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Its All About Basics



## FUNDAMENTALS OF AYURVEDIC THEORY: SVABHAVOPARAM VADA SIDDHANT

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### ABSTRACT:

The Vadas of Darshanas also served as the inspiration for the ideas of Svabhavoparam Vada evum Hetum -hetorvartanam. Acharya Charka used Kala as an example in the context of Svabhavoparam Vada in order to clarify its meaning. However, the Hetum-hetorvartanam and Karya karna Vada are really similar. In Ayurveda, the ideas of Hetum-hetorvartanam and Svabhavoparam Vada are both used to treat illnesses. While Hetum-hetorvartanam emphasizes on eliminating the Hetu and so generating absence of Hetu which will lead to treating the condition, Svabhavoparam Vada insists on keeping Dhatu samya since the disease will resolve following natural destruction. Thus, an attempt is made to comprehend the intellectual and practical aspects of Ayurveda as they relate to Svabhavoparam Vada and Hetum-hetorvartanam. The points mentioned above in this post include are thoroughly discussed. The principles of science are outlined in the ancient Darshanas. The different Vadas provide the way for explaining different procedures and creating laws. The Vadas are the source of the Ayurvedic ideas of Hetum-hetorvartanam and Svabhavoparam Vada. The Svabhavoparam Vada places great emphasis on Dhatu samya and Hetum-hetorvartanam, which prohibits the use of Hetu for medicinal purposes. Understanding the aetiopathogenesis and management of diseases requires an understanding of hetu.

**KEYWORDS:** Dhatu Samya, Hetum-Hetorvartanam, Karya-Karna Vada and Svabhavoparam Vada

**INTRODUCTION:**

Ayurvedic medicine is both a science and a philosophy. It is the practical application of intellectual ideas. Indian philosophical foundations such as Panchbhautika Theory, Triguna idea, and other Vadas serve as the basis for the structural, functional, pharmacological, psychological, and physiological aspects of Ayurveda. The Vadas of Darshanas also served as the inspiration for the ideas of Swabhavoparam Vada evum Hetum - hetorvartanam. Acharya Charaka used Kala as an example in the context of Swabhavoparam Vada in order to clarify the concept<sup>[1]</sup>. However, the Hetum-hetorvartanam and Karya karna Vada are really similar. In Ayurveda, the ideas of Hetum - Hetorvartanam and Swabhavoparam Vada are used to treat illnesses. Swabhavoparam Vada is adamant on preserving Dhatu samya because the illness will go away after the natural devastation, but Hetum-Hetorvartanam places emphasis on eliminating Hetu in order to produce an absence of Hetu, which will result in the illness being cured. Consequently, to assess these concepts' potential for healing illness The idea of Swabhavoparam Vada evum Hetum-hetorvartanam in the etiopathogenesis and therapy of diseases is the focus of the current endeavor. The study's necessity Ayurveda is an age-old science derived from several philosophical schools. Given that it is an applied science, the scientific foundation is present<sup>[2]</sup>. The foundational ideas of Ayurveda are established following extensive trial and error. This explains why these ideas are still relevant in the present day. However, the contemporary society does not rely solely on faith. To persuade academics that these principles are genuine, meticulous observation, research, and testing backed by facts, proofs, and statistical analysis are therefore required. It takes this kind of conversation to have a thorough understanding of the issue. The greatest method for establishing any subject's foundations is through these logics<sup>[3]</sup>.

**Aim and Scope**

- Examine philosophical literature to get insight into and a description of Hetum-hetorvartanam and Swabhavoparam Vada.
- To investigate the literature on Ayurveda for a description and practical application of-  
Hetum-hetorvartanam and Swabhavoparam Vada.

Swabhavoparam Vada Upama is destruction, and Swabhava is nature. Acharya Charaka<sup>4</sup> is the contributor of this idea. The Samya or Vaishmya of Dhatus, according to Acharya, has a reason, but their annihilation has no cause, which is referred to as Swabhavoparam. "Karana nirapekshat uparamo vinasha" refers to Swabhavoparam, which states that any Dhatu can be destroyed without a cause. This is according to Acharya Chakrapani. Swabhavoparam is defined by Acharya Gangadhara as "svasya dharmasya roopasya coparamo," which refers to the annihilation of an object's inherent nature, attributes, or shape<sup>[4]</sup>.

Acharya Chakrapani likened it to the Kshanbhanga Vada; however, as Acharya Charaka predated Buddha, it can be deduced that Acharya Charaka is the original author of the

Swabhavoparam Vada. The Kshanbhanga Vada holds that a substance is generated in the first moment, persists for the second, and is destroyed in the third. This is not the case with Swabhavoparam Vada. It originates in asat and ends there. Sabhavoparam Vada, on the other hand, believes that objects have a definite cause but eventually disintegrate organically<sup>[5]</sup>. When the components that result in Deha-Dhatus are balanced, the Dhatus also stays in a balanced state; nevertheless, when these factors are unbalanced, the Dhatus's equilibrium is upset. However, the Dhatus, whether balanced or imbalanced, naturally experience destruction<sup>5</sup>. Although there is a cause for the items' creation, there is no cause required for their demise. Acharya Chakrapani clarified it. To light a lamp, we need oil, a pot, and thread; the lamp burns continuously as long as the oil lasts. Then, for no apparent reason, it stops burning automatically. In this way, the Sama or Vishama Dhatus require a cause in order to arise, and their dissolution has no cause. Acharya Gangadhara endorsed Swabhavoparam Vada's viewpoint. As the deha dharaka datus are generated by their causes, any disruption in these hemispheres will also result in an imbalance in the dhatus. A balanced Dhatus will result from an appropriate Hetus. However, the devastation is ongoing and organic. This dismantles Dhatus's form and attributes<sup>[6]</sup>. The physique possesses the vikriti and prakriti states. Hetu is in charge of the two of them. Since Acharya Charaka omitted to mention the cause of destruction in this instance, it can be assumed that the objects were destroyed naturally. Additionally, Acharya stated that nothing can be produced without a cause, meaning that the destruction of these objects is caused by Swabhava and happens quickly<sup>[7]</sup>.

Acharya Charaka used Kala as an example to bolster this idea. The Bhava padartha are destroyed minute by minute, without any apparent reason; this is comparable to Kala, who is destroyed unceasingly. Kala is perishing and disintegrating at an accelerated rate. Kala cannot be divided due to its constant motion and speed, nor can the reason of its demise be determined. because there is no way to halt it, not even for a second. In a similar vein, everything connected to Kala is being destroyed along with it, and no one knows why. It is inevitable and normal. Acharya Gangadhara is a supporter of this idea<sup>[8]</sup>. He remarks that Kala is traveling as quickly as a wheel because of how quick and ongoing movement It is impossible to determine what caused its demise. In a same vein, everything changes rapidly from one form to another. Since change happens so quickly, it is therefore impossible to identify the source of the old form's destruction. Thus, the previous form was destroyed by nature. He goes on to say that when the Hetus become Vishama, the Dhatus that are formed likewise become Vishama, and vice versa, when the Hetus become Sama. Madhur-amla rasas are utilized as Vata shamkas, much like in Vata vridhhi; but, in reality, these rasas produce Kapha, and the opposing guna, Vata, is spontaneously destroyed. Acharya Chakrapani clarified that while Dhatu vaishmyana in the body will naturally die, Dhatu vaishmya will not die if Dhatu samya's cause is absent. will rule as a result of its ongoing production from its sources<sup>[9]</sup>.

Conversely, in the event when Dhatu samya janaka Hetu is present, Dhatu samya will be generated, and Dhatu vaishmya will be automatically destroyed and will not be generated again. Additionally, Acharya Shushruta referred to dantpathnadi illnesses as Swabhavika and subtly supported Swabhavoparam Vada.

The most significant query is: What use does Ayurvedic treatment have if vishama Dhatus degeneration happens spontaneously?

According to Acharya Charaka, treatment is the endeavor undertaken by a doctor to sustain sama Dhatus with the aid of appropriate Hetu<sup>[10]</sup>. As a result, the body will create healthy Dhatus and naturally destroy the vishma Dhatus. resulting in the patient's return to health.

#### DISCUSSION:

As an age-old medical science, ayurveda has a rich theoretical and philosophical history in addition to its scientific foundation. After numerous trials, the essential tenets of Ayurveda were established, and they remain relevant in the modern day. The notion of "Swabhawoparmwad" is a key tenet of Ayurveda and holds significant relevance in our day-to-day existence. The word Uparam denotes destruction, and the word Swabhawa denotes the Prakriti, or nature, of the substance. The meaning of the word Swabhavoparam is self-destruction or natural destruction. While a lot of study has been done in the subject of Ayurveda, there aren't many descriptions accessible for the issue, which is a hot topic for the scientific world.

#### CONCLUSION:

In conclusion, Ayurveda is an age-old science that draws from various philosophical traditions. Given that it is an applied science, the scientific foundation is present. The foundational ideas of Ayurveda are established following extensive trial and error. This explains why these ideas are still relevant in the present day. However, the contemporary society does not rely solely on faith. To persuade academics that these principles are genuine, meticulous observation, research, and testing backed by facts, proofs, and statistical analysis are therefore required. It takes this kind of conversation to have a thorough understanding of the issue. The best method for establishing the foundations of any subject is through these logics.

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