



PREVENTIVE APPROACH TO CANCER THROUGH AYURVEDA

Dr. Shilpa Kantilal Ingle*

Assistant Professor, Kriya Sharir, Government Ayurved College, Osmanabad.

***Corresponding Author: Dr. Shilpa Kantilal Ingle**

Assistant Professor, Kriya Sharir, Government Ayurved College, Osmanabad.

Article Received on 20/04/2017

Article Revised on 10/05/2017

Article Accepted on 30/05/2017

ABSTRACT

Cancer is a disease with uncontrolled growth of tissue due to abnormal cells undergoing division and can invading nearby tissue also. They can spread to other body parts through blood or lymph systems. At present several types of cancer are present e.g. carcinoma- cancer of skin and tissues, lymphoma and multiple myeloma - cancer that begin in the cells of immune system etc. In *Ayurvedic* literature though the similar word to cancer is not mentioned the diseases having the signs and symptoms are discussed in various contexts. *Granthi* and *arbuda* are well explained in *Sushrutsamhita*, that can be correlated with non-malignant and malignant tumours. In such disorders vitiation of *Tridoshas* is there with predominance of *Kapha Dosha* due to *Mithya Aahar*, *Vihaar* and impaired digestive fire. Again condition of *Saptadhatu*, *Oaj* and *Vyadhikshamatva* body entities play an important role in it. The external factors like pollution, changed lifestyle with bad eating habits also count much. The most important but somewhat neglected part that is full of negativity and negative approach and emotional stagnation which cause toxic material accumulation in our body. It can be prevented through lifestyle modification through base of *Ayurved* i.e. *Aahar*, *Vihaar*, purification of body with planned *Panchkarma* therapy.

KEYWORDS: Cancer, *Oaj*, *Vyadhikshamatva*, *Tridoshas*.

INTRODUCTION

Cancer is an abnormal growth of cells which is not even controlled and can spread to other body parts through blood or lymph systems. If the spread is not controlled, cancer then result in death. It is not just one disease, but a large group of almost 100 diseases. The major risk factors for cancer are tobacco, alcohol, diet, sexual and reproductive behaviour, infectious agents, family history, occupation, environment and pollution. According to estimates of American Cancer Society [ACS], approximately 40% of cancer death in 1998 were due to tobacco and excessive alcohol use. An additional 1/3 of the deaths were related to diet and nutrition. Many of skin cancer diagnosed in 1998, were due to over exposure to ultra violet light from sun rays. Over 17 lacks new cancer cases of breast, lung, cervix topping the list in India. In *Ayurvedic* literature though the similar word to cancer is not mentioned, the diseases having the signs and symptoms are discussed in various contexts. In this vitiation of all three body humours i.e. *vata*, *pitta* and *kapha* is occurs. When there is impaired digestive fire and the local fire of *dhatu* (*dhatwagni*), allows, toxic substances to form and reside in body. Cancer has numerous causes including all types of pollutions, denatured and processed food, changed lifestyle. The most important is full of negativity and negative approach and emotional stagnation which causes toxic material accumulation in our body. One of the causes

according to Louise L. Hay, there is deep hurt, longstanding resentment, deep secret or grief eating away at the self.^[1] *Jatharagni*, *saptadhatwagni* and *dhatusarata*, *oaj* and *vyadhikshamatva* are full of concern with any kind of major –minor imbalance of health status. If these are with their normal range and functions, healthy body and healthy mind will present otherwise diseases will replace them.

AIM

To study the preventive approach of cancer through ayurveda.

OBJECTIVES

1. To understand concept of *Dhatusarta* and *Oaj* in relation with cancer.
2. To evaluate the role of *Vyadhikshamatva* in relation with cancer.
3. To percept the role of *Agni* and *Dosha* in reference with cancer.

REVIEW OF LITERATURE

a. *Oaj*

It is an entity which has strength to keep body, sense organs, mind and soul together in functional harmony. Though this is not yet indentified by modern science. It can be stated as a refined cellular extract gained from the correct metabolism of food. In another words it is also

called as an essence of *saptadhatu*.^[2] Hence included in *Dashpranayatan* (*Murda, Kantha, Hriday, Nabhi, Guda, Basti, Shukra, Shonit, Mamsa, oaj*) means in these 10 places *Praan* resides. It can be correlated with *Bala*^[3,4] and hence with the immunity of an individual. But there is some basic difference in *Bala* and *Oaj*, depending upon their realization. *Oaj* is unctuous and realized with its nourishment karma on body where as *Bala* is the weight carrying capacity of body and it does not have any physical, chemical properties such as *Ras, Veerya, Varna, Gandha* etc but one common thing is that they play important role in *Vyadhikshamatva*. *Oaj* is the peculiarity of *Ayurvedic* science which binds *Sharir, Endriye, Satva* and *Aatma* together. *Nibandhanam* indicates to guard against adverse conditions in body, such conditions may disturb the internal environment of the body, must be guard. In *Ayurvedic* texts two types of *Oaj* is mentioned 1. *Par oaj* and 2. *Apar oaj*. Both have their own functions. *Apar Oaj* undergoes variations, it can be grown with certain regime and specific food. It has colour like ghee, tastes sweet, odour like parched cereal (*Lajgandhi*).^[5] Where as *Par Oaj* remains constant. In intrauterine life, the *Par Oaj* nourishes and survive the foetus during phase of differentiation of cells.

b. *Vyadhikshamatva*

According to *Ayurveda*, *Vyadhikshamatva* is the capacity of ones to oppose the disease production through the mechanism of defence any environment which facilitate the disease.^[6] According to modern science also the definition of immunity is somewhat similar as mentioned in *Ayurvedic* classics – it is the ability of an organism to resist all types of toxins, microorganisms those tend to damage the tissues and organs. It is classified into two types – innate and acquired. As like this, *Bala* has also categorized into three types–*Sahaj Bala, Kalaj Bala* and *Vyuktikrut Bala*. Functions of *Oaj* are parallel with functions of *Bala*, the etiological factors of diseases are imbalance in *Tridosha, Saptadhatu* and *Trimala* i.e. the disturbance in internal environment.

c. Prevention

However there is not a sure shot treatment or cure, it is still awaited, but we can raise awareness and can encourage implementation of an ayurvedic therapies for combating cancers.

- (i) Cancer can be prevented through lifestyle modification, with following basic principles of *Ayurveda* i.e. *Aahar, Vihaar, Panchkarma, Dincharya* and *Ritucharya*.
- (ii) Use of plenty of natural vegetables and fruits in meals. Prefer raw food at least one time in a day.
- (iii) Make habit of minimum processing of a daily food, avoid packaged food and drinks, avoid saturated animal fats, hydrogenated fats heated oils or fried foods.
- (iv) Discover your unique body–mind constitution and use herbs, spices and food according to your unique individual needs.

- (v) Don't let your any kind of emotion stagnant. Sharing is a very powerful useful way of moving stuck emotions. Share them with your friends or physician or councillor.
- (vi) One should think "I lovingly forgive and release all of the past. I choose to fill my world with joy. I love and approve of myself."^[7]
- (vii) Exercise on daily basis with changing postures and types such as aerobic exercise, stretching, breath work, strengthening, meditation etc.

DISCUSSION

In *Ayurvedic* concept, *Granthi* (minor neoplasm) and *Arbud* (major neoplasm) are explained. The *Vata, Pitta* and *Kapha* are three important humours of body, in cancer these three components get out of control and lose their mutual co-ordination that causes tissue damage, excessive metabolic crisis, resulting in proliferation. The internal environment of our i.e. homeostasis is maintained by these three *Doshas*. Again immune system is also secondarily involved in it. To fight against stress factors, physical and mental strength of an individual must be at prime importance. And this strength is in the form of *Saptadhatu Sarata* and *Oaj*. *Saptadhatu Sarata* is acquired only through the proper action of 13 types of *Agni* - the main digestive fire and the fire at the level of *Saptadhatu*. The persons with waning of *Oaj* become weak. Due to *Bala* of *Oaj*, an individual will look like well nourished, *Upchit* body with *Sthairya*, again all types of movements of living body are smooth and without any obstruction. Although the present era of modern medical science, has high resolution in investigations, histopathology, in ancient time depending upon the clinical signs and symptoms with basic *Dosha* theory, *Ayurvedacharya* used to diagnose and treat the patients. The superficial swellings or deep swellings, chronic ulcers or lumps have been categorized under the heading of *Arbuda*. Non - healing chronic ulcers were labelled as *Asadhya Vrana*. The etiopathology, behind *Arbuda* is vitiation of *Tridosha* with predominance of *Kapha Dosha*, due to *Mithya Aahar – Vihaar* and impaired digestive fire. Due to this other body humours such as *Saptadhatu* specially *Rakta, Mamsa, Meda* also get affected giving rise to *Arbuda*.

CONCLUSION

From above all verses and references following conclusions can be drawn.

1. Digestive fire, the fire of *Saptadhatu* plays an important role in maintaining *Dhatu sarata* and *Oaj* which indirectly helps to maintain homeostasis.
2. *Oaj* and *Vyadhikshamatva* along with *Bala* are the key points which may prevent serious disorders even like cancer.
3. Following the rules of *Aahar, Vihaar, Ritucharya* and *Dincharya* may balance *Tridosha*, keep *Saptadhatu Sarata* and also can prevent cancer.

REFERENCES

1. Louise L. Hay, You Can Heal Your Life, Hay House India publication, www.hayhouse.co.in.
2. Ashtang Hriday Sutrasthan 1/37, Bhisagacharya Harisastri Prasadakara Vaidya, Ashtang Hriday Aayurved Rasayan Commentry, Chaukhambha Orientalia, Varanasi, 1998.
3. Sushrut Sutrasthan 15/24, Kaviraj Dr. Ambikadattashaatri, Chaukhambha Sanskrit Sansthan, Varanasi, 2007.
4. Charak Sutrasthan 17/117 Shri satyanarayan shastri, chaukhamba bharti academy, 2005.
5. Charak Sutrasthan 17/117, Shri satyanarayan shastri, chaukhamba bharti academy, 2005.
6. Charak Sutrasthan 28/7, Shri satyanarayan shastri, chaukhamba bharti academy, 2005.
7. Louise L. Hay, You Can Heal Your Life, Hay House India publication, www.hayhouse.co.in.