

REVIEW ON KAUMARABHRITYA CONCEPTS IN BHRIHATTRAYI**Dr. Supriya Shahuraj Jadhav***

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ABSTRACT

Kaumarbhritya is a branch of Ayurveda that deals with the care of infants and children, as well as their ailments and management. Charaka Samhita, Sushruta samhita, and Astanga Hridaya are the three bhrutrayi. The three major components of ancient Indian medicine i.e Ayurveda. Despite the fact that acharya charak is known as the father of medicine and acharya sushruta as the father of surgery, astanga hridaya, a comprehensive text and a part of bhrutrayi, is ideal for quenching one's thirst for knowledge. Though the main text of this branch is considered to be kashyap Samhita which is incompletely available, As a result, scholars must rely on other authoritative texts to gain knowledge of the subject. This article aims at reviewing the knowledge about Kaumarabhritya in Bruhat trayi. After thorough review it was found that the considered text describes all important concepts of Kaumarabhritya, diseases of children which caters to the needs of students, scholars and practitioners.

KEYWORDS: *Kaumarabhritya, Acharya charaka, Acharya sushruta, Acharya vagbhata, Kaumarabhritya in Brihat trayi.*

INTRODUCTION**Charaka**

Acharya Charak did not directly define kaumarbhritya, one of the commentators on the Charak Samhita, Acharya Chakrapani, did characterise it as a science dealing with infant care. He discussed Kaumarbhritya-related ideas in Shaeer Sthan Chapters 4 and 8, Viman Sthan Chapter 8, and Chikitsa Sthan Chapter 30. Other sections of the Samhita have some connected issues as well.

Sushruta

He described Kaumarbhritya as a science that describes a child's nutrition, corrective measures for milk faults in nursing milk, diseases caused by consuming tainted breast milk, and treatments for such ailments. In Shareer Sthana, Chapters 27–38 of the Uttar Tantra, a concept pertaining to Kaumarbhritya is discussed. A few related subjects in other Samhita chapters.

Astanga hridaya

This samhita, as its name implies, has a wealth of information about Astanga Ayurveda, including information about Kaumarbhritya. However, the remaining material is dispersed throughout the entire

Samhita. Many of the crucial issues in this branch are covered in Uttar Tantra. The philosophy and significant contributions made by this samhita in the realm of Kaumarbhritya are revealed by taking a comprehensive look at the samhita.

CHARAKA SAMHITA IN KAUMARBHRITYA**Astanga Ayurveda (eight branches of Ayurveda)**

The charaka classified eight branches of Ayurveda viz: kayachikitsa, shalakya, shalya, visha gara, bhuta, kaumara bhritya, rasayana, vajikaran.^[1]

EMBRYOLOGY**Definition of Garbha (embryo)**

The combination of Sukra (sperm), Shonita (ovum), and Jiwa (Atma with Sattwa) inside the Kukshi (uterus) is known as Garbha (embryo).^[2]

Factors forming the foetus

Garbha (embryo), which is created by the six garbha sambhav bhava - matrutaha (mother), pitrutaha (father), aatmataha (self), satmyataha (suitability), rasataha (nutrition), and satvataha (psyche) - is formed.^[3]

Masanumasika-vriddhi (Monthwise development of fetus)^[4]

First Month: The Atma (soul) possessing all the attributes takes the form of Garbha (embryo). During the first month gets mixed up with all the dhatu (Mahabhutas) and the embryo appears as Kheta bhut (i.e. jelly structure similar to Kapha) with no particular shape and with limbs emergent and latent (presence of body-parts in subtle form and absence in gross form).

Second Month: The embryo takes a compact form as solid mass in the shape of Pinda (oval), Peshi (elongated) or Arbuda (rounded). If the shape of solid mass is ghana (pindakara) it indicates male progeny, peshi indicates female progeny and arbuda shape indicates hermaphrodites.

Third Month: All indriyas (senses) and angavayava (body parts) are manifest.

Fourth Month: The fetus achieves stability.

Fifth Month: There is more nourishment or accumulation of mansa (muscula tissue) and rakta (blood) in fetus in comparison to other months.

Sixth Month: There is increase in bala (strength) and varna (complexion) in fetus in comparison to other months

Seventh Month: All the component of fetus is properly nourished or developed the commentator Chakrapani has taken mansa shonita etc, as all the component.

Eighth Month: Due to the immaturity of the fetus in the eighth month, the ojas s repeatedly exchanged from the mother to the fetus and from the fetus to the mother through the rasavaha channels, so the mother becomes happy and dull alternately, likewise, the fetus. Therefore, if the delivery takes place in this month, life becomes doubtful due to the unstability of ojas. Therefore, skilled physician consider the eight month as inaccessible (not eligible) for delivery.

Factors for Normal Growth of Foetus

The foetus develops in the womb as a result of the mother's excellent procreative abilities, her excellent behaviour, the mother's proper mechanisms for "upsnehan" (nourishment) and "upswedan" (heating), as well as the passage of time and natural occurrences.^[5]

Care of newborn at birth (care of child just after delivery)

Acharya Charak gives a very good explanation of sadyojat paricharya.

A newborn who has lost vital breath due to distress can regain it by rubbing stone pieces at the base of the ear and applying cold or hot water to the face.^[6]

Nabhi Upakalpana (cutting of umbilical cord)

After fixing the point at 8 fingers from the umbilical attachment the cutting point should be held tightly on both the sides and cut with a sharp, half edge instrument made of gold, silver or steel. The end of the attached portion should be tied with a thread and attached loosely to the neck of the fetus. If the cut part of the cord gets wet, it should be rubbed with oil made from lodhra paste, madhuka, priyangu, devadaru and haridra. A mixture of the above medicines can also be applied to this part.^[7]

Complications due to improper cutting of umbilical cord with treatment

Due to improper processing cutting of umbilical cord there is fear of manifestation of complication such as: 1. Ayama Uttundita (Vertical swelling). 2. Vyayama Uttundita (horizontal swelling).

3. Pindilika (Hard nodular protuberance), 4. Vinamika (Margins, slightly swelled) 5. Vijrambhika (umbilical hernia). These should be managed after carefully observing seriousness of involved Desha or mildness of condition treated with massaging, anointing and irrigating Ghrita processed with the drugs which do not cause burning sensation and pacify Vata and Pitta.^[8]

Jatakarma (birth rites)

The first child should be allowed to swallow the combination honey and ghee treated with mantras as prescribed in scriptures. Then you should start breastfeeding.^[9]

Raksha Vidhana (protective measures)

Adani, Khadira, Karkandhu, Pilu, and Parushak branches should surround the maternity home. The maternity home should be covered in rice, kankanika, mustard, and linseed seeds. Up until the naming rite is over, the offering of rice to the fire should be made continuously twice daily. A wooden pestle should be kept obliquely at the door after the threshold. Keep a cloth packet with kushtha, choraka, hingu, mustard, linseed, garlic, kankanika, and other medicines to ward off evil spirits by the front door. Both the mother and the child should wear it around their necks, and it should also be placed in the cot, water jars, cooking pots, and both door panels. The maternity home must have a fire burning constantly, fuelled by kankanika and tinduka wood. The women who are present and the best friends should stay awake all night close to the mother for 10 to 12 days. In addition, gifts Auspicious Rituals, Blessings, Praises, Songs, Making Music Instruments must be played continuously at home Adequate food and drink should be provided And be filled with loving and happy people. Brahmins who have mastered Atharvaveda should also do this Both are constantly making penance offerings to the fire Not only time for the welfare of children, mother.^[10]

Naming ceremony^[11]

Namakarna samskara is done on 10th day .It is of 2types

1. Aabhiprayik
2. Nakshatrika

Examination of the baby

After the naming ceremony is over, one should initiate the physical examination of the neonate to ascertain his life span. The features of the child blessed with good longevity are following. hair that is black, deep rooted, oily, sparse, and discrete. Thick and firm skin.

Naturally endowed, proportionate, slightly larger-than-average, and head-shaped like an umbrella. Broad, solid, even, and well-aligned with temporal. Upper signs (three transverse lines), corpulence, wrinkles, and a half-moon-shaped forehead are present. Thick ears with big, even flaps, equally long and depressed at the back, a compact tragus, and a large meatus. Disjointed, even, large, compact, and slightly drooping eyebrows. Equal-sized eyes with clear division and subdivisions, focused vision, strong lustre, and lovely front and corners. Straight, well-ridged nose with broad nostrils that are slightly depressed at the tip large, erect, and with teeth that are well-positioned. A normal-looking tongue with enough length and breath, which is smooth and thin. Smooth developed, hot, and red palate. Prolific, sweet, echoing, and profoundly raised voice. Lips that are the right thickness and width and cover the mouth are ideal, the colour red, wide jaws, small and rounded in size, well-developed chest that is broad. The vertebral column and xiphisternum are concealed, remote breast nodule. Stable and unbending sides. Round, developed, and long fingers; legs; and arms, large and developed hands and feet. Round, unctuous, coppery, high, and tortoise-shaped nails that are stable. Deep clockwise navel whirl even with welldeveloped muscles, waist 1/3 less wide than chest. round, well-developed, and not overly elevated buttocks, tapering downward, rounded, and well-developed thighs. Antler-like shanks that are neither too thick nor too thin, with hidden blood vessels, bones, and joints. neither too fat nor too thin in the ankles. In addition to these anatomical details, the functional aspects of the flatus, urine, stool, and sexual organs are also important.^[12] **Kumaragara (nursery)**

After that, words were used to describe the nursery-style construction of Kuamaragara. An experienced architect should provide guidance and oversight as the nursery is built. It must be roomy, beautiful, devoid of darkness and direct wind entry, but ventilated from one side, strong, inaccessible to Swapada (an animal with legs like a tiger), other animals with fangs like rats, and Patanga (birds, grasshoppers, or moths); well-defined places for keeping water, mortar, as well as the lavatory, bathroom, and kitchen; and comfortable during the (specific) season. Cot, a chair, and appropriate season-appropriate bedding should also be provided. In addition to this, all other preventative measures, sacrifices, sacred rites, oblation offerings, and the performance of expiatory rites should be carried out (in advance before the child enters). Additionally, there should be plenty of devoted

or affectionate people, doctors, and elderly, clean people in the nursery. Thus was the nursery's approach, Kumaragara, described.^[13]

Drugs used for fumigation of clothes Fumigation of cloths, bedding, sheets etc. should be done with Yava, Sarshapa, Atasi, Hingu, Guggulu, Vacha, Choraka, Vayastha (Brahmi), Golomi (Sweta Durva), Jatila (Mamsi), Palankasha, Ashoka and Rohini and also slough of snake all together and added with Ghrita(ghee).^[14]

Dharaniya Mani (usable amulets) The amulet to be worn by the child should be made from the tips of right horn of alive Khanga, Ruru, Gawayaka and Vrishabha etc. drugs as well as Jivaka and Rushabhaka and what so ever other articles are advised or praised by Brahmanas exponent in Atharwaveda.^[15]

Toys for Child The toys for the child should be Vichitra (variegated), Ghoshava (sound producing), Atyabhirama (delightful), Aguru (not heavy), Atikshna (without sharp ends) and Na Asya Pravesha (those which cannot enter the mouth), Apranaharani (should neither be killeror may injure or kill the child), Avitrasana (nor frightening).^[16]

Selection of Dhatri (wet-nurse)

Samanvarna (wet nurse belonging to same caste)
Youvanawastha (youthful), Nibhrutam (submissive)
Anaturam (free from impatience), Avyngam (free from deformity) Avyasanam (non-addictive) Avirupam (ugliness) ajuguptisam(non-loathsomeness)
deshjatiyam(born in same place) akshudra-akshudrakarmini(not mean minded or indulged in mean acts) kulejata(born in good family) vatsalam(having affectionate disposition) aroga(disease free) jivadvatva puvatsa(having living male child) dogdhri(having profuse lactation) Along with above qualities the wet nurse should be skilled in management, not sleeping on excrements, clean, endowed with excellence of breast and breastmilk.^[17]

Kaumarabhritya in sushruta Samhita

Garbha vigyana (Embryology) Sushruta gave a detailed description starting with the cellular structure and continuing through the development of various tissues and organs, starting with intrauterine, while describing the method of conception. He did not only describe the anatomical situations of various structures, but also the development of various tissues and organs.

Garbhotpatti- genesis of the foetus- According to Sushruta, during sexual activity, Tej (energy) is released, which, along with Vayu, stimulates Shukra (spermatozoa) to enter the vagina where it joins Artava (ovum). Agneya Artava and Saumya Shukra combine to create the foetus known as Garbha.^[18]

Masanumasika-vriddhi (Monthwise development of fetus)^[19]

First month: Kalala (Mucoid shape mass).

Second month: By the action of sita (shlesma), pitta and vayu over mahabhutas it solidifies and becomes pinda, peshi and arbuda shaped in male, female or hermaphrodite respectively.

Third month: Panch Pindika i.e. two hands, two legs and the head are formed, the division of the body parts occur in sukshma (subtle) form.

Fourth month: All the body parts become conspicuous including garbha hridya so chetana dhatu (consciousness) also expressed, because the place of consciousness is the heart.

Fifth month: Mana becomes niore enlightened, that is, awake.

Sixth month: Buddhi becomes more enlightened.

Seventh month: All the body parts are more conspicuous.

Eighth month: Ojas is unstable in the eighth month, so the child born at this time does not survive due to the absence of ojas and being influence of nairrita portion. By the opinion of the commentator Dalhana, this nairrita part is part of the rakshas (devil) which is given by Rudra to the child, it is described in Kumaratantra.

Nabhi nādi- umbilical cord-The umbilical cord (nabhi nadi) of the foetus is connected to the rasavah nadi (vessels carrying rasa dhatu) of the mother; this cord transmits the essence of food and vitality from the mother (to the foetus), and the foetus is fed by this substance as it develops. The foetus receives nourishment by upaseha through the rasavaha dhamani (blood vessels), which are spread obliquely (in all directions) in all of its body parts, from the time that semen is deposited (into the vagina) until all the major and minor parts, which are undeveloped, become clearly differentiated and developed fully. This allows the foetus to survive.^[20]

Prasavottara karma- post- delivery activities-

Navajat Sheeshu Paricharya (Neonatal care after delivery)^[21]

- According to Acharya Sushruta, after the baby is born, its Ulva (vernix caseosa) and mouth should be cleared with a mixture of Saindhava lavana (rock salt) and Ghrita (ghee), and a cotton swab smeared with Ghrita should be kept on his head.
- The umbilical cord is then cut after being tied with thread and pulled up to a length of 8 Angula (fingerbreadth). One end of it is loosely tied around the newborn's neck.
- The newborn is then forced to lick Madhu (honey), ghee, and powdered Ananta (gold) with their ring fingers during the Jatkarma (birth ceremony).
- The newborn is then bathed in a warm decoction of medicinal plants appropriate to the season, Dosha, and power, and is then anointed with Balatail.

Vaya (age) is classified^[22]

There are three different types of vaya: balya (youth), madhya (middle age), and vriddha (old age). Balya - Those under the age of 16 are referred to as Baala (children). They are further separated into 3 smaller groups.

Kshirapa - A child under the age of one who consumes milk.

Kshirannada - A child under the age of two who eats both food and milk. **Annada** - Child over 2 years old who only eats solid food.

Bālopacāra- care of the new born

The child (new born) should be wrapped in soft linen and placed on the bed covered with sheets of soft linen; fanned with twigs (branches) of pilu, badari, nimba or paruṣaka; cotton pad soaked in oil should be kept on its head often; it should be exposed to fumes of raksoghna drugs (such as vacā etc. protective against evil spirits, bacteira etc) raksoghna drugs should be tied to its hands, feet, head and neck; powder of tila, atasī, sarsapa should be sprinkled all around; fire should be lit in the dwelling chamber; other procedures described in vranitopāsana (ch. 19 of sūtra sthāna) should be perused and adopted.^[23]

Namakarana- naming ceremony- Next, on the tenth day (after birth) parents, should perform rites, recite sacred hymns and then give a name to the child which is desired by them or the name of the star constellation in which it is born.^[24] **Stanya (breast milk)**

Stanyapana (breast feeding)^[25]: How to breastfeed a baby has been described by Acharya. On a auspicious day, the child should be bathed and dressed in new clothes. The wet nurse 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. She should then be instructed to feed the child after sanctifying the milk with a hymn.

Stanya Naasha (lack of breast milk)^[26]: Anger, grief and lack of affection etc cause loss (non-production) of breast. milk in women, Hence in order to help production of milk she should be advised to develop calm and well composed mind, affection towards the baby, and given foods prepared from yava, godhuma, shali, sastika, meat soup, surā(beer) sauviraka (beer) pinyaka, (paste of tila added with jaggery), lashuna, matsya (fish) kaseruka, Sringataka, bisa, vidirikanida, madhuka, Katavari malik albu kālaśāka and such others.

Stanya Pariksha (examination of breast milk)^[27]: The investigation of Shudha Stanya (pure breast milk) was mentioned by acharya. Breast milk is considered to be pure or not vitiated by Dosha if it is cool, transparent, thin, and resembles a conch shell in colour. It should also mix with water uniformly, have no threads or froth, and neither float nor sink in the water. The health, physical

development, and increased strength of the child are all benefits of this milk. It is not advisable to feed a child the milk of a woman who is depressed, pregnant, or sick with a fever. After taking into account the kid's condition and determining the necessary amount, if the breast milk is not sufficient to meet the child's needs, the infant may be given goat or cow milk.

Shishu Poshana (nourishing the child)^[28]: In order to improve the health, strength, intelligence, and longevity of the kid, Acharya Sushruta recommended giving ghee cooked with various medicines at each stage of Balyavastha.

Shishu Rakshana (care of the child)^[29]: According to Acharya, in order to avoid vitiating the dosha, a kid should not be abruptly awakened from sleep, should be held pleasantly, should not be scared, should not be hoisted up or let down, etc. In order for him to develop disease-free, Prasanna Man (happy), and Satva Sampanna (excellence of mind), he should be shielded from Vata (winds), Atapa (sunlight), Vidhyuta (lightning), Nimna (deep pits), etc.

Raksha Karma (protective rites)^[30]

Every effort should be done, in Acharya's opinion, to shield the child from Graha (possession by bad spirits), in order to shield him from the negative effects or sicknesses brought on by Graha.

Sanskaras

Namkarana Sanskara (naming ceremony)^[31]: It is done on 10th day.

Anna Prashana (giving solid food)^[32]: Acharya said at 6 months of age child should be given Anna (solid food) which is Laghu (easily digestible) and Hitta (beneficial/suitable for the child).

Karna Vyadha Sanskara (piercing the ear lobe)^[33]

Importance: Children's ears are pierced for the purposes of raksha (evil-prevention) and abhushan (accessorising). During 6th or 7th month, the karna vyadhana sanskara should be done.

Complications of karna vyadhana/
Kalika, Marmarika, Lohitika.

Vidyarjana (initiation of study)^[34]

After knowing that the child has attained strength (to undergo studentship) he should be initiated to the study, appropriate to his caste.

Shishu Chikitsa (Treatment of children)

Shleshma increases greatly during Balyavastha (young age), Pitta increases greatly during Madhyavastha (middle age) and Vata increases greatly during Vriddhavastha (old age); so treatments should be planned accordingly; use of Agni (thermal cautery), Kshara (alkali) and Virechana (purgation) therapies should be avoided during young and old age in diseases curable by

these treatments or (if very necessary) these should be done mildly and slowly. Leech therapy, also known as jalauka avcharana, is thought to be the simplest and most practical way to cleanse the body of contaminated blood, particularly in the case of royalty, the affluent, children, the elderly, the fearful, the disabled, women, and those with delicate constitutions.^[35]

Aushadha Matra (Dose of medicines)^[36]

Kshirapa: After one month of age, the dosage of medication should be equal to Anguliparvadvaya (which sticks to two fingers dipped into a liquid that contains medicine, honey, or ghee and then removed).

Kshirannad: The dosage of the medication must be equal to the size of a Kola-Asthi (a Ziziphus jujuba Lam. seed).

Annad: The dosage of the medication ought to be equivalent to the size of the kola.

Graha rogas

In 11 chapters of the Uttartantra, from chapters 27 to 37, Acharya Sushruta provides a detailed explanation of Balagrahas (evil spirits that kidnap infants), their origin, characteristics, and methods of healing. He has listed the names of the Navagraha, including Skanda, Skandapasmar, Shakuni, Revati, Putana, Andhputana, Shitaputana, Mukhmandika, and Naigamesha.^[36]

Kaumarabhritya in asthanga hridaya (vagbhata)

Navjata Shishu Paricharya (Concept of Neonatal Care) Ashtanga Hridaya describes in detail the care of a baby after birth including.

Ulva Parimarjana (cleaning of the vernix caseosa), Pranapratyagaman (resuscitative measures), Naal Chedan (cutting of umbilical cord), Snana (bathing), Pichu Dharan (external oleation), Swarnaprashan (ingestion of gold Bhasma with Medhya herbs), Garbhodaka Vamana (cleaning of stomach by emesis) and Jata Karma (initiation of feeding of newborn). The vernix of the newborn should be removed shortly after birth with Saindhava (rock salt) and Ghee. This dries the baby, provides adequate tactile input for breathing, and prevents hypothermia. Two stones should be rubbed together to generate a noise around the base of the baby's ear or mastoid process.^[38] This activates the auditory nerve and aids in the commencement of breathing. Chanting the sacred Mantras is also advised. When the baby can breathe and cry properly, his umbilical cord should be cut four Angula (fingers) from the umbilicus, tied with a thread, suspended by the neck, and 'Kustha Taila' put to it to prevent sepsis.^[39] After that, apply oil-soaked cotton to the scalp's anterior fontanel. After that, oil-soaked cotton should be applied.^[40]

This reduces the risk of hypothermia and injury. Herb decoction should be used for baby washing.^[41] These have antibacterial effects as well as a pleasant fragrance. The baby's stomach should be cleaned by making him

vomit with Saindhav, Ghee, and Vacha (*Acorus calamus*).^[42] This helps to eliminate ingested amniotic fluid and blood and reduces vomiting after feedings. Ghee and honey are used to start feeding after a stomach wash. This provides energy and activates passive immunity. On the second and third days, Lakshmanatreated ghee is recommended, followed by exclusive breast feeding.^[43] Raksha Karma is also reported, which uses herbs to disinfect and prevent sepsis via baby's garments, cot, or hospital room.^[44]

Masanumasika-vriddhi (Monthwise development of fetus)

First month: The embryo is in Avyakta (not conspicuous) and in form of Kalala from 1st week onwards. The commentator, Arunadatta, has considered the embryo is like a solid mass of Kapha before one week.^[45]

Second month: There is formation of ghana, peshi or arbuda and the born progeny will be male, female or hermaphrodite respectively.^[46] **Third month:** The formation of the Gatrapanchak (head, both legs, both arms), all the sukshma body parts are formed. The fetus can appreciate happiness and sorrow.^[47]

Fourth month: All the body parts become conspicuous.^[48]

Fifth month: Chetana (consciousness) develops.^[49]

Sixth month: Development of tendons, vessels, body hairs, strength, complexion, nails and skin.^[50]

Seventh month: All the body parts completely developed and proper nourishment of all the components of the fetus.^[51]

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.^[52]

Bala samskaras

Samskaras are rituals performed to instill beneficial attributes in people. Samskara are dispositions, character qualities, or behavioural tendencies that exist by default from birth or that a person prepares and perfects over their lifetime. The goals of childhood Samskara are to properly prepare the newborn for extra uterine life, to build good feeding habits, to ensure adequate nourishment, to prevent diseases, to adapt to the environment for future survival, to give the kid an individual identity, and to educate the child. Acharya Vagbhata prescribes 'Prajapatya Vidhi' in Jata Karma Samskara, as mentioned in Dharmashastra literature.^[53] Vagbhata has also stated that Namakarana Samskara should be performed on the 10th or 12th day^[54], and that the sixth month is the best period for Annaprashan.^[55] Karnavedhana, or ear lobe piercing, is both decorative and protects the baby from infections. This rite is best performed during the age of six, seven, or eight months, according to Ashtanga Hridaya. It should be done preferably in a chilly climate.^[56] Vagbhata has specified

the fifth month as the ideal time for Upvishtana Samskara, or sitting ritual.

Garbha Vyapada (Fetal Anomalies)

Vagbhata describes Upavishtaka, Nagodara, and Lina Garbha, as well as their treatment. These are pregnancy problems in which the foetus is post dated and intrauterine growth is slowed. Upavishtaka is a condition in which there is copious vaginal discharge, but the foetus does not increase in size and instead remains inside the womb creating throbbing, indicating that the foetus is alive but growing slowly. Nagodara is another condition in which the foetus 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 foetus. Lina Garbha is the one with no throbbing.^[57]

Vayovibhajan (Classification of Age)^[58]

Vagbhata has classified age into three stages.

Baala (childhood): The period up to sixteen years of age.

Madhya (youth and middle age): the period up to seventy years

Old age: after seventy years

Baala is further separated into three stages: Kshiravartan, Ubhayavartan, and Annavartan, which refer to children who predominantly consume milk, milk plus solid food, and solid food, respectively.^[59]

Concept of Lehana

Gold is one of the components of the drug combinations described by Acharya Vagbhata as Swarna (Gold) or Swaran (Gold), Matsyakshak, Shankhapushpi (*Convolvulus pluricaulis*) or Kaidarya (*Murraya koenigi*), Swaran (Gold) and Vacha (*Acorus calamus*). When these four drug types are taken along with honey and ghee over the course of a year, they promote healthy bodily development, mental acuity, physical stamina, and overall well health. The formulas Ashtanga Ghrita, Saraswat Ghrita, and Vachadi Ghrita are employed in Lehan Karma.^[60]

Navjaat Shishu Parikshan (Examination of Newborn)

Additionally, Vagbhata advised wise physician to check infants from the head down in order to determine their lifespan based on the characteristics stated in "Prakriti Bhediya" chapter.^[61] In this chapter, Acharya describes characteristics of several physical parts, including the forehead, veins, face, head, tongue, mouth, eyes, and chest, as well as the associated life span of a person with those characteristics.^[62]

Dantudbhedjanya Vyadhiyan (Dentition related diseases)

For illnesses like Jwara (fever), Atisara (diarrhoea), Kasa (cough), Chardi (vomiting), Shirashoola (headache), Abhishyanda (conjunctivitis), Pothaki (stye), and Visarpa

(skin disease), it is said that tooth eruption is the cause. When teeth erupt, every Dosha becomes vitiated, causing discomfort in every part of the body.^[63] The cause of late dentition and nighttime teeth grinding is thought to be a Vata Dosha predominance.^[64] Also mentioned by Vagbhata are Krimidanta (dental cavities) and Dantaharsha (extreme tooth sensitivity).^[65] A condition known as "Kukunaka" that only affects children whose teeth are erupting. The child's eyes are swollen, coppery-red in colour, and his vision is blurry. His eyelids are also painful and sticky. The little child frequently scratches his eyes, nose, and ears.^[66]

Balshosha (Malnutrition in children)

Vagbhata describes the nutritional illness known as balashosha. He asserts that drinking cold water, sleeping excessively during the day, and consuming breast milk that has been tainted by Kapha are all responsible for blocking the Rasavaha srotas. Loss of appetite, nasal congestion, fever, and cough appear in the child. The infant gets thin and has oily, white eyes and a pale face. Herbs that nourish and increase Agni are used to cure this illness.^[67]

Bala Grahas (Specific disorders of childhood)

The names of all the twelve Balgraha are Skanda, Skandapsmara, Naigmesha, Shava, Pitra, Shakuni, Pootana, Sheetpootana, Andhpootana, Revati, Shushakrevati, and Mukhmandika, with the first five being Purasha Graha (male) and the last seven being Stri Graha (female), according to Acharya Vagbhata.^[68]

Prasvakaleenjanya Abhigat (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 colour as the skin. For this, there is no need for treatment.^[69]

CONCLUSION

The great texts of Ayurveda known as the "Bruhatrayi" include the Charak Samhita, Sushruta Samhita, and Astanga Hridaya, which have contributed significantly to the fields of medicine and surgery, respectively, since antiquity. The Charak Samhita, Sushruta Samhita, and Astanga Hridaya are some of the revered Ayurvedic works referred to as the "Bruhatrayi." which, throughout antiquity, have made major contributions to the fields of medicine and surgery, respectively. The Charak Samhita, Sushruta Samhita, and Astanga Hridaya are among the great Ayurvedic works together referred to as the "Bruhatrayi." As such, it appropriately has a place in the Brihat Trayi, the great Ayurvedic treatise. Three Acharyas who have extensive understanding of all the ideas of Kaumarbhritya gave a briefing on neonatology and explained them all, including the care of newborns, breastfeeding, protecting children, neonatal nurseries, toys, and grahas. A lot more hidden facts need to be

investigated further, in addition to the research that has already been done.

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