

9. Conceptual Study on Swabhavoparamavada in Ayurveda

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Abstract:

Ayurveda is founded on numerous fundamental ideas. With a scientific perspective, it is also a philosophical science. Despite being an ancient discipline, the principles of Ayurveda still hold true today. One of the most significant ideas discussed in the Charak Samhita is Swabhavparamvada. It is necessary to properly study the principles of Swabhavoparam Vada (Basic Principle of Ayurveda) and how they are applied. The idea of "Swabhavoparam Vada" demands either natural destruction or homeostasis. It states that disease would go away as a result of natural disasters and that Dhatu Samya is maintained. The concepts of Swabhavoparam Vadaevum Hetum-hetorvartanam were also influenced by the Vadas of Darshanas. To elucidate the concept of Swabhavoparam Vada, Acharya Charka used the example of Kala. But there are a lot of similarities between the Karyakarna Vada and the Hetum-hetorvartanam. Hetum-hetorvartanam and Swabhavaparam Vada are two concepts utilized in Ayurveda to heal ailments. Swabhavoparam Vada insists on retaining Dhatusamya because the ailment will go away after natural destruction, but Hetum-hetorvartanam stresses removing the Hetu and creating an absence of Hetu, which will lead to treating the condition. We will talk about it in this paper. conceptual analysis of Ayurvedic Swabhavoparamavada.

Keywords:

Swabhavoparama Vada, Ayurveda, Homeostasis, Dhatu Samya, Darshanas, Hetum-Hetorvartanam, Karya Karna, Nidana-Varjana

9.1 Introduction:

Ayurveda is both a science and a philosophy. It is how philosophical ideas are applied. The foundations of Indian philosophy, such as the Panchbhautika Theory, the Triguna idea, and various Vadas, provide the basis of Ayurveda's structural, functional, pharmacological, psychic, and physiological concepts. The Vadas of Darshanas also served as the foundation for the ideas of Swabhavoparam Vada evum Hetum-hetorvartanam. In order to clarify the notion of Swabhavoparam Vada, Acharya Charka used Kala as an explanation. However, the Hetum-hetorvartanam is somewhat similar to the Karya karna Vada. Ayurveda uses the ideas of Hetum-hetorvartanam and Swabhavoparam Vada to treat illnesses. While Hetum-hetorvartanam emphasizes removing the Hetu in order to create an absence of Hetu, which will cure the sickness, Swabhavoparam Vada insists on keeping Dhatu samya because the disease will resolve after natural destruction. Therefore, the current endeavor focuses on the notion of Swabhavoparam Vada evum Hetum-hetorvartanam in etiopathogenesis and illness management in order to assess the function of these ideas in curing disease. [1]

'Upama' denotes destruction, while 'Swabhav' means prakriti, or the character of the substance. 'Swabhavoparama' means self-destruction or natural destruction. "Swabhavoparam-Vada" is the name of the doctrine of natural destruction or the self-healing process. It is unavoidable to experience birth, growth, and senescence, all of which culminate in death. We experience this physiological occurrence at every stage of our lives. There is no way to eradicate this inevitable process. Since kala (time) is ever-moving, ever-dead, and irrevocable, destruction is a passive occurrence.

The term "swabhava" refers to a natural condition or constitution, innate or inherent tendency, nature, spontaneity, urge, and state of being.

Upama meaning to stop moving, to stop, to be still or silent, to stop or discontinue, to end, to desist from, or to die. Vinasha, destruction, abstinence, avoidance, desisting, and discontinuance are all meanings of upama.

Vada is a word for conversation. Therefore, the term "swabhavopama vada" refers to the discourse surrounding the doctrine of natural or innate destruction.

The destruction of the nature, attributes, or form of any item is called Swabhavopama vada. The foundation for controlling causative causes (hetuviparita chikitsa) is swabhavopama vada. [2]

9.2 Swabhavopamavada's Practical Applications in Ayurveda:

It is impossible to stop the Swabhavikavyadhisof Jaraand Mrityu. This suggests that the body's Dhatu are destroyed on their own and that no medical intervention, not even SwabhavopamaVada, can reverse this. Acharya Shusruta viewed Dantapatandi as a Swabhavika sickness that bolstered Swabhavopama Vada. [3]

9.2.1 Importance and Utility of The Swabhavopamavada:

Chikitsa is crucial, and a skilled doctor has specific duties, according to SwabhavopamaVada. In order to disrupt the continuum of the cause (Hetohavartanam), the concept also emphasizes removing the causative elements (hetus). The so-called "nidana-varjana" absence of causal components is the result of it. It prevents the progression of the illness. There are preventative and therapeutic advantages to abstaining from foods that cause illness. In order to analyze the pathophysiology at every stage of the shat-kriyakala process, Nidanaparivarjana is necessary. It belongs to the class of non-pharmacological therapies (adravyabhootachikitsa). It can easily conceal vishamadhatus signs and disrupt the pathogenic chain. The three basic elements of the body are dosha, dhatu, and malas. Physiology is governed by these three units.

The annihilation process is a continuous process. Consequently, these elements experience kshaya, or natural destruction, without any discernible cause. The manifestation of these elements, or utpatti, foresees cause. Maintaining and reestablishing each dhatus's balance state is the primary objective of Ayurveda. For the particular objective, every potential procedure and course of action is described. The swabhavoparamavada doctrine helps to make this happen. Despite being the wellspring of human well-being (purusha), the same elements can cause a range of diseases when mixed in an unwholesome manner. The properties of the fundamental elements (panchamahabhuta) maintain the dhatus in an equilibrium state and all the units of the body in an equilibrium state. On the other hand, the negative (opposite) qualities of the same mahabhuta create distinct ailments. The swabhavoparamavada hypothesis is supported by it. [4]

9.2.3 Hetum – Heterovartanam:

Hetum - Heterovartanam holds that the key to treating and curing an illness is to eliminate or eliminate its cause, Hetu. This method emphasizes the significance of recognizing and avoiding the etiological causes that lead to health problems. Recognizing this concept as a therapeutic approach, Acharya Charaka proposes that wellbeing and health can be attained by removing the factors that contribute to an imbalance. The idea of Nidanaparivarjana, which emphasizes the detection and elimination of negative influences in Ayurvedic treatment as a preventative and therapeutic approach, is strongly related to this concept. [5].

9.3 Review of Literature:

The concept of "Swabhavoparamvada" alludes to natural destruction or the process of self-healing. "Upama" signifies destruction, whereas "Swabhav" indicates a substance's nature. This theory holds that there is no way to stop the physiological functions of the human body. Kala, or time, never stops flowing, dies, and cannot be stopped. Bodies deteriorate with time, according to the wearand-tear idea.

Over time, this idea easily makes sense when inanimate objects, like clothing and cars, deteriorate and lose some of their functionality. Both Jara (Old) and Mrityu (Death) are unstoppable Swabhavikvyadhi (natural). One of nature's laws is wear and tear. Accordingly, Swabhavoparamvada denotes that the body's dhatu is spontaneously eliminated and cannot be controlled by any process. In addition to any necessary procedures, a doctor must understand Swabhavoparamvada in order to provide a balanced diet and lifestyle. (Acharya Madhava). [6]

Ayurveda is a philosophy as well as a science. It is the application of academic concepts in real-world situations. The Panchbhautika Theory, the Triguna notion, and other Vadas are instances of Indian philosophy that form the basis of Ayurveda's structural, functional, pharmacological, mental, and physiological principles. The concepts of Swabhavoparam Vada evum Hetum-hetorvartanam also came from the Vadas of Darshanas. In order to explain the Swabhavoparam Vada, Acharya Charka used Kala as an example. The concept of Swabhavoparam Vada. [7]

Several schools of thought form the basis of the age-old science of Ayurveda. It has a scientific basis because it is an applied science. Following a great deal of experimentation, the fundamental ideas of Ayurveda were determined. These concepts are therefore still applicable in the modern era. However, religion is not the only religion practiced in the modern world. Thorough observation, investigation, and testing supported by facts, evidence, and statistical analysis are necessary to convince the academics of the validity of these ideas. This kind of discussion is necessary to fully comprehend the subject. These logics are the best way to establish the foundations of any subject. [8]

9.4 Objectives:

- Looking for descriptions and information about the Swabhavoparam Vada and Hetum-hetorvartanam in philosophical texts.

- To assess the SwabhavoparamVad idea using the knowledge in related basic sciences, research, commentaries, and ancient literature that is currently available
- To further explain the idea of Swabhawoparamvad using scientific explanations pertaining to the human body

9.5 Research Methodology:

1. Every piece of classical literature, Samhita, and commentary that is available is included.
2. For a thorough grasp of the significance and application of *Swabhavparamvada*, this collected data is thoroughly examined and explained.

A review of Ayurvedic writings served as the basis for this article. Age-related, Vaya-related, and other pertinent materials have been gathered. the primary Ayurvedic texts and the commentary that is available on them. In order to gather knowledge on the pertinent subjects, we have also looked through contemporary texts and visited a number of websites.

9.6 Result and Discussion:

In the context of Swabhavoparamvada, it is imperative to take into account the "Swabhava-vada" of Charvak Darshan and the "Kshanika-vada" of Bauddha Darshan.

The original contribution of traditional medical science is the Swabhawoparmwada concept. Swabhawoparmwad is the Ayurvedic name for the idea of self-healing or natural destruction. The principle makes it obvious that if the causative factors that produce the body elements are balanced, then the body elements are also balanced; if the causative factors are unbalanced, then the body elements are unbalanced.

However, both of these imbalances and balances (body elements) inevitably disappear. It denotes the breakdown of bodily components, whether they are in a condition of balance or out of balance. This idea is seen by some as the body's self-healing process.

The human body has a special ability to defend itself against harm and illness by healing itself. It is an occurrence that occurs naturally throughout life. Generally speaking, apoptosis is merely a component of the idea of Swabhawoparamvad as both of these physiological processes culminate in self-destruction. The theory of natural destruction or homeostasis, or Swabhawoparmawada, can be explained as follows:

Upama: Destruction or Kshaya, and Swabhava means Prakriti or Natural. Ahara Rasa created Raktadi Dhatu in the body Rasa for the purpose of giving the body strength. However, the rasa and raktadi dhatu are destroyed without cause after a few days (for example, RBC will die after 120 days). Newly created Dhatus take the place of those that were destroyed. It is called Swabhawoparmawad. The Kshaya of Dosha, Dhatu (Tissues), and Mala (Waste product) is Ahetuka (no cause or causeless), which means it happens very quickly, organically, or automatically without any outside influences, and it cannot be stopped. [9]

Kshanika-vada According to this hypothesis, any material in the cosmos has the potential to change. It makes clear the ambiguity and instability that are part of everything's essence. Any object that is continuously changing and being destroyed is referred to as kshanika. According to the Lord Buddha's rule of impermanence, nothing is permanent. Everything is changing, even the mind. We also know that our cells are evolving all the time. Nothing in the universe is permanent; transition and change are both essential and unavoidable. This is known as the law of impermanence.

Table 9.1: Difference between swabhaava vaada and swabhaavoparama vaada

<ul style="list-style-type: none">• Swabhaava vaada	<ul style="list-style-type: none">• Swabhaavoparama vaada
<ul style="list-style-type: none">• Natural qualities that is innate qualities of padaartha is swabhava.	<ul style="list-style-type: none">• The uparama that is destruction in the qualities of the padaartha is swabhavoparama vaada

9.6.1 Practical Aspect:

Practical application of *Swabhavparamvada*:

Ayurveda seeks to cure patients' illnesses and preserve the health of healthy individuals.

Maintaining the equilibrium of *Dhatu*, or *Dhatu Samyata*, is the primary goal of Ayurveda. By doing this, the objectives of healing patients' diseases and preserving the health of healthy individuals will be met. since *Dhatu Vishmata* represents disease and *Dhatu Samyata* represents health.

Ayurveda acknowledges the *Dhatu Samya Kriya* process, which causes sickness to be destroyed naturally (*Swabhavparamvad*).

For instance, there are two ways to eliminate infectious substances when the body is infected with bacteria or viruses.

1. Antibiotics
2. Bacteriostatis

Infectious elements are eradicated by nature because Ayurveda supports the 2nd way of destruction.

For example, viruses thrive and proliferate in a plague at 55°F, but they are eliminated at 85°F or higher.

Viruses proliferate as the human body's digestive fire declines. We should focus on boosting digestive fire in such a situation so that viruses will be destroyed. [10]

9.6.2 Ayurveda's Hetum-Hetorvartanam: Philosophical and Practical Aspects

There are three categories of causes, as mentioned in Darshana.

Samvayi Karna Doshas are referred to as the Samvayi Karna of ailments in Ayurvedic texts. Because of the transient nature of their interaction, ASamvayi Karna is the Dosha-dushya sammurchana due to the Doshas' ongoing association with illness and disease. Nimitta Karna, another name for the Mithya ahara vihara, is the personification of illness.

Hetu:

Hetu or Nidana has a vital role in Ayurveda. Its previous prominence is demonstrated by the fact that it is the first sutra in Trisutra Ayurveda. It is therefore considered before to Aushadhi and the Linga. The main cause of the illness is said to be hetu. Hetu is synonymous with Nidana, Nimitta, Ayatana, Pratyaya, Uthan, Karta, and Karna. According to the definition, Nidana is "seti Kartavyatak rogotpadaka."

In addition to its many other uses, it suggests that the underlying cause, or Nidana, is what gives rise to illness. These extra functions include Dhatu, Strotodushti, Dosha-prakopa, and Dosha-dushya sammurchana. For any task, the Nimitta is an effective instrument. Hetu is responsible for any impact. "Ayatana" translates to "support for the effort done." Pratyaya is regarded as a successful cause. Uthan is the indicating origin. Based on the evidence provided above, it can be concluded that Hetu is the actual cause of the illness.

This reason falls under three categories: Astamyaindriyartha sanyoga, Pragyaparadha, and Parinama. These can be divided into three subcategories: Heenyoga, Atiyoga, and Mithyayoga.

Hetum-Hetorvartanam Theory:

According to Acharya Charaka, this viewpoint is another scholar's interpretation of the Swabhavoparam Vada. That particular Bhava that it produces is eliminated because of Hetoravartam, which signifies the absence of Hetu. This perspective is in opposition to the Swabhavoparam Vada theory, which holds that destruction is natural or happens for no apparent purpose. Since there is no generating source, the destruction occurs naturally. For example, when the oil runs out, the lamp goes out. There won't be any light because oil is one of the things needed to keep the combustion process running. Bhavas will be destroyed right away if Hetu is prohibited. Acharya Charaka implicitly recognized Hetum-hetorvartanam as a therapeutic approach, even though he acknowledged that it was the view of another scholar. Hetu is in charge of both health and illness, and without Hetu, neither will persist. Treatment of the condition depends on avoiding the cause. This suggests that Hetumhetorvartan causes Hetu to disappear, which in turn causes Roga upshamana. Since Ayurveda is the applied science of Darshanas, the concept of HetumHetorvartanam is used as Nidana parivarjana. Disease prevention and treatment are important aspects of Nidana Parivarjana. The doctor should take care to protect Dhatu samya by refusing Vishma Dhatu janga Hetus. All ailments can be cured by Nidana parivarjana, according to Acharya Sushruta. This illustrates how effective Hetoravartanam is at curing ailments. Acharya Charaka acknowledged Nidana parivarjana as a type of illness treatment in addition to Sanshodhana and Shamana.

As an ancient medicinal science, Ayurveda has a strong scientific foundation along with many theoretical and philosophical facets. After numerous trials, Ayurveda's essential principles were established, and they remain relevant in the modern day.

One of the most fundamental ideas of Ayurveda that is very important to our day-to-day lives is the concept of "Swabhawoparmwad." Upam denotes destruction, while Swabhawa means Prakriti, or the nature of the thing. Swabhavoparam means self-destruction or natural destruction. Even though there have been a lot of studies conducted in the field of Ayurveda, there aren't many descriptions of the subject, which is a hot topic for the scientific world. The ancient theories that form the basis of Ayurveda, especially the ideas of Hetum-Hetorvartanam and Swabhavoparam Vada, offer a framework for comprehending the causes of disease and directing therapeutic approaches. These ideas highlight the dynamic interplay between therapeutic treatments and natural processes. Through a sophisticated comprehension of Ayurvedic teachings, practitioners of Ayurveda can improve patient outcomes by managing and treating illnesses more effectively by concentrating on the causative dynamics of health and disease. [11]

9.7 Conclusion:

Ayurveda is an age-old science that draws from various philosophical traditions. Since it's an applied science, it has a scientific foundation. After extensive testing, the foundational ideas of Ayurveda are established. This explains why these ideas are still relevant in the present day. However, faith alone is no longer the only belief in the modern world. Therefore, in order to persuade the scholars that these concepts are legitimate, thorough observation, inquiry, and experimentation that is well-supported by facts, proofs, and statistical analysis are required. The main cure for any ailment, according to Swabhavoparamvada, is to eliminate the underlying cause, or Nidana Parivarjana, as Ayurveda put it. In order to maintain health and control illnesses, it promotes adopting a healthy diet and lifestyle. The disease naturally goes away when its cause is eliminated or prevented. Thus, this study identifies the necessity of fundamental concepts in daily life or for individuals afflicted with any disease.

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