



DEEPANIYA AND PACHANIYA DRAVYAS (APPETIZER AND DIGESTANT DRUGS) IN AYURVEDIC CLASSICS: A CRITICAL REVIEW

Sapna Chaudhary¹ and Vinod Kumar Joshi²

¹Ph.D. Scholar and ²Professor, Department of Dravyaguna, Institute of Medical Sciences, Banaras Hindu University, Varanasi-221 005, Uttar Pradesh, India, Corresponding Author: Sapna Chaudhary

Abstract: Ayurveda explains that our health is dependent not only on what we eat, but also on how we digest. The most vitamin-fortified diet or healthy food is considered unhealthy if our body isn't able to properly digest, absorb, and assimilate the food. Acc. to ayurvedic classics "Sarve Roga Api Mandagni" means all diseases in the body are caused due to mandagni (due to improper functioning of agni). In other words the proper function of agni is important for strong vyadhikshamatva shakti (immunity) or bala. The hypo function of agni results in balakshaya and ultimately causes 'roga'(diseases). Therefore Ayurvedic physicians always focuses on restoring normal status of agni. There are many single or compound Ayurvedic drugs which is useful in such a diseased condition; termed as Deepaniya (Stomachic) and Pachaniya (Digestants).

Keywords: Ayurveda, Agni, Mandagni, Deepaniya, Pachaniya.

Introduction: Agni is important factor for maintenance of health and cure of a disease. Most of the diseases are generally due to hypo functioning of agni. Agni is classified into thirteen varieties; i.e. Jatharagni, five Bhutagni, seven Dhatvagni^[1]. The Jatharagni is considered as most important agni and is claimed to govern the function of all other agni besides its own function. The jatharagni represents all the digestive chemicals and enzymes produces in or poured in the gastrointestinal tract which are responsible for digestion of ingested food^[2]. Agnimandya is a condition in which food is not properly digested due to the diminished power of ja haragni (digestive juices), agnimandya is prime cause of all disease therefore, mandagni should be treated properly in order to prevent the progress of the disease to other disorders of ama (End product of improper digestion and metabolism).. In the conditions of mandagni, deepana-pachana dravyas play important role for

increasing the digestive fire and promote digestion. Deepana and Pachana are classified under the pachanasansthana karma (action on the alimentary canal especially on stomach).

Materials and Methods

Comprehensive review of ayurvedic concept of Deepana and Pachana, also Compilation and tabulation of Deepaniya and Pachaniya ayurvedic drugs were done from the Charaka samhita, Sushruta samhita, Astanga Sangraha, Astanga Hridaya and P.V.Sharma dravyaguna vigyana^[3-4]. All information were then analyzed, discussed and concluded.

Observations: The dravya which increases the agni-jatharagni is known as deepana and dravya which inceases the secretion in stomach and digests the food materials are known as pachana. Deepaniya dravya will increase food consumption, but they will not have the action of pacana or digestion.

Table-1 Different opinions for deepana-

| | |
|-----------------------|---|
| Caraka Samhita | Samana vata performs the function of agni and there by act as deepana. |
| Sushruta | Deepana is predominant in qualities of agni because of its similarity. |
| Rasa Vaishesika sutra | The dravya which have the deepana action possess the properties of tejomahabhuta, katu, amla, lavana rasa, ushna virya, and tikshna, ushna, laghu |

| | |
|---------------|---|
| | <i>guna.</i> |
| Bhavaprakasha | Bhavamishra consider that <i>deepana</i> action is due to predominant <i>vayu</i> and <i>prthvi mahabhuta</i> . |
| P.V. Sharma | The <i>Agni</i> and <i>vayu</i> will be predominant, i.e, in the begining of <i>deepana</i> action the <i>agni</i> will be less and the action is performed by <i>vayu</i> but latter when <i>agni</i> is increased the effect of <i>vayu</i> becomes less. |

Table-2 Different opinion for *pachana*

| | |
|---------------|--|
| Chakrapani | The <i>dravya</i> with <i>vayu</i> and <i>agni</i> predominance are responsible for the <i>pachana karma</i> . |
| Bhavaprakasha | The <i>dravya</i> with <i>agneya guna</i> predominance are responsible for <i>pachana karma</i> |

Table-3 Drugs present in *Deepaniya mahakashaya* of Charaka Samhita-

| Name | Botanical name | Karma |
|--------------|------------------------------------|----------------------------|
| Pippali | <i>Piper longum</i> Linn. | <i>Deepana</i> |
| Pippalimoola | <i>Piper longum</i> Linn. | <i>Deepana, Pachana</i> |
| Chavya | <i>Piper retrofractum</i> Valh. | <i>Deepana, Pachana</i> |
| Chitraka | <i>Plumbago zeylanica</i> Linn. | <i>Deepana and Pachana</i> |
| Shringavera | <i>Zingiber officinale</i> Rosc. | <i>Deepana, Bhedana</i> |
| Amlavetas | <i>Garcinia pedunculata</i> | <i>Deepana</i> |
| Maricha | <i>Piper nigrum</i> Linn. | <i>Deepana</i> |
| Ajamoda | <i>Apium graveolens</i> | <i>Deepana</i> |
| Bhallataka | <i>Semecarpus anacardium</i> Linn. | <i>Deepana, Bhedana</i> |
| Hinguniryas | <i>Ferula foetida</i> | <i>Deepana, Pachana</i> |

Table-4 *Agrya dravya* of Charaka samhita having *deepaniya* or *pachaniya* or both property-

| | | |
|--------------|-------------------------------------|-----------------------------|
| Musta | <i>Cyperus rotundus</i> Linn. | <i>Deepaniya, Pachaniya</i> |
| Udichya | <i>Pavonia odorata</i> | <i>Deepaniya, Pachaniya</i> |
| Katvanga | <i>Oroxylum indicum</i> Vent. | <i>Pachaniya, Deepaniya</i> |
| Amrita | <i>Tinospora cordifolia</i> | <i>Deepaniya</i> |
| Bilva | <i>Aegle marmelos</i> Corr. | <i>Deepaniya</i> |
| Ativisha | <i>Aconitum heterophyllum</i> Wall. | <i>Deepaniya, Pachaniya</i> |
| Prishniparni | <i>Uraria picta</i> Desv. | <i>Deepaniya</i> |
| Hinguniryas | <i>Ferula foetida</i> | <i>Deepaniya</i> |
| Yavakshara | | <i>Pachaniya</i> |
| Satapushpa | <i>Anethum sowa</i> Kurz | <i>Deepana</i> |
| Nagakeshara | <i>Mesua ferrea</i> Linn. | <i>Pachana</i> |

Table-5 *Ganas* of Sushruta samhita having *deepaniya* or *pachaniya* or both property-

| Name of the Gana | Karma |
|------------------|----------------------------|
| Pippalyadi gana | <i>Amapachana, deepana</i> |
| Haridradi gana | <i>Doshapachana</i> |
| Vachadi gana | <i>Doshapachana</i> |
| Brhatyadi gana | <i>Pachana</i> |
| Guduchyadi gana | <i>Deepana</i> |
| Mustakadi gana | <i>Pachana</i> |
| Triphala | <i>Deepana</i> |
| Trikatu | <i>Deepana</i> |
| Amalakyadi gana | <i>Deepana</i> |
| Brihatpanchamool | <i>Deepana</i> |

Discussion and Conclusion

The stimulation of gastric secretion or the action of stomachic and the process of digestion are the function of *jatharagni*. On the basis of these action the division as *deepana* and *pachana* has been explained. The *deepana dravya* does the function of increasing digestive secretion, where as *pachana dravya* has the capacity to digest the food substances. Some *acarya* say that due to excess of *prthvi* and *vayu* *deepan* action takes place and the *pachana karma* due to predominance of *vayu* and *agni mahabhuta*. *Jatharagni* plays different role in the process of digestion. In *deepana karma*, *agni* just plays the role of stimulating digestive secretions, but it does not perform the role of *pachana* or

digestion. Similarly, in *pachana karma*, the *agni* performs the role of digestion of food, but will not perform the function of stimulating the appetizer. *Acarya Aadhamalla* states these actions due to *prabhava*. After going through the different views on *deepana* and *pachana karma* by different *acharya*, it is understood that *deepana* and *pachana* are the same karma in the process of digestion but exhibit or perform their functions at different stages. In the beginning the *deepan* action will be there, later the *pachana* action take place. In *deepana* process the stage of *agni* is less powerful, which is not sufficient to perform or function as *pachana*. In *pachana karma* the state of *agni* is more powerful and function as *pachana* but it will not have the

action as appetiser. For increasing appetite the *agni* should be less power full and should have special property to stimulate appetiser. According to *panchamahabhuta* combination both are of *agni* and *vayu mahabhuta* subjects. Element of *vayu* is more in *dipana dravya*, where as in *pachana dravya agni* element is more.

References

1. Tripathi Brahmanan. (1994). *Charaka Samhia of Agnivesa*. Elaborated by Caraka and Dridhabala, Edited with 'Caraka Candrika' Hindi commentary along with special deliberation, Chaukambha Surbharati Prakashan, Varanasi, 3rd Edition.
2. Sharma, P.V. (2011). *Charaka Samhita*, Translated, Vol I-IV, Chaukambha Orientatia Varanasi, Reprint Edition, Volume 1,2.
3. Sharma, P.V. (2006). *Dravya Guna Vigyana*, Vol. II, Chaukambha Bharati Academy, Varanasi Revised Golden Jublee Edn.
4. Sharma, P.V. (2010). *Sushruta Samhita* with English translation of text and Dalhana commentary along with critical notes, Chaukambha Bharathi Academy, Varanasi.