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Formulation of *Nidana Panchaka* in Breast Cancer

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ABSTRACT

Breast Cancer is one of the most common types of malignancy among Indian woman currently. The current increase in the world wide prevalence of this disease suggests an urgent need of detailed analysis, diagnosis and treatment line through Ayurvedic principles. As cancer is least understood in technical terms of Ayurveda, *Nidana Panchaka* a basic tool to understand and diagnose a *Vyadhi*, is used to analyze it. Even though a direct diagnostic correlation of breast cancer is not available under the major *Vyadhi* classifications, it is possible to elicit and formulate *Nidana Panchaka* based on the references of *Sthana Roga*, *Shopha*, *Granthi*, *Arbuda* etc. The current article is an effort to formulate *Nidana Panchaka* for Breast Cancer, from the background of basic principles of Ayurveda, for a better analysis and diagnosis of the *Vyadhi*.

Key words: Breast, Cancer Diagnosis, *Sthana Roga*, *Shopha*, *Granthi*, *Arbuda*, *Nidana Panchaka*.

INTRODUCTION

A total of 1 lakh breast cancers cases are predicted by 2020^[1] where as 2 lakh of cases are expected by 2030 in India.^[2] This suggests that, in spite of the advanced science and technology, the conventional sciences could not reduce the incidences in the society. In this scenario Ayurveda can add on a better cancer management and prevention through its holistic approach. A strong, evidence based conceptualization on *Nidana Panchaka* can provide a better understanding, diagnosis and treatment even in case of *Anukta Vyadhi*. Breast cancer which is recognised as the most common and prevalent cancer at present and poses a higher threat in the nearest future has

taken up for an in detail literary analysis in Ayurveda and an attempt has been made to formulate a standard *Nidana Panchaka* Proforma for the diagnostic purpose of breast Cancer.

REVIEW OF LITERATURE

Breast cancer is a malignant (cancerous) growth that begins in the tissues of the breast. It can also occur in the armpit area, where there is more breast tissue.^[3]

Types of Breast cancer

The most common types of breast cancers

- Ductal Carcinoma** : starts in the cells which line the breast's ducts, beneath the nipple and areola. Between 85% and 90% of all breast cancers are ductal.
- Lobular Carcinoma** : begins in the lobes, or glands which produce milk in the breast. About 8% of breast cancers are lobular.

Second most common types of breast cancers

These are a group of breast cancers that invade nearby tissue.^[4]

a) Invasive (Infiltrating) Breast Cancer

This has the potential to spread out of the original tumor site and invade other parts of breast and

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body.^[5] There are more than 100 types and subtypes of breast tumors, according to the World Health Organization.^[1]

The least common type of breast cancer

b) Inflammatory Breast Cancer

It is named for its appearance. Though it is the least common, but most aggressive of breast cancers, taking the form of sheets or nests, instead of lumps. It can start in the soft tissues of the breast, just under the skin, or it can appear in the skin.

Breast Cancer Diagnosis

An early and effective Breast Cancer Diagnosis plays a major role in its treatment aspect and cure rate. An effective Breast Cancer Diagnosis is made by conventional science based on the following.

a) Clinical signs and symptoms

1. A lump or a thickening in the breast or in the armpit
2. A change of size or shape of the mature breast
3. Nipple fluid (not milk) leaking
4. A change of size or shape of the nipple
5. A change of color or texture of the nipple or the areola, or of the skin of the breast itself (dimples, puckers, rash)
6. Unusual pain in the breast or in the armpit.
7. Other signs include a generalized swelling of part of a breast, skin irritation, nipple pain, redness or scaliness of the nipple or breast skin.

b) Breast examination: Self examination and clinical examination can help to elicit clinical signs and symptoms for the diagnostic purpose.

c) Investigations: Imaging techniques like Mammography, CT scan etc are used to assess size, shape and spread of the disease, where as investigations like Biopsy is used to assess the nature of invasiveness and to fix the treatment line through histopathological assessment. Nipple discharge examination is also done at times even though it is not reliable for diagnostic purpose.

d) Staging: TNM Staging which includes T stages (size of the tumour), N stages (spread to the lymph nodes) and M stages (metastases) are used to decide the treatment and to predict survival rate.^[3]

Sthana Roga

The first reference on *Sthana Roga* is available in Sushruta Samhitha.^[6] The other references of *Sthana Roga* are available in *Madhava Nidana*, *Sharangadhara Samhitha*, *Bhavaprakasha* and *Kashyapa Samhitha*. The word "*Sthana Roga*" comprises all diseases of female breast.^[7] *Sthana Roga* are of 5 types. They are *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja*, and *Kshataja*.^[8]

Nidana Panchaka of *Sthana Roga* mentioned in classics

Nidana Panchaka i.e. *Nidana*, *Poorvaroopo*, *Roopa*, *Upashaya* and *Samprapti* are nothing but *Vyadhibodhaka Nidana*.^[9] These five aspects helps for the diagnosis of diseases. In case of doubt regarding the diagnosis of a particular disease, examination of the *Nidana Panchaka* responsible for this disease can clarify the doubt. *Poorvaroopo* which forms a part of *Roopa* has been stated separately because it helps in the diagnosis of a disease before its manifestation. *Upashaya* act as a diagnostic aid in the diseases of unclear symptoms.^[6]

Nidana of *Sthana Roga*

Nidana means cause of production (*Janaka Karana*). *Sushruta* says whatever number of *Gathi* (*Nadi*) are produced by what so ever *Karana*, that much ever *Sthana Roga* can be found in *Stree* because of the same reason. *Gayadasa* opines that *Sthana Roga Hetu* and *Sankhya* should be taken from the *Hetu* and *Sankhya* of *Gathi* (*Nadi Roga*) by *Atidesha Tantrayukti*.^[6] *Madhavanidana*, *Bhavaprakasha* are also quoted the same as *Sushruta*.^{[10],[11]}

Nadi Roga Nidana

Samanya Nadivrana Nidana according to *Sushruta* are;

1. Neglecting *Pakwa Sopha* (suppurated swelling).

2. If *Vrana* with *Prachura Pooya* (abundant pus) is neglected.^[6]

Ashtanga Samgraha and *Ashtanga Hrudaya* vary slightly in this regard. The *Nidanas* are;

1. By not cutting open (operating) ripe swelling.
2. A patient of *Vrana* (ulcer) indulging in unsuitables (foods, activities etc.)^{[12],[13]}

Nidana for *Shalya Nimitha Nadivrana* as per *Sushruta*, *Vagbhata* is nothing but a hidden foreign body.^{[6],[13]} *Bhavaprakasha* explains *Shalyaja Nadi Vrana Nidana* more elaborately. A thorn or any other foreign matter which is small, which has entered the body and remained inside for a long time produces a sinus ulcer forming pus exudes frothy warm blood mixed pus, exudes out daily suddenly and accompanied with pain.^[14] According to *Kashyapa*, *Sthana Roga* is considered as one among the 64 *Soothika Rogas* and all these diseases including *Sthana Roga* are produced due to abnormal delivery.^[15]

Sthana Roga* won't occur in *Kanya

The *Dhamani* located in breasts in *Kanya* have closed openings (*Samvratatwa*) which do not allow *Doshas* to spread and as such breast diseases do not occur in them. Haranchandra says absence of elimination of *Doshas* which are responsible for the production of *Sthana Roga* is the reason for *Sthana Roga*.^[6]

Poorvaroopo of Sthana Roga

Symptoms which manifest themselves before the appearance of the disease are known as *Poorvaroopo*. *Poorvaroopo* is of 2 types;

- a) The symptoms (*Roopa*) which are not clearly manifested.
- b) The symptoms which are manifested in the stage of interaction of *Dosha* and *Dooshya* and that which are different from actual symptoms of the disease.^[9]

Poorvaroopo of *Sthana Roga* are not mentioned directly by any of the *Acharyas*.

Roopa of Sthana Roga

According to *Charaka*, the symptoms when fully manifested are called as *Roopa*. *Chakrapani* says the symptoms of the fully manifested disease indicating specific characteristics of the disease like the dominance of *Doshas*, various stages like *Ama*, *Pakwa* etc. are called as *Linga*.

According to *Sushruta* and *Madhavanidana*, all the five types of breast disease have the signs and symptoms similar to those of external abscess except *Raktha Vidradhi*.^{[10],[6]}

Table 1: Showing *Bahya Vidradhi Bheda* and its *Roopa*^[16]

| <i>Vidradhi Bheda</i> | Nature of Abscess | Nature of discharge |
|--|---|--|
| <i>Vataja Vidradhi</i> | Abscess of too rough, highly painful and with origin and suppuration in varied ways. | Thin |
| <i>Pittaja Vidradhi</i> | Ripe <i>Udumbara</i> fruit or blackish, with fever and burning and arising and suppurating rapidly. | Yellow |
| <i>Kaphaja Vidradhi</i> | Earthen saucer, pale, cold, stiff, with mild pain, itching and arising and suppurating slowly in long time. | White |
| <i>Sannipataja Vidradhi</i> | Painful, raised rim, severe, large and it suppurate irregularly. | Various colours |
| <i>Kshataja Vidradhi / Agantuja Vidradhi</i> | Features of <i>Pittaja</i> abscess. | Not specified, probably yellow as in <i>Pittaja Vidradhi</i> |

Upashaya of Sthana Roga

The *Oushada*, *Ahara*, *Vihara* which brings about *Sukha* by acting directly against *Hetu*, *Vyadhi* or both or by acting indirectly is called as *Upashaya*. *Chakrapani* says even *Chikitsa Sootra* is also included in *Upashaya*.^[9] *Upashaya* of *Sthana Roga* are not mentioned directly by any of the *Acharyas*.

Anupashaya: That which is opposite to *Upashaya* is called as *Anupashaya* and it is also called as *Satmya*. *Anupashaya* occur by the indulgence with *Hetu* only according to Chakrapani.^[9]

Samprapthi of Sthana Roga

The genesis of the disease by the specific action of vitiated *Doshas* responsible for its causation is called *Samprapthi* as per Chakrapani.^[6] The vitiated *Doshas* reaching the breasts of lactating or non lactating women vitiate *Mamsa* and *Rakta* and produce diseases of the breast.^[10]

Diseases of Sthana mentioned in classics

Stanavidradhi, *Sthana Keelaka*, *Stanaruja* are the classically explained *Stanashritha Vyadhi*.^{[8],[17],[18]}

Neglecting a *Pakwashopha* or a *Vrana* having *Prachurapooya* are the major *Nidana* for *Sthana Roga*.^[6] It suggests the chance of occurrence of *Shopha* and *Vrana* directly in *Sthana*. *Vrana* is a further stage of *Shopha* or *Poorvarupa* of *Vrana* is *Shopha*.^[19] *Vrana* in *Sthana*, axillae is *Kruchra Sadhya*, mentioned by *Ashtanga Hrudaya*; this directly says the possibility of *Vrana* as a separate disease in *Sthana*.^[20]

There are many type of *Shopha*. Very important ones are explained in the classics. As per *Granthi* and *Arbuda* definition it should be considered as a kind of *Shopha*.^[6] *Arbuda* is big *Granthi* as per *Ashtang Hrudaya* and *Ashtanga Samgraha*.^[21] It is a type of *Shopha* as per *Charaka*.^[22] According to the concept of *Shadkriyakala Vranabhava* which occur at a later stage (6th stage) is also applicable to the diseases like *Shopha*, *Arbuda* etc.^[23]

Pidaka a kind of *Shopha* as per *Charaka*. A *Pidaka* can occur in any muscular places (*Mamsaleshu Avakasheshu*), fatal spots (*Marma*) etc. It can arise even without *Prameha* due to vitiation of *Medas*; they are not recognized till they occupy a certain place. Moreover a *Pidaka* in *Sthana* of a *Pramehi* is fatal.^[22] Swelling in the axillae is one of the major symptoms in case of *Kshudra Roga* like *Kaksha*, *Gandhanama* and *Vidari*.^{[24],[25]} Small *Pidaka* (eruptions) more than one, near the axial, is known as *Kaksha* where as a single

big eruption of the same nature (of *Kaksha*) is known as *Gandhanama*.^[25] *Visarpa* is another type of *Shopha* as per *Charaka*.^[22] *Visarpa* definition itself suggests that it is a kind of *Shopha* and this also full fill the *Shopha Lakshana (Utseda Samanya)*.

DISCUSSION

Importance of *Nidana Panchaka* w.r. to an *Anuktavyadhi*

Nidana Panchaka is the basic tool to diagnose a *Vyadhi*. All 5 *Vyadhi Bodhaka Nidana* together gives a clear cut idea about the *Vyadhi*. *Vyadhi Janaka Nidana* gives a direct idea of *Nimittakarana* and an inference about *Dosha* and *Dosha Dooshya Sammoorchana*. *Poorvaroopo* fix the time period of *Nidana (Hetu)* intake. A *Poorvaroopo* indicates a forthcoming *Vyadhi* formation. *Roopa* gives a clear idea about *Dosha* and *Dosha Dooshya Sammoorchana* of the *Vyadhi* and helps to link the *Vyadhi* with *Nimitta Karana*. *Upashaya* and *Anupashaya* helps to link *Vyadhi* with *Nimitta Karana* and also helps to formulate *Chikitsa Sootra*. *Samprapthi* becomes the *Karana* for *Dosha Dooshya Sammoorchana (Karya)*. *Samprapthi* explains link between *Nimitta Karana* and *Dosha*, *Dosha* and *Dosha Dooshya Sammoorchana* in a *Vyadhi*.

Charaka says incase of *Anuktavyadhi* or unnamed disease, the *Prakruti (Swaroopo)*, *Adhistana (Ashaya)* and *Samuthana (Nidana)* of the disease should be focused because same vitiated *Dosha* can cause different *Vyadhi* based on *Samuthana* and *Adhistana*. Knowledge of *Nidana Panchaka* gives clarity on *Prakruti (Swaroopo)*, *Adhistana (Ashaya)* and *Samuthana* which are essential tools to fix a *Chikitsa*.

As per *Chakrapani* the name of the disease can help only for *Vyavaharartha*, but for *Chikitsartha*, *Swaroopo* of the *Vyadhi* can only help. He also says that basically *Vikruti* and *Prakruti* of *Doshas* should be known incase of any disease. Each one of the *Nidanapanchaka* give affirmation on nature and type of *Dosha* particularly.

Probable types of *Sthana Roga* w.r. to breast cancer

None of the classically explained diseases like *Sthana Vidradhi*, *Sthana Keelaka*, *Stanaruja* have exactly

similar symptoms and bad prognosis as that of breast cancer. Hence these cannot be directly co-related to breast cancer.

Neglecting a *Pakwashopha* or a *Vrana* having *Prachurapooya* is the major *Nidana* for *Sthana Roga*. It suggests the chance of occurrence of *Shopha* and *Vrana* directly in *Sthana*. *Vrana* in *Sthana*, axillae is *Kruchra Sadhya*, mentioned by *Ashtanga Hrudaya*; this directly says the possibility of *Vrana* as a separate disease in *Sthana*.

Among the types *Shopha Granthi* and *Arbuda* are most suitable for breast cancer correlation. A direct possibility of *Pidaka* in *Sthana* and its bad prognosis as in breast cancers suggests a probable correlation with breast cancer. But a *Pidaka* usually suppurates faster which is not seen in all common types of breast cancers. Yet fitting of rare type of breast cancer into *Stanapidaka* is a possibility still. The modern researches also suggested the rare possibility of herpes as one of the cause of the breast cancer even though the exact relation is unclear. Hence fitting of rare type of breast cancer into *Visarpa* is also a rare possibility. Diseases of axillae are always connected in breast diseases like breast cancer as per modern science and it is one among the advanced stage symptom of breast cancer. In rare cases of breast cancer swelling in axilla is the first symptom to diagnose. When *Kaksha Pradesha* is considered as an *Adhishatana* for *Shopha*, the diseases like *Kaksha*, *Gandhanama* and *Vidari* having *Shopha Lakshana (Utseda Samanya)* are the possibilities as per the available literature and practical observations.

Breast Cancer diagnosis in Ayurveda

Most types of breast cancers will generally fit into the term *Shopha*. As *Shophas* are of many types, many types of cancers can be identified, classified and added in future also. According to the definition of the term cancer, it can be identified as an *Ekadeshothitha Shotha* in its initial stages especially. Depending upon the size and firmness of the growth it will fall into the diseases like *Granthi*, *Arbuda* which can be identified as most commonly seen diseases in relation with breast cancer. *Vrana* can be considered as the later stages in all types of *Shopha* including

Granthi and *Arbuda*. *Vranabhava* may explain the possibility of metastasis which is *Asadhya*. *Pidaka*, *Visarpa*, *Kaksha*, *Gandhanama* and *Vidari* could be a rare possibility in breast cancer diagnosis.

As per practical observations on the disease breast cancer, it is found that sometimes it is not possible to fit this disease under any one diagnosis. Eg: The combination of a specific lump surrounded by a gross inflammation. So this combination can be taken as a *Vyadhi Sankara* and not exactly fits under one *Vyadhi*. This may be because when *Arbuda* is situated in *Marma Sthana*, additional *Shopha* symptoms may be produced due to *Marmopaghata*. Hence breast cancer can be diagnosed as a *Vyadhi Sankara* at times.

Table 2: Showing possible diagnosis of breast cancer in Ayurveda

| Vyadhi Vinishchaya in Ayurveda | Vyadhi Nama |
|---|---|
| Rarely possible diagnosis where <i>Sthana</i> is an <i>Adhishatana</i> | 1. <i>Sthana Pidaka</i> 2. <i>Visarpa</i> |
| Rarely possible diagnosis where <i>Kaksha</i> is an <i>Adhishatana</i> | 1. <i>Kaksha</i> 2. <i>Gandhanama</i> 3. <i>Vidari</i> |
| Common Diagnosis w.r. to common types of breast cancer where <i>Sthana</i> is an <i>Adhishatana</i> | 1. <i>Sopha</i> 2. <i>Granthi</i> 3. <i>Arbuda</i> 4. Any combination of the above 5. Any of the above with <i>Vranabhava</i> |

Standard Nidana Panchaka Proforma for the Ayurvedic diagnosis of breast Cancer.

A) Nidana of breast cancer

Table 3: Showing Nidana of breast cancer

| | |
|-------------------------|--|
| <i>Nadi Roga Nidana</i> | 1. Neglecting <i>Pakwa Sopha</i> (suppurated swelling) or not cutting open (operating) ripe swelling. 2. If <i>Vrana</i> with <i>Prachura Pooya</i> (abundant pus) is neglected or a patient of <i>Vrana</i> (ulcer) indulging in |
|-------------------------|--|

| | |
|---|---|
| | unsuitables (foods, activities etc.) |
| <i>Shalya Nimitha Nadivrana Nidana</i> | A foreign body which is small, hidden, which has entered the body and remained inside for a long time quickly results into <i>Shalya Nimitha Nadi Roga</i> . |
| <i>Soothika Roga Nidana</i> | 64 <i>Soothika Rogas</i> including <i>Sthana Roga</i> are produced due to abnormal delivery. |
| <i>Sthana Roga Nidana in Stree</i> | Anything which dilates the <i>Dhamani</i> of <i>Sthana</i> and allowing <i>Doshavisaranata</i> through it. |
| <i>Shophanidana</i> | Any of the <i>Shophanidana</i> which also applies to diseases having <i>Utseda Samanya</i> likes <i>Granthi, Arbuda, Pidaka</i> etc. and also to <i>Vrana</i> which is nothing but the later stage of <i>Shopha</i> . |
| <i>Dosha as Nidana (Samavayee Karana)</i> | <ol style="list-style-type: none"> 1. <i>Vata</i> is the reason to start any <i>Shopha</i>, without which a <i>Shopha</i> cannot be produced. 2. <i>Kaphaja Swabhava</i> of <i>Arbuda</i> is dominantly seen in most cases of breast cancer. 3. The disease become <i>Tridoshaja</i> due to localisation and chronicity in later stages. |

B) Poorva Roopa of breast cancer

Poorva Roopa of *Sthana Roga* are not mentioned directly by any of the *Acharyas*.

Table 4: Showing Poorva Roopa of breast cancer

| | |
|-------------------------------------|--|
| <i>Vidradhilakshana</i> | Any of the <i>Vidradhilakshana</i> with or without <i>Srava</i> which are not clearly manifested can be identified as a <i>Poorvaroopa</i> . |
| Other than <i>Vidradhi Lakshana</i> | Special symptoms other than <i>Vidradhi Lakshana</i> may be also identified. Eg: <i>Aruchi, Dourbalya, Gourava</i> etc. and <i>Stanika Lakshana</i> like mild pain, itching etc. due to <i>Marmopaghata</i> etc. |
| Symptoms of | Any specified clinical symptoms of |

| | |
|---------------|-------------------------------|
| breast cancer | breast cancer in milder form. |
|---------------|-------------------------------|

C) Roopa of breast cancer

Table 5: Showing Roopa of breast cancer

| | |
|--|--|
| <i>Bahya Vidradhi Lakshana</i> except <i>Rakta Vidradhi Lakshana</i> . | Fully manifested symptoms of <i>Vataja, Pittaja, Kaphaja, Sannipataja, Kshataja Vidradhi/ Agantuja</i> types of <i>Bahya Vidradhi Lakshana</i> with or without <i>Srava</i> , These symptoms will also indicate <i>Ama, Pakwa</i> etc. stages grossly. |
| Common breast cancer correlated symptoms. | <ol style="list-style-type: none"> 1. <i>Kaphaja Vidradhi Lakshana</i> 2. <i>Granthi And Arbuda Lakshana</i> 3. <i>Eka Deshothitha Shopha Lakshana</i> 4. <i>Lakshana</i> of <i>Ama</i> stage of <i>Arbuda</i> is more common due to absence of <i>Paka</i>. Only in case of untreated or inoperable conditions <i>Paka Lakshanas</i> and <i>Vrana Lakshana</i> are observed in last stages. |

D) Upashaya of breast cancer

Upashaya of *Sthana Roga* are not mentioned directly by any of the *Acharyas*. The *Dosha* dominance seen in common types of breast cancers and the observation on current treatment practices and research studies of both Ayurveda and Modern science suggests the following *Upashaya* and *Anupashaya*.

Table 6: Showing Upashaya of breast cancer

| | | |
|-----------------|------------------------|---|
| <i>Upashaya</i> | <i>Ahara</i> | <i>Ushna, Agni Deepaka, Snigdha (Not Ati Snigdha), Laghu, Satmya Bhojana</i> |
| | <i>Vihara</i> | Moderate activities depending upon individuals <i>Bala</i> . |
| | <i>Shamana Oushada</i> | <i>Ushna, Teekshana, Kaphavatahara</i> or <i>Tridoshahara, Agni Deepaka, Ama Pachaka Dravyas</i> . |
| | <i>Chikitsa Sootra</i> | <i>Sthanika Swedana, Sthanika Lepa, Vamana, Virechana, Rakthamokshana, Shastrakarma, Agni Karma</i> . |

| | |
|-------------------|--|
| Anupashaya | Indulgence with <i>Hetu</i> , <i>Oushadha</i> , <i>Ahara</i> , <i>Vihara</i> , <i>Oushada</i> , <i>Chikitsa</i> opposite to <i>Upashaya</i> and <i>Satmya</i> |
|-------------------|--|

E) *Samprapthi* of breast cancer

Since most of the breast neoplasms are having lump (a kind of *Utseda*) as a definite symptom the and the diseases like *Granthi*, *Arbuda*, *Pidaka*, *Visarpa* etc. are variations of *Ekadeshothitha Shopha* itself, *Shopha Samprapthi* can explain a *Samanya Samprapthi* of breast cancer. Among all these diseases *Arbuda* is more similar to common types of breast cancer because of its excessive *Kaphaja Swabhava*.

Flow Chart 1: Showing *Samprapthi* in Breast Cancer

In persons who have *Mandagni* by intake of *Vata Kapha Pradhana Tridoshaja Nidana* → Produces excessive *Kapha* and *Vata Vruddhi* (especially: *Margavarodhajanya Vata Vruddhi*) → *Vayu* gets vitiated and brings *Kapha Pradhana Tridosha* into the external channels of the breast and gets obstructed by them. → Continuing this vicious circle of a reciprocal *Karya* and *Karana* the *Dosha* spreads locally and vitiates *Rakta*, *Mamsa* or *Meda* of the breast. → Produce round, elevated, hard swelling results into *Granthi*, *Arbuda* etc. with or without additional *Samanya Shopha*. → When neglected knowingly or unknowingly due to *Kaphaja Swabhava*, *Apaka* and *Chira Kaleena Vrudhi* or when treated improperly or insufficiently the *Granthi*, *Arbuda*, *Shopha* etc. crosses 5th stage of *Shadkriyakala* and attains *Vranabhava* which makes the *Vyadhi Asadhy*.

In this *Samprapthi* the continuous vicious circle in relation with *Vatavrudhi* can intensify the *Shopha* inexorably. This can better explain cancers which have *Utsedasamanya*, in Ayurvedic point of view.

Samprapthi Ghataka

- *Dosha* - *Kapha Vata Pradhana Tridosha*
- *Dushya* - *Twak*, *Shonitha*, *Mamsa*, *Meda*
- *Adhishthana* - *Amashaya*
- *Strotas* - *Rasavaha*, *Raktha Vaha*, *Mamsa Vaha*, *Medovaha*

- *Stroto Dusti* - *Sanga*
- *Agni* - *Mandagni*, *Vishamanagni*
- *Rogamarga* - *Bahya*

CONCLUSION

Nidanapanchaka plays a key role in diagnosing and treating *Anuktavyadhi*. Common breast cancer diagnosis in Ayurveda are *Sthana Sopha*, *Sthana Granthi*, *Sthana Arbuda*, any combination of the above or any of the above with *Vranabhava*. Rarely possible diagnosis on uncommon breast cancer could be *Sthana Pidaka*, *Sthana Visarpa*, *Kaksha*, *Gandhanama* and *Vidari*. Breast Cancer can be diagnosed as a *Vyadhisankara*. The proposed Standard *Nidana Panchaka* Proforma based on *Sthana Roga* can be utilised for Ayurvedic Breast Cancer Diagnosis and for the development of Ayurvedic Breast Cancer Treatment protocol.

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