

**ISSN**INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

ISSN No. : 2584-2757

Volume : 03

Issue : 04

DOI : 10.5281/zenodo.21373699



Publisher

**ROGANIDAN VIKRUTIVIGYAN PG ASSOCIATION
FOR PATHOLOGY AND RADIOIDGNOSIS**

Reg. No. : MAHA-703/16(NAG)

Year of Establishment – 2016

ISI Impact Factor (2025-26): 1.345

IIFS Impact Factor (2026-27): 6.0

INTERNATIONAL JOURNAL OF DIAGNOSTICS AND RESEARCH

An Introduction To Charak Samhitokta Rishi Gargya and Evaluation of His Contribution To Ayurveda

Prof. Dr. Subhash Waghe¹¹ 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 : 09/05/2026

Article Reviewed on: 25/06/2026

Article Published on : 15/07/2026

Cite this article as: - Waghe, S. (2026). An Introduction To Charak Samhitokta Rishi Gargya and Evaluation of His Contribution To Ayurveda. International Journal of Diagnostics And Research, 3(4), 109–117. <https://doi.org/10.5281/zenodo.21373699>

Abstract

Sage Gargya was the son of Shini and grandson of sage Garga. In Kaushitaki Brahman Upanishada, sage Gargya is said to be the son of rishi Balaka. He is said to be the resident of ancient Kekay or Ushinara region (region between river Beas and Sindhu somewhere around Sialkot in modern day Pakistan in between ancient Madra and Kekaya state). He got shelter in the court of Kekay king Yuddhajita. Once, Brahma-rishi Gargya conveyed the message of king Yuddhajeet to lord Rama to attacks the bordering state of Gandharvas (modern Afganistan). Sage Gargya successfully pursued King Rama to do that. Accordingly, King Rama of Ayodhya sent his troops under the leadership of prince Taksha and Pushkala and defeated the Gandharvas (Afgan rulers). Sage Gargya despite being Kshatriya became the initiator of Brahmin lineage called 'Garg gotra' As per Chhandogya Upanishada, the name of son of Gargya was Balaki who interacted with Kashi king Ajatshatru regarding *Brahma-gyana*. As per Vishnu Purana, Gargya was the disciple of sage Bhashkala in Rigvedic branch. As per Mahabharata, sage Gargya was expert in the history of *Devarshis* (rishis of Gods). As per Kashyap Samhita, sage Gargya had interactions with sage Kashyapa, sage Punarvasu and sage Bhela regarding the application of Basti therapy (enema). Sage Gargya is of the view that Basti (enema) can be given to the new born also. Brahma-rishi Gargya was among the 12 disciples of the Kashi king Dhanwantari Divodasa along with his younger brother Sushruta. Hence, it can be inferred that sage Galava also constructed his treatise 'Gargya Tantra' on surgical practices but it had lost in the course of the time. Brahma-rishi Gargya was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 7000 years ago. He is also quoted by king Todarmala in context to some anatomical considerations.

Keywords: Gargya, Gandharvas

Introduction :

As per Bhagwat Purana, sage Gargya was the son of Shini and grandson of sage Garga. In Kaushitaki Barhman Upanishada, sage Gargya is said to be the son of rishi Balaka. He is said to be the resident of *Ushinara* region (region between river Beas and Sindhu somewhere around Sialkot in modern day Pakistan in between ancient Madra and Kekaya state). At one place in Valmiki Ramayana, sage Gargya is said to be the rishi residing in the Kekaya state (modern day Punjab state of Pakistan). He got shelter in the court of Kekay king Yuddhajita. Once, Brahma-rishi Gargya came with a message of king Yuddhajeet for lord Rama. King Yuddhajeet was troubled with the constant attacks from the bordering state of Gandharvas (modern Afaganistan). Hence, to get rid of them, he invited lord Rama to attack the Gandharvas and take control of that region. Sage Gargya successfully pursued King Rama to do that. Accordingly, King Rama of Ayodhya sent his troops under the leadership of prince Taksha and Pushkala who were the sons of his younger brother Bharata. Prince Taksha and Pushkala successfully defeated the Gandharvas (Afgan rulers) and created two cities there which were named after their names as Takshashila (modern Taxila city which is 30 kms away from Rawalpindi city of modern-day Pakistan) and Pushkalvati (modern Peshawar city in Pakistan) respectively. Sage Gargya despite being Kshatriya became the initiator of Brahmin lineage called 'Garg gotra' As per Chhandogya Upanishada, the name of son of Gargya was Balaki who interacted with Kashi king Ajatshatru regarding Brahma-gyana. One more son of Gargya is mentioned as 'Chitra' Maharshi in the Kaushitaki

Bramhnopnishada who organized the Yagya with appointment of sage Shwetaketu as the chief priest. As per Vishnu Purana, Gargya was the disciple of sage Bhashkala in Rigvedic branch who in turn was the disciple of rishi Paila along with batchmate Indrapramiti. As per Mahabharata, sage Gargya was expert in the history of *Devarshis* (rishis of Gods). As per Kashyap Samhita, sage Gargya had interactions with sage Kashyapa, sage Punarvasu and sage Bhela regarding the application of Basti therapy (enema). Sage Gargya is of the view that Basti (enema) can be given to the new born also. Brahma-rishi Gargya was among the 12 disciples of the Kashi king Dhanwantari Divodasa along with his younger brother Sushruta. Hence, it can be inferred that sage Galava also constructed his treatise 'Gargya Tantra' on surgical practices but it had lost in the course of the time. Brahma-rishi Gargya was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 7000 years ago.^[1] He is also quoted by king Todarmala in context to anatomy. Hence, there is need to explore the life of sage Atri to know about his contribution to the Ayurveda.

Review Of Literature:

Gargya's Family Tree:

As per Bhagwat Purana, From Vishwamitra and Menaka, daughter Shakuntala was born. She was married to a king called Dushyanta. From this union they had a son called Bharata who became the *Chakravarti Samrat* (ruler of all the states). His adopted son was sage 'Bhardwaja'. The son of Bharadwaja was Manyu. The son of Manyu was Garga. The son of Garga was Shini and Shini's son was 'Gargya'. Sage Gargya despite being Kshatriya became the initiator of Brahmin lineage called

‘Garga gotra’.^[2] Sage Gargya’s brother was ‘Shainya’.^[3]

As per Mahabharata, sage Gargya was the son of famous Brahma-rishi Vishwamitra. And it is likely also as sage Vishwamitra was present with his many sons in the famous Ayurvedic conference that held 7000 years ago beneath the mountain Himalaya.^[4]

Gargya’s As Son of Vishwamitra:

In the list of sons of Vishwamitra given in the Mahabharata, sage Gargya is mentioned as the son of sage Vishwamitra along with other sons like Madhuchhanda, Devrata, Shakuta, Galava, Sushruta, Hiranyaksha, Sankruti, Ashwalayana, Narad, Yagyavalkya, Jabali and Gardabhi.^[2]

And this appears true also because in the famous Ayurvedic conference that held 7000 years ago beneath the mountain Himalaya, sage Vishwamitra was present with his many sons like Sankruti, Devala, Badarayana, Kaushika and Hiranyaksha. Sage Vishwamitra’s sons became expert in Ayurveda. His son Sushruta became expert in surgical practices and so does Gargya. His other son Harita became expert of medicine. Hence, it is likely that the Gargya mentioned in the said conference could be the son of illustrious sage Vishwamitra. Furthermore, Bashkala was the son of sage Vishwamitra who taught Samaveda to sage Gargya^[5]. Sage Bashkala may be the elder brother of Gargya and both are sons of Vishwamitra. It is also likely that Bashkala’s son is Gargya and sage Vishwamitra was present in the conference with his sons and grandson.

Gargya’s As Son of Balaka:

In Kaushitaki Brahman Upanishada, sage Gargya is

said to be the son of rishi Balaka. Sage Gargya is said to be the resident of *Ushinara* region (region between river Beas and Sindhu somewhere around Sialkot in modern day Pakistan in between ancient Madra and Kekaya state). He was very famous at that time. He used to travel in *Kuru* (area consisting of modern day Haryana Delhi and western Uttar Pradesh region of India), *Panchala* (Rohilkhanda division of modern-day Uttar Pradesh state of India) and *Matsya desha* (region consisting of Alwar, Jaipur, Bharatpur districts of Rajasthan state of India). He had a conversation on topic of *Brahma Gyana* with king of Kashi Ajatshatru.^[6] As per my opinion here, instead of Balaka, it should be read as Bashkala. There must have been some scribal error in writing the name as Bashkala or rishi Shainya’s other name may be Balaka.

Gargya’s As Son of Rishi Angira:

In Valmiki Ramayana, sage Gargya is said to be the son of sage Angira or belonging to the lineage of Angira. He is said to be the resident of *Kekaya desha* (region between modern Afghanistan and river Beas in Pakistan). This may have been said as the lineage of sage Gargya started from the Brihaspati’s son Bhardwaja. Descendants of the Angira are called as Angirasa.^[7]

Residence of sage Gargya:

In Ramayana, sage Gargya is said to be the rishi residing in the eastern India. Sage Gargya came to greet lord Rama after he assumed charge as king after his win over demons and finishing the period of exile along with other rishis of eastern India such as Kaushika, Yavakrita, Galava and Kanva.^[8]

In Kaushitaki Brahman Upanishada, sage Gargya is said to be the resident of *Ushinara* region (region

between river Beas and Sindhu somewhere around Sialkot in modern day Pakistan in between ancient Madra and Kekya state).^[9]

At one place in Valmiki Ramayana, sage Gargya is said to be the rishi residing in the Kekaya state (modern day Punjab state of Pakistan).^[10]

Progeny of Sage Gargya:

As per Chhandogya Upanishada, the name of son of Gargya was Balaki who interacted with Kashi king Ajatshatru regarding *Brahma-gyana*.^[11]

The dialogue between Gargya and king Ajatshatru of Kashi (Varanasi), is also given in the Kaushitaki Bramhnopnishada. In this Upanishada, little background of Gargya rishi is given. As per that rishi Gargya was the son of rishi Balaka in the lineage of rishi Garga. He studied all the four Vedas and commanded them. He became very famous that time. He usually resided in the Ushinara state (modern day Punjab state in Pakistan). Ushinara was neighboring ancient state of Kekaya, Shibi regions. He used to roam in Panchala (area between present day Uttarpradesh and Uttar Khanda state of India between Kampilya to Bareilly cities), Kuru (Area covering modern day Delhi, Haryana and western Uttarpradesh) and Matsya state (area covering present day cities of Jaipur, Alwar and Bharatpur of Rajasthan state of India).^[12] As per Vishnu Purana, Balak was the disciple of sage Shakpurna who was the teacher in the Guru tradition of Indrapramiti. He studied the branch called 'Nirukta'.^[13] One more son of Gargya is mentioned as 'Chitra' Maharshi in the Kaushitaki Bramhnopnishada who organized the Yagya with appointment of sage Shwetaketu as the chief priest.^[14]

Teacher of Sage Gargya:

As per Vishnu Purana, Gargya was the disciple of sage Bhashkala who in turn was the disciple of rishi Paila along with batchmate Indrapramiti. As per Harivansh Purana, Bhashkala was the son of sage Vishwamitra.^{[15] [16]}

Vedic Branch And Gargya:

Maharshi Krishna Dwaipayana Vyasa divided the Veda into main 4 branches. He taught Rigveda to rishi Paila, Yajurveda to rishi Vaishampayan, Samaveda to rishi Jaimini and Atharvaveda to rishi Sumantu. Rishi Paila divided Rigveda into two branches and taught it to his two students called Indrapramiti and Bhashkala. Then rishi Bhashkala again divided his part into 4 branches and taught it to his 4 students 1. Bodhya, 2. Agnimadhaka, 3. Yagyavalkya, 4. Parashara respectively. Bhashkala further divided it into three branches which were respectively divided among his three disciples viz. 1. Kalayani, 2. **Gargya**, 3. Kathajava^[17]

Secrets of Dharma (Human Duties) by Gargya:

Following 5 secrets of human duties are told by sage Gargya

1. Always welcome the guest
2. Always light the lamp at home
3. Avoid day sleeping
4. Avoid meat eating
5. Never kill the cow or Brahmin
6. Take the name Pushkar *teertha* (place of worship at Pushkar) daily
7. On the day of *Shraddha* or *Yagya*, one should remain clean and wear white cloth.
8. Do *Geeta Patha* (reading the religious book) and *Swasti Vachana* (Auspicious singing) by Brahmana on the day of *Shraddha* or *Yagya*.

9. Avoid the food from the eyes of leprosy patient on the day of *Shraddha or Yagya*.

10. Avoid the food from the eyes of menstruating or sterile woman on the day of *Shraddha or Yagya*.

Acharya Gargya is of the view that even if one performs 100 *Yagyas*, its good effect gets weaker with time but if one observes above code of conduct then its good effect never gets weak.^[18]

Gargya's meeting with Lord Rama:

As per Ramayana, Brahma-rishi Gargya belonged to Angira lineage. He was the royal priest of Kekaya *desha* [Area near modern day Sialkot, Pakistan in the belt of river Vipasha (Beayas)] during the rule of king Ashwajeet and his son prince Yuddhajeet. Brahma-rishi Gargya came with a message of king Yuddhajeet for lord Rama. King Yuddhajeet was troubled with the constant attacks from the bordering state of Gandharvas (modern Afghanistan). Hence, to get rid of them, he invited lord Rama to attack the Gandharvas and take control of that region. Sage Gargya successfully pursued King Rama to do that. Accordingly, King Rama of Ayodhya sent his troops under the leadership of prince Taksha and Pushkala who were the sons of his younger brother Bharata. Prince Taksha and Pushkala successfully defeated the Gandharvas (Afgan rulers) and created two cities there which were named after their names as Takshashila (modern Taxila city which is 30 kms away from Rawalpindi city of modern-day Pakistan) and Pushkalvati (modern Peshawar city in Pakistan) respectively.^[19]

In Chhandogya Upanishada also, it is mentioned that Ashwajeet was the king of Kekaya state. There, he is referred as Ashwapati who interacted with

rishis like Aupmanyava, Satyayagya, Indradyumna, son of sage Sharkaraksha, Uddalaka and Budila.^[20]

Expertise of Sage Gargya:

As per Mahabharata, sage Gargya was expert in the history of Devarshis (rishis of Gods).^[21]

Contribution To Ayurveda:

Gargya's Interaction with Sage Punarvasu, Bhela and Kashyapa:

Maharishi Gargya was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 7000 years ago. As per Kashyap Samhita, sage Gargya had interactions with sage Kashyapa, sage Punarvasu and sage Bhela regarding the application of Basti therapy (enema). Sage Gargya is of the view that Basti (enema) can be given to the new born also.^[22]

Maharishi Gargya was among the 12 disciples of the Kashi king Dhanwantari Divodasa along with his younger brother Sushruta. Hence, it can be inferred that sage Galava also constructed his treatise 'Gargya Tantra' on surgical practices but it had lost in the course of the time.^[23]

According to sage Garga, arterial network sieves the tissues. Arteries they carry doshas, nutrients for *dhatus* (tissues). They are stable. They pulsate because of Vata (arterial tension).

The *Kandaras* (tendons) helps in bearing the heavy weight. They are thick and untearable. *Snayus* (ligaments) help in fixing the joint. Ten Nadis carry Vayu. The other ten Nadis carry Pitta and other ten Nadis carry Kapha and rest ten Nadis carry blood (*Rakta*). In the liver and Spleen, there are two Nadis in each of them. When doshas get aggravated in their own Nadis then they cause different types of *Sama* and *nirama* diseases. The vessels carrying

Vayu are Aruna (reddish), Those carrying Pitta are blue in colour. Kapha carrying vessels are white in colour. Vessels carrying Rakta are Aruna (reddish) in colour and they are neither hot nor cold in touch.

[24]

ObservationsL

Maharishi Gargya In Nutshell

1	Originator	Bharata
2	Great grandfather	Bhardwaja
3	Great grandfather	Manyu
4	Grand father	Garga
5	Father	Shini
6	Children	Balak, Chitra
7	Teacher	Bashkala
8	Lineage (Vansha)	Garga
9	Education	Rigveda & other 3 Vedas
10	Area of Travel	Kekaya, Matsya, Kuru and Panchal Desha
11	Sheltered by	King Yuddhajit
12	Ayurved work	Gargya Tantra on surgical practices

Discussion:

As per Bhagwat Purana, sage Gargya was the son of Shini and grandson of sage Garga. In Kaushitaki Barhman Upanishada, sage Gargya is said to be the son of rishi Balaka. He is said to be the resident of *Ushinara* region (region between river Beas and Sindhu somewhere around Sialkot in modern day Pakistan in between ancient Madra and Kekaya state). At one place in Valmiki Ramayana, sage Gargya is said to be the rishi residing in the Kekaya state (modern day Punjab state of Pakistan). He got shelter in the court of Kekay king Yuddhajita. Once, Brahma-rishi Gargya came with a message of king Yuddhajeet for lord Rama. King

Yuddhajeet was troubled with the constant attacks from the bordering state of Gandharvas (modern Afaganistan). Hence, to get rid of them, he invited lord Rama to attack the Gandharvas and take control of that region. Sage Gargya successfully pursued King Rama to do that. Accordingly, King Rama of Ayodhya sent his troops under the leadership of prince Taksha and Pushkala who were the sons of his younger brother Bharata. Prince Taksha and Pushkala successfully defeated the Gandharvas (Afgan rulers) and created two cities there which were named after their names as Takshashila (modern Taxila city which is 30 kms away from Rawalpindi city of modern-day Pakistan) and Pushakalvati (modern Peshawar city in Pakistan) respectively. Sage Gargya despite being Kshatriya became the initiator of Brahmin lineage called 'Garg gotra' As per Chhandogya Upanishada, the name of son of Gargya was Balaki who interacted with Kashi king Ajatshatru regarding Brahma-gyana. One more son of Gargya is mentioned as 'Chitra' Maharshi in the Kaushitaki Bramhnopnishada who organized the Yagya with appointment of sage Shwetaketu as the chief priest. As per Vishnu Purana, Gargya was the disciple of sage Bhashkala in Rigvedic branch who in turn was the disciple of rishi Paila along with batchmate Indrapramiti. As per Mahabharata, sage Gargya was expert in the history of *Devarshis* (rishis of Gods). Maharishi Gargya was among the 12 disciples of the Kashi king Dhanwantari Divodasa. Famous surgeon Sushruta may prove to be his brother. Sage Gargya had interacted with acharya Punarwasu and sage Kashyapa proving him as ancient as them. In kashyapa Samhita, we find the

opinion of sage Gargya about the use of *basti* (enema) procedure paediatric population. King Todarmala had quoted the verses of Garga samhita regarding some of the anatomical considerations proving that Gargya belonging to the Garga lineage. Maharishi Gargya was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 7000 years ago.

Conclusion:

Sage Gargya opined about use of *Basti* in paediatric population. Sage Gargya was among the 12 disciples of the Kashi king Dhanwantari Divodasa along with his younger brother Sushruta. Hence, it can be concluded that sage Garga may also have constructed his treatise 'Gargya Tantra' on surgical practices but it had lost in the course of the time. Maharishi Gargya was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 7000 years ago. This not only shows his interest in the medical science but also put him as the caring person for the sufferings of mankind.

References:

1. Harishchandra Kushwah (commentator) **Charak Samhita** of Agnivesha redacted by Dridhbala and Charak Sutrasthana 1/5-13, reprint edition, published by Chaukhamba Orientalia, Varanasi – 221001, 2016, pg. 8
2. Ramnarayandatta Shastri Pandeya (editor and translator), **Shreemad Bhagwat Purana** Chapter 21, Verse No. 1 and 19, 65th reprint edition, Sanskrit text with hindi translation, published by Gita Press Gorakhpur, 273005, 2009, pg. 83-85
3. Munilal Gupta (editor and translator), **Vishnu Puran** of Krishna Dwaipayana Vyasa, Chaturtha Ansha, chapter 19, Verse no.20-21, 36th reprint edition, Sanskrit text with hindi translation, published by Gita press Gorakhpur, 273005, 1990, pg. 290
4. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** Anushasan and Dana-dharma Parva 4/50-59, 17th reprint edition, Sanskrit text with hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 35-36
5. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** Anushasan and Danadharama Parva 4/50-59, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 35-36
6. Shriram Sharma Acharya (editor), 108 Upanishada, **Kaushitaki Upanishada**, 4th Chapter, Mantra 1, first edition, published by Yug Nirman Yojana Vistar Trust, Mathura (India) - 281003, 2019, pg. 84
7. Valmiki, **Ramayana, Uttar Kanda** chapter 1, verse no. 2 and 60-61, 10th edition, hindi translation, published by Gita press Gorakhpur – 273 005, 2016, pg. 1026
- 8.

9. Valmiki, **Ramayana, Uttar Kanda** chapter 1, verse no. 2 and 60-61, 10th edition, Hindi translation, published by Gita press Gorakhpur – 273 005,2016, pg. 1026
10. Shriram Sharma Acharya (editor), 108 Upanishada, **Kaushitaki Upanishada**, 4th Chapter, Mantra 1, first edition, published by Yug Nirman Yojana Vistar Trust, Mathura (India) - 281003, 2019, pg. 84
11. Valmiki, **Ramayana, Uttar Kanda** chapter 101, verse no. 1, 10th edition, hindi translation, published by Gita press Gorakhpur – 273 005,2016, pg. 1072
12. Shriram Sharma (editor and translator), 108 Upanishadas, **Brihad Aranyaka Upanishada** Chapter 2, Brahmin 1, reprint edition, published by Yuga Nirman Yojana Vistar Trust, Gayatri Tapobhumi, Mathura -281003 (India), 2019, Pg. 265
13. Shriram Sharma (editor and translator), 108 Upanishadas, **Kaushitaki Bramhnopanishada** Chapter 4, Mantra 1, reprint edition, published by Yuga Nirman Yojana Vistar Trust, Gayatri Tapobhumi, Mathura -281003 (India), 2019, Pg. 84
14. Munilal Gupta (editor and translator), **Vishnu Puran** of Krishna Dwaipayan Vyasa, Trutiya Ansha, chapter 4, Verse no.23-25, 36th reprint edition, Sanskrit text with hindi translation, published by Gita press Gorakhpur, 273005, 1990, pg. 174
15. Shriram Sharma (editor and translator), 108 Upanishadas, **Kaushitaki Bramhnopanishada** Chapter 1, Mantra 1, reprint edition, published by Yuga Nirman Yojana Vistar Trust, Gayatri Tapobhumi, Mathura -281003 (India), 2019, Pg. 61
16. Munilal Gupta (editor and translator), **Vishnu Puran** of Krishna Dwaipayan Vyasa, Trutiya Ansha, chapter 4, Verse no.16-25, 36th reprint edition, Sanskrit text with Hindi translation, published by Gita press Gorakhpur, 273005, 1990, pg. 173 -174
17. Ramnarayandatta Shastri Pandeya (commentator), **Harivansh Puran**, Khil Sthan Harivansh Parva 27/43-58, 22nd reprint edition, Sanskrit text with Hindi translation, published by Gita press Gorakhpur, 273005, 2016, pg. 115
18. Munilal Gupta (editor and translator), **Vishnu Puran** of Krishna Dwaipayan Vyasa, Trutiya Ansha, chapter 4, Verse no.7-20, 36th reprint edition, Sanskrit text with Hindi translation, published by Gita press Gorakhpur, 273005, 1990, pg. 173
19. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** Anusahasana Evam Dandharma Parva, Chapter 127, Verse No. 9-14, 17th reprint edition 2016, Sanskrit text with

Hindi translation, published by Gita press
Gorakhpur, 273005, pg. 539

Publication, Gopal Manir Lane, Varanasi –
221001, 2008, pg. 1

20. Ramnarayandatta Shastri Pandeya (editor and translator), **Ramayana** of Maharishi Valmiki, Uttar Kanda Chapter 100, verse no. 2-22 and chapter 101 verse no. 2-18, Pg.1172-1174

25. Bhagwan dash, Lalitesh Kashyapa (translators), **Ayurved Saukhyam** of Todarmala, Chapter 4, verse no. 288-291, 4th Reprint edition, published by concept Publishing Company, New Delhi – 110 059, 2002, pg. 404-406

21. Shriram Sharma (editor and translator), 108 Upanishadas, **Chhandogya Upanishada** Chapter 5 Khanda 11 to 18, reprint edition, published by Yuga Nirman Yojana Vistar Trust, Gayatri Tapobhumi, Mathura -281003 (India), 2019, Pg. 150-153

Declaration :

Conflict of Interest : None

ISSN: 2584-2757

DOI : : [10.5281/zenodo.21373699](https://doi.org/10.5281/zenodo.21373699)

Dr. Subhash Waghe Inter. J.Digno. and Research

This work is licensed under Creative Commons Attribution 4.0 License



Submission Link : <http://www.ijdrindia.com>

22. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Shanti and Mokshadharma Parva, chapter 210, verse no. 21, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 644

23. Satyapal Bhishagacharya (Translator and commentator), **Kashyapa Samhita** of rishi Kashyapa, Khila Sthana, Chapter 1 Rajaputria Siddhi Adhyaya, verse no. 12, reprint edition, published by Chaukhamba Sanskrit Sansthan, Varanasi – 221001, 2015, Pg. 220

24. Yadavaji Trikamji (editor), **Sushrut Samhita** of acharya Sushruta with Sanskrit Nibandha Sangrah Commentary by Dalhana, Sutrasthana, Chapter 2, Verse no. 3, reprint edition, published by Chaukhamba Surbharati



Benefits of Publishing with us

Fast peer review process

Global archiving of the articles

Unrestricted open online access

Author retains copyright

Unique DOI for all articles

<https://ijdrindia.com>