

## PRINCIPLE OF SWABHAWOPARMWAD-SCIENTIFIC DESCRIPTION RELATED TO HUMAN BODY: A CRUCIAL STUDY

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### ABSTRACT

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 *Uparam* 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. After birth, growth and senescence or senility ultimately leading to death are inescapable processes. This concept has got very much importance among the living beings because it is a complete physiological event that is going at every moment of our life. Nobody can get rid of this inevitable process. Whereas on the other hand, Apoptosis is a highly regulated and controlled process that confers advantages during an organism’s lifecycle and it is often called programmed cell death. Hence, in this essay author take an effort to explore the concept of *Swabhawoparmvad*, apoptosis, *Kshanabhangurvada* and their each other connection on scientific background in relation to human body.

**Keywords:** Apoptosis, *Kshanabhangur vada*, Programme cell death, *Self*-destruction

### INTRODUCTION

In *Ayurveda* text, *Acharya* has mentioned the concept of *Swabhawoparmvad* descriptively<sup>1</sup>. Disturbance in the equilibrium of the causative factors causes imbalance of *dhatu*s (tissue elements) of the body. Conversely, the maintenance of the former equilibrium

maintains the latter’s balance. However, the *Dhatu*s (tissue elements) come to normalcy automatically irrespective of any eternal causative factor; that is, to say both the imbalanced *Dhatu*s tend to fade away immediately after they are caused.<sup>2</sup>

**Destruction as a passive phenomenon:** There is a causative factor for the maintenance of beings but no causative factor as such exists for their maintenance. Some are of the view that extermination of beings is caused by the non-effectiveness of the causative factors. All beings do have a cause in so far as their creation is concerned, but they have no cause in relation to their annihilation. As per say, annihilation or destruction of beings is automatic. For example, the flame of a lamp requires a cause that is oil, etc.; for its continuance but it does not need any cause as such for its extinction which is automatic. Thus, all beings are produced in the first moment due to certain causative factors but they perish in the very second moment automatically without caring for any cause or causative factor. So, if this view is accepted, the disturbance in the equilibrium caused in the *Dhatus* 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 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.<sup>3</sup>

#### **Aim and objective:**

1. To review the principle of *Swabhawoparamvad* given in Ayurvedic literature.
2. To elaborate the concept of *Swabhawoparamvad* with scientific description related to human body.

**Material and Method:** Enter to fulfill the aim and objectives relevant Ayurveda and Modern literature, available information on internet were searched. The result on search is described here after.

## **DISCUSSION**

The principle of *Swabhawoparmwada* is original contribution of traditional medical science. In Ayurveda, the theory of natural destruction or self-healing is termed as *Swabhawoparmwad*. Through the principle clearly say that if there is balance in the causative factors which are responsible for the production of the body elements and if there is imbalance in the causative factors then there is imbalance in the body elements. But both this imbalance and balance *hatus*

(body elements) fades away naturally. It means destruction of body elements either they are in a state of equilibrium or disequilibrium. Some view this concept as self-healing mechanism of body. Human body is inherently endowed with a unique power of self-defense, spontaneous healing against injury and disease. It is a natural phenomenon that is going at every moment of life. In general, the apoptosis is nothing but a part of the concept *Swabhawoparamvad* as both these physiological processes converge into a point that is self-destruction.

*Swabhawoparmawada* (Theory of natural destruction or Homeostasis) can be described as **Swabhava means Prakruti** or Natural and **Upama**: Destruction or *Kshaya*. In the body *Rasa, Raktadi Dhatu* formed by *Ahara Rasa* for a reason to provide strength to the body. But after some days (e.g.: RBC after 120 days will die) the destruction of the *rasa, raktadi dhatu* destruction takes place without any reason. Those destroyed *Dhatus* are replaced by newly formed *Dhatus*. The *Kshaya* of *Dosha, Dhatu* (Tissues) & *Mala* (Waste product) is *Ahetuka* (no cause or causeless) means it occurs very rapidly, naturally or automatically without any external influences, neither it can be stopped, it is known as *Swabhawoparmwad*.

The *Utpatti* or *Vruddhi* is *Sahetuka* but *Kshaya* or *Shamana* is *Ahetuka* & *Swabhava*. The *Dosha, Dhatu, Mala, Upama* or “*Kshaya*” happens naturally without a particular cause. Hence named as *Swabhawoparmwad*. For *Samyata* i.e. Equilibrium of *Dosha, Dhatu & Malas* and *Vaishyamata* i.e. Disturbance of equilibrium. The origin is *Aahar* and *Vihara*, hence if the cause is rectify the *Vaishyamata* is get removed and *Samyata* occurs automatically. E.g. (a) *Madhura, Amla, Lavana Rasas* appears to alleviate *Vata* but it is not true as by the above 3 *Rasas Kapha Vruddhi* takes place by *Vipareeta Guna Vata Kshaya* occurs automatically.<sup>4</sup>

**Kshanabhangur Vada:** This was propounded by Buddhist Philosophy. Every happening in this world is momentary. The world is transferring very rapidly in no time. It tells about the uncertainty and instability nature of the objects of the world which undergo continues transformation and destruction at every mo-

ment. Anything that's subjected to time will never exist while not undergoing destruction of its previous state terribly to be precise there's no tense as the time moves on very fast. People celebrate their birthday & that event slips into the past at the next moment.<sup>5</sup>Millions of cells are unit destroyed per minute and new cells are unit being formed even within an atom and in molecule tremendous changes are going in human body. According to this theory the *Karya* is formed after the destruction at the *Karan* (cause) once the pot is created its entire previous molecular have lost their original form of clay and totally new molecules are formed. Therefore, it cannot say that everybody keeps on changing every second.<sup>6</sup>

The body elements become discordant because of the discordance of the causative factors. Conversely, they become concordant following upon the concordance of the causative factors. Cessation of existence, always in the cause of nature. As regards their rise, things stand in a need of a cause, but no cause is needed for their cessation. Even in the latter case some, however hold the very non-continuance of their causative factors as the cause of their cessation.<sup>7</sup>In Ayurveda, the human body has been defined as a living concern, where the wear and tear is a uninterrupted and perpetual episode. Right from the neonatal life to young age where growth and development occurs, regeneration and degeneration go simultaneously in a balanced manner.<sup>8</sup> Ayurveda mentioned Human body (*Sharira*) - '*Shiryateitishariram*'- Human body is bound to destroy, continuously destroying. The doctrine '*Swabhavoparmwad*' which is the theory of natural destruction is totally a physiological process that is taking place in all *BhavaPadarthas* of this universe including the human being right from its production. This is not obvious or visible because the method is very swift and since of its rapidity, it is considered that there is no root or cause in the destruction.<sup>9</sup>

In Ayurveda text it is quoted that *Swabhavabalapravritaroga* mentioned *Mrityu* (death) as one of the natural disease. These natural diseases are due to *Swabhava* (nature) and depend on *Kkala* (time), the examples of natural diseases are *Kshuta*

(hunger), *Pipasa* (thirst), *Jaravastha* (aging), and *Mrityu* (death) etc.<sup>10</sup>

In order to scientific description of principle of *Swabhawoparmwad* related to human body with the fact of apoptosis. Apoptosis is nothing but a part of the concept *Swabhavoparmwad* as both these physiological processes converge into a point that is self-destruction.<sup>11</sup>

Acharya's has clearly mentioned that there is cause in the production of existing materials but not in destruction. Because, all entities perish in second moment by nature. As regards in the process of destruction it does not need any cause as such. It is automatic. The reason is that the process of destruction is too quick to allow any other causative factors to leave any impact there on. Chakrapani commenting on this theory explains this principle of momentary dissolution as '*sadeti*' i.e. quickly and it means it get vanished as soon as they are formed. Acharya Chakrapani has clarified this matter and said that there is a reason behind the evolution of any *Bhavapadarthas* (matter) and they exist for some time and perform their respective functions and at the moment they die and in their death, there are not any reasons behind it.<sup>12</sup>

On the way of scientific description of *Swabhawoparmwad* related to human body. We can correlate it with apoptosis. Apoptosis is associate evolutionarily preserved necrobiosis program that's strictly regulated and executed through finely controlled signal pathways. In cellular organisms, apoptosis is essential for embryogenesis, development and tissue homeostasis.<sup>13</sup>Regulation of the physiological balance between cell proliferation and necrobiosis is important for development and maintenance of cellular organisms. Physiologic or programmed, cell death is dependent on a genetically encoded and evolutionarily conserved pathway that induces a form of cellular suicide known as apoptosis. Perturbation of the signaling cascades regulating apoptosis, whether by extracellular triggers, acquired or genetic mutations, or viral mimicry of signaling molecules, can result in a wide variety of human diseases.<sup>14</sup>

**Apoptosis** (programmed cell death or natural death) is a morphologically recognizable form of cell death that

is implemented by a mechanism that has been conserved throughout evolution from nematode to man. In the past decade, it has become clear that the regulatory mechanisms controlling programmed cell death as fundamental and as complex as those regulating cell proliferations.<sup>15</sup>

Death is a part of life, and at the cellular level it is essential for life. Like a sculptor carving away superfluous items of stone. Cell death – apoptosis, shapes our physical features and organs before human born. Apoptotic necrobiosis is associate integral a part of cell turnover in several tissues, and proper corpse clearance is vital to maintaining tissue homeostasis in all multicellular organisms. All living tissues have some mechanisms in place to handle corpse clearance, and most cell types possess the ability to phagocytosis apoptotic cells, underlining the relevance of this process in metazoan health.<sup>16</sup> The concept of *Swabhawoparmwad* is flourishing day by day, and it one of the important factor for human being to survive. The concept of *Swabhawoparmwad* is that homeostasis is necessary to maintain health, but natural death of every living object is inevitable. Our body naturally tries to be in physiological condition however natural death is certain to happen. So, our cells adopt the mechanism of programmed cell death. Genes are also responsible for programmed cell death.<sup>17</sup>

Our understanding of the regulation of programmed necrobiosis in health and illness is way from complete, and the challenge of converting that understanding into new therapeutic modalities has only begun to be approached. Nothing is static in our human body, everything is constantly changing. Every day cells are produced, after completing their scheduled work they die naturally when they undergo senescence and become weak. Cells divide to make new cells, again undergo senescence then ultimately leads to cell death, this process continues throughout life.

Apoptosis is involved in aging and strong associated with age-related diseases through elucidated that the possible role of apoptosis in aging and age-related diseases. Apoptosis, a minimum of partially, plays an important role in the aging process. The rate of apop-

tosis is elevated in most types of aging cell populations and organs, such as brain, cardio-vascular system, immune system, endocrine system, intestine, reproductive system and eye. Apoptosis increased in these cells or organs is regarded as a protective mechanism of the organism against an accumulation and spread of defective cells, but the preponderance of this dismantling system looks to spotlight the age-associated decline and deterioration in tissue and organ structure and performance.

**Aging of the whole organism**-Organism senescence is the aging of whole organisms. In general, aging is characterized by the declining ability to retort to fret, enhanced equilibrium imbalance, and increased risk of aging-associated diseases. Death is the ultimate consequence of aging, though "old age" is not a scientifically recognized cause of death because there is always a specific proximal cause, such as cancer, heart disease, or liver failure. Aging of whole organisms is thus a compound method which will be outlined as "a progressive deterioration of physiological progress, an intrinsic age-related process of loss of viability and increase in vulnerability." Differences in maximum life span among species correspond to different "rates of aging." For example, inherited differences in the rate of aging make a mouse elderly at 3 years and a human elderly at 80 years. These genetic variations have an effect on a range of physiological processes, together with the potency of DNA repair, inhibitor enzymes, and rates of atom production.

## CONCLUSION

Research is going throughout the world by applying this very concept of natural death in different types of cancer, Hence may someday we get a solution to this deadly problem 'cancer'. Since a vast change has taken place in the modern scientific field, because of several advancements in the methodology and technology, a time has come to validate these ancient principles on modern parameters of research. As a matter of reality, there is no need to establish the Ayurvedic basics once again on the modern methodology of scientific exploration, since these are in practice and in action since centuries. But to draw in the fashionable

generation to its fold, quite desirable to a certain extent to try out Ayurveda on modern methodology, which can only further strengthen the system in the long run.

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