



## CONCEPT OF KAUMARBHRITYA IN SUSHRUTA SAMHITA

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### ABSTRACT

Kaumarbhritya is one of the branch of Ashtang Ayurveda which deals with care of the infants, children; their diseases and management. Though Kashyapa Samhita is considered as the main text of Kaumarbhritya but it is not available completely. So, we have to go through Brihat Trayi to gain complete knowledge. Sushruta Samhita, is a part of Brihatrayi, created by Acharya Sushruta gives detail description of Ashtanga Ayurveda and placed Kaumarbhritya at 5th position in it. He mentioned it as a branch which describes the methods of bringing up the children, purification of breast milk of mother, diseases arising from taking the vitiated breast milk and their treatment. He has given description of Kaumarbhritya in Sharirasthana, 12 chapters of Uttartantra (from chapter 27 to 38) and some related topics are scattered in other Sthana of the Samhita. He has mentioned all the important concepts of Kaumarbhritya like Navjata Paricharya (care of new born), Stanyaguna, Stanyapanavidhi (breast feeding), t/t of Stanya Nasha, Shishu Poshana and Rakshana. According to Acharya the every effort should be made to protect the child from Grahroga and complication of Karnveda due to piercing in wrong area or puncturing Sira (vein). Shleshma increases during Balyavastha so use of Agni, Kshara and Virechana therapies should be avoided if very necessary these should be done mildly and slowly. Jalauka Avcharana is considered the most easy and convenient therapy in child, old age etc. The list of contributions of Acharya Sushruta is never ending and an attempt will be made to highlight the contributions and knowledge of Kaumarbhritya available in Sushruta Samhita in full paper..

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## INTRODUCTION

Kaumarbhritya is one of the branch in Ashtang Ayurveda which deals with care of the infants, children; their diseases and management. Though Kashyap Samhita is considered as the main text of Kaumarbhritya but it is not available completely. So, we have to go Brihat Trayi to gain complete knowledge. Sushruta Samhita, is a part Brihatrayi, created by Acharya Sushruta gives detail description of Ashtanga Ayurved. Acharya Sushruta placed Kaumarbhritya at 5th position in Ashtanga Ayurved. He mentioned it as a branch which describes the methods of bringing up the children, purification of breast milk of mother, diseases arising from taking the vitiated breast milk and their treatment. Acharya Sushruta has given description of Kaumarbhritya in Sharirasthana, 12 chapters of Uttartantra (from chapter 27 to 38) and some related topics are scattered in other Sthana of the Samhita.

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Acharya Sushruta has mentioned all the important concepts of Kaumarbhritya like care of new born, breast feeding, protection of the child, diseases and their management etc which is enough for the basic knowledge of the subject. He has also described Dhatri Yojana) Stanyaguna, Stanyapanavidhi (breast feeding), t/t of Stanya Naasha, Shishu Poshana and Rakshana. According to Acharya the every effort should be made to protect the child from Graha and Sanskara like Namkarana (10<sup>th</sup> day, Annaprashana (6 month), Karna Vyadha Sanskara for Rakshkarma (6 or 7 month). He has also described complication due to piercing in wrong area or puncturing Sira of ear like Kalika, Marmarika and Lohitika. Shleshma increases during Balyavastha so use of Agni, Kshara and Virechana therapies should be avoided if very necessary these should be done mildly and slowly. Jalauka Avcharana is considered the most easy and convenient therapy to remove vitiated blood from the body especially in child and old age. Medicine should be given to children or mother or both accordingly its age i.e. Kshirapa, Kshirannad, Annad (Treatment of children).

Acharya Sushruta has described specific disease like Mastulunga Kshaya, Sannirudha Guda, Tundi, Jatumani, Masurika, Ahiputana.

### Garbha vigyana (Embryology)

Sushruta has described not only the anatomical situations of various structures but he has also given the detailed description right from the cellular structure to the development of various tissues and organs, beginning from intrauterine during description of method of conception. Sushruta mentioned that at the time of intercourse there is liberation of *Tej* (energy) which alongwith *Vayu* stimulates *Shukra* (spermatozoa) to enter the vagina, where it joins *Artava* (ovum). Combination of *Agneya Artava* and *Saumya Shukra* gives origin of foetus i.e. *Garbha* [1]. From time of conception, foetal development has been described according to gradual increase in size and shape. It is like a *Budbuda* (bubble) at the end of one month, becomes round like *Pinda* (small ball shape) and solidify at the end of second month. The differentiation of embryo takes place during third month, when it gives rise to the formation of 5 buds - two upper limbs, two lower extremities, head and neck. All these become well differentiated and heartbeat can be heard by fourth month. *Manas* (brain) is developed in the fifth month; *Buddhi* (intellect) in sixth month, during seventh month all parts of body become well developed and *Ojas* becomes active during eight month. The delivery of the child occurs at the end of ninth or tenth month [2].

### Navajat Sheeshu Paricharya (Neonatal care after delivery) [3]

- Acharya Sushruta has mentioned that after the child is born, it's *Ulva* (vernix caseosa) and mouth should be cleared with a mixture of *Saindhava lavana* (rock salt) and *Ghrita* (ghee), cotton swab smeared with *Ghrita* should be kept on his head.
- Thereafter, *Nabhinadi Kartana* (cutting the umbilical cord) is done by pulling *Nabhinadi* (umbilical cord) up to the length of 8 *Angula* (finger breadth) and is cut after tying it with thread. Its one end is tied loosely around the neck of neonate.
- Next, *Jatkarma* (birth ceremony) – Here, the neonate is bathed in cold water and made to lick *Madhu* (honey), ghee and powder of *Ananta* (gold) using ring finger.
- At the end, the neonate is anointed with *Balatail* and given bath with warm decoction of medicinal plants appropriate to season, *Dosha* and power.

### Classification of Vaya (age) [4]

Vaya is of three kinds – *Balya* (childhood), *Madhya* (middle age) and *Vridhdha* (old age). *Balya* – Those less than 16 years of age are called *Baala* (children). They are further divided into 3 subgroups –

- *Kshirapa* – Child upto 1 year age and who drinks milk
- (ii) *Kshirannada* – Child upto 2 years age and who consumes both milk and food
- *Annada* – Child above 2 years age and who takes solid food only.

### Shishu Aahara (Feeding of newborn) [5]

On first day, child is given a mixture of *Madhu* (honey), ghee and *Ananta* (gold) sacrificed with sacred hymns thrice.

On second and third day, ghee boiled with *Lakshamana* (*Cynoglossum lanceolatum Forsk?*). After that, breast milk is given mixed with honey and ghee twice in a day in quantity of child's own palm. So Sushruta advised to start breast feeding from day 4 because according to him, the *Dhamnis* present in the region of heart open up after 3-4 days from where the breast milk is produced upwards.

### (Balopachara (Care of the newborn) [5]

The new born should be wrapped in soft linen and placed on the bed cover with sheets of soft linen and is fanned with twigs of *Pilu* (*Salvadora persica Linn.*), *Badari* (*Ziziphus jujuba Mill.*), *Nimba* (*Azadirachta indica A. Juss.*) or *Parushaka* (*Grewia asiatica Linn.*); cotton pad soaked in oil should be kept on his head often; he should be exposed to fumes of *Rakshoghna* (antiseptic drugs) drugs and also these drugs should be tied to his hands, feet, head and neck; powder of *Tila* (*Sesamum indicum Linn.*), *Atasi* (*Linum usitatissimum Linn.*), *Sarshapa* (*Brassica campestris var. Sarson. Prain*) should be sprinkled all around in the room; fire should be lit in the dwelling chamber etc.

### Dhatri Yojana (engaging a wet nurse) [6]

Acharya Sushruta has mentioned that a wet nurse should be appointed for ensuring the health and increase in strength of the child and has given her qualities e.g. she should be of same caste, moderate built, middle age, free from disease etc. He also indicated that if not selected properly this may also cause harm to the child.

### Stanya (breast milk)

- **Stanyapana (breast feeding) [7]** : Acharya has mentioned method how to breast feed the baby. He said on an auspicious day, the child is given bath and put on new clothes; the wet nurse should sit facing east and keep the child on her lap making him face north; then her right breast is washed, slightly pressed and little quantity of milk is expressed out and after sanctifying the milk with hymn she should be told to feed the child. Acharya said if this procedure is not followed then many diseases may arise due to accustomed feeding i.e. if the milk is not expressed out the breast will become *Stabdha* (hard), *Stanya Purana* (full of milk), the *Stanyapana Strotas* (channels of breast) pushed up leading to *Kaas* (cough), *Shvasa* (dyspnoea), *Vami* (vomiting) in the child. :
- **Stanya Naasha (lack of breast milk) [8]** : *Krodha* (anger), *Shoka* (grief), *Avatsalya* (lack of affection) etc. lead to loss (non production) of breast milk. So, *Dhatri* is advised to stay calm and composed and is given healthy diet and some drugs e.g. *Mamsa* (meat), *Matsya* (fish), *Lasuna* (*Allium sativum Linn.*), *Shatavari* (*Asparagus racemosus Wild.*) etc.
- **Stanya Pariksha (examination of breast milk):** Acharya has mentioned the examination of *Shudha Stanya* (pure breast milk). Breast milk which is cold, clear, thin, resembles conch shell in color, gets mixed with water evenly, not having threads or froth, neither floats or sink in water is understood as pure/non vitiated by *Dosha*. This milk provides health, growth of the body and increases the strength of the child. The milk

of hungry, grief stricken, pregnant, having fever etc. woman should not be given to the child [9].

In case the breast milk is insufficient as per the need of the child, then he may be given the milk of goat or cow, after considering child's condition and deciding the quantity required [10].

### **Shishu Poshana (nourishing the child) [11]**

*Acharya Sushruta* has mentioned ghee boiled with some drugs to be given in every stage of *Balyavastha* for improving the health, increasing the strength-intelligence and lifespan of the child.

### **Shishu Rakshana (care of the child) [12]**

*Acharya* has mentioned that the child should not be awakened suddenly from sleep, should be held comfortably, should not be frightened, should not be lifted up nor let down etc. for the fear of vitiation of *Dosha*. He should be protected from *Vata* (breeze), *Atapa* (sunlight), *Vidhyuta* (lightening), *Nimna Sthana* (deep pits) etc. thereby letting him grow free from diseases, *Prasanna Man* (happy) and *Satva Sampanna* (excellence of mind).

### **Raksha Karma (protective rites) [13]**

According to *Acharya* the every effort should be made to protect the child from *Grah* (possession by evil spirits) so as to prevent him from the ill effects or the diseases arising due to *Graha*.

### **(Sanskaras**

- **Namkarana Sanskara (naming ceremony) [14]** : It is done on 10th day with sacred hymns etc.
- **Anna Prashana (giving solid food) [15]** : *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)**  
**Importance** : The ears of *Baala* (children) are pierced for *Raksha* (protection from evil) and *Aabhushan* (wearing ornaments) [16].

## **MATERIALS AND METHODS**

During 6<sup>th</sup> or 7<sup>th</sup> month, bright fortnight, on the day having auspicious stellar constellation after performing religious rites and *Mantraucharana* (chanting of hymns), the child is placed in the lap of wet nurse or matron and the physician holds the ear by left hand, pulls it slightly down, exposes it to sunlight and pierces the ear with his right hand straight and below the *Devakritchidra* ( natural orifice of ear) slowly by using a *Suchi* (needle) if the ear lobe is thin and with *Aara* (thick needle) if the ear lobe is thick. In male baby right ear is pierced first and in female left ear. After piercing a *Pichuvarti* (cotton thread) is introduced. After proper piercing, *Parishechana* should be done with *Aam taila* and thicker *Varti* (thread) is inserted every 3rd day. After subsiding of aggravated *Dosha* and complications, *Laghu Vardhanaka* (dilator) is used for dilating the hole made in the ears [17].

## **Complications**

- Piercing the wrong area Too much bleeding and pain means the piercing has been done at another place [18].
- Puncturing the veins The complications result if *Vedhana* (puncturing) is done on *Sira* (veins) – *Kalika*, *Marmarika* and *Lohitika* [19].
  - Puncturing of *Kalika*  
It leads to *Jwara* (fever), *Daah* (burning sensation), *Shvaythu* (swelling), *Vedana*(pain).
  - Puncturing of *Marmarika*  
It leads to *Vedana* (pain), *Jwara* (fever), *Granthi*(tumors).
  - Puncturing of *Lohitika*  
It leads to *Manyastambha* (neck stiffness / torticollis), *Aptanaka* (convulsions), *Shirogreha*(headache?), *Karna shoola* (pain in ears).
- Karna Chedana* (ear may get severed/cut through) It occurs in two ways – either by *Dosha* or *Abhighata* (injury) [20].

## **Management**

- If punctured wrongly or swelling and pain result then the *Varti* (thread) is pulled out and local medicated paste is applied till it heals and is pierced again properly.
- 15 types of *Karna Bandhana* (otoplasty) has been given for *Karana Chedana*.

## **Vidyarjana (initiation of study)**

Studies should be initiated appropriate to the caste after knowing that the child has attained *Shakti* (strength to undergo studies) [21].

## **Shishu Chikitsa (Treatment of children)**

*Shleshma* increases greatly during *Balyavastha* (young age), *Pitta* increases greatly during *Madhyavastha* (middle age) and *Vata* increases greatly during *Vridhdhavastha* (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 [22] . *Jalauka avcharana* (leech therapy) is considered the most easy and convenient therapy to remove vitiated blood from the body especially in king, wealthy people, children, old age, frightful, debilitated, women and person of tender constitution.

- **Kshirapa:** Medicine should be *Mridu* (mild), *Achedaniya* (not pushing out the *Dosha* with force) and should be given in proper dose with ghee or milk and the wet nurse is to be administered medicines separately.[23] Whatever medicine is advised, its paste should be smeared on the breasts of mother/wet nurse and the child is made to suck. In case of *Jwara* (fever) caused by *Vata*, *Pitta* and *Kapha* in child on milk only, it is beneficial to use ghee for one, two or three days respectively; for others as found suitable. This will prevent development of severe thirst. Ghee may be used except for purgatives, enema and emetic drugs; these should be smeared on breasts and child is made to suck. This prevents arising of any emergency condition.

- **Kshirannad:** Medicine is given to both child and wet nurse as above.
- **Annad;** Medicine should be given to the child only.

#### **Aushadha Matra [24] (Dose of medicines)**

The dose of medicine administered in the succeeding ages should be in increasing quantity (dose), except in *Parihani* (age of slight diminution) during which the dose should be same as of the first period (*Balya*)

- **Kshirapa:** After 1 month age the dose of medicine should equal *Anguliparvadvaya* (which adheres to two digits of finger dipped into liquid containing medicine, honey or ghee and then taken out).
- **Kshirannad :** The dose of medicine should be equal to the size of *Kola-Asthi* (seed of *Ziziphus jujuba Lam.*).
- **Annad:** The dose of medicine should be equal to the size of *Kola*.

#### **Shishu Rog Gyanopaya (recognizing the diseases of child)**

If *Dhatri* (wet nurse) indulges in taking *Mithaya Ahara* (unhealthy food) etc, it vitiates *Dosha* in her body leading to vitiation of *Stanya* (breast milk) and many diseases in the child.[34] *Acharya* told that whichever part the child touches again and again or cries when others touch that part then it should be considered as site of the disease. In case of diseases of head the child closes the eyelids and is unable to hold his head; in case of diseases of bladder the child suffers from *Mutrasangta* (obstruction of urine), *Ruja* (pain), *Trisha* (thirst) and *Murcha* (fainting); in case of diseases of *Koshtha* (abdomen) there is *Vinamutrasangha* (obstruction of faeces and urine), *Vaivarnya* (discoloration), *Chardi* (vomiting), *Aadhmana* (flatulence), *Antrakujana* (gurgling of intestine); and in case of whole body disease the child cries [25].

#### **Graha rogas**

*Acharya Sushruta* has given detailed description of *Balagrahas* (evil spirits seizing children), their genesis, clinical features and treatment in 11 chapters of *Uttartantra* from chapter 27 to 37. He has mentioned *Navagraha – Skanda, Skandapasmar, Shakuni, Revati, Putana, Andhputana, Shitaputana, Mukhmandika* and *Naigamesha*.

#### **Conclusion**

*Sushruta Samhita*, a part of three great treatise of *Ayurveda* “*Brihat trayi*”, is a beautiful creation by *Acharya Sushruta* with deep knowledge of *Surgery*. He has covered all the branches of *Ayurved* in *Uttar tantra*.and covered almost every branch of medical science. After thorough review of *Samhita*, it was found that the considered text has mentioned all the important concepts of *Kaumarbhritya* like care of new born, breast feeding, protection of the child, diseases with enough knowledge of *Graharoga*. This is very useful concept which is also explored by commentator *Acharya Dalhana*.

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