

**ISSN**INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

ISSN No. : 2584-2757

Volume : 03

Issue : 04

DOI : 10.5281/zenodo.21373837



Publisher

**ROGANIDAN VIKRUTIVIGYAN PG ASSOCIATION
FOR PATHOLOGY AND RADIOLOGICAL DIAGNOSIS**

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 Maudgalya 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 Maudgalya and Evaluation of His Contribution To Ayurveda. International Journal of Diagnostics And Research, 3(4), 125–131. <https://doi.org/10.5281/zenodo.21373837>

Abstract

The reference of sage Maudgalya apart from Ayurveda is found in Skanda Purana and Mahabharata. He belonged to the tradition of Rigveda. Rishi Maudagalya was born in the lineage of sage Bhardwaja (*Bhardwaj Gotra*). Even though Mudgala was born in Kshatriya lineage, his son Maudgalya originated the Maudgalya Brahmin lineage. Rishi Maudgalya's granddaughter Ahalya was married to famous sage Gautama. Maharishi Maudgalya and his son Parikshi was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 5000 years ago. Ayurvedic scholar Nishchal Kara had quoted him in his commentary Ratnaprabha on Chakraatta. Another reference to the son of Maudgalya rishi called Purnaksh and the followers of Maudgalya are found in Charaka Samhita Sutrasthana chapter number 26 in context to discussion on number of tastes (*Rasas*). Another reference to the son of Maudgalya rishi called Parikshi and the followers of Maudgalya are found in Charaka Samhita Sutrasthana chapter number 25 in context to discussion on evolution of life and diseases on earth. Hence, it becomes essential to explore the life of sage Maudgalya to know about his contribution to the Ayurveda. Exploration to the life of sage Maudgalya revealed that rishi Maudgalya was important ancient Ayurvedic scholar in the tradition ancient Ayurvedic *acharyas*.

Keywords: *Rasa, Atma, Parikshi, Purnaksha*

Introduction :

Ayurvedic scholar Nishchal Kara had quoted a medicinal preparation called '**Kalaka Choorna**' used in the treatment of *Mukha Roga* which is credited to sage Maudgalya and his followers. Another reference to the son of Maudgalya rishi called Purnaksh and the followers of Maudgalya are found in Charaka Samhita Sutrasthana chapter number 26 in context to discussion on number of tastes (*Rasas*) in which he mentioned three types tastes as -1) *Cheedaneeeya* (pungent), 2) *Upashamneeya* (cooling) and 3) *Sadharan* (general). Another reference to the son of Maudgal rishi called Parikshi and the followers of Maudgalya are found in Charaka Samhita Sutrasthana chapter number 25 in context to discussion on evolution of life and diseases on earth in which he put the notion of soul which is responsible for evolution of life and diseases on earth. Rishi Maudgalya is of the view that the senseless Brahmins do not take sex in the form of *Prajajan Yagya* and having no control over the desire, keep on wasting the semen for sexual gratification Maharishi Maudgalya and his son Parikshi was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 5000 years ago. ^[1] This not only shows his interest in the medical science but also put him as the caring person for the sufferings of mankind. Hence, it becomes essential to explore the life of sage Maudgalya to know about his contribution to the Ayurveda.

Material & 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 sage Maudgalya.

Review Of Literature:

Family Tree of Rishi Maudgalya :

Famous ancient Indian king Bharata had a son called Bhardwaja who became rishi. Bhardaja's one of the sons was Brihatkshatra who in turn had a son called Suhotra. This Suhotra's famous son was Hasti who shaped the famous ancient city called 'Hasteenapura'. The elder son of Hasti was Ajameedha. He had a wife called Nalini. They got a son called Neela and his son was Shanti. King Shanti's son was Sushanti who in turn had a son called Puranjaya. King Puranjaya's son was Riksha /Arka and his son was Haryashva/Bharmyashva. King Haryashva had five sons who created the Panchal state. The eldest son of king Haryashva was Mudgala. Even though Mudgala was born in Kshatriya lineage, his son Maudgalya originated the Maudgalya Brahmin lineage. The son of rishi Maudgalya was Brihadashva. The Brihadashva's son was Divodasa (different than Kashi king) and daughter was Ahalya who was later married to sage Gautama. From Gautama Ahalya had a son called Shatanika. And Shatanika's son was Krupa and daughter was Krupi who later married to Dronacharya and became the mother of Ashwatthama. ^[2] In **Bhagwat Purana**, Mudgala's family tree is mentioned with little difference in names as shown by oblique. In Bhagwat Purana, Divodasa and Ahalya are mentioned as the twin progeny of sage Maudgalya. There is no mention to Brihadashva in between. ^[3]

In **Matsya Purana**, Mudgala's family tree is mentioned with little more difference. As per it, Mudgala's son came to know as Maudgalya.

Mudgala's one son was Bramhanishtha and his son was Indrasena whose son was Vindhyaashwa. The Vindhyaashwa cohabited with nymph Menaka to give birth to the twins named Divodasa and Ahalya.^[4]

Maudgalya as Student of Rishi Shakalya:

In the Rigvedic tradition, rishi Paila divided Rigveda into two branches and taught it to his two disciples named Indrapramiti and Bahskala respectively. Indrapramiti further divided it further and taught it to disciples like Mandukeya and Shakalya Vedamitra. The rishi Shakalya further divided it into five branches and taught it to five students. One of the students was Maudgalya.^[5]

Maudgalya's Conversation with sage Glava Maitreya:

As mentioned in Gayatri Upanishada, conversation between sage Maudgalya and sage Glava the son of Maitreya rishi took place. Sage Glava initially challenged the authority of sage Maudgalya. In his Ashrama only sage Glava ridiculed sage Maudgalya in front of his students. Sage Maudgalya condemned Glava for his indecency and said to him that if he fails to answer his questions then he will have to serve at him for one year. Sage Maudgalya asked Glava what is 12 paired and 24 centered Savitri and Gayatri. Sage Glava could not answer it. Accordingly, he came to serve the sage Maudgalya for one year. But kind sage Maudgalya instead of taking service from him, explained him the meaning of Savita and Gayatri and asked him to do penance for one year.^[6]

Maudgalya Teertha on the bank of River Gomati:

As per Brahma Purana, Mudagala's son was Maharishi Maudgalya. Sage Mudgala's wife's

name was Bhagirathi and she was famous lady. Maudgalya's wife was Jabala. She delivered many sons. Every morning Maharishi Maudgalya use to get bath in river Gomati Ganga. Every day he uses to recall lord Vishnu in his heart and uses to worship lord Vishnu with flowers. On his call lord Vishnu use to visit him and tell him the nice stories.

In turn Maharishi Maudgalya, use to tell those stories to his wife Jabala. The place on the bank of the river Gomati where Maharishi Maudgalya worshipped the lord Vishnu came to know as 'Maudgalya/Vishnu Teertha'.^[7]

Maudgalya's Prediction About Nadayanti:

As per the story mentioned in the Vaman Purana, Jabali told to the Daitya that at the time of her birth Maharishi Mudagala said that this girl will become the queen. As soon as he said like that the auspicious drum beat that time. But soon inauspicious voice of fox was heard. Hearing that Maharishi Maudgalya said that the girl will become queen as he said earlier but will face hardship in her adolescence. Predicting that sage Maudgalya left from that place.^[8]

Sage Maudgalya's Opinion Regarding Sex for Progeny:

In the Brihad Aranyaka Upanishada, the views of rishi Maudgalya are mentioned regarding the sex for progeny. Rishi Maudgalya is of the view that the senseless Brahmins do not take sex in the form of *Prajajan Yagya* and having no control over the desire, keep on wasting the semen for sexual gratification. He is of the view that if anyone ejaculates before the start of ovulation period of the wife, then he should commit atonement (*Prayaschitta*).^[9]

Maudgalya Feeding the Sage Durvasa on Parva:

As per the story given in Mahabharata, sage Maudgalya was living in Kurukshetra region. He along with his wife and son used to pick the grains fallen on earth and collect them like pigeons and were surviving on it. Not only they collect themselves but from the collected grains, they use to feed others on the occasion of special holy days called Parvas. On one time the angry sage Durvasa came to test his patience. He asked them the food. Maharishi Maudgalya gave all the food to him. Sage Durvasa repeated such things for six years. Every year he used to come on Parva and use to consume all the food but this does not aroused anger in Maudgalya rather he fed sage Durvasa very happily. Looking at his selfless service and tendency to welcome the guests, sage Durvasa offered him the boon of going to heaven with body intact but Maharishi Maudgalya refused.^[10]

Presence on the Occasion of Death of Ayodhya King Dashratha:

As per Ramayana, sage Maudgalya was present in the royal court at the time of death of king Dashratha (lord Rama's father) along with rishis like Vasishtha, Markandeya, Gautama, Katayayana, Kashyapa, Vamadeva and Jabali. He gave the suggestion to sage Vasishtha that without the king there is chaos everywhere in the state. Hence, immediately the care taker king should be arranged for the throne.^[11]

Maudgalya As creator of Maudgalya Upnishada:

As per Maudgalyopnishada, there are three types of pain (Tri-tapa) – viz. 1., *Adhi-aatmika*, *Adhi-bhautika* and *Adhi-daivika*. There are six dhatus;

viz. 1. *Twak* (skin), 2. *Mansa* (muscle), 3. *Asthi* (bones), 4. *Snayu* (nerves), 5. *Rakta* (blood) and 6. *Majja* (lipid). There are five types of *Kosha*; viz. 1. *Annamaya*, 2. *Pranamaya*, 3. *Manomaya*, 4. *Vigyanmaya*, 5. *Anandamaya*. There are six types of enemies; viz. 1. *Kama* (desire), 2. *Krodha* (anger), 3. *Lobha* (greed), *Moha* (infatuation), *Mada* (arrogance), *Matsarya* (jealousy). There are six confusions; viz. 1. *Kula* (Family), 2. *Gotra* (lineage), 3. *Jati* (Caste), 4. *Varna* (Class), 5. *Rupa* (Complexion), 6. *Ashrama* (Home). There are six Urmis; viz. 1. *Kshudha* (hunger), 2. *Pipasa* (thirst), 3. *Shoka* (Sorrow), 4. *Moha* (infatuation), 5. *Jara* (senility) and 6. *Mrityu* (death).^[12]

Contribution To Ayurveda:

Nishchal Kara had quoted a medicinal preparation called '*Kalaka Choorna*' used in the treatment of *Mukha Roga* which is credited to sage Maudgalya and his followers.^[13]

Another reference to the son of Maudgal rishi called Purnaksh and the followers of Maudgalya are found in Charaka Samhita Sutrasthana chapter number 26 in context to discussion on number of tastes (*Rasas*) in which he mentioned three types tastes as -1) *Cheedaneeya* (pungent), 2) *Upashamneeey* (cooling) and 3) *Sadharan* (general).^[14]

Another reference to the son of Maudgal rishi called Parikshi and the followers of Maudgalya are found in Charaka Samhita Sutrasthana chapter number 25 in context to discussion on evolution of life and diseases on earth in which he put the notion of soul which is responsible for evolution of life and diseases on earth.^[15]

Observation:

Rishi Maudgalya in Nutshell

01	Lineage	Bhardwaja Vansha
02	Father	Mudgala
03	Grand Father	Haryashva
04	Son	Brihadashva, Purnaksha and Parikshi
05	Grandson	Divodas
06	Granddaughter	Ahalya
07	Teacher	Shakalya
08	Tradition	Rigveda
08	Literary contribution	Mudgal Puran Maudgalya Upanishad
09	Contemporary sages	Gautama, Vasishthja, Durvasa
10	Contemporary personalities	King Dashratha
11	Ayurvedic preparation	Kalak Choorna

Discussion:

The reference of sage Maudgalya apart from Ayurveda is found in Skanda Purana and Mahabharata. He belonged to the tradition of Rigveda. Rishi Maudagalya was born in the lineage of sage Bhardwaja (*Bhardwaj Gotra*). Even though Mudgala was born in Kshatriya lineage, his son Maudgalya originated the Maudgalya Brahmin lineage. As per Ramayana, sage Maudgalya was present in the royal court at the time of death of king Dashratha (lord Rama's father) along with rishis like Vasishtha, Markandeya, Gautama, Katayayana, Kashyapa, Vamadeva and Jabali. Ayurvedic scholar Nishchal Kara had quoted a

medicinal preparation called '**Kalaka Choorna**' used in the treatment of *Mukha Roga* attributed to sage Maudgalya and his followers. Another reference to the son of Maudgalya rishi called Purnaksh and the followers of Maudgalya are found in Charaka Samhita Sutrasthana chapter number 26 in context to discussion on number of tastes (*Rasas*) in which he mentioned three types tastes as -1) *Cheedaneeya* (pungent), 2) *Upashamneeya* (cooling) and 3) *Sadharan* (general). Another reference to the son of Maudgal rishi called Parikshi and the followers of Maudgalya are found in Charaka Samhita Sutrasthana chapter number 25 in context to discussion on evolution of life and diseases on earth in which he put the notion of soul which is responsible for evolution of life and diseases on earth. He had exchange of thoughts with famous Ayurvedic teacher Atreya Punarwasu. Maharishi Maudgalya and his son Parikshi was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 7000 years ago.

Conclusion:

Sage Maitreya was present in the conclave of *rishis* conducted beneath the mountains of Himalayas, some 7000 years ago and learnt the wisdom of Ayurveda from rishi Bhardwaja. He also participated in the ancient symposiums that took place from time to time organized by different school of medicines in ancient time. Sage Maudgalya also authored the book called '*Maudgalya Upanishada*' in which he had given the account of *Brahma-vidya* in the form of dialogue between lord Bramha and Balakhilya rishis. His views regarding number of *Rasas* (tastes), and evolution of life and diseases on earth are quoted in

famous Ayurvedic book Charka Samhita. He had exchange of thoughts with famous Ayurvedic teacher Atreya Punarwasu. Hence, sage Maudgalya is proved to be one of the important scholars in the ancient tradition of Ayurvedic *rishis* and *Maharshis*.

References:

1. Harishchandra Kushwah (commentator) **Charak Samhita** of Agnivesha redacted by Dridhbala and Charak Sutrasthana 1/19-31, reprint edition 2016, published by Chaukhamba Orientalia, Varanasi – 221001, pg. 8
2. Munilal Gupta (editor and translator), **Vishnu Puran** of Krishna Dwaipayan Vyasa, Chaturtha Ansha, chapter 19, Verse no. 19-68, 36th reprint edition, Sanskrit text with hindi translation, published by Gita press Gorakhpur, 273005, 1990, pg. 290-291
3. Ramnarayandatta Shastri Pandeya (editor and translator), **Shreemad Bhagwat Puran** of Krishna Dwaipayan Vyasa, Navam Skandha, Chapter 21, verse no. 30-36, 61st reprint edition, Sanskrit text with hindi translation, published by Gita press Gorakhpur, 273005, 2010, pg. 86
4. Munilal Gupta (editor and translator), **Matsya Puran** of Krishna Dwaipayan Vyasa, Chaturtha Ansha, chapter 50, Verse no. 1-9, 4th reprint edition, Sanskrit text with Hindi translation, published by Gita press Gorakhpur, 273005, 2008, pg. 189
5. Munilal Gupta (editor and translator), **Vishnu Puran** of Krishna Dwaipayan Vyasa, Trutiya Ansha, chapter 4, Verse no. 20-22, 36th reprint edition, Sanskrit text with Hindi translation, published by Gita press Gorakhpur, 273005, 1990, pg. 174
6. Shriram Sharma Acharya (editor), 108 Upanishada, **Gayatri Upanishada**, Khanda 2, Kandia 1-5, first edition, published by Yug Nirman Yojana Vistar Trust, Mathura (India) - 281003, 2019, pg. 75-80
7. Krishna Dwaipayan Vyasa, **Brahma Purana**, Vishnu Teertha Mahima, Chapter 138, reprint edition, Sanskrit text with hindi translation, published by Gita press Gorakhpur, 273005, 2008, Pg. 224
8. Krishna Dwaipayan Vyasa, **Vaman Purana**, Vishnu Teertha Mahima, Chapter 64, reprint edition, Sanskrit text with Hindi translation, published by Gita press Gorakhpur, 273005, 2007, Pg. 294
9. Shriram Sharma Acharya (editor), 108 Upanishada, **Brihad Aranyaka Upanishada**, 6th Chapter, 4th Brahman, Mantra 4, first edition, published by Yug Nirman Yojana Vistar Trust, Mathura (India) - 281003, 2019, pg. 350

10. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** Vana and Vrihi Dronika Parva, Chapter 260, verse no. 3-32, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 823-824

11. Valmiki, **Ramayana**, Ayodhya Kanda, Sarga 67, verse no. 3-4, 10th edition, Hindi translation published by Gita press Gorakhpur – 273 005, pg. 291

12. Shriram Sharma Acharya (editor), 108 Upanishada, **Maudgalya Upanishada**, Kahanda four, Mantra 1-9, first edition, published by Yug Nirman Yojana Vistar Trust, Mathura (India) - 281003, 2019, pg. 379

13. Priyavrat Sharma (editor), 'Chakradutta' of acharya Chakrapani Datta with Sanskrit commentary 'Ratnaprabha' by Nishchal Kara, chapter 54, verse no.74 first edition, published by Swami Jayramdas Ramprakash Trust, Jauhari Bazar, Jaipur – 302003, 1993, pg.744

14. Harishchandra Kushwah (commentator) **Charak Samhita** of Agnivesha redacted by Dridhbala and Charak Sutrasthana, chapter 26, verse no. 8, reprint edition, published by Chaukhamba Orientalia, Varanasi – 221001, 2016, pg.364

15. Harishchandra Kushwah (commentator) **Charak Samhita** of Agnivesha redacted by Dridhbala and Charak Sutrasthana, chapter 25, verse no. 8-9, reprint edition, published by Chaukhamba Orientalia, Varanasi – 221001, 2016, pg.343

Declaration :

Conflict of Interest : None

ISSN: 2584-2757

DOI : [10.5281/zenodo.21373837](https://doi.org/10.5281/zenodo.21373837)

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>



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>