CONCEPT OF CANCER: AN AYURVEDIC APPROACH

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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 occurred. 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. Adhyabuda, 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. Tridosa (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 Tridosa'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. Dhatus 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 Osth* and *Alasa, Mamsa Kackchapa*, *Galaudha*, *Tridosaja Gulma*, *Asadhya Galaganda*, *Lingarasa* and *Asadhya Vrana*, etc.

**Mamsaja Osth:** 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 (vitiated) 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 Dosha* 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 vitiated *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


