



Review Article

A CONCEPTUAL STUDY ON *SWABHAVOPARAM VADA* IN CONTEXT TO *NIDANA PARIVARJANA* WITH SPECIAL REFERENCE TO ITS MECHANISM USEFUL IN *MADHUMEHA* (TYPE 2 DIABETES MELLITUS)

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ABSTRACT

The scientific art of living called as Ayurveda is based upon the basic ancient science of way of living as well as reliable on the philosophical grounds. Ayurveda has its roots in the Philosophical sciences and has its applications. The fundamentals or principles are based upon the experiments which were done by our Acharya so many times. And due to this, these ancient rules and code of conduct are still applicable in this modern world. But modern science wants evidence-based study and hence, so many experiments with well observations, investigations were going on to convince the people of the modern world for the validity of these ancient concepts. So, the concepts of *Swabhavoparam Vada* (Basic Principle of Ayurveda) with its application must be studied thoroughly. This concept "*Swabhavoparam Vada*" insists on the Homeostasis or Natural Destruction. According to which disease will subside due to natural destruction phenomenon & maintaining of *Dhatu Samya* is done. That happens due to the fundamental of "*Hetu-Hetorvaratananam*" which implies to avoid the causative factors (*Nidana Parivarjana*) responsible for causing a disease. So, this study is an effort to understand the relationship of *Swabhvaoparama Vada* & *Nidana Parivarjana* and how this principle is used in the *Madhumeha* disease (Type 2 Diabetes Mellitus), which is a metabolic disorder and relied upon the Diet and Lifestyle.

KEYWORDS: *Swabhavoparam Vada*, *Nidana Parivarjana*, *Madhumeha*, Type 2 Diabetes Mellitus.

INTRODUCTION

The new inventions are depending upon the researches useful for every human being. For that, researches give the strength and act as the backbone which provides the depth and understanding towards our basic science. The scientific art of living i.e., Ayurveda is not just the basic science for being healthy but also having the strong inferences from philosophical aspects with its applications. The principles of Ayurveda are based on the fundamentals of metaphysics like *Panchbhautika* theory, *Triguna* theory, various *Vadas* etc which have been borrowed from the then prevailing sciences like *Darshana*. Concept of *Swabhavoparam Vada* is an example for this which has its roots in *Darshan* as well as in Ayurveda.

In *Vividh vada* (different philosophical theories) the *Swabhavoparam Vada* is one of the important *Vada* and one of the fundamental principles. The term *Swabhavoparam* is the combination of two words i.e., *Swabhava* and *Uparama*. The word *Swabhava* means *Prakruti* and *Uparama* means *Vinasha* or Destruction.

The Punarvasu Acharya explains the *Swabhavoparam Vada* in the chapter of *Chikitsa Prabhruteeya* to Agnivesh and other students while explaining the importance of *Chikitsa* and duties of a qualified physician. *Swabhavoparam Vada* explained that disturbance in the equilibrium of the causative factors causes imbalance of *Dhatu*s (tissue element) of the body. Conversely, the maintenance of the former's equilibrium maintains the latter's balance^[1]. The concept also emphasizes on *Hetu-hetorvartanam* which says that on removing the *Hetus* there by creating the absence of *Hetus* called as *Nidana Parivarjana* and will hamper the further pathogenesis of the disease.

Nidanas in the form of *Ahara* and *Vihara* are the potent causative factors for several diseases and creates various disturbances of mild to severe and of acute to chronic nature. This clearly indicates the tremendous pathological role played by *Nidana* in the body. Further all the diseases cannot be treated by *Dosha Shamaka* medicines alone. So, the concept of *Nidana Parivarjana* plays an important role because

leaving the causative factor itself will help in prevention of the upcoming disease to greater extent which provides the applicability of *Swabhavoparam Vada*. Charaka Samhita says that "Factors responsible for the causation of different types of *Prameha* should be avoided even after these *Prameha* are manifested. For the prevention of the occurrence of a disease, different etiological factors are described to be avoided. These factors are also required to be avoided during the treatment of disease"^[2].

Nidana consumption causes disequilibrium in the physiological state of *Dhatu*s thereby causing the occurrence of any disease. Acharya Sushruta has also explained that the first line of management essentially consists in the avoidance of the aetiological factors^[3].

Need of the Study

In present study, efforts will be made to explain the role of *Nidana Parivarjana* in *Kriyakala* of the diseases and to stop the further pathogenesis as diet and lifestyle pattern and some environmental factors causes many dreadful conditions like *Madhumeha*. *Madhumeha* is a giant disease considered as one of the enemies of the mankind and is also referred as silent killer. By the International Federation of Diabetes, the prevalence of Diabetes Mellitus is 425 million adults around the world.

According to the WHO, in the year 2000, India had the total number of 31705000 cases of Diabetics which is expected to rise by more than 100% in the year 2030 to account whopping up to 7941000. In 2017, approximately 72 million cases of diabetes were noted in India^[4]. The orientation of today's era is shifted from holistic approach to medicinal approach in the purview of treatment protocol. Because *Nidana Parivarjana* is not being much focused in present scenario, this work is planned to evaluate the applied aspect of *Swabhavoparam Vada* in context to *Nidana Parivarjana* in *Madhumeha* (Type II Diabetes Mellitus) to assess the role of *Nidana* for causing the disease.

AIMS & OBJECTIVES

- To evaluate the concept of *Swabhavoparam Vada* from the available classical literature, commentaries, research works and information in allied basic sciences.
- To explore the relationship of *Swabhavoparam vada* and *Nidana Parivarjana*.
- To evaluate the effect of *Nidana Parivarjana* in *Madhumeha*.

Methodology

- It is compiled from the available classical literature and available commentaries.

- Various publication, textbooks, research papers, websites, proceedings of seminars are also considered to collect the literary materials and are critically analysed.
- The study related logical discussion leads to a fruitful conclusion.

Swabhavoparam Vada & Nidana Parivarjana

Acharya explain the Phenomena of Natural Homeostasis/ Natural Destruction in terms of *Swabhavoparam Vada*, which is made up from the three words: *Swabhava* + *Uparama* + *Vada*

Whereas, *Swabhava* is the *Prakruti*/Nature and *Vada* means Realization of the basic meaning of the elements by debate or discussion/ Debate/ Principle. Now, the word *Uparama* can be considered in two ways:^[5]

उपर = उप + रम् + घञ्

1. विरक्ति, निवृत्ति
2. परिवर्जन, त्याग
3. मृत्यु

उपरमणम् = उप + रम् + ल्युट्

1. रति सुख से विरक्ति
2. प्रथानुरूप कर्मकाण्ड से विरक्ति
3. विरक्ति, निवृत्ति

Uparama means *Vinaasha*, Destruction or Abstinence or Avoidance.

So, the theory of *Swabhavoparam Vada* arises which is defined as there is a causative factor for the maintenance of beings but no causative factors as such exists for their annihilation. But some Acharya opined that annihilation of being is caused by the non-effectiveness of the causative factors the disturbance in the equilibrium of the causative factors causes the imbalance of *Dhatu*s^[6]. The maintenance of causative factors into equilibrium state is further responsible for the normal or equilibrium state of *Dhatu*s. But the *Vinaasha* or Destruction of *Dhatu*s having no reason and it's by *Swabhava*. It neither be provoked nor stopped, which simple implies towards the annihilation or destruction is automatic. For Example:

- The flame of a lamp required a cause i.e., oil, etc., for its continuance but it does not need any cause as such for its extinction which is automatic.
- A sword, after it has been manufactured does not need any other causative factor for maintaining its natural shape made up of iron.

If this view is accepted, the disturbance of equilibrium caused in *Dhatu*s by certain causative factors will be automatically done away without the help of any therapeutically device. So, any deviation from the state of equilibrium of the *Dhatu*s may be

treated as a momentary one; that is to say, the natural state of equilibrium is automatically restored without the help of any other causative factor like treatment etc.

So, "If disease can be cured automatically then what are the necessities of a qualified physician? How imbalanced *Dhatu*s brought to normalcy by physician? What after all does the treatment amount to? What is it prescribed for? (That is to say, when the purpose for which the treatment is prescribed, is automatically served what is the use of any treatment at all?) [7]

Answer in the Favor

The causative factor for the annihilation of beings cannot be comprehended (not because they are comprehensible but) because such factors do not exist at all. This is on the analogy of time. Time is always in the processor quick movement; it automatically goes on changing or destroying itself. No causative factors as such exists which causes the movement, change or destruction of time. So, all things perish which are produced. The causative factor for destruction of being is beyond comprehension. It is because such factors do not exist at all such as horn of rabbits or is it because even though they exist they are not comprehensible such as root of a tree or nail dug in the earth?

As facts stand, incomprehension of causative factors is due to their non-existence and not due to their incomprehensibility. As in case of time, it is always moving and as such automatically destroying itself due to fickleness and it doesn't require any other cause as for its destruction. Such is the case of destruction of all beings. It is called automatically without any causative factors as such.

No causative factor as such exists for the annihilation of a being. Therefore, there is no possibility of bringing out a change in the destruction pattern of a being. So, if the equilibrium of *Dhatu*s is disturbed, the disturbance need not be corrected by any treatment acting upon the disturbed *Doshas* because their equilibrium can be restored automatically. By avoiding discordant causing factors and adopting those responsible for the maintenance of equilibrium, discordance of *Dhatu*s is automatically prevented and their normal state of equilibrium is maintained. And hence, by taking recourse to concordant factors, the physician well versed in treatment brings about equilibrium of *Dhatu*s and so he is the bestowed of physical happiness and longevity.

Acharyas giving the examples and explain it in terms of *Nityaga Kaala* i.e. *Nimesha*, *Muhurta*, *Prahara*, *Paksha*, *Maasa* etc. are happened. The day

goes on continuously minute by minute, hour by hour but how it goes or over, we cannot predict or get the knowledge about that. While it is *Pratyaksha* (visible by *Indriya*'s), there is only reason which is a *Kaala* (Time) that goes very fast without any provocation.

This principle of *Swabhavoparam Vada* then applied to theory of *Nidana Parivarjana* given by Acharya Sushruta, which is the foremost treatment principle of any disease in this world i.e. abstinence from the disease-causing factors can treat the disease^[8]. This can be possible if we very effectively try to avoid the intellectual blasphemy that we had already done by "*Ahitaanaamupasevana*" (in taking unwholesome). In other words, it means that our mind must be restrained from the unwholesome objects that have caused the disease. "*Nidana Parivarjana*" should also be included under "*Adravyabhoota Chikitsa*".

The best and simplest form of the treatment is avoiding the causative factors, which are responsible for causation of disease and it is the primary step to prevent further pathogenesis. It is the duty of a physician to counsel the patient about the *Nidana* of the manifestation occurred in the patient's body and educate them to keep away from all the causative factors. It will be helpful in treatment protocol as well as in designing a good diet and lifestyle protocol. So, according to this principle, when there are no causative factors, the *Vyaadhi* subsides itself. But, of course, treatment is required not to be subsided the *Vyadhi* but to maintain the equilibrium of the body and the mind.

Relation of Madhumeha & Nidana Parivarjana

Ancient Indian physicians identified the disease as *Madhumeha*/*Kshaudrameha* noticing that the urine of the patient attracts ants and if the literal meaning of the words in "*Madhumeha*" i.e. "honey like urine" is considered, it is appropriately related with the Type 2 Diabetes mellitus. Importance of this disease can be highlighted by the fact that it is mentioned under *Ashtamahagada* by Charaka and Gangadhara whereas Sushruta and Vagbhata have mentioned *Prameha* in *Ashtamahagada*. *Madhumeha* is a subtype of *Vataja Prameha* and is extensively described in Ayurvedic texts from *Samhitakala* (Brihadtrayi, Laghutrayi) to medieval period (Yogaratanakara, Vangasena & Chakradatta).

Madhumeha consists of two words i.e. *Madhu* and *Meha*.

The word *Madhu* is derived from "*Manyante Visheshena Janati Jana Yasmin*". The root "*Manjane*" is applied by *Dha Adesha* and it shows the similarity of urine with *Madhu* in taste, color and appearance. The word "*Meha*" was initially found in *Rigveda* as

Mehanadthanam karanallium (Rigveda 10/163.15) is derived from the root “*Mih-Karharane*” which means to excrete or discharge some fluid and in present context, it can be interpreted the discharge of urine.

Now, *Nidana* is the causative factors of disease. Those which are potent enough to cause a disease are known as *Nidana*. *Nidana* are those causes which vitiated the *Doshas* and in turn lead to causation of disease- anything in form of *Dravya*, **General *Nidana* of *Madhumeha***

Guna, Karma which imbalance the *Doshas* and lead to manifestation of disease are called as *Nidana*.

‘*Nidana*’ can be considered in two different contexts i.e. etiological factors and second is diagnosis of diseases. For example- The etiological factors describe for the *Gulma Roga* are *Vidahi, Guru, Vishtambhi Bhojana*. So, these are the *Vyadhijanak Nidana* (etiological factors) for the disease and the diagnosis is *Gulma Roga (Vyadhi Bodhak Nidana)*.

Table 1: Aharaja Nidana of Madhumeha

Aharaja Nidana	Ch^[9]	Su^[10]	A. Hr. ^[11]	Ma. Ni. ^[12]
<i>Guru</i> (Heavy Food)	-	-	+	-
<i>Snigdha</i> (unctuous)	-	+	+	-
<i>Sheeta</i> (cold)	-	+	+	-
<i>Medya</i> (Fatty)	+	-	+	-
<i>Drava</i> (liquid)	-	+	+	-
<i>Amla</i> (sour)	-	-	+	-
<i>Lavana</i> (Salty)	-	-	+	-
<i>Madhura</i> (Sweet)	-	+	+	-
<i>Navannapana</i> (New fresh grains, cereals & drinks)	+	-	-	+
<i>Dadhini</i> (Curd & its preparation)	+	-	+	+
<i>Payansi</i> (milk & its preparation)	+	-	+	+
<i>Gudavaikratam</i> (Jaggery preparation)	+	-	+	+
<i>Gramya, Audaka, Aanoopa rasa</i> (meat soup of domestic, aquatic and marshy animals)	+	-	+	+
<i>Madhyapana</i> (wine)	-	-	+	-
<i>Kaphakrut</i> (anything which produces <i>Kapha</i>)	+	-	+	-

Table 2: Viharaja Nidana of Madhumeha

Viharaja Nidana	Ch ^[9]	Su^[10]	A. Hr. ^[11]	Ma. Ni. ^[12]
<i>Aasya Sukham</i>	+	-	+	+
<i>Swapna Sukham</i>	+	-	+	+
<i>Diwaswapna</i>	-	+	-	-
<i>Avyayama</i>	-	+	-	-
<i>Alasya</i>	-	+	-	-

Table 3: Manasa Nidana of Madhumeha

Manasa Nidana	Ch ^[9]	Su^[10]	A. Hr. ^[11]	Ma. Ni. ^[12]
<i>Vishaada</i>	+	-	-	-
<i>Tyakta Chinta</i>	+	-	-	-

Madhumeha (Vataja Prakara of Prameha) is the classic example which describes itself about the *Nidana Parivarjana* and hence, this disease is taken into account as the best example for the application of this basic principle. Etiological factors described above responsible for the causation of *Madhumeha*

should be avoided even after *Madhumeha* is manifested^[13].

So, Acharya Charaka opined that after even developing the *Madhumeha* we should avoid its causative factors otherwise it may lead to the complications. In the modern perspective it is very

evident to see nowadays, each physician recommended a diet and lifestyle pattern for the patients suffering from metabolic disorder. A study suggested that the Diabetes is the disease of rich people who indulge in excessive amounts of oil, sugar and flour contents [14]. It also reveals that in First and Second World War, there was declination in the mortality rate of diabetic patients due to the shortage of food and famines [15].

Some studies found that there is a strong association between high intake of carbohydrates and fats to the type 2 Diabetes Mellitus [16]. And if we go through the *Nidanas* mentioned above in the table, these are some particular things which is high in carbohydrate and sugar.

In contrast, a study revealed that vegetables and fruits may protect the manifestation of Type 2 Diabetes Mellitus, because they are rich in nutrients, fibre and antioxidants, and act as the barrier for the pathogenesis [17]. In Ayurveda, it is very evident to see that our sages were not included *Phala Varga & Shaka Varga* in the *Nidana* of *Madhumeha*. So, it is necessary to follow the SOP i.e. *Nidana Parivarjana* for the patients suffering from Type 2 Diabetes Mellitus.

CONCLUSION

Study of *Nidana* (Aetiology) is important to know the causative factor responsible for manifestation. It facilitates treatment if the cause or causes of the diseases are traced out. The conceptual study of *Swabhavoparam Vada* and its relationship with *Nidana Parivarjana* reveals that this principle is the basic line of treatment of any kind of disease. Due to this law, we can easily combat with the manifestation and break the chain of pathogenesis, which is responsible for the deprivation in stage of disease. When the cause of the disease is removed/avoided, the disease subsides naturally. Hence, it is important to avoid the causative factors (*Nidana*) which is responsible for the manifestation. So, this study finds the need of the basic principles in day to day life or in the patients suffering from any kind of disease.

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