

A REVIEW ON KUMAR TANTRAM WRITTEN BY RAVANA (TEXT WITH HINDI COMMENTARY)**Dr. Yogita K. Shrivastava^{1*} and Dr. R. P. Tiwari²**¹Professor, Dept of Kaumarbhritya, Bharti Ayurved Medical College, Durg, CG, India.²Asso. Professor and Head, Dept of Kaumarbhritya, Govt. Autonomous Ayurved College, Rewa, MP.Article Received on
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Corresponding Author*Dr. Yogita K. Shrivastava**Professor, Dept of
Kaumarbhritya, Bharti
Ayurved Medical College,
Durg, CG, India.**INTRODUCTION**

Kaumarbhritya is one of the Ashtangas of Ayurveda. It covers the period from prenatal phase to Kumaravastha which includes manifold changes in the body. Out of eight branches of Ayurveda, Kayachikitsa, Shalya, Shalakya and Kaumarbhritya with Stree roga and Prasuti Tantra form the main streams. In ancient times, there may have existed different text books of Ayurveda dedicated to a specific branch. General perception is that Charak Samhita is ideal for Kayachikitsa, Susruta Samhita for Shalya, and Vagbhat samhita, a blend of both. Kashyap Samhita is dedicated to Kaumarbhritya with child centric theme. Unfortunately it is not completely available. Kaumarbhritya

related matter is found scattered in many places in Bruhatrayi and Laghutrayi. Some chapters of Sharangdhara Samhita, Yog Ratnakar and Bhaishajya Ratnavali also deal with the disease and treatment part of Kaumarbhritya. Kumartantram is also a part of Kaumarbhritya related literature available in Sanskrit which was produced for readers with Hindi commentary. It may not be known to many students and readers, but may contribute to some extent in Ayurvediya kaumarbhritya.

About the author

The original text is supposed to be written by The King of Lanka and great scholar Ravana. This has been assumed as there is mention of the name of Ravana in some hymns and mention of "Ravankrita Kumartantram" in some later texts of Ayurveda.

About the commentator

The author's full name is Maharishi Abhay Katyayan which is used for writing. He is a knower of multiple languages and masters Sanskrit. He has translated several Sanskrit books. There are many works to his credit which includes different subjects ranging from medicine, astrology, linguistics and theology. Bhel samhita with his Hindi commentary is his another famous work.

About the book

Kumartantram is a small book supposed to be authored by the king of Lanka, Ravana. Hence it is known as "Ravankrita Kumartantram." This book was mentioned by Chakrapani in Bhanumati Tika of Sushruta Samhita and Chakradatta. There are other versions of this book, too. It might have been vast and rich in literature in the past but presently limited literature is available in the form of a small book with Hindi commentary by Abhay Katyayan published by Chaukhambha Surbharti Publications, Varanasi in the year 2007.

Style of the book

The book does not describe childhood diseases the way other Samhitas do. The diseases which are already mentioned in samhitas are not further detailed. Symptoms of only a few diseases, specially of a child affected by *matrukas* are described. Treatment part occupies the major part.

Contents

The commentator has prepared the basic text of this book based on Chakradatta and Bhaishjya Ratnavali and has named the commentary "Gangetic Bhashya." The name seems to indicate the flow of knowledge to continue like the flow of the river Ganga. The contents of the book are divided into three main chapters and two annexures.

The first chapter is titled "Daivee upchaar Prakaranam." It starts with Mangalacharnam praising Lord Shiva. This chapter deals with neonatal illness. It mentions twelve types of "Matrukas" each with a different name. These are said to affect the neonate on first day/month/year of birth to twelfth day/month/year after birth. The signs and symptoms of the child affected by these matrukas have been described. These chiefly include excessive crying, refusal to feeds, fever and features of CNS irritation. The treatment chiefly comprise of Bali, Dhooapan with pronunciation of hymns and food offerings to Brahman. Commonly Shivnirmalya (flowers or offerings to lord Shiva to be used after worship), Garlic, Guggulu,

Nimbapatra, shweta Sarshap, horn of cow or goat, snake skin and ghrita are prescribed for dhoopan. During Dhoopan some hymns are to be pronounced including the name of the child. Here the author mentions that name of Ravana has been mentioned by Chakradatta and Bhaishajya Ratnavali in these hymns. The procedures of Snan, Bali And Dhoopan are to be done for 3 days and on fourth day food is to be offered to the brahman.

These things appear similar to Balgrahas described in other texts, only the term Matraka is used instead of Graha. Management part is also mostly similar to management of Graharogas. The name of second chapter of the book is “Stanyadushti Pratishedh Prakaranam” This chapter mentions causes of vitiation of breastmilk of mother or dhatri, effects of Vata, Pitta or Kaphadushta Stanya on child, dentition disorders, rules for langhan in a child, drug dosages in children, features and treatment of Kukunak and Parigarbhik roga.

The chapter mentions eight dentition disorders viz Jwara, Atisara, Karshya, Chhardi, Shiroruja, Abhishyanda, Shotha and Visarpa. While describing langhan in children, it is mentioned clearly that food of the child can be stopped except breastmilk. When the child is not in a position to undergo langhan, mother or Dhatri should be advised langhan. The dosage of the drugs is similar to Sharangdhar Samhita with special mention that drugs to a child should be given with milk, honey or sugar syrup to mask its taste. The description of Kukunak and Parigarbhik is almost similar to other samhitas.

The third chapter of the book is “Bheshaj Prakaranam.”As the name suggests, the chapter is full of formulations and herbal combinations to be used in various disorders of children in 175 shlokas in all. Features of only a few diseases like Talukantak, Mahapadma, and Bhasmak are mentioned in short. The chapter starts with features of Talukantak and its treatment. After that some Jwarhar formulations in powder form and around twenty Kashayas are prescribed. The highlights of Jwar chikitsa are Dhoopan and Udvartan. The 19th shloka prescribe a formula of dhoopan to stop the next febrile episode. Similarly 26th shloka prescribe application of Moorva, Haridra, Sarshap, Chirayta, Shweta Sariva, Nagarmotha and Ajmoda choorna with goatmilk on child’s body as udvartan in Jwara. Nine to ten anti-diarrheal formulations are given. Thereafter formulations to treat Grahani in children, Arsha, Ajeerna, Kas, Shwas, Krumi, Hikka, Chhardi, Naabhipak, Gudpak, Talupak, Dantodbhed, Mukhpak, Talukantak, Mutrakruchcha, Apachi, Raktapitta, Apasmar, Udawrta, Murchha, Krumiroga, Kshaya, Sheetala, Abhishyand, Karnashoola have been given.

The book covers many diseases in children while describing different formulations, most of which are herbal combinations. Only a few formulae for Jwar and Kshaya are herbomineral in nature. Single herbal drug formulae for Kasa, Apasmar, Krumi, Chardi, and Nasagat Raktstrava are very simple and can be used practically. Shlokas from 109 to 113 mention special formulations for children who in spite of having good digestive capacity and healthy eating habits are thin built and weak. These are also very simple and easy to implement. In practice, practitioners come across such cases. That is the right time to test the authenticity of these formulae. One of the characteristic feature of the book is a special formula mentioned as “Udarshodhak Choorna” to remove soil from GI tract deposited as a result of pica. Some well known formulae like Hingwashtak choorna, Lakshadi Tailam, Ashwagandha ghrita are also mentioned in the book. Most of the formulae in third chapter seems to be simple and practical.

At the end of the book, the commentator has added two annexure. In annexure I, the commentator has given a list of Ayurvedic herbs and their Hindi and Latin names for ready reference. Annexure II consists of description of 37 Ganas mentioned in Susruta Samhita.

Peculiarities of the book

The work of the commentator is highly knowledgeable in bringing this manuscript to limelight. Taste masking of drugs in children, Doopan and Udvartan in Jwara treatment, Medha-bala vardhak formulations in children, Udarshodhak churna in mruatika bhakshanaj Pandu, simple formulations for various diseases are some of the special contributions of the book. The book seems to be useful for general pediatric practice in day to day life also. Though the signs and symptoms of many pediatric diseases have not been mentioned in the book but the book is a source to some new formulae for child growth and disease management.

There may be many more such books which are not known to many Ayurveda practitioners and academicians. Many of them may be in regional languages. These need to be brought to the notice of people and the useful things should be implemented into practice. Also, clinical trials and research needs to be done on unique formulations mentioned in the book for public benefit.

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