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Review Article

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Bridging Ancient Wisdom and Modern Oncology: Ayurvedic formulations for Arbuda in context of Cancer Management

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Introduction: Ayurveda, the traditional Indian system of medicine, offers a holistic and nature-aligned perspective on health and disease. Arbuda is considered analogous to malignancies, including carcinoma and sarcoma. Cancer, now the leading global cause of death, is increasingly prevalent due to both intrinsic and extrinsic factors, including genetics, lifestyle, and environmental exposures. Ayurveda attributes the etiology of Arbuda and the influence of carcinogenic factors such as Ama, Visha, and Viruddha Ahara, which disrupt cellular homeostasis and immunity. While conventional treatments are effective, their non-selective cytotoxic effects can lead to considerable adverse outcomes. Ayurvedic therapies, particularly herbal formulations, may offer complementary benefits by mitigating treatment-induced side effects and promoting systemic recovery. This study seeks to catalog classical Ayurvedic formulations and single drugs referenced in the context of Arbuda, with the aim of exploring their integrative potential in preventive, palliative, or supportive cancer care.

Materials and Methods: This study involved a systematic review of classical Ayurvedic texts including Bruhatri and Laghutrayi, alongside 25 Nighantus and other Samhits. Electronic databases were searched using keywords "Arbuda".

Results: The review identified 35 formulations and three single drugs indicated for Arbuda. Single classical herbs such as Sadapushpaa, Vanatrapushi, and Upodika have shown potential anticancer activity in recent studies.

Discussion: Ayurvedic management of Arbuda employs a multifaceted approach targeting diverse pathogenic factors. This study emphasizes the potential role of classical formulations and single-drug therapies in integrative oncology and palliative care.

Keywords: Ayurveda, Arbuda, Cancer, Ayurvedic formulations, Sadapushpa, Vanatrapushi, Upodika

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Introduction

Ayurveda is a system of medicine that elucidates intrinsic nature of human beings through natural principles and methods, and provides guidance on maintaining health through natural practices. *Ayurveda's* principles are rooted in laws of nature. The health-promoting, disease-preventive, and rejuvenative strategies within Indian medical systems have garnered increasing global attention and recognition. Among numerous pathological conditions documented in *Ayurvedic* literature, one notable example is *Arbuda*. In *Ayurveda*, cancer (encompassing both carcinoma and sarcoma) aligns closely with concept of *Arbuda*.

Cancer is one of the deadliest challenges spreading drastically in 21st century, has now officially become the most dangerous killer in the world according to the World Health Organization. It is a leading cause of death worldwide, in India, its incidence is about 1.42 million in 2022 which accounted for 9.16 lakh death in year 2022.**[1]**

With an anticipated 2.3 million new cancer cases (11.7%), female breast cancer has passed lung cancer as the most often recognised malignancy, followed by lung (11.4%), colorectal (10.0%), prostate (7.3%), and stomach (5.6%) cancers. Although mortality differed by two times more for male then for females.**[2]**

Approximately one-third of cancer-related mortalities are attributable to lifestyle factors, including tobacco use (both smoking and chewing), elevated body mass index (indicative of obesity and metabolic disorders), alcohol consumption, insufficient intake of fruits and vegetables (resulting in malnutrition and subsequent cellular oxidation), and inadequate physical activity (which contributes to metabolic stress and chronic inflammation). Cancer causing infections, such as human papillomavirus and hepatitis, are responsible for approximately 30% of cancer cases in low and lower middle income countries including India.**[3]**

Earliest & foremost record could be seen in *Atharva Veda*, where disease was nomenclature as *Apachi (Lymphadenitis).* Tumors in *Ayurveda* are described using terms such as *Arbuda* (tumour/cancer), *Apaci*, *Granthi* etc. Several disease conditions with pain, causative factors, site of origin, signs & symptoms which simulate cancer.

Dushtagranthi (malignant cyst), *Dushtavrana* (malignant wound), *Dustasopha* (malignant edema), and *Dushtavisarpa* (malignant erysipelas) in the breast can be correlated with breast cancer (Seethal P et al., 2019). These terms refer to various forms of swelling or masses that may indicate the presence of a tumor. *Arbuda* primarily involving *Rakta*, *Maamsa*, and *Medo Dhatu* dysfunction, with both intrinsic (genetic and constitutional) and extrinsic (diet, environment, carcinogens) causes contributing to its pathogenesis. Carcinogens - chemical, physical (radiation), hormonal, and biological (e.g., viruses) - act upon the cellular constitution by disrupting *Agni* (metabolic fire), *Tridosha*, *Ojas*, *Manas*, and ultimately *Prakriti*, This altered cell, once detached from its *Jeevatma* (individual's vital essence), behaves autonomously, proliferates uncontrollably, and invades surrounding tissues initiating dysplasia and malignancy. Unwholesome diets and lifestyle contribute to *Vishama-Dhatu* (abnormal tissues) formation, which are misidentified as non-self by immune cells, this leads to antigen presentation via HLA/MHC pathways and triggers inappropriate immune responses, including hypersensitivities in genetically predisposed individuals. *Arbuda* is both a distinct disease and a manifestation of other underlying conditions as *Arsha*, *Grahini Roga*, *Netra Roga*, *Gandmala*, *Apchi*, *Granthi*, *Kushta* etc.

Therefore, before initiating treatment for *Arbuda*, it is crucial to thoroughly ascertain its aetiology to ensure precise and effective management. The causative factors of cancer can carcinogens (*Ama, Visha*, *Dushivisha*, *Viruddaahar*, *Mana Dushti*) directly or as a manifestation of long term tissue inflammation act on an individual's *Prakriti* (biological constitution), thereby altering the cellular nature and initiating the pathological transformations associated with cancer development.**[4]**

In *Ayurveda* treatment of *Arbuda* (tumor or cancer) encompasses various therapeutic approaches including *Shamana*, *Shodhana* (cleansing therapy), surgical interventions, *Rasayana* therapy and palliative care.

Shamana therapy involves the use of internal and external medications to the specific *Dosha* imbalances and the stage of the disease. If there is an excess of *Doshas*, *Shodhana* therapy is employed, which aims to detoxify and balance body.

In cases of external growth, surgical procedures such as *Kshara* (alkaline applications), *Shastra* (surgical - *Chedanadi*) and *Agni* (cauterization) are used to address the abnormal tissue or tumor.

It is understood that if *Arbuda* is not adequately treated, there is a risk of recurrence. Therefore, interventions such as *Kshara* and *Agni* are crucial in preventing tumor from regrowing as per *Acharya Sushrut*. *Rasayana* therapy, which is designed to rejuvenate and nourish body's tissues (*Dhatus*), helps to replenish those lost during disease process and strengthens immune system to combat disease. This therapy supports overall vitality and enhances body's natural healing mechanisms. Treatment of *Arbuda* is also same as advocated for *Granthi* both do not have much difference in location, aetiology, signs, *Dosha*, *Dushya*.

The primary treatment modalities for cancer in conventional medicine encompass surgery, chemotherapy, radiation therapy, targeted therapy, and immunotherapy. Chemotherapy employs pharmacological agents to eliminate cancer cells, while radiation therapy utilizes high-energy radiation to target and destroy cancer cells or inhibit their proliferation. However, both treatments can also have detrimental effects on healthy cells, particularly those that divide rapidly. Since chemotherapy drugs affect healthy, rapidly dividing cells, such as those in the hair follicles, gastrointestinal system, and bone marrow, they can induce a broad spectrum of side effects, including hair loss, fatigue, pain, neutropenia, anemia, nausea, and vomiting. These side effects can significantly compromise a patient's quality of life. **[5]**

Ayurveda treatments, particularly herbal medicine, have gained attention for their ability to complement conventional cancer treatments by helping manage side effects and support recovery. This holistic framework of *Ayurveda* considers the interdependence of the body, mind, and spirit in the processes of health maintenance, health promotion, and the treatment of diseases. By integrating *Ayurveda* principles with conventional cancer medical practices, patients can benefit from a more comprehensive and synergistic approach to healthcare.**[6]** Here is an attempt to collect formulations and single drugs mentioned in context to *Arbuda*, so that we can use them in integrative, preventive or palliative care.

Aim and Objectives

1. To systematically compile the single drug and formulations indicated for the management of *Arbuda* (Cancer) as documented in classical *Ayurvedic literature.*
2. To show the importance of integrative, preventive or palliative care of cancer through *Ayurveda*.

Materials and Methods

A comprehensive and systematic literature review was conducted to explore *Ayurvedic* formulations and single drugs indicated for *Arbuda* (tumor/cancer) as described in classical and contemporary sources. The review included both classical texts and modern scientific databases.

Primary data was collected from authoritative literature, including *Brihattrayi* (*Charaka Samhita, Sushruta Samhita, Ashtanga Samgraha/Ashtanga Hridaya*) and *Laghutrayi* (*Sharangadhara Samhita, Bhavaprakasha, and Madhava Nidana*). Additionally, twenty-five e-*Nighantus* (lexicons) were consulted, which included: *Abhidhanamanjari, Abhidhanaratnamala, Amarakosha, Ashtanganighantu, Kaiyadevanighantu, Camatkaranighantu, Dravyagunasangraha, Dhanvantarinighantu, Nighantushesha, Paryayaratnamala, Bhavaprakashanighantu, Madanapalanighantu, Madanadinighantu, Madhavadravyaguna, Rajanighantu, Rajavallabhanighantu, Laghunighantu, Shabdacandrika, Shivakosha, Siddhamantra, Siddhasaranighantu, Shodhalanighantu, Sushrutanighatu, Hrdudayadipakanighantu.* In addition to these, classical compilations such as *Sahasrayogam*, *Bhaishajya Ratnavali*, and *Chakradatta* were also thoroughly examined.

A total of 33 polyherbal formulations and 3 single drugs cited with reference to *Arbuda* were identified and extracted based on their mention in the above texts.

In parallel, a structured search of electronic biomedical literature databases was undertaken. Online databases including PubMed (MEDLINE), Google Scholar, ScienceDirect, BMC, MEDSCAPE, and SCOPEMED were searched using keywords such as "*Arbuda*", "Cancer", "*Sadabahar*", "*Vanatrapu*", and "*Upodika*". These keywords were also combined using Boolean operators (AND, OR) and their corresponding MeSH terms to expand the search scope and ensure comprehensive coverage.

Additionally, relevant books including Unveiling the Truth in Ayurveda, and official websites of organizations such as the World Health Organization (WHO) were accessed for supplementary information.

All identified sources from digital databases were initially screened by reviewing their titles and abstracts. Articles deemed potentially relevant were further assessed through full-text analysis. Only those sources providing direct or contextual reference to the management of *Arbuda* in *Ayurveda* were included for detailed review. The final selection of literature underwent a rigorous evaluation to ensure scientific relevance, authenticity, and alignment with the review objectives.

This entire review and data collection process was conducted in March 2023.

Observations and Results

An in-depth analysis of classical literature reveals a wide spectrum of references pertaining to the diagnosis and therapeutic management of *Arbuda* (tumor/neoplasm). Among the *Brihattrayi*, the *Charaka Samhita*[7] provides significant insight into the management of *Arbuda*, incorporating both *Shamana* (palliative) and *Shodhana* (purificatory) treatment modalities. Notably, two specific formulations indicated for *Arbuda* are documented within the text and are listed in Table no. 1. The *Sushruta Samhita*, known for its surgical orientation and detailed pathological descriptions, presents a comprehensive framework for the management of *Arbuda*. It emphasizes the importance of *Dosha*-specific approaches, thereby advocating individualized treatment protocols based on the predominant vitiated *Doshas*. This text serves as a foundational reference for understanding the etiopathogenesis and management strategies for tumors from a perspective. Within the *Ashtanga Samgraha,*[8] four formulation specifically indicated for *Arbuda* has been identified and is presented in Table no. 2.

This text, which synthesizes therapeutic principles from earlier treatises, contributes to pharmacological understanding of *Arbuda* treatment in broader cont. of systemic care. From *Laghutrayi*, *Sharangadhara Samhita*[9] contributes four formulation indicated for *Arbuda* as listed in Table 3.

These formulations emphasize the use of readily available herbs and simpler preparations, making them significant in practical clinical application. Among the classical compilations of compound formulations, *Sahasrayogam*[10] documents four formulations with specific indications for *Arbuda*, included in Table no. 4. Similarly, the *Bhaishajya Ratnavali,*[11] a renowned compendium of therapeutics, enlists twenty three formulations directed towards *Arbuda* treatment, which are enumerated in Table no. 5. These texts are critical for their detailed dosage, preparation methods, and therapeutic indications. The *Cakradatta,*[12] another pivotal text in pharmaco-therapeutics, provides the most extensive reference among these sources, documenting fifteen formulations associated with the treatment of *Arbuda*. These are systematically catalogued in Table no. 6 and reflect a broad therapeutic spectrum encompassing internal medications and supportive measures. Furthermore, contemporary scholar Prof. Priyavrat Sharma[13] has highlighted two medicinal plants with relevance to *Arbuda*, which are specified in Table no. 7. Among these, three single herbs - *Sadapushpaa*, *Vanatrapushi*, and *Upodika* - are explicitly mentioned in relation to cancer in literature and have demonstrated therapeutic potential in contemporary research.

Arbuda may also arise as an advanced complication of certain chronic diseases. The revised pathological process, as previously described with new observations, is represented in the following flow diagram described in figure 1 to illustrate these interrelationships of disease with *Arbuda* in advanced stage. In such instances, specific formulations may provide targeted therapeutic effects by acting on the *Adhikarana* (pathological site) with enhanced precision. As in a patient with a chronic dermatological condition such as *Kushta* (skin disease), the subsequent development of malignancy (*Arbuda*) may be managed using formulations such as *Khadirarishta*, *Panchatikta Ghrita Guggulu*, *Rudra Taila*, or *Kandarpasara Taila*. These formulations have demonstrated therapeutic efficacy in addressing both primary dermatological condition and its malignant transformation, due to their dual-action pharmacodynamics. Based on analysis, it can be postulated that certain diseases described in classical literature - such as *Kushta* (skin disorders), *Rajayakshma* (a condition analogous to tuberculosis),

Netra Roga (ocular disorders), *Visha* (toxicity/poisoning), *Arsha* (hemorrhoids), *Amavata* (rheumatoid arthritis-like condition) may exhibit pathological features or progression patterns that, in advanced stages, share similarities with those observed in cancer (*Arbuda*). This observation warrants further in-depth investigation to explore potential correlations between these disease entities and neoplastic conditions. Such research could offer valuable insights into the early diagnosis and management of cancer from a perspective. The classical formulations used in *Arbuda* associated with each of these conditions have been compiled and are presented in Table 8, providing a foundational reference for future exploratory and clinical studies. In classical literature, several formulations have been explicitly indicated for the management of *Arbuda* (a term broadly correlating with tumor or neoplastic growths in contemporary medical understanding). These traditional remedies have been employed for centuries, grounded in the principles of *Doshic* balance, purification, and tissue rejuvenation. Among the prominent formulations, *Chandraprabha Vati*, *Kanchanara Guggulu*, and *Svarjikadi Lepa* are frequently cited for their therapeutic efficacy in the context of *Arbuda*.

Single medicinal plants such as *Vanatrapushi* (*Podophyllum hexandrum* Royle), a medicinal plant native to the lower Himalayan region, exhibits notable anticancer activity primarily due to its high lignan content, particularly podophyllotoxin.**[14]** This compound inhibits microtubule assembly, induces apoptosis in cancer cells, and demonstrates efficacy against lung, testicular, ovarian, and breast cancers.**[15]**

Upodika (*Basella rubra* Linn.), commonly known as Malabar spinach or Red vine spinach, has demonstrated promising anticancer potential attributed to its rich composition of bioactive compounds such as flavonoids, phenols, and betalains. Methanolic extracts of B. rubra have exhibited cytotoxic effects against human cancer cell lines, notably Hep3B and HeLa, with IC_{50} values of 47.61±3.23 µg/mL and 70.29±2.87 µg/mL, respectively. In addition to its cytotoxic properties, the plant's extracts possess significant antioxidant activity, which may contribute to the inhibition of cancer cell growth and proliferation, alongside notable antimicrobial effects against various pathogens.**[16]**

Sadapushpaa (*Lochnera rosea* Linn.), commonly known as *Catharanthus roseus*, has been utilized in *Ayurvedic* practice for centuries, long before conventional science recognized its therapeutic potential. Recent pharmacological research has confirmed that C. roseus possesses significant anticancer activity, primarily attributed to its rich content of bioactive alkaloids. Key anticancer compounds isolated from this plant include vinblastine, vincristine, vinorelbine, and vindesine.**[17]** Vinblastine is employed in treatment of Hodgkin's disease, testicular germ cell cancer, and various hematologic malignancies through its mechanism of inhibiting cell division and reducing proliferation of abnormal white blood cells. Vincristine has demonstrated efficacy against acute leukemia, lymphomas, and other cancers by binding specifically to tubulin, thereby arresting cell division and promoting apoptosis in malignant cells. Similarly, vinorelbine is utilized in management of solid tumors, lymphomas, and lung cancers, while vindesine is primarily indicated in treatment of acute lymphocytic leukemia. Furthermore, extracts of C. roseus have exhibited potent antioxidant activity, which contributes to reducing oxidative stress, a known factor in carcinogenesis.**[18]**

Given historical significance and pharmacological potential demonstrated by C. roseus, it is imperative that similar rigorous scientific investigations be conducted on other single medicinal plants and classical formulations described in *Ayurvedic* literature with respect to *Arbuda*. Systematic experimentation and clinical validation of these could contribute substantially to development of effective anticancer therapeutics. Such research may also facilitate creation of formulations aimed at prevention, supportive care, and palliative treatment for cancer patients, thereby enhancing their quality of life and offering complementary avenues alongside conventional therapies.

Table 1: Formulation mentioned in *Charak Samhita*.

SN	Formulations (Yoga)	Adhikara (Main Indications)	Application	Kalpana (Form)	Reference	Page No.
1.	Abhayarishta	Arsha chikitsa	Internal	Arishta	Ch. Chi 14/ 143	533
2.	Mahaagandhaha steenam Agadah	Visha chikitsa	Internal External – on skin, Anjana	Panak, Lepa	Ch. Chi 23/ 86	765

Table 2: Formulation mentioned in *Ashtanga Samgraha.*

SN	Formulations (Yoga)	Adhikara (Main Indications)	Application	Kalpana (Form)	Reference	Page No.
1.	Abhayarishta	Arsha Chikitsa	Internal	Arishta	As. Sa. Chi 10/19	385

Table 3: Formulation mentioned in *Sarngadhara Samhita.*

SN	Formulations (Yoga)	Adhikara (Main Indications)	Application	Kalpana (Form)	Reference	Page No.
1.	Chandraprabha Vati	Arsha Roga Chikitsa Netra Roga Arbuda Roga	Internal	Vati	S.S. Madhayam Khanda 7/46	201
2.	Kanchanar Guggulu	Galagandadi Roga Chikitsa	Internal	Vati	S.S. Madhayam Khanda 7/99	207
3.	Apchinashak Lepa (2)	Arbuda Roga	External	Lepa	S.S. Uttar Khand Khanda, 11/100	259
4.	Khadirarishta	Kushta Roga Chikitsa	Internal	Arishta	S.S. Madhayam Kahand 10/ 66	259

Table 4: Formulation mentioned in *Sahasrayogam.*

SN	Yoga (Formulations)	Adhikara (Main Indications)	Application	Kalpana (Form)	Reference	Page No.
1.	Panchatiktaa Ghritaguggulu	Kushta Roga Chikitsa	Internal	Ghrita/Churna	S.Y. Ghrita Kalpna	60
2.	Khadirarishta	Kushta Roga Chikitsa Arbuda Roga	Internal	Arishta	S.Y. Arishta Prakarana	235
3.	Gandira Rasayana	Arbuda	Internal	Leha	S.Y. Leha Prakarana	287
4.	Brihat Madhusnuhi Rasayana	Arbuda	Internal	Leha	S.Y. Leha Prakarana	292

Table 5: Formulation mentioned in *Bhaishajya Ratnavali.*

SN	Formulations (Yoga)	Adhikara (Main Indications)	Application	Kalpana (Form)	Reference	Page No.
1.	Chandraprabha Vati	Arsha Roga Chikitsa Netra Roga Arbuda Roga	Internal	Vati	B.R. 9/226	322
2.	Agni Ghrita	Agnimandya Chikitsa	Internal	Ghrita	B.R. 10/287	359
3.	Lavangadi Churna	Rajyakshma Chikitsa	Internal	Churna	B.R. 14/25	412
4.	Tryambakabhram	Swarabhedachikitsa	Internal	Vati	B.R. 17/11	476
5.	Nidigdhik Avaleh	Swarabheda Chikitsa	Internal	Leha	B.R. 17/33	477
6.	Amavatari Vati	Aamvatchikitsa	Internal	Vati	B.R. 29/69	619
7.	Dravakarso Mahan (Iii)	Plihayakrida Rogachikitsa	Internal	Rasa	B.R. 41/212	786
8.	Trivritadi Ghrita	Vriddhi Roga Chikitsa	Internal	Ghrita	B.R. 43/99	819
9.	Matravahakketa Lepa	Galagandadi Rogachikitsa	External	Lepa	B.R. 44/41	827
10.	Svarjikadi Lepa	Galagand Gandmala Apchi Granthi Arbuda Chikitsa	External	Lepa	B.R. 44/42	827
11.	Arbudhara Lepa	Galagandadi Roga Chikitsa	External	Lepa	B.R. 44/55	829
12.	Raudra Rasa	Galagandadi Roga Chikitsa	Internal	Rasa	B.R. 44/60	829
13.	Kanchanar Guggulu	Galagandadi Roga Chikitsa	Internal	Vati	B.R. 44/68	830
114.	Gunjadi Taila	Galagand Gandmala Apchi Granthi Arbuda Chikitsa	Internal	Tail	B.R. 44/81	831
15.	Nityananda Rasa	Shilipadchikitsa	Internal	Vati	B.R. 45/35	836
16.	Saureshwar Ghritam	Shilipad Chikitsa	Internal	Ghrita	B.R. 45/47	837
17.	Panchatiktaaghritaguggulu	Kushta Roga Chikitsa	Internal	Ghrita/Churna	B.R. 54/236	904
18.	Rudra Tailam	Kushta Roga Chikitsa	External	Tail	B.R. 54/333	912
19.	Kandarpasara Tailam	Kushta Roga Chikitsa	External	Tail	B.R. 54/362	913
20.	Khadirarishta	Kushta Roga Chikitsa	Internal	Arishta	B.R. 54/369	913
21.	Triphala Ghanghritam Mahat	Netra Roga Chikitsa	Internal	Ghrita	B.R.	1013
22.	Triphala Ghritam	Netra Roga Chikitsa	Internal	Ghrita	B.R. 64/253	1014
23.	Upodikaras	Galagandadi Roga Chikitsa	Internal External	Lepa, Upnaha	B.R. 44/53-54	828

Table 6: Formulation mentioned in *Cakradatta.*

SN	Formulations (Yoga)	Adhikara (Main Indications)	Application	Kalpana (Form)	Reference	Page No.
1.	Agni Ghrita	Agnimandya Chikitsa	Internal	Ghrita	Cd. 6/48-51	96
2.	Lavangadi Churna	Rajyakshma Chikitsa	Internal	Churna	Cd. 10/19-21	126
3.	Saureshwar Ghritam	Shilipad Chikitsa	Internal	Ghrita	Cd. 42/29	354
4.	Svarjikadi Lepa	Galagand Gandmala Apchi Granthi Arbuda Chikitsa	External	Lepa	Cd. 41/46	348
5.	Gunjadi Taila	Galagand Gandmala Apchi Granthi Arbuda Chikitsa	Internal	Tail	Cd. 41/37	346
6.	Arbudhara Lepa	Galagandadi Roga Chikitsa	External	Lepa	Cd. 41/59	350
7.	Haridradi Lepa	Galagand Gandmala Apchi Granthi Arbuda Chikitsa	External	Lepa	Cd. 41/61	350
8.	Upodika	Galagand Gandmala Apchi Granthi Arbuda Chikitsa	External	Lepa, Wash	Cd. 41/57 -58	350
9.	Panchatiktaa Ghritaguggulu	Kushta Roga Chikitsa	Internal	Ghrita/Churna	Cd. 50/118-121	404
10.	Brhat Vasadi Quath	Netra Roga	Internal	Quath	Cd. 59/48-50	489
11.	Sukha Varti	Netra Roga	External	Varti	Cd. 59/108-109	497
12.	Vyosadya Vartti	Netra Roga	External	Varti	Cd. 59/119	498
13.	Chandraprabha Vati	Arsha Roga Chikitsa Netra Roga Arbuda Roga	Internal	Vati	Cd.	499
14.	Nripavallabha Tail-Ghrita	Netra Roga	External Internal	Tail-Ghrita	Cd. 59/191-197	507
15.	Siva Gudika	Rasayana	Internal	Vati	Cd. 66/172-193	592

Table 7: Medicinal plants mentioned as single drug in Priyavrat Sharma in *Arbuda*

SN	Medicinal Plants	Latin Name/ Family	Adhikara (Main Indications)	Rasa	Guna	Virya	Vipaka	Active ingredient	Page No.
1.	Sadapushpaa	Lochnera rosea Linn. Apocynaceae	Rakta Arbuda	Kashaya, Tikta	Laghu,Ruksha	Ushna	Katu	Vincaleukoblastine, Vincristine and Leurosine	831
2.	Vanatrapushi	Podophyllum hexandrum Royle Berberidae	Rakta Arbuda	Tikt, Katu	Laghu,Ruksha,Tikshna	Ushna	Katu	Podophyllotoxin	833

Table 8: Disease-wise classification of formulations indicated for the management of *Arbuda*.

SN	Disease	Formulation / Single drug
1.	Kushta	Khadirarishta Panchatikta Ghrita Guggul Rudra Taila Kandarpasara Taila
2.	Rajyakshmachikitsa	Lavangadi Churna
3.	Netra roga	Chandraprabha Vati Triphala Ghrita Triphala Ghan Ghrita Mahat Brihat Vasadi kwath Sukha Varti Vyosadya varti Nripavallabha Tail-Ghrita
4.	Visha	Mahaagandhahasteenamagadah
5.	Arsha	Abhayarishta Chandraprabha Vati
6.	Grahini Roga	Shrinripathivallabharas
7.	Agnimandya Chikitsa	Agnigrita
8.	Swarabheda Chikitsa	Tryambakabhram Nidigdhik Avaleh
9.	Aamvatchikitsa	Amvatari Gutika
10.	Plihayakrida Rogachikitsa	Dravakarso Mahan (III)
11.	Vriddhi Roga	Trivritadi Ghrita

12.	Galagandadi Roga	Matravahakketa Lepa Swarjikadi Lepa Upodikarasa Arbudharau Lepa Raudra Rasa Kanchanar Guggulu Gunjagham Taila Haridra Lepa
13.	Gandmala	Svarjikadi Lepa Arbudaharo Lepa Haridra Lepa Gunjadya Taila Upodika
14.	Apchi	Svarjikadi Lepa Arbudaharo Lepa Haridra Lepa Apchinashak Lepa (2) Gunjadya Tailam Upodika
15.	Granthi	Svarjikadi Lepa Arbudaharo Lepa Haridra Lepa Gunjadya Taila Upodika
16.	Arbuda	Chandraprabha Vati Kanchanar gugglu Svarjikadi Pralepa Arbudaharo Lepa Haridra Lepa Apchinashak Lepa (2) Gunjadya Taila Sadapushpaa Vanatrapushi Upodika

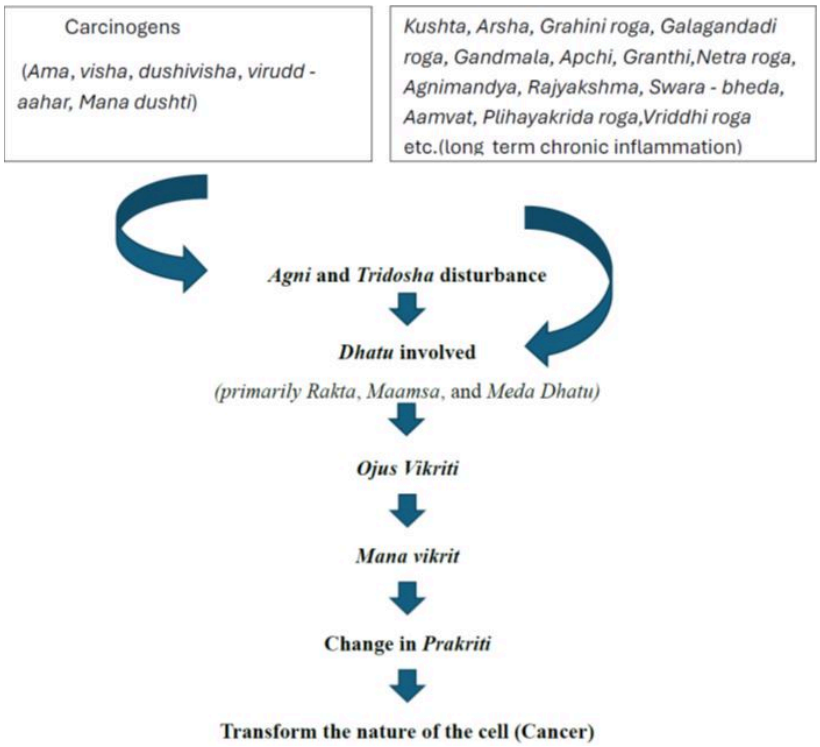

Figure 1: Flow diagram of pathology of Cancer (*Arbuda*)

Discussion

Cancer is a multifactorial disease influenced by various risk factors that converge on common pathological pathways, including DNA damage, oxidative stress, epigenetic alterations, and chronic inflammation. Oxidative stress, often exacerbated by environmental exposures, induces genetic mutations contributing to malignancies such as colon, lung, and breast cancer.**[19]**

Dietary habits, particularly those high in processed foods and sugars, promote systemic inflammation and insulin resistance, elevating the risk of colorectal, pancreatic, and breast cancers.**[20]** Ultraviolet (UV) radiation from sun exposure directly damages DNA in skin cells, leading to skin cancers such as melanoma.**[21]** Persistent inflammation from conditions like gastritis or inflammatory bowel disease can initiate tumorigenesis in related organs. **[22]** Chronic diseases - including diabetes, obesity, and viral infections such as HPV and HBV - further compound cancer risk through metabolic dysregulation and immune.**[23]** Additionally, lifestyle and environmental exposures, such as smoking, toxins, and inherited genetic mutations, significantly contribute to carcinogenesis.**[24]** Understanding the interplay among these factors is essential for informing comprehensive cancer prevention and therapeutic strategies. Classical texts present a comprehensive pharmacopeia for the management of *Arbuda* (tumors/cancer), encompassing internal medications (*Abhyantara Chikitsa*), external therapies (*Bahya Chikitsa*), and detoxification procedures (*Shodhana*). Key internal formulations such as *Abhayarishta* has demonstrated potential as a supportive therapeutic agent in the management of anorectal and other malignancies. Its pharmacological actions, including immunomodulatory, antioxidant, and anti-inflammatory properties, may contribute to oncological benefits such as enhanced immune surveillance, reduction of oxidative stress, and attenuation of chronic inflammation.**[25]** *Kanchanar Guggulu* comprising *Bauhinia variegata* and *Commiphora mukul*, Preclinical studies on individual constituents support these claims; *Bauhinia variegata* has demonstrated anticancer activity against Dalton's ascitic lymphoma in murine models,**[26]** while *Commiphora mukul* has shown notable anti-inflammatory and antioxidant effects in experimental settings.**[27]**

Chandraprabha Vati demonstrated antidiabetic and antioxidant activities, which may contribute to its potential anticancer effects. Its rich phytochemical profile suggests a broad spectrum of pharmacological actions relevant to cancer prevention and management. Studies have reported its anti-hyperglycemic effects and the ability to normalize lipid profiles in diabetic rat models, indicating systemic metabolic benefits.**[28]** Its antioxidant and immunomodulatory potential has been highlighted in recent evaluations of therapies in oncology, suggesting its value as an adjunct in integrative cancer care.**[29]**

Shivagutika has demonstrated significant anti-breast cancer potential by inducing apoptosis and inhibition of cancer cell proliferation. In vitro studies revealed that the dichloromethane extract of *Shivagutika* effectively suppressed the growth of various human breast cancer cell lines, including MCF-7, MDA-MB-231, and MDA-MB-468, highlighting its potential as a complementary therapeutic agent in breast cancer management. **[30]** *Triphala*, as a constituent of *Triphala Ghrita* exhibits cytotoxic effects on multiple cancer cell lines through the induction of apoptosis by modulating key signalling pathways such as MAPK/ERK and Wnt/β-Catenin. Recent studies have shown that *Triphala* inhibits pancreatic tumor growth by inducing apoptosis.**[31]** These findings underscore the need for further integrative and clinical research to validate the role of classical formulations in cancer therapeutics.

External applications such as *Arbudahara Lepa*, *Haridradi Lepa*, and *Gunjadi Taila* offer localized therapeutic benefits through anti-angiogenic, anti-inflammatory, and analgesic effects, particularly in palliative care and dermatological malignancies.

In present era, *Ayurvedic* approach to cancer management also emphasizes importance of diet (*Ahara*) & lifes. regimen (*Vihara*) in complementing conventional therapies. An *Ayurvedic* diet, rich in natural antioxidants, anti-inflammatory agents, and immunomodulatory foods is considered beneficial in reducing oxidative stress and supporting body's innate defence mechanisms against cancer Mindful dietary practices aim to restore internal balance and enhance tissue resilience progression and minimize formation of *Ama*, *Visha*, *Vishama Dhatu,* thereby contributing to overall health maintenance during cancer treatment.**[32]**

In addition to dietary measures, *Ayurvedic* regimens promoting daily routines (*Dinacharya*), seasonal practices (*Ritucharya*), and mind-body interventions like yoga and meditation have been associated with improved quality of life, psychological well-being, and reduced side effects in cancer patients. Recent studies indicate that integrating *Ayurvedic* principles with modern oncological treatments may offer a holistic framework for cancer care, addressing both the physical and emotional dimensions of the disease.**[33]**

Integrative potential with modern oncology includes mitigation of chemotherapy/radiation-induced side effects, enhancement of therapeutic efficacy, and immune support. Integrative medicine research has demonstrated that adjunctive therapy with formulations significantly attenuates the toxic adverse effects associated with chemotherapy in cancer patients. Furthermore, the incorporation of principles into oncological care has been explored for its potential to mitigate treatment-related side effects, improve patients' overall quality of life, and exert anti-tumor effects.**[34]**

Conclusion

This study highlights the potential of formulations in cancer care, emphasizing a holistic approach that aligns with modern oncology principles. By bridging ancient wisdom and contemporary science, integrative oncology can offer more comprehensive, patient-centered care. Future research should prioritize elucidation of underlying biological pathways, clinical trials, and interdisciplinary collaborations to scientifically validate and refine these traditional therapies for broader global acceptance.

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