



CRITICAL EVALUATION AND APPLIED ASPECT OF SWABHAVOPARAMVADA WITH SPECIAL REFERENCE TO THE THEORY OF INNATE DESTRUCTION.

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ABSTRACT

Ayurveda is one of the world's oldest medical systems and remains one of India's traditional healthcare systems, as it is based on ancient writings that rely on a natural and holistic approach to physical and mental health. As per *Ayurvedic* philosophy, we know that the leading cause of any disease is Imbalance in the body, and so the treatment pattern also includes lifestyle management with natural therapies to attain and regain the balance between the body, mind, soul, and Prakriti, i.e., environment. The theory of natural destruction or self-healing process is termed '*Swabhavoparamvada*,' where the term '*Swabhav*' means the nature of a substance and '*Uparama*' implies destruction.¹ This theory states that the physiological events in our body are unavoidable. Kala, i.e., time moves continuously, passes away, and is irreversible. The wear-and-tear theory states that bodies wear out over time. This theory can easily make sense when considering inanimate objects, from cars to clothes, that wear out and become less functional with time. Jara (Old) and Mrityu (Death) are Swabhavik vyadhi (natural), and these cannot be stopped. Tear and wear are the law of nature. This means the *dhatu* of the body is destroyed naturally, and this cannot be controlled by any process indicating *Swabhavoparamvada*. Understanding the concept of *Swabhavoparamvada* is very important for a physician to advise a good diet and lifestyle in continuity along with necessary interventions.

Keywords: Swabhavoparamvada, Natural destruction, Wear and Tear Theory, Applied aspects, Bauddha philosophy

INTRODUCTION

Ayurveda is a biological science that deals with the human body. This is the primary reason ancient science discusses the destruction and its place and utility for physicians.

1. *Swabhava* means *Prakriti* or nature, a state of being.²
2. *Upama* means *vanish* or destruction.³
3. *Vada* means discussion.

Thus, *Swabhavoparamvada* means discussing the theory of innate or natural destruction.⁴ *Swabhavoparamvada* forms the basis for managing causative factors (*Hetuviparita chikitsa*). *Swabhavoparamvada* is built on three fundamental philosophical doctrines-

1. *Swabhava*, i.e., nature is the cause of the destruction of all things (*Swabhava vada*)
2. Every manifestation needs a cause (Cause-effect relationship-*Karya karana Siddhanta*)
3. All the things in the universe are momentary (*Khaniska vada*)⁵.

The definition of *Sharira* or body states that it generates continuously with every passing moment. This can be co-related with the theory of natural destruction. The *Prayojana* or aim of Ayurveda is the maintenance of the health of a healthy person and the cure of disease. Still, the ultimate aim of Ayurveda is to attain emancipation free from rebirth. *Swabhavoparamvada* ascertains the importance of *Chikitsa* and the duties of a qualified physician, which will be discussed in detail. Bauddha philosophy describes the application of *Swabhavoparamvada* in spiritual awakening. The moral of this doctrine of impermanence is simple. Do not be attached to anything. It is to cultivate detachment from property, friends, worldly things, etc.

AIM AND OBJECTIVES

Aim- To evaluate the theory of *Swabhavoparamvada* and study its applied aspects for a successful treatment considering both physical and mental health.

Objective- Sustenance of the equilibrium of the *dhatu*s, which constitutes a physician's duty.

MATERIAL AND METHODS

It is compiled from available classical literature, commentaries, various publications, textbooks, research papers, websites, proceedings of seminars, etc.

DISCUSSION

The '*Swabhava-vada*' of *Charvak Darshan* and '*Kshanika-vada*' of *Bauddha Darshan* are essential to consider in the light of *Swabhavoparamvada*.

Swabhava-vada

The principle states that everything in this universe originates and is maintained by its nature and inherent characteristics. According to Charvak, a soul does not exist without a body. They accept only one *Pramana*, i.e., *Pratyaksha pramana*, which means knowledge gained by direct perception. The atoms of four *Bhutas*, i.e., *Prithvi*, *Jala*, *Agni*, and *Vayu*, cause evolution. *Swabhava* is the instrumental cause or *Nimitta karana* for evolution. The original principles are four elements from which, when these are destroyed, intellect at one perishes also. Thus, *Swabhava vada* is accepted as a cause of origin or manifestation.⁶

Kshanika-vada

This principle states that any matter in this universe is subject to change. It explains the uncertainty and instability of the nature of things. Any object undergoes continuous transformation and destruction and hence is termed as *Kshanika*.⁷

Lord Buddha explained the law of impermanence means nothing is permanent. Mind matter, everything is changing. We also know that our cells undergo metamorphosis continuously. Change and transformation are inherent and unavoidable, and nothing in this universe is permanent. This is called the law of impermanence.¹⁴

Concept of Swabhavoparamvada in Modern Research

Dr. Alvarez, who spent almost his entire career at the Lawrence Berkeley Laboratory at the University of

California, received the Nobel Prize for physics in 1968 for taking the lead in developing the liquid hydrogen “bubble chamber” and using it to identify subatomic particles such as quarks and leptons. Previously, scientists widely believed that the fundamental components of atoms were protons, neutrons, and electrons. Dr. Alvarez and his colleagues developed a powerful new way of detecting and studying the still more fundamental particles of which protons, neutrons, and electrons are made. The discovery of these subatomic particles (having extremely short lifetimes) supports the theory of *Swabhavoparamvada*.⁸

APPLIED ASPECTS

1. By abstaining from the measures that give rise to the state of disequilibrium and initiating the ones that lead to the state of equilibrium, we can avoid *Dhatu vaishamya* or disequilibrium, and hence continuance of equilibrium will be restored.
2. We also know that our cells continuously undergo apoptosis, i.e., programmed cell death, necessary to maintain body homeostasis.⁹
3. Autophagy is a necessary process to maintain homeostasis of the cells, and dysregulation of the same leads to diseases.
4. *Swabhavoparamvada* encourages disrupting the *Hetu-avarthana*, i.e., removal of causative factors. It creates an absence of causative factors called the ‘*Nidana variant*’ and thus hampers the progression of the disease. It can be included under non-drug therapy. It plays an essential role in breaking down the pathogenesis in every stage of *shat-kriya kala*.¹¹
5. The doctrine of *Swabhavoparamvada* helps to accomplish the fact that the *Kshaya* of *Dosha*, *Dhatu*, and *Mala* occur naturally without any cause.
6. The same elements (*Panchamahabhutas*), whose wholesome combination gives rise to the well-being of humans, bring about various diseases when combined in an unwholesome manner.
7. A physician must know the characteristics of *Panchamahabhutas*, body components, food, and various therapeutic medicines to maintain equilibrium for a successful treatment. A systematic intervention with medical therapies brings our body's reduced and increased dhatus to equilibrium by reducing the increased ones and vice versa.
8. *Acharya Sushruta* states that the *Swabhavik vyadhi* (natural diseases) like *Jara*, i.e., aging, *Mrityu*, i.e., death occurs without reason, as the *kala*, i.e., time. He considered *dantapataadi* to be a *Swabhavik* disease supporting *Swabhavoparamvada*.
9. With *Swabhavoparamvada*, a sequential regimen is prescribed to adopt good habits and gradually give up on bad habits, establishing the need for and importance of maintaining the continuum of wholesome practices.
10. The theory of natural destruction appropriately explains the rationale behind the concept of *Karmaja vyadhi* (the group of diseases caused by sinful acts of the previous life).¹²
11. Fasting therapy works on the fundamentals of *Swabhavoparamvada*. It destroys many metabolic toxins, removes the obstruction of *Srotasa*, and ignites our *Agni*, i.e., digestive capacity. This process helps to combat illness.¹³
12. In *Vipassana* Meditation, we observe different sensations arising and passing away in nature and understand the law of nature with perfect calmness of mind. Again, it is a spiritually applied aspect of understanding *Swabhavoparamvada*.¹⁴

CONCLUSION

Swabhavoparamvada gives us the primary line of treatment for any disease: removing the cause of the illness or *Nidana Parivarjana*, as Ayurveda said. It encourages one to practice a healthy diet and lifestyle changes to preserve health and manage diseases. When the cause of the disease is removed or avoided, the disease subsides naturally. So, this study finds the need for basic principles in day-to-day life or patients suffering from any illness. By exploring the spiritual and philosophical aspects of *Swabhavoparamvada*, one can practice meditation, which results in a calm, balanced mind amid all the ups and downs of life and leads to liberation from attachment, craving, and suf-

fering. This path is a true art that enables one to live a wholesome, creative life, ultimately contributing to one's mental health.

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