

आरोग्यमंदिर

पत्रिका
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AROGYAMANDIR PATRIKA



BALA ROGA VISHESHANK

EDITORIAL

It is a well realized fact by now that Ayurved is not just a pathy or just a system of medicine that helps treat a disease but is a complete science, that is not only important in conditions of ill Health but also to maintain Total Health of Body, Mind & Soul, irrespective of location, age, sex, habitat or vocation of a person.



This naturally has not remained restricted to any specific group and hence we saw in the last couple of issues the Special stages through which the fertilized ovum after the mating of the male sperm and the female ovum, goes.

We have in the Arogyamandir Patrika of April 2010 covered the entire Span of the fertilized ovum in the womb of the mother - to - be in 'Garbhini' Visheshank and the possible health care that can be provided for the Garbha right from the time of its formation to the stage of delivery, which was explained in the Ayurvedic context, to the extent possible in Arogyamandir Patrika (Sootika Visheshank). The success, if any, of all these Arogyamandir Patrikas is that of the Science which SDL tries its best to spread with Scientific Ethos to the best of its ability. If there have been flaws and lacunae, they are ours - the lesser mortals - working at HCS of SDL & I, as the Editor Arogyamandir Patrika own the blame & responsibilities.

At the end of a span of 5 years of the newly launched Arogyamandir Patrika, we at SDL will like to once again request you to guide us as to whether we should continue with these types of Arogyamandir Patrikas in times to come or whether we should go only for e-copies of Arogyamandir Patrikas, what should be the topics that we should be discussing in the coming issues as also what more is expected by the Ayurvedic fraternity from Arogyamandir Patrika.

So far it has been the encouragement received from our readers and Patrons that has propelled us in selecting the topics of the Arogyamandir Patrika. We fervently look forward to your valued suggestions about all the facets of Arogyamandir Patrika including the topics that should be covered in times to come. Expecting a written or mail communication on healthcare@sdlindia.com or vdshailesh@sdlindia.com

Vd. Shailesh Nadkarni
Editor

Vishayapravesh

In Shishyopakramaneeya Adhyay of Kashyap Samhita Vimanasthana, Kaumar Bhurutya has been termed to be the Aadi Anga (First and the most important Anga) of the Eight Anga (Parts/Divisions) of Ayurved. It has the same place in Ayurved as of Agni in Gods (Devtas). As Gods cannot perform the rituals of Yajnya without Agni, Ayurved will not be able to deliver all that it is expected without Kaumar Bhurutya.

कौमारभृत्यमष्टानां तन्त्राणामाद्यमुच्यते ।

आयुर्वेदस्य महतो देवानामिव हव्यपः ॥ काश्यप संहिता वि.

The word Kaumar Bhurutya is made up of two words, 'Kaumar' means Bala or Baby and 'Bhurutya' which means Care & Nurture.

The reason why Kaumar Bhurutya has been given so much importance in Ayurved is that the baby has to be taken care in order to prevent him/her from numerous health hazards and for a Better growth, so that it can attain normal stages of Life with ease and grace.

The Navajata Balak has the same Sapta Dhatus and Tridoshas as those in an adult, however they are in a stage that still have to undergo various transformation and then mature.

If proper care is not been taken of the baby, the tridoshas can get vitiated and in turn can start vitiating the seven dhatus, which can inhibit or derail the progression to Pakvata. The specific conditions that exhibit this vitiation in different forms are termed "Bala Roga".

It is very essential for all the Vaidyas like us to know all the conditions of the body components including Manas of the child, take appropriate care and give appropriate medicines & advice.

All these points, have been discussed to the extent possible in this Arogyamandir Patrika - 'Balaroga Visheshank'.

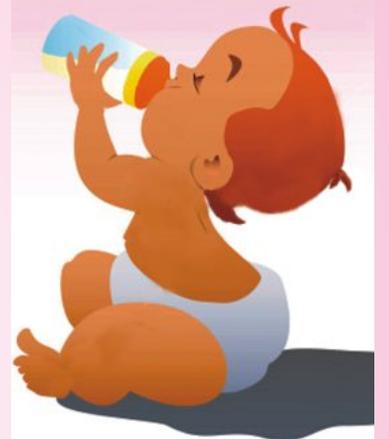
Bala / Kaumar

स जातो बाल उच्यते ।

The entity recognized as Garbha in the womb, once takes birth is known as Bala/Kaumar.

तत्रोनषोडशवर्षा बाला : । सुश्रुत सूत्रस्थान - ३५/३४

According to Ayurved, Childhood i.e. Bala/Kaumar is from the conception stage in the Uterus of the mother of the child till the age of 16 years (i.e. Age of Maturity). Though in Modern Science, it is considered till the Age of 12 years, we actually observe that it is at the stage of Jatavyanjanatva that the childhood lingers on and hence the age of 16 should be considered as the correct one.



Balyavastha

Balyavastha is the most important phase of life, as this is the age where in the growth of all the vital organs starting from the Cellular level growth occurs. This is the most susceptible stage in terms of damage through diseases, due to comparatively low immunity power of the child. Different acharyas have given their views to this subject as follows:-

- 1) As per the stages of the cells/body.
- 2) As per the type of food consumed.

वयस्तश्चेति कालप्रमाणविशेषापेक्षिणी हि शरीरावस्था वयोऽभिधीयते
तद् वयो यथास्थूलभेदेन त्रिविधं - बालं, मध्यं, जीर्णमिति ।।

च.वि. ८/१२२

वयस्तु त्रिविधं - बाल्यं, मध्यं, वृद्धमिति । तत्रोन्नतोऽश्वत्थं बालाः ।

तेऽपि त्रिविधाः क्षीरपाः क्षीरान्नादाः अन्नादा इति ।

तेषु संवत्सरपराः क्षीरपाः द्विसंवत्सरपराः क्षीरान्नादाः परतोऽन्नादा इति ।

सु.सू. ३५/३४

गर्भबालकुमाराख्यमित्येत त्रिविधं वयः ।

यौवनं मध्यमं वृद्धमेतच्च त्रिविधं पुनः ।।

वर्षावरः क्षीरपः स्याद्यावत् पिबति वा पयः ।

वयस्तद्बालमस्माच्च यावत् षोडशवार्षिकः ।।

अन्नादः सर्व एव स्यात् कौमारे वयसि स्थितः ।

अतः परं धातुसत्त्वबलवीर्यपराक्रमैः ।। काश्यप खि. ३/७२-७४

Charak, Sushrut, Kashyap (Vruddha Jeevak) & Vangasen, have classified the Vayomaryada as Bala, Madhya and Vruddha, in which Charak has further classified Balyavastha as follows :-

- 1) Aparipakva Dhatu – (Since birth till 16 years of age)
- 2) Vivardhaman Dhatu – (16 years of age till 30 years of age)

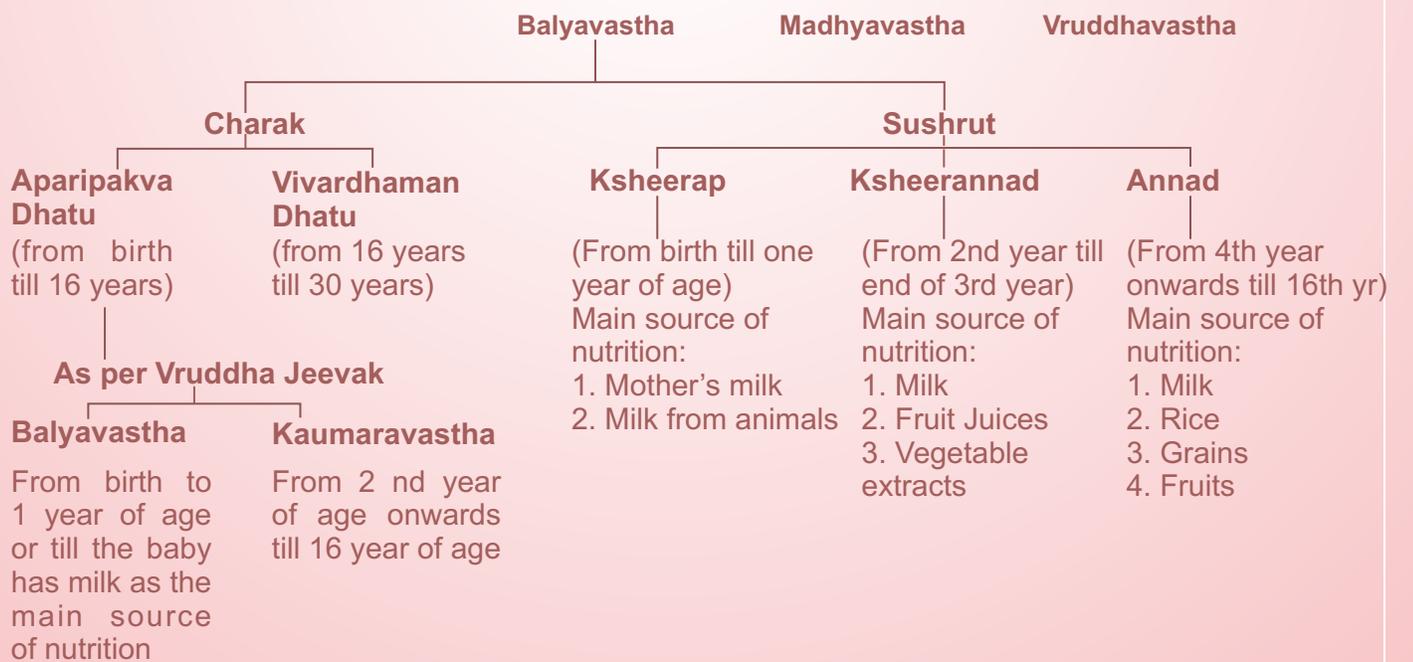
Vruddha Jeevak has further classified the Aparipakva Dhatu avastha as mentioned by Charak as follows:-

1. Balyavastha – From birth of the baby till the age of one year or till the baby has Milk as the main source of nutrition.
2. Kaumaravastha – From 2nd year of age onwards till 16 years of age.

Sushrutacharya and Vruddha Jeevak gave Balyavastha an even finer thought and further classified it as:-

1. Ksheerap - From birth till age of one year with Milk as main source of nutrition.
2. Ksheerannad - From 2nd year till end of 3rd year with Milk, Fruit Juice, Vegetable extracts etc. as nutrition.
3. Annad - From 4th year onwards till 16th year with solid food stuff as nutrition.

Vayomaryada Tabulation As Per Charak, Sushrut, Vruddha Jeevak & Vangasena



Bala Paricharya

Bala Paricharya –

The word 'Paricharya' means total care. This covers the entire process of proper nurture through balanced diet (Anna), Protection of the child from seasonal changes (Aushadha and Vihar) & Teaching correct mannerisms & behaviour to be a perfect human being (Sanskar).

Diet in Children –

A proper diet at proper age is what is required for a child to grow physically and mentally. Diet in children is different in different stages of his/her life.

Modern Science gives more emphasis on Balanced diet which contains ample amount of constituents like Carbohydrates, Proteins, Vitamins and Minerals both Qualitatively and Quantitatively.

According to Ayurved, for Saptadhatu Poshan the concept of 'Agni' is very important. Milk is the main content of food to be given to the child during every milestone of his / her life.

The classification of diet as per the texts of Ayurved can be done as per the Balyavastha mentioned earlier –

1. Ksheerap Avastha
2. Ksheerannad Avastha
3. Annad Avastha

1. Ksheerap Avastha –

As mentioned earlier, milk is the main source of nourishment of the baby in this Avastha.

Stanya Prashasti in Ayurved –

नार्यास्तु मधुरं स्तन्यं कषायानुरसं हिमम् ।

नस्याश्च्योतनयोः पथ्यं जीवनं लघु दीपनम् ॥ सुश्रुत सूत्र. ४५/५७

Sushrutacharya, in Sootrasthana Chapter 45 has mentioned that, Mother's milk is Madhur, Kashaya in taste, Sheeta Veerya, Jeevaniya, Pathya, Laghu & Agni Deepak and is used for Nasya & Aschyotana.



जीवनं बृहणं सात्म्यं स्नेहनं मानुषं पयः ।
नावनं रक्तपित्ते च तर्पणं चाक्षिशूलिनाम् ॥
चरक सूत्र २७/२२४

Charakacharya in Sutrasthana Chapter 27 describes Mother's milk as Jeevaniya, Bruhan, Satmya, Snigdha, Nasyopayogi in

Raktapitta and can be used as Aaschyotana in Netra disorders.

मानुषं वातपित्तासृगभिघाताक्षि रोगजित् । अ. ह. सूत्र ५/२६
According to Vagbhatacharya, (Matru Stanya) is Vataghna,

Pittaghna, Raktadoshaghna & Useful in Netra Roga.

All other types of milk like that of cow, goat etc. needs to be boiled before administration to the children.

The mother's milk starts forming immediately after the birth of the child and usually starts appropriate manifestation by the 3rd to 4th day since the birth of the baby. Till that time, it has been mentioned that, on the First day – Ananta Mishrit Madhu and Ghrut should be given. On the Second and Third day, Lakshmana Siddha Ghrut should be given. On the Fourth day, unequal quantity of Ghee and Madhu should be given to the baby and later on mother's milk should be started to the baby. The reason for giving these formulations before starting the mother's milk is to enhance the immunity of the baby and satisfy the hunger of the baby until the mother's milk comes into origin.

It is usually observed that in a case where the child's birth is not normal i.e. the mother is under trauma of operation as in the birth by caesarian section, the another being Vranee, the oozing of the mother's milk gets delayed to 5th to 10th day also.

In the first three days, a Yellowish discharge comes from the mother's breast and is called as the Morat/Colostrum. As per Haarit Samhita Pratham Sthana Adhyay 8/11-12, this Morat is very heavy to digest and is Kaphakar, hence is not advised to be given to the baby.

As per modern science, this colostrum is very essential for the baby and it receives the Immunoglobulin-M, which is very essential for the baby to combat several infections. In the traditional practice, we see that the newly born baby was expected and allowed to suck the mother's milk, whatever it could and whatever was available.

In case if mother's milk is not satisfying the needs of the baby, then milk from Animal sources should be given to the baby which are mentioned in Charak Samhita Sutra Sthana Adhyay 27, Sushrut Dugdhavarg Adhyay 9 -10. The concept of Dhatri (Wet Nurse) for feeding and nurture of the baby is also mentioned in Ashtang Sangraha Uttartantra – 1/22.

Cow's milk has been preferred with appropriate addition of water in comparison to all other alternative sources of milk due to its similarities with Mother's milk.

2. Ksheerannad Avastha –

The baby should be given semi solid food like Dahi (Curd), Madhu (Honey) and Gheeyukta food from the 6th month onwards. During this same phase, the baby should be given Fruit Juices and liquid extracts of Rice, Cereals and Vegetables etc. This is found clearly mentioned in Ashtang Sangraha Uttartantra – 1/50, Sushrut Samhita Sharirasthana – 10/52 and Kashyap Samhita Jatakarmadhyay.

Bala Paricharya

According to Modern Science, the baby should be given food supplements to start with in this phase & further should be given Fruit Juices, Semi solid preparations of Vegetables, Meat, Egg, Fish etc. However, Ayurved is clear when it talks about giving the predigested food as in mother's milk etc.



After the Teeth eruption starts or the 10th month onwards, the baby should be given solid food including Rice, Cereals, Vegetables, Fruits, Meat, Egg, Fish etc.

3. Annad Avastha –

From the age of 2nd year onwards till 16 years of age, the child has to be given Solid food ingredients like an Adult but in appropriate quantities, increasing the quantum as the body requirements increase as per the age.

Though according to Modern Science, the food in this phase should be full of calories with appropriate amount of Carbohydrates, Proteins, Fats, Minerals, Salt and Vitamins for the proper Physical and Mental Growth of the child, Ayurved firmly believes that its not important to have intake only of huge amounts of calories but what is even more important is



the digestion of the food intakes and hence, the agni available for the digestion is something that needs to be given more importance.

Wrong Dietary Practices in Children

Wrong dietary practices seen now-a-days –

With the so called “Fast Food” replacing the traditional food stuffs even at the village level, we today find the problems in children which never used to be seen earlier for example, the obesity.

Aushadhi Yojana

In Sharirasthana – 10/44, Sushrutacharya has briefly explained the procedure of giving medicine as per the different avasthas of the child which are as follows :-

1. Ksheerap Avastha –

येषां गदानां ये योगाः प्रवक्ष्यन्तेऽगदङ्कुराः ।
तेषु तत्कल्कसंलिप्तौ पाययेत् शिशुं स्तनौ ॥ सु. शा. १०/४४

Medicines have to be given to both, the mother and the baby. According to the diseases suffered by the baby, respective Medicinal Kalka (Wet paste of Medicine herb) has to be applied to the Mother's breast. After the Kalka gets dried up, it has to be washed and further Breast feeding has to be done. Or else medicines have to be given along with mother's milk (Stanya) or Ghee.

2. Ksheerannad Avastha –

Both Mother and Baby have to be given medicines along with Proper (Yogy) Anupan.

3. Annad Avastha –

Kashaya Rasatmak medicines have to be given to the Child only and not the mother

Dose of Medicine -

बालस्य प्रथमे मासि देया भेषजरक्तिका ।
अवलेहीकृतैकैव क्षीरक्षौद्रसिताघृतैः ॥
वर्धयेत्तावद् ऐकैकां यावद्भवति वत्सरः ।
माषैवृद्धिस्तदूर्ध्वं स्याद् यावत् षोडशवत्सरः ॥
ततः स्थिरा भवेत् तावद् यावद्द्वर्षाणि सप्ततिः ।
ततो बालकवन्मात्रा हासनीया शनैः शनैः ।
मात्रेयं कल्कचूर्णानां कषायाणां चतुर्गुणा ॥ शा. सं. ६/४९-५२

According to Bhaishajya Ratnavali – 71/5-6 Shloka and Sharangadhar Samhita – 6/49-52 Shloka the dose of medicines to be given to the child should be as follows :-
(1 month Child = 1 Ratti (125 mg) and further 1 Ratti should be increased every month till Age of 1 year.
Further from Age of 1 year onwards, 1 Masha (1 gm) has to be increased every year till Age of 16 years)

Bala Paricharya

The Dinacharya of a baby has to be and is different from that of an adult, as played by each of the procedure for the survival of the baby outside the mother's womb.

The procedures included in the Dinacharya of the baby are as follows:-

- Abhyanga/Udwaran
- Snana
- Vastradharan
- Nidra
- Dugdhaapan
- Cleaning of Lala Strava

(a) Abhyanga/Udwaran –

Abhyanga (Application of medicated oil with gentle massage) and Udwaran (application of medicated Kalka (Paste) with gentle massage) are two important activities incorporated in daily regimens of children which also have sound Ayurvedic Logic.



The Skin, outermost natural cover of the body is always subjected to outside weather totally different from the surroundings to which the child in pre-birth stage is used to.

The continuous contact of air warm or cool is a very new experience to the Skin of the baby. Hence to protect the Skin, certain measures have been incorporated in the daily regimen of the child and are explained as "Bala Paricharya" Abhyanga and Udwaran are part of this regime.

Abhyanga with Lakshadi Taila containing Laksha, Raktachandan, Kushtha, Musta, Haridra, Ashwagandha or Vyaghri Taila mentioned in Bhaishajya Ratnavali - Balarogadhikar, helps the baby's skin to hold on and retain its soft touch. Abhyanga also provides strength to the muscles and bones of the baby.

Udwaran with herbs like Haridra, Daruharidra, Kachura, Musta, Vacha, Kushtha etc. is very effective for the baby. Unwanted Hair (Roma) and small pieces of shedded skin are removed due to Gharshan Kriya of Udwaran. Both of them together help to regain the Glow of the baby's skin along with providing strength to the baby's body.

The temperature of the Mother's womb is high in comparison with the room temperature.

The processes of Abhyanga as well as Udwaran increase the temperature of the baby's body and thus it makes the baby feel comfortable.

(b) Snana Karma –

After Abhyanga & Udwaran follows Snana karma, i.e. Bathing the baby. Usually extract of Neem, Tulsi etc. leaves are mixed with the water used for bathing the baby.



Lukewarm water is ideal for Snana Karma and when herbs like Haridra, Daruharidra, Musta, Jatamansi etc. as mentioned in Sarvovushadhi Gana in 'Bhaishajya Ratnavali Balarogadhikar' helps to protect the baby from infections. The warmth of the water helps the baby feel comfortable and provides strength to the baby's body.

It also helps to reduce the tiredness (Shrama) the baby faces during Abhyanga and Udwaran, cleanses the body and enhances the Skin Glow of baby's body.

(c) Vastra Dharan –

After the Snana karma, the baby's body has to be wiped with soft cotton cloth. If not done so, there are chances that the baby may suffer from Cold, Cough, Fever. Depending



on the climatic zone and season the child needs to be clothed in appropriately warm clean clothes. White is considered as the best colour for the babies irrespective of sex, perhaps because that it is the best colour to confirm the

cleanliness as well as to detect abnormal secretions, if any. The baby's clothes should be of Shubhra varna in order to protect the baby from Grahabadha.

These clothes should be clean and should be disinfected by washing in boiling water, to protect the baby from infection.

(d) Nidra -

'Nidra' or sleep is a very important factor of the initial days of the baby's physical and mental development. The more the baby sleeps, more is the growth of the baby.

Due to procedures like Abhyanga, Udwaran, Snana the baby gets fatigued and tends to sleep after covering with comfortable clothes.



For the baby to sleep comfortably, the bed of the baby should be made of cotton. The temperature of the baby's room should not be too cold or too hot.

Bala Paricharya

(e) Dugdhapaan -

In the initial days of life, 'Milk' and that too Mother's milk is very essential for the survival and growth of the baby. As per Ayurved, the baby should be fed as and when he/she requires it.

Since the cheek muscles of the baby are not so strong, the baby gets fatigued after sucking the mother's breast and does not get fed satisfactorily and therefore the feeding times cannot and should not be dependent as the time gap between the two feeds at this stage – it should be as per the need and demand of the baby.



After sometime the baby again starts crying due to sensation of hunger. This condition gets even worse if Artificial nipple and bottle are used to feed the baby, as

these artificial or synthetic nipples cause even more fatigue to the baby's cheek in comparison with the mother's breast.

If the mother is unable to give good quantity of milk to the baby, then alternative milk from animal source as discussed earlier should be given to the baby.

Also the Artificial nipples, bottles etc. should be disinfected by sterilizing them in boiling water, to prevent the baby from infections.

After the baby is fed, he/she should not be kept in a lying down position immediately, as the ingested milk could be vomitted out and it could enter the trachea of the baby and cause breathlessness. Hence it is advised to hold the baby upright and give gentle strokes to the baby's back from bottom to top which is also called as 'Burping'. Further the baby should be kept in a lying down position.

(f) Cleaning of Lala Strava -

The baby has a tendency of producing excessive Saliva (Lala Strava) which keeps on dribbling from his/her mouth. If this Lala strava is not cleaned continuously with a clean cloth, then it could prove to be a site for infection.

In order to expel the dribbling Lala Strava, the baby should be positioned along one side (either right or left) in a lying down position.

Some important factors which play their role in Bala Paricharya are as follows –

1. **Kumaragaar**
2. **Kreeda Bhumi**
3. **Kridanak**

1. Kumaragaar –

प्रशस्तवास्तुशरणं सज्जोपकरणं शुचि ।

निर्वातं च प्रवातं च वृद्धस्त्रीवैद्यसेवितम् ॥

निर्मत्कुणाखुमशकमतमस्कं च शस्यते । - अ.सं.उ. १/३५

The seers including Vagbhatacharya in Ashtang Sangraha Uttartantra Adhyay – 1 / 35, have given special importance to even the environmental surroundings of the place where the new born should be kept, called as Kumaragaar.

The Kumaragaar should be a separate place, which should be beautiful and attractive from inside, so that the baby can stay in it comfortably. It should not be dark from within and should have good amount of sunlight in it.

Kumaragaar should be well ventilated, but the baby should not be affected with directly incoming cold winds.

It should be free from Insects, Mosquitos, Rats, Dogs, Cats etc.

Kumaragaar should be well equipped with all the things necessary for the baby, ex. the Baby's clothes should be suitable for appropriate Rhusus.

But now-a-days, it is a fad to keep the new born baby and his/her mother in separate Air conditioned rooms which is definitely not good, either for the Mother or for the baby. The baby due to its low immunity may suffer from Cold, Cough because of the cold air.

2. Kreeda Bhumi –

क्रीडाभूमिः समा कार्या निश्शस्त्रोपलशर्करा ।

वेल्लोषणकणाम्भोभिः सिक्ता निम्बोदकेन वा ॥ अ.सं.उ १/७५

Vagbhatacharya has mentioned that the Kreeda Bhumi or the Playground for the child should be a flat surface in order to avoid the child from any physical injury.

The playground should not consist of insects or metal particles. It should be completely disinfected and for this purpose Vidanga, Marich etc. Krumihar Dravya powders should be added to water or Neem leaves boiled in water should be sprinkled over the Kreeda Bhumi.

Bala Paricharya

3. Kridanak (Toys for Children) –

क्रीडनकानि खलु कुमारस्य विचित्राणि घोषवन्त्यभिरामाणि
चागुरुणि चातीक्ष्णाग्राणि चानास्यप्रवेशीनि चाप्राणहराणि
चावित्रासनानि स्युः ॥

चरक शा. ८/६३

The seers have gone into great details as to how the toys for children in the baby stage should be. This also underlines the wholesomeness of Ayurved, but also the all pervasive character of the science that elaborates on each & every small thing that makes it a Life science.



The toys should have the following characteristics :-

- 1] Attractive for the child with Bright Non toxic colours.
- 2] Without sharp edges.
- 3] Size should not be too small to avoid the baby of swallowing the toy.
- 4] Appearance of the toy should be Non Scary.
- 5] Material used ideally for preparing the Toy should be Laksha.
- 6] The Toy should emit Sound while playing with it.
- 7] Shapes of Animals or Fruits should be used for Toys.

Now-a-days a lot of toys are seen in market which look very attractive, but are actually harmful to the child. The colours used to fascinate the child are toxic in nature. Such kinds of toys are potentially harmful to the child and can cause delayed mental and physical growth.



In the texts of Ayurved, a word called 'Gadulna' is mentioned which is

similar to a Walker used now-a-days. It was used to be prepared from wood in order to cause No or minimum injury to the child if by any chance the baby fell down during attempt of walking. Gadulna used to be introduced during appropriate age of the child for walking and due to it the tendency of



curving of the long bones of the legs of the baby used to reduce. Now-a-days Plastic or Fibre Walkers are used instead.

Suvarna Bhasma

'Suvarna' is considered to be the most important Leyhya Dravyas in Ayurved.

•Indications –

- Repeated illness due to low immunity
- Chronic disease conditions
- Serious illness not responding to other herbomineral formulations
- Psychological disturbances like irritability etc.
- Low memory and intellect Illnesses related to nervous system

Dose –

15-30 mg 2 to 3 times a day with Honey, Ghрут or with Chyavanprash
In infants it can be given in a dose of 2 to 4 mg with Ghee for Suvarna Prashan



MinCof Syrup

A formulation prepared from herbs like Vasa, Tulasi etc., useful in various conditions of respiratory tract and is extremely effective in allergic cough, throat irritation, productive & non productive cough.

- Minimises excessive production of vitiated Kapha
- Loosens & clears Kapha with mucolytic action
- Facilitates easy expectoration
- Helps reduce irritation & inflammation of respiratory tract
- Reduces throat irritation & provides soothing effect
- Helps reduce bronchospasm thus helpful in Shwasa, especially Tamaka Shwasa

Dose : Infants – 2.5 ml thrice a day
Children – 5 ml thrice a day
Adults - 10 ml thrice a day



Sanskars of New born

Sanskar

संस्कारो हि गुणान्तराधानम् उच्यते ।

The term 'Sanskar' means enhancing the 'Guna' or Qualities. Sanskar can bring a change in the original qualities and a new set of qualities are born.

Ayurved has used the word 'Sanskar' in different aspects, right from the Sanskar given to the New born till Preparation of medicines.

In Gruhyasutra, Dharmasutra and Smruti, different Sanskar ranging from 13-40 are mentioned, out of which 10 are considered important for the child. The first 3 Sanskars are done prior to the birth of the baby.

1. Garbhadhan (The Sanskar done for Inception)
2. Punsavan (It is the Sanskar or process by which the physician tries to improve the qualities of the child in Garbhavastha. The texts specify very clearly the benefits of the properly done Punsavan Vidhi. Today it is a much maligned word when it is not interpreted correctly as a Sanskar to imbibe best of the properties or Gunas in the foetus but, unfortunately is linked to the choice of sex of the baby.)
3. Simantonayan (The Sanskar done to enhance the Boudhik Shakti of the baby in the 4th month of intra uterine life)
4. Jatakarma (The Sanskar done for the Survival of the baby after birth)
5. Namakaran (The Sanskar done for Naming Ceremony of the Baby)
6. Nishkraman (The Sanskar done to introduce the baby to the outside world for the first time)
7. Annaprashan (The Sanskar done to Start Solid foodstuff to the baby)
8. Chudakarma/Mundankarma (The Sanskar done to Cut the Hair for the first time of the baby since birth)
9. Karnavedh (The Sanskar done to Pierce the Ears of the baby)
10. Upanayan (The Sanskar done to Introduce the child to the Religion)

We would like to focus on 2 main Sanskar –

1. Karnavedha Sanskar
2. Suvarna Bindu Prashan Sanskar

1. Karnavedha Sanskar –

In Sutrasthana Adhyay 16/3, Sushrutacharya has mentioned that Karnavedha Sanskar (Piercing of ears) is done in the 6th or 7th month in order to prevent the baby from certain diseases and for the purpose of wearing ornaments.

रक्षाभूषणनिमित्तं बालस्य कर्णौ विध्यते ।

तौ षष्ठे मासि सप्तमे वा शुक्लपक्षे प्रशस्तेषु

दैवकृते छिद्रादित्यकरावभासिते शनैः शनैर्दक्षिणहस्तेनर्जुविध्येत...।।

सुश्रुत सूत्रस्थान १६/३

Karnavedhan is done in the Daivakrut Chchidra which is a Blood vessel free area seen on holding the Ear lobule in bright sunlight. This area of the Ear lobule consists of only Fibrous Tissue and little Vasa. Ideally the Right ear of the male child and Left ear of the female child is pierced.

Care is required during piercing, as according to Ayurved, the ear lobule has three Blood vessels, i.e. Kalika, Marmarika and Lohitika. If these blood vessels are pierced during Karnavedha, it leads to Jwara, Shotha, Daha, Vedana, Manyastambha, Apatanak, Shirograha, etc.

After the procedure of Karnavedhan is over, a fine thread dipped in Til Oil is placed in the pierced region so that, the pierced region does not get united again. Gradually the pierced region is enhanced by using ornaments or threads of different sizes starting from smaller sizes.

Karnavedha Sanskar is advised to be conducted in the Shishir Rhotu or Magh - Phalgun period, as the chances of suppuration are less in comparison with other Rhotus.

2. Suvarna Bindu Prashan Sanskar –



Suvarnabindu Prashan at SDM college, Hassan

Suvarna Bhasma is given along with Ghee to the child according to the age of the child, i.e. just born till the age of 16 years. This enhances Medha, Agni, Bala, Ayushya of the baby & is Kantivardhak, too.

Shatavari Kalpa

Prepared from quality 'Shatavari', this Kalpa is an excellent Saptadhatu Poshak, Medhya and Pittashamak

Indications –

Dhatu Kshaya, Karshya, Dourbalya, Low Immunity power, Physical and mental debility

- Dhatukshaya - Shatavari Kalpa + Suvarna Vasant Malati
- Dourbalya - Shatavari Kalpa + Milk
- Mental Debility - Shatavari Kalpa + Brahmi Vati Suvarnayukta
- Low immunity - Shatavari Kalpa + Suvarna Vasant Malati

Dose –

1-2 teaspoonful 2 times a day with milk



Paricharya of a Premature Baby

More care needs to be taken of a premature baby as compared to a full term normal baby. The internal systems and organs of a Premature baby are not fully developed at the time of the birth and hence proper nurturing has to be done during the early days of his/her life.

The Dinacharya of a Premature baby, too, is different from that of a Full term baby. A Premature baby has less movements and has less activeness, but his/her sleeping hours are more.

Usually, Abhyanga and Udwartan are not advised for the first and second month in the Premature baby considering the low physical strength of the baby. Snana Karma is also different from that of a Full term baby. The Premature baby's body should be wiped gently with a soft cotton towel dipped in lukewarm water.

Due to lesser physical strength, the sucking power of the Premature baby is less in comparison with a Full term baby. This leads to incomplete feeding. Hence, the Premature child has to be fed as and when he/she requires it either through bottle or utensil-spoon method.

The room where the Premature baby is kept should not have direct exposure to cold wind and should be warm as is the mother's womb, so that the baby can feel comfortable.

Premature babies are more prone to suffer from infections. Hence, it is very important to maintain the hygiene of the Premature baby, taking extra care of the feeding bottles-utensils, clothes, toys and place where the baby is kept.

Bala Roga

'Bala Roga', i.e. the diseases suffered by the baby can be differentiated in three major aspects:-

1. Dantodbhedjanya Vyadhi
2. Poorvaroopo
3. Bala Graha

1. Dantodbhedjanya vyadhi –

The diseases which originate during Teeth Eruption are known as Dantodbhedjanya or Dantodbhavjanya vyadhi.

दन्तोद्भेदश्च सर्वरोगायतनम् । विशेषेण तु तन्मूला ज्वरशिरोभिताप
तृष्णाभ्रमाभिष्यन्दकुणकपोथकीवमथुकासश्वासातिसारविसर्पा :।।

- अ.सं.उ. २/१९

In Ashtanga Sangraha Uttartantra Adhyay 2/19, Vagbhatacharya has mentioned that Dantodbhed is the commencement of all diseases.

During Teeth eruption, the baby suffers from Jwara, Shirahshool, Trushna, Bhrama, Abhishyand, Kukunak, Pothaki, Vaman, Kasa, Shwasa, Atisar, Visarp, etc.

A specific secretion comes out of the baby's gums during this teeth eruption phase, which if swallowed by the baby can lead to above mentioned diseases.

Many of the times it is seen that, there is a lot of irritation at the level of gums at the time of eruption of teeth. Due to this irritation the baby tends to catch hold of whatever it can and enter the mouth for the gums to be pressed against the hard substance he/she gets. This can also be one of the causes of the stomach getting upset and loose motions getting started.

In relation to the stomach getting upset due to teeth eruption, Dalhanacharya has mentioned the following sutra in Sushrut Samhita Kalpasthana Adhyay 4/45 -

या एव कला पुरीषधरा सा एव अस्थिधरा इति पञ्चमे

अस्थि अन्यनुप्रविशति इति अविरोधं ----- । सुश्रुत कल्पस्थान ४/४५
इल्हण टीका

Improper functioning at the site of Asthidhara Kala can result in vitiation of Purishdhara Kala. Hence, usually one finds, the teeth eruption in children is associated with loose motions. This is fairly commonest complaint even before the teeth erupt out of the gums.

According to Vagbhat, No specific dietary restrictions or excessive use of medicines is required during this phase of teeth eruption, as these diseases get reduced themselves after the eruption is completed. If the care of the child is taken properly during this phase, the teeth would erupt without any complaints.

But if the child faces quite a lot severe symptoms, then Dantodbhed Gadantak Rasa is advised along with Balachaturbhadra Rasa and Kumarkalyan Rasa.

Some of the Toys used for the children could be very harmful if the colours of the Toys are made up of chemicals. If the baby has the habit of licking the toys, these chemicals can pass into the body and cause many health hazards like Jwara, Chardi, Atisar etc.

Bala Roga

In the texts of Ayurved, a word 'Chattua' has been mentioned which is prepared from Hastidanta or wood. Chattua is a dumble shaped piece of wood preferably of Mango tree of the size of the thumb of the child. Hastidanta being banned cannot be practically used now-a-days.

Hence to reduce the complaints of Jwara, Chardi, Atisar etc. due to ingestion of unwanted stuff or licking of plastic toys, 'Chattua' can be used. It would also be easy to disinfect the wooden Chattua in boiling water than to disinfect the plastic toys.

2. Poorvaroopas – Kashyapacharya in Vedanadhyaya has mentioned the signs through which a vaidya can get an idea of the disease suffered by the child.

बालकानामवचसां विविधा देहवेदना : ।

प्रादुर्भूताः कथं वैद्यो जानीयाल्लक्षणार्थतः ॥

(काश्यप सूत्र - वेदनाध्याय - २५/४)

According to Kashyapacharya, since the child is unable to tell the problems which he/she is suffering from, the Vaidya has to diagnose the disease on the basis of the signs and the movements of the child. It can be said that Kashyapacharya has given the Poorvaroopas of all the diseases suffered by the child, which if treated in time may not result in the disease.

3. Bala Graha:-

According to Ayurved texts, all those diseases affecting the child which are not given a Specific name are termed as 'Bala Graha'. 'Graha', meaning too tiny for the eyes to be seen. It is quite likely that, Graha was a word used for Micro organisms and it can be understood in this manner.

Different granthakars have mentioned different number of Bala Grahas:-

- | | | |
|-----------------|---|-------------------------------------|
| 1. Sushrut – 9 | [| 5 – Purush Graha 7 – Stree Graha |
| 2. Vagbhat – 12 | | |

3. Kashyap – 20
4. Ravankrut Balatantra – 12
5. Haarit – 8
6. Bhavprakash – 9
7. Yogaratnakar – 12

Out of all the Bala Graha mentioned in the Ayurved Texts and their synonyms mentioned in Modern Science, Napkin Rash is the most commonly seen disease. In order to save the energy and time wasted in continuously changing the clothes of the baby due to urination or passing stools, most parents now-a-days prefer Baby Napkin / Nappys which soak the liquid content. The napkin after getting soaked if not removed in time may cause rashes around the Buttocks and Inguinal region of the baby. This condition may even get worsened if suppuration of the rashes starts. Further the baby can also suffer from fever and pain while passing stool and urine.

Bala Roga Chikitsa:-

'Bala Roga Chikitsa', i.e. the treatment of Bala Roga has been briefly explained by Charakacharya in Chikitsa Sthana Bala Roga Prakaran – 30/283 – 284 which is as follows –

निवृत्तिर्वमनादीनां मृदुत्वं परतन्त्रताम् ॥

वाक्चेष्टयोरसामर्थ्यं वीक्ष्य बालेषु शास्त्रवित् ।

भेषजं स्वल्पमात्रं तु यथाव्याधि प्रयाजयत् ॥ च.चि. ३०/२८३-२८४

The quantity of medicines used in Children should be in Lesser dose with Madhur-Kashaya Rasa, Mrudu in consistency and should be given with Milk. Vaman, Virechan, etc. Shodhan Upakramas and Ati Snigdha, Ruksha, Ushna, Amla Rasatmak, Katu Vipaki, Guru Aushad and Anna dravya are contraindicated in children.

In Kashyap Samhita Vimanasthana Shishyopakramaniya Adhyay, it has been mentioned that, the Medicines to be given to the children should be Hrudya and the doses of the medicines used in the children should be different from Adults, so as the Procedures of Treatment.

Drakshovin Special

Can be given to a child above 5 years as a tonic

A combination prepared with the ingredients like Draksha, Brahmi and Ashwagandha. It helps to increase appetite, Memory and the body strength in growing children.

Dose -

1 to 2 teaspoonful 2 times a day with lukewarm water



Shwaskas Chintamani Rasa

Useful in chronic conditions of respiratory tract. It is extremely beneficial in Shwasa Vyadhi observed in Balak.

Shwasa - Shwaskas Chintamani Rasa
+ Taleesadi Choorna

Kasa - Shwaskas Chintamani Rasa
+ Sitopaladi Choorna

Dose - 1/2 to 1 tablet 2 times a day



Medicines used in Bala Roga

Some important medicines in Bala Roga -

1. Bala Chaturbhadra Choorna (Bhaishajya Ratnavali – 71/38)

Contents –

Nagarmotha, Pippali, Ativisha and Karkatshrungi

Indications –

Jwara, Atisar, Kasa, Shwasa, Vaman

Dose – ½ - 1 gm with Madhu (Honey)

2. Dantodbhed Gadantak Rasa (Bhaishajya Ratnavali – 71/120-123)

Indications –

Dantodbhed (Teeth Eruption) janya vikar like Fever, Atisar etc.

Dose – 125 mg with Honey

Kumar Kalyan Rasa

Indications –

Jwara, Shwasa, Kasa, Chchardi, Balashosha, Balagraha, Kamala, Atisar, Karshya, Dourbalya & Agnimandya

- Jwara - Kumar Kalyan Rasa + Mahasudarshan Kadha
Shwasa Kasa - Kumar Kalyan Rasa + Sitopaladi Choorna
Karshya - Kumar Kalyan Rasa + Shatavari Kalpa
Agnimandya - Kumar Kalyan Rasa + Drakshovin Special



Dose –

1 to 2 tablets with Breast milk, Honey or as per the condition of the disease

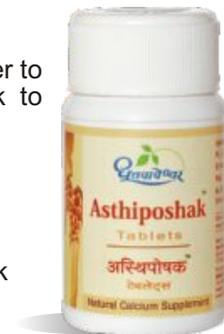
Asthiposhak

Can be used by the Lactating mother to provide better Asthiposhak Ghatak to the infant through milk.

- Lactating mother- Asthiposhak + Milk with Shatavari Kalpa
Hair loss - Asthiposhak + Milk

Dose -

1 to 2 tablets 2 times a day with milk



REMEMBRANCE



Late Rasa Vaidyaraj Premadatta Pandey

28th July 1933 - 22nd July 2010

Our heartfelt respects to **Late Rasa Vaidyaraj Premadatta Pandey**, who very successfully steered the **Nirogdham Swasthya Patrika** for 32 eventful years and made a lasting impact on the minds of the readers while achieving his goal of popularising Ayurved in various strata of Indians.

We at Shree Dhootapapeshwar Ltd. pay our heartfelt respects to the memory of Late Rasa Vaidyaraj Premadatta Pandey - founder of Nirogdham Patrika.
May his soul rest in peace.

Krumikuthar Rasa

Indications –

Abdominal Pain, Fever, Increase in Abdominal pain after eating sweet food stuff, Loose stools or Constipation, Itching especially at the anal region, White Patches over skin especially over Face, Mucous or Blood in Stools.

- Agnimandya - Krumikuthar Rasa + Kumari Asava No.1
Shwasa Kasa - Krumikuthar Rasa + Sitopaladi Choorna
Atisar - Krumikuthar Rasa + Kutajarishta
Skin Problem - Krumikuthar Rasa + Mahamanjishthadi Kadha

Dose –

1-2 tablets (125-250 mg) 2 times a day with warm water or jaggery after food



Poorvaroop - Roopa - Chikitsa

| Poorvaroop | Roopa (disease) | Chikitsa |
|--|----------------------------|--|
| Continuous movements of body parts, Yawning, Coughing, Avoiding Breast Feeds, Dribbling of Saliva, Discolouration of body, Warm forehead while legs get cold, Not ready to accept any food orally. | Jwara (Fever) | Bala Chaturbhadra Rasa, Kumar Kalyan Rasa, Dantodbhed Gadantak Rasa (If Tooth Eruption is due), Krumikuthar Rasa, Mincof Syrup |
| Continuous Belching, Excessive tendency of Yawning or Sleeping without any reason | Chchardi (Vomitting) | Bala Chaturbhadra Rasa, Kumar Kalyan Rasa, Dantodbhed Gadantak Rasa |
| Continuous Crying, Avoiding Breast Milk, Avoiding movements of Abdomen, Running Nose, Avoiding body movements, Sweating on face, Sleeplessness. | Udarshool (Abdominal Pain) | Krumi Kuthar Rasa, Kumar Kalyan Rasa, Bala Chaturbhadra Rasa |
| Sleeplessness, Laziness, Continuous movement of head, Continuously touching the ears by both hands, Crying even when well fed. | Karna Vedana (Ear Ache) | Kumar Kalyan Rasa, Krumikuthar Rasa |

Is it not necessary to think?

Each one of the parents feels that their child has to be the best and the healthiest. Usually 'health' is judged by how chubby the baby is rather than trying to understand the capacity of the child to remain in a happy mood without unwanted crankiness. The suggested food supplements are usually ones that would make the child appear bulky rather than becoming strong from inside with added immunity – so much necessary in all ages.

Instead is it not more important for us physicians to impress upon the parents to administer combinations which may not sound fancy but have withstood the test of time, have proved to be extremely efficacious – irrespective of the sex of the child and absolutely safe such as Shatavari kalpa in milk or Chyavanprash to be licked on empty stomach etc.?

Is it not important for us to make the parents aware of the needs of the new born or a growing child and advice them accordingly?

Is it not our duty towards the society to bring down the veil spread by advertisement world and make the scientific things reach the commoners – where it is required the most?

Should we not be thinking on these lines in an attempt to become more relevant to the society at large by guiding the health of the little ones – who are going to be the nation builders of tomorrow?

Is it not essential for us to think on these lines?

| Poorvaroop | Roopa (disease) | Chikitsa |
|--|----------------------------|---|
| Micturating off and on, Crying as if in Pain especially during Micturation, Continuous crying, Extreme laziness with continuous crying | Mootrashmari (Renal Stone) | Kumar Kalyan Rasa, Sheetasudha, Sheetaprabha |
| Not passing gas or passing of Gas every time with some amount of watery defecation, Not ready to eat properly, Sleeplessness | Atisar (Loose Motions) | Bala Chaturbhadra Rasa, Kumar Kalyan Rasa, Dantodbhed Gadantak Rasa, Krumikuthar Rasa |
| Laughing suddenly and loudly off and on | Apasmar (Epilepsy) | Kumar Kalyan Rasa, Dantodbhed Gadantak Rasa |
| Gaseous distension, Inability to pass Urine, Stool and Gas | Anaha (Flatulence) | Krumikuthar Rasa, Kumar Kalyan Rasa, Bala Chaturbhadra Rasa |

Chyavanprash (Ashtavarga)

With main content of 'Amla', this Shastrokta Kalpa acts as a best Rasayan, Dhatuposhak & Balya Kalpa.

Indications –

Recurrent infections due to low immunity like Fever, Rhinitis, Cough, Improper digestion, Karshya.

Low immunity - Chyavanprash (AV)
+ Suvarna Vasant Malati
Rhinitis - Chyavanprash (AV)
+ Mahalaxmivilas Rasa

Dose –

1-2 teaspoonful 2 times a day on empty stomach



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