



Review Article

A CONCEPTUAL STUDY OF *SWABHAVOPARAM VADA* IN CONTEXT TO *PADAMSHIKA KRAMA* WITH SPECIAL REFERENCE TO ITS MECHANISM USEFUL IN DEADDICTION

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Article info

Article History:

Received: 18-04-2026

Accepted: 11-05-2026

Published: 07-06-2026

KEYWORDS:

Ayurveda,
Padamshika Krama,
Swabhavoparamvada, Theory of
Natural
Destruction,
Deaddiction.

ABSTRACT

The scientific method of living called as Ayurveda is based upon the basic ancient science as well as reliable on the philosophical grounds. Ayurveda has its roots in the philosophical sciences and has its applications. Our *Acharya* conducted numerous experiments that form the basis of the fundamentals or concepts. As a result, these antiquated guidelines and standards of behavior continue to be relevant in the contemporary world. Ayurveda discuss about natural destruction phenomenon and its utility in treatment. The doctrine of self-healing or natural destruction is known as "*Swabhavoparamvada*," where "*Swabhav*" refers to a substance's nature and "*Uparama*" denotes destruction. This concept "*Swabhavoparam Vada*" insists on the homeostasis or natural destruction. It states that disease will subside as a result of the occurrence of natural destruction and that *Dhatu Samya* is maintained. This occurs because of the basic principle of "*Hetu Hetorvaratananam*," which suggests avoiding the factors (*Nidana Parivarjana*) that cause illness. However, abruptly stopping a particular diet will cause *Dosha* vitiation and unanticipated withdrawal symptoms in the event of deaddiction. So, we need to apply concept *Padamshika Krama*. It is the systematic way of getting relieve of a substance dependence. Therefore, this study aims to comprehend the connection between *Swabhvaoparama Vada* and *Padamshika Krama* as well as the application of this theory in deaddiction.

INTRODUCTION

The *Vadas* are the main concept of *Darshan Shastra*. *Swabhavparam Vada* is explained mainly in *Charak Samhita*. It is correlated with *Kshan-Bhangur Vada* of *Buddha*. *Swabhavparam Vada* is mainly related with treatment. *Swabhavparam Vada* in short can be correlated to natural destruction. Due to natural destruction, disease will subside by its own after a specific time period leading to *Dhatusamyata*. This happens only by *Nidanparivarjana* i.e., avoiding disease causing factors. But in case of deaddiction, when person wants to shift from substance abuse to good diet practices, direct shift leads to so many symptoms. *Ahita* to *Hita* transitions should be seamless and should not interfere with the body's

homeostasis (*Dhatu-samyata*). In Ayurveda, *Padamshika Krama* is a special idea that must be observed during the transition from *Apathya* to *Pathya*. Addictions to opiates, caffeine, alcohol, tobacco, and cannabis are all covered by *Padamshika Krama*. Withdrawal symptoms can be avoided by gradually stopping these addictive substances and offering substitutes. Understanding the connection between *Swabhvaoparama Vada* and *Padamshika Krama* and how this idea is applied in Deaddiction is the main objective of this article.

Need of the Study

Swabhavparam Vada and *Padamshika Krama* study conducted to prove that Ayurvedic management by following concept gives *Apunarbhav Chikitsa*. The current study effectively highlights the necessity of this notion for the actual implementation of concepts that have been analyzed and is useful in clinical practice. Understanding *Swabhavparam Vada* and *Padamshika Krama* would help to clarify their relationship in deaddiction and highlight their significance in *Chikitsa*. This work is planned to evaluate the applied aspect of

Access this article online	
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Swabhavparam Vada in context to *Padamshika Krama* to prevent the withdrawal symptoms of addictions like alcohol, tobacco etc.

AIMS AND OBJECTIVE

- To evaluate the concept of *Swabhavoparam Vada* and *Padamshika Krama* from the available classical literature, commentaries, research works.
- To explore the relationship between *Swabhavparam Vada* and *Padamshika Krama*.
- To evaluate the effect of *Padamshika Krama* in preventing withdrawal symptoms of addiction like alcohol, tobacco etc.

MATERIALS AND METHODS

- All available classical literature, *Samhitas* and commentaries related to *Swabhavparam Vada* and *Padamshika Krama* are compiled.
- This compiled data is well studied and discussed for deep understanding the meaning and use of *Swabhavparamvada* and *Padamshika Krama*.

Review of Literature

Swabhavparam Vada

In *Charak Samhita, Sutrasthan*, 16th chapter (*Chikitsa Prabhrutiya Adhyaya*) *Swabhavoparam Vada* is mentioned in terms of natural destruction.

Swabhav denotes *Prakriti* i.e., nature.

Upam denotes *Vinash* i.e., destruction.

Vada denotes *Charcha* i.e., discussion.

Dhatu Vishamata or *Dhatu Asamyata* arise when the equilibrium of the variables that form *Dhatu* is disturbed. *Dhatu Samyata* is achieved if these variables stay in a normal or equilibrium state.^[1]

However, as we say, there is a cause for the production and maintenance of *Dhatu*, but there is no justification for their destruction.^[2]

Treatment

According to Ayurveda, treatment is the process by which *Dhatu Samyata* is attained by avoiding disease-causing factors and adopting health-maintaining and improving elements, rather than the eradication of any disease or disease-causing factors. *Dhatu Samyata* is attained in this way.^[3] When *Dhatu*'s equilibrium is disturbed, it is rectified on its own i.e. by avoiding reason and embracing conditions for maintaining *Dosha* equilibrium, rather than by treating *Doshas*. *Dhatu Vishmata* again leads to *Dhatu Vishamata*. The sole purpose of treatment is to break the *Dhatu Vishmata* chain. It is the need of treatment.^[4]

Padamshika Krama

The concept of *Padamshika Krama* looks like a mathematical formula with which one can easily adopt *Hita* and leave *Ahita*.

The highlight of this regimen is that, it is completed within 7, 14, 16, 46 and 63 days according to various *Acharya*.

Pada is considered as one by fourth part.

Amsa is considered as division or part.

Pada is one by fourth part, similar to that is considered as *Padamsha*.

Padamshika Krama is a specific practice that involves leaving *Ahita*, which is *Satmya* due to practice and adapting *Hita* which is not in practice. Unhealthy things– foods, drinks, activities which have become accustomed by long use should be discontinued by quarter and quarter gradually.^[5] Similarly healthy things (foods etc.) should be gradually made use with intervals of 1, 2 and 3 days.^[6] When a person wants to shift from one food habit to another direct shift leads to so many difficulties. *Padamshika Krama* is the systematic way of gradual withdrawal and adaptation of *Ahara* and *Vihara* without causing any harmful effects to the body.

DISCUSSION

Applied Aspect of *Swabhavparam Vada*

- We can prevent *Dhatu vaishamya*, or disequilibrium, and thus restore balance by refraining from the actions that lead to the condition of disequilibrium and starting the ones that lead to the state of equilibrium.^[7]
- *Swabhavoparam Vada* establishes the necessity and significance of upholding the continuity of wholesome practices by prescribing a progressive regimen to gradually give up harmful habits and adopt good ones.^[8]

Applied Aspect of *Padamshika Krama*

People are now addicted or reliant on a variety of addictive substances, including alcohol, tobacco, cannabis, caffeine, etc., and also dependent on steroids, painkillers, and narcotic medications. All of these drugs and substances are categorized as *Sanubadhana Abheshaja* in Ayurveda since they have negative effects over time and can occasionally be fatal. Therefore, the *Padamshika Krama* must be used to remove these drugs and chemicals with the least amount of withdrawal symptoms.

Addiction is defined a chronic, relapsing brain condition that's characterized by obsessive drug seeking and use, despite dangerous consequences. Many ailments would result from abruptly changing one's eating habits. Thus, the idea of *Padamshika Krama* is used here to prevent these withdrawal symptoms or diseases.

Following *Padamshika krama* will pacify *Doshas*, preventing them from accumulating again. *Hitkara Ahara*'s advantages will last for a very long period. In this context, *Dosha* refers to the anomaly

that results from the abrupt sacrifice of *Apathya* (addiction).

Padamshika Krama in Alcohol withdrawing

The *Dravya* that causes *Buddhi Lumpati* (intellectual disturbance) is known as *Madakari Dravya*^[9] (intoxicated substances), such as alcohol, and excessive alcohol consumption is known as *Panatyaya*. This causes *Oja*, *Kapha*, *Shukra Kshaya*, *Pitta Prakopa*, *Dhee*, *Dhruti*, and *Smriti Hara*.

Those who are addicted to alcohol and physically dependent on alcohol can taper off through *Padamshika Krama*. Alcohol withdrawal can be managed using various replacement strategies and *Padamshika Krama* patterns. Medicated water and *Panaka* are used as a replacement of alcohol.

Why medicated water and Panaka?

Madya's Agneya and *Vayavya* qualities cause dryness in *Udakavaha Srotasa*, resulting in thirst.^[10] As a result, administering *Deepana-Paachana* (*Jeera*, ginger, dry ginger powder, pink salt) and *Sugandhita Dravya Siddha* (prepared from fragrant medicine) medicinal water mixed with alcohol would be helpful to quench thirst.^[11] Additionally, using *Padamshika Krama* to introduce *Panaka* made from *Tvak*, *Ela*, *Nagakeshar*, *Draksha*, *Guda*, *Yashtimadhu*, etc^[12] can assist to gradually reduce alcohol consumption while also addressing thirst and digestive fire.

Also cow's milk can be used as a replacement of alcohol. Cow's milk is accustomed since birth, have *Jeevaniya*, *Rasayana*, *Medhya*, *Balya* properties, relieves *Mada* (toxicity).

Generally, milk increases *Ojus*, nourishes and increases body tissues, having *Vrushya* property.^[13] By using the concepts of *Swabhavoparam Vada* and *Padamshika Krama*, *Santan Parampara* of *Visham Deh Dhatu Utpatti* is stopped. As a result, equilibrium will be maintained.

Padamshika Krama in nicotine addiction

There are two methods of nicotine administration: smoking (tobacco pipes, cigarettes, cigars, hookahs, etc.) and smokeless tobacco, which is a pinch of tobacco kept under the lip. Tobacco has *Ushna* and *Tikshna* properties according to Ayurveda. Therefore, smoking tobacco reduces *Shukra* and weakens the heart. Its *Prabhava* is also *Vamana-Virechanakari*.^[14]

Ajmoda Churna is used as a replacement of tobacco.

Why Ajmoda Churna?

Like tobacco, *Ajmoda* has *Ushna* and *Teeksha* properties. So, in the case of tobacco chewing, using *Ajmoda churna* as a tobacco replacement contributes to a false sensation of addiction.

CONCLUSION

Swabhavoparam Vada places a strong emphasis on *Hetu-hetorvartanam*, which says that eliminating *Hetus* will prevent further disease pathogenesis by creating an absence of *Hetus*. In cases of Deaddiction, the removal of *Hetus* should be planned methodically to prevent or minimize withdrawal symptoms. For this *Padamshika Krama* concept is applied. *Padamshika Krama* is a systematic and scientific method which when applied in any kind of addiction it can lead to de-addiction. It is thorough and specific that remission can also be avoided. By slowly and gradually giving up unwholesome practices (*Ahita*) and by increasing the wholesome (*Hita*) practices in proper sequence, the unwholesome practices do not reoccur and the wholesome practices are fully adopted. In this way, *Dhatu Samyata* (equilibrium) is achieved and *Visham Dhatu Santan Parampara* is destroyed Which in turn prevents withdrawal symptoms. According to the conceptual analysis of *Swabhavoparam Vada* and its relation to *Padamshika Krama*, this idea serves as the foundation for managing withdrawal effect in case of deaddiction.

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Cite this article as:

Kalpana Chaurasiya, Arun Bhatkar, Manoj Nimbalkar, Ashvin Bagde, Sonali Fulkar. A Conceptual Study of Swabhavoparam Vada in Context to Padamshika Krama with Special Reference to its Mechanism Useful in Deaddiction. International Journal of Ayurveda and Pharma Research. 2026;14(6):259-262.

<https://doi.org/10.47070/ijapr.v14i6.4218>

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

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