

CONCEPT OF CANCER: AN AYURVEDIC APPROACH

Dr. Krishnadev C.P^{1*}, Dr. Vivekananda kulloli², Dr. Krishna Thorat³

¹P.G. Scholar, Department of Shalya Tantra, Parul institute of Ayurveda, Parul university, Limda,
Vadodara, Gujarat, India.

²Professor, Department of Shalya Tantra, Parul institute of Ayurveda, Parul university, Limda,
Vadodara, Gujarat, India.

³Associate professor, Department of Roganidan, Parul institute of Ayurveda, Parul university, Limda,
Vadodara, Gujarat, India.

ABSTRACT:

Cancer is a disease of a very complex nature with complexity at all levels of anatomy, physiology, biochemistry, molecular biology and gene expression. And it's a big struggle to treat this disorder. Several methods, including surgery, radiotherapy, radiation, interferon therapy, hormone treatment, and blood transfusion, are used to counter these diseases. But the approaches currently in progress are either to eliminate or to slow down the spread of pathogens the imminent problems related to these pathogens. The death and morbidity levels of cancer individuals are thus greater. Ayurveda which is not only a medical method but also a way of life that advocates disease prevention as its primary objective and a holistic approach to the management of various diseases. *Nidan* is the first stage and the main stage in the manifestation of disease according to the pathogenesis sequence of disease provided by Madhavkara, and gives particular insight on disease pathogenesis. Ayurveda should bring a move forward in the cure of cancers with parallels to *Arbuda-Granthi* clinical entities referred to in Sushruta samhita.

Key words: Cancer, Ayurveda, *Nidan*.

INTRODUCTION

CONCEPT OF CANCER IN AYURVEDA

We realize cancer remains one of the worst diseases of the 20th century, which continues to spread in the 21st century with a rising prevalence. Classical Ayurvedic texts have a number of references to cancer. Some of the terms used to describe this condition are general, while others are much more specific. There are several disease entities, according to Ayurveda, that have a resemblance to new growths. They are described by *Shotha*, *Dushtavrana*, *Gulma* and *Kshu-draroga*. But the description of *Granthi* and *Arbuda* is closest to cancer than any other disease in order to achieve the malignancy of the condition. According to Ayurveda, cancer has been caused by mistakes in lifestyle, such as poor health, hygiene, bad behavior or physical trauma, which all cause the imbalance of *Vata*, *Pitta* and *Kapha*, damaging the internal layer of the dermis (*Rohini*, sixth layer of the skin) and the development of abnormal blood vessel branches. Early *Granthi* or *Arbuda* may develop in the form of a glandular growth in the form of a bubble at this stage. *Granthi* has been described as a round, hard, and bulging swelling caused by the worsening of *Vata* and *Kapha* in the muscles, blood, and fatty tissues. Both swellings, based on the *Doshas* in which they are involved, may be inflammatory or non-inflammatory. *Tridoshaja* tumors are usually malignant as all three major body moods lose mutual coordination, resulting in various signs and symptoms of cancer progression, such as anemia, cachexia and loss of appetite, were details discussed.

For thousands of years cancer was understood to exist. While cancer can be more common today because people are older than before, cancer has always occurred. Cancer can occur. Healers have tried since the start to understand the condition and to manage the sufferers. The following terms describe the most fundamental basic concepts.

SIGNS AND SYMPTOMS OF ARBUDA:

These are the symptoms of Sushruta, *Manda Rujam*, *Vrittam*, *Sthiram*, *Mahantama*, *Unalpamoolam*, *Chiravruddhi*, *Apakam*. In the modern age we also experience these symptoms when the carcinoma is benign and malignant. Benign tumor symptoms gradually grow and don't penetrate. These are the most distinguished. The symptoms of benign growth are traditional. The *Vrittam* (round), the *Sthiram* (immovable), the *Manda Ruja* (lightly painful), the *Mahant* (big size), the *Alpamoolam* (deep seated). The brain tumor tends to invade surrounding tissue minimally. The surrounding tissue is almost as well differentiated. *Adhyarbuda*, *Dwiarbuda*, has been mentioned by Sushruta, which can be correlated with malignant cancer stage or cancer metastases of this type of *Arbuda*.

SAMPRAPTHI AND CAUSE FOR ARBUDA:

Arbuda's etiopathology is based on the theory of *doshics*. *Tridosha* (*Vata*, *Pitta*, *Kapha*) is the human body. The balance between *Vata*, *Pitta* and *Kapha* guarantees good health. It is important to know. If some of *Tridosha's* factors become vitiated by a changed diet and way of life, the body becomes disordered. Although "*Doshas*" are vitiated, almost all Ayurvedic texts are responsible for developing *Arbuda* and give *Kapha* maximum importance. Sushruta pointed out that *Arbuda* is not supported by the excess of *Kapha*, which is a common and important factor for any body growth.

According to Sushruta trauma, another cause of the evolution of *Mamsarbuda* is also considered, whereas Vagbhatta described it as being possible to lead to different pathologic conditions, like *Galaganda*, *Gandamala*, *Arbuda*, *Granthi* and *Adhimamsas*, when excessively formed *Mamsa Dhatu*. This study shows that the local or systemic biochemical factors *Mithya Ahara* and *Mithya Vihara* likely change including the hemodynamics that lead to the *arbuda* origin. Overuse of meat is assumed to lead to the formation of tumors described in the Sushruta Samhita. *Mushti Prahara* (trauma) is also an important development factor to *Mamsaarbuda* (Sushruta and Vagbhatta) and stresses that it can lead to tumors and other pathological conditions that have been involved in an excessive formation of muscle and soft tissue (*Mamsa Dhatu*). Ayurveda also shows the genetic cause for cancer manifestations. The main reasons for the growth in cancer incidence are the unsatisfactory diet (*Mithya Ahara*) and unhealthy treatment (*Mithya Vihara*).

Types of *Arbuda* according to *Dosha*:

1. *Vataja Arbuda*
2. *Pittaja Arbuda*
3. *Kaphaja Arbuda*
4. *Tridoshaja Arbuda*

This indicates that, in comparison to other humors, there are probably four major *doshas* or humors which can play a key role in precipitate malignant growth in the body after vitiation or disorder. *Doshas* may lead to extreme diversion to death. Such variations can be diagnosed or marked symptomatically in various types of *Arbuda* as *Vataja*, *Pittaja* and *Kaphaja*. The *Arbuda* can be labeled *Tridosaja* with a mixed symptomatic of each of the three humors. However, detailed fundamental progress in the field of Ayurveda is necessary to establish or label the specific types or *Doshaja Arbuda*.

Types of *Arbuda* according to *Dhatu* (tissue or cells)

It shows that ancient Indian clinicians were aware of the tissue involvement as the local factor. *Dhatu* is included in *Arbuda*, i.e., in three types of dhatus, according to the description of Sushruta in Nidana Sthana.

1. *Raktaja Arbuda* –Pitta predominance
2. *Mamsaja Arbuda*- *Vatika* predominance, sarcoma is considered as *Mamsaja Arbuda*.
3. *Medoja Arbuda* (Fatty tissue)

However, there is also a clear description of where *Asthi* (Bone) also causes swelling like '*Adhyasthi*,' but not like *Asthyarbuda*. Further *Asthikshaya* may also be included with *Asthyarbuda* if it is located in a specific portion similar to pathological fractures or bone destructive osteoclastic change.

Types of *Arbuda* according to sites:

The *Arbuda* may be present at any place or body tissue, according to Sushruta, and probably no place that cannot lead to *Arbuda* may be exempt. Their eyes, ears, nose, oral cavity are separately, for example, *Vartma-Arbuda* (eye lid), *Karnarbuda* (ear), *Taluarbuda* (Palate), *Ostharbuda* (Lip), Throat, *Mukharbuda* (Buckling mucous) and *Sirarbuda* (Head or Hirst tumors). This includes eyes (or ear), nose or nose. In addition to the above site, the genital organ was also included as "*Shuka Dosha*." This covers two *Arbuda* types, i.e. precepted by the misuse of various kinds of '*Linga Vriddhikara Yoga*' by *Mamsarbuda* and *Shonitarbuda*.

Types of *Arbuda* according to prognosis:

Based on the prognosis of the different types of *Arbudas* described in *Ayurvedic* text books, they can be placed under two categories:

1. *Sadhya*
2. *Asadhya*

Asadhya (incurable) are considered to be most of the *Arbudas*, including *Mamsarbuda*, *Raktarbuda*, and *Tridoshaja arbuda* from any location in ear, nose, throat etc. However, some *Arbudas* are also called *Sadhya*, the most likely cyst benign tumors or inflammatory inflammation.

Recurrence and metastasis:

In an interval or time, *Sadhya Arbuda* may evolve to *Asadhya Arbuda* may spread to other spots that could be referred to as the metastatic stage, or else from one stage to the next. This pathogenesis has been described as "*Adhyarbuda*" or '*Dwiarbuda*' in Ayurvedic text books. This most likely indicates the recurrence and metastasis of tumors in a distal place. When *Arbuda* occurs in pre-existing sites, it is called *Adhyarbuda*, whereas if several similar growth types happen in various locations, one by one, it is called *Dwiarbuda*, i.e. metastasis.

Asadhya Vrana (malignant ulcers)

A number of causes may lead to *Asadhya Vrana* and malignancy cannot be excluded as one of them. Almost all of the various *Asadhya Vrana* clinical presentations described by Sushruta could be considered under malignant ulcers. Sushruta indicates that these ulcers are chronic in nature and show multiple solid fleshy masses with different types of discharge, similar in nature to cauliflower types. At times, such ulcers also have some general symptoms, such as painful breathing, anorexia, chronic cough, cachexia, etc, indicating the stage of cancer or cancer spread elsewhere.

Diseases that can be regarded as malignant:

This especially includes those discomforts that are labeled *Asadhya* together with certain malignancy-like manifestations. These are *Mamsaja Ostha and Alasa, Mamsa Kacchapa, Galaudha, Tridosaja Gulma, Asadhya Galaganda, Lingarasa and Asadhya Vrana*, etc.

Mamsaja Ostha: It is an incurable lip discomfort that occasionally develops heavy and thick fleshy weight and ulcers. Such lip lesions can be regarded as an exophytic (Acerman's Cancer) lesion.

Alasa: There is a deep swelling under the surface of the tongue, due to the vitiation of *Rakta and Kapha*. It gradually grows in size, discharges fishy smells and destroys the surrounding structures. Such diseases resemble the epidermoid tumors of salivary glands.

Mamsa Kacchapa: Because of *Kapha's* vitiation, the palate develops a big swelling that becomes painful, increases progressively and is not cured. It looks like a hard palate tumor.

Galaudha: This disease also develops as a result of vitiation of *Rakta and Kapha*, similar to other illnesses. A large swelling occurs in the throat during this disease which blocks passages of the esophagus and trachea, resulting in patients having difficulty swallowing or breathing, which is fatal to the patient. All these symptoms can be presented by malignant growth in the oropharynx.

Benign tumors

When detected in an early state, benign tumors are curable as *Vata* closed the blood vessels due to their drying, pushing and contracting characteristics. This prevented the tumor from rooting deep into the tissues and is of very limited growth and nutrition. However, they are much more severe and harder to cure if these tumors are in the bloodstream. Pain and tumor mobility are important characteristics of successful recovery. Whenever a tumor is fully attached and has begun to grow, it is difficult to treat.

Malignant tumors

Raktarbuda occurs when aggravated *Doshas* hamper blood vessels, which also inhibit the circulation. This leads to blood disorders that are similar to blood toxin build-up (*Ama*). The cause of a tumor can be these toxins (e.g. carcinogenic). When tumors develop in blood vessels, they soon become reality in the blood and lymph system. This large expansion of tumors is causing great difficulty for recovery. Blood tumor symptoms i.e, the accumulation of small fluid or pus (inflammatory signs) around the tumors is growing rapidly, covered by small metastases and disturbed (vitiating) blood secretion. It's very hard to cure that form. *Mamsarbuda* happens when, for example, muscles are interrupted by fighting. The tumor is of the same color when the muscles show a stony, painless, glossy, immobile, swelling without the presence of inflammatory signs. In non-vegetarians, these are more common. For the same reasons as *Raktarbuda*, *Mamsarbuda* is extremely difficult to heal.

***Adhyarbuda*:** Another tumor develops during the first or in pre-existing locations, or in the vicinity of the primary tumor.

***Dwiarbuda*:** When two tumors arise at the same time, those tumours, which cause great secretions of liquid in the surrounding tissue, are placed either in vital positions, channels or attached to the surrounding tissue (the lymphatic system and the blood vessel system).

The Development of Malignant Tumors

A malignant tumor occurs when the benign tumor suddenly grows too strongly and has roots in the tissue that are compatible with increased *Kapha Dosh*a and fatty tissue symptoms. Malignant tumors are no longer supportive and fluid, blood, or pus no longer exudes. They are not removed from the body any more, grow fast and cover a large area. Three vitiating *doshas* cause them and always affect the musculoskeletal, adipose and blood tissue. See the descriptions in the Sushruta Samhita for more information. The four benign tumors (*Granthi*), which had been previously described, now became a malignant tumor (*Arbuda*). The *Granthi* are curative, painful and mobile in the blood vessels. However,

it is very difficult to cure *Granthi*, which is painless, large, stationary and located in the vital areas of the body.

CONCLUSION

Malignant diseases (tumor) can be identified and described in the ancient literature. There are several references to cancer in Classical Ayurvedic texts. *Arbuda* is the most special term for malignant cancer and the metastasis or spread of cancer between parts of the body is indicated by *Dwiarbuda*. It seems to be of *Vata-Kapha* origin with regard to *Samprapti* for the formation of tumours. For uncontrolled growth, *Vata* is responsible for defective cell divisions and *Kapha*. The general predominance of benign tumors is *Kapha*. However, *Pitta* is also damaged in malignancies, and the condition in nature becomes *Sannipatika*.

Kapha plays the dominant role when it enters the *Dhatus* in *Granthi*. *Medas*, *Mamsa* and *Rakta* are the most common *Dhatus* affected. This leads to slow growth of benign cancer in nature. *Arbudas* gradually grow mass in large form, globular, fixed with a deeper structure, do not usually withstand, it induces sometimes pain and occur in any part of the body. *Mamsa* and *Rakta* can be involve.

Arbuda's etiopathology is based on the theory of *doshics*. Although the vitiated *Doshas* are responsible for *Arbuda's* development, almost all the Ayurvedic texts have given *Kapha* maximum significance. Sushruta said *Arbuda* does not stand for any common and important factor for any growth in the body because of the excess of *Kapha*. Therefore, the precipitation of cancer seems legitimate to preclude that excess of the vitiated *kapha* in the body. *Arbuda's dhatus* are *Rakta*, *Mamsa* and *Meda*, respectively, which have a prevalence of *Pitta*, *Vata* and *Kapha*.

The description of *Adhyabuda* or *Dwiarbuda* suggests tumor recurrence to distal locations. Cancer is a cell abnormal over-proliferation in any tissue or organ within the body that is uncoordinated, autonomous and unintentional.

REFERENCE

1. Chopra A, Doiphode VV. Ayurvedic medicine, core concept, therapeutic principles, and current relevance. *Comple-met Altern Med* 2002;86:75–89.
2. Subhash Sing, Research Article “Cancer In Ayurveda” *International Journal Of Basic And Applied Medical Sciences*, 2012 Vol.2 (3) September-December, Pp.162-165/Singh Et.Al.
3. M. Sahu And Mishra(2004).*Scientific Basis Of Ayurvedic Therapies*,Edited By L. C. Mishra, CRC Press LLC 2000 Nwcorporate Blvd. Boca Raton ,Florida,Chapter 16, Pp 273-235
4. Sharma PV. *Charaka samhita, Including critical notes*,Vol 1-4, Varanasi: Chouk-hamba Orientalia;1981-1995 ,pg544
5. Bhashagratna KL. *Sushruta samhita,*, Vol2, English translation, Varanasi: Choukhamba Sanskrita Series office; 1991 : 571.
6. Murthy KRS. *Sushruta samhita (700 BC)*. Varanasi: Choukhamba Orientalia; 2005.
7. Murthy KRS. *Astanga-Hridaya of Vagbhata*. Varanasi: Choukhamba orientalia; 2005.
8. Murthy KRS. *Sarangadhara samhita*. Varanasi: Chaukambha Orientalia; 2001.
9. Murthy KRS. *Bhavaprakasa of Bhavamisra*. Varanasi:Chaukambha Krishnadas Academy; 2001.
10. Dash B, Kashyap L. *Diagnosis and treatment of Galaganda,Gandamala, apaci, granthi and arbuda*. New Delhi: Concept Publishing Company; 1987