



Review Article

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VAISHESHKA DARSHANA: A DARSHANA AHEAD OF TIME EXPLAINED THROUGH PILUPAKAVADA

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ABSTRACT

Ayurveda is an ancient science which still has relevance in the present era. Ayurveda has taken references from Darshana at various places. Darshana is the philosophical view of the person. Darshana has given an opinion regarding the formation of srushti (universe). 'Vaisheshika Darshana', one of the Nastika Darshana, has explained the srushti utpatti through Pilupakavada. Pilupakavada is the theory that explains the universe's formation through 'pilu', that is, 'parmanu', which could be considered an atom according to modern science. The Darshana, which is more than 2500 years old, explains the element similar to the atom without any advanced technology. This article attempts to prove how Vaisheshika Darshana was ahead of time and still relevant in the present era through the concept of Pilupakavada by comparing it with the chemical reaction of water formation. The Pilupakavada have explained the changes happening in a material at the chemical level in three stages. The chemical reaction explained by modern sciences could correlate with the three stages of the Vaisheshika Darshana. Thus, we can say the Darshana was ahead of time. What modern sciences have explained with lots of technology Darshana have given base for that without having any access to the technology.

Keywords: Darshana, Parmanu, Pilupaka vada, Molecules, Chemical reaction, Vaisheshika Darshana.

INTRODUCTION

The word Darshana means 'the perspective regarding something', 'it gives us the outlook to look at something the way it is'. In the book 'Sarvadarshana sangraha', 'Madhvacharya' has given 16 Darshana, divided into two types. The 'Aastika Darshana' and the 'Nastika Darshana' are the two types of Darshana mentioned by Madhvacharya. The Darshana who believes in 'god', 'ved', 'aatma' and 'reincarnation' are called 'Aastika Darshana'² and the one who does not believe in 'God', 'ved', 'aatma' and 'reincarnation' are called as 'Nastika Darshana'¹.

Table 1: Name of Aastika and Nastika Darshana

Aastika Darshana	Nastika darshana
Samkhya darshana	Charvaka darshana
Yoga darshana	Jain darshana
Nyaya darshana	Buddha darshana ⁴
Vaisheshika darshana	
Poorva Mimaamsa	
Uttar Mimamsa ³	

'Vaisheshika Darshana' is one of the 'Aastika Darshana'. The Vaisheshika Darshana, also known as Aulukya Darshana. The originator of Vaisheshika Darshana is supposed to be Kanada⁵. The time period of Kanada or Vaisheshika Darshana, according to H. Uii, is 1360 B.C⁶; this was the time when there were no established scientific methods present to calculate the distance of the moon from the sun, or there was no technological advancement in the field of Physics or Chemistry. Irrespective of

the technical unavailability, Vaisheshika has given the 'Pilupaka vada'⁵ which accurately explains the chemical reaction taking place while forming the new compound from the available molecules. The Vaisheshika Darshana has given the concept of 'Parmanu', which was unique for the time and may be a reason to call 'Aulukya Darshana'⁷ as 'Vaisheshika Darshana'. Parmanu, or the pilupaaka vada, remains relevant in the present era.

The main philosophy of Vaisheshika Darshana revolves around 'parmanu'. According to the 'Vaisheshika', parmanu is the smallest particle responsible for world creation. The parmanu is considered to be 1/6th part of the particle, which we can see in the sunlight coming from the window⁸. The particles we can see in the sunlight coming from the window are called 'tryanuka' or 'trasarenu', six times the 'parmanu'. Modern sciences have explained a material or the world through electrons, protons, atoms or molecules. The 'parmanu' of 'Vaisheshika' could be correlated with the atom explained by the modern sciences.

The Kanada has given Pilupaka vada to explain 'Srushti Utpatti'⁹ (universe formation). The pilupaka vada says that the world is formed by the 'parmanu' of 'Prithvi', 'Jala', 'Teja', and 'Vayu mahabhuta' by the action of 'paaka' through 'pakajotpatti'.

The Vaisheshika gave the concept of 'Asatkaaryavada'. The formation of karya from karana is explained through 'Asatkaaryavada'. The 'Asatkaaryavada' demonstrates that, while the formation of karya from karana takes place, the karya does not show its presence in the karana¹⁰. The karya forms of its own. This could be explained with an example, while making a statue

from wood, the wood does not show the sculpture's presence or the sculpture's demarcations, but the artist still carves out the different statues. The differences found at the karya and karan phases are explained through pilupaka vada.

The pilupaka vada was explained by Vaisheshika by giving one example of a brown raw earthen pot baked to change the colour to a black earthen pot⁵.



Image 1: Stage 1



Image 2: Stage 2



Image 3: Stage 3

The pilupaka vada explains the changes in the properties of an earthen pot in the following steps:

Stage 1: The parmanu of the earthen pot gets separated

Stage 2: The parmanu of the karana earthen pot comes in contact with the tej and changes the parmanu of the karana earthen pot.

Stage 3: The parmanu with the changed properties comes together to form the karya earthen pot.

Till now, we have seen the chemical changes taking place in a Dravya, explained by Vaisheshika Darshana via Pilupaka vada. Now, we will have a superficial outlook on how a chemical reaction takes place according to modern science, with an example of the formation of a water molecule from a molecule of hydrogen and a molecule of oxygen.

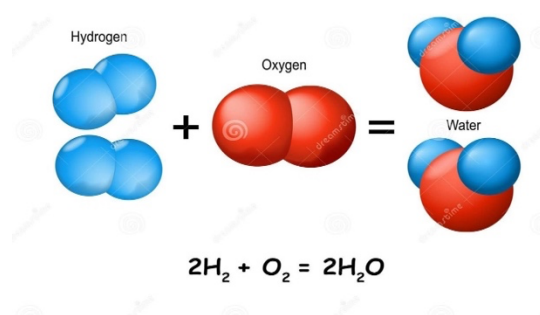


Image 4: Chemical reaction of water formation

The above reaction explains how a water molecule is formed from two molecules of hydrogen and one molecule of oxygen¹¹. Under standard pressure and temperature, when the two molecules of hydrogen and one molecule of oxygen come together-

Step 1: The covalent bond between the hydrogen molecule is broken. Thus, each hydrogen atom contains the positive charge, which means it now needs one electron to complete the duplet, and similarly, the oxygen atom, after breaking the covalent bond, needs one electron to complete the octet¹².

Step 2: The electron from the hydrogen atom gets shared with the electron from the oxygen atom; thus, sharing energy occurs. Completing the duplet and octet stabilizes the energy and forms the strong linkage called a covalent bond.

Step 3: The formed new molecule is now different from the causative molecules. Both have different chemical properties.

DISCUSSION

After considering the chemical changes of Vaisheshika Darshana and modern sciences, we can briefly compare to see if there is any correlation or similarity between the two.

Table 2: Comparison Between Chemical Reactions of Modern Science and Vaisheshika Darshana

	Vaisheshika Darshana	Modern science
Step 1	Separation of the parmanu of the apakva ghat	Separation of the atoms after breaking of the covalent bond between the respective molecules of Hydrogen and Oxygen
Step 2	The parmanu of the apakva ghat coming in contact with the teja	The separated atoms share electrons to stabilize the duplet and the octave
Step 3	The transformed parmanu came together to form the karya Dravya	The atoms get transformed into a new molecule

Thus, from the above discussion, it is clear that the parmanu explained by the Vaisheshika Darshana could be much larger, but it gave the direction to modern research. The Pilupakavada process could not be the same as the chemical process explained by contemporary science, but the framework of the chemical process given by the Vaisheshika Darshana resembles the chemical process given by modern science.

CONCLUSION

The Darshana has immense knowledge held within itself. The need of the time is to decode the knowledge to get answers to the unanswered questions. The above discussion and the comparison show that the basic steps in the chemical explained by modern science and the Vaisheshika Darshana are the same. What

Vaisheshika Darshana explained thousands of years ago without any advanced technology is now discovered by the modern sciences with the help of lots of advanced technology. Thus, we can say the Vaisheshika Darshana was far ahead of time.

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