AYURVEDIC DESCRIPTION OF LUNG CANCER W.S.R. TO SROTODUSTI

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ABSTRACT

Ayurvedic Medicine is about restoring balance and allowing the body’s inherent self-healing process to occur. Many of today’s most advanced medical techniques are based on Ayurvedic Medicine. "The normal microenvironment prevents premalignant cells from becoming completely malignant. But when the microenvironment becomes abnormal, it not only allows these cells to become malignant, but also may initiate tumors." This microenvironment is clearly described in Ayurvedic texts in form of srotas, and lung cancer is directly linked to pranavah srotas. Understanding lung cancer with Ayurvedic perspective and planning treatment modalities for integrated approach will help in vanishing the disease.

Keywords: Pranavaha srotas, Phupphusa, siragranthi, srotodusti, lung cancer.

INTRODUCTION

The word ‘srotas’ is derived from ‘Su-sravane’ means which to ooze, to exude, to permeate, and filter. ‘Sravanat-srotamsi’ means the nutrients are supplied to the tissues through process of transduction and at this level, they are known as srotas.¹ Ayurveda, the oldest Indian medical system understands cancer as the derangement of tridosha as a whole of neuro-humoral, metabolic and nutritional imbalance that causes loss of mutual coordination in homeostasis resulting critical condition in tissue proliferation. Ayurveda defines these changes as “ARBUDA” a mass of tissue growth independent of function. Origin of Phuphusa is “Shonitaphen prabhavah phuphusah” described in Sushrut Samhita.²

The word cancer is derived from the Greek meaning “CRAB” which was used in medical term CANKER applied to eroding ulcers, means by large no. of prominent veins surrounding a growth suggesting a picture like “claws of a crab”.³ Cancer originates due to metabolic changes. Vata dosha is responsible for cell division ‘Vayurvibhajati’.⁴ Aggravation of vata dosha and suppression of kapha doshas or both the doshas interacting with one another may result in proliferation of cells. However, the Ekadesavriddhi (growth at a specific part) is a part of abnormal cell division resulting in benign or malignant tumors.

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not only allows these cells to become malignant, but also may initiate tumors.” This microenvironnement is clearly described in Ayurvedic texts in form of srotas, lung cancer is directly linked to vitiation of Pranavaha Srotas and Mansavaha Srotas. Lung Cancer (Phuphusarbuda) is the uncontrolled growth of abnormal cells in one or both lungs. These abnormal cells do not carry out the functions of normal lung cells and do not develop into healthy lung tissue. As they grow, the abnormal cells can form tumors and interfere with the functioning of the lung, which provide oxygen to the body via the blood.

**Pranavaha Srotas and Mansavaha srotas in classical Texts:**

In Ayurvedic text, 'Hridya and Mahasrotas' (central cavity or alimentary tract) are the sites of origin (controlling organ) of the channels carrying Pranayau (vital breath). The characteristic manifestations of the vitiation of these channels are too long or too restricted, aggravated, shallow or frequent respirations associated with sound and pain. Pranavahasrotas (channels carrying vital breath) get vitiated by wasting, suppression of natural urges, indulgence in unctuous things, performance of exercise while hungry, and such other harmful regimens. Therapies for the treatment of the vitiation of Pranavaha srotamsi (channels carrying vital breath, water and food) is the same as those described for the treatment of respiratory disorders. Carrying channels are two, their root being ‘Hridya and Rasavahini dhamanis’ if injured, it causes crying, bending, fainting, giddiness, trembling or death. ‘Snayu and Twaka’ (ligaments and skin) are the sites of origin of the (channels carrying components of muscle tissue) Mansavaha srotas. These channels are vitiated by the intake of deliquescent, gross and heavy food and by sleeping immediately after meals.

**SROTODUSTI:**

Four types of manifestation of srotodusti occurs viz. Atipravritti (increased activity), Sanga (obstruction), Siragranthi (aneurysm), and Vimargagamana (opposite direction). These four types of srotodusti may occur either individually or in combined form. Out of these four, sanga or so called srotorodha, give rise to most of the diseases.

1. **Atipravritti**- It is defined as atishayenapravrittithi. Increased activity of one or more dhatu, doshas, srotas, malas. Eg: Bahumutrata in prameha, Atidravalamapravritti in atisara, Rasa dhatuatipravritti in Jalodara, Atipravritti of rak- tadhatu in adhogaraktapitta.

2. **Sanga**- Also called srotorodha, opposite of the atipravritti. It is defined as apravrutti which means obstruction. Eg: Mutrakrichra is sanga of mutravahasrotas, Swedaavardhodha in Jwara, Sanga of Vata in Gulma, Sanga of purisha in Vibandha Sanga of Pitta due to kaphaavarana in- Shakashtrika Kamala, Sanga of purisha in Grahanipurvaroopavastha and Atipravritti of purisha in roopavastha.

3. **Vimargagamana** – It is defined as Unmargagama which means leaving its own path and entering into another path. All the elements like doshas, dhatus, malas, lasika, ambu, vasa can attain vimargagamanain different vyadhis. Eg: Entering of mala into mutramarga in bhagandara. In Udavarta – movement of apanavata upwards. In Chardi – movement of the food upwards. In Bhagandara–vimargagamana Apanavata, In Raktapitta – movement of rakta entering into mutravaha, purishavaha, Pranavaha and annavahasrotas.

4. **Siragranthi**- It is defined as Kutlabhaavatwam which means thickening, new growth or tumors. Eg: Granthi, Varicose veins, Aneurysm of an artery, Arbuda, Enlargements found in the bronchioles due to bronchiectasis, Arshas.

**Causes of lung cancer (Phuphusarbuda):**

In Ayurveda different types of arbuda are prescribed in various classical texts. These are vata, pita, kapha, rakta, meda and mamsarbuda. Lung cancer can be considered out of them. Most of the features of lung cancer are in parallel to vatarbuda, kapharbuda and mamsarbuda. Broadly the causes of arbuda given in Ayurvedic texts can be considered as causes for lung cancer too. Human body is made...
up of tridosha (vata, pitta and kapha), it is believed that equilibrium of vata, pitta and kapha ensure good health. If any of the factors of tridosha gets vitiated due to the changed dietary habit and life style, body become diseased. Excessive use of meat is considered to precipitate the formation of tumor described in Sushrut Samhita, musthi prahar (trauma) is another important factor for development of mamsarbuda. Vagbhata emphasizes that factors responsible for excessive formation of muscle and soft tissue (mams dhatu) may lead to the development of tumors and other pathological conditions. The genetic cause for the manifestation of cancer is also well documented in Ayurveda. Unwholesome diet (mithya ahara) and unwholesome regimen (mithya vihar) are the main reasons behind the rise in incidence of cancer. Cigarette smoking is undoubtedly the major risk factor for developing of lung cancer and accounts for 85-95% of all cases. To a lesser extent atmospheric pollution, and certain occupation's (radioactive ore and chromium mining) contribute.

Pathophysiology (Samprapti) of Lung Cancer according to Ayurveda:

According to Ayurvedic principles, the disease cannot 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 basis of Tridoshas. Agni or Pitta, which is present in each and every cell, is responsible for digestion and metabolism in human body. The decrease in agni is inversely proportional to the related tissue and therefore in arbuda, the decreased state of dhatwagni (deranged metabolism) will result in excessive tissue growth. Since the process of carcinogenesis starts nearly 10-15 years earlier. The pathogenesis of tumors is described according to Shad-kriyakala. When different types of carcinogens start stimulating the cell at gene level (Sanchyawastha). Then carcinogen interacts with the cell and start vitiating particular Doshas in the body (Prakopavastha). Later on, this leads to mutagenic changes and release its vitiated chemicals and enzymatic factors in the body system (Prasarvastha). The promoting agents act on such dormant cells and alter them at particular site resulting into the development of cancer (Sthan sanshraya, srotorodh & kha-vaigunya). The present knowledge suggests that the involvement of specific sites is due to particular cells receptors which are almost similar to Ayurvedic concept as mentioned previously. This stage is followed by vyakti i.e. poorvaroopa (Prodromal symptoms) and roopa (Symptomatology) (Vyakti) leading to formation of dwirarbuda and adhya arbuda (Distant and regional metastasis) (Bheda). Ayurvedic medicines seek to keep healthy all the channels or srotas in the body which transport the metabolic wastes from one point to another. Any impairment caused by toxins in the functioning of the srotas leads to many serious diseases such as cancer. The ancient sages believed that the maintenance of a healthy digestive system and regular bowel movement contributes to greater energy and liveliness in the body.
SAMPRAPTI GHATAKA:
Dosha : Kapha and Vata predominant
Dushya : Mamsa, Meda and Rakta
Srotas: Prana, Mamsa, Meda and Raktavaha
Sroto dushti: Atipravritti and Sira granthi
Agni: Jatharagni & Dhatwagni
Rogamarga: Aabhyantara
Udbhavsthana: Phupphusa (Lungs)
Adhisthana: Sixth layer of the Skin – Rohini
Pratyatma Linga: Mamso Pachaya Tu Shopham

CONCLUSION:
Microenvironment (Srotas) so in manifestation of lung cancer Pranavaha and Mansavaha Srotas play a major role. By knowing pathophysiology of lung cancer according to ayurvedic perspective of srotas involvement will lead to better cure of it. Once srotas involvement is certain in any type of cancer, it will ultimately constant a roadmap for its treatment. So, while doing treatment of lung cancer one should give emphasis on Pranavaha Srotas Mansavaha srotas mainly. Ones should diet and lifestyle occurrence to give emphasis on Pranavaha srotas and Mansavaha srotas.

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