

Saptarishi or 7 Rishis in hinduism

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Saptarishi or 7 Rishis in hinduism

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RISHIS The Hindu seers, of whom many were incarnations of Vishnu. The most famous were Gotama, Bharadjawa, Viswamitra, Jamad-agni, Vasishtha, Kasyapa and Atri, as well as Bhrigu and Daksha. 1.GAUTAMA One of the Rishis, to whom was ascribed the authorship of a book on law. 2. BHARADWAJA One of the Hindu Rishis, he lived through three lives, at the end of which he 'became immortal and ascended to the heavenly world, to union with the sun'. 3. VISWAMITRA One of the great Rishis of Hindu legend, he once ordered the river Saraswati to bring to him (5.Vasishtha) vasishtha for execution, but the river defied him, instead carrying his prey far away. In rage, Viswamitra turned the river to blood. 4.JAMAD-AGNI One of the Hindu Rishis, Jamad-Agni perceived Renuka, his wife, as fallen from perfection, after her envious desires had been brought to the fore by her witnessing of a loving couple bathing, and ordered his five sons to kill her. Four refused, and were cursed to idiocy by the enraged father, but the fifth, Parasurama, obeyed, striking off his mother's head. This act of obedience calmed Jamad-Agni, and he granted his son's wish that his brothers be restored to sanity, and his mother restored to life. The Rishi was killed by one of the Kartavirya, whom Parasurama in turn slew. BHRIGU One of the Prajapatis, who surveyed the gods, to see which of them was worthy of the worship of both gods and men, finding Vishnu the only one worthy. DAKSHA One of the Rishis, Daksha was the son of Brahma, springing from the god's right thumb, but he was condemned to go through a rebirth as a result of a curse laid on him by Shiva, his son-in-law. This had to do with the inadvertent exclusion of the Destroyer from a sacrifice to Vishnu, for which the god retaliated to devastating effect, laying low most of the gods gathered there. Daksha himself was decapitated, and his head thrown in the sacrificial fire. After due apology and entreaty, Shiva agreed to restore his victims, but as Dashka's head could not be found, he had to make do with that of a ram.6.kashyapa 7.ATRI Atri Rishi was one of those seven sons of Brahma.Atri practiced severe penance for countless number of years and attained Brahma-Jnana (Self-realisation). Later, at the instance of Brahma, he married Anasuya, the daughter of Kardama Prajapati. Anasuya was embodiment of perfection and was entirely blemishless and her name itself indicates, was devoid of even the least taint of envy, which is one of the greatest blemishes among humans. She has no malice against anyone and had overwhelming and motherly love for all beings. She was an embodiment of chastity, who worshipped and considered her husband alone as God. She is reckoned foremost among Pati-vratas, i.e., those whose devotion for their husbands is unalloyed and supreme. Her fame and glory spread far and wide, all over the three worlds .Rishi means a sage. The Vedas were revealed to them and the respective hymns stand in their names. Seven Rishis (Saptarshi) are recognized as the mind born sons of the creator Brahma. The 'Satapatabrahmana' gives their names as, Vashishta, Kashyapa, Viswamitra, Jamadagni, Gautama, Bharadvaja and Atri. The Vayupurana adds the eighth name of 'Bhrigu', but the congregation is still called 'Saptarishi'. Brahmins trace their lineage to these seven Rishis, but they are more than this 7 Rishis, yet this 7 Rishis saptarishis are important one.

The earliest list of the Seven Rishis is given by Jaiminiya Brahmana 2.218-221:

Vasistha,
Bharadvaja,
Jamadagni,
Gautama,
Atri,
Viswamitra,
and Agastya,

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Vasishta and Arundathi

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Vasishta is one of the Saptarishis of this Manvantara. He is the son of Lord Brahma and the Rajaguru of the Suryavamsha or Soalr dynasty. Arundathi was his wife. He is the author of Vasisht Samhita a treatise on electional astrology. He and his family are glorified in a hymn in the Rig Veda.

Yoga Vasishta

Once Lord Rama, the son of Dasaratha returned after completing a pilgrimage of holy places. He was saddened at the trials that a human has to undergo. Dasaratha called Rama to his palace and asks what is bothering Him. Rama then explains his disenchantment with worldly things and expresses sadness at the miserable life as a worldly man. Then Sage Vasishta starts answering the questions posed by Lord Rama. This is the context and content of the scripture called "Yoga Vasishta"

Vasishta and Kalmashapada

Once King Kalmashapada was going in his chariot. Sakthi, Vasishta's son encountered the chariot in the forest. The rules demanded that a chariot always give way to saints, old men, men carrying a burden, pregnant women, saint etc. But King Kalmashapada ordered Sakthi to move away from the path. Sakthi cursed that the king become a Raksasha (demon). The king became a rakshasa and true to his character lost all sight of righteousness and sought Sakthi and killed him. Vasishta was saddened at the turn of events especially since Sakthi's wife Adrushyanti, was pregnant. In a few days she gave birth to a son. Vasishta named him Parashara.

Once when Adrushyanti was gathering twigs in the forest. she came across the raksasha. Adrushyanti was scared. Vasishta uttered a few syllables and Kalmashapada could not do anything. He then gave the true form to Kalmashapada. When Parashara wanted to seek revenge Vasishta advised him not to do so. This showed the level of perfection that Sage Vasishta had attained

Kutsa Maharishi

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Kutsa Maharishi is a Saptarishi of this Manvantara. Each Rishi has their own speciality, Maharishi Kutsa stands for sweetness. It is said that of the 82 suktas in the Rudram, about 65 are the outpourings of Maharishi Kutsa. It is also stated that Kutsa Maharishi expalined the allegories of the first laws of celestial bodies.

Kutsa Maharishi & Prokshana Mantram

The Prokshana Mantram goes as follows "Om Bhoo: Om Bhuvaha: Om Suvaha". It is said that water is a purifier. The water gets the ability to purify anything that it touches. This power is rested upon water through the Prokshana Mantram. The Taittiriya Samhita states that the Mantra Drishtas of the above mantra are none other than Atri, Bhrihu & Kutsa Maharishi.

Gautama and Ahalya

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Gautama Rishi is one of the Saptarishi's of this Manvantara. The Rig & Sama Vedic mantras that go with his name. He belongs to the lineage of Angiras. His sons were Vamadeva, Nodhas, Shatananda. He was one of the earliest writers on Law. He authored the Gautama Dharma Sutra.

Gautama & Ahalya

Ahalya was the daughter of Lord Brahma. At the appropriate time the Lord announced that whosoever goes around the Earth first shall win Ahalya's hand. Gautama Rishi went around the divine cow thus fulfilling the condition. Ahalya and Gautama Rishi were married.

Gautama & Indra

The Ramayana tells the story of how Lord Indra was cursed by the Rishi. Once Rishi Gautama went to bathe in the river. At that time Indra saw Ahalya and was fascinated by her. He took the form of Gautama Rishi, approached her & made love to her. While he was returning, the Rishi saw him and cursed that he should have a thousand female genitals (Sahasrayoni). He cursed Ahalya that she should turn to stone. Later the great Rishi modified his curse and made Indra the thousand eyed one (Sahasraaksha). He gave the boon to Ahalya that when Raama touches the stone, she would return to her original form and return to him.

Gautama & Varuna

Gautama Rishi was a person without ego. When the people of the land suffered a draught, the Maharishi set out to meditate upon Lord Varuna. Pleased with his singlemindedness, Lord Varuna appeared. The Rishi asked Varuna for rain. Lord Varuna expalined "The Law demands that there should not be rain in the place for this period of time. I cannot go against the Law since the all five forces are governed by Lord Shiva. Ask me anything else." Maharishi immediately requested for a an incessant supply of water in the reservoir. Thus Gautama Rishi saved many people.

Bhrigu

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Maharishi Bhrigu was one of the Saptarishis of this Manvantara according to the Kishna Yajurveda. He is the compiler of Bhrigu Samhita, an astrological classic. He is married to Khyati and has two sons Dhata and Vidhata. The descendents of Bhrigu are known as Bhargavas. Bhargavas are those Brahmins warriors who taught the science of warfare. Shukra, Parashurama, & Jamadagni are from this lineage.

Bhrigu & the Trinity

Once all the sages gathered on near the Saraswati river to perform a grand Yagna. At the time of offering homage, the sages debated as to which of the Trinity is more entitled to the homage. They chose Maharishi Bhrigu to find the best among the Trinity. Maharishi Bhrigu set out to test the Trinity, Shiva, Vishnu and Brahma.

He first reached Mount Kailas, the abode of Lord Shiva. At that particular time, Shiva was engaged in conversation with his wife, Parvati. Maharishi Bhrigu neither bowed in reverence nor greeted Lord Shiva and the Lord did not see the Sage approaching. Maharishi was dejected and spoke words to anger the Lord. Next he very abruptly entered the room of Lord Brahma in Satyaloka. Brahma became furious and questioned "How is it that you entered my world without seeking my permission?". Maharishi then went to see Lord Vishnu. As expected the Lord was in a sleep state on the milk ocean. Seeing Mahavishnu, Bhrigu questioned "Why does Vishnu have to sleep now?" So saying he kicked the Lord in his chest. Lord Vishnu woke from his slumber, took Maharishi Bhrigu's legs in his hand and massaged them asking "I am sorry but do they hurt?".

Maharishi Bhrigu on returning to Earth told the assembled sages. Mahavishu is the most fit to receive the entitlements since He has conquered anger & ego.

Atri & Anusuya

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Sage Atri is one of the Saptarishis in the current Manvantara and a son of Brahma. He is one among the Sages who propounded the sacred thread (Poonal). Sage Atri's wife is **Anusuya**, an embodiment of chastity. He is

considered to be one of the great discoverers of sacred mantras. Atri Samhita and Atri Smriti are two works of the great sage.

Atri Anusuya and the Trinity

Sage Atri made a great tapa on the Kula Mountains. This caused the whole world to start burning. Brahma-Vishnu-Maheswara were pleased and appeared before the Sage and asked what he wanted. Sage Atri asked them to be their son. Hence they were born as **Dattatreya**, Chandraatri and Krishnantri.

Once the Trinity decided to test the chastity of Anusuya. They came to her house as Brahmins and requested that food be served to them with the condition that she should be naked while serving. Anusuya agreed without any hesitation. In a split second, she converted the Brahmins into child and offered food to them in naked. The Trinity regained their original form on requesting Anusuya. Such was the power of Anusuya's chastity. Since she gave food to the children, she was bound to become their mother.

Atri Anusuya and Sri Rama

Lord Rama during his 14 year exile visited Atri Maharishi's ashram near the Mandakini river. It was Sage Atri who showed Lord Rama the way to the Dandakaranya forest. Anusuya explained to Sita about the importance and significance of **Satitva**. Anusuya's devotion to the Lord can be understood through the couplet she composed. It meant "I am making this humble request with my folded hands never-ever abandon me from your feet by changing my mind".

Angirasa

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Sage Angirasa is one of the Saptarishis (Seven Sages) and the Manasaputra (son born of the mind) of Brahma. He is one of the Progenitors of humankind. His wife is Svadha, Smriti, Sati & Shraddha and Sage Brihaspati was his son. Many verses in the Vedas are attributed to Sage Angirasa. He along with sage Atharvan are said to have composed most of the Atharvana Veda. Some descendants of Sage Angirasa are said to be Kshatriya by birth and Brahmins by calling. This is so because the Sage helped a childless King to beget children.

Sage Angirasa and Saunaka, the Householder

One of the stories related to Sage Angirasa is mentioned in the Mundaka Upanishad. A householder by the name Saunaka carries his firewood and reaches the forest where Sage Angirasa is. He approaches the Sage reverentially and beseeches "O Holy Sage, teach me that through which the whole universe can be known." Sage Angirasa goes on to explain the two different kinds of knowledge on this Earth. The lower knowledge he states are the sciences, hymns, rituals, grammar, poetry astrology etc. The higher knowledge is that which leads a man to that which never dies. The Indestructible.

Sage Angirasa to explain this further says "This body is like a tree in which two birds live. They look alike. The lower bird is tasting the fruits of the tree and some are sweet and others are sour. The higher bird is just watching the lower bird. One day the lower bird is tired of everything and starts to weep. The lower bird sees the higher bird which is calm, unattached and at peace. The lower bird hops towards the higher one. It suddenly realizes that the upper bird is also just himself, his true Self. Knowing this his grief disappears. He realises that the Ego was not real, the Self was real, the observer of all.

Kasyapa Muni

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Kashyapa is one of the **Saptarishis** of this Manvantara. Saptarishis are regarded as the patriarchs of Vedic Religion. Kashyapa was the son of Marichi & the grandson of Brahma. Kashyapa was the father of the Devas, Asuras, Aryaman, Mitra, Pusan, Varuna, Nagas, Garuda, Vamana, Agni, Adityas, Daityas & all of humanity. Hence he is also referred to as the progenitor, Prajapati. His lineage continued as Ikshvakus, Raghuvamsha and then leading to Lord Rama. He was the author of the treatise **Kashyapa Samhita**, which is a classical reference book in the fields of Ayurvedic Paediatrics, Gynecology and Obstetrics. The Indian valley of Kashmir is named after the great Sage.



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Sage Kashyapa and Serpant Takshaka

This is one of the stories involving Sage Kashyapa. Maharaja Parikshith, the grandson of the Pandavas is cursed by a Brahmin boy that he would die within seven days from a bite of a serpent. Upon hearing this Maharaja Parikshith goes to the Naimasaryana forest to hear the Bhagavatham from Sukha Maharishi. Takshaka, one of the Nagas in order to revenge the Pandavas for the wrongs committed upon his race and to uphold the curse of the Brahmin boy proceeded to kill Maharaja Parikshith.

On hearing that Maharaja Parikshith will be killed by Takshaka, Sage Kashyapa sets out to save the Kings life. Sage Kashyapa is well-versed in Mantras and has the power to neutralize the serpent's poison. Kashyapa and Takshaka meet. Takshaka challenges Kashyapa that nothing can counter his poison. Takshaka to show the strength of his poison bites a huge tree. The tree is burned to ashes. Kashyapa chants the mantras and restores the tree.

Takshaka then tries to convince Sage Kashyapa that since there is a curse, that too by a Brahmin boy, the consequences have to be faced. Takshaka also offers the Sage Kashyapa riches and wealth. Sage Kashyapa with his divya-dristi (looking into the future) sees that Maharaja Parikshith's end is near. Being in need of money, Sage Kashyapa accepts the riches and returns back.

Upon returning, Kashyapa repents for the greed of money. To atone for what he sees as sin, Sage Kashyapa goes to Tirupati and repents wholeheartedly. He smells something burning and realizes that his sins are being burnt away.