

CONTRIBUTION OF KASHYAP SAMHITA IN THE FIELD OF KAUMARBHRITYA

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ABSTRACT

Kashyap Samhita is considered main text of *Kaumarbhritya* and for this speciality it is the only source book even today. It is also known as *Vridha Jeevaka Tantra*, a treatise on *Ayurveda* attributed to the sage *Kashyap*. 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 *Harit 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 *Kaumarbhritya* like *Garbh Vigyan*(Embryology), *Navjata Shishu Paricharya*(care of new born), *Vaya Vibhajan*(Age Classification), *Shishu Aahar*(Nutrition), *Samskara* (Childhood sacraments), *Samanya Chikitsa Siddhant*(General Principles of Management), *Samanya Aushadha Matra* (Drug doses), *Shishu Roga Vinishchaya*(Childhood Diagnosis). An attempt has been made to highlight the contribution and knowledge of *Kaumarbhritya* available in *Kashyap Samhita* which deals with care of the infants, children, their diseases and management.

KEYWORDS: *Kashyap Samhita*, *Kaumarbhritya*, *Ayurveda*.

INTRODUCTION

Ayurveda is mentioned as *upanga* of *Atharvaveda* by *Sushruta* and *Vagbhata*; *Charak* says that *Ayurveda*, being *Veda* is knowledge of *Ayu*, is worshiped by erudites of *Vedas* and the physician should express his devotion in *Atharvaveda*. In *Kashyap Samhita* identical descriptions is seen and *Ayurveda* is considered as fifth *Veda*. *Ayurveda* is equated with thumb of palm while other four *Vedas* with four fingers. *Vatsya* is said to have redacted *Kashyap Samhita* after learning *Rigaveda*, *Yajurveda* and *Samveda* properly, this shows that *Atharvaveda* and *Ayurveda* are considered as one.^[1]

Kashyap Samhita deals with child health care in detail including breastfeeding, alternate feeding, nutritional foods, concept of supplementary foods, certain drugs / recipes, specially gold or medicated *ghrita*, elaborate description of sudation, emesis and enema for children, dentition, wet nurse, pediatric disease like *phakka*, *visarpa*, *charamadala* etc and management of common diseases like *jwara*, *atisara* etc taking into consideration the factors like age and strength.

Kaumarbhritya is described as an independent branch in *Ashtanga Ayurveda*. *Acharya Charak* placed *Kaumarbhritya* at 6th position, *Acharya Sushruta* at 5th

position and *Acharya Vagbhata* at 2nd position. The practice of *Kaumarbhritya* starts right from birth of the baby upto he become capable of independent existence. This is the time of maximum development of child. During this time both his physical and mental development is promoted. Thus, *Kaumarbhritya* is considered as the first hand support offered by science of *Ayurveda* to a new born on his arrival to this new world, to guide him towards a healthy living throughout the future and bring out the best possible individual out of him. *Kashyap Samhita* is the only available treatise on *Kaumarbhritya* today. Following are its contribution in this field.

Garbh Vigyaan (Embryology)^[2]

According to *Kashyap Samhita* the intrauterine development in first and second month is explained as *prana(jiva)* certainly divides the *bijadhatu*(zygote) according to number or systems of *asthi*(bones). The *bija* immediately after its entry into the body is enveloped by *rakta*. From *shukra*, *asthi* (bones) are derived, from *asthi* (bones) the *mamsa* and from these two i.e. *asthi* and *mamsa* develops *snayu* (tendons) and all other major and minor body parts alongwith *indriyas* of foetus. From *rakta* heart is formed, from heart the liver, from liver the spleen and from spleen the lungs. All these structures are

attached to each other.

Acharya Kashyap states that the omnipresent *jiva* empowered with the qualities of God, abdicate from the former body and enters into next one. Thus, it is never dissociated from *bija shonita*, *vayu*, *akasha* etc. (*Mahabhuta*), *mana* (mind) and *buddhi* (intellect). The *jiva* due to its omnipresence does not enter randomly in either of the species, but the entry in specific species is guided by the fruits of own deeds of previous life.

In third month, *Kashyap* elaborated that embryo starts quivering, achieves consciousness and can feel the pain that means *indriyas* have subtle revelation and the *mana* (mind) has more revelation.

In fourth month, the foetus stabilizes becomes conspicuous without complications and there is heaviness in the body of pregnant women.

In fifth month, there is more accumulation of flesh and blood of the foetus therefore the pregnant women becomes emaciated.

In sixth month, there is increase in *bala* (strength), *varna* (complexion) and *ojas* (vital power) and the pregnant women has more exhaustion.

In seventh month, the foetus becomes complete in respects of all *dhatu* (muscle, blood, bone etc) gets proper nourishment. All the major body parts are more conspicuous and whole body gets completely associated with *Vata*, *Pitta* and *Kapha*; thus the pregnant women feel extreme tiredness.

In eighth month due to maturity of the foetus the *Ojas* become agile and remains unstable, it moves from mother to foetus and from foetus to the mother through *rasa* carrying channels. Due to this transfer of *Ojas* mother and foetus become happy or dull alternately (happiness when *Ojas* is present and dull when *Ojas* has gone to the other side). If delivery takes place at this period life becomes doubtful (at the time of delivery if *Ojas* is in the mother, the fetus will die, if it is in the foetus, the life of mother may be in danger). Wise physicians do not consider this month appropriate for labour.

From ninth month onwards delivery occurs in due course and foetus remembers all the deeds of previous life as well as sorrow and happiness of intra-uterine life only till it does not get new sustenance.

Navjata Shishu Paricharya (Care of New Born)

Navjata Shishu may be defined as a baby upto 28 days of age therefore *Navjata Shishu Paricharya* includes the care of new born baby till 28 days of age. *Acharya Kashyap* explains very clearly that every delivery is an emergency and during delivery one leg of lady will be on earth and the other on the *Yamalok* (Death). In *Ayurveda*,

Acharyas gave prime importance to *Navjata Shishu Paricharya* (care of new born) which starts from birth to full stability of new born. According to *Acharya Kashyap Navjata Shishu Paricharya* can be considered to include *Prashan* after first day, *Rakshakarma*, *Suryodarshan* and *Chandrodarshan*. Though *Acharya Charak* and *Acharya Vagbhat* has mentioned *Pranpratyagamanam*, *Ulbaparimarjanam*, *mukhavishodhnam*, *Garbodhakvamanam*, *Nabhinaalchednam* etc, there is no mention of these in *Kashyap Samhita* due to missing texts from initial chapters.

- **Prashan**^[3] – The word ‘*prashan*’ is used synonymously with the concept of ‘*Lehan*’. The word *Lehan* itself indicates its consistency i.e. semi solid form. The drugs for *lehan* should always be mixed with *madhu* and *ghrita*. *Kashyapsamhita* emphasizes the importance of *lehana* by stating that happiness and sorrow of children are dependant on *Lehanas*. *Kashyapsamhita* explains therapeutic drug administration and *swarnaprashan* in *Lehadhyaya*, the very first chapter available of *Sutrasthana* in *Kashyap Samhita*. *Swarnaprashan* is the method by which *swarna* (gold) along with herbal drugs is administered to a neonate for gaining positive qualities of life. Keeping the face towards East direction, gold should be rubbed on a clean stone with a little quantity of water, churned with *madhu*, *ghrita* and given to child for licking. Feeding of gold increases intellect, digestive and metabolic power, strength, gives long life, is auspicious, virtuous, aphrodisiac, increases complexion and eliminates the (evil effects of) *grahas*. By feeding gold for one month, the child becomes extremely intelligent and protected from diseases. By using it for 6 months, the child is able to retain for a long time whatever he hears. Some *Lehan Yoga* contain polyherbal ingredient like *Abhaya Ghrita*, *Samvardhan Ghrita* which have preventive purpose. Some *Lehan Yoga* contain single herb as ingredient like *brahmi*, *mandukparni*, *triphala* etc which have *medhya* effect. *Medhyayoga* like *samangadhi* which have benefits of *medha*, *ayu*, *bala vridhi*.

- **Rakshakarama**^[4] – The aims of *rakshoghanakarmas* is to protect children from *grahabaadha*, prevention of mental disorders, prevention of infections in post natal period, curative function and reduction in intensity of manifested disease. In *Kashyap Samhita* there is a detail chapter on fumigation called *Dhupakalpadhyaya*, which is original contribution of *Kashyap Samhita* and various *dhupana yoga* are mentioned with their utmost importance. According to *Kashyap Samhita* origin of *Dhupana* is said to be from fire God *Agni*, who blessed sages children with unique technique of fumigation to get rid of *Rakshasa*, *Bhutas* and *Pishachas*. The wet nurse used these *Dhupana yogas* for newborn, growing and diseased child.

- **Suryodarshan** and **Chandrodarshan**^[5] – In *Kashyap Samhita Khila Sthana* the child is made to see and worship the rising sun and moon. This ritual is performed at first month and indicates completion of neonatal period and onset of infancy.

Vaya Vibhajan (Age Classification)^[6]

In *Ayurveda*, *Acharyas* have divided life span under three categories i.e. childhood, adulthood and oldage. For expressing a particular matter, the most accepted scientific approach is the simple process of classification. Classification can be in different view. In *Ayurvedic* classics, total age of a human being is classified according to its physical dynamics. i.e. (*dhatu pushti, sthiti, naasham*).

According to *Kashyap Samhita* in *Khila Sthana*, *Acharya Kashyap* has divided *Vaya* (Age) in three categories i.e. *Garbha* (intra uterine period), *Bala* (Childhood) and *Kumara* (Adolescence). Again age is classified into *Youvana* (Youth), *Madhyama* (Middle Age) and *Vridhdha* (Old Age). *Acharya Kashyap* has accepted the intra – uterine period as a phase of pediatric age.

- **Garbha**: from intrauterine phase till delivery
- **Bala** (Childhood): upto 1 year after birth (*Ksheerap*)
- **Kumara** (Adolescence): 1 – 16 years
- **Youvana** (Youth): 17 – 34 years (increase in *dhatu, satva, veerya* and prowess)
- **Madhyama** (Middle Age): 35 – 70 years (*sthirta* (stability) of *dhatu*)
- **Vridhdha** (Old Age): Above 70 years upto death (gradual decrease of *dhatu*, person with dull self becomes old till one survives)

Shishu Aahar (Nutrition)

Acharya Kashyapa in *Kashyap Samhita Sutra Sthana Ksheerutpatyadhyaya* without mentioning any physical characters says that the pure milk is that which provides unobstructed, easy and good growth of different body parts. It provides longevity as well as good health to the child and does not cause any pain or trouble to the child and wet nurse. In *Khila Sthana* of *Kashyap Samhita Acharya Kashyap* described *Aahar* as “*Mahabhaishajyam*”. As per his verses no medicine will act as good as food for sustaining the life of living beings. Though one may be taking medicine, one can't exist without food. So food is otherwise called as *mahabhaishajyam*.

The following regime of food have been explained by the *Acharyas*.

Ksheerap

Navneetam, Ksheer, Lehan, Phalprashan, Annaprashan.

Ksheerannad

Ksheer, Anna from *Annaprashan*

Markers of nutrition (Ideal food) according to *Kashyap Samhita Khila Sthana* are:

Tushti (Fulfillment), *Pushti* (Nourishment), *Dhriti* (Pleasure), *Buddhi* (Intellect), *Utsaah* (Enthusiasm), *Paurush* (Well built), *Balam* (Good immune system), *Sausvaryam* (Good voice), *Ojas* (Energetic), *Tejas* (Good looking).^[7]

Acharya Kashyapa explained the following features if a child gets insufficient Nutrition.

- *Utsaah* (Enthusiasm), *Varan* (Complexion), *Svar* (Voice) and vision are reduced.
- *Karshya* (Emaciation), *Shram* (Fatigue), *Vagvikara* (Abnormalities of voice), *Peeda Hridayasya* (Pain in cardiac region), *Janturgalani Mukh* (languor of face) are features of hungry child^[8] (*Ka.Sa. Kalpa. 7/10*).

If a child gets nutrition adequately, these are following features(*Ka.Sa.Kalpa. 7/21-22*)^[9]:

- Lustre, strength, memory, intelligence and longevity are increased.
- Happiness.
- Physical and mental health, Strong status of *Indriya*
- Longevity

Acharya Kashyap explains the principles of nutrition based on the time, type and quality of diet. If the child suffers from some nutritional insufficiency indication of *Mamsarasa* is suggested in *Kalpa Sthan* of *Kashyap Samhita*.

Sanskara (Childhood Sacraments)

After completing the immediate management of born child, after performing protective measures, auspicious oblations and other means of securing prosperity, the important cultural events in an individual's life from birth to death are grouped under the term *Sanskara*. *Sanskara* provide sound mental and physical health. *Sanskara* described in *Ayurvedic* texts are based on the various stages of child growth and developments and provide a rational guideline towards his care during celebrating different ceremonies from very conception to childhood.

In *Kashyap Samhita* following *Sanskara* are mentioned in order to protect and maintain the healthy infantile period of the life, thus forming healthy background for child's future.

- **Chudakaram Sanskara**^[10]: *Acharya Kashyap* has devoted a separate chapter of *Sutra sthana* on the topic *Karanvedhana* in *Chudakarniyeadhyaya* that contained detailed information regarding when, how, where to pierce and complication of ear lobe piercing. He mentioned that the experienced and expert physician should pierce the ear of over joyous child, for achievement of *Trivarga Sidhi* i.e. *Dharam* (religion), *Kaam* (Desires) and *Arth* (Wealth). This *Sanskara* may stimulate the strengthening of immune system in response to injury to the earlobes which initiates the antigen antibody reaction in early period of child.

- **Nishkramana Sanskara:** In 4th month, the child having been given bath, adorned, wearing intact new clothes, possessing *siddharthaka*, *madhu*, *ghrita* and *gorochana*, he alongwith wet nurse should be taken out of middle of house and made to enter temple. Thereafter worshipping the *Agni*(burning fire) with *ghrita* and *akshata* (rice) and then after venerating *brahmana*, god *Vishnu*, *Skanda*, *Matrikas* and other family gods with fragrance, fumigations, flowers, garlands, gifts, eatables and so many methods, thereafter reciting to *brahmanas* and taking their blessings, should re-enter own house, having entered, the physician should recite the hymn for offering prayer.
- **Upaveshana Sanskara:** *Upaveshana* is a ceremony of making the baby sit without support in proposed manner to ensure the activity, growth and development of the baby. According to *Acharya Kashyap* time of *Upaveshana Sanskara* is at the age of 6th month.

Preparation of child

Before the ceremony, on any auspicious day, after worshipping of gods and satisfying the *brahmana* by diets and donations, the physician must recite auspicious words. The site where the baby is to be seated has to be smeared with cowdung. Toys used by the baby are to be placed nearby. The baby should be made to sit for a *muhurta* (48min.) at a time facing eastwards in the middle of the site. After completion of a *muhurta*, the child should be carefully lifted up. The whole procedure has to be repeated everyday.

Precautions

- The duration of sitting should not be too long.
- The child should always be assisted and never left alone.
- This need not be performed while the baby is ill. Complications of prolonged sitting:

Fixing, weakness of hip, hunch back, tiredness, fever, retention of feces urine and flatus develop due to sitting for longer duration.

- **Phalaprashan Sanskara:** *Acharya Kashyapa* is the only *Acharya* who has explained *phalaprashan* (feeding fruits/ fruit juices to baby). Up to 6 months of age, the child is fed exclusively with breast milk. There after, prior to the introduction of solid food, so as to make the gastro intestinal tract accustomed to it, liquid food is given. Among them, fruit juices are considered ideal. Besides, fruits are best sources of vitamin C and fibrous material.

The baby who is accustomed with *madhur rasa* alone will experience difficulty to adjust with *rasa* like *katu*, *tikta*, etc. At this stage, *phalaprashan* helps the baby to adapt with other *rasa* through *madhur*, *amla rasa* of fruits. *Acharya Kashyap* considers dental eruption as the end point of *phalaprashan*.

Initially, central incisors erupt during 6-7th month. Eruption of teeth is indicative of GIT maturity to digest, absorb and assimilate nutrients. The gastro-intestinal functions varies markedly with the maturity of the infant. A proper coordination of oral and pharyngeal muscles is inevitable for the proper swallowing, mechanism of solid food. Otherwise, chances of aspiration are high. The current concept of introduction of solid food at 6th months of age is strictly on the basis of nutritional requirement of the baby.

- **Annaprashan Sanskara:** According to *Acharya Kashyap*, 10th month is the appropriate time for *annaprashan*.

Procedure: *Annaprashan* should be done on an auspicious day in *prajapatya* constellation after fulfilling the following conditions. Worshipping gods and *brahmanas* by cereals with meat and donation, reciting mantras. Smearing the site with cow dung, spreading *darbha*. Decorating with fragrances and garlands and signs of *swastika* in four places. Preparing all the articles for making toys. Next physician gets seated facing east and child facing west. After oblations, the remaining food made soft by mashing, is given to the child (3/5 times) in a quantity equal to that of thumb(*angushta matra*).^[11]

Samanya Chikitsa Siddhant (General Principle of Management)^[12]

According to *Kashyap Samhita Sutrasthan Rogadhyaya* the administration of *shodhana* drugs should be avoided upto possible limit and *samanaushadha* is the best choice. It is better to use drugs of *madhur rasa* which are usually of *mridhu veerya*.

According to the verse mentioned in *Sutrasthan* of *Kashyap Samhita*, for children neither desiccation nor excessive cleansing measures and blood-letting is beneficial. They should be treated only by oral medications, ointments and irrigation with those drugs which are unctuous, cold, sweet, and do not produce burning sensation. In *khila Sthana* of *Kashyap Samhita*, the drug should be administered in divided doses especially in children below twelve years. The solely used medicine destroys the strength and longevity of very delicate children, having dissimilarities in status of life, *dosha*, *dhatu*, *indriya* and *ojas*. As per third chapter of *Sidhi Sthana* of *Kashyap Samhita*, the physician applies proper cleansing measures to both mother and child. The *dosha* aggravated due to accumulation of milk in the breast can cause *mukhpaka* (stomatitis) to the children and *jwar*(fever) to the *dhatri*(wet-nurse). *Shodhana* of *Dhatri* is to be performed and forced milking should be initiated for relief of the *dhatri* and the child should be given drugs. As the causative factor is *stanyadushti*, *stanya shodhan* is to be done.

Samanya Aushadha Matra (Drug Doses)^[13]

Dosage of drugs according to the age and physical condition of an individual was constituted by *Acharya*

Kashyap. He is the only *Acharya* who administered medicine to *Jaatmatra* (Newborn). To the newborn child, the drug should be prescribed in the quantity equal to *Vidanga phal* with *madhu*(honey) and *sarpi(ghrita)* in

unequal quantities. In case of a growing child, it should be increased gradually by the expert. The wise physician should increase it upto the quantity of one *amalaka*.

Dose of *Ghrta* (Ka.Sa.Khi.3/78-81)

<i>Jaatmatra</i>	<i>kolasthi sammitta</i>
Upto 20 nights	<i>Kolardhasammitta</i>
Upto 1 month	<i>Kolsammitta</i>
In second month	It can be little more to <i>kolamatra</i>
At three months	2 <i>kola</i>
At 4 th month	<i>Shushakamalak matra</i>
At 5 th & 6 th month	<i>Aadramalak matra</i>

Dose of *Churna* (Ka.Sa.Khi.3/89-90)

<i>Deepaniya Churna</i>	1 Pinch (<i>Hasht Anguli Parva</i>)
<i>Jeevaniya, Samshamaniya</i>	2 Pinches (Double the quantity)
<i>Vaman and Virechan Churna</i>	½ Pinch (<i>Ardha matra</i>)

Dose of *Kashaya* (Ka.Sa.Khi.3/91-92)

<i>Vatpittakaphharam</i>	(<i>Sharkara + Madhuyukta</i>) <i>Churna - 2 prasrita</i>
<i>Vaamak, Virechak</i>	1 <i>prasrita</i>
<i>Deepaniya</i>	2 <i>prasrita</i>

Dose of *Kalka* (Ka.Sa.Khi.3/93-94)

<i>Deepneeya Kalka</i>	1 <i>Karsha</i>
<i>Jeevaniya, Samshamniya</i>	2 <i>Karsha</i>
<i>Vaamak, Virechak</i>	½ <i>Karsha</i>

Shishu Roga Vinishchaya (Childhood Diagnosis)^[14]

In *Vedanadhyaya* of *Kashyap Samhita* all the clinical features mentioned under the heading are short cases with spot diagnostic value requires minimum clinical examination and interaction with the informer. Majority of the symptoms pertain to newborn rather than a child with sufficient language development. In *Kashyap Samhita*, a total of 34 clinical conditions have been enlisted in *Vedanadhyaya* of *Sutrasthana*. *Vedanadhyaya* concerns the symptomatology of various diseases in children and serves as a great guidance for pediatric examination and diagnosis as children themselves are unable to narrate their symptoms. Examination of diseased child is essential primarily for diagnosis of the disease and secondarily for determining the prognosis and planning the treatment protocol. This chiefly comprises of two domains namely general physical examination and the detailed systemic examination. Therefore, it is important to understand that precise and timely diagnosis is the key to prevent significant morbidity and mortality in children.

CONCLUSION

Kashyap Samhita is the exclusive and revered classical textbook on *Kaumarbhritya* which deals with the care of newborn, their diseases and management. The unique contribution of *Kashyap Samhita* is illustrated as *Lehan, Samanya Aushadh matra, Dhupan, Child's Nutrition, growth and development, various childhood Sanskara, Vedanaadhyaya*. *Kashyap Samhita* is considered

specifically the book of *Kaumarbhritya* on the basis of subject matter. It is thus indubitably the most authoritative text of *Kaumarbhritya*. Although *Kashyap Samhita* is incomplete but the knowledge of *Kaumarbhritya* hold its provenience to this Classic.

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