

CONTRIBUTION OF *CHARAK* AND *SUSHRUTA SAMHITA* IN THE FIELD OF
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ABSTRACT

Charak Samhita and *Sushruta Samhita* are part of “*Bruhat trayi*” the three main compositions of ancient Indian medicine i.e. *Ayurveda*. Though *Acharya Charak* is known as “father of medicine” and *Acharya Sushruta* as “Father of Surgery” but their contribution in the field of *Kaumarbhritya* is splendid. *Kaumarbhritya* is one of the branch in *Ashtang Ayurveda* which deals with care of children, their diseases and management. Though *Kashyap Samhita* is considered main text of *Kaumarbhritya* but it is not available completely. *Acharya Charak* and *Acharya Sushruta* has mentioned all the important concepts of *Kaumarbhritya* like *Garbh Vigyan* (Embryology), *Navjata Shishu Paricharya* (care of new born), *Shishu Aahar* (Nutrition), *Sanskara* (Childhood Sacraments), *Samanya Chikitsa Sidhant* (General Principles Of Management), *Samanya Aushadha Matra* (Drug doses), *Shishu Roga Vinishchaya* (Childhood Disorders) revealing their scientific relevance and utility in the wellness of child.

KEYWORDS: *Kashyap Samhita, Charak Samhita, Sushruta Samhita, Kaumarbhritya.*

INTRODUCTION

Lord *Brahma* set forth *Ayurveda* a branch of *Atharvaveda*. He compiled the whole context of *Ayurveda* in one thousand chapters which on totality have one lakh *shlokas* (verses) and divided it into eight branches. Of this whole context of *Ayurveda*, *Acharya Charak* placed *kaumarbhritya* at 6th position in *Ashtang Ayurveda* [*Kayachikitsa* (medicine), *Shalakyia* (eye and ENT), *Shalya* (surgery), *Vishgaravairodhikprashaman* (toxicology), *Bhootvidya* (demonology), *Kaumarbhritya* (pediatrics), *Rasayana* (rejuvenation), *Vajikaranam* (virilification). *Acharya Charak* has not given direct definition of *kaumarbhritya*, but *Acharya Chakrapani* one of the commentator of *Charak Samhita* defined *Kaumarbhritya* as a science dealing with nurturing of child. He described concepts related to *Kaumarbhritya* in *Shaeer sthan* chapter 4th and 8th, *Viman sthan* chapter 8, *Chikitsa sthan* chapter 30. Some related topics are also available in other *sthan* of the *Samhita*.

Acharya Sushruta placed *Kaumarbhritya* at 5th position in *Ashtang Ayurveda*. He defined *Kaumarbhritya* as a science which describes the nutrition of child, rectification measures of milk defects in lactating milk, diseases arising from taking vitiated breast milk and their treatment. Concept related to *Kaumarbhritya* described in *Shareer sthana*, chapter 27 - 38 of *Uttar tantra* and some

related topics in other *sthan* of *Samhita*. Here is a confined review of *Kaumarbhritya* in both the texts.

***Garbh Vigyaan* (Embryology)**

Both the *Acharyas* mention *Garbha Vigyaan* in an incisive manner. During first month embryo mixed up completely and become a composite form *kalushikrita* (turbid) and appear like *khetbhuta* (phlegm). In second month it starts to get thickened and solidified to form *pinda* (small bolus), *peshi* (elongated mass) and *arbuda* (tumor). During third month all the senses, organs and all body parts are produced simultaneously. Fetus attains *sthiratava* (stability) and mother appears more heavy. In the fifth month fetus possesses more growth of flesh and blood hence mother become lean. During sixth month *bala varna* (strength and complexion) of fetus enhances. Reaching the seventh month the fetus gets strengthened in all aspects. When fetus attained age of eight months, the status of *ojas* remains unstable and exchanges between mother and fetus, hence this period is considered to be auspicious for delivery. Only after one day has passed after the eighth month i.e. from ninth month to tenth month, it is considered as period of unceasing delivery described in *Charak Samhita*.

According to *Acharya Sushruta*, when *shukra* (spermatozoa) which enters through vagina combines with *shonita* (ovum) residing in uterus meet with the

soul, the primeval eight nature (*ashta prakriti*) and the sixteen verses (*solah vikar*), it is called as *Garbha*. Starting from time of conception, fetal development has been described according to gradual changes which occur in size and shape. In first month by the conjunction of *shukra* and *shonita garbhakalal* is formed. In the second month *shleshma*, *pita* and *anil* condenses the group of 5 elements to form a *pinda*. This pinnacles (*pinda*) remain round then boy is born, if muscle (*peshi*) is elongated the girl is born and round like tumor (*arbuda*) then hermaphrodite (*napunsak*) is born. In third month embryo get differentiated to form 5 buds i.e. 2 upper limbs, 2 lower limbs, head, neck. During fourth month all the parts and organs of body get properly differentiated and heart beat can be audible by this month. *Manas* (Brain) is developed in fifth month. *Budhi* (Intellect) in sixth month. In seventh month all the parts and organs of body are well expressed.

Ojas become agile during eighth month. The appropriate time for the delivery of baby is end of 9th month upto 12th month.

Vaya Vibhajan (Age Classification)

- The state of body which expects a particular time proof of time is called age. According to *Acharya Charak* it is of 3 types when differentiated broadly i.e. *Bala*, *Madhyama*, *Jirana*. *Balayawastha* (0-30yr)
- It is further divided as
- 0-16yr (*Aparipakavadhatu*) – *Kapha* predominance; 16-30yr (*Paripakvadhatu*)
- *Madhyamawastha* (30-60 yr) – *Pitta* predominance.

Body manifests *Bala*, *Virya*, *Purushartha*, *Prakrama*, *Grahan*, *Dharan*, *Vachan* and endowed with qualities of all the *dhatu*s; *Jirnavastha* (60-100 yr) – *Vata* predominance. Properties of all the *dhatu*s starts deteriorating hence strength of body decreases spontaneously.

Acharya Sushruta has categorises *Vayaas* as under-
Bala (Childhood) – up to 16 years; *Balayawastha* further classified as

1. *Ksheerap* – Child up to 1 year age exclusively feed on milk
2. *Ksheerannada* – Child up to 2 years age feeds on both milk and food
3. *Annada* – Child above 2 years age takes solid food only.

Madhya (middle age) – 16-70 years; *Vridhdha* (old age) – more than 70 years

Navjat Shishu Paricharya (Care and Examination of Neonate)

Sadhyojata Paricharya – Rubbing of 2 pieces of stone in the root of child's ear and sprinkling of cold and hot water over the face helps newborn to regain the vital parameters like breathing etc. stopped due to distress. If all the movements of fetus ceases then he should be

fanned with winnowing basket having black flaps till recovery. After all the vitals of child normalizes, he should be cleaned and bathed properly with water. There after child's palate, lips, throat, tongue are cleaned by wrapping clean and white cotton over the finger nail cut off. Cotton swab soaked with *sneha* (Oleaginous substance) then *vamana* (emesis) should be induced by administering ghee and rock salt.

Nalchedana (Umbilical cord clamping and cutting) – Make a mark in the placenta by leaving 8 fingers from the umbilical cord and hold place where the piercing is to be done and cut with sharp edge instruments made of gold, silver, or steel. The distal end of the attached portion of cord should be tied with thread and attached loosely to the neck of the fetus.

Cord care – If the cord starts to ripen and discharge occurs then oil prepared with paste of *Lodhra*, *Madhuka*, *Priyangu*, *Devadaru*, *Haridra*. The powder of these drugs may be sprinkled over the part.

Complications caused due to improper processing of cord

- *Ayamotundita* (vertical swelling)
- *Vyayamotundita* (horizontal swelling)
- *Pindalika* (circular hardness)
- *Vinamika* (marginal swelling)
- *Virjumbika* (umbilical hernia)

These complications must be treated according to the severity, by anointing, massaging, bathing with ghee formulated with different drugs which stabilizes all the *doshas*.

Jatakarma Vidhi – Under the *jatakarma vidhi* the child should be given combination of honey and ghee rhymed with mantras as described in text followed by exclusive breast feeding.

Rakshavidhana – After this, the ritual of protection of child should be performed. The branches of *Adani Khadir*, *Karkandhu*, *Pilu*, *Parushak* should be hanged around the maternity home. The seeds of mustard, linseed, rice and *kankanika* should be scattered over the maternity home. *Tandula bali hom* (offering rice to fire) should be performed till the naming ceremony. Keep a slant wooden *Pastle* on the door. A cloth packet containing *kushtha*, *choraka*, *hingu*, mustard, linseed, garlic, *kanakanika* and other drugs which fight off evil spirits should be kept at the door and tied around the neck of both mother and child. Always keep the fire of *kankantaka* and *tinduka* wood inside the *sutikagriha*. The women attendant engaged in the service of *sutika* should stay awake for 10 or 12 days for whole day and night. *Brahmans* adroit in *Aatharvaveda hom* offers appeasing oblation to the fire every morning for peace and good health of child.

On the other place *Acharya Sushruta* mentioned that after the child is born remove the *ulva* (vernix caseosa) and mouth must be cleaned with *gharita* (ghee) and *saindhava lavan* (rock salt) and *pichu* (swab soaked with *gharita*) must be placed on *murdha* (head).

Afterwards *Nabhinadi kartana* (cutting the umbilical cord) is done by taking 8 *angula* (finger breadth) of it and cut after tying it with thread. Tie its one end loosely around the neck.

Next, *Jatakarma* (birth ceremony) is done where neonate is to be bathed with cold water and made to lick *madhu* (honey), ghee and powder of *ananta* (gold) with ring finger.

Finally neonate is anointed with *bala* tail and bathed with warm decoction of *ksheerivriksha* or *sarvagandha* or water heated with red hot silver or gold metal according to appropriate *kala* (season), *dosha*, *vaibhav* (strength).

Bala Sanskara (Childhood Sacraments)

Punsavana sanskara – Male transformation can be done by *sadanushthana*, until the manifestation of *strilinga*, *pulinga*, *napunsakalinga* in the womb is not done. If done by considering compatible time and place, it gives desired results.

***Jatakarma sanskara* (Birth ceremony)** – With the *mantras* chanting the neonate has given honey and ghee to lick followed by breast feed first from the right breast then child has given bath with the water made holy by enchanting *mantras*.

***Namakaran sanskara* (Naming ceremony)** – *Namkaransanskara* is done on 10th day. It is of 2 types-

1. *Aabhiprayik*
2. *Nakshatrik*

Acharya Sushruta described following *sanskara*

- ***Jatakarma sanskara*** (Birth ceremony) – Neonate is to be bathed with cold water and made to lick *madhu* (honey), *ghee* and powder of *ananta* (gold) with ring finger.
- ***Namkarana sanskara*** (Naming ceremony) – It is done on 10th day.
- ***Anna prashana sanskara*** (solid food to child) – *Anna prashana* (given solid food to child) is done at 6th month of age and the food should be *laghu* (easy to digest) and *hitta* (beneficial for child).
- ***Karnavedhana sanskara*** (Piercing of ear lobes) – *Karnavedhana sanskara* is done in 6th or 7th month. The ear lobes of the child should be pierced for protection and beautification.

Shishu Aahar / Lehan (Nutrition)

Acharya Charak prescribed on the first day combination of honey and ghee rhymed with *mantras* followed by exclusive breast feeding.

Whereas *Acharya Sushruta* compiled it as follows:

On first day neonate should be given *gharita* (ghee), *madhu* (honey) and *ananta* (gold) thrice a day.

On 2nd and 3rd day *gharita* (ghee) formulated with *lakshamana* (*cynoglossum lanceolatum*). After that breast milk should be given by giving ghee and honey in *vishammatra* (unequal amount) in *panitala matra* (quantity as child's own palm) followed by breast feeding from 4th day.

Samanya Chikitsa Sidhant (General Principle Of Management)

- A child's body possesses same type of *dosha*, *dushya*, *mala* and *roga* as that of adult but in small quantity hence the treatment must be same but mild than that of adult.
- *Sanshodhan* like *vamana*, *virechana* etc are prohibited in child.
- *Madhura dravya* use (a mild formulation) comprises decoction of *madhura dravya* mixed with milk is to be prescribed to the child.
- *Tyajya dravya* – Extremely *snigadha* (oleaginous), *ruksha* (dry), *ushana* (hot), *amala* (acidic), *katu vipaka* (bitter), *guru* (heavy to digest) are strictly prohibited to child.
- While *Acharya Sushruta* explained the line of treatment for children according to age of children and must be *mridu* (mild) which emphasizes mainly to destroy *kapha* and *meda*.
- To *Ksheerap* (exclusively feeds on milk) – Drug should be given with milk and *gharita*.
- To *Ksheerannada* (feeds on both milk and food) – Drug should be given both to child and mother.
- To *Annada* (takes solid food) – *Kashayadi* drug is given to mother.

Samanya Aushadha Matra (Drug Doses)

According to *Acharya Sushruta* the dose of medicine to be administered is decided according to age.

- *Ksheerap* – After 1 month the dose of medicine should be *anguli parva dvaya* (which adheres to 2 digits of finger dipped into *honey* and *ghee* formulated with drug).
- *Ksheerannada* – For child up to 2 years of age, the dose of medicine should be equal to the size of *kola-asathi* (seeds of *Ziziphus jujuba Lam*).
- *Annada* – For child above 2 years of age, dose of medicine should be equal to size of *kola*.

Shishu Roga Vinishchaya (Childhood Disorders)

According to *Acharya Sushruta*, In case the *dhatri* used to take *guru bhojan* (difficult to digest), *visham bhojan* (anomalous diet), *doshayukata bhojan* (unhealthy food) which vitilates *doshas* in body as a result of which vitilation of *stanya* (breast milk) occurs and causes many physical ailments in body.

To conclude the diagnosis of diseases *Acharya Sushruta* added that the part of body child touches again and again and cries when touched by others then consider that part to be diseased.

- If there is disorder in the head, he closes his eyes and unable to hold his head.
- If child suffers from *mutrasanga* (obstruction of urine), *ruja* (pain), *trisha* (thirst) and *murcha* (fainting) then child has disorder of *vasti* (bladder).
- If child has disorder of *koshtha* (abdomen) there is *vin-mutrasanga* (obstruction of faeces and urine) *vaivarnya* (discoloration), *chardi* (vomiting), *adhamana* (flatulence), *antrakunjana* (gurgling of intestine).
- In case of generalized disease child cries profusely.

CONCLUSION

Charak Samhita and *Sushruta Samhita*, part of great text books of *Ayurveda* "*Bruhatrayi*" contributing primarily in the field of medicine and surgery respectively from antiquity. *Acharya Charak* "father of Indian medicine" gave the detailed study of diseases and medicinal treatment of adult, he has simultaneously mentioned that medicine according to disease can be used in pediatric group but in smaller quantity. *Acharya Sushruta* also "father of Indian surgery" apart from giving the knowledge of surgery, covered all the branches of *Ayurveda*. Both *Acharyas* briefed the Neonatology and divulge all the concepts of *Kaumarbhritya* like care of newborn, breast feeding, protection of the child, neonatal nursery, toys etc. which possesses ample knowledge regarding all the concepts of *Kaumarbhritya* Apart from research work done till date, there are many more hidden facts to be explored further.

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