



Department :- Ayurved Samhita &
Siddhant

Topic :- Parinamavada

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graph LR; A[Karya-Karana Vada] --> B[Satkaryavada]; A --> C[Asatkaryavada]; B --> D[Parinamavada]; B --> E[Vivartavada]
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Karya-Karana
Vada

Satkaryavada

Asatkaryavada

Parinamavada

Vivartavada

- Satkaryavada is the theory given by **Sankhya Darshana**.
- Parinamavada & Vivartavada are the theories which are similar to Satkaryavada in some approach, but not exactly.
- The theory of Parinamavada is given by **Acharya Ramanuja of Sankhya Darshana**, which believes in doctrine of **real change**;
- While the theory of Vivartavada is given by **Acharya Shankaracharya of Vedanta Darshana and Uttaramimamsa Darshana**, which indicates doctrine of **apparent change or unreal**

PARINAMAVADA

☐ Parinama -Transformation, Conversion, Change

☐ According to this theory, Karana becomes Karya by transformation or changing itself.

☒ When the Karana is transformed into Karya, Karya is the Parinama of that Karana.

☐ Like, Milk is transformed into curd. Now, curd is the parinama (transformation) of milk.

☐ Sankhya Darshana consider this theory in relation to Srushti Utpatti. Avyakta is the moola karana of Srushti (Karya). Srushti is



☐ The theory of Parinamavada accepts transformation of objects as the real transformation.

☒ It states Karana itself changes into Karya.

☐ As, the transformation occurs, the object gradually leaves the former stage and changes to later stage.

☐ At that place the preceding phases metamorphosis to succeeding phase.

☐ The preceding phase is the Karana, while succeeding is Karya.



❑ Like Milk changes to Curd; the seeds of sesame changes to Sesame oil.

❑ This change or transformation takes place in two ways;

Parinamavada

Dharma Parinama
(Visadrsa Parinama)

Lakshana Parinama
(Sadrsa Parinama)

1. Dharma Parinama

- ❑ If the changes takes place in the guna (qualities) of Karana, it is called as 'Dharma Parinama'.
- ❑ Example; Anna rasa transforms into Rasa Dhatu, Rasa Dhatu into Rakta and so on.
- ❑ Here, the change is in their Guna.
- ❑ Dadhi converted into Takra.

2. Lakshana Parinama

- ❑ In this type of transformation, the Karana retain its guna (qualities) and changes its form or shape.
- ❑ Example; Milk transforms itself into butter, both have the same qualities but the change is only in their external appearance.
- ❑ Water and Ice, both have the similar qualities but the change in their appearance (form).

Parinamavada in Ayurveda

Acharya Sushruta explained that few scholars opine **Parinama** as one of the Karana for **Srushti Utpatti**.

Parinama is one among the 3 factors for Vyadhi Utpatti

इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति

त्रयस्त्रिविधविकल्पा हेतवो विकाराणां; समयोगयुक्तास्तु प्रकृतिहेतवो
भवन्ति॥४३॥ (Ca.Su-11/43)

तत्र खल्वेषां द्वयानामपि दोषाणां त्रिविधं प्रकोपणं; तद्यथा-

असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति॥६॥ (Ca.Vi-6/6)

Karana for Roga & Arogya

रोगस्तु दोषवैषम्यं दोषसाम्यमरोगता। (A.Sa.Su-1/31)

Ahara Parinamakara Bhavas

Parinama is one, which converts Ahara into Dhatus.

आहारपरिणामकरास्त्वमे भावा भवन्ति।

तद्यथा- ऊष्मा, वायुः, क्लेदः, स्नेहः, कालः, समययोगश्चेति ॥

(Ca.Sha-6/14)

Application of Parinamavada in Ayurveda

स्रोतांसि खलु परिणाममापद्यमानानां धातूनामभिवाहीनि
भवन्त्ययनार्थेन॥ (Ca.Vi-5/3)

In the context of definition of Srotas, the preceding Dhātu while travelling in Srotas are being converted to the succeeding Dhātu.

In Sushruta samhita, the Parinama has been widely accepted in the form of Prakriti in the context of origin & development of Srushti.

स्वभावमीश्वरं कालं यदृच्छां नियतिं तथा ।

परिणामं च मन्यन्ते प्रकृतिं पृथुदर्शिनः ॥११॥ (Su.Sha-1/11)

- ❑ In the context of Srushti Utpatti, in which one group i.e., Parinamavadi believes the Srushti is nothing but the modification of gunas.
- ❑ Prakriti changes to Mahat, and so.

Transformation / Changes of Diet intake

धातवो हि धात्वाहाराः प्रकृतिमनुवर्तन्ते॥ (Ca.Su-28/3)

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च।

अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रसादजः॥ (Ca.Chi-15/16)

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते ।

मेदसोऽस्थि ततो मज्जा मज्जः शुक्रं तु जायते ॥ (Su.Su-14/10)

❑ In the context of Poshana and Utpatti of Dhatu, where Rasa is converted to Rakta, Rakta to Mamsa and so on.

❑ Here Karana rasa is converted to Karya Rakta.

❑ The theory of Parinama Vada holds true if we consider Ksheera

Garbha Poshana

मात्रादीनां खलु गर्भकराणां भावानां सम्पदस्तथा वृत्तस्य
सौष्ठवान्मातृतश्चैवोपस्नेहोपस्वेदाभ्यां कालपरिणामात्
स्वभावसंसिद्धेश्च कुक्षौ वृद्धिं प्राप्नोति।। (Ca.Sha-4/27)

Because of Parinama the foetus matures.

कालस्य परिणामेन मुक्तं वृन्ताद्यथा फलम् ।

प्रपद्यते स्वभावेन नान्यथा पतितुं ध्रुवम् ॥७॥ (Su.Ni-8/7)

वीर्यादनन्तरं विपाकं लक्षयति-----

जाठरेणाग्निना योगाद्यदुदेति रसान्तरम्।

रसानां परिणामान्ते स विपाक इति स्मृतः॥२०॥ (A.H.Su-9/20)

❑ The Vipaka is nothing but the modification of Rasa, when in contact with Jatharagni.

❑ Here the Rasa is Karana and Vipaka is Karya.

Transformation of Roga-Aroga

विकारो धातुवैषम्यं, साम्यं प्रकृतिरुच्यते।

सुखसञ्जकमारोग्यं, विकारो दुःखमेव च॥ (Ca.Su-9/4)

Disease is the out-come of Disease

निदानार्थकरो रोगो रोगस्याप्युपलभ्यते॥१६॥

तद्यथा- ज्वरसन्तापाद्रक्तपित्तमुदीर्यते।

रक्तपित्ताज्ज्वरस्ताभ्यां शोषश्चाप्युपजायते॥१७॥

प्लीहाभिवृद्ध्या जठरं जठराच्छोथ एव च।

अशोभ्यो जठरं दुःखं गुल्मश्चाप्युपजायते॥१८॥

प्रतिश्यायाद्भवेत् कासः कासात् सञ्जायते क्षयः।

क्षयो रोगस्य हेतत्वे शोषस्याप्युपलभ्यते॥१९॥ (Ca.Ni-8/16-19)

Transformation of Sadhya Vyadhi to Asadhya Vyadhi

नासाध्यः साध्यतां याति साध्यो याति त्वसाध्यताम्।
पादापचाराद्देवाद्वा यान्ति भावान्तरं गदाः॥ (Ca.Ni-8/35)

The Sadhya Vyadhi becomes asadhyavan by the apachara of
pada chatushtaya.

VIVARTAVADA

Vivartavada

- Sankhya defends Parinama Vada, where as Vedanta (Advaita Vedanta) & Uttaramimamsa upholds Vivarta Vada.
- Vivarta = Bhrama (Illusion), Unreal or false knowledge.
- So the apparent / illusion / contradictory knowledge of a particular object is called Vivarta.
- According to this vada, Change from Karana to Karya is not real but apparent.
- When any substance without leaving its entity, projects itself as

- When we see a rope and assume that it is a snake – it is called illusion. There is neither a snake in front of us nor the rope is transformed into a snake but it is our false perception of the rope.
- Karana never changes in Karya, as in Parinama Vada, **Karana is to be imagined as Karya.**
- Illusive knowledge of rope as snake.
- When a Karana produces an Karya, it undergoes no real changes either in substance or in its form. The changes of form that we observe are **only apparent (illusive / virtual) changes** and known

- ❑ In the same way this srushti is not Sat. We perceive it as Sat, which is not real. It is known as '**Maya**' or **illusion**.
- ❑ If Srushti is Karya, Brahma is Karana for it. But srushti is not sat (real), it is illusion (asat). Srushti is apparent form of Brahma.
- ❑ Example; the gold in the necklace and ring are the same, the change in the form is not real but only in appearance.
- ❑ It is also called as **Adwaita Vada** because Brahma and Srushti are one and same expressed in two different forms.

Vivartavada in Ayurveda

- ❑ Description of Vivartavada is not same as explained by Acharya Shankaracharya in Ayurveda Shastras.
- ❑ The **Stage of illusion** can be considered as **Vivartavada in Ayurveda**.

Consequences of false or invalid knowledge

आप्तोपदेशप्रज्ञानं प्रतिपत्तिश्च कारणम्।

विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये॥५५॥ (Ca.Su-7/55)

❑ The false or invalid knowledge considered as one of the Karana for Vyadhi Utpatti.

❑ Thus by adopting or following Apta upadeshas, one can protect the vyadhi of both present and in future form.

❑ Acharya Charaka describes a mental condition i.e., **Attatvabhinivesha (Psychic perversion)**, in which there is a predominance of **Rajas** and **Tamas** which occludes the **medha** (intellect) and the prakupita doshas hamper the functioning of **Manas (Hridaya)**.

❑ The person who is ignorant and mentally weak, makes perverted judgements regarding eternal and ephemoral events and wholesome and unwholesome objects.

❑ In this Vyadhi, atura cannot get the real knowledge and he always

Guru Vyadhita & Laghu Vyadhita

- ❑ Sometimes Vaidya feels illusion in Chikitsa Krama.
- ❑ If the atura has Guru Vyadhita, assumes him as Laghu Vyadhita or vice versa – it is termed as illusion.

Illusion of Shareera Chesta

देहप्रवृत्तिर्या काचिद्विद्यते परपीडया।
स्त्रीभोगस्तेयहिंसाद्या तस्यावेगान्विधारयेत्॥ (Ca.Su-7/29)

The obstruction of 13 types of natural urges is called Illusion of the Shareera.

In some of the indriya vikaras illusionary experiences occur.

Example; In **Karnanada**, various illusionary sounds are heard.

यदा तु नाडीषु विमार्गमागतः स एव शब्दाभिवहासु तिष्ठति ।

शृणोति शब्दान् विविधांस्तदा नरः प्रणादमेनं कथयन्ति चामयम् ॥

(Su.Ut-20/7)

दृष्टिर्भृशं विह्वलति द्वितीयं पटलं गते ॥७॥

मक्षिका मशकान् केशाञ्जालकानि च पश्यति ।

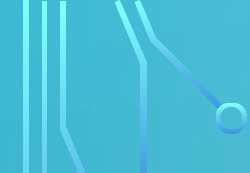
मण्डलानि पताकांश्च मरीचीः कुण्डलानि च ॥८॥

परिप्लवांश्च विविधान् वर्षमभ्रं तमांसि च । (Su.Ut-7/7&8)


In case of **Timira roga**, things are seen which are not present.

In **poorvaroop**a of certain vyadhis like **Rajayakshma** certain unreal things are seen.

मक्षिकाघुणकेशानां तृणानां पतनानि च। (Ca.Chi-8/35)



The whole concept of CHARAKA SAMHITA INDRIYA
STHANA, which mainly deals with Arishta Vijnana can
be considered as VIVARTAVADA.



Illusion of w.r.t Sound (shabda)

अशब्दस्य च यः श्रोता शब्दान् यश्च न बुध्यते।

द्वावप्येतौ यथा प्रेतौ तथा ज्ञेयौ विजानता ॥१९॥ (Ca.In-4/19)

The person or individual who does not listen to sound rather listen the unsound ones can be regarded as the mrityu poorvaroopa.

Illusion of w.r.t Touch (sparshana)

उष्णाञ्छीतान् खराञ्छलक्षणान्मृदूनपि च दारुणान्]

स्पृश्यान् स्पृष्ट्वा ततोऽन्यत्वं मुमूर्षुस्तेषु मन्यते॥२३॥ (Ca.In-4/23)

The person or patient who gets contrary knowledge of touch, like feeling of coolness against hotness, feeling of slakshna against khara, feeling of hardness against softness, can be called as 'Mumurshu' i.e., going to die.

Illusion of w.r.t Roopa (appearance)

घनीभूतमिवाकाशमाकाशमिव मेदिनीम्]

विगीतमुभयं ह्येतत् पश्यन् मरणमृच्छति॥७॥ (Ca.In-4/7)

The person or patient who visualizes the sky as compactness & the earth as emptiness can die within certain time period.

Illusion of w.r.t the Taste (rasana jnana)

यो रसान्न विजानाति न वा जानाति तत्त्वतः।

मुखपाकादृते पक्वं तमाहुः कुशला नरम्॥२२॥ (Ca.In-4/22)

The person or patient who does not get the knowledge of taste without stomatitis or who does not clearly identify the knowledge of taste can be regarded as death/ going to die in certain time period.

Illusion of w.r.t the Smell (gandha)

विपर्ययेण यो विद्याद्गन्धानां साध्वसाधुताम्]

न वा तान् सर्वशो विद्यात्तं विद्याद्विगतायुषम्॥ (Ca.In-4/21)

The person or patient who gets contrary knowledge of good smell as bad smell & bad smell as good smell can be regarded as the mrityu poorvaroopa.

Application of Vivartavada in Ayurveda

Vivartavada can be applied or useful in Manasa Chikitsa
(Bhutavidya) as well as in Naishtiki Chikitsa.



THANK YOU