ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 10| October 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

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

Dr Shrikanth Karjagi[1], Dr Dharmapal S L[2], Dr Manoj D C[3]

[1]3rd Year PG Scholar, Department of Shalyatantra, Ashwini Ayurvedic Medical College and Research Centre, Tumkur, Karnataka, India 572105

[2] Professor and HOD, Department of Shalyatantra, Ashwini Ayurvedic Medical College and Research Centre, Tumkur, Karnataka, India 572105

[3]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 Dosha–Dushya Sammurchana to restore balance. Arshas (hemorrhoids), a common Annavaha Srotas Vyadhi, arises from Mandagni and vitiated Doshas by Nidana like Viruddhashan, Adhyashana, Atistriprasanga etc. The Chikitsa of arshas includes Bheshaja, 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, Bheshaja 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 *Bṛhattrayī* and *Laghutrayī* 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[1].

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*[2]**.** 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[3]. Globally, the prevalence of haemorrhoids ranges between 2.9% and 27.9%, with about 4% being symptomatic cases[4].

Ayurveda offers a graded therapeutic approach for the management of *Arsha*, beginning with *Bheshaja 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[5].

As mentioned by *Acharya Indu*, the main aim of the treatment is to resolve the *Samprapti* (pathogenesis) and bringing *Doshas* and *Dushyas* into normalcy[6].

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*.

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 10| October 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

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 allignment of aggrevated *Doshas* with *Dushyas*[7].
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 *Mamsapraroha* (sprouts of muscles) which chiefly appear in persons suffering from *Mandagni* (impaired digestive fire)[8].

Shuṣhka arshas [9] (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, a*nd *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 a*nd *Abhyantara.*
Agni: Mandagni.
Swabhava: Chirakaleena.
Sadhyasadhyata- Krchrasadhya

CHIKITSA

Table[10]: *Arsha Chikitsa*

Chikitsa	Bheṣhaja (Medicinal therapy)	Kṣhara (Alkali)	Agni (Thermal cauterization)	Shastra (Surgical therapy)
Indication / Type of Arsha	Early stage, mild Dosha 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 (*Kṣhara karma*)	Use of *Agni karma* (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[11]. When these are adequate, and the persons

PIPPALI[12]

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

KUPILU[13]

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

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.

SAMPRAPTI VIGHATANA

Shushka Arshas

सगुडां पिप्पलीयुक्तामभयां घृतभर्जिताम् । त्रिवृद्दन्तीयुतां वाऽपि भक्षयेदानुलोमिकीम् ॥ २४
विड्वातकफपित्तानामानुलोम्येन निर्मले । गुदेऽर्शांसि 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

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 10| October 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

Vata–Kapha shamaka: By its *ushna* and *tikshna guna*, it counteracts *sheeta* and *Snigdha Guṇa* 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

Sravi Arshas
अग्निसन्दीपनार्थं च रक्तसङ्ग्रहणाय 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 Guṇa* 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 *Doṣhas* 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 pradesha*. 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[14].

Table: *Pathya* in *Arsha* (*Yoga Ratnakara*)[15]

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

***Apathya* (Unwholesome / To be Avoided)**
Vegavarodha (Suppression of natural urges, especially defecation)
Stripṛṣṭhaya (Sexual intercourse)
Sutkatakasanam (Sitting on hard surfaces)
Consumption of foods aggravating Dosha (*Yathasvam Doṣhalam Annam*)

Table: *Apathya* in *Arsha*[16]

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

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 10| October 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

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*.

REFRENCES

1. *Acharya Vagbhata, Ashtanga Sangraha with Shashilekha commentary by Indu prologue in Sanskrit by Jyotimitra Acharya, edited by Shivaprasad Sharma Published by Chaukamba Sanskrit series, Varanasi, Reprint -2006, Nidana Sthana, Chapter 7, Shloka 1*
2. *Acharya Sushruta, Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyayachandrika Panchika of Gayadasa, edited by Yadavji Trikamji, Published by Chaukamba Krishnadas Academy, Varanasi, Reprint 2014, Nidana Sthana, Chapter 2, Shloka no 4, Page no 19*
3. *Acharya Sushruta, Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyayachandrika Panchika of Gayadasa, edited by Yadavji Trikamji, Published by Chaukamba Krishnadas Academy, Varanasi, Reprint 2014, Nidana Sthana, Chapter 2, Shloka no 9, Page no 21*
4. *https://share.google/mnjqBzn4gp3ydOktg*
5. *Acharya Sushruta, Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyayachandrika Panchika of Gayadasa, edited by Yadavji Trikamji, Published by Chaukamba Krishnadas Academy, Varanasi, Reprint 2014, Chikitsa Sthana, Chapter 6, Shloka no 3, Page no 337*
6. *Acharya Vagbhata, Ashtanga Sangraha with Shashilekha commentary by Indu prologue in Sanskrit by Jyotimitra Acharya, edited by Shivaprasad Sharma Published by Chaukamba Sanskrit series, Varanasi, Reprint -2006, Nidana Sthana, Chapter 2, Chakrapani commentary*
7. *Acharya Sushruta, Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyayachandrika Panchika of Gayadasa, edited by Yadavji Trikamji, Published by Chaukamba Krishnadas Academy, Varanasi, Reprint 2014, Sutra Sthana, Chapter 21, Chakrapani commentary and Ayurveda Soukhya by Todarananda*
8. *Acharya Sushruta, Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyayachandrika Panchika of Gayadasa, edited by Yadavji Trikamji, Published by Chaukamba Krishnadas Academy, Varanasi, Reprint 2014, Nidana Sthana, Chapter 2, Shloka no 4, Page no 19*
9. *Acharya Agnivesha, Charaka Samhita with Ayurveda deepika' Commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, Chaukamba Krishnadas Academy, Varanasi, Reprint -2006, Chikitsa sthana, Chapter no 14, Shloka no 38*
10. *Acharya Sushruta, Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyayachandrika Panchika of Gayadasa, edited by Yadavji Trikamji, Published by Chaukamba Krishnadas Academy, Varanasi, Reprint 2014, Chikitsa Sthana, Chapter 6, Shloka no 3, Page no 337*
11. *Acharya Agnivesha, Charaka Samhita with Ayurveda deepika' Commentary of Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, Chaukamba Krishnadas Academy, Varanasi, Reprint -2006, Chikitsa sthana, Chapter no 14, Shloka no 29*
12. *Sri Bhavamishra: Bhavaprakasha Nighantu (Indian Materia Medica), with hindi commentary of Prof. K.C Chunekar, edited by Late Dr.G. S Pandey, Revised edition 2010, Published by Chaukhamba Bharathi Academy Varanasi, Chapter 1, Shloka 58, Page No 15.*
13. *Sri Bhavamishra: Bhavaprakasha Nighantu (Indian Materia Medica), with hindi commentary of Prof. K.C Chunekar, edited by Late Dr.G. S Pandey, Revised edition 2010, Published by Chaukhamba Bharathi Academy Varanasi, Chapter 3, Shloka 116-118, Page No 331.*
14. *Acharya Sushruta, Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyayachandrika Panchika of Gayadasa, edited by Yadavji Trikamji, Published by Chaukamba Krishnadas Academy, Varanasi, Reprint 2014, Uttaratantra, Chapter 1.*
15. *Yogaratnakara by Vidyodini hindi commentary by Vaidya Lakshmipati Shatri, edited by Bhishagratna Sri Bhramashankar Shatri, Published by Chaukamba Sanskrith Prakashan, Varanasi, edition 2015, Arsha Nidana and Chikitsa, Page no 263.*
16. *Acharya Sushruta, Sushruta Samhita with Nibandhasangraha Commentary of Dalhanacharya and Nyayachandrika Panchika of Gayadasa, edited by Yadavji Trikamji, Published by Chaukamba Krishnadas Academy, Varanasi, Reprint 2014, Chikitsasthana, Chapter 6, Shloka no 22, Page no 347.*