

CONCEPT OF JEEVANMUKTI IN DARSHANA- A REVIEW***¹Dr. Amrutha Sahni, ¹Dr. Anagha V.G. and ²Dr. Vikram S.**¹PG Scholar, Department of Rasashastra and Bhaishajya Kalpana.²Professor, H.O.D, Department of Rasashastra and Bhaishajya Kalpana, Sri Sri College of Ayurvedic Science and Research centre, Bengaluru-82, Karnataka.***Corresponding Author: Dr. Amrutha Sahni**

PG Scholar, Department of Rasashastra and Bhaishajya Kalpana.

Article Received on 05/03/2021

Article Revised on 25/03/2021

Article Accepted on 15/04/2021

ABSTRACT

Ayurveda is the life science got wide acceptance because of its unique approach towards every human being. As per Ayurveda every individuals are specific with their specific bodily and mental constitutions. Ayurveda always consider shareera and manas together when comes to treatment aspect. There mentioned four facts to be achieved in a human life known as purushartha chatusthayas. They are dharma artha, kama and moksha. Dharma stands for the righteous path through which one has to live his life. Artha stands for the economical wellness one has to have for his living. Kama includes the desirous actions of individual. Moksha is the ultimate aim of a life that is after attainment of moksha, there is no further sukha dukha bhava in that individual and the person attains blissfulness. But there is no much importance if one attains that state, after death. So in rasashastra, the special feild of Ayurveda which is incorporated in to every 8 branches of Ayurveda, there is mentioning of methods to achieve that eternal bliss during the lifespan of an individual itself. This is the basic principle of raseshwara darshana. Every science has some base from which they develop or progress further. Darshanas are one such base which helps to gain true knowledge, regarding a subject. Ultimately knowledge helps to attain jeeva sakshatkara, or moksha. Raseshwara darshana is one such darshana which is unique by its concept of achieving sajeevanmukti. Every darshana lays lights to achive mukthi in para loka, but attaining moksha when a person is alive is special. This is explained in raseshwara darshana.

KEYWORDS: sajeeva moksha, mukthi, darshana, Raseshwra darshana.**INTRODUCTION**

Darshanas are the tools for obtaining, pramaana jnana ie, true/ proper knowledge.

The term darshana implies, the one through which one can visualise. It gives the thorough knowledge regarding the facts of world. The word darshana has been originated from the drish dhaatu; which means to visualise specially in a philosophical way. There are various opinions regarding the number of darshanas. Similarly there is difference of opinion in the classification of darshana even. They can be broadly classified in to

1. Asthika darshana.
2. Nasthika darshana.
3. Asthika- nasthika darshana.

Though there mentioned many darshanas, ultimately all darshanas are the instruments for knowledge. Ayurveda being a science gives much importance to purushartha chatusthayas, ie, ultimately achieving moksha through righteous path, explains, Moksha can be gained through proper knowledge. Ayurveda shares similarities in many

basics with these darshanas as well. Raseshwara darshana is one such darshana, having the principle of attaining jeevanmukti.

MATERIALS AND METHODS

Raseshwara darshana is explained well in the book, sarvadarshana sangraha,^[1] by madhavacharya. In this, Acharyas says the importance of sajeeva moksha, attaining mukthi at the state of livelihood itself. As per the book rasarnava, all darshanas are aiming at attainment of moksha, but all of these darshana says about a state of having no sukha-dukhadi, after this life, that is attainment of moksha in an eternal janma. But even other animals attains moksha after death. There is no difference or betterment seen in attaining moksha after death. One can achieve moksha at this janma itself says the principles of raseshwara darshana. For attainment of moksha in this janma itself, maintaining a good health, physically and mentally is very important, ie, maintain the pinda shareera in proper way is important to attain moksha in this janma. For this use of rasa is explained. It is known that, a good materialistic physique with satwika mana, without afflicted by jara vyadhi roga, itself is a

state of moksha. In the text, rasahridaya tantra, acharya govinda bhagavatpada says.

इति शरीरभोगान् मत्वाऽनित्यान् सदैव यातनीयम्।
मुक्तौ सा च ज्ञानात् तच्चाभ्यासात् स च स्थिरे देहे ॥

Principle of rasa darshana

Shareera as well as sukhopabhoga etc are very unstable in the world, so keeping this in mind one has to be always thoughtful regarding the mukthi upayas. Moksha is achieved only through the proper knowledge, and the knowledge is attained through abhyasa, ie, continues practice and for doing this one need the sthira deha, a body with unhindered health condition.

As per the concept of Sidha sampradaya, there are three factors in the body, which are unstable. To attain moksha, maintaining these asthira dravyas are important too. They are prana, Mana and shukra. Stabilising prana and mana can be done by following yoga darshana and shukra is considered as having soma guna and arthava is of Agneya guna, when these both are made to stays in shareera person used to get sthira deha and moksha. This concept is visible in rasashastra even. Acharyas considered, parada as shukra of lord shiva and gandhaka / abhraka as artava from parvati. By consuming parada yogas where abhraka or gandhaka jarana is given, it can cure all the diseases and there by provides health to person.

Shareera is made out of the combination of prithwi mahabhoothathmaka sthoola roopas, and shatkoshatmaka sookshma roopas The shareera thus composed like this can be made sthira by using the products from shiva (parada) and parvati (abhraka). In rasahrudaya tantra, it is said, the shareera composed of hara and gowri will become immortal and in this janma Itself by means of, such a shareera one can attain mukthi.

Ie, ये चात्यक्तशरीरा हरगौरीसृष्टिजां तनुं प्राप्ताः।
मुक्तास्ते..... ॥

There are two things which make the karmas of body sthira, which are known as karmayoga. They are parada and vayu. Getting control over these two are important in attaining sthira deha and there through mukthi. Vayu can be controlled by pranaayamaadi kriya, where by doing bandhana, moorchana, marana, parada attains special qualities to make sthira shareera too.

Importance of sthira deha

यज्जरया जर्जरितं कासश्वासादिदुःखविशदं च।
योग्यं यन्न समाधौप्रतिहतबुद्धीन्द्रियप्रसरम्॥

In rasahrudaya tantra, it is said that a body, affected with kasa shwaasaadi disease and jara etc is unfit for achieving Samadhi.

Importance of raseswara darshana

Rasashastra is not only told for dhathu vada, it also emphasis the dehadveda, through which one can ultimately achieve mukthi itself.

यथा लोहे तथा देहे कर्तव्यः सूतकः सदा।
समानं कुरुते देवीप्रत्ययं देहलोहयोः ॥

It is said in raseswara darshana, just like parada make the utkruštata of Dhathu when it is added to Dhathu, similarly when parada is used for making shareera sthira, it does wonders to make the shareera fit to attain mukthi.

DISCUSSION

Moksha prapti or achievement of moksha is ultimate aim of every human. Moksha is considered as the state where there is no further sukha dukhadi effect happening to that person again. But attaining such a state of enlightenment after the death or dehatyaga is of less importance when, one can achieve the mukthi in this janma itself, being alive. This concept is explained in raseswara darshana. It is better to achieve the sthira deha to gain moksha says acharya. Because a firm shareera is the base for achieving everything, and for sthira deha, knowledge is the platform This true knowledge is obtained through continuous practice for which a good healthy physique and mind is the basic requirement.

CONCLUSION

In Ayurveda Rasacharyas explained the methods of attaining sajeeva mukthi, by making use of rasa. This concept is well explained in the darshana named raseswara darshana. Attainment of moksha during ones period of lifespan itself is better appreciated than attaining moksha in paraloka. The shareera devoid of any jara vyadhi itself is a state of blissfulness, and this state of shareera is required to perform the karmas required to get sajeeva mukthi. Darshanas being the modes of attaining true knowledge, and through knowledge only, one can achieve mokshaprapti. Raseswara darshana is one of such darshana which helps to attain sajeeva mukthi to a person.

REFERENCE

1. Madhavacharya, sarvadarsana samgraha with commentary Rishi Uma Shankar Sharma, pg.322, Varanasi Chowkhamba vidyabhawan, edition, 2012.