

## **4. Different Opinions Regarding the Manifestaion of Karya from Kaarana Parinamavada, Vivartavada in Ayurveda**

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**Abstract:**

*There may be variations in the approaches taken by different sectors of research depending on the needs and desires of the individual, but all of them have the goal of identifying the causes of a given activity. In this context, the action is referred to as an effect, and the cause is the component that caused it. The foundation of all human endeavors to learn is this "cause and effect" principle. Ayurveda came into being on Earth as a result of this similar quest. Good vision allowed the great Ayurvedic seers to view a variety of natural events and attempt to decipher their underlying logic. The various theories promoted by Indian philosophers, such as Parinamavada and Vivartavada, as well as their acceptance in Ayurveda, are reviewed in this article. Karya and Karana have been mentioned by Acharya Charaka in relation to health and illness. The ultimate aim of Ayurveda, which is to maintain the health of healthy people and eradicate the ailments of diseased people, can be accomplished by comprehending the concepts of Karya and Karana. We will talk about it in this paper. Divergent views on how Karya manifests in Ayurveda from Vivartavada and KaaranaParinamavada.*

**Keywords:**

*Karya, Kaarana, Parinamavada, Vivartavada, Ayurveda, Dharma Parinama, Lakshana Parinama, Parinamavada, Darshana, Srushti Utpatti, Sankhya Darshana.*

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#### **4.1 Introduction:**

From ancient times to the present, numerous ideas have been developed on the universe's evolution. In terms of Darshana, one of these is the "cause and effect" theory, or Karya-Karana. Every Karya has a Karana, and whatever the Karya is now, it might be a Karana for a Karya in the future.

Karya-Karana Siddhanta is the name given to this principle (Siddhanta) of the relationship between Karya and Karana. Karana is in the unmanifested stage of Avyaktavastha, while Karya is in the manifested stage of Vyaktavastha.

Thus, just the stages are changing. According to this belief, Karya cannot be created without Karana. Because Karya inhabits Karana in a subtle form, it can generate pertinent Karya. Karyatva in Karana and Karanatva in Karya are both present.

The result of the search for the root cause of misery and a solution is Ayurveda. To find the reasons of the sufferings and their solutions, Acharyas convened a meeting. This idea, which is known as Sarvatantra Siddhanta, is thus vividly described in Ayurveda. Great Ayurvedic seers began to speculate as to what Karana was responsible for the development of this new Karya, namely ailments, as they began to impair people's ability to carry out their righteous actions. [1–3]

#### **4.2 Parinamavada:**

As per this idea, "parinaamavada" refers to the process by which kaarana becomes the kaarya. For instance, turning milk into curd. [4]

It occurs in two ways:

- **Dharma parinama (changes in quality)**
- **Lakshana parinama (changes in external appearance)**

### **1. Dharma parinama:**

Changes in the quality (guna) of cause to effect are included. For instance, when we consume food, it is fully digested and then transformed into waste (kittabhaga) and essence (saara). The essential part changes into the components of the body (rasadi dhatu). This is where their quality changes. [5]

### **2. Lakshana parinama:**

It incorporates modifications to the causes outside look while maintaining its quality. For instance, both milk and butter have the same properties during the transformation process, but their outward appearances alter. This theory is followed by Sankhya Darshana.

#### **4.2.1 Parinamavada (Theory of Transformation):**

In the context of Srishti Utpatti, Acharya Sushruta asserts that Parinamavadi holds that Srishti is merely a variation of Gunas. Mahat becomes Prakriti, and so on.

Parinamavada is also accepted in Ayurveda in a number of contexts. After being digested, the daily food becomes Sara Bhaga and Kitta Bhaga. Ahara Rasa is the name for Sara Bhaga, while Mala is the name for Kitta Bhaga.

Ahara Rasa transforms into Rasa Dhatu in some places, Rasa Dhatu becomes Rakta, and so on. Parinama is the basis for the transformation of the former Dhatu into the later Dhatu. [6]

When describing the Vipaka condition, Acharya Vagbhata said the following:

Vipaka is the final form of Ahara after it has been digested and combined with Jatharagni.

In his description of Srotas, Acharya Charaka says the following:

Srotas are the channels that transport the altered Rasa and Rakatadi Dhatus.

Since it shows that the channels convey Dhatus that are changing (transforming) from their previous Dhatus, Chakrapani on Parinamanapadyamananam is detailed here.

### **Different Opinions:**

#### **Asatkaryavada:**

According to this theory, the cause of an effect does not exist before it is produced. The theory states that a cause never has an effect. Action is a brand-new creation that can only be expressed once it has been made. This view, also referred to as "Arambhavada," is in opposition to "Satkaryavada." The Satkaryavada doctrine is opposed by Nyaya, Vaisheshika, and Boudha darshana.

#### **Vivartavada:**

The word "vivarta" means "illusion." The rope gives us the impression that it is a snake, but it is not. In a similar vein, the universe is *asat*, despite our false assumption that it is "*sat*." It is a delusion. This view, which also adheres to *asatkaryavada*, holds that *kaarya* does not exist in the *kaarana*.

There are two different ways to understand *Satkaryavada*: *Parinamavada* and *Vivartavada*. *Parinamavada* holds that the transition from *Prakriti* to the manifold of objects is a real metamorphosis, in contrast to *Vivartavada*'s view that it is only an apparent one. *Sankhya* promotes *Parinamavada*, whilst *Advaita Vedanta* supports *Vivartavada*. When a substance projects itself as another substance without changing its original shape, this is known as *Adhyasa* or *Vivartavada*.

Although the Charaka Samhita's Atattvabhinivesha exhibits similar symptoms to Vivartavada, the Ayurvedic literature do not explain Vivartavada. The primary Rajas and Tamas blockage of the intellect causes this mental illness, and the aggravated Doshas interfere with the Manovaha Srotas' ability to function. [7]

### **4.3 Review of Literature:**

Although creation appears to follow a sequential order, Gaudapada considers it as an illusory event. Additionally, according to Badarayana, Brahman creates as a hobby out of spontaneity and without any ulterior motives.

However, without using the term "vivarta," Gaudapada, who understood the ideas of actual and seeming transformations, developed the notion of creation as an illusionary change of Brahman.

The term "vivarta" is used by adherents of the Advaita School, which was popularized by Adi Sankara, to support the idea that reality is unchangeable. To them, this means that the universe appears to be real because of Maya, which is a distortion or false fear of the all-encompassing unity of Brahman. [8]

Vidyaranya reminds us – एकमेवाद्वितीयं सन्नामरूपविवर्जितम् | - that before the creation there existed the Reality, one only, without a second, and without name and form (Panchadasi 5.5), this after explaining (in verse 2.59) that with Brahman as its basis, Maya creates the various objects of the world, just as a variety of pictures are drawn on a wall by the use of different colours, in other words, “Maya makes it possible for the imagination to attribute different changes to the unchangeable”.<sup>[9]</sup>

Therefore, it is said that "Maya differs from Prakrti of the Samkhyas, which is real in the full sense of the word, and resembles avidya, the source of common illusions, and described as the principle of cosmic illusion." [9]

#### **4.4 Objectives:**

- To Study the Different Opinions regarding the manifestation of Karya from Kaarana Parinamavada in Ayurveda
- To Study the Different Opinions regarding the manifestation of Karya from Kaarana Vivartavada in Ayurveda.
- To Study the Concept of Vivarta Vada in Charaka Samhita

#### **4.5 Research Methodology:**

Information on illusions has been obtained from a number of reputable books of modern psychiatry and scientific periodicals, while the literature about the doctrine of Vivarta Vada has been taken from numerous classical sources of Ayurveda and Indian philosophy. Through this examination, all of the literary information has been confirmed and corroborated.

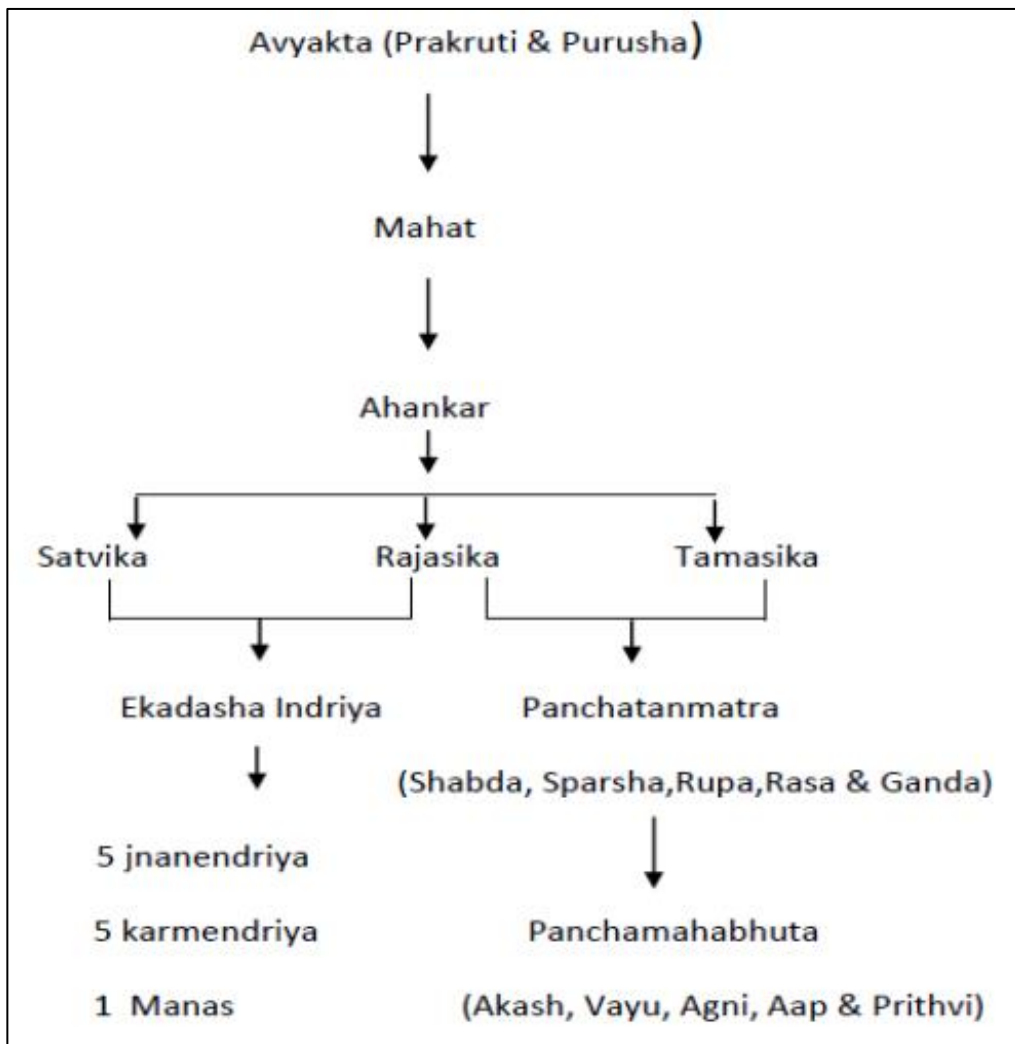
#### **4.6 Result and Discussion:**

A subset of the Atharva Veda is Ayurveda. It is a wealth of information that is passed down through the generations. Understanding the fundamental concepts of Ayurveda, such as Triguna Panchamahabhuta, Shatpadarth, Atma, etc., is crucial and is thoroughly described in the Darshanas.

The knowledge that allows one to comprehend the secrets of creation is called darshana. Though there are various theories to describe how cause becomes effect, Darshanas agreed that every Karya (effect) should have a Karana (cause).

Darshanas had a big influence on Ayurveda, which used the Vada, or philosophy of Darshanas, to comprehend fundamental ideas and implement them in Chikista. Ayurveda makes extensive use of Parinamavada and Satkaryavada, which were described by Sankhya Darshana. [10]

#### 4.7 Srushti Utpatti as per Sankhya Darshana:



**Figure 4.1: Parinamavada and Satkaryavada explained by Sankhya Darshana which are widely utilised by Ayurveda.**

According to Satkarya Vada, Sat Karana yields Sat Karya. Srushti is derived from Ayakta (Moola Prakruti), which means that Karana, Karya, and Karana are all the same; the only distinction is in form. Whereas Karya is a visible form of an object, Karana is invisible.

According to Parinama Vada, Karya comes from Karana because of Parinama. Avyakta, Mahat, Ahankar, and other elements are the ancestors of Srushti. [11]

Karyakarana Vada is another name for Parinama Vada. Parinama Vada and Srushti Utpatti are connected in Sankhya Darshana. For Srushti, Moola Karana is the name given to Avyakta, or Moola Prakruti. Prakruti Srushti evolves from Moola; that is, Prakruti Karana's Parinama changes into Karya as a result of Parinama, or transformation. Milk can be used to make curd. Parinama Vada is the name of it. Two varieties of Parinama are taken into consideration in Sankhyadarshan. When milk is heated, its properties do not change. You can only alter the quantity. Sadrushya Parinama is it. Milk-based curd differs from milk in both quantity and quality. Visadrushya Parinama is the name. In Ayurveda, both varieties of Parinama were used.

The concept of appearances, or Vivarta Vada This theory of appearance was advanced by Adi Shankaracharya and the Advaita Vedanta school of philosophy. The idea that the material cause and the material result are the same is known as Sat Karya Vada. There are two forms of this philosophy, Parinama Vada and Vivarta Vada, as we previously covered.

The former holds that even while the effect already exists in the cause, the cause actually changes in order to produce the effect, whereas the latter holds that the change is merely apparent. The term "Vivarta" is made up of two words: "Vi" stands for Viruddha, which is the reverse of reality, or unreal, and "Vartana" for Vyavahara, or manifestation. Therefore, "Viruddham Vartanam Vyavahara Iti Vivarta" is the term used to describe Vivarta, which means that it refers to the manifestation of incorrect or unrealistic knowledge. Vivarta Vada is the theory of illusory and imagined knowledge about items that are present as absent and absent as present. The core tenet of Vivarta Vada theory is that form cannot and does not have a reality on its own; rather, form is inseparable from substance and has a reality of its own.



When a real rope transforms into a snake in front of us, the thread is the only constant that remains constant throughout the appearance changes. Therefore, the form change is merely an appearance rather than a genuine change.

In order to provide a metaphysical explanation for changes in appearance, the Advaita Vedanta school of thinkers combined the three key ideas of Maya (illusion), Adhyasa (super imposition), and Avidya (ignorance) with the Vivarta Vada hypothesis. This idea holds that Karana is to be envisioned as Karyā, but it never transforms into Karyā as in Parinama Vada.

#### **Concept of Vivarta Vada in Charaka Samhita:**

Even though Acharya Charaka endorsed the Parinama Vada concept, he did identify a few illnesses in which a patient mistakenly perceives one object as another while neglecting its true nature. He identified a disorder called "Atatwabhinivesha" in Chikitsasthana, in which sufferers misinterpret an eternal object as temporary, a helpful object as non-beneficial, and vice versa. Similarly, Acharya Charaka has stated in the description of Vataja Unmada that the patient loves ornaments that are not actually ornaments. The Vivarta Vada concept can therefore be used to properly explain the scenario when someone mistakenly recognizes one object as another due to ignorance and intellectual deficiencies. [12]

#### **4.8 Conclusion:**

While "Vivartavada" implies that the apparent change from cause to effect is only illusory, with the underlying reality remaining unchanged, much like how a rope may appear to be a snake due to misperception, "Parinamavada" in Ayurveda denotes the belief that a cause actually transforms into its effect. In other words, Parinamavada considers change to be real, whereas Vivartavada considers it to be an illusion.

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