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

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Abstract

Sage Vishwamitra was present at a historic conclave of rishis held beneath the Himalayas which was convened to discuss the outbreak of disease in society and its management through Ayurveda. Among those present were his sons namely Sankriti, Galava, Yagyavalkya, Vaijyapi, Badrayana and other eminent sages. Vishwamitra was a royal figure who attained the coveted status of Brahmarishi, a title earned through immense spiritual discipline. He belonged to the Kaushik lineage, named after his great-grandfather King Kushik who was the ruler of the ancient Kanyakubja region, near present-day Kannauj in Uttar Pradesh. His father was King Gadhi, and his sister Satyavati was married to Sage Ruchik, the son of the illustrious rishi Bhrigu. Several renowned Ayurvedic commentators viz., Dalhana, Chakrapani, Gayadasa, Nischalkar, and Shreekantdutta have cited Vishwamitra's views on dravya kalpana (drug preparation) in their respective commentaries. Medieval Ayurvedic scholars such as Todharmal in "Ayurveda Sokhyam" and Vangsen in "Vangsen Samhita" also referenced the ancient "Vishwamitra Samhita", attributed to Sage Vishwamitra. Hence it becomes essential to explore the rishi Vishwamitra in detail. The literary research study had shown that several commentators have mentioned the quotes of sage Vishwamitra in their commentaries. Hence, it can be concluded that the ancient 'Vishwamitra Samhita' existed till 17th century AD but it is unavailable at present.

Keywords – Vishwamitra, Maharshi, Brahmarishi Trishanku

Introduction :

Rishi Vishwamitra is one of the most revered sages of the ancient era. He was present at a historic conclave of rishis held beneath the Himalayas which was convened to discuss the outbreak of disease in society and its management through *Ayurveda*. Among those present were his sons namely Sankriti, Galava, *Yagyavalkya*, *Vaijyapi*, *Badrayana* and other eminent sages. Vishwamitra was a royal figure who attained the coveted status of *Brahmarishi*, a title earned through immense spiritual discipline. He belonged to the *Kaushik* lineage, named after his great-grandfather King *Kushik* who was the ruler of the ancient *Kanyakubja* region, near present-day Kannauj in Uttar Pradesh. His father was King *Gadhi*, and his sister *Satyavati* was married to sage *Ruchik*, the son of the illustrious rishi *Bhrigu*. After inheriting the throne, Vishwamitra once embarked on a military expedition. While passing through a forest, he arrived at the ashram of sage *Vashishtha*, who welcomed him with great hospitality. Vishwamitra was astonished to see the divine cow *Kamadhenu* providing abundant food and drink. Attempting to seize the cow by force, he lost his entire army. Seeking answers from *Lord Shiva*, he learned that Sage *Vashistha's* power stemmed from intense *tapasya* (penance). Determined to attain equal spiritual strength, Vishwamitra renounced royal life and began rigorous *tapasya*, enduring hunger and thirst for years. Despite distractions sent by *Indra*, including celestial nymphs *Rambha* and *Urvashi*, Vishwamitra remained resolute. Ultimately, his unwavering dedication earned him the title of *Brahmarishi*, conferred by *Lord Brahma* himself.

Need For Study :

Several renowned Ayurvedic commentators viz., *Dalhana*, *Chakrapani*, *Gayadasa*, *Nischalkar*, and *Shreekantdutta* have cited Vishwamitra's views on *dravya kalpana* (drug preparation) in their respective commentaries. Medieval Ayurvedic scholars such as *Todharmal* in "*Ayurveda Sokhyam*" and *Vangsen* in "*Vangsen Samhita*" also referenced the ancient "*Vishwamitra Samhita*", attributed to Sage Vishwamitra. Hence it becomes essential to explore the rishi Vishwamitra in detail.

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 sage Vishwamitra.

Review Of Literature :

Brief Background Of Vishwamitra :

Vishwamitra was the son of king 'Gadhi' of *Kanyakubja* (Modern day Kannauj city in *Uttarpradesh* state of India). His mother's name was 'Kaushiki'. The river Kaushiki in Uttar Pradesh got its name after this Kaushiki. His grandfather's name was 'Kushambu'. The famous city 'Kaushambi' of northern India is after the name of *Kushambu*. Vishwamitra's sister *Satyavati* was married to *Richik* the son of famous *Bhargav* *Aurva* rishi and gave birth to *Jamadagni* rishi. *Jamadagni's* son was *Parashuram*. Hence, Vishwamitra and *Jamadagni* were *Mama & Bhanja*. Vishwamitra was originally the King of *Kanyakubja* (modern day Kannauj). He was a valiant warrior and the great-grandson of a great king named *Kusha*.^[1] Vishwamitra contributed to the *Mandala 3* of the *Rigveda*. He was also the creator of famous

'Gayatri Mantra'. He was taught by Bhargav Jamadagni (Bhanja). He was the Purohit of king Sudas, until he was replaced by Vasishta. He aided the Bharatas in crossing the Vipasha and Shatudri rivers (modern Beas and Sutlaj). Vishwamitra and *Vasishtha* have a long-standing rivalry regarding the position of the Bharata purohita.

Birth of Vishwamitra :

Satyavati was married to an old man called as Ruchika who was foremost among the race of Bhrgu. To fulfil the desire for noble progeny, *Ruchik* prepared a sacred medicinal preparation called *Charu*. It was intended that *Satyavati* would bear a son with peaceful *Brahmin* qualities, while her mother would bear a son with valorous *Kshatriya*. However, *Satyavati's* mother secretly exchanged the *Charu*, resulting in *Satyavati* giving birth to a son with *Kshatriya* traits, and King *Gadhi* receiving a son called Vishwamitra with *Brahmin* qualities. Ruchika desired a son having the qualities of a Brahmin and so he gave *Satyavati* a sacrificial offering specially prepared *Churu*. He also gave *Satyavati's* mother another *churu* to make her conceive a son with the character of a *Kshatriya* at her request. But *Satyavati's* mother privately asked *Satyavati* to exchange her *charu* with her.^{[2] [3]} This resulted in *Satyavati's* mother giving birth to Vishwamitra, a *Kshatriya* with qualities of Brahmin, and, *Satyavati* gave birth to Jamadagni, (father of Parashuram) a *Brahmin* with qualities of a warrior.

Vishwamitra's Wife & Progeny :

Vishwamitra had many wives. Prominent Among them are – 1. Renu, 2. *Shalavati*, 3. *Drushatvati*, 4. *Madhavi* and 5. *Menaka*. His wife *Madhavi* was the daughter of famous king *Yayati*. From her, he had

the famous son called *Ashtak/Lauhi*, *Kacchapa* and *Harita*. From his wife *Shalavati*, he got sons naming *Hiranyaksha*, *Vaijwapi*, *Badarayan*, *Kaushik*, *Kati*, *Yagyvalakya*. From *Renu* he had sons called *Deval*, *Madhuchhanda*, *Sankruti*, *Galava*, *Bashkal*. From *Drushatvati* he had sons called *Sushruta*, *Audambar* etc.^{[4] [5]}

Rivalry With Vasishtha Rishi :

Maharshi *Vasishtha* possessed a divine-cow called *Kamdhenu* that was able to give everything that one wished for. Once king *Kaushika* (*Vishwamitra*) saw the cow and wished to possess her. He asked *Vasistha* to hand her over but *Vasistha* refused to do so saying she actually belongs to *Devas* and not him. King *Kaushika* became angry due to his arrogance and attacked *Vasistha* with all his forces. However, he was defeated by the *Vasistha*. *Vasistha* had formed the formidable alliance with *Shakas*, *Yawanas*, *Pahalavas* and *Khas* to defeat the *Vishwamitra*. Sage *Vishwamitra* was somehow rescued by *Mahadeva*. He asked *Vamadeva* how *Vasistha* could defeat him all alone. *Mahadeva* gave many celestial weapons to sage *Vishwamitra*. Having got the weaponry, *Vishwamitra* again challenged sage *Vasistha* but lost miserably by the use of *Bramhadanda* by *Vasistha*. *Mahadeva* told him this happened due to *Vasistha's* position as "*Brahmarishi*" due to his *tapasya* (penance). *Kaushika* then wanted to gain "*Brahmarishi*" like *Vasistha*. Doing penance guided by *Vamadeva*, King *Kaushika* eventually became *Vishwamitra*.^{[6] [7] [8]}

Initial Struggle & Placement As Kulguru of Ayodhya Dynasty :

Vishwamitra had to take shelter in the forest because of shame. From here, he developed

relations with the Ayodhya king Satyavrata alias Trishanku. With his help, he challenged sage Vasishtha again. Whenever and wherever Vasishtha and Vishwamitra use to meet they use to quarrel. Vasishtha uses to sing the *Rigvedic richas* (hymens from Rigveda) whereas Vishwamitra use to sing opposite *Atharvan richas* (hymens from Atharvaveda). Ultimately Vishwamitra killed all the sons of sage Vasishtha.^[9]

Swargarohan of Trishanku :

When a proud King Trishanku asked his *Kulguru* Vasishtha to send him to heaven with his body intact. Vasishtha responded that the body cannot ascend to heaven. King Trishanku then asked Vashista's hundred sons to send him to heaven. The sons, believing that Trishanku should not come to them after their father had refused, took outrage and cursed Trishanku to be a Chandala. Trishanku was transformed into a person with body smeared of ash, clothed in black and wearing iron *jewellery*. unrecognizable to his subjects, he was driven out of the kingdom. In his exile, Trishanku came across the sage Vishwamitra, who agreed to help him. Vishwamitra organized a great sacrifice and ritual propitiating the Gods, pleading that they accept Trishanku into heaven. Not one Deva responded. Angered, Vishwamitra used his yogic powers and ordered Trishanku to rise to heaven. Miraculously, Trishanku rose into the sky until he reached heaven, where he was pushed back down by Indra. Enraged even more by this, Vishwamitra commenced the creation of another universe (including another Brahma) for Trishanku.^{[10][11][12]}

Seduction by Menaka & Birth of Shakuntala :

Vishwamitra was earlier tested by the Apsara Rambha. She, however, was also cursed by

Vishwamitra. Menaka was one of the most beautiful celestial nymph (Apsara) with quick intelligence and innate talent. Because of the power achieved through penance, Vishwamitra frightened the gods and even tried to create another heaven. Frightened by Vishwamitra's powers, Indra the king of Gods sent Menaka from heaven to earth to lure Vishwamitra and break his meditation. However, Menaka was not ready for this knowing the condition of earlier sent nymph Rambha. Menaka successfully ignited Vishwamitra's lust and passion. However, she fell in genuine love with him and a girl called 'Shakuntala' was born to them out of this union. Menaka left the new-born infant on the bank of that river Malini near Himavat Mountain and went away. Shakuntala later grew in Sage Kanva rishi's ashram. Later, Shakuntala falls in love with King Dushyanta and gives birth to a child called Bharata. Vishwamitra then travels south to the Godavari to resume his austerities. He settled there down at a spot next where Śiva stood as *Kālāñjara*.^[13]

Rescue of Shunushepa :

While undertaking a penance, Kaushika helps a boy named Shanushepa who has been sold by his parents to be sacrificed at Harischandra's Yagnya to please Varuna. The king Harishhandra's son Rohit does not want to be the one sacrificed, as was originally promised to Varuna, so young Sunashepa is taken (From *Ruchik* located at *Bhrugutung* mountain). A devastated and terrified *Sunashepa* falls at the feet of Kaushika, who is deep in meditation and begs for his help. Kaushika teaches secret mantras to *Sunashepa*. The boy sings these mantras at the ceremony, is blessed by Mitra and Varuna and Ambarisha's ceremony is

completed. After the rescue of *Shunushepa*, sage Vishwamitra observed austerity at Pushkar for many years.^[14]

Becoming the Maharishi :

Later Vishwamitra went to Himalaya and started observing penance on the bank of river Kaushiki for many years. Sages and God recommended to lord Bramha that Vishwamitra be granted as the status of 'Maharishi'. Accordingly, lord Bramha granted the status of 'Maharishi' to the rishi Vishwamitra But displeased with this, Vishwamitra asked for the status of '*Bramharishi*' but Bramha told him that since he could not win over the lust, he can't be granted that status.^[15]

Seduction Attempt by Rambha :

Having denied the status of *Bramharishi*, Vishwamitra again started observing great penance due to which Indra felt insecure. And, he sent the celestial *nyph* called 'Rambha' to seduce rishi Vishwamitra. She tried to lure him with her song and dance but with earlier experience of Menaka and awareness about trap of Indra. He instantly cursed Rambha to become motionless like stone until someone from Vasishtha's lineage makes her pure. But Vishwamitra repented for not controlling the anger.^[16]

Rise of Vishwamitra As *Bramhrishi* :

After cursing Rambha, Vishwamitra goes to the highest mountain of Himalayas to perform an even more severe *tapasya* for over 1000 years. He ceases to eat and reduces his breathing to a bare minimum. He is tested again by Indra, who comes as a poor *Bramhin* begging for food just as Kaushika is ready to break a fast of many years by eating some rice. Kaushika instantly gives his food away to Indra and resumes his meditation. Kaushika also finally

masters his passions, refusing to be provoked by any of Indra's testing and seductive interferences. At the penultimate culmination of a multi-thousand-year journey, Kaushika's yogic power is at a peak. At this point, Brahma, as the head of Devas led by Indra, names Kaushika a *Bramharishi* and names him **Vishvamitra** (Friend of All). He then goes to meet Vashishta. It was customary that, if a sage was greeted by an equal or superior person, the sage would also greet the person. Initially, when Vishvamitra greeted Vashishta with the pride of being a new *Bramharishi* in heart, Vashishta simply blessed him. Suddenly all pride and desire left Vishvamitra's heart and he became a clean and clear *Bramharishi*. When Vishwamitra turned back to leave, Vashishta *realised* a change of heart and proceeded to greet Vishvamitra. Vishvamitra is also embraced by Vasishtha and their enmity is instantly ended.^[17]

As a teacher of Rama & Laxmana :

Vishwamitra asked king *Dashratha* to give his elder son Rama for the protection of his *yagya*. King *Dashratha* was reluctant to give citing Rama being minor and unable to fight the horrible monsters. But later agreed on assurance from Vasishtha and Vishwamitra He also leads them to the *Swayamwara* ceremony for princess Sita, who becomes wife of Rama. Vishwamitra gave them the knowledge of the celestial weaponry called *Bala* and *Ati Bala* in the form of Mantras, which helped them to kill powerful demons like Tadaka, Maricha and Subahu. By Virtue of this weaponry, one would never feel fatigue, hunger and one would never suffer from fever and one would get matchless *vigour*. Vishwamitra gave Rama the celestial

weaponry (*Divyastras*) like: - *Dandachakra*, *Dharmachakra*, *Kalchakra*, *Vishnuchakra*, *Indrachakra*, *Vajrastra*, *Trishulastra*, *Bramhashirastra*, *Aishikastra*, *Bramhastra*, *Pinakastra*, *Narayanastra*, *Aagneyastra*, *Vayavastra*, *Hayashirastra*, *Kraunchastra*, *Kankalastra*, *Kapalastra*, *Kinkini-astra*, *Nadanastra*, *Sammohanastra*, *Praswapanastra*, *Manavastra*, *Mohanastra*, *Saumanastra*, *Tejaprabhas-astra*, *Shishirastra*, *Darunastra*, *Bhayankar-astra*, *Sheeteshu-astra*.^[18]

Catalysing The regeneration of Ahilya Through the Rama :

Ahilya the wife of Gautam rishi was cursed by sage Gautama for committing the adultery with God king Indra. On her repentance and request, he asked her to perform austerity till Rama arrive and accept her hospitality at the hermitage. Sage Vishwamitra appraised Rama about this story and took him to the old Ashram of Gautama while on the way to the Mithila where Ahilya was living in deserted and miserable state. Ahilya greeted Rama with utmost respect and became free from curse. Soon after this sage Gautama re-accepted her as his wife.^[19]

Facilitating The Marriage of Rama :

Vishwamitra introduced the Rama and *Laxmana* to the king Janaka of Mithila narrating entire story till his arrival to Mithila. Vishwamitra also told that Rama is eager to see the Pinak Bow of lord Shiva kept at Janaka's place. Impressed with the *valour* of Rama, king Janaka promised that if Rama successfully lifts that bow then he will marry his daughter 'Seeta' with him. Ultimately Rama lifts that bow and break it in an attempt to tie thread on it. As per the promise, Janaka give his daughter to Rama.^[20]

Contribution of Vishwamitra To Ayurveda :

Vishwamitra had written the Famous '**Vishwamitra Samhita**' which had lost in the course of the time but the references from it are mentioned by several Ayurvedic commentators.

Vangasena had mentioned the medicinal preparation called '*Neelbindu Taila*' from '*Vishwamitra Samhita*'.^[21]

Both *Shrikantahdutta* and *Chakradhara* have mentioned the reference from '*Vishwamitra Samhita*' while mentioning the *Kshar Jala*.^{[22] [23]}

Chakradhara had mentioned the reference from '*Vishwamitra Samhita*' while mentioning the *Amla Kshara* for *Pradeha* and *Seka*.^[24]

Both *Chakradhara* and *Gayadasa* have mentioned the reference from '*Vishwamitra Samhita*' while mentioning the '*Paristravu Kila*s' disease.^{[25] [26]}

Dalhana mentioned the medicinal preparation called '*Kulattha Kshara*' from '*Vishwamitra Samhita*'.^[27]

Chakradhara had mentioned the reference from '*Vishwamitra Samhita*' while mentioning the flowers to be offered for oblation before making the *Pratisarneeya Kshara*.^[28]

Both *Shrikantahadutta* and *Dalhana* have mentioned the reference from '*Vishwamitra Samhita*' while mentioning the treatment for *Mutra Vikaras* particularly for *Ashmari*.^{[29] [30]}

Chakradhara had mentioned the reference from '*Vishwamitra Samhita*' while mentioning the process of *Aartav* and *Veerya* formation in women and men respectively.^[31]

Nischalkara had mentioned the reference from '*Vishwamitra Samhita*' while mentioning the '*Hapushadya Ghrita*' for the treatment of *Gulma*.^[32]

Observation :

A thorough exploration of classical Ayurvedic literature, including commentaries and various *Samhitas*, reveals numerous references to the "Vishwamitra Samhita". This indicates that Rishi Vishwamitra was a highly respected Ayurvedic scholar of his time. His son, *Sushruta*, authored the "Sushruta Samhita", a foundational text on surgical practices in *Ayurveda*.

Discussion :

Exploration to the life of sage Vishwamitra shows that although he belonged to the Kshatriya (warrior faction) class of society but with his perseverance and great penance, he achieved the coveted post of *Bramharishi*. His life was a saga of many ups and downs. He was tested by the God king Indra. He helped king *Amabarish* to reach heaven with his physical body intact. He saved the life of innocent boy 'Shunushepa'. He pioneered the powerful 'Gayatri Mantra'. He guided Rama and *Laxmana*. He was instrumental in their marriage. He taught many *vidyas* to them and also gave them the knowledge of celestial weaponry. He brought out the deliverance of the Ahilya the wife of sage Gautama. Vishwamitra learned Ayurveda from sage *Bhardwaja* and in turn taught it to his sons and disciples. Famous Ayurvedic acharyas namely Sushruta and Harita were his sons. Sushruta wrote famous book on surgical practices whereas Harita wrote book on medicine. The large number of references from ancient 'Vishwamitra Samhita' are observed in many Ayurvedic commentaries.

Conclusion :

It is thus concluded that Rishi Vishwamitra was a prominent figure in ancient Ayurvedic science. His treatise, "Vishwamitra Samhita", was available and referenced until at least the 17th century AD as we find so many references of ancient Vishwamitra Samhita in various commentaries. Unfortunately, this masterwork has been lost in the course of time. Therefore, it becomes imperative to search for and recover this invaluable asset of Ayurvedic wisdom.

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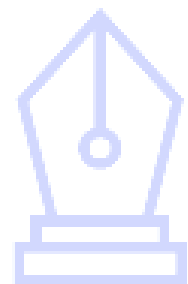


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