

## REVIEW ARTICLE

# Pediatric Care According to *Vagbhata*: An Overview of *Kaumarbhritya* Principles

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### ABSTRACT

*Ashtanga Hridaya* and *Ashtanga Sangrah* are respected texts in ancient Indian medicine. *Kaumarbhritya* one of the eight branches of *Ayurveda* specializes in the health care of infants and children, encompassing their ailments and treatments. While the primary source for this area is the *Kashyap Samhita*, it is only partially accessible. Therefore, researchers often turn to other significant texts for comprehensive insights. As part of the *Brihat Trayi*, *Ashtanga Hridaya* and *Ashtanga Sangrah* provide a valuable resource for this knowledge. This article reviews the content on *Kaumarbhritya* presented in *Ashtanga Hridaya* and *Ashtanga Sangrah*. The review reveals that these texts thoroughly address the concepts of *Balrog*, the diseases affecting children, and their effective treatments, fulfilling the needs of students, researchers, and practitioners alike.

## 1. INTRODUCTION

*Acharya Vagbhata* is one of the three classical writers of *Ayurveda* who authored the “*Brihat Trayi*.” He lived around A.D. 600. While many topics of *Kaumarbhritya* are discussed in the *Uttar Tantra*, the rest are scattered throughout the *Samhita*. A thorough review of the *Samhita* reveals the concepts and significant contributions of *Ashtanga Hridaya* and *Ashtanga Sangrah* in the field of *Kaumarbhritya*. This article reviews various aspects related to *Kaumarbhritya* such as *Navjata Shishu Paricharya* (care of new born), *Vaya Vibhajan* (Age Classification), *Sanskara* (Childhood sacraments), *Samanya Chikitsa Siddhant* (General Principles of Management), *Samanya Aushadha Matra* (Drug doses), and *Shishu Roga Vinishchaya* (Childhood Diagnosis). An attempt has been made to highlight the contribution and knowledge of *Ashtang Hridaya* and *Ashtang Sangrah* available in *Kaumarbhritya* which deals with care of the infants, children, their diseases and management. *Balgraha* is made up of two words *Bal* and *Graha* where *Bal* means Children *Balgraha* means to capture these *Balgraha* seize or holds the child and causes various disorder They are unidentifiable and invisible.

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## 2. MATERIALS AND METHODS

The materials were collected from classical such as a *Ashtang Sangrah* and *Ashtang Hridaya*.

## 3. CLASSIFICATION OF AGE

- According to age<sup>[1]</sup>
  1. *Baala* up to 16 years
  2. *Madhya* from 17 to 70 years.
  3. *Kashaya* above 70 years

In *Ashtanga Hridaya*, *Balavastha* further explained in three stages as below:<sup>[2]</sup>

- *Kshirada*-up to the age of 1 year child feeding primarily upon milk.
- *Kshirannda*-up to the age of 1–2 years child depends on milk and semisolid food.
- *Annada*-up to the age of 2 years–16 years child feeding solid food respectively.

## 4. Masanumasika-Vridhhi

- First month: The embryo is in *Avyakta* (not conspicuous) and in form of *Kalala* from 1<sup>st</sup> week onward. The commentator, *Arunadatta*, has considered that the embryo is like a solid mass of *Kapha* before 1 week.

- Second month: There is formation of *ghana*, *peshi*, or *arbuda* and the born progeny will be male, female, or hermaphrodite, respectively.
- Third month: The formation of the *Gatrapanchak* (head, both legs, and both arms), all the *sukshma* body parts are formed. The fetus can appreciate happiness and sorrow.
- Fourth month: All the body parts become conspicuous.
- Fifth month: *Chetana* (consciousness) develops.
- Sixth month: Development of tendons, vessels, body hairs, strength, complexion, nails, and skin.
- Seventh month: All the body parts completely developed and proper nourishment of all the components of the fetus.
- Eighth month: *Ojas* is unstable moving to mother and to fetus respectively so they are happy and exhausted alternately. The child delivered in this month does not survive due to the absence of *ojas* and the life of the mother is doubtful.<sup>[3]</sup>

### 5. Navjat shishu paricharya

- *Uvaparimarjan* He mentioned that as soon as the child is born remove the vernix caseosa from the body and clean mouth with *Sendhava* and *Ghritha*. It helps to regulate the baby's temperature immediately after birth.<sup>[4]</sup>
- *Pranapratyagaman* use of *Bala Tail* for *Abhyang* is also indicated and two stones should be rubbed together to create noise near the base of a child's ear due to the torture that the baby has to endure while coming out of the uterus, it becomes unconscious or calm.<sup>[5]</sup> This process stimulates the auditory nerve and helps initiate breathing. Chanting holy mantras is also recommended.
- *Nabhinalchedan* child regains consciousness umbilical cord should be cut at a distance of four *angula* from the navel, tied with a thread and suspended by the neck. "*Kustha taila*" should be applied it to prevent sepsis. Indications of *Shiri Vraksh Kashay*, *sarva gandhodak*, and luke warm water for bathing of baby due to antiseptic properties.<sup>[6]</sup>
- *Mukhshodhan*, wash the nailed cut index finger dry it, wrap it in a cotton and clean the *jihva oshta kantha* of baby and stomach should be cleared by inducing vomiting with the help of *saindhav* and *ghrita*. Vomiting purifies *kanth* and *urah Pradesh* and children feel light and desire for food. After the stomach is cleansed, feeding with *ghrit* and *Madhu* is started. This provides energy and boosts passive immunity. This technique involves first cleaning the oropharyngeal cavity and then the nasal cavity to prevent aspiration of secretions into the respiratory tract when the baby begins breathing. This precaution eliminates the risk of aspiration pneumonia (*Ulvaka*). In addition, placing a ghee-soaked cotton piece on the anterior fontanel helps prevent heat loss from the large surface area of the neonate's head and also provides protection from injury.<sup>[7]</sup>
- *Raksha Karma* is also described which uses herbs to ensure disinfection and prevent sepsis.<sup>[8]</sup> Every effort should be done, in *Acharya's* opinion, to shield the child from *Graha* (possession by bad spirits), to shield him from the negative effects or sicknesses brought on by *Graha*.
- *Stanya Pariksha* They mentioned *Dhatri Lakshan* for breast feeding which milk free from *Doshas* if mother milk mixes with water uniformly then consider it pure this milk is healthy and strengthening for the child.<sup>[9]</sup>
- *Stanyapana* (breast feeding) How to breastfeed a baby has been described by *Vagbhata*, *Dhatri* should be bathed and dressed in new clothes. *Dhatri* should sit facing east with the child on her lap, facing north. Her right breast should then be washed, lightly pressed and a small amount of milk should be expressed out.<sup>[10]</sup>
- *Standosha* if child's drink heavy milk then a *Griva Stambh* will take place the child becomes upward sighted by feeding on the raised breast. If the breast loose cause asphyxia in child, drinking milk from pregnant women causes *Parigarbhik Roga*.<sup>[11]</sup>
- *Sanskar* means "*Gunantaradhanam*" which is used for transform the qualities. They include important cultural events in an individual's life from birth till death. Any process which brings continuous positive change in a given material (*Dravya*), physical body (*Shareera*), intellectual capacity (*Mana*), and the personality (*Aatma*) is called *Sanskar*. Different meaning of the word *Sanskar* can be applicable in medical science – addition of new qualities, skillful activities, bringing fitness, selfproductive, and impression creating quality.
- *Jatkarma Sanskar* according to *Prajapatya Vidhi*. On 1<sup>st</sup> day, *Ananta* mixed with *Madhu* and *Ghritha* give 3 times a day, 2<sup>nd</sup> or 3<sup>rd</sup> day give *Lakshmana* with *Ghritha* or *Madhu* to the child,<sup>[12]</sup> and 4<sup>th</sup> day give *Ghritha Swapanitalmatra* in morning or evening and after that begins breastfeeding.<sup>[13]</sup> *Madhu* and *Ghritha* provide high-caloric nutrition, offering energy and sustenance. Gold powder offers protection and promotes brain development. The first feeding stimulates gut movement and activates the gastrointestinal system. During *Jatakarma*, we can evaluate the neonate's rooting and sucking reflexes.
- *Namakarana Sanskara* to be done on 10<sup>th</sup> or 100<sup>th</sup> day and complete years, first letter of the name should be *Ghosh*, middle *Antasth*, and the last should be *Ushma*.<sup>[14]</sup>
- *Nishkraman Sanskar* child should be brought out wearing good clothes from the *sutikagar* in 4 month to offer the *namaskar* to the deities. According to *vagbhata* in 5<sup>th</sup> month, children should learn to sit on the ground.<sup>[15]</sup>
- *Annaprashan Acharya* said at 6 months of age child should be given *Anna* (solid food) which is *Laghu* and *Hitta* and increases gradually. As the food increases, the milk should be gradually reduced.<sup>[16]</sup>
- *Karnvedhan Sanskar* should be done in 6<sup>th</sup> and 7<sup>th</sup> month during winter in healthy child. Right ear for boys and left ear for girls. If piercing not done correctly *kalika Marmarika* and *Raktika updrav* happened. *Karnavedhana*, or ear lobe piercing, serves both an ornamental purpose and helps protect the baby from diseases.<sup>[17]</sup>
- *Vidyarjana* (initiation of study) After knowing that the child has attained strength (to undergo studentship) should be initiated to the study.<sup>[18]</sup>
- Toys for Child The toys for the child should be *Vichitra* (variegated), *Ghoshava* (sound producing), *Atyabhirama* (delightful), *Aguru* (not heavy), *Atikshna* (without sharp ends), *Na Aasya Pravesha* (those which cannot enter the mouth), *Apranaharani* (should neither be killer or may injure or kill the child), and *Avitrasana* (nor frightening).<sup>[19]</sup> Toys play imperative role in the life of young children. They stimulate venture play, the development of cognitive skills, sharing in peer group, and also social attachment. Every child needs a playful environment for a healthy overall growth and development.
- *Krida Bhumi* Children's play area should be level and free from stones and soil.<sup>[19]</sup> It must be roomy, beautiful, devoid of darkness, and direct wind entry, but ventilated from one side.
- *Kumaradhar* Ayurvedic text *Ashtanga Samgraha*, the person who is faithful, having virtuous conduct, not very stout, not greedy and one who can understand child's mind should be appointed as *Kumaradhara*. In addition, there should be plenty of devoted

or affectionate people, doctors, and elderly, clean people in the nursery.<sup>[20]</sup> Young children are in the process of rapid brain development. Persons coming in contact with the child in every day's life and the environment surrounding the child have an impact on child's development.

- Concept of *Lehan Acharya Vagbhata* describes drug combinations that include gold as one of the ingredients. These combinations consist of *hema* (gold), *Sweta Vacha* (*Acorus calamus*), *Kushtha* (*Saussurea lappa*) or *Arkapushpi*, *Kanchan* (gold) or *hema* (gold), *Matsyaksha*, *Sankha* or *kaidarya*, and *kanaka* (gold) and *vacha*. When these four groups of drugs are consumed with honey and ghee for a year, they promote good body growth, intelligence, strength, toned skin color, and overall well-being. Formulations used in *lehan karma* include *Astanga Ghrita*, *Saraswat Ghrita*, and *Vachadi Ghrita*.<sup>[21]</sup>
- *Dusht Stanya Lakshan* According to *Vagbhata* in the "*Balamaya Pratishedha Adhyaya*," symptoms of *Vata dusht stanya* include the child not being satisfied after drinking this milk, becoming thin and constipated, with the milk having a bitter and astringent taste, dark brown color, and foamy texture. Symptoms of *Pitta Dusht Stanya* include black and coppery color milk, with a taste of bitter, sour, and pungent, foul smell, and burning sensations. In *Kapha Dusht Stanya*, after drinking, the child sleeps a lot, and the milk resembles ghee or fat, excessively white, very sweet, salty taste, and sinks in water. *Vagbhata* explains treatment according to *doshas*.<sup>[22]</sup>
- Examination of baby *Acharya Vagbhata* explains that pain in children can be recognized by sudden and frequent crying. The body part that the child frequently touches and cannot touch even after trying should be understood as the source of pain. Headache should be understood due to eyes closed. Tongue and lip biting, dyspnea, and fist clenching indicate chest pain. Abdominal pain is assessed through symptoms such as constipation, vomiting, breast biting, intestinal gurgling sounds, flatulence, back bending, and abdomen elevation. Pain in the urinary bladder and genitals is identified by difficulty in passing feces and urine, along with a frightened expression.<sup>[23]</sup>
- *DOHRIDYA AVMANNA* According to *Vagbhata* if mother wishes cannot accomplished *prakupit vata* moves inside the body destroy the fetus.

## 6. Common disease of childhood

- *Dantodbheda* Eruption of teeth is considered cause of all disease in children symptoms are fever, diarrhea, cough, vomiting, headache, *Abhishyanda*, *Pothaki Visarpa*, *Kukunak*, and *Shwas*. In *Dirgh Aayu*, child eruption of teeth 8<sup>th</sup> month and 4<sup>th</sup> month in *Hinaayu* or *Madhyam Aayu*. *Acharya Vagbhata* also explained *Dantotpatti Chikitsa*, in that he explained, gums are rubbed by *Pippali Churna* and *Madhu Aamla Churna* and *Madhu*. A condition known as "Kukunaka" that only affects children whose teeth are erupting. The child's eyes are swollen, coppery-red in color, and his vision is blurry. His eyelids are also painful and sticky. The little child frequently scratches his eyes, nose, and ears.<sup>[24]</sup>
- *Mratikabhakshanjanya vyadhi Acharya vaghbata* also explained treatment of *Mridbhakhanajanya Vyadhi* with herbs *Patha Vayadina*, *Haldi Nagarmotha Marich Pippali*, etc., using these herbs ghee prepared and used to lick so that children decreased their habit of pica like diseases.<sup>[25]</sup> Pica symptoms are cold cough diarrhea, vomiting, dizziness, anorexia, anemia, and swelling find in children.<sup>[26]</sup>

## 7. ACCORDING TO ASHTANG HRIDYA

- *Shiralasak* Drinking breast milk vitiated by three *doshas* results in foul odor and water-like appearance. The child passes hard or thin frothy stools of various colors along with abdominal discomfort. Urine appears yellow, white, and thick. Symptoms such as fever, decreased appetite, thirst, vomiting, yawning, body twisting, shivering, dizziness, and ulceration of the nose, eyes, and mouth may develop. According to *Ashtang hridya chikitsa of shiralsak vaman in dhatri* and child.<sup>[27]</sup>
- *Nirudhamani (phimosis)* A condition in which tight fore skin cannot be pulled back over the head of the Penis. *Acharya Vagbhata* explained treatment of *Nirudhamani* in *guhvaroga pratishedhadhyaya* briefly.<sup>[28]</sup>
- *Masurika (small pox)* – In mouth and all over body, there is an inflammation and temperature with eruption of skin which is painful, hard resembling *masoor daal* in shape.<sup>[29]</sup>
- *Rudhhaguda* – *Apana vayu* aggravated by suppression of urges of feces and flatus, makes the anal canal constricted with difficult painful defecation, this disease is known as *rudhhaguda*.<sup>[30]</sup>
- *Ahiputna* (Napkin rash)

Due to feces or sweat adhering to the anal region, ulcers caused by *rakta* and *kapha*, develop in the child's anal area. These ulcers appear *tamra* in color and accompanied by itching, along with complications. *Acharya* also explains the *chikitsa* of *ahiputna* is that *shodhan* of *dhatri* with *pitta kapha samak* medicines.<sup>[31]</sup>

- *Talukantak*: According to *Vagbhata*, if a child consumes an excess amount of *Madhuradi Ras*, *Dosha* will increase, leading to the disease of the palate called *Talukantaka*. Symptoms include difficulty in breastfeeding, watery stool, itching around the mouth, eye diseases, and difficulty holding the neck.<sup>[32]</sup>
- *Balshosh* (Malnutrition): *Acharya vaghbata* describes that due to excessive sleep in a day, consume cold water and *kapha* *dusht stanya* all the three causes which are mentioned above block the *rasavaha strotas* and cause *balshosh* that the symptoms are *pratishyaya jwara* and *kasa*. *Acharya* mention *chikitsa* of *balshosh panchkol* and *kutki churna* with ghee in thin paste and *shishu shohnashak ghrit*.<sup>[33]</sup>
- *Bal Rog Chikitsa*: The same *dosh* and *Dushya* which are present in adult are also present in children but the dose is less in amount because the children are delicate in nature and can't consume all type of foods. *Vagbhat* also mentions *Dantotbhed Ghrit* and *kashyap ghrit* for all type of disease in children.<sup>[34]</sup> According to *Vagbhata* treatment is done *Dosha, Roga, Balanusar*, *inreces Doshas*, and *Kala Vibhag*.
- Congenital anomalies Hare lip or cleft lip is described as a *khandoushtha* which is splitting of lips into two parts by *vata*, *vagbhata* has also explained the surgical procedure for correction of this anomaly.<sup>[35]</sup>
- *Prasvakaleenjanya Abhighat* (Birth Injuries): According to *Ashtanga Hridaya*, a disorder called "*Upshirshak*" that resembles birth injury, or caput succedaneum, is known. According to the definition, it is a disorder that develops when vitiated *Vata* enters the fetus's scalp during delivery, causing a swelling that is painless and the same color as the skin. For this, there is no need for treatment.<sup>[36]</sup>
- *Kukunak*: According to *Vagbhata*, the cause of *kukunak* is teeth eruption, which is characterized by symptoms such as swelling and redness of the eyes, difficulty in watching, and rubbing of the eyes, nose, and ears.
- *Parigarbhik* is described by *Astanga Sangraha* which states that when a baby feeds on milk of a pregnant mother or there



is an abrupt stoppage of breast milk to baby due to pregnancy of mother, the baby suffers from *Parigarbhika*. It manifests as respiratory illnesses, loss of appetite, vomiting, lethargy, and abdominal distension.

- *Garbh Vyapad: Vagbhata* describes *Upavishtaka*, *Nagodara*, and *Lina Garbha*, as well as their treatment. These are pregnancy problems in which the fetus is post-dated and intrauterine growth is slowed. *Upavishtaka* is a condition in which there is copious vaginal discharge, but the fetus does not increase in size and instead remains inside the womb creating throbbing, indicating that the fetus is alive but growing slowly. *Nagodara* is another condition in which the fetus is dry and malnourished because the mother is under great mental and physical stress and has vaginal leakage, which causes *Vata Dosha* to worsen with a post-term fetus. *Lina Garbha*, there is no throbbing sensation and stay as it is in womb.<sup>[37]</sup>
- *Balagrah* are given in Table 1:<sup>[38]</sup> Acharya *Vagbhata* describes the general features, clinical manifestations, etiology, and treatment details of these *Bala Grahas*, which are said to protect Kartikeya by Lord Shiva. Male *Graha* are *Skanda*, *Vishakha*, *Mesha*, *Shwagraha*, *Pitragraha* while female *grhasa* are *Putana*, *Shitputana*, *Adristaputana*, *Shakuni*, *Revati*, *Shushkrevati*, and *Mukhamandika*. As per *Acharya vagbhata* in the ancient texts, there are three main etiology behind *Grahabadha*:
  1. *Hinsa* (victimize) – This is pathogenic in nature and causes disease, for example, DIC, bleeding disorder, and sepsis.
  2. *Rati* (worshipped) – This illustrates microbes reproduce and increases their progeny in host (child), complete their life cycle and produces diseases, for example, typhoid and malaria.
  3. *Archana* (sexual demand) – The host are exploited by microbes for their nutrition, for example, Worm. Hence, the hygiene in terms of *shuchi* and *shuddhi* play a major role to prevent and cure the *Graha Rogas*.

## 8. DISCUSSION

A comprehensive examination of *Vagbhata* reveals that his work addresses all key aspects of *Kaumarbhritya*, including duties within the field, age classification, breastfeeding, neonatal care, childhood rituals, common childhood illnesses, pediatric formulations, and fetal development stages, all of which provide a solid foundation for understanding the subject. *Vagbhata* highlights the significance of preventive and promotive care in child health. He systematically organized and integrated knowledge from earlier *Ayurvedic* texts into his detailed works on pediatrics. His writings encompass a broad array of topics related to newborn care, nutrition, and treatment approaches. In the realm of *Kaumarbhritya*, which concentrates on children's health and illnesses, *Vagbhata's* texts offer in-depth insights into pediatric care, addressing child development, nutrition, childhood diseases, and their respective treatments.

## 9. CONCLUSION

*Ayurveda*, a holistic medical system of Indian subcontinent, is complete by itself; however, the timely updating of the concepts has not been done. It is the first well-organized medical science which identified different specialties including *Kaumarbhritya* or pediatrics. The techniques which are explained by *Astang Hridaya* and *Astang Sangrah* are proven to be relevant in today's scenario as well the technique. If these traditional and authentic procedures will be followed in present state, then it may prove to be a boon in neonatology. The detail *Navajata*

*Shishu Paricharya* is surely the precursor of recent neonatology both having the common aim of protecting the newborn and adapting it to the worldly environment. Although with the advent of newer scientific knowledge and technologies, this practice has become obsolete these days, yet an understanding of *Navajata Shishu Paricharya* proves it to be the foundation stone and base of neonatal care. Thus, it has a place in "*Brihat trayi*," the three great treatise of *Ayurveda*. It describes all the important concepts of *Kaumarbhritya*, diseases of children and their practical treatment.

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## 14. CONFLICTS OF INTEREST

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## 15. DATA AVAILABILITY

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**Table 1:** Balagraha by Acharya Vagbhata and its treatment

| S. No | Name                   | Symptoms (Ayurveda) <sup>[38]</sup>  | Modern <sup>[39]</sup>   | Treatment   |
|-------|------------------------|--|--|---|
| 1     | <i>Skanda Graha</i>    | Tearing from one eye, Frequent shaking of head, head banging Weakness in one half of body along with stiffness Upward fixed Gaze, infrequent spasm in one eye, Grinding of teeth, clinching of fist Deviation of face, drooling of saliva  | Quadriplegia - Improper neck holding, spastic limb due to hypertonicity, Difficulty in speech (dysphasia) due to laryngeal muscle paresis  | <i>Vatahara</i> leaves sprinkling ( <i>Asna, Eranda</i> ) <i>Snana</i> at crossed road, chanting of <i>gayatri Ghee</i> prepared by <i>Devdaru, Asana</i> with milk for drinking Management in modern view. Physiotherapy occupational therapy anticonvulsants  |
| 2     | <i>Vishakha Graha</i>  | Upward eye movements, frothing of saliva, abnormal body movements, tongue bite, Infrequent passing of urine and stool, smell of blood and pus from the body.   | Infantile seizures - Up rolling eye balls, altered consciousness limb tightening, salivation   | Management in <i>Ayurvedic</i> Classics. <i>Pariseka</i> by <i>bilva, sirish, golomi, surasa kwatha Snana</i> in road where crossing of 4 roads <i>Panchagavya, Mahatiktaka, kalyanaka Ghrita</i> Management in Modern View - Anti-convulsant specially use of benzodiazepine group of drugs fluid and electrolytes correction fever control dietary modification |
| 3     | <i>Naigmesha Graha</i> | It is associated with fever having. It is associated with fever having seizure activity, with upward eye movements, vomiting, diarrhea, cough, swelling in one eye, clenched fist, and typical odor of smell of bladder of goat which can be correlated with meningitis.   | Bacterial meningitis - Acute bacterial meningitis, a major cause of morbidity and mortality in young children, occurs both in epidemic and sporadic pattern. Symptoms such as projectile vomiting, fever, and lethargy.  | Management in <i>Ayurvedic</i> Classics. <i>Pariseka</i> by <i>bilva, sirish, golomi, surasa kwatha Snana</i> in road Management in Modern View Anti-convulsant specially use of benzodiazepine group of drugs fluid and electrolytes correction fever control diet   |
| 4     | <i>Shwagraha</i>       | Tremor, tongue bite, closing eyes, Smell of feces, abnormal bending of body, and yell like a dog.  | Rabies/Hydrophobia - Rabies is a zoonotic disease transmitted to human usually by bite and scratch by an infected animal symptoms like painful spasm of body, lock jaw, Fear of seeing or touching water.  | Management in <i>Ayurvedic</i> Classics. Use of Medicated oil prepared by <i>Satavari, Sariva</i> Management in Modern Classics. Prevention by anti rabies vaccination, rabies immunoglobulin   |
| 5     | <i>Pitra Graha</i>     | Sudden Fear, sudden crying, fever coughing, diarrhea discoloration of body/ cyanosis and typical odor of dead body/cadaver   | Pneumonia - Poor breast feeding, nasal flaring, visible retraction of chest, cyanosis.   | Management As Per <i>Ayurvedic</i> View. Sprinkling of water prepared by <i>kshirivriksha kashay</i> drugs. Management As Per Modern Protocol. Moist oxygen inhalation empirical broad-spectrum antibiotic antihistaminic drugs antipyretics  |
| 6     | <i>Shakuni Graha</i>   | The word Shakuni in Ayurveda means The word <i>Shakuni</i> in <i>Ayurveda</i> means bird. The typical body odor emitted from the body of a child suffering from <i>Shakuni Graha</i> is name as <i>Vihanga/Shakuni Gandha</i> (odor similar to bird). Blisters with burning sensation in joints, multiple ulcer in tongue neck and palate with pus discharge, ulceration mainly in oral and anal region. | Impetigo - The primary sites affected with blisters are face, neck, hands and perianal region, Itching, painful lesion with systemic features like fever.  | Management As Per <i>Ayurvedic</i> View. <i>Stanya Dusti Chikitsa</i> Sprinkling of water made by <i>Vetasa, Amra, and Kapitha</i> . Offering of <i>karanja</i> to God <i>Rakta, Pitta Saman Chikitsa Vrana Sodhan</i> and <i>Vrana Ropana Chikitsa</i> . Management as Per Modern View. Broad spectrum antibiotic Antifungal drugs Maintain hygiene              |
| 7     | <i>Putana Graha</i>    | This balgraha described as laxity of body, This <i>Balgraha</i> described as laxity of body, day sleep but night awakening, loose stool, odor of crow like, vomiting, dehydrated, oligouria, and thirsty.  | Diarrhea- any change in consistency, frequency or characteristics of stool other than normal is termed as diarrhea. It is classifies into acute, persistent and chronic diarrhea. Acute diarrhea is >3 times/day for 2 weeks with infectious pathology. Chronic diarrhea lasts >4 weeks. | Management As In <i>Ayurveda</i> Classics. Sprinkling With <i>Kakolyadi Gana</i> Drugs Chanting Of <i>Raksha Mantra</i> By Wearing Clean, White Dress Offering oblations to God in vacant house ( <i>sunya griha bali</i> ) MANAGEMENT as per modern view: Correction of dehydration if any by iv fluid ORS or increase oral intake Broad spectrum antibiotic     |
| 8     | <i>Shitputna Graha</i> | One side of body become warm while other side cold, intestinal gurgling, profuse watery stool with foul smell.   | Diarrhea with dehydration - Loose/ watery stool, mix with blood/mucus, dryness of oral mucosa, oligouria or anuria, skin turgor Diminished, shrunken eyes.   | Management as per <i>Ayurvedic</i> texts:- Sprinkling of medicated water made by <i>kapitha, vimbi, bilva</i> Fumigation with stool of animals Offering wine, blood to God.( <i>sura sonita payini</i> ) Management   |

(Contd...)

Table 1: (Continued)

| S. No | Name                         | Symptoms (Ayurveda) <sup>[38]</sup>   | Modern <sup>[39]</sup>   | Treatment  |
|-------|------------------------------|---|--|--|
| 9     | <i>Adrashti Putana Graha</i> | Fever, vomiting, cough, sleep disturbance, visible edema malnourished, discoloration and foul smell in stool, trachoma in eyes (pothaki), odor of sour substances and fish like smell from body | Chronic diarrhea - Early introduction of cow milk is a major cause of chronic diarrhea, loose stool with more than 2 weeks is defined as chronic diarrhea. | as per modern view:- Promote breast feeding properly In case of severe dehydration=Dehydration correction by iv fluid only.[ringer lactate, dextrose, normal saline] Antibiotic coverage Electrolyte balance maintain.<br>Management as per <i>Ayurvedic</i> classics. Bathing in water prepared by <i>tikta</i> drugs Fumigation with stool, nails, hairs of gallinaceous birds Chanting of mantra wearing astringent color dress ( <i>kashay ambara vasini</i> ) |
| 10    | <i>Mukhmandika Graha</i>     | Black prominent veins over abdomen, Smell of cow urine from body, fever well looking physique   | Juvenile onset diabetes - Polyuria polydipsia, polyphagia, unexplained loss of weight, acetone/fruity smell from breathe.                                  | Management In <i>Ayurvedic</i> texts. <i>Vata</i> alleviating therapy Sprinkling of water made by <i>kapitha, bilva, tarkari</i> drugs Bathing near shelters for cows [goshala] Chanting <i>Raksha mantra</i> wearing ornaments, garlands, anointing.<br>Management As Per Modern View. Control hyperglycemia by insulin therapy Prevent dehydration.  |
| 11    | <i>Revati Graha</i>          | Frequent rubbing of nose and eyes, hiccough, fever, malnourished, smell of goat   | Pernicious Anemia is a disease in which insufficient RBCs are produced due to a deficiency of vitamin B12.   | Management As In <i>Ayurvedic</i> Texts. Bathing near meeting point of river. Sprinkle by <i>Aswagandha, Sringi</i> . Chanting of <i>Raksha mantra</i> by wearing garlands anointment. Management As Per Modern View. Vitamin B12 supplements Folic acid supplements High protein diet Symptomatic treatment and prevent complications   |
| 12    | <i>Shushk Revati Graha</i>   | Greenish loose stool, hail fall, hoarseness of voice, malnourished, anorexia, nodules over abdomen, smell of vulture from body  | Abdominal tuberculosis - Doughy feeling abdomen, abdominal lump, ascites, abdominal pain, vomiting, absolute constipation, loss of body weight             | As per <i>Ayurvedic</i> classics. Similar to <i>skanda graha chikitsa</i> . As per modern view. Anti-tubercular drugs empirical therapy Broad spectrum antibiotics, antispasmodic  |