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# Utility of *Parinama Vada* in Ayurveda

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## ABSTRACT

*Ayurveda* is a science of life which is greatly influenced by all *Bharatiya Darshana*. *Sankhya Darshana* is one of *Aastik Darshana* knowledge for permanent and sure relief from miseries is obtained through *Darshanas*. In *Ayurveda Roga* is considered as unhappiness Different theories were postulated by different *Darshanas*. *Parinama Vada* and *Satkarya Vada* have been explained by *Sankhya Darshana*. As per *Satkaryavada* every *Karya* (effect) is originated by specific *Karana* (cause) *Parinama Vada* tells that due to *Parinama Karya* and *Karana* are seems different. *Parinama* means change or transformation. As per *Sanskhya Darshana* universe is originated from *Avyakta* to *Ekadash Indriya* and *Panchamahabhuta* is due to *Parinama* only. *Parinamavada* is applied in *Ayurveda* to understand basic concepts of *Ayurveda* like *Ahara Parinama*, *Dhatu Nirmana*, *Dhatu Poshana*, *Vyadhi Sama Nirama Avastha*, *Aoushadhi Nirmana* etc.

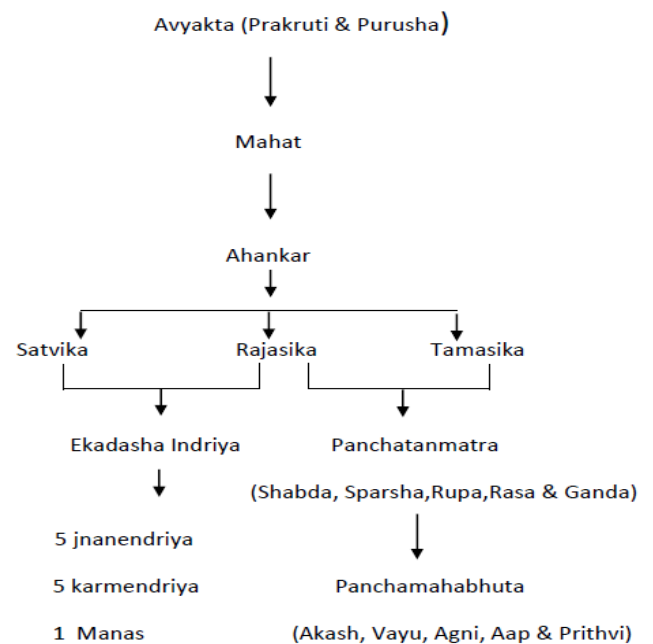
**Key words:** *Ayurveda, Parinama, Parinamavada, Srushti Utpatti, Transformation.*

## INTRODUCTION

*Ayurveda* is branch of *Atharva Veda* It is a stream of knowledge coming down from generation to generation.<sup>[1]</sup> To understand *Ayurveda* knowledge of basic principles like *Triguna Panchamahabhuta*, *Shatpadarth*, *Atma* etc. is essential which is elaborately explained in *Darshanas*.<sup>[2]</sup> *Darshana* is the means of knowledge by which one can understand the secretes of creation. *Darshanas* agreed that there should be a *Karana* (cause) for every *Karya* (Effect) but there are different theories to explain the process by which cause turns into effect.<sup>[3]</sup> *Ayurveda* is greatly influenced by *Darshanas*, and utilised the *Vada* i.e. theory of *Darshanas* to understand basic concepts and applied in

*Chikista*.<sup>[4]</sup> *Parinamavada* and *Satkaryavada* explained by *Sankhya Darshana* which are widely utilised by *Ayurveda*.<sup>[5]</sup>

### *Srushti Utpatti as per Sankhya Darshana*<sup>[6]</sup>



As per *Satkarya Vada* *Sat Karya* is produced from *Sat Karana*. *Srushti* is evolved from *Ayakta* (*Moola Prakruti*) i.e., *Karana, Karya* and *Karana* are one, only difference is in form only. *Karana* is invisible where *Karya* is visible form of object. *Parinama Vada* tells that due to *Parinama Karya* originates from *Karana*. From

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*Avyakta, Mahat, Ahankar* etc. factors of *Srushti* are evolved.

*Parinama* is of 2 Types <sup>[7]</sup>

1. *Swarupa Parinama* - Similar change / Transformation
2. *Virupa Parinama* - Dissimilar change / Transformation

## DISCUSSION

*Parinama Vada* is also called as *Karyakarana Vada*. In *Sankhya Darshana*, *Parinama Vada* is related to *Srushti Utpatti*. *Avyakta* i.e., *Moola Prakruti* is called *Moola Karana* for *Srushti*. From *Moola Prakruti Srushti* is evolved, that is *Parinama* of *Prakruti Karana* get transforms into *Karya* due to *Parinama* i.e., transformation. Curd can be prepared from milk. It is called *Parinama Vada*. In *Sankhyadarshan* 2 types of *Parinama* is considered. Milk after heating its qualities remains as it is. Only quantity can be changed. It is *Sadrushya Parinama*. Curd prepared from milk is different from milk in quantity & quality also. It is *Visadrushya Parinama*. Both types of *Parinama* were applied in *Ayurveda*. How from *Avyakta (Moolaprakruti) Mahat, Ekadashaindriya* etc. factors are originated is explained by *Parinama Vada*. Also, why there is difference in *Karya & Karana* is also answered by *Parinama Vada* of *Sankhya Darshana*. In *Ayurveda*, *Parinama Vada* is applied in many contexts. *Parinama* is one of the causes of disease. *Aasatmendriyarth Samyoga, Prajnaparadha & Parinama* are *Trividha Hetu* for diseases. *Rasa & Pureesha* are *Parinama* of *Ahara*. *Ahara* which is consumed is converted into *Sara & Kitta Bhaga*. *Sara* part is called *Rasa* and *Kitta* part is called *Mala*, so *Rasa & Pureesha* are *Parinama* of *Ahara*. Formation of *Dhatu* i.e., *Uttorotara Dhatu Utpatti* and nourishment of seven *Dhatu* occurs on the basis of *Parinama Vada*. By consumed *Ahara* after action of different *Agni*, *Ahara Rasa* is formed. *Ahara Rasa* get converted into *Rasa Dhatu*, *Rasa Dhatu* convertes into *Rakta Dhatu*. *Rakta Dhatu* into *Mamsa Dhatu*. *Mamsa Dhatu* converts into *Meda Dhatu*. *Meda Dhatu* into *Asthi Dhatu*, *Asthi Dhatu* into *Majja Dhatu & Majja Dhatu* get transforms into *Shukra Dhatu*. *Dhatu Poshana Krama* has been explained by three *Nyaya* i.e., *Kshira Dadhi Nyaya, Khale Kapota Nyaya & Kedār Kulya Nyaya*. In this *Kshira Dadhi Nyaya* is based on *Parinama*. *Parinamavada* is

applied in the concept of *Vipaka*. Digestion of *Ahara* is done by *Jatharagni & Ahara Rasa* is formed. End product of *Ahara Rasa* is called *Vipaka*. Thus, *Vipaka* is attained after the *Parinama* of *Ahara Rasa*. According to *Acharya Charaka Srotas* is the passage of channel which carries the *Dhatu's* under the process of transformation. *Acharya Sushruta* told 6 *Karana* for *Srushti Utpatti*. i.e., *Swabhava, Ishwara, Kala Yadruccha, Niyati & Parinama*. *Parinama* is one of *Srushti Utpathi Karana*. Stages of life i.e., *Balyavastha, Tarunyavastha & Vruddhavastha* are based on *Parinama*. Stages of digestion, *Vyadhi Ama Nirama, Ama Pakwa Avastha* are based on *Parinamavada*. *Parinama Vada* is applied in preparation of medicines like *Asava, Arishta*, which are prepared by fermentation process in this process *Parinama* i.e., change or transformation occurs in the medicines. Due to that medicine is able to enter into small *Srotas & becomes effective*. In the universe all factors transform into *Vyakta & Avyakta* e.g. *Ratri* after *Dina*, *Dina* after *Ratri*, this cycle is going on. Like that in the body all *Bhava* get transforms into *Vyakta & Avyakta*. (*Dosha* vitiation is corrected with *Chikitsa* by *Vaidya*.)

## CONCLUSION

*Parinama* is cause for origin of factors of universe like *Mahat, Ahankar* etc. from *Avyakta* i.e., *Moola Prakruti*. *Parinamavada* is utilized to understand basic principles of *Ayurveda*. *Kala* is cause for transformation, so in *Ayurveda*, *Kala* is called *Parinama*. *Parinama Vada* is widely applied in all the aspects of human beings which have major role in prevention & curing of diseases.

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