

<https://doi.org/10.46344/JBINO.2023.v12i04.15>

ROLE OF SHALYA TANTRA TOWARDS THE MANAGEMENT OF ARBUDA

Dr. Nandkishor Tanhajirao Ranjave

Lecturer, Shalya Tantra Department, Mups Ayurved College, Hospital & Research Center Pundlik Nagar, Degaon Tq. Risod Dist. Washim.

ABSTRACT

Shalya tantra is an Ayurveda branch which is related with Ayurvedic surgery and provides many therapeutic regimens for the management of surgical conditions. The modern approaches of Shalya tantra utilizes for appendectomy, gall bladder removal, hernia repair and chronic ano-rectal diseases, etc. Ayurveda Shalya Chikitsa facilitate debridement of unhealthy mass/pus/dead cells, the minor surgery offers advantage of early recovery so patient can join routine daily works just after post-operative procedure with fewer or no complications, Ayurveda Shalya Chikitsa reduces chances of reoccurrence of infection. In the present article we are discussing regarding towards the management of arbuda.

Keywords: Shalya tantra , arbuda (cancer)

INTRODUCTION

Globally, the burden of new cancer cases is increasing day by day even after several advances made in treatment field of cancer. As per the WHO data, about 70% of all cancer death occurs in low and middle income country (<http://www.who.int>). Worldwide death from cancer is projected to continue to raise over 11 million in 2030. Every year in India, about 11 lakh new cases are registered and approximately 5 lakh patients die due to cancer. In India, it has been estimated that about 71% of deaths occur due to cancer belongs to 30-69 years age groups of people (Dikshit R et al., 2012). As etiological factors, tobacco consumption, low fibre diet intake, lack of physical activities, eating much fast food and alcohol intake are usually linked with prevalence of the cancer directly or indirectly (<http://www.cancerfoundationofindia.org>, <http://www.cancer.gov>). In addition, viral infections of HBV/HCV and HPV are also held responsible for about 20% of cancer deaths.

To manage the excessive proliferation of cells and to control the metastasis of abnormal cells by mutation (RCG Russel et.al. 2004) is still remained as a challenge before physicians. Now a day, multi modality treatment is being practised even then the outcome and prognosis is not found satisfactory due to poor awareness and late detection of cancer. The contemporary treatment like chemotherapy, radiotherapy and surgical intervention are still not affordable by poor patients and those receiving such therapy, they also need some adjuvant therapy like immunotherapy to overcome untoward

effects. At this juncture, Ayurveda can extend good support as a safe, effective and more affordable treatment to improve the overall quality of life (QOL).

As per Ayurveda, manifestation of various non inflammatory swelling occurs due to vitiation of Vata and Kapha Dosha and they are classified as Arbuda (tumour), Granthi (glandular swelling), Galaganda (cervical lymphadenopathy) etc. (Shastri A, 1995). One can correlate the Arbuda with cancer on the basis of its signs and symptoms. The definite aetiological factors of Arbuda are not defined in Ayurvedic classics but the causative factors defined for Granthi and Vranasopha have been considered for management of Arbuda. Acharya Sushruta has given more emphasis for surgical management of Adhyarbuda (tumour grows over the pre existing one), Dwirbuda (tumour grows simultaneously or one after other) and Mamsarbuda (fleshy tumour) (Singhal G.D, 1972, Ghanekar B, 1977) to improve the quality of life. He has also advised to go for eshansi Samudharet (En-block resection) of Arbuda to prevent recurrence. Maggots' therapy and Shodhana therapy have been advised in non operable conditions as palliative therapy.

"No disease is manifested without involvement of Tridosha" is the basic ideology of Ayurveda and one can control the vitiation of Tridosha with the help of herbal / herbomineral formulations. The formation of any Arbuda can occurs in any of dushya i.e. Rakta (blood), Mamsa (muscle) and Meda dhatu (fat) due to vitiation of Vata and Kapha dosha. The vitiated Vata and Kapha dosha produce Ama (autotoxin) by affecting the Jatharagni and Dhatwagni. That Ama

along with apakwa dhatu produces various dhatugat vikara in the form of Arbuda, Shopha, Granthi etc. by obstructing the Srotasa (channels).

Hence, the involvement of Agni, Ama and Srotavarodha are to be considered during the management of Arbuda. On the basis of such concept Arbudaharana Rasayana, as a folklore medicine, is being practiced by traditional vaidyas of Orissa for the management of Arbuda (cancer). For present study, total 10 patients of non operable malignant cases of scalp, vagina, oesophagus, colon, bladder and oral cavity were selected from the OPD of Dept. of Shalya-Tantra.

Shalya tantra also utilizes other equipments made from stone, wood, leaves, branches of trees and bones of dead animals, etc. Shalya tantra requiring aseptic conditions during surgical interventions and some precautions related to the post operative complication. These all aspects require complete knowledge of various clinical perspectives of Shalya tantra. The surgeon or technician must be well equipped with technical knowledge of surgical procedures and complications. Considering these all facts this article further summarizing literary or textual descriptions of Shalya tantra W.S.R. to the description of Samhitas. Ayurveda encompasses great ancient knowledge about the surgery and surgical interventions and their utilization for therapeutic purposes. In this regard Ayurveda put emphasis on surgical interventions for the management of different pathological conditions. The Ayurveda created Shalya Tantra as

specific branch for surgical purposes. Shalya Tantra presented surgical and para-surgical interventions for curing diseases and restoring optimum health status. Shalya Chikitsa requires some precautions while employing for the management of Gandamala, Arbuda, Ashmari, Stanarog and Mutravaadh, etc. The following precautions or suggestions advised while dealing with critical surgical conditions: } The selection of proper instruments prerequisite for surgical intervention. } Maintenance of sterilization of equipments is required. } Maintenance of aseptic conditions in surgical room for preventing chances of infections. } The correct surgical procedures need to be adopted with minimal invasion and maximum benefits. } The Marma points should be considered before surgical intervention to avoid complication. The dose and duration of anesthesia required especial attention mainly for critical conditions. } The presence of previous diseases or history of illness should be taken in consideration during the surgery. } Pediatric and elderly patient needs especial attention. The Shalya tantra utilizes various equipments as mentioned below for surgical procedure: • Shashtra as sharp instruments • Yantras as blunt instruments • Sutures for stitching purpose • Bandages, surgical cloth other equipments, etc. The pre-operative consideration of Shalya Chikitsa ensures complete preparation of surgery and makes comfort for patient as well as physician. The postoperative procedures prevent any chances of complication, provide complete health benefits of main surgical procedure and improve process of

healing. [5-7] Shalya Chikitsa for Specific Diseases Shalya Chikitsa used for many disease especially for ano-rectal problems such as; hemorrhoids, fistula-in-ano and pile, etc. Shalya Chikitsa helps to relieve symptoms of painful defecation, bleeding per rectum, discomfort in seating, constipation and burning sensation, etc Globally, the burden of new cancer cases is increasing day by day even after several advances made in treatment field of cancer. As per the WHO data, about 70% of all cancer death occurs in low and middle income country (<http://www.who.int>). Worldwide death from cancer is projected to continue to raise over 11 million in 2030. Every year in India, about 11 lakh new cases are registered and approximately 5 lakh patients die due to cancer. In India, it has been estimated that about 71% of deaths occur due to cancer belongs to 30–69 years age groups of people (Dikshit R et al., 2012). As etiological factors, tobacco consumption, low fibre diet intake, lack of physical activities, eating much fast food and alcohol intake are usually linked with prevalence of the cancer directly or indirectly

(<http://www.cancerfoundationofindia.org>, <http://www.cancer.gov>). In addition, viral infections of HBV/HCV and HPV are also held responsible for about 20% of cancer deaths. To manage the excessive proliferation of cells and to control the metastasis of abnormal cells by mutation (RCG Russel et.al. 2004) is still remained as a challenge before physicians. Now a day, multi modality treatment is being practised even then the outcome and prognosis is

not found satisfactory due to poor awareness and late detection of cancer. The contemporary treatment like chemotherapy, radiotherapy and surgical intervention are still not affordable by poor patients and those receiving such therapy, they also need some adjuvant therapy like immunotherapy to overcome untoward effects. At this juncture, Ayurveda can extend good support as a safe, effective and more affordable treatment to improve the overall quality of life (QOL). As per Ayurveda, manifestation of various non inflammatory swelling occurs due to vitiation of Vata and Kapha Dosha and they are classified as Arbuda (tumour), Granthi (glandular swelling). Galaganda (cervical lymphadenopathy) etc. (Shastri A, 1995). One can correlate the Arbuda with cancer on the basis of its signs and symptoms. The definite aetiological factors of Arbuda are not defined in Ayurvedic classics but the causative factors defined for Granthi and Vranasopha have been considered for management of Arbuda. Acharya Sushruta has given more emphasis for surgical management of Adhyarbuda (tumour grows over the pre existing one), Dwirbuda (tumour grows simultaneously or one after other) and Mamsarbuda (fleshy tumour) (Singhal G.D, 1972, Ghanekar B, 1977) to improve the quality of life. He has also advised to go for eshansi Samudharet (En-block resection) of Arbuda to prevent recurrence. Maggots' therapy and Shodhana therapy have been advised in non operable conditions as palliative therapy. "No disease is manifested without involvement of Tridosha" is the basic ideology of Ayurveda

and one can control the vitiation of Tridosha with the help of herbal / herbomineral formulations. The formation of any Arbuda can occur in any of dushya i.e. Rakta (blood), Mamsa (muscle) and Meda dhatu (fat) due to vitiation of Vata and Kapha dosha. The vitiated Vata and Kapha dosha produce Ama (autotoxin) by affecting the Jatharagni and Dhatwagni. That Ama along with apakwa dhatu produces various dhatugat vikara in the form of Arbuda, Shopha, Granthi etc. by obstructing the Srotasa (channels). Hence, the involvement of Agni, Ama and Srotavarodha are to be considered during the management of Arbuda. On the basis of such concept Arbudaharana Rasayana, as a folklore medicine, is being practiced by traditional vaidyas of Orissa for the management of Arbuda (cancer). F Outcome is the key of success in cancer management. As cancer is a leading cause of death recorded in the world. An integrative approach of treatment is the need of the time to improve the quality of life in non operable and non tolerable cancer cases to radiotherapy / chemotherapy. The Arbudaharana Rasayana (anubhuta yoga) formulation contains ingredients like Haratal (arsenic) (<http://www.wakehealth.edu>), a good source of anti-cancerous drug which helps to check the growth of tumour by inhibiting the mutation of the cells. Other ingredients like Guduchi (*Tinospora cordifolia*) and Haridra (*Curcuma longa*) (Ranjith M. S, 2008; Bharat B, 2003) have antioxidant, immuno-modulator, analgesic and anti inflammatory effects which might have

extended relief by reducing inflammation and pain. As it is considered that Amadosha and Srotavorodha are the known factors for causation of Shotha and Vedana (inflammation and pain), the Vydadhikaran Rasa (Rasatantra Sara, 1990) is capable to remove Srotavorodha by digesting Amadosha with increasing Dhatwagni (cellular metabolism) and rendered relief in the features of Shotha and Vedana. Due to dominance of Vata Dosh in older age and various addiction like smoking, tobacco chewing are the favourable factors for developing cancer. In this study 70% patients were older and addicted for smoking and tobacco chewing and they were developed cancers on different site. Socio-economical status of people may be related with the nutrition, immunity and overall health of a person. The data of this study also goes in favour of that and the causes of cancer may be attributed to the status of nutrition and immunity as it is obviously low in socioeconomically weak patients. Squamous cell carcinoma and adenocarcinoma were found more in this study which showed the involvement of the particular organs like head & neck, oesophagus, lungs, colon and urinary bladder, etc. It may have some relation with food and addiction habit of the persons. In Gujarat, tobacco in the form of Mawa - Masala, spicy and fast foods are the favourable items for routine consumption. These may be held responsible for causation of cancer by developing Amadosha and Srotavorodha with help of vitiated Vata and Kapha. The overall effect of the selected formulation in

the cancer patients was found satisfactory with no any untoward effect observed. CONCLUSION: Cancer is a major and global health problem and the outcome of any available therapy is still under the question, particularly in non operable cases of malignancies. The Arbudaharana Rasayana (Anubhuta yoga) is a potent formulation for providing symptomatic relief from Arbuda (cancer). The formulation was found effective to improve the quality of life (QOL) by rendering anti inflammatory, analgesic, anti oxidant and immuno-modulator activities.

REFERENCES:

Bharat B, Agarwal Anushree Kumar and Alok C. Bharti, (2003) Anticancer research, Anticancer Potential of Curcumin: Preclinical and Clinical Studies 23: 363–398
 Dikshit Rajesh, Gupta Praksh C, Chinthanie Ramasundarahettige, (2012) Cancer mortality in India: a nationally representative survey ,The Lancet, volume no 379, issue, 9828,Pages 1807–1816.
 Ghanekar Bhaskar Govind, (2008) Sushruta Samhita – with Ayurveda Rahasya Deepika Vyakhya, New Delhi, Meherchand laxman Das Publications, Nidansthan, page no 176
<http://www.who.int/mediacentre/factsheets/fs297/en/>, Review on cancer, WHO

Report accessed on February 18, 2013
<http://www.cancerfoundationofindia.org>, accessed on February 28, 2013 Kaviraj Dr.

Ambikadutta Shastri, (1995) Sushruta Samhita (Purvardha), Ayurveda Tatwa Snadipaika Hindi Vyakhya, 9th edition, Varanasi, Chaukhamba Sanskrit Sansthan, Nidansthan, page no 270

Ranjith M. S., Ranjitsingh A.J.A., Shankar S. Gokul, Vijayalaxmi G. S., K. Deepa and Singh Sidhu Harcharan, (2008) Enhanced Phagocytosis and Antibody Production by *Tinospora cordifolia* A new dimension in Immunomodulation., African Journal of Biotechnology Vol. 7 (2), pp. 081–085.

Rasatantra Sara evam Sidhiproyoga Samgraha, Srikrishna Gopal Ayurvedashram, Ajmer 1990 vol-1, page no 283.

RCG Russel, Norman S Williams, Christopher JK (2004), Bailey & Love's Short Practice of Surgery, 24th edition, London, page no 213

Singhal G.D., Sushruta Samhita English translation, (1972) Delhi, Chaukhamba Sanskrit Pratisthan, 1 st edition, Vol 3, page no 169.