

**ISSN**INTERNATIONAL
STANDARD
SERIAL
NUMBER
INDIA

ISSN No. : 2584-2757

Volume : 04

Issue : 01

DOI : 10.5281/zenodo.23492151



Publisher

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

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 Sage Brihaspati and Evaluation of His Contribution To Ayurveda

Prof. Dr. Subhash Waghe¹

¹ 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 : 04/09/2026

Article Reviewed on: 10/09/2026

Article Published on : 15/10/2026

Cite this article as: - Waghe S. An Introduction To Sage Brihaspati and Evaluation of His Contribution To Ayurveda. International Journal of Diagnostics And Research. 2026Oct20;4(1):116–24. doi:10.5281/zenodo.23492151

Abstract

Sage Brihaspati is a highly regarded ancient Indian sage. In India, Thursday is dedicated to the sage Brihaspati and is popularly called '*Brihaspati-wara*'. Many people in India still observe a fast in the name of Sage Brihaspati on Thursday. Since Sage Brihaspati was the teacher of *the devas (gods)*, he is also called '*Deva Guru*'. Beyond Ayurveda, Sage Brihaspati appears in many ancient Indological texts, including the Ramayana, the Mahabharata, the Puranas, and the Upanishads. Sage Brihaspati was the son of Brahma-rishi Angira and his mother, Atreyi. He had two famous brothers named Utathya and Sanvarta. Sage Brihaspati had a hostile approach towards his younger brother. His wife, Tara, was abducted by Chandra. Sage Brihaspati was a rival of the demon teacher Shukracharya. Sage Brihaspati helped the God King Indra in defeating the demons. Sage Brihaspati had a famous son, 'Bharadwaja', by his brother's wife, Mamata. The assembly of Rishis chose Bharadwaja as the leader to bring Ayurvedic knowledge from the land of the *devas* to India. Brihaspati was also present in this assembly. In an Ayurvedic book called Yoga Ratnakara, sage Brihaspati is credited with the medicinal preparation called 'Kumari Asava', which acts as a hepatoprotective. Hence, it is essential to explore the life and contributions of sage Brihaspati to Ayurveda.

Keywords: Angira, Indra, Bharadwaja

Introduction :

Sage Brihaspati was the son of Brahma-rishi Angira and his mother, Atreyi. He was the grandson of Lord Brahma. His maternal grandfather was the famous Rishi Atri. Sage Brihaspati had a famous son, 'Bharadwaja', by his brother's wife, Mamata. The Marudganas handed him over to King Bharata. He became the guide of *the devas (Gods)*, and he guided the God King Indra on many occasions in taking appropriate political and administrative decisions. He was instrumental in defeating the demons. He had a fierce rivalry with the demon teacher Shukracharya. He sent his son Kachha to learn '*Mrita Sanjeevani Vidya*' from Shukracharya. At a conference held beneath the Himalayas some 7000 years ago, the assembly of Rishis appointed Bhardwaja, the son of Brihaspati, as their leader to bring the knowledge of Ayurveda from the land of the devas (Gods) to India.

[1] Sage Brihaspati was present in this conclave of Rishis, indicated by the word *anya* (others). In an Ayurvedic book called Yoga Ratnakara, sage Brihaspati is credited with the medicinal preparation called 'Kumari Asava', which acts as a hepatoprotective.

Material & Method

A literary method of research is presented in this article. This article examines all available Ayurvedic and Indological literature to obtain the most comprehensive information about the sage Brihaspati. The major data sources are the Indian epics, the Mahabharata and the Ramayana, and the Puranas. Minor sources include Ayurvedic texts such as the Charaka Samhita and the Yogaratnakara.

Review Of Literature

Parents and Siblings of Brahma-rishi Brihaspati

Brahma-rishi Brihaspati was the son of sage Angira and his mother, Subha, alias Atreyi. His other six brothers are - 1. Brihatkirti, 2. Brihatjyoti, 3. Brihadbrahma, 4. Brihanmana, 5. Brihanmantra, and 6. Brihadbhasa. [2]

From the wife called 'Shraddha', sage Angira had two

sons, viz., 1. Brihaspati, 2. Utathya. [3]

According to the Brahma Purana, Angira was the son of Agni and married Atri Muni's daughter, called 'Aatreya'. From her, he had a famous son, Angiras, i.e., Brihaspati (Guru), and 'Utathya'. [4]

Wife and Progeny of Brahma-rishi Brihaspati

Brahma-rishi Brihaspati was married to a wife named 'Tara'. From her, he had six sons and one daughter; viz., 1. Shanyu, 2. Nischyawana, 3. Vishwajit, 4. Vishwabhu, 5. Urdhwabhak, and 6. Swishtakrit, and 7. Swaha. [5] Later, the wife of Brihaspati, committed adultery with King Soma, alias Chandra. From King Soma, she had a beautiful son called Budha. Initially, Brihaspati refused to accept the son but eventually accepted.

Indecency by Devaguru Brihaspati with his brother's wife

It is already stated that Brihaspati's brother was the sage Ashija. When Ashija's wife, Mamata, became pregnant, sage Ashija went to observe austerity. Taking advantage of this opportunity, *Devaguru* Brihaspati (God's preacher) approached already pregnant Mamata for sexual gratification. Mamata tried to dissuade him from this Adharma by saying that it would be sinful to have sex in such a condition when the fetus inside had completed maturity. And your semen will also bear fruit instantly. But driven by the strong urge of sex, Brihaspati ignored her advice, saying that he knew everything and forcibly raped his brother's wife, Mamata. 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 to suffer from long-term blindness for interrupting him during sexual pleasure. As a result, the foetus was born blind and remained blind for a long time because of the curse. Hence, he was named 'Deerghatama'. [6]

Birth of Son Bhardwaja To Brihaspati

Brihaspati's sex with Mamata instantly resulted in the delivery of another male child. After the birth, Mamta deserted the child and asked Brihaspati to care for it (*Bhara = Bharan = Bharan Poshan*). Since Mamata was asked to take care (*Bhara*) of this delivered child (*Dwaj*), the child came to be known as Bhardwaja. But Brihaspati also deserted the child and left. Later, when the Marudgana saw this child in a pathetic state, they took the child with them and, when they saw that King Bharata was performing a Yagya to have a child, they gave the child to him. After King Bharata adopted him, Bharadwaja also came to be known as Vitatha. Thus, although Bharadwaja was a Brahmin by birth, King Bharata's adoption made him a Kshatriya. ^{[7][8]}

Expertise of Sage Brihaspati

According to the Mahabharata, Sage Brihaspati was an expert in the Vedangas (sub-branches of the Vedas). ^[9]

The Vedangas are: 1. *Shiksha* (Phonetics), 2. *Chhanda* (Meter), 3. *Vyakrana* (Grammar), 4. *Nirukta* (Etymology), 5. *Jyotish* (Astrology), 6. *Kalpa* (Rituals).

Abduction of the Wife of Brihaspati By Chandra

Lord Brahma made Chandra king of the Nakshatras and of medicines. King Chandra conquered all three lokas and grew arrogant. He forcibly abducted the wife of Brihaspati. The Guide of Devas, Brihaspati, requested Chandra to return his wife. But Chandra refused to oblige. Hence, war broke out between the Devas and the Danavas. Shukracharya took Chandra's side out of rivalry with Brihaspati, and Lord Mahadeva took Brihaspati's side out of affection for the Angiras clan. The war was horrible and disastrous. Hence, Angira, Brihaspati's father, requested Lord Brahma to intervene and stop the war. Lord Brahma scolded Chandra and returned Tara, Brihaspati's wife, to him. Knowing that Tara is pregnant, he asked her to terminate the pregnancy. But because she was full-term, she delivered

Brihaspati claimed the baby. Lord Brahma secretly asked Tara who the baby's father was, and she said Chandra was the father. Hence, Chandra took that baby with him. ^[10]

Rivalry Between Brihaspati & His Brother Sanvarta

In the 8th generation of King Ekshwaku, there was a king called 'Marutta'. He was the son of King Avikshit. Brihaspati's father, Angira, had performed a Yagya for him. Brihaspati had a younger brother called 'Sanvarta'. Sage Brihaspati always quarrelled with him and treated him as a competitor. Aggrieved by Brihaspati's hostile approach, Sanvarta left home and took shelter in the forest. He started observing penance there. Similarly, the God-king Indra also rivalled and envied King Marutta. He could not see his progress and considered King Marutta a potential threat to his throne. Hence, he wanted nobody to perform the Yagya for King Marutta. ^[11]

Indra Appointed Brihaspati as the God Priest

After Brihaspati promised not to perform the Yagya of King Marutta on earth, God King Indra appointed him chief priest of the Gods. Brihaspati also took an oath before Indra not to perform the Yagya for any king on earth. ^[12]

Brihaspati's Jealousy and Nuisance in the Yagya of Marutta

After Brihaspati denied him permission to perform the Yagya, King Marutta approached his brother Sanvarta on Sage Narada's suggestion. Sage Sanvarta agreed to perform King Marutta's Yagya on the condition that he would stand by him at any cost. ^[13]

Knowing that his brother Sanvarta would perform King Marutta's Yagya, Brihaspati, out of jealousy, poisoned the ears of the God-king Indra and asked him to stop Marutta's Yagya by any means. Accordingly, Indra sent Agni and Dhritarashtra Gandharva to intimidate and dissuade King Marutta, but to no avail.

Indra tried various ways to disturb King Marutta, but because of Sanvarta's power, he finally had to grant the Yagya decree. The place where King Marutta performed the Yagya is called 'Usheerbeeja', which is adjacent to the Golden Lake near Haridwar (present-day Uttarakhand, India).^[14]

Brihaspati's Dialogue with Lord Brahma

Once, sage Brihaspati interacted with lord Brahma about Indra's repeated demotion from the seat. He asked Lord Brahma why Purandara had to lose the coveted post of Indra of heaven. Lord Brahma replied that Indra repeatedly lost the post because of Khada-dharma dosha (unrighteous deeds). This fault develops from losing faith in God and mantras (rhymes), from not paying the priest adequate fees, from donating false things, from abusing the Gods and Brahmanas, and from doing any work while in an irritated state of mind; it also brings disaster. Lord Brahma further said that Indra once killed Vrutrasura by deception; next, he killed Sidhusena; and then he cohabited with Ahalya by deception and by other similar sinful deeds. Purandar Indra lost his position.^[15]

Brihaspati's Dialogue with King Manu

Once, the king sage Brihaspati spoke with King Manu and said that, although he had mastered the Vedas, Chhandas, Astrology, Grammar, etc., he still could not understand the principle behind the genesis of the *Pancha-mahabhutas*. To this, King Manu replied that humans act on a pleasure-seeking principle. What gives pleasure is considered pleasant, and what gives pain is considered unpleasant. One should not desire either liked or disliked things. A person with different pleasant desires cannot meet the almighty principle. Getting rid of all desires is the way to reach the *Para-brahma* (almighty principle).^[16]

Brihaspati's Anger In the Yagya of Uparichar Vasu

King Uparichar Vasu was the disciple of sage Brihaspati. He mastered the Tantra-shastra created by

Chitrashikhandi rishi. Once, King Uparichar Vasu organised the Yagya and made Sage Brihaspati the chief priest. In this Yagya, all the oblations made were vegetarian. No animal was sacrificed. After the oblations were offered in the fire, Lord Vishnu gave his Darshan only to the king, not to others. Remaining invisible to others, lord Vishnu inhaled the oblations made in the fire. Knowing this, sage Brihaspati got angry and threw his ring into the sky. He started shouting, asking why the Lord remained invisible to him. Why didn't the Lord take the oblations in front of everyone? The other rishis present at the Yagya consoled Brihaspati, saying it is up to the God whether to be visible or invisible.^[17]

Planning with Gods To Defeat Demons

According to the Markandeya Purana, the Daitya king Jambha defeated the gods in the war and became dull. To defeat the demons again, sage Brihaspati devised a plan with the Balkhilya rishis. Under this plan, the gods met Lord Dattatreya and requested his help. Lord Dattatreya assured them and guided them. Following this plan, the gods challenged the demons, and when the demons attacked, they ran to Lord Dattatreya for help. While chasing the Gods, the demons came toward Lord Dattatreya and saw his beautiful wife seated beside him. To possess her, they took her on their head and ran away. Lord Dattatreya asked the gods to attack the demons as they ran. Thus, the gods defeated the demons and reclaimed the land of heaven.^[18]

Brihaspati's Dialogue with Kaushal King Vasumana

Once, King Vasumana asked Sage Brihaspati why the administration was orderly. Brihaspati replied that the king is responsible for maintaining law and order in the state. People follow the rules and do not attack or steal each other's wealth because of the king's fear. If the administration does not protect the people, then anyone can forcibly take away the women of the weak people. If the king does not rule, any bad person can harm

decent, learned people. Without the rule of law, people may not respect mothers, fathers, guests, teachers, and seniors. If the king does not rule, then business, agriculture, and the education system may all be disrupted. With the rule of law, women can move freely in the street wearing ornaments. Those who go against the administration cannot remain happy.^[19]

Brihaspati's Help To Indrani Shachi

When Indra named Purandara, who killed Vritrasura by deception, he had to give up Indra's crown. Subsequently, King Nahusha became the new Indra. One day, he asked the minister to bring Shachi, Indra's former wife, into his service. Hearing this news, Shachi got frightened and approached sage Brihaspati to protect her from being used sexually by King Nahusha. Sage Brihaspati not only reassured her but also sheltered her at his home. Other Rishis, Devas, and Gandharvas pressured Sage Brihaspati to hand Shachi over to the new Indra. But he did not succumb to the pressure. Rather, he told the other rishis and Devas that it was his duty to protect the shelter seeker. Sage Brihaspati, along with other gods, hatched a plan and asked Shachi to approach Nahusha to buy some time. Accordingly, she approached the new Indra and asked him for some time to think about his proposal. King Nahusha granted her some time. Meanwhile, sage Brihaspati, along with other Gods, searched for Purandar Indra. As planned, Shachi asked King Nahusha to come to her in a chariot pulled by the seven prominent rishis. Accordingly, he asked the revered sages to pull his chariot. He even kicked the rishis to make it go faster. Because of this, the rishis became angry and cursed Nahusha to fall to earth and remain in the form of a serpent until the end of the Mahabharata.^[20]

Sending Son Kacha To Learn Mrita-sanjivani Vidya to Shukracharya

Indra appointed Brihaspati as the God's priest. Demons appointed Shukracharya as their priest. Brihaspati and

Shukracharya were rivals. Demon teacher Shukracharya learnt *Mritasanjivani Vidya* (the art of reviving the dead) from Lord Mahadeva, which let him revive anyone dead. In the war between the *Devas* (Gods) and the *Danavas* (demons), Shukracharya revived the dead Danavas. Hence, they became undefeatable. This greatly concerned the Gods. Hence, they approached Brihaspati for the solution. Brihaspati suggested sending a learned rishi to Shukracharya to learn this *Vidya* (art). The gods asked him to send his son, Kacha, to carry out this mission. Left with no choice, Brihaspati sent his son, Kacha, on this mission. At this point, Kacha's grandfather, Angira, was very old. Kacha stayed at Shukracharya's hermitage for a long time, learnt the art, and later taught it to the Devas. Meanwhile, Shukracharya's daughter Devayani fell in love with Kacha, but he refused to accept her love. Hence, she cursed him that as long as he goes, the land will turn into a desert with his footprints.^[21]

Brihaspati's Dialogue with King Yudhishtira

Once, King Yudhishtira interacted with the sage Brihaspati and asked him his anxious questions. King Yudhishtira asked Sage Brihaspati to explain to him the fate of humans after death. Sage Brihaspati replied that no one comes with the individual after death. An individual born alone leaves this world alone. He must face the consequences of his deeds alone. No relatives accompany him. All cry for a short time and forget. Only his dutiful good deeds come with him. Dutiful good deeds give an individual a place in heaven, and sinful deeds land him in hell. Brihaspati further explained to Yudhishtira that all the body components, the mind, the soul, and Yama watch over the individual's dutiful works. At the time of death, the union of *Pancha mahabhutas* (five basic elements of the body) disintegrates, all the *sharir dhatus* (body systems) stop functioning, and only the energy in the form of the soul leaves and travels alone. When an individual

consumes food, its nutrients nourish the five basic elements in the body, forming different *dhatus* (tissues). Lastly, the semen is formed from the essence of food through various transformations. The soul enters the semen and gets combined with the ovum in the uterus. The five basic elements shape the body and trap the soul. When one dies, the body's five basic elements disintegrate, and the soul is released. It receives a new body according to one's dutiful or sinful deeds.^[22]

Contribution To Ayurveda

A medicinal preparation called 'Kumari Asava', used to treat abdominal distension, is attributed to sage Brihaspati. It is prepared as follows:^[23]

Take *Ghrithkumari* (Aloe vera) juice in 1 *drona* (12 litres) quantity. Then add 1 *pala* (48 grams) of old jaggery. Take *Vijaya* (*Cannabis sativa*), 25 *Pala* (1200 grams) and add it to 1 *drona* (12 litres) of water and boil. Make a decoction. Allow to cool and strain. Then add honey 1 *Adhaka* (3 litres), add paste of *Dhataki* flowers 16 *Pala* (768 grams of *Woodfordia fruticosa*), *Jateefala* (fruit of *Myristica fragrans*), *Lavanga* (*Syzigium aromaticum*), *Kankola* (*Piper cubeba*), *Kababchini* (*Piper cubeba*), *Pipalli* (*Piper longum*), *Chavya* (*Piper retrofractum*), *Chitrak moola* (*Plumbago zeylanica*), *Jatipatri* (leaves of *Myristica fragrans*), *Kakadsingi* (*Pistacia integerrima*), *Bibhitaka* (*Terminalia chebula*), *Pushkar moola* (*Inula racemosa*) each 2 *Pala*. Also add *Tamra Bhasma* and *Loha Bhasma*, half *pala* (50 g). Keep the mixture in an earthen pot. Seal it and bury it under the earth for 20 days. Allow the mixture for fermentation. After 20 days, take it out and strain. It is useful in the treatment of *Kasa* (cough), *Shwasa* (breathlessness), *Kshaya* (phthisis), *Udar roga* (abdominal distension), *Arsha roga* (piles), *Nashtartava* (amenorrhoea), and *Nashtagni* (anorexia).

Brihaspatikrit Detoxifying Sprays (Prokshan Yogas)

Take the bark of *Bilva*, *Patala*, *Gambhari*, and *Shalmali*

and make a decoction. Add *Adhaki* seeds, *Yavakshara*, *Hinga*, and *Maricha* to it. Sprinkle this decoction on clothes, bed, ornaments, fan blades, chairs, etc. Sprinkling this anti-toxic decoction immediately detoxifies the items.

Alternatively, a decoction made from *Selu*, *Patala*, *Ativisha*, *Shigru*, *Gopi/Sariva*, *Punarnava*, *Samanga*, *Vishamoola Twak*, *Kapitha fala*, *Nimba* juice, and the blood of an ox also detoxifies the surfaces on which it is sprayed.^[24]

Discussion :

Sage Brihaspati inherited the legacy of the well-known and widely acknowledged lineage of sage Angira. Sage Brihaspati was a very ambitious sage of that time. He desired to become the guide and consultant of the devas, and he finally achieved it by hook or by crook. He was unkind to his younger brother and jealous of him. He was instrumental in making several conspiracies against the rival daityas. He advised the God King Indra to eliminate the demon Kings through deception and kill them without mercy. He secretly sent his son, Kachha, to the demon king and his arch-rival, Shukracharya, to acquire the art of reviving the dead. This portrays Brihaspati as a great conspirator who sought to achieve his objectives by any means. He forced himself on the pregnant wife of his brother. This shows that Brihaspati, despite being the respected consultant of the Gods, was impatient and lustful. He disowned his newborn son and refused to take care of him, and deserted the newborn in the forest. This depicts Brihaspati as irresponsible and merciless. His dialogue with King Vasumana is a masterpiece of political and civil governance. In that way, Sage Brihaspati can be labelled as the pioneer of political science. His dialogue with King Yudhishtira positions him as an expert in metaphysics. According to the Mahabharata, Sage Brihaspati was an expert in the *Vedangas* (sub-branches of the Vedas). This shows that Sage Brihaspati was a highly learned person of that era.

His son Bhardwaja brought the knowledge of Ayurveda (medical science) to India.

Conclusion :

Brihaspati's multifaceted legacy, spanning his role as Indra's political advisor and his indirect influence through his son Bharadwaja, requires a critical examination of his contributions to the Ayurvedic canon. While his direct authorship of primary Ayurvedic treatises remains limited, his intellectual legacy is largely mediated through Bharadwaja's pedagogical transmission, the chosen representative for gathering primordial medicinal knowledge. Brihaspati's role as both the Devaguru and Indra's political advisor establishes a paradigm in which state governance and ethical Dharma are inextricably linked to preserving health and public welfare. Brihaspati's enduring influence is crystallised in his contributions to medicinal formulations, particularly the hepatoprotective Kumari Asava and various Prokshan Yogas, which remain integral to traditional therapeutic practice. Despite these established pharmacological applications, his therapeutic insights remain under-researched, necessitating rigorous empirical analysis of his archaic formulations.

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), **Mahabharata**, Vana and Markandeyasamasya Parva chapter 218, verse no. 2, 17th reprint edition, Sanskrit text with Hindi
3. Ramnarayandatta Shastri Pandeya (editor and translator), **Shreemad Bhagwat Puran** of Krishna Dwaipayan Vyasa, Navam Skandha, Chapter 6, verse No. 1-4, 61st reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2010, pg. 324
4. Krishna Dwaipayan Vyasa, **Brahma Purana**, Parushnateertha & Narsimha Teertha Mahima, Hindi translation, published by Gita Press Gorakhpur, 273005, 2008, pg. 231-232
5. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata**, Vana and Markandeyasamasya Parva, chapter 219, verse no. 2-21, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 715-717
6. Rampratap Tripathi Shastri (editor and translator), **Vayu Puran** of Krishna Dwaipayan Vyasa, chapter 99/46, 99/58 & 99/140-147, Sanskrit text with Hindi translation, 2nd edition 1987, published by Hindi Sahitya Sammelan, Prayag, pg. 925-926, 933-934
7. Rampratap Tripathi Shastri (editor and translator), **Vayu Puran** of Krishna Dwaipayan Vyasa, 99/139-158, Sanskrit text with Hindi translation, 2nd edition 1987, published by Hindi Sahitya Sammelan, Prayag, 1987, pg. 932-935
8. Ramnarayandatta Shastri Pandeya (editor and translator), **Shreemad Bhagwat Puran** of Krishna Dwaipayan Vyasa, Navam Skandha 20/35-39, 61st reprint edition 2010, Sanskrit text with Hindi

- translation, published by Gita Press, Gorakhpur, 273005, pg.82
9. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Shanti and Mokshadharma Parva, chapter 210, verse no. 20, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 644
 10. Krishna Dwaipayan Vyasa, **Shreemad Bhagwat Purana**, Navam Skandha, chapter 14, verse no. 2-12, 61st reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2017, pg. 56
 11. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Ashwamedha Parva, chapter 5, verse no. 4-16, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 772-773
 12. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Ashwamedha Parva, chapter 5, verse no. 17-28, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 772-774
 13. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Ashwamedha Parva, chapter 7, verse no. 1-26, & Chapter 19, verse no. 1-37, Chapter 10, Verse no. 1-36, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 777-787
 14. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Udyog and Bhagwat Yan Parva, Chapter 111, verse no.22, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 357
 15. Krishna Dwaipayan Vyasa, **Brahma Puran**, Chapter 122, 6th reprint edition, Hindi translation, published by Gita Press Gorakhpur, 273005, 2008, pg.199-201
 16. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Shanti and Mokshadharama Parva, Chapter 201, Verse no. 4-16, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg.610-612
 17. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Shanti and Mokshadharama Parva, Chapter 336, Verse no. 2-56, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg.1069-1072
 18. Jayadayal Gaoyadanka (editor), **Sankshiapta Markandeya Purana**, Chapter 24, 8th reprint edition, published by Gita Press Gorakhpur – 273 005 (India), 2008, Pg. 57
 19. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayan Vyasa, Shanti and Rajdharmanushasan Parva, Chapter 68, Verse no. 3-36, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 217

20. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayana Vyasa, Udyog and Senadyog Parva, Chapter 11 to

Chapter 17, verse no.22, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press, Gorakhpur, 273005, 2016, pg. 47-63

ISSN: 2584-2757

DOI :10.5281/zenodo.23492151

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>

21. Krishna Dwaipayana Vyasa, **Matsya Puran**, Chapter 25, Verse no.12 -66 and Chapter 26, Verse no. 2-24, 4th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2008, pg. 87-95

22. Ramnarayandatta Shastri Pandeya (editor and translator), **Mahabharata** of Krishna Dwaipayana Vyasa, Anushasan and Dandharma Parva, Chapter 111, Verse no. 9-36, 17th reprint edition, Sanskrit text with Hindi translation, published by Gita Press Gorakhpur, 273005, 2016, pg. 477-479

23. Brahamsankar Shastri (editor), Lakshmipati Shastri (commentator), **Yog Ratnakara**, Uttardardha, Gulma Chikitsa Chapter, 7th reprint edition, published by Chaukhamba Sanskrit Sansthan, Varanasi – 221001, 2002, pg. 40

24. Lalchand Shastri (editor), **Ashtang Sangraha** of Vagbhata, Sutrasthana, Chapter 8, verse no. 102-106, 2nd reprint edition, published by Shree Baidyanath Ayurved Bhavan, Great Nag Road, Ganeshpeth, Nagpur -440009, 1981, pg.372



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>

Declaration :

Conflict of Interest: None