

**ETIOLOGICAL STUDY AND MANAGEMENT OF CANCER****Kamna Singh*¹ and Yogita Chandrakar²**

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ABSTRACT

Cancer is one of the most leading cause of death worldwide which affect all age group. According to WHO, It has become the most dangerous killer in the world. It is one of the most popular lifestyle disease. Now a day's lifestyle disorder is one of the big problems for our society. Such diseases mainly result from life style related factors such as unhealthy diet, bad food habits, lack of physical activity etc. According to Ayurveda, lifestyle diseases are diseases caused by either defective food intake (apathy Ahara) or irregular habits (apathy Vihara) which cause rearrangement of blood and muscles and excessive use of salt, sour, pungent, alkaline fermented beverages hot food excessive use of meat and its product injury to the body by

weapon or hand and intake of eccentric fatty foods and sitting idle. The science of Ayurveda is supposed to add a step on to the curative aspects of cancers that have resemblance with clinical entities of arbuda and granthi mentioned in Sushrutha samhita. According to ayurveda, most diseases connected with the psychophysiologic and pathologic changes in the body are caused by imbalance in three different dosha (ie, vata, pitta, and kapha). Cancers of the prostate, breast, lung, and colon, although most common in the Western world, are least common in the Eastern world. Allopathic medicine commonly practiced currently is only 100 years old. The therapeutic approach involves prakritistani chikitsa (health maintenance), rasayana chikitsa (restoration to normal), naishtiki chikitsa (spiritual approach), and roganashani chikitsa. It is written with an intention to raise awareness and encourage implementation of ayurvedic therapies for combating cancer and suggesting an integrated approach in tumour management and treatment. The broad aim of this article is to provide a

general outline on descriptions of cancers and their management from an ayurvedic practitioners.

KEYWORDS: *Ayurveda, Cancer, Management.*

INTRODUCTION

Cancer is definitely considered the number one disease of civilization. Although modern science has made some major strides in understanding cancer and its molecular basis the knowledge about how to prevent or treat cancer is still lagging behind. In contrast to the critical analytical approach of western modern medicine, Ayurveda adopts a holistic approach and propounds a broad-based understanding of the entities of life, health, and disease. Holistic treatment is the hallmark of Ayurvedic treatment. Moreover, the principles of Ayurveda are universal but the practices are localised and individualized. This is a unique feature, which ensured sustainable utilization of Ayurveda principles in providing health care universally. Cancer is often compared to a condition called Arbuda described in Ayurvedic treatises. But we can find the sign and symptoms of many pre-cancerous and post-cancerous states under different condition like Gulma(cystic growth), Apachi(Benign growth), Gandamala (Lymphatic growth) etc. Charak described Arbuda in the chapter on Sopha i.e. inflammatory and non-inflammatory swellings.^[1] (CH. SU. 18, CH. CHI. 12) Sushruta provide more information on Arbuda, Granthi, Apachi, Gandmala etc. Vagbhata mentioned about the arbuda of lips, tounge, nose, breast etc.^[3]

1.1 Ayurvedic concept of Cancer

In the foremost and earliest record of Atharva veda, where the disease was nomenclature as “*Apachit vishkunda*” which is observed as Granthi or growth of body in the later swelling at different places in the body. They presented their views regarding cancer as a swelling superficially or situated in the deeper structure or some times as chronic ulcers. Such swelling or lumps can be considered as Arbuda. Arbuda is caused due to derangements of muscle tissue(mams dhatu), fat(meda), blood(rakt) and it is characterized by a big lump which bleed very heavily. According to Ayurveda in Cancer the aura is disturbed, allowing negative astral forces to enter in body. Ayurvedic literature defines three body-control systems:- the nervous system (*Vata* or air), the venous system (*Pitta* or fire), and the arterial system (*Kapha* or water) which mutually coordinate to perform the normal function of the body.

1.2 Etiology

Cancer in each person differs according to the person's exposure to pathogens and genetic constitutions which make each of them to react differently to the same diet.

According to principle of Ayurveda, there is no disease without the derangement of doshas. Cancer originates due to a metabolic crisis, i.e. aggravation of vata factors and suppression of kapha forces both interacting with one another resulting in proliferation. Similarly no single cause is assigned to be the causative factor of a particular disease.

Therefore, all the factors responsible for the vitiation of respective doshas are as follows:-

- i) Vata prakopa karanas – Excessive intake of bitter(tikta), Katu(pungent) and Kashaya(astringent) foods; ruksha padartha (dry foods); more stress and strain.
- ii) Pitta prakopa karanas – Excessive intake of amla(sour), katu(pungent), and lavana(salty) diet; vidahi padarth(fried food); krodha(more anger)
- iii) Kapha prakopa karanas – Excessive intake of madhura(sweet), amla(sour), lavana(salty) diet; snigdha padartha(oily foods), sedentary nature.
- iv) Rakta prakopa karanas – Excessive intake of vidahi(fast food etc.), amla(sour), ushna(hot) etc.
- v) Mamsa prakopa karanas – Excessive intake of mamsa(meat), injuries, irregular diet etc.
- vi) Medo prakopa karanas – Excessive intake of oily foods, sweets, alcohol; lazy attitude

1.3 Classifications

The nature of a disease may be different in the case of different person possessing different doshas and different constitutions. Aggravated doshas causing vitiation of muscle tissue, produce muscular swelling anywhere in the body which is round static with mild pain, big in size, deep rooted, growing slowly and not ripening this disease is known as Arbuda.

List of different Arbuda mentioned in the ancient classics :

1. Vataja arbuda
2. Pittaja arbuda
3. Kaphaja arbuda
4. Medoja arbuda
5. Rakataja arbuda
6. Mamsaja arbuda
7. Sthanarbuda (agantuja sthana roga)

8. Karnarbuda
9. Nasarbuda
10. Ostharbuda
11. Raktaja –Oshtarbuda
12. Jihwarbuda

Some of other cancer related conditions in Ayurveda are:

1. Charma keela: Keloid
2. Padminikantaka : Papilloma of the skin
3. Sosha and Pandu : Leukemia's
4. Medoja ganda mala- Hodgkin's lymphomas
5. Apachi : Hodgkin's disease
6. Agantuja sthana roga : cancer of the breast
7. Yakrutodara : Hepatomegaly due to tumours of liver
8. Pleehodara : Splenomegaly due to infiltrate diseases of spleen
9. Rakta gulma : Tumours of uterus and ovary
10. Raktaja, Mamsaja and Medoja Ostha roga : Carcinoma of lips
11. Karnarbud : Cauliflower ear
12. Ajakajata : Staphyloma
13. Nasa arbuda : Neoplastic nasal polyp.

Management

Traditional systems of medicines always played vital role in meeting the global health care needs in past, continuing at present and shall also play key role in future. Cancer is the second leading cause of death worldwide and chemotherapy is the commonly used treatment method. The dose limiting toxicity and development of drug resistance hamper the treatment with chemotherapeutics in the clinic. Patients, crippled with this disease and suffering from harmful side effects from chemotherapeutic drugs are turning back to natural remedies hoping for a better cure. Ayurvedic suppliments protects healthy cells, regulate body metabolism and trests the disease.

Care should be provided by a team of experts in cancer care.

Management I

- Shalya tantram-surgical removal of tumor

- Sroto rodha- clears obstruction of vital pathways
- Shalya majja- Cutting of the nerves carrying the pain

Management II

- Vyadhi Pratyanika -specific chemotherapy
- Radiation Therapy
- Rasayana- Ayurvedic immunotherapy.

The goal of immunotherapy is to enable the patient's body to produce substances that resist the growth of cancer. This is attained through the use of naturally occurring substances which increase the activity of the immune system (increase ojas). The body's failure to detect and destroy abnormal cells is due to low ojas.

Ayurveda can be used to alleviate the side effects of chemo-radiation

Radiation

- Anorexia
- Nausea
- Hair loss

Chemotherapy

- Anorexia
- Nausea
- Hair loss
- Bone marrow

Suppression

- Anemia
- Low grade fever

The general line of treatment will be

1. Sodhana chikitsa (Panchkarma procedure)
2. Dhatwagni chikitsa (correction of metabolic defects)
3. Rasayana prayga (immunotherapy)
4. Vyadhipratyanika chikitsa (anticancerous drugs)
5. Lakshanika chikitsa (symptomatic treatment)
6. Sastra chikitsa (surgical treatment)

Specific line of treatment for Arbuda

1. **Vataja Arbuda Chikitsa:** Powder of Kushmanda, Ervaru, Narikela, Priyala and Eranda beeja along with ghee or milk is made into paste and applied over the arbuda(upnaha sweda form). Blood letting through sringi is advocated.
2. **Pittaj Arbuda Chikitsa:** Mridu sweda(Dravya sweda), upanaha with Kakolyadi gana dravyas, mridu virechana, Udumbara and sakotaka patra kalka lepam. Visravana are advocated.
3. **Kaphaj Arbuda Chikitsa:** Vamana and Kshara prayoga etc.
4. **Medoja Arbuda Chikitsa:** Sweda at first followed by surgical excision and suturing are advocated. Haridra Godhum, Lodhra, Manahsila etc are made into powder and applied externally by mixing them with honey.

Importance of Yoga in Cancer

Individuals diagnosed with cancer, receiving, chemotherapy or radiation treatment, recovering from surgical tumour removal or in remission may be dealing with symptoms or side effects, anxiety or emotional issues. Depending on what parts of body are affected, type of cancer, and physical abilities; yogic practice will be specific. Yoga helps in adjunct to medical treatment by:

- i) Ease the symptoms
- ii) Give more energy
- iii) Calm the mind and
- iv) Give tools for accepting, loving and motivation.

CONCLUSION

Ayurveda plays an important complementary role to western medicine in treatment efficiency. The most ancient wisdom and science of life, Ayurveda has a long history and its basic principles are valid even today. In addition, more than 80% of the world population cannot afford modern medicine. Ayurvedic practitioners and researchers in medical sciences can help to improve this medicine by increasing their involvement and contribution.

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