



Therapeutic Impact of *Deepana-Pachana* (appetizer-digestives) In *Panchakarma*: An Overview

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ICV-70.44 ISRA-1.318

VOLUME 4 ISSUE 1 JANUARY 2021

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Article received-2 Jan 2021

Article Accepted-29 Jan2021

Article published 31Jan2021

ABSTRACT

Introduction: *Deepana and Pachana* (appetizer-digestives) have equal significance in both *Shodhana* (bio-Purification) and *Shamana* treatment (Pacification Treatment) modalities of Ayurveda. *Deepana and Pachana* Karma play an important role as *Purvakarma of Shodhana* (bio-purification) procedures. *Purvakarma* (pre-operative procedure) refers to the preparation of body for the *Panchakarma* therapies and it is crucial for the body to achieve the complete benefits of therapies.

Objective: To understand the importance of proper *Deepana and Pachana* therapy (appetizer-digestives) in *Panchakarma*.

Review Method: For this review article, various Ayurvedic texts- Charaka Samhita, Sushruta Samhita and Astang Haridayam with Chakrapani and Arundatta Teeka are studied. Peer-reviewed clinical studies, review articles, various websites etc. are considered.

Discussion and conclusion: *Deepana Pachana* (appetizer-digestives) can complete in one day or over many days, till *Nirama Awastha* (without ama condition) occurs. So the drugs for *Deepana and Pachana* (appetizer-digestives) are varying person to person according to *Parkrti* (nature), *Kostha* (bowel), *Dosha*, *Bala* (Strength) etc.

Keywords: *Deepana, Pachana, Purvakarma, Panchakarma, Shodhana*

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How to cite this article:- Dr. Kshiteeja choudhary, Dr. Nidhi gupta, Dr. Gopesh mangal, Therapeutic Impact Of *Deepana-Pachana* In *Panchakarma*: An Overview , IRJAY, January : 2021 Vol- 4, Issue- 1,252-258 Doi: <https://doi.org/10.47223/IRJAY.2021.4108>



INTRODUCTION:

Ayurveda science offers versatile treatment modality. In *Ayurveda*, *Agni* (digestive fire) is celebrated as the key factor for maintenance of health^[1] and treatment of all diseases. The majority of the diseases are usually caused by hypo implementation of *Agni*(digestive fire)^[2] that leads to formation of *Ama*(metabolic waste material). *Deepana-Pachana* (appetizer-digestives) is the foremost therapy for digestion of *Ama*(undigested) by rectification of *Agni* (digestive fire). The *Ayu* (life span), (*Varna*) (complexion), *Bala* (strength), *Swasthya* (good health), *Utsaha* (enthusiasm), plumpness, *Prabha* (glow), *Ojas* (energy), *Tej* (luster) and the *Prana* (life breaths) are derived from *Agni* (digestive fire)^[3]. If the *Agni*(digestive fire) is good then person is healthy, if there is any vitiation of *Agni* (digestive fire) then person will be diseased, and if there is no *Agni*(digestive fire) then person will be died so *Agni* (digestive fire) plays an important role in life^[4]. For this reason *Ayurvedic* treatment modalities are constantly focused on restoring the normal condition of *Agni*. Among the all *Agni*, *Jatharagni* is directly related to *Dhatvagni* or bioenergy in the cells and their metabolic processes, with ultimate tissue metabolism or *Dhatu-Paka* (Body tissue disintegration as result of process of digestion, thus ensuring the optimal state

aggravated *Agni*), process and All the *Dhatvagni* depend on the normal, healthy state of *Jatharagni*^[5]. Disturbed *Agni*(digestive fire) leads to disturbed homeostasis resulting in impaired catabolism and anabolism resulting in reduced nutrition and impaired immunity emissions of desecrated products leading to metabolic waste collection. All of this contributes to free radicals being formed, resulting in tissue damage, and metabolic disorders can ultimately result. In such condition cleansing of channels is essential through eliminate the *Margavrodha* (route-obstruction) due to *Ama* (metabolic waste material) which is accumulated in the body due to *Mandaagni* (weak digestion). In this condition *Amapachana* (digestion of undigested material waste) should be done so *Deepana-Pachana* (appetizer-digestives) therapy is very significant for this condition. There are several *Ayurvedic* drugs which are having these properties; termed as *Deepaniya* (appetizer) and *Pachaniya* (Digestants). Both of these vocabularies are used to explain pharmaco-therapeutic activities of these drugs.

Deepana -Pachana (appetizer-digestives) is a treatment modality refers to oral administration of certain medicines that augments and assists the of gastrointestinal tract^[6]. *Deepana* (appetizer)

means the drug which kindles the *Agni*, but not digest the *Ama*(metabolic waste material)^[7] . *Pachana* drugs (digestives) digest the *Ama* but not

increases the *Agni* ^[8]. According to *Hemadri Deepana* drugs help in separation of *Dosha* from *Dathu*(body tissues) ^[9].

MATERIAL AND METHODS

Search criteria

Ayurvedic texts as *Charaka Samhita*, *Sushruta Samhita* and *Astang Haridayam* with *Chakrapani* and *Arundatta Teeka* are studied. Published literature on recent update in research in concept of

Agni and *Deepana- Pachana* (appetizer-digestives), including original articles and papers in journals were taken into study for the report. Information extracted from published articles cross references there of was collected.

RESULT

Deepana

- As per *Acharya Sushruta*, *Deepana Dravya* (appetizer drugs) are *Agnimahabhoota* predominant and both the *Deepana* drugs and *Agni Mahabhoota* leads to *Shamana Karma* (appetizer-digestives) have equal significance in both *Shodhana* (bio-Purification) and *Shamana* treatment (Pacification Treatment)^[10].
- As per *Acharya Vagbhata*, the drugs which increases *Agni* but doesn't having *Amapachana*(digestion of undigested material waste) property called as *Deepana*.eg. *Ghruta*^[11].
- As per *Sharangadhara* and *Bhavaprakasha*, the one which does not have *Amapachana* property but does *Agnideepana* is called as *Deepana*. eg. *Mishi*

Pachana (Digestives)

- As per *Acharya Chakrapani*, the one which strengthen the *Jatharagni* for *Pachana* karmais

called as *Pachana* (Digestives). It is *Agni* and *Vayu Mahabhoota* predominant.

- As per *Acharya Arunadatta*, one which gives strength to *Agni* to do *Aharapaka* (metabolic transformation) is called as *Pachana*. Eg. *Langhana* (the procedure which brings about lightness in the body) and *Musta*.
- As per *Sharangadhara* and *Bhavamishra* the one which does *Amapachana* devoid of increasing *Agni* is called as *Pachana*.eg. *Nagakesara*.

The drugs which are having both properties called as *Deepana* and *Pachana* drugs. eg. *Chitraka* so we conclude that *Deepana- Pachana* (appetizer-digestives) drugs basically *Agni Mahabhoot* (Elements) predominant.

Deepana and *Pachana* being *Langhana Chikitsa* (the procedure which brings about lightness in the body) has 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). *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, drug helps to change *Sama Dosha* (*dosha* in balance) to *Niram*(without ama) *Dosha*

DISCUSSION

***Deepana* and *Pachana* in different *panchakarma* procedures**

Deepana and *Pachana* (appetizer-digestives) are essential procedures for all *panchakarma* therapies. All diseases according to Ayurveda are due to vitiated *Agni* and *Ama* is main factor for vitiation of *Agni*. *Acharya Charaka* quoted that before *Shodhana* procedure (Purification) *Snehana* (Oleation Therapy), *Swedana* (Sudation Therapy) should be done ^[12]. *Deepana* and *Pachana* drugs prepared the body for *panchakarma* procedure by remove the *srotorodha* (opening of channel) through digestion of *Ama*. According to *Acharya Hemadri Pachana* drugs does digestion of *Ama* and *Deepana* (appetizer) does 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 eliminated because, if one tries to remove *Sama Dosha*, which is deeply seated and strongly bind to *Dhatu*. By *Shodhana* , it will destroy the body like the extracting juice form unripe fruit^[13]. So at first we should be prepared the body with *Pachana*(digestive),*Deepana*(appetizer), *Snehana* and *Swedana*; (OleationTherapy-Sudation Therapy) afterward by *Shodhana* procedure

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

Course of *Deepana* and *Pachana*-

Deepana (appetizer) *Dravya* (drugs) which stimulate the appetite¹⁴ (~usually served before a meal) by correction of *Mandaagni* (low digestive fire). All drugs of *Deepana* having *Katu Rasa*, (Pungent taste) *Katu Vipaka* (post-digestive taste) & *Usna Virya* (active principle) for example *Chitraka* (*Plumbago zeylanicum*), *Maricha* (*Piper nigrum*), *Pippali* (*Piper longum*), *Pippalimoola* (root of *Piper longum*), and *Jeeraka*, (*Cuminum cyminum*) so all drugs are helpful to enhance *Agni* & Ignite *Vata Dosha*.

Pachana (digestant) *Dravya* for example *Hingu*, (*Ferula foetida*) *Guduchi* (*Tinospora cordifolia*),, *Nagkeshar* (*Mesua ferrea*) *Musta* (*Cyperus rotundus*) & *Ajmoda*(*Trachyspermum roxburghianum*) having *Katu-Tikta Rasa*, *Ushana Virya* (active principle), *Katu Vipaka* (bio transformation) are stimulate peristalsis of intestine, increased local blood supply, increase secretion of digestive enzymes and increase absorption of nutrients. So it can hypothesized that *Deepana*(appetizer) drugs can be taken before the

meals and *Pachana*(digestive) drugs can be prescribed after meal. So *Deepana- Pachana* (appetizer-digestives) drugs having similar properties act differently relying on the time prescribed for their intake.

Importance and Mode of action of *Deepana-Pachana* (appetizer-digestives) Drug

The concept of *Ama*(metabolic waste material) and *Agni* (digestive fire) is unique in Ayurveda, it finds place in genesis of almost all diseases and their management. The *Ama* gets formed from intimate mixing with one another of greatly increased *Dosha* just as poisons (get formed) from mixing of different kind of *dravya*(substances). According to *Madava Nidana Ama* associated itself with *Vata*, Moves quickly to the different seats of *Kapha* in the body filling them and the *Dhamani* (arteries) with waxy material.¹⁵ Thus the end product of digestion associated with *Vata Pitta* and *Kapha* in assuming different colors, blocks the tissue pores and passages with thick waxy material. It produces weakness and heaviness of the heart, which becomes the seat of diseases. Similarly, free radicals are said to be produced in the body in abundance when body's primary defenses system are disturbed. The primary defenses of the body include the activity of certain enzymes like superoxide dismutase, catalase and glutathione peroxidase. The impairment of these enzymes can lead to produce of free radicals. The action of various enzyme can be considered as the action of *Agni* at cellular level cause the generation of the free radicals.

Properties of *Ama* include *Avipakam* (indigestion),

Asamyukta (disintegrated), *Durgandhi* (foul smelling), *Bahu* (excessive in quantity), *Picchala* (slimy in nature) and causes *Sadana* (stiffness) of whole body. indicates that *Ama* exist 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 electron, which requires neutralization by antioxidants. Further, *Chakrapani* says that once the *Dhatu* vitiation occurs then the process of *Vishamata* (Impairment) continues to produce the *Vishamata Dhatu* which should be checked only by the *Chikitsa* (treatment). The same phenomena are present in the free radical i.e. the continuity. The newly produced free radical is unstable in most cases and thus it will react with another molecule to produce another free radical. Next it is seen that when produced, free radicals are inassimilable to body components and exist in Free State, similar is the case with *Ama* when it is produced it remains in inassimilable state and hence termed *Asamyuktam*. Free radical cause damage to cell membrane and thus the cell is destroyed. This destruction may lead to putrefaction and foul smell generations which are like one of the property of *Ama* described as *Durgandham*. Though *Ama* remains in the body as *Asamyuktham* (disintegrated), but due to its properties like *Bahupicchilam* (slimy in nature) etc, it sticks to normal healthy body tissues very quickly. Similar is the case with free radicals to seek stability in their structure free radicals quickly attack the healthy molecules of the body and thus setting a chain reaction. The cells throughout the body are

continuously exposed to these damaging molecules. Same has been described for *Ama* as *Sadanam*

Sarva Gastrana (stiffness of whole body).

CONCLUSION

In the present era due to faulty life style, a chance of disturbance of *Agni* is more at the level of *Jatharagni* and ultimately the *Dhatvagni* and *Bhootagni* also get disturbed. Ayurveda offers a very different approach to understanding the cause

and the treatment for the disease with its emphasis on treating the whole person not just focusing on the specific part that has disease.

Acknowledgement :- Nil

Financial Assistant:- Nil

Conflict of interest :- Nil

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