



# SAMPRAPTI VIGHATANA: INTERPRETATION OF CHIKITSA SUTRA OF ARSHAS WITH SPECIAL REFERENCE TO EKAMOOliKA PRAYOGA AND PATHYA-APATHYA

Dr Shrikanth Karjagi<sup>1</sup>, Dr Dharmapal S L<sup>2</sup>, Dr Manoj D C<sup>3</sup>

<sup>1</sup>3<sup>rd</sup> Year PG Scholar, Department of Shalyatantra, Ashwini Ayurvedic Medical College and Research Centre, Tumkur, Karnataka, India 572105

<sup>2</sup> Professor and HOD, Department of Shalyatantra, Ashwini Ayurvedic Medical College and Research Centre, Tumkur, Karnataka, India 572105

<sup>3</sup> Assistant Professor, Department of Shalyatantra, Ashwini Ayurvedic Medical College and Research Centre, Tumkur, Karnataka, India 572105

## ABSTRACT

In Ayurveda, Samprapti Vighatana – the reversal of disease pathogenesis – is considered the prime goal of Chikitsa, achieved by correcting Doshā–Dushya Sammurchana to restore balance. Arshas (hemorrhoids), a common Annavaḥa Srotas Vyādhi, arises from Mandagni and vitiated Doshas by Nidana like Viruddhashan, Adhyashana, Atistripasanga etc. The Chikitsa of arshas includes Bhesaja, Kshara, Agni, and Shastra Karma, selected according to the lakshana of ankura. This study interprets the Chikitsa Sutra of Arshas in the context of Samprapti Vighatana, emphasizing Ekamoolika Prayoga (single-drug therapy) using Pippali and Kupilu, and the significance of Pathya–Apathya. Classical texts and modern commentaries were reviewed to correlate their pharmacodynamics with Shushka and Sravi Arshas. Pippali, with Deepana, Vatanulomana, and Kaphahara actions, is beneficial in Shushka Arshas, while Kupilu, possessing Tikta-Katu Rasa, Ushna Virya, and Kapha-Vatahara properties, suits Sravi Arshas. Pathya–Apathya supports Agni maintenance, bowel regulation, and relapse prevention. Thus, Ekamoolika Prayoga of Pippali and Kupilu with dietary discipline offers an economical and effective approach to Arshas management through Samprapti Vighatana, particularly beneficial in early stages with preventive potential and severity.

**KEYWORDS:** Arshas, Samprapti Vighatana, Pippali, Kupilu, Ekamoolika Prayoga, Pathya-Apathya, Bhesaja Chikitsa

## INTRODUCTION

Since ancient times, Ayurveda, the eternal science of life, has provided the ideal way to live a healthy, disease-free, and long life. Arshas is mentioned in all the Brhatrayi and Laghutrayi texts, highlighting its clinical significance in Ayurveda. Among these, Acharya Sushruta, revered as the “Father of Surgery,” has elaborately described Arsha Roga, considering it among the Mahagada that severely affect quality of life. He defines Arsha as a fleshy growth that obstructs the anal canal and afflicts life like an enemy<sup>1</sup>.

In contemporary terms, Arsha corresponds to haemorrhoids, a common anorectal disorder characterized by swelling, pain, and discomfort in the anal and rectal regions. According to Ayurvedic principles, Arsha is predominantly a Raktaja Vyadhi resulting from an imbalance of Pitta and Vata Doshas along with the vitiation of Rakta and Mamsa Dhatu<sup>2</sup>. Besides physical causes, lifestyle factors such as irregular diet, sedentary habits, and mental stress also contribute to its pathogenesis.

The primary causative factors include overeating, consumption of incompatible food, and sedentary behavior, which lead to Agni Mandya, resulting in constipation, pain, burning, itching, and bleeding per rectum<sup>3</sup>. Globally, the prevalence of haemorrhoids

ranges between 2.9% and 27.9%, with about 4% being symptomatic cases<sup>4</sup>.

Ayurveda offers a graded therapeutic approach for the management of Arsha, beginning with Bhesaja Chikitsa (medicinal management), followed by Ksharakarma (application of alkaline herbal preparations) and Agnikarma (cauterization therapy). When these measures fail to provide relief, Shastrakarma (surgical intervention) is advised<sup>5</sup>.

As mentioned by Acharya Indu, the main aim of the treatment is to resolve the Samprapti (pathogenesis) and bringing Doshas and Dushyas into normalcy<sup>6</sup>.

## MATERIALS AND METHODS

**Study Design:** A literary and conceptual study based on classical Ayurvedic texts with interpretative correlation to pharmacological properties and pathogenesis.

**Data Sources:** Primary Ayurvedic sources (Sushruta Samhita, Charaka Samhita, Bhavaprakasha Nighantu, Yoga Ratnakara), and modern commentaries on Shalya Tantra and Dravyaguna.



**Parameters Studied:** *Samprapti* and *Samprapti Ghatakas* of *Arshas*, *Chikitsa Sutra*, pharmacological and Ayurvedic interpretation of *Pippali* and *Kupilu* in *Shuska* and *Sravi Arshas* and the role of *Pathya–Apathya* in prevention and cure.

### SAMPRAPTHI OF ARSHAS

As per the definition of disease, in each and every disease there must be alignment of aggravated *Doshas* with *Dushyas*<sup>7</sup>. Aggravation of either one or two or all the three *doshas* or aggravates *Rakta* navels downwards through the *Pradhana dhamani* reaches the *Guda* (rectum) and gets lodged in *Gudavali* (ano-rectal folds) and produces *Mamsaprarooha* (sprouts of muscles) which chiefly appear in persons suffering from *Mandagni* (impaired digestive fire)<sup>8</sup>.

*Shushka arshas*<sup>9</sup> (dry or non-exudative), which has a predominance of *Vata* and *Kapha*,

*Sravi* or *Ardra arshas* (wet or exudative) with predominance of *Rakta* and *Pitta*.

### SAMPRAPTI GHATAKA

*Dosha:* *Apana Vayu*, *Pachaka Pitta*, *Kledaka Kapha*,  
*Dushya:* *Twak*, *Mamsa*, *Medas*, and *Rakta*.  
*Srotas:* *Rasavaha*, *Raktavaha*, *Mamsavaha*, *Pureeshavaha*  
*Stratodusthi:* *Atipravriti*(*Rakthaja*), *sanga*  
(*Mala*). *Vimargagamana*(*Vayu*). *Siragranthi*(*Mamsakura*  
*Utpatthi*)  
*Udbhava Sthana:* *Amapakwashayodbhava*, *Yakrut* and *Pleeha*.  
*Vyakta Sthana:* *Gudhavalitraya*.  
*Rogamarga:* *Bahya* and *Abhyantara*.  
*Agni:* *Mandagni*.  
*Swabhava:* *Chirakaleena*.  
*Sadhyasadyata- Krchrasadhyata*

### CHIKITSA

Table<sup>10</sup>: *Arsha Chikitsa*

Chikitsa	Bheṣhaja (Medicinal therapy)	Kṣhara (Alkali)	Agni (Thermal cauterization)	Shastra (Surgical therapy)
Indication / Type of Arsha	Early stage, mild Dosh involvement	Moderately developed hemorrhoids	Chronic, firm, or large hemorrhoids	Protruded, moist, and vascular piles
Description of Lesion	Newly developed, mild signs, internal piles	Soft, spreading, deep-seated, and elevated	Hard, rough, thick, and stable	Thin-based, slimy, elevated, or bleeding
Mode of Treatment	Use of herbal drugs, diet regulation, and local applications	Application of alkaline preparations ( <i>Kṣhara karma</i> )	Use of <i>Agni karma</i> (heat cautery) for excision	Surgical excision of pile mass

*Charaka* highlights that the success of treatment depends not only on the disease but on comprehensive therapeutic factors — physician, medicine, attendant, and patient — collectively known as the *Chatuṣpada*<sup>11</sup>. When these are adequate, and the persons

*Agni* is strong, even severe or chronic diseases (like *Arsha*, *Kṣhaya*, *Prameha*) may be managed or maintained (*Yapya*). If these are lacking, cure is not possible, and such conditions are prognostically unfavorable.

### PIPPALI<sup>12</sup>

*Rasa:* *Katu*  
*Guna:* *Laghu*, *Snigdha*, *Tikshna*  
*Virya:* *Ushna*  
*Vipaka:* *Madhura*  
*Karma:* *Deepana*, *Vrishya*, *Rasayana*, *Shoolaprashamana*,  
*Vatanulomana*  
*Doshagnata:* *Kaphavatahara*  
Indication: *Arsha*, *Udara*, *Pliharoga*, *Jwara*, *Kushta*, *Prameha*,  
*Gulma*, *Shoola*, *Amavata*, *Shwasa*.

### KUPILU<sup>13</sup>

*Rasa – Katu, Tikta*  
*Guna - Laghu*  
*Vipaka- Katu*  
*Veerya- Ushna*  
*Doshagnata- Kapha Vata Hara*

### SAMPRAPTI VIGHATANA

*Shushka Arshas*  
सगुडां पिप्पलीयुक्तामभयां घृतभर्जिताम् । त्रिवृद्धन्तीयुतां वाऽपि  
भक्षयेदानुलोमिकीम् ॥ २४  
विड्वातकफपित्तानामानुलोम्येन निर्मले । गुदेऽर्शासि प्रशाम्यन्ति  
पावकश्चाभिवर्द्धते ॥ (cha chi 14/ 25)  
*Pippali* is *Katu Rasa*, because of which it reduces *Pichilathva*,  
*Guruthva* of *Kapha* and acts as *Marga Vivarana*. The *Ushna* and  
*Tikshna Guna* cause *Agni Deepana*, reduces *Sheeta* of *Kapha* and  
*Vata*.

*Agnidipana* and *Ama Pachana:* *Pippali* stimulates *Agni*, thereby preventing formation of *Ama*, which is a key pathogenic factor in *Arshas*.

*Shothahara:* Due to its *Usha-Tikshna Guna*, *Pippali* alleviates local inflammation and congestion in the hemorrhoidal vein



*Vata-Kapha shamaka*: By its *ushna* and *tikshna* guna, it counteracts *sheeta* and *Snigdha Guna* of *Vata* and *Kapha*, thus reducing pain, heaviness, and itching.

*Raktasanchara Vardhana*: *Pippali* improves local blood flow and reduces venous stasis, which is beneficial in *Shonita Dushti* associated with *Arshas*.

*Guda- Madhura Guru, Snigdha Sheeta Madhura Vata Pitta Shamaka*

### Arvi Arshas

अग्निस्न्दीपनार्थं च रक्तसङ्ग्रहाय च ।दोषाणां पाचनार्थं च परं  
तिक्तैरुपाचरेत् ॥ **cha chi** १८२॥

The verse emphasizes the therapeutic importance of *Tikta* rasa which helps to stimulate digestion, purify the blood, and digest accumulated toxins or morbid doshas in the body, thus restoring balance and health.

*Shrotoshodhana*: Its *Tikṣṇa* and *Uṣṇa Guna* help break down *Shrotorodha* and clear stagnation of *Kapha* and *Vata* in anal veins. *Lekhana* and *Stambhana*: *Kupilu* has *Lekhana Karma* that helps reduce hypertrophied piles mass and dries up excess mucosal secretions.

*Deepana* and *Pachana*: It enhances *Agni*, improves metabolism, and aids in the digestion of morbid *Doshas* especially *Kapha* and *Ama*, the main causative factors in *Arshas*.

*Vedana Sthapana* and *Shothahara*: In small therapeutic doses, purified *Kupilu* acts as a pain reliever and reduces swelling due to its stimulating and anti-inflammatory action.

Stimulation of *Apana Vayu*: By correcting *Apana Vata*, it facilitates proper elimination of *mala*, thereby reducing straining and pressure in the rectal veins, preventing further aggravation of *Arshas*.

### Role of Pathya-Apathya in Samprāpti Vighatana

*Arshas*, the pathogenesis begins with *Agni mandhya* leading to *Ama* formation, *Vata-Pitta-Kapha* vitiation, and *Srotorodha* in *Guda pradasha*. Following proper *Pathya* like *laghu*, easily digestible food, adequate hydration, timely meals, regular bowel habits, and avoiding excessive sitting helps restore *Agni* and regulate *Apana Vata*, thereby breaking the chain of *Samprāpti*. Conversely, indulgence in *Apathya* such as *Guru, Snigdha, Ati-lavana, Ati-katu ahara*, irregular food habits, and suppression of natural urges aggravates *Doshas* and sustains the pathology.

Hence, *Pathya-Apathya* plays a vital role in *Samprapti Vighatana* of *Arshas* by correcting *Agni*, preventing *Dosha* vitiation, clearing *Srotorodha*, and facilitating proper elimination, thus aiding both treatment and prevention.

### PATHYAPATHYA

In Ayurveda, the first and foremost line of treatment is the elimination of the root cause of the disease<sup>14</sup>.

**Table: Pathya in Arsha (Yoga Ratnakara)<sup>15</sup>**

<i>Kulattha</i> (Horse gram)	<i>Kapittha</i> (Wood apple)
<i>Yava</i> (Barley)	<i>Navanita</i> (Fresh butter)
<i>Godhuma</i> (Wheat)	<i>Vastuka</i> (Chenopodium album)
<i>Shali</i> and <i>Rakta Shali</i> (Rice varieties)	<i>Patola</i> (Pointed gourd)
<i>Punarnava</i> (Boerhavia diffusa)	<i>Maricha</i> (Black pepper)
<i>Surana</i> (Elephant foot yam)	<i>Mrgamamsa</i> (Deer meat)
<i>Takra</i> (Buttermilk)	<i>Ajadugdha</i> (Goat's milk)
<i>Dhatri</i> (Amla / Indian Gooseberry)	<i>Vrntaka</i> (Brinjal / Eggplant)
<i>Kanjika</i> (Fermented gruel)	

### Apathya (Unwholesome / To be Avoided)

*Vegavarodha* (Suppression of natural urges, especially defecation)

*Striprsthaya* (Sexual intercourse)

*Sutkatakasanam* (Sitting on hard surfaces)

Consumption of foods aggravating *Dosha* (*Yathasvam Doshalam Annam*)

**Table: Apathya in Arsha<sup>16</sup>**

Apathya	Explanation / Effect
<i>Vegavarodha</i> (Suppression of natural urges, especially defecation)	Leads to constipation, increased venous pressure, and aggravation of piles.
<i>Striprsthaya</i> (Sexual intercourse).	Causes strain in pelvic and rectal veins, worsening the swelling
<i>Utkuṭukasana / Kaṭhina Asana</i> (Prolonged squatting or sitting on hard surfaces)	Increases venous congestion around the anal region.
<i>Yathasvam Doshalam Annam</i> (Food aggravating the vitiated <i>Dosha</i> )	Aggravates disease pathology; e.g., spicy or oily food for <i>Pitta</i> , heavy food for <i>Kapha</i> , dry food for <i>Vata</i> .



## DISCUSSION

The principle of *Samprapti Vighatana* focuses on reversing the pathophysiological chain. In *Arshas*, the triad of *Mandagni*, *Apana Vata Dushti*, and *Mala Sanga* perpetuates the condition. *Pippali* enhances *Agni*, liquefies *Kapha*, and facilitates *Vatanulomana*, thus relieving dryness and constipation in *Shushka Arshas*. *Kupilu*, due to its *Tikta Rasa*, aids *Rakta Stambhana* and pacifies *Pitta* in *Sravi Arshas*. *Bheshaja Chikitsa* is advised for early and uncomplicated hemorrhoids, offering a conservative yet possible curative approach. Integration of *Pathya-Apathya* in the form of *Nidana parivarjana* further prevents recurrence and also enhances efficacy of the treatment along with *Bheshaja*.

## CONCLUSION

*Samprapti Vighatana* is the foundation of all therapeutic approaches in Ayurveda. The *Chikitsa Sutra* of *Arshas* underlines the rational use of *Bheshaja Chikitsa* for *Achirakalaja-jata Arshas* (recently developed piles), where there is *Alpa Doṣha* (mild vitiation of *doṣhas*), *Alpa Linga* (mild or fewer symptoms), and *Alpa Upadrava* (minimal complications). The *Ekamoolika Prayoga* of *Pippali* in *Shushka Arshas* and *Kupilu* in *Sravi Arshas*, along with *Pathya-Apathya*, offers a holistic, cost-effective, and preventive management strategy. Understanding and applying *Samprapti Vighatana* ensures better control, fewer recurrences, and enhanced patient outcomes in *Arshas Chikitsa*.

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