripened state to ripened state is achieved by *Pachana*. In *Vagbhatta's Ashtanga Hridaya*, *Acharya Hemadri* commented that *Pachana* perform digestion of *Ama*, *Deepana* perform separation of *Dosha* from *Dhatu*, *Snehana* perform *Utkleshana* of *Dosha* and *Svedana* bring *Dosha* from *Sakha* to *Koshtha*.^[3]

AIMS AND OBJECTIVES: The present review is aimed

1. To understand the concept of *Deepana & Pachana Karma* and its role in *Panchakarma*.
2. To review the research articles related to *Deepana & Pachana* useful in *Panchakarma*.

Need of *Deepana & Pachana*

If *Samshodhana* medicine is taken in the condition of *Ajirna*, it will lead to *Vibandha* and *Glani*. On the contrary, it will produce *Samyak Shodhana* in the absence of *Ama*.^[4] The *Sama Dosha* spread all over the body should not be eliminated because, if one tries to remove *Sama Dosha*, which is deep and strongly bind to *Dhatu* by *Samshodhana*, it will destroy the body like the extracting juice from unripe fruit (it does not yield juice and fruit is also destroyed).^[5]

Application of *Deepana & Pachana*

As *Purvakarma* in *Shodhana*

Almost all the *Shodhana* therapies are administered through the GIT, so optimal functioning of *Agni* is necessary for the successful administration of therapies. Optimal functioning can be attained by *Purvakarma* before *Shodhana*. This prepares the body and make the *Dosha* suitable to be removed. So, *Deepana & Pachana* is categorized as one among the *Purvakarma*. After *Deepana & Pachana* the *Dosha* will be in the condition to be expelled from the body.

Ashtanga Sangraha mentioned that before administration of *Sneha Pana*, *Mridu Bheshaja* i.e. *Deepana* & *Pachana* should be administered to enhance *Agni* and for achieving *Koshtha Laghuta* (lightness of the GI Tract).^[6]

As Pashchat Karma in Shodhana

After *Shodhana* there will be *Agnimandya*. As a small fire turns into huge fire by the addition of *Trina* (dried grass) and *Gomaya* (cowdung cake) similarly after *Shodhana*, *Peyadi Krama* helps in increasing the *Agni* and thus make the body capable for digesting food.^[7]

To treat the Vyapat of Shodhana

Acharya Charaka mentioned *Deepana Pachana* in the case of *Vyapat* of *Vamana* and *Virechana* like *Adhmana*, *Parikartika*, *Srava* and *Sthambha*.^[8] also, in *Vyapat* of *Basti* like *Klama*, *Ayoga*, *Srava* and *Parikartika*^[9] and in *Vyapat* of *Sneha Basti* like *Kapha Avarita*, *Vata Avrita* & *Ama Avrita*.^[10]

Time of administration of Deepana & Pachana Dravya

Acharya Sharangadhara quoted that *Deepana* drugs should be administered with the meal (*Bhojana madhye*) and *Pachana* drugs should be administered in night time.^[11]

Duration of Deepana and Pachana Chikitsa

According to *Acharya Charaka*, *Deepana* & *Pachana* should be given till the *Samyak Lakshana* of *Langhana* is seen. The *Samyak Langhana Lakshana* includes proper *Vata*, *Mutra*, and *Purisha* elimination, a sense of lightness in the body, a sense of purity in the chest, belching, throat, and in mouth, the disappearance of drowsiness and exertion, the appearance of sweat and a taste for food, and the appearance of hunger and thirst.^[12]

MATERIALS AND METHODS

For this Review article, the available classical *Ayurvedic* text *Charaka Samhita*, *Sushruta Samhita* and *Ashtanga Hridaya* with commentary are studied. Journals, original articles, thesis, different databases are also reviewed. All the admissible content is considered and analyzed to get a thorough concept of *Deepana Pachana*.

Literary Review on Deepana

Some doctrine of *Acharyas* on “*Deepana*” in *Ayurveda*

➤ **Charaka:** The process of stimulation of *Jatharagni* is called as *Deepana*.^[13]

- **Sushruta:** *Deepana Dravyas* are predominant in *Agni Mahabhuta* as both the *Deepana Dravyas* and *Agni Mahabhuta* are having *Shamana Karma*.^[14]
- **Vagbhatta:** The activity which increases *Agni* without doing *Amapachana* is called as *Deepana*. eg. *Ghrita*.^[15]
- **Sharangadhara:** The one which does not do *Ama pachana* but amplify *Agni* is called as *Deepana*. eg. *Mishi*.^[16]

Some drugs used for *Deepana*^[17]

1. *Deepaniya Gana* (*Cha. Su.* 4/9)
2. *Pippalyadi Gana* (*Su.Su.*)
3. *Guduchyadi Gana* (*Su.Su., B.P.*)
4. *Trijataka, Chaturjataka, Panchakola*
5. *Shatapushpadi Varga* (*D.N.*)
6. *Haritakyadi Gana* (*B.P.*)

Literary Review on *Pachana*

Some doctrine of *Acharyas* on “*Deepana*” in *Ayurveda*

Chakrapani: That which enhances *Jatharagni* for digestion is called as *Pachana*. It is predominant of *Vayu* and *Agni Mahabhuta*.^[18]

Ashtanga Hridaya: Those drugs or the activities which gives strength to *Agni* to do *Aharapaka* is called as *Pachana*. Eg. *Musta*.^[19]

Sharangadhara: Those drugs which helps in *Amapachana* without enhancing *Agni* is called as *Pachana*. eg. *Nagakeshara*. There are some drugs which do both *Deepana* and *Pachana*. eg. *Chitraka*.^[20]

Some drugs used for *Pachana*^[21]

1. *Agnitundi Vati* (*Bhaishajya Ratnavali, Agnimandya Rogadhikara*)
2. *Shankha Vati* (*Bhaishajya Ratnavali, Agnimandya Rogadhikara*)
3. *Citrakadi Vati* (*Cha.Chi.* 15/96-97)
4. *Trikatu Churna* (*Sharangadhara Samhita* 6/12-13)
5. *Shunthi Churna* (*Dhanvantari Nighantu*)
6. *Panchakola Churna* (*Sharangadhara Samhita M.K.* 6/13-14)
7. *Mustadi Churna* (*Cha.Su.* 25/40)

DISCUSSION

Mode of Action of *Deepana & Pachana Dravya*

Ayurvedic View

The theory of *Ama* (metabolic wastes) and *Agni* (digestive fire) is unique in Ayurveda. *Ama* associated itself with *Vata*, moves rapidly to the different place of *Kapha* in the body filling them and the *Dhamani* (arteries) with a waxy material.^[22] Thus the product of digestion associated with *Vata Pitta* and *Kapha*, blocks the tissue pores and passages with a thick waxy substance. Properties of *Ama* include *Apakti* (indigestion), *Gaurava* (Heaviness), *Bala Bhransha* (weakness), *Mala Sanga* (Constipation), *Srotorodha* (Blockage of the channels) and *Anila Mudhata* (Stiffness)^[23] indicates that *Ama* exists in an incomplete metabolic state i.e., incompletely digested or metabolized form of food. Similarly, free radicals are an atom/molecule that contains one or more unpaired electrons, which requires neutralization by antioxidants. This destruction may lead to putrefaction and bad smell which are like one of the attributes of *Ama* described as *Durgandham*.^[24]

Modern View

Deepana Dravyas act in the following way to enhance appetite.^[25]

1. Stimulation of Vagus nerve e.g. Pilocarpine which controls the secretion of gastric juice.
2. Stimulation of glossopharyngeal nerve which increase appetite juice e.g. *Katu, Tikta, Ruchikara Bhojana* etc.
3. Stimulation of fundus of stomach e.g. *Madya*
4. Stimulation of pylorus of stomach e.g. *Mansa Rasa* etc.

The bitterness of *Deepana Dravyas* stimulates gastric juice and ease digestion. These drugs sensitize oral taste receptors and thus facilitating saliva secretion. They also induce gastrin secretion, a hormone that stimulates hydrochloric acid secretion. *Deepana Dravya* acts better on empty stomach. It improves *Abhyavaharana Shakti* (intake capacity).

Pachana Dravyas act in the following way in the process of digestion.^[26]

1. Stimulation of the Vagus nerve which secretes gastric juice in cephalic phase.
2. Stimulates duodenum which helps in the secretion of digestive enzymes & hormones.
3. Stimulates the liver to secrete bile.
4. Stimulates pancreas to secrete pancreatic juice.

Discussion on *Deepana* and *Pachana* in *Panchakarma*

Deepana and *Pachana* are important procedures for *Panchakarma*. All diseases are originated due to vitiation in *Agni* and thus production of *Ama*. *Acharya Charaka* mentioned that before *Shodhana*, *Snehana* & *Svedana* should be done.^[27]

Deepana and *Pachana* dravyas prepare the body for *Panchakarma* by removing the *Srotorodha* (opening of channel) through *Pachana* of *Ama*. Both drugs help to bring the *Sama* condition to *Nirama* condition and it is very beneficial for *Shodhana*. If one tries to remove *Sama Dosha*, which is deeply seated and strongly bind to *Dhatu* it will destroy the body like extracting juice from unripe fruit.^[14] So at first we should prepare the body with *Deepana* (appetizer), *Pachana* (digestive), *Snehana* and *Svedana* afterward by *Shodhana* procedure (Purification therapy) the morbid *Dosha* expel out at proper time through nearest possible route according to strength.

CONCLUSION

Deepana and *Pachana Karma* contribute chief role in bringing *Samavastha* to *Niramavastha*. In short, this review article highlights the efficacy of *Deepana* and *Pachana* as *Purvakarma* in *Panchakarma*. This is an attempt to describe information regarding *Deepana* and *Pachana* as *Purvakarma* in *Shodhana Karma*. Future studies can be conducted on large number of patients in which *Deepana* and *Pachana* has to be done, to establish its efficacy and mechanism of action.

REFERENCES

1. Charaka Samhita, Shastri Kashinath, Reprint edition, Varanasi, Chaukhamba Surbharati Prakashan, 2011; p.412.
2. Tripathi Brahmanand, Ashtanga Hridayama (Nidanasthana 12/1), Reprint edition, Varanasi, Chaukhamba Sanskrit Pratishthan, 2014; p.512
3. Shastri Hari Sadashiva, Ashtanga Hridaya (Sutrasthana-13/28-29), Reprint edition 2018, New Delhi, Chaukhamba Publication, 2018; p. 217.
4. Shastri Kashinath, Charaka Samhita, Vol II, (Siddhisthana 6/14), Reprint edition, Varanasi, Chaukhambha Bharati Academy, 2013; pg 1020.
5. Sharma Anataram, Ashtanga Hridayam, (Sutrasthana 13/28-29), 1st edition, Varanasi Chaukhamba Surbharati Prakashan, 2009; pg 250.
6. Rao B. Rama, Ashtanga Sangraha, 1st edition, Varanasi, Chaukhambha Bharati Academy, 2006; p. 359.

7. Shastri Kashinath, Charaka Samhita, Vol II, (Siddhisthana 6/57), Reprint edition, Varanasi, Chaukhambha Bharati Academy, 2013; pg 1027.
8. Shastri Kashinath, Charaka Samhita, Vol II, (Siddhisthana 6/60-89), Reprint edition, Varanasi, Chaukhambha Bharati Academy, 2013; pg 1027-1032.
9. Shastri Kashinath, Charaka Samhita, Vol II, (Siddhisthana 6/15-57), Reprint edition, Varanasi, Chaukhambha Bharati Academy, 2013; pg 1036-1041.
10. Shastri Kashinath, Charaka Samhita, Vol II, (Siddhisthana 6/18-20), Reprint edition, Varanasi, Chaukhambha Bharati Academy, 2013; pg 1043-1044.
11. Shastri Pandit Parasurama, Sharangadhara Samhita, Reprint edition, Varanasi, Chaukhambha Orientalia, 2008; p. 17,18.
12. Acharya Yadav Ji Trikamji, Charaka Samhita (Sutrasthana 22/34) Reprint edition, New Delhi, Chaukhamba Publications, 2014; p. 122.
13. Shastri Kashinath, Charaka Samhita, Vol II, (Sutrasthana 4/9), Reprint edition, Varanasi, Chaukhambha Bharati Academy, 2013; p 75.
14. Shastri Ambikadutta, Sushruta Samhita, Reprint edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2020; p 236.
15. Paradkar Bhisagacharya Harishashtri, Ashtanga Hridaya (Sutrasthana 14/ 6), Reprint edition, Varanasi, Chaukhambha Orientalia, 2011; p. 223.
16. Srivastava Shaileja, Sharangadhara Samhita (Purvakhanda 4/1), Reprint edition, Varanasi, Chaukhambha Orientalia, 2011; pg 30.
17. Lohith Dr. B. A., A Text book of *Panchakarma*, 1st edition, Varanasi, Chaukhambha Orientalia, 2016; p, 6.
18. Shastri Kashinath, Charaka Samhita, Vol II, (Sutrasthana 4/9), Reprint edition, Varanasi, Chaukhambha Bharati Academy, 2013; p 75.
19. Upadhyaya Yadunandana, Ashtanga Hridayama, Reprint edition, Varanasi, Chaukhambha Sanskrit Bhawan, 2005; p 67.
20. Srivastava Shaileja, Sharangadhara Samhita (Purvakhanda 4/2), Reprint edition, Varanasi, Chaukhambha Orientalia, 2011; pg 30.
21. Patil Vasant C., Principles and Practice of Panchakarma, Reprint edition, New Delhi, Chaukhambha Publications 2019; p 63.
22. Shastri Hari Sadashiva, Ashtanga Hridaya (Sutrasthana-13/25), Reprint edition, New Delhi, Chaukhamba Publication 2018; p. 216.
23. Shastri Hari Sadashiva, Ashtanga Hridaya (Sutrasthana-13/25), Reprint edition, New Delhi, Chaukhamba Publication 2018; p. 217.

24. Upadhyaya Yadunandan, Madhava Nidana (15/1), Reprint edition, Varanasi, Chaukhambha Prakashana, 2009; p. 25.
25. Patil Vasant C., Principles and Practice of Panchakarma, Reprint edition, New Delhi, Chaukhambha Publications 2019; p 62.
26. Patil Vasant C., Principles and Practice of Panchakarma, Reprint edition, New Delhi, Chaukhambha Publications 2019; p 64.
27. Acharya Jadavaji Trikamji, Charaka Samhita (Sutrasthana 2/15), Reprint edition, Varanasi, Chaukhambha Sanskrit Sansthan, 2017; p. 25.