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# Significance of *Deepana* and *Pachana* activity in the treatment of *Amapradoshaja Vikaras*

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## ABSTRACT

*Agni* plays an important role in digestion of food. All the diseases are produced by *Mandagni*. *Mandagni* leads to the formation of *Ama* which is the root cause of *Roga Utpatti*. There are so many diseases originating because of *Ama* which are grouped under *Ampradoshaja Vikara*. *Deepana* and *Pachana* are considered under the heading of *Shamanaushadhis*. It is the first line of treatment selected in order to overcome *Ampradoshaja Vikaras*. They are very successfully utilised for the day to day practice. There are different views given by our *Acharyas* regarding *Agni*, *Ama*, *Amaja Vikaras* and role of *Deepana* and *Pachana* in their management which are highlighted in this article.

**Key words:** *Agni*, *Deepana*, *Pachana*, *Roga Utpatti*, *Amapradoshaja Vikara*.

## INTRODUCTION

*Agni* plays an important role in digestion of food. All the diseases are produced by *Mandagni*. *Mandagni* leads to the formation of *Ama* which is the root cause of *Roga Utpatti*.

There are so many diseases originating because of *Ama* which are grouped under *Ampradoshaja Vikara*. *Deepana* and *Pachana* are considered under the heading of *Shamanaushadhis*. It is the first line of treatment selected in order to overcome *Ampradoshaja Vikaras*. They are very successfully utilised for the day to day practice.

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## REVIEW OF LITERATURE

### *Deepana*

#### According to Sushruta

*Deepana Dravyas* are predominant in *Agnimahabhoota* as both the *Deepana* drugs and *Agnimahabhoota* are having *Shamana Karma*.<sup>[1]</sup>

#### According to Vagbhata

The activity which increases *Agni* without doing *Amapachana* is called as *Deepana*. eg. *Ghritha*.<sup>[2]</sup>

#### According to Sharangadhara and Bhavaprakasha

The one which does not do *Amapachana* but does *Agnideepana* is called as *Deepana*. eg. *Mishi*.<sup>[3]</sup>

### *Pachana*

#### According to Chakrapani

The one which strengthens *Jatharagni* to do *Pachana* is called as *Pachana*. It is predominant in *Vayu* and *Agnimahabhoota*.<sup>[4]</sup>

#### According to Arunadatta on Ashtanga Hridaya

The drug or the activity which gives strength to *Agni* to do *Aharapaka* is called as *Pachana*. Eg. *Langhana* and *Musta*.

**According to Sharangadhara and Bhavamishra**

The one which does *Amapachana* without increasing *Agni* is called as *Pachana*.<sup>[5]</sup> eg. *Nagakasara*.

There are some drugs which do both *Deepana* and *Pachana*. eg. *Chitraka*

**Application of Deepana and Pachana in Chikitsa****According to Acharya Charaka**

Acharya Charaka has mentioned *Deepaneeya Dashemani*<sup>[6]</sup> but not mentioned about *Pachaneeyadashemani*. *Pachana* is included under *Langhanachikitsa*. *Pachana* is indicated as the first line of treatment in diseases of *Kapha-Pitta* origin, in *Madhayamadoshavastha* in diseases like *Chardi*, *Atisara*, *Hridroga*, *Visuchika*, *Alasaka*, *Jwara*, *Vibandha*, *Gaurava*, *Udgara*, *Hrillasa* and *Aruchi*.<sup>[7]</sup> Benefits of *Langhanachikitsa* are said as expulsion of *Apanavata*, *Mutra* and *Purisha*, feeling of lightness of body, clearance of belching, *Kantha*, *Hridaya*, relief from stupor and lethargy, formation of sweat, perception of taste, feeling of thirst and hunger and free from *Manasikavyatha*.<sup>[8]</sup> These all can be taken as benefits of *Pachana* as it is the type of *Langhana*. *Pachana* is also used as treatment modality in *Tarunajwarachikitsa*.<sup>[9]</sup>

**According to Acharya Sushruta**

Acharya Sushruta being more concentrated towards surgical aspect of treatment, has described *Pachana* among 60 types of *Vranopakrama*<sup>[10]</sup> and one among 15 *Shalyapaharanahetu*.<sup>[11]</sup> But this type of *Pachana* is not applicable in this context. *Deepana* and *Pachana* is explained as a line of treatment in *Jwara*.<sup>[12]</sup>

**According to Acharya Vagbhata**

Both *Deepana* and *Pachana* are considered as types of *Shamana Chikitsa* under *Langhana Chikitsa* among *Dvidvidha Chikitsa*.<sup>[13]</sup> Further, he mentioned *Deepana-Pachana* as the first line of treatment in case of *Madhyamarogibala*, *Madhyavastha* of *Dosha* in conditions like *Sthaulya*, *Amadosha*, *Jwara*, *Chardi*, *Atisara*, *Hridamaya*, *Vibandha*, *Gaurava*, *Udgara* and *Hrillasa*.<sup>[14]</sup> Benefits of *Langhana Chikitsa* are said as clearance of *Indriya*, expulsion of *Mala*, *Laghutva* of body, perception of proper taste, feeling of hunger,

thirst, clearance of belching, *Kantha*, *Hridaya*, mildness of the disease, enthusiasm and devoidance of stupor. These all can be taken as *Lakshana* of *Deepana-Pachana*, as these are the types of *Langhana*.

**Time of administration of Deepana and Pachana drugs**

According to *Harita*, *Deepana* drugs should be administered in *Aparahnakala* and *Pachana* drugs should be administered in night time. Acharya Sharangadhara has mentioned that *Deepana* drugs should be administered between the morning meal (*Bhojanamadhya*)<sup>[15]</sup> and *Pachana* drugs should be administered in night time.<sup>[16]</sup>

**Concept of Agni**

*Agni* is given the utmost importance in Ayurveda. The life and death of a person depends on the *Agni* itself. There are 13 types of *Agni* mentioned in classics and *Jatharagni* is given more importance. The other 12 *Agni* depend on the *Jatharagni* for their normal function.<sup>[17]</sup> *Agnimandya* occurs because of same aetiological factors. When *Agnimandya* occurs, there is improper digestion of food. This will lead to the formation of *Ama* in the body. If this *Ama* is not treated, it leads to the death of the person. Hence *Agnimandya* has to be treated and the treatment principle consists of administration of *Deepana* and *Pachana Dravya*.

**Nidana of Agnimandya**

Acharya Charaka has described causes of *Agnimandya* in detail.<sup>[18]</sup> These aetiological factors can be classified as,

**Aharaja Nidana**

Food taken in larger quantity, food having the qualities like *Guru*, *Shita*, *Ruksha*, *Vidahi*, *Viruddhaahara*, untimely indulgence in foods and unpleasant food materials also causes *Agnimandya* first and this in turn produces *Ama*.

**Viharaja Nidana**

Suppression of natural urges, keeping awakening at night and sleeping in day, uncomfortable bedding,

excessive intake of water are the causes of *Agnimandya*.

#### **Manasika Nidana**

When person is afflicted with mental factors like *Kama*, *Krodha*, *Moha*, *Chinta*, *Manoudvega* etc. if he consumes food, it will cause *Agnimandya* and this will lead to *Agnimandya*.

#### **Miscellaneous**

Emaciation due to chronic disease, adverse seasons, habitat and time will also produce *Agnimandya*.

#### **Lakshana of Agnimandya**

Once *Agni* is hampered, it will not digest the food even if it is less in amount. Thus resulted *Agnimandya*, will lead to series of diseases hence it is said that *Agnimandya* is the root cause for the manifestation of every disease.<sup>[19]</sup> Acharya Charaka has said that *Agnimandya* will lead to *Shuktava* of *Anna (Ama)*, *Amapradoshavikara*, *Ajirna*, *Grahani* etc.

#### **Concept of Ama**

According to Ayurveda, every disease is originated from *Amadosha*. One of the synonyms of *Vyadhi* – '*Amaya*' indicates the same.<sup>[20]</sup> The *Ama* is produced in the body as a result of vitiation of *Agni*. The word *Ama* is described in following ways,

The improper *Adyaaharadhatu (Rasa Dhatu)* formed in *Amashaya* due to poor strength of *Agni* is known as *Ama*. Some says *Apakwaannarasa* is *Ama*, others say accumulation of *Mala* is *Ama*. According to some first stage of vitiation of *Dosha* is *Ama*.

#### **Nidana of Ama**

Separate *Nidana* is not explained but can be considered as *Nidana* of *Agnimandya* as it is manifested as a result of *Agnimandya*.

#### **Samprapti of Ama**

Some says that due to hypofunction of *Agni*, the undigested food residue is formed. The residue is known as *Ama*. Some others opine that the *Anyonyamurchana* of the *Dustadosha* result in *Aama*, which has undergone the excess *Vridhi* (which resembles like that of *Phena*), as in the simile,

*Kodrava* by the *Deshakaalavyatyasa* produces *Vaishamyata* in it.

From the above statements, *Ama* can be understood as following,

1. *Ama* produced as a consequence of *Jatharagnimandya*
2. *Ama* produced by *Dhatvagnimandya*
3. *Malasanchayajanya Ama*
4. *Ama*, the stage of *Prathama Dosha Dushti*

Thus produced *Ama* manifests in the following ways,

Either expelled out by *Mukha* leads to *Chardi* or by *Guda* leads to *Atisara* or by both ways causes *Visuchika*. *Ama* may remain stagnant in the body because absorption of *Ama* does not take place due to its *Guna* like *Guru*, *Pichila* and *Srotorodha*. This stagnant *Ama* neither get absorbed nor being expelled leads to the condition known as *Alasaka*. After some time, this virulent *Ama* will attain the properties similar to the poison. This condition is called as *Amavisha*. This is absorbed by body due to its *Sukshma*, *Laghu* and *Tikshna* properties. This absorbed *Amavisha* circulates in the body, giving rise an incurable condition called *Dandalasaka* and it is an incurable condition.

#### **Lakshana of Ama**

It is liquid in nature, with *Guru Guna* and associated with many colours. It also possess the qualities like *Snigdghata*, *Picchilata*, *Tantumad*, *Durgandghata* and is responsible for many disorders in the body.<sup>[21]</sup>

#### **Symptoms of Ama in the body**

*Srotorodha* (obstruction in *Srotas*), *Balabhramsha* (feeling of weakness), *Gaurava* (feeling of heaviness in the body), *Anilamudghata* (obstruction to the normal movement of *Vatadosha*), *Alasya* (unwillingness to perform the activities inspite of capacity), *Apakti* (indigestion), *Nistiva* (excessive salivation), *Malasanga* (constipation), *Aruchi* (Anorexia), *Klama* (Lethargy).

#### **Chikitsa of Ama**

The treatment modality for *Amadosha* is said as *Pachana*, *Deepana*, *Snehana*, *Svedana* and if patient is fit, can be given *Shodhana* treatment.

**Ajirna**

*Ajirna* is a condition resulted due to the *Agnimandya*.

**Symptoms of Ajirna**

*Vishtambha, Angasadana, Shiroruk, Murcha, Bhrama, Prashthagraha, Katigraha, Jrumbha, Angamarda, Trushna, Jwara, Chardi, Pravahana, Arochaka, Avipaka* and *Ghora Annavisha*.

Along with the above symptoms, if the *Ghoraannavisha* combines with the *Doshas* and lodges in *Dhatu* or *Mala* other symptoms may also exhibit according to the respective *Dosha, Dhatu* or *Mala*.

**Grahani**

*Grahani* is a structure which is the seat of *Agni* and supported by *Agni*. It does *Dharana* of *Apakvaanna*, does the *Aharapachana* and propels the *Pakvanna* forward. Impairment in *Agni* affects the functions of *Grahani* and it propels *Apakva* food forward.

**Symptoms of Grahani**

Altered consistency of stool, sometimes *Atisrushta*, sometimes *Atibadha* and *Drava Mala, Trushna, Arochaka, Asyavairasya, Praseka, Shotha* in *Kara* and *Pada*, pain in *Asthiparva, Chardi, Jwara, Loha-Amaganda* in mouth, *Tikta* and *Amla Rasa Udgara*.

**Line of treatment in Amadoshayukta Grahani<sup>[22]</sup>**

*Ama* is treated first by the following measures;

- If *Ama* is in *Amashaya, Vamana* is induced using luke warm water.
- If it is in *Pakwashaya, Virechana* is given using *Deepana* medicines.
- If it is *Sarvashareeragata, Langhana* and *Pachana* is the line of treatment.

**CONCLUSION**

The present stressfull lifestyle, consumption of junk food make many people to be the victim of *Ama* and *Amapradoshaja Vikaras*. Mainly there are treatment like *Shodhana* and *Shamana* for any disease. But *Shamana Aushadhis* are widely accepted and practiced in all parts of the country because of its easy

acceptance and less economic burden. Hence in this point of view *Deepana* and *Pachana* has got greater role to play as far as its utility is concerned.

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