



Review Article

## AN APPLIED ASPECT OF SWABHAVOPARAM VADA AND HETUM HETORVARTANAM: A REVIEW

Rahul Duchaneya<sup>1</sup>, Akshay Solanki<sup>1\*</sup>, Abhishek Upadhyay<sup>2</sup>

\*<sup>1</sup>MD Scholar, <sup>2</sup>Assistant Professor, Department of Kayachikitsa, National Institute of Ayurveda, Jaipur, Rajasthan, India.

### Article info

#### Article History:

Received: 15-11-2022

Revised: 11-12-2022

Accepted: 22-12-2022

#### KEYWORDS:

Hetum-hetorvartanam, Svabhavoparam Vada, Karya Karna Vada, Dhatu samya.

### ABSTRACT

The ancient science of Ayurveda is founded on numerous schools of thought. Given that it is an applied science, it has a scientific foundation. The Ayurveda's guiding principles were established after extensive experimentation. Because of this, these guidelines still hold true. even in the present. The modern world, however, does not exclusively adhere to religion. To persuade the academics of the veracity of these principles, rigorous observation, study, and experimentation fully backed by facts, proofs, and statistical analysis are required. A conversation of this nature is essential for thorough understanding of the topic. The greatest way to establish any subject's fundamentals is through these logics. The *Vadas* of *Darshanas* were also the source of the ideas in *Swabhavoparam Vada evum Hetum-hetorvartanam*. Regarding *Swabhavoparam Vada*, *Acharya Charka* used *Kala* as an illustration to explain the *Swabhavoparam Vada* idea. The *Hetum-hetorvartanam*, on the other hand, is in near proximity to *Karya Karna Vada*. Ayurveda uses both the *Swabhavoparam Vada* and the *Hetum-Hetorvartanam* principles to treat illnesses. *Swabhavoparam Vada* is adamant about sustaining *Dhatu samya* since the ailment will go away after being destroyed by nature, while *Hetum-Hetorvartanam* emphasises getting rid of the *Hetu* thus causing *Hetu* to disappear, which will result in the disease's cure. Therefore, an effort is made to comprehend *Hetum-Hetorvartanam* and *Svabhavoparam Vada* in relation to philosophical and practical aspects of Ayurveda.

### INTRODUCTION

Ayurveda is both a science and a philosophy. It is the practical application of intellectual ideas. The foundations of Ayurveda's structural, functional, pharmacological, psychic, and physiological concepts are *Panchbhautika* Theory, the *Triguna* idea, and other *Vadas* are examples of Indian philosophy. The *Vadas* of *Darshanas* are where the ideas of *Swabhavoparam Vada evum Hetum-hetorvartanam* also originated. *Acharya Charka* viewed *Kala* as an example to clarify the *Swabhavoparam Vada*. *Swabhavoparam Vada* idea.<sup>[1]</sup>

Alternatively, the *Karya Karna Vada* is quite close to *Hetum-Hetorvartanam*. *Swabhavoparam Vada* and *Hetum*, both ideas- In Ayurveda, *Hetorvartanam* is used to treat illnesses. *Swabhavoparam Vada* is adamant about keeping *Dhatu Samya*. The illness will subside as a result of natural destruction as *Hetum-hetorvartanam* continues to struggle taking away the *Hetu* will result in its absence which will result in the disease's being cured. In order to assess these ideas' contribution to healing illness, current focus is on the idea of *Hetorvartanam* in *Swabhavoparam Vada evum* Disease etiopathogenesis and treatment.

### Need of the Study

The ancient science of Ayurveda is founded on numerous schools of thought. Given that it is an applied science, it has a scientific foundation. After extensive experimentation, Ayurveda's essential principles were established.<sup>[2]</sup> Because of this, these ideas are still relevant in the present period. The modern world, however, does not exclusively adhere to religion. To persuade the academics of the veracity

Access this article online	
Quick Response Code	<a href="https://doi.org/10.47070/ayushdhara.v9i6.1086">https://doi.org/10.47070/ayushdhara.v9i6.1086</a>
	Published by Mahadev Publications (Regd.) publication licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0)

of these principles, rigorous observation, study, and experimentation fully backed by facts, proofs, and statistical analysis are required. A conversation of this nature is essential for thorough understanding of the topic. The greatest way to establish any subject's fundamentals is through these logics.<sup>[3]</sup>

### AIMS AND OBJECTIVES

- Analysing philosophical writings for descriptions and knowledge of the *Swabhavoparam Vada*, and *Hetum-hetorvartanam*.
- To look for descriptions in the Ayurvedic literature a practical component of the *Swabhavoparam Vada*, *Hetum-hetorvartanam*.

### Swabhavoparam Vada

*Swabhava* means natural and *Upama* denotes devastation. *Acharya Charaka* contributed this idea.<sup>[4]</sup> According to *Acharya's* interpretation, which is known as *Swabhavoparam*, there is a cause for the *Samya* or *Vaishmya* of *Dhatu*s but not a cause for their annihilation. According to *Acharya Chakrapani*, "*Karana nirapekshat uparamo vinasha*" (literally, "Any *Dhatu* can be destroyed without a reason") is a *Swabhavoparam*. *Swabhavoparam*, according to *Acharya Gangadhara*, is defined as "*Svasya dharmasya roopasya coparamo*," or the destruction of an object's inherent characteristics or shape. *Acharya Chakrapani* linked it to *Kshanbhangura Vada*, but since *Acharya Charaka* preceded *Buddha*, it can be assumed that *Swabhavoparam Vada* is *Acharya Charaka's* original contribution. *Swabhavoparam Vada's* philosophy differs from *Kshanbhangura Vada's* because the latter believes that a substance is produced in the first moment, endures for the second, and then is destroyed in the third. It begins in *Asat* and ends there. While *Sabhavoparam Vada* holds that while an object may be created by a particular cause, it may also be destroyed spontaneously. If the factors that make *Deha Dhatu*s are in balance, the *Dhatu*s will also remain in a state of balance; nevertheless, if these factors are out of balance, the equilibrium of the *Dhatu*s will be disturbed. However, the *Dhatu*s, whether balanced or unbalanced, naturally disintegrates.<sup>[5]</sup> Although a cause produces the items, a causeless annihilation is possible. *Acharya Chakrapani* clarified it. A lamp requires oil, a pot, and a thread to burn, and it continues to burn until the oil runs out. Then it abruptly and instantly stops burning. In this way, the *Sama* or *Vishama Dhatu*s require a cause to make them, and their destruction provides no such cause. *Swabhavoparam Vada's* viewpoint was backed by *Acharya Gangadhara*. The *Deha dharaka Dhatu*s are the result of their causes, and any disruption to these *Hetus* will result in an imbalance in the *Dhatu*s as well. A balanced *Dhatu*s will result from a proper *Hetus*.

However, the devastation is ongoing and occurs organically. The attributes or form of *Dhatu*s are destroyed by this. The two states of the body are *Vikriti* and *Prakriti*. *Hetu* has both of them under his grip. Again, *Acharya* stated that no *Bhava* can be generated without a cause, so anything being produced needs a cause, whereas the *Abhava* or destruction of these objects is due to *Swabhava* and occurs very quickly. Since *Acharya Charaka* has not specifically stated the cause of destruction, it can be assumed that these are destroyed naturally. *Acharya Charaka* used *Kala* as an example to illustrate his point. The *Bhava padartha* are being destroyed every instant, but there is no apparent cause for this; this is analogous to *Kala*, which is also continuously being destroyed. *Kala* is always dying and being destroyed quickly. *Kala* cannot be divided because of how quickly it moves, nor can the reason for its demise be determined since it cannot even be temporarily stopped. Similar to that, every item connected to *Kala* is being destroyed alongside it, with no apparent reason why. It is inevitable and normal. This idea is one that *Acharya Gangadhara* endorses. The reason of *Kala's* destruction cannot be determined because it is going so quickly, like a wheel, the man observes. Similar to how all objects quickly transform from their previous form to their new form. Because of the rapid rate of change, no cause for the annihilation of the old form can be established. Consequently, the old form was naturally destroyed. He continues by saying that when the *Hetus* change to *Vishama*, the created *Dhatu*s likewise change to *Vishama*, and vice versa when the *Hetus* change to *Sama*. *Madhur-amla* rasa are utilised as a *Vata shamka*, just like in *Vata vridhhi*, but they actually produce *Kapha*, which naturally destroys the opposing *Guna Vata*. Although the *Dhatu vaishmyana* in the body will be eradicated naturally, according to *Acharya Chakrapani*, if the *Dhatu samya* cause is absent, the *Dhatu vaishmya* would prevail because it is constantly being produced from its causes. On the other side, the *Dhatu vaishmya* is instantly destroyed and cannot be generated again while the *Dhatu samya janaka Hetu* is present. *Acharya Shushruta* also referred to *Dantpathnadi* illnesses as *Swabhavika* and indirectly supported *Swabhavoparam Vada*.<sup>[6]</sup> The most crucial query is: If *Vishama Dhatu*s degeneration happens spontaneously, what purpose does Ayurvedic treatment serve? *Acharya Charaka* makes it clear that treatment is an endeavour to keep *Sama Dhatu*s with the aid of appropriate *Hetu*, which is the responsibility of a doctor. As a result, the *Vishama Dhatu*s will naturally be destroyed and healthy *Dhatu*s will be produced in the body resulting in the patient's recovery to health.<sup>[7]</sup>

## Swabhavoparam Vada's practical applications in Ayurveda

The *Swabhavika vyadhis* of *Jara* and *Mrityu* cannot be halted. This indicates that the body's *Dhatu* are destroyed spontaneously and that no treatment, including *Swabhavoparam Vada*, can stop this. *Dantapatandi* was seen by *Acharya Shushruta* as a *Swabhavika* illness that supported *Swabhavoparam Vada*.<sup>[8]</sup>

## Ayurveda's Hetum-Hetorvartanam: Philosophical and Practical Aspects

As stated in *Darshana*, there are three different types of causes.

In Ayurvedic scriptures, *Samvayi Karna-Doshas* are described as the *Samvayi Karna* of illnesses. Due to the *Doshas'* enduring relationship with illness disease's *ASamvayi Karna* is the *Dosha-dushya sammurchana* because of the temporary nature of their relationship. The *Mithya ahara vihara*, also known as *Nimitta Karna*, is the embodiment of sickness.

### Hetu

In Ayurveda, *Hetu* or *Nidana* plays a crucial function. The fact that it is the first sutra in *Trisutra Ayurveda* illustrates its prior prominence.<sup>[9]</sup> As a result, it is discussed before *Aushadhi* and the *Linga*. *Hetu* is cited as the disease's primary cause. *Nidana*, *Nimitta*, *Ayatana*, *Pratyaya*, *Uthan*, *Karta*, and *Karna* are all synonyms for *Hetu*. The definition of *Nidana* is given as "*seti Kartavyatak rogotpadaka*." It implies that the root cause, known as *Nidana*, is what manifests as disease and serves a variety of other purposes. *Dosha-prakopa*, *Dosha-dushya sammurchana*, *Dhatu*, and *Strotodushti* are some of these additional functions. The *Nimitta* is a powerful tool for any task. Any impact is created by *Hetu*. The word "*Ayatana*" means "support for the effort done." *Pratyaya* is characterised as an effective cause. Indicating origin is *Uthan*. All of the aforementioned information about *Hetu* leads to the conclusion that the sickness is effectively caused by it. There are three categories for this cause: *Parinama*, *Pragyaparadha*, and *Astamyaindriyarthasanyoga*.<sup>[10]</sup> The three subcategories of these are *Heenyoga*, *Atiyoga* and *Mithyayoga*.

### Astamandriyarthasanyoga

The word "*Astamiya*" refers to something bad for the body or the mind. *Shabda* and *Sparsha* are examples of *Indriyarthas*. *Sanyoga* is Sanskrit for combining. This leads to the conclusion that *Asatmyaindriyarthasanyoga* refers to a combination of damaging *Indriyarthas* for both the body and the mind. Ayurveda provides a detailed explanation of the *Heenyoga* (no or little use), *Mithya yoga* (abnormal use), and *Atiyoga* (extreme use). These lead to *Dosha prakopa*, the disease's underlying aetiology.<sup>[11]</sup>

## Pragyaparadha

The work a person performs after losing their *Buddhi*, *Dhriti*, and *Samriti* is known as *Pragyaparadha*. The *Buddhi bransha* is defined as the inability to discern what is good or bad, the *Dhriti bransha* as the inability to detach oneself from a particular subject, and the *Smitri bransha* as the loss of remembrance of good things. The *Heenyoga*, *Mithyayoga*, and *Atiyoga* of *Vani*, *Sharira*, and *Mana* are included in *Pragyaparadha*. *Sarva Doshaprakopa* is reached by *Pragyaparadha*.<sup>[12]</sup>

## Parinama

*Kala* is *Parinama*. According to the symptoms, this is primarily split into three types: *Hemanta*, *Grishma*, and *Vasanta Kala*. The following categories are *Heenyoga*, *Atiyoga*, and *Mithyayoga*. The term "*Heenyoga*" refers to a season's low intensity, "*Atiyoga*" to its severity, and "*Mithyayoga*" to its oddity. The *Kala* also denotes the several mealtimes, body-digestion times, and day-night divisions that result in *Dosha prakopa*. *Kalaja* is the name of the illness that appears at these times.<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 *Swadhatuvaishamyasanyoga* and *Agantuja*.<sup>[14]</sup> These are described as *Bahya* and *Abhyantara*.
- *Bahya Hetu* - External causes are *Bahya Hetu*.
- *Abhyantara Hetu* – *Dosha* and *Dushya* in body are *Abhyantara Hetu*.

## Hetum-Hetorvartanam Theory

*Acharya Charaka* cites this idea as another scholar's perspective on the *Swabhavoparam Vada*.<sup>[15]</sup> *Hetoravartam*, which means the lack of *Hetu*, is what causes that specific *Bhava*, which is produced by it, to be destroyed. This viewpoint runs counter to the *Swabhavoparam Vada* idea, which views destruction as

natural or occurring for no specific reason. The destruction happens organically because there isn't a generating cause. For instance, the lamp extinguishes when the oil runs out. Since oil is one of the factors required to keep the combustion process going, no light will be produced. *Hetu* prohibition will result in the immediate destruction of *Bhavas*. *Acharya Charaka* acknowledged that *Hetum-hetorvartanam* was the opinion of another scholar, but he also implicitly recognised it as a form of therapy. Health and disease are both under *Hetu*'s control, and since *Hetu* is absent, neither of them will endure. Avoiding the cause is crucial for the disease's treatment.<sup>[16]</sup> This indicates that *Hetumhetorvartan* results in *Hetu*'s absence, which leads to *Roga upshamana*. The notion of *Hetum-Hetorvartanam* is applied as *Nidana parivarjana* in *Ayurveda* because it is the applied science of *Darshanas*. *Nidana Parivarjana* has a significant role in both the treatment and prevention of diseases. By denying *Vishma Dhatu janga Hetus*, the doctor should be careful to preserve *Dhatu samya*.<sup>[17]</sup> *Nidana parivarjana* has been referred to as the panacea for all diseases by *Acharya Sushruta*. This demonstrates the value of *Hetoravartanam* in the treatment of illnesses. Along with *Sanshodhana* and *Shamana*, *Acharya Charaka* recognised *Nidana parivarjana* as a form of sickness therapy.<sup>[18]</sup> In *Charaka Samhita*, the significance of *Nidana parivarjana* is made explicit. The individual ought to practise *Pratikarma* and maintain *Jitendriya*. *Jitendriya* denotes prohibiting sources of diseases, such as *Pragyaparadha* and *Asatmyaindriyarthasamyoga*, while *Pratikarma* denotes a preventative measure. As an illustration, *Sanshodhana* of *Kapha Dosha* in *Vasanta* as a preventative measure will not lead to *Kaphaja rogas*. For the purpose of preventing future illnesses, the source must be left unattended. *Vegadharnas* receive a comparable signal of *Nidana parivarjana*. The *Sadvritta palna* entails prohibiting all hazardous items, and *Ayurveda* recommends doing this.<sup>[19]</sup> Additionally, *Dosha Shamaka* medications cannot be used to treat all disorders. For instance, *Sleshma janya Timira* does not profit from the *Slehsmanashaka* therapy.<sup>[20]</sup> Thus, in such diseases, the idea of *Nidana parivarjana* becomes crucial. *Dosha sanchaya*, the first *Kriya Kala* of *Chikitsa*, is caused by *Nidana sevana*. As *Nidana sevana* continues, *Prakopa*, *Prasara*, *Purvarupa*, *Rupa*, and *Updrava Dosha* results. At any point in this sequence, *Nidana parivarjana* will halt further pathogenesis and aid in illness management. *Nidana*, *Dosha*, and *Dushya* were all accorded equal weight by *Acharya Charaka* in the etiopathogenesis of illnesses.<sup>[21]</sup> He clarified that these three factors determine how a disease will appear. He clarified that if these factors are not properly balanced out, either the disease won't

manifest or it will do so slowly and with little severity. *Acharya Chakrapani* had clarified this idea. The severity of the ailment will depend on the nature of the *Nidana*, *Dosha*, and *Dushya*, and vice versa.

Consequently, taking into account *Nidanas* significance and its pivotal function in vitiating *Doshas* Early on in the management of an illness, it ought to be prohibited. All of these arguments lead to the conclusion that *Nidana parivarjana* or *Hetum-Hetorvartanam* holds a significant position in *Ayurveda*. This *Hetum-hetorvartanam* will cause *Hetu* to disappear for *Roga utpatti*, thus curing the illness. This supports the idea that *Hetumhetorvartanam* is the factor causing disease destruction.

## CONCLUSION

The rules for the fundamentals of science are provided by the ancient *Darshanas*. The numerous *Vadas* outlines the procedure for deriving laws and explaining various processes. *Vadas* is where the Ayurvedic ideas of *Swabhavoparam Vada* and *Hetum-Hetorvartanam* originated. The *Swabhavoparam Vada* places a strong focus on *Dhatu samya* and prohibits the *Hetu* from treating illness. Understanding the aetiopathogenesis and management of illnesses requires knowledge of *Hetu*.

## REFERENCES

1. Acharya Agnivesh. Sutra sthana. 16/32-33, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 262.
2. Acharya Agnivesh. Vimana sthana. 8/37, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 268.
3. Acharya Agnivesh. Sutra sthana. 25/40, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 132.
4. Acharya Agnivesh. Sutra sthana. 16/27, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 97.
5. Acharya Agnivesh. Sutra sthana. 16/28, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 97;
6. Acharya Agnivesh. Sutra sthana. 16/34, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 98.

7. Acharya Agnivesh. Sutra sthana. 19/5, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 111.
8. Acharya Agnivesh. Sutra sthana. 1/24, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 7.
9. Acharya Agnivesh. Nidana sthana. 1/3, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 193.
10. Acharya Agnivesh. Sharira sthana. 1/126, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 298.
11. Acharya Agnivesh. Sharira sthana. 1/102, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 297.
12. Acharya Agnivesh. Sharira sthana. 1/112, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 297.
13. Acharya Agnivesh. Vimana sthana. 8/3, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 261.
14. Acharya Agnivesh. Sutra sthana. 16/28, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 97.
15. Acharya Agnivesh. Vimana sthana. 8/41, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 268.
16. Acharya Agnivesh. Sutra sthana. 16/34, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 98.
17. Acharya Agnivesh. Vimana sthana. 7/27,32, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 261.
18. Acharya Agnivesh. Sutra sthana. 8/17, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 58.
19. Acharya Sushruta. Chikitsa sthana33/41. Sushruta Samhita, Nibanda Sangraha, commented by Dalhan Acharya, Edited by- In, Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia publication, Reprint edition. Varanasi, 2002;
20. Acharya Sushruta. Sutra sthana 21/18. Sushruta Samhita, Nibanda Sangraha, commented by Dalhan Acharya, Edited by- In, Vaidya Yadavji Trikamji Acharya, Chaukhambha Orientalia publication, Reprint edition. Varanasi, 2002;
21. Acharya Agnivesh. Nidana sthana. 4/4, Charaka Samhita, Ayurved Dipika, commented by Chakrapanidatta, Edited by- Vaidya Yadavji Trikamji Acharya, chaukhamba surabharati publication, Varanasi, Reprint Edition-2009; page no 212.

**Cite this article as:**

Rahul Duchaneya, Akshay Solanki, Abhishek Upadhyay. An Applied Aspect of Swabhavoparam Vada and Hetum Hetorvartanam: A Review. AYUSHDHARA, 2022;9(6):27-31.

<https://doi.org/10.47070/ayushdhara.v9i6.1086>

**Source of support: Nil, Conflict of interest: None Declared**

**\*Address for correspondence**

**Dr. Akshay Solanki**

MD Scholar,  
Department of Kayachikitsa,  
National Institute of Ayurveda,  
Jaipur.  
Email:  
[akshaysolanki171997@gmail.com](mailto:akshaysolanki171997@gmail.com)

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.