



A CRITICAL REVIEW ON THE CONCEPT OF SNIGDHA DEEPANA AND ROOKSHA DEEPANA

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ABSTRACT

Introduction- Ayurveda is a science of life, which aims at the Swastha Rakshana (preventive care of disease) and Vikara Prshamana (curative care for disease) of Swastha (healthy individual) and Aatura (diseased) respectively¹. Chikitsa (treatment) is the main component of Ayurveda divided into 3 subgroups i.e. Shodhana (purification therapy), Shaman (pacification therapy), and Nidana Parivarjana (avoiding causative factor). Shaman chikitsa is a palliative approach which normalises the Dooshita Dosha (vitiated humors) in the body, without expelling them out². Deepana is one such shaman chikitsa which stimulates the Agni (digestive fire) but does not digest the Ama (undigested). And in Ayurveda it is well said that Mandagni (weak digestive fire) is the root cause for the manifestation of diseases³. To correct the status of agni, deepana karma is essential. Based on the involvement of dosha and guna in vyadhi (disease), deepana karma should be selected like Snigdha Deepana and Rooksha Deepana. In this article an effort is made to enlighten the concept of snigdha deepana and rooksha deepana. **Aims and Objective-** Critical review of the snigdha deepana and rooksha deepana with utility in clinical practice. **Materials and Methods** – It is a literary review, the data is collected and analysed with classical text books of Ayurveda and other available published articles. **Discussion and Conclusion-** The collected data from various classical text books of Ayurveda and articles are critically interpreted and concluded.

KEY WORDS: Deepana, Snigdha Deepana, Rooksha Deepana,

INTRODUCTION

In Ayurveda the concept of agni is considered as foundation for health and wellbeing. It governs the every aspect of transformation in the body from breaking down of food to the absorption of nutrients. When agni is in its prakruta avastha (normalcy) food is digested properly, dhatus will be in samyavastha and strength of the body is maintained. When this agni is impaired it will become the cause for the manifestation of disease. To correct the agni chikitsa (treatment) is needed. Ayurveda is the oldest health science which explains the basics of medical science under the heading of Trisutra ⁴ i.e. Hetu, Linga and Aushadha. Among them Aushadha is one of the important factor. Here Aushadha means different forms of Chikitsa, types of Bhesaja, Aushadhasevana kala, Bhesaja Kalpana etc. Deepana (appetizer) is one such chikitsa that corrects the agni.

Aims and Objectives

To review the concept of Snigdha and Rooksha deepana critically.

Materials – Materials related to snigdha deepana and rooksha deepana is collected from classical text books of Ayurveda and other available published articles.

Methodology: It is a fundamental study.

Among different Aushadha karmas (action of medicine) mentioned by Acharya Sharangadhara deepana karma is selected for the study.

DISCUSSION

Deepana

The Dravyas (drug) which increases the agni, without digesting the ama is called deepana.⁵

Eg. Mishi (fennel seeds).

This deepana karma can be classified as snigdha deepana and rooksha deepana

	Snigdha deepana	Rooksha deepana
Dravya	Grutha, Lavana Dadima, Takra, Amlavetasa, Amra.	Shunti, Mareecha, Pippali.
Guna	Snigdha, guru, ushna	Rooksha, laghu, teekshna
Doshagnata	Vata dosha	Kapha dosha
Panchamahabhoota	Agni + jala mahabhoota	Agni + vayu mahabhoota
Rasa	Madhura, Amla, lavana	Katu, tikta
Indication	Samana vata vikruti	Sama kapha, sama pitta, kaphaja condition

Table 1: Table showing difference between snigdha and rooksha deepana



Clinical Importance

- Condition like *Grahani Roga*, the important factor in *samprapti* is *agnimandya*. By *samprapti vighatana* disease can be cured. So here *agnimandya* is due to *samana vata vikruti*. Where *samana vata* is not doing its *prakruta karma* of *anna grahana*, *pachana*, *vivechana*, *munchana*⁶. Leading to the *ama pakva mala pravrutti* (irregular bowel movement) *antrakoojana* etc symptoms⁷, in order to overcome this, *snigda deepana* is needed to correct the *samavata vikruti* and *agnimandya*.
- In *pakshaghata* where *sira*, *snayu shosha* is caused due to the *rooksha guna* of *vata* and *agnimandya*, there also *snigda deepana* is needed⁸.
- In the conditions of *kaphaja vyadhi* caused by *agnimandya* like *stoulya*, *prameha* there *rooksha deepana* should be done
- In *Sama pitta avastha*, *rooksha deepana* should be done with *tikta* and *sheeta pradhana dravya* like, *musta*, *katuki* etc, they primarily does the *ama pachana* and act as secondary *deepaka*.
- *Sama kapha avastha rooksha deepana* is done with the *katu* and *ushna dravya* like, *Pippali*, *Mareecha* and *Chitraka* etc.

Ch.15, Ver. 53. Varanasi: Chaukhamba Sanskrit Sansthan; 2020. p.517

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CONCLUSION

Snigda and *rooksha deepana* is a simple and essential concept to be considered by the *Vaidya* before treating the conditions like *agnimandya*, *ama*, *amavata*, *vata vyadhi*, *grahani* etc diseases where *deepana* is the first line of treatment.

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