

## PARINAMA SHOOLA IN AYURVEDA: AN OVERVIEW THROUGH THE LENS OF GUNA SIDDHANTA

Dr. Varsha Murthy<sup>1\*</sup>, Dr. Sudeesha J.<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, Department of Roganidana, Government Ayurveda Medical College, Bengaluru, Karnataka.

<sup>2</sup>Assistant Professor, Department of Roganidana, Government Ayurveda Medical College, Bengaluru, Karnataka.

Article Received on 11 October 2025,  
Article Revised on 01 November 2025,  
Article Published on 01 November 2025,

<https://doi.org/10.5281/zenodo.17539213>

### \*Corresponding Author

Dr. Varsha Murthy

Post Graduate Scholar, Department of  
Roganidana, Government Ayurveda  
Medical College, Bengaluru,  
Karnataka.



**How to cite this Article:** Dr. Varsha Murthy\*, Dr. Sudeesha J. (2025). Parinama Shoola In Ayurveda: An Overview Through The Lens Of Guna Siddhanta. World Journal of Pharmaceutical Research, 14(21), 1085–1094.

This work is licensed under Creative Commons Attribution 4.0 International license.

### ABSTRACT

*Parinama Shoola* which is *Pitta pradhana*, *Trishoshaja Vyadhi* by Vijay Rakshita<sup>[1]</sup>, also one of the diseases of *Annavaha strotas*, commonly known as duodenal ulcer, is a prevalent disease often linked to a stressful lifestyle. The influence of the Western dietary habits increases the susceptibility to this condition. Duodenal Ulcers are significantly more common than Gastric Ulcers, with an incidence rate of 30-60% and they are 5-10 times more frequent.<sup>[2]</sup> This study helps in understanding the *Parinama Shoola* the disorder of the *annavaha strotas* with the help of *Guna Siddhanta*, which will further help in knowing *Nidana Panchakas* based upon *gunas* and thus planning treatment accordingly, and application of the *Guna Siddhanta* in the Duodenal Ulcer with an integral approach.

**KEYWORDS:** *Parinama Shoola*, *Pitta dosha*, *Annavaha Srotas*, Duodenal Ulcer, *Vijay Rakshit*, *Amashyaotha vyadhi*.

### INTRODUCTION

The word *shoola* originated from *Trishoola* of Shiva... The way in which *trishoola* causes intense pain, when pierced. In similar way this *Vyadhi* produces intense pain. *Susrutha* says *shoola* (pain) will be similar to pain caused by sharp edge of *shanka*<sup>[3]</sup> (conshell □).

- **Shoola**

“Shoolanikaatavath Vedana Janakatvaccha”

“Tadaaha Vruddasushruth: Shankuspothanavattasya Yasmattheevra He Vedana”.<sup>[4]</sup>

In ayurveda acharyas have mentioned about 8 types of *shoola* adding to this list Acharya *Madhavakara* for the first time explained about *Parinama Shoola* and *Annadrava Shoola*. *Parinama Shoola* is a *vata pradhana*, *trishoshaja vyadhi*.<sup>[5]</sup> According to *Vijay Rakshita*, this *vyadhi* eventhough *tridoshaja* it looks like *pitta pradhana* because of *Niyataparinama kala sambhavatvena – pittolbanatvam*.<sup>[6]</sup> It is one among the *Annavaha stroto vikara*, which can be correlated with duodenal ulcer. The influence of the Western dietary habits increases the susceptibility to this condition. Duodenal Ulcers are significantly more common than Gastric Ulcers, with an incidence rate of 30-60% and they are 5-10 times more frequent. Here an approach is made to understand the *Nidana – Samprapti, Poorvaka* of *Parinama Shoola* through *Guna Siddhanta*, for its successful management. Thus, leading us to the understanding of the *Parinama Shoola* through *Guna Siddhanta* which further helps in planning precise treatment protocol.

## MATERIALS AND METHODS

### *Nidana of Parinama Shoola*

<b>Prakara (Types)</b>	<b>Aharaja Nidana</b>	<b>Viharaja Nidana</b>	<b>Manasika Nidana</b>
<b>Vataja Parinama Shoola Nidana</b> <sup>[7]</sup>	<i>Sheetajalaatipana, Kalaaya(peas), Mudga, Koradoosha, Kashaya-Tikta, Viruda(Sprouts), Viruddha ahara, Sushka shaka sevana, ati rooksha sevana</i>	<i>Ativyayama, Atimaithuna, Aatiyana, Prajagara, Vit-shukra-mutra-anila- vegarodha, Atihasya, Atibhashya, upavasa Adhyashana</i>	<i>Abhigata</i>
<b>Pittaja Parinama Shoola Nidana</b> <sup>[8]</sup>	<i>Atikshara, Atitikshana, Ativi-dahi, taila, Nishpava, Pinyaka, Kullatha, Yusha, Katu-Amla, Sauveera, Suravikara,</i>	<i>Ravipratapa, Anala, Gramyaati yogath.</i>	<i>Krodha</i>
<b>Kaphaja Parinama Shoola Nidana</b> <sup>[9]</sup>	<i>Ati-Anupa- Varija, Mamsa, Ikshu, Pisht, Krishara, Tila-Sashkuli</i>	<i>Anya Kapha Kara Nidana</i>	-----

### ***Samprapti of Parinama Shoola through Guna Siddhanta***

Indulgence in foods and activities which cause the increase in *vata dosha* followed by *avarana* of *kapha* and *pitta* wherein together they produce severe colic type of pain, during digestion of food, is known as *parinama shoola*.<sup>[10]</sup>

### ***Lakshana***

#### ***Vataja Parinama Shoola***

- Due to *Vata Dosha*- Distension of abdomen, gurgling sound, obstruction of feces and urine movement restlessness, are the symptoms seen, reduced by unctuous and warm food.<sup>[11]</sup>
- One can consider in the *Vibandha* that *Chala* guna of *Vata* and *Rooksha* guna is affected. So in the same way, one can infer the gunas of the other symptoms.

#### ***Pittaja Parinama Shoola***

- In *Pittaja Parinama Shoola*- Thirst, burning sensation, restlessness, perspiration, the *shoola* or pain increases by pungent, sour and salty foods but gets reduced by cold food and rest.<sup>[12]</sup>
- One can consider that in *Daha* there is increase of *Teekshana* and *Ushna* guna, so in the same way, one can infer the gunas of the other symptoms.

#### ***Kaphaja Parinama Shoola***

- In *Kaphaja Parinama shoola*, vomiting, excessive salivation, delusion, mild pain standing for long time getting reduced by pungent and bitter foods.<sup>[13]</sup>
- One can consider that in *Praseka* there is increase of *Snigdha*, *Guru* and *Shlakshana* guna, so in the same way, one can infer the gunas of the other symptoms.

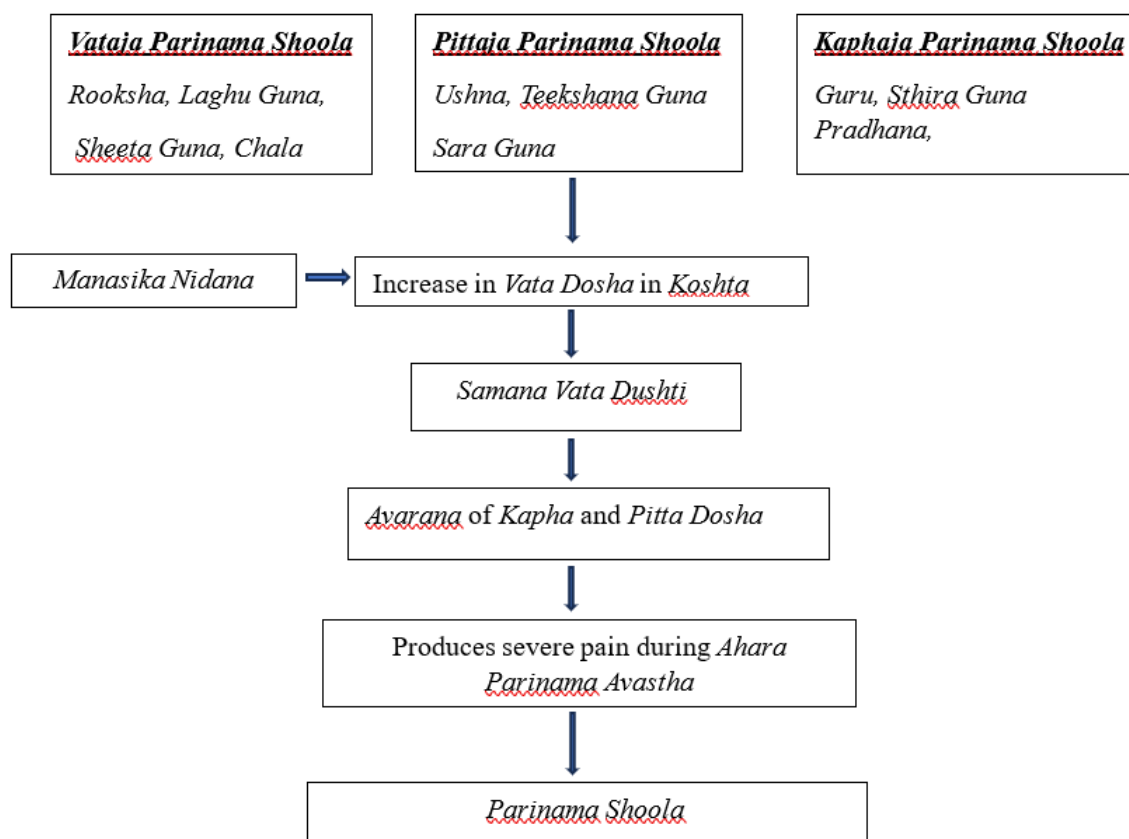
#### ***Dwidosha and Tridoshaja Parinama Shoola***

- Appearance of the *lakshanas* of two or three *doshas* together are seen due to increase of two or three *doshas* respectively.<sup>[14]</sup>

The *Tridosha* type having reduced *mamsa*, strength and digestion is *asadhya* or incurable.<sup>[15]</sup>

Therefore, one can thus decode the *lakshanas* based upon the guna involved in the particular *lakshanas* or symptoms and thus apply *yukti* and give the *chikista*.

### *Nidana Poorvaka samprapti of Parinama Shoola (Based on Guna Siddhanta)<sup>[16]</sup>*



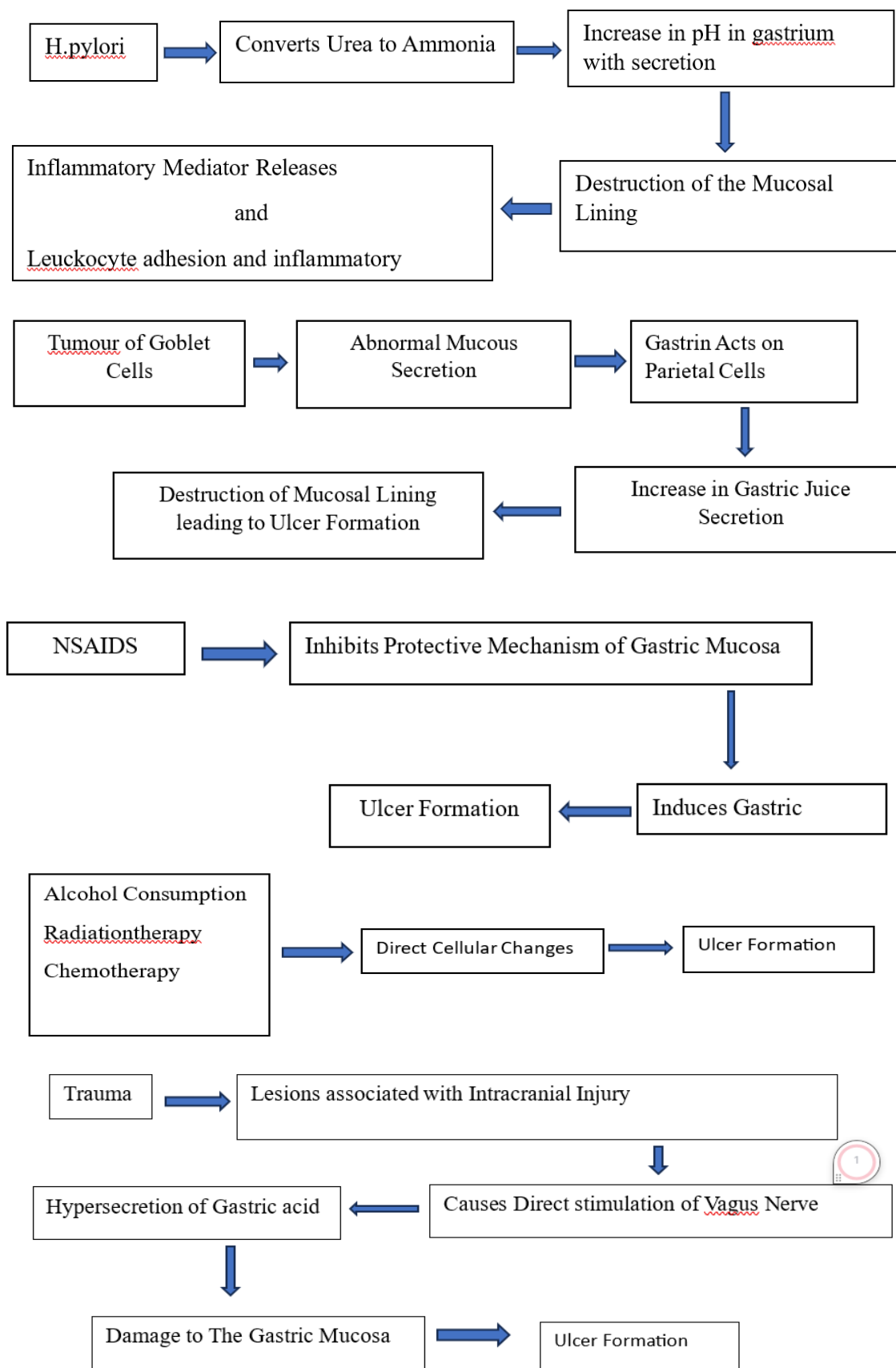
### **Pathophysiology of Duodenal Ulcer<sup>[17]</sup>**

- Acid Peptic Disorder- The pathogenesis of these disorders involves an imbalance between acid secretion and gastric mucosal defenses

#### Contemporary Review

- Etiology
- NSAIDS
- H.pylori infection(Hypothesis)
- Alcohol, Smoking
- Stress
- Burns
- CNS Trauma
- Gastrinomas

### Pathogenesis of Duodenal Ulcer



- Thus, we can say that *Rooksha, Laghu Guna (Prakupita Vata)* will hamper the Proper digestion as *Samana Vata* gets affected there will be an imbalance between Acid- Pepsin secretion and mucosal defense mechanism.
- Due to *Vikrut Chala* and *Sukshma guna* of *vata dosha*, Mechano sensory signals to the brain will get affected leading to the increase in the Gastric Secretion (*Teekshna, Ushna guna* of *Pitta Dosha* increase the *Dravatva*).
- There will be damage to Gastric Mucosa due to impaired *Sthira* and *Snigdha Guna* producing injury to Gastric Mucosa. Thus, leading to the manifestation of *Lakshana's* according to *Dosha Pradhanyatha* and finally leading to the Ulcer formation.

### Significance of Guna Siddhanta in Chikitsa of Parinama Shoola

There are 20 *Guruvadi Guna's* or *Shaaririka Guna's* –

- *Guru & Laghu*
- *Śīta & Uṣṇa*
- *Snigdha & Rūkṣa*
- *Manda & Tikṣna*
- *Sthira & Sara*
- *Mrdu & Kathina*
- *Viśada & Picchila*
- *Ślakṣṇa & Khara*
- *Sūkṣma & Sthūla* and *Sandra & Drava*

The two *Gunas* which are antagonists to each other are grouped together

Thus, while planning the treatment one must choose opposite to the *guna* which is increased or decreased

### Examples

1. *Vataja Parinama Shoola*- Taila can be advised as it *ushna, Sneha, guru* as it tackles opposite *guna*.
2. *Pittaja Parinama Shoola*- As more of *Ushna Tikshna guna* is increased, *ghrita* to be given *Madhura, sheeta* and *Manda*.
3. *Kaphaja Parinama Shoola*- One can give *Madhu* which is *Rooksha, Teekshna, Kashaya* opposite to that of the *guna's* which are increased.
4. *Dwandwaja and Tridoshaja* should be managed with the *tara -tama* as well as *amsha - amsha Kalpana* of the *guna* should be precisely used.

### Chikitsa based on Tara- Tama Bhava of Gunas

Wherein, based on the reference of *Pradhanya samprapti* we can come to an inference that *vriddhi* of 2 *gunas* as *Tara* and *Vriddhi* of 3 *Gunas* as *tama* if we are taking one particular

*dosha* and we can come to the *chikitsa* to tackle the *tama* (+++) first and then followed by *tara*(++)

### **Chikitsa based on Amsa- Amsa Kalpana of Gunas**

1. Through *Vikalpa samprapti*, it is said that the *dosha* will increase one of its properties.
2. For Example- *Vata* if increased- may be due to the *sheeta amsa* of *vata* or *Rooksha amsa* of *vata*, so based on which *Guna* of *Vata* is increased we can combat it by application of *guna* which is opposite to the increased *Guna*.
3. For Example – *Pitta* if increased – may be due to the *teekshana amsa* of *pitta* or *ushna amsa* of *pitta*, so based on which *Guna* of *Pitta* is increased we can combat it by application of *guna* which is opposite to the increased *Guna*.
4. For Example- *Kapha* if increased – may be due to the *guru amsa* of *Kapha* or *Snigdha amsa* of *kapha*, so based on which *Guna* of *Kapha* is increased we can combat it by application of *guna* which is opposite to the increased *Guna*.

In the same way the *Kshya* in the *guna* of the *dosha* is countered by doing the *vriddhi* of the particular *guna* and thus, applying the *Samanya- Vishesha Siddhanta*.

### **Example of a Yoga Used in Shoola**

#### **Hingwadi Choorna(Chakradatta)<sup>[18]</sup>**

*Gritha Brishta Hingu- Laghu, Snigdha, teekshana*

*Trikatu- Pippali- Laghu, Teekshana, Ushna*

*Maricha-Rooksha, Laghu, Ushna*

*Shunti- Snigdha, Ushna*

*Kushta- Ushna, Laghu, Swadu, Katu*

*Yava Kshara-Ushna, Rooksha, Sara, Laghu, Sookshma*

*Saindhava- Laghu, Snigdha, Sheeta*

Mix with *Matulunga Rasa- Laghu, Snigdha*.

- Can be given both in *Vata and Kaphaja Parinama Shoola*

#### **Shatavari Swarasa Prayoga (Chakradatta)<sup>[19]</sup>**

*Shatavari – Guru, Snigdha and Sheeta Gunas*

*Honey- Rooksha and Laghu Gunas*

- It can be given in *Pittaja Parinama Shoola*.



## DISCUSSION

- In today's world of the junk food, with lots of preservatives, irregularities in the daily meal time, stress and sedentary lifestyle. All of these factors lead to the *dushti* of *Agni* which is responsible for the physiological and pathological state of health, which on prolonged period leads to *annavaha strotas vyadhi*.
- Here, an attempt is made to understand *Parinama Shoola* which is a *vata pradhana Amashayaottha- Tridoshaja Vyadhi* by Madhavakara. In *Parinama Shoola* there are different symptoms shown in the body, it is because of the *guna* dominance that's the reason why the same disease has different presentation in different people.
- Understanding of *Guna Siddhanta* helps us to understand *Pradhanya Samprapti* which focuses on *tara – tama bhava* and *Vikalpa Samprapti*, that is *Amshaamsha Kalpa* of the *guna* involved in the *vyadhi* in a person, which helps us in the *Nidana Parivarjana* and choosing up of the *dravyas* ultimately for the *Chikitsa* which depends on the *Guna Siddhanta* and *Samanya- Vishesha Siddhanta* where in *dravyas* are selected based upon the opposite *guna* to the aggravated *dosha*, thus not agitating the normal *dosha*.
- The *Prakruti* of the individual also plays a major role wherein *vata pradhana prakruti* person indulging in *vatala ahara – vihara* get acutely affected with the particular disease here, it's *vataja parinama shoola*, *pitta pradhana prakruti* individual indulging in *pittaja ahara- vihara* gets acutely affected with *pittaja parinama shoola* and *kaphaja pradhana prakruti* person indulging in more of *kaphaja ahara- vihara* gets affected by *kaphaja parinama shoola* in most of the cases all because of the increase in the same *gunas* adding to *dosha- dushya sammruchana* thus, causing *vyadhi*.

## CONCLUSION

This study concludes that the Ayurveda concept of *Parinama Shoola* with *Guna Siddhanta* offers a deep insight into the understanding of the *Parinama Shoola* where in to know about treatment protocol to be carried out. An integration of Ayurveda principles of *guna siddhantha* in *Parinama Shoola* with modern scientific understanding of Duodenal Ulcer can enrich clinical practice and thus, resulting in the prevention and aiding response and combating the disease. Therefore, one must follow *Ahara Vidhi Vishesha Ayatana* and also one should take food *snidha*, *ushna ahara* has to be taken for proper digestion and metabolism thus, leading to healthy lifestyle and disease free life. The research can be done on the basis of *guna siddhanta* tackling the *lakshanas* which are seen in the patient.



## REFERENCES

1. Madhavkar, Madhav Nidan with Madhukosha Sanskrit commentary by Vijay Rakshita, Srikanta Dutta, Hindi commentary by Brahm Shankar Shastri. Varanasi. Chaukhambha Sanskrit Sansthan. Chapter 26, shloka-16: p.183.
2. Sri Lakshmi M, Seethadevi P. Panchakarma in Parinaama Shoola - A Review Article. J Ayurveda Integr Med Sci, 2024; 8: 36-41. <http://dx.doi.org/10.21760/jaims.9.8.5>
3. Patil VC, Rajeshwari NM, editors and translators. *Sushruta Samhita of Sushruta with Nibandha Sangraha Commentary of Dalhana – Volume 3: Kalpa Sthana and Uttara Tantra*. 1st ed. Varanasi: Chaukhambha Orientalia, 2018. Chapter 42, shloka 81: p.350.
4. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Chapter 26. p.188.
5. Patil VC, Rajeshwari NM, editors and translators. *Sushruta Samhita of Sushruta with Nibandha Sangraha Commentary of Dalhana – Volume 1: Sutra Sthana*. 1st ed. Varanasi: Chaukhambha Orientalia, 2018; Chapter 17, shloka 7.
6. Madhavkar, Madhav Nidan with Madhukosha Sanskrit commentary by Vijay Rakshita, Srikanta Dutta, Hindi commentary by Brahm Shankar Shastri. Varanasi. Chaukhambha Sanskrit Sansthan. Chapter 26, shloka-16: p.183.
7. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no: 2-3, Chapter 26. p.188.
8. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no: 6-7, Chapter 26. p.189.
9. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no: 9, Chapter 26. p.190.
10. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no: 15-16, Chapter 26. p.191.
11. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no: 17, Chapter 26. p.191.

12. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no: 18, Chapter 26. p.191.
13. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no:19, Chapter 26. p.191-192.
14. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no:20, Chapter 26. p.192.
15. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no:20, Chapter 26. p.192.
16. Madhavakara. Madhava Nidana. Madhukosha commentary by Vijayarakshita and Srikantadatta; edited by Vaidya Yadavji Trikamji Acharya. Varanasi: Chaukhambha Orientalia; Shloka no:15-16, Chapter 26. p.191.
17. Harsh Mohan. Textbook of Pathology. 6th ed. New Delhi: Jaypee Brothers Medical Publishers (P) Ltd; 2010. p.550.
18. Govind Das Sen. Bhaisajya Ratnavali. Vol. 1. English translation and commentary by Prabhakar Rao G. Reprint ed. Varanasi: Chaukhamba Orientalia, 2019; Chapter 30, p.855.
19. Govind Das Sen. Bhaisajya Ratnavali. Vol. 1. English translation and commentary by Prabhakar Rao G. Reprint ed. Varanasi: Chaukhamba Orientalia, 2019; Chapter 30, p.852.