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Review on internal use of Gold in the form of *Suvarnaprashana* in Pediatric Population w.s.r. to *Kashyapa Samhita* (An Ancient Treatise of Ayurveda with special emphasize on Pediatrics)

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ABSTRACT

When the subject comes to *Ayurveda* and childcare, *Suvarnaprashana* is the most familiar word in Indian population due to its widespread practices and its multiple health benefits in pediatric population. There are various forms of *Suvarnaprashana* which are practiced by *Ayurvedic Vaidyas*. *Kashyapa Samhita* is an ancient *Ayurvedic* text which is having great importance in *Ayurveda* because of its very rich ancient knowledge in regards to *Kaumarabhritya* synonymously can be called as *Ayurvedic Pediatrics*. This is the only classical text where exclusive and detailed description is available about *Suvarnaprashana* which is available in the chapter named *Lehadhyaya* of *Sutrasthana*. There are many important subject areas related to *Suvarnaprashana*, which will be discussed in subsequent parts of this article.

Key words: *Ayurveda, Gold, Kashyapa Samhita, Kaumarabhritya, Lehadhyaya, Suvarnaprashana*

INTRODUCTION

Kaumarabhritya is a clinical specialty of *Ayurveda* Science which can be primarily understood as *Ayurvedic Pediatrics*. *Kashyapa Samhita* also famous as *Vridha Jeevakiya Tantra*, is very important treatise of *Ayurveda* science and holds its unique place due to its enriched *Ayurvedic* knowledge largely related to *Kaumarabhritya* subject. As per the known fact that *Kashyapa Samhita* is not available in complete form and hence less explored for its literature aspects i.e., non-availability of any specific commentaries on this

text as well as clinical aspects i.e., very limited usage in practical and clinical ways. There is a great need for this chief text of *Kaumarabhritya* that available portion of this text to be reviewed and revived through available mode of knowledge by experts of *Ayurveda*. *Suvarnaprashana* become very popular since long and majority of Indian population is aware about its benefits for children's health. *Acharya Kashyapa* is the only *Acharya* to narrate *Suvarnaprashana* in detail as unique procedure used at that time by *Ayurvedic Vaidyas* to bestow multiple health benefits of gold to the growing child. Hence the subject *Suvarnaprashana* is selected to make further efforts for its review in direction to understand the idea and vision of *Acharya Kashyapa*.

Overview of current *Suvarnaprashana* practices in India

Observing the current practices of *Suvarnaprashana* in India, there is considerable variation is found in its forms, ingredients and form of *Suvarna* used in those formulations. There are many patent forms of *Suvarnaprashana* available in the market. It is also observed in practice that many qualified *Vaidhyas*

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prefer to prepare *Suvarnaprashana* by themselves and using for their practice only. In spite of such diversity in the formulations of *Suvarnaprashana*, the amazing and factual observation is to have multiple positive health benefits in the children who are taking *Suvarnaprashana*. In short, irrespective of different forms & formulations used for and varied duration followed for *Suvarnaprashana*, its various health benefits as an outcome, is the strongest reason for making this *Suvarnaprashana* practice very popular in the community. There are different formulations available in the market and being used for *Suvarnaprashana* practice. For reference purpose, some of those preparations are mentioned in below Table 1.

Table 1: Different *Suvarnaprashana* formulations and specific form of *Suvarna* used in it.

SN	Name of <i>Suvarnaprashana</i> formulation	Pharma company / Production	Form of <i>Suvarna</i> used in formulation
1.	<i>Swarn Prashan</i>	Aachman Veda	<i>Suvarna Bhasma</i>
2.	<i>Mantroshadhi Suvarna Prashanama</i>	Sanskriti Arya Gurukulam	<i>Suvarna Bhasma</i>
3.	<i>Su-Varna Prashan drops</i>	Nu Ayurveda	<i>Suvarna Bhasma</i>
4.	<i>Super Suvarnprash drops</i>	Life Aveda	<i>Suvarna Bhasma</i>
5.	<i>Swarna Medha</i>	Gokul	<i>Suvarna Bhasma</i>
6.	<i>Suvarnaprashana</i>	Neelkanth	<i>Suvarna Bhasma</i>
7.	<i>Suvarn Prashan</i>	Golden champ drops	<i>Suvarna Bhasma</i>
8.	<i>Suvarna Prashan</i>	Sahara yogam	<i>Suvarna Bhasma</i>
9.	<i>Suvarna Prashan syrup</i>	Ambika health care	<i>Suvarna Bhasma</i>

10.	<i>Suvarnavachadi Yoga</i>	Progen Research Lab	<i>Suvarna Bhasma</i>
11.	<i>Bal Swarm Kwach</i>	Naturebell	<i>Suvarna Bhasma</i>
12.	<i>Suvarna Prashan Bindu</i>	Poornayu	<i>Suvarna Bhasma</i>
13.	<i>Aarogyaprashan</i>	Arpan Ayurveda	<i>Suvarna Bhasma</i>
14.	<i>Maha Swarna Yog</i>	Dhootpapeshwar	<i>Suvarna Bhasma</i>
15.	<i>Dhey Prashan gold</i>	Dhey pharmaceuticals	<i>Suvarna Bhasma</i>
16.	<i>Suvarna Prashan</i>	Maskal	<i>Suvarna Bhasma</i>
17.	<i>Suvarna Sneha Avleha</i>	Panchamrut herbals	<i>Suvarna Bhasma</i>
18.	<i>Suvarna Prashana</i>	Shaswat Ayucare	<i>Suvarna Bhasma</i>
19.	<i>Saraswatharishtam with GOLD</i>	Nagarjuna Ayurveda	<i>Suvarna Bhasma</i>
20.	<i>Suvarna Prashana Drops</i>	Dr. Vashishtha's	<i>Suvarna Bhasma</i>
21.	<i>Suvarna Prashana (Lehya)</i>	Aarya's Ayurveda	<i>Suvarna Bhasma</i>
22.	<i>Swarna Bindu Prashanam</i>	Vaidyaratnam	<i>Suvarna Bhasma</i>
23.	<i>Suvarnabindu Prashana</i>	KLE Ayurveda Hospital	<i>Suvarna Bhasma</i>
24.	<i>Suvarna Vacha Stick</i>	Sumedha (& many other)	<i>Suvarna Shalaka</i>
25.	The <i>Suvarnaprashan Bliss Gold Drops</i>	A for Ayurveda	<i>Suvarna Patra & Suvarna Lavana</i>
26.	The <i>Suvarnaprashan Bliss Gold Plus</i>	A for Ayurveda	<i>Suvarna Patra &</i>

			<i>Suvarna Lavana</i>
27.	<i>Bala Amrut Santulan</i>	Santulan (Shri Balaji Tambe's)	<i>Suvarna Patra</i>
28.	E-Gold <i>Suvarnaprash</i>	Ethichem	<i>Suvarna Rub (Suvarn Ghasaro)</i>
29.	<i>Suvarnaprashan Shishu Sanskar</i>	Shri Kamdhenu Divya Aausadhi	<i>Ayaskruti</i>
30.	<i>Suvarna Shakti Bindu</i>	Shree Shanker	<i>Suvarna Lavana</i>
31.	<i>Suvarna Amrut Drops</i>	Lion	<i>Suvarna Lavana</i>

These *Suvarnaprashana* preparations are available either in drops form (liquid) or *Leha / Prasha* (semisolid) forms. Along with variation in form, a great variation is also observed in ingredients, form of *Suvarna*, quantity of specific *Suvarna* form, method used for preparations, dose as per the age of child, duration or frequency as well as age criteria mentioned for *Suvarnaprashana* etc., among these formulations. Along with *Suvarna Bhasma* as a main ingredient, other drugs possessing properties like nootropic, digestive and immunomodulator are observed commonly as ingredients in all *Suvarnaprashana* preparations in varied proportions. *Ghrta* and honey are again very common to find as ingredient in these formulations. Preparing *Swarnaprashana* by mixing *Suvarna Bhasma* in any medicated *Ghrta* with or without honey is also very common practice in private practitioners of *Ayurveda*. Other additional information regarding these *Suvarnaprashana* preparations is not included at this place to avoid gratuitous deviation from the core theme and extensive length of manuscript.

Observing 'What Acharya Kashyapa says about Suvarnaprashana?'

An exploration for *Suvarnaprashana* in different classical *Ayurveda* texts has revealed about the availability of this exclusive reference in *Kashyapa Samhita* at *Lehadhyaaya* chapter of *Sutrasthana*.^[1] *Lehana* is the unique concept observed in *Kashyapa*

Samhita and claimed to have its crucial role for child's health. Comprehensive description about *Lehana* with its related aspects, different *Lehana Dravyas* and *Lehana Yogas*, method of preparing and giving *Lehana* to the child etc. are observed at this place. Some discussion is put forward here with the aim of further exploration towards *Suvarnaprashana* and its related subject areas from this classical source.

Available description about Suvarnaprashana in this chapter

Classical reference of *Suvarnaprashana* in *Kashyapa Samhita* contains below mentioned a text which includes detailed method of preparing *Suvarnaprashana* and its benefits observed in the child. After explanation of the process of *Suvarnaprashana* in one verse, in succeeding two verses narration about benefits of *Suvarnaprashana* is observed.

द्रव्याणां लेहनीयानां विधिश्चैवोपदेह्यते ॥
विघृष्य धौते दृषदि प्राङ्मुखी लघुनाऽम्बुना ।
आमध्य मधुसर्पिर्भ्यां लेहयेत् कनकं शिशुम् ॥
सुवर्णप्राशनं ह्येतन्मेधाग्निबलवर्धनम् ।
आयुष्यं मङ्गलं पुण्यं वृष्यं वर्यं ग्रहापहम् ॥

मासात् परममेधावी व्याधिभिर्न च घृष्यते ।
षड्भिर्मासैः श्रुतधरः सुवर्णप्राशनाद्भवेत् ॥

Methodology and administration of Suvarnaprashana

After explaining important areas about *Lehana*, *Acharya* explains the method how *Suvarnaprashana* should be prepared and administered to a child. Gold (*Kanaka*) should be rubbed on washed stone with adding some quantity of water by a person sitting in the east facing direction. This rubbed content should be mixed properly along with added honey and *Ghrta*; and then this should be given to lick to an infant. Subsequent to this explanation about preparation, benefits of *Suvarnaprashana* are explained elaborately. Critical remarks over this described

methodology of *Suvarnaprashana* are presented in Table 2.

Table 2: Methodology and materials required for *Suvarnaprashana*

SN	Materials / Method	Critical remarks	Relevance of remarks
1.	Stone (To rub the gold)	Details regarding size, surface etc. of the stone are not mentioned	These specifications directly affect the size and quantity of gold particles.
2.	Gold	Details regarding size, surface etc. of the gold article / piece are not mentioned	These specifications directly affect the size and quantity of gold particles.
3.	Water	Quantity of water to be used for rubbing the gold is mentioned as little quantity (<i>Laghu</i>). This quantitative description having subjective variation with each individual and with every preparation.	This affects form of the medium and density of gold particle in the prepared content.
4.	Honey	Quantity of honey required for mixing the gold content is not mentioned	This affects form of the medium and density of gold particle in the prepared content.
5.	<i>Ghrita</i>	Quantity of <i>Ghrita</i> required for mixing the gold content is not mentioned	This affects form of the medium and density of gold particle in the prepared content.
6.	Quantity of Honey & <i>Ghrita</i>	Mixing honey & <i>Ghrita</i> requires specification regarding their proportion i.e., equal quantity or unequal quantity of both	This required proportion specification having different effects

7.	Rubbing of gold on the stone	Details about rubbing like length of each rub, manual pressure used for each rub, how many repetitions required to create one dose of <i>Suvarnaprashana</i> etc. are not clear.	These are significant variables directly related to quantity of gold particle produced in the <i>Suvarnaprashana</i> content.
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Benefits of *Suvarnaprashana*

Multiple health benefits of *Suvarnaprashana* are described at this place after narration of *Suvarnaprashana* method. These benefits observed in the child are mentioned according to the duration for how much days *Suvarnaprashana* is given in continuity which are summarized in Table 3.

Table 3: Health benefits of *Suvarnaprashana* as per the classical reference of *Kashyapa Samhita*

SN	Benefits	Probable meaning for understanding
1.	<i>Medha Vardhana</i>	Improves intellect
2.	<i>Agni Vardhana</i>	Enhances the digestive power, improvement in metabolism
3.	<i>Bala Vardhana</i>	Enhances physical strength and immunity
4.	<i>Ayushyam</i>	Increases life span, good for life, adds quality to life
5.	<i>Mangalam</i>	Auspicious, giving good health benefit, observed positive health benefits within short time period
6.	<i>Punyam</i>	Auspicious, giving good health benefits, observed positive health benefits for long time period
7.	<i>Vrishyam</i>	Rejuvenating, promoting growth and development, providing health benefits of <i>Rasayana</i> , good for nourish
8.	<i>Varnyam</i>	Improves skin complexion, good for skin health, helps as preventive for skin diseases

9.	<i>Grahapaham</i>	Keeps the child away from <i>Graha</i> affliction, makes the child strong enough to be resistant to all infectious agents (infectious diseases)
10.	<i>Param Medhavi</i>	Child will become extraordinary intelligent (super intelligent)
11.	<i>Vyadhirbhihi Na Ghrihyate</i>	Child will develop strength to become disease resistant
12.	<i>Shrutadhara</i>	Child will become able to develop extraordinary ability to retain and remember whatever (as per the desire) s(he) hears
Note: Benefits mentioned from no.1 to 11 are observed after 1 month duration and no. 12 is observed additionally all 11 benefits after 6 months duration of <i>Suvarnaprashana</i> practice in continuity.		

All above mentioned benefits of *Suvarnaprashana* practice are the subjective parameters of ideal growth and development of a child required for optimal health of a human being. This covers physical, psychological and even spiritual aspect of wellbeing of human but in imperceptible form. With the help of current and advanced science and technology, many areas of these health benefits can be explored. There are many accomplished and ongoing pharmacological and clinical research works at many places across India to evaluate the efficacy and health benefits of *Suvarnaprashana* with special reference to paediatric health. Majority of those researches are supportive to these explained *Suvarnaprashana* health benefits with no any observed adverse effects. Encouraging positive results of *Suvarnaprashana* in children's health observed by their parents after following regular *Suvarnaprashana* practice, have given this practice wide acceptance in the populace.

DISCUSSION

Critical thinking about description of *Suvarnaprashana* in *Kashyapa Samhita*

Comments regarding methodology and ingredients

- Observing this methodology, it is obvious to understand that this process is expected to repeat

every day to give a single dose of **freshly prepared *Suvarnaprashana*** to a child, till specific time duration.

- So, *Suvarnaprashana* should be given **daily** in a **single dose in a day** to the child till preferred **duration** either 1 month or 6 months.
- Stone** is mentioned here to rub the gold but other specifications are not understood like roughness of surface, size and shape of the stone. Roughness of the surface directly affects the quantity of gold particle produced with each rub i.e., less in smooth surface and more in rough surface.
- The process of **rubbing** itself requires other minute details like length of each rub, manual pressure used for each rub, how many repetitions required creating one dose of *Suvarnaprashana* etc. These are significant variables directly related to quantity of gold particle and its expected outcomes in the health of a child.
- Regarding **gold**, information related to size, shape, thickness of gold piece/article is not mentioned. These variables also having direct link with the quantity of gold particle produced with each rub i.e., much particle quantity with gold block and less particle quantity with gold rod.
- Quantity required of **water** for rubbing gold is expected to understand as subjectively sufficient quantity. This may raise the chances for disproportion like less dilution with less water and more diluted with much water solution of gold particles.
- Water is used for rubbing the gold and preparing the dose of *Suvarnaprashana*, after that honey and *Ghrita* are to be added. Hence the prepared blend after mixing with honey and *Ghrita* will be of **emulsion** or **colloid** form containing gold particles, water, honey and *Ghrita* in it. Type of prepared emulsion depends on ingredients and their proportion; which may fall in category like o/w (oil in water), w/o (water in oil), multiple emulsions and microemulsion.^[2]

- Chemical structure of this emulsion form may have shelf life with wide variation i.e., 3 days (at room temperature) to 6 weeks (at temperature below 40-50°F), as being greatly depended on the temperature and seasonal variation.^[3] Hence regarding the storage of this formulation at room temperature without use of any preservatives and storage technology, no any standard shelf life can be claimed for.
- Amongst thousands of formulations described in different Ayurvedic classics, such emulsion like form is infrequent type of drug formulation containing water, honey and *Ghrita* altogether.
- There is no mentioned specification regarding the quantity of **honey and Ghrita** used in *Suvarnaprashana* preparation. This gives rise to three possible proportions regarding their quantity i.e., equal quantity of both ingredient, honey less than *Ghrita* and *Ghrita* less than honey. The selected proportion may have some influence over its resultant effect considering pharmacological actions of individual as well as combination.
- In context of *Viruddha Aahar* one ruling principles mentioned in classics for specifying that equal quantity for using honey and *Ghrita* when used together works as *Matra Viruddha*.^[4] Hence this combination should not be in equal quantity when it is used for internal use and to prepare any drug formulation. Similar consideration should be implemented in *Suvarnaprashana* preparation also.
- One intellectual thought can be made here about the probabilities of some positive physiological changes by using these ingredients in equal quantity and in a small dose along with gold particles. Using concept of *Matra Viruddha* administered in a small dose, might have possibility to provide some beneficiary effect in growing child just like how immunization works. (This is purely author's interpretation and no any claim is made towards this hypothetical understanding.)
- Using the word **Kanaka** - a synonym of gold, rather than mentioning it's specified form *Patra* (leaf, flattened gold foil), *Dyuti* (specifically processed formulation), *Lavana* (specifically processed formulation) and *Bhasma* (ash), indirectly shows the use of pure gold to be used as in its metal form.
- As far as different forms of medications are concerned, **Bhasma** (ash) preparations are also mentioned in *Kashyapa Samhita* in some places.^[5] There must be some clarity and logic behind using pure gold as a metal instead of *Suvarna* in *Bhasma* form.
- While preparing *Suvarnaprashana* person is advised to sit facing **east direction**. This is usual observation about direction in majority of description regarding any procedures or preparation mentioned in the classical texts of *Ayurveda*.
- Two possible logics can be perceived for specification of east direction i.e., east direction is considered auspicious in regards for preparation of all medications and performing any procedures; and other one is noticeable advantage of the sunlight from east direction during daytime specially morning time which may help to keep check on safety in terms of cleanliness as well as required visual clarity. Even one thing cannot be ignored i.e., exposure to sunlight with provided benefit of UV rays presence in sunlight for some time period.
- Time suitable to prepare and to give the child is understood as morning hours. Indirectly it can be taken as the position of the sun in sky will be in east direction in morning time of day.
- As per commonest present practice, *Suvarnaprashana* is given on **Pushya Nakshatra** to yield its additional benefits. *Pushya Nakshatra* is one of 27 *Nakshatras* and it is observed at every 27 days of interval. Astrologically this *Nakshatra* is considered very auspicious and as its name suggests it is also believed to have some nourishing effect towards the body.
- Though in contrary to this, there is no mentioning about *Pushya Nakshatra* by Acharya Kashyapa in

context to *Suvarnaprashana*. The probable logic behind this might be because the description suggests continuous use of *Suvarnaprashana* as day-to-day practice till one month or six months period for its optimum health benefits. This continuity is not possible if *Suvarnaprashana* is given at *Pushya Nakshatra* only.

- It is interesting to put into a notice that at two different places references related to *Pushya Nakshatra* is observed. One reference at *Dhupakalpadhyaya* chapter of *Kalpasthan* of *Kashyapa Samhita* in the context of collection of *Dhupa Dravyas* (herbs used for *Dhupa* – fumigation) by a physician.^[6] Second time reference of *Pushya Nakshatra* is found while describing treatment of *Kukkunaka* (an eye disorders) in the chapter named *Kukkunakachikitsadhyaya* at *Khilasthan*.^[7]
- As far as **dosage** of *Suvarnaprashana* is concerned, there is no clarity about how much quantity is advisable for the child according to his age. Considering the *Leha* or *Prasha* form of medication, it is assumed to lick the medication in a very small dosage. Though this subjective small quantity doesn't justify the scientific parameter for posology of *Suvarnaprashana* at all.
- There should be some strategic scientific research to be conducted and concluded if raw form of gold as a metal is expected to clinical use for the purpose of *Suvarnaprashana*. After some standardized practice with clarity about each and every specification discussed above in regards to *Suvarnaprashana* reference of *Kashyapa Samhita*, this practice should be allowed and can be implemented on large scale of pediatric population.

Comments regarding benefits

- List of benefits includes total 12 benefits attributed to *Suvarnaprashana* practice as per Acharya *Kashyapa* (Table 3).
- All these mentioned benefits of *Suvarnaprashana* practice are subjective parameters of ideal growth

and development of a child essential to attain optimal health during journey of a human life.

- This covers physical, psychological and even spiritual aspect of wellbeing of human but in imperceptible form. With the help of current and advanced science and technology, many areas of these health benefits can be explored.
- Here '**Medha, Agni and Bala Vardhana**' refers to having significant efficacy of *Suvarnaprashana* towards higher brain function level, digestive or metabolism level and physical as well as immune strength level of human physiology. *Suvarnaprashana* is said to have these definite effects i.e., enhancing and increasing effects towards these above mentioned three components of healthy physiology.
- Whereas '**Ayushyam, Mangalam and Punyam**' ascribes its overall positive health outcomes at short or long time period with virtuous consequences. This can be described as abundance of health advantages at subtle or gross level but inevitably without any unwanted effect towards the health of a child.
- '**Vrushyam**' refers providing health benefits of *Rasayana* by yielding growth and development promoting effect. This can be achieved only by good nourishment status of all *Dhatu* and thus their harmonious functions towards bodily physiology.
- '**Varnyam**' refers to virtuous status of skin organ and skin immunity. As a result, improved skin complexion and absence of any skin diseases is observed in a child undergoing *Suvarnaprashana*.
- '**Grahapaham**' refers to the stronger immune status of a child and so that many infectious diseases can be refrained away from a child. '*Graha*' is a group of diseases which can be understood as infectious diseases that arising from infections from harmful micro-organism of the environment. Thus, child is said to be protected from *Graha* afflictions with the use of *Suvarnaprashana*.

- Continuation of this *Suvarnaprashana* practice up to **1 month** duration, gives very remarkable effect over two areas i.e., on intelligence level (**Param Medhavi**) and on immunity level (**Vyadhirbhihi Na Ghrishyate**). Along with above discussed benefits here two additional benefits are claimed as, the child will become extraordinary intelligent and the child will be protected from different disease due to stronger resistance power.
- In addition to general benefits and benefits after 1 month duration, astonishing effect is observed when *Suvarnaprashana* is used for the longer duration said as 6 months. After this duration the child is said to develop extraordinary ability to retain and remember as per the desire what he/she hears (**Shrutadhara**). This specific ability means extraordinary memory power with excellent retaining and retrieving capability of knowledge information once experienced by a human being.

Comments regarding suitable age criteria

- At this place it is expected to have some suggestive remarks regarding ideal age for introduction of *Suvarnaprashana*. But similar to other incomprehensible information like dose, duration etc., and no any decisive information regarding age of a child is specified here in context of *Suvarnaprashana*. Critical searching about this information may help to some indirect references regarding the age.
- In methodology of *Suvarnaprashana*, specific term *Shishu* is mentioned which denotes neonatal period to infantile age.
- Observing the information in *Lehadhyaaya* chapter *Suvarnaprashana* comes under the category of *Lehana Yoga*. Hence related information like parameters mentioned in indication and contra-indication of *Lehana* are applicable to *Suvarnaprashana* also.
- As mentioned in indication of *Lehana*, *Bala* and *Shishu* words are observed with symptoms suitability for *Lehana*. These indirectly pointing

towards small age group children i.e., *Bala*^[8] (up to 1 year or till the baby is depended on mother's milk) and *Shishu*^[9] (Infant, Infant – up to 1 year of age).

- Along with this age suitability other mentioned criterions are also applicable for *Suvarnaprashana* indication. This excludes many disease conditions in child where one should not administer *Suvarnaprashana*.
- It is also advised that it should not be given daily, not to give after food, not to give when weather is not good, not in excess quantity than advised dose and not to give when it is not *Satmya* (compatibility) to a child.
- In above mentioned contraindications, *Suvarnaprashana* or any *Lehana Yoga* is not going to give any health benefits. If administer against their contraindications they may lead to some untoward effects rather than providing health benefits.

CONCLUSION

It is well known and proven fact that kids undergoing *Suvarnaprashana* may get various health benefits irrespective of its form, ingredient and dosage provided to them. There are many accomplished and ongoing pharmacological and clinical research works at various institutions across India to evaluate the efficacy and health benefits of *Suvarnaprashana* with special reference to pediatric health. Majority of those research studies are supportive to these explained health benefits of *Suvarnaprashana* with no any observed adverse effects; and the detailing about relevant research works is not covered here to avoid excess length of the article. Still standardization of *Suvarnaprashana* is remains very crucial and thirsty area for research.

Encouraging positive results of *Suvarnaprashana* in children's health observed by their parents after following regular *Suvarnaprashana* practice, have given this practice wide acceptance in the populace and also an increase is observed day by day. On the other hand, internal use of gold metal itself becomes

an objectionable matter and creates disagreement and disapproval from other parallel sciences which are not familiar with *Ayurveda* science. Though there are many researches which can contribute positively towards the use of *Suvarnaprashana* in children with more lights in the direction of its efficacy without any untoward effects.

Declaration of competing interest

The authors declare that they have no conflicts of interest to disclose.

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Disclosure regarding use of generative AI and AI-assisted technologies

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