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A critical analysis to untangle the *Deepana* and *Paachana Karma*

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ABSTRACT

Introduction: *Deepana* and *Paachana* are the highly integral part of *Ayurveda Chikitsa*. The two are considered into *Sapta Vidha Shamana*. *Paachana* is one among the *Dashavidha Laghana*. The details of *Paachana* and *Deepana* along with their utility is scattered in the lexicons of Ayurveda. The two *Upakrama* are sometimes used in combination and in some conditions they are solely utilized. The two *Upakrama* though seem to be similar there are differentiating factors between the two. There seems to be lacunae in the knowledge of *Deepana* and *Paachana* as *Karma Lakshana* of the two are not well defined. **Materials and Methods:** In the present work the literature has been surfed to find the relevant information about *Deepana* and *Paachana*. **Discussion and Conclusion:** The study reveals that *Agni Mahabhoota Pradhana Dravya* can effectively bring about both *Deepana* and *Paachana Karma*. Both *Karma* share a common identity that the both enhance *Agni Bala*. The two differ from each other with respect to their utility. *Deepana* is essential to maintain the *Agni* in *Deepa Avastha* for *Swasthya Rakshana*, while *Paachana* is essential in *Atura Avastha* when *Ama* or *Saamatva* prevails in *Shareera*.

Key words: *Deepana*, *Paachana*, *Agni*.

INTRODUCTION

Deepana and *Pachana* are among the *Saptavidha Shamana*. *Paachana* is also included in *Dashavidha Laghana*. *Deepana* has been given prime importance in *Gulma*, *Arshas*, *Atisaara* and *Grahani Chikitsa* while *Pachana* is beneficial in *Ama* or *Sama Vikara*. *Deepana* and *Pachana* are also a part of *Vata Upakrama*. So also in many instances *Deepana* and *Paachana* are to be administered simultaneously. In

present scenario of clinical practice *Deepana* and *Paachana* is a *Poorvakarma* for *Snehana*.

Owing to the importance of *Deepana* and *Paachana* every of the *Oushadha Yoga* has some *Deepana Paachana Dravya*. *Deepana Paachana* are almost the very integral part of *Chikitsa*. But *Karma Lakshana* of *Deepana* and *Paachana* are not well defined. Hence there is need to define and differentiate these *Karma*.

OBJECTIVES

1. To define and differentiate *Deepana* and *Paachana Karma*.
2. To define the *Karma Lakshana* of *Deepana* and *Paachana*.

REVIEW OF LITERATURE

Derivation and definition of *Deepana*

- दीपनम् उज्ज्वलीभावः । Sa.Ka.Dr.
- उच्चैर्ज्वलति प्रकाश्यते इति । दीप्तम् । विकाशितम् । Sa.Ka.Dr.

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Deepanam refers *Ujjwalibhaava* - to be bright or illuminated.

- दीपनम्दीपयतिवह्निमिति । Sa.Ka.Dr.

Deepanam is to do *Vahni Deepana*.

- दीपनम्अन्तराग्नेःसन्धूक्षणं । Yogaratnakara

Deepana is to flare up the *Antaraagni*.

- पचेन्नामंवह्निकृच्चदीपनम् । Sha. Sa. Pra. 4.1^[1]

The *Karma* which enhances *Agni*, but doesn't perform. *Amapachana* is *Deepana*.

Deepaniya Dravya Samanya Gunatva

- दीपनम्अग्निगुणभूयिष्ठं तत्समानत्वात् । Su.Su.41.6^[2]

Agni Guna dominantly influences *Deepana*.

- पित्तलान्नसान्गुणाश्चदीपनीयम् । तदाग्नेयम् ।^[3]

The *Rasa* and *Guna* which enhances *Pitta* are *Agni Guna* dominant, hence are *Deepaniya*.

- पृथिव्यानिलबाहुल्याद्दीपनपरिचक्ष्महे । Ra.Vai.

Pruthi and *Anila (Vayu) Mahabhoota* dominant *Dravya* bring about *Deepana*.

Concept of Pachana

- पच्यतेअग्नेनेतिपाचनम् । Sa.Ka.Dr.

The one by which *Pachana* occurs is *Paachana*.

- पचतिआमंनवह्निकुर्यात्तत्तिपाचनम् । Sha.Sa.Pra.4.2^[4]

The *Karma* by which *Ama Pachana* occurs but doesn't flare up *Agni* is *Paachana*.

- पचन्तमग्निंप्रतिपक्षक्षपणेनबलदानेनचयत्पाचयतितत्पाचनम् । Chakrapani on Ca. Su.22.18^[5]

The *Karma* by which the factors opposing the *Agni* are pacified and enhances the *Agni Bala* is *Pachana*.

पाचनमिति-

आहारंपचन्तंजाठरमग्निंसन्धूक्षयन्तितत्बलम्वर्धयन्तिच । सैन्धवमादिनिद्रव्याणि । Gangadharan on Ca. Su. 22.18

Paachana is the *Karma* by which the *Jatharaagni* which does *Aharapaaka* is flared up and its *Bala* is enhanced.

Paachaniya Dravya Samanya Gunatva

- यानिपाचयन्तितानिपाचनानिवर्त्वाग्निगुणबहुलानि । Gangadharan on Ca. Su. 22.18

Paachaniya Dravya are *Vayu* and *Agni Guna Bahula Dravya*.

- आग्नेयास्तुगुणबाहुल्यात्पाचनपरिचक्ष्महे । Ra.Vai.

Agni Guna Bahula Dravya are *Paachaniya*.

DISCUSSION

Deepana Karma is an action exerted over *Agni*. So the frank existence of *Agni* has to be established.

Asthitva: *Agni* is synonymously called as *Vaishwaanara*. *Vaishwaanara* means, the one which is present in the *Kukshi* of all living creatures. This very synonym supports the *Asthitva* of *Agni* in *Shareera* and specifies the site of *Agni* to be *Kukshi*.

Further when *Acharya Susrutha* defines *Swastha Lakshana*, *Sama Agni* constitutes to be one of the *Lakshana*. This indicates that there exists *Agni* which is distinct from *Doshaadi* components in *Shareera*. To support the same, each *Dosha* influences *Agni* leading to expression of *Vishama Teekshna Manda* status of *Agni*. In pathological conditions of *Pittaja Grahani*, *Pittaja Atisaara* and *Vidagdhaajeerna Pitta Dosha* is causing *Agni Mandya* in *Samprapti*.

When the *Karma* of *Pitta* and *Agni* are considered the two have distinct descriptions. Thus *Agni* has *Astitva* in *Shareera* and is distinct from *Pitta Dosha*.

What are the Gunas of Agni?

Gunas of *Agni* in *Shareera* is not described, but "*Tyakta Dravatva Paakadi Karmanaa*"^[6] is the *Paada* which define *Agni Guna*. *Guna* of *Agni* is same as that of *Pitta*, except that it is devoid of *Drava* or *Soma Guna*.

Pitta being *Panchaboutika* has predominance of *Agni* and *Jala Mahabhoota*. Among the *Pitta Guna Sasnehata*, *Saratva*, *Dravatva* are *Jala Guna*. *Visrata* is

Pruthvi Guna, while Teekshnata, Ushnata, Laghuta are Agni Guna. So Ushnata Teekshnata and Laghuta are the Guna of Agni in Shareera.

For further support to the above opinion, the Guna has to be ascertained by the Karma. As said - "Karmabhischa Anumeeyante Nana Dravyaashryaa Gunah".^[7] Paaka or Paachana is the prime Karma of Agni. The Guna responsible for Paachana are Ushna and Teekshna. So Agni does possess Ushna and Teekshna Guna. Further Guru Ahaara has tendency to cause Agni Mandya while Laghu Ahaara tend to cause Agni Deepti.^[8] Hence based on Samanya Visesh Siddhanta, as Laghu Guna causes Agni Vriddhi and Guru Guna causes Agni Mandya, it can be opined that Agni has Laghu Guna.

Agni has Soshana Karma as the Pakva Ahaara which has reached Pakvaashaya is subjected to Soshana by Agni.^[9] Soshana is Karma of Ruksha Guna. Hence Agni possesses Ruksha Guna.

Thus the Agni in Shareera is situated in Kukshi and has Ushna Teekshna Laghu Ruksha Guna. It is attributed mainly with Paaka Karma. Further based on Aagama Pramaana, it is known that Agni is of Tila Pramaana. The Agni is located above Nabhi around half Angula towards left. If one be sensitive enough of his own physical body, the hunger can be felt at this site.

Discussion on Deepana Karma

What is Agni Deepana?

As reviewed in literature Deepana is Agni Krut, Deepana does Agni Sandhukshana. But the descriptions lack Karma Lakshana of Deepana. Here Karma Lakshana is, as like 'Stambha Gourava Sheetagnata' Lakshana define Swedana Karma, 'Sneha Vishyanda Mardava Kledakaravta' Lakshana defines Snehana Karma. Such Karma Lakshana with respect to Deepana is not available.

Karma Lakshana of Deepana

The target where Deepana Karma takes place is Agni. But as discussed earlier Agni is Apratyaksha so Agni Sandhukshana cannot be visualized. Agni is Anumaana Gamy^[18] where in the status of Agni can

be ascertained by its functioning. Agni is said to be in Deepta Avastha if all the functions of Agni are carried out and expressed normally. So Karma Lakshana of Deepana would be;

- Abhyavaharane Abhilashata
- Ruchi Prapti
- Ahaarasya Samyak Jarana
- Samyak Vega Pravrutti
- Prakruta Bala
- Utsaha Labha
- Prakruta Vimala Varnata
- Oja Abhivruddhi
- Swasthya Anuvartana.

The Karma by which these Lakshanas are achieved is Deepana Karma.

Mechanisms of Agni Deepana

As reviewed in literature primarily three of the Mahabhoota influences Deepana Karma. The Vayu Agni and Pruthvi Mahabhoota, the mechanism of Agni Deepana by the three Mahabhoota is distinct, and as follows;

1. Influence of Vayu Mahabhoota on Deepana Karma

Samaana Vaata is primarily responsible for Agni Sandhukshana.^[10] The Karma or Upakrama which helps to maintain the Samatva of Samaana Vata does Agni Sandhukshana. Sarpipana is one best example for this mode of Agni Deepana. Sarpi is Sheetala, Guru, Snigdha but still can cause Agni Deepana as it makes Samaana Vaata devoid of Dusthi.^[11]

Vyaayama increases the Chalavta of Vaata. This leads to Agni Uddeepana similarly as like in Bahya Lokastitha Agni.

In Udavarta Janya Agni Mandya Niruha and Anuvasana Basti are indicated for Deepana.^[12] The Basti Karma causes Anulomana of Vaata and thus the Prasanna Vaata does Agni Deepana.

Langhana: Langhana here refers to *Laghu Ahaara Bhojana* or *Abhojana*. *Laghubhojana* is again of two types- based on *Matra*, *Alpa Matra bhojana* and based on *Ahaara Dravya Guna*, *Laghu Dravya Bhojana*.

Langhana with *Alpa Matra Bhojana* causes *Agni Deepti* as *Alpa Matra* by nature causes *Vaata Vruddhi*. Initially this *Vruddha Vaata* causes *Agni Sandhukshana*. While *Laghu Guna Ahaara* are dominant of *Vayu* and *Agni Mahabhota*, they thus cause *Agni Vruddhi* by *Saamanyata*.

Abhojana is keeping oneself away from any food intake. It is the very nature of *Agni* that it consistently does *Paachana* of something or else. When *Ahaara* is being provided to *Agni*, it does *Paaka* of *Ahaara*, in absence of *Ahaara* it does *Paaka* of *Dosha*. As a result of *Dosha paaka Agni Deepti* occurs.

2. Influence of Agni Mahabhoota on Deepana

External Application of Ushma

This is a method where in *Ushma* is given externally to skin surface. *Snana*, *Ushna Seka* are extrinsic modes of *Deepana*.

Ushma when applied externally, the *twakstha Bhraajaka* uptakes *Ushma* and this *Ushma* is transmitted internally to cause *Agni Deepana*.^[13]

Internal administration of Ushna Guna

Here *Ushnaguna* is administered into *Shareera* which when comes in *Sannikarsha* with *Jatharagni* imparts the *Ushmata* to *Agni* leading to *Deepti*. This *Ushmata* can be administered in two forms, firstly by administering *Dravya* in *Ushna* form, secondly by administering a *Dravya* having *Ushna Guna*. *Ushnodaka*, *Ushna Ahaara* does *Agni Deepana* by the *Ushmata* which it carries along with it. While the *Ushna Gunatmaka Dravya* like *Deepaniya Dashemani* does *Deepana* by imparting the *Agni Guna* into *Shareera*.

Preservation of Shareera Ushma

The influence of *Sheeta Kaala* prevents the transmission of *Shareera Ushma* out of body. This *Ushma* which is retained is *Dosha Dhatu Mala Ushma*.

This *Ushma* gives *Bala* to *Jaatharaagni* and causes *Deepana*. Here again the *Ushnata* within *Shareera* itself will cause *Agni Deepana*. Similar mode of action can be expected with *Sheetodaka Snana*.

3. Influence of Pruthvi Mahabhoota on Deepana

Ahaara is *Indhana* for *Agni*. As like *Bahya Agni*, the *Indhana* provided to *Jaatharagni* does *Agni Deepana* if *Indhana* is *Matravat*.

Shodhana: One of the outcome of *Shodhana* is '*Kayagni Abhivruddhi*'.^[14] But it is also a fact that soon following *Shodhana* there will be *Agni Mandya*. To counteract this *Agni Mandya Samsarjana Karma* has been indicated. Then how shall *Shodhana* cause *Agni Abhivruddhi*?

Agni Abhivruddhi after *Shodhana* is an outcome of *Samsarjana Karma*. The phenomenon is described with a simile - As like *Truna* and *Gomaya* initially causes *Agni Sandhukshana* and further gradually the *Agni* becomes *Mahaan Sthira* and *Sarva Pacha*.^[15] Here it should be noted that *Samsarjana Karma* initially causes *Agni Deepana* further the *Agni Bala* is enhanced to an extent that it is capable of doing *Paachana*. *Samsarjana Karma* if followed without *Shodhana* may not bring about *Agni Deepti* and *Ama Paachana*, but after *Shodhana* it is able to do *Agni Vruddhi*. So credit of *Agni Vruddhi* is not primarily to *Samsarjana Karma* but instead to *Shodhana*.

In *Samsarjana Karma* as the *Anna Kaala* progresses from *Peya* to *Mamsa Rasa* the *Partheevata* of *Ahaara* is increasing. Thus as *Partheevata* of *Ahaara* increases the *Agni Bala* also increases.

Thus from above discussion it can be concluded in a nutshell that *Vaayu*, *Agni* and *Pruthvi Mahabhoota* plays major role in *Agni Deepana*.

Further analyzing the role of these three *Mahabhoota* it can be known that *Vaayu* and *Pruthvi Mahabhoota* are essential in a very balanced state for *Deepana*. If *Vaata Vruddhi* occurs excessively by *Abhojana* or *Alpabhojana* it causes *Agni Mandya*. If *Pruthvi Mahabhoota* increases with *Atimatra Bhojana* of *Guru Ahaara Agni* attains *Mandata*. But *Agni Mahabhoota Pradhaana Dravya* consistently tend to cause *Agni*

Deepana. Thus Acharya Susruta opinion - 'Deepanam Agni Guna Bhooyistham Tat Samaanatvat'^[16] is most acceptable description of Deepana.

What is Paachana?

As reviewed in literature, Paachana is a Karma by which Aama Paachana is done but doesn't cause Agni Vriddhi. The Karma is here described with two technical terms- 'Paachana' and 'Ama'. So to appropriately define Paachana Karma, these two terms need to be defined. There are descriptions available about Ahaara Paaka Prakriya or Ahaara Paachana, so if one be able to deduce this process of Ahaara Paachana, the term 'Paachana' can be defined.

What Ahaara Paaka means? What changes happens in Ahara as it undergoes Paaka?

Basically both Shareera and Ahaara are constituted by Panchamahabhoota but differ in their form. By the process of Ahaara Paaka the Ahaarastha Mahabhoota are transformed into Shareera Mahabhoota.^[17]

Mechanism of Paachana Karma

As reviewed in literature, some authors opine that Paachana is to do Amapachana and shall not bring about Agni Vriddhi. But Acharya Gangadhara opines that initially Agni Sandhukshana takes place followed by Ama Paachana. So it can be expected that there are two mechanisms by which Paachana takes place.

1. By direct interaction between Paachaneeya Dravya and Ama: The target of action of Paachaneeya Dravya is Aama. Secondly it is opined that Paachaneeya Dravya do not cause Agni Deepana. So the Paachaneeya Dravya when administered may directly act over Aama. The Dravya by its Swaveerya shall cause Amapaachana. The expected mechanism would be - as like the Jaatharaagni transfers its Bala to Ahaarastha Bhootagni leads to Paaka, similarly the Paachaneeya Dravya shall transfer its Ushnata Teekshnata and other Agneya Guna to Ama leading to Ama Paachana. Hence Chakrapani while defining Paachana "Pratipaksha

Kshapanena" has been used, to mean, initially Ama is tackled followed by Baladaana to Agni.

2. By Agni Sandhukshana and Agni Baladaana: In this mechanism of Paachana, the Paachaneeya Dravya initially acts on Agni does Deepana and enhances the Agni Bala to an extent that it leads to Paachana. But still here Agni Deepti cannot be appreciated. Firstly it is known that persistence of Ama causes Agni Mandya. So the Agnibala imparted by Paachaneeya Dravya are utilized to bring about Ama Paachana. Once Ama Paachana has been done, the Ama Avarana to Agni is removed. Further the Agni Bala which is imparted by Paachaneeya Dravya is expressed in the form of Abhyavahare Abhilasha, Ruchi etc. So until the expression of these Lakshana the Agni seems to be in Manda Avastha. But ones after Paachana, Agni Deepti becomes evident. So this is a sequential event not simultaneous, where in Paachana is first appreciated then Deepana. Hence when authors opined that Paachaneeya Dravya cannot do Deepana, it means the two Karma cannot be expressed simultaneously.

What is Ama?

Ama refers to something which is Apakva or which needs to be subjected to Paaka. As defined earlier Paaka is a process by which Ahaara attains Shareera Bhaava. So with Viparyaya Tantrayukti, Apakva is something which hasn't attained Shareera Bhaava. "Avipakvam Asamyuktam..." are two of Ama Swarupa. Here Asamyuktam can be Visheshana of Apakva; Asamyuktam is one which hasn't attained Samyoga with Shareera or one which hasn't attained Shareera Bhaava. Thus Aama is that component which is in Shareera but hasn't attained Shareera Bhaava.

Defining Paachana - The site of action in Paachana is Ama. Paachana Karma is the act by which Ama is processed and transformed into Shareera Bhaava.

Karma Lakshana of Paachana: Shareera Dosha Dhatu Mala attaining Niraamatva is the Karma Lakshana of Paachana.

Previously having defined *Ama*, it is essential to know *Ama Utpatti Hetu* so that appropriate *Chikitsa* can be adopted.

CONCLUSION

Deepana and *Paachana Karma* are distinct but both share a common entity that the two provide *Bala* to *Agni*. *Agni Mahabhoota* has potency to bring about both *Deepana* and *Paachana*. The details of differences comparison between *Deepana* and *Paachana* are tabulated below.

Table showing the comparison between *Deepana* and *Paachana*

SN	Factor	<i>Deepana</i>	<i>Paachana</i>
1.	Site of Action	<i>Agni</i>	<i>Ama</i>
2.	Dominance of Mahabhoota	<i>Agni, Vaayu, Prithvi Mahabhoota</i>	<i>Agni Mahabhoota</i>
3.	Mode of Intervention	<i>Ahara - Matratvat, Kaale Abhyavaharana</i> etc. <i>Vihara- Vyayama Snana</i> <i>Ousadha- Mishreya, Sarpi</i> etc.	<i>Oushadha - Nagakeshara, Chitraka, Mustha</i>
4.	Mechanism of Action	i) <i>Agni Mahabhoota</i> by <i>Samanata</i> with <i>Shareera Agni</i> does <i>Deepana</i> . ii) <i>Vaayu</i> in <i>Prasanna Avastha (Dusthi Rahita)</i> does <i>Dhmapana, Palana</i> of <i>Agni</i> . iii) <i>Pruthvi</i> acts as <i>Indhana</i> for <i>Agni</i> and hence	i) Direct Interaction between <i>Paachaneeya Dravya</i> and <i>Ama</i> : ii) <i>Agni Sandhukshana</i> and <i>Agni Baladaana</i> .

		enhances <i>Agni</i> leading to <i>Deepana</i> .	
5.	<i>Karma Lakshana</i>	<i>Yatha Kaala Samyak Ahara Jarana</i> .	<i>Dosha Dhatu Mala</i> attaining <i>Niraamatva</i> .
6.	Utility	<i>Nitya Upayogi - Deepta Agni</i> should be maintained all throughout, so <i>Deepana</i> is done by <i>Vidhivat Ahara, Vyayama, Snana</i> etc.	<i>Avasthika</i> - only in presence of <i>Ama</i> .

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