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**INTERNATIONAL JOURNAL OF DIAGNOSTICS AND RESEARCH****An Introduction To Charak Samhitokta Maharishi Narada and Evaluation of  
His Contribution To Ayurveda****Prof. Dr. Subhash Waghe<sup>1</sup>**<sup>1</sup> Dept. of Rog Nidan, SAM College of Ayurvedic Sciences, Raisen (MP) – 464 551**Corresponding Author:** Prof. Dr. Subhash Waghe**ORCID ID:** 0009-0006-2776-5549**Article Info:** Article Received on : 21/02/2026

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Narada is one of the famous ancient celestial *rishi* (sage) in Indological literature. Sage Narada was the son of lord Bramha. He was the ardent devotee of lord Vishnu and always uses to chant his name 'Narayana'. He used to roam freely in all 3 components of universe (*lokas*) such as earth, heaven and ocean world. He uses to play the musical instrument called 'Veena'(string instrument). In Vedas, he is depicted as symbol of spiritual inquiry. In Indian epic Ramayana, he is portrayed as foreteller of divine events. In Mahabharata and Puranas, he is seen as advisor, messenger, provocateur and guide to kings and warriors. He bridged the gap between knowledge and devotion. He is also seen as trouble maker although it is a pre plan set by the almighty. Sage Narada was present in the conclave of *rishis* held beneath the mountain Himalaya, some 5000 years ago to discuss the impact of diseases on human health. In an Ayurvedic book called 'Bhaishajya Ratnavali', sage Narada is credited with two medicinal preparations viz., 1. Madan Modaka and 2. Maha Laxmivilas Rasa. In an Ayurvedic book called 'Abhinav Chintamani' sage Narada is credited with medicinal preparation labelled as 'Shoolantaka Choorna'. In Narad Purana, sage Narada had given the detail account of month wise intrauterine foetal life. Hence, it becomes essential to explore the life of sage Narada and his contribution to the field of Ayurveda.

**Keywords** – Narada, , Shoolantaka Choorna

## Introduction :

Sage *Narada* is a household name in Indian Hindu community. He is seen as the ardent devotee of lord Vishnu. He is perceived as messenger and provocative sage who instigate the kings to do particular work. Sage *Narada* was present in the conclave of *rishis* held beneath the mountain Himalaya, some 5000 years ago to discuss the impact of diseases on human health<sup>[1]</sup>. In an *Ayurvedic* book called '*Bhaishajya Ratnavali*', sage *Narada* is credited with two medicinal preparations viz., 1. *Madan Modaka* and 2. *Maha Laxmivilas Rasa*. In an *Ayurvedic* book called '*Abhinav Chintamani*' sage *Narada* is credited with medicinal preparation labelled as '*Shoolantaka Choorna*'. In *Narad Purana*, sage *Narada* had given the detail account of month wise intrauterine foetal life. Hence, it becomes essential to explore the life of sage *Narada* and his contribution to the field of *Ayurveda*.

## Material And Method :

Literary method of research is followed in this article. All the available *Ayurvedic* and *Indological* literature is explored to find the maximum information about the lord *Vamadeva* from classical Indian literature so as to reach the logical conclusion.

## Review Of Literature :

### Birth of *Narada* :

*Narada* was born as the son of lord *Bramha* along with 6 other *rishis*. He attained adulthood soon and started roaming freely in all three *lokas* (water, air, land) without any obstruction chanting '*Narayan*' on his musical instrument '*Veena*'. (Guitar)<sup>[2]</sup>

### Boon from Lord Shiva :

*Narada* observed very hard penance on the northern bank of the river *Narmada* to please the lord *Mahadeva*. On getting pleased lord *Mahadeva* granted boon to the *Narada* that he will be able to roam anywhere in the world without any obstruction and he will get the knowledge of music and dance. *Narda* created one *Shivalinga* there called as '*Nardeshwar*' *linga*.<sup>[3]</sup>

### Getting Name As *Narada* :

In the second *Satyayuga*, *Narada* was a Brahmin called '*Saraswat*'. Thinking on futility of life, he gave away all his wealth to the sons and went to observe penance at the bank of lake '*Pushkar Teertha*' which is also called as '*Saraswat Teertha*'. (This holy site now is in present day *Rajasthan* state of India). That time before starting the penance, he gave the nourishment to the ancestors through water. (*Tarpana*). The water is also called as '*Nara*' in Sanskrit. Since, *Saraswata* gave water to the ancestors before observing the penance, he got the name '*Narada*' in next birth. Pleased with his hard penance, lord *Narayana* granted boon to the *Saraswata*. Ultimately when the *Saraswat brahmin* died, he went to heavenly abode of lord *Brahma*. When lord *Bramha* desired to generate the population in the subsequent *Satyayuga*, he created *Narada* with his wish along with ten other *rishis*.<sup>[4]</sup>

### Marriage of *Narada* :

*Narada* and *Parvata* were two great *rishis* and were *Mama* (mother's brother) and *Bhanja* (sister's son) in relation. Once they had decided to go to *Pruthviloka* and roam in the kingdom of king

*Srinjaya*. Before that they had decided among themselves that whatever good or bad thoughts those will come to mind, they will share among themselves. Accordingly, they visited the kingdom of king *Srinjaya* and told him that they will stay at his palace. King pleasantly welcomed them and assigned his daughter for taking care of the rishis. Princess was very beautiful and obedient. As per the order of her father she started taking care of both the rishis. In between sage *Narada*, developed sexual desire looking at her beauty. Sage *Paravataka* came to know about this and scolded *Narada* for not sharing this information and cursed him that *Narada* will marry the princess but his face will turn of like monkey. Later *Narada* married the princess and sage *Paravataka* left for another place. Princess even after seeing *Narada* as monkey, took great care of her husband and remained loyal to him. After long gap both sages once again. That time they both took back their respective curses. With this sage *Narada*, returned back in his origin al brightest form and lived happily with the princess.<sup>[5][6]</sup>

#### ***Narada* getting the form of Woman to know the**

#### **Maya :**

While discussing with the lord *Narayana*, sage *Narada* said that he had won over the Maya (illusion). Lord *Narayana* suggested *Narada* to not to say like that as no one ever could win the *Maya*. Sex is also a one form of *Maya* and it affects all whether poor or rich, learned, or silly. To prove his point, lord *Narayan* took *Narada* to the strange lake in the *Kanyakubja* region (modern day *Kannauj* region of Uttar Pradesh, state of India). He asked *Narada* to take dip in the lake. *Narada* agreed and

entered the lake to take bath. As soon as he came out of the lake, his body turned into the female body and he forgot everything about himself. By that time, king *Taladhwaja* was going from there. As he saw this most beautiful young girl, he got tempted and asked about her. Having noted about her orphan status, he took her to the palace and married with her and produced lot of progenies. When the children grew older, they married them. They were enjoying the company of daughter in laws and grandchildren. In one war, all they got killed and only king and queen remained. King and queen both repented lot and cried immensely for losing the sons and grandsons. At this point, lord *Narayana* appears in the form of old person and console them and ask them to perform the *shraddha* rituals. After doing that, lord *Narayana* took *Narada* to one more lake and asked to take dip in it. *Narada* followed the orders. As soon as he came out of the lake, his body turned into the body of male and he regained his memory. Lord told *Narada* that it was because of the *maya*, *Narada* could not remember about his original identity when he was in the form of woman. That is why he repented on the loss of children.<sup>[7]</sup>

#### **Deviating *Daksha* Sons From Aim :**

To increase the population during the days of evolution of the universe, the ruler *Prachetas Daksha Prajapati* produced thousand sons from the wife *Aksini*. When they grew older, and were about to start the sexual progeny, sage *Narada* suggested them to measure the length and breadth of the earth first and then start producing the progeny. Accordingly, they went in different direction to measure the length and breadth of the earth and

never came back. Hence, on losing the sons in this way, the ruler *Daksh Prajapati* got angry and was about to kill the *Narada*; but lord *Bramha* intervened and brought truce between *Narada* and *Daksha Prajapati*. But *Daksha* cursed *Narada* to take birth from the womb. Accordingly, *Narada* got rebirth from the womb of *Aksini's* sister. [8] [9]

### **Narada and King Akampana Dialogue on Death**

During ancient time there was a king called 'Akampana'. His son 'Hari' was valourous and powerful like *Indra*. Once upon a time in the war, enemies surrounded him and killed him though *Hari* fought furiously. On the death of the lonely powerful young son, king *Akampana* became very sad. That time sage *Narada* came and consoled the aggrieved king saying that death is created by lord *Bramha*. During the initial time of evolution of mankind, nobody use to die. Hence, human and animal population grew exponentially. Lord *Bramha* got irritated with this and created the woman called death. She was reluctant to take away the life of innocents. Hence, she observed great penance and pleased lord *Bramha*. On her request lord *Bramha* mad the arrangement that death will prevail over those diseased persons who have completed their pre-decided life span. As king's son *Hari*, completed his life span, he was selected by the death. Hence, king *Akampana* should not fall in grief. This lecture by *Narada* consoled the bereaved king. [10]

### **Reviving the Son of King Srinjaya :**

In return of the daughter and good care taken, sage *Narada* granted the boon of son to the childless king *Srinjaya*. But king *Srinjaya* pleaded for such a son whose urine, stool and spit will convert into the

gold. *Narada* obliged and kept the name of the son as 'Suvarnashthivi' (one who spits gold). This had caused enormous increase in wealth of the kingdom. On knowing about the *Suvarnashthivi*, the bandits captured the *Suvarnashthivi* from the palace and took him to the forest and killed him in search of the gold. But they could not get it. On knowing the death of the son, king became dumb in despair. He requested sage *Narada* to revive his son. In this context *Narada* first told him the story of *Parashurama* and explained about the inevitable Ness of the death. But king *Srinjay* remained very determined to get his son back. Hence, sage *Narada* revived the lost son of king *Srinjaya*. [11]

### **Guidance To Lord Rama By Narada :**

When lord Rama was dumb in despair on account of abduction of wife *Seeta* by demon king *Ravana*; sage *Narada* arrived at the sea shore and suggested lord Rama tom perform worship of goddess 'Shridevi' for nine days in the season of spring to ensure the victory. He also told lord Rama that in earlier times this worship was done by many illustrious personalities like sage *Bhrigu*, *Vasishtha*, *Vishwamitra*, lord *Shankar*, lord *Vishnu* etc. Accordingly, lord Rama performed this *vrata* and on the tenth day m oved on to build the bridge on ocean. [12]

### **Dialogue Between Lord Narayana & Narada :**

There is description of dialogue between lord *Narayan* and the *devarshi Narada* in *Devi Bhagwat Purana* in eleventh *skandha*. In this section, lord *Narayana* guided sage *Narada* about the noble code of conduct, yogic processes, personal hygiene, importance of *Rudraksha*, importance of *Bhasma*, importance of *Gayatri* mantra and its

components.<sup>[13]</sup>

#### **Dialogue Between Lord Shankara & Narada :**

There is description of dialogue between lord Mahadeva and the *devarshi Narada* in Padma Purana in eleventh Uttarkhandha. In this section, lord Shankara guided sage Narda about the Black and white mountain peaks 'Nara' and 'Narayana' present in Badarikashrama. He also explained the importance of river Alaknanda flowing from there and importance of bathing in it. Lord Shankara told to Narada about the importance of worshipping the lord Vishnu present in the form of Nara and Narayana at Badarikashrama. He also told that he himself observed great penance on the bank of river Alaknanda for pleasing the lord Vishnu<sup>[14]</sup>.

#### **Narda's Narration to King Prachinbarhi & Story of King Puranjan :**

During ancient time King Prachinbarhi, knowing futility of materialistic world, developed interest in spirituality. He requested Narda to guide him about the pure knowledge so that he can get rid of the materialistic world and unending desires. In this connection, sage Narda told him the story of Panchal desha King Puranjan who lost everything due to lusty nature. Narda also told that the animals sacrificed during the oblation by king Prachinbarhi. And the animals hunted by king Puranjan, are going to pain them in the next life.<sup>[15]</sup>

#### **Dialogue Between sage Narada and Lord Shrikrishna :**

In this dialogue, sage Narada explained about the qualities of noble person. He mentioned that a person who worships the Gods, who remains contented, who is forgiver, who does not praise

oneself, who remains truthful and faithful, who is courageous and controls the desires, who does not collect the things, who serves the mother and father and take care of the servants, who welcomes the guest and treat them like Gods, who is grateful to ancestors, who feeds the animals and respects the teachers is a noble person.<sup>[16]</sup>

#### **Dialogue Between sage Narada and Lord**

##### **Bramha :**

In this dialogue, lord Bramha explained about the 'Sanyasa' (withdrawal from the materialistic world) to sage Narada. In this connection lord Bramha first explained about the four stages of consciousness as – 1. Jagrit (conscious), 2. Swapna (dream), 3. Sushupti (Sleep), Turiya (deep trans). Humans act as per the level of consciousness they live in. Sanyas is of four types viz. 1. Vairagya Sanyas, 2. Gyan Sanyas, 3. Gyan+Vairagya Sanyas, 4. Karma Sanyas. The stage in which, person withdraws from the desires of materialistic world due to the influence of good deeds of past birth and due to lack of any greed about the things, is a Vairagya sanyas. The stage in which, person withdraws from the desires of materialistic world due to the influence of knowledge gained from the shastras, is Gyana Vairagya. The stage in which, person withdraws from the desires of materialistic world due to the influence of lack of desires and pure spiritual knowledge is Gyan Vairagya Sanyas. The stage in which, person withdraws from the desires of materialistic world by going through the stage of life like Bramhacharyashrama, Grihasthashrama and Vanprastharshrama is Karma Sanyas.<sup>[17]</sup>

#### **Expertise of Sage Narada :**

As per Mahabharata, sage *Gargya* was expert in the *Gandharva Veda* (Science of Music).<sup>[18]</sup>

### **Narada's Contribution To Ayurveda :**

Sage *Narada* was present in the conclave of *rishis* held beneath the mountain Himalaya, some 5000 years ago to discuss the impact of diseases on human health. In an *Ayurvedic* book called '*Bhaishajya Ratnavali*', sage *Narada* is credited with two medicinal preparations viz., 1. **Madan Modaka**<sup>[19]</sup> and 2. **Maha Laxmivilas Rasa**<sup>[20]</sup>. In an *Ayurvedic* book called '*Abhinav Chintamani*' sage *Narada* is credited with medicinal preparation labelled as '*Shoolantaka Choorna*'<sup>[21]</sup>. In *Narad Purana*, sage *Narada* had given the detail account of month wise intrauterine foetal life. Hence, it becomes essential to explore the life of sage *Narada* and his contribution to the field of Ayurveda. In *Narad Purana*, we notice the monthly foetal development given by the *acharya Narad muni*. The monthly foetal development (**Garbha Masanumasik Vriddhi**) given by him as under: In the first month, after the fertilization of egg by sperm in the uterus, on the 5<sup>th</sup> day, fertilized egg becomes semisolid jelly like (*Kalal*). After 15 days, it becomes like oval piece of flesh (*Palala*). On completion of 1 month, it becomes fleshy oval piece of the size of index finger (*Pradesh matra*) i.e. 6 cm. In the second month, embryo takes the form of *foetus*. In the third month, body parts like hands, feet and other organs are expressed fully. In the fourth month, differentiation of all organs becomes evident. In the fifth month, nails are sprouted. In the sixth month, the nail bed is differentiated and *foetus* continue to get nutrition from the umbilical cord.<sup>[22]</sup>

In an *Ayurvedic* book called '*Ashtang Sangraha*', sage *Narada*'s opinion regarding **use of garlic** is mentioned. Sage *Narada* is of the opinion that in the obstruction of *Vata* there is no suitable medicine that garlic to relieve the obstruction.<sup>[23]</sup>

### **Discussion :**

The exploration to the life story of sage *Narada*, reveals his multifaceted personality. To solve his queries, he had regular discussions with the divine trinity. Also, many kings and important persons use to consult *Narada* for guidance about the intricacies of life. He is criticized for poisoning the ears of many. But deeper understanding shows that it is the pre planning set by almighty to bring out the destined things. As far as intrauterine growth of the *foetus* is concerned, sage *Narada* appears to be the first in ancient Indian tradition to mention about the size and shape of the *foetus* on day fifth of conception and day thirtieth. As per *Govindadas Sena*, two medicinal preparations viz., *Madan Modaka* and 2. *Maha Laxmivilas Rasa*<sup>[19]</sup> are prepared by Sage *Narada*. As per *Bikaner King*, sage *Narada* is credited with medicinal preparation labelled as '*Shoolantaka Choorna*'. Sage *Narada* was present in the conclave of *rishis* held beneath the mountain Himalaya, some 5000 years ago to discuss the impact of diseases on human health. This shows about his curiosity to learn and master the Ayurveda. Ultimately, he learned it from sage *Bhardwaja*.

### **Conclusion :**

Sage *Narada* was present in the first *Ayurvedic* conference that held beneath the mountain Himalaya 7000 years ago to discuss the eruption of diseases on the earth and the ways to eliminate

them. Present literary research found out the three medical preparations to the credit of sage *Narada*. The medical formulations named *Shoolantak Choorana*, *Madan Modaka* and *Laxmivilas Rasa* are credited to the sage *Narada*. It is concluded that sage *Narada* had contributed richly to the field of Ayurveda.

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