

BIOGRAPHY OF *Kaśyapa* AND HIS CONTRIBUTION TO *Kaumārabhṛtya* (PAEDIATRICS)

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ABSTRACT

Maharsi *Kaśyapa*, the author of *Kaśyapa Samhitā* was the son of sage Marica and Kala. *Kaśyapa* was an eminent physician and specialist in *Kaumārabhṛtya* (children's diseases) during ancient times. He was contemporary with Punarvasu. Bower's manuscript referred to him as skillful in children's diseases and many formulae are ascribed to him. Two names *Kaśyapa* and *Kāśyapa* appear in the history. Hornle thinks these two are the names of the same rsi there is a confusion over his date. *Vṛddha Jivaka* was his disciple. *Kaśyapa Samhitā* or *Vṛddha Jivakīya Samhitā* was composed in the form of dialogue between *Kaśyapa* as the teacher and *Vṛddha Jivaka* as his pupil. *Vatsya* later redacted it during Gupta period. The present editions of the *Kaśyapa Samhitā* are based on the manuscript acquired by Pandit Hemraj Sharma. First edition was published in 1953. This *Samhitā* mainly deals with the children's diseases.

Kaśyapa

There were many *Kaśyapa* mentioned in Sanskrit literature, who were said to have studied the science of medicine. The *Kaśyapa* who is referred has three brothers who were fire worshipers in the *Vedic* form and had high reputation as hermits and philosophers. *Gautama Buddha* converted them at *Uruvela*. The king *Seniya Bimbisara*, who declared himself an adherent of *Buddha*, followed the example of *Uruvela Kaśyapa*. *Kaśyapa-II*, a contemporary of Lord *Buddha* and *Jivaka*, was a famous physician. *Kaśyapa* was referred to in the Bower's manuscript as skillful in children's diseases and there are many formulae attributed to him¹¹. As per the *Dalhaṇa*, the commentator of *Suśruta Saṁhitā* (*Uttara Sthana-1/5*) the other authorities on *Kaumārabhṛtya* (Pediatrics) is *Parāvatakā* and *Bhadrakā*.

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Mahābhārata (*Agniparva*, 42nd chapter) refers to a toxicologist named *Kaśyapa* as per story on his capabilities as toxicologist narrated in it, involving the king *Takṣaka*. But according to Sri Ratnakara Sastri, author of *Bhārat kē Prāñācārya* this *Kaśyapa* was different from *Vṛddha Kaśyapa*¹⁰. *Vṛddha Kaśyapa* of the *Kaśyapa Saṁhitā* was sometimes designated as *Mārīca* at two places and *Prajāpati* at seven places. He once referred as *Kāśīrāja* at one place. According to O.P. Jaggi, *Mārīca Kaśyapa* is supposed to be the author of *Kaśyapa Saṁhitā*. *Kaśyapa*'s parents were *Marica* and *Kala*. He married 17 daughters of *Dakṣa* and became the progenitor of all the living beings. He became the head of *Kaśyapa* clan and lived in *Kankhal* near *Haridwar*². *Kaśyapa* and *Vṛddha Kaśyapa* were mentioned in “*Kaumāratantra*” of *Rāvaṇa*. The former can be identified with the expounder of the present treatise.

According to *Caraka Saṁhitā*, *Kaśyapa* was the name of an ancient physician who was present in the meeting of the sages. He appears to have solved the problem once arose among the sages in relation to the body part which is formed first in a fetus. According to his hypothesis, ‘all parts of the fetus are formed simultaneously and the development of the parts are interdependent’. All the sages were satisfied with his views and ended the debate.

Aṣṭāṅga Hṛdaya Saṁhitā refers to *Vṛddha Kaśyapa* or *Kaśyapa*, the old and there is a formula named *Kaśyapa Ghṛta* ascribed to him as a remedy against children's diseases caused by teething. Another formula of his is quoted as a remedy against ‘*Bālagraha*’ or ‘demoniacal seizure of children’. Bower's manuscript also ascribes one formula to him i.e. to give relief to children suffering from *Sikatā* (gravel), *Aṣmari* (stone or strangury) and morbid secretion of urine. From these facts it comes apparent that *Kaśyapa* was a specialist in pediatrics. Hoernle thinks *Kaśyapa* and *Kāśyapa* are the names of same ṛsi. But in *Caraka Saṁhitā* both the sages are separately mentioned in first chapter of *Sūtra Sthāna*. *Kaśyapa* was the name of an ancient physician. He was the son of *Kaśyapa* and is the founder of the *Gotra* (clan), which still bears his name.

According to *Trika* and *Aśēṣa*, *Kaśyapa* was the name of sage *Kaṇāda*, the founder of atomic theory. He is also quoted in the *Nibhanda Saṅgraha*, *Vyākhyakusumāvalī*, *Vyākhyamadhukōśa* and Bower's manuscript. According to

Ratnakara Sasrti, *Kaśyapa* was regarded as first line *ācāryas* or thinkers in the development of *Āyurvēda*. He should be considered at par with *Dhanvantarī* or *Punarvasu*. Period of *Divōdāsa*, *Maharṣi Kaśyapa* and *Bhagavān Ātrēya* was considered to be same with minor differences.¹⁰

Kaśyapa was there during the period when compilation/editing of *ṛagvēda* has taken place. *Kaśyapa*'s father was Marica. *Puanrvasu*'s father was Atri. These two seniors were cousins. Hence *Kaśyapa*'s are two 1) *Vṛddha Kaśyapa* 2) *Mārīca Kasyapa*. Sage *Mārīca* and *Mārīca Kaśyapa* are the same. *Kaśyapa* and *Kaśyapa* bear literally same meaning like sage *Marica & Marica Kaśyapa*, which indicate their race. *Maharṣi Kaśyapa* had one son named *Vibhandaka* and one grand son who was known as *ṛṣyaśruṅga* as referred in *Mahābhārata* and *Uttara Rama Carita*, a play by *Bhavabhuti*.

Mahābhārata (Udyōgaparvaṃ, 110th chapter) refers to two wives of *Kāśyapa*, *Aditi*, the daughter of *Dakṣaprajāpati* and *Diti*. *Gālav*, the son of *Viśvāmītra* stated that *āshram* of *Maharṣi Kaśyapa* and *Vṛddha Jivaka* and also the University were in the bank of *Ganga* River in *Kaṅkālā* or present *Haridvāra*. *Vṛddha Jivaka*, was the son of sage *Rucika* of the *Bhṛgu* geniology and a desciple of *Kaśyapa*. He lived along with *Kaśyapa* in the early part of 6th century B.C. *Kaśyapa* was referred as astronomer as quoted by *Nṛsīmha* in a catalogue of *Saṃskṛta* manuscripts in the library of Trinity college, Cambridge by Theodar Aufrecht in the year 1869.¹²

Date

The story about the origin and transmission of the *Kaśyapa Saṃhita* found in the last chapter of the *Kalpa Sthāna* that, it is the revised edition of older treatise passed on to *Vṛddha Jivaka* and other fellow pupils among whom *Vāryovida* was mentioned by name. Its original composition may be placed before *Caraka & Suśṛta Saṃhitās*. '*Kaśyapa ṛsi Prokta Stri Cikitsāsūtra*' lost in its *Saṃskṛta* original, replaces the name *Kaśyapa* by that of *Kāśyapa*. This treatise is preserved in Chinese translation. According to P.C. Bagchi, who studied this work affirms that it was translated by Dharmadeva or Dharmabhadra, who went to China in 973 A.D.

The confusion of *Kaśyapa* and *Kāśyapa* has a long history as attested by an anonymous monograph on fevers, the *Jvarasamuścaya* (924 A.D.). This work contains a number of verses attributed to *Kaśyapa*. The date of the version of the *Kaśyapa Saṁhita* from which the untraced quotations derive couldn't be established so far. The same applies to the treatise before its revision by *Vatsya*. The work rewritten by *Vatsya* may have had *Vṛddha Jivaka Tantra* as its title as borne out by some colophons. *Vatsya* introduces himself in the last chapter of the *Kalpa Sthāna*. The date of *Vatsya's* revised version of the *Kaśyapa Saṁhita* is elucidated by the quotations in the *Jvarasamuścaya*. Some of the statements on the qualities of breast milk are attributed to *Jivaka* by *Vaṅgasēna* (*Strirōga Cikitsā*/341-344) and it suggests that this author was acquainted with the *Vṛddha Jivakīya Tantra. Sūtra Sthāna* (19th Chapter) of *Vaṅgasēna's* work contains some more verses not ascribed to any authority, which are found in the *Kaśyapa Saṁhita*.

References made by *Vatsya* on Jainism, Buddhism and Hinduism of which *Kaśyapa Saṁhita* gives evidence is in favor of dating it to the Gupta period. Presence of Tantric elements mention of *Bhadrakālī* and *Laśunakalpa* are in support of this.

Khilasthāna deals with *śūla* and *Amlapitta*. But these descriptions in *Kaśyapa Saṁhita* and *Mādhava Nidāna* are completely independent and show no influence on one another. Based on this *Kaśyapa Saṁhita* may be placed earlier than *Mādhava Nidāna* in about 7th century A.D. But P. V. Tewari assumes that some one made changes in the original text rather late in 11th- 13th century A.D.⁹

Based on Shri. C.V. Vaidya's description, *Punarvasu's* period was 2500 years earlier to Jesus Christ. Hence *Mārīca Kaśyapa's* period can be settled as same or otherwise, *Atreya Punarvasu's* mother *Anasūya* has linkage with *Rāmāyaṇa* as it was said she welcomed *Rāma* and *Sīta* in the forest. Hence there is a possibility that *Kaśyapa* might belong to *Rāmāyaṇa* period, which was earlier to *Mahābhārata*. According to *Mahābhārata Gālava*, the son of *Viśvāmitra* had seen the hermitage of *Mārīca Kaśyapa* while approaching *Divōdāsa*, the King of *Kāśī*. In *Kaśyapa Saṁhita* views of *Dhanvantari* are mentioned but *Suśruta* and *Divōdāsa* are not mentioned. Therefore, it is possible to conjecture that *Kaśyapa*, the expounder of treatise *Kaśyapa Saṁhita* lived after

Dhanvantari. Divōdāsa, the fourth descendant of *Dhanvantari*, is few generations before than *Suśruta*, i.e. probably 6th or 5th century B.C. Dr. B.S. Mehta accepts the date of *Kaśyapa* as before 500 B.C. i.e. earlier to Buddha.⁹

Kaśyapa Samhitā^{5,8,9,10}

Two manuscripts of this work are known to the world. The manuscript, which was discovered by Hara Prasad Shastri in Khatmandu, Nepal in 1898 consists of only 38 palm leaves and contains a very small portion of text. The second manuscript acquired by Pandit Hemaraj Sharma, is incomplete and damaged but it is much more extensive. The present editions of the *Kaśyapa Samhitā* are based on this manuscript. First edition was published by Pandit Hemaraja Sharma in 1953 from Varanasi which was edited by Shri. Yadavji Trikamji.

This ancient *āyurvēdic* text deals mainly with the diseases of children and a sage *Mārīca Kaśyapa* is supposed to be its author.

Rucikā's son *Jivaka* condensed it, but the condensed version is lost. Afterwards one of the descendent of *Jivaka*, *Vatsya* by name redacted it, some time during the Gupta period, which got lost during the *Kālī* age, the *Yakṣa*, *Anāyāsa* preserved it. Afterwards learned *Vatsya* who was a *Vṛddha Jivaka*'s lineage obtained this great treatise and redacted it. This *Kaśyapa Samhitā* was composed in the form of dialogue between *Kaśyapa* as the teacher and *Vṛddha Jivaka* as his pupil. It is also referred as

1. *Vṛddha Jivakīya Kaumārabhr̥tya* (92&146)
2. *Vṛddha Jivakīya Tantra* (227)
3. *Vṛddha Kaśyapa Samhita* (324)
4. *Bhārgavīya Samhitā* (331)

Kaśyapa Samhita opines with a diagnosis of fever on page (leaf) 28 because the first 27 leaves are missing. *Kaśyapa Samhita* is written in a mixture of verse and prose. Verse prevails over prose in general. The *Vimāna* and *śārīra Sthāna* are as in the *Caraka Samhitā* mainly in prose as some stray chapters such as the *Rēvatī Kalpa* and chapter fifteen of the *Khilasthāna* the single extent chapter from the *Iandriya Sthāna* is in verse.

According to references made in *Kaśyapa Saṁhitā*, *Brahma* had created the *āyurvēda* for mankind earlier than he created life in nature. *Caraka* and *Suśruta* considered *āyurvēda* as part of *Adharvavēda*. But *Kaśyapa* considers it as 5th *Vēda*. Because *āyurvēda* depends on *Vēdas* just like thumb of right hand which is different and master among all the five fingers. This text discusses about the development of the fetus, care of the pregnant mother and diseases likely to afflict her evil influences, dentition, child anatomy, diseases of sense organs, and other useful instructions on children's diseases.



(Courtesy: Kasyapa Samhita by Satyapala)

Kaśyapa Saṁhitā is divided into 8 *Sthānas* and total chapters are 120. *Khilasthānas* got 25 chapters. This *Saṁhitā* is complete only when *Khilasthāna* is included in it. Specialty of *Kaśyapa Saṁhitā* is purely on *Kaumārabhṛtya*, which includes, *Bāla*, *śarīra*, *Racanā*, *Bālarōga Nidāna Cikitsā*, *Dhupa kalpa*, *Laśuna Kalpa* etc. It discusses about difference in *Auśadha* and *Bhēṣaj* and the word '*Ariṣṭāgāra*' was used for *āturaśālā* (hospital). Sixty-four post-natal conditions and *Amlapitta* with their treatment were described.

The basic structure of the *Kaśyapa Saṁhitā* resembles that of the *Caraka* and *Bhela Saṁhitā* and also has 120 chapters. Title of the each chapter was given in the beginning of that chapter. The order of the last two sections is prior to the *Kaśyapa Saṁhitā* for the *Kalpasthāna* precedes the *Siddhisthāna* in both *Caraka* and *Bhela Saṁhitās*. *Khilasthāna*, the distinguishing feature of the *Kaśyapa Saṁhitā* from above two originally, consisted of 80 chapters.

Khilasthāna is the largest section of mixed character. It contains chapter on the aetiology, symptomatology and treatment or treatment only of particular diseases. Some of which have already been dealt with in previous chapters on subjects with a more general bearing are also found in it. This may be due to *Vatsya*, who added it as a supplement to the *Vṛddha Jivaka Tantra* after reviving the latter. This *Khilasthāna*, appendix that resembles the *Uttarasthāna* of the *Suśrta Saṁhitā* was probably in its entirety added by *Vatsya*. The author of the treatise or its redactor, *Vatsya* was well acquainted with differences of opinion among medical authorities. On some occasions *Kaśyapa*'s own opinion always regarded as decisive, is clearly stated on one of these he appears to reject a view expressed in the *Caraka Saṁhitā*.

An anonymous monograph on fevers called '*Jvarasamuścaya*' contains considerable number of verses, attributed to *Kaśyapa* which form part of the *Kaśyapa Saṁhitā*. The recipes of the pills against children's diseases attributed to *Kaśyapa* in the Bowers Manuscript (II 1010-1040). The *Kaśyapa Saṁhitā* also quoted by *Dharmadatta* in his work *Tridōṣasaṅgraha*. *Kaśyapa Saṁhitā* permits the study of *Āyurvēda* by persons from all four *Varṇa* (castes). The same chapter contains its own version of the divine origin of *Āyurvēda* and its descent to earth.

'*Phakkarōga*', a disease that was not described in any other treatises was described here in *Kaśyapa Saṁhitā*. In this disease child cannot walk even if he attains the age of one year. The varieties based on their etiological factors were mentioned, i.e. *Kṣīraja* (milk born), *Garbhaja* (congenital), *Vyādhija* (caused by other diseases).

Kaśyapa Saṁhitā mentions very clearly that dentition in children; milk teeth appearing in a particular month will fall out in the year corresponding to that. *Rājadanta* (royal tooth) is the name given to the central incisors and they are considered as holy (chapter 20). *Kaśyapa* advocates enema to a child if he is no longer breast-fed and has become used to solid food. *Kaśyapa* says, the milk is the very life for the child up to 12 months of age the child should be on milk diet. After one year cereals should be added to milk. After that other food articles should be added gradually (9/12 – 18) (Health Sciences in Ancient India, Pp. 136).

Mukhopadhyaya refers at one place that, *śiva* gives an account of diseases and

their causes and cure. 'Pāpa' (sin) is the cause and therefore (as might be supposed) the treatment is much mixed up with religious observances. The diseases are classified very minutely. For example, 20 kinds of *Kuṣṭa*, 12 of *Gulma* etc. This was taken from Burnell's catalogue of Tanjore Manuscripts (P – 70 a).⁶

Kaśyapa Saṁhitā is also referred in Professor Peterson's "Detailed report of operations taken place in search of Sanskrit manuscripts in the Bombay circle from August 1882- March 1883 (3 Volumes)". *Kaśyapa Saṁhitā* referred as medical work in catalogue of the Sanskrit manuscript in the Raghunatha Temple library of His Highness, the *Maharaja* of Jammu and Kashmir prepared by M. A. Stein, Bombay in 1894. It is a valuable and accurate work on the subject.

Details of *Jīvaka*, a specialist in *Kaumārabhṛtya*, are available through *Kaśyapa Saṁhitā*. This *Kaśyapa Saṁhitā* carries all the information about children, which is not covered in other ancient *Āyurvēdic* texts e.g. *Phakkarōga*, eruption of teeth in children, *Svēda* (sudation) in small children i.e. through "*Hastavēda*" and its application. In addition *Vedanādhyāya*, *Lakṣanādhyāya*, *Bālagraha* etc. The differential diagnosis of pregnancy with *Raktaja Gulma* (tumors) (9/56-63) and *Viśamajvara* with its *Vēgās* (paroxysms) are also discussed.

According to *Kaśyapa Saṁhitā* treatment is of two types. 1. *Auśadha* 2. *Bhēśaja*. *Auśada* is the prepared medicine and cures diseases where as treatment through *Hōma*, *Vrata*, *Mantra* and *śānti* etc., is known as *Bhēśaja*. If both the types of treatments do not cure the disease of a person, he will die. One who knows the proper application of these two is the real '*Prāṇacārya*' (who protects, or gives life) or a true physician. There is evidence that females were also allowed to study *Āyurvēda*. The subject of *Kṣīrōtpatti* (secretion of milk) was discussed in the *Sūtra Sthāna*.¹⁰

The Works Attributed to Kasyapa

1. *Kaśyapa Tantra* (OLM: 1555): This work is quoted in *Nivanda Sangraha* (VI. XXVII). But there is no manuscript of the book known to scholars – by Lakshmana Kavi.
2. *Kaśyapa Saṁhitā* (OLM A129 TSM 11045)

3. *Āyurvēda* – [OIB: 13474(b)]
4. *Kaśyapīya Rōganidāna*: (GOML: 1311): Incomplete. Gives the varieties and the distinguishing characteristics of different maladies, the methods of diagnosing them and also the remedial medicines. The work is attributed to Kasyapa.
5. *Vātaprakṛti lakṣana* (01B 1347 4c): (On this Hindi commentary, ‘*Vidyotini*’ on *Kaśyapa Saṁhitā* by *Satyapala* on *Kaśyapa Saṁhitā* is available).
6. A work ascribed to *Kaśyapa* and called so was noted in AC Burnell catalogue of Tanjore manuscripts (No: XLI, 1880) and was mentioned as a medical work.

Salient Features of *Kaśyapa Saṁhitā*

- Expounder of this text was *Mārīca Kaśyapa*.
- Son of *Rucikā. Vṛddha Jīvaka* was the compiler of this *Saṁhitā*.
- Latter on successor of *Vṛddha Jīvaka*, *Vatsya* had redacted this.
- It is composed in the form of dialogue between *Kaśyapa* and *Vṛddha Jīvaka*.
- Its language is simple and in general Sanskrit.
- It mentions about number of regions like, *Magadha*, *Kauśala*, *Matsya*, *Sindhu*, *Sauvira* etc., and number of races.
- It also mentions that, people from *Kāsi*, *Anga*, *Konkan*, *Kavāṅga* regions should be given drugs & diet of *Tīkṣaṇa* (sharpness) *Guṇa* (property).
- It also carries the description of *Mātaṅgi Vidya* of Buddhistic literature.
- *Nidāna Sthāna* is missing in this text.
- It is mentioned that Indra had taught *Āyurvēda* to *Kaśyapa*, *Vaśiṣṭa*, *Atri* and *Bhṛgu*.
- It enumerates the bodily bones as 363. Same figure is quoted in *Bhela Saṁhitā*.
- While describing *ṛtus* two new words *Utsarpīṇi* and *Avasarpīṇi* are given. Such words are found in Jain Literature.

- *Dhūpa yogas* (*Dhūpa kalpa*) – Fumigate dravyas / formulations are more in *Kaśyapa Saṁhitā*. Eg. *Kaumāra dhūpa*, *Maheśwara*, *Rakṣōghna* etc.,
- Lasunakalpa was described in detail.
- For ‘*Phakkarōga*’ (which was described for the first time in a *Āyurvēdic* text–139-142), *Kalyanaka Ghrta*, *Satphala Ghrta* & *Brahmi Ghrta* was advised as treatment.
- Diseases of pregnant woman, puerperal disorders (95-97) disorders caused by *Bālagrahas* (98-105), disorders in wet nurses (142-146) are well described in it.
- Application of enema in children was described – *Siddhisthāna*. (146-149).
- *Trilakṣaṇa* chapter (149-152) on the right and wrong ways of administration of *Pañcakarma* (five purifying methods) etc was included in it.

Conclusion

Maharsi *Kaśyapa* was an eminent physician of 6th or 5th century B.C. and specialized in *Kaumārabhṛty* (pediatrics). Many formulae, which are still used in children’s diseases, are ascribed to him. He authored *Kaśyapa Saṁhitā*, which is mainly on children’s diseases and their management. For the first time he described the disease *Phakkarōga*, *Svēda Karma* with *Hasta* (hand) in children, use of garlic etc., This *Kaśyapa* was compiled by, *Vṛddha Jīvaka* and redacted by *Vatsya*. The present editions are based on the manuscript acquired by *Pandit Hemraj Sharma*.

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सारांश

कश्यप की जीवनी और कौमारभृत्य में उनका योगदान

पी.वी.वी. प्रसाद

काश्यप संहिता के लेखक महर्षि कश्यप मनीषि मरीचि और कला के पुत्र थे । कश्यप प्राचीन काल में एक प्रतिष्ठित चिकित्सक और कौमारभृत्य (बालरोग) के विशेषज्ञ थे। ये पुनर्वसु के समकालीन थे । बाँवर की पाण्डुलिपि ने उनके बारे में उल्लेख किया है कि वे बाल रोगों के निदान और चिकित्सा में दक्ष थे, उन्होंने बच्चों की चिकित्सा के लिए अनेक नुसखें बताये हैं । इतिहास में काश्यप और कश्यप ये दो नाम मिलते हैं । हॉर्नले के विचार हैं कि ये दोनों नाम एक ही ऋषि के हैं । किन्तु उनके काल के बारे में एक शंका यह है कि वृद्ध जीवक उनके शिष्य थे । कश्यप संहिता या वृद्धजीवकीय तंत्र गुरु कश्यप और शिष्य वृद्धजीवक के मध्य हुए संवाद के रूप में लिखी हुई है । इसके पश्चात गुप्तकाल में वात्स्य ने इसका प्रतिसंस्कार किया । कश्यप संहिता का वर्तमान संस्करण पंडित हेमराज शर्मा द्वारा प्राप्त पाण्डुलिपि पर आधारित है । इसका प्रथम संस्करण सन् १९५३ में प्रकाशित हुआ । यह संहिता मुख्य रूप से बच्चों के रोगों पर आधारित है ।