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# Concept of *Swabhavparamvada* in Ayurveda and its practical applicability

Pradnya Wankhade<sup>1</sup>, Brijesh Mishra<sup>2</sup>, Harish Purohit<sup>3</sup>

<sup>1</sup>Post Graduate Scholar, Dept. of Samhita & Siddhant, Shri Ayurveda Mahavidyalaya, Nagpur, Maharashtra, India.

<sup>2</sup>Professor & H.O.D, Dept. of Samhita & Siddhant, Shri Ayurveda Mahavidyalaya, Nagpur, Maharashtra, India.

<sup>3</sup>Associate Professor & Guide, Shri Ayurveda Mahavidyalaya, Nagpur, Maharashtra, India.

## ABSTRACT

Ayurveda is based on many basic principles. It is also a philosophical science, having a scientific view. Though Ayurveda is ancient science, its principles are still applicable in today's world. *Swabhavparamvada* is one of the most important concepts mentioned in Charak Samhita. There is need of deep study of this concept owing to its practical aspect and co-relate its importance as well as use in modern era with special reference to treatment.

**Key words:** *Swabhavparamvada, Ayurveda, Philosophy, Theory of Natural Destruction*

## INTRODUCTION

The *Vadas* are the main concept of *Darshan Shastra*. *Swabhavparam Vada* is mentioned in Ayurveda *Shastra* mainly Charak Samhita. It is co-related with *Kshan-Bhangur Vada* of Buddha. *Swabhavparamvada* is mainly related with treatment. *Swabhavparamvada* in short can be correlated to Natural Destruction. Due to Natural destruction, disease will cure by its own after a specific time period. Finally, *Dhatuamyata* is achieved. This is occurred only by *Nidanparivarjana* i.e., avoiding disease causing factors.

As Ayurveda is evidence-based science. To prove this concept, there is need of experimentation in the form of researches. By those studies, the depth of conceptual understanding of *Swabhavparamvada* and

its use in clinical practice will come in front of this modern world.

## METHODOLOGY

1. All available classical literature, Samhitas and commentaries are compiled.
2. This compiled data is well studied and discussed for deep understanding the meaning and use of *Swabhavparamvada*.

## REVIEW OF LITERATURE

### *Swabhavparamvada*

In Charak Samhita, Sutrasthan, Chikitsa Prabhrutiya Adhyaya 16<sup>th</sup> *Swabhavparamvada* is mentioned in terms of Natural Destruction.

*Swabhav* means *Prakriti* i.e., Nature.

*Upam* means *Vinash* i.e., Destruction.

*Vada* means *Charcha* i.e. Discussion

The factors which produce *Dhatu's*, if there is disturbance in equilibrium of these factors, *Dhatu Vishamata* or *Dhatu Asamyata* occurs. If these factors remain in normal or equilibrium state, *Dhatu Samyata* is produced.<sup>[1]</sup>

### Address for correspondence:

Dr. Pradnya Wankhade

Post Graduate Scholar, Dept. of Samhita & Siddhant, Shri Ayurveda Mahavidyalaya, Nagpur, Maharashtra, India.

E-mail: pradnya.wankhade85@gmail.com

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But there is no reason behind the destruction of these *Dhatu's*.<sup>[2]</sup> as we say, there is reason behind *Dhatu* production and maintenance.

*Chakrapanidatta* mentioned that *Dhatu's*/ body content's production, maintenance, destruction is a continuous process. They also told that production is having reason but destruction is a natural process.<sup>[3,4]</sup>

*Acharya Sushrut* also accepts this concept indirectly in *Swabhavik Vyadhi* i.e., *Jara*, *Mrutyu* are the things occurred without reason. These occurs due to *Swabhav* of *Kaal*, no one could avoid this.<sup>[5,6]</sup> So, conclusion is destruction is natural phenomenon.

**For example:** Flame of a lamp require a reason i.e., oil etc. for its continuance but does not need any reason for its extinction which is a natural process.

Time is continuously going on, it is automatically changing and destroying on its own.

In the formation of *Ras-Raktadi Dhatu*, *Aahar Ras* is a reason but destruction of these *Dhatu's*, no reason behind it. Because it's their own nature. Thus, disturbance in *Aahar Sevan*, results in *Dhatuvishamata*.

In terms of Disease, when there is disturbance in equilibrium of *Doshas* it leads to disease.

**For example:** If there is *Vatavruddhi* in any patient, we prefer *Vatashamak Rasa* i.e., *Madhur*, *Amla*, *Lavana*. But these *Rasa* are *Kaphawardhak* basically, after increasing *Kapha Dosh*, *Vatashaman* is achieved naturally. As *Guna* of *Vatdosha* i.e., *Laghu* and *Ruksha* are destroyed by *Guna* of *Kapha Dosh* i.e., *Guru* and *Snigdha*.

### Treatment

According to Ayurveda, treatment is not the destruction of any disease or destruction of disease causing factors but it is the process by which *Dhatu Samyata* is achieved by avoiding disease causing factors and adopting health maintaining and improving factors. By this, *Dhatu Samyata* is achieved.<sup>[7]</sup>

Thus, *Chakrapanidatta* explained that *Samyata* and *Vishamata* of *Dhatu* [i.e., body contents] have reason, but for their destruction there is no reason.

According to *Swabhavparamvad*, *Dhatuamyata* is occurred naturally then what is use of treatment, this question was arised in mind of *Agnivesha*, *Acharya Punarvasu* gave explanation about that when equilibrium of *Dhatu* is disturbed it is not corrected by treatment on *Doshas* as it is corrected by it's own i.e. avoiding reason and adopting factors for maintainance of equilibrium of *Doshas*. *Dhatu Vishmata* produces again *Dhatuvishamata*. Treatment is only to break the chain of *Dhatu Vishmata*. It is the need of treatment.<sup>[8]</sup>

### Practical Aspect

Practical application of *Swabhavparamvada*

The aim of Ayurveda is to maintain the health of healthy individual and to cure the disease of patients.<sup>[9]</sup>

The main aim of Ayurveda is to maintain equilibrium of *Dhatu's* i.e., *Dhatu Samyata*.<sup>[10]</sup> By this both the goals that is maintaining health of healthy individual and curing disease of patients will achieved. Because *Dhatu Samyata* is Health and *Dhatu Vishmata* is Disease.

Ayurveda accepts process of *Dhatu Samya Kriya*, by this destruction of disease is occurred on its own i.e., *Swabhavparamvad*

E.g., when there is viral or bacterial infection in body, these infectious factors can be destroyed by 2 ways.<sup>[11]</sup>

1. Antibiotics
2. Bacteriostatis

Ayurveda accepts the 2<sup>nd</sup> way of destruction, due to this, infectious factors are destroyed by its own nature

Such as In Plague at 55° F, Viruses survive and increase in numbers, and at 85° F or more, viruses are destroyed.

If there is decrease in digestive fire of human body, viruses increase in number. In such condition we should concentrate on increasing digestive fire so viruses will destroy.

### DISCUSSION

In Ayurveda, *Srishti Utpatti* is also based on *Swabhavparamvada*, as for *Srishti Utpatti* there is reason, but there is no reason for destruction or

*Pralaya of Srishti*, it is come to know us after discussing it as below;

In *Srushti Utpatti* from *Ayakta* → *Buddhi* → *Ahankar* → *Panchmahabhut*.

Formation of *Buddhi*, there is reason i.e. *Avykta*. *Ahankar* have reason of *Buddhi* and for *Panchmahabhut*, there is reason of *Ahankar*. But destruction of *Panchmahabhut*, there is no reason. Thus, *Swabhavparamvad* is correlated with *Srishti Utpatti*.

Half life period of a element - The interval of time required for one half of the atomic nuclei of a radioactive sample to decay, it is a natural destruction i.e., *Swabhavparamvada*.

## CONCLUSION

After studying and discussing the *Swabhavparamvada* by literary and is practical aspect, we come to the conclusion that one should know the causative factors which are responsible for any disease. By avoiding these factors, we can start treatment of disease as *Nidana Parivarjana* is first step towards the treatment. And adopting the healthy diet and exercise, so the chain of pathogenesis will break. So, by accepting this concept, natural destruction of disease (pathogenesis) is done. Thus, this concept is most useful in treatment.

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