

CONCEPT OF SWABHAVOPRAMVAD AND ITS CLINICAL APPROACH IN AYURVEDA

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ABSTRACT

My knowledge of age is *Ayurveda*. *Ayurveda* is an ancient science that contributes to maintaining health and managing emergencies. The fundamental principles of *Ayurveda* are based on our ancestors' repeated practices, which is why these ancient rules are still applicable in today's modern world. However, modern science seeks evidence-based studies; therefore, there are many ongoing experiments to explain and validate these ancient concepts to people in the contemporary world. The idea of *Prakriti*-based homeostasis or natural balance emphasises that by maintaining the equilibrium of elements and tissues, diseases in the body can be reduced. This is achieved by avoiding causative factors responsible for disease occurrence, i.e., prevention rather than cure.

Keywords: *Swabhavopramvad, aam, deepan, pachan, upwas, atoptosis, autophagy.*

INTRODUCTION

According to *Ayurveda*, bringing imbalanced *Doshas* into balance is the essence of healing. An imbalance of *Doshas* is considered a disease, and health is defined as equilibrium, according to the principle. 'दोषधातुमलमूलं हि शरीरम्' १सु.सू.15/3) the body is made up of three *Doshas*, seven *Dhatu*s, and three types of Mala derived from the root *Dhatu*,¹ imbalance in the body *Dhatu*s occurs due to the consumption of factors that cause imbalance, and they become balanced again through the consumption of factors that promote balance.

जायन्ते हेतुवैषम्याद्विषमा देहधातवः।

हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा | (च.सू.16/27)

When the *Hetu* is irregular, the body's *Dhatu*s are also irregular, and when the *Hetu* is balanced, they are also in equilibrium.²

For example, in *Varsha ritu*, consuming icy food aggravates *Vata*, contaminating *Rasaadi Dhatu*s. If the intake of *Nidanas* is abandoned or *Sama Hetu* is taken, *Dhatu*s returns to its equilibrium state. If the producing causes remain the same, i.e., if we follow the seasonal routine, *Dhatu*s remains the same.

According to *Chakrapani*, in order to promote the treatment through the doctrine of inherent nature, '*Jayante et al*' is being used for disease management in favor of momentary cessation.³

प्रवृत्तिहेतुभावानां न निरोधेऽस्ति कारणम्।

केचित्त्रापि मन्यन्ते हेतुं हेतोरवर्तनम् | (च.सू.16/28)

Bhavas Padartha is the cause of the creation (origin), but there is no reason for their destruction. Some *Acharyas* believe that the absence of a cause is the reason for their destruction.⁴

The opinion is that for a lamp made of iron to burn, it requires a lamp, wick, and oil. Once it is lit, this process continues automatically. The point here is that initially, there is a need for fuel to burn, but the extinguishing of the lamp happens on its own once the oil is finished.

The opinion is that for the flame of a lamp to burn, it requires a lamp, wick, and oil. Once it is lit, this process continues automatically. The point here is that initially, there is a need for fuel to burn, but the extinguishing of the lamp happens on its own when the oil runs out.⁵

ETYMOLOGY –

'*Swabhava Uparama Vada*'⁶ means the *Swabhava* or natural state. '*Uparam*' means to stop, be inactive, calm, end, pause, destruction, death. '*Vad*' means discussion. Thus, '*Swabhava Uparama Vada*' refers to the principle of natural destruction, where an object's inherent nature, quality, or form naturally ceases to exist.

CONCEPT OF SWABHAVOPARAMVADA –

Imbalance occurs in the body due to the consumption of *Nidana*. In contrast, the consumption of wholesome substances balances the body. However, the natural degradation of existing substances always occurs over time.⁷

Bhava Padartha (*Rasadi dhatu*s) has a cause in their origin, but there is no specific reason for their destruction. All *Bhava Padartha* expects a cause in their creation, but in their destruction, they naturally occur without any other reasons.⁸

Due to the *Cheshthas* of the human body, *Dhatu*s keeps spending money on food, diet, etc. and keeps fulfilling that expenditure continuously. Here, both anabolism and catabolism co-occur in the body. Hence, their decay does not appear.

CLINICAL APPROACH –

According to *Ayurveda*, bringing dissimilar metals into equilibrium is a treatment. It is also mentioned in *Charak Samhita* that⁹:-

According to *Swabhavoparam's theory*, when there is an imbalance in the producing causes, the *Vata doshas* in the body also become imbalanced. When the imbalance in the causes is removed, the *Dhatu* imbalance also goes away.

For example, when *Vata* has increased in a person due to the imbalance in the cause, he is given *Madhur Amlaadi rasa*, which is said to be a *Vata shamaka*. In

reality, *Madhuraadi* is a *Kaphavardhak*, i.e., it is the cause of the formation of *Kapha* and not a *Vata shamaka*. When *Kapha* increases in the body, the *Vata* of the opposite quality is naturally pacified. When *Guruta* and *Snigdhta* are created in the body due to *Kapha*, then naturally, *Laghuta* and *Rukshta* get destroyed.¹⁰

According to *Acharya Sharngdhara*, a *Pachana dravya* handles the digestion of the *ahara* but does not raise the *agni*. A *deepana* is a *dravya* that raises the *agni* but does not break down the *ama*. Due to their *vayaviya* character, *deepana dravyas* rise again. Increased *agni* causes the body to become *Laghu* by *Pachana*, the undigested food, and performing the *kleda's Shoshana*. Due to the primary function of *Pachana* and *Deepana* substances here, due to that work, there is naturalness and digestion of *Ama* in the body.¹¹

One kind of *Adravya Aushada* is *Upavasa* fasting. Fasting reduces the sickness by removing obstructions in the channels, stimulating the *Jatharagni*, and facilitating the breakdown of metabolic toxins when food is absent from the viscera. *Agnideepana* first manifests as a result of *amapachana*.¹²

While defining *Chikitsa*, *Acharya Charak* says that the process in which *Visham Dhatu* are brought into equilibrium is called *Chikitsa*, and that is the best work of a *Chikitsak*.¹³

The duty of the *Vaidyas* is to balance the *Dhatu*, i.e., in *Ayurvedic medicine* so that instead of destroying the diseases, the *Kshina* or *Vruddh* ones are balanced. Diseases arise due to the imbalance of *Dhatu*. When *Dhatu* is balanced, the diseases that occur are naturally cured. Hence, in *Ayurveda*, the process of destroying the disease is not called *Chikitsa*. Rather, the processes by which the *Dhatu* present in the body are balanced are called *Chikitsa*.¹⁴

DISCUSSION

This process of decay is always going on in the body. Anabolism is higher in childhood, and hence, the *dhatu*s grows. In old age, catabolism was higher, and as a result, the *decay of dhatu*s. This means that any

material that is created is destroyed; this is a natural process.

In other texts like *Sushruta*, *Swabhavaoparam* has been accepted indirectly. *Dantpawanadi* have been considered uncaused and have been called a natural process. In the body, *Dhatu*s are formed at a certain time; they remain in the body for some time, and after a fixed time, they are destroyed. The formation of the same *Dhatu* is due to a reason: different productive factors form them, but why do they get destroyed? So, there is only one answer to this - that destruction happens naturally. Because every created object is destroyed naturally after some time (after being present for a fixed time). No reason is required in this process of destruction.

In modern science, we find a description of the theory of apoptosis and autophagy-related to naturalism.

For example:-

1. When an aging cell nears the end of its life cycle and shrinks, its residual fragments are phagocytised without causing an inflammatory response. This is known as apoptosis, a natural genetically scheduled cell death.
2. Autophagy is the breakdown and recycling of extraneous or malfunctioning cell components, and it occurs naturally. As a self-preservation mechanism, it aids in the removal of damaged components and the recycling of cellular components for repair.

In this way, *Swabhavoparamvad* can be understood through both processes because it works on the same principle.

CONCLUSION

Acharya Charak first proposed the *Svabhavoparamvad* concept, which is predicated on natural destruction. In the same manner that there is no justification for the destruction of eternal time, there is also no justification for the destruction of that *padartha*, and they cannot be altered. This is the conclusion regarding *Bhav Padartha's destruction*. No *Sanskar* can avoid the inevitable destruction caused by nature. Likewise, the law of progeny dictates that *Dhatu* in

the body continues to be created and destroyed continuously. This is *Svabhavoparamvad*.

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