

ETIOPATHOLOGICAL APPROACH OF AAM TOWARDS CANCER AS A
DHATUGATA VYADHI – AYURVEDIC ASPECTDr. Shubhangi Masugade*¹, Dr. Jyoti Meghdambar² and Dr. Subhash Saley³¹PG (Scholar), Department of Roganidan avum Vikruti Vigyan, Government Ayurved College, Nanded.²Guide, Assistant Professor, Department of Roganidan avum Vikruti Vigyan, Government Ayurved College, Nanded.³Professor and Head of Department, Department of Roganidan avum Vikruti Vigyan, Government Ayurved College, Nanded.

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ABSTRACT

Introduction: Cancer is most threatfull disease in present century. Many efforts have been made for awareness and control over cancer, but it is still far away. According to World Health Organsation (WHO), more than one million new cases are reported in India, while about 6.8 lakh people die due to cancer in India. Controlled multiplication of cell division results in normal individual while uncontrolled growth of cell turn into cancer. **Aim and Objective:** To study *aam* as etiopathology of cancer. **Material and method:** In Ayurvedic text, description of *Granthi*, *Arbuda* are similar to cancer. Involvement of *aam* in pathology of cancer. **Conclusion and Discussion:** It may occur due to diminished *jatharagni* and diminished *dhatavagni* as a result of *aam* formation is started. Formation of *aam* is root cause of many disease including cancer.

KEYWORDS: Cancer, *Arbuda*, *Jatharagni*, *Dhatavagni*, *aam*.

INTRODUCTION

The word cancer is derived from latin word *cancrum*, which means crab. Cancer is defined as an abnormal cell divide in an uncontrolled way. Cancer start when gene changes make one cell or a few cells begin to grow and multiply too much.^[1] In Ayurvedic text, similar sign and symptoms are found of *arbuda* which means lump or mass.

गात्रप्रदेशे क्वचिदेव दोषाः सम्मूर्च्छिता मांसमभिप्रदूष्य ।
वृत्तं स्थिरम् मन्दरुजम् महन्तमनमूलम् चिरवृद्धयपाकम् ॥
कुर्वन्ति मांसोपचयं तु शोफं तद् अर्बुदं शस्त्रविदो वदन्ति ।
वातेन पित्तेन कफेन च अपि रक्तेन मांसेन च ॥
तद् जायते तस्य च लक्षणाणि ग्रन्थैः समानानि सदा भवन्ति ॥
१४,१५^[2]

Arbuda is gradually increasing mass of big size, globular in shape, fixed with deeper structure, do not suppurate, occasional pain occurs in any part of body. Mainly included are *mamsa* and *rakta*.

AIM AND OBJECTIVE

To elaborate *aam* as etiopathology of cancer as a *dhatugata vyadhi*.

MATERIAL AND METHODOLOGY

Ayurvedic literature has described about *granthi*, *arbuda*. Their sign and symptoms can be correlated with Cancer.

ETIOPATHOLOGY OF ARBUDA

Tridosha are mainly involved in formation of *arbuda*, mainly *vata dosha* is involved as it has control over all activities occurring in body.^[3] Secondly involved is *kapha dosha*, in formation of *arbuda* *kapha dosha* plays an important role. As said by *Sushrutacharya*, supuration does not occur in *arbuda* due to excess of *kapha dosha*.^[4] This factor differentiate *arbuda* from *granthi*. The process of *arbuda* formation occurs slowly for years together.

स्वस्थानस्थस्य कायाग्ने अंशा धतुषु ।
तेषां सादतिदीप्तिभ्यां धातुवृद्धि क्षयोद्भवः ॥
अ. ह. सू. ११/३४^[5]

According to *vagbhatacharya*, decrease in *dhatavagni* increases *dhatu pramana*. It is *apachit dhatu* and not *prakruta dhatu*. This is abnormal growth of *dhatu* leading to dysfunctioning of that *dhatu*.

Due to *aam* formation as it reaches the *dhatu* due to which *dhatvagni mandya* occurs.

PATHOLOGY

Kapha prakopaka ahara-vihar.

Same continued for years together, agnimandya develops.

Jathragni mandya leads to improper aadya rasa formation causing aam formation.

In formation of rasa dhatu, this aam enters and interrupt the process.

Aam starts to accumulate in body causing obstruction in strotas, hence proper nutrition upto cellular level fails.

Increasing aam decreases agni and this cycle goes on if improper aahara and vihara is continued.

As aam enters deeper dhatu, saam dhatu is formed, resulting in improper functioning of that dhatu.

DHATUGATA VYADHI (CANCER).

- 1) Rasa dhatu (Circulating fluid in body) – Rasa is extract or minute form of food. It is circulated all over body. Skin or twacha reflects the changes of circulating fluid. Aam formed diminishes the rasa dhatavagni, due to which normal functioning of rasa dhatu fails.

Rasa is of 2 types

- a) Poshaka rasa – Rasa which nourishes is called poshaka rasa. This digested food formed in gut comes to heart (mulasthana) distributed all over body.^[6]
- b) Sthaayi rasa (Rasa dhatu in circulation) – 24 dhamanya from heart further branches into million and supply each cell of body. Their terminal ending open up into roots of hair follicle (romakupa)^[7]

If there is accumulation of aam for several years, normal functioning of cell is disturbed resulting in disease condition which can be seen on skin. Further abnormal multiplication of cell, discoloration of skin, changes in existing mole occur. These changes are also seen in skin cancer.

- 2) Rakta dhatu - Next dhatu formed is rakta dhatu. Rasa when goes to liver, ranjan karya occurs and rakta dhatu is formed.

If saamata still increases, rakta dhatu is also affected. Patient may suffer from fatigue, loss of appetite, night sweat, weakness, nausea. Along with it bleeding, easy bruising, mouth ulcer, nose bleeding, pallor, shortness of breath is observed along with changes in blood. This condition can be compared with Leukaemia.

- 3) Mamsa dhatu – According to ayurveda, when rakta dhatu subjected to further agni mamsa dhatu is formed.

If kha vaigunya takes place at this stage, normal formation of mamsa is disturbed, leading to formation of Myoma i.e. fibroid (uterine fibroid) formation.

- 4) Meda dhatu – Meda is formed from mamsa dhatu, along with it it is a precursor of asthi dhatu. When mamsa dhatavagni acts on poshka mamsa (nutrients of muscle tissue which form fat tissue) meda dhatu is formed

When meda dhatu or fat tissue formed is further is subjected to metabolism by medodhatavagni it nourishes local fat tissue. Even at this stage if aam is formed there is abnormal growth of fat tissue. Most common soft tissue lump are lipomas, they are made from fat cell they are not cancerous.

- 5) Asthi dhatu – Next dhatu formed is asthi dhatu i.e. bone. Poshaka medo dhatu which is part of medo dhatu with the help of dhatavagni forms asthi dhatu.

Here, if there is aam interrupting in formation of asthi dhatu, abnormal growth of asthi is seen. This condition can be correlated with Osteosarcoma- most commonly seen develops at long bones in area of active growth.

- 6) Majja dhatu - Next dhatu formed is majja dhatu, its function is to give nourishment to asthi dhatu. Majja means bone marrow, it produces blood cells. If saamata develops here blood formation process is disturbed. Abnormal and immature cells are formed, leading to myeloma.

DISCUSSION

According to ayurveda it is neither necessary nor possible to give specific name to specific disease. A good ayurved clinician has a skill to construct samprapti and to break samprapti (samprapti vighatana). Aam formation is root cause of many disease including cancer. As aam is formed it enters specific dhatu disturbing its normal functioning. Aam is toxic substance produced due to agnimandya, which hampers the normal functions at cellular level.

Tridosha is responsible for occurrence of any disease. In case of arbuda, vata and kapha are mainly involved. Later comes pitta dosha, it pitta dominance is increased it causes paka formation and severity of disease.

CONCLUSION

Aam is root cause of many disease, due formation of aam functioning of cell is not carried normal. Cancer means abnormal growth of cells, here *vata dosha* is responsible for uncontrolled multiplication. *Kapha dosha* cause stagnation, aggregation or tumor formation at a place. As one by one *dhatu* is involved and *saamata* is formed due

to *dhatavagnimandya*, cancer can be said as *dhatugata vyadhi*.

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