

## Role of Agnikarma in Garbhashaya Grivamukhagata Vrana (Cervical Erosion)

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## Abstract

The woman is said to be three times more responsible than the male in the procreation. Apart from attending natural processes of menstruation, pregnancy, one of the most inconvenient diseases in woman is *Garbhashya Grivamukhagata Vrana* (cervical erosion). Cervical erosion is a common condition seen in almost all women. It affects the whole efficacy of woman which may lead up to infertility. Most commonly used treatment for cervical erosion is cauterization and cryosurgery which have their own side effects like secondary infertility, per vaginal bleeding, stenosis etc. In *Ayurveda*, *Agnikarma* has been described in the treatment of *Vrana*. To evaluate the utility and therapeutic effect of *Agnikarma* in *Garbhashya Grivamukhagata Vrana* we made an effort to collect all the available literature mentioned in ancient *Ayurvedic* classics backed with recent research evidences. Modern science data was collected from various textbooks along with this known database which was available on google, pubmed was selected for present studies from 1994 to 2013.

## Keywords

*Garbhashya Grivamukhagata Vrana* ,Cervical erosion, Cauterization, *Agnikarma*

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## INTRODUCTION

Gender differences play a role in manifestation of disease and health outcomes. Women are perceived as the decision makers for the source of health care of their families. Women often delay self care as they attend to the care of their family and children. For all these reason she should be in the perfect healthy condition particularly "Reproductive Healthiness". In present era, most of the women are working women and due to change in life style, food habit, workload, she faces lots of stress and strain. Owing to complicated structure of the

female body women are subject to a large number of complains connected with genital organs.

### **GARBHASHYA GRIVAMUKHAGATA VRANA**

A detailed and nice description of *Vrana* is available in all the *Ayurvedic* classics. *Agnikarma* have been described in the treatment of *Vrana*.<sup>[1]</sup> *Garbhashya Grivamukhagata Vrana* is not described separately as a disease in *Ayurvedic* classics. All the authors described *Yonivyapada* in separate chapter but description of

*Yonivrana* as a disease or as a symptom directly not mentioned in *Ayurvedic* classics. One indirect reference of *Yonivrana* is available in *Ashtanga Sangraha* in the context of "*Yoni Vranekshan Yantra*" [2]. The phenomenon, which causes the destruction of the tissue in a particular part of the body, is termed as *Vrana*. *Vrana*

*Vrana*". *Garbhashaya Grivamukhagata Vrana* is *Tridoshaja Vyadhi* with *Dushti* of *Twak* and *Mamsaja Dhatu* and *Samanya Lakshana* are considered as *Yonistrava*, *Daha*, *Shula*, *Vivarnata evum Kandu*. *Garbhashya Griva Mukhagata Vrana* can be correlated with following *Yonivyapada* due to its symptoms.

which is situated on *Griva* of *Garbhashaya* is known as "*Garbhashaya Grivamukhagata*

**Table 1** Consideration of *Garbhashya Griva Mukhagata Vrana* (Cervical Erosion) with *Yonivyapada*

<i>Lakshans of Yonivyapada</i>	<i>Vataja</i>	<i>Pittaja</i>	<i>Kaphaja</i>	<i>Sannipataja</i>	<i>Upapulta</i>
<i>Strava - swarupa</i>	<i>Tanu, Phenila</i>	<i>Atisrava</i>	<i>Pandu, Picchila</i>	<i>Picchila</i>	<i>Picchila Kaphastravi</i>
<i>Varna</i>	<i>Aruna</i>	<i>Nila, Pita, Asita</i>	<i>Sweta</i>	<i>Sweta</i>	<i>Sweta</i>
<i>Gandha</i>	No	<i>Putigandha</i>	No	No	No
<i>Yonikandu</i>	No	No	<i>Kanduyukta</i>	No	<i>Yoni kandu</i>
<i>Vedana</i>	<i>Saruja</i>	No	<i>Alpa vedana</i>	<i>Vedanayukta</i>	<i>Satoda</i>
<i>Yonidaha</i>	No	<i>Yonidaha</i>	No	<i>Yonidaha</i>	No
<i>Panduta</i>	No	<i>Panduta</i>	No	<i>Panduta</i>	No

*Lakshanas* of *Garbhashya Griva Mukhagata Vrana* was maximally matched with *Pittaja* and *Kaphaja Yonivyapada*<sup>[3]</sup>. From the

above findings the characteristics features may be taken in *Garbhashya Griva Mukhagata Vrana* are as follows-

**Table 2**

Characteristics' features of *Garbhashya Griva Mukhagata Vrana* with *Vrana*, *Yonivyapada* and cervical erosion

<b>Cervical erosion</b>	<i>Vrana</i>	<i>Yonivyapada</i>
<b>White discharge Per vagina</b>	<i>Pichhila Srava</i>	<i>Pichhila Srava</i>

<b>Pelvic pain</b>	<i>Toda, Bheda, Sphurana, Saruja, Vedanayukta, Shotha Manda Vedana</i>	
<b>Contact bleeding</b>	<i>Raktastravi</i>	<i>Raktasravi</i>
<b>Burning sensation</b>	<i>Daha, Paka</i>	<i>Daha</i>
<b>Backache</b>	<i>Sthanika Shula</i>	<i>Katishula and Udarshula</i>
<b>Itching vulva</b>	<i>Kandu</i>	<i>Kandu</i>
<b>Chronic</b>	<i>Chirkalic</i>	<i>Chirkalic</i>
<b>Infertility</b>	May be	<i>Vandhatava</i>

### ***CERVICAL EROSION***

Cervical erosion is a condition in which the squamous epithelium of the ectocervix is replaced by columnar epithelium which is continuous with that lining the endocervix. It is a partial or complete absence of the squamous epithelium (Surface) of the cervix. The normal tissues on the surface of the cervix and or around the os are replaced by inflamed tissue from within the cervical canal. This endocervical tissue is red and glandular so it gives the cervix a red, eroded and infected appearance. Common causes of erosion are trauma (by multiple childbirths, tampon use or an intrauterine contraceptive device), chemicals, infections, hormones (oral contraceptive pills) or carcinoma. Cervical erosions are more common in women of lower socioeconomic groups, poor general hygiene, early marriage and multiple pregnancies<sup>[4,5]</sup>

Cervical erosion is mostly an incidental finding on routine gynecological examination in women. Commonly it is present in asymptomatic females. The common symptoms associated with cervical erosion are vaginal discharge or leucorrhoea, pain, difficulty in passing urine, post coital bleeding. On gynecological examinations cervix appears red and granular. Investigation for cervical erosion is Pap smear test and cone biopsy. Treatments usually advised are drug treatment, cryocauterization, electrocoagulation, and cautery with laser.<sup>[6,7]</sup>

### ***AGNIKARMA***

In *Ayurveda*, *Agnikarma* have been described in various *Samhitas*, *Acharya Sushruta* describe *Agnikarma* in *Sutra Sthana* in the treatment of *Vrana*<sup>[8]</sup>. The *Karma* which is done with the help of *Agni* is known as "*Agnikarma*"<sup>[9]</sup> *Acharya*

*Sushruta* has mentioned 60 *Upkarmas* (*Chikitsa*) of *Vrana*, *Agnikarma* is the 40<sup>th</sup> *Upkarma* <sup>[10]</sup>. As per *Yogratnakar*,

*Agnikarma* is indicated in *Apankshetra*. No direct classification of *Agnikarma* is given in the *Ayurvedic* Classics but on the basis of its allied factors we can classify it as follows<sup>[11]</sup>:

**Table 3** *Prakara* (Types) of *Agnikarma*

<i>Dravya</i>	<i>Sthana</i>	<i>Vyadhi</i>	<i>Akriti</i>	<i>Vrana Vastu</i>
<i>Snigdha</i>	<i>Sthanika</i>	<i>Mamsankura</i> ,	<i>Valaya, Bindu</i>	<i>Twak</i> ,
<i>Agnikarma by</i>	<i>Sthanantarita</i>	<i>Vrana, Arsha</i> ,	<i>Vilekha</i>	<i>Mamsa</i> ,
<i>Madhu</i>	(Distal to the site	<i>Bhagandara</i>	<i>Pratisarana</i> ,	<i>Sira</i>
<i>Taila</i>	of the disease)	<i>Charmakila</i> ,	<i>Ardhachandra</i>	<i>Snayu</i> ,
<i>Ghrita</i>		<i>Nadivrana</i>	<i>Swastika</i>	<i>Asthi</i> ,
		<i>Kadara</i>	<i>Asthapada</i>	<i>Sandhi</i>
<b><i>Ruksha</i></b>				
<b><i>Agnikarma by</i></b>				
<b><i>Pippali</i></b>				
<b><i>Ajashakruda</i></b>				

There are two types of *Agnikarma*, *Twak Dagdha evum Mamsa Dagdha*. *Agnikarma* is indicated in *Dushtavrana*, *Arsha*, *Bhagandara*, *Arbuda*, *Granthi*, *Shlipada*, *Apachi*, *Charmakila*, *Mashaka* and *Adhimamsa*. It is contraindicated in *Bala*, *Vridhdha*, *Garbhini*, *Prasuta*, *Durbala*, *Bhiru*, *Pandu*, *Prameha*, *Ajirna* and *Visa*. *Agnikarma* may be performed in all *Ritus*, except in *Grishma* and *Sharada Ritu*, but in emergency condition it can be done any time. *Samyaka Dagdha Lakshanas* are *Anavagadha*, *Talaphalavata Varna evum Susamsthitha*. *Agnikarma* is considered as best among *Aushdh*, *Shastra* and *Kshara Karma* because after *Agnikarma*

*Roganaapunabhava* (no recurrence of disease) occurs and all the diseases which are *Asadhya* by *Aushdh*, *Shastra* and *Kshara Karma* are *Sadhya* (cureble) by *Agnikarma* <sup>[12]</sup>. *Agnikarma* is having *Vrana-Shodhana*, *Vrana-Ropanar*, *Sira-Sankochan*, *Chedana*, *Doshashamna*, *Vayumarga Avrodhana*, *Roganam Apunarbhavartha* properties. *Agni* being *Ushna* and *Tikshna* in *Guna* does the action of *Vrana Shodhana* via *Sravaharana*, *Vikruta Twak* and *Mamsa Dahana*, *Sankochana* of *Sira*, *Agni* purifies local tissue via reduction in the infection i.e. with *Agnikarma* there is no danger of *Pakabhaya*, *Dhupana* arising from the *Agnikarma* destroys infection. *Agnikarma* probably

normalizes the vitiated *Kapha Dosha* and decrease the amount of white discharge and

there by helps in the healing of *Vrana* which situated in the *Yoni*.

## CONCLUSION

On the basis of above study it is concluded that in *Ayurveda*, direct reference of *Garbhashya Griva Mukhagata Vrana* is not available. *Garbhashaya Griva Mukhagata Vrana* can be compared as *Twak-Mamsaja*

*Vrana*. *Vrana-shodhana*, *Ropana evum Sira-sankochana* properties of *Agnikarma* is helping in treating this *Twak-Mamsaja Vrana*. Thus *Agnikarma* is beneficial line of treatment for *Garbhashya Griva Mukhagata Vrana* without any adverse effect.

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