

**KASHYAP SIDDHI STHANA; INCOMPLETE BUT WONDEROUS FOR  
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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 at time of Samudramanthan. Kashyap Samhita, the only available classical 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 wonderful Siddhi sthana of this ancient text.

**KEYWORDS:** Acharya Kashyap, Vatsya, Kashyap Samhita, Vriddha Jivaka, Siddhi Sthana.

**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 i.e Ashtang Ayurveda. Kashyap Samhita is the only surviving classical text on Kaumarbhritya.<sup>[1]</sup>

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 Bhisgacharya published in 1953 by Chaukhambha Sanskrit Series, Varanasi, India.<sup>[2]</sup> 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 Samhitais said to be comprised of eight (8) sthanas having one hundred and twenty (120) chapters as follows.

1. Sutra sthana (30 Adhyay)    2. Nidana sthana (8 Adh.)    3. Vimana sthana (8 Adh.)
4. Sharira sthana (8 Adh.)    5. Indriya sthana (12 Adh.)    6. Chikitsa sthana (30 Adh.)
7. Siddhi sthana (12 Adh.)    8. Kalpa sthana (12 Adh.)    9. Khila sthana (80 Adh.)

### Contributions of Siddhi Sthana in Kashyap Samhita

In Siddhi Sthana, Likewise Charaksamhita, Kashyap Samhita is also having total of 12 Adhyayas, Although description of only 8 is present that also incomplete or khandit.

The term siddhi is to get success or to achieve success. The term siddhi sthana refers to the section to achieve successful disease management. For the sake of Lokhita Acharya Kashyap in this siddhi sthana enlightened on the successful management of the diseases via panchkarma achieving samyak lakshanas and along with the treatment of its complications (vyapat's), if any.

Adhyay1. *Rajaputriya siddhirnaam Adhyay*<sup>[3]</sup> (Available Incomplete) this sthana acharya kashyap was so much sure about the role of panchkarma chikitsa in child. He told about BASTI as AMRUT for the child age group in very first chapter of sthana. He told about what Basti bring back to Vaidya (dhan & yash), Shishu (aayu), Pita (santan prapti) if it is followed in proper manner while if not followed or done properly we may lose all said as benefits. Age for basti, Basti netra, Basti kaal, Yogya Ayogya Samyak – Asamyak lakshan, use of Basti in Females and those having frequent Abortions is also described in this chapter Adhyay 2 *Trilakshana siddhirnaamAdhyay*<sup>[4]</sup> (Available Incomplete) States Ayog, Atiyog & Samyak Yog Lakshanas of Panchkarma. Although text is incomplete still references of Ayog, Atiyog and Samyak Lakshanas of vaman, virechan, ShiroVirechan Anuvasan and Niruh Basti are explained. He mentioned about Benefits of Vaman and Virechan also the updravas of virechan atiyog are mentioned. Mentioned “*DURVIRIKT*”<sup>[5]</sup> a term not mentioned anywhere in ayurveda contexts.

Adhyay 3 *VamanVirechaneeya Siddhirnaam Adhyay*<sup>[6]</sup> (Available Incomplete) Acharya explained the purva, pradhan and Pashchat karma of Vaman and Virechan. Drug collection, Mentioned vaman cannot be done before age of 6 years. Mentioned about Vegik<sup>[7]</sup> and Manik shuddhi as *Kaniye, Madhyam and Uttam*. Mentioned use of Dhatri Shodhan and lastly

mentioned use of Hast-swed and Patt-swed.<sup>[8]</sup> Here Acharya even tried to explain several yogas for treatment of Asamyak Vaman and Virechan karma.

Adhyay 4 *Nasta-Karmeeeye Siddhirnaam Adhyay*<sup>[9]</sup> (Available Incomplete) after vamana and virechana acharya explained Nasya karma its types (Shodhan & Puran), Aoushadhi's, Updrav caused because of nasya dravye, aoushadhi for Nasya as per disease. There is reference of *PUSHPADHYAY*<sup>[10]</sup> for females in this chapter which also stands missing in samhita.

Adhyay 5 *Kriya Siddhirnaam Adhyay*<sup>[11]</sup> (Available Incomplete) Acharya was so precise in the conditions must be avoided for kriya siddhi along with the harsh effects of the same. Likewise Acharya Charaka; Kashyapa also mentioned Doshas for Basti-Netra<sup>[12]</sup>, Basti<sup>[13]</sup> & Basti-Daata<sup>[14]</sup> along with the complications caused and their treatment.<sup>[15]</sup>

Adhyay 6 *Basti-Karmeeeye Siddhirnaam Adhyay*<sup>[16]</sup> (Available Incomplete) Acharya mentioned Ayog<sup>[17]</sup>, Atiyog lakshanas<sup>[18]</sup> of Basti along with their treatment. Explained *Bhaya* as a mode of treatment and lastly explained *Phalavarti*<sup>[19]</sup> in this context.

Adhyay 7 *PanchKarmeeeye Siddhirnaam Adhyay*<sup>[20]</sup> (Available Incomplete) in this context acharya explained Yogya and Ayogya for all the Panchkarmas along with the matra of sneha to be added in niruh basti. Also explained indications for santarpan and apatarpan chikitsa.

Adhyay 8 *Mangal Siddhirnaam Adhyay*<sup>[21]</sup> (Available Incomplete) he advised us to follow daan, tapa, hom and be jeetendriye. Mentioned *pakwasneh basti* as nitya anuvasan. Mentioned Aoushadh yogas for Vataj, Pittaj and Kaphaj Vyadhi's Saperately. The technical term *Shishu-Sneha*<sup>[22]</sup> is the last wonder indicated by acharya for sampooran baal rog chikitsa.

And the rest of adhyay of Kashyap Samhita stands missing.

## CONCLUSION

1. On the basis of above study it is concluded that Kasyapa samhita is the only revered text of Kaumarbhritya which illustrated child's nutrition, growth and development, various ceremonies, lehana, dhupana, jataharinis, disorder due to Dhatri and other pediatric disorders with their management.
2. 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.

3. 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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