

Review of Svabhavoparam Vada Siddhanta in Ayurveda Science

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Abstract:

The concepts of Svabhavoparam Vada evum Hetum -hetorvartanam had also their roots in the Vadas of Darshanas. In context of Svabhavoparam Vada, Acharya Charaka considered Kala as an example to clear the concept of Svabhavoparam Vada. On the other hand the Hetum-hetorvartanam is very close to Karya karna Vada. Both concepts of Svabhavoparam Vada and Hetum -hetorvartanam is applied in Ayurveda to cure diseases. Svabhavoparam Vada insists on maintaining Dhatu samya as the disease will resolve following natural destruction while Hetum -hetorvartanam stresses on removing the Hetu therefore creating absence of Hetu which will lead to curing the disease. So an effort is made to understand Svabhavoparam Vada and Hetum -hetorvartanam w.r.t philosophical and applied aspect in Ayurveda. In present article above said points are discussed elaborately.

The ancient Darshanas provides the guidelines for the scientific fundamentals. The various Vadas show the path to explanation of various processes and in formulation of laws. The Ayurvedic concepts Svabhavoparam Vada and Hetum-hetorvartanam have their background in Vadas. The Svabhavoparam Vada emphasis on Dhatu samya and Hetum-hetorvartanam stresses on forbidding the Hetu to treat disease. Knowledge of hetu is necessary to understand aetiopathogenesis and management of diseases.

Keywords: Svabhavoparam Vada, Hetum –hetorvartanam, Karya karna Vada, Dhatu samya.

Introduction:

Ayurveda is as much as a philosophy as a science. It is the applied aspect of philosophical concepts. The structural, functional, pharmacological, psychic and physiological principles of Ayurveda are based on fundamentals of Indian philosophy like Panchbhautika Theory, Triguna concept and various Vadas. The concepts of Svabhavoparam Vada evum Hetum - hetorvartanam had also their roots in the Vadas of Darshanas. In context of Svabhavoparam Vada, Acharya Charaka considered Kala as an example to clear the concept of Svabhavoparam Vada¹. On the other hand the Hetum-hetorvartanam is very close to Karya karna Vada. Both concepts of Svabhavoparam Vada and Hetum - hetorvartanam is applied in Ayurveda to cure diseases. Svabhavoparam Vada insists on maintaining Dhatu samya as the disease will resolve following natural destruction while Hetum -hetorvartanam stresses on removing the Hetu therefore creating absence of Hetu which will lead to curing the disease. Therefore to evaluate the role of these concepts in curing

disease the present effort is on the concept of Svabhavoparam Vada evum Hetum-hetorvartanam in etiopathogenesis and management of diseases.

Need For The Study:

Ayurveda is an ancient science base on different school of philosophies. As it is an applied science so it has the scientific background. The fundamental principles of Ayurveda are laid down after many times of experimentation. This is the reason that these principles are still applicable even in modern era. But the modern world doesn't believe in faith only. Therefore careful observation, investigation and experimentation well supported by data, proofs and statistical analysis are necessary to convince the scholars for the validity of these concepts. This type of discussion is necessary for clear knowledge of the subject. These logics are the best way to establish fundamentals of any subject³.

Aims And Objectives:

- To explore the philosophical literature for description and understanding of Svabhavoparam Vada and Hetum-hetorvartanam.
- To explore the Ayurvedic literature for description and applied aspect of

Swabhavoparam Vada and Hetum-hetorvartanam.

Swabhavoparam Vada

Swabhava means natural and Uparama means destruction. This concept is contributed by Acharya Charaka⁴. Acharya depicts that there is cause in Samya or Vaishmya of Dhatus but there is no cause in their destruction and this is known as Swabhavoparam. Acharya Chakrapani comments that “Karana nirapekshat uparamo vinasha” is Swabhavoparam or destruction of any Dhatu does not require any cause. Acharya Gangadhara explains Swabhavoparam as “svasya dharmasya roopasya coparamo “ or destruction of any objects’ own nature, qualities or form is known as Swabhavoparam.

Acharya Chakrapani compared it with Kshanbhanga Vada but as Acharya Charaka was former to Buddha so inference can be made that Swabhavoparam Vada is original contribution of Acharya Charaka. The concept of Swabhavoparam Vada is different from Kshanbhanga Vada because Kshanbhanga Vada considers that the substance is created in the first moment, sustain for next moment and then get destroyed in third moment. It arises from and ends up in itself. While Swabhavoparam Vada considers that object arises from a specific cause but gets destroyed naturally. The factors which produce Deha- Dhatus, if they are balanced than the Dhatus also remain in balanced state while if these factors are imbalanced they disturb the equilibrium of Dhatus. But the balanced or imbalanced Dhatus undergo destruction naturally⁵. The objects are generated by a cause but their destruction does not need any cause.

Acharya Chakrapani made it clearer. As we need oil, pot and thread to burn a lamp and it keeps burning on till the oil lasts. Then it automatically stops burning without any reason. Like this the Sama or Vishama Dhatus need cause to produce them and no cause is found in their destruction. Acharya Gangadhara supported the view of Swabhavoparam Vada. The deha dharaka dhatus are produced from their causes and disturbance in these Hetus will produce imbalance in the Dhatus also. Similarly proper Hetus will produce balanced Dhatus. But the destruction is continuous and exists naturally. This destroys the form or qualities of Dhatus. The body

has two states-vikriti and prakriti. Both of them are under the control of Hetu. Here Acharya Charaka has not mentioned the cause of destruction so inference can be made that these are destroyed naturally, again Acharya indicated that no Bhava can be generated without a cause, so anything being produced need cause for it, while the Abhava or destruction of these objects are due to Swabhava and occur very fast.

Acharya Charaka supported this concept by giving the example of Kala. The Bhava padartha are destroyed each and every moment but no cause is seen in this process, this is similar to Kala which is getting destroyed continuously. Kala is continuously passing away and getting destroyed very fast. Due to its continuous motion and fastness no division of Kala can be made, neither the cause of its destruction can be judged. Because it cannot be stopped even for a moment. Similarly all objects associated with Kala are getting destroyed with it and no cause of it can be guessed. It is natural and unstoppable. Acharya Gangadhara favors this concept. He comments that Kala is moving very fast like a wheel, and due to its fast and continuous motion the cause of its destruction cannot be accessed. Similarly the all objects undergo change from their old form to new form very fast. Therefore in the destruction of old form no cause can be found as the change is very fast. So the old form got destroyed naturally. He further adds that when the Hetus become vishamath generated Dhatus are also Vishama and when the Hetus are sama the Dhatus become sama. As in Vata vriddhi, madhur-amla rasa are used as Vata shamka but actually these Rasa produce Kapha, and the opposite guna Vata is destroyed naturally. Acharya Chakrapani explained that although the Dhatu vaishmyana in body will be destroyed naturally but if there is no cause present of Dhatu samya, the Dhatu vaishmya will dominate due to its continuous production from its causes. On the other hand presence of Dhatu samya janaka Hetu will produce Dhatu samya and the Dhatu vaishmya will be destroyed automatically and will not be produced again. Acharya Shushruta also indirectly favoured Swabhavoparam Vada and called dantpathnadi diseases as Swabhavika.

The most important question arises that if destruction of vishama Dhatus occurs naturally then what is the importance of treatment in Ayurveda?

Acharya Charaka clears it that treatment is the effort made to maintain sama Dhatus with the help of proper Hetu which is the duty of physician. This will produce healthy Dhatus in body and the vishma Dhatus will be destructed naturally. Therefore leading the patient to healthy state

Discussion :

Ayurveda as an ancient medical science has a lot of theoretical, philosophical aspect, as well as the scientific background. The imperative principles of Ayurveda are laid down after many times of tryouts and its principles are still valid even in present era. The concept of ‘Swabhawoparmwad’ is one of the major fundamental mentioned in *Ayurveda*, which is having great importance in our daily life. The term *Swabhawa* means *Prakriti* or nature of the substance and *Upam* means destruction. The word *Swabhavoparam* stands for natural destruction or self-destruction. Although in the field of Ayurveda many researches has been done but on concern topic there are few descriptions available and is thirst area for scientific community.

Conclusion:

Ayurveda is an ancient science based on different school of philosophies. As it is an applied science so it has the scientific background. The fundamental principles of *Ayurveda* are laid down after many times of experimentation. This is the reason that these principles are still applicable even in modern era. But the modern world doesn't believe in faith only. Therefore careful observation, investigation and experimentation well supported by data, proofs and statistical analysis are necessary to convince the scholars for the validity of these concepts. This type of discussion is necessary for clear knowledge of the subject. These logics are the best way to establish fundamentals of any subject.

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