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. Parina means change or transformation. As per Sankhya 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.[4] To understand Ayurveda knowledge of basic principles like Triguna Panchamahabhuta, Shatpadarth, Atma etc. is essential which is elaborately explained in Darshanas.[2] Darshana is the means of knowledge by which one can understand the secrets 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. [3] Ayurveda is greatly influenced by Darshanas, and utilised the Vada i.e. theory of Darshanas to understand basic concepts and applied in

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As per Satkarya Vada Sat Karya is produced from Sat Karana. Srushti is evolved from Ayakta (Moola Prakriti) 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

Chikista.[4] Parinamavada and Satkaryavada explained by Sankhya Darshana which are widely utilised by Ayurveda.[9]

Srushti Utpatti as per Sankhya Darshana[6]

Ayakta (Prakruti & Purusha) → Mahat → Ahankar → Satvika → Rajasika → Tamasika → Ekadasha Indriya → Panchatmanmatra
(Shabda, Sparsha, Rupa, Rasa & Gandha) 5 jnanendriya 5 karmendriya 1 Manas (Akash, Vayu, Agni, Aap & Prithvi)
Avyakta, Mahat, Ahankar etc. factors of Srushti are evolved.

Parinama is of 2 Types [1]
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 Sankhya Darshana 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. Aasatmendriyarthartha 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 & Keedar 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, Nyati & 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 Nirma, 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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