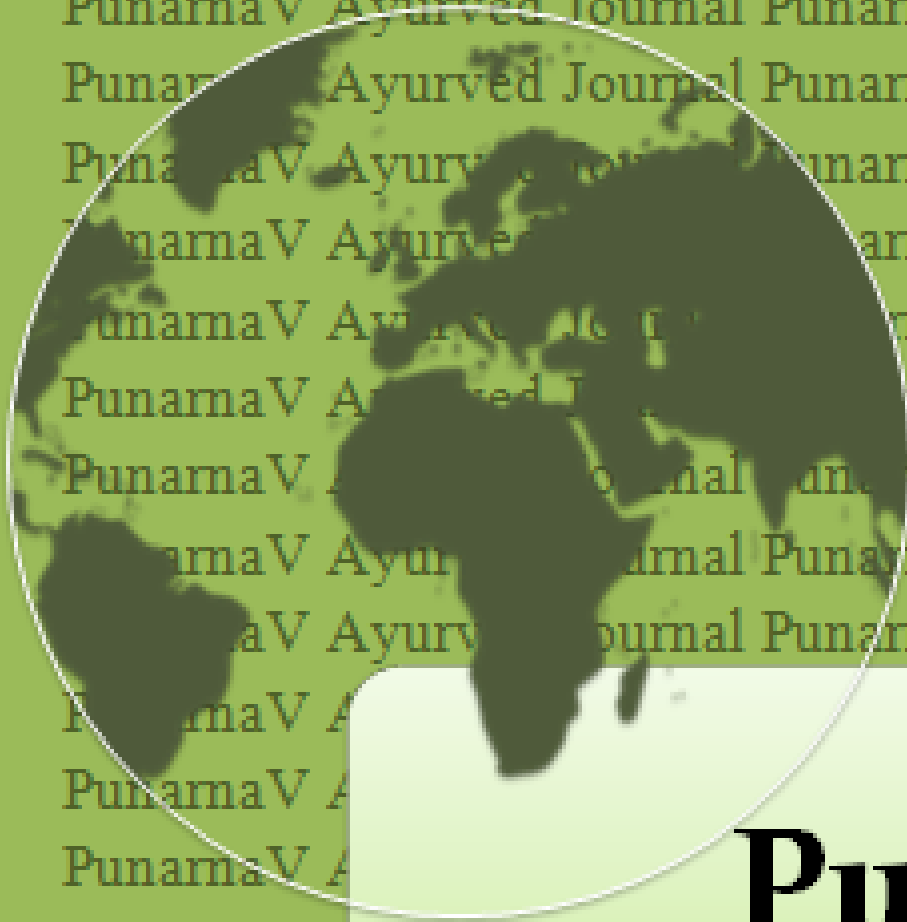


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A REVIEW ON PARINAMA VADA AND ITS APPLICATION IN RESEARCH METHODOLOGY

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ABSTRACT:

India is the land rich with philosophical background. It is the human nature to think about miseries and to get rid from these. Philosophy was raised as an outcome of this thinking. Philosophy presents fundamentals where as science and technology present the applied aspect of this fundamentals. Parinama Vada is one such postulate put forward by Sankhya Darshana which is one among the orthodox philosophy. Parinama Vada explains about the transformation of the cause to an effect. Research also deals with the transformation of a hidden knowledge to a relevant one. It is the need for the hour to excavate the relation between the postulates of philosophy and modern science.

KEYWORDS: Darshana, India, Parinama Vada, Research

INTRODUCTION

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Indian history is flourished by the presence of various philosophies. 'Philosophy', says Kautilya, 'is the lamp of all sciences, the means of performing all the works, and the support of all duties'. Philosophy is a human effort to comprehend the problems of the universe. There is a mis-belief that the science and philosophy contradict each other, but it is not so. Both has got its scientific methodology. Philosophy is the

one which shows light for the growth of science. Indian philosophies are broadly classified into orthodox philosophies and unorthodox philosophies. Classically six Indian philosophies are designated as orthodox and they are together called as Shad darshana. Sankhya darshana is one among the Shad darshana which is propounded by Kapila Maharshi and it is considered to be the oldest philosophy of India.

PARINAMA VADA

Sankhya darshana have elaborately described about the *srushti utpatti*. For explaining this concept they have put forward the two postulates i) *Satkarya Vada* and ii) *Parinama Vada*. As per *Satkarya Vada*, in creation no *Karya* occurs without *Karana*. *Karya* resides in the *Karana* in subtle form hence capable to produce the relevant *Karya*¹. The definite existing factor prior to *Karya* is known as *Karana*². *Parinama Vada* explains this process of transformation from *Karana* to *Karya*. *Parinama* is the stage wise progression by leaving previous stage and acquiring new stage. *Parinama* can be better understood by considering the concept of Darwin's theory of evolution. According to this theory the evolutionary history of primates in particular the genus *Homo* and emergence of *homo sapiens* is explained. In our day to day life also we see the examples of *parinama* like mud getting *parinama* into pot, thread into cloth etc. Secondly the term *vaada*. Those are the words of people who are

yadharthavaadi. According to *parinama vada*, *karana* (cause) is getting *parinama* into *karya* (effect) in progressive stages and *karya* itself is present in *karana*. *Karana* can be dealt under three headings- 1) *samavaya karana* 2) *asamavaya karana* 3) *naimittika karana*³. This concept can be better understood by an example i.e union of threads for the formation of cloth. Here thread is the *samavaya karana* (intimate cause), conjunction of threads is *asamavaya karana* (intimate cause), shuttle and loom are the *naimittika karana* (instrumental cause).

Sankhyakaras explained the concept of *parinama vaada* with the help of an example.⁴ Rain water which is falling from the cloud, falls on the ground, it comes in contact with different modifications of earth. This water is absorbed for growth by vegetation. For example in the coconut tree, the rain water after getting *parinama* in its attributes by the above said stages, will transform into coconut water. By this example the *sankhyakaras* explained the *srushti utpathi krama*. Here the *samyavasta* of *prakruthi* is disturbed by *purusha* and *prakruthi* is getting *parinama* to *mahat*, *mahat* getting *parinama* to *ahamkara*, from there it is differentiated into *satvika ahamkara*, *raajasika ahamkara*, *thamasika ahamkara*. Later *satvika ahamkara* assisted by *raajasika ahamkara* forms the *ekadasha idriyani*, *thamasika ahamkara* assisted by *raajasika ahamkara* forms the

panchatanmathra and *panchatamatra* gets *parinama* into *panchamahabhootha*.

Whereas in Ayurveda considering the various opinion of other authors, Sushruthacharya mentions that there are six causative factors for *srusti utpathi* ⁵. One among them is *parinama* and Dalhana commented on the term *parinama* by illustrating four statements which contain about *rasa parinama, kala parinama, ahara parinama and vayah parinama*. According to Charaka he

considered *parinama* in terms of *kala parinama* ⁶. Chakrapani also agreed with this statement. Above said are the basic informations about *parinama vada* and we will discuss how *parinama vada* is applied in research.

RESEARCH

In the term research the prefix RE refers to again and SEARCH is an act of searching and examination ⁷. The term research refers to systematic method consisting of

ENUNCIATING THE PROBLEM

FORMULATING A HYPOTHESIS

COLLECTING THE FACTS OR DATA

ANALYSING THE FACTS

reaching certain conclusions either in the form of solutions towards the concerned problem or in certain generalisations for some theoretical formulations .

Here in the definition of research itself we can see the application of *parinama vada* ie it is a transformation of data into valid conclusion in progressive stages.

There are mainly two approaches for research ⁸-1)Prospective research and 2)Retroperspective research. In prospective research we are doing research

work to establish a unpublished outcome. Whereas in retrospective research, the factors related to the developed of a particular outcome,are studied after the outcome has already occurred. The confounding factors may limit the application of *parinama vada*

PARINAMA VADA IN RESEARCH METHODOLOGY

In the basic definition of research itself one can observe the influence of *Parinama Vada* as stated before. The main aim of research is to find out the truth which is hidden and which is not discovered, but which is already existing. There is a need to excavate the truth and then the unknown will get *parinama* to known.

FUNDAMENTAL RESEARCH

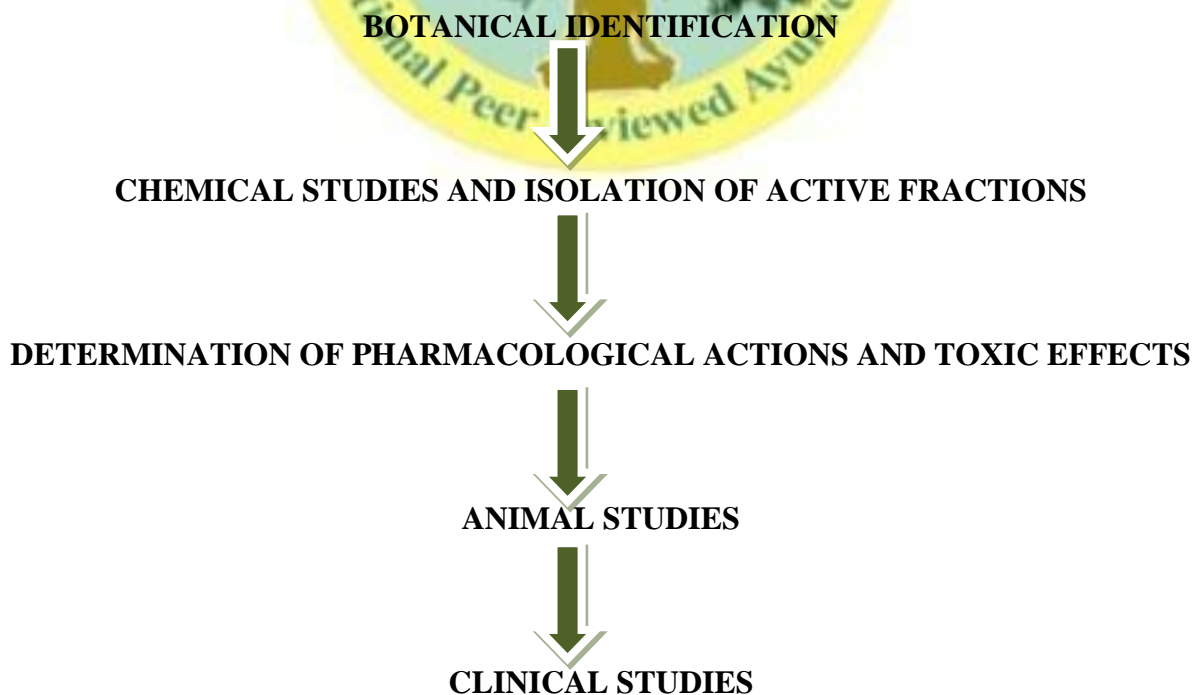
It is mainly concerned with generalizations and with formulation of a theory⁹. With the help of this type of research, researcher throws the light on the past knowledge which is already there but he can also give new direction to the present knowledge. For example, in Ayurvedic literature

especially the fundamental concepts of *kloma*, *rajju* etc are not clear. With the help of fundamental research we can study the aspects and draw a conclusion which may help to simplify the understanding process of these terms.

DRUG RESEARCH

Drug research is very important in terms of safety and efficacy of Ayurvedic herbal products. The process of new drug development involves mainly three stages. 1) Hypothesis 2) Synthesis of substances 3) Studies in animals .

The empirical knowledge available of a crude drug has to be transformed into a rational usage in modern medicine, through the following stages of scrutiny and evaluation¹⁰.



Here we can see the *parinama* from raw drug (*karana*) to processed drug (*karya*).

CLINICAL RESEARCH

Clinical research is study in human volunteers, to answer the specific health and disease quires. After testing in animals and if the drug is proved to be

effective and safe to the extend that it can be tested in the human for safety and efficacy, then only the drug is used for clinical trial . Here is a *parinama* from the unused form (*karana*) to the used form (*kaarya*).

CONCLUSION

Parinama vada help us to understand the different stages of transformation of *karana* turning into *karya*. This understanding of different stages will help us to understand different areas of *research*. In all the above mentioned

research designs we can appreciate the involvement of *Parinama Vada*. This itself is a best outlook of the joined hands of philosophy and science. We are unknowingly following the postulates formulated long time ago.

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