

# A Review on the Citations of Dhanwantari Samhita in Garuda Purana

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**Abstract:** *Ayurveda indeed represents a holistic approach to health and well-being in India, encompassing various aspects of life and drawing from ancient texts like the Vedas, Upanishads, and Puranas. The Garuda Purana, specifically, is one of the eighteen Mahapuranas and is divided into three sections or kaandas: Achara Kaanda (dealing with conduct), Preeta Kaanda (funeral rites), and Brahma Kaanda (metaphysics and spiritual wisdom). Each kaanda addresses different facets of life, making the Garuda Purana a comprehensive guide to both mundane and spiritual aspects of existence according to Hindu tradition. The Achara Kaanda is also composed of three samhitas. These are a) The Agastya Samhita b) The Brihaspati Samhita (Nitisara) c) The Dhanwantari Samhita. In this context, the literary research has taken and concentrated on the Dhanwantari Samhita that is related to Ayurveda. The philosophical concept as well as Ayurvedic pathology of disease and treatment principles has been mentioned. The conversation of lord Dhanwantari and Acharya Sushruta has been quoted. This research article aims to review regarding origin, identification and similarities as well as dissimilarities between Garuda Purana and Ayurveda and the new materials present in Garuda Purana as well as the utility of Dhanwantari Samhita of Garuda Purana for the betterment of a healthy society.*

**Keywords:** Dhanwantari Samhita, Garuda Purana, Nidana

## 1. Introduction

Since the primitive period, the Veda has been accepted as the first encyclopedia by Aryan civilization. It is stated that Lord Brahma, the creator of all the creatures, is also author of Chaturveda. Initially, for a long period, the Veda was memorised by the intellectual mass, but gradually it became difficult for the people to understand the complexity of the Vedic doctrines. At that juncture period Maharshi "Vadarayana" took a step to simplify and analyse all the doctrines of Vedas to make it easy for the general people to understand. Later on, based on the doctrines of Veda the Upanishadas, Bramhana granthas and Maha Puranas etc. were inscribed by the sages and Acharyas.

All the Mahapuranas are attributed to sage Veda Vyasa in the Hindu tradition. The history says there are 18 (eighteen) Mahapuranas and the first version of various Puranas was likely composed between the 3<sup>rd</sup> to 11<sup>th</sup> centuries CE. However, it is not possible to set a specific date for any Purana as a whole as the dates proposed by the scholars continue to vary widely. Garuda Purana is one among the eighteen Mahapuranas placed in serial no - 6 which indicates its importance among the Puranas. It contains 19000 verses. It is also an encyclopaedia of different topics. It is a part of the literature corpus, primarily centring around the Hindu Lord Vishnu praising all gods, composed in Sanskrit, the earliest version of the text may have been composed in the first millennium BCE, but it was likely expanded and changed over a long period of time. Many chapters of this Purana are a dialogue between Lord Vishnu and his bird vehicle Garuda. Its chapters encyclopedically deal with a highly diverse collection of topics.

Garuda Purana is a worldwide script, which is full of many types of Indian cultures, various Indian philosophies, and

topics related to Ayurveda. The concepts of Yoga Darshana, Sankhy darshana and Vedanta darshana have been placed in this Purana. Also the topics like swasthavritta, relation between dosha, prakruti, Agni etc., various diseases and their treatment. Aswa - Ayurveda, Gaja Ayurveda etc. has been described in Garuda purana. The chapters 146 to 218 of the Garuda Purana's Purvakhandas present the Dhanvantari Samhita, its treatise on medicine out of eighteen Puranas Agni purana and Garuda purana are two scripts, which are mostly related to Ayurveda and Indian philosophy. The interrelation between Ayurveda and philosophy is well established from the time immemorial. The various principles of Ayurveda are same as the principle of various philosophy like Sankhya, Yoga, Nyayas and Vaiseshika, though the implementation of principles are somewhat different according to their thought.

## 2. Need for the study

Ayurveda is such a science, which is essential for individuals in every step of life. It is a matter to be astonished that every Indian, especially Indian mother has common knowledge of Ayurveda for which it is well versed that "every Indian mother is a doctor". The source for the common people to get a highly diverse collection of topics including Ayurveda was Purana and the aim of Maharshi Vyasa was to educate the people about the universe, various Indian cultures as well as about health and illness. So many treatises are there which are containing various aspects of Ayurveda, but it is in neglected form. Garuda Puranas is also such a text that contains so many Ayurveda - related chapters and various philosophical descriptions which are out of the knowledge of general people. It is the right time to bring out these hidden precious concepts of Ayurveda and the philosophy of Garuda Purana to the limelight which will be helpful to some extent to society. Keeping in view of these purposes the topic has been selected for the present study.

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“A comprehensive study on Ayurvedic and philosophical aspects of Garuda Purana.”

### 3. Methodology

A literary research was conducted from available literature on pathology, signs & symptoms and different diseases and the text pertaining to Ayurvedic philosophy as well as treatment in Garuda Purana. Pieces of information were collected from Garuda Purana and electronic media from open - access journals.

#### The treatise and its significant

The Dhanwantari Samhita is a part of Garuda Purana of Achara Kanda Starting from chapter 146 - chapter 202. The disease part of dhanwantri Samhita starts from Pancha nidan mentioned in Chapter 146 and ends in Chapter 170. The present work is a literary review particularly based on the disease part.

#### CHAPTER - 146

Here in this chapter, Dhanwanantari tells Pancha Nidan to his disciple Sushruta.

In Garuda Purana Chapter 145, that in the 1<sup>st</sup> chapter of Dhanwantari Samhita mentioned as Dhanwantari Ubacha as clarify Pancha Nidan as well as the importance of Tridosha and individual Dosha prakopaka karana. (Chapter – 145/ 1 - 24)

#### CHAPTER – 147

GarudaPurana Dhanwantari Ubacha of Jwara Nidan to Sushruta Jwara Utpati – Rudrakopa on Dakshya jangya Dhwanasa

Jwara affect all the living beings like human, animals, water, ausadha, Bhumi etc like Gaja – Pakala

Cloud – Indramada Jala – Nilika Bhumi – Usara

Usara Murtika – Dravya Jwarakara

Jwara types on the basis of Dosha pradhanya – Jwara in Charaka Samhita, Sushruta Samhita and Madhava Nidan are reviewed properly.

#### Chapter – 148

- Raktapitta Nidan, reviewed also in Charaka Samhita, Sushruta Samhita & Madhav Nidan
- Analysis of diseases Raktapitta in Charak Samhita, Sushruta Samhita Uttarantra 45 chapter

#### Chapter – 149

- Asukari Kasa Nidan mentioned by Dhanwantari.
- Also compared the types & pathogenesis of kasa mentioned in Charaka, Sushruta & Madhav Nidan.
- Samhita and Madhava Nidan are reviewed properly

#### Chapter – 150 (Swasa Roga Nidan)

- Review Swasa Roga in Garudapurana.
- According to Garudapurana, If you will not treat kasa it leads to Swasa.
- In Garudapurana the origin of swasa is from Amasaya but according to Charak its Pittasaya.
- Mentioned by Charak in ch. chi 17<sup>th</sup> chapter after Pandu roga but in Garudapurana it is mentioned after Kasa roga.
- But Maharshi Sushruta in Sushruta Samhita it is mentioned in Uttarantra 51<sup>th</sup> chapter.

- Sushruta told swasa as Maha Vyadhi.

#### Chapter – 151

- Dhanwantari Samhita, Dhanwantari told to his disciple that Sushruta etc. about the Nidan of Swasa & Hikka and explained that Swasa & Hikka are arises from similar cause.
- It is mentioned in Garudapurana in a separate chapter also same in Sushruta Samhita Uttarantra.
- But combinedly it is mentioned as a single chapter in Charak Samhita, same things also mentioned in Madhava Nidan.
- In Garudapurana 5 types of Hikka are mentioned. Out of that Annaja hikka is called Bhakshyoudbhava.
- In Garudapurana, the site of Maha Hikka mentioned in Pakwasaya or Nabhi (Umblaicous region), but in Ayurveda Samhita the site is not mentioned.
- In Garudapurana, Yakshma Roga nidan has mentioned in chapter no.152.
- Acharkand, the causes are mentioned as Sahasa, Vegasanrodha of Sukra, Oja sneha kshya.

#### Chapter – 152

- Dhanwantari Samhita of Garudapurana there in description of Yakshma roga nidan.
- It is mentioned that ‘DEHA OSHA KSHYAKRIT’ mean the watery material of body remain dried in kshyaroga.
- Also elaborately study the nidan mentioned in Charak Samhita, Sushruta Samhita and Vagbhata Samhita as well as Madhava Nidan.

#### Chapter – 153

- Dhanwantari Samhita (cha.153/1) the disease ‘Arochaka’ has mentioned that Arochaka disease occur due to the vitiation of Tongue & Heart by the Doshas (Vata, pitta, kapha).
- In Garudapurana 5 types of Arochaka has mentioned, but in Charak Samhita 5 types of Arochaka mentioned in Rajayakshma Adhikar.
- It is also a 5 types as a rupa of Rajayakshma not in separate chapter (CH. Chi.8/60, 61).
- In Sushruta Samhita – mentioned Arochaka as a disease in separate chapter in uttaratantra chapter no.57.
- In Madhava Nidana also 14<sup>th</sup> chapter mentioned Arochaka separately.

#### Chapter - 154 (Hridaya Roga)

In Garuda Purana Bhagaban Dhanwantari told his disciple Sushruta about *Hridaya Roga* in Chapter 154.

Hridaya roga is of 5 types i. e. *Krimija, Vataja, Pittaja, Kaphaja & Sannipataja*.

In Garuda purana there are 6 causes / Hetu of Hridaya roga. These are

- 1) Vataja
- 2) Pittaja
- 3) Kaphaja
- 4) Trishnaj
- 5) Sannipataj
- 6) Upasargaja

#### Chapter – 155 (Madateeya)

Bhagban Dhanwantari told his disciple about the *Madateeya*

diseases nidan.

- *Madya – Vipatiyanaka Chito utaapi guna* (Dangerous and increase the temp. in mana (it should disturb the mind) told by Dhanwantari.
- Consumption of madya – leads to *Medo nasaka* (lipolysis), increases the temperature of *Chita (Mana)*.
- Origin of Madatyoga is based on *Rakta, Madya, Visha, and Dosha*.
- The Lakshyans of Vataja Madatyoga are – Less of blood in body, *Shree bhrasta, Chanchala chita*
- etc.
- In Vataja Madateeya – *Rakta alpata* occurs due to that the patient becomes *Shree bhrasta* (loss his physical structure), *Chanchal* and *Chita tatpara* developed. Others are same as Charak Samhita and Susruta Samhita. Tridosaja Madatyoga symptoms equal to *Apasmara* (Epileptic fit) lakshyan

### Chapter – 156 (Arsha Nidan)

In Garuda Purana, Bhagaban Dhanwantari told his disciple Sushruta about the Nidan of *Arsha*.

Bhagaban Dhanwantari told that the *Mamsa kila of guhya dwara* is called *Arsha*. It is of two types *Sahaja & Janmantaraja* like Charak Samhita.

The length of *guhya sthan* is 4 ½ Angula. Out of that *Arsha* will occur in the area of 3 ½ Angula.

According to Garuda Purana there are 6 types of *Arsha* diseases. These are –

- 1) *Vataja – 1*
- 2) *Pittaja – 1*
- 3) *Kaphaja – 1*
- 4) *Dwandaja – 3*

### Chapter – 157 (GRAHANI - ATISARA NIDAN)

In Garuda Purana the 157 chapter is *Grahani – Atisara Nidan* Adhaya.

*Atisara* is of 6 types, these are – *vata, Pitta, Kapha, Sannipata, Bhayaja, Shokaja* *Atisara*.

Causes of *Atisara* mentioned in Garuda Purana are – excess consumption of water, *Suska Anna sevan, Sneha, Vasa, tila pistha, madya*, excess consumption of *rukshya dravya*, day sleep, loss of sleep in night, *krimi Dosha, mala mutra vega rodha*.

### Chapter – 158 (Mutra Krichha and Mutraghata)

Both *Mutra krichha* and *Mutraghata* has mentioned.

According Garuda Purana the Symptoms of *Mutraghata* and *Mutrakrichha* mentioned in this chapter combinely.

Dhanwantari said to Sushruta the urinary bladder with its neck as well as penis, the testes and the rectum are covered with one and the same peritoneum and are situated within the pelvic cavity.

### Chapter – 159 (PRAMEHA)

20 types of *Pramehas* are mentioned in Garuda Purana.

- 1) *Kapha Prameha – 10*
- 2) *Pitta Prameha – 06*
- 3) *Vata Prameha – 04*

**Prameha Pidaka: - 10 Prameha Pidaka** mentioned in Garuda Purana but in Charak Samhita 7 *Prameha Pidaka* is have described.

### Chapter – 160 (Vidradhi & Gulma)

160<sup>th</sup> chapter of Garuda Purana is *Vidradhi* and *Gulma* nidan has mentioned.

Lord Dhanwantari explaining Sushruta about the subject of *Vidradhi & Gulma* roga Nidan.

Ahara Cause of *Vidradhi* mentioned in Garuda Purana is of *Paryushita Ahara* (stale food), dry, and extremely hot food, pacifying food may be set down on the primary cause of *Vidradhi* and *Gulma*.

*Vihara* – The blood vitiated through such factors as gratification of carnal propensities by unnatural means use of hard and uneven beds etc.

Vitiates in its doshas, turn the skin, flesh fat and bones of the body and takes refuge in the abdominal cavity, causing a round or extended swelling to appear either in the inside or on the surface of the body, attended with an excruciating aching pain which is called *Vidradhi*. (Garuda Puran 160/1 - 3)

### Chapter – 161 (Udara Roga Nidan)

According to Garuda Purana, the chapter 161 of Purva khanda *Udararoga* nidan has mentioned. Lord Dhanwantari told to his disciple about *Udara roga* nidan.

“**Rogah Sarvepi mandogni sutaramudarani tu.**” Sloka 161/1

The above version is of the statement of Garuda Purana and *Astang Hridaya Samhita*, this statement is not found in *Charak Samhita* or *Sushruta Samhita*. But in this *Samhitas Mandagni* is also the causative factor of all types of *udararoga*. All diseases are but the offspring of impaired digestion and it is but superfluous to add that *udaram* has its origin in the deranged condition of the digestive function.

In both Garuda Purana and Ayurveda Samhitas both *Prana* *vayu* and *Apana* *vayu* are the *Vitiating dosha* for *Udararoga*.

### Chapter – 162 (Pandu Roga and Panduja Sotha)

In Garuda Purana lord Dhanwantari told to Sushruta that I am telling you about *Pandu roga* and *panduja sotha*.

The morbitic principles of *Vayu* and *kapha* in combination with the *pitta* extremely aggravated through their respective aggravating factors are carried upwards in the region of the heart; the deranged and aggravated *vayu* supplies the motive power in these instances and the aggravated *pitta* through the ten *dhamanis* (ten channels) of *Hridaya* spread all through the organism.

Sloka - 162/4: - About the colour of skin. As the colour of the skin largely becomes yellowish (*pandu*) like the colour of turmeric in this disease. But in *Charak & Sushruta Samhita*, the colour of the body of *pandu* patient like *ketaki dhuli sanniva* and the *kamala* the colour become *Veka varna* like the colour of anterior part of the neck of *tode*. In Ayurveda it

is called Kamala roga.

**KAMALA ROGA (Sloka 162/16)** – Same cause also mentioned in Garudapurana related to kamala roga of Charak, Sushruta, Vagbhata, Madhava Nidan. The only difference mentioned in garudapuran is that the deranged and aggravated pitta in this disease coming out from kostha (from its seat in the abdominal cavity) scorches up the flesh and the blood is called kamala.

**SOTHA ROGA:** - Lord Dhanwantar has told that sotha is one of the most dreadful diseases and mentioned its nidan as follows. Four factors are responsible for sotha roga are Vata, pitta, Kapha & Rakta associated with skin & flesh to produce sotha.

#### Chapter – 165 (KRIMI NIDAN)

2 types of Krimi - BahyaKrimi and AbhyantaraKrimi Again, Krimi is of 4 types on the basis of Germination. These are: 1) BahyaMalaja 2) Kaphaja 3) Raktaja 4) Purishaja All are 20 types.

#### Chapter – 166 (VATAVYADHI NIDAN)

Lord Dhanvantari said to Sushruta –About the VataVyadhiNidan.

A disturbance of the normal equilibrium among the different fundamental principles of the organism is the root of all bodily distempers.  
Sloka 166/2

The bodily Vayu, deranged through any unknown or invisible factor make the body inert and inoperative. A man should always endeavour to keep his body in health in conjunction with the efforts of Visvakarma (the architect of Universe), Visvarupa (the shaper of the Universe, Prajapati (the lord of created beings), Srasta (creature), Vibhu (Lord), Vishnu (the all providing one)  
Sloka 166/4, 5

A correct knowledge of physiological and Pathological (Prakrita&Vikrita) processes is necessary for a correct diagnosis of a disease. Nidanam (Aetiology), Premonitory Symptoms, Specific Features (Symptoms) spontaneous aggravation or (amelioration) and the existing causes are the five factors which are included within the Prakrita karma (physiological connotations)

#### Chapter – 167 (VATARAKTA NIDAN)

Told by Lord Dhanvantari to Sushruta about Vatarakta Nidan.167/1 - 5

Same as Ayurveda, the extra materials mentioned in Garuda Puran are the blood and the bodily vata of a person vitiated and aggravated through ingestion of diet incompatibility, Indulgence in day sleep, excessive night keeping. The persons of Soft or delicate physical temperament as well as obeys and persons of luxurious living are extremely susceptible to an attack to Vatarakata disease.

In Charak Samhita, Charak has not mentioned Shtula Purusha affected Vatarakata. Other Nidan same in Garuda Purana. The Vatarakta disease is also called as **Vataguda**, **Vatabalasa**, and **Vata Shonita** etc. It is also called **Adhyavata**. In the

Primary stage of the disease number of Rakta dhatu related disease like Durnama (Piles) are developed specifically excess vomiting occur so that the body becomes extended so this disease is also called **Pralamba Vatarakta** disease.167/5

#### Discussion

The Garuda Purana is sub - divided into three Kaandas, These are,

- Achar Kanda
- Preeta Kanda
- Brahma Kanda

Achara Kanda is also subdivided into three different Samhita. These are,

- Agastya Samhita
- Brihaspatya Samhita and
- Dhanwantari Samhita

Mostly the ayurvedic materials and darshan tatwas has been incorporated in *Achara kanda*. Out of them, Dhanwantari Samhita is one of them. It mainly contains Pancha Nidan and Nidan as well as treatment principles of different diseases like jwara raktapitta swasa, hikka, rajayakshma etc. The pathogenesis, causative factor, treatment principle as well as and instructed ayurvedic medicine yogas has been discussed and instructed by Lord Dhanwantri to Susuhruta. In Garuda Purana around 40 numbers of diseases have been advocated by Lord Dhanwantri to Sushruta with specific treatment therapy.

The Dhanwantri Samhita part is mentioned from 146th chapter at Achara Kand and ends in the 202th Chapter. Out of the first 20 chapters, it literally and comprehensively studies and entitles the important Ayurvedic materials present in it but absent in Charak, Sushrut etc. There is a similarity between nidan sthana of ashrtanga hrudaya and chapter 146 - 159 of garuda Purana.

The technical discussion at the Dhanwantri Samhita text is woven with its theories on the therapeutic as well as mythological analysis and curative significance.

#### 4. Conclusion

Ayurveda is a Holistic medical science that is used by mankind for the betterment of a healthy life as well as a preventive aspect of disease. Ayurveda serves a dual purpose according to its principles: firstly, to preserve and promote health in individuals who are already healthy, and secondly, to restore health in those who have fallen ill. This approach is guided by principles of treatment such as Yukti Vyapashraya (rational therapy) and Daivavyapashraya Chikitsa (spiritual or divine therapy), which emphasize both practical and spiritual aspects of healing.

The Garuda Purana, beyond its spiritual and metaphysical teachings, covers a wide array of subjects that include Ayurveda, veterinary medicine, lapidary science (gemstone artistry), grammar, metrics, ethics, smritis (codes of conduct), and astrological concepts. This breadth reflects its role as a comprehensive guide not only to spiritual matters but also to various practical aspects of life and knowledge. Ayurveda, as

a part of this broader framework, integrates these diverse elements into a unified approach to health and well - being, emphasizing balance and harmony within oneself and with the universe.

Hence, an attempt was made in this review to provide comprehensive coverage of various diseases based on the Pancha nidan (five - fold diagnosis) described in the Dhanwantari Samhita of the Garuda Purana. This approach likely draws upon the ancient wisdom and diagnostic principles outlined in these texts to understand and potentially treat diseases holistically. The Pancha nidan methodology typically includes examination of etiology (cause), prodromal symptoms, signs and symptoms, pathogenesis, and prognosis, offering a structured approach to diagnosing and managing illnesses according to Ayurvedic principles. Such reviews help bridge ancient knowledge with contemporary understanding, highlighting the enduring relevance of these ancient texts in medical science and holistic health practices.

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