



Review Article

TRADITIONAL DEEPANA PACHANA RECIPES WITH PATHYA- APATHYA FOR 'AGNIMANDYA'

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ABSTRACT

The advancement of industrialization and communications leads to faulty life style, food habits, food quality, sleep habits, increased level of stress etc. which causes *Tridosha Prakopa* and vitiated *Jatharagni* (digestive fire) results in *Agnimandya*. According to *Charak Samhita*, weak state of *Jatharagni (Agnimandya)* is the root cause of all disease. This disturbed function of *Agni* is treated with the help of *Deepana- Pachana Ahara Kalpana* as mentioned in *Bhavprakash* followed by *Pathya* and *Apathya* given in context of *Bhaishajya Ratnavali*. *Deepana-Pachana* traditional recipes are a healing treatment that helps to stimulate the *Agni*, aiming to bring back balance of the digestive system. This article highlighted the *Pathya* and *Apathya* for disturbed state of *Jatharaagni* and mentioned few *Deepana-Pachana* traditional recipes to stimulates the secretions of digestive tract and produces sensory-specific appetite. **Aims and Objectives:** To gather and evaluate traditional *Deepana-Pachana* recipes and *Pathya-Apathya* for *Agnimandya*. **Materials and Methods:** In Ayurvedic classics the concepts of *Pathya- Apathya* and *Ahara Kalpana* are available in scattered manner, hence this study was designed to analyse both together. **Conclusion:** In *Agnimandya*, *Pathya-Apathya* and *Ahara Kalpana* are cornerstones of management. *Ahara Kalpana* is a healing art that turns food from a possible burden into a powerful remedy.

INTRODUCTION

People's lifestyles have become increasingly erratic in urban societies. In particular, urban society's lifestyle is becoming increasingly fast-paced and stressful. In addition to suppressing natural urges like *Kshudha* and others, this situation often leads people to develop irregular and bad habits of *Ahara* and *Vihara*, which can result in issues like *Agnimandya* and *Ajirna*. This accounts for the increasing prevalence of gastrointestinal disorders.

The digestive authorities, or *Agni*, are essential to the body's vital energy, strength and health. Maintaining health depends on the *Agni* state, which also effects the *Doshas*. In Ayurveda, one of the most significant etiological factors for complaint occasion in *Agni* impairment. The four types of *Agni* are *Samagni*

(normal power of digestion, assimilation and metabolism), *Mandagni* (reduced power of digestion, assimilation and metabolism), *Tikshnagni* (violent power of digestion, assimilation and metabolism) and *Vishmagni* (improper digestion, assimilation and metabolism).^[1] *Mandagni*, or weakened *Agni*, is the fundamental cause of all diseases. Maintaining *Agni's* regular function is essential for both illness prevention and treatment.

All metabolic problems stem from a condition called *Agnimandya*, in which food is not properly digested because *Agni* is waning. Unusual eating patterns, excessive fluid intake, missing the regular bowel reflex, or irregular sleeping patterns can all contribute to it. Some symptoms, such as fever, anemia, diarrhea, sprue, indigestion, piles, etc., can be confused with other illnesses.

Concept of *Agnimandya*

Body *Poshakansha* is provided by *Dhatwagni* and *Bhutagni*, while *Agni* changes *Ahara Dravya* into *Ahara-rasa*. Like *Agni's* hypofunction or hyperfunction, *Vikriti* is essential to the pathophysiology of disease.

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Agnimandya is a primary symptom of a number of disorders, according to *Acharya Madhav*. These disorders include excessive salivation, loss of taste, decreased digestion and lack of appetite. Many diseases, including *Strotorodha*, are caused by *Prakupit doshas* vitiating *Dushya* and its *Sammurchana*. In order to provide rapid treatment, the *Samprapti-bhanga* usually starts with *Amapachan* and *Agnivardhan Chikitsa*. *Dosha*, *Dhatu* and *Mala* are the three components of the body that sustain *prakriti* and have the potential to induce *Agnimandya*.^[2]

A famous verse from the Ayurvedic text *Ashtanga Hrudayam* states:

रोगाः सर्वेऽपि मन्देऽग्नौ सुतरामुदराणि च।^[3] (Ah.Ni. 12/1)

A weekend or vitiated *Agni* is the root cause of all diseases, particularly those of the abdomen. Therefore, managing *Agnimandya* is the first step in treating any illness and maintaining health. The best tool for this is *Pathya-Apathya Kalpana*, the intricate science of a healthy diet (*Pathya*) and an unhealthy diet (*Apathya*).

The weak *Agni* forms *Ama*, a toxin that leads to many metabolic disorders and show up as symptoms like indigestion, depression, heaviness, constipation, flatulence and anorexia. Ayurveda recommends *Deepana-Pachana Chikitsa* to treat *Mandagni* and relieve symptoms associated with *Ama* formation. According to *Acharya Kashyapa*, a healthy life can only be maintained or provided by medication; diet is also crucial. As a result, *Acharya* called diet (*Aahar*) *Mahabhaishajya*.^[4] Despite being categorized as an *Ahariyadravya*, *Pathya Kalpana* has medicinal uses as well. This is important when treating the patient. This article tries to classify the different *Pathya's* and *Apathya's* mentioned for *Agnimandya* and talks about the traditional *Deepan-pachana* recipes based on the *Samhitas*.

AIM

To explore and review traditional Ayurvedic *Deepana* and *Pachana* recipes, along with dietary guidelines (*Pathya-Apathya*), in the management of *Agnimandya* (digestive fire insufficiency).

OBJECTIVES

1. To evaluate the significance of *Pathya* (wholesome diet) and *Apathya* (unwholesome diet) in the management and prevention of *Agnimandya*.
2. To review traditional *Deepana-Pachana* formulations used in *Agnimandya*, with their ingredients, preparation methods, and therapeutic benefits.

MATERIAL & METHODOLOGY

All of the literature on *Pathya* (righteousness) and *Apathya* (non-righteousness) in relation to *Ahara*,

Vihara and *Manasika* entities was gathered by *Agnimandya* from various traditional Ayurvedic texts. The most recent articles in the field's body of literature were located using scientific resources like PubMed and Google Scholar. *Pathya-Apathya's* relevance and applicability in *Agnimandya* were demonstrated by an analysis of the data gathered.

REVIEW

Deepana - Igniting the Digestive Fire

पचेन्नामं वह्निकृच्च दीपनं।^[5] (S.S.Pu 4/1)

Deepana, or the process of kindling *Agni*, involves the use of substances or practices that stimulate and awaken the digestive fire. Traditionally, herbal remedies like *Citraka* and *Mishi* have been used as *Deepana* agents to promote digestion. Exercise, on the other hand, is a powerful modern counterpart of *Deepana*, offering a natural way to boost metabolic efficiency. *Deepan Dravya* increases the secretion of digestive juices and enzymes. This improves appetite, enhances the power of digestion and relieves symptoms like bloating, heaviness, indigestion and prevent the formation of *Ama* (metabolic toxins).

Pachana- Burning Away Toxins

पचत्यामं न वहिं च कुर्याद् यत्तद्धि पाचनम्।^[6] (S.S.Pu 4/1)

Pachana is the term used to describe the burning or elimination of accumulated toxins (*Ama*) by metabolic processes. This is traditionally achieved with herbs that aid in detoxification, like *Citraka*, *Shunthi* and *Nagakeshara*. *Agnimandya* create *Ama*, a toxic sludge that clogs the system and smother the digestive fire, making it even weaker. *Pachana dravyas* "burn" or metabolize this pre-existing *Ama*. By removing *Ama* that was suppressing the *Agni*, they allow the digestive fire to function properly again.

Agni Mahabhuta's prevalence is the primary features that distinguishes *Deepana-Pachana* medications. These medications primarily possess the attributes of *Laghu*, *Ushna*, *Tikshana* and *Sukshma*. *Pachana dravyas*, in particular, basically help with digestion by stimulating the vagus nerve, which controls the smooth secretion of gastric juice and duodenum. Digestive enzymes are released as a result. Additionally, they stimulate the pancreas to secrete more pancreatic juice and activate the liver to increase bile secretion. The drug *Deepana* causes a fire in the stomach, stimulates the vagus nerve and encourages the secretion of gastric juice, which make digestion easier. It also makes taste receptors in the mouth more sensitive and increases salivary flow. The properties of *Deepana* drugs facilitate these actions.^[7]

Table 1: Predominant Rasa in Deepana^[8]

S.No.	Charaka sutra 26/42	Sushruta sutra 42/9(1-5) & 10	Ashtanga Hrdhya sutra 10/10-21
1	Amla	Amla	Amla
2	Katu	Katu	Lavana
3	Tikta	Tikta	Katu
4	Lavana	-	-

Table 2: Predominant Rasa in Pachana^[9]

S.No.	Charaka sutra 26/42	Sushruta sutra 42/9(1-5) & 10	Ashtanga Hrdhya sutra 10/10-21
1	Lavana	Amla	Amla
2	Tikta	Lavana	Katu
3	-	Katu	-

Pathya - Apathya

Ayurvedic texts mention abundance of fundamental practices and regimens for a healthy way of life. *Dincharya*, *Ratricharya*, *Ritucharya*, *Sadvritta*, *Ahara-vihara* according to this *Pathya-apathya* is mentioned. *Pathya*, or wholesome, refers to *Dravya* and regimens that are beneficial to a person's health and mental well-being; on the other hand, unwholesome diets and other practices that negatively impact a person's ability to maintain normal health are regarded as unwholesome or *Apathya*.^[10]

Definition

The fundamental terms of *Pathya* are '*Anepetam*', and '*Patha*', which denote the various channels of body. *Pathya* means "suitable, fit or proper," and in the context of medicine "diet". It is imperative that patients consume foods that will maintain the health of their *Dhatu*s and prevent further vitiation from *Doshas*. *Apathya* is the opposite of *Pathya*, refers to the things that can aggravate a condition, cause imbalance and hinder the recovery. *Apathya* comprises the causes of *Dosha* vitiation, whereas *Pathya* encompasses the measures that help normalize the vitiated *Doshas*.

Synonyms^[11]

Pathya- *Upshaya*, *Sharmakara*, *Satmya*, *Swasthitakara*, *Hita Ahara*, *Swastha aurjaskara*, *Dhatua-Avirodhi*, *Sukha-parinaamkara*, *Dhatu-Saamyakara*.

Apathya- *Asatmya*, *Anupashaya*, *Ahitkara*, *Ashrmakara*, *Swasth-Ahitkara*, *Asukha-Parinaamakara*, *Dhatu Asamyakara*.

General Principles of Pathya for Agnimandya

It is necessary to eat foods that have qualities that are in opposition to *Agnimandya*'s state. The ideal

diet would be as follows, since *Agnimandya* is characterized by heaviness (*Guru*), coldness (*Sheeta*), and dullness (*Manda*):

Laghu (Light)

The principle of consuming light food is paramount. Heavy food (*Guru Ahara*) directly suppresses the already weak *Agni*. Light food stimulates the *Agni*. Even a very light food, when consumed in an appropriate quantity, helps to kindle the digestive fire.^[12]

Ushna (Warm/Hot)

Warmth directly counteracts the cold (*Sheeta*) and dull (*Manda*) nature of *Agnimandya*. One should eat warm food. Warm food is palatable, it stimulates the *Agni* upon being eaten, gets digested quickly, helps in the downward movement of *Vata*, and liquefies/decreases *Kapha*. Therefore, one should eat warm food.^[13]

Deepana (Appetizer) & Pachana (Digestive)^[14]

These two actions are often discussed together. While *Deepana* substances enhance *Agni* by promoting appetite and digestive secretions, they do not actively eliminate *Ama*. *Pachana* substances digest *Ama* but may or may not kindle the fire. For *Agnimandya*, substances that do both are ideal.

Ruksha (Dry)

The quality of dryness is applied judiciously to counteract the excessive moisture (*Kleda*), stickiness (*Picchila*), and heaviness (*Guru*) that are characteristic of *Agnimandya*, especially when associated with *Kapha dosha*.

Table 3: Detailed Pathya Ahara (Suitable foods) for Agnimandya as per Bhaishajyaratnavali^[15]

Food category	Recommended (Pathya)	Ayurvedic Rationale
Grains	Old rice (<i>Purana shali</i>), millet (<i>Jowar</i> , <i>Bajra</i>), barley (<i>Yava</i>). Best use as <i>Manda</i> & <i>Peya</i> .	<ul style="list-style-type: none"> ➤ All the mentioned grains are <i>Laghu</i> (light) and easy to digest. ➤ Old rice is particularly used because of its property of lightness (at least one year old). ➤ Barley, it has <i>Ruksha</i> (dry) and <i>Laghu</i> (light) qualities, which helps for reducing <i>Kapha</i> and <i>Meda</i> (fat), conditions closely linked to <i>Agnimandya</i>.^[16]
Lentils/ Pulses	Moong beans (<i>Mudga</i>), lentils (<i>Masura</i>), best prepared as a thin soup (<i>Yusha</i>).	<ul style="list-style-type: none"> ➤ <i>Mudga</i> bean is considered the best <i>Pathya</i> of all pulses. ➤ Properties are <i>Laghu</i>, <i>Grahi</i> (absorbent) and does not aggravate any <i>Dosha</i> when cooked well.
Vegetables	Vegetables refocused gourd (<i>Patola</i>), ash gourd (<i>Kushmanda</i>), Bottle Gourd (<i>Alabu</i>), bitter gourd (<i>Karvellaka</i>), drumstick (<i>Shigru</i>). It should be well cooked and can be prepared substantially by brume or as mists. All the vegetables are light, have bitter or pungent taste which stimulates <i>Agni</i> and are easy for the system to reuse.	<ul style="list-style-type: none"> ➤ All the vegetables are light, have bitter or pungent taste which stimulates <i>Agni</i> and are easy for the system to process.
Fruits	Pomegranate (<i>Dadima</i>), orange, banana, <i>Amalaki</i> in small quantities.	<ul style="list-style-type: none"> ➤ Pomegranate is especially good as it has an astringent taste that helps digestion without being too acidic. ➤ Avoid overly sour or heavy fruits.
Spices	Ginger (<i>Shunthi/Adraka</i>), Black Pepper (<i>Maricha</i>), Long Pepper (<i>Pippali</i>), Cumin (<i>Jeeraka</i>), Asafoetida (<i>Hingu</i>), Ajwain, Turmeric (<i>Haridra</i>), Fenugreek (<i>Methi</i>).	<ul style="list-style-type: none"> ➤ These are the fundamentals of <i>Agnimandya</i> management. ➤ They are powerful <i>Deepana</i> and <i>Pachana</i> herbs that directly stimulate the digestive fire and burn <i>Ama</i>.
Dairy	Buttermilk (<i>Takra</i>) is considered the absolute best remedy for <i>Agnimandya</i> . Ghee in small quantities.	<ul style="list-style-type: none"> ➤ Buttermilk has light, digestive and absorbent qualities. ➤ The classical text <i>Bhavprakash</i> describes it as <i>Laghu</i> (light) and <i>Deepanam</i> (appetizer). ➤ Ghee, when used in cooking, help carry the properties of the herbs and is a good <i>Yogavahi</i> (catalytic agent).
Liquids	Warm water, herbal infusion (<i>Phanta</i>).	<ul style="list-style-type: none"> ➤ Sipping warm water throughout the day helps maintain <i>Agni</i> and digest <i>Ama</i>.

Table 4: Detailed Apathya Ahara (Unsuitable foods) for Agnimandya as per Bhaishajyaratnavali^[17]

Food category	To Avoid (Apathya)	Ayurvedic Rationale
Raw & fermented	Raw salads, uncooked sprouts, excessive bread, yoghurt/curd (<i>Dadhi</i>).	Raw foods are heavy to digest. Yoghurt, although a probiotic, is <i>Guru</i> (heavy) and <i>Abhishyandi</i> (channel-clogging), making it unfortunate in <i>Agnimandya</i> . Buttermilk, made the same yoghurt, has opposite properties.
Cold foods	Ice cream, cold drinks, refrigerated food, iced water.	<i>Sheeta</i> (cold) quality is directly antagonistic to <i>Agni</i> (fire). Consuming cold items is like pouring water

		on a weak flame.
Incompatible food	Milk with fish, milk with sour fruits, fruits with meals.	It is known as <i>Viruddha Ahara</i> , these combinations create toxins and vitiate the doshas, further weakening <i>Agni</i> .
Heavy foods	Red meat, cheese, fried foods, refined flour products (<i>Maida</i>), pizza, pastries.	These are extremely <i>Guru</i> (heavy) and will completely extinguish a weak <i>Agni</i> , leading to severe <i>Ama</i> formation.
Behavioral Habits	Overeating, eating before the previous meal is digested (<i>Adhyashana</i>), irregular meal times, suppressing natural urges.	An Ayurvedic proverb states: <i>Ajeerne bhojanam visham</i> (Eating when you have indigestion is poison). These habits are a direct cause of <i>Agnimandya</i> .

For the cases of indigestion caused by consuming various eatables, there are separated curative meal-items. For example, the following chart is described.

Table 5: Counter eatables to cure *Agnimandya*^[18]

S.No.	Causes of indigestion	Counter eatables to cure it
1	Eating jackfruit	Eating bananas
2	Eating bananas	Drink <i>Ghrutam</i>
3	Taking <i>Ghrutam</i>	Take juice of the <i>Jambira</i> lemon
4	Taking coconut or palm-fruit	Take boiled rice
5	Eating mangos	Drink milk
6	Eating date fruits and <i>Sringataka</i>	Take dried ginger or <i>Mustaka</i>
7	Taking cucumber	Take wheat
8	Taking rice	Drinking stale water
9	Taking wheat, <i>Urada</i> pulse, gram and kidney-bean	Take small quantity of the seeds of <i>Dhattura</i>
10	Taking <i>Krisara</i> (pulse and rice mixed)	Consume small quantity of <i>Musta</i>

Ahara Kalpana: Food as a Prescription

Ahara Kalpana is the Ayurvedic discipline that deals with the planning, processing, and preparation of food in accordance with therapeutic needs. It's not just about *what* to eat, but more importantly, *how* to prepare it to make it suitable for the body's condition. The process of cooking is a form of *Samskara* (transformation), which can alter the properties of a substance to make it lighter, more digestible, and therapeutically potent.

Specific Ahara Kalpanas for Agnimandya

***Agnivardhaka Takra*^[19]**

Category – Pana (Drinkable)

Table 6: Ingredients of *Agnivardhaka takra*

S.No.	Names	Common name/ Botanical name	Part used	Ratio/Amount
1.	<i>Takra</i>	Buttermilk	-	Qs
2.	<i>Saindhava lavana</i>	Rock salt	-	Qs
3.	<i>Ardraka</i>	<i>Zingiber officinale</i> Rosc.	Rhizome	Qs
4.	<i>Jiraka</i>	<i>Cuminum cyminum</i> L.	fruit	Qs
5.	<i>Ela</i>	<i>Elettaria cardamomum</i> Maton.	fruit	Qs

Method of preparation- Grind *Saindhava lavana*, *Jiraka* and *Ardraka* well, then mix them into buttermilk (*Takra*). Mix *Ela* (cardamom powder) into this mixture.

Properties – Katu (pungent), *Tikta* (bitter), *Amla* (sour), *Ushna* (hot in potency), *Laghu* (light for digestion).

Shelf-life – Within a day (24 hrs).

Classical Indications- *Aruchi* (tastelessness)

Agnimandya (loss of appetite)

Arsha (piles)

2. Mudgadi Manda (Cooked Green Gram Rice Water)^[20]**Category-** Pana (Drinkable)**Table 7: Ingredient of Mudgadi Manda**

S.No.	Ingredients	Common name/ Botanical name	Part used	Ratio
1.	<i>Jala</i>	Water	-	12 parts
2.	<i>Tandula</i>	Rice / <i>Oryza sativa</i> L.	Seed	2 parts (16 Tola)
3.	<i>Takra</i>	Buttermilk	-	2 parts
4.	<i>Mudga</i>	Green gram/ <i>Phaseolus radiatus</i> L.	Seed	1 part (8 Tola)
5.	<i>Kustumburi</i>	Coriander/ <i>Coriandrum sativum</i> L.	Fruit	Qs
6.	<i>Saindhava lavana</i>	Rock salt	-	Qs
7.	<i>Hingu</i>	Asfoetida/ <i>Ferula asfoetida</i> Regel.	Oleo resin Gum	Qs
8.	<i>Taila</i>	Oil	-	Qs

Method of preparation: Take *Tandula* and *Mudga* in required quantity in a vessel, add *Takra* and water as required to it. Boil it over low flame, until the *Tandula* and *Mudga* is properly cooked or softened. Strain and collect the supernatant liquid into a separate vessel and add powdered *Saindhava*, *Dhanayaka* and *Hingu*.

Properties – It is *Agnivardhaka*, *Kaphapitta*- *Shamaka* and *Vatashamaka*.

Shelf-life – Within a day (24 hrs).

Classical indication- *Vishmagni* (impaired digestive fire)

Mandagni (low digestive fire)

Jwara (fever)

Ginger Candy^[21]

Category- *Ashita* (eatables)

Table 8: Ingredients of Ginger Candy

S.No.	Name	Common name/Botanical name	Part used	Ratio / Amount
1	Ginger	<i>Zingiber officinale</i> Rosc	Rhizome	150 gm
2	Lemon juice	<i>Citrus limon</i>	Fruit	50 ml
3	<i>Guda</i>	Organic jaggery	-	200 gm
4	<i>Mishri</i>	Rock sugar	-	50 gm
5	<i>Maricha</i>	<i>Piper nigrum</i> L.	Fruit	2.5 gm
6	<i>Sauvarchala lavana</i>	Black salt	-	2.5 gm
7	<i>Madhurika</i>	Fennel	Seeds	2.5 gm
8	<i>Haridra</i>	<i>Curcuma longa</i> L.	Rhizome	2.5 gm
9	<i>Aamchur</i>	<i>Magnifera indica</i>	Fruit	10 gm

Method of preparation- Wash the ginger and cut it into small pieces. Add 50ml of citrus juice and grind it properly. Heat the mixture in the pan till the water content gets evaporated. Add jaggery and mix it well. Cook it at low flame. Add other ingredients and mix well till it becomes thick. Turn the gas off and cool it for some time. Then rock sugar powder was kept in the hand and then the Candy was prepared in the size almost the seed of the *Ziziphus*. Proper dry for 4 hours.

Properties- *Katu* (pungent), *Tikta* (bitter), *Ushna* (hot in potency), *Laghu* (light for digestion)

Shelf-life – 6 months

Quantity – 2-2 candy.

Classical indication- *Ajeerna* (indigestion)

Agnimandya (loss of appetite)

***Shunthayadi Yavagu*^[22]**

Category – *Ashita* (eatables)

Table 9: Ingredients of Shunthayadi Yavagu

S.No.	Names	Common name/Botanical name	Part used	Ratio / Amount
1	Shunthi	<i>Zingiber officinale</i> Rosc.	Rhizome	1/7 part
2	Maricha	<i>Piper nigrum</i> L.	Fruit	1/7 part
3	Pippali	<i>Piper longum</i> L.	Fruit	1/7 part
4	Changeri	<i>Oxalis corniculata</i> L.	Whole plant	1/7 part
5	Bilva	<i>Aegle marmelos</i> Correa ex Rosc.	Fruit	1/7 part
6	Kapittha	<i>Feronia linonia</i> (L.) Swingle	Fruit	1/7 part
7	Dadima	<i>Punica granatum</i> L.	Seed	1/7 part
8	Tandula	<i>Oryza sativa</i> L.	Seed	1/6 part of decoction
9	Jala	Water		16 parts

Method of preparation: Take all the above ingredients in given quantities and prepare a paste. Boil the ingredient paste in 16 parts of water until 8 parts of water/decoction remains. Strain the decoction in a ratio of 1:6. Cook over medium flame until the rice is properly cooked /softened.

Properties- *Katu* (pungent), *Ushna* (hot in potency), *Ruksha* (dry).

Shelf-life – Within a day.

Classical indication- *Sangrahaka* (absorbent and astringent activity)

Deepaka (stimulates digestive fire)

Pachaka (easy to digest).

Dadimadi Mantha (Pomegranate Drink)^[23]

Category – *Pana* (Drinkable)

Table 10: Ingredients of Dadimadi Mantha

S.No.	Names	Common name/ Botanical name	Part used	Ratio / Amount
1	Jala	Water	-	4 parts
2	Dadima	Pomegranate / <i>Punica granatum</i> L.	Seed	½ part
3	Amalaki	Gooseberry/ <i>Emblica officinalis</i> Gaertn.	Pericarp	½ part

Method of preparation- *Dadima* and *Amalaki* into a paste, add four times water and soak for 2-3 hours. Subsequently, churn the mixture thoroughly and filter it.

Properties- *Amla* (sour), *Ushna* (hot in potency), *Ruchivardhaka* (imparts taste), *Pachana* (easy to digest), *Kaphavatashamaka* (pacifies *Kapha* and *Vata dosha*).

Shelf-life – Within a day.

Classical indication- *Jatharagnimandhya* (low digestive fire).

Raktapitta (bleeding disorders).

DISCUSSION

Agnimandya, or diminished digestive fire, is a foundational concept in Ayurveda. It leads to improper digestion and metabolism, resulting in the formation of *Ama* (undigested metabolic toxins), which is considered the root cause of many diseases. According to the *Ashtanga Hridaya*, all diseases originate from *Mandagni* (low digestive fire). Because of *Pathya agni* doesn't vitiate and *Ama* (toxins) due to indigestion doesn't occur so that many *Aam* related diseases also not occurs. *Rogawastha* and *Swasthya* (a state of good

health) are totally dependent on *Agni*. Proper management of *Agnimandya* primarily revolves around dietary regulations (*Ahara*) and lifestyle modifications (*Vihara*)- specifically through the application of *Pathya-Apathya* and *Ahara Kalpana*. *Sadapathya ahara* for maintaining digestive fire; proper *Agni* (digestive fire) digests food on time and utilize properly by body so that one gets energy for his day-to-day life. *Sadapathya vihara* also mentioned in Ayurveda under *Swasthavritta* and *Sadvritta*. *Swasthavritt* is for daily hygiene purpose, excellence of *Indriya*, healthy and harmonious mind, and enhanced *Bala* of body. A person who wants his good in his life span and after death also he should always follow wholesome diet and regimen.^[24] *Deepana Dravya's* can be used only for *Agni-Deepti*. *Pachana dravya's* are primarily *Ruksha*, which perform both *Agni Deepana* and *Ama Pachana*. Presence of an attractive appetizing meal stimulates the secretions of digestive tract and produces sensory-specific appetite. So many references and simple formulations of *Ahara Kalpana* are available in Ayurveda by which these *Deepana-Pachana* recipes can be used for the improvement of appetite. It is seen that Traditional recipes such as *Peya*, *Yavagu*, *Yusha*

and *Takra* preparations are not just remedies but part of a lifestyle that fosters digestive resilience and holistic wellness. Therefore, the doctor must give the proper *Pathya-Apathya* and suggest a traditional way of preparing food recipes to maintain the digestive fire a lot of thought and attention.

CONCLUSION

In the Ayurvedic management of *Agnimandya*, the role of *Pathya-Apathya* and *Ahara Kalpana* is both foundational and therapeutic. It moves the emphasis from treating symptoms to treating the underlying issue, which is the weakening of the digestive fire. Eating wisely is more important for managing *Agnimandya* than starvation. *Ahara Kalpana* is not just about restriction but conscious eating with purpose and awareness, which is the essence of Ayurveda. One can successfully rekindle their digestive fire by adopting a *Pathya* diet that is high in *Ushna* (warm), *Laghu* (light), and well-spiced foods and purposefully avoiding *Guru* (heavy), *Sheeta* (cold) *Apathya* items. The traditional recipes offered are effective, easy, and safe resources for achieving digestive wellness.

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