

**UNDERSTANDING OF YONI ARSAS IN AYURVEDIC CLASSICS****Jaysheela M. Goni^{*1}, V. M. Sreekanth² and Rajashree Chitre³**

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ABSTRACT

Though the term arsh in common parlance means, only ano-rectal disorder, the mention of similar condition occurring elsewhere in the body like karna, nasa, medhra or yoni etc do attract the attention of modern scholars. Cervical mucous polyps can be considered as the equivalent entity for yoni arsha. Galen, in the second century, first time described the new growths arising from the uterus. An effort is made to identify a simpler and more efficient form of treatment with less risk to the patient in comparison to surgery. Since Yoni arsha is not a threat to health or life so the least invasive treatment is the most desirable. Sushruta does not suddenly opt for surgery but gives due importance to medical and Para surgical methods which are safe, simple, effective

and least invasive.

KEYWORDS: karna, nasa, medhra or yoni etc.

INTRODUCTION

The century which is looking forward for an egalitarian society upholds the necessity of female health, which to a very great extent determines the health status of any country. Medical science on its way in solving the riddle of many a puzzling problems that seriously affected mankind such as malignancy and AIDS. However these constitute the small percentage of the health problems that disturb the normal life. These problems though minor in nature seriously curtail the work competence- yoni arshas is one such problem.

Though the term arsh in common parlance means, only ano-rectal disorder, the mention of similar condition occurring elsewhere in the body like karna, nasa, medhra or yoni etc do attract the attention of modern scholars.

Cervical mucous polyps can be considered as the equivalent entity for yoni arsha. Galen, in the second century, first time described the new growths arising from the uterus. During the last twenty years, genital polyps has drawn considerable attention both from pathologists and gynaecologists. This is mainly due to the detection of this disease in case of infertility and menstrual irregularities. Cervical polyp is considered as one of the factor responsible for infertility because they may partially occlude the passage for the entry of spermatozoa or cause a discharge which is enemical to spermatozoa. The polyps certainly cannot be regarded as neoplasms but may lead to malignancy when not treated for a long time.

As polyp is frequently symptomless it is difficult to estimate its frequency. But definite opinion cannot be expressed until a large number of patients are studied clinically. Hardly any medical treatment has been evolved to cure this disease, The disorder is invariably treated surgically in the Modern system. At present the treatment is removal by torsion of the pedicle. But it does not effectively eradicate the stalk from which a recurrent polypus tends to arrive. A preferable attitude is that all polyp should be removed under general anaesthetic so that the uterine cavity can be explore and curetted. In spite of sufficient precautions and planning during surgery as well as in the post-operative period the complications are not uncommon.

Nirukthi

The etymological derivation of the word 'Arsha' according to Shabdakalpadruma is from 'Ru+Ashun'- meaning that which damages- Nirukti of Arsha is variably described in classical texts as that which hunts like an enemy^[1] and is considered as one of the mamsa vikarah.^[2] Only Acharya Vagbhata has given a clear cut definition for 'Arsha', an entity in which muscular projection (mamsakila) troubles the patient like an enemy and causes the obstruction of the anus.^[3]

All authors accept the occurrence of this condition in other parts like yoni, karna, nasa, netra etc. However, it is an aphorism to take haemorrhoids when the word arsha or pile is referred to. Hence, the authors name the arsha of other part by the name of the part like yoni arsha, karna arsha, etc. Similarly yoni arsha is fleshy excrescence originating in the yoni bhaga.

The etiological factors for yoni arsha have been variously described. According to Sushruta, this include viruddha bhojana, adhyashana, utkata asana, prushta yaana, vegadharana^[4]- these cause the vitiation of doshas. The vitiated doshas after migrating into the yoni bhaga causes sukumara (soft), durgandhayukta (foul smelling), rudhira sravita (bleeding), kareera chatrakara ankuras.^[5]

According to Charaka, the vitiated apana vata affects the mamsa, meda and rakta and causes the arshankura. The nidana according to him are- guru, madhura, sheeta, abhishyandi, vidahi, virudha, ajeerna, pratimarsha, asatuya bhojana, as well as go, matsya, mahisha mamsa bahkshana. Pooti, shushka, krusha mamsa etc. he opines that activities like aryayana, diwaswapna, sukha shayana, asana sevana, malasanchaya, utkatasana, vishama, Katina asana, ushtrasana, atimaithuna, vata mutrapurish vega dharan, udheerna vega nigraha, amagarbha bramsha, garbhotpeedana, vishama prasooti also lead to arsha.^[6] Similarly when the dosha sanchaya occurs at places other than anus such as shishna, aptyapata etc. arsha come into manifestation there.^[7]

According to Vagbhata, vitiated doshas constitute the etiology for all diseases. These doshas becomes vitiated by indulgence in a variety of unwholesome food and activity. Apart from these causes, specific causes in women such as difficulty in labour, bad nursing during labour etc. causes the vitiation of doshas which migrate to different parts of the body and results in the manifestation of the illness.^[8] The general etiological factors of arsha as described by Vagbhata constitute- agnimandya, atimaithuna, malasanchaya, yana sanshobha, visama, kathina, atkata asana, yantragahata (instrumental injuries), sheetaambu sansparsha, atipravartana, vatamootra pureesha, vegadharana and udeerana, as well as in excessively emaciated individuals, and an individual indulging in abnormal activities and in women expulsion of amagarbha, as well as from pressure of growing foetus-these cause vitiation of apanvata and leading to arshas roga.^[9]

The samprapti of arsha vyadhi is described by Vagbhata, the vitiation of vata duly vitiated, vitiated twak, mamsa and meda and causes mamsankuras, in a variety of forms in the apana bhaga^[10] and he refers to other places of occurrence by referring to the word “Adou”.

The author of Ashtanga Sangraha says that arsha is one which tortures like an enemy, occurs in various forms especially in the form of mamsakilaka located in the payu and medhra etc.^[11] the same author describes the nature of arsha occurring in medhra etc, as of the shape

of the gandupada krimi and that which is picchila and mridu.^[12] Indu holds that the reference to medhradi indicates guhya roga, while narrating the nidana for guhya roga, the author states that the vitiated doshas the formation of mamsa keelaka by vitiating rakta and mamsa of the guhyabhaga, such mamsa keelaka are chhatrakara (umbrella shaped), picchila and cause bleeding. Neglecting such an arsha results in the destruction of bhaga and artava.^[13]

The causative factors responsible for the formation 'Arsha' also cause yoniarsha. This is again found in the literature of Ashtang Sangraha that the yoniarshas are formed due to etiology of guhyarogas, where yonivyapats are described in detail. Hence this disease becomes a part of yonivyapaat also. Charaka and Sushrut described the nidana of yonivyapat in identical fashion to that of guhyaroga. Charaka says, mithyachara, dushta artava, bija dosha, and daiva prakopa are the causative factors of yoni vyapat.^[14] Sushrut corroborating above views has been added that when a woman indulges in excessive coitus with a man having large or well developed penis, the vayu gets vitiated and aggravated. This vayu with holding pitta and shleshma reaches the region of yoni and produces various disorders.^[15] While describing the upadravas of yonivyapat, Vagbhata mentions the complications as, the non retention of shukraa, as well as non embedding of the fertilised ovum, arsha, guhya and severe pains.^[16] Charak regarding this, the vitiated doshas when harboured in the yoni bhaga repel the retention of shukra as well as the holding of the garbha and the woman suffers from a number of diseases such as gulma, arsha, pradara, and excessive pains due to vata.^[17]

Bheda

Fundamentally arshas have been divided into two types sahaja and janmothara kalaja. Yoni arsha arises as the result of dosha vaishamya in the janmottarakala. Yoni arsha can be included in the category of ardra arsha caused as a result of vitiation of rakta and pitta.^[18]

Charaka describes the various forms of ankuras arising as a result of vitiation of vata, pitta, kapha, these include shapes of sarshapa, masoora, masha, makushtaka, yava, kalaya, pindi, tirtikera, kebuka, tinduk, karkandhuk, bimbi, kakantika, badara, kareera, udumbar, kharjur, jambu, gostan, angushta kasheru, shringatak, shringi, daksha, shikhi, shukatunda, padma mukul, karnika.^[19]

Sushruta classifies arsha on the basis of the treatment schedule to be provided. He classified it into four types- those ankuras which are of recent ones, of alpa dosha, alpa linga and alpa upadrava (bhesaja sadhya). Those which are mridu (soft). Prasuta (spread), avagadha (deep

seated), uchitra (raised) [kshara sadhya]. Those which are karkasha (rough), asthira (unstable), pruthu (circumscribed), kathina (hard), [agni karma sadhya].^[20]

Yoni arshas has to be differentiated from karnini yoni vyapat. Karnini is the sequel to akal garbha nishkraman where as, yoni arshas may manifest in any situation, with no specificity. Both are characterised by the appearance of mass in the yoni, they differ symptomatologically. Yoni arsha being characterised by bleeding is not a feature in karnini. Shastra, kshara, agni karma is the principle line of treatment in yoni arshas where as karnini is managed strictly on conservative lines.^[21]

Yoni kandha is another disease characterised by appearance of mass in the yoni. The incidence of which is more in old aged woman according to Madhava.^[22] Contrarily yoni arsha is found more during the child bearing days.

Chikitsa

Management of arshas is very vivid in ayurveda, which goes to say that our ancient seers had a very thorough understanding not only of the disease but also its therapeutic aspects.

The various options of management are classified as Aushadha (medicinal) shastra (surgical), & Agni karma (para surgical measures) depending on many factors, any of the above could be chosen. Charaka being recognised more importance to the medical management, where as Sushruta the father of surgery has dealt in great detail with the other three aspects from medical management.

Sushruta has explained the management of arshas taking in to consideration many factors, the arshas of recent origin, associated with less vitiation of dosha, having few clinical features and complications are curable with medicines. Those masses that are of soft consistency, widely spread deeply situated and protruded or raised should be treated with kshara karma. When the masses have a fixed base hard in consistency, thickened and rough in surface should be treated with agni karma. Thin rooted, projected out and having the mucous discharge should be treated by surgical measures.

A competent physician should treat the arshas based on the doshic vitiation, arising in the medhra, nasa and nabhi, bhaga etc., which have been described very briefly by taking recourse to the symptoms of the arsha which have been described in detail else where.^[23]

Acharya Charaka while explaining about the line of treatment of arsha roga has described about the usage of shashtra, kshara, and agni karma. He has also mentioned that it should be done by an intelligent brave surgeon who is well experienced. Otherwise, the treatment given by an inexperienced surgeon would only lead to complications.^[24]

According to Vagbhata Agni and kshara karma are the lines of treatment for arsha followed by samshamana karma i.e., snigdha shitopachara in agni karma, dhanyamla prakshalana in kshara karma.^[25] In strong people having mahan arsha, first it should be removed using shastra and then cauterised. In case of Chatrakara (umbrella) and urdhwa visruta (raised and expanded) kshara lipta sootra bandhana is indicated.^[26] He also indicates agni and kshara karma for shushka arshaa, and kshara karma for mrudu (soft), ardra (moist) arshas. This line of treatment is applied to arshas occurring in other parts of the body like karna, nasa, yoni etc.^[27]

Both Vagbhatas opine that, after shodna shastra, kshara, agni karma has to be adopted followed by rasakriya lepa according to upadansha chikitsa.^[28] According to Indu rasa kriya is done with tutta. Triphala ghrita is applied as lepa to the vrana due to dahana karma.^[29]

Depending upon the position of the arshas Harita has given his opinion regarding treatment as, for Bahya arshas lepa, varti and swedana, for the intermediate arshas yantra shastra and in internal arshas oral medication.^[30] He also says that yantra, shastra and agni karma are adopted in shalya tantra. If chedana is done, then dahana karma has to be adopted.^[31] The same opinion as Harita is expressed by Bhela.^[32]

CONCLUSION

Different etiological factors for yoni arsha includes viruddha bhojana, adhyashana, utkata asana, prushta yaana, vegadharana. These will in turn lead to the vitiation of doshas. The vitiated doshas after migrating into the yoni bhaga causes sukumara (soft), durgandhayukta (foul smelling), rudhira sravita (bleeding), kareera chatrakara ankuras Lakshanas. For preventing the Yoni Arsas proper Ahara and Vihara should be followed.

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