

**Book Review****“Review of Kashyap Samhita”****Dr Vijay Prabhakar Shingade (Ph.D.Scholar)****Dr Alakananda Kulkarni (Prof. & HOD )****Dr.Archana Wadkar (Asso. Prof.)**

A well-known resource for balaroga chikitsa in Ayurveda is the Kashyapa Samhita. The incomplete corrected and translated Kashyapa Samhita that is now available was created by revising a single manuscript that was brought from Nepal. Although the Kashyapa Samhita has an additional Khila Sthana, its structure is identical to that of the Charaka Samhita. 200 chapters made up the original Kashyap Samhita, however as of late, just 77 chapters are still available. These sections' contents are consistent with those of the Charaka Samhita, but Kaumarabhritya is given more weight. However, we were fortunate enough that the Kashyap Samhita, which had also been lost to time, was rediscovered by Nepal's Rajguru Pt. Hemraj Sharma. He then undertook the pious task of assembling the tadapatra manuscript and had it published for the first time by Choukhamba Sanskrit Sansthan, Varanasi, in 1938.

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The Vriddha Jivaka Tantra is another name for the Kashyap Samhita. It is the sole classical text on Kaumarbhritya that has survived. It is a compilation of Acharya Kashyap's teachings that was put together by Vriddha Jivaka and edited by Vatsya.

The Kashyap samhita was preached by Kashyap. Marichi Kashyap is thought to be his complete name. There have been several other academics in history with the same name as Kashyap. One of them was the toxicology specialist that the Mahabharata mentions (ancient epic of India). Another person with this name was Vriddha Kashyap, who was cited by Acharya Dalhan and recorded in the third chapter of the Sidhhi Sthana of the Kashyap Samhita.

The acharya Kashyap's teachings were collected by Vriddha Jivaka and published as the Kashyap samhita or Vriddha Jivaka tantra. According to legend, the name "Jivaka" was given the prefix "Vriddha," which means "old" or "elder," because the man obtained a great deal of knowledge in a short period of time, proving that even though he was youthful in age, he was ancient in wisdom. Additionally, it is believed that young Jivaka, Richika's son, bathed in the holy Ganga river nearby Haridwar and came out of the water an elderly man. The prefix also serves to set him apart from another Jivaka-named ayurvedic scholar who specialised in shalya, or surgery.

This book was edited by Vatsya, a follower of Lord Shiva, Kashyap, and Yaksha after they acquired it from Anayasa, a yaksha. Vatsya was a descendant of Bhrigu and Vriddha Jivaka and was referred to as a "bhargava" or someone who belonged to Bhrigu's family. Additionally, Vatsya might have derived this name.

The branch of ayurveda known as Kaumarbhritya deals with the care of infants and children, ailments that affect Dhatri (wet nurses or child care providers), the characteristics of milk, and

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the treatment of problems and diseases caused by bal grahas that are associated to milk.

Except for Khila sthana, the Kashyap Samhita is divided into eight sthanas (parts). Khila sthana was added to the book later since it was left off of the initial list of the book's eight divisions (sutra, nidana, vimana, shareer, indriya, chikitsa, siddhi, and kalpa), but was included in later descriptions.

The Khila sthana is thought to have been added by Vatsya, however some academics think it was added by an unidentified author after Vatsya. Since it states that "twenty four sorts of measurements of diet are presented in Rasa Vimana chapter," it is likely that a significant portion of the original book was available at the time this Khil sthana was written. However, the currently accessible Kashyap Samhita does not contain this chapter.

The sole treatise on Kaumarbhritya that is now available is the Kashyap Samhita. It has made the following contributions to this field:

The main focus of Kashyap Samhita is Kaumarbhritya. When listing the eight branches of ayurveda, this is the only classical source to put kaumarbhritya at the top. It contrasts the significance of Lord Agni (fire), one of many gods, with that of Kaumarbhritya, a concept in Ashtanga Ayurveda.

Hasta sweda (hand sudation), pradeha (sudation with an ointment), nadi (pipe sudation), prastara (bed sudation), sankar (bolus sudation), upnaha (poultice sudation), avgaha (bath sudation), and parisheka sweda are the eight types of sweda (sudation) that Acharya Kash (shower sudation). Hasta swedan is only recommended for newborns under four months old.

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Children are divided into three classes by the Kashyap Samhita: ishwar putra (upper class), madhyam putra (middle class), and daridra putra (lower class) (poor class). He supports the opinion that while all diseases affect children similarly, there are differences in children's satmya (tolerance or immunity), financial ability to pay for care, and access to high-quality food and medication.

A separate chapter of the sutra sthana by Acharya Kashyap is devoted to the subject of "karnavedhana," or ear lobe piercing. The currently accessible Samhita is missing this chapter, but the slokas (verses) imply that it had comprehensive instructions on how to pierce ears, where to do it, when to do it, and potential risks. Even more, he forbids less qualified vaidyas (physicians) from performing karnavedhana on the offspring of royal or wealthy households.

Kashyap discussed paediatric drug dosages based on weight or age. According to him, a newborn should get medication in a dose equivalent to the weight of a ripe vidangaphala (fruit of Embelia), with the dose increasing in accordance with the baby's weight but not exceeding that of an amlaka fruit (*Embellica officinalis*).

The Kashyap Samhita also prescribes ghrita (Ghee) doses for children between the ages of one and eight months.

Additionally, the book lists dosages for each formulation and method of administration, including churna (powder), kashaya (decoction), and kalka (paste).

The 10 balgraha and the vitiation of breast milk by balgraha are detailed in the classic. Breast milk under the shakuni's (a sort of balgraha) influence changes from being bitter and pungent to being sweet.

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Different breast milk varieties and their clinical characteristics have been described. When a child drinks sweet milk, his or her faeces and urine are produced in greater amounts or more frequently, whereas newborns who drink astringent milk tend to retain their pee and faeces. One who drinks ghrita-colored milk becomes extremely wealthy whereas drinking oil-colored milk gives one good vigour. Smoke-colored milk makes the newborn renowned, whereas pure milk gives the baby all the good features.

Kashyap has provided a detailed description of stanya, or breast milk, including its formation, ejection, characteristics of pure milk, characteristics of milk, and characteristics resembling nectar. For the purpose of treating vitiation of breast milk, stanyashodhaka medications are described, along with how they should be administered based on the patient's dosha and diet.

Lehan (electuaries) has an own chapter in Kashyap Acharya's book, and in it, he discusses its benefits and drawbacks, as well as swarnaprashan (the administration of gold preparations) and other lehan yoga (lehan formulations). The chapter "Dantjanmika" of the Kashyap Samhita discusses the optimal timing of teething, characteristics of teeth that erupt between the fourth and seventh months, characteristics of ideal teeth and gums, and names and numbers of teeth. Vedanadhyaya, which deals with the clinical characteristics of various diseases in children and is helpful in clinical practice, was elaborated by Acharya Kashyap.

The acharya describes the process of the shishyopnayan sanskara (the induction rite of a disciple) in the "shishyopnayaniya" chapter of the vimana sthana (third section of this book) as well as the ideal characteristics of a shishya (student) and guru (teacher). It is stated that the health of a newborn depends on Dhatri, and Dhatri chikitsa (therapy of wet nurse) has been covered in a separate chapter. Acharya Kashyap is the only person to have described phakka roga

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(malnutrition). According to its core aetiology, it is classified as kshiraja, garbhaja, and vyadhija phakka (due to breast milk, pregnant mother and chronic diseases respectively).

Children's skin condition "arikilak" has been described in the Kashyap Samhita. Kashyap split kumar's, garbha's, and bal's childhood into three different age groups (child). In "Revati Kalpadhyaya," Jataharini is discussed. It addresses the numerous illnesses that cause foetal and neonatal mortality. The significance of Dhupa Kalpa (fumigation) in children has been discussed by Kashyap. He has addressed Panchkarma in children in great detail. Kashyap Samhita describes the infant eye condition known as "Kukunaka." This samhita emphasises the value of nutrition in young children and refers to it as "mahabhaishajya." The optimal type of water to drink at different seasons as detailed by Kashyap.

The Kashyap Samhita describes "charmadal" in infants who are primarily breastfed. The suryadarshan, chandradarshan, nishkraman, phalprashan, and annaprashan sanskaras are all detailed in the samhita. A number of psychological difficulties are also discussed, as evidenced in the description of the toys to be placed in the kumaragaar (nursery). They ought to be fearless and gorgeous. The surroundings should be inviting, and children should never feel threatened. There were noticed in-depth descriptions of concepts such as Desha (location), Nadi (pulse), Dosha (the three humours of the body), Daivavyapashravya Chikitsa (god-related rites), and Rasayogas (mercurial formulations) that are unique and not found in any other published Ayurvedic classics.

The care of children, as well as the treatment of their illnesses, is a major focus of Kashyap Samhita. Additionally, it elaborates on child psychology, desirable physical and mental traits, lehan, and numerous childhood sanskaras (sacraments). Thus, it is without a doubt the

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Kaumarbhritya passage that has the most weight. If we had access to the text in its whole original form, our understanding of Kaumarbhritya would have gone far further than it does today.