

CONTRIBUTION OF KASYAPA SAMHITA IN SHALAKYA TANTRA

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ABSTRACT

Kaumarbhritya is the main subject of *Kashyapa samhita*. This is the only classical text which places *kaumarbhritya* on first position while enumerating the eight branches of *ayurveda*. presented in the form of compilations of teachings of Acharya *Kashyapa* by his disciple Vriddha Jivaka. It is also known as *Vridha Jeevaka Tantra*, a treatise on *Ayurveda* attributed to the sage *Kashyapa*. The text is often named as one of the earliest treatises on Indian medicine, alongside works like the *Sushruta Samhita*, *Charak Samhita*, *Bhela Samhita* and *Harita Samhita*. With the lapse of time, the important texts were either missing or incompletely available which was then resurrected by Vatsya, who procured it from an *Yaksha* named *Anayasa*. This article reviews various aspects related to *shalakya tantra* like *karnavedhana*, *Dantjanmika*, *vedanadhyaya*, *Kukunaka*, management of diseases of *shalakya tantra* by *panchakarma*. An attempt has been made to

highlight the contribution on knowledge of *shalakya tantra* available in *Kashyapa Samhita* which deals with care of the infants, children, their diseases and management.

KEYWORDS: *Kashyapa Samhita*, *shalakya tantra*, *karnavedhana*, *Dantjanmika*, *vedanadhyaya*, *Kukunaka*.

INTRODUCTION

The knowledge of Ayurveda that we study these days is dependent majorly on the *Samhitas*, like *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* and etc. and they were written for the purpose of knowledge transfer from one generation to another, for the easy practice of Indian Traditional medicine and also for the preservation of this gem of medicinal knowledge. Another magnificent drop in the ocean of *Ayurveda Samhita* is *Kashyapa*

Samhita. *Kashyapa Samhita* is the only treatise that highlights *Kaumara Bhritya* or the Pediatric branch of *Ayurveda*. *Acharya Kashyapa* dictated this knowledge and *Vridhdha Jivaka*, his disciple wrote it which was also known as *Vridhdha Jivaka Tantra* and got popular as *Kashyapa Samhita*. *Kashyapa Samhita* is in the “*shruti*” (knowledge transferred orally from one generation to another) form of treatise and a result of *Guru-Shishya Prampara* (a form of knowledge transfer from guru or teacher to his students or disciples).

Acharya Kashyapa 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 suggests that this art was greatly developed and performing it required considerable expertise.

Kashyapa 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.

Acharya Kashyapa has expounded ‘*vedanadhyaya*’ which deals with clinical features of various diseases in children and is useful in clinical practice.

Kashyapa has described importance of *Dhupa kalpa* (fumigation) in children.

He has elaborately dealt with *Panchkarma* in children and *Kukunaka* an eye disease in infants has been described by *Kashyapa samhita*.

Period of Dentition^[1]

- *Kashyapa* said, here indeed thirtytwo teeth are in human beings. eight erupt once and so rest are *Dviya* (erupting twice).
- After birth in what-so-ever month the teeth appear, fall and reappear in the same year.
- Middle upper (row) are two named *Rājadanta* (central incisors), they are sacred, so in the breakage of these considered as *Apavitra*.
- Both the sides are *Vasta* (lateral incisors), lateral to these, two are *Damstrā* (canine), rest grow in original (roots) and are called *Hānavya*, similarly (these are) on lower jaw.

Causes of early and late eruption of teeth according to sex

- The appearance of teeth in girls is early causes less trouble due to *Sushiratva* and *Mrudu swabhava* of gums.
- Boys this takes much time and causes so many troubles due to *Ghanatwa* and *Sthira swabhava* of gums.
- It is noted that manifestation, eruption, development, falling, reappearance, cessation, stability, decaying, looseness, falling, firmness and weakness of teeth depend upon *Jaathi* and *Matru & Pithru Swabhava*.

Inauspicious teeth

- In human beings, 4th month onwards teeth are inseminated.
- *Virala danta*, *Heena danta*, *Adhika danta*, *karala danta*, *vivarna danta*, *sputitha danta* considered as *Amangalya*.
- For its pacification offering of butter and fruits and oblation to *maruti* should be done. Others say that dish for oblation (*sthalipaka*) be offered to *prajapati* without offering it to lord *Agni*.

Types of teeth - eruption

Teeth-eruption is said to be of four types i.e. *Sā mudga*, *Samvṛta*, *Vivṛta* and *Danta-sampat*.

Sā mudga, decrease (in number) due to falling perpetually

Samvṛta are inauspicious and dirty

Vivṛta are worn-out, invariably affected with salivation, being uncovered get easily discoloured and are easily afflicted with diseases.

Period of teeth eruption and their effects

- Teeth inseminated in 4th month -*Durbala*, *Amaya bahulascha*
- In 5th month-*Syandanascha*, *Praharshana* (morbid sensitivity) & *Amaya bahulascha*.
- In 6th month-*Pratipascha*(inverted), *Mala grahanascha*, *Vivarnascha*, *Ghuna dantascha* (susceptible for dental carries).
- In 7th month-*Dwi puta* (two pockets), *Sputinacha*, *Suksha*, *Vishama unnatascha*.
- In 8th month *Savarnagunasampanna*, *Purnata*, *Samatha*, *Ghanatha*, *Shuklata*, *Snigdata*, *Slakshanatha*, *Nirmalatha*, *Niramayatha*, *Danta bandanam samatha*, *Rakthatha*, *Snigdhatha*, *Bruhath Ghana sthira*

- Teeth which are less or more in number, white or black with undivided gum are considered as *Aprasastha*.

Measure to increase ear lobe^[2]

Juice of *Rohini*, root of *Svayangupta*, both *Haridra*, fruit of *Bruhati* be cooked with half the amount of *Ghrta*, during cooking *Apamarga* be added. After preparation (of ghrta) the lobe of ear should be anointed and rubbed daily (with ghrta). Lobe of ear gets enlarged quickly, becomes corpulent and even. Bee wax, exudate of *Sarja*, *Yava*, *Vatsaka* and *Eranda* be burnt in a sealed pot and after smearing the earlobe with that ash, it should be rubbed, with this lobe of ear get enlarged soon, become corpulent and even.

Protection of eyes during *Swedana*^[3]

The child should be given *Swedana* after covering the eyes with leaves of *Kumuda*, *Utpala* and *Padma* or soft cloth.

Features of *Shira shoola*^[4]

- *Brusham shirah spandayati* (child rolls the head too much)
- *Nimiliyati chakshushi* (closes the eyes)
- *Avakujati* (moans)
- *Aratimaan* (becomes dull)
- *Aswapnascha* (insomniac)

Features of Ear ache

- *Karna spruschati hastabhyam* - child touches ears with the hands
- *Shiro bramayate brusham* - rolls head too much
- *Arati* - dullness
- *Arochaka* - anorexia
- *Aswapnaih* - insomnia

Features in diseases of Mouth

- *Lala sravana atyartam* - excessive salivation
- *Sthana dwesha* - aversion to breast milk
- *Arati* - dullness
- *Vyadha* - pain
- *Peetam udgarati kshiram* - ejects the ingested milk

- *Nasa swasi*-nasal breathing

Features of pain in the Throat and Ardita

- *Peeta udgarathi sthnyam*-ejects the ingested milk
- *Vistamba sleshma sevanam*-suffers from constipation on taking slesma
- *Jwara*-fever
- *Aruchi* -anorexia
- *Glani* -languor

Features of Adhijihvika

- *Lala srava* -excess salivation
- *Aruchi* - anorexia
- *Glani* -langour
- *Kapale swayathur vyatha* -swelling and pain in cheeks

Features of Galagraha

- *Jwara* - fever
- *Aruchi* - anorexia
- *Mukha srava* - salivation

Features of Kanthasotha

- *Kandu* - itching
- *Swayathu* - inflammation in throat
- *Jwara* - fever
- *Aruchi* - anorexia
- *Shiro ruja* - headache

Features of diseases of eyes

- *Drusti vyakulatha* - difficulty in looking
- *Thoda* - pricking pain
- *Shotha* -inflammation
- *Shula* - pain
- *Ashru* - excessive lacrimation
- *Raktatha* - redness

- *Suptasya chopalipyante chakshushi* - eyes get smeared during sleep

General clinical features of *pratisyaya*^[5]

1. Nose becomes just as if obstructed, *Avyaktacha ganda*-smell become indistinct
2. *Vatat pratibandha*-tightness due to *vata*
3. *Kaphat vaishadya*-non clarity due to *kapha*
4. *Raktat parikleda*-excess moisture due to blood
5. Foul smell due to *pitta*

Prognosis

Pratisyaya having predominance of *vāta* and *kapha* is often due to all the three *dosas*. Decrease in strength, digestive power and complexion and (if) neglected kills (the person).

Treatment of *pratisyaya*

1. First in *pratisyaya* - *Upavasa* is beneficial or else the *sukhoshna deepaniya ambu* made with *pañcamūla* should be given.
2. According to one's own capacity... *yavagu* made with red *sāli* rice mixed with three *lavanās* or else (gruel of) barley should be give to drink considering strength or weakness of the *dosas*.
3. In *chronic Pratisyaya* drinking *Ghrta* after dinner is beneficial. If not cured even by this, then old *Ghrta*, *Shatpala*, *Pañcagavya*, *Kalyanaka ghrta* should be given.
 - Always ushna *Yava* etc. cereals mixed with salt and good quantity of *sneha* is given.
 - *Pippali*, *marica* decoction should be given for drinking.
 - For relief from disease, *marica* should always be kept in mouth.
 - *Sunthi* mixed with rock-salt and hot water cures it.
4. *Pippali* in gradually increasing and decreasing order or jaggery with *Abhaya* gets relief from disease.
5. Use of leaf of *Patola*, *Triphalā* relieves *pratisyaya*.
6. Wet-nurse should apply all that to a very young child without apprehension.

Causes and effect of inadequate or over use of emetics and purgatives^[6]

1. If remnant *Kapha* is not expelled after Emesis, it leads to *Pratisyaya*, *Shiroroga*, *Abhisyanda*, *Karna shula*, *Karna paaka*, *Danta Pupputa*, *Danta Mula Shotha*, *Kanta Gala Graha*.

2. The dosas aggravated due to collection of milk in the breast, reach the child through breast milk causes *Mukha Paka*.
3. Inadequate or over use of emetics and purgatives leads to *Pratisyaya*, *Shiro Graha*, *Taalu and kanta shosha* and *Mukha vairasya*.
4. Atiyoga leads to *Srotro Bramsha*, *Shosha* in *Mukhanga* and *Kesha*.
5. After proper *Snehana* and *Swedana* in *Mrudu Kosta*, If treated with large quantity of drugs leads to *Taalu shosha*, *Badhirya*, *Timira*.

Complications of *nasya* during various conditions^[7]

1. If *Nasya* is given after drinking water, leads to *Nasa srava*, *Shiro roga*, *Shiro gourava*, *Kapha praseka*.
2. *Nasya* in *Pakva Pratisyaya* leads to *Ghranopa ghata*, *Puti Naasa*, *Nasa Arshas*.
3. In *Pratisyaya* -Hot diet made with *Rakta shaali*, *Mudga*, *Manda*, *Saindhava* is given, *Swedana*, *Langhana*, *Kavala*, *Dhupana* and *Dhuma pana* is explained.
4. If *Teekshna nasya* given person shivering with cold produces *Shanka Hanu Sthamba*-in that case *Kumara Taila*, *Yastimadhuka Taila*, *Punarnava Taila* are beneficial.

Successful management of diseases of *shalakya tantra* by *panchakarma*^[8]

1. The Diseases which are curable by *Vamana* are *Mukha vairasya*, *Kapha praseka*, *Gala graha*, *Gala shundika*, *Gala ganda*, *Gandamala*, *Rohinika*.
2. Contraindications for *Vamana* are *Karna roga*, *Shirah kampa*, *Ardhava bhedaka*, *Arditha*, *Suryavartha*, *Akshi roga*.
3. Contraindication of *Virechana* are *Taalu shosha*, *Arditha*, *Hanu graha*.
4. Indication for *Nasya* -*Pratisyaya*, *Mukha shosha*, *Gala graha*, *Rohinika*, *Mukha arbuda*, *Adhimantha*, *Nasa Arshas*, *Upagihvika*, *Gala ganda*, *Ganda mala*, *Gala sundika*, *Abhisyanda*.
5. *Snehana nasya* is indicated in *Danta chala*, *Hanu stamba*, *Manya stamba*, *Shiro graha*, *Bhadirya*, *Karna Shula*, *Ardhava bhedaka*, *Surya vartha*, *Swara bheda*, *vaak graha*, *ostha spurana*, *Timira*, *Mukha Nasika dourgandya*, *Akala Khalitya & Palitya*.
6. Diseases of upper body parts due to vata should be treated by *Snehana nasya*.

Properties of *lashuna*^[9]

1. *Lashuna* is *chakshu prasadanam*, *mukha sougandya jananam*, *Keshya*.
2. Eating *Lashuna* *Danta*, *Nakha*, *Kesha* never decline.
3. *Lashuna* is told as *Kantya madhuryameva*.

4. *Lashuna* is indicated in *Timira*.

Principles of treatment of eye-diseases of children^[10]

1. In the children suffering from eye-diseases after relief from Redness, Swelling, Pain and Lacrimation by use of *Ascyotana* for six days, slight disappearance of these redness, but being troubled with remaining symptoms, *samshamana* should be done at appropriate time.
2. In *Drusti vyakulata*, *Vartma shopa*, *Shiro roga*, *Srava*, *Samshamana* should be done, alongwith the breast-fed child, the wet-nurse should also follow *Pathya*.
3. Eye-diseases from birth to four, five or six months both eyes should be filled with *Caksusya*, *puspaka*, *mata*, *rocana*, *rasanjana* and fruits of *kataka* after rubbing those with woman's milk.
4. After rubbing a piece of gold with breast-milk, honey, and *nabhika* (the central portion of conch-shell) in a bronze pot then filling both eyes with this cures all the diseases of eyes.
5. Out of these beneficial recipes said by sages, mainly preparations made of *Nabhi* and *Anjana* are explained by *Kasyapa*
6. Copper, bronze and *marica* rubbed with any sour substance then mixed with *caksusya* pacify all eye-diseases.
7. *Caksusya*, *rocana*, breast-milk and *puspaka* all these should be collected and mixed. This recipe is said to be pacifier of all eye-diseases.
8. *Caksusya* alone with breast milk is said to be beneficial.
9. In air-free space during after-noon, after becoming clean, should use *puspaka*, or else should sleep in the night after filling the eyes with its dry powder.
10. Use of *puspaka* either with *Rasanjana* or honey or breast-milk cures all the diseases of eyes.
11. For cure of all the diseases of eye, these very three recipes of *rocana* with breast-milk, honey and *rasanjana* are said to be beneficial and the fourth recipe is with water.
12. *Rocana* suppresses *pitta*, *Pakshma vardini*(increases eye-lashes)
13. *Puspaka* brings *Drustiprasadana*.
14. *Rasāñjana* pacifies all the three *dosas*, *chaksusya* and *Pakshma janana*
15. *kataka* is *chaksusya* and brings *Drusti prasadana*.
16. The oil or *ghrita* should be cooked, with *jivaka*, *rabhaka*, *draksha* *Madhuka*, *pippali*, *bala*, *prapaundarika*, *brhau*, *manjistha*, *tvak*. *punarnava* *sarkara*, *amsumati*, *meda*, *vidariga*, *nilotpala*, *śwadamstra*, rock-salt, *rasna* and *nidigdhika* all these in equal

quantity, with four times milk to all these together and kept properly when prepared. After its proper preparation, it should be used as nasal instillation. By use it as nasal instillation, very chronic diseases of eyes are alleviated.

- It eradicates *timira*, *patala*, *kāca*, *pilla*, *andhya*, excess lacrimation, redness, inflammation and pain.
- It also cures *Khalitya*, *Palitya*, *shiro roga*, *ardita*, *Danta chala*, *Hanu vyadhi*, *putitvam*, *prajagara*, *pralapa*, *mukhata*, *badhira*, *hanu damsā*, *smṛiti lopa*, *indriyani prasidanti*, *smṛiti meda balam*.

Sacred precepts of Dietetics^[11]

1. Features of *Ati bubukshitasya* - *Swara and Drusti haani*
2. Features of *Pipasitasya*
 - *Taalu*, *ostha*, *Jihva*, *Gala Shosha*
 - *Srotra* and *Akshi Dourbalya*
 - *Vaakya haani* and *Jihva Vivruddhi*
3. Person of *Pitta* constitution should always drink water in appropriate quantity after eating, otherwise it leads to *Jihwa*, *Ostha*, *Taalu*, *Gala* and *Ojus* gets burnt and leads to *Akshi & Shiro ruja*.
4. Excess use of cold diet and drinks leads to *Shiro*, *Netra* and *Gala graha*.
5. In *Drustihata* due excess intake of *Madya* use of cold water.
6. Person unfit for *Mamsa Rasa* - *Gala & Vaktra Roga*
7. Contraindication for use of *Manda* are *Upajihvika*.
8. *Ikshu rasa* is *Chakshu Prasada*. Used in disorders of *Karna*, *Shiras*, *Akshi*.
9. Contra indications of *Ikshu Rasa* are *Gala roga*, *Swaropagatha*, *Peenasa*.

Properties of drugs used in different periods of diet^[12]

Medicines used in *Adho bhakta* pacifies immediately in diseases of *Kanta* and *Shiras*.

Indications about specific *yusa*^[13]

1. *Yusa* medicated with *Dadhi manda* is used in diseases of *Shira*, *Karna*, *Akshi*, *Ardhavabhedaka*.
2. Soup prepared with flowers of *Sana*, *Salmali*, *Dhataki*, *Padma*, *Saugandhika*, *Kovidara* and *Karbudara*. This soup of flowers cooked with *Dadima* without oil and Sour substances is beneficial in *Akshi*.

3. In stiffness of chin and eyes- Appetising *pañcamūla*, fruits of *madhura* group of drugs, all grains as mentioned earlier *Dhānyaka*, *marica*, *kākolī*, *kṣīrakākolī*, *kāśmarī*, *parūsaka*, *badara*, *kulattha*, *rāsnā*, *eranda*, *punarnavā*, two *pala gokṣura*, young *sigru* and *palāśa* should be cooked with one *drona* of water till 1/4th remains; (this should be again cooked) with one *prastha* each of curd, *kāñjī*, vinegar, oil and *grhita* and hundred young raddish without leaves.

Effect of congeniality of various *rasas*^[14]

1. The one who is *Satmya* to *Amla rasa* will get *Danta*, *Akshi*, *Kesha Dourbalya*.
2. The congeniality of *Lavana rasa* causes *Timira*, *Palitya*
3. The congeniality of *Tikta rasa* causes *Drustihani*
4. The one who is *Taila satmya* endowed with good faculty of sight (*chakshuman*) and *Drida Indriyas*

Treatment of stomatitis of a pregnant woman^[15]

If *mukha paka* develops to a pregnant woman, she should do *kavala* of *Daruharidra kashaya*, then *kavala* with *snehana dravya*, followed by *kavala* with *sharkarodaka*, then with *lodhra kashaya* followed by *pratisarana* with *lodhra* and then orally *Ananta*, *Samanga*, *Ghrsi*, *Mocarasa* mixed with honey.

Bad prognostic features indicating death of born child^[16]

Whose eyes are protuberant like *musta*, ears and feet are cold and hair is *Jatila* (matted), her fetus is troubled (*garba vipadyathe*)

Kukunaka^[17]

• Etiopathogenesis

1. If the mother of the child consume *Madhura Rasa*, *Matsya mamsa*, *Paya*, *Shaaka*, *Navaneetha*, *Dadhi*, *Sura*, *Asava*, paste of *tila*, *Amla kanji* & all *Abhisyanda Ahara*
2. *Diva swapna* after having food leads to aggravated *dosas* get settled in Breast, so Breast milk is vitiated.

• Pathogenesis

1. When the infant sucks the breast milk afflicted with vitiated *dosas* and due to consumption of *lavana* and *Amla rasas* by mother & son

2. The abnormalities caused by her diet, enter the child dependent totally upon milk and then by action of convulsing, being of *ushna satva*, disease of eye due to *kapha & Rakta* develops.

- **Clinical features**

1. *Asram sravathe*
2. *Na cha kseevathi*
3. *Durmana*
4. *Nasika parimrdhnati*-repeatedly strikes the nose
5. *Karna vancha*-desires to touch the ear
6. *Athi Dukhitah*
7. Rubs *Lalata, Akshi kutha & Nasa*
8. *Netra kandu*-severe itching
9. He excessively scratches the eyes with hands
10. *Prakasam na sahathe* - does not tolerate light
11. *Varthma swayathu*-eye lid swelling

Treatment

1. Later, after opening and cleaning the eye-lids of the child, then remove blood, the physician should give irrigation to eyes.
2. After preparing decoction of *eranda, rohisā, tvakksiri* and *varuna*, the eyes of the child should be irrigated with this decoction.
3. The leaves of *phaniljhaka* and *surasa* should be squeezed, juice collected, *jati, prasanna, manda* and *madhuyasti* should be mixed, this mixture with cold water use as *ascyotana*
4. Leaves of *bhekarāja* and leaves' of *bilva* levigated with supernatant of fresh wine is known best for eye-drops.
5. The anointment of decoction or paste of *kola* mixed with *yastimadhu* over face in diseases of eye should be done.
6. The paste of *bhekaraji, nili, surasa*, yellow *sarsapa* and *haridra*, all these in equal quantity should be made, anointment of this should be done in diseases of eyes.
7. Sprinkling of eyes with *prapaundarika, lodhra, haridra, sarkara*, and honey mixed with hot water is excellent. It should be used in the night.

8. The leaves of *aṭarusaka*, *madhuka*, rock-salt, leaves of *pundarika* and *nilotpala* mixed with luke-warm water become beneficial for sprinkling, effective in *abhisyanda* due to *kapha*.
9. In decoction of *amṛta*, powdered *kustha* and jaggery be mixed, irrigation of this mixed with water should be given to those suffering from diseases of eyes.
10. *Pippali* and *sringabera*, in equal quantity should be pasted with supernatant of wine and collyrium-wick should be prepared for *pillika*.
11. Leaves/stem bark of *kapittha*, *bilva* and essence of *khadira* should be ground with goat's milk in the pot of used for collecting goat's milk. It is good for eye-drops.
12. The physician should put eye-drops made with leaves of *kapittha*, *ataji* and *surasa* levigated with goat's milk.
13. *Madhuka* and *haridra* grown in mountain, equal quantity should be levigated with goat's milk and be used as eye-drops.
14. Collyrium-wick should be made with supernatant of *ghṛta*, supernatant of wine, *aindri* and *candana* levigated with water.
15. In diseases of eyes, an unguent for face should be prepared with *padmaka*, *utpala*, *madhuka* and *sarkara* levigated with goat's milk.
16. Anointment of face with *sringabera*, *manjistha*, *karpasa* and *kulaka* levigated with water is excellent.
17. Equal quantity of *triphala*, *anjana* and *rasanjana* along with honey. *Rasakriyā* should be done immediately.
18. *Pippali*, *sringabera*, *marica*, *anjana*, *triphala*, *sankhanabhi*, rock-salt and powder of copper, all these in equal quantity should be levigated and tablets made, then after drying these in the shade, should be used in so many diseases. In *timira* (cataract) with water and in *kothaka* (blepharitis).
19. The gum of *naktamala*, medicated with supernatant of *ghṛta* pasted with breast-milk becomes beneficial in *timira* (cataract) and itching. and *marica* with sugar and *trikatu*.
20. *Pippali*, *triphala*, *vaca*, *katukarohini*, all these six in equal quantity, tablet should be made, then after levigating with *ghṛta* and goat's milk should be applied in *Kothaka*, *timira*. In *raji* (red streaks of eye) should be used with *madhuka* mixed with rock-salt, it cures all types of *kothaka*, *marma* and *abhisyanda* and mixed with water eradicates itching.
21. The decoction of leaves of *dvipi* and *satru* should be collected. Irrigation by this luke-warm decoction in diseases of eye should be done.

22. *Sarala*, *madhuka* and *devadaru* should be levigated; the face should be anointed with this paste in pain (of eyes).
23. *Rasanjana* and *tarkyasila* mixed with honey should be used as eye-drops, eradicates diseases of eyes.
24. *Haridra* and *sankhanabhi* should be levigated with water, then mixed with appropriate quantity of milk and used as eye-drops becomes beneficial.
25. *Haridra* growing over mountains should be levigated over slab of copper with sprinkling of lake-water, when cooled, it should be strained and mixed with breast-milk and used as eye-drops, this eradicated the diseases of eyes.
26. By anointing one part *ghrta* mixed with two parts of honey, the child becomes free from diseases of eyes immediately.
27. *Haritaki*, *amalaki*, *haridra* grown over hills and *madhuka*, all in equal quantity should be levigated with water. This eye-drops is beneficial for aged and children.
28. After rubbing *ela*, fresh root of *kataka*, *vastuka* and *yava*, made into paste apply on forehead. By this all the diseases of eyes and head get pacified.
29. The pregnant woman holding *bala*, and *trivrtta* in her fist of left hand, should compress these forcibly, This juice mixed with honey should be anointed over her throat.
30. *Pippali*, *srigabera*, *haratala*, *manahsila*, *rasanjana* of *tarksyasila*, buds of *sumana* all in equal part and seventh part jaggery pasted with honey is named as *kalyanika* and is beneficial in all the diseases.
31. *Marica* and *sringabera* should be taken in equal quantity, after grinding these with sour curd, it should be anointed over plates of copper. After leaving these anointed for seven nights, this should be ground with curd and making thin wicks should be applied as collyrium.
32. *Lodhra* with *yastimadhu* lavigated and fried in *ghita* then tied in cloth and cleansed by dipping in hot decoction of *guduci*, eradicates all the diseases of eyes.

DISCUSSION

Kashyapa samhita the exclusive textbook on *Kaumarabhritya* is misconcieved generally to be dealing only with paediatric medicines. But it actually is a textbook that has given importance to all the branches of the science of course.

Following are the unique contributions by *Acharya kashyapa* in the field of *shalakya tantra*

1. *kashyapa samhita* is the only text book which dedicates a separate chapter to explain in details of *Danta*, *Dantodbheda janya vyadhis*, *kashyapa samhita* considers teeth as index of good health.
2. In *kashyapa samhita sutra sthana*, *karna vedhana* has been described and *antar dhooma* is mentioned in the context of *karna pali vardhana*, it ends as *chuda karma adhyaya sampath*.
3. *Kashyapa* explains *Annaprashana* in 10th month, which coincides with the period of primary dentition.
4. *Vedana adhyaya* is the special and only contribution of *kashyapa*, explained to diagnose the disease of the baby who is not able to express the sufferings.
5. Assessment of behaviour and personality of the child has been explained by *kashyapa*.
6. *Kashyapa* is the first person, who explains the role of socio-economical status in the treatment.
7. Therapeutic efficacies of *lasuna* have been highlighted in *Lasuna kalpa*.
8. Treatment principles of eye disorders in children has been dealt with in a special chapter and six drugs have been specially mentioned in *shadkalpa*.
9. *Panchabhoutika taila* have been mentioned in the context of health of all *indriyas*, *smriti*, *budhi* and *sarira*.
10. *Khila sthana* is found only in *kasyapa samhita*.
11. Special chapter has been dedicated for *kukunaka* and the causes like *dushta stanya paana*, *lavana amla rasa sevana* has been attributed to it.

CONCLUSION

Kashyapa Samhita stands as a foundational text in *Ayurveda*, uniquely focused on *Kaumarabhritya* or pediatric care, a field often overlooked in classical *Ayurvedic* literature. Through its detailed chapters on topics like *Karnavedhana* (ear piercing), *Dantjanmika* (teething), and management of various pediatric ailments, *Kashyapa Samhita* offers a comprehensive guide to nurturing and treating infants and children.

The text not only emphasizes the physical care of children but also delves into their psychological and emotional well-being, reflecting a holistic approach that considers the child's development in its entirety. From the timing of teething to the intricate management of

childhood diseases through *Panchakarma* therapies, *Kashyapa Samhita* provides invaluable insights that continue to resonate in contemporary pediatric care.

As we navigate modern challenges in child health, revisiting *Kashyapa Samhita* serves as a reminder of the deep-rooted wisdom in ancient Indian medicine, offering timeless principles that can still inform and enrich pediatric practices today.

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