



## SWABHAVOPARAM VADA AND HETUM HETORVARTANAM A PHILOSOPHICAL AND APPLIED ASPECT IN AYURVEDA

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Received on: 08/03/12 Revised on: 13/04/12 Accepted on: 12/05/12

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### ABSTRACT

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.

The concepts of Swabhavoparam Vada evum Hetum -hetorvartanam had also their roots in the Vadas of Darshanas. In context of Swabhavoparam Vada, Acharya Charka considered Kala as an example to clear the concept of Swabhavoparam Vada. On the other hand the Hetum-hetorvartanam is very close to Karya karna Vada.

Both concepts of Swabhavoparam Vada and Hetum -hetorvartanam is applied in Ayurveda to cure diseases. Swabhavoparam 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.

**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 Swabhavoparam Vada evum Hetum -hetorvartanam had also their roots in the Vadas of Darshanas. In context of Swabhavoparam Vada, Acharya Charka considered Kala as an example to clear the concept of Swabhavoparam Vada<sup>1</sup>. On the other hand the Hetum-hetorvartanam is very close to Karya karna Vada.

Both concepts of Swabhavoparam Vada and Hetum -hetorvartanam is applied in Ayurveda to cure diseases. Swabhavoparam 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 Swabhavoparam 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<sup>2</sup>. 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<sup>3</sup>.

### Aims and objectives

- To explore the philosophical literature for description and understanding of Swabhavoparam 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 Charaka<sup>4</sup>. 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's 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 destructed in third moment. It arises from and end up in asat. While Sabhavoparam Vada considers that object arises from a specific cause but get destroyed naturally. The factors which produce Deha-Dhatu, 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 naturally<sup>5</sup>. 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 destructed 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 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 destruction naturally. He further add that when the Hetus become vishama the 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 destructed 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<sup>6</sup>.

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<sup>7</sup>.

**Applied aspects of Swabhavoparam vada in Ayurveda**  
Jara, mrityu are Swabhavika vyadhi and these cannot be stopped.

This means that the Dhatu of body are destructed naturally and this cannot be stopped by any process indicating Swabhavoparam Vada.

Acharya Shushruta considered dantapatandi as Swabhavika diseases supporting Swabhavoparam Vada<sup>8</sup>.

**Hetum-Hetovartanam - Philosophical and applied aspects in Ayurveda**

Causes can be categorized into three types as explained in Darshana.

**Samvayi Karna** - Doshas are explained as Samvayi Karna of diseases in Ayurvedic texts. Because Doshas have a permanent relation with disease.

**Asamvayi Karna** - The Doshadushya sammurchana is the Asamvayi Karna of disease as this relation is not permanent.

**Nimitta Karna** - The mithya ahara vihara are the Nimitta Karna of disease.

**Hetu**

Hetu or Nidana has a very important role in Ayurveda. Its prior importance is shown by the fact that it is the first sutra in Trisutra Ayurveda.<sup>9</sup> Therefore it is described before Linga and Aushadhi. Hetu is explained as cause of disease. Synonyms of Hetu are Nidana, Nimitta, Ayatana, Pratyaya, Uthan, Karta and Karna. Nidana is further elaborated as 'seti kartavyatak rogotpada~'. It means that the cause which manifests as disease and perform many other functions is known as Nidana. These other function includes Doshaprakopa, Doshadushya sammurchana, Dhatu and Strotodushti. The Nimitta is efficient cause for any work. Hetu is creator of any effect. Ayatana word denotes a support for the work done. Pratyaya is explained as efficient cause. Uthan indicates origin.

All these above description of Hetu finally conclude that it is efficient root cause for generation of the disease. This cause is divided into three types Astamyaandriyarthasanyoga, Pragyaparadha and Parinama.<sup>10</sup> These are further divided in three subtypes-Heenyoga, Atiyoga and Mithyayoga

### **Astamendriyarthā sanyoga**

Astamyā means anything which is harmful to body or mind. Indriyarthā are shabda, sparsha etc. Sanyoga means combination of things. This concludes that Asatmyaindriyarthā sanyoga means combination of Indriyarthā which are harmful to body and mind. The Heenyoga (no or less use), Mithya yoga (abnormal use) Atiyoga (excessive use) are explained in detail in Ayurveda. These lead to the cause of disease i.e. Dosha prakopa.<sup>11</sup>

### **Pragyaparadha**

Pragyaparadha is defined as the work done by a person after loss of his Buddhi, Dhriti and Samriti. The Buddhi bransha is loss of ability to decide what is beneficial or harmful while in Dhriti bransha person is unable to pull back the mind from a particular subject and Smitri bransha is explained as loss of memory about beneficial things. Pragyaparadha includes the Heenyoga, Mithyayoga and Atiyoga of Vani, Sharira and Mana. Pragyaparadha leads to Sarva Doshaprakopa.<sup>12</sup>

### **Parinama**

Parinama is Kala. This is mainly divided into three types according to the symptoms-Hemanta, Grishma and Vasanta Kala. These are further divided as Heenyoga, Atiyoga and Mithyayoga. The Heenyoga means low intensity of the particular season while Atiyoga denotes severity of season and Mithyayoga is abnormality in the season. The Kala also indicate the different time of digestion in the body, time of meal and the divisions of day and night generating Dosha prakopa. The disease develop on these particular time are known as Kalaja.<sup>13</sup>

### **Nidana can be divided into another four types as**

**Sannikrista Hetu** – Cause which directly cause Dosha prakopa without any Dosha sanchaya.

**Viprikrista Hetu** –Cause which at first cause sanchya than cause prakopa of Dosha and need some time for it.

**Vyabhichari Hetu** –Cause which is unable to cause any diseases.

**Pradhanik Hetu** – It is very strong cause like poison.

### **Three another types of causes are described**

#### **Dosha Hetu**

The cause which causes Dosha sanchaya, prakopa and prashamana.

#### **Vyadhi Hetu**

The cause which causes prakopa of Doshas but produce only a specific disease is called Vyadhi Hetu.

#### **Ubhaya Hetu**

The cause which causes a specific Dosha prakopa and generates a specific disease is Ubhaya Hetu.

Acharya Charaka has mentioned two causes of as Swadhatuvaishmya and Agantuja.<sup>14</sup> These are described as Bahya and Abhyantara.

**Bahya Hetu** - External causes are Bahya Hetu

**Aabhyantara Hetu** – Dosha and dushya in body are Abhyantara Hetu.

### **Concept of Hetum-hetorvartanam**

This concept is quoted by Acharya Charaka as some other scholar's view in relation to Swabhavoparam Vada.<sup>15</sup> Hetoravartam means absence of Hetu, and it is the cause of destruction of that particular bhava which is generated by it. This view contradicts the concept of Swabhavoparam Vada which considers destruction as

natural or without any particular cause. Due to absence of a generating cause the destruction occurs naturally. e.g. the lamp stops burning when the oil is finished. The light will not be generated as the oil is one of the causes necessary to continue burning process. Forbidding the Hetu will result in automatic destruction of bhavas. Although Acharya Charaka quoted Hetum-hetorvartanam as other scholar's view but he also accepted it indirectly as a type of treatment. The disease and health both are under the control of Hetu and due to absence of Hetu none of them will remain in existence. To treat the disease avoiding the cause is necessary.<sup>16</sup> This means that Hetum-hetorvartanam causes absence of Hetu resulting in roga upshamana.

As Ayurveda is the applied science of Darshanas, the concept of Hetum-hetorvartanam is applied as Nidana parivarjana in Ayurveda. Along with treatment, Nidana parivarjana has important role in curing and preventing the diseases. The physician should take care to maintain Dhatu samya by forbidding vishma Dhatu janga Hetus.<sup>17</sup>

Acharya Sushruta has described Nidana parivarjana as the treatment of all diseases. This shows the importance of Hetoravartanam in the management of diseases. Acharya Charaka considered Nidana parivarjana as one type of the treatment of diseases along with Sanshodhana and Shamana.<sup>18</sup>

Importance of Nidana parivarjana is made clearer in Charaka Samhita. The person should remain jitendriya and use pratikarma. Jitendriya indicates forbidding causes of diseases like Pragyaparadha and Asatmyaindriyarthā samyoga while pratikarma means the precaution. For example Sanshodhana of Kapha Dosha in Vasanta as precaution will not result in Kaphaja rogas. Leaving the cause is necessary for the prevention of coming diseases. similar indication of Nidana parivarjana is given for vegadharnas. The sadvritta palna includes forbidding the entire harmful things and following this is indicated in Ayurveda.<sup>19</sup>

Further all the diseases cannot be treated by using Dosha Shamaka medicines. For example the Sleshmanashaka treatment does not benefit Sleshma janya Timira.<sup>20</sup> So the concept of Nidana parivarjana becomes very important in such diseases.

Nidana sevana cause Dosha sanchaya which is first kriyakala of Chikitsa. Further Nidana sevana result in Dosha prakopa, prasara, purvarupa, rupa and updrava. Nidana parivarjana at any stage of this sequence will stop the further pathogenesis and will be helpful in management of disease.

Acharya Charaka has given equal importance of Nidana, Dosha and Dushya in the aetiopathogenesis of diseases<sup>21</sup>. He explained that these three components decide the manifestation of disease. He made it clearer that if these factors are not combined properly with each other than either the disease will not occur or it will manifest with low intensity and after long time. Acharya Chakrapani had thrown light on this concept. If the Nidana, Dosha and Dushya are of same nature than the disease will be severe and Vice-Versa.

Therefore, considering the importance of Nidana and its primary role in vitiating Doshas. It should be forbidden at an early stage of manage a disease.

These all point conclude that Nidana parivarjana or Hetum-hetorvartanam has very important place in Ayurveda. This Hetum-hetorvartanam will result the absence of Hetu for roga utpatti and therefore ultimately curing the disease. This confirms the concept that Hetum-hetorvartanam is the cause of destruction of disease.

#### **CONCLUSION**

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 Swabhavoparam Vada and Hetum-hetorvartanam have their background in Vadas.

The Swabhavoparam 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.

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