



## Review Article

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### PACHANA AND DEEPANA CHIKITSA IN AMAVATA: A REVIEW

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#### ABSTRACT

Ama resulting from improper digestion and vitiated vata causes a disease known as amavata. As far as symptomatology is concerned, rheumatoid arthritis and amavata have similarities. so, recent scholars co-relate amavata with rheumatoid arthritis. Rheumatoid arthritis, due to its chronicity, incurability and complications, is considered a challenging disease for clinicians. Modern science provides only symptomatic relief, but the chief pathology remains untreated, leading to many side effects and serious complications. In the chikitsa sutra of amavata, pachana and deepana are the prime lines of treatment. Pachana chikitsa helps in ama pachana. Katu and tikta rasas are abundantly used in amavata, which serves the purpose of ama pachana and vatanulomana. Since there is agnimandya, the primary target should be to kindle the agni. The deepana dravyas helps in this state. These dravyas help in improving the status of agni and enhances its action. Amavata is a condition where the stiffness of the body occurs due to lodging of vitiated ama and vata in trika sandhi and also due to diminished function of agni at jatharagni, bhutagni and dhatwagni levels. Amavata is amashayotha vyadhi. Therefore, the best treatment that can be adopted in amavata is pachana of ama and agni deepana, which can be done both internally and externally, and ultimately leads to srotoshodhana, vatashamana and in the conversion of sama to nirama avastha of doshas which is the appropriate state of expelling the same.

**Keywords:** Amavata, Ama, Vata, Deepana, Pachana

#### INTRODUCTION

According to Shabdakalpdruma, agni is foremost, which controls our body and is responsible for the janma<sup>1</sup>. In the context of the functioning of a living organism, agni performs its vital activities by converting the food consumed into its various structural and functional constituents that helps in proceeding with its innumerable vital activities. If the agni is not functioning correctly, it will ultimately form ama, i.e., undigested or half-digested un-metabolised food product that circulates in the body as a toxin. Ayurveda has named such toxins as "Ama".

Amavata is a disease in ama that vitiates vata and gets lodged in trika sandhi, where three bones unite, causing stabdhata<sup>2</sup>. As far as symptomatology is concerned, rheumatoid arthritis and amavata have similarities. The main dushya involved is rasa dhathu, and strotas is rasavaha strotas. The foremost important factor is jatharagnimandya. In amavata, type of srotodushthi is sanga and kha vaigunya is sandhi. The aggravated vata carries ama, produced by agnimandya and deposits it in sleshma sthanas. The clinical features of amavata produced are angamarda, aruchi, alasya, sandhiruk, sandhi shotha and sandhi stabdhata. Being a disease of madhyama rogamarga, it is said to be krachrasadhya vyadhi. Amavata affects the daily routine of patients, which hampers their working ability. Even though amavata is not proven to be fatal, it cripples the affected patients. It can affect many facets of a patient's life, viz., his family, occupational and community relationships. Acharya Chakra Datta described the Chikitsa sidhanta for amavata, which includes langhana, svedana and the use of drugs having tikta, katu rasa with deepana property, virechana, snehapana and basti. Katu and tikta rasas are abundantly used in amavata, which serves the purpose of ama

pachana and vatanulomana. This dravyas help in improving the status of agni and enhance its action.

#### DISCUSSION

Madhavakara mentioned the nidanas of amavata as viruddha ahara, viruddha cheṣṭa, mandagni, nischala, and snigdha ahara, followed by immediate exercise. Excessive consumption of these nidanas in the pre-existing stage of mandagni led to the formation of ama and simultaneous vitiation of tridosha, especially the vata dosha. The formation of ama is influenced mainly by the hypo functioning of agni. Mandagni cannot digest food properly; thus, the uncooked, immature substance is formed due to improper digestion, known as ama. The ama, started as a result of mandagni, manifests various symptoms in the body. They include obstruction in microchannels, loss of energy, heaviness, flatulence, laziness, indigestion, excessive salivation, constipation, anorexia and tiredness without exertion<sup>3</sup>.

Agnimandya, ama and vata are mainly responsible for the disease, amavata. The ama rasa is carried to sleshma sthanas by vitiated vata. From there, Ama attains vidagdha avastha by prakupita vata, and it enters circulation through the dhamani. At this stage, the anna rasa gets nanavarna and atipicchilata under vitiation of tridosha and releases abhiṣyandi guna, which can cause srotavarodha. It also enters trika sandhis leading to stiffness of body parts<sup>4</sup>. Chakra Datta mentioned the principles and management of amavata. It includes langhana, svedana, tikta, katu rasa and deepana-pachana action, virechana, snehapana and anuvasana, and ksharabasti<sup>5</sup>.

Pachana dravyas does the pachana of ama but does not increase the agni<sup>6</sup>. Predominant rasas in pachana are<sup>7-9</sup>

**Table 1: Predominant Rasas in Pachana Dravyas**

Charaka Samhita	Sushruta Samhita	Ashtanga Hrudaya
Lavana	Lavana	Amla
Tikta	Katu	Katu
	Amla	

#### Mode of action of Pachana Dravyas

1. Stimulation of the vagus nerve, which in turn secretes gastric juice.
2. Stimulates the duodenum, which leads to the secretion of digestive enzymes and hormones.
3. Stimulates the liver to secrete bile.
4. Stimulates the pancreas to secrete pancreatic juice.<sup>10</sup>

Vaishvanara churna, amritadi churna and shathyadi kashaya are some examples of pachana dravyas used in the case of Amavata<sup>11</sup>.

The drug that kindles the Agni but does not digest the Ama is called Deepana<sup>12</sup>. Predominant Rasas in Deepana Dravyas are<sup>13-15</sup>

**Table 2: Predominant Rasas in Deepana Dravyas**

Charaka Samhita	Sushruta Samhita	Ashtanga Hrudaya
Amla	Amla	Amla
Katu	Katu	Katu
Tikta	Tikta	Lavana
Lavana		

#### Mode of Action of Deepana Dravyas

Deepana dravyas acts in the following way by kindling the digestive fire.

1. Stimulation of the vagus nerve.
2. Stimulation of glossopharyngeal nerve.
3. Stimulation of fundus and pylorus.<sup>16</sup>

The deepana dravyas, due to its bitter taste, promotes gastric juice and facilitates digestion. These drugs sensitize oral taste receptors and thus reducing saliva secretion. They also induce gastrin secretion, a hormone which stimulates hydrochloric acid secretion<sup>17</sup>. Shatapushpadi churna, yogaraja guggulu and simhanada guggulu are some examples of deepana dravyas used in the case of amavata<sup>18</sup>.

Ama has the predominance of prithvi and jala mahabhutas. Tikta dravyas are ama pachaka, pitta shamaka, and srotomukha vishodhaka and have vishagna and lekshana properties<sup>19, 20</sup>. Katu rasa is chedaka, marga-vivaraka, agni deepana and kapha shamaka<sup>21</sup>. Tikta and katu rasa dominate vayu, akasha mahabhuta and vayu tejas, respectively<sup>22</sup>. They also possess laghu, ushna and tikshna properties, which act against the qualities of ama. These together own pachana and deepana properties, so employing these properties, digestion of ama, agni- deepana, removal of excessive kledaka kapha and bringing of the pakva dosha to the koshta from the shakha takes place.

In the treatment principles mentioned for amavata, the first and foremost procedures told are langhana, svedana, tikta and deepana dravyas, which primarily focus on pachana of the ama that is circulating all around the body and in improving the agni. According to Acharya Vagbhata, sama doshas, which are spread all over the body, and are attached to dhathus, are not in the state of utklesha and should not be expelled out by shodhana karma, as

it can lead to the destruction of the substratum, similar to the extraction of juice from an unripe fruit<sup>23</sup>. For such ama doshas, pachana should be done followed by agni- deepana, then utkleshana of doshas and directing it to koshta with the help of snehana and svedana. Then they are to be expelled by means of appropriate shodhana karma, considering the strength of the patient<sup>24</sup>. Therefore, by analysing the chikitsa siddhantha of amavata, it can be understood that the treatments like langhana, svedana, tikta and deepana dravyas mainly help in nirharana of ama. Katu tikta rasa dravyas are indicated in amavata because of their pachana and deepana properties. According to Acharya Hemadri, pachana dravyas does the digestion of ama, and deepana separates dosha from dhathu<sup>25</sup>. Both drugs help to bring the dosha from sama avastha to nirama avastha. These drugs increase agni due to their laghu-tikshna guna and help digest ama and prevent further production. Apart from this, they improve intestinal motility by the action of the vatanulomana property. Therefore, the doshas come into niramavastha and then it is required to eliminate from the body by shodhana karma.

Pachana can be administered both internally and externally. Sroto-avarodha caused due to affliction of ama in the sandhi pradesha, which is the main seat of kapha dosha, is best tackled by bahya kriyas like valuka sveda and dhanyamladhara. Therefore, internal medication administration of external treatment will complete the management of amavata. Pachana chikitsa can be given as sankara sveda, upanaha sveda, parisheka sveda, etc.

#### Bahirparimarjana Chikitsa

Ama is guru, snigdha and sthira in nature. The primary aim of the treatment at this stage is to enhance the dhatvagni, thereby pachana of ama in the srotas. ruksha bahyakriya is the best choice in the ama avastha of amavata. In Bhaishajya Ratnavali, sankara sveda is advised to make potthali of kulattha, karpasasthi, tila, yava, erandamula, atasi, etc., which is kept in boiling kanji<sup>26</sup>. Upanaha prepared from ahimsra, kemuka-mula, shigru-mula, and valmiki-mritika pounded in gomutra and applied locally to pacify amavata<sup>27</sup>. Commonly used kashaya dharas in amavata is dhanyamla parisheka and dashamula kashaya parisheka.

#### Mode of action of Bahirparimarjana chikitsa

Dhanyamla is amla rasa pradhana; the guna attributed to amla rasa are laghu and ushna, deepana and vatānulomana. Dashamula mainly has laghu, ruksha guna, ushna virya, shula, shothahara and tridoshagna properties; hence it acts as rukshana. Another form of external application popularly practised in this disease is lepa. Shatapushpadi and himsradi yogas are mentioned under lepa chikitsa in amavata<sup>28</sup>. The main properties presented by most of the dravyas used for the chikitsas mentioned above have amla, katu, or tikta rasa pradhanyata, ushna virya and ruksha guna in common, which are very beneficial for treating amavata. The active ingredients of these dravyas are acted upon by the bhrajaka pitta when it comes in contact with the skin and enters the body through the sira-mukha of tiryak dhamani, which are attached to the hair follicles and results in pachana of ama<sup>29</sup>. The ushna and tikshna virya are responsible for deep penetration (sukshma sanchara) and are transported throughout the body via tiryak dhamani and sroto vishodhana. On the other hand, valuka sveda possesses ruksha, laghu, sukshma, tikshna and ushna gunas. These gunas themselves are antagonistic to ama. Therefore, just with the procedural effect, valuka sveda helps in the pachana of ama, liquefaction of doshas, vata samana and also causes srotovivaraṇa. As a result, the liquified doshas leave the sandhis and thus help in managing sandhi shula and shotha, which are the prime symptoms of the disease amavata.

## CONCLUSION

Amavata is a condition where the stiffness of the body occurs due to lodging of vitiated ama and vata in trika sandhi and also due to diminished function of agni at jatharagni, bhutagni and dhatwagni levels. Amavata is amashayottha vyadhi. Therefore, the best treatment that can be adopted in amavata is agni deepana and pachana of ama, which ultimately leads to srotoshodhana, vatashamana, and the conversion of sama to nirama avastha of doshas, which is the appropriate state of expelling the same.

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