

# Critical appraisal of Chudakaraniya Adhyaaya of Kashyapa Samhita

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**Abstract** - Chudakaraniya Adhyaaya is the chapter of Sutra Sthana of Kashyapa Samhita. It is known fact that Kashyapa Samhita is available in incomplete form and hence less explored for its literature aspects i.e., specific commentaries on this treatise and its limited usage in practical and clinical ways. This chapter is found incomplete and stance at 4<sup>th</sup> sequential place amongst total 11 available chapters of this section of Kashyapa Samhita. It contains subjects related to Chudakarana Samskaara and Karnavedhana Samskaara but in incomplete manner. An effort has been made to have some deep insight of this chapter through its available textual part in this article.

**Keywords** – Chudakarana Samskaara, Chudakaraniya, Karnavedhana Samskaara, Karnapaali Vardhana, Kashyapa Samhita.

## 1. INTRODUCTION:

Kashyapa Samhita which is also known as Vriddha Jeevakiya Tantra, is very important treatise of Ayurveda science and holds its unique place with its enriched Ayurvedic knowledge primarily related to Kaumarabhrity subject. It is down fact about this Kashyapa Samhita that it is not available in complete form and hence less explored for its literature aspects i.e., specific commentaries on this treatise and its limited usage in practical and clinical ways. Though available portion of this great text needs to be reviewed and revived through available mode of knowledge by experts of Ayurveda. Hence the chapter Chudakaraniya Adhyaaya is selected for the same and germane study is pronounced in this review article.

The chapter Chudakaraniya Adhyaaya is found in incomplete form and stance at 4<sup>th</sup> sequential place amongst total 11 available chapters out of 30 of this section (Sutra Sthana) of Kashyapa Samhita.

## 2. PRIMARY INFORMATION OF CHUDAKARANIYA ADHYAAYA:

- Chudakaraniya Adhyaaya is 4<sup>th</sup> chapter in chronology amongst available 11 chapters of Sutra Sthana of Kashyapa Samhita.
- Mentioned sequential number of this chapter is 21. This is followed after Dantajanmika Adhyaaya and next upcoming 22<sup>nd</sup> chapter is Snehadhyaay.
- This chapter is found in incomplete form which contains the least available textual material amongst available 11 chapters of Sutra Sthana of this manuscript. Chapter starts with incomplete prose with total textual content as 01 prose and 04 verses. -Further details are summarized in Table - 1 and Table - 2.
- Class of these 04 verses is observed Anushtupa as per Rhythm type (Chanda) in Sanskrit language.

Table-1 Basic content details of Chudakaraniya Adhyaaya

| Content details               | Numbers              |
|-------------------------------|----------------------|
| Total available verses /prose | 01 prose & 04 verses |
| Complete verses /prose        | 04 verses            |
| Incomplete verse / prose      | 01 prose             |
| Verses with standard 2 lines  | 04 verses            |
| Verses with 3 lines           | 00                   |

Subject content of this available portion is listed below in Table-2 with their observed sequence in the manuscript.

Table-2 Subject details of available content of Chudakaraniya Adhyaaya

| Sn | Subject description  | Numbers of verse / prose                    |
|----|--|---|
| 1  | Medicated Ghrita preparation to increase the size of Karnapaali (Ear lobe)       | 1 prose (incomplete at starting and at end) |
| 2  | Advice of Acharya Kashyapa to Vaidya for being very cognizant about ear piercing | Verse 2 & 3                                 |
| 3  | Questions related to ear piercing  | Verse 4 & 5                                 |

### 3. GENERAL OBSERVATIONS:

1. This is the shortest available chapter of Sutra Sthana with minimum textual content.
2. As the name suggests detailed description regarding Chudakarana is expected to be in this chapter, but this chapter is incomplete from the beginning with non-availability of its prior textual contains.
3. Name of this chapter - Chudakaraniya suggests that it is about ritual similar to ceremony of tonsure i.e., forming a crest of some hair by removing the rest of scalp hair of a child<sup>i</sup>. This is done as a part of purificatory rites to be performed to a human.
4. Hence the main subject area of this chapter is expected to be related with this ritual as a part of childhood Samskaaras along with its associated aspects.
5. Time recommended for this ritual is not mentioned in Ayurvedic classics but as per recommendation of two Grihya Shastra it is performed on a child for the first time after birth at the age of 1 year or 3<sup>ii,iii</sup>. Ashwalayana Grihya Sutra (1|17|1) having opinion for this ritual to be done at age of 3 year ('*Tritiye Varshe Chaulam*') whereas Paraskara Grihya Sutra (2|1|1) has mentioned at 1 year age ('*Saavantsarikasya Chudakaranam*').
6. Chaula, Chaula Samskaara, Chudakarma, Chudakarana Samskaara, Mundana Samskaara, Keshachhedana Samskaara etc. these are synonymous words denoting this sacramental process of Chudakarana as a childhood Samskaara.
7. Available minimal textual content is all related with Karnavedhana i.e., piercing of ear lobe and Karnapaali Vardhana i.e., to increase the size of ear lobe.
8. Chapter starts with incomplete prose as "Rohini Swayamguptamoolam..." with missing previous lines. This available text describes preparation of one medicated Ghrita which is indicated to use externally for massaging the ear lobe to increase the size of ear lobe.
9. This prose also contains one Bhasma (ash) preparation with similar indication to increase the size of ear lobe. Madhuchhista (Bee wax), Sarjarasa, Yava, Vatsaka and Eranda are burnt and made to ash with Antardhuma method. It is advised to rub the earlobe after massaging with previously mentioned medicated Ghrita.
10. Both of these formulations are specifically indicated to use externally for regular massaging at ear lobe for making the ear lobe big, corpulent and even.
11. Drug used in preparation of Ghrita and Bhasma observed in this chapter are detailed in table – 3.

Table-3 List of drugs and formulations used in Chudakaraniya Adhyaaya

| Sr | Drug name                         | Botanical Name              | Part Used   | Therapeutic uses  |
|----|-----------------------------------|-----------------------------|-------------|---|
| 1  | Rohini <sup>iv</sup>              | Picrorhiza kurroa           | Rhizome     | Swasa, Daha, Jvara, Kamala, Kustha, Visamajvara, Arocaka  |
| 2  | Swayamagupta Mool <sup>v</sup>    | Mucuna prurita Hook.        | Root        | Shitapitta, Krishata, Pakvatisar, Raktapitta, Vatavydyhi, Yoni Shithilata, Dushta Vrana, Kustha                         |
| 3  | Haridra <sup>vi</sup>             | Curcuma longa Linn.         | Rhizome     | Vrana, Vishavikara, Kushtha, Tvakaroga, Shitapitta  |
| 4  | Daruharidra <sup>vii</sup>        | Berberis aristata DC.       | Stem bark   | Kandu, Medoroga, Mukharoga, Vrana, amatisara, Urustambha, Kapharoga, Karnaroga, Netraroga, Meha                         |
| 5  | Bruhati Fala Rasa <sup>viii</sup> | Solanum indicum             | Fruit Juice | Shula, Svasa, Hridroga, Jvara, Agnimandya, -Useful in pain and itching <sup>ix</sup>                                    |
| 6  | Ghrita <sup>x</sup>               | Goghrita (Clarified Butter) | Whole       | Rasayana, Shitavirya, Vishahara, Balya, Kanti-oja-teja-lavanyavruddhi, Jvarahara, Shulahara, Vranahara, used in Visarpa |

|  |                              |                                   |             |   |
|--|------------------------------|-----------------------------------|-------------|---|
| 7  | Apamarga <sup>xi</sup>       | Achyranthes aspera Linn.          | Whole plant | Shula, Udara Roga, Apachi, Arsha, Kandu, Medoroga   |
| 8  | Madhuchhishta <sup>xii</sup> | Beeswax                           | Whole       | Mrudu, Snigdha, Bhutagna, Vranaropana, Bhagnasandhanakrit, used in Kustha, Vatavikara, Visarpa and Raktavikara.   |
| 9  | Sarjarasa <sup>xiii</sup>    | Vateria Indica Linn.              | Exudate     | Atisara, Grahani, Krimi Roga, Kandu, Kustha, Prameha, Rakta Dosh, Vata Rakta, Vrana, Yoni Roga, Pandu, Karna Roga, Badhirya, Visphopha, Medoroga, Kshudraroga, Manasa Roga, Mushika Visha, Vidradhi, Dagdhaka |
| 10   | Yava <sup>xiv</sup>          | Hordeum vulgare Linn.             | Fruit       | Balya, Kaphahara, Lekhana, Mutrahara, Medahara, Pittahara, Purishakrut, Sthairyakara, Svarya, Vatakrut, Vrishya, Varnya   |
| 11   | Vatsaka <sup>xv</sup>        | Holarrhena antidysenterica (Roth) | Stem bark   | Arsha, Atisara, Kustha, Pravahika, trushna, Jvaratisara   |
| 12   | Eranda <sup>xvi</sup>        | Ricinus communis Linn.            | Root        | Sotha, Jvara, Udararoga, Aamavata, Vastishula, Katishula  |
| <p><b>Specific remarks –</b></p> <ul style="list-style-type: none"> <li>- Drugs of sr. no.1 to 7 are mentioned in preparation of medicated Ghrita for topical use. Here Apamarga is to be added when the process of Ghrita Paka is half done.</li> <li>- Drugs of sr. no. 8 to 12 are mentioned for preparation of Bhasma (ash) with Antardhuma method which is also advised to use externally after massaging with above medicated Ghrita.</li> </ul> |                              |                                   |             |   |

Above mentioned individual drugs used in preparation of Ghrita and Bhasma are possessing multifactorial pharmacological actions for its topical uses. Majority of the drugs having properties like wound healing, anti-inflammatory, antimicrobial, analgesic, hemostatic anti-pruritic and antipyretic. These in nut shell adds to healing of puncture of pierced ear and promote healthy and fast healing without any hindrance of any infections which make the ear lobe ready and suitable for ear stretching at the earliest.

12. In spite of Karnavedhana being very common to be practiced in communities, Acharya Kashyapa highlights its sensitive sides related to different aspects of this process. It is clearly mentioned that a person who is Abhishaga - not qualified Vaidya (or quack) should refrain from ear piercing of children of royal families and other great persons, if he wishes happiness in this life as well as after life.
13. This signifies that Acharya Kashyapa emphasis on authentication of physician who is performing such procedures. On the other hand, this also reveals that some malpractice by quacks in this regard might be observed at that time also. Hence it is clearly advised to them by Acharya about not to perform any medical procedure related to ear piercing of a child for the betterment of society as well as for themselves.
14. Acharya also warns those quacks about serious complications arising after improper piercing of ear. If any complication arises due to Aamavedha (improper or deficient piercing) or Kuvedha (wrong piercing), the person who is not qualified Vaidya, not skilled (Mandaatma) and not having proper literary knowledge about this becomes helpless due to not having knowledge about treatment of those complications.
15. In last few lines there are some questions related to basic knowledge in regards to Karnavedhana procedure for which a Vaidya must be well versed for all its practical aspects. There are six questions observed here as below covering all significant aspect related to the Karnavedhana procedure.
  1. *Kada Vedhya?* (When the ear should be pierced?)
  2. *Katham Vedhya?* (How the ear should be pierced?)
  3. *Kutra Vedhya?* (Where the ear should be pierced?)
  4. *Katham Vyadham Hito?* (Which type of piercing is considered good?)
  5. *Katham Vyadham Ahito?* (Which type of piercing is considered good?)
  6. *Atyaya Kascha Tatra?* (What are the possible complications might arise of it?)
16. So only knowledgeable Vaidya having good skill and experience, should do ear piercing of a joyous child which will led to gain of Dharma (religious aspect), Kama (aspect related to desire) and Artha (monetary aspect) to him.

#### 4. CRITICAL REMARKS:

- This chapter is available in incomplete form and having only 01 prose and 04 verses. Thus, making this chapter the least textual material containing chapter of Sutra Sthana of Kashyapa Samhita.
- It can be assumed that preceding unavailable portion of this chapter might be dealing with Chudakarana. Chudakarana is one of the childhood Samskaara which is observed at 8<sup>th</sup> sequential order in Shodasha Samskaaras and 5<sup>th</sup> among childhood Samskaaras<sup>xvii</sup>.
- While observing the description of Samskaaras in Kashyapa Samhita, description of Annaprashana is found in Khilasthana in Jatakarmottaradhyaya<sup>xviii</sup>. As per sequential order of Shodasha Samskaaras, Chudakarana Samskaara is observed after Annaprashana Samskaara and before Karnavedhana Samskaara<sup>xix</sup>.
- As available description is in connection with Karnavedhana and its related aspects and measures for Karnapali Vardhana, it is assumed that detailed primary as well as necessary information about Karnavedhana Samskaara must be in missing part of this chapter.
- Name of the chapter i.e., Chudakaraniya Adhyaaya itself suggests that the chapter is dealing with Chudakarana Samskaara and available description is related with Karnavedhana Samskaara; this signifies that this chapter must be a good compilation of elaborative descriptions of these two Samskaaras.
- Acharya's concern about ideal Karnavedhana without any complication is remarkable. Extra emphasize clears the understanding that a good Vaidya must have skillful hands and comprehensive knowledge regarding the procedure so that he can do Karnavedhana without any harm to the child.
- Indirect warning by Acharya Kashyapa for those quacks or non-qualified Vaidyas doing Karnavedhana, highlights the sensitivity of this procedures particularly in early childhood period as well as presence of some malpractices might be done by quacks at that time era.
- This signifies that utmost care, protection and safe handling are the prime areas of child care and pediatric practice even at that ancient time.
- Nowadays Karnapali Vardhana is not in practice, but this seems to be a routine in earlier times. Hence measures are described to increase the size of ear lobe and making it big, corpulent and even.
- There are some points related to main subject areas of this chapter are expected to be in original text which are missing in current manuscripts of Kashyapa Samhita i.e.,
  1. Comprehensive information about Chudakarana Samskaara
  2. Comprehensive information about Karnavedhana Samskaara which should cover the answers of above-mentioned six questions related to Karnavedhana
  3. Treatment of complications of improper Karnavedhana
  4. Specification details related to ear ornaments
  5. Karnapaali Vardhana and its related information
- Two new words are found in this chapter which are not frequently observed in Ayurvedic classics. These words with their probable meaning are,
  1. Abhishaga<sup>xx</sup> – opposite of Bhashaga, malicious physician (Bhashaga<sup>xxi</sup>- best physician, best healer)
  2. Prapatsyate<sup>xxii</sup> – looking for, judicious approach, observing for <sup>xxiii</sup>

#### 5. AN INSIGHT TO SOME IMPORTANT POINTS RELATED TO CHUDAKARANIYA ADHYAAYA:

##### A. CHUDAKARANA SAMSKAARA:

Chudakarana Samskaara is a sacrament of removal of scalp hair by shaving the head for the first time after birth. Literary meaning of Chudakarana is as described earlier, 'to prepare a crest on head region by sparing some hair and shaving the rest scalp hair'. Thorough description is found in Samskaarvidhi book which includes details like recommended age of child, yearly and monthly time, and specific sacred procedures like Yagya, Aahuti and Mantra, pattern how the hair should be cut and how it should be taken care etc. This process is to be done by barber and the child is kept with his father. Time period mentioned for this Samskaara is suggested either at 1<sup>st</sup> year of age or 3<sup>rd</sup> year of age.

This ritual is commonly practice in current time era in majority communities of Hindu religion in India as Mundana or Chaula Samskaar. Though it is more preferably meant for male child but also performed for female child without distinctive methodology for it. Time period varies in communities from 1 year, 3 year or 5 year and hair of the boy kept long without cutting at all till the event of this ceremony. This ritual is performed in presence of brahmina, barber, relatives, friends and family members.

**Table – 4 Time mentioned for Chudakarana Samskaara in different classical and ancient texts**

| Sr | Text name         | Age of child   | Time   |
|----|-------------------|--|--|
| 1  | Kashyapa Samhita  | Not available<br>(Strong possibility of description in missing part) | Not available<br>(Strong possibility of description in missing part) |
| 2  | Sushruta Samhita  | No description available   | No description available   |
| 3  | Ashtanga Hridaya  | No description available   | No description available   |
| 4  | Ashtanga Samgraha | No description available   | No description available   |

|   |   |  |  |
|---|---|--|--|
| 5 | Charaka Samhita                           | No description available                     | No description available                       |
| 6 | Grihya Sutra - Parashakar <sup>xxiv</sup> | 1 <sup>st</sup> year                         | Uttarayana Kala, Shukla Paksha, Auspicious day |
| 7 | Grihya Sutra - Ashwalayana <sup>xxv</sup> | 3 <sup>rd</sup> year                         | Uttarayana Kala, Shukla Paksha, Auspicious day |
| 8 | Samskaaravidhi <sup>xxvi</sup>            | 1 <sup>st</sup> year or 3 <sup>rd</sup> year | Uttarayana Kala, Shukla Paksha, Auspicious day |

**Probable logic behind:**

- ? To check the status of growth and development according to age either at 1 year or 3<sup>rd</sup>.
- ? To check age-appropriate healing of anterior and posterior fontanels.
- ? To look for presence of any skin disease of scalp in the child which are commonly observed in early childhood period (seborrheic dermatitis).
- ? To treat if any skin lesions are observed. Removal of scalp hair will ease the inspection of scalp skin as well as treatment with topical medicaments which is essentially required in such cases.
- ? There is strong possibility of some astrological aspect which might have protective effect on health of growing child and hence elaborative description is observed in Vedic literature.

**B. KARNAVEDHANA SAMSKAARA:**

Karnavedhana Samskaara is also very commonly practiced ritual in different geographical areas all around the world since prehistoric time. Piercing the ear lobe make it possible to use different ear rings and ornament related to ear. Ornamentation adds to beatification of the face and also give some positive health benefit of that particular metal like gold and silver of which the ornament is made.

Literally meaning of Karnavedhana is piercing the ear lobes (or any part). Comprehensive description of Karnavedhana is found in Sushruta Samhita<sup>xxvii</sup> and Ashtanga Hridaya<sup>xxviii</sup>. Detailed description about when to perform? How to perform? How to pierce the ear lobe? And what are the probable complication which may arise due to improper piercing? etc, are observed here. This reference suggests two purposes for this sacrament i.e., protection (Raksha) and ornamentation (Abhushana). Protection is much related with protecting the child from different Graha Rogas (one disease entity which can be understood with different infectious diseases occurring during childhood period). Other details include time, procedure, after care, probable complications and its treatment.

Recommended time for Karnavedhana Samskaara in classical texts is 6<sup>th</sup>, 7<sup>th</sup> or 8<sup>th</sup> month of age but generally observed practice in Indian population is varied like, starting from 10<sup>th</sup> day of birth to 1, 3, 5, 7, 10 years or any desired age of a child as per parent's choice. Information regarding which ear should be pierced first in the child as per the gender is mentioned here like right for male and left for female child, this shows equal practice for all male and female children. In Indian population ear piercing for female is commonly observed irrespective of cast or religion. But for male this practice is very limited to some cast and region like majority in Rajasthan state and some communities like Soni, Mer, Aahir, Bharavad, Rabaari etc in Gujarat state. Age duration mentioned for this rite is observed with variation in different classical and ancient texts are summarized in below Table – 5.

**Table – 5 Time mentioned for Karnavedhana Samskaara in different classical and ancient texts**

| Sr | Classical Text                              | Age of child  | Time  |
|----|---|---|---|
| 1  | Kashyapa Samhita                            | Description not available (Strong possibility of description in missing part) | Description not available (Strong possibility of description in missing part) |
| 2  | Sushruta Samhita <sup>xxix</sup>            | 6 <sup>th</sup> or 7 <sup>th</sup> month                                      | Shukla Paksha (bright moon phase)   |
| 3  | Ashtanga Hridaya <sup>xxx</sup>             | 6 <sup>th</sup> , 7 <sup>th</sup> or 8 <sup>th</sup> month                    | Cold season, Auspicious day   |
| 4  | Ashtanga Samgraha <sup>xxxi</sup>           | 6 <sup>th</sup> , 7 <sup>th</sup> or 8 <sup>th</sup> month                    | Cold season, Auspicious day   |
| 5  | Charaka Samhita                             | Description not available   | Description not available   |
| 6  | Grihya Sutra - Ashwalayana <sup>xxxii</sup> | 3 <sup>rd</sup> or 5 <sup>th</sup> year                                       | No specification  |
| 7  | Samskaaravidhi <sup>xxxiii</sup>            | 3 <sup>rd</sup> or 5 <sup>th</sup> year                                       | No specification  |

**Probable logic behind:**

- ? Aesthetic purpose - to wear different ornaments by female and male to enhance the beauty.
- ? To make an identity as per the type of ornaments wore by female and male pertaining to any specific community.
- ? To utilize the scientific benefits of acupuncture which might be possible due to piercing of ear lobe as well as other parts of ear if it is used customary in large populace.
- ? To endow the positive benefits of metals like gold and silver which are having very good effects on human health. These is also robust view in Ayurveda science to use these metals particularly gold in many different ways and its various health promoting effects.

**C. KARNAPALI VARDHANA:**

Karnapali Vardhana is a process to increase the size of ear lobe by deliberate expansion of a healed piercing for the purpose of wearing certain types of jewellery. Nowadays this is not observed as common practice but observed in very limited populations like in specific communities or some tribal's species. The first recorded use of ear-stretching comes from Ancient Egypt, and can be seen in the sarcophagus of the Pharaoh Tutankhamun. In addition, anthropologists believe that the use of having stretched ears originated in sub-Saharan Africa<sup>xxxiv</sup>. Even every image of Gautama Buddha shows his stretched ear lobes without jewellery as unique remark.

Using specifically designed ornaments adds to the size of ear puncture due to its weight, shape and size. Ear stretching allows use of such unique types of jewellery for ears known as "spacers" or "gauges"<sup>xxxv</sup>. As per some studies, gentle massage on ears with a moisturizer like coconut oil may help to reduce scarring and keeps the ears in better condition and suitable to withstand more stretching<sup>xxxvi</sup>. This is quite similar to the description found in this chapter of Kashyapa Samhita regarding practice and care measures for ear lobe stretching. Just like mimicking the ancient traditions from around the globe and historical observation of ear stretching, this is still as prevalent in today's practices in spite of being obsolete.

Probable objectives for ear stretching can be summarized as 1. Aesthetic body modification aspect, 2. For creating unique appearance and 3. Follow cultural traditions. Scientific purpose behind practice of Karnavedhana and Karnapali Vardhana might be serving some specific health benefits to human being and hence it is advocated in Ayurvedic literature. Possible areas of hypothesis might be related with either Marma Vigyaana - a science of vital points of human body or Acupuncture - an alternative therapy that involves inserting thin needles into targeted areas of the body. Indirectly importance of an ear is well described in terms of Karnavedhana and Karnapali Vardhana. Observing Ayurvedic Dinacharya (daily routine) by all Ayurvedic Acharyas, there are three emphasized body parts for Abhyanga (oil massage) i.e., head, ears and feet; this reveals abundant benefits related to ears. Being a part of head (Uttamanga) and sensory organ of hearing (Shravanendriya), ear holds great importance for health. Preventive aspects are kept on priorities in Ayurveda is obvious to observe with all above mentioned health promotive and disease preventive practices by great Acharyas of Ayurveda science.

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7. **CONFLICT OF INTEREST:** Authors have no any conflict of interest.

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