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## **Concept Of Cancer In Ayurveda**

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Carcinoma is derived from the Greek word meaning a 'CRAB' it was used in medical science about 1500 AC as mere technical and definite terms than " Cancer " which was loosely applied to eroding ulcerations. The terminology probably evolved by the appearance of large prominent veins surrounding growth, which encircled the mass like the claws of a crab.

The Present era of advanced science and technology, which has undergone many told changes from time to time and has contributed to clarified cancer, histopathologically by using light as well as election microscopy. Such facilities were not in existence during the period of Sushruta. This ancient Indian disease as a swelling situated either superficially or in deeper Structure in relation to different systems or organs. His views entirely depend on Tridosha and Dhatu theory which are based entirely on clinical manifestations, course, prognosis & treatment available in those periods. However, while going through the different ancient literature it has been observed that there are various types of diseases described in Ayurveda which closely relate to the present nomenclature of cancer.

The identification and Differentiation of malignant diseases have been enlightened much later than the description available in ancient Indian literature. The earliest & foremost record could be cited in Atharva Veda ( 2200 BC ). During these periods the diseases was probably described under the heading of Apachi or Apachit which refer to the present knowledge of various texts of Indian Medicine as multiple lymph node swelling. In the later period, similar description has been depicted during the period of Sushruta ( 400 BC ) in his book SushrutaSamhita. According to him, this apachi or Multiple lymph node Swelling has been cited at different places viz. the neck, axilla and groin.

It Suggests that ancient Indian clinicians were not aware about the malignant diseases, rather they presented their views regarding cancer as swelling on the body surface superficially or Situated in deeper structure in relation to different systems or organs or sometimes presented as chronic non healing ulcers. According to them the superficial swelling have been categorized under the heading of Arbudawhere asnon healing ulcers as AsadhyaUrana. Similarly malignancies of deeper structure have been described as Gulma, Based on clinical presentation, sites, course, treatment and prognosis, the various diseases described in Ayurveda may be considered as malignant.

### **Concept of Management**

Treatment of Arbuda has been described elaborately by different Ayurvedic Physicians. Charaka has mentioned the treatment of Arbuda along with the treatment of localized shopha. The etiopathogenesis and treatment of Arbuda and Granthi are considered to be similar. The Principle of treatment of Granthi and Arbuda are based on Samshodhan Therapy.

According to Ayurveda it may be clarified as follows

- a) Systemic
- b) Local
- c) Systemic Treatment

- 1. Samshodhan Chikitsa
- 2. Shaman Chikitsa
- 3. Rasayan Chikitsa

**1. SamshodhanChikitsa**

Samshodhan Chikitsa may be divided into three groups

- a) Medical
- b) Parasurgical
- c) Surgical

**2. Shaman Chikitsa**

Shaman Chikitsa means to ---- level of Samyavastha in all Dosas. It includes Aptarpana, Alep, Parisheka, Abhyanga, Sweda, Vimalpana, Upnaha, Pachan, Visravana, Sneha, Vaman & Virechana. Those are 11 measures to reduce the shotha& maintain samya of all dosas.

**3. Rasayana Chikitsa**

Another Ayurvedic approach of treatment Arbuda and Granthi is restoration and preservation of immunity. At some places importance was given to preserve or increase Oja considering as defencemechanisam. Such defence mechanism could be auto correlated as auto immune mechanism for management of diseases was well known to ancient authors.

**b) Local Treatment –**

Sushruta has mentioned many Ayurvedic therapies for treatment of this disease including Alep, Parisheka, Abhyanga, Agnikarma, Kshara karma etc.

**a) Medical Treatment –**

**Systemic :-** Medicated ghrut preparation with decoction of Vatanashak drugs should be administered orally with milk or kanji. Apart from this number of drugs have been mentioned for treatment of pleehodar (Spleenomegaly), Yakritodar (Hepatomegaly), Apachi ( Lymphadenopathy ), Jalodar etc. Numerous drugs have also listed as Rasayana therapy.

**b) Parasurgical Treatment –**

Agni karma ( Thermo therapy ):- Use of Agni karma has been greatly emphasized as an ideal method of treatment of Arbuda, Gulma, Spleenomegaly, hepatomegaly etc.

The application of Agni karma has been devised as micro & macro techniques. In macro method metallic or non metallic substances are heated up to fixed temperature and applied over the disease or skin in different figures. In micro Agni karma or Dagdha, Sushruta has given technique of using Teja ( ray's radiation ). It suggests that there are many unknown rays which are harmful to body but could be helpful in treating such diseases.

**Bloodletting:-**

Bloodletting is also indicated as one of the methods treating medajaArbuda, whereas Agnikarma&Kshar karma are indicated alone or in combination with surgery. In treatment of kaphajaArbuda, MedajaArbuda or where Arbudas do not respond to medical treatment, this para-surgical technology is recommended. Besides this, recurrence of tumour was also well known to Sushruta and he was of the Opinion that, even a small particle of disease if left would lead to fresh growth & ultimately to death. Thus for complete eradication of Dosa, Agni and kshar karma were advised specially following surgery. Similarly maggottification of Arbuda was one of the other parasurgical treatments that had been advised if part of Arbuda was left behind.

**c) Surgical Treatment :-**

Granthi or Arbuda if do not resolve by proper medical treatment, should be subjected for surgical excision Arbuda, should be removed completely by excision or scrapping. In excision of Arbuda, Sushruta has described that metallic tourniquet should be applied around the base of Arbuda followed by excision.

**Classification of Ayurvedic Medicines useful in Cancer therapy.**

Sanskrit Name	Botanical Name	Parts used
1.Sitaphala	Annona Squamosa	Ripe fruit and leaves
2.Putika	Baseuarubra	Leaves
3.Phalgu	Bauhinia tomentosa	Bark
4.Kanchanar	Bauhinia variegata	Ext. Int.
5.Chakramarda	Cassia tora	Seeds
6.Guggulu	Commiphora mukul	Gum
7. Dusparsha	Fargonia cretica	Leaves
8. Bhuchampaka	Kaempferia rotunda	Whole plants
9.Lajjala	Mimosa pudica	Whole plants
10.Karveera	Nerium indicum	Root Leaves
11. Kushtha	Sassurea lappa	Root
12. Bhallataka	Semicarpus anacardium	Fruit
13. Haritaki	Terminalia chebula	Fruit
14. Peet- karveera	Thevetia peruviana	Bark
15. Arishta	Xanthium strumarium	Root
16. Sadapuspi	Vincetoxicum	Leaves

**Formulation Commonly used in Cancer**

<b>Name of Preparation</b>	<b>Constituents</b>	<b>Comments</b>
1. Raudra Rasa	Mercury and Sulphur Ground with the decoction Of betel leaves, Boerhavia, Cow's urine, piper longum And Amaranthus	Mentioned in all all types of cancer.
2. Lokanathrasa	Mercury, Sulphur, Mica, Aloe, Iron oxide ground With wolanumnigrum	Liver & Spleen disorders.
3. TamraBhasma	Colloidal Copper	Used in all types Of Cancers.
4. AbhrakaBhasma	Mica	Mentioned in all Types of debilitating Diseases
5. Swarna	Gold rust	Used in lymph node Enlargement
6. Manashils	Arsenic disulphide	For external Application of tumour.

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Chikista Prabhakar - PrabhakarOgale  
Dravyaguna Vigyan - Ach. Priyvat Sharma  
Ras Ratna Samuchaya  
Raj Nighantu  
Rasatarangini  
Bhaishagya Ratnavali  
RasYogsar