

**RASESHWARA DARSHANA – A PHILOSOPHICAL BACKGROUND
OF RASASHASTRA. (REVIEW ARTICLE)*****Dr. Santosh Kulkarni**

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ABSTRACT

The Philosophies (Darshana) are the base for the development of different sciences including Ayurveda. Shad Darshana have great influence in the development of fundamentals of Ayurveda. Rasashastra is a pharmaceutical science deals with the preparation of different Ayurvedic formulations but in its depth, it also deals with Lohavada, Dehavavada. Raseshwara darshana is the philosophy, thoughts of which had given definite direction in the development of Rasashastra. At present Rasashastra is limited only to chikitsavada but main intention of development of this science through repeated experimentation & hard work is to attain Jeevan Mukti as mentioned in Raseshwara darshana. Raseshwara darshana is a unique in

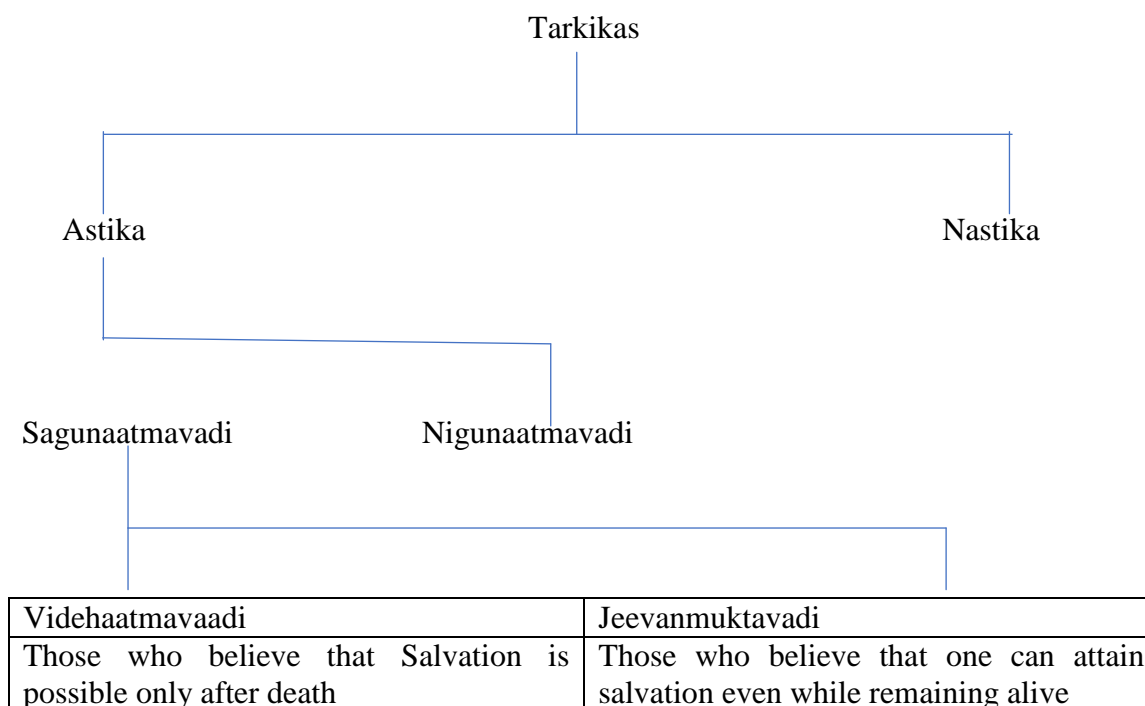
consideration of concept of Moksha as ultimate reality achieved during life time but not after death. In this article effort is made to explore the different thoughts of Raseshwara darshana.

KEYWORDS: Moksha, Jeevanmukti, Darshana.**INTRODUCTION**

According to Hindus the main aim of life is to achieve Chaturvidha purushartha ie Dharma, Artha, kama & Moksha.^[1] All the Maharshis in the olden days were aware that Dhana, sharira etc are not eternal so, they tried to utilize this sharira as a vehicle to get Moksha for which they wanted to do Pindasthyarya^[2] of the body by which debacle body is converted in to Ajaramara or long living and purushartha chatustaya is achieved. The philosophical background of all above thought is “Raseshwara Darshana” this can be considered as fundamental siddhanta of Rasashastra.

Broadly speaking Indian philosophies can be classified in to two categories.

1. Those who believes in ascertaining truth by direct observation called as Charvakas.
2. Those who believe Non-Violence etc. along with direct observation as mode of ascertaining truth called as Tarkikas.



Jeevamuktavadis are the fallowers of Raseshwara Darshana. Raseshwara Darshana belongs to Maheshwara sampradaya which has several subsets like Shiva, Pashupata and Bhairava. The primary aim of this set is to make the individual free from the process of ageing and pramote the longevity of life. Once this is achieved, with additional help of various yogic methods, the person becomes capable of appreciating, understanding and realizing the ultimate reality and thus he becomes Jeevanmukta. Most of the authors of Rasashastra are therefore saints of great eminent.

MATERIAL AND METHODS

The Raseshwara Darshan was named based on Importance of the processed mercury in attaining Jeevanmukti. later the same philosophy has become base for development of the science Rasashastra. Sarvadarshana samgraha^[3] of 14th century text described Raseshwara darshana.

In many Rasashastra texts, the concept of Jeevanmukti is described. Mainly in the Rasa Hrudaya tantra & Rasarnava, we will get the discussions based on Raseshwara Darshana.

In Rasrnva it is discussed in the form of conversation between lord Shiva and Shivangi, that will clarify most of the doubts related to Raseshwara Darshana.

What is Jeevan mukti ?^[4]

अजरामरदेहस्य शिवतादात्म्यवेदनम् ।

जिवन्मुक्तिर्महदेवि देवानामपि दुर्लभा ॥ (रसार्णव १/८)

The Shivatadamyta of the Ajara- Amara (long lived) person is Jeevan mukti and it is not easy for Gods also.

पिण्डपाते च यो मोक्षः स च मोक्षो निरर्थकः।

पिण्डे तु पतिते देवि ! गर्दभोऽपि विमुच्यते॥ (रसार्णव १/९)

The Salvation after death is not possible because like human being animals like donkey, goat etc also die but they will not get salvation. So, salvation is not simply the death, but it is the overall sum of the achievements done during life time. hence body is the most important means to get salvation.

तस्मत् संरक्षयेत् पिण्डं रसैश्चैव रसायनैः ॥

one has to protect it by using Rasa and Rasayana^[5] which is the aim of Rasashastra also.

षडदर्शने अपि मुक्तिस्तु दर्शिता पिण्डपातने ।

करामलकवत् सापि प्रत्यक्षं नोपलभ्यते॥ (रसार्णव १/१२)

In Shad darshana mukti is attained only after death but according to Raseshwara darshana it is uncertain as it is not Karamalakavat.

Moksha sadhana marga also discussed in Rasarnava.

कर्मयोगेन देवेशि ! प्राप्यते पिण्डधारणम् ।

रसश्च पवनश्चेति कर्मयोगो द्विधा मतः॥ (रसार्णव १/१८)

It is through Karma yoga through which one can get Moksha. It is through Karma yoga only one can get Ajara amara sharira.

Karmayoga can be achieved by two ways (Rasarnava 1/19)

3. Through proper control over Rasa.
4. Through Proper control over Vayu.

In some other context also Importance of mercury is highlighted as fallow.

Rasa Garbha.

न गर्भः सम्प्रदायाथ रसो गर्भो विधियते।

तेनायं लभते सिद्धिं न सिद्धिः सूतकं विना॥ (रसार्णव १/२७)

As Rasa is having capacity of digestion of Maharasa & Uparas in it, it is described as Rasa Garbha by consuming this type of Parada one can get siddhi and long living body.

In Rasopanishat, the similarity of both Rasa & Atma were described.

यथा रसस्तथाहयात्मा यथा हयात्मा तथा रसः।

आत्मविद रसविच्यैव द्वाविमौ सूक्ष्मदर्शिनौ॥ (रसोपनिषत् १५/२०)

Both are said as Nitya, achintya, akshaya, avinashi, atmagyani, & sukshama vishaya.

Parada specialty described in Rasahridaya tantra (1/11)^[6] as,

तत्स्थैर्यं न समर्थं रसायनं किमपि मूललोहादि ।

स्वयंस्थिरस्वभावं दाहयं क्लेद्यं च शोष्यं च ॥ (रह तं १/११)

Except Parada all other materials are unstable and easily destroyable from physical factors like heat, wind, humidity etc but Parada is the only substance on the earth which is being most stable and gives sthira to the body.

According to Rasaratna samuchhaya & Rasa Hridaya tantra,

स्थिरदेहोभ्यसवशात्प्राप्य ज्ञानं गुणाष्टकोपेतम् ।

प्राप्नोति ब्रह्मपदं न पुनर्भवावास दुःखेन ॥ (रह तं १/१५)

it is through Parada sevana & Yogabhyasa one can get sthira deha by which Brahma pada can be achieved.

The great saint Govinda Bhagawatpadacharya, In Rasahridaya tanta summarized the state of Jeevanmukti^[7] as fallow & same is also mentioned in Rasaratna Samuchhaya.^[8]

परमानन्दैकमयं परमं ज्योतिः स्वभावमविकल्पम् ।

विगलितसर्वक्लेशं ज्ञेयं शान्तं सवयंसंवेध्यम् ॥

तस्मिन्नाध्याय मनः स्फुरादखिलं जगत्पशन्।

उत्सन्नकर्मबन्धो ब्रह्मत्वमिहैव चाप्नोति ॥

अस्तं हि यान्ति विषयाः प्राणात्नतः करणसंयोगात्।

स्फुरणं नेन्द्रियतमसां नातः स्फुरतश्च दुःखसुखे ॥
 रागद्वेषविमुक्ताः सत्यचारा नरा मृषारहितः ।
 सर्वत्र निर्विशेषा भवन्ति चिद्ब्रह्मसंस्पर्शात् ॥
 तिष्ठन्त्यणिमादियुता विलसद्देहा मुदा सदानन्दाः ॥
 ये ब्रह्मभावामृतं संप्राप्ताश्चैव कृतकृत्याः ॥ (र ह तं १/२१-२६)

It is only in virtuous ones, the flame of full consciousness appears between the two eyebrows, which in appearance is like fire, Vidyut (lightening or sun). it is difficult to explain the nature of this excellent flame. It endows the person with eternal bliss and makes him free from miseries. It is observable, it is peaceful and its attributes can be appreciated by individual himself. The individual should concentrate his mind on this flame and entire universe will appear before him like eternally vibrating consciousness. He becomes free from all types of attachments including those caused by the earlier actions of present and past lives. He attains Brahmatva (Chareters of universel soul) even in the present state of life, all vibrations on his senses stop and mind does not undergo any type of change in happiness and miseries. He becomes free from attachments and practices only truth because of the control of the mind with ultimate reality, he maintains equipoise in all circumstances and endowed with Astasiddhi. Those individuals who have attained this state of Brahmatva which is like Amruta are the real blessed ones.

DISCUSSION

In Rasashastra, it is said that ultimate aim is to achieve mukti, through Dehavavada. It is nothing but attainment of Jeevanmukti through pindasthyrya. Dhatuvada (lohavada) is the only intermediate test for Parada to assess its potency to make the body disease free and long living. The question why Rasashastra mainly deals with Parada (Rasa)? It is because in Raseshwara darshana, Acharys have recognized only **Parada** is having the capability of doing Pindasthya but parada also in ordinary condition not having capacity to do this. It should also be prepared first, so it is for the preparation of parada different Shodhana, AstaDasha Sanskaras & innumerable experimentations have been done by so many Rasacharyas which has taken the form of a science called Rasashastra. Initially due to Nobel cause and hard effort, Rasashastra has reached its glory.

Acarya Siddha Nagaarjuna has made the statement “Siddhe Rase Karishyami Nirdaridryam agadam Jagat”. The Procedures told for processing the mercury were hard, laborious which made our acharys to develop different types of yantra, moosha, kosti etc, also development

Maharasa, Uparasa & Sadharana rasa like drugs based on their utility in different Raskarmas which has resulted in to the development of the Science Rasashastra. But latter due to lack of a firm determination, failures in achievement of Dehavada, so many alchemists were trying to prepare Gold from lower metals with the help of processed mercury but they were unable to achieve expected results.

Even though Dehavada & Lohavada practice declined but after shodhana & Asta samskara the Parada started to be used in chikitsavada or Rasachikitsa.

CONCLUSION

Raseshwara Darshana is a unique from other darshana with respect to concept of Moksha. It has accepted directly achievable & adoptable things only, in the form of Jeevanmukti. It emphasis on self-realization, equipoise state of mind & service to the society. The Rasashastra based on Principles of Raseshwara darshana is also aimed to achieve Sukhayu & Hitayu of Ayurveda.

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