

LEHANA KARMA: A PREVENTIVE MEASURES IN CHILDRENDr. Gopal Teotia^{1*}, Dr. Prof. Keerti Verma² and Dr. Rahul Singh³^{1,3}P.G. Scholar, Dept. of Kaumarbhritya, Rishikul Campus, UAU, Haridwar.²Professor & HOD, Dept. of Kaumarbhritya, Rishikul Campus, UAU, Haridwar.***Corresponding Author: Dr. Gopal Teotia**

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ABSTRACT

Ayurveda is the storage facility of information for the support of medical advantages for solid individual additionally it treats the perished ones by giving therapies of different *vyadhis*. *Vyadhinasha* and *vyadhipratibandha* are the two fundamental parts of *vyadhikshamatva*. For this reason different techniques are examined in Ayurveda. *Rasayana*, *vajikarana*, *ahar-vihar*, *sadvritta*, *lehana karma*, *samskar*, *jeevaniya dravya*, *balya dravyas* are referenced in Ayurveda which helps upgrading the insusceptibility forces of body. *Lehana* is likewise one of these improving devices which show enormous impact. *Acharya Kashyapa* had offered significance to *lehana karma* as he referenced it all in all *adhyaya* in *sutrasthana*. He expressed that *sukha* and *dukha* of a youngster depends on *lehana*. The term *lehana* implies licking or disregarding the tongue something. *Acharya Kashyapa* referenced a few medications as *brahmi*, *vacha*, *triphala*, *suvarnaprashana*, and so forth in *lehadhyaya*. *Acharya Charak* had likewise referenced *ghritas*, for example- *panchgavya ghrita*, *brahmi ghrita* and so forth *Acharya Sushruta* has referenced four plans. *Acharya Vagbhata* likewise referenced *Sarashwata ghrita* and *Suvarna bhasma* with *vacha*, *ghrita* and *madhu*.

KEYWORDS: *Kashyapa*, *Lehana*, *Vyadhikshamatva*, *Suvarnaprashana*.**INTRODUCTION**

From bygone eras, everything in this entire world had the tremendous change in each field. Then, at that point may it be the social field, social conduct, way of life or different exercises. These progressions are seen in clinical field moreover. Progressively, everything is moved towards comprehensive methodology from reductionist. In clinical field, human wellbeing and its upkeep were acknowledged to be perplexing thing. Also, this acknowledgment prompts reinvestigation in the customary medication frameworks like Ayurveda, Siddha, Unani, and so forth aside from *siddha* or *unani*, the ayurvedic field is more impacted. It is understood that Ayurveda has more all encompassing methodology towards human wellbeing. Therefore, numerous ayurvedic ideas are being corresponded with current ideas such immunology, sub-atomic medication and so on.

The idea of *vyadhikshamatva* can be corresponded with invulnerability in the advanced logical restorative framework. At the point when certain neurotic components come to attack the human body, the body shows some preventive endeavors in protection from the variables. On the off chance that such factors foster a sickness in the body, the body attempts to obliterate it. This idea is known as *vyadhikshamatva* in Ayurveda.^[1]

This idea has two fundamental perspectives viz. initial one is *vyadhinasha* for example annihilating the created sickness in the human body. The second is *vyadhipratibandha* for example to keep the etiological components from attacking the body.^[2] Thus we can say that *vyadhikshamatva* satisfies the principle *prayojana* of ayurveda for example '*swasthasya swasthya rakshanam*' and '*aaturasya vikaar prashamanam*'.^[3] Since ayurveda is a *chikitsashastra*, Charaka partitions the *bheshaja* in two significant gatherings

1. *Swasthasya urjaskar* and
2. *Aartasya roganut*.^[4]

Whole ayurvedic medication is depicted in these two primary gatherings.

LITERATURE REVIEW

The thoughts of *rasayana*, *vajikarana*, *sadvritta*, *samskar*, *lehana karma*, *ahar-vihar*, *achar rasayana* can be arranged under *swasthasya urjaskar bheshaja*. *Lehana karma* is one of them. Subsequently study the *abhipretartha* (proper meaning) each point under *lehana* subject so it might be completed by the trained professionals and *vaidyas*. All the *Acharyas* including *Charak*, *Sushruta*, *Vagbhat* had portrayed *lehana* under the *jatakarma paricharya* heading.

Lehana karma

In ayurvedic messages, innumerable capable *dravyas*, helpful plans, method of direct have been portrayed to improve the *vyadhikshamatva* of the grown-up just as babies and offspring of *ksheerada* (infantile period), *ksheerannada* (from 1 - 2 years old) and *annanda avastha* (from 2-16 years of age).^[5] Acharya Kashyapa depicts an extraordinary definition as *Lehana karma* for newborn children and kids.

Nirukti and which means

'Leha' word framed from 'lih' dhatu and 'gha~j' pratyaya.^[6]

The term *lehana* implies licking or passing the tongue over something.

Literature review on lehana

Acharya Kashyapa

Kashyapa Samhita is the lone *Samhita* identified with pediatrics. Infants and childrens are powerless to different contaminations. Along these lines Acharya Kashyapa portrays *lehana* to improve invulnerability and lift the sustenance to fragile tissues of the newborn child's body. As the outset is the foundation of additional solid or unfortunate life enduring which straightforwardly relies on the activities done in adolescence. Consequently Acharya Kashyapa depicts *lehana* exhaustively section.

Reasons for lehana are

1. To advance the development and support the body and
2. To upgrade invulnerability.

Indications of lehana^[7]

For the youngster whose mother is- *aksheera* or *alpaksheera janani*, *prasuta*, *dushprajata*, *vyadhipidita*.

For babies or youngsters- *vatika* and *paittika* (dominance of *vata* and *pitta dosha*), *kaphavarjita* (submissive of *kapha dosha*), who cries constantly even after bosom taking care of, *anidra nishi* (unable to rest around evening time), *mahashana*, *alpamutrpurishashcha*, *deeptagni* (dazzling quality of *agni*), rent and slim body appearance regardless of whether solid, who don't crap for three days or more.

All the above conditions referenced are characteristic of *lehana karma* referenced by Acharya Kashyapa.^[8]

Contraindications of lehana^[9]

Mandagni (despair of *agni*), *nidralu* (excessive drowsy), *bahuidmutrata* (frequent and massive poo and pee), ENT illnesses, fever, loose bowels, *kamla* (liver sicknesses), *shotha* (dropsy), *pandu* (anaemia), *hridroga*, *shwas*, *kasa*, *guda*, *basti*, *udar vikar*, *chhardi*, *arochak*, *visarpa*, *anah*, *alask*, *grahabadhit*, *amaroga*, who are *satmya* to specific medications or plans.

Different formulations portrayed by Kashyapa^[10]

Madhu and *ghrita* in various dosages ought to be given to the infant in *vidangaphala matra* interestingly. Then, at that point the portion ought to be expanding month to month however it ought not surpass *amalaka matra*.

Suvarnaprashana- *Suvarna bhasma* alongside *madhu* and *ghrita*.

Brahmi, *mandukparni*, *triphala*, *chitrak*, *vacha*, *shatpushpa*, *shatavari*, *danti*, *nagabala*, *trivrita* independently with *madhu* and *ghrita*.

- *Kalyanaka ghritam*
- *Panchagavya ghritam*
- *Brahmi ghritam*
- *Manjishthadi ghritam*
- *Kushthadi ghritam*
- *Abhaya ghritam*
- *Samvardhan ghritam and so on.*

Significance of lehana^[11]

Kashyapa depicted as a proportion of *sukha* and *dukha* infant and children.

Charak

Charak has referenced about the theme in *jatisutriya adhyaya*. Infant ought to be given *mantropmantrit madhu* and *sarpi*.^[12]

Sushruta

He has depicted this subject in *sharirsthana* tenth *adhyaya Garbhiniyakaranashariram* in which he clarified *jatakarma paricharya* of infant. Acharya Sushruta additionally referenced about *swarnaprashana*.^[13] *Madhu* and *Sarpi* alongside *Ananta churna* for example *Swarna bhasma* ought to be given to the infant with the little finger.

Acharya Sushruta had depicted 4 plans (containing *swarna bhasma*) which give general invulnerability, body opposition, supportive in development and advancement just as upgrading the insight. These are^[14]

- 1) *Swarna bhasma* with *kustha* (*Saussurea lappa*), *vacha* (*Acorus calamus*), *madhu* (nectar) and *ghrita*.
- 2) *Swarna bhasma* with glue of *brahmi* (*Bacopa monnieri*), *shankhapushpi* (*Convolvulus pluricaulis*), with *madhu* and *ghrita*.
- 3) *Swarna bhasma*, *arkapushpi* (*Leptadenia Reticulata*), *vacha* (*Acorus calamus*), *madhu* (nectar) and *ghrita*.
- 4) *Swarna bhasma*, *khaidarya* (*Murraya koenigii*), *shweta durva* (*Cynodon dactylon*), *ghrita*.

Vagbhata

Acharya Vagbhata have referenced the accompanying plans for babies and kids for upgrade of *medha* (intelligence), *ayu* (happy and solid life), *bala* (power).^[15]

- *Kalka* (fine glue) of *Endri* (*Bacopa monnieri*), *Brahmi* (*Centella asiatica*), *Vacha* (*Acorus calamus*),

Shankhapushpi (*Convolvulus pluricaulis*), alongside *Madhu* and *Ghrita* in harenu matra.

- Fine powder of *Chamikar* (*Svarna bhasma*), *Vacha* (*Acorus calamus*), *Brahmi* (*Centella asiatica*), *Tapis* (*Suvarnamakshik* or copper pyrite) and *Haritaki* (*Terminalia chebula*) alongside *Madhu* and *Ghrita*.
- Fine powder of *Amalaki* (*Embilica officinalis*) with *Svarna bhasma*.

As per *Acharya Vagbhata*, after work the *hridayastha siras* are shut coming about into milk discharge is seen after some time however not immediately.^[16] Therefore, the initial two days the newborn child ought to be given formulations as follows.^[17,18]

- Right from the start, three *Kaal Madhu* and *Sarpi* alongside *Svarna bhasma* ought to be given.
- On the second and third day, *Lakshmana Siddha Ghrita* ought to be given three times each day.
- Followed by *Navneet* (butter) with bosom milk.
- Combination of *Vacha* and *Svarna bhasma* with *Madhu* and *Ghrita* and so on.

Elements of *lehana*^[20]

1. To upgrade development and advancement by giving adequate nourishment.
2. Advance the *swasthya* (health), *varna* (complexion) and *bala* (strength or invulnerability).
3. Shield from different diseases alongside progress in scholarly force and discourse (postponed achievement).
4. To carry on with a solid and cheerful life further.

Advantages of *lehana karma*^[21]

- Usually, *Lehas* are acceptable and simple for utilization. Childrens are hesitant in taking the medication as *Vati*, *Churna* or *Kwatha*. Relatively *Lehana* structure with added *Madhura* drugs are not difficult to manage.
- As we probably are aware the developing youngsters are occupied with playing or different exercises all through and for that they need extra calories. Along these lines *lehana* might be added as a normal technique to remunerate this extra calorific need.
- As the traditional writings clarified that *lehana* ought to be regulated for a month, two months or a half year, one ought to have calmly followed it for beneficial impacts.
- Childhood is the period where development and advancement rates are higher. Accordingly the body requests an additional measure of fats, amino acids, micronutrients, macronutrients, sugars, proteins and so forth which can be provided by *lehana* drugs.
- Growth of sensory tissues is extremely quick in the initial five years and the *lehana* drugs are generally *medhya* in nature. In this way it influences the insight part.
- Nutritional insufficiencies can be amended by *lehana*.

- According to certain signs and contraindications referenced *lehana* might be utilized as a substitute for bosom milk.
- It might prompt inoculation type impacts by boosting up the *vyadhikshamatva* (immunity).
- According to *Acharya Kashyapa*, *lehana* is answerable for the bliss and distress in future life. By remembering this one can say that *lehana* is additionally a fundamental method for infants and children.

DISCUSSION

Childrens are more powerless to contaminations and different illnesses as their insusceptibility is yet to create. In this period of life, our endeavor ought to be towards the anticipation of infections and upgrading the physical and mental development of youngsters. This should be possible by utilizing ayurvedic ideas as *rasayana* and *lehana*. It helps in the counteraction of contaminations and furthermore advances development and improvement in youngsters. On the off chance that the *lehana* drugs are utilized in fitting dosages alongside National Nutritional Programmes and other National projects the better outcomes can be carried out. We can acquire better development both actually and intellectually and furthermore friendly prosperity. Additionally, it assists with killing the different diseases.

CONCLUSION

Swasthasya swasthya rakshanam is the key point of *ayurveda*. This standard can be accomplished by following certain ayurvedic ideas. Some of which are *rasayana*, *lehana*, *ahar-vihar* referenced in *Samhitas*, *sadvritta*, *achar rasayana* and so on.

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