

AN INSIGHT OF IMPORTANCE OF DEEPANA & PAACHANA IN PANCHAKARMA:
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ABSTRACT

Panchakarma therapy is a unique clinical treatment done for bio-purification of the body. Both *Shodhana* (bio-purification) and *Shamana* treatment (Pacification Treatment) modalities of Ayurveda place equal emphasis on *Deepana* and *Paachana* (appetizer-digestives). *Deepana* and *Paachana karma* plays important role in bringing the *Sama dosha* (*dosha* associated with *ama*) to *Nirama* (*doshas* without *ama*) state, as they mobilize the *doshas* from *Shakha* to *koshtha* and thus helps in easy expulsion of *Doshas* from the body. *Deepana* and *Paachana Karma*, as *Purvakarma* of *Shodhana* (bio-purification) procedures, are also essential. *Purvakarma* (preoperative procedure) refers to the body's preparation for *Panchakarma* procedures, and the body needs to achieve the full benefits of the treatments. *Shodhana* without *Ama- Paachana* results in further complications. As a result, the treatment is based on *Srotoshodhana*, *Paachana*, *Agnideepana*, and *Vatanulomana*. **Objective:** The objective is to extensively explore the concept of *Deepana & Paachana* and elicit its applied aspect in *Panchakarma* therapy. **Data Source:** All the available information related to *Deepana & Paachana* is mentioned in classical texts primarily in *Charaka Samhita* and its related Commentaries, articles, Journals. **Review Methods:** The information related to *Deepana & Paachana* and its judicious use in *Panchakarma* are reviewed by comparing and analysing the different aspects of both classical texts and allied commentaries as well as contemporary authors. **Conclusion:** The concept of *Deepana & Paachana* here has been studied analytically in the radiance of proper and judicious *Panchakarma* practices to elicit its utility in better treatment.

Keywords: *Deepana, Paachana, Panchakarma, Purvakarma.*

INTRODUCTION

Most of the *Shodhana* therapies are administered through the gastrointestinal tract, hence optimal functioning of this system is essential for the effective administration of these therapies. Optimal functioning may be achieved by *Purvakarma* before administration of any *Shodhana* procedure, they prepare the body and make the *Dosha* fit to be eliminated. therefore, *Paachana Chikitsa* is categorized as one among the *Purvakarma*. After *Deepana Paachana* the *Dosha* is ready to be expelled. As per *Acharya Hemadri* commenting *Paachana* does digestion of *Ama*, *Deepana* does separation of *Dosha* from *Dhatu*, *Snehana* does *Utkleshana* of *Dosha* and *Swedana* bring *Dosha* from *Sakha* to *Koshtha*.² *Deepana-Paachana* is the primary therapy for digestion of *Ama* (impaired metabolic) by rectification of *Agni* (digestive fire). If the *Agni* is good then the person is healthy, if there is any vitiation of *Agni* then the person will be diseased, and if there is no *Agni* then the person will die so *Agni* plays an important role in life.³ Lord Krishna defines the importance of *Agni* by saying- having become the fire *Vaisvaanara*, I abide in the body of living beings and, associated with the *Prana* and *Apana*, digest the fourfold food.⁴ *Agni* in the context of the functioning of a living organism, which maintains its integrity and performs its vital activities by converting the food consumed not only into its various structural and functional constituents but also to provide *Shakti* or energy necessary for proceeding with its innumerable vital activities.⁵ For this reason, *Ayurvedic* treatment modalities are constantly focused on restoring the normal condition of *Agni*. Among all *Agni*, *Jatharagni* is directly related to *Dhatvagni* or bioenergy in the cells and their metabolic processes, with ultimate tissue metabolism or *Dhatu-Paka* process and all the *Dhatvagni* depend on the normal, healthy state of *Jatharagni*.⁶ Disturbed *Agni* leads to disturbed homeostasis resulting in impaired catabolism and anabolism resulting in impaired immunity emissions of desecrated products leading to metabolic waste collection. All of this con-

tributes to *Ama* being formed, leading to metabolic disorders. In such conditions cleansing of channels is essential through eliminating the *Margavrodha* (route- obstruction) due to *Ama* which is accumulated in the body due to *Mandaagni* (weak digestion). In this condition *Amapaachana* (digestion of undigested material waste) should be done thus *Deepana-Paachana* therapy is very significant for this *Ag-nimaandya* condition. There are several *Ayurvedic* drugs which are having these properties; termed *Deepaniya* and *Paachaniya*.

Aims & Objective: The aims and objectives are to broadly discover and understanding the concept of *Deepana & Paachana* therapy and elicit its applied aspect in *Panchakarma* considering our ancient *Ayurveda* classics.

Review Methods: The information related to *Deepana & Paachana* and its judicious application is reviewed by comparing and analysing the different aspects of both classical tests i.e. *Brahutrayi*, *Laghutrayi* and allied commentaries as well as contemporary authors.

Description of *Deepana & Paachana* therapy:

Deepana

The procedure which does not *Amapachana*, but does *Agni Deepana* is called *Deepana*.⁷ 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 Niriyasa*.⁸

Mode of Action of *Deepana Dravya*

Deepana dravyas act in the following way in kindling the digestive fire.

1. Stimulation of Vagus nerve.
2. Stimulation of glossopharyngeal nerve.
3. Stimulation of fundus and pylorus.

The *deepana dravyas* due to their bitter taste promotes gastric juice and facilitate digestion. These drugs sensitize oral taste receptors and thus facilitating saliva secretion. They also induce gastrin secretion, a hor-

mone that stimulates hydrochloric acid secretion. *Deepana Dravya* acts better on empty stomach. It

improves *Abhyavaharana Sakti* (intake capacity).

Table 1: Predominant Rasa in *Deepana*⁹

S.No	Charaka Sutra 26/42	Sushruta Sutra 42/9(1-5) /& 10	Astanga Hridahya Sutra 10/10-21
1	Amla	Amla	Amla
2	Katu	Katu	Lavana
3	Tikta	Tikta	Katu
4	Lavana		

Paachana (Digestives)

The procedure which does *Amapachana* but does not do *Agni Deepana* is called *Pachana*.¹⁰ eg. *Nagakesara*.¹¹

Mode of Action of Pachana Dravyas

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

It is beneficial in diseases like *Agnimandhya*, *Ajirna*, *Grahani*, *Amavata* etc. It increases *Jarna Sakti* (Digestion capacity). The drugs which are having both properties are called *Deepana* and *Paachana* drugs. eg. *Chitraka* so we conclude that *Deepana- Paachana* (appetizer- digestives) drugs *Agni Mahabhoot* (Elements) are predominant. *Deepana* and *Paachana* be-

ing *Langhana Chikitsa* (the procedure which brings about lightness in the body) have the predominance of *Laghu* (light) *Guna* along with *Ushna* (hot), *Tikshana* (sharp) *Sukshma* (subtle), *Ruksha* (dry), *Vishada* (clear), *Khara* (rough), *Sara* (mobile) and *Kathina* (hard).¹² *Agni Mahabhoota* (Fire element) of *Deepana* drugs possess the *Guna* like *Ushna* (hot), *Tikshana* (sharp), *Sukshma* (subtle), *Vishada* (clear) etc. and *Vayu Mahabhoota* (air element) possess *Laghu* (light), *Sheeta* (cold), *Ruksha* (rough) *Guna*. Due to these properties, the drug helps to change *Sama Dosha* (*dosha* in balance) to *Nirama* (without ama) *Dosha*. *Paachana* Drugs According to *Dosha* (*Chikitsa kalika*).

1. *Vata Vikara- Rasna Kvataha, Nagara Kvatha.*
2. *Pitta Vikara- Patola Kvatha, Vasa Kvatha.*
3. *Kapha Vikara- Nimba Kavtha, Triphala Kvatha.*

Table 2: Predominant Rasa in *Paachana*¹³

S.No	Charaka Sutra 26/42	Sushruta Sutra 42/9(1-5) /& 10	Astanga Hridahya Sutra 10/10-21
1	Lavana	Amla	Amla
2	Tikta	Lavana	Katu
3		Katu	

Role of Deepana- Paachana In Panchakarma

Panchakarma is the composite nomenclature of five kinds of treatments designed for bio- purification of the body. *Panchakarma* is essentially the therapeutic technology of *Samshodhana*. Classical texts have described *Panchakarma* therapy into three main *karmas* as *Purva Karma*, *Pradhana Karma* and *Paschata karma*.¹⁴ The first and foremost *karma* did in every *Panchkarma* therapy is *Purva karma*.

Duration of Deepana and Pachana Chikitsa:

Overall, there seems to be no mention of how long *Deepana* and *Paachana* should be executed until the *Samyak Lakshana* of *Langhana* is seen in the classics. 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 mouth, the disappearance of drowsiness and exertion, the appearance of sweat and

a taste for food, and the appearance of hunger and thirst.¹⁵

What Is the Need for Purva Karma?

1. It promotes Agni, the bio-fire.
2. It exhausts Ama, the morbid dosha in situ.
3. It mobilizes the dosha from shakha to koshta.
4. It softens the body parts and renders the cells and tissues more washable.

In Purva Karma Deepana and Paachana are essential procedures for all panchakarma therapies. All diseases according to Ayurveda are due to vitiated Agni and Ama is the main factor for vitiation of Agni. Deepana and Paachana drugs prepared the body for Panchakarma procedure by removing the Srotorodha (opening of channel) through digestion of Ama. According to Acharya Hemadri Paachana drugs does the digestion of Ama and Deepana (appetizer) does the separation of Dosha from Dhatu. Both drugs help to bring the Sama condition to Nirama condition, and it is very beneficial for Shodhana (purification) because spread it all over the body and should not eliminate because, if one tries to remove Sama Dosha, which is deeply seated and strongly bind to Dhatu. Shodhana will destroy the body by extracting juice from unripe fruit¹⁶. So, at first, we should be prepared the body with Pachana (digestive), Deepana afterwards by Shodhana.

procedure (Purification therapy) the morbid Dosha expel out at proper time through nearest possible route according to strength.

Importance and Mode of action of Deepana- Paachana

The concept of Ama (metabolic waste material) and Agni (digestive fire) is exclusive in Ayurveda, it finds a place in the genesis of almost all diseases and their management. Ama associated itself with Vata, moves quickly to the different seats of Kapha in the body filling them and the Dhamani (arteries) with a waxy material.¹⁷ Thus the product of digestion associated with Vata Pitta and Kapha in assuming different colours, blocks the tissue pores and passages with a thick waxy material. Properties of Ama include Apakti (indigestion), Gaurava (Heaviness), Bala Bhransha (weakness), Mala Sanga (Constipation), Strotorodha

(Blockage of the channels) and Anila- Mudhta (Stiffness)¹⁸ 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 foul smell generations which are like one of the properties of Ama described as Durgandham¹⁹.

An overview of Classical texts related to Deepana & Paachana.

Deepana and Paachana were correctly identified as crucial roles in Chikitsa by Acharya Sharangdhara, who described it in the Prathama Khanda. In the 5th Chapter, Acharya Dalhana mentions Deepana and Paachana as Purvakarma. According to Acharya Vagbhata, Deepana and Paachana are listed under Sapta Vidha Shamana, but Acharya Charaka does not mention Deepana and only mentions Paachana under Dasha Vidha Langhana. Dravyas that are both Deepana and Paachana are found in the Deepaniya Dashemani, and Paachana Dravyas also brings about Agni Deepti. Thus, Deepana is not explained separately in Dasha Vidha Langhana.

CONCLUSION

In the present era due to sedentary lifestyle, a chance of disturbance of Agni is more at the level of Jatharagni and ultimately the Dhatvagni and Bhootagni also get disturbed. Deepana and Paachana dravyas play an important role in bringing Sama to Nirama state. Thus, deepana Paachana is highly efficient as Purva karma in Samsodhana karma and Shamana Karma.

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