

# CONCEPT OF RASESHWARA DARSHANA

## (Philosophy on Mercurial system)

<sup>1</sup>Dr. G. Nisha, <sup>2</sup> Dr. Abhayakumar Mishra, <sup>3</sup>Dr. Ramesh N.V

<sup>1</sup>PG Scholar, <sup>2</sup>Professor, <sup>3</sup>HOD & Professor

<sup>1</sup>Department of Rasashastra and Bhaishajya Kalpana

Amrita school of Ayurveda, Amritapuri, Amrita Vishwa Vidhyapeetham, India.

### ABSTRACT

*Darsana* (Philosophy) dealt in Indian system emphasize on accomplishing *Purusharthas* (Objectives of man) i.e *Dharma* (Righteousness), *Artha* (Wealth), *Kāma* (Desire) and *Moksha* (Salvation). *Moksha* is the ultimate goal of mankind and it is achieved only after death however *Raseshwara darshan* (Philosophy on Mercurial system) believes in *Jivanmukti* (Lively liberation). *Jivanmukti* is possible only in a healthy body and the state of healthiness and wellbeing is attained only by means of *Rasa* (Mercury). The concept of *Raseshwara darshana* is understood by knowing its relation with *Rasashastra* (Medicinal chemistry), a unique branch of science in *Ayurveda* which also emphasizes on the importance of *Parada* (Mercury) which helps in eradicating disease and poverty. *Rasahrdaya tantra* explains that one who wants to attain *Jivanmukti*, should use the combination of *Haragowri shrishti* i.e *Parada*(Mercury) & *Abhraka* (Mica). *Raseshwara darshan* also have a close relation to that of *Hatha yoga* in *Yoga darshanas* which enumerates certain procedures like *Āsana*, *Pranayama*, *Mudra*, *Samadhi* etc to make *Vayu* and *Rasa* stable to attain disease free state, restrain from death and finally accomplish *Moksha*

**Keywords:** *Raseshwara darshan*, *Hata yoga*, *Rasashastra*.

### Introduction

*Darsana* (Philosophy) literally means vision. All *Darshanas* ultimately pursuit the path of liberation (*Moksha*) i.e conglomeration of soul with God or it is a state of liberating the soul from rebirth and death. *Darshanas* have been originated with different philosophical thought but emphasize the methods to accomplish *Purusharthas* (Objectives of man) viz *Dharma* (Righteousness), *Artha* (Wealth), *Kāma* (Desire) and *Moksha*(Salvation). The fundamental principles of many *Darshanas* have been widely applied in *Ayurveda*.

- The Promulgator of *Raseshwara Darsana* was Adinatha (Lord Mahadeva). Few *yogis* namely Chandrasena, Nityananda, Gorakshanath, Kapali, Bhaluki, Mandavya, Siddha Nagarjuna etc have sufficiently contributed in establishing the concept of this *Darshana*.
- Acharya Sayana Madhava had quoted about the concept of *Raseshwara Darsana* in the work “*Sarva Darsana Sangraha*”(14<sup>th</sup> AD) which is a compilation of 16 *Darsanas*

### Evolution

- Initially *Parada* (Mercury) was considered as an important tool for *Dhatuvada* (Transmutation of lower metals to gold).
- It gradually paved way for the recognition of *Dehavada* (Therapeutic implications of Mercury)
- Later on, tantric and philosophical thoughts regarding mercury came to existence.
- *Rasalinga* (Idol with mercury) was made and started worshipping
- And finally, *Rasa* was considered as the best and unique tool for attaining *Moksha*.
- From this, the concept of *Raseshwara Darshana* evolved which explains the method of attaining *Jivanmukti* using *Parada*

Two different opinion exist regarding the religion to which

*Raseshwara Darshana* follows

- 1) The followers of *Raseshwara Darshana* is considered as a separate religion as they worship *Rasa* (Mercury).
- 2) Other opines that it belongs to *Shaiva*, as *Rasa* (Mercury) is originated from Lord Shiva.

### Materials and methods

- 1) *Raseshwara darshana* and its available commentaries were referred for proper understanding
- 2) Available classical text books of *Rasashastra* were also screened for interpretations.

### Conceptual Review

The conceptual review is divided into three segments

- a) Concept of *Raseshwara darshan*
- b) Application of *Raseshwara darshana* in *Rasashastra*
- c) *Raseshwara darshana* and *Hata yoga*

#### a) Concept of *Raseshwara darshan*

It has a unique way of approach for attaining liberation called as ‘*Jivan mukti*’ i.e to attain salvation during life itself. According to *Rasarnava* and the believers of this darshan, attaining liberation after death is considered to be nugatory as it is possible even by a donkey(animals). To attain *Jivan mukti*, the body should be free from diseases, oldage and death. The diseased body cannot perceive the knowledge and the knowledge is obtained by vigorous exercises(practices). To make this possible, the man should build the

body healthy and stable which is called as '*Pinda sthairyatha*' (Stable body). Hence ultimately to accomplish '*Pinda sthairyatha*' (Stable body) the man should use *Parada* (Mercury)

### b) Philosophy of Raseshwara darshan in Rasashastra

*Rasashastra* is a unique science that completely believes and follows the system of *Raseshwara darshan*. There are few classical texts in *Rasashastra* such as *Rasahrdaya tantra*, *Rasarnava* etc which gives an elaborate description of the method of attaining lively liberation with the help of *Parada* (Mercury). Mercury is the nucleus in which the whole branch of *Rasashastra* revolves. There are difference of opinion regarding the purpose of evolution of *Rasashastra*. According to Acharya Nagarjuna, it is said that *Parada* is used for *Lohavada* i.e converting lower metals into higher metals and combat poverty. Other opines that *Parada* is used for *Dehavada* i.e by the use of processed mercury, it cures diseases and makes the man healthy and stable. *Parada* is known to be quick as *Manas* (mind) and *Chanchala* (Unstable) like *deha* (Body). Thus when the Mercury is made stable and used for consumption, it also helps in making the body stable. Classical texts of *Rasashastra* clearly explains the method of making mercury stable by subjecting it to certain procedures called as *Swedhana*, *Mardhana*, *Murchana*, *Utthapana*, *Patana*, *Rodhana*, *Niyamana*, *Deepana*, *Anuvasana*, *Grasamana*, *Charana*, *Garbhadruti*, *Bahyadruti*, *Jarana*, *Ranjana*, *Sarana*, *Kramana*, *Vedha*, *Bhakshana* together called as *Ashtadasha samskaras* (18 mercurial operations). The *Parada* is made fit for consumption to mankind by testing it on metals, as *Deha* is considered to be similar to *Loha*.

According to *Rasahrdaya tantra*, One who wants *Jivanmukti*, should use the combination of *Haragowri shrishthi* (*Parada* & *Abhraka*) to attain *Pindasthairyata*

### C) In Relation to Hata yoga

*Rasarnava* says that '*Karmayogena deveshi prapyati pinda dhaaranam*'.

*Karmayoga* is of two, *Rasa* (Mercury) and *Vayu* (Soul/Breath).

*Rasa* and *Vayu* should become *Murchita*, *Mrtha* and *Baddha* to attain *Moksha*.

Table: 1 showing the method by which these states are attained

S.NO	TYPES	RASA	VAYU
1.	<i>Murchita</i> (Swooned)	<i>Murchana samskara</i>	<i>Pranayama</i>
2.	<i>Mrtha</i> (Inactive)	<i>Bhasma</i>	<i>Yogabhyasa</i>
3.	<i>Baddha</i> (Bound)	<i>Gutika</i>	<i>Samadhi</i>

According to *Rasahrdaya tantra*, Acharya says that *Murchita Parada* (Swooned mercury) is *Roga naashaka* (Cures diseases). *Mrtha parada* (Inactive mercury) is *Amarathwa kāraka* (Prevents death) and *Baddha parada* (Bound mercury) for *Moksha prapti* (attains salvation)

The school of *Raseshwara Darshana* is having close relationship with *Hata yoga*.

The techniques described in *Hata yoga* also aids to accomplish *Moksha*. It is said that the very core of *Yogasastra* was narrated by Ādinatha (Lord shiva) and later learnt by yogis like Matsyendranath, Gorakhanath etc.

It is believed that in our body *Manas* and *Rasa* are considered to be *Chanchala* (Unstable)

*Mana* is nothing but *Vayu* and *Rasa* can be *Shukra*

There are many methods mentioned in *Hata yoga* which helps to balance *Vayu* (Breadth) and *shukra* (Semen).

*Prana* (*Mana*)-It is balanced by practising certain techniques like *Pranayama* etc

*Sukra* (*bindu*) - It is preserved by practicing certain mudras like *Vajrouli Mudra* etc.

In *Hatayoga*, Lord shiva says to Parvati that

*Murchitoharate vyādhīnṛto jīvayati svayam*

*Baddhaḥ khecharatām dhatte raso vāyuśca pārvati*

When *Rasa* and *Vayu* is made stable, then it destroys diseases, death etc and attains *Khecharata* (state of flying). When *manas* is stable, the *Vayu* and *Bindu* is preserved and ultimately reaches the state of *Moksha*.

### DISCUSSION

The basic fundamentals and concepts of all *Darshanas* is to attain *Moksha* but the method of approach differs. Among these *Raseshwara darshan* is unique as this philosophy highlight the importance of *Moksha prapti* (attaining emancipation) during life itself which is called as *Jivanmukti* (Lively liberation). According to *Raseshwara darshan*, *Jivanmukta* is possible only by a body which is devoid of disease and death, and to accomplish this state it is possible only by means of *Parada* (Mercury). The concept of *Raseshwara darshan* is extensively applied in *Rasashastra*, which is a science originated to destroy poverty and diseases to mankind by the use of *Parada*. The techniques like *Ashtadasha samskara* (18 Mercurial operations) etc been described in detail to make *Parada* (Mercury) stable and potent. In the similar way, the concepts of *Hata yoga* also substantiates the principles given in *Raseshwara darshana* by explaining the techniques by which *Prana*, *manah* and *sukra* is made steady, providing equilibrium of body and mind thereby helps in attaining *Moksha*.

### CONCLUSION

*Raseshwara darshan* is an unique philosophy given by Ādinatha (Lord shiva) which emphasize on the method of being healthy (body and mind) and through which a man can restrain from death and attains *Jivanmukti* (lively liberation). It is said that all these are possible only by means of a divine drug *Parada* (Mercury).

## REFERENCES

- 1) Dr. Madan mohan Agarwal, Sarva Darsana Sangraha of Madhavacharya, Chaukhamba Sanskrit publications, Delhi, First edition 2002, p 268-283
- 2) Dr. C.R. Agnives ,Ayurvediya Rasashastra,. Rakendu publications, kottackal, kerala, first edition 1997,p 1-20
- 3) Dr. Indradeo Tripathi, Pt. Taradatta panta Ayurvedacharya, Rasarnava nama Rasatantram, edited by Dr. Shri Krishna Dixit, Chowkhamba publications, Varanasi,
- 4) Prof.Siddhinandan Mishra, Ayurvediya Rasashastra, Chowkhamba publications, Varanasi,13<sup>th</sup> Edition:2003
- 5) K.Nishteswar & R.Vidyanath, Ayurvediya Rasashastra, Chaukhamba surbharati prakashan, Varanasi , first edition 2005,p4-6
- 6) Pancham singh, The Haṭhayoga pradīpikā, Chaukhamba Sanskrit pratishthan, Delhi, first edition 2003,p 84
- 7) Prof. Siddhinandan Mishra, Rasachintamani, Chowkhamba publications, Varanasi, 3<sup>rd</sup> edition 2008, p 9

