



COMPREHENSIVE APPROACH OF CANCER IN AYURVEDA – A CRITICAL REVIEW

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ABSTRACT

Background: Gulma is a term used to describe any palpable, hard mass in the abdomen. This does not mean that Gulma is cancer but rather any hard, tumour like mass in the abdominal region. Granthi is a term for a tumour, lump, or nodule that is visible from the surface. These tumours often open up on the surface of the skin as an ulcer (Vrana). Granthi may be benign or malignant; however the term is most often used to describe benign tumours. Arbuda is the most specific term for a cancerous malignancy. Dwirarbuda indicates that the malignancy has metastasized or spread from its initial site to other parts of the body. **Materials and Methods:** **Aim and Objective:** To assess the concepts in Ayurveda to co-relate with the understanding of Cancer. **Methods:** To conduct a literary review to assess the concepts in Ayurveda from the Ayurveda literatures, Journals, Websites, etc. **Discussion:** The supportive Ayurveda treatment to be given should focus on pain relieving therapy, symptomatic treatment, anti-inflammatory and Immunity boosting therapy **Conclusion:** Ancient knowledge provides important concepts to better the Cancer as a disease for the practitioner who desires to provide the patient with the best possible care where Cancer remains as a primary threat to the society.

KEYWORDS : Gulma, Grandhi, Arbuda

INTRODUCTION

Cancer has been understood to exist for thousands of years. While cancer is more prevalent today in part because people live to a greater age than in the past, Cancers have always occurred. Healers since the beginning of time have tried to understand the condition and manage those who have been suffering.

Classical Ayurvedic texts have several references to cancer. Some terms used to describe the condition are general, while others are much more specific. Practitioners should familiarize themselves with common terminology so that they can benefit from historical knowledge as well understand information that is published in India. The following terminology describes the most basic concepts.

The identification and differentiation of malignant diseases have been enlightened much later than the description available in ancient Indian literature. The earliest and fore most record could be cited in *Atharva Veda* (2200 BC). During this period the disease was probably described under the heading of 'Apachi' or 'Apachit' which refer to the present knowledge of various texts of Indian medicines as multiple lymph nodes swelling. In the later period similar description has been depicted by *Acharya Sushruta* (400 BC). According to them this *Apachi* or multiple lymph node swelling has been cited at different places, viz. neck, axilla and groin. [Su.Ni.11/10] It suggests that ancient Indian clinicians were not unaware about the Malignant disease, rather they presented their views regarding cancer as swelling on the body surface superficially or situated in deeper structure in relation to different systems and organs or sometimes presented as chronic non-healing ulcers. Superficial Swellings have been categorized under the heading of *Arbuda* whereas non-healing ulcers as *Asadhya Vrana*. Similarly malignancies of deeper structures have been described as *Gulma*. The various diseases described in Ayurveda may be considered as malignant.

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 *Kshudrarooga*. 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 behaviour 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* tumours are usually malignant as all three major body moods lose mutual coordination, resulting in various signs and symptoms of cancer progression, such as anaemia, cachexia and loss of appetite, etc.

MATERIALS AND METHODS

AIM:

To assess the concepts in Ayurveda to co-relate with the understanding of Cancer and the treatment.

OBJECTIVE:

To assess the concepts in Ayurveda to co-relate with the understanding of Cancer and the treatment from the available Ayurvedic Samhitas, Journals, etc. in the institutional library.

METHODS:

To conduct a literary review to assess the concepts in Ayurveda from the Ayurveda literatures, Journals, Websites, etc.

Review of literature

From an Ayurvedic perspective, tumour formation is a condition of *Vata-Kapha* origin. *Vata* is responsible for the faulty division of cells and *Kapha* for their growth. Hence, *Vata* pushes *Kapha* out of balance resulting in tumour formation. Benign tumours take on a predominantly *Kapha* appearance.

In malignancies, *Pitta* is also vitiated and the condition becomes *Sannipatika* in nature. In these conditions, the *Agni* of the affected tissue is increased, making it very aggressive to its surroundings as it slowly digests the tissues of the body.

While at first the interplay of the *Doshas* may not be clear, over time *Vata* imbalance predominates and the condition leads to severe wasting of the tissues of the body. *Ojas* in the affected tissue is always low as Cancer begins. As the condition progresses, systemic *Ojas* becomes lower and lower.

Muscular tissue is the most common *Dhatu* affected by cancer though any *Dhatu* can be. Benign tumours of muscular origin are most often described as *Kapha* entering into the *Mamsa Dhatu* and the *Mamsavaha srotas*. This is true even though it may be *Vata* that has pushed *Kapha*. Malignant tumours of muscular origin are most often described as pitta vitiation in the *Mamsa Dhatu* and *Mamsavaha srotas*. This is true even though there is simultaneous vitiation of *Vata* and *Kapha*. As the condition progresses, additional sites (*Dhatu*s and *Srotas*) of the pathology become important.

Gulma

Types:

There are eight basic types of *Gulma*: one related to each *Dosha*, one from each combination of *Doshas*, a *Tridosha* type, and one type due to disorders of the *Artava*.

Nidana:

A long list of non-specific causes are provided by the classical texts for the origin of *Gulma* that includes the suppression of natural urges, grief, becoming weakened by fever, vomiting or diarrhoea, and eating food that vitiates *Vata*. Other causes include drinking cold water when hungry and beginning purification without proper oleation and fomentation. These causes are quite generalized toward poor health practices and emphasize those that vitiate *Vata*.

Poorvaroopa:

Generalized *Poorvaroopa* include all kinds of digestive disturbances such as belching, borborygmus, gas and constipation.

Comparative Roopa:

(*DviDoshaja* and *Tridoshaja Gulma* combine the symptoms of the involved *Dosha*)

Vataja Gulma presents with tumours in the large intestine or pelvic region. There may be pain in the neck and head with fever. Patients feel cold and the spleen is often enlarged. There are usually signs of digestive discomfort, such as constipation and borborygmus (intestinal churning). The mouth and skin are usually dry. Patients usually lose weight as the condition progresses. The skin, nails, eyes, and faeces typically become dark or grey. Texts describe the tumour as feeling as if one was being swarmed by ants. Pain is throbbing or cutting. The tumour may appear to move about and change in size and shape. Naturally, symptoms are worse on an empty stomach and during the *Vata* times of day.

Pittaja Gulma presents with tumours in the small intestine or solar plexus. Patients feel greater pitta type digestive discomforts such as hyperacidity and diarrhoea. Patients run fever and the skin, nails, eyes, and faeces may become yellow.

Pittaja Gulma presents with tumours in the small intestine or solar plexus. Patients feel greater pitta type digestive discomforts such as hyperacidity and diarrhoea. Patients run fever and the skin, nails, eyes and faeces may become yellow. Pain at the site of the tumour may be described as burning. Pain is naturally worse during the pitta times of day and shortly after eating as food is digesting.

Kaphaja Gulma presents with tumours in the chest or stomach. Patients present with typical symptoms of *Kapha* vitiation such as loss of appetite and nausea. In addition, taste is significantly reduced and patients feel cold with a low fever. The skin, nails, eyes, and urine take on a whitish hue. The tumour appears deep, hard, and heavy and is non-mobile. Not surprisingly, the tumour does not produce much pain and grows slowly in size. Symptoms are worse during *Kapha* times and immediately after eating.

Raktaja Gulma is a tumour arising from the blood in the *Artava vaha srotas* and occurs only in woman. This is the term

used to describe of ovarian cysts and uterine fibroids. The condition is described as being like a false pregnancy where a mass forms instead of an embryo. Dr. KRL Gupta in his commentary on the *Madhava Nidanam* tells of an embarrassed physician who told a woman and her family she would die of the *Gulma*. He stated that it would increase in size, it would produce great pain and that nothing could be done for her. The woman was isolated from friends and family and left to die where upon she delivered a healthy female child. Because of the difficulty of diagnosing *Rakta Gulma* and pregnancy, ancient texts recommend waiting until the 10th month to treat the condition. The distinguishing feature is whether or not there is movement of the foetus. Naturally, in our modern age a distinction can be made quite early. This condition often presents with excessive menstrual bleeding leading to fatigue with anaemia.

Samprapti:

The primary cause of *Gulma* is stated to be vitiation of *Vata* but this can mix with *Doshas* in other locations. Vitiating *Doshas* failing to be eliminated remain in their home site or may mix with the other *Doshas* in the digestive tract. The path of elimination of the *Doshas* is obstructed in both an upward and downward manner preventing elimination. Excess *Dosha* then becomes palpable as a lump.

Excess of water or fat within the corpus of the tumour and the stability and rigid confinement of the *Doshas* during a particular place were described as reasons for the non-infectious and non-suppurated nature of those abnormal growths. Cancer in everyone differs consistent with the person's exposure to pathogens and genetic constitutions which make each of them to react differently to an equivalent diet.

The factors responsible for the vitiation of *Doshas* are discussed here⁷.

- A. *Vata* aggravating factors: excessive intake of bitter, pungent, astringent, dry foods and stressful conditions.
- B. *Pitta* aggravating factors: excessive intake of sour, salty, fried foods and excessive anger.
- C. *Kapha* aggravating factors: excessive intake of sweet, oily food and sedentary nature.
- D. *Rakta* aggravating factors: excessive intake of acid or alkali containing foods. Fried and roasted foods, alcoholic beverages, sour fruits are some examples. Excessive anger or severe emotional upset, sunbathing or working under scorching sun or near fire and hot conditions, etc. are some other causes 1.
- E. *Mamsa* aggravating factors: excessive use of exudative foods like meat, fish, yoghurt, milk and cream. Behaviours leading to exudation like sleeping during the day and overeating are some of the causes for pathogens invading the fatty tissues 1.
- F. *Medas* aggravating factors: excessive intake of oily foods, sweets, alcohol and lazy attitude

Prognosis:

Single *Dosha* involvement is the easiest to treat, two *Dosha* involvement is more difficult, and *Sannipatika* type is stated to be incurable through Ayurveda. According to the *Madhava Nidanam*, the prognosis is terminal if the tumour fills the abdomen, has the shape of a tortoise shell, there is loss of appetite, onset of debility, nausea, cough, vomit, discharge of mucus from the mouth and nose, and loss of taste or smell. Systemic swelling is also a poor sign.

How Does Cancer Originate in Our Body?

According to the Ayurvedic concept, cancer arises when there is an imbalance between the three doshas of our body. It is a condition where some of the cells become toxic, grow uncontrollably, and require extra food than needed. The toxic cells also cause harm to adjacent normal cells.

Ayurveda states that every person has cancerous cells in their body. It only becomes problematic or a serious medical issue when it reaches a physiological condition. But surprisingly Ayurvedic practices and herbal medicines can successfully treat serious conditions like cancer.

Gulma Chikitsa:

Regardless of the type of *Gulma*, patients benefit from a diet that is warm, light and oily. This diet reflects the predominance of *Vata* in the pathology. Over the region of the tumour, oleation and fomentation are recommended to pacify *Vata*. Bloodletting at the site of the tumour is also classically recommended. *Agni* should be properly managed. In most cases, *Agni* will be low and hence a *Deepana* is suggested to be taken in *Takra* if possible. A simple formula recommended by *Chakradatta* is *Yavani Takra*, prepared by mixing *Yavani* (Henbane, *Hyoscyamus Niger*; nervine sedative, antispasmodic and pain reducer) with a pinch of salt into *Takra*.

Vatika Gulma benefits from *Anuvasana basti* if the tumour is below the umbilicus. A *Vata* type tumour above the umbilicus requires oral oleation. *Chakradatta* suggests mixing 1 part ginger with 4 parts sesame oil and 2 parts jaggery taken in hot milk. Other medicines recommended by *Chakradatta* include castor oil or garlic taken in warm milk. Purifying *Bastis* may also be performed in accordance with the principles governing such therapy.

Pittaja Gulma benefits from the intake of bitter medicated ghee as the preferred method of oleation. This should be followed by fomentation and then purgation. *Ksheera basti* prepared with bitter herbs help to reduce the size of the tumours. Bloodletting should also be considered.

Kaphaja Gulma benefits from fasting and the practice of *Vamana*. While internal oleation is not necessary, a paste of sesame,

Kaphaja Gulma benefits from fasting and the practice of *Vamana*. While internal oleation is not necessary, a paste of sesame, castor, linseed, or mustard oil should be applied to the site of the tumour and this should be followed by fomentation. Herbs taken should have a strong pungent and/or bitter quality. *Virechana* should be performed using castor oil. *Nirooha basti* should be performed using *Dashmoolam*.

Dvidoshaja and *Tridoshaja Gulma* benefits from the combined treatment of the *Doshas* involved. Special herbs mentioned in classical texts to be used to help break up the tumour include *Vacha*, *Pippali*, *Chitraka* and *Hingu*. As these herbs are all warming, they are best for *Gulma* that is both *Vata* and *Kapha* in nature.

Rakta Gulma is best treated with oleation and fomentation followed by purgation. In order to break up the tumours, herbs with *Kshara* (alkali) quality are recommended. Common herbs that are important in the management of *Rakta Gulma* include *Ashoka* and *Manjistha*. It is important to note that it is expected to be seen that the proper treatment of *Rakta Gulma* will lead to a temporary increase in bleeding. Care should be used to make sure that the patient does not become too weak from the treatment.

Granthi (Benign tumours)

Types:

Granthi is categorized to be of 9 kinds by *Vagbhata*. There is one caused by each *Dosha*, and six categorized by the tissue that is vitiated. These tissues are: *Rakta*, *Mamsa*, *Medas*, *Asthi*, *Sira* (vein) and *Vrana* (ulcer). Other authors have added additional types such as *Nadi dhatuja*, *Lasika granthi*, *Lasika vahini*, and *Tilaja*.

Samprapti:

Kapha plays the predominant role as it enters the affected *Dhatu*s. The most common *Dhatu*s affected are *Medas*, *Mamsa*, and *Rakta*. The result is slow growing cancer of a benign nature.

Roopa:

Vataja Granthi presents with a visible tumour that is black or dark in colour and is not fixed. It is able to move from place to place if pushed. Its size may fluctuate. It tends to be soft and, if pricked, exudes a clear, thin fluid.

Pittaja Granthi present with burning over the tumour. The tumour or the region surrounding it will be yellow or red in colour. The tumour suppurates quickly and easily and exudes a warm blood when pricked.

Kaphaja Granthi presents as a painless, hard tumour whose colour is pale. The area around the tumour is cool and itches. The *Kaphaja Granthi* presents as a painless, hard tumour whose colour is pale. The area around the tumour is cool and itches. The tumour suppurates slowly and, if pricked, exudes thick, white, cloudy pus.

Raktaja Granthi presents with symptoms similar to *Pitta* and a loss of tactile sensation. This is believed to be caused by an infestation of parasitic worms.

Mamsaja Granthi presents essentially as a *Myoma*, or benign tumour of the muscle. Closely related are *Myomas*, which are tumours of the connective tissues called *Snayuaja Granthi* in Ayurveda. These are large, hard tumours which are moist or oily and tend to be very vascular. They ulcerate and bleed easily and often become malignant. These tumors are associated with meat consumption.

Medaja Granthi presents similar to a *Lipoma*, or fatty tumour. These often occur on the back, neck, shoulders, and wrists. They are caused by either the intake of too much fat or faulty fat metabolism. With *Kapha* at the root of these tumours, they present as being soft. *Vata* contributes to the condition, causing the tumours to also have a movable nature. When they ulcerate, they exude a copper, black, or white fatty fluid. There may be itching with this type of tumour as well but no pain.

Asthi Granthi presents similar to an *Osteoma* and also as bone spurs. They often occur secondarily to fractures and bony stress. These tumours appear as hard growths within the bone.

Sira Granthi are vascular tumours, such as *Angiomas*. While they may be benign, many become malignant. They are stated to follow the sudden exposure to cold water on the feet. *Sira granthi* are painless and they do not pulsate.

Vrana Granthi refers to tumours which form of the dried blood surrounding a wound or ulcer. *Vrana* means ulcer.

Nadi dhatuja Granthi refers to benign tumours of nerve origin such as neuromas and Neurofibromas (Schwann cell tumors). These present as masses within nerve tissue.

Lasika Granthi refers to Lymphadenomas. This is a general term for any tumour of the lymph glands. These may become malignant.

Lasikavahani refers to Lymphangiomas. These are masses of anomalous lymph vessels that are present at birth.

Tilaja Granthi refers to skin cancer. Though categorized as a type of *Granthi*, it should be listed as a type of *Arbuda* as these are malignant cancers.

Sadhyasadhya (Prognosis)

Ayurvedic prognosis depends on factors such as the relationship of the condition to the patient's constitution, age, and the season the condition occurs within. Those arising from the three *Doshas*, *Rakta* and *Medas*, are curable and consider easier to treat. Those that are large, hard, and located on *Marmas* along with those occurring in or on the throat and abdomen are said to be incurable.

Granthi Chikitsa

According to *Vagbhata*, benign tumours that have not suppurated are treated in a manner similar to swelling. In addition, purification therapies should be applied following proper oleation. When purification is complete, a penetrating paste can be applied to the tumour.

One simple suggested paste is that of *Haridra*, *Manjistha*, and *Mudga*. The area is then fomentated and squeezed gently as the tumour ripens. This procedure is repeated over and over. The goal is to draw the tumour out. This treatment is true for tumours of all three *Doshas*, but most especially those of *Vata* nature. Due to the application of heat and paste, the tumour should ripen and allow itself to be squeezed. If this does not occur, the tumour should be removed by surgical means. It was well known that if the entire tumour was not removed, it would surely grow back again.

In the case of *Pitta Granthi*, it is recommended to apply leeches to the tumour and heat is avoided or minimized. The open wound should be washed with cool infusions of herbs and allowed to heal.

Arbuda (Malignant Cancers)**Types:**

There are six kinds of malignancies. They are *Vataja*, *Pittaja*, *Kaphaja*, *Raktaja*, *Mamsaja*, and *Medaja*. Sarcomas are considered a type of *Mamsaja Arbuda*.

Types of Arbuda according to Dhātu (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 Dosh*." 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 malignancylike manifestations. These are *Mamsaja Ostha* and *Alasa*, *Mamsa Kackchapa*, *Galaudha*, *Tridosaja Gulma*, *Asadhya Galaganda*, *Lingarasa* and *Asadhya Vrana*, etc.

Mamsaja Ostha:

It is an incurable lip discomfort that occasionally develops heavy and thick fleshyweight 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 oesophagus 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 Nature and Malignancies:

When detected in an early state, benign tumours are curable as *Vata* closed the blood vessels due to their drying, pushing and contracting characteristics. This prevented the tumour 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 tumours are in the bloodstream. Pain and

tumour mobility are important characteristics of successful recovery. Whenever a tumour is fully attached and has begun to grow, it is difficult to treat.

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 tumour can be these toxins (e.g. carcinogenic). When tumours develop in blood vessels, they soon become reality in the blood and lymph system. This large expansion of tumours is causing great difficulty for recovery.

Blood tumour symptoms i.e, the accumulation of small fluid or pus (inflammatory signs) around the tumours 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 tumour is of the same colour 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 tumour develops during the first or in pre-existing locations, or in the vicinity of the primary tumour.

Dwirarbuda:

When two tumours 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).

How Malignancy develops:

A malignant tumour occurs when the benign tumour suddenly grows too strongly and has roots in the tissue that are compatible with increased *Kapha Dosha* and fatty tissue symptoms. Malignant tumours 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 tumours (*Granthi*), which had been previously described, now became a malignant tumour (*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.

Arbuda Chikitsa

The classical management of *Arbuda* (malignancy) is considered to be similar to the management of *Granthi* (benign tumours) in so much as the treatment noted under *Granthi* is applied first. In addition, poultices are prepared with specific herbs, spices and oils and applied to the tumour. Herbs are chosen which pacify the particular *Dosha* involvement of *Arbuda*. The open wound should be washed with cool infusions of herbs and allowed to heal. This is then followed by localized steam therapy such as *Nadi swedana*. Specific formulations for each poultice are provided in *Chakradatta* and other classical texts.

According to *Sushruta*, *Vataja Arbuda Chikitsa* responds to a simple poultice prepared with boiled fatty meat and spices. *Pitta Arbuda Chikitsa* requires milder fomentation and purgation in addition to the other therapies while *Kapha Arbuda Chikitsa* requires both *Vamana* and *Virechana* be performed.

Cancer Treatment in Ayurveda

The Ayurveda provides a supportive role in cancer treatment.

Certain herbal medicines can be used as tumor suppressants. Ayurveda can enhance the quality of life of cancer patients. It is an effective method patients can practice adjuvant to the chemo or radiotherapies.

It treats cancer in three phases:

Detoxification

Detoxification refers to the internal, external as well blood purification of the body. Internal purification can be done by taking herbal medicines. The herbal oils and paste imply external purification whereas one can achieve blood purification through 'sattvic bhajan or healthy eating.

Treatment

The treatment begins with the stage of cancer. The Ayurvedic experts create a treatment protocol according to the past treatment procedure of the patients and their response against the medicines or treatment.

Rejuvenation

Rejuvenation is the last phase of cancer treatment in Ayurveda. When the cancer patient discontinues medicine and treatment, their bodies undergo an evaluation to determine if there are any tumours left within the body.

The Right Diet

Healthy and alkaline-rich foods such as coconut water, green leafy vegetables and fruits are the right amounts preferable diets. It is advisable to avoid spicy foods and dairy products for cancer patients.

The Ayurvedic remedies represent an efficient result in treating brain cancer. Some of these remedies are:

Ashwagandha

The ashwagandha has pleasing properties which can heal our body as well as our mind. It has additional anti-inflammatory and antioxidant properties. It can be used as a supplement along the nutrients to boost up the overall immune system as well as enhance cranial activities.

Curcumin

Curcumin is a promising and beneficial medicinal agent for ages. Scientific research claims curcumin as a promising agent and it has always been the centre of medicinal research. It is one of the most naturally effective medicines which you can easily find in your kitchens. It has antioxidant as well as immunity-boosting properties.

Guggulu

Guggulu is one of the most common natural herbs in Ayurveda. It is the plant extract that is very beneficial for reducing the adverse effects of cancer. It helps in enhancing the potential and provides speedy recovery from the brain tumour.

An Observational Study in the management of Prostate cancer with Supportive Ayurveda Therapy Symptoms

There will be no signs or symptoms in its early stages. In more advanced stage exhibits trouble urinating, decreased force in the stream of urine, blood in the urine, blood in the semen, bone pain, losing weight without trying and erectile dysfunction.

Cause

The cause is not clear. The accumulating abnormal cells form a tumour that can grow to invade nearby tissue. In time, some abnormal cells can break away and spread (metastasize) to other parts of the body.

Risk factors

- **Older age** – the risk increases, common after age fifty.
- **Race** - Black coloured people have a greater risk than other races and will be aggressive or advanced.
- **Family history** - If a blood relative, risk may be increased and a family history of genes that increase the risk of breast cancer (BRCA1 or BRCA2), the risk is higher.
- **Obesity** - may have a higher risk of prostate cancer compared with others and more likely to be more aggressive and more likely to return after initial treatment.

Complications

- **That spreads (metastasizes)** - can spread to nearby organs, such as your bladder, bones and other organs, then it's unlikely to be cured.
- **Incontinence** – the disease and its treatment cause urinary incontinence. Treatment options include medications, catheters and surgery.
- **Erectile dysfunction** – may occur due to the disease and its treatment. The treatment includes surgery, radiation or hormone therapy.

Preventive Measures

- A healthy diet full of fruits and vegetables
- Healthy foods over supplements
- Exercise most days in a week
- Maintaining a healthy weight
- Understand about the increased risk of prostate cancer.

Management

The management is removing the prostate, resorting to radiation therapy, freezing or heating prostate tissue, hormone therapy, chemotherapy, immunotherapy and targeted drug therapy.

Supportive Ayurvedic Management

The supportive Ayurvedic treatment given are focussing on pain relieving therapy, symptomatic treatment, anti-inflammatory medicines and Immunity boosting therapy.

Analysis

- Twelve individuals in non-critical stage with mild to moderated symptoms affected with prostate cancer having no spread and were in initial stage of the disease were given with Ayurvedic medicines for symptomatic relief clubbed with Allopathic treatment..
- Pain relieving and urinary incontinence therapy has been planned and executed for a period of six months..
- Those having urinary tract infection was given treated with anti-inflammatory drugs..
- Symptomatic relief was observed for individuals with Ayurvedic treatment whose strictly adhered to the treatment protocol..
- Immunity boosting therapy helped in increasing resistance power against the mild complications and improve general health.
- The written consent were taken before the treatment.

RESULTS

- Partial symptomatic relief found to more than 40 percentage individuals with Ayurvedic medication mixed with allopathic medicines having mild to moderate symptoms of prostate cancer
- The partial symptomatic relief can be assured to prostate cancer individuals in non-critical stage by proper planning of Ayurvedic treatment. A holistic approach in treatment will be helpful in reducing discomfort produced due to the disease. Modifying lifestyle by altering with less spicy and less salty food and less straining exercise produced a positive approach in the individuals towards the disease. Meditation by adopting Yoga practices helped the individuals to increase the will power.

DISCUSSION

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 tumours 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 *Dhatu*s in *Granthi*. *Medas*, *Mamsa* and *Rakta* are the most common *Dhatu*s 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 dhatu*s are *Rakta*, *Mamsa* and *Meda*, respectively, which have a prevalence of *Pitta*, *Vata* and *Kapha*.

The description of *Adhyarbuda* or *Dwiarbuda* suggests tumour 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.

According to Ayurvedic principles, the disease can't be named on its own because it differs between persons in terms of illness, clinical presentation and also the treatment required. Thus, pathogenesis in Ayurveda is explained on the idea of *Tridoshas*. *Agni* or *Pitta*, which is present in each and each cell, is liable for digestion and metabolism in physical body. The decrease in *Agni* is inversely proportional to the related tissue and thus in *Arbuda*, the decreased state of *Dhatwagni* (deranged metabolism) will end in excessive tissue growth. *Vata* are often correlated with the anabolic phase of growth whereas *Kapha* to the catabolic phase. Cancer originates due to a metabolic crisis, i.e. aggravation of *vata* forces and suppression of *Kapha* forces, both interacting with each other leading to proliferation. However, the abnormal cancerous growth at a selected organ (*Ekadeshavridhi*) is managed by compensation from other parts of the body (*Anyasthaniyakshaya*), e.g. body weight loss (cachexia). *Sushruta* has proposed six stages within the pathogenesis of all diseases but his concept suits more to the pathology of the tumour than pathogenesis itself.

- *Sanchaya*: early stages of localized neoplastic changes.
- *Prakopa*: transformation of primary growths into metastatic tumours.
- *Prasara*: metastasis.
- *Sthana samsraya*: complete metastasis and secondary growth.
- *Vyakti*: clinical signs and symptoms are expressed.
- *Bheda*: the stage where differentiation of growth occurs on the idea of histopathology

Summary

It's evident that early Ayurvedic physician had an honest understanding of aetiology, clinical manifestations, symptoms, classification, malignant and benign nature of tumours, metastasis, recurrence, diagnosis, prognosis and treatment. It is remarkable that the essential information is

fairly according to the present knowledge in these areas given the technology available 800 years ago. The physicians also recognized the facts that malignant tumours must be completely and extensively excised in order that not a trace of tumour is left within the body for even a trace can grow back to a tumour. Various treatment methods, both local and systemic, and various herbal formulations found useful in many tumours are presented. The Ayurvedic therapies are useful as an adjuvant to standard therapy.

CONCLUSION

Ancient knowledge provides important concepts to better the Cancer as a disease for the practitioner who desires to provide the patient with the best possible care where Cancer remains as a primary threat to the society and Western medicine offers little in the way of conventional treatment for many types of cancer. So we must look for answers in the timeless sciences steeped in the knowledge and wisdom of Nature. There lay treasures to be rediscovered which may bring an end to the sufferings of humans in near future.

Take Home Message

It is not specific every ailment must have identified and to be given a name as rightly pointed out in Ayurveda. It should be noted that identification of basic concept of Dosha involvement is necessary and based the underlined principle plan treatment accordingly. If you or your certain someone is diagnosed with any type of cancer no matter how severe it is, the Ayurveda recommends regimes which positive changes in the body.

Be positive and don't let cancer reach your mind

Cancer originates in the body; don't let it reach your mind. Our mind is the ultimate controller that controls our body. If we fill negativity in our minds, then cancer will ultimately spread on our entire body part as well as our mind.

Consider cancer as a normal disease instead of lethal. A positive attitude and thinking can enhance the positive effect of the treatment as well.

Practice healthy yoga and meditation

The Ayurveda also involves the considerate practising of yoga and meditation for a healthy mental state. The multiple comparative analysis reveals that the cancer patients who practice certain yoga and meditation daily, have a high chance of combating cancer as well as survival and returning to normal life.

Work Systematically as Usual

Even when diagnosed with cancer, try to put that thought away from your mind and keep on doing your daily work as usual. Include productive activities in your routine as well. This altogether will divert the mind and your mind will focus on positive things.

Take More Rest

People diagnosed with cancer are advised to take more rest, perhaps 9 hours of rest. Take a rest between the works and try not to strain yourself too much. Too much fatigue can worsen your condition.

Change Your Lifestyle and Habits to Attain a Healthy Living

A positive and healthy lifestyle can bring a lot of major positive changes in your life. The right amount of diet and treatment can enhance the chances of your survival rate by up to 50%. The Ayurveda claims the diet containing simple elements like green leafy vegetables and fruits can help the patient in combating cancer up to great extent.

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