



Review Article

DEEPAN-PACHAN: THE FIRST LINE OF TREATMENT

Surolia Manaswi Mukesh^{1*}, Rath Sudipta²

*¹MD scholar, ²Associate Professor, PG Department of Dravyaguna, NIA, Jaipur, Rajasthan, India.

Article info

Article History:

Received: 18-07-2023

Revised: 05-08-2023

Accepted: 22-08-2023

KEYWORDS:

Deepan, Pachan, Bioavailability, Agni, Jatharagni Aama.

ABSTRACT

The science of Ayurveda is laid upon its fundamental principles and concept. Having a holistic approach its purpose are maintenance of health and elimination of disease. For the second purpose the approach for management of the disease begins with examination of patient. Classical texts have highlighted 10 important factors to be examined before reaching a diagnosis, one of those factors is *Agni*. The concept of *Agni* is variably explained in various texts, but the fundamentals remain same. The significance of *Agni* can be understood, as in *Ashtang hriday* it is mentioned that the reason behind every disease is the weakness of this *Agni*. Textually as well as practically, it is seen that pathogenesis of every disease begins with weakness of *Agni*. Weakened *Agni* leads to formation of *Aama* which is the undigested *Ahara rasa*, the root cause of diseases. While the pathogenesis of diseases begins with these two steps the therapeutics will also include management of these two as a priority. Weakened *Agni* is managed by *Deepan karma* whereas *Aama* is managed by *Pachan karma*. These two *Karmas* form the first line of treatment in managing various disorders mostly those involving *Aama dosha*. Both of these *Karmas* can be used in various stages depending upon requirement whether solely or in combination. This article attempts to highlight the significance of *Deepan* and *Pachan karma* thereby highlighting the importance of *Agni* in therapeutics.

INTRODUCTION

The purpose of Ayurveda includes maintaining the health of the healthy and curing the diseased. [1] To attain them it is essential to understand the application of basic principles of Ayurveda. To understand a disease, it is required to thoroughly examine the disease as well as the diseased using parameters set by the *Acharyas*. Assessment of *Agni* is one such criterion. A weakened *Agni* will lead to formation of undigested *Ahara rasa* called as *Aama* [2]. This *Aama* further blocks the channels in the body leading to pathogenesis of various diseases. Weakened *Jatharagni* will not digest the food adequately consequently *Dhatu* that are to be formed from this *Ahara rasa* will not be appropriate and hence their physiological functions will be hampered. Overall affect will be seen on the body and pathogenesis will begin in that region which is

weakened previously due to some reason (*Kha vaigunya*). The drugs that are to be used to break this pathogenesis occurring are to be made available at that site for this the two *Karma deepan* and *Pachan* are required, an attempt has been made to review these to *Karma* in increasing the bioavailability of the drugs.

MATERIAL AND METHODS

All relevant Ayurvedic texts and reference books were referred.

Assessment of Agni

It is the duty of *Vaidya* to initiate the therapeutics by firstly examining the disease thoroughly and then planning the medication [3]. In Ayurveda various tools have been given to examine the patient as well as the disease. *Dashavidha pariksha* is one such tool which includes 10 parameters one of them being assessment of *Agni*[4]. The indigenous factors that can cause variations in *Agni* are temperament of person, season, age etc. These factors help in analyzing the type of medicine that is to be given to the patient, its dose, *Anupan* etc. Whereas the abnormal variations caused due to disease needs treatment. Types of *Agni* on basis of *Bala* [5]:

Access this article online

Quick Response Code



<https://doi.org/10.47070/ayushdhara.v10iSuppl4.1294>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative Commons
Attribution-NonCommercial-ShareAlike 4.0
International (CC BY-NC-SA 4.0)

1. **Visham agni:** Sometimes digests normally, sometimes abnormal digestion causes distension, pain, diarrhoea, heaviness etc.
2. **Tikshna agni:** Can digest food that is more in quantity and frequency.
3. **Manda agni:** cannot digest even normal diet or lesser quantity causing heaviness, dyspnea etc.
4. **Sama agni:** properly digests normal diet.

Factors causing variations in *agni*:

Table 1: Temperament And Agni Variations^[1]

Sr.no.	Doshaj prakriti	Agni
1.	vataj	Visham
2.	pittaj	Tikshna
3.	Kaphaj	Mandagni
4.	Sama Doshaj	Sama

Table 2: Season Wise Agni Variation: ^[2]

Sr.no.	Season	Agni
1.	Grishma	Durbala
2.	Varsha	Durbala
3.	Sharad	Manda
4.	Hemanta	Tikshna
5.	Shishira	Tikshna
6.	Vasanta	Manda

Table 3: Age Wise Agni Variation^[3]

Sr.no.	Age	Agni
1.	Vridhdha	Manda
2.	Yuva	Tikshna
3.	Bala	Manda

On basis of *Anauman pramaan agni* can be analyzed by *Jaranshakti* ^[6]. *Jaranshakti* includes both *Abhyavaran* (quantity of food) as well as *Pachanshakti* (digestion power). The signs of proper digestion are *Udgar shuddhi* (normal eructation), *Vegotsarga* (urge to pass urine and motion), *Laghuta* (lightness), *Kshut* (hunger), *Pipasa* (thirst) ^[7] {Madhavnidan 6/24}. According to the time taken for these signs to appear after a meal it can be analyzed whether the diet has appropriately digested or there is indigestion which further helps analyzing *Agni*.

Mandagni: "Roga sarve api mandagnau" ^[8] a reference from *Udar nidan* of *Ashtang hriday* text, it is said by the Acharya that the cause behind majority of diseases is *Mandagni*. It is that state of *Agni* when it cannot adequately digest. This state of *Mandagni* can be at all the three levels that are *Jatharagni*, *Bhutagni*, *Dhatwagni* level. *Mandagni* at *Jatharagni* level causes diseases of *Mahastrotas*; whereas at *Bhutagni* and *Dhatwagni* level causes diseases all over the body. The

weakened *Agni* causes improper digestion of food and this leads to production *Aama*. The unwanted, improperly digested residual essence of food is the *Aama* which is most important part of pathogenesis of many diseases.^[9] The *Pachakagni* is situated between the *Pakwashay* and *Aamashay*. These are the part included under *Koshtha*. Charak mentions *Abhyantar roga marga* as *Koshtha*. ^[10] Therefore, the diseases in *Abhyantar roga marga* specially shows abnormal *Agni*. The treatment for *Mandagni* and *Aama utpatti* are *Deepan* and *Pachan* respectively. Both of these are included in the 7 types of *Shaman chikitsa* by *Vagbhata*.^[11]

Deepan Karma

Dravya that are beneficial to *Agni* by being a stimulus to increase the flame of *Agni*, but cannot digest *Aama* are called *Deepan*^[12], these *Dravya* are generally have

- *Mahabhoota:* *Agni mahabhoota* dominance, which by *Samanya vishesha* principle directly increases *Agni*.
- *Rasa:* *Katu, Amla, Lavan*
- Properties: *Tikshna*, (penetrating) *Ushna* (hot) *Laghu* (light).

All 6 *Rasa* can be used for *Agni deepan* in different conditions:

Madhur rasa: These *Dravya* have *Madhur vipak*, *Sheeta veerya* which cannot cause *Agni deepan* but in case where due to *Vata pitta* vitiation lead to *Dhatukshay* and in line weakens *Agni*. In this way by balancing *Vata* and *Pitta dosha* it strengthens *Agni* indirectly. Eg: *Shatavari, Sariva, Navneeta*.

Amla rasa: Causes *Agni deepan*, ^[13] causes increase in *Pitta*; *Agni* and *Pitta* are interrelated by being directly proportional.

Lavan: It is *Deepan* as well as *Pachan*, ^[14] by being *Tikshna, Ushna* it increases *Pitta* and thereby increases *Agni* also by being *Mridu, Snigdha* it causes *Vata* alleviation.

Tikta rasa and Kashay rasa: *Tikta rasa* cause *Agni deepan* also *Pachan*.^[15] But no direct reference of *Kashay rasa* causing *Agni deepan* can be found. But both *Rasa* because of their *Ruksha, Laghu* property it balances *Kapha* also balances *Pitta*. Hence these can be used in *Kapha pitta* vitiation

Katu rasa: Balances *Kapha* hence can be used in case where *Agni* is weakened due to *Kapha* vitiation, also is similar to *Agni* hence by *Samanya vishesh* principle it directly strengthens *Agni*.^[16]

Pachan

Dravya that causes digestion of *Aama*, but doesn't increase *Agni* are called *Pachan dravya*.^[17] The weakened *Agni* cannot digest the food hence residue as

Aama. Due to this further production of *Dhatu* is hampered as these will also compose *Aama* along with their essential part. This causes disease and therefore the residual needs to be digested using *Pachan dravya*.

Eg:

- *Mahabhoota* dominance: *Vayu* and *Agni*
- *Rasa*: *Amla*, *Lavan*, *Katu*
- Properties: hot

Langhan: In *Charak sutrasthan* 22, *Pachan* is mentioned as one of the ways that cause *Langhan*.^[18] In *Sushrut Uttartantra* 39, it said that by decreasing *Dosha*, *Langhan* also strengthens *Agni* (*Sandhukshite anale*). Prime importance has been given to *Langhan* for its *Deepan* and *Pachan* effect in *Jwar* also in *Atisar*. The following table contains reference of *Deepan*, *Pachan*, *Langhan* individually or in combination in diseases of *Abhyantar marga*.

Table 4: Disease and Karma

Disease	Karma	Reference
<i>Jwar</i>	<i>Langhan, Pachan</i>	<i>Ch.chi. 3/142</i>
<i>Atisaar</i>	<i>Deepan, Pachan, Langhan</i>	<i>Ch. chi. 19/50,102</i>
<i>Chardi</i>	<i>Langhan</i>	<i>Ch.Chi. 20/20</i>
<i>Alasak and Vishuchika</i>	<i>Pachan, Deepan</i>	<i>Ch.vi. 2/13</i>
<i>Kaasa</i>	<i>Deepan</i>	<i>Ch.chi.18/18</i>
<i>Shwas and Hikka</i>	<i>Deepan</i>	<i>Ch.chi17/90</i>
<i>Anaha</i>	<i>Langhan, Pachan</i>	<i>Ch.chi26/26</i>
<i>Udar</i>	<i>Deepan, Langhan</i>	<i>Ch.chi.13/97</i>
<i>Visarpa</i>	<i>Langhan</i>	<i>Ch.chi.21/44</i>
<i>Shwayathu</i>	<i>Langhan, Pachan</i>	<i>Ch.chi12/17</i>
<i>Gulma</i>	<i>Deepan, Pachan (use of Kshar)</i>	<i>Ch.chi5/25</i>
<i>Arsha</i>	<i>Deepan</i>	<i>Ch.chi.14/247</i>

DISCUSSION

For a *Dravya* to perform its action it needs to assimilated properly and this can take place when *Agni* is proper. *Deepan dravya* given at initial steps of therapeutics strengthens *Agni* thereby making the drug available for it to perform the required action. *Deepan dravya* action can be perceived by increase in uptake of food on gross level. Similarly, on cellular level there is an increase in uptake of nutrition by the cells. Hence when a *Dravya* is given after *Deepan dravya* the uptake is increased at cellular level and therefore *Dravya* can perform action adequately. *Aama dosha* causes obstructions in the bodily channels hence *Dravya* cannot reach its site of action and hence a *Pachan dravya* is to be given initially to release the obstruction caused, by digesting *Aama*. Secondly the assimilation of *Dravya* occurs in contact with *Agni* by its *Pachan*. A *Dravya* needs to get converted in certain form to become bio available to perform its action and this occurs by *Pachan*. Once the drug reaches its site of action, conversion is also required at the site for the drug to be available to perform its required action appropriately and this conversion with the help of *Agni* occurs by its *Pachan*. Hence to increase the bioavailability of a drug initially *Deepan* and *Pachan* is required.

CONCLUSION

Pathogenesis of all diseases begins with reduction in digestive fire, this leads to production of *Aama*. This article enlightens the significance of *Deepan* and *Pachan karma* in the therapeutics and also shows their importance in order to increase the bioavailability of drug given.

REFERENCES

1. Vaidya Yadavji Acharya Trikamji, Charaksamhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta Sutrasthan chapter 1 verse no 53 (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.14
2. Dr Brahmanand Tripathi, Astanga hrdayam, Srimadvagbhata, Sutrasthan, Doshopkramaniya, Chapter 13, Verse no 25, Choukhamba Sanskrit Pratishthan, Delhi, 2019, pg.no.188
3. Vaidya Yadavji Acharya Trikamji, Charaksamhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta Sutrasthan chapter 20 verse no 20 (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.115
4. Dr Brahmanand Tripathi, Astanga hrdayam, Srimadvagbhata, Sutrasthan, Doshobhedhiya,

- Chapter 12, Verse no 67, Choukhamba Sanskrit Pratishtan, Delhi, 2019, pg.no.181
5. Vaidya Yadavji Acharya Trikamji, Charak samhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta, chikitsasthan chapter 15 verse no 50-51 (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.517
 6. Vaidya Yadavji Acharya Trikamji, Charaksamhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta vimansthan chapter 4 verse no 8 (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.248
 7. Acharya Narendranath shastri, Madhavnidanam of Acharya Madhavkar with Madhukosh commentary, chapter 6 verse no 24, Motilal Banarsidas, Delhi, 2017, pg. no.234
 8. Dr Brahmanand Tripathi, Astanga hrdayam, Srimadvagbhata, nidansthanam, udarnidanam Chapter 12, Verse no 01, Choukhamba Sanskrit Pratishtan, Delhi, 2019, pg.no.512
 9. Dr Brahmanand Tripathi, Astanga hrdayam, Srimadvagbhata, Sutrasthan, Doshopkramaniya, Chapter 13, Verse no 25, Choukhamba Sanskrit Pratishtan, Delhi, 2019, pg.no.188
 10. Vaidya Yadavji Acharya Trikamji, Charaksamhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta sutrasthan chapter 11 verse no 48 (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.77
 11. Dr Brahmanand Tripathi, Astanga hrdayam, Srimadvagbhata, Sutrasthan, Dwividho pkramaniya, Chapter 14, Verse no 7, Choukhamba Sanskrit Pratishtan, Delhi, 2019, pg.no.192
 12. Pandit Parshuram Shastri, Sharangdhar Samhita, Gudharthadipika tika, Pratham Khand Adhyaya 4/1, Chaukhamba Orientalia, Varanasi, 2002; pg. no.37
 13. Vaidya Yadavji Acharya Trikamji, Charak samhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta sutrasthan chapter 26 verse no 42(2) (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.144
 14. Vaidya Yadavji Acharya Trikamji, Charak samhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta sutrasthan chapter 26 verse no 42(3) (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.144
 15. Vaidya Yadavji Acharya Trikamji, Charak samhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta sutrasthan chapter 26 verse no 42(5) (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.144
 16. Vaidya Yadavji Acharya Trikamji, Charak samhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta sutrasthan chapter 26 verse no 42(4) (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.144
 17. Pandit Parshuram Shastri, Sharangdhar Samhita, Gudharthadipika tika, Pratham Khand Adhyaya 4/1, Chaukhamba Orientalia, Varanasi, 2002; pg. no.37
 18. Vaidya Yadavji Acharya Trikamji, Charak samhita of Agnivesa with Ayurvedadipika commentary by Sri Chakrapanidatta sutrasthan chapter 22 verse no 18 (reprint edition) Choukhamba Surbharati Prakashan, Varanasi (2021) pg. no.121

Cite this article as:

Surolia Manaswi Mukesh, Rath Sudipta. Deepan-Pachan: The First Line of Treatment. AYUSHDHARA, 2023;10(4):91-94.

<https://doi.org/10.47070/ayushdhara.v10iSuppl4.1294>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Surolia Manaswi Mukesh

MD Scholar,

PG Department of Dravyaguna,

NIA, Jaipur.

Email:

manaswi.surolia@gmail.com

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.