



Review Article

CONTRIBUTION OF KASHYAPA SAMHITA OR VRDDHA JIVAKIYA TANTRA IN PANCHAKARMA

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ABSTRACT

Ayurveda is one of the most renowned traditional systems of medicine that has survived and flourished from ages till date. There are many avenues still to be explored by the researchers, practitioners and experts in the field who carry the responsibility of keeping the traditional systems of medicine alive and contributing to their growth in the future. *Panchakarma* is a fivefold treatment modality in Ayurveda used for detoxification of the body in preventive, curative as well as rejuvenative aspect. It includes *Vamana* (emesis), *Virechana* (purgation), *Nirooha vasti* (decoction enema), *Nasya* (instillation of medicine through nostrils), and *Anuvasana vasti* (oil enema). *Kashyapa Samhita* is a renowned book in Ayurveda especially in the field of *Kaumarabhritya*. It elaborates *Panchakarma* procedures along with its indications, contraindications and doses for children. It contains many points explained in *Brihat trayi* along with some unique contributions in the field of *Panchakarma*. The present article reviews the original text and critically analyses the contribution of *Kashyapa Samhita* in the field of *Panchakarma*.

INTRODUCTION

Kashyapa Samhitha or *Vridhdhajivakiya tantra* is a compendium based on the precepts of *Kashyapa* composed by *Vrdhdhajivaka* and further redacted by *Vatsya*. This is the most revered source book available on *Kaumarbhritya*, one of the eight specialties of Ayurveda and is presented in the form of compilations. With the lapse of time, the book was lost in oblivion and then resurrected by *Vatsya*, (said to belong to 7th century AD) who procured it from a *Yaksha* named *Anayasa*. The *Kashyapa Samhita* available today is actually one fourth or even less than what it would have been in its original form. The period of the *Samhita* is stated to be around 6th century BC. It contains 8 *Sthanas* and 120 chapters. It includes *Sutra sthana* (30 chapters) *Nidanasthana* (8 chapters) *Vimanasthana* (8 chapters) *Sharirasthana* (8 chapters) *Indriyasthana* (12 chapters) *Chikitsasthana* (30 chapters) *Siddhisthana* (12 chapters) and *Kalpasthan* (12 chapters).

Khilasthan containing 80 chapters was added later. Among the 120 chapters, *Kashyapa* has allocated some chapters exclusively for *Panchakarma*. Many new concepts, *Yogas* and differences in *Matra* are explained.

Contributions of Kashyapa Samhitha in Panchakarma

Panchakarma is explained in detail in *Siddhisthana* and some chapters of *Sutrasthan*. Specific *Panchakarma* for diseases are mentioned in chapters of *Chikitsasthana* and *Khilasthan*.

Snehana

According to *Kashyapa Samhitha* while enlisting *Sneha dravyas* along with other *Oudbida dravyas* *acharya* has included mango as a source.

Acharya has mentioned *Swaravarnakara* (improves voice and complexion) and *Bhagnachyutha sandhana* (heals fracture and dislocation) property for *Tailam* whereas other *Acharyas* mentioned these properties for *Gritha* and *Vasa* respectively.^[1] After explaining the properties of *Sneha dravyas* *acharya* appends the importance of *Snigdha virechana* that, *Virechana* with *Erandataila* and *Sankhini taila* imparts *Rasayana* effect.^[2] While explaining *Snehapana* *Acharya* has mentioned the properties of *Ushnajala* and also the preparation of the same with drugs for specific *Doshas*^[3]. The water should be boiled with drugs capable of suppressing respective *Doshas* till one

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fourth remains and then taken orally or as mouthful, it dissolves the *Sneha dravya*. Though Charaka, Susruta and both Vagbhata Acharyas have given almost similar indications for *Taila*. *Acharya Kashyapa* has contraindicated the use of *Taila* in acute *Kushta*^[4]. *Acharya Kashyapa* has contraindicated *Snehana* for the persons suffering from *Prameha*, *Kushta*, diseases of *Kapha* and *Shosha*.^[5] *Acharya* has additionally mentioned *Shabdadwesham* and *Mukhashosham* in the context of *Snehaajeerna lakshana*^[6]. To such persons, who is contraindicated for *Snehana* the medicated *Sneha* with the drugs capable of suppressing respective *Doshas* but not producing other complications should be given along with *Triphala*, *Vyoṣa*, *Lavana* etc.^[7]

Table 1: Symptoms of Indigestion of Different *Sneha dravyas*^[8]

<i>Sneha dravya</i>	<i>Lakshana</i>
<i>Tailam</i>	<i>Vidaha</i>
<i>Gritham</i>	<i>Murcha</i>
<i>Vasa</i>	<i>Hrullasa</i>
<i>Majja</i>	<i>Gourava</i>

Swedana

Kashyapa Samhitha is one of the important books on *Kaumarabritya*, *Acharya* has explained 8 types of *Swedana* which can be used for the children from birth onwards considering the season, state of disease and strength of body. They are *Hasta sweda*, *Pradeha sweda*, *Nadi sweda*, *Prastara sweda*, *Sankara sweda*, *Upanaha sweda*, *Avagaha sweda* and *Pariseka sweda*. Some of these are explained in detail. Among these *Hasta sweda* and *Pradeha sweda* are mentioned only by *Acharya Kashyapa*.^[9]

Table 2: Classification of *Swedana*

Type of <i>Sweda</i>	Indication and Method of Administration <i>Swedana</i>
<i>Hasta-sweda</i>	Indication - from birth to four months. Administration- by sitting in a wind-protected place and heating the hand gradually with the smokeless fire and <i>Swedana</i> is done. ^[10]
<i>Pradeha Sweda</i>	Indication - <i>Galakarna</i> (area between neck and ear), head, lateral part of neck (sternocleidomastoid), ear, chin and chest region and swelling of active congestion due to inflammation (<i>Abhisyanada</i>). Administration- With the lukewarm paste of stem-bark and leaves of <i>Eranda</i> , <i>Vrsa</i> and <i>Sigru</i> mixed with urine, <i>Bukkakinva</i> (drug or seed used to produce fermentation) and salt, <i>Pradeha sweda</i> should be given. Once it gets cold, it is removed and another lukewarm paste is applied repeatedly upto the attainment of <i>Samyak swinna lakshana</i> . The anointment made with other drugs capable of suppressing <i>Vata</i> and <i>Kapha</i> or dung of cow, donkey, horse, sheep and goat is also beneficial just like anointment of <i>Sigru</i> . ^[11]
<i>Prastara-sweda</i>	After spreading the hot chaff, <i>Payasa</i> (rice cooked in milk and sweetened) or <i>Kṛsara</i> (rice cooked with pulse) inside the cloth; the unctuous child should be made to sleep comfortably over it and be covered with already oleated and heated leaves of <i>Pancangula</i> , <i>Urubuka</i> or <i>Arka</i> . These should be changed repeatedly. It is known as <i>Prastara-sweda</i> . <i>Acharya Charaka</i> , <i>Susrutha</i> and <i>Vagbhata</i> have mentioned <i>Prastara-sweda</i> for any individual, while <i>Kashyapa</i> has described it only for children ^[12] .

According to the age of the child *Swedana* is indicated and after gradual disappearance of delicacy and appearance of toughness, it can be gradually increased.^[13]

Sukha Swedana: A special type of *Swedana* where powdered camphor, piece of sugar-candy with sour fruit or *Mṛdvika* with sugar is held in mouth. Holding camphor etc. articles in the mouth initiate continuous salivation, which may prevent dryness of mouth during *Swedana*^[14].

Precautions while Doing *Swedana*: The child should be given *Swedana* after covering the eyes with leaves of *Kumuda*, *Utpala* and *Padma* or soft cloth. During *Swedana*, the cardiac region of child should be constantly touched with chain of *Mukta* (pearls), *Candrakanta* (moon-stone), hand dipped in cold water or pot filled with cold water.^[15]

Complication of *Swedana* in Pregnancy: In early pregnancy *Swedana* may cause the excessively aggravated *Pitta* to expel the fetus immediately, that is why it is contraindicated. The *Swedana* given after stabilization of fetus causes discolouration of fetus^[16]. Based on the country, period, age, doses, heaviness and lightness of all the diseases, excess or inadequate *Swedana* kills the child like a poison.

Vamana**Table 3: Procedure for Administration of Vamana^[17]**

Poorvakarma	Specially mentioned the use of <i>Dantakasta</i> (brush made of wood) for cleansing of teeth prior to <i>Vamana</i> along with the other preparatory methods.
Pradhanakarma	<i>Kashaya</i> made of leaves of <i>Katphala</i> , <i>Nichula</i> , <i>Sirisadi</i> and paste of <i>Grahaghni</i> , <i>Krtavedana</i> , <i>Vacha</i> , <i>Saindhava</i> , <i>Pippali</i> , <i>Vastaka</i> , <i>Trapusa</i> and <i>Madana</i> is mentioned for <i>Aakantapana</i> or else <i>Arishta</i> should be given according to <i>Bala</i> .
Paschat karma	Ahara: <i>Apamarga</i> , <i>Pippali</i> , <i>Sirisadi</i> along with <i>Tandula</i> is advised for <i>Leena kapha karshana</i> . If thirsty <i>Srngaverambu</i> should be taken. Vihara: <i>Mandadi</i> , <i>Divajagarana</i> , <i>Usnodakaupachara</i>

A person with *Lakshanas* of *Atibrmhana*, *Atiroukshya*, *Atikarshya* or *Atimamsamedas*, an *Oushada* which is *Atighana*, *Atidrava*, *Atiusna*, *Atiseeta* or *Alpamatra* in property and faulty regimens like *Seetavata*, *Seetagrauha*, *Seetambara* and *Divaswapna* are mentioned as the cause of *Mithya* and *Atiyoga* of *Vamana* and *Virechana* by *Acharya Kashyapa*.^[18]

Table 4: Vamana in Children^[19]

Dose	<i>Vamana dravya</i> along with <i>Sarkara</i> is mentioned as 1 <i>Pala</i> , 1.5 <i>Pala</i> , 2 <i>Pala</i> , 3 <i>Pala</i> .
Procedure	After the administration of <i>Vamana oushada</i> physician or expert wet-nurse having nail-cut finger, holding the child should irritate the throat with inner aspect of nail i.e., palmar aspect of tip of finger. It is mentioned that others say in absence of irritation with finger, inhalation of <i>Sarpa (Nagakersara)</i> or <i>Gautami (Gorocana)</i> can be done. Intake of 2 to 3 <i>Apamarga</i> seeds along with <i>Madhu</i> and <i>Sarkara</i> is told for <i>Atibaala</i> by <i>Vaideha Janaka</i> . <i>Vamana</i> administered in too young child may create complications like <i>Kustha</i> , <i>Hrillasa</i> , <i>Jwara</i> , <i>Aruchi</i> , <i>Nidra</i> and <i>Tandra</i> and <i>Chakshuroga</i> .
Age	<i>Vamana</i> should be administered in children above 6 years.
Treatment for complication	Child should be given <i>Oushada</i> in dose equivalent to <i>Vidanga phala</i> , <i>Badaraashti</i> , <i>Badara phala</i> or <i>Amla phala</i> as per requirement. The ratio of <i>Vamana</i> and <i>Virechana oushada</i> in a yoga should be <i>Chatura</i> or <i>Ashtamansha</i> (1/4 or 1/8)

Samyak Samshodhita Lakshana^[20]: A person who gets perspiration over the *Sira*, *Lalata*, *Hridaya*, *Greeva*, *Vrshana*, *Aksha* and *Sankha pradesha* after the intake of *Manda* (gruel water) should be known as *Samyak samshodhita*. It can also be analyzed by *Suddha udgara* and *Suddha vata karmas* (defecation, urination, passing flatus etc.) and *Nirupadrava pusti*. When the administered *Vamana dravya* is expelled as *Niramaa*, *Agandhama*, *Yavathapeeta* (similar to as it is administered) *Apicchila* and *Vikalusham* (without dirtiness) it is to be known as proper *Vamana*.^[21]

Virechana

Dose and Procedure of Administration of Virechana^[22]: 1 *Karsa* or 1/2 *Pala* dose of available drugs amongst *Danti*, *Syama*, *Kampillaka*, *Nilika*, *Saptala*, *Vaca*, and *Visanika* should be decocted with 1 *Prastha* or 2 *Prastha* water till 1/4th remains with cow's urine, not excessively thin, hot or cold. Considering the time, strength, age and status of disease, it should be given to the child for drinking, daily with help of *Aduka* (specific vessel) or else for licking with butter or thick supernatant part of milk.

Table 5: Virechana Assessments in Children

Suddhi	Vega	Quantity (Prastha)
<i>Jaghanyam</i>	2	1
<i>Madhyama</i>	3	2
<i>Pravara</i>	4	3

Atiyoga and management^[23]: More than the above values is said to be *Virechana atiyoga*. If *Soola* occurs after *Virechana hasta sweda* should be done in *Bala* less than 6 years of age, for those more than 6 years *Patasweda* (*Sweda* with warm cloth) is used.

Shodhana drugs^[24]: *Vaca*, *Kosataki*, *Nimba*, *Pippali*, fruits of *Kutaja*, both *Ksaras* along with urine of cow, *Madana*, *Panchalavana*, *Triphala*, *Aragvadha*, *Danti*, *Nilini*, *Saptala*, *Trivrt* etc. and all other similar drugs.

Table 6: Virechana Assessments in Adults [25]

<i>Pravarashudhi</i>	30 Vega
<i>Madhyamasuddhi</i>	15 Vega
<i>Avarasuddhi</i>	10 vega

The best dose of *Virechana kashaya* is two *Anjalis*, medium is one and half and minimum is one *Anjali*. [26]

Trivrtastaka Churna: *Pathya, Trijata, Vyosa, Vidanga, Amalaka, and Ghana* are taken in equal quantity along with six times *Sarkara* and eight times *Trivrt*. This *Yoga* cures *Jwara, Srama, Swasa, Kasa, Pandu, Ksaya, Krimi, Visha, Arsas* and *Mutrakrichra*. [27]

Vasti

Acharya propounded that the administration of *Vasti* in proper time is like *Amruth* to *Bala*. [28] According to *Acharya, Adhasthana* (one who can crawl on ground) and *Anna bhokta* child is fit for *Vasti*. [29]

Table 7: Vasti Doshas

Vasti Dosham	Number	Name of Doshas
<i>Vasti netradosham</i>	7	<i>Atideergham, Atisthulam, Jarjaram, Sphutitam, Tanu and Kutilam</i> . [30]
<i>Vasti Putakadosham</i>	9	<i>Atihraswam, Kharam, Sthulam, Tanu, Deergham, Chirasthitham, Chidri, Mahanupahata</i> [31]
<i>Prajnaparadhaja dosha of vasti</i>	10	<i>Aprapta, Atineeta, Vinyastam, Atipeeditam, Srutam, Vilagnam, Shidhila, Ruddhavata, Chira and Achira</i> . It further causes <i>Bhagandhara</i> . [32]

While explaining *Nirooha vasti* in children, it is said that the quantity of *Vasti* should be increased gradually from lower to higher quantity. [33] *Shareera* having undergone *Samyak niruha* is correlated to properly cleansed *Vastra* (clothes) or *Darpana* (mirror). [34]

Vasti is like *Amrith* to women prone to *Garbha sramsas* (abortion), *Nadrudasootha* (one who delivered a weak child), *Sukumarya, Nitya maidhuna*, those emaciated due to *Atisanga* etc. [35] While explaining the treatment for the upward passage of *Vasti* due to *Atiyoga sheethajala parisheka, Vitrasanam*, fanning with fan dipped in cold water etc are explained [36]. Properly pasted *Kustha* with *Kumuda* and cow's bile along with water, *Abhaya* mixed with cow's urine or *Saindhava* and *Saptala* etc. mixed with *Trivrt* should be given for drinking in *Ayoga of Vasti*. [37] For a pregnant woman in fifth month *Nirooha vasti* with *Amla dravyas, Saindhava* and *Anuvasana vasti* medicated with *Madhura dravyas* is beneficial. [38]

Pancamula asthapana vasti with *Ushnatailam* medicated with *Kashaya of Virechana* drugs mixed with *Lavana* is mentioned here. *Sali annam* with *Jangala mamsarasam* mixed with water, *Snana* etc are said to be the *Pariharavishayas* followed after *Vasti*. [39]

Table 8: Order of Mixing of Niruha vasti dravya and its Relevance [43]

❖ <i>Madhu</i> , being <i>Mangalya</i> (auspicious), is poured first.
❖ <i>Lavana</i> by its <i>Teekshnatha</i> disintegrates the <i>Paichilya, Bahulatva</i> and <i>Kashyathva</i> present in <i>Madhu</i> and thus a compound is formed and hence it is poured after <i>Madhu</i>
❖ <i>Taila</i> poured after that brings uniformity to the mixture
❖ <i>Kalka</i> gets mingles quickly
❖ <i>Kashaya</i> brings homogeneity to the mixture
❖ <i>Mutra</i> brings <i>Padutwam</i> (sharpness) and <i>Viryavridhhi</i> (Increases potency)

Properly mixed *Vasti dravya*, discharges *Vayu* and *Kapha* from *Sookshma srotas* and eradicates *Pitta* quickly.

Indication of Karma, Kala and Yogavasti ^[44,45]

Karma vasti: Those with *Gambhiraanugata mala* (aggravation of accumulated waste-products in deeper tissues), *Vatabhuyista* (predominance of *Vata*), *Sampanna* and *Sahisnushu* (good tolerance).

Kala vasti: *Kala vasti* being half in number compared to *Karma vasti* is used in persons having *Madhyama bala*, *Pitta vata* association and *Madhyama dosha kopa*.

Yoga vasti: The *Yoga vasti* being less in number of *Sneha vasti* and owing to its *Laghu* nature is used when *Vayu* does not have good strength, *Vata kapha* association and *Avara dosha kopa*.

Number of Nirooha and Anuvasana vasti in Karma, Kala and Yoga vasti ^[46]

$$24A + 6N = 30$$

In *Karma Vasti* there are twenty four *Anuvasana* and six *Nirooha vasti*

Table 9: Order of Karma vasti

1-A	2-A	3-A	4-A	5-A	6-N	7-A	8-A	9-A	10-N
11-A	12-A	13-A	14-N	15-A	16-A	17-A	18-N	19-A	20-A
21-A	22-N	23-A	24-A	25-A	26-N	27-A	28-A	29-A	30-A

$$12A + 3N = 15$$

In *Kala vasti* there are twelve *Anusavana* and three *Nirooha vasti*

Table 10: Order of Kala vasti

1-A	2-A	3-A	4-N	5-A	6-A	7-A	8-N
9-A	10-A	11-A	12-A	13-A	14-A	15-A	

$$5A + 3N = 8$$

In *Yoga vasti* there are three *Nirooha* and five *Anuvasana vasti*

Table 11: Order of Yoga vasti

1-A	2-N	3-A	4-N	5-A	6-N	7-A	8-A
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Table 12: Vasti for different Doshas ^[47]

The physician should not increase too much *Madhura*, *Amla*, *Lavana* and *Usna* substances in diseases of *Vata*; the *Sneha dravyas* should be maintained in equality; methodical reduction in *Rooksha* and *Seeta virya* drugs should be done.

In diseases of *Pitta* predominance physician should increase *Madhura*, *Tikta Kashaya rasa dravyas* and decrease *Teekshna Usna guna dravyas*.

In predominance of *Kapha*, increase of *Teekshna*, *Usna* and *Rooksha* substances should be done. In contrary conditions, the substances of *Viparitha guna* should be increased; in combination of *Doshas* the drugs of combined properties should be mixed together.

Method of Preparation of Phala Taila, its uses and Indication ^[48]

Pancamula one adhaka, *Madanaphala 1 ½ adhaka*, *Yava*, *kola* and *Kulattha*, each separately three *Kudavas* should be decocted with eight times of water till 1/4th remains. In this, after adding one *Adhaka* supernatant water of curd, one *Prastha* oil should be cooked with powdered *Kustha*, *Satapushpa*, *Vaca*, *Madhuka*, seeds of *Kutaja*, seeds of *Madana*, *Yavani*, *Pippali*, *Harenu*, *Devadaru*, *Bilva*, *Devapushpa*, *Rasna*, *Mustaka*, *Suksmaela* and *priyangu* each separately one *Aksa*, when properly prepared then after adding finely powdered salt, it should be Stored in clean pot. It is mentioned that *Phala taila* is best for the persons who have received inadequate *Nirooha vasti* or in complications of *Vasti*. It is famous for relief or cure of *Udavarta*, in the same way it is beneficial to those suffering from abdominal diseases, *Gulma*, abdominal parasites, in aggravation of *Vayu* in back, hips, thighs and calf muscle. Those some of the disorders said to be curable by use of *Nirooha vasti*, the same should be cured by this *Vasti*. *Vasti* using *phala taila* cures all these and also various *Mutraghatas*.

Table 13: Method of Preparation of Erandabasti and its Uses ^[38]

Kashaya - Root of *Erandia*, *Triphala*, *Bala*, *Rasna*, *Punarnava*, *Guduci*, *Aragvadha*, *Daru*, *Madanaphala*, root of *Turangagandha*, *Laghupancamula*, one *Pala* quantity of (each of) all these should be decocted with one *Drona* water.

Kalkam- *Satahva*, *Madhuka*, *Musta*, *Priyangu*, *Hapusa*, *Vaca*, *Rasanjana* procured from *Tarksyasaila pippali* and fruits of *Kutaja* (each) in the quantity of one *Karsa* should be added and when still lukewarm

be churned with churning along with oil, honey, *Saindhava*, urine (cow's urine) and *Mamsa rasa*, and the *Niruha vasti* be made properly

Guna of Eranda Vasti: *Lekhana, Dipana* and *Balya* in *Guna*. It cures abnormalities of *Grahani, Arshas, Parshwa shoolam*, back and sacral region and pain having developed over flanks, thighs and chest, it pacifies *Vata avrutha kapha*.

Dose of Anuvasana Vasti in Children

Table 14: Dose of Matra vasti^{50]}

Kaniyasi matra	Madhyama matra	Uttama matra	Stanya apanayana (children having given up breastfeeding)
1 Prakuncha	1 ½ Prakuncha	2 Prakuncha	½ Pala

Table 15: Dose of Sneha vasti^{50]}

Age	3 years	4-5 years	6-11 years	12-15 years	16-Madhyama vayas
Dose	3 Karsha	1 Pala	1 Prasrta (Aturahasta pramana)	2 Prasrta	4 Prasrta

Indications of Different doses of Anuvasana vasti is Described by Acharya Kashyapa^{50]}

Pravaramatra of *Snehadravya* as *Anuvasana vasti* should be given to those, indulged in *Ativyavaya, Ativyayama, Bahu pana, Yana, Adhwa*, those who are having stable life, congeniality for *Snehadravya*, who is having high intensity of *Agnibala*, who have aggravation of *Vata* especially in the *Adha kaya* and those who have *Vata* constitution. Whoever person have *Madhyama dosha kopa* for them *Madhyama matra* should be given. According to *Vaya, Vyadhibala* and *Shareerabala* those who are other than these, having *Heena dosha kopa, Heena matra oushada* is prescribed. In this way the *Karma* etc. three *Vastis* are described. No other author has described the dose of *Anuvasana vasti* as maximum, medium and minimum^[40].

Taila used for Anuvasana Vasti: *Acharya* mentions either *Aama* (uncooked) or *Pakwa* (cooked) *Taila* can be used for *Sneha vasti* whereas other *Acharyas* specifically contraindicated uncooked *Taila* for the same as it produces discharges per rectum.^[55]

Saisuka sneha for Children: *Triphala, Aswagandha, Bhutika, Dasamula, Punarnava, Bala, Gokshura, Usira* should be pounded and cooked with one *Drona* water till 1/8th remains, with this decoction, two *Prastha* oil and *Ghrta* and four times to the total quantity, milk should be cooked adding the paste of *Saindhava, Madhuka, Draksa, Satapuspa, Mahasaha*, seeds of *Atmagupta*, and *Ervaruka, Vidanga, Kuncika, Vaca, Vrsaka, Sirivsraka*, all life prolonging group of drugs and also *Kharabusa*. This is named as *Saisuka sneha* and is praised for its use as *Vasti*. By the person doing virtuous deeds it is said that this eliminates all the diseases of children.^[51]

Nasyam

According to *Acharya Kashyapa*, *Nasyam* is of two types *Brimhanam* and *Karshanam*. *Brimhana nasyam* is indicated in *Vata rukpraya* and is done using *Madhura oushada siddha sneha* whereas *Karshana nasyam* is indicated in *Kaphadikyam* and *Katu rasa Pradhana rooksha sneha* is used. *Acharya* has elucidated method of giving *Nasya* to the children; contraindications and complications of application of *Nasya*.^[52]

While explaining the contraindications of *Nasya* all other authors have given almost identical list of conditions, however no other authors have contraindicated it during menstruation. *Susruta* and *Vagbhatas* have contraindicated it for children as well as aged and to puerperal woman. The drugs stated to be used for *Nasya* are *Katutaila*, treated with drugs like *Vrscika, Pippali, Ikshvaku, Ksavaka, Pravara, seeds of Sigru, Sirisa, Apamarga, Naktamala and Lasuna; Mayuraka, Saindhava, Sauvarcala, Varanga, Tvak, Jyotismati, Viswabhesa* etc and urine and mixing with honey and *Mrdvika*. The medicines are then taken in an *Aduka* (pot) and heated slightly before the procedure. For the expulsion of *Sesha kapha, Sweda* and gentle massage over cardiac region is recommended. *Acharya* has also mentioned *Dhmapana nasya* in which the dried powders of above drugs tied in cloth is used for snuffing and when it is mixed with honey it will become *Avapida* type of *Nasya*. This eradicates the *Kapha* sticking to oral cavity and nose.

Method of Nasya to Children^[53]: *Nasya* for children is specially mentioned by *Acharya Kashyapa*. *Katutaila* or *Ghrta* mixed with *Saindhavam* is to be used. Till the disease is visible, two-two or three-three drops should be instilled in nostrils and the nostrils should be closed with finger for a short while; with this the *Slesma* gets digested and the child is not troubled by *Sleshma*.

Table 16: Varjyakara Bhavas [54]

Varjyakarabhavam	Diseases
Ajeernam	Vyadhivardhanam, Karshanam
Maidhunam	Anapatyatha, Pandutwam
Yanam	Vatakopam
Divaswapnam	Agnisada, Kapahavrudhi, Jwaram, Aruchi
Uchairbhashyam	Manyasthambham, Shirashulam, Parshwagraham, Hanusamgraham, Kandodhwasam, Sramam, Glanijwaram
Atichamkramana	Kati, Vankshana, Pada, Ooru, Janu, Vasti, Anilamaya, Sharkkara, Ashmari, Ghalli
Atisthana	Adhara Kaya Suptata, Tantra, Jadya, Vibramam, Vatashonitham, Hrillasam
Asatmyadravyopyogam	Vaivarnyam, Aruchi, Glani, Kandru, Pandu, Jwara, Bramam, Kamala, Koshta, Visarpam, Pama

Treatment for the Diseases caused by Varjyakara bhava: Kashyapa is not explaining the treatment in detail, but only prescribes *Brimhana* therapy for *Krishha* and *Karshana* therapy for *Brimhitha*.

CONCLUSION

Panchakarma being the integral part of Ayurveda, detoxifies the body and there by strengthens the immune system. As *Kashyapa Samhitha* deals specially about *Kaumarabrithya*, *Acharya* explains *Panchakarma* from the perspective of children. In *Sweda adhyaya* *Acharya* explains classification of *Sweda*, indication and method of *Swedana*. Considering the *Alpa bala* of children *Acharya* has explained *Mridu swedas* like *Hasta sweda*. He also describes separately the methods of administration of all *Shodana kriyas* including *Nasya*, *Vamana*, etc and specific assessment criteria for *Shudhi* in children, which has not been given by any other author. *Acharya* explains in detail about the special preparations for *Shodhana* in children. Thus the classical concepts and methods of administrations of *Panchakarma* procedures to children can be precisely comprehended from *Kashyapa Samhitha*.

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