

A Review Contribution of Kashyap Samhita In Pediatric Speciality

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ABSTRACT:

Ayurveda is not only the medical science but it is complete science of life including aspect of health; hence many of its aspects are widely seen even in non-medical religious texts of Hindu culture. It is an essence which emerged out with God Dhanwantri after churning of sea by Devas and daityas. Kashyap Samhita, the only available source book on Kaumarbhritya, is presented in the form of compilations of teachings of Acharya Kashyap by his disciple Vriddha Jivaka. With the lapse of time, the book was lost then resurrected by Vatsya, who procured it from Anayasa. This article reviews the history of this ancient text and various aspects . The article also summarizes the contribution of Kashyap Samhita in field of kaumarbhritya, one of the eight branches of ayurveda, which deals with care and diseases of children.

Keywords : Acharya Kashyap, Vatsya, Kashyap Samhita, Vriddha Jivaka, shishyopnayaniya

I. INTRODUCTION :

Dridhabala in the 4th century revised the Charaka Samhita. The texts of Sushruta Samhita were revised and supplemented by Nagarjuna in the 6th century. There developed eight branches/divisions of Ayurveda: 1. Kaya-chikitsa (Internal Medicine) 2. Shalaky Tantra (surgery and treatment of head and neck, Ophthalmology and ear, nose, throat) 3. Shalya Tantra (Surgery) 4. Agada Tantra (Toxicology) 5. Bhuta Vidya (Psychiatry) 6. Kaumara bhritya (Pediatrics) 7. Rasayana (science of rejuvenation or anti-ageing) 8. Vajikarana (the science of fertility and aphrodisiac). Kashyap Samhita is the only surviving classical text on Kaumarbhritya, one of the eight branches of ayurveda. [1]

Kashyap: He was the preacher of Kashyap samhita. His full name is believed to be Marichi Kashyap. Several other scholars have been in history with the same name as Kashyap. One of them was the expert of toxicology, who is mentioned in Mahabharat (ancient epic of India).

Another scholar with this name was Vriddha Kashyap, who has been mentioned in third chapter of sidhhi sthana of Kashyap samhita and cited by acharya Dalhan. [1]

Kashyapa Samhita: The presently available Kashyapa Samhita is a text on the name of Vriddha Tantra, Vidyotini, a Hindi commentary on Kasyapa Samhita by Sri Satyapal Bhishgacharya published in 1953 by Chaukhambha Sanskrit Series, Varanasi, India. The period of the Samhita is stated to be around 6th century B.C. This was preached by Kashyapa (Marichi) and his disciple Vriddha Jivaka (son of Richika) wrote the same. Its redactor was Acharya Vatsya (said to belong to 7th century AD) who received the text from a Yaksha named Anayasa.

The Samhita is said to have contained eight (8) sthana and one hundred and twenty (120) chapters as follows:6

1. Sutra sthana (30 chapters)
2. Nidana sthana (8 chapters)
3. Vimana sthana (8 chapters)
4. Sharira sthana (8 chapters)
5. Indriya sthana (12 chapters)
6. Chikitsa sthana (30 chapters)
7. Siddhi sthana (12 chapters)
8. Kalpa sthana (12 chapters) and Khila sthana (80 chapters)

Contributions of Kashyap Samhita in Kaumarbhritya:

1. Kaumarbhritya is the main subject matter of Kashyap samhita. This is the only classical text which places kaumarbhritya on first position while enumerating the eight branches of ayurveda.[8] It compares significance of kaumarbhritya in ashtanga ayurveda to that of lord Agni (fire) amongst various deities.[9]

2. Acharya Kashyap has described eight types of sweda (sudation) namely, 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

(shower sudation). Hasta swedan is indicated exclusively for infants upto four months.[2]

3. Kashyap samhita has classified children according to financial condition of their parents as ishwar putra (upper class), madhyam putra (middle class) and daridra putra (poor class). He holds the view that though all diseases afflict children equally but their satmya (tolerance or immunity), fee paying capacity, affordability to good quality diet and medicine varies.[3]

4. Acharya Kashyap has devoted a separate chapter of sutra sthana on the topic 'karnavedhana' or ear lobe piercing. This chapter is incomplete in presently available Samhita but the slokas (verses) suggest that the chapter contained detailed information regarding when, how, where to pierce and the complications of ear lobe piercing. He has even prohibited less experienced vaidya (physician) to perform karnavedhana of children of royal or affluent families.[4] This suggests that this art was greatly developed and performing it required considerable expertise.

5. Kashyap described drug doses of children with respect to their age or weight. He says that a newborn should be given medicine in a dose equal to weight of a vidangaphala (fruit of Embelia ripes), the dose should be increased according to the weight of baby but should not be greater than the weight of an amlaka fruit (Embellica officinalis).[5]

6. Kashyap samhita also gives dose of ghrita (Ghee) according to age from birth to eight months. The treatise also describes dose according to formulation and modes of administration namely, churna (powder), kashaya (decoction) and kalka (paste).[6]

7. The classic has described ten balgraha and vitiation of breast milk by balgraha. Under influence of shakuni (a type of balgraha), breast milk gets bitter and pungent, becomes sweet and bitter under influence of putana and has features of all three doshas when inflicted by skanda and shashti graha. [7] International journal of ayurvedic & herbal medicine 4(5) Sep-Oct 2014(1569-1578) 1573

8. Clinical features of child consuming different types of breast milk have been described. The child has increased quantity or frequency of faeces and urine when he consumes sweet milk whereas retention of urine and faeces is seen in babies consuming astringent milk. Oil colored milk imparts good strength and one who consumes ghrita colored milk becomes very rich. Smoke colored milk makes the baby famous and pure milk imparts all positive qualities in baby.[8]

9. Kashyap has described in detail stanya or breast milk including its formation, [9] ejection,[10] qualities of pure milk,[11] properties of milk [12] and its nectar like qualities.[9]

10. Stanyashodhaka medicines (for treatment of breast milk vitiation) are described and also their administration according to dosha and congenial and non congenial diet during the treatment is dealt with.[13]

11. Medicines to increase breast milk production have been enumerated.[14]

12. Kashyap acharya has devoted a separate chapter for Lehan (electuaries) in which he has dealt with indications and contraindications of lehan, swarnaprashan (administration of gold preparations) and various lehan yoga (lehan formulations).[15]

13. Kashyap samhita has a chapter named 'Dantjanmika' which throws light on proper timing of teething, qualities of teeth erupted in fourth to seventh months, qualities of ideal teeth and gums, names and number of teeth.[16]

14. Acharya Kashyap has expounded 'vedanadhyaya' which deals with clinical features of various diseases in children and is useful in clinical practice. [17]

15. In the 'shishyopnayaniya' chapter of vimana sthana (third section of this treatise), acharya has described the procedure of shishyopnayan sanskara (induction ceremony of desciple) and ideal qualities of a shishya (student) and guru (teacher).[18]

16. Dhatri chikitsa (treatment of wet nurse) has been dealt with in a separate chapter and it is said that the wellbeing of a baby is dependent on Dhatri. [19]

17. Phakka roga (malnutrition) has been exclusively described by acharya Kashyap. It is divided according to basic etiology as kshiraja, garbhaja and vyadhija phakka (due to breast milk, pregnant mother and chronic diseases respectively). [20]

18. Kashyap samhita has described 'arikilak', a skin disease of children.[21]

19. Kashyap has divided childhood in garbha (fetus), bal (infant) and kumar (child).[22] International journal of ayurvedic & herbal medicine 4(5) Sep-Oct 2014(1569-1578) 1574

20. Jataharini is described in 'Revati kalpadhyaya'. It deals with the various diseases which lead to mortality of fetus and neonates.[23]

21. Kashyap has described importance of Dhupa kalpa (fumigation) in children.[24]

22. He has elaborately dealt with Panchkarma in children.[25]

23. `Kukunaka`, an eye disease in infants has been described by Kashyap samhita. [26]
24. This samhita stresses upon the importance of diet in children and terms it as `mahabhaishajya`. [27]
25. Kashyap has described ideal type of water to be taken in various seasons. [28]
26. Kashyap samhita has described `charmatal` in children dependant primarily on breast milk. [29]
27. The samhita has described suryadarshan, chandradarshan, nishkraman, phalprashan and annaprashan sanskara. [30,31,32,33]
28. Several issues of psychology are also described as can be seen in description of toys to be placed in kumaraagar (nursery). They should be beautiful but not fearful. The environment should be pleasant and child should never be frightened. [34]

II. CONCLUSION:

On the basis of above study it is concluded that Kashyapa samhita is the only revered text of Kaumarbhritya which illustrated child's nutrition, growth and development, various ceremonies, lehana, dhupana, jataharinis, disorder related to vitiated breast milk and other pediatric disorders with their management. But as the major part of the text is extinct other important pediatric disorders, congenital anomalies, developmental disabilities etc are missing. Therefore, an effort should be done in future to complete the extinct part so that we enrich our knowledge in the field of Kaumarbhritya. Kashyap samhita has dealt mainly with the care of children, their diseases and treatment. It also elaborates child nutrition, development, psychology, ideal physical and mental characteristics, lehan and various childhood sanskaras). It is thus undoubtedly the most authoritative text of Kaumarbhritya.

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