Appraisal of Swabhavparamvada in the light of the Buddha’s teaching

Abstract

Ayurveda is an ancient science of life and based on different school of philosophies. The aim of Ayurveda is to maintain the health of the healthy person and to cure the disease of the diseased person but the ultimate aim of Ayurveda to attain the emancipation that is free from rebirth. Pali literature is an ancient literature and ocean of knowledge. Swabhavparamvada is an important concept described in Ayurveda which is based on Pali literature. Swabhava means natural and uparam means destruction. Lord Buddha explained the law of impermanence means nothing is permanent. Mind matter everything is changing and changing. Change is inherent in all phenomenal existence. There is nothing animate or inanimate, organic or inorganic that we can label as permanent. This law of impermanence is an important concept in Ayurveda which is based on Pali literature. Swabhava means natural and uparam means destruction. This concept is contributed by charaka. Dhatus (substance) explains the law of impermanence means nothing is permanent. Mind matter the body get into disequilibrium due to imbalance of the cause and they enjoy equilibrium when the cause is in balance. Their Dhatus termination is always natural.

Acharya depicts that there is cause in Samya or Vaishamyavada of Dhatu but there is no cause in destruction and this is known as Swabhavparam. Acharya Chakrapani comments that, ‘Karana nirapekshat uparama vinasha’ is Swabhavparam or destruction of any dhatu does not require any cause. Acharya Gangadhar explains ‘Swabhavparam as ‘svasya dharmarya roopasya chomaram’ or destruction of any objects own nature. Qualities or form is known as Swabhavparam. Acharya Chakrapani compared it with Kshanbharguvada. It considers that the substance is created in the first movement sustain for next moment and then get destructed in third moment. It arises from and ends up in asat. While swabhavparamvada considers that object arises from a specific cause but get destroyed naturally.

Discussion

Acharya chakrapani made it clearer as we need oil, pot and wick 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 found in their destruction. The base of this concept is Buddha darshan philosophy hence in this study; we have taken the concept of Kshanbhargurveda of Bauddha Darshana to understand the law of impermanence. Anity (nothing is permanent) we can realize in vipassana meditation technique. This law of impermanence charaka explained in Sharira sthana also. While meditating we see different sensations and its arising and passing away nature by direct perception and understanding the law of nature. Sensation is the crucial comprehensive thing to understand this law of impermanence.

The Buddha, out of his personal experience, found that suffering arises because of the mental habit of craving. This in itself was not a new discovery, but what was unique to his teaching was that he found a practical way out of suffering. By exploring the depths of his mind, he realized that between external objects and the mental reflex of craving, is a missing link-vedana-the feeling of body sensations.

The Buddha called this wisdom sampajanna-the constant thorough understanding of impermanence. By Vipassana one learns to develop the continuity of this understanding. The practice results in a calm, balanced mind in the midst of all the ups and downs of life, and leads to liberation from attachment, craving and suffering. This path is a true art of living that enables one to live a wholesome, creative life. And due to its non-sectarian nature, people from all communities, religions, castes and countries are able to derive great benefit from its application.

This is mentioned in verses 277 of the Dhammapada.

"sabbe satikkhara anicca'nti, yada paññaya passati.
atha nibbindati dikkhe, esa maggo visuddhiya."
All things are impermanent, was the doctrine preached by the Buddha. What is the moral of this doctrine of the Buddha? This is a much more important question. The moral of this doctrine of impermanence is simple. Do not be attached to anything. It is to cultivate detachment—detachment from property, from friends, etc.—that he said “All these are impermanent.” Aniccha (Impermanence). There is no solidity to existence; existence is always in a state of transformation. Everything is always on its way to becoming something else. This is as true for our world as for the client’s. We often get caught up in psychological constructs which reify clients rather than seeing them as changing, fluid beings: To the extent that we assume a static and unchanging world we become blind to the possibilities for change within each moment.

We can also cling rigidly to an idea of what it means to be a therapist. Our own changing, flexible, protean self can become encrusted within a rigid conception of our role; our ability to flow and adapt can be obscured by a social role or personal character armor. We can lose our ability to see the genuine therapeutic possibilities of this moment right here, right now, which may just call for something original, daring, and never-before-thought-of. In a world that is constant transformation, the possibilities inherent in this moment may never come again. In understanding anicca we understand that we are subject to causes and conditions just like all other beings. One moment we’re attentive, the next moment lost. One moment we’re brilliant, the next moment befuddled. One moment we’re compassionate, the next moment threatened and self-centered. We must be at home with all of this, as attentive as possible to our shifting mental states, accepting of change, and ever ready to seek a new state of balance. In addition, we must be willing to allow the role of client to change as the client’s needs shift due to either growth or deterioration.

The direct perception of anicca leads automatically to grasp of anatta and also of Dukkha and whosoever realizes these facts naturally turns to the path that leads out of suffering. Given the crucial importance of anicca, it is not surprising that the Buddha repeatedly stressed its significance for the seekers of liberation. In the Maha-satipatthana sutta (the principal text in which he explained the technique of vipassana) he described the stages in the practice, which must in every case lead to the following experience. The meditator dwells observing the phenomenon of arising dwells observing the phenomenon of passing away…dwells observing the phenomenon of arising and passing away.

Dr. Alvarez, who spent almost his entire career at the Lawrence Berkeley Laboratory at the University of California, received the Nobel Prize for physics in 1968 for taking the lead in developing the liquid hydrogen “bubble chamber” and using it to identify subatomic particles such as quarks and leptons. Previously scientists widely believed widely held that the fundamental components of atoms were protons, neutrons and electrons. Dr. Alvarez and his colleagues developed a powerful new way of detecting and studying the still more fundamental particles of which protons, neutrons and electrons are made.

Conclusion

Jara (Old), mrityu (Death) are swabhavik vyadhi (natural) and these cannot be stopped. Tear and wear is the law of nature. This means the dhatu of the body are destructed naturally and this cannot be stopped by any process indicating swabhavaparamvada. This concept

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we understand experientially with the help of Vipassana meditation which is great spiritual knowledge. Acharya Sushruta considered dantapataadi as swabhavic disease supporting swabhavaparamvada. In vipassana Meditation we observe different sensation it’s arising and passing away nature and understand law of nature with perfect equanimity of mind.

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**Conflict of interest**

Author declares there is no conflict of interest towards the manuscript.