



## A REVIEW ON VIVARTHA VAADA: ITS IMPLICATIONS IN SWASTHA, ROGI AND CHIKITSA

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### ABSTRACT

The science of Ayurveda has its base in the darshanas. Ayurveda adopts the theories from darshanas with necessary modifications so as to suit its practical utility. Vaada is the methodology of discussion proposed by darshanas. Indian philosophers used vaada to unveil the unknown from known and Ayurveda utilises all the available philosophies according to the context to justify its aim i.e. to prevent and cure diseases. Vivartavaada is the theory of causation propounded by Vedantha. Vivartavaada and its concepts being pure philosophical cannot be as such applied in Ayurveda as it is a practical science, but the concepts of avidya, maya, adhyasa, and athma that it upholds is an integral part of Ayurveda as it is a holistic science involving both the body and the mind. This article briefly discusses the concepts postulated in Vivarthavaada and its implications in swastha, rogi and chikitsa.

**Keywords:** Vivarthavaada, Vedantha, Ayurveda, Swastha, Rogi, Chikitsa

### INTRODUCTION

Vaada is the methodology of discussion. Scientific discussions were intended to promote the power of application of knowledge leading to enlightenment, clarity of knowledge, promotion of the power of speech, acquire fame, elimination of doubts, bring about confirmation of what is undoubtedly understood before and to know of many new things which were not heard before doing the course of debate<sup>1</sup>.

The main aim of vaada was to establish the ultimate truth with the help of friendly and hostile discussions. Indian philosophers used vaada to unveil the unknown from known and Ayurveda utilises all the available philosophies according to the context to justify its aim i.e. to prevent and cure diseases.

Equal importance is given to karyakarana siddhanta, both in Ayurveda and darshanas and a number of theories and concepts are described both in darshanas and Ayurveda to substantiate this –satkaryavaada, parinaamavaada, vivartavaada, kshanabhangura vaada are few among them.

Satkaryavaada believes that the effect [karya] of something is existent in the cause. Parinaamavaada and vivartavaada are two different viewpoints in satkaryavaada. As per parinaamavaada cause is really changing into effect while according to vivartavaada this change of cause to effect is illusionary. The samkhya philosophers believe in the theory of parinaamavaada while vedantha philosophers accept the theory of vivartavaada. Both these views are satkaryavaadi since they believe that the effect is existent in the cause. Thus Sankara maintains satkaryavaada in the form of vivartavaada. The effect according to him is not different from the cause<sup>2</sup>.

### VIVARTA VAADA

Vivarta (interpretation) is defined as the appearance of a thing as another, without leaving its actual character otherwise known as imposing (adhyasa).

It states that transformation of a thing to another is not real but apparent.

Thus the theory of imaginary and illusive knowledge about the objects which are present as absent and absent as present is called vivartavaada.

Here karana never changes into karya as in parinaamavaada, karana is to be imagined as kaarya.

### POSTULATES OF VIVARTA VAADA

1. The world is only relatively real (vyavaharikasatta) and there is only one reality in the universe, that is brahma.
2. Effect is not different from cause. The changing world is merely a reflection and the reflection is due to adhyasa. Both adhyasa and avidya are eternal hence the world seems to be eternal.
3. The creation, maintenance and dissolution of the world are due to maaya.
4. It is one Brahman which is reflected differently in different antahkaranaas due to different avidya (eg-clarity of reflection of moon differs according to the degree of clarity of water in the pool). Thus they consider jiva and brahma as reflections or prathibimba.

For better understanding of the concept, vedantha put forward the example of sarparajjubranthy. Rope appearing as snake triggers fear in a person. Snake is only an appearance of rope, rope did not transform to snake. Brahma is eternal hence it cannot change

itself into the world but brahma becomes the cause of the world through maaya. Just as snake is superimposed on rope in twilight, similarly the world and the body are superimposed on brahma due to avidya. If you get knowledge of rope illusion of snake vanish, similarly if you get knowledge of brahma illusion of body and world disappears.

Vedantha identifies 3 levels of truth<sup>3</sup>

- Pratibhasika-Objects belonging to prathibasika are those that manifest in the dreams/illusion but are contradicted by the experiences of waking stage.
- Vyavaharika-These manifest in the waking stage ,but are not real due to their contradiction with logic.
- Paramarthika-Objects of pure existence which appears in all other states which is not contraindicated.

The experience of the pratibhasika object is personal and due to the immediate ignorance called avidya. Experience of the vyavaharika objects is universal and due to relatively permanent ignorance called maaya.

#### VIVARTHA VAADA IN AYURVEDA

Vedantha discusses athma, Brahman, avidya, adhyasa and such philosophical concepts through vivartavaada. Vivartavaadis worry more about the fate of the solitary soul, whereas Ayurveda worries about the soul only when it is in combination with the mind and the body. Though it speaks about the other world quite often, it is mainly considerate with this world and the life here. Ayurveda targets totally three goals namely dharma, artha and kama, so that the ultimate goal of moksha is achieved and for this purpose a healthy body is essential. Ayurveda shares certain philosophical concepts of Vedantha.

#### ANALYSIS OF SIMILAR CONCEPTS IN VEDANTA AND AYURVEDA

Table 1: Comparison of concepts in Ayurveda and Vedantha

Vedantha	Ayurveda
Entire universe is brahmamaya	Individual is the epitome of universe <sup>4</sup>
Brahma is devoid of guna	Supreme consciousness is devoid of attributes <sup>5</sup>
No come back to soul which has attained Brahman	Bhootatma ceases to exist after attaining Brahman <sup>6</sup>
Does not accept the prevalence of separate moolaprakruthy as the primordial cause	Charaka also does not accept mulaprakruthy as a separate tatwam, but avyaktham is considered as the primordial cause of universe.
Vedantha discussed concepts of vairagya and trushna	Ayurveda discusses concepts of pravrutthi, nivrutthi and sathyabuddhi, it considers upadha as dukhahethu.
Avidya and adhyasa are hindrance to moksha	Association with rajas and tamas is hindrance to moksha <sup>7</sup>

The philosophic thoughts akin to Vedantha are in tune with the basic idea of achieving the ultimate goal i.e. moksha. Ayurveda being a holistic science discusses the proper and improper means to achieve this goal.

#### VIVARTA VAADA IN SWASTHA

- Ayurveda being a health science aims at holistic health, that is a healthy mind within a healthy body. Susrutha defines swasthapurusha as a person in whom dosha, agni, dhathu and mala are in samavastha. Prassannatha of athma, indriyam and manas is essential along with shareerika swasthyam<sup>8</sup>.
- Iccha, dwesham and dukham are the one's affecting the manasikaswasthyam.
- Lust (trushna or upadha) is the cause for all dukha or vedana. Absolute eradication of miseries is obtained by the elimination of desires<sup>9</sup>. These desires can be overcome only with the dawn of sathyabuddhi or real knowledge i.e. as soon as the individual realises the fact that all events are just consequences of the development of prakruthy, he conquers miseries altogether<sup>10</sup>. When the real knowledge dawns, one identifies himself with Brahman and the empirical soul ceases to exist<sup>11</sup>.
- Thus self-realisation or athmajnaanam or brahmajnaanam ensures prasannaathma indriya and manas and such a person is called swasthapurusha.

#### VIVARTA VAADA IN ROGI

Various altered perceptions and queer dreams can be co-related with the vyavaharika and pratibhasika concepts in vedantha.

Certain instances from samhithas are quoted as examples.

- In bhramam-The person perceives the objects differently<sup>12</sup>
- In Murccha<sup>13</sup> – Vataja-Aakasha is perceived as neela or krushna

Pittaja-Aakasha in haritha,peetha and raktha varnam Akasha appears to have been covered with clouds

- Unmadam is characterised with perturbation or perplexity of mind, intellect, consciousness, knowledge, memory, faith, attachment, temper or behaviour, bodily action or gesture and conduct<sup>14</sup>.
  - ❖ Mano vibhramaam- Misintrepretation of external stimuli take place
  - ❖ Smrithi vibhramam- Develop false memory
  - ❖ Buddhi vibhramam- Person loses his ability to differentiate between right from wrong,useful from harmful.
  - ❖ Sanjna vibhramam- Loss of orientation towards person place and time is seen in this condition
- Distorted perceptions are mentioned as lakshana of bhootonmaadam<sup>15</sup>.
- In apasmaram<sup>16</sup> sanjanavaha srothas is affected,bhrantha chetas (bewildered mind) is mentioned in samprapthi In vataja apasmaram the patient gets visual hallucinations of objects which are rough, reddish brown or black in colour. In pittaja apasmaram the whole world seems to be on fire and he gets visual hallucinations of yellow or blood-red objects. In kaphaja apasmaram the patient gets hallucinations of white objects
- Atathwabhinivesham -Here manobuddhivaha sira is affected and bhuddhi vaishamya is mentioned as its lakshana<sup>17</sup>.
- Rajayakshma-In poorvaroopam of rajayakshma the patient feels as though flies ,hair and grass has contaminated food articles<sup>18</sup>.
- Raktapittam-In poorvaroopam of raktapittam the patient feels as though there is smoke coming out of the mouth<sup>19</sup>.
- Kasam-In pittaja kaasam jyothishim iva darshanam (Appearance of twinkling stars in front of the eyes while coughing continuously) is felt by the patient<sup>20</sup>.

These are all examples of vyaavahaarika aspect of vedanta .

Some examples related to pratibhasika aspects are

- In unmaadam, the patient experiences nightmares<sup>21</sup>.
- In Rajayakshma poorvaroopam, the patient dreams of empty places and dry reservoirs of water, falling of stars and mountains, burning of trees and deserted villages<sup>22</sup>.
- Smaronmadam-It is a condition discussed in Bhaishajya ratnaavali<sup>23</sup> and is caused by intense desire.
- Shankavisham-Here the person feels as though he was bitten by the snake, and due to the same apprehension he exhibits certain symptoms.

### VIVARTA VAADA IN CHIKITSA

Ayurveda being a practical science and not a theoretical contemplation utilises philosophy, only when it is required to substantiate certain concepts according to the context.

Hence there is limited application of vivartavaada in chikitsa aspect.

An influence of vivartavaada is seen while dealing with rogas affecting manovahasrothas.

- Knowledge about the self is essential to manage manodoshas<sup>24</sup>.
- Vijnana, smruthy and Samadhi in combination are told as chikitsa of atatwabhinivesha<sup>25</sup>.
- In unmada, all chikitsa procedures finally aim at mana prasadam<sup>26</sup>.
- Even in the context of jwara chikitsa the importance of mana shuddhi is highlighted, it is mentioned that karunardra mana and suddha mana is sarvajwara vinashanam<sup>27</sup>.
- In Ashtanga Hridayam arochaka chikitsa, chitta nirvanam is mentioned as chikitsa<sup>28</sup>.
- While talking about Rajayakshma, Vagbhata and Charaka mentions about jugupsu chikitsa. Here the patient is fed with kakamamsam with a false belief that it is tittirimamsa so that the patient is not affected with chardi arising from aversion<sup>29</sup>.

Thus in conditions that arises with the instability of mind and intelligence along with the bodily factors the chikitsa adopted often reflect the concepts of vivartavaada.

### CONCLUSION

Vivartavaada and its concepts being pure philosophical cannot be as such applied in Ayurveda as it is a practical science, but the concepts of avidya, maya, adhyasa, and athma that it upholds is an integral part of Ayurveda as it is a holistic science involving both the body and the mind. Thus Ayurveda do adopt certain concepts from Vivartavaada and hence Vedantha wherever and whenever required to substantiate its theories and to achieve its ultimate goal.

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