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## An Exploration to Ayurvedic Acharya Bhardwaja and His Contribution to The Field of Ayurveda

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### Abstract

Rishi Bharadwaja was the forerunner amongst all the rishis of ancient times who brought knowledge of Ayurveda from heaven to the earth. Among the august gathering of all the sages under mountain Himalaya, sage Bhardwaja was chosen as leader for this purpose after lot of deliberations. Rishi Bhardwaja's intelligence, memory, presence of mind, reasoning power must have offered him this leadership. Hence, it becomes essential to know about rishi Bhardwaja and his contribution to the field of Ayurveda. The present study aims to explore the family details of sage Bhardwaja and his contribution to Ayurveda. After taking proper knowledge of Ayurveda from the God king Indra, sage Bhardwaja disseminated this knowledge among many rishis. As per Harivansh Purana, sage Bhardwaja taught surgical knowledge to Kashi king Divodasa and medicinal knowledge to Atreya Punarwasu. Kashi king Divodasa later taught surgical knowledge to his eight disciples. Whereas Atreya Punarwasu gave this knowledge to his famous five disciples. This literary retrospective research study showed that sage Bhardwaja was the pioneer of medical practices on earth.

**Keywords :** Bhardwaja, Brihaspati, Indra, Punarwasu, Divodasa

**Introduction:**

Rishi Bhardwaja was chosen as leader in the august gathering of sages to bring the knowledge of Ayurveda from heaven to the earth. The present study aims to explore the family details of sage Bhardwaja and his contribution to Ayurveda. Sage Bhardwaja was the biological son of God's teacher Brihaspati. He was the adopted son of famous king Bharata. He inherited qualities like sharp intelligence and memory from his biological father Brihaspati whereas he acquired military qualities from his guardian father Bharata. After taking proper knowledge of Ayurveda from the God king Indra, sage Bhardwaja disseminated this knowledge among many rishis. As per Harivansh Purana, sage Bhardwaja taught surgical knowledge to Kashi king Divodasa. He also gave medicinal knowledge to Atreya Punarwasu and other rishis. Bhardwaja is also credited with creation of *Dhanur Veda* (Archery science) as per Mahabharata. Sage Bhardwaja had taught archery to Ayurvedic acharya Agnivesha.

**Material & Method :**

Literary method of research was adopted in present study. For this purpose, retrospective study of Ayurvedic texts like Charak Samita and Puran texts such as Shreemad Bhagwat Mahapuran, Harivansh Puran, Linga Puran, Vayu Puran, Vishnu Puran etc was done.

**Review Of Literature :**

Rishi Bharadwaja was the biological son of devaguru Brihaspati. But this *dwij putra* (Bramhin son) was brought up by the Kinga Bharata. He was handed over to king 'Bharata' by Marudganas as King Bharata failed to get a desired progeny. King Bharata crowned the Bhardwaja as King and went to forest to observe the austerity.<sup>[1] [2]</sup>

Rudrashva was born in the lineage of king Puru who was the youngest son of famous king Yayayti.

Rudrashva had 10 sons from Ghritachi Apsara. They were – 1. **Riveyu**, 2. Kruteyu, 3. Kaksheyu, 4. Sthandileyu, 5. Ghruteyu, 6. Jaleyu, 7. Sthaleyu 8. Dharmeyu, 9. Santeyu, 10. Vaneyu.<sup>[3] [4]</sup>

Raudrashva's eldest son was '**Riveyu**'. This Riveyu married to the daughter named 'Jwalana' of Nagraj Takshaka. They had a son called 'Ranti' from this union. Ranti's son was **Trasu**. And Trasu's one of the sons was **Dushyanta** who later became the king. This king Dushyanta later married to the daughter of Rishi Vishwamitra called '**Shakuntala**'. From this marriage they had a famous son called '**Bharata**'. Bharata was a glorified and idealistic king. Since his 3 wives failed to give birth to the eligible son for the throne, he adopted the son of Brihaspati, the Bharadwaja for the throne.<sup>[5]</sup>

**Birth of Bharadwaja**

Bharadwaja was the son of devaguru Brihaspati. It is an interesting story to know as to how he became the adopted son of King Bharata and why he got the name Bhardwaja.

It is already stated Brihaspati's brother was sage Ashija. When Ashija's wife Mamta became pregnant, sage Ashija went to observe austerity. Taking benefit of this opportunity, Teacher of Gods (*Devaguru*) Brihaspati approached already pregnant Mamata for sexual gratification. Mamata tried to dissuade him from this Adharma by saying that it will be sinful to perform sex in such condition when he foetus inside had completed the maturity. And your semen will also bear fruit instantly. But derived by the strong urge of sex, Brihaspati ignored her advice saying that he knows

everything and forcibly raped his brother's wife Mamta. The foetus inside the uterus became uncomfortable with this forced sex and tried to narrow the vaginal tract. Brihaspati got angry with this and cursed the foetus inside for interrupting him during sexual pleasure. However, the Brihaspati's sex with Mamata instantly resulted in delivery of another male child. After the delivery of this child, Mamta deserted the child and asked Brihaspati to take care of it (*Bhara = Bharan = Bharan Poshan*). Since Mamata, asked to take care (*Bhara*) of this delivered child (*Dwaj*), the child came to know as Bhardwaja. But Brihaspati also deserted this child and went away. Later when the Marudgana, saw this child in pathetic state, they took the child with them and when they saw that King Bharata is performing Yagya with the intention to have child, they gave this child to him. After adoption by king Bharata, Bharadwaja also came to know as Vitatha. Thus, even though Bhardwaja was Bramhin by birth but became Kshatriya due to adoption by king Bharata.<sup>[6][7]</sup>

### Wives And Progeny of Bharadwaja

As per Shreemad Bhagwat Purana, Bhardwaja's son was **Manyu**. Manyu had five sons viz. 1. **Brihatkshatra** 2. Jaya, 3. Mahaveerya, 4. Nara and 5. **Garga**. Manyuputra Nara's son was Sankruti. This Sankruti had two sons namely 1. Guru and 2. **Rantideva**. The second son Rantideva was very noble and generous. The Manyuputra Garga's son was **Shini** and Shini's son was **Gargya**. Although Gargya was born as Kshatriya but he pioneered the Bramhin lineage. Manyuputra Mahaveeraya's son was Duritkshaya. And Duritkshaya had three sons

namely 1. **Trayyaruni**, 2. Kavi and 3. Pushkararuni. These all three became Bramhanas. The Manyuputra Brihatkshatra's son was **Hasti** who laid the foundation of famous city called '**Hasteenapur**'. King Hasti had three sons namely 1. Ajameedha, 2. Dwimeedha 3. Purumeedha. Ajameedha's son was Riksha. And Riksha's son was Sanvarana, And Sanvarana's son was Kuru. This king Kuru built the famous city of Kurukshetra. After his name this lineage got the famous name Kuruvansha.<sup>[8][9]</sup>

According to Harivansh Purana, sage Bhardwaja's son was Vitatha. After his coronation sage Bharadwaja went to forest for observing the penance.<sup>[10]</sup>

In the forest once he saw apasara Ghrutachi changing her cloths and sage Bhardwaja got tempted. According to Mahabharata, Bhardwaja had brief liaison with apsara Ghrutachi. From her he got famous son named Drona who later came to know as Dronacharya.<sup>[11]</sup>

Sage Bhardwaja's friend was Panchal king Prushada. King Prushada's son Drupad and sage Bhardwaja's son Dron were also close friends.<sup>[12]</sup>

Bhardwaja's son Vitath had 5 sons namely – 1. Suhotra 2. Suhota 3. Gaya, 4. Garga, 5. Kapila.

According to some texts, Bhardwaja married to Sushila and had a son called Garga and daughter called Devavarshini from her. According to some other texts, Bhardwaja had two daughters named Idavida and Katyayani who were married to sage Vishrava and sage Yagyvalkyia respectively. Idvida got famous son called Kuber from Vishrava.<sup>[13]</sup>

Sage Bhardwaja taught Agneyastra (missile

technology) and Dhanurvidya (Archery) to sage Agnivesha. Later Agnivesha taught this art to Dronacharya.<sup>[14]</sup> After the death of sage Bhardwaja at Gangadwara, his son acharya Drona started observing penance there in the same Ashram (home).

### **Bhardwaja's Contribution To Ayurveda**

As per Harivansh Purana, Kashi king Divodas 'Dhanwantari' got knowledge of Ayurveda from rishi Bhardwaja. Kashiraj in turn taught this knowledge to his 8 disciples.<sup>[15]</sup>

Similarly, when all rishis were discussing about the diseases that mankind was facing and its solution, they appointed rishi Bhardwaj as their leader to approach the lord Indra for the knowledge of Ayurveda. Accordingly, Bhardwaja went to Indra for learning Ayurveda. After learning the Ayurveda from Indra, rishi Bhardwaja, disseminated that knowledge into several rishis and Maharshis. One among them was Atreya Punarwasu also who in turn taught this Ayurveda to his famous 6 disciples namely Agnivesh, Harit, Jatukarana, Bhela and Parashara.

In this way it can be said that rishi Bhardwaja was the pioneer of Ayurveda on earth. Thus, the contribution of Bhardwaja to the field of Ayurveda is enormous to the extent that entire credit of giving knowledge of Ayurveda to the mankind can be attributed to the rishi Bhardwaja.<sup>[16]</sup>

### **Quotes of Bhardwaja In Charaka Samhita**

As per Bhardwaja, *Karta* (Initiator of action) is before the *Karma* (action). The action is always done by the initiator. Action is not possible without the work done. As like there are natural properties

like roughness in soil, liquidity in water, movement in the wind, heat in the fire, in the same way the development of diseases in the individual occurs as per the natural course.<sup>[17]</sup>

In Agnivesh/Charak Samhita, we find references of Bhardwaja in Sutra Sthana and Sharir Sthana. There are some questions raised by rishi Bhardwaja in connection to the development of foetus. The depth of these questions shows the intellectual brilliance of rishi Bhardwaja.

[1] Taking objection to the Atreya's theory, rishi Bhardwaja said that neither mother, father, soul, suitability, nutrition, edibles are responsible for the evolution of foetus nor any mind enters the foetus from outside.

[2] If it were to consider that only mother and father are responsible for the evolution of foetus then all the parents desirous of male or female child would have got the progeny of their choice either male or female. In such situation no one would have left sterile or infertile. But this does not happen. Hence, it cannot be said that only mother and father are responsible for the evolution of foetus.

[3] Atma is also not responsible for the evolution of foetus. Atma cannot give rise to another Atma. If it were to consider that existing (*jata*) or non-existing (*Ajata*) Atma is responsible for the evolution of foetus then existing soul cannot give rise to another existing soul. The non-existing soul simply cannot give rise to existing soul. Thus, both are not responsible for the evolution of the foetus. Forget this for a while and let us believe that Atma is responsible for the evolution of foetus. In such



condition Atma (soul) should chose the body of its choice. Why it should go in animals etc. If Atma is responsible then it should equip itself with more and more properties like power, radiance, glow, built, endurance, without illness ageless, deathless etc. But this does not happen. Hence, Atma cannot be considered as responsible for the evolution of foetus.

[4] The suitable diet (*Satmya anna*) is also not responsible for the evolution of foetus. If it were to consider that suitable diet (*Satmya anna*) is responsible for the evolution of foetus then all the couples consuming suitable diet should have progeny and those who consume unsuitable food should not have it. But this does not happen. Hence, suitable diet (*Satmya anna*) cannot be considered as responsible for the evolution of foetus.

[5] Only good nutrition (*Rasa*) is not responsible for the evolution of foetus. If it were to consider that only good nutrition (*Rasa*) is responsible for the evolution of foetus then the persons consuming meat soup, milk, curd, ghee honey, sugarcane should have progeny and those who are consuming low calory and low protein diet like millets should not have any progeny. But this does not happen. Hence, only good nutrition (*Rasa*) cannot be considered as responsible for the evolution of foetus.

[6] As per rishi Bhardwaja, mind does not enter the foetus from outside world. If it were to consider that mind enter the foetus from other world, then foetus should remember all the memory of past brought by that mind and it should remember

everything about the past life. But this does not happen. Hence, this foetus is neither matrij, pitruj, aatmaj, satmyaj, rasaj nor mind play any role in its evolution.<sup>[18]</sup>

Rishi Bhardwaja took objection to the theory proposed by Atreya Punarwasu by saying that – if it were to consider that foetus is the combination of all the bhavas like matrij pitruj, rasaj, satmyaj, satvaj etc then how they combine with each other. Even if they all combine with each other then how they get the shape of human body? . One gets birth as per species. For example, from human being only humans are born. From animals, only animals are born. In such situation the earlier said six bhavas can not be considered as responsible for the foetus. Because if human give birth to the human then why the progeny of blind, dwarf, mute, deaf, insane persons born normal? Why it does not get handicapped like their parents ?

It is said that Atma know about the vision through eyes, taste through tongue, hearing through ears, smell through nose and touch through skin. If it were to consider that Atma (soul) receives the sensory information from the sensory organs then in the absence of sensory organ, how this senseless Atma will know about the sensory information? For example if anyone is blind then how the Atma of that person will come to about the sight ?

To say that Atma watch, hear, listen etc is nothing but the verbal rhetoric.<sup>[19]</sup>

There is reference to Bhardwaj Krit '**Chitrakadi leha**' in Vangasen Samhita which can be called as independent innovation of sage Bhardwaja.<sup>[22]</sup>

**Observations & Results :**

1. Sage Bhardwaja was chosen as the leader of all the learned sages to bring the knowledge of Ayurveda to the earth.
2. Sage Bhardwaja was the first to approach the God king Indra for taking the knowledge of Ayurveda.
3. Sage Bhardwaja had given the knowledge of Ayurveda to the Kashiraj Divodasa and the acharya Punarwasu.
4. Sage Bhardwaja was the biological son of God's teacher Brihaspati.
5. He was the adopted son of famous king Bharata.
6. Kuruvansha had originated from sage Bhardwaja

#### Discussion :

Sage Bhardwaja has the credit of bringing medical science (Ayurveda) from heaven to the earth. Sage Bhardwaja had taught both to Kashiraj Divodasa and the acharya Punarwasu. Hence, he is the pioneer of both school of medicine as well as surgical school. There is reference to Kumarshira Bhardwaja also. Whether this Bhardwaj and the earlier mentioned Bhardwaj who approached Indra for the knowledge of Ayurveda is same is not confirm but we feel that they are one and the same as both are interacting with Punarwasu and other Ayurvedic acharyas such as Nimi, Kankayan, Kashiraj etc on different topics at different occasions.

As per Kumarshira Bhardwaja, there are five rasas (tastes) and those are of five Mahabhutas like Bauma, Udaka, Agneya, Vayavya and Antariksha.<sup>[20]</sup>

As per Kumarshira Bhardwaja, during intrauterine foetal life, head appears first as a organ because it is the seat of all the sensory motor functions.<sup>[21]</sup>

Moreover, the arguments of sage Bardwaja are included in Charaka Sharirsthana chapter three. Hence, there is a space to believe that Kumarshira Bhardwaja and the Bhardwaja who was chosen as leader t approach the Indra for taking the knowledge of Ayurveda is the same.

Chitrakadi leha attributed to sage Bhardwaja by Vangasena seems to be the independent creation of sage Bhardwaja.<sup>[22]</sup>

#### Summary & Conclusion :

Sage Bhardwaja was the ancient brilliant, intelligent, scholarly personality like his father Brihaspati. Sage Bhardwaja is credited with bringing the medical knowledge (Ayurveda) from heaven to the earth. He taught surgical knowledge to the Kashi king Divodasa and medical knowledge to the Atreya Punarwasu. He was also the legend in archery and taught it to Agnivesha who in turn taught it to Mahabharata fame Dronacharya. His mastery in medical to military knowledge make him a unique versatile personality with many virtues.

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