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 Shamaanushadhis. 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 Shamaanushadhis. 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.[1]

According to Vagbhata

The activity which increases Agni without doing Amapachana is called as Deepana. eg. Ghrita[2]

According to Sharangadhara and Bhavaprakasha

The one which does not do Amapachana but does Agnideepana is called as Deepana. eg. Mish[3]

Pachana

According to Chakrapani

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

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.[9] eg. Nagakesara.

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[6] 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, Udara, and Aruchi.[7]

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 Manosikavyatha.[8] These all can be taken as benifits of Pachana as it is the type of Langhana. Pachana is also used as treatment modality in Tarunajwarachikitsa.[9]

According to Acharya Sushruta

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

According to Acharya Vagbhata

Both Deepana and Pachana are considered as types of Shamana Chikitsa under Langhana Chikitsa among Duvidha Chikitsa.[13] Further, he mentioned Deepana-Pachana as the first line of treatment in case of Madhyamargibala, Madhyavastha of Dosha in conditions like Shthala, Amadosha, Jwara, Chardi, Atisara, Hridamaya, Vibandha, Gaurava, Udara and Hrillasa.[14] 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 deavdooance 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 (Bhojanamadhye)[15] and Pachana drugs should be administered in night time.[16]

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.[17] 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.[18] 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 Agramandya.

**Manasika Nidana**

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

**Miscellaneous**

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

**Lakshana of Agramandya**

Once Agni is hampered, it will not digest the food even if it is less in amount. Thus resulted Agramandya, will lead to series of diseases hence it is said that Agramandya is the root cause for the manifestation of every disease. Acharya Charaka has said that Agramandya will lead to Shuktava of Anna (Ama), Amapradoshavikara, Ajirna, Grahan etc.

**Concept of Ama**

According to Ayurveda, every disease is originated from Ama. One of the synonyms of Vyadhi – ‘Amaya’ indicates the same. The Ama is produced in the body as a result of vitiation of Agni. The word Ama is described in following ways,

The improper Adyaaharatvatatu (Rasa Dhatu) formed in Amashaya due to poor strength of Agni is known as Ama. Some says Apakwaanarasa is Ama, others say accumulation of Malas 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 Agramandya as it is manifested as a result of Agramandya.

**Samprapti of Ama**

Some says that due to hypofunction of Agni, the undigested food residue is formed. The residue is knownas Ama. Some others opine that the Anyanyamurchana of the Dustadosha result in Aama, which has undergone the excess Vriddhi (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 Dosa 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 Gunas 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 Ama. This is absorbed by body due to its Sukshma, Laghu and Tikshna properties. This absorbed Ama 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 Snigdha, Picchilata, Tantumad, Durgandhata and is responsible for many disorders in the body.

**Symptoms of Ama in the body**

Srotorodha (obstruction in Srotas), Balabhramsha (feeling of weakness), Gaurava (feeling of heaviness in the body), Anilamudhata (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 Ama 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


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 propells the Pakvanna forward. Impairement 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, Lohamaganda in mouth, Tikta and Amla Rasa Udgara.

Line of treatment in Amadoshayukta Grahani

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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