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# Theory on *Raseshwara Darshana*

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## ABSTRACT

Ayurveda is closely related to Indian philosophy, particularly the spirit of *Darshana*. *Rasashastra* features a unique philosophical system known as *Raseshwara Darshana*. This philosophy differs from other *Darshanas* in that, while all three *Darshanas* generally believe that *Mukti* (liberation) is achieved only after death or through *Samadhi* (meditative absorption), *Raseshwara Darshana* does not accept this concept. Instead, *Raseshwara Darshana* holds that *Mukti* can be attained while still alive by achieving *Pindastairyam* through the practice of *Paradaseva*. *Parada*, considered the best *Rasayana* (rejuvenative), is believed to increase life longevity. However, since the body cannot tolerate excessive *Parada* in its raw form, it must undergo appropriate *Samskara* (purification) to make it suitable for use.

**Key words:** *Darshana, Raseshwara Darshan, Hara Gouri Sristi, Rasa Rasayana*

## INTRODUCTION

*Ayurveda* and Indian philosophy have developed with the same pearls of wisdom - *Dukhanivrutti* (complete irradiation of misery). Therefore, we find *Ayurveda* is largely related to Indian philosophy. The spirit of the *Darshana* is the fundamental basis on which this applied science of *Ayurveda* has developed. While describing the importance of study of literature, *Sushruta* has quoted that "Only one science is not sufficient and knowledge of contemporary science is also very essential" This suggests the importance of the

study of *Darshanas*. As without any philosophical background, the knowledge of *Ayurveda* is incomplete.

### Etymology and Definition

The word *Darshana* is derived from the Sanskrit root - 'Drush' and 'Lut' *Pratyaya*. *Drush* - related to see objects & *Lut* - sense of instrument.

Therefore, *Darshana* can be defined as the instrumentality of some medium, something can be seen.

### Vyapakata of *Darshana*

Actually *Darshana* is considered as *Vishesha Gnaana* (special knowledge). So, it can be considered as *Vignaana* or science, there is no limit for science on this world, all the living and nonliving materials are included under the term *Vignaana*. So *Darshana* gives the knowledge about the world. So, it can be told that *Darshana* as the essence of all types of knowledge or it's the *Mulatattwa* or *Samgraha*.

### Utpatti

The main aim behind the origin of *Darshana Shastra* is "Nivrutti of *Dukhasamanya* and *Prapti* of *Sukhasamanya* and finally to attain *Moksha*"

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So, it's told that "Darshana is the Shastra which explains or which shows the way to attain Samsaarika and Paralaunkika sukha".

यद् अभ्युददिकं चैव नैकमेव च ।

सुख साधयितुम् मार्ग दर्शयेत् तद्धि दर्शनम् ॥

### Importance of Darshana & similarities with Ayurveda

- The Darshana Shastra was very much vogue during the Vedic period, its concepts and fundamentals had much impact on the scholars and science of that time. Although there are many similarities, Ayurveda has still retained its originality.
- Darshana uses its concepts for Moksha and Ayurveda for the welfare of mankind (Chikitsa)
- The methodology and principles of Darshana are immensely scientific in nature and have become more applied and extensive in Ayurveda.
- Darshana thought begins from the origin of universe and of Ayurveda also. E.g. Karya Karana Vada In Ayurveda the Chikitsa is being discussed in terms of Karya-Karana-Sidhantha basically Shatkarma which is the base of Shatakaryavada.

### Number of Darshanas

As per Tarka - 363 Darshanas

- Kriyavadi - 180
- Akriyavadi - 84
- Sarvadarshana Sangraha - 15

### Sarvadarshana Sangraha

It is a collection of all the Darshana/philosophical literature available in Indian Philosophy which were collected and interpreted by Acharya Sayana Madhava. The Sarvadarshana Sangraha contain all that a man is required to know as the fundamental principles of different systems and a short glimpse of traditional discussion making use of all the logical instruments such as Intellectual argument, fallacies etc.

In this Darshana, during 9th century, 16 Darshanas were enumerated namely Charvaka, Boudha, Arhata,

Ramanuja, Poornaprajna, Nakuleesha, Paashupatha, Shaiva, Pratyabhigina, Raseshwara, Aulookya, Akshapada, Jaimini, Panini, Sankhya, Patanjala, Shankara. Ultimate aim of each Darshan is to achieve Moksha.

In Ayurveda, the aim is explained under 4 categories Dharma, Artha, Kama and Moksha, Ayurveda also, incorporates Shad-Darshanas to establish the goal of Moksha. This Philosophy and Ayurveda was followed since the Vedic period. Later on, as there was a change in environment, and also there was diminish in the quantity and quality of natural products and medicinal value in the universe, thus there was a development and incorporation in new trends in the system of medicine. This trend started during 6-7 century and it reached its peak stage during 12 centuries. This development was under separate treatise called as Rasashastra and also Acharyas have developed separate philosophical touch to this particular subject and named as Raseshwara Darshana.

During 10-11 century a treatise by name Basavarajeeyam which was written by Shri Neelakanta Koduru Basavaraja who belongs to Siddha Rudra Sampradaya especially Veerashaiva Lingayath Sampradaya. In this he mentions the classics according to different Yugas.

### रस दर्शन or रसेश्वर दर्शन

As all the Darshanas aim at achieving Moksha, by having faith in god (Ashtika Darhana) or without having faith in god (Nashtika Darhana). Rasa Darshana also aims at achieving Moksha and say that this target of Moksha is only possible when the person is having a good healthy materialistic body and Satwika Mana. So, it's told in Rasarnava,

षट् दर्शनेऽपि मुक्तिस्तु दर्शिता पिण्डपातने ।<sup>[1]</sup>

करामलकवत् सापि प्रत्यक्षं नोपलक्ष्यते ॥

तस्मात्तं रक्षयेत् पिण्डं रसैश्चैव रसनैः ।<sup>[2]</sup>

अपरे माहेश्वर परमेश्वर तादात्म्यवादिनो अपि ।<sup>[3]</sup>

पिण्डस्थैर्यं सर्वाभिमता जीवन्मुक्तिं रोतस्यार्तं इत्यस्थाय ॥

पिण्डस्थैर्योपाय' पारदादि पद वेदनीयम्, रसमेव संगिरन्ते

Even all the *Darshanas* shows the path to attain *Mukti*, they finally say that, this is possible only after death. But this theory is false when we see above word *Karaamalaka*. It says that to do *Moksha Sadhana*, the strong good healthy body is needed. Only then one can do *Sadhana* and attain *Moksha*.

इति धनशरीर भोगान् मत्वा नित्यान्सदैव यतनीयम् ।<sup>[4]</sup>

मुक्ता सा च ज्ञानं तच्च अश्यासात् स च स्थिरे देहः

In *Rasa Hridaya Tantra*, 's toll that, to attain *Moksha*, one should give up *Dhans* and *Bogopathogs* of *Sharirs*. And one should always think about *Moksha Margs*. This is possible only through *Gyana*. *Cintana* is possible only through *Abhysasa* and *Satataabhyasa* is only possible to those persons who are having *Sthiradeha* or strong body and mind.

## रसेश्वर दर्शन

### Definition of Darshana

*Darshana* is the word which is formed by Tat the and applying Fe wearer to it. The common and special meaning of *Darshan* is "through which one can see.

In other words, it can be said as "दृश्यते अनेन इति दर्शनम् ।

That is the things which are present in *Prakruti* and in *अध्यात्म जगत्* are very minute, which cannot be seen through bare eyes. So *Darshana* word gives a hidden meaning "that which helps to understand the world as well as its *Utpatti* and the way to attain *Moksha* is called as *Darshana*.

### How to make non-eternal physical body to eternal?

षट् कौशिकस्य शरीस्य अनित्येपि रसाभ्रक पदाभिलष्य हरगौरी सृष्टिजातस्य नित्यत्वोपपत्तेः ॥<sup>[5]</sup>

तथा च रसहृदये, ये च अत्यक्त शरीरा हरगौरीसृष्टिजां तनुं प्राप्ताः ।

मुक्तास्ते रससिद्धा मन्त्रगणाः किङ्करो येषाम् ॥

The body which is non-eternal can be made eternal by using the products of *Shiva (Rasa)* and *Parvati (Abhraka)*. i.e., by using these, the *Sharira* which is composed of *Shad Kosha (Twak, Rakta, Mamsa, Meda, Asthi, Majja)* becomes *Nitya*.

In R.H.T it's said that one who gets the *Sharira* produced after *Milana* of *Hara* and *Gauri* i.e., (*Rasa* and *Abhraka*). Remains immortal and get *Mukti*.

संस्कारस्य परं पारं दत्तेऽसौ पारदः स्मृतः ।<sup>[6]</sup>

*Parada* is regarded as the basic reason to attain *Moksha*.

अभ्रकस्तव बीजं तु मम बीजन्तु पारदः ।<sup>[7]</sup>

अनयोर्मेलन देवी मृत्यु दारिद्र्य नाशनम् ॥

It says that that *Parada* has come from *Shiva* and *Abhraka* from *Gauri*

देवदैत्यमुनिमानवादिषु बहवो रससामर्थ्याद्विव्यं देहमाश्रित्य जीवन्मुक्तिमाश्रितः श्रूयन्ते रसेश्वर<sup>[8]</sup>

सिद्धते-

देवाः केचिन्महेशादयः दैत्याः कायपुरस्सराः ।

मुनयो बालखिल्यद्द्याः सोमेश्वरादयः ॥

गोविन्दभगवत्पादाचार्यो गोविन्दनायकः ।

चर्वरः कपिलो व्याली कपाली कन्दलायनः ॥

एतेऽन्ये बहवः सिद्धाः जीवन्मुक्त्याचरन्ति हि ।

तनुं रसमय प्रप्य तदात्मककथाचनाः ॥ इति

By seeing above *Sloka*, one will get convinced about *Rasa* and *Abhraka*. Further, lord *Shiv Parvati* while discussing about *Karma Yoga* that is,

कर्मयोगेन देवेशी प्राप्यते पिण्डधारणम् ।<sup>[9]</sup>

रसश्च पवनश्चेति कर्मयोगो द्विधा स्मृतः ॥

One can attain *Sthiradeha* by means of which is of 2 types, as *Rasa* and *Vaayu*. Further

मूर्च्छितो हरतिव्याधीन् मृतो जीवयति स्वयम् ।<sup>[10]</sup>

बद्धः खेचरतां कुर्यात् रसो वायुश्च भैरवी ॥

मूर्च्छित्वा हरति रुजं, बन्धनमनुभूय मुक्तिदो भवति ।<sup>[11]</sup>

अमरीकरोति स्मृतः कोऽन्यः करुणाकरः सूतात् ॥

Both *Rasa* and *Vayu* cures diseases when they are *Murchita*, gives life when they impart *Khecaratwa*

when they are *Baddha*.

#### Features of *Parada* in each state

##### मूर्च्छित पारद स्वरूप

नानावर्णो भवेत्सूतो विहाय पनथापनम् ।<sup>[12]</sup>

लक्षणं दृश्यते यस्य मूर्च्छितं तं वदन्ति हि ॥

##### मृतपारद स्वरूप

आर्द्रत्वं च घनत्वं च तेजो गौरवचापलम् ।<sup>[13]</sup>

यस्येतानि न दृश्यन्ते तं विद्यान्मृतसूतकम् ॥

##### बद्ध पारद स्वरूप

अक्षतश्च लघुद्रावी तेजस्वी निर्मलो गुरुः ।<sup>[14]</sup>

स्फोटनं पुनरावृत्तौ बद्ध सूतस्य लक्षणम् ॥

It is said that *Rasa Siddhi* gives *Sthira Deha* but how to achieve the *Rasasidhi* is the question. For that 18 *Samskaras* are explained. Ancient *Acharyas* who has successfully done this have explained the procedures of 18 *Samskaras*.

Govinda *Bhagavatpaadacharya*, *Sarvagna*, *Rameshwara* and *Bhattaraka* are some important *Acharyas*. Further we will get a list of 84 *Rasasiddhas* in the classics of *Rasashastra* who had only attained *Siddhi* but also have written books on *Rasashastra*.

One should not feel that *Dhatu Vaada* is the main objective of *Rasashastra*. Actually, the objective of *Rasashastra* is "*Vedha*" and especially *Deha Vedha*. It is given in *Rasarnava* the conversing on the subject of *Rasashastra* goddess *Parvati* asked *Shiva*.

लोहवेधस्तथा देवा यदर्थमुपवर्णितः ।<sup>[15]</sup>

तं देहवेधमाचक्ष्य येन स्यात् खेचरी गतिः ॥

O lord! tell me about *Dehavedha* which gives *Khechari Siddhi* as you have explained Lord Shiva replies.

यथा लोहे तथ देहे कर्तव्यः सूतकस्तथा ।<sup>[16]</sup>

समानं कुरुते देवी प्रत्येयं देहलोहयोः ॥

पूर्व लोहे परीक्षेत पश्चात् देहे प्रयोजयेत् ।

*Rasa* does the same kind of work in *Loha* as well as *Deha*. A wise *Sadhaka* should try first with *Loha* and then should go for trying or using in *Deha* Some may ask when *Sakahatkara* is possible by mere *Sacchidananda Parstava Sphurana* what is the need of attaining a *Divya Deha* with much difficulty.

#### Concept of *Kshetrikarana*

पाचनं स्नेहनं स्वेदो वमनं रेचनं तथा ।<sup>[17]</sup>

मतानि पञ्चकर्माणि ज्ञातव्यानि भिषम्बरैः ॥

Before administration of *Rasaaoushadis* the pre treatment to clean the body by *Panchakarma* procedures like *Pachana*, *Snehana*, *Swedana*, *Vamana*. *Parada* administration without *Kshetrikarana*, acts like poison. And if administered after *Kshetrikarana* acts as *Rasayana*.

For this *Acharya Bagavatpada* clarifies

यज्जरमा जर्जरितं कासश्वासादि दुखविशदं च ।<sup>[18]</sup>

यौग्यं यन्नं समाधौ प्रतिहतबुद्धीन्द्रिय प्रसरम् ॥

The physical body which gets afflicted with old age, disease can't be used for *Samadhi*. So, *Divya Deha* is required.

Now, one may sense an antagonistic dialogue because, they speak of *Mukti* and at the same time they advocate materialistic pleasures, but the fact is *Mukti* is the objective for all schools of thought. Whatever may be, *Gneya* or *Agneya*; if it's latter, then the subject becomes futile. Just like horns of a rabbit. If the former is right, then how can one enjoy it when he himself is not existing?



For one to be existing, a physical body is an essential prerequisite. So, to enjoy *Mukti* or *Brahma Sakshatkarana Divya Deha* is a must. That's why one should aim at achieving the *Divya Deha*. One should not feel that the concept of *Nityadeha* is a newer one, because long back the follow of *Vishnumatha* have knowledge it's by saying....

सत् चित् नित्य निज अचिन्त्य पूर्णानन्दैकविग्रहम् ।

नृपञ्चायमहं वन्दे श्री विष्णुस्वामि सम्मतम् ॥

This argument can't be condemned because seers like *Shanaka* has seen directly the eternal incarnation "narasimha" of shri Vishnu. That's why it's said

आयतनं विद्यानां मूलधर्मार्थकाममोक्षाणाम् ।<sup>[19]</sup>

श्रेयः परं किमन्यत् शरीरमजरामरं विहायैकम् ॥

What is more distinct than having an eternal immortal physical body who is the shelter *Vidyas* and root cause of attaining *Dharma, Artha, Kama* and *Moksha*.

The ability to render one, *Ajara & Amara* lies in *Parada* only because

एकोऽसौ रसराजः शरीरमजरामरं कुरुते ।

What else can be told about the abilities of *Rasa*?

In *Rasarnava* it's told

दर्शनात् स्पर्शनात्तस्य भक्षणात् स्मरणादपि ।<sup>[20]</sup>

पूजनाद्वसदानाच्च दृश्यते चविधं फलम् ॥

केदारादीनि लिङ्गानि पृथिव्यां यानि कानिचित् ।<sup>[21]</sup>

तानि दृष्ट्वा तु यत्पुण्यं तत्पुण्यं रसदर्शनात् ॥

*Rasaratna Samucchaya* says,

लिङ्ग कोटि सहस्रस्य यत् फलं सम्यगर्चनात् ।<sup>[22]</sup>

तत्फलं कोटि गुणं रसलिङ्गार्चनद्वेद् ॥

ब्रह्माहत्या सहस्राणि गोहत्याश्चायुतानि हि ।

तत्क्षणाद्विलयं यान्ति रसलिङ्गय दर्शनात् ॥

स्पर्शनात् प्राप्यते मुक्तिरिति सत्यं शिवोदितम्

That is why one should attain *Divya Deha* by mean of *Rasa* and then make efforts to achieve *Brahma Sakshatkara* there by achieving salvation.

In this way, *Rasadarshana* shows the pathway to attain *Mukti* which is considered as one of the *Purushartha*.

## DISCUSSION

*Darshanas* are the treasure of knowledge and also the gateways to achieve salvation. Even though 16 philosophical ideologies are enumerated by various schools of thought, the ultimate aim is said to be *Moksha*. *Ayurveda* also incorporates and believes in achievement of the same. When we see the thought concepts of *Darshanas*; there are two types of *Moksha* - *Sashareera Moksha & Ashareera Moksha*.

This can be discussed as *Sashareera Moksha* is one which can be compared to healthy living. Only healthy person can achieve the goals of living. Therefore, *Ayurveda* says "Swasthasya Swaathya Rakshanam *Aaturasya Vikara Prashamanam*". *Ashareera Moksha* is the one where *Aatma* becomes one with *Paramatma* and *Punarjanma* is made static.

*Raseswara Darshana* is such a blend of *Sashareera & Ashareera Moksha* concepts which shows the pathways to be healthy during one's lifetime and also to do *Saadhana*. It also helps us to achieve it without any obstacles of *Jaraa, Vyadhi & also* guides the way towards *Moksha*.

## CONCLUSION

*Raseswara Darshana* is the scientific based philosophical preaching from our ancient scholars to the human society to achieve the aim of their life and ultimately to become one with *Paramatma*. Complete incorporation of the subject *Darshanas* will be a boon to our society to lead happy, healthy, hassle free humanitarian life. By this one can also rest in peace after their lifetime.

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