



BASIC CONCEPTS OF KAUMARABHRITYA (BALA ROGA)

Author

Dr A. Sulochana

M.D, (Ayu) (Gau), Ph.D.(Ayu), MUHS, Professor I/C, P.G. Prasuthitantra-Stree Roga Unit, S.S.P.
Department, Dr. B.R.K.R. Govt. Ayurvedic College, Hyderabad, Telangana

Email: arige.sulochana@gmail.com

- I. Commonly used words for child:
Shishu, Bala, Kumara
- II. According to Sanskrit Nighantu:
Shishu - who sleeps for long period
Bala - having less energy (balaa)
Kumara – One who is devoid of sexual tendencies or who has no development of (Projana Shakti) reproductive capacity
Till the age of 16 years child is called as Kumaara One who plays
- III. Samhitas: The description of the subject Kaumarabhritya by acharyaas is as follows:
Charaka – Kaumarabhrityaka
Sushruta – Kaumarabhritya, Kumara tantra
Kashyapa - Kaumarabhritya

6. Kumara Tantra (Ravana Praneeta)

THE PERSPECTIVE AND PROSPECT OF KAUMARABHRITYA:

The care and caress, diseases of genital organs, reproductive healthcare of woman, also come under this specialty, since garbhashaya – kshetra is the main seat for fertilization and development of fetus.

The care and protection of child, (dhatri) wetnurse, ksheeradosha, graham roga, and their management have been described in the specialty text²

Right from the management of garbha till the management of sutika (post natal), will come under the purview of the subject³

THE INTRODUCTION

There are eight branches of Ayurveda. Kaumarabhritya speciality branch comes first and which is states as very important like agni among all devata. Kashyapa Samhita is the treatise which dealt with diseases of children¹.

Certain texts pertaining to this subject has been mentioned in the history.

1. Vriudha Kashyapa Samhita
2. Kashyapa Sumhita (Vridha Jeevaka Tantra)
3. ParvutakaTantra
4. Bandhaka Tantra
5. Hiranyaksha Tantra

THE IMPORTANCE OF THE SUBJECT 'KAUMARABHRITYA'

- The oushadhi matra (does), palatability, potentiality of drug is to be considered.
- The bodily characters and movements should be observed to diagnose and to manage the case.
- Apart from the child, health of the mother, dhatri also should be taken care.
- Since child is sukumara (delicate) at tendency that easily will get infections or



diseases. At the same time mother or wetnurse also at risk of various diseases.

- In children dosha, dushya and malla are less in quality hence the vyadhibala also less, the dose of the medicine should also less accordingly.
- The text Kashyapa samhita specially dealt with Kaumarbhritya subject.
- Dhupana Karma is one important preventive measure which is to be done in graham rogas, or in maintenance of cleanliness in sutikagara.
- The psychology and psychiatry subject also discussed in the texts.
- Shishuayu Pareeksha Vidhi, (the life span) shubha and ashubha lakshanas, and forecasting things also (the matter related to Jyotishya) described.
- The signs and symptoms which can be observed through bodily movements are important for the diagnosis – such characteristics are mentioned in the chapter of Vedanadhyaya. This indicates the deep clinical sense of acharyas.

CLASSIFICATION OF AGE

I. According to Kashyapa⁴

- (1) Garbha – right from the fertilization to birth
- (2) Bala – Birth to till the one year. This stage is known as Kheerapa
- (3) Kumara – From one year to 16 years
- (4) Yuva – from 16 years to 34 years

II. According to Charaka⁵

- (1) Baalya – Upto 16 years
- (2) Madhya – 16 years to 60 years
- (3) Vaardhakya – 60 years to 100 years

III. According to Sushruta.⁶

- (1) Baalya – Till 16 years; the sub classification –
- (2) Ksheerapa - Till one year
- (3) Ksheerannada – One year to 2 years
- (4) Annada – Two years to 16 years onwards.

Bala – Physical strength is less in children. Development both physical and mental occur as child enters in adulthood.

In children dhatus are in immature stage; the secondary sexual characters are not manifested, delicate, can't withstand with problems, not having strength, the kaphadosha is predominant. Since Kaphadosha is dominating, they are more prone to get Kaphaja Vyadhi, like Respiratory tract infections.⁷

Madhyamaavastha:

Vrudhi – 16 to 20 years

Yuva – 20 to 30 or 34 years

Sarvadhātu Sampurnata – 30-40 or 60 years

Kshaya Prarambha – 40 to 70 years.

During this stage Madhyamaavastha energy, potency, strength, working capacity, understanding, retention power, memory, vocabulary, analyzing capacities and all the dhatus are fully developed and mature, psychology is stable. There is no decline in the quantities of dhatus. This age is dominated by Pitta.⁸

Marriageable age for male is 25 years and for female is 12 years.

Fit age for conception: Male at the age of twenty five and female at the age of sixteen are fully



mature, hence they are fit to achieve conception at this age⁹.

Indulging in sex earlier than 16 years, leads diseases and reduce life span. In too young age all dhatu will be in immature status.

GENITICAL DISORDERS IN CHILDREN

Genitital disorders are described by various acharyas. Dushti (vitiation) in beeja, beejabhaga, beejabhagavayava cause abnormalities in children. Certain abnormalities are as follows.

- (1) Khandoushtha¹⁰
- (2) Kuchikarnika
- (3) Jatyandha¹¹
- (4) Suchimukhi¹²
- (5) Shandhi¹³
- (6) Klibya¹⁴
- (7) Vaarta¹⁵
- (8) Trinaputrika¹⁶

INTRAUTERINE CARE AND MEDICATION TO THE FETUS

- The dietic regimen administered to the other like shali, shashtika, mudga, godhuma, navaneetha, ghritha, ksheera, rasala, madhu, sharkara, pasasa, kadali, amalaki, draksha and all madhura, dravapadartha, all these will have anabolic and caloric effect, build up strength, growth, development and immunity of the child.
- Stress and strain of mother can produce insanity in the child. Hence proper rest and peacefulness of mother can give healthy progeny, by preventing high B.P., I.U.G.R. etc.

- Taking care and fulfillment of desires of mother provided that they are not harmful, prevent diseases in child. As it is stated ¹⁷ Fulfilment of desires results in brith of child possessing high qualities and longevity, physical comfort, psychological satisfaction keeps the mother happy and healthy.¹⁷
- Perinatal Care: Perinatal care of the woman prevents many birth injuries in baby and also Hypoxia and further mental retardation and mortality of newborn child.

Some Special Principles of Treatment

The following principles should be followed while giving treatment to children.

- Mrudu Panchakarma
- Hasta Sweda
- Specific small dosage pattern
- Usually anupaana is matrustanya (Breast milk) or Honey
- Vranitopavat Chikitsa
- Giving medication to the mother to relieve suffering of children

CARE OF THE NEONATE

- Prana Pratyagamana.¹⁸
- Application of Kushta Taila on umbilical stump
- Gentle massage with warm Bala Taila
- Sprinkling of Hot water and Cold water alternatively
- Ashma Sanghattana at Karnamula.¹⁹
- Lavana and ghritalehana for emesis.²⁰
- Swarna Prashana
- Rakshoghna Karma to prevent infections.



- Bath with warm water after applying BalaTaila
- Early breast feeding and burping.²¹

Immunization – Swarna Praashana:-

Swarna Praashana should be done after birth preferably during first 6 months

- Prevents diseases by strengthening immune system.
- Improves physical strength and gives stamina.
- Concentration, grasping and retention power becomes stronger.
- Improves digestive capacity.
- Tones up skin
- Imparts fair complexion.
- Gives longevity with spiritual, holy and saintly life.
- Removes free radicals and protects child from many health hazards.
- Prevents complications arising during teething phase.

- It protects child from diseases that occur due to seasonal change, also protects from different kinds of allergies.²².

AYURVEDIC ORAL REHYDRATION THERAPY

- Butter milk
- Coconut water
- Dal Water
- Rice gruel
- Oral rehydration solution – composition:
 - (1) 1 liter of water
 - (2) Add 4 teaspoons of sugar
 - (3) Add 1 teaspoon of sounf
 - (4) Add 1/8 teaspoon of common salt
 - (5) ½ teaspoon of Ajmoda
 - (6) Boil it for 10 min., and cool it
 - (7) Filter and add 1 teaspoon of lemon juice.²³

CERTAIN EFFECTIVE THERAPEUTIC FORMULATIONS

Name of the Disease and suitable Formulations

Ardita Vata	:	Brihat Vata Chintamani ras, Vatagajan Kusha ras ekangaveer ras, pashamula, Bal, Nimba kuku, tanda sweda on face
Murcha, Apasmara	:	Indukantagh rita, Panchagavya ghrita, brahmi vati, Yogaraj guggulu, smriti sagar ras manasmitra vatakau
Jwara	:	Mrutyunjaya ras, Ayush 64, godanthi mishran, maha sudarshana churna, Amrutarishta
Kasa	:	Sitopaladi Churna, Talisadi Churna, Shringi bhasma (if associated Shwasa) Pushkaramula Churna, Shwas kuthar ras, vasakantakari Lehyam
Charma Roga	:	Charmaroga nashak vati, gandhak rasayan, chopchinichurna, sarvadyasav, Maryishtadi Kadha, Khadirarishta. For external application: Karanja Taila Jatyadi Taila, Shweta Mallam,



		Gandhaka Tailam, Somaraji Tailam
Yuvanapidika/Tarunya Pidika	:	Kaishorguggulu, Maha Manjishtadi Kadha. Ext. use: Kumkumadi Lepam
Pratishyaya	:	Lakshmivilas ras, Vyoshadivati Lavargodi Vati. For ext: Jeevandhara
Phakka Roga	:	Kalyanaka ghrita, Raja Tailam for ext. application, Trichakra Ratha, for ambulating the patient.
Kukunaka	:	Drops (in eye) Netra Sudha
Udarashula	:	Hingwashtak Churna, Bhaskara Lavana Churna
Vaksanga (Stammering)	:	Brahmivati, Vacha Churna, Ashwagandha Churna. Ext. use: Vacha Pratisarana on tongue, Vacha Ksheeradhuma over tongue.
Guda bhramsha	:	Changeri ghrita, mushka tailam for ext. application.
Antajakrimi (work infestation)	:	Vidanga Churna, Vidangarishta, Krimikuthar ras
Balya (energy giving)	:	Ashwagandha, Shatavery, guduchi churna, Swarnabhupathi ras, swarna rajata, Abhraka, Pravala bhasma, chyavana prashna lehyam
Medhya rasayana	:	Brahmi Vati, Mandukaparni Vati, Panchagavya ghrita, samvardhana ghrita, saraswatarishta, shankhapushpi syrup
Atisara	:	Karpoora ras, Balachaturbhadra Churna.

THE PANCHAKARMA AND OTHER THERAPIES

Shirodhara	:	Shirodhara with takra is beneficial in delayed milestones. It also gives tranquility effect.
Pratisarana or Ksheeradhuma	:	Pratisarana with Vacha Churna or Vachaksheera dhuma helps in vaksanga (stammering), or in delayed speech
Vasti	:	Mamsarasa or ksheeravasti is useful in Mamsakshaya.
Navarkiji	:	In Mamsakshaya.

CERTAIN SURGICAL PROCEDURES

(1) Khandoushta (Harelip) - Repair like Rhinoplasty.

SHODASHA SAMSKARAS

There are 16 samskaras described in samhitas and darshana, dugdhapana, Jelapooja, nishkramana, Upaveshana, Phalaprashana, KarnaVedhana, Anne Prashana, Choodakarma, Aksharalekhana, Upanayana, Godana, Vivahasamskara.

Samskara will impart talent in child, improves immunity, strengthen body and mind.