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Article Received on 08/01/2017

Article Revised on 28/01/2017

Article Accepted on 18/02/2017

ABSTRACT

Aim And Object: To review the disease Stanarbuda in ayurved literature. **Material and Method:** Material used for study is only Ayurved Literature. Bruhatrai as well as Laghutrai and all other Ayurved Samhitas. **Methodology:** All the Samhitas were studied accordingly to the literature review and attempt is made to clear the concept of stanarbuda in Ayurved literature. **Observation:** After the reviewed literature it was found that the special references regarding Stanarbuda were not explained. **Disscussion:** The special references were not mentioned means, may be at that ancient times the incidence as well as prevalence of stanarbuda may be less. **Conclusion:** The separate and complete disease named stanarbuda is not mentioned in Ayurveda Literature. But the chapters on Arbuda were found in Bruhatrai as well as in Laghutrai and other samhitas.

KEYWORDS: Stanarbuda, Ayurved Literature.**INTRODUCTION**

Ayurveda is the science of knowledge with the history of origin of thousands of years. The concepts of origin of treatments used now a days in modern medicine and other pathies are derived from ayurvedic science with their modified facts. Regarding these things, the topic presented here is on the cocept of stanarbuda. As Acharyas says that the signs and symptoms of Stanarbuda are same as Granthi. If arbuda is present on stana, then it is named as stanarbuda. Likewise all arbudas were named. The chapters on arbuda were found in bruhatrai as well as in Laghutrai. The acharya says that the signs and symptoms of stanarbuda are as same as granthi. The difference is only Arbudas are non-suppurating and in Granthi suppuration occurs. Only the location of arbuda is, where it is situated is named as that type of arbuda.

MATERIAL**Bruhatrai** – Charaka, Sushruta, Vagbhata**Laghutrai** – Bhavaprakasha, Yogratnakar, Sharangdhar**METHODOLOGY**

All the above Samhitas were studied and reviewed and concept of stanarbuda made clear.

Review of literature – It comprises of historical aspect of the disease.

Defination of Arbuda - The definition of arbuda when at any part of the body when vitiated doshas takes place by afflicting flesh it produce a swelling which is

rounded, fixed, slightly painful, big in size, broad based, slowly growing and not suppurate. It is deep seated and takes place by mansa dushti and medodushti.

Etymological variation - Arbuda is constituted of the root word arbb and the verb udeti. The meaning of the arbb is to kill, to hurt, or to go towards and the meaning of the verb udeti is to elevate, to rise, to through up.

The different contexts are – Swelling, A disease process, tumour, polyps ,a serpent, a cloud, a long round mass, name of a mountain in the west India, name of a hell, name of a kind of shape, name of a people, lump of flesh, swollen fleshy mass, deep rooted, firm mass, non-suppurating mass, knot.

Classificatin of arbuda – The disease stanarbuda is not found seperately but the description of arbuda which is available in ayurveda texts is more applicable to the benign nature of neoplasia, so it is perfect for benign growth. For malignant growth it provides a solid base and outline to explore the subject. The subject is scattered and thus a systemic classification is not found. But Acharya Sushruta gives a view of classification. The same disease entity is available in scattered form relating to the site of organ, chronicity, prognosis, etc. in various other places with different ayurvedic texts.

Historical review

1) Vedic period (4000-6000 B.C.) – While going through ayurvedic literature, the direct description of the word stanarbuda as a disease or symptom is not

- available, but acharyas were aware about the term arbuda.
- 2) Samhita period (1500 B.C.- 4th A.D.) – In samhitas, acharya does not mention the separate disease stanarbuda and it's nidan panchak separately as like other disease.
 - A) Ashtanga hrudaya (600A.D.) – Acharya vagabhata have mentioned the similar reference about arbuda like ashtanga sangraha.^[1]
 - B) Ashtanga sangraha (600 A.D.) - Acharya vrudha vagabhata has mentioned arbuda in uttarstana under granthi arbuda apachi nadi vidnyaniya adhayaya, mentioned that the common characteristic of arbuda is that it is relatively bigger than granthi. Sangrahakara has also mentioned the treatment of arbuda.^[2]
 - C) Bhavprakasha – Acharya Bhavmishra and Sharangdhara are in agree with Madhukara regarding definition of arbuda. One more interesting theory given by acharyas is that the cause of non-supuration of arbuda is kapha and meda bahulya and their doshas are chronic in nature.^[3]
 - D) Charaka samhita – Acharya charak has not given any detailed description in his grantha but while dealing with treatment of shavathu, he says that the line of treatment to be followed in arbuda is like granthi. He also states that samanya hetu and manaspradoshaja vyadhi and shotha can be considered as samanya hetu of arbuda.^[4]
 - E) Harit samhita – In Harit samhita, tritiya sthan and in arbuda rog chikitsa adhayaya the references were given about type of arbuda as well as samprapti and treatment of it. But he has mentioned samprapti ,and type of arbuda.^[5]
 - F) Madhav Nidan – Regarding the classification of disease arbuda acharya Madhav is in agreement with Sushruta. But he has mentioned one another doshik variety as dwidoshaja which is sadhya entity.^[6]
 - G) Sharangdhar samhita - Acharya Sharangdhar only devoted the types and arbuda in his prathan khand, arbuda prakara adhyaya. The types were mentioned vataja, pittaja, khaphaja, raktaja, mansaj and medoj.^[7]
 - H) Sushruta samhita – Acharya sushruta describes in nidansthan adhyaya- Granthi apachi arbuda and samprapti in detail. He also focuses on sign and symptoms of granthi and says that, these signs and symptoms were granted for arbuda. He describes that the large vegetarian and flesh which appear at any part of body become slightly painful, rounded, immobile and deep seated. It's root sunken considerably deep in the affected part and which is due to the vitiation of flesh and blood by the deranged and aggravated doshas (vata, pitta , kapha) is called as arbuda by learned physician.^[8]
 - I) Yogratnakar – Acharya Yogratnakar also mentioned same information as like sushruta nidansathan in galaganda-gandmala-apachi-granthi-arbuda nidan adhyaya.^[9]
 - J) Ashtang Hridaya and Ashtang Sangraha – Acharya Vagabhata has classified the disease as same as acharya sushruta. They has given the types according to doshas and dushya. But sushrutacharya has not mentioned asadhya- non curable variety which was discussed by Vagabhat. Further while describing the treatment of arbuda he has classified its base on chronicity. Navya Arbuda, that is new and Jeerna is chronic one.

As per Vagabhatacharya different types of Arbuda according to site are^[10]

DISEASE	SITE	TYPE OF ARBUDA	PROGNOSIS
1)Mukha rog	Ostha	Jalarbuda Ostharbuda (Raktarbuda)	Sadhya Asadhya
	Talu	Taluarbuda	Sadhya
	Kantha	Galarbuda	Asadhya
	Sarvasara	Kapharbuda	Asadhya
2)Shiroroga	Kapala	Kapalarbuda	Sadhya
3)Karnaroga	Karna	Karnarbuda	Sadhya
4)nasa roga	Nasa	nasarbuda	sadhya
5)Ksudra roga		Sharkararbuda	Sadhya
6)Guhya roga	Ling	Ashruarbuda	Sadhya
		Manasarbuda	Asadhya

NIDAN

As per the description available with the texts, hetu or causes of arbuda can be classified into Samanya hetu and Vishesh hetu. When studied about Samanya Hetu Abhishyandi ahar means deliquescent diet, sthula bhojya means gross diet, Guru bhojya mis diet heavy to digest, Sleep immediately after lunch, these are the general causes of which are responsible for Arbuda, considered as a Manspradoshaj vyadhi. When studied about Vishesh hetu Acharya Sushrut, Madhav, Bhavmishra had explained that, when the body part is inflicted with blow

of flesh the vitiation of muscles takes place, and it gives rise to growth which is swollen. As well as the characteristics they given, that the growth is painless, glossy of the same colour, non-suppurating stone like and immovable. This can be curable and not found in those peoples whose muscle is vitiated and who indulge in meet eating. When studied about Purvarupa the thing came to know that none of the achryas describe premonitory symptoms of the disease Arbuda. But Achrya Vagbhat mentioned that the swelling of Granthi which is smaller in comparison to that oa Arbuda should

be considered as purvrupa of Arbuda. Regarding Rupa of Arbuda the special signs and symptoms of each type of arbuda is mentioned by Sushrutacharya. While studied the Samprapti all the acharyas said that when Prakupit doshasentr in the raktnadi and obstruct the way, due to this obstruction an extra large growth appears called Arbuda develops.

OBSERVATION

When studied the Ayurved Literature it is observed that in Bruhtra as well as in Laghutrai similar description regarding Arbuda was given. In Sharandhar Samhita only the types of Arbuda were described. But the specific disease named Stanarbuda is not found in any of Samhitas and Literature.

DISCUSSION

All the types of Arbuda does not suppurate because of particular abundance of Kapha and meda, firmness of growth, and their knottiness and also by nature. The separate entity as a Stanarbuda is not given in all the Samhitas and Ayurveda Literature means, at that time the prevalence of Stanarbuda may be low as compared to the other diseases. But now due to changes in the lifestyle ,food habbits, competitions in life , the prevalence of Stanarbuda is high, and this can be converted into the Benign as well as Malignant tumour. The malignant tumour can be convert into Breast Cancer. So the study of Stanarbuda is essential and the early diagnosis is very important.

CONCLUSION

The specific disease named Stanarbuda is not mentioned by any of the acharyas clearly. But the chapters on Arbuda were mentioned. Regarding Nidanpanchak of Arbuda very less literature is available in Samhitas.

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